

TOP 60



PESANTS



ZAMDARS



THE STATE



HISTORY QUESTIONS FOR THE CBSE EXAM 2025-26"

Prepared by: Mr. Bikrant
PGT-Hist.
PM SHRI KV DIPHU



chapter wise previous year paper

Q.52 Explain the social and economic privileges that the Zamindars got in the Mughal rural society. (8 Marks, 2023 Supp)

Ans. Zamindars in Mughal society were a powerful rural elite who enjoyed significant social and economic privileges:

- 1. Land Ownership:** They held vast personal lands called *milkiyat* (private property), which were cultivated with the help of labour.
- 2. Collection of Revenue:** They had the **right to collect land revenue** on behalf of the state, for which they received commission.



1. **Social Status:** Most zamindars belonged to **dominant or "high" castes**, such as Rajputs and Brahmans, which gave them inherent social status.
2. **Military Power:** They controlled military resources, including small **fortresses (*qilachas*)** and **armed contingents (*fauji*)**. This power allowed them to dominate the local peasantry.
3. **Economic Role:** They often acted as **money lenders** to peasants in their domain and had the power to establish and collect dues from local markets (*haats*).
4. **Paternalistic Role:** They were often seen in a paternalistic role (*patrons*), and peasants sometimes supported their zamindar in struggles against the state.





Simple version

Privileges of Zamindars. (8 Marks)

- They owned personal lands called **Milkiyat**.
- They collected **Revenue** for the state.
- They kept a share of revenue as **income**.
- They had their own **fortresses** (Qilachas).
- They maintained **armed troops** and cavalry.
- They held high **Caste status**.
- They acted as **moneylenders** to peasants.
- They organized local **markets (Haats)**.

Q.52 "The rural society of Mughal India was controlled by panchayat with the help of village headman." Explain the statement. (8 Marks, 2023 Supp - OR)

Ans. The village panchayat, led by the headman, was a powerful institution in Mughal rural society.

- 1. Role of the Village Headman (Muqaddam):** The panchayat was headed by a headman, known as the *muqaddam* or *mandal*. He was responsible for overseeing village accounts and administration, with the help of the *patwari*.
- 2. Authority of the Panchayat:** The panchayat was an assembly of elders that had considerable power. It was often a *jati* panchayat, representing the dominant caste group in the village.
- 3. Mediating Disputes:** Its primary role was to mediate civil disputes like land disputes. It ensured that marriages were performed according to the caste norms.
- 4. Enforcing Social Norms:** The panchayat had the authority to levy fines and even expel individuals from the community (making them "outcastes") as a form of punishment for violating social norms.
- 5. State Recognition:** The state generally respected the decisions of the panchayat in most matters, except for serious criminal justice.
- 6. Managing Community Funds:** The panchayat managed a fund/treasury, funded by contributions from villagers. These funds were used for community welfare (e.g., relief after floods), entertaining revenue officials, and paying salaries to village servants like the *chowkidar*.

Follow up Questions-1

Q. Explain the role of Panchayats in the Mughal empire. (3 Marks, 2025 Supp - OR)

Ans.

1. The panchayat was an assembly of elders that held significant power in the village, often representing a single dominant *jati* (caste).
2. It also determined and upheld social norms, like related to marriage.
3. By imposing fines or expulsion, it protected the established "rights" and boundaries of the caste group. In most cases, the state respected its decisions.
4. It also managed a common village financial pool, which was used for community welfare activities (like flood relief), entertaining visiting officials, and paying village servants.



Follow up Questions-2

Q. Examine the role of Panchayat in advocating for the rights of common people during the Mughal era. (3 Marks, 2025 Main)

Ans.

1. The village panchayat (often a *jati* panchayat) had considerable power to defend the collective rights of the community.
2. It also determined and upheld social norms, like related to marriage.
3. By imposing fines or expulsion, it protected the established "rights" and boundaries of the caste group. In most cases, the state respected its decisions.
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Simple version

Role of Village Panchayat. (3 Marks)

- Headed by a headman called **Muqaddam**.
- Solved **land disputes** and quarrels.
- Collected funds for **community welfare**.

Q.53 Analyse the growth of the Mughal Empire in managing their economic resources. (3 Marks, 2024 Supp)

Ans. The Mughal Empire grew by establishing a sophisticated system to manage its land revenue:

- 1. Systematic Assessment:** The state first fixed the *Jama* (the assessed amount) and then collected the *Hasil* (the actual amount collected).
- 2. Measurement and Supervision:** Officials (like the *amin*) were appointed to measure cultivated and cultivable land in each province. This was supervised by the *Diwan-i ala* (chief diwan).
- 3. Encouraging Cash Crops:** The state actively encouraged the cultivation of *jins-i-kamil* (cash crops) like cotton and sugarcane, as these generated higher revenue.



Follow up Question-1

Q. "Revenue from the land was the economic mainstay of the Mughal empire." Support the statement with examples. (3 Marks, 2024 Main)

Ans.

1. Land revenue was the most important source of income for the Mughal state, so *Diwan-i ala* appointed for its assessment and collection.
2. The state actively encouraged peasants to cultivate **jins-i-kamil** or "perfect crops" (e.g., cotton, sugarcane).
3. These cash crops were a major source of revenue as they were taxed more heavily and linked to wider markets.

Follow up Question-2

Q. How were subsistence and commercial production closely intertwined in an average peasant's holding during the Mughal period? (3 Marks)

Ans.

1. Agriculture was not just for subsistence. The Mughal state encouraged peasants to cultivate *jins-i-kamil* (perfect crops) like cotton and sugarcane, as these brought in more revenue.
2. While peasants grew food crops (rice, wheat) for their own survival, they also grew these cash crops on their holdings.
3. Thus, subsistence and commercial production were closely intertwined, linking the average peasant to a wider market economy.

Q.54 Analyse the role of women as a resource in the agrarian society of the Mughal Empire. (3 Marks, 2024 Supp - OR)

Ans.

1. Women were **working shoulder-to-shoulder** with men in the fields. Men tilled and ploughed, while women **sowed, weeded, threshed, and winnowed the harvest.**
2. They were essential for **artisanal production**, performing tasks like spinning yarn, kneading clay for pottery, and embroidery.
3. **As child-bearers**, they were vital in a society dependent on labour. A shortage of women was common, which gave them value and led to social customs like remarriage for widows.





Simple version

Role of Women in Mughal Agriculture. (3 Marks)

- Worked shoulder-to-shoulder in **fields**.
- Did **sowing, weeding, and harvesting**.
- Did craft work like **spinning and pottery**.

They were **child-bearers**

Q.55 Explain how association with the state transformed the lives of the forest dwellers during the Mughal rule. (3 Marks, 2025 Supp)

Ans.

1. The state's expansion of commercial agriculture created a huge demand for forest products like honey, gum, wax, and elephants.
2. This integrated forest dwellers into the wider economy. Some, like the Lohanis in Punjab, engaged in the overland trade with Afghanistan.
3. This association also brought social change. Many tribal chiefs became powerful zamindars under the Mughals, and some even became kings (e.g., the Ahom kings of Assam, who held a royal monopoly on capturing elephants).



TOP 60



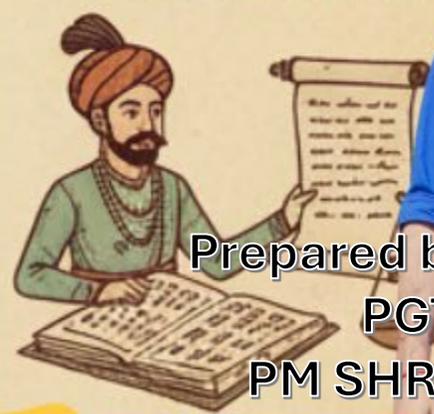
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Q.56 Describe three factors that accounted for the constant expansion of agriculture during the 16th and 17th centuries. (3 Marks)

Ans.

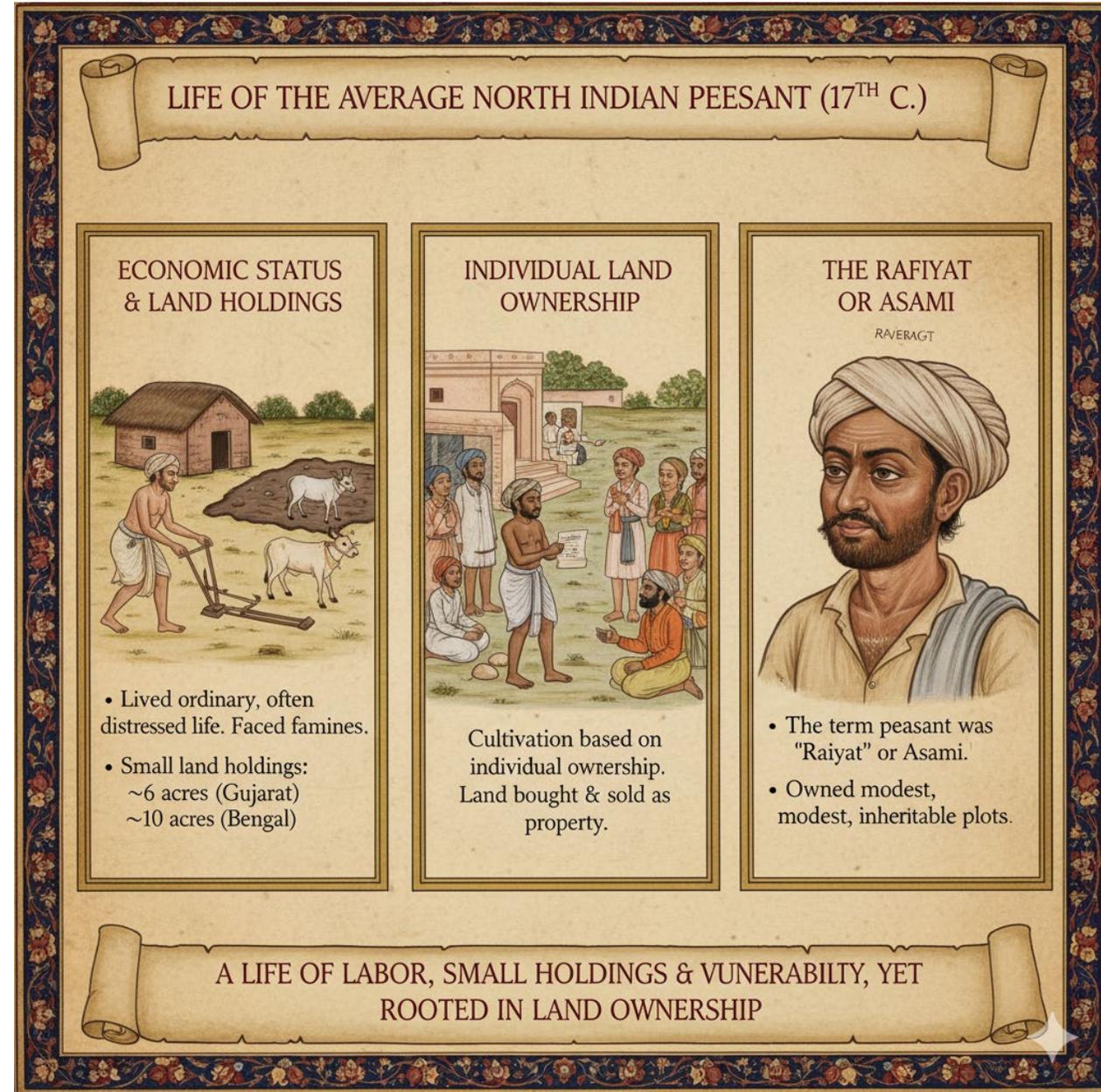
- 1. Abundance of Land:** There was a vast amount of cultivable land available, and the main constraint was labour, not land.
- 2. Availability of Labour:** The mobility of peasants, who could move to new, fertile lands, helped in the continuous expansion of cultivation.
- 3. Artificial Irrigation:** The state supported the expansion of agriculture by digging new canals (like the *shahnahr* in Punjab) and repairing old ones, supplementing the monsoon.



Q.57 Describe the condition of an average peasant of North India during the 17th century. (8 Marks)

Ans. The term for peasant was *raiyyat* or *asami*. Their condition was as follows:

- 1. Economic Status:** The average peasant lived a very ordinary life and faced economic distress during famines. They typically owned just one pair of bullocks and two ploughs.
- 2. Land Holdings:** Holdings were small. In Gujarat, 6 acres was considered "affluent," while in Bengal, 10 acres made a peasant a "rich *asami*."
- 3. Land Ownership:** Cultivation was based on individual ownership. Peasants' lands were bought and sold just like other property.



1. Types of Peasants: There were two main types:

- ***Khud-Kashta***: These were residents of the village in which they held their lands. They had permanent, inherited rights.
- ***Pahi-Kashta***: These were non-resident cultivators who cultivated lands in a village other than their own, often on a contractual basis. They might have become *pahi-kashta* by choice (for better terms) or by compulsion (famine, distress).



<https://www.youtube.com/@TheSocietalSense>





Simple version

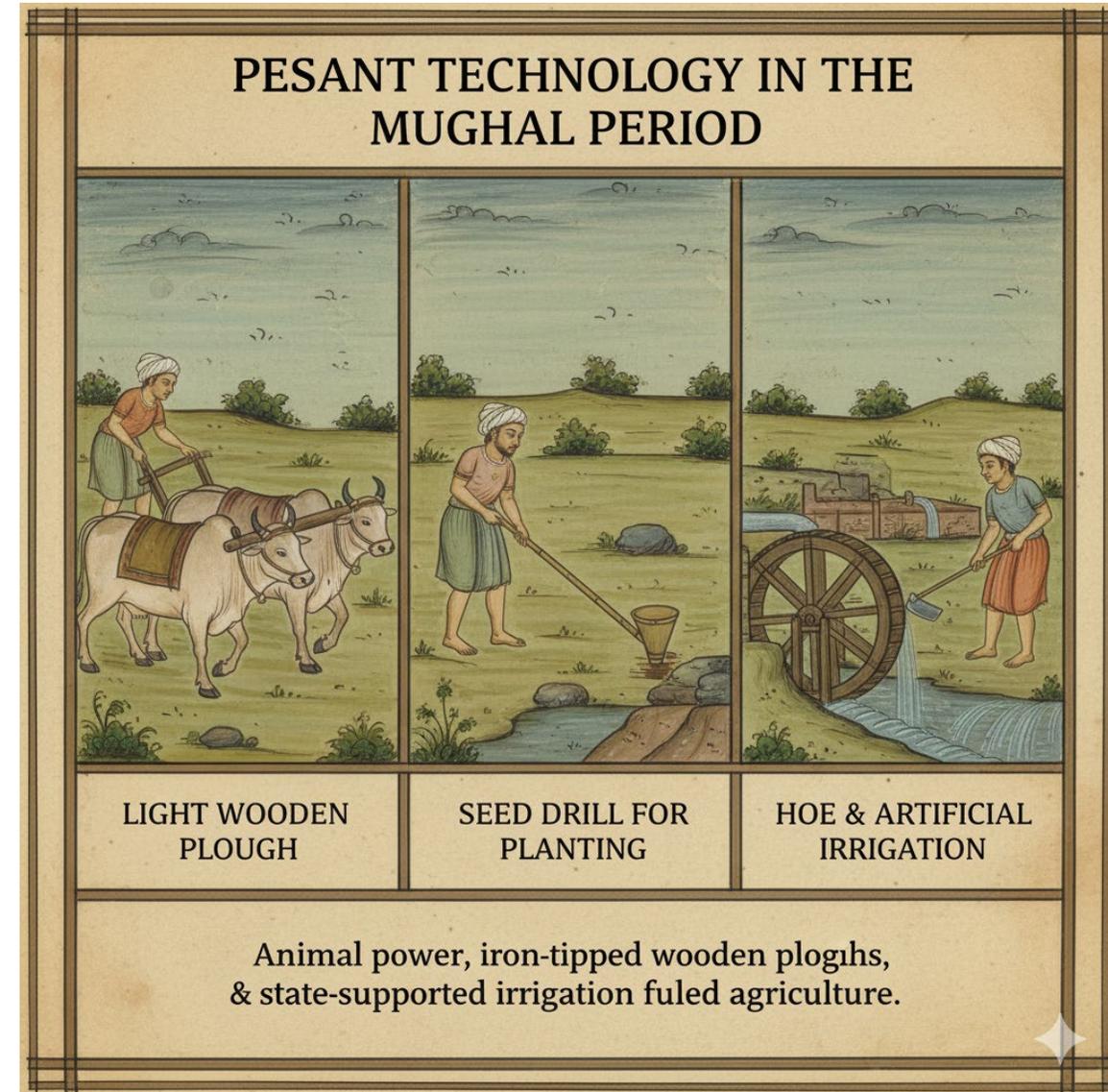
Condition of Average Peasant. (8 Marks)

- Called **Raiyat** or Asami.
- Owned **pair of bullocks** and two ploughs.
- Small land holdings (affluent = 10 acres).
- **Khud-Kashta**: Residents with own land.
- **Pahi-Kashta**: Outsiders working on contract.
- Lived in **poverty** and faced famines.
- Sold land like **property**.
- Production was for **subsistence and trade**.

Q.58 Explain the technology used by the peasants for cultivation during the Mughal period. (3 Marks)

Ans.

1. Peasant technology was primarily based on harnessing animal power. A light wooden plough, pulled by a pair of oxen, was used. It was often tipped with an iron coulter.
2. A drill, pulled by oxen, was used to plant seeds, ensuring better crop yields.
3. A narrow iron blade with a small wooden handle was used for hoeing and weeding. Irrigation was monsoon-based but supplemented by state-supported canals (*nahr*).





Simple version

Peasant Technology. (3 Marks)

- **Wooden plough** with iron tip.
- **Seed drill** for planting seeds.
- Use of **Artificial irrigation** (canals/wells).

Q.59 What is meant by 'Jangli' in the context of the Mughal period? How was the forest seen by the state? (3 Marks)

Ans.

1. **Jangli:** This was the contemporary term for forest dwellers. It did not mean "uncivilized."
2. It referred to people whose livelihood came from hunting, gathering forest produce (like honey, wax), and shifting agriculture.
3. **State's View:** The state viewed the forest as a "subversive place" (*mawas*).
4. It was seen as a refuge for troublemakers and rebels who refused to pay taxes, as noted by Babur.





Simple version

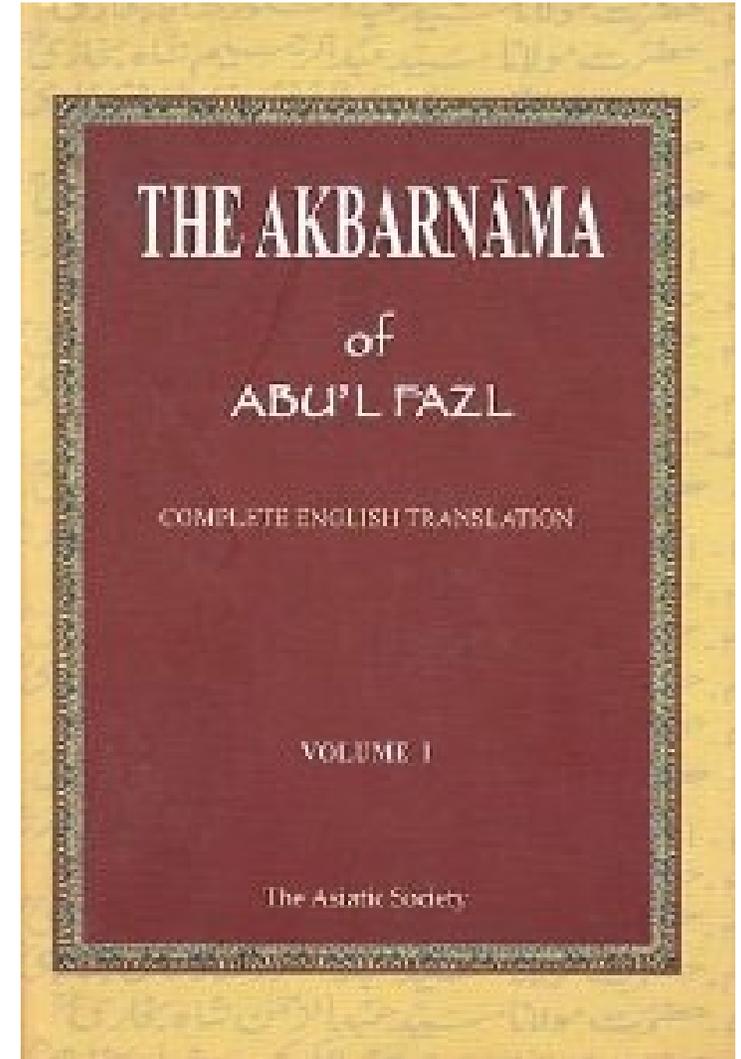
Forest Dwellers (Jangli). (3 Marks)

- "Jangli" meant living by **hunting and gathering**.
- State saw forest as a **place of rebels**.
- They paid tax in **elephants and honey**.

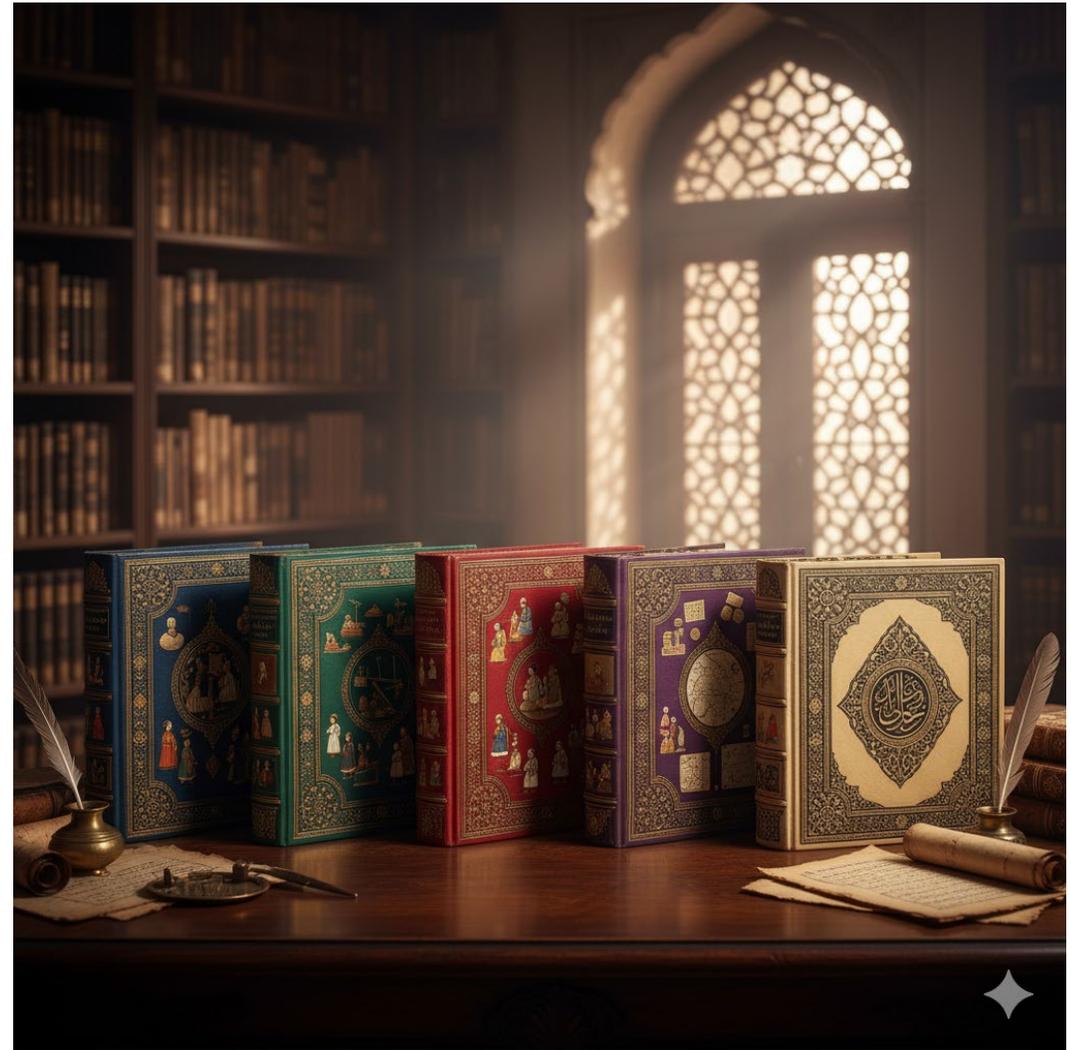
Q.60 Describe the main features of the Akbarnama and the Ain-i Akbari. (8 Marks)

Ans. The *Akbar Nama*, written by Abu'l Fazl, is a crucial source for the Mughal period.

- 1. Structure of Akbarnama:** It is divided into three books. The first book deals with Akbar's ancestors, and the second book chronicles the events of Akbar's reign up to 1601.
- 2. The Ain-i Akbari:** The third book is the *Ain-i Akbari*, which is a unique document in itself.



3. **Contents of the Ain:** The *Ain* is divided into five books.
 - The first three describe the administration (royal household, army, revenues, etc.).
 - The fourth and fifth books deal with the religious, literary, and cultural traditions of the people of India and include a collection of Akbar's "auspicious sayings."
4. **Significance:** The *Ain* is an extraordinary document because it provides fascinating glimpses into the structure and organization of the Mughal Empire.
5. **Quantitative Data:** Its greatest contribution is the detailed "quantitative information" it provides about the empire's provinces, their revenues, products, and people. This statistical data allows historians to reconstruct the social and agrarian fabric of Mughal India.



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Keep in mind:

- **Manzil-abadi** - Focuses on the imperial household and its maintenance.
- **Sipah-abadi** - Covers military and civil administration including biographical sketches of key figures like imperial officials, scholars, poets, and artists.
- **Mulk-abadi** - Deals with the fiscal aspects, providing extensive quantitative data on revenue rates and detailed statistics of the provinces, including their geographic and economic profiles.
- **The fourth and fifth books** - These delve into the religious, literary, and cultural traditions of the people and include a collection of Akbar's notable saying



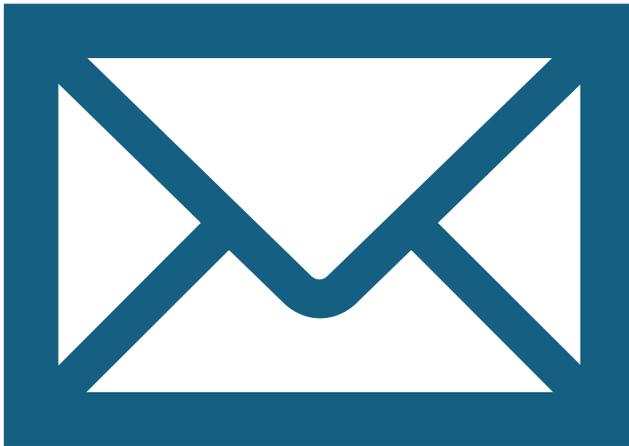
Simple version

Akbarnama and Ain-i Akbari. (8 Marks)

- Written by **Abu'l Fazl**.
- **Akbarnama**: History of Akbar's reign (3 Books).
- **Ain-i Akbari**: Third book of Akbarnama.
- Details **administration** and army.
- Details **cultural traditions** of India.
- Gives **statistics** of crops and revenue.
- Helps reconstruct **agrarian history**.
- Shows the **organization** of Mughal Empire.

COMPLETION OF PART-II

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**Prepared by: Mr. Bikrant
PGT-Hist.
PM SHRI KV DIPHU**

THANK YOU

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