

Department of History
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Model Answer

Examination- MA I Sem. Dec-2013

Paper:-1.2. Society and culture during Sultanate period (1206-1526AD)

Paper Code:- AS-2037

Section- A (Objective Type Questions)

1. Rajjab
2. Ziauddin Barni & Shams-i Siraj 'Afif
3. Tujjar-e-khas
4. Chishti Sects
5. Balaban
6. Based on different Syllabus
7. 12 Government Officers
8. Bramsutra
9. Vijaynagar
10. Bayhaqi's book History of Ghaznavis

Section- B (Descriptive Type Questions)

11. However, before the advent of the Muslims in India, there was a developed system of education, but Education in medieval India was shaped with the founding of the institutions of learning. Muslim rulers promoted urban education by bestowing libraries and literary societies. They founded primary schools (maktabs) in which students learned reading, writing, and basic Islamic prayers, and secondary schools (madrasas) to teach advanced language skills In India. Several Madrasahs were set up by Sultans, nobles, and their influential ladies. The main objective of these Madrasahs was to train and educate scholar who would become eligible for the civil service as well as performing duties as judge. Iltutmish was the first to establish a madrasah at Delhi, naming it "Madrasah-e-Muizzi", after the name of Muizzuddin Muhammad Ghori. Balban, the Chief Minister of Sultan Nasiruddin Mahmud, founded "Madrasah Nasiriyya" after the name of his master. Minhajus Siraj, the author of "Tabaqat Nasiri", was appointed its principal. Gradually many madrasahs came into being. In Muhammad Tughlag's period there were 1000 madrasahs only in Delhi. Sultan Firoz Shah founded "Madrasah Firoz Shahi" on the southern side of the Hauz Khaz in Delhi. There were many Madrasahs in small and big, rural and urban areas. However, the important scholars were only in the madrasah of important centers.

If we observe the Muslim system of education without any prejudice we come across many of its defects. Its basis was narrow and it was full of prejudices. Its shortcomings or defects may be presented as follows:- Discrimination in Economic assistance, Attack on the contemporary Indian Education, Main aim of Education to propagate Islamic Culture and religion, Disregard to Indian Languages, Literature, Religion and Philosophy, Foreign languages as the medium of education, Emphasis on rote Learning, Repressive Discipline, Neglect of Women Education etc. The Muslim education system having both merits and demerits led by its religious practice to the destruction of the old ancient Indian educational institutions. Nevertheless it also helped the expansion was a veritable boon for persevering the unity and brotherhood among the neo-Muslims of India who were Hindu converts. Thus this education while propagating Muslims culture succeeded in unifying into a complete unit, the whole of the Muslim society. Consequently, the Muslim culture went on developing in spite of being in closer contrast with the culture of India.

12. The leader of the bhakti movement focusing on the Lord as Rama was Ramananda. Very little is known about him, but he is believed to have lived in the first half of the 15th century. He taught that Lord Rama is the supreme Lord, and that salvation could be attained only through love for and devotion to him, and through the repetition of his sacred name. Chaitanya Mahaprabhu was an ascetic Hindu monk and social reformer in 16th century Bengal. A great proponent of loving devotion for God, bhakti yoga, Chaitanya worshiped the Lord in the form of Krishna. Sri Ramanuja Acharya was an Indian philosopher and is recognized as the most important saint of Sri Vaishnavism. Ramananda brought to North India what Ramanuja did in South India. He raised his voice against the increasing formalism of the orthodox cult and founded a new school of Vaishnavism based on the gospel of love and devotion. His most outstanding contribution is the abolition of distinctions of caste among his followers. Followers of Bhakti movement in 12th and 13th Century included saints such as Bhagat Namdev, and Saint Kabir Das, who insisted on the devotional singing of praises of lord through their own compositions. Guru Nanak, the first Sikh Guru and founder of the Sikhism, too was a Nirguna Bhakti Saint and social reformer.
13. During the reign of the Delhi Sultanate, the society was divided into different sections. After the Advent of the Muslims, the society constituted of the foreign Muslims, the Indian Muslims and the Hindus. Among them, foreign Muslims constituted the ruling class. The next section was that of the Indian Muslims who were either converted to Islam or were the descendants of the converted Muslims. The Hindus also formed the part of the society at that period and were divided among themselves on the basis of castes. The Hindus and the Muslims influence each other in many fields. Historians have differed regarding the relations between the Hindus and Muslims during the period of the Sultanate. The Muslims rulers over their Hindu Subjects according to Islamic-laws, and in no way tried to shape their administration and judicial system on a secular basis. Therefore, the Hindus could not expect to get justice or equality from their Muslim masters. Besides, except Ala-au-din Khilji, all sultans accepted the influence of the Ulema in matters of the state. It is acceptable that the common people wished to live a peaceful life and they had no religious or political ambition. The religious preachers and saints of the Bhakti Movements during this period and the saints who believed and preached religious tolerance belonged mostly to the class of the common people. The policy of religious intolerance of Sultans and the privileged position of the ruling class and the Ulema did not allow a happy synthesis the culture and values of the Hindus and Muslims and did not permit cordial relation between in two. Thus the culture, religion and the people had great impact in shaping the society of the Delhi Sultanate.
14. The Sultanate painting shows an attempt to arrive at a fusion of the newly-introduced Persian and Indian traditional styles. The illustrated manuscript of Ni'mat Namat of the early 16th century, for instance, shows the fusion of Persian and Jaina styles. Many of the illustrated manuscripts show the influence of Jain and Rajasthani painting styles. Music also flourished during the Sultanate. New musical instruments like Sitar, Rabab, Sarangi and Tabla became popular during this time. The Indian classical work 'raagdarpan' was translated into Persian during the reign of Feroz Tughlaq. Bhakti and Sufi saints gave a boost to music. Through their singing, they popularized a new style of the chorus singing called 'qawwali'. Amir Khusru introduced many new ragas such as ghora and sanam. The rhythmic Persian form of chorus signing, called quawwali was made popular by the Sufi saints. A new type of dance called kathak developed at that time.
15. Mohammed bin Tughlaq had the idea of introducing token currency for the first time in India. He planned an expedition for the conquest of Khurasan and Iraq. But the scheme was abandoned as conditions in Iraq improved. The plan for the conquest of Karajal (Kumaon hills) also met with unsuccessful ending. During his last days, the whole of India became independent and three major independent states - The Empire of Vijaynagar, The Bahmani kingdom and Sultanate of Madura were founded. Dewan-i-Kohi a new department for agriculture was setup. Feroz Shah Tughlaq was the successor and he ascended the throne after Mohammed Bin Tughlaq. Feroz Shah was a caring ruler. Feroz Shah made sure that people in his kingdom were happy and heard their problems patiently. However, he did not have a strong military and could not sustain any sort of external attacks or aggression. Feroz Shah breathed his last in the year 1388 and after that the Tughlaq dynasty faded away in no time. The Tughlaqs also wished to rule the whole of India. Ghyasuddin's (1320 AD – 1325

AD) campaign to Warrangal, Odissi and Bengal were directed towards this end. He built the city Tughlaqabad near Delhi. By 1324 AD, the territories of the Delhi sultanate reached upto Madurai. However, his economic policy was not consistent with his political ambitions. As the Iqta holders were permitted their earlier perquisites, power gradually slipped back into the hands of nobles. The Sultan was not tolerant towards people with different religions. Feroz Tughluq also introduced reforms in the field of irrigation and also constructed buildings with architectural skill. He reformed the currency system. After him the dynasty began to disintegrate. The last Tughluq ruler Mahmud Nasir-uddin ruled from 1395-1413 AD. The invasion of Mongol ruler Timur in 1398 A.D. sealed the fate of the Tughluq dynasty.

16. The Sultans and the rules of Provincial dynasties gave huge importance to literature. They provide shelter to different scholars who produced historical, religious literature in other fields of knowledge. Literature was produced not only in Persian and Sanskrit but also in other religious languages. Books were written in the form of prose, drama and poetry. The saints of Bhakti Movements also participated in the literatures of the regional languages. This period witnessed the growth of literature in different literature and different languages and remarkable at least from two points of view. One was that historical texts were prepared during this period because of the Muslim court writers which was mostly neglected by the Hindus; and secondly, it marked the beginning of literatures of different Indian regional languages.
17. The advent of Islam in India with its stress on monotheism and social democracy stirred a movement of religious reform among the Hindus, aiming at the eradication of idolatry and the removal of caste barriers. The leaders of Buddhism and Jainism had, in the past, assailed both priestly domination and caste exclusiveness, and Hinduism had since been struggling to put its house in order. The impact of Islam, moreover, exposed particularly the evil aspects of idolatry. Islamic ideas had spread through the teaching of Sufis, Who fraternized with the Hindu ascetics and also mixed with the population at large, conveying the message of Islam to every corner of the country and winning a large number of adherents. The social intercourse between Muslims and Hindus, Which naturally followed the establishment of Muslim rule in India, reached the highest level in the fifteenth and sixteenth centuries and the period of Afghan Sultans, therefore, acquired an added significance by the rise of radical reformers who were immensely influenced by Islamic doctrines. The denounced both idolatry and caste and by emphasizing Bhakti, or the devotional aspect of religion, sought to effect a reconciliation between the two systems.

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