

Sample Question Paper (Solved)–2025

(Issued by Central Board of Secondary Education, New Delhi)

CLASS—12th

HISTORY

Time Allowed : 3 Hours

Maximum Marks : 80

General Instructions :

1. Question paper comprises five Sections – A, B, C, D and E. There are 34 questions in the question paper. All questions are compulsory.
2. **Section-A** – Question 1 to 21 are MCQs of 1 mark each.
3. **Section-B** – Question no. 22 to 27 are Short Answer Type Questions, carrying 3 marks each. Answer to each question should not exceed 60-80 words.
4. **Section-C** – Question no 28 to 30 are Long Answer Type Questions, carrying 8 marks each. Answer to each question should not exceed 300-350 words.
5. **Section-D** – Question no.31 to 33 are Source based questions with three sub questions and are of 4 marks each.
6. **Section-E** – Question no. 34 is Map based, carrying 5 marks that includes the identification and location of significant test items. Attach the map with the answer book.
7. There is no overall choice in the question paper. However, an internal choice has been provided in few questions. Only one of the choices in such questions have to be attempted.
8. In addition to this, separate instructions are given with each section and question, wherever necessary.

Section–A

Objective Type Questions

(21 × 1 = 21)

Q. 1. Which of the following options accurately describes the significance of the Sangam Age in the context of literature ? 1

- (A) It marked the introduction of Sanskrit literature in South India.
(B) It was a period of decline in literary activities in Tamil Nadu.
(C) It witnessed the flourishing collection of ancient Tamil literature.
(D) It was characterized by the dominance of Greek literature in India.

Ans. (C) It witnessed the flourishing collection of ancient Tamil literature.

Q. 2. To which one of the following dynasties did raja Gotami-puta Siri-Satakani belong ? 1

- (A) Vakataka (B) Satvahana
(C) Kushan (D) Gupta

Ans. (B) Satvahana.

Q. 3. Two statements are given in the question below as Assertion (A) and Reason (R). Read the statements and choose the appropriate option. 1

Assertion (A) : Recovering artefacts is merely the initial step in the archaeological process.

Reason (R) : Archaeologists employ various methods such as classification based on material and function, analysis of contextual clues, and reliance on indirect evidence to understand the significance and purpose of artefacts.

Options :

- (A) Both (A) and (R) are correct and (R) is the correct explanation of (A)
(B) Both (A) and (R) are correct, but (R) is not the correct explanation of (A)
(C) (A) is correct, but (R) is not correct
(D) (R) is correct, but (A) is not correct.

Ans. (A) Both (A) and (R) are correct and (R) is the correct explanation of (A)

Q. 4. Consider the following statements regarding Buddhism and choose the correct option. 1

- I. The concept of Bodhisattva is central to Hinayana sect of Buddhism.
II. Bodhisattva is a compassionate one on his way to enlightenment.
III. Bodhisattva achieve nibbana for personal salvation.

Options

- (A) II & III (B) II & III
(C) I & II (D) I & III.

Ans. (C) I & II.

Q. 5. Match the column I with column II regarding the archaeologist who worked in the exploration of Indus valley and choose the correct option. 1

Column I		Column II	
(a)	Daya Ram Sahni	(i)	Authored "Mohenjodaro & the Indus Civilisation"
(b)	Rakhil Das Banerji	(ii)	Discovered seals at Harappa
(c)	John Marshall	(iii)	Found seals at Mohenjodaro
(d)	R.E.M. Wheeler	(iv)	Authored "Ancient India"

Options

- (a) (b) (c) (d)
 (A) (iii) (i) (ii) (iv)
 (B) (iii) (iv) (i) (ii)
 (C) (i) (ii) (iii) (iv)
 (D) (i) (ii) (iv) (iii)

Ans. Wrong Options Given in the Question

(Correct Answer is : (A)-(ii), (B)-(iii), (C)-(i), (D)-(iv))

Q. 6. Identify the ruler of the ancient India with the help of following information : 1

He was a prominent Shaka ruler.
 He rebuilt Sudarshana Lake in the second century CE.
 He showcased his engagement with Sanskrit traditions.

- (A) Vikramaditya II (B) Bhaskaravarman
 (C) Bimbisara (D) Rudradaman.

Ans. (D) Rudradaman.

Q. 7. Identify which of the following options refers to the ancient cave painting given below ? 1



- (A) Ajanta Cave Paintings
 (B) Bagh Cave Paintings
 (C) Sittanavasal Cave Paintings
 (D) Ellora Cave Paintings.

Ans. (A) Ajanta Cave Paintings.

Q. 8. Which of the following skills can be identified from Al-Biruni's writings ? 1

- (A) Proficiency in diplomacy and political negotiation.
 (B) Fluency in multiple languages and a broad intellectual curiosity.
 (C) Expertise in military strategy and warfare tactics.
 (D) Exceptional talent for storytelling and vivid descriptions.

Ans. (B) Fluency in multiple languages and a broad intellectual curiosity.

Q. 9. Which of the following statements is incorrect about Andal ? 1

- (A) Andal was a woman Alvar, the most striking features of her compositions were widely sung.
 (B) Andal was a woman Nayanar, she incorporated the prevailing caste system in the society.
 (C) Andal saw herself as the beloved of Vishnu; her verses express her love for the deity.
 (D) Andal saw herself as the beloved of Krishna; her verses express her love for the deity.

Ans. (B) Andal was a woman Nayanar, she incorporated the prevailing caste system in the society.

Q. 10. Imagine you are analysing a historical document from the Vijayanagar Empire. Which of the following documents would be most helpful in understanding the relationship between the empire and religious institutions ? 1

- (A) A military chronicle detailing the conquests of a Vijayanagar rulers.
 (B) A record of diplomatic exchanges with traders and foreign ambassadors.
 (C) A legal code outlining the rights and responsibilities of urban classes.
 (D) An imperial decree granting land or privileges to a sacred organization.

Ans. (D) An imperial decree granting land or privileges to a sacred organization.

Q. 11. Match the column I with column II regarding the travellers who visited the Vijayanagar empire and choose the correct option.: 1

Column I		Column II	
(a)	Nicolo de Conti	(i)	Ambassador of Persia visited in the 15th century.
(b)	Abdur Razzaq	(ii)	Italian trader who visited in the 15th century.
(c)	Afanasii Nikitin	(iii)	Portuguese traveller who visited in the 16th century.
(d)	Duarte Barbosa	(iv)	Merchant from Russia who visited in the 15th century.

Options

(a) (b) (c) (d)

(A) (iii) (i) (ii) (iv)

(B) (iii) (iv) (i) (ii)

(C) (i) (ii) (iii) (iv)

(D) (ii) (i) (iv) (iii)

Ans. (D) (ii) (i) (iv) (iii).

Q. 12. Which of the following developments significantly contributed to the increased flow of silver bullion into India through trade with Europe during the 16th-18th centuries ? 1

(A) The rise of the Ottoman Empire in Asia

(B) The opening of the new world through voyages

(C) The Ming Dynasty's expansion into Southeast Asia

(D) The decline of the Safavid Empire in Asia.

Ans. (B) The opening of the new world through voyages

Q. 13. How did the compilation of the Ain-i Akbari contribute to Emperor Akbar's vision of governance ? Choose the best suitable option from the following. 1

(A) By emphasizing military strategies for territorial expansion.

(B) By documenting religious rituals and practices across the empire.

(C) By providing information on administrative and cultural traditions.

(D) By focusing on trade routes and economic policies.

Ans. (B) By documenting religious rituals and practices across the empire.

Q. 14. What insights did Francois Bernier provide about the economic structure of Mughal India ? Choose the best suitable option from the following. 1

(A) The prevalence of private land ownership and equitable distribution of wealth.

(B) The dominance of state-controlled resources and limitations on private property.

(C) The absence of trade networks and economic isolation from global markets.

(D) The reliance on foreign investments and the absence of indigenous industries.

Ans. (B) The dominance of state-controlled resources and limitations on private property.

Q. 15. Compare and contrast the impacts of the American Civil War on cotton production in India and the United States. Choose the best suitable option from the following. 1

(A) Both countries experienced a decline in cotton production due to the war.

(B) India's cotton production increased while the United States experienced a decline.

(C) The United States saw increased cotton production while India's remained stagnant.

(D) Both countries saw a surge in cotton exports during the war period.

Ans. (B) India's cotton production increased while the United States experienced a decline.

Q. 16. Why did the rebellion in Awadh become a symbol of resistance against British rule ? Choose the best suitable option from the following. 1

(A) Due to the region's economic prosperity under native rule

(B) Due to the displacement of Nawab Wajid Ali Shah and taluqdars

(C) Due to favourable land revenue policies towards the peasantry

(D) Due to Awadh's central position for organizing rebel forces.

Ans. (B) Due to the displacement of Nawab Wajid Ali Shah and taluqdars.

Q. 17. Which of the following represents the correct chronological order of events related to agrarian developments in India during the 19th century ? 1

I. The Permanent Settlement in Bengal

II. The Deccan Riots Commission

III. The Santhal Rebellion

IV. The Fifth Report by a Select Committee.

Options :

- (A) I, II, III & IV (B) II, III, IV & I
(C) III, II, I & IV (D) I,IV,III & II.

Ans. (D) I, IV, III & II.

Q.18. Which one of the following was the Gandhi's main demands for the peasants in Champaran ? 1

- (A) Increase in minimum wages of workers
(B) Freedom to cultivate the crops of their choice.
(C) Reduction in government taxes for social classes
(D) Indian education for all farmers' children.

Ans. (B) Freedom to cultivate the crops of their choice.

Q.19. Complete the following with the correct option regarding the role of leaders in the history of nationalism of their respective countries. 1

Ho Chi Minh : Vietnam, George Washington : -----

- (A) USA (B) UK
(C) France (D) Canada.

Ans. (A) USA.

Q.20. Identify the ruler of India in the 1850s from the given options using the provided information. 1

- I. He was the successor to Peshwa Baji Rao II
II. He was compelled by sepoys and the towns people to join the revolt as their leader from Kanpur.

- (A) Nana Sahib
(B) Kunwar Singh
(C) Birjis Qadr
(D) Maulvi Ahmadullah Shah.

Ans. (A) Nana Sahib.

Q.21. Which of the following were the key ideals associated with the social struggles in India since the nineteenth century ? 1

- (A) Autonomy, hierarchy, and traditionalism
(B) Democracy, equality, and justice
(C) Imperialism, colonialism, and bureaucracy
(D) Monarchy, privilege, and conservatism

Ans. (B) Democracy, equality, and justice.

Section-B

Short Answer Type Questions

(6 × 3 = 18)

Q.22.(A) Analyse the layout of Harappan cities to identify features that promoted cleanliness and public health. 3

Ans. Every house was connected to street drains.

- (i) The main channels were made of bricks set in the mortar were covered with loose bricks that could be removed for cleaning.
(ii) In some cases, limestone was used for the covers.
(iii) House drains first emptied into a sump (cesspit) into which solid matter settled while wastewater flowed out into the street drains.
(iv) Very long drainage channels were provided at intervals with the sumps for cleaning.

Or

(B) Examine the challenges historians face in deciphering the Harappan script.

- Ans.** (i) Historians have called the Harappans script as enigmatic.
(ii) They have found that the Harappan inscriptions are short, the longest containing about 26 signs.
(iii) Although the script remains un deciphered to date, it was evidently not alphabetical but syllable.
(iv) It has just too many signs -somewhere between 375 and 400.
(v) Script was written from the right to left as some seals show a wider spacing on the right and cramping on the left, as if the engraver began working from the right and then ran out of space.

Q.23. How does the Mahabharata show the multicultural nature of ancient Indian society ? Explain with examples. 3

- Ans.** (i) The Mahabharata incorporates stories, customs, and beliefs from the various regions of Indian subcontinent, reflecting the multicultural aspects of ancient Indian society where different communities coexisted and interacted.
(ii) Variations in social practices, such as marriage and rituals, as depicted in Mahabharata, highlight the dynamic nature of Indian society like polyandry, polygamy, exogamy, endogamy, etc.
(iii) Epic illustrates the ongoing exchange between diverse communities, including Brahmanas, Kshatriyas, Vaishyas, and Shudras, as well as interactions with the tribal groups and other cultures. Examples : Hidimba, mlechchas, etc.

Q.24.(A) Examine the impact of Bhakti and Sufi poetry on the development of regional languages and literature. 3

- Ans.** (i) This helped in standardization and development of the various regional languages such as Hindi, Bengali, Punjabi, Urdu, and others.
- (ii) Both Sufi and Bhakti movements emphasized the universality of love, devotion, and spiritual experience, transcending linguistic, cultural, and religious boundaries.
- (iii) Sufi saints like Baba Farid expressed their spiritual insights through verses composed in local language, some of which were included in the Guru Granth Sahib, the holy scripture of Sikhism.

Or

(B) Examine how music and devotional songs in Bhakti and Sufi traditions serve spiritual expression and community unity.

- Ans.** (i) The poems of Appar, Sambandar and Sundarar form the Tevaram, a collection that was compiled and classified in tenth century on the basis of the music of the songs.
- (ii) These kings introduced the singing of Tamil Shaiva hymns in the temples under royal patronage, taking initiative to collect and organise them into a text or Tevaram.
- (iii) Sufi's ziyarat is use of the music and dance including mystical chants performed by specially trained qawwals or musicians to evoke divine ecstasy.
- (iv) The Sufis remember God either by reciting the zikr (Divine Names) or evoking His presence through sama'(literally, "audition") or performance of the mystical music. Sama' was integral to the Chishtis, and exemplified interaction with indigenous.

Q.25. Explain the term "Little Republics" as applied to villages during the Mughal period. 3

- Ans.** (i) There was individual ownership of assets and deep inequities based on the caste and gender distinctions.
- (ii) A group of powerful individuals decided the affairs of village, exploited the weaker sections and had the authority to dispense justice.
- (iii) More importantly, a cash nexus had already developed through the trade between villages and towns.
- (iv) In the Mughal heartland too, revenue was assessed and collected in cash. Artisans producing for export market (for example, weavers) received their advances or wages in cash, as did producers of the commercial products like cotton, silk or indigo.

Q.26. Describe the aspirations and objectives of the rebels during the Indian Rebellion of 1857, as reflected in their proclamations and actions. 3

- Ans.** (i) The proclamations condemned the British for annexations they had carried out and the treaties they had broken.
- (ii) Every aspect of the British rule was attacked and the firangi accused of destroying a way of the life that was familiar and cherished.
- (iii) The proclamations expressed the widespread fear that British were bent on destroying the caste and religions of the Hindus and Muslims, and converting them to Christianity.

Q.27. This question is missing as per CBSE Sample Paper (2024-25).

Section-C

Long Answer Type Questions

(3 × 8 = 24)

Q.28. (A) How did the philosophical and religious developments during the first millennium BCE in India influence the socio-political aspects? Explain with examples. 8

- Ans.** (i) The emergence of influential thinkers such as Kong Zi in China, Zarathustra in Iran, Socrates, Plato, and Aristotle in Greece, and Mahavira and Gautama Buddha in India marked a period of the deep philosophical inquiry into the mysteries of existence.
- (i) The relationship between humans and the cosmic order were discussed.
- (iii) New kingdoms and cities were developing, and social and economic life was undergoing significant changes in Ganga valley.
- (iv) Prompting these thinkers to also contemplate these societal transformations.
- (v) Pre-existing traditions, including early Vedic tradition as known from the Rigveda involved hymns raising deities like Agni, Indra, and Soma, often chanted during the sacrifices where people prayed various blessings such as cattle, sons and good health.
- (vi) Sacrifices were collective affairs, but later some were performed individually by the household heads for the well-being of their families.
- (vii) More elaborate rituals like Rajasuya and Ashvamedha were conducted by the chiefs and kings, with Brahmana priests overseeing the ceremonies.

- (viii) Upanishads reflect a growing curiosity about the meaning of life, possibility of the life after death, and other profound existential inquiries.
- (ix) These texts delve into metaphysical concepts and explore the nature of reality and the human consciousness.
- (x) Mahavira and the Buddha emphasised individual agency - suggesting that the men and women could strive to attain liberation from the trials and tribulations of worldly existence.

Or

(B) How did the construction of stupas contribute to the spread of Buddhist teachings? Explain with examples.

- Ans.** (i) Stupas were constructed at the sites considered sacred due to their association with the Buddha's life events or relics.
- (ii) For example, stupas were built at Bodh Gaya, where Buddha attained enlightenment, and Sarnath, where he delivered his first sermon.
- (iii) These sacred sites became the centers of pilgrimage for Buddhists, drawing devotees from distant regions.
- (iv) Stupas often featured carvings, reliefs, or inscriptions depicting scenes from the life of Buddha.
- (v) Stupas contained Jataka tales
- (vi) Sanchi identify it as a scene from Bradakistas
- (vii) The Vessantara Jataka stories of Buddha's past lives, and important events in Buddhist history.
- (viii) These artistic representations served as visual narratives that conveyed Buddhist teachings to the illiterate audiences. For example, the carvings on the at Sanchi like Wheels, Tree, Shailbhanjhika, Gajalakshmi, Serpents, etc.
- (ix) The architectural elements of stupas, such as dome representing Buddha's enlightenment, and principles.
- (x) Worshippers entered through Eastern gateway and walked around mound in a clockwise direction keeping the mound on right, imitating the sun's course through the sky.
- (xi) Sanchi, Amaravati, and Shahji-ki-Dheri.

Q. 29. (A) 'Vijayanagar empire was characterised by a distinctive architecture and building styles.' Justify the statement. 8

- Ans.** (i) The city of Vijayanagara was enclosed by the massive fortress walls, constructed without mortar or cementing agents, comprised several lines of the forts encircling the city, agricultural hinterland, and forests.

- (ii) Hiriya Canal, built by the kings of Sangama dynasty, drew water from a dam across the Tungabhadra River and irrigated the cultivated valley separating the sacred center from urban core.
- (iii) Royal Centre included over sixty temples and around thirty building complexes identified as palaces.
- (iv) Mahanavami Dibba was a high platform with slots for the wooden pillars, possibly used for royal gatherings or ceremonies. The "mahanavami dibba" was a massive platform associated with the rituals during the Mahanavami festival. It featured relief carvings and may have supported a wooden structure.
- (v) Lotus Mahal, located in royal center may have served as a council chamber or meeting place for the king and his advisers.
- (vi) Hazara Rama Temple is believed to have been used exclusively by the king and his family. Though central shrine's images are missing, the sculpted panels on the walls depict scenes from Ramayana, offering insights into the royal patronage of temple construction.
- (vii) Virupaksa temple of Virupaksa and pampadevi underwent significant enlargement during Vijayanagar Empire. Krishnadeva Raya added a hall in front of the main shrine, adorned with the delicately carved pillars, and constructed the eastern gopuram.
- (viii) Vitthala Temple featured various halls used for the different purposes, including hosting special programs of music, dance, and drama, celebrating divine weddings.

Or

(B) 'The establishment of the Vijayanagar Empire considered significant in the history of the Indian subcontinent'. Justify the statement.

- Ans.** The Vijayanagara Empire flourished as a diverse cultural, linguistic, and the religious traditions.

- (i) The empire's architectural marvels, such as the temples, palaces, and fortifications, reflected a blend of indigenous Dravidian styles with influences from the neighbouring regions.
- (ii) Its strategic location facilitated trade with the Arab, Persian, and European merchants, contributing to its economic prosperity.
- (iii) The empire's control over vital trade routes and access to the precious commodities such as horses, spices, textiles, and precious stones.

- (iv) Within the polity, claimants to power included the members of ruling lineage as well as military commanders.
- (v) Their rule was characterised by expansion and consolidation.
- (vi) The kingdom remained in a constant state of the military preparedness,
- (vii) It flourished under the conditions of unparalleled peace and prosperity.
- (viii) Krishnadeva Raya is credited with building some fine temples and adding the impressive gopurams to many important South Indian temples.

Q.30.(A) How did the Constituent Assembly address the issue of social justice, particularly concerning the rights of the people? Explain. 8

- Ans.** (i) Different demands were made by the members of Constituent Assembly concerning the rights of the people.
- (ii) These demands, ideas, opinions were debated, discussed and conflicting the ideas were reconciled and then consensus was made to take collective decision.
- (iii) Intense debate took place in the assembly on the issue.
- (iv) B. Pocker Bahadur gave the powerful presentation for continuation minorities representation in the political system and in governance of the country.
- (v) All these arguments were based on the unity of the nation, where every individual is a citizen of a state, and each group had to be assimilated within the nation.
- (vi) The Constitution will grant the citizenship and rights, and in return citizens had to offer their loyalty to the state.
- (vii) Communities could be recognized as cultural entities and politically members of all the communities are equal to the member of the state.
- (viii) NG Ranga welcomed all legal and civil rights granted by constitution to its citizen but said these rights can only be enjoyed when suitable conditions or opportunities are provided.

Or

(B) Explain the distribution of powers between the Centre and the States, as debated in the Constituent Assembly, highlighting differing viewpoints and concerns.

- Ans.** (i) Issue of division of the power of government at the centre and at state level was intensely debated.

- (ii) Draft constitution provided three lists of subject *i.e.* Union List-union government can make the laws on it. State List, State government can make the laws on it and Concurrent List-Both Union and State government can make the laws on listed items.
- (iii) In India-Union government is made more powerful so that it can ensure peace, security, and can coordinate on the matter of vital interest and to speak for the whole country in the international sphere.
- (iv) He said if centre is overburdened with the responsibility, it could not function properly. So it is important that some powers to the state should be transferred.
- (v) He said states should be given appropriate fiscal provision so that they can work independently, and they do not need to depend on centre for even the nominal expenditure.
- (vi) The need for strong government had been further reinforced by the events of partition. Many leaders like Pt. Jawaharlal Nehru, BR Ambedkar, Gopalaswami Ayyangar, etc. advocated for strong centre.
- (vii) Balakrishna Sharma, a member from United Provinces, argued extensively that only a strong Centre could effectively plan for national welfare, mobilize the economic resources, establish efficient administration, and defend against foreign threats.
- (viii) The Constitution exhibited a clear inclination towards the rights of Union of India over those of its constituent states, reflecting a shift in priorities driven by the time.

Section-D

Source Based Questions

(3 × 4 = 12)

Q.31. Read the following source carefully and answer the questions that follow : 1 + 1 + 2 = 4

Inscriptions

Inscriptions are writings engraved on hard surfaces such as stone, metal, or pottery. They usually record the achievements, activities, or ideas of those who commissioned them and include the exploits of kings, or donations made by women and men to religious institutions. Inscriptions are virtually permanent records, some of which carry dates. Others are dated on the basis of palaeography or styles of writing,

with a fair amount of precision. For instance, in c. 250 BCE the letter “a” was written like this: By c. 500 CE, it was written like this: The earliest inscriptions were in Prakrit, a name for languages used by ordinary people. Names of rulers such as Ajatasattu and Asoka, known from Prakrit texts and inscriptions, have been spelt in their Prakrit forms in this chapter. You will also find terms in languages such as Pali, Tamil, and Sanskrit, which too were used to write inscriptions and texts. It is possible that people spoke in other languages as well, even though these were not used for writing.

I. What role does palaeography play in determining the age of inscriptions ?

Ans. Palaeography helps the scholars to determine the age of inscriptions by analyzing the styles of writing used, allowing them to assign approximate dates based on the changes in script over time.

II. How do inscriptions contribute to our understanding of ancient societies and cultures ?

Ans. (a) Inscriptions provide valuable insights into the achievements, activities, and beliefs of the ancient societies and cultures.

(b) helping historians reconstruct their history and social structures.

III. What insights can be gained from studying the languages used in inscriptions across different regions and time periods ?

Ans. (a) Studying the languages used in inscriptions provides insights into the cultural exchange, and linguistic evolution across different regions and time periods.

(b) It enriches our understanding of the historical dynamics.

Q.32. Read the following source carefully and answer the questions that follow :

Translating texts, sharing ideas

Translating texts, sharing ideas Al-Biruni’s expertise in several languages allowed him to compare languages and translate texts. He translated several Sanskrit works, including Patanjali’s work on grammar, into Arabic. For his Brahmana friends, he translated the works of Euclid (a Greek mathematician) into Sanskrit.

I. Analyse the advantage Al-Biruni gained from his expertise in multiple languages ?

Ans. Al-Biruni’s proficiency in several languages allowed him to compare the languages and translate texts, facilitating cross-cultural exchange and the dissemination of the knowledge across different regions.

II. Analyse the significance of Al-Biruni translating Patanjali’s work on grammar into Arabic ?

Ans. (a) By translating Patanjali’s work into Arabic, Al-Biruni contributed to the preservation and transmission of the knowledge from Indian culture to the Islamic world.

(b) Enriching the understanding of the grammar and linguistic principles.

III. How did Al-Biruni’s translations contribute to the mutual understanding and appreciation between Islamic and Indian civilizations ?

Ans. (a) Al-Biruni’s translations fostered mutual the understanding and appreciation between Islamic and Indian civilizations by facilitating the exchange of the knowledge, ideas, and cultural practices.

(b) This intellectual exchange enriched both traditions and promoted dialogue and cooperation between the two the civilizations.

Q.33. Read the following source carefully and answer the questions that follow : 1 + 1 + 2 = 4

Why was salt the symbol of protest ?

This is what Mahatma Gandhi wrote: The volume of information being gained daily shows how wickedly the salt tax has been designed. In order to prevent the use of salt that has not paid the tax, which is at times even fourteen times its value, the Government destroys the salt it cannot sell profitably. Thus, it taxes the nation’s vital necessity; it prevents the public from manufacturing it and destroys what nature manufactures without effort. No adjective is strong enough for characterising this wicked dog-in-the-manger policy. From various sources I hear tales of such wanton destruction of the nation’s property in all parts of India. Maunds if not tons of salt are said to be destroyed on the Konkan coast. The same tale comes from Dandi. Wherever there is likelihood of natural salt being taken away by the people living in the neighbourhood of such areas for their personal use, salt officers are posted for the sole purpose of carrying on destruction. Thus, valuable national property is destroyed at national expense and salt taken out of the mouths of the people. The salt monopoly is thus a fourfold curse. It deprives the people of a valuable easy village industry, involves wanton destruction of property that nature produces in abundance, the destruction itself means more national expenditure, and fourthly, to crown this folly, an unheard-of tax of more than 1,000 per cent is exacted from a starving people. This tax has remained so long because of the apathy of the general public. Now that it is sufficiently roused, the tax has to go.

How soon it will be abolished depends upon the strength the people.

I. What does Gandhi's reference to the "power of peace and non-violence" suggest about his strategic approach to resistance against British colonial rule ?

Ans. Gandhi's mention of the "power of peace and non-violence" indicates his belief in the efficacy of the nonviolent resistance to challenge and ultimately overcome British colonial oppression.

II. What parallels can be drawn between Gandhi's critique of the salt tax and broader movements for social justice and human rights ?

Ans. (a) Gandhi's critique of the salt tax resonates with broader movements for the social justice and human rights by highlighting the systemic injustices embedded within oppressive structures of power.

(b) It underscores the universal struggle against exploitation, discrimination, and inequality, emphasizing the importance of the non-violent resistance and collective action in challenging such injustices.

III. How does Gandhi's reference to the destruction of salt by the government shed light on the

broader implications of colonial policies on India's natural resources ?

Ans. (a) Gandhi's reference to the destruction of salt by the government underscores the colonial exploitation of India's natural resources for the profit and control.

(b) It reflects a pattern of resource extraction that prioritized imperial interests over the well-being of Indian populace, exacerbating socio-economic inequalities and hindering local development.

Section-E

Map Based Questions

(1 × 5 = 5)

Q.34. (34.1) On the given political map of India, locate and label the following with appropriate symbols :

I. Sanchi- A Stupa 1

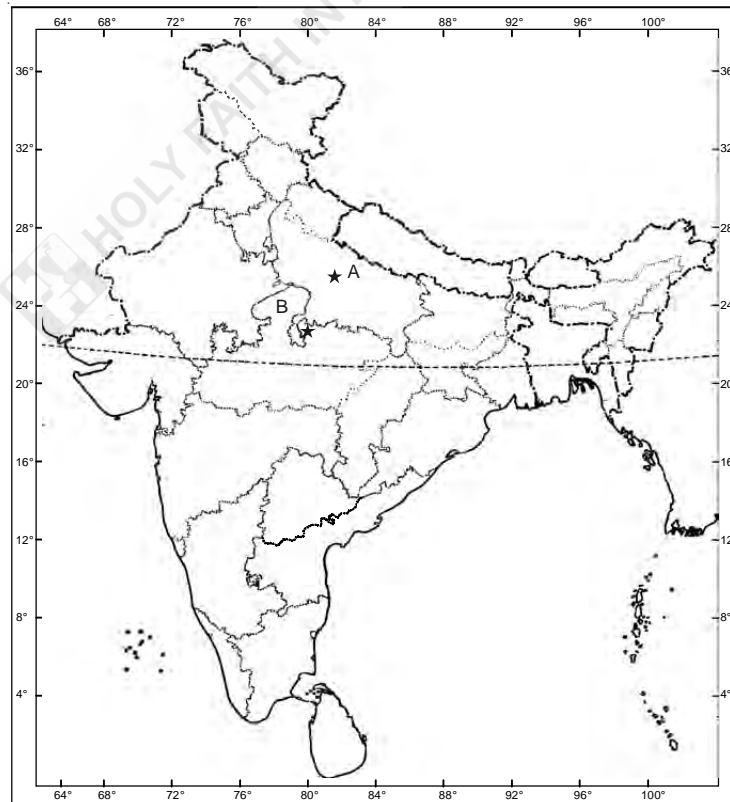
II. Kalibanga - Indus Valley Site 1

III. (a) Panipat-Territory Under the Control of Mughals

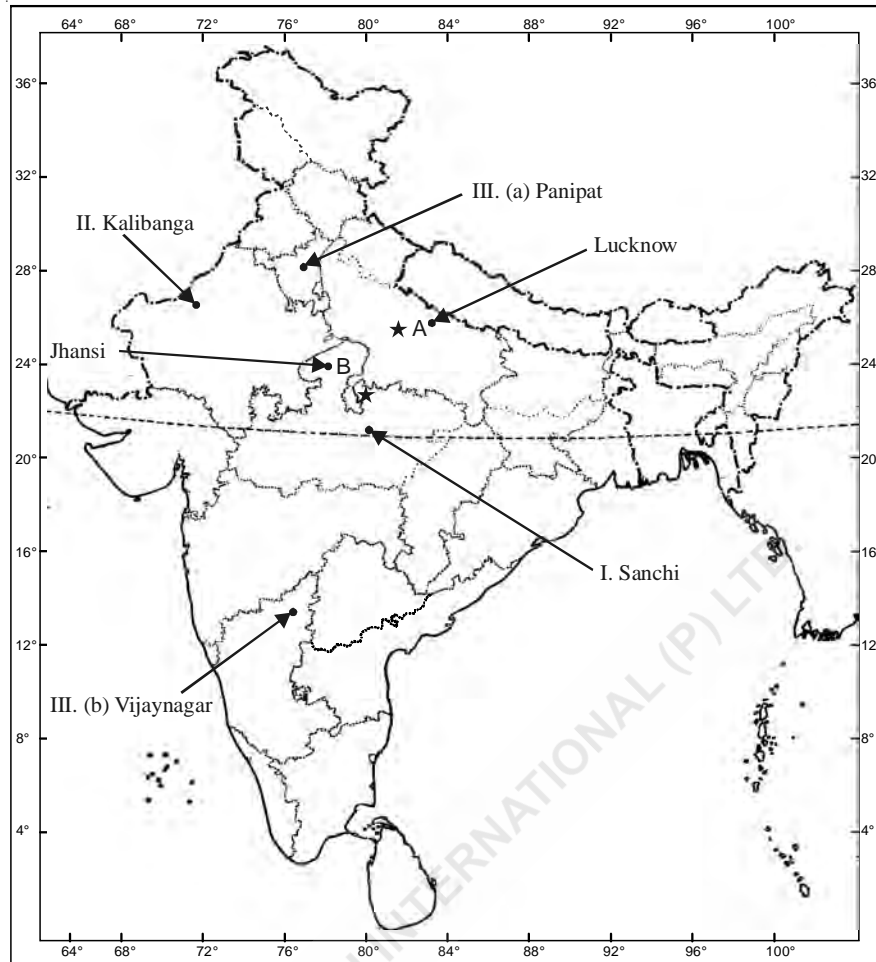
Or

(b) Vijayanagar- Capital of Vijayanagar empire 1

(34.2) On the same outline map, two places have been marked as 'A and B, as the centres of the Revolt of 1857 Identify them and write their correct names on the lines drawn near them.



Ans.



Holy Faith New Style Sample Paper–1

(Based on the Latest Design & Syllabus Issued by CBSE)

HISTORY

CLASS-10+2

Time Allowed: 3 Hours
80)

(Maximum Marks:

General Instructions:

1. The question paper comprises five Sections - A, B, C, D, and E. There are 34 questions in the question paper. All questions are compulsory.
2. **Section-A** - Questions 1 to 21 are MCQs of 1 mark each.
3. **Section-B** - Questions 22 to 27 are Short Answer Type Questions, carrying 3 marks each. Answers to each question should not exceed 60-80 words.
4. **Section-C** - Questions 28 to 30 are Long Answer Type Questions, carrying 8 marks each. Answers to each question should not exceed 300-350 words.
5. **Section-D** - Questions 31 to 33 are Source-based questions with three sub-questions and are of 4 marks each.
6. **Section-E** - Question 34 is Map-based, carrying 5 marks that includes the identification and location of significant test items. Attach the map with the answer book.
7. There is no overall choice in the question paper. However, an internal choice has been provided in a few questions. Only one of the choices in such questions has to be attempted.
8. In addition to this, separate instructions are given with each section and question, wherever necessary.

SECTION-A

(Multiple Choice Type Questions)

1. Consider the following statement with regard to the revolt of 1857. Select the code for the correct statement from the options given below.

- (1) Indian soldiers revolted for the first time in 1857 against the British.
- (2) India had readily accepted the social reform introduced by the British.
- (3) Most Indian rulers joined the revolt of 1857.
- (4) The rebels lacked unity and integration.

Options:

- (A) 1 only
- (B) 2 and 3
- (C) 1, 2 and 3

(D) 4 only.

Ans:

Statement 4: “The rebels lacked unity and integration.”

This is **correct**. One of the key reasons for the failure of the revolt of 1857 was the lack of unity among the various groups that participated. There were differing goals, regional differences, and a lack of coordination among the leaders of the revolt, which ultimately led to its failure.

So, the statement about the rebels lacking unity and integration is the only accurate one. Hence, the correct answer is **(D) 4 only**.

2. Who among the following introduced subsidiary alliance?

(A) Lord Wellesley

(B) Lord Harding

(C) LORD Dalhousie

(D) Henry Lawrence

Ans:

The correct answer is **(A) Lord Wellesley**.

Lord Wellesley, who served as the Governor-General of India from 1798 to 1805, introduced the **subsidiary alliance** system. This policy was designed to enhance British control over Indian states by compelling them to maintain British troops at their expense and to enter into an alliance with the British East India Company for mutual defense. Under this system, Indian rulers were not allowed to employ foreign troops, and the British would provide protection but in return, the Indian states had to pay for the maintenance of British forces stationed in their territories.

This policy was crucial in expanding British influence in India during the late 18th and early 19th centuries.

So, the correct answer is **(A) Lord Wellesley**.

3. Match the following and select the correct option:

List-I

1. Polaj

2. Parauti

3. Chachar

4. Banjar

List-II

a. land left fallow for 3 to 4 years

b. land uncultivated for 5 years or more

c. land left fallow for some time

d. land cultivated annually.

(A) 1-b, 2-c, 3-d, 4-a

(B) 1-a, 2-d, 3-c, 4-b

(C) 1-c, 2-d, 3-b, 4-a

(D) 1-d, 2-c, 3-a, 4-b.

Ans:

The correct answer is **(B) 1-a, 2-d, 3-c, 4-b**.

Here's the reasoning for the correct match:

1. Polaj – (a) land left fallow for 3 to 4 years

Polaj refers to land that is cultivated every year. This fits the description of land left fallow for 3 to 4 years, allowing it to regain fertility.

2. Parauti – (d) land cultivated annually

Parauti is land that is cultivated every year, and this corresponds to the land cultivated annually.

3. Chachar – (c) land left fallow for some time

Chachar refers to land that has been left fallow for a shorter period, typically only for some time, allowing the soil to recover.

4. Banjar – (b) land uncultivated for 5 years or more

Banjar refers to land that has been left uncultivated for long periods, typically 5 years or more.

Thus, the correct matching is **(B) 1-a, 2-d, 3-c, 4-b**

4. Which one of the following statements is correct regarding jatipanchayat:

- (A) They wielded considerable power in rural society.
- (B) They decided civil disputes between members of different castes.
- (C) They mediated on land disputes.
- (D) In matters of criminal justice also, the decision of Jati panchayats was accepted.

Choose the correct code from the following-

- (A) A, B & C
- (B) B, C & D
- (C) A, C & D
- (D) A, B, C & D

Ans:

The correct answer is **(D) A, B, C & D**.

Here's an explanation for each option:

(A) They wielded considerable power in rural society.

This is **correct**. Jati Panchayats (caste councils) were powerful in rural society, and they held significant authority in enforcing norms, making decisions, and resolving disputes within their communities.

(B) They decided civil disputes between members of different castes.

This is **correct**. Jati Panchayats also had the authority to resolve civil disputes, even between members of different castes, though caste-based distinctions and considerations influenced their decisions.

(C) They mediated on land disputes.

This is **correct**. Land disputes were common in rural areas, and Jati Panchayats often acted as mediators in such disputes. They played a role in settling conflicts related to property and land ownership.

(D) In matters of criminal justice also, the decision of Jati panchayats was accepted.

This is **correct**. Jati Panchayats had the authority to make decisions on criminal matters, including minor offenses, and their judgments were often accepted by the local community. Their role extended to both civil and criminal justice in rural areas.

Therefore, **all four statements (A, B, C, and D) are correct**, making the right choice **(D) A, B, C & D**.

5. Consider the following statements about the Amara nayak is true:

1. There were given territory in lieu of their salary.
2. They were given free hand in the collection of revenue.
3. They sent a biannual tribute to the king.
4. The king occasionally transferred them to different places to prevent them from becoming powerful.

Which of the above statements is/are correct?

- (A) 1, 2 and 3
- (B) 1, 2 and 4
- (C) 2, 3 and 4
- (D) 1, 3 and 4.

Ans:

The correct answer is **(B) 1, 2 and 4**.

Here's why:

1. **Territory in lieu of their salary** – This is correct. The **Amara Nayaks** were military officers in the Vijayanagara Empire who were given territories to manage in return for their services, including military support and administrative duties. These territories were often allotted as a form of payment instead of regular salaries.
2. **Free hand in the collection of revenue** – This is also correct. Amara Nayaks had significant autonomy in the collection of revenue from their assigned territories. This autonomy helped them maintain local control, but it also sometimes led to abuse of power.

3. **Biannual tribute to the king** – This statement is **incorrect**. While the Amara Nayaks were expected to send tribute to the king, it wasn't specifically biannual. The tribute was part of the feudal relationship but the frequency wasn't fixed to twice a year.
4. **Occasional transfers to different places** – This is correct. To prevent any one Amara Nayak from becoming too powerful or establishing a base of independent control, the king occasionally transferred them to different territories. This helped maintain the central authority of the Vijayanagara Empire.

So, the correct combination is **(B) 1, 2 and 4**.

6. Consider the following statements regarding Kabir:

1. He was not against pilgrimage and idol worship.
2. He believed in universal love.
3. He emphasized one god and devotionalism.
4. He did not consider it necessary to abandon the life of a normal householder.

Which of the given statements is/are correct?

- (A) 1, 2, 3, 4
- (B) 1, 2, 3
- (C) 2, 3, 4
- (D) 1, 3, 4

Ans:

The correct answer is **(C) 2, 3, 4**.

Here's an explanation for each statement:

1. He was not against pilgrimage and idol worship.

This statement is **incorrect**. Kabir was strongly against both pilgrimage and idol worship. He criticized these practices as being ritualistic and ineffective in achieving true spiritual realization. He believed that true devotion lay in the love and remembrance of one God, not in external rituals or pilgrimages.

2. He believed in universal love.

This statement is **correct**. Kabir emphasized **universal love** and rejected sectarian divisions. His teachings transcended religious boundaries and promoted love and compassion for all people, irrespective of their religion, caste, or background.

3. He emphasized one god and devotionalism.

This statement is **correct**. Kabir was a **monotheist** and believed in the worship of one formless God (often referred to as "Ram" or "Allah"). He emphasized devotion (bhakti) to this one God, rejecting the worship of idols or multiple gods.

4. He did not consider it necessary to abandon the life of a normal householder.

This statement is **correct**. Kabir did not advocate renunciation of the world or a monastic life. He believed that one could lead a spiritual life while being a householder, and that true devotion and spiritual realization could be achieved through one's daily actions and the love of God.

Thus, the correct combination of statements is (C) **2, 3, 4**.

7. Which one among the following Kings built the Nagalapuramtownship?

- (A) Harihara Raya
- (B) Krishnadeva Raya
- (C) Rama Raya
- (D) Bukka Raya.

Ans:

The correct answer is (D) **Bukka Raya**.

Bukka Raya, one of the founders of the **Vijayanagara Empire**, is credited with founding the **Nagalapuramtownship**. This township was built during his reign as part of the broader development of the empire's infrastructure, including administrative and military centers. Bukka Raya and his brother Harihara Raya played key roles in establishing the Vijayanagara Empire in the 14th century.

8. Fill in the blanks:

The rulers of the Vijayanagara were called _____.

- (A) Gajapati
- (C) Asvapati
- (B) Bhupati
- (D) Narapati.

Ans:

The correct answer is (B) **Bhupati**.

The rulers of the Vijayanagara Empire were often referred to as **Bhupati**, which means "lord of the land" or "king." The term signifies their status as rulers and protectors of the territory.

9. Find out the practices followed by Lingayats from the following options.

- I. Post-puberty marriages
- II. Widow remarriage
- III. Worship of Shiva in human form
- IV. Burial of the dead bodies.

Options:

- (A) All above

- (B) Only II, III, IV
(C) Only I, II & III
(D) Only I, II & IV.

Ans:

The correct answer is **(B) Only II, III, IV**.

Here's why:

The **Lingayat** community, founded by the 12th-century saint **Basava**, has distinct practices that set them apart from other Hindu groups:

- **Post-puberty marriages (I):** This practice is **not a defining feature of the Lingayat community**. Lingayats generally emphasized spiritual practices and renunciation, so post-puberty marriages are not a central practice of their tradition.
- **Widow remarriage (II):** **Yes, widow remarriage** was encouraged among the Lingayats. The community strongly supported social reform and rejected many orthodox practices, including the prohibition of widow remarriage, which was common in other Hindu communities at the time.
- **Worship of Shiva in human form (III):** **Yes, the worship of Shiva in human form**, particularly as **Ishtalinga** (a symbol of the divine), is a key practice of the Lingayats. They worshipped Shiva, not as a traditional idol but in the form of a small stone or a symbolic linga, worn by individuals.
- **Burial of the dead bodies (IV):** **Yes, the Lingayats practice burial** of the dead rather than cremation, which is common in many other Hindu communities. This practice is one of the distinctive features of Lingayat tradition.

Thus, the practices followed by Lingayats are **widow remarriage (II), worship of Shiva in human form (III), and burial of the dead (IV)**, making **(B) Only II, III, IV** the correct answer.

10. Given below are two statements, one labeled as Assertion (A) and the other labeled as Reason (R).

Assertion (A): Jahanaratraveled from Delhi to Agra.

Reason (R): She wanted to offer prayers at the tomb of Shaikh.

- (A) Both (A) and (R) are correct and (R) is the correct explanation of (A).
(B) Both (A) and (R) are correct, but (R) is not the correct explanation of (A).
(C) (A) is correct, but (R) is incorrect.
(D) (R) is correct, but (A) is not correct.

Ans:

The correct answer is **(A) Both (A) and (R) are correct and (R) is the correct explanation of (A)**.

Explanation:

Assertion (A): Jahanaratraveled from Delhi to Agra.

This is **correct**. **Jahanara Begum**, the daughter of Emperor Shah Jahan, did travel from **Delhi to Agra**. One of her notable trips was to visit the tomb of her spiritual mentor, **Shaikh Salim Chishti**, in **Agra**, which is a famous historical event.

Reason (R): She wanted to offer prayers at the tomb of Shaikh.

This is also **correct**. Jahanara was deeply devoted to her spiritual teacher, **Shaikh Salim Chishti**, a prominent Sufi saint. She made a pilgrimage to his tomb in **Agra**, which was an important religious act for her, as she sought spiritual solace and blessings.

Since both statements are true, and **the reason (R) explains why Jahanara made the trip (A)**, the correct answer is **(A) Both (A) and (R) are correct and (R) is the correct explanation of (A)**

11. Choose the correct option:

Consider the following statements.

1. Montesquieu used Bernier's accounts to develop his idea of oriental despotism.
2. Bernier gave a detailed report on rural society.
3. According to Bernier, crown ownership of land was good for peasants.
4. Bernier considered Mughal King the king of beggars.

Which of the given statements is/are correct?

- (A) 1, 2, 3, 4
 (B) 1, 2, 3
 (C) 1, 2, 4
 (D) 2, 3, 4.

Ans:

The correct answer is **(C) 1, 2, 4**.

Here's the explanation for each statement:

1. Montesquieu used Bernier's accounts to develop his idea of oriental despotism.

Correct. Montesquieu, in his work *The Spirit of the Laws* (1748), relied on the observations of French traveler **François Bernier**, who had visited India in the 17th century. Bernier's accounts of Mughal India, especially his description of the absolutist rule under the Mughal emperors, helped Montesquieu develop his theory of "oriental despotism," which posited that eastern rulers exercised absolute power over their subjects.

2. Bernier gave a detailed report on rural society.

Correct. **Bernier's writings** do provide some details about rural life in India, though his primary focus was on the Mughal court and urban centers. However, he did make occasional references to rural society, particularly in the context of agrarian conditions, land ownership, and the general state of peasants in Mughal India.

3. According to Bernier, crown ownership of land was good for peasants.

Incorrect. In his observations, Bernier was generally critical of the land revenue system under the Mughal Empire, which was largely based on crown ownership of land. He argued that the excessive taxation and the system of land revenue collection by the state were harsh on peasants, leading to exploitation rather than benefiting them.

4. Bernier considered the Mughal King the king of beggars.

Correct. Bernier famously referred to the Mughal Emperor as the “king of beggars” in a somewhat critical and sarcastic tone, implying that the wealth of the emperor was largely derived from the labor and resources of his subjects, many of whom lived in poverty. He criticized the lavish lifestyle of the Mughal court, suggesting that it was funded by the impoverishment of the common people.

Thus, the correct combination of statements is (C) **1, 2, 4.**

12. Match the following:

List-I Centre

List-II Leaders

1. Doctrine of Lapse

(i) BrijisQadar

2. Kanpur

(ii) MaulviAhmadullah Shah

3. Danka Shah

(iii) Nana Sahib

4. Lucknow

(iv) Rani Lakshmi bai

(A) 1—(i), 2—(ii), 3—(iii), 4—(iv)

(B) 1—(iv), 2—(iii), 3—(iv), 4—(i)

(C) 1—(iv), 2—(iii), 3—(ii), 4—(i)

(D) 1—(iii), 2—(ii), 3—(i), 4—(iv).

Ans:

The correct answer is (D) **1—(iii), 2—(ii), 3—(i), 4—(iv).**

Here’s the reasoning for the matching:

1. Doctrine of Lapse – (iii) Nana Sahib

The **Doctrine of Lapse** was a policy introduced by Lord Dalhousie, which allowed the British to annex any princely state where the ruler had no natural heir. **Nana Sahib**, the adopted son of the Maratha Peshwa Baji Rao II, became a prominent leader during the **1857 Revolt** after the British refused to recognize his adoption, invoking the Doctrine of Lapse.

2. Kanpur – (ii) MaulviAhmadullah Shah

MaulviAhmadullah Shah was an important leader in the **Kanpur** uprising during the **1857 Revolt**. He played a significant role in rallying the rebels and was a key figure in the resistance against the British in Kanpur.

3. Danka Shah – (i) BrijisQadar

Danka Shah refers to **BrijisQadar**, a prominent figure during the **1857 Revolt**. BrijisQadar was involved in the uprising and is sometimes associated with raising the alarm (danka), signaling resistance against British authority.

4. Lucknow – (iv) Rani Lakshmi Bai

Lucknow was one of the key centers of the **1857 Revolt**. While **Rani Lakshmi Bai** (from **Jhansi**) is not directly linked to Lucknow, her involvement in the larger uprising and the association with other leaders like **Begum Hazrat Mahal** of Lucknow makes her a symbolic figure here. The **Begum of Lucknow**, however, played a more direct role in the siege of Lucknow.

Thus, the correct matching is **(D) 1—(iii), 2—(ii), 3—(i), 4—(iv)**

13. Consider the following statements and identify the correct person from the following option:

- I. He is called the “Globe Trotter” & equated to Marco Polo.
- II. He traveled to several countries and wrote Rihala.
- III. He was a scholar of Islamic law & was often appointed as Qazi.

Options:

- (A) Francois Bernier
- (B) Ibn Jujuy
- (C) Ibn Battuta
- (D) Al Biruni.

Ans:

The correct answer is **(C) Ibn Battuta**.

Here’s the reasoning behind it:

1. He is called the “Globe Trotter” & equated to Marco Polo.

This refers to **Ibn Battuta**, a famous Moroccan traveler. Like **Marco Polo**, Ibn Battuta is known for his extensive travels across Asia, Africa, and Europe in the 14th century. His travels spanned over three decades, covering much of the known world at that time, and he is often referred to as one of history’s greatest travelers.

2. He traveled to several countries and wrote Rihala.

Ibn Battuta is the author of the travelogue “**Rihla**” (**The Journey**), in which he detailed his travels to many countries including India, China, Southeast Asia, the Middle East, and North Africa. His accounts are a significant source of historical information on the places he visited.

3. He was a scholar of Islamic law & was often appointed as Qazi.

Ibn Battuta was also a scholar of **Islamic law** and held the position of **Qazi** (judge) in several places during his travels, including India, where he was appointed by the Sultan of Delhi, Muhammad bin Tughlaq.

Thus, the correct person is **Ibn Battuta** (Option C)

14. To which of the following regions did the Aravidu rulers belong?

- (A) Tamil Nadu
- (B) Orissa
- (C) Vijayanagara
- (D) Assam

Ans:

The correct answer is **(C) Vijayanagara**.

The **Aravidu** dynasty was the **last dynasty** to rule the **Vijayanagara Empire** after the fall of the **Saluva, Tuluva, and Sri Krishnadevaraya**-led dynasties. The Aravidu rulers, including **Aliya Rama Raya** (the last ruler), took over the throne of the Vijayanagara Empire after the death of the Tuluva king, **Sri Krishnadevaraya**, and ruled the empire until its final collapse.

The Aravidu dynasty had its base in the southern part of the **Vijayanagara Empire**, which spanned across the **Deccan Plateau**, particularly in **present-day Karnataka, Andhra Pradesh**, and parts of **Tamil Nadu**.

Therefore, the Aravidu rulers belonged to the region of **Vijayanagara** (Option C).

15. Which of the following terms meant “revenue assessed” during the Mughal Empire?

- (A) Juma
- (B) Hasil
- (C) Jins-i-Kamil
- (D) Lang Batai

Ans:

The correct answer is **(B) Hasil**.

Hasil refers to the **revenue assessed** or the revenue that was collected in the Mughal Empire. It was the amount of revenue that was due after the land had been assessed for taxation. The Mughal Empire used a detailed and systematic method of land revenue assessment under rulers like **Akbar**, where the amount of tax was fixed based on the land’s productivity.

16. Who among the following introduced the doctrine of lapse in India?

- (A) Lord Cornwallis
- (B) Lord Dalhousie
- (C) Lord Wellesley
- (D) Lord Bentinck

Ans:

The correct answer is **(B) Lord Dalhousie**.

Lord Dalhousie, who served as the Governor-General of India from 1848 to 1856, introduced the **Doctrine of Lapse** as part of his policy of annexation. This policy allowed the British East India

Company to annex any princely state if the ruler of the state died without a direct male heir. The British could claim the territory under this doctrine, asserting that the state would lapse to the Company if the ruler did not have a legitimate successor.

The Doctrine of Lapse played a key role in the annexation of several territories, including **Satara** (1848), **Jhansi** (1854), and **Nagpur** (1854), and contributed to growing discontent among Indian rulers, eventually leading to the **Revolt of 1857**.

17. Consider the following events about the lingayat and find the true code:

1. They are the followers of Shiva.
2. They buried their dead.
3. They encouraged widow marriage.
4. They did not question the theory of rebirth.

The correct code from the following statement is:

- (A) 1, 2, 3
- (B) 4, 3, 2
- (C) 2, 3, 4
- (D) 4, 2, 1

Ans:

The correct answer is **(A) 1, 2, 3**.

Here's the reasoning for each statement:

1. They are the followers of Shiva.

True. The **Lingayats** are followers of **Shiva**, and their primary deity is Shiva, whom they worship in the form of the **Ishtalinga** (a small stone linga). They focus on personal devotion to Shiva rather than temple-based rituals.

2. They buried their dead.

True. Unlike many Hindus, who traditionally cremate their dead, the **Lingayats** practice **burial** of the dead. This is one of the distinctive features of their community.

3. They encouraged widow marriage.

True. The **Lingayats** promoted **widow remarriage** and rejected social customs that forbade it. This was part of their broader social reform agenda, which sought to challenge orthodox Hindu practices.

4. They did not question the theory of rebirth.

False. The **Lingayat** philosophy, rooted in the teachings of **Basava** and the **Vachanas**, emphasized **breaking the cycle of rebirth** through devotion to Shiva. They did not strictly adhere to the traditional Hindu view of rebirth, and their focus was on attaining liberation (moksha) through personal devotion to Shiva.

Thus, the correct code is **(A) 1, 2, 3**



Following options refers to the ancient cave painting given below?

- (B) Bagh Cave Paintings
- (C) Sittanavasal Cave Paintings
- (D) Ellora Cave Paintings.

Ans:

The correct answer is **(B) Bagh Cave Paintings**.

The **Bagh Caves** are a group of Buddhist caves located in the **Bagh Valley** in Madhya Pradesh, India. They are famous for their **ancient mural paintings** that date back to the 5th to 6th centuries CE. These paintings are noted for their vivid colors and detailed depictions of Buddhist themes, including the life of Buddha.

19. Consider the following events:

- (1) Francois Bernier
- (2) Marco Polo
- (3) Ibn Battuta
- (4) Al Beruni.

Their correct chronological order is:

- (A) 1, 2, 3, 4
- (B) 4, 2, 3, 1
- (C) 1, 3, 4, 2
- (D) 1, 4, 3, 2

Ans:

The correct chronological order of the individuals is **(B) 4, 2, 3, 1**.

Here's the reasoning:

1. **Al-Biruni** (Born: 973, Died: 1048) – Al-Biruni was a Persian scholar and polymath who traveled to India during the early 11th century. He wrote extensively about Indian society, culture, science, and religion, especially in his work *Tahqiq ma li-l-Hind* (Researches on India). He is the earliest among the listed figures.

2. **Marco Polo** (Born: 1254, Died: 1324) – Marco Polo, the Venetian explorer, traveled to Asia, including China, and his travels were recorded in *The Travels of Marco Polo*. His account was written in the late 13th century and early 14th century.
3. **Ibn Battuta** (Born: 1304, Died: 1369) – Ibn Battuta was a Moroccan explorer who traveled extensively across Africa, Asia, and Europe in the 14th century. His travels are documented in his book *Rihla* (The Journey), written in the 14th century.
4. **Francois Bernier** (Born: 1620, Died: 1688) – Bernier was a French physician and traveler who spent several years in India during the 17th century. He wrote about his travels in India in his work *Travels in the Mughal Empire* published in 1670.

Thus, the correct chronological order is:

- **Al-Biruni** (early 11th century)
- **Marco Polo** (late 13th century)
- **Ibn Battuta** (14th century)
- **Francois Bernier** (17th century)

Therefore, the correct option is **(B) 4, 2, 3, 1**.

20. Who among the following painted 'Relief of Lucknow'?

- (a) Thomas Jones Barker
- (b) Henry Havelock
- (c) Joseph Noel Paton
- (d) Colin Campbell.

Ans:

The correct answer is **(a) Thomas Jones Barker**.

Thomas Jones Barker was an English artist who painted the famous work titled "**Relief of Lucknow**", which commemorates the British victory and the relief of the besieged British forces during the **Indian Rebellion of 1857**. The painting depicts the relief of the British garrison at Lucknow by General **Colin Campbell** and his forces.

21. Who among the following painted 'In Memoriam'?

- (a) Thomas Jones Barker
- (b) Henry Havelock
- (c) Joseph Noel Paton
- (d) Colin Campbell.

Ans:

The correct answer is **(c) Joseph Noel Paton**.

Joseph Noel Paton was a Scottish artist known for his works depicting themes of heroism and sacrifice. He painted the "**In Memoriam**", which commemorates the **martyrs** of the **Indian**

Rebellion of 1857. This painting was created to honor the soldiers and civilians who died during the rebellion.

Explanation of the other options:

- **Thomas Jones Barker:** He painted “Relief of Lucknow,” which depicts the British relief of Lucknow during the 1857 rebellion, but he did not paint “In Memoriam.”
- **Henry Havelock:** Havelock was a British officer involved in the relief of Lucknow, but he was not the artist.
- **Colin Campbell:** He was a British General who led the relief of Lucknow and was involved in the rebellion, but he was not an artist either.

Thus, **Joseph Noel Paton** is the correct answer.

SECTION-B

(Short-Answer Type Questions)

22. How were the objectives of Alberuni different from that of Ibn Battuta in writing their accounts?

Ans:

Al-Biruni and **Ibn Battuta** had different objectives in writing their accounts:

- **Al-Biruni:** His objective was scholarly and analytical. He aimed to study and understand the culture, religion, and sciences of India in a methodical way. In his work “*Tahqiq ma li-l-Hind*”, he sought to provide a comparative and objective account of Indian society, focusing on its sciences, religion, customs, and geography.
- **Ibn Battuta:** His objective was more travel-oriented and experiential. As a traveler and explorer, Ibn Battuta’s account, “*Rihla*”, was focused on documenting his travels and the diverse cultures he encountered. His writing was less analytical and more focused on his personal experiences, the people he met, and the places he visited.

In summary, **Al-Biruni’s** account was scholarly and comparative, while **Ibn Battuta’s** was more of a travelogue based on his personal journey and observations.

OR

Give reasons for remarking *Rihla* as a remarkable book of Ibn Battuta.

Ans:

“**Rihla**” (The Journey) by **Ibn Battuta** is considered a remarkable book for several reasons:

1. Extensive Coverage of Geographic Regions:

Ibn Battuta’s travels spanned over 30 years and covered almost the entire **Islamic world** and beyond, including **North Africa**, the **Middle East**, **India**, **Central Asia**, **China**, and **Southeast Asia**. His book offers one of the most comprehensive travel accounts of the 14th century, documenting regions that were largely unknown to Europeans at the time.

2. Rich Cultural and Social Observations:

The **Rihla** provides detailed insights into the **cultural, social, and political life** of the various places Ibn Battuta visited. His accounts include descriptions of **court life**, **religion**, **customs**,

economics, and **local governance**, making it an invaluable resource for historians and scholars studying the societies of that time.

3. First-Hand Accounts:

Ibn Battuta's work is based on his **personal experiences** as a traveler, giving it authenticity and a unique perspective. His observations about the people, landscapes, and events he witnessed are rich in detail and personal reflections, making the book not only a travelogue but also a **personal narrative**.

4. Historical Significance:

The **Rihla** offers critical historical information about the **Mongol Empire**, the **Delhi Sultanate**, the **Maldives**, and **China** in the 14th century, among other places. It helps historians understand the **political and cultural dynamics** of the time, such as the **spread of Islam**, **trade routes**, and **interactions between different civilizations**.

5. Influence on Later Explorers:

Ibn Battuta's **Rihla** influenced later explorers and travelers by providing a model for documenting journeys and interactions with foreign cultures. It had a significant impact on the tradition of **travel literature** in the Muslim world and beyond.

6. A Rich Source for Geographical Knowledge:

The **Rihla** is also a valuable source for the study of **geography**. Ibn Battuta's descriptions of **cities**, **rivers**, **mountains**, and **routes** provided important geographical information for the time, some of which were previously unknown to many parts of the world.

In conclusion, "**Rihla**" is a remarkable book due to its **breadth of geographical coverage**, **detailed cultural observations**, **historical significance**, and the **first-hand account** it provides of the 14th century world.

23. Critically examine the views of Francis Bernier on the sati system.

Ans:

Francis Bernier was a French physician and traveler who visited India during the Mughal period. In his accounts, particularly in his book "*Travels in the Mughal Empire*", he expressed critical views on several social practices in India, including the **Sati system**.

1. Critical View of Sati:

Bernier strongly criticized the practice of **Sati** (the act of a widow self-immolating on her husband's funeral pyre) as a **barbaric and cruel custom**. He described it as a deeply entrenched social practice that was prevalent among certain sections of Indian society, particularly among the **higher castes**.

2. Views on Indian Society:

Bernier viewed the practice of Sati as indicative of what he saw as the **backwardness** of Indian society. He believed that the **lack of women's rights** and the social pressure on widows to burn themselves were signs of **social injustice**. His accounts reflected a European tendency to criticize practices in colonial territories as "barbaric" compared to Western norms.

3. Conservative Attitude:

While Bernier was critical of Sati, his views also reflect the **colonial mindset** of the time. He

compared Indian society unfavorably with European society, and his criticism of Sati was part of a broader European attitude that saw colonial subjects as needing reform.

4. Impact of His Views:

Bernier's critique of Sati contributed to the growing European **discontent** with certain Indian practices, which eventually led to **reform movements** in India, notably the efforts of social reformers like **Raja Ram Mohan Roy** in the early 19th century who advocated for the abolition of Sati.

In conclusion, Francis Bernier's views on Sati were highly critical, reflecting his European perspective on Indian social customs. While his criticisms were part of a broader colonial narrative, they contributed to the debates around social reform in India during the colonial era.

24. "India had a unique system of communication during the fourteenth century." Examine the statement of Ibn Battuta & give suitable arguments in support of your answer.

Ans:

Ibn Battuta's statement about India's unique system of communication during the fourteenth century is true and can be examined with the following arguments:

1. Well-Developed Road Networks:

India had an extensive network of **roads** connecting major towns and cities, which facilitated trade and communication. The **Grand Trunk Road**, for example, linked the northern parts of India to Bengal and beyond, making travel across the subcontinent more efficient.

2. Use of DakChowkis (Post Stations):

During the Delhi Sultanate, the system of **DakChowkis** (rest houses or post stations) was established along major trade and travel routes. These stations provided rest, food, and fresh horses for travelers and were crucial for efficient communication between distant regions.

3. Royal Communication System:

The Sultanate had a well-organized **royal communication system**, including **messengers** (called "Dakiyas"), who carried official messages and orders. These messengers helped maintain political control and ensured quick communication across the vast empire.

4. Maritime Communication:

Ibn Battuta himself traveled extensively across India, and he praised the maritime routes. India's coastlines, particularly in the **west** (Gujarat, Malabar) and **east** (Bengal), had busy ports, facilitating communication with the Middle East, Southeast Asia, and East Africa.

5. Local Communication Systems:

Apart from the royal system, local rulers and traders had their own communication systems, using **caravans** for land transport and **boats** for water transport, which played a vital role in regional communication.

Conclusion:

Ibn Battuta's statement highlights the advanced and efficient communication networks in India during the 14th century. These systems, both land-based and maritime, facilitated not only the movement of goods but also the exchange of information, making India's communication system unique and crucial for trade and administration during that period.

OR

List some of the problems faced by epigraphists?

Ans:

Epigraphists (scholars who study inscriptions) face several challenges in their work. Some of the key problems include:

1. Poor Preservation:

Many inscriptions are found on **weathered stones, copper plates, or metal objects**, which may be **damaged** due to **erosion, climate, or human activity**, making them difficult to read and interpret.

2. Illegibility:

Inscriptions often suffer from **faded texts or scratches** that make certain parts illegible, hindering accurate transcription and analysis.

3. Language and Script:

Inscriptions may be written in **ancient languages or obsolete scripts** that are difficult to understand or decipher, requiring deep knowledge of historical languages.

4. Ambiguity in Interpretation:

The meaning of certain words, phrases, or symbols may be **unclear** or have multiple interpretations, which can lead to **debates** and differing opinions among scholars.

5. Lack of Context:

Inscriptions are sometimes found in isolation, without sufficient **historical context or archaeological evidence**, making it challenging to interpret their full significance.

6. Forgery and Misidentification:

Some inscriptions may be **forged** or misidentified, leading to **incorrect conclusions** about historical events or figures.

7. Geographical Challenges:

Inscriptions may be located in **remote, inaccessible** areas, making them difficult to study or conserve.

Despite these challenges, epigraphists continue to make significant contributions to our understanding of history through careful analysis and interpretation of inscriptions.

25. Describe the life led by the forest dwellers during the Mughal Era in the 16th-17th centuries. What was the attitude of the Mughal state towards them?

Ans:

Life of Forest Dwellers during the Mughal Era:

1. Occupation and Lifestyle:

Forest dwellers, also known as **“vanvasi” or “banjara”**, primarily lived in the forests and **hilly regions** of the Mughal Empire. They were **subsistence farmers, hunters, gatherers, and herders**. They depended on **forest resources** like timber, honey, fruits, and medicinal plants. Some were **nomadic** and engaged in trading or acting as **carriers** (particularly the Banjara community).

2. Isolation and Self-Sufficiency:

These communities were often **isolated** from mainstream society, living in **small, close-knit communities**. They practiced **self-sufficiency** and had their own social, cultural, and economic systems, with limited interaction with the urban centers or the Mughal state.

3. Relation with Agriculture:

Some forest dwellers practiced **shifting cultivation** (called “**jhum**”), which involved clearing forests for farming and moving on once the land was exhausted. This practice was often in conflict with the Mughal state’s agricultural policies.

Attitude of the Mughal State Towards Forest Dwellers:

1. Revenue Collection and Regulation:

The Mughal state sought to **bring forest lands under cultivation** and included forest dwellers in its **revenue system**. **Akbar** and his successors aimed to expand the empire’s agricultural output and, therefore, promoted the settlement of forest areas. However, forest dwellers often resisted **settlement and taxation**.

2. Exploitation of Forest Resources:

The Mughals saw forests as a source of **resources**, such as timber, firewood, and animals for hunting, which were important for the state’s needs (e.g., building palaces, ships, and for the royal hunt). They often **extracted resources** from the forests, leading to tensions with forest communities.

3. Military and Administrative Pressure:

Some forest dwellers, especially those in the **hilly regions**, resisted the Mughal administration, leading to **rebellions** and the establishment of **independent pockets** in remote areas. The state sometimes deployed **military forces** to suppress these uprisings.

4. Reluctance Towards Conversion:

Although some forest communities were **converted to Islam**, many retained their **indigenous beliefs** and practices, and the Mughal state generally showed a **tolerant attitude** toward the local religions, except when their practices conflicted with state interests.

In summary, the life of forest dwellers during the Mughal era was marked by **self-sufficiency, isolation, and occasional resistance** to the Mughal state, which sought to **expand its agricultural domain** and extract resources from the forests. The Mughal state’s attitude was primarily focused on **regulation** and **resource extraction**, often leading to tensions with these communities.

26. What was the Limitation Law? Why was this considered a symbol of oppression against the ryots of the 19th century? Give three reasons.

Ans:

The **Limitation Law** was a law passed in **1859** under British rule in India, which limited the time period within which a **ryot** (peasant) could legally challenge a revenue-related matter in court. The law imposed a fixed time limit (usually 12 years) for filing a lawsuit against claims of land or revenue disputes. If the ryot did not file within this period, they lost the right to contest the issue.

Reasons why the Limitation Law was considered a symbol of oppression against the ryots:

1. Lack of Legal Knowledge:

Most ryots were **illiterate** and lacked knowledge of legal procedures. The law’s time limitations made it difficult for them to seek justice in time, especially when they were unaware of their legal rights or unable to afford the expenses of litigation.

2. Vulnerability to Exploitation:

The law made it easier for **landlords and zamindars** to exploit ryots. If a peasant was unable to contest a wrongful demand or claim by the landlord within the prescribed period, they lost the right to defend themselves, leaving them vulnerable to **exploitation and unjust land confiscation**.

3. Limited Access to Courts:

The ryots often lived in **remote areas**, far from courts, and had limited access to legal resources. The time limit for filing cases, combined with their inability to reach courts, meant that many ryots were **denied justice** and could not challenge wrongful revenue demands or other abuses.

Thus, the Limitation Law effectively **disenfranchised the ryots** and acted as a barrier to justice, reinforcing the **exploitative system** of British land revenue policies.

27. Describe how the British Raj was shaken to its foundation as a result of the Non-Cooperation Movement.

Ans:

The **Non-Cooperation Movement** (1920-1922), led by **Mahatma Gandhi**, significantly shook the British Raj and laid the foundation for widespread resistance to British rule. Here's how it impacted British control:

1. Mass Mobilization:

The movement united people from different backgrounds, including **students, peasants, workers, and intellectuals**, who actively participated in boycotting British goods, resigning from government jobs, and refusing to cooperate with British authorities.

2. Economic Impact:

The **boycott of British goods** and **promoting swadeshi (indigenous goods)** severely affected British businesses and the colonial economy. British trade and commerce, especially in textiles, faced significant losses as Indian consumers turned to locally produced goods.

3. Civil Disobedience:

The movement saw widespread **civil disobedience** against British authorities, with numerous protests, strikes, and acts of defiance. **Gandhi's leadership** inspired millions to peacefully resist British laws, demonstrating the power of mass non-violent resistance.

4. Disruption of Colonial Institutions:

British institutions, including the **education system, legal courts, and administrative structures**, were disrupted as Indians withdrew from these systems. This weakened the colonial structure and exposed its dependence on Indian cooperation.

5. Repression and Backlash:

The British response, including **violent repression** of protests and the **JallianwalaBagh massacre**(1919), further fueled anti-colonial sentiment. The movement showed the British that their rule in India was not uncontested and had to be maintained through force.

Conclusion: The Non-Cooperation Movement marked a turning point in India's struggle for independence, showing the British that their hold on India was **increasingly fragile** and that large-scale, non-violent resistance could challenge their authority.

SECTION-C

(Long-Answer Type Questions)

28. Describe the meaning of Ziyarat? What are its major components?

Ans:

Ziyarat refers to the act of visiting a sacred or revered place, especially in the context of Islamic tradition. It is a practice that involves the pilgrimage to the gravesites of important religious figures, prophets, saints, or martyrs, and can also extend to the visiting of other holy sites such as mosques, shrines, and locations associated with significant events in Islamic history. The term itself comes from the Arabic root “Z-Y-R”, which means “to visit.”

The Concept of Ziyarat in Islam

In Islamic spirituality, **Ziyarat** is seen as an act of devotion and a way to express respect, seek blessings, and gain closeness to Allah. While Ziyarat is not an obligatory ritual in the same way as Hajj (the pilgrimage to Mecca) or Salah (prayer), it holds a significant place in the religious and spiritual life of many Muslims, particularly Shia Muslims, who have a long tradition of visiting the shrines of the Imams and other important figures in Islamic history.

Ziyarat is often undertaken with the belief that by visiting the graves or shrines of revered figures, one can receive intercession, divine mercy, and spiritual rewards. It is also seen as an opportunity for reflection, prayer, and seeking guidance from those who are believed to have been close to Allah or who made notable sacrifices in the path of Islam.

Major Components of Ziyarat

1. Visiting the Tombs of Religious Figures: The central component of Ziyarat is the physical act of visiting the graves of important figures in Islamic history. These figures may include:

Prophets: For example, visiting the tomb of Prophet Muhammad (PBUH) in Medina.

Imams (for Shia Muslims): The Twelve Imams, especially Imam Ali (the first Imam), Imam Hussain (the third Imam, and the martyr of Karbala), and other revered figures are commonly visited, particularly by Shia Muslims.

Companions of the Prophet: Early companions such as Abu Bakr, Umar, Uthman, and others, who are significant in Sunni Islam, may also have shrines or places of visitation.

Saints and Scholars: The graves of renowned Islamic scholars, mystics (Sufis), and saints, like Imam al-Shafi'i, Imam Malik, and others, are also sites for Ziyarat.

Martyrs: Visiting the graves of martyrs, particularly those who died in the defense of Islam, such as the martyrs of Karbala, is a key element of Shia Ziyarat.

2. Intention (Niyyah): The act of Ziyarat, like other acts of worship in Islam, begins with a sincere intention (niyyah). A person embarks on Ziyarat not only for the physical act of travel but with the intention of seeking closeness to Allah, remembering His servants, and gaining spiritual benefits. The intention is an essential aspect, as it determines the spiritual quality of the visit.

3. Recitation of Prayers (Adhkar and Duas): During Ziyarat, Muslims often recite special prayers, known as **duas** (supplications), or **adhkar** (remembrances of Allah). These prayers may include specific salutations to the person or figure being visited. For instance, during the Ziyarat of Imam Hussain at Karbala, the visitor recites the **Ziyarat Ashura**—a well-known prayer that praises the martyrdom of Imam Hussain and asks for intercession.

These supplications express reverence for the visited figure, and they often include prayers for the well-being of the visitor, the community, and the intercession of the holy figure.

4. Salutation and Respect (Salam): Upon arriving at the shrine or tomb, visitors offer **Salam** (greetings of peace) to the deceased. This greeting is an expression of respect and reverence. In the case of the Prophet or Imams, the greeting is often accompanied by a prayer for their peace and blessings. Visitors might say something like:

- “Peace be upon you, O Messenger of Allah” (for the Prophet Muhammad)
- “Peace be upon you, O Imam Ali” (for Imam Ali)

The act of greeting and showing respect also serves to remind the visitor of the life, sacrifices, and piety of the individual they are visiting.

- 5. Seeking Intercession:** Many Muslims, particularly Shia, believe that the deceased individuals, especially the Imams, hold a special status with Allah and can intercede on behalf of the living. **Intercession** (Tawassul) is an important concept in Ziyarat, where the visitor asks the intercession of the saint, Imam, or Prophet to plead their case before Allah. It is based on the belief that these figures, who were close to Allah in life, can act as intermediaries and help the living in times of need.
- 6. Acts of Worship and Reflection:** Ziyarat is not just a social or tourist activity. It involves deep moments of reflection, repentance, and worship. Visitors often spend time praying (Salat), making personal supplications (Dua), and reflecting on their own relationship with Allah. For instance, during the visit to the shrine of Imam Hussain in Karbala, pilgrims might engage in a state of mourning, remembering the tragic events of Karbala and the sacrifices of the martyrs.
- 7. Spiritual Cleansing and Healing:** Ziyarat is often seen as an opportunity for spiritual renewal, repentance (Tawbah), and seeking forgiveness. It is believed that visiting the graves of righteous individuals can lead to the washing away of sins, the purifying of the heart, and the strengthening of faith. Some believe that physical healing can also occur through the blessings of the visited figure.
- 8. Pilgrimage to Sacred Sites:** Ziyarat extends beyond the visit to individual tombs. It can also include pilgrimage to important religious sites. For example, the **Ziyarat of Mecca and Medina** involves visiting the **Kaaba** in Mecca, the most sacred site in Islam, and the **Prophet’s Mosque** in Medina. These places are not only sites for the obligatory Hajj pilgrimage but are also commonly visited by Muslims seeking spiritual benefits.
- 9. Commemoration of Key Events:** Some Ziyarat visits are tied to specific commemorations of historical events in Islamic history. The most notable example is **Ashura**, the day that marks the martyrdom of Imam Hussain at the Battle of Karbala. Pilgrims from around the world travel to Karbala, Iraq, to commemorate this pivotal event, showing solidarity with Imam Hussain’s struggle for justice and his stand against oppression. Ziyarat Ashura, a specific prayer recited on this day, is an integral part of this pilgrimage.

Ziyarat in Sunni and Shia Islam

While the concept of Ziyarat is shared across all sects of Islam, the practices can differ significantly between **Sunni** and **Shia** traditions:

- **Shia Muslims:** Ziyarat holds a very central role in the Shia faith, especially in the commemoration of events like Ashura and the visiting of the shrines of the Imams. It is deeply intertwined with the concept of martyrdom, sacrifice, and the intercession of the Imams.
- **Sunni Muslims:** While Sunnis also visit the graves of important religious figures and consider it a recommended practice (but not obligatory), the practice is generally less elaborate compared to the Shia tradition. The Sunni view of intercession is also more restrained, and there is generally a greater emphasis on individual prayer to Allah rather than seeking intercession through saints or figures.

Conclusion

Ziyarat is a rich and multifaceted practice in Islam that emphasizes respect, reverence, and spiritual connection with the great figures of Islamic history. It involves a combination of physical travel to sacred sites, specific prayers and supplications, and a deep sense of devotion and reflection. Whether it is performed as a personal act of worship or as part of a communal tradition, Ziyarat serves to remind Muslims of the lives and legacies of those who have contributed to the spiritual and moral development of the Muslim Ummah (community). Ultimately, Ziyarat fosters a closer connection

with Allah, while also offering an opportunity for personal growth, repentance, and seeking divine mercy.

OR

Whose shrine is most revered and why? What role was played by various kings in popularizing this shrine?

Ans:

The **most revered shrine** in the Islamic world, and particularly in Shia Islam, is the shrine of **Imam Hussain in Karbala, Iraq**. Imam Hussain ibn Ali, the grandson of Prophet Muhammad (PBUH) and son of Imam Ali (the first Imam in Shia Islam), is one of the most significant and iconic figures in Islamic history, especially due to his martyrdom at the **Battle of Karbala** in 680 CE.

Why Imam Hussain's Shrine is Most Revered

The reverence for Imam Hussain's shrine is not merely because of his familial connection to the Prophet Muhammad but primarily due to the **sacrifice** he made at Karbala. His stand against the oppressive Umayyad caliphate under Yazid ibn Muawiya symbolized a moral and spiritual resistance to tyranny, injustice, and the corruption of Islam's true principles. Imam Hussain's martyrdom, along with the killing of his family and companions, became a defining moment in Islamic history. His stand is seen as an ultimate act of faith, courage, and martyrdom in the pursuit of justice (haqq) and righteousness (adl).

Imam Hussain's death is not viewed as a defeat but as a triumph of faith and moral integrity, giving hope to the oppressed and underprivileged throughout history. His martyrdom is especially significant in **Shia Islam**, where it is seen as an act of **sacrifice for the sake of Islam** and a fight against the misuse of power. The martyrdom at Karbala serves as an eternal reminder of the values of justice, piety, and resistance to oppression.

The Importance of the Shrine of Imam Hussain in Shia Islam

For Shia Muslims, the shrine of Imam Hussain in Karbala is a sacred place of pilgrimage and **spiritual solace**. The pilgrimage to his shrine, particularly on **Ashura** (the 10th of Muharram), which marks the anniversary of his martyrdom, is a central practice in Shia devotion. Pilgrims travel from all over the world, especially during the **Arbaeen** (the 40th day after Ashura), to commemorate Imam Hussain's sacrifice. This annual pilgrimage has become one of the largest religious gatherings in the world.

Shia Muslims see visiting the shrine as a means of expressing solidarity with Imam Hussain's mission, seeking intercession (tawassul), and asking for divine blessings, forgiveness, and protection. It is also seen as an opportunity for personal reflection, repentance, and spiritual renewal.

The shrine itself, which houses the tomb of Imam Hussain, is a symbol of **sacrifice, martyrdom, and spiritual purity**. It is adorned with decorations, inscriptions, and symbolic markers that evoke the memory of the tragedy of Karbala.

Role of Kings in Popularizing Imam Hussain's Shrine

Over the centuries, various Islamic rulers and dynasties played pivotal roles in enhancing the prominence and popularity of Imam Hussain's shrine, both through **construction efforts** and **religious patronage**.

1. The Umayyads (661–750 CE)

While the Umayyad caliphs, especially **Yazid I**, were directly involved in the tragedy of Karbala, it was their successors who played an indirect role in the preservation and reverence of Imam Hussain's memory. Despite the Umayyad regime's efforts to suppress the memory of the Battle of Karbala and to discredit Imam Hussain's stand, the **memories of Karbala** began to persist among the people. Over time, the Umayyad dynasty's repression only deepened the resolve of the followers of Imam Hussain.

2. The Abbasids (750–1258 CE)

The **Abbasid dynasty**, which came to power after overthrowing the Umayyads, initially attempted to suppress the commemoration of Karbala but was unsuccessful. The Abbasid caliphs, while politically motivated, eventually allowed the narrative of Hussain's martyrdom to spread, albeit under careful control.

Over time, as the Abbasids faced challenges to their rule and needed to establish religious legitimacy, they began to openly recognize the importance of the Ahl al-Bayt (the family of the Prophet), particularly Imam Hussain. During the later periods of Abbasid rule, **religious scholars, poets, and historians** began to openly propagate the story of Karbala, and pilgrimages to Karbala were gradually made easier.

3. The Fatimids (909–1171 CE)

The **Fatimid dynasty**, which ruled over parts of North Africa, Egypt, and the Levant, was an important Shia dynasty that actively promoted the cult of the Ahl al-Bayt. They were strong supporters of the **Shia faith** and played a central role in the promotion of Shia traditions, including the pilgrimage to Karbala. The Fatimids provided financial support to the shrine of Imam Hussain and ensured that pilgrims had access to accommodations and protection while on their journey. They built and expanded upon the shrine and were also responsible for the popularization of Ashura commemorations throughout the Shia world.

4. The Seljuks (1037–1194 CE)

The **Seljuk Empire**, which was a Sunni-dominated polity, also contributed to the development and popularization of the shrine, though their motives were not always purely religious. The Seljuks sought to consolidate their rule over a diverse empire and were politically astute in acknowledging the importance of key religious sites, including Karbala. They helped in the construction and beautification of the shrine of Imam Hussain to garner goodwill among the Shia population.

5. The Safavids (1501–1736 CE)

Perhaps the most significant dynasty in the popularization and promotion of the shrine of Imam Hussain was the **Safavid Empire**. The Safavids, who established **Shia Islam** as the state religion in Iran, played a crucial role in the elevation of Imam Hussain's status across the region.

Under **Shah Ismail I** and his successors, the Safavid rulers **sponsored pilgrimages** to Karbala and provided financial resources for the maintenance of the shrine. They built magnificent structures around the shrine, made it a central religious destination, and institutionalized the observance of Ashura across the Safavid Empire.

The Safavids' promotion of Imam Hussain's shrine as a center of Shia pilgrimage and their efforts to sanctify the space around Karbala had a lasting effect on Shia identity and devotion. During the Safavid period, the annual pilgrimage to Karbala became not just a religious ritual but a **political symbol** of resistance to external powers and a rallying point for Shia communities across the region.

6. The Ottomans (1517–1924 CE)

Though the **Ottoman Empire** was a Sunni-majority empire, it ruled over much of the Shia world for centuries, including Iraq, where Karbala is located. The Ottomans took steps to ensure the **maintenance and safety of the shrine**, despite tensions between Sunni and Shia communities. They allowed Shia pilgrims to travel to Karbala with relative freedom, though they sometimes regulated the number of pilgrims.

The Ottomans also contributed to the expansion of Karbala's infrastructure, including the building of roads and accommodations for pilgrims. The importance of Karbala as a pilgrimage site was further solidified under Ottoman rule, despite the political and sectarian challenges of the time.

7. The Modern Period: Role of Iraqi and Iranian Governments

In the modern period, the shrine of Imam Hussain has remained a focal point of religious devotion. The **Iraqi government**, particularly after the 2003 Iraq War and the subsequent rise of sectarianism, has faced the challenge of ensuring the safety and accessibility of Karbala for millions of pilgrims, especially during the annual **Arbaeen pilgrimage**.

The **Iranian government**, since the **Islamic Revolution of 1979**, has also been a major supporter of the shrine and its significance to Shia Muslims. Iran, with its strong Shia religious establishment, continues to send thousands of pilgrims to Karbala and has invested in the shrine's restoration and development.

Conclusion

The shrine of Imam Hussain in Karbala stands as a **symbol of justice, resistance, and sacrifice** in the Islamic world. Over the centuries, it has become a focal point of Shia identity and devotion. The role of various rulers, from the Abbasids to the Safavids and beyond, in supporting and popularizing the shrine, has been instrumental in preserving the legacy of Imam Hussain's martyrdom. Today, Karbala remains one of the most significant religious sites in the world, attracting millions of pilgrims each year, particularly during the commemorations of Ashura and Arbaeen.

29. Why were the Jati Panchayats formed during the 16th and 17th centuries? Discuss their functions and authority.

Ans:

The formation and rise of **Jati Panchayats** (or **caste councils**) during the 16th and 17th centuries in India can be understood in the context of the **social, political, and economic transformations** that occurred in the subcontinent during the medieval period. Jati Panchayats, also known as **caste councils** or **village assemblies**, played a significant role in regulating social life, resolving disputes, and ensuring the maintenance of social order within local communities. These councils became particularly important during this period, especially in the face of the **Mughal Empire's consolidation of power** and the **growth of urban centers**.

Formation of Jati Panchayats

The formation of Jati Panchayats during the 16th and 17th centuries was influenced by several factors:

- 1. Caste-based Social Structure:** Indian society in the early medieval period was organized around a hierarchical system of **caste** (jatis), which were further grouped into broader **varnas** (Brahmins, Kshatriyas, Vaishyas, and Shudras). The **jatis** were sub-categories within these varnas and were based on professions, social status, and regional identities. Each jati had its own customs, traditions, and codes of conduct. With the expansion of agriculture, trade, and the emergence of new urban centers, the complexities of social life grew, necessitating a more formal structure to manage the relationships within and between these groups.
- 2. Decentralized Administration:** During the Mughal period (1526–1857), the **centralized power** of the state was often not sufficient to directly govern every locality, especially in rural areas. Local governance was often left to the heads of **villages** or regional **notables**. The authority of **landlords, local elites, and caste heads** became crucial in maintaining order and resolving conflicts. The Mughal Empire, under rulers like Akbar, allowed local systems of governance to continue under the larger framework of imperial authority. This led to the development of caste councils, which functioned as informal judicial bodies that regulated internal matters of specific caste groups or communities.
- 3. Religious and Social Factors:** The social and religious dynamics of the time, including the growing influence of **Hindu orthodox traditions** and the presence of **Islamic rulers**, also led to the strengthening of the caste-based system. The need to **maintain purity** of social practices and

values led to the establishment of **Jati Panchayats**, which played a role in policing and protecting the **traditional customs** of each caste group.

Functions of the Jati Panchayats

Jati Panchayats performed several key functions, both **social** and **legal**, which helped maintain the stability and cohesiveness of the caste-based social structure:

- 1. Dispute Resolution:** One of the most important functions of the Jati Panchayat was to resolve disputes within the community. These disputes could be related to anything from **family issues** (such as inheritance, marriage, and dowry) to **property matters** or conflicts between individuals from the same caste. The council would mediate and offer **judgments** based on traditional laws, customs, and precedents.
- 2. Enforcing Social Norms and Customs:** Jati Panchayats played a crucial role in maintaining the social codes of conduct for their respective communities. They enforced rules concerning **marriage, inter-caste relations, food practices, and ritual purity**. For example, if a member of a particular jati violated a social taboo, such as marrying outside the caste or engaging in activities deemed inappropriate, the Panchayat could impose sanctions or even **ostracize** the individual from the community.
- 3. Punishments and Excommunication:** The Panchayat had the power to administer punishments for various offenses. These could include **finances, social ostracism, or excommunication**. Excommunication was a particularly severe punishment, as it meant that the person could no longer access the support of their caste community, which often included economic and social aid, religious rites, and participation in community functions.
- 4. Regulating Economic and Social Practices:** Jati Panchayats had authority over the **economic practices** of their members. This included regulating matters such as **trade practices, land ownership, and agricultural activity**. For instance, in some regions, the Panchayat could resolve disputes over the division of land or settle conflicts between traders and merchants in the market. This was especially important in a time when trade and agrarian practices were often organized along caste lines, with each jati or community responsible for certain trades or occupations.
- 5. Mediation with Other Castes:** The Panchayats also served as mediators between different jatis or caste groups, especially in larger towns and villages where inter-caste tensions could arise. They would negotiate and establish boundaries of interaction, which sometimes included the **regulation of inter-caste marriages** and relations, particularly between higher and lower caste groups.
- 6. Religious Functions:** Jati Panchayats also regulated the religious practices of their community, ensuring that members followed the prescribed **rituals and religious obligations**. This could involve overseeing the proper conduct of religious festivals, determining the eligibility of individuals to participate in religious events, and ensuring the **purity** of caste members in relation to rituals.
- 7. Support for the Marginalized:** While the Jati Panchayat was primarily a means of enforcing social order within the caste structure, it also provided support to members who were in need, such as **widows, orphans, or the poor**. The Panchayat could arrange for the collection of funds from wealthier members of the community to support these marginalized individuals. This helped maintain social cohesion and stability.

Authority of the Jati Panchayats

The authority of the Jati Panchayat was **informal but considerable**, especially within its own community. Their influence was grounded in social norms, religious principles, and the customary laws of the caste group. The Panchayats were not state-sanctioned bodies, but their decisions were accepted by the members of the caste as legitimate and binding.

- 1. Social Control:** Jati Panchayats had significant power over the social behavior of individuals within their community. Their authority was often absolute within the boundaries of their jati,

and any member who defied the Panchayat's decision could face severe consequences, including social exclusion and loss of status.

2. **Autonomy from State Authority:** While Jati Panchayats operated in parallel with formal state institutions, they often enjoyed a degree of autonomy, especially in rural areas. This autonomy was particularly pronounced in the Mughal period when the state sometimes struggled to exert direct control over every village or local community. In fact, local rulers often relied on caste councils to maintain order and enforce their policies.
3. **Relationship with Political Power:** Although Jati Panchayats operated largely independently, they were sometimes influenced by **local rulers** or **landowners** who could manipulate or control the councils for their own benefit. In some cases, rulers sought to align themselves with specific jatis by supporting their Panchayats to gain social or political loyalty. However, the Panchayats typically remained more rooted in their own communities than in the formal political structures.
4. **Religious and Moral Authority:** The Jati Panchayats often acted as moral arbiters, and their authority was reinforced by religious legitimacy. Their decisions were based not only on caste laws but also on the perceived **will of the gods** or religious customs. This spiritual backing made their authority more powerful and difficult to challenge.

Decline of Jati Panchayats

The influence of Jati Panchayats began to decline with the **colonial period**, particularly under British rule in the 18th and 19th centuries. The British administration sought to centralize power and **impose uniform legal systems** across India, undermining traditional institutions like the Jati Panchayats. Additionally, **modernization, urbanization**, and the introduction of **British legal systems** replaced many of the functions once carried out by these councils.

Conclusion

The formation of Jati Panchayats during the 16th and 17th centuries was an important response to the complex social, political, and economic challenges of the time. These councils acted as **local governance bodies**, enforcing social norms, resolving disputes, and maintaining order within caste-based communities. Their authority was based on **social consensus, religious legitimacy**, and their ability to act as mediators and enforcers of traditional laws. While their influence has waned in modern times, the role of the Jati Panchayat in pre-modern India highlights the deep-rooted significance of caste and community-based governance in shaping Indian society.

OR

Analyze how subsistence and commercial production were closely intertwined in an average peasant's holding during the Mughal period in the 16th and 17th centuries.

Ans:

During the Mughal period (16th and 17th centuries), **subsistence** and **commercial production** were intricately intertwined in the agricultural economy of the peasantry. The Mughal Empire, under rulers like **Akbar** and **Shah Jahan**, experienced significant economic expansion, and the agrarian economy was the backbone of this growth. The **average peasant's holding**—which generally consisted of small plots of land—was primarily focused on **subsistence agriculture**, yet peasants were also increasingly involved in **commercial production** for broader market networks. The relationship between subsistence and commercial production was not an either-or situation; rather, they complemented each other in complex ways that allowed peasants to survive, fulfill state demands, and sometimes benefit from market opportunities.

Subsistence Agriculture in the Mughal Period

1. **Basic Production Needs:** The average peasant's primary concern was the production of food for **personal consumption** and to sustain their family. This was **subsistence agriculture**, where the peasant grew crops such as **rice, wheat, millets, barley, pulses**, and **vegetables**—depending on the region and the season. In addition to these, peasants often cultivated **fodder** for livestock (like

cows, buffaloes, goats, and sheep) that were essential for agricultural work, milk, and other products.

2. **Food Security and Livelihood:** Subsistence farming was critical for **food security**. Peasants relied on their land for the production of their **daily needs**, including staple crops for themselves and their families, and livestock for other needs like milk, eggs, and wool. This type of agriculture provided a **buffer** against unpredictable fluctuations in the climate or in market conditions. It also gave peasants a **degree of economic independence**, as they did not depend entirely on the market for basic survival.
3. **Crop Diversification:** To manage risks such as poor harvests or fluctuating market prices, peasants often practiced **crop diversification**, planting different types of crops to ensure that if one crop failed, others could still provide food and income. This was part of subsistence farming's role in maintaining household stability.

Commercial Production and Market Integration

1. **State Demands and Revenue Collection:** One of the key features of the Mughal agricultural economy was the **taxation system**. The Mughal state, under emperors like **Akbar**, implemented a system where land revenue was collected in the form of a **fixed share** (usually one-third) of the crop produced. This meant that peasants had to produce more than just what they needed for subsistence. The state often imposed taxes on surplus production, which was then sold to meet the revenue needs of the empire.

Dahsala System: Under Akbar, the **Dahsala** or **Zabt system** was implemented, which fixed the tax rate based on the average yield of a crop over a 10-year period. This system created an incentive for peasants to grow more than what they consumed, as the tax was assessed on surplus production.

To meet these tax demands, peasants had to engage in **commercial production**, selling surplus crops and goods to urban markets, **local markets**, or even to **long-distance traders**.

2. **Specialization and Cash Crops:** While the primary goal of peasants was subsistence, the demands of the state and the opportunities created by the rise of **market networks** encouraged peasants to grow surplus crops for sale. In certain regions, **cash crops** such as **cotton, sugarcane, tobacco, indigo, and oilseeds** became important in the commercial agricultural sector. These crops were highly valued for their use in textile industries, food production, and export to European markets.

Cotton and Indigo: Cotton, for example, was an essential cash crop in many parts of the Mughal Empire, and the textile industry, especially the famous **Indo-Persian carpets** and **Muslin fabrics**, created a demand for this crop. Indigo was important for the dyeing industry, and sugarcane was crucial for the production of sugar and jaggery (gur).

Surplus for Sale: Once the subsistence needs of the family were met, peasants would sell the surplus at local markets or supply it to **traders** who would transport goods to major **Mughal cities** like **Agra, Delhi, Lahore**, and even port cities such as **Surat** and **Chittagong**, which were part of international trade networks.

3. **Linking Rural and Urban Economies:** The Mughal Empire had a **vast network of markets and trade routes**, both internal and external. These trade routes connected the villages, where peasants produced surplus goods, to urban centers, where there was high demand for agricultural and artisanal products. This market network encouraged peasants to **engage in commercial production** to take advantage of these economic opportunities, despite their primary subsistence focus.
4. **Livestock as a Commercial Product:** Peasants also participated in the commercialization of livestock products, such as **milk, meat, wool, and leather**, all of which were in demand both within the empire and for export. In certain areas, peasants raised **cattle** or **goats** for commercial

purposes, selling products like **ghee** (clarified butter), **cheese**, and hides to urban markets or trade caravans.

- 5. Mughal State and Commercialization:** The Mughal state played a significant role in encouraging **commercial agriculture** by providing infrastructure such as **roads, canals, and marketplaces**. The state often ensured that trade routes were safe and accessible for merchants and peasants alike, making it easier for peasants to sell their surplus produce. This system of infrastructure development further integrated rural and urban economies.

Intertwining Subsistence and Commercial Agriculture

For the average peasant, subsistence and commercial production were not separate or isolated systems. Instead, they were **closely intertwined**:

- 1. Crop Rotation and Market Adaptation:** While peasants needed to grow sufficient crops for their own consumption, they also had to adapt their farming practices to produce surplus for the market. **Crop rotation** and the diversification of crops ensured that the peasants were able to fulfill both subsistence and commercial needs. For instance, a peasant might grow rice or wheat for subsistence, but also cultivate cash crops like **cotton** or **sugarcane** for the market.
- 2. Social and Economic Pressure:** The demand for surplus crops from the Mughal state, coupled with opportunities for market sales, meant that peasants often had to balance **subsistence** needs with the **imperatives of commercial production**. The taxes imposed by the state, particularly under the **Dahsala system**, encouraged peasants to sell surplus produce to fulfill their obligations. In times of **poor harvests**, peasants might find themselves forced to sell off part of their subsistence crops to pay taxes or meet obligations to landlords or moneylenders.
- 3. Livelihood and Risk Management:** The intertwining of subsistence and commercial production also meant that peasants had to manage **risk** carefully. The unpredictability of the monsoon season, crop failures, fluctuating market prices, and political instability could disrupt both their subsistence and commercial production. Hence, peasants often diversified their production strategies by combining food crops with cash crops, thus spreading their risk between the two spheres of production.
- 4. Market Accessibility:** The ability of peasants to access markets depended on several factors, including **distance to markets**, the presence of **middlemen** or **local merchants**, and the **state's regulation of market activities**. In some areas, the state and local elites played a role in ensuring that peasants could access urban markets, but in more remote regions, peasants may have had to rely on intermediaries to sell their surplus.

Conclusion

In the Mughal period, the **subsistence and commercial production** systems were closely interconnected, and this relationship played a vital role in the overall economy. Peasants primarily grew food for their own consumption but were increasingly compelled to produce surplus crops to fulfill state demands and participate in broader market networks. The Mughal state's taxation system, the growth of markets, the development of infrastructure, and the rise of urban centers created an environment where subsistence farming and commercial production were not only linked but mutually dependent. While subsistence farming remained central to the livelihood of the peasantry, the growing involvement in commercial agriculture allowed peasants to engage with the larger economy, contributing to the wealth and prosperity of the empire.

30. Examine the distinctiveness of the royal center of the Vijayanagarempire.

Ans:

The **royal center of the Vijayanagar Empire** (1336–1646 CE), located in present-day **Hampi** (in modern Karnataka, India), was one of the most distinctive and remarkable urban complexes of medieval India. The Vijayanagar Empire, founded by **Harihara I** and **Bukka Raya I** in the 14th

century, developed into a flourishing South Indian polity that became a major economic, political, and cultural hub. The royal center of Vijayanagar, especially the **Hampi** complex, reflected the empire's grandeur, its military power, its administrative efficiency, and its deep cultural and religious traditions. The distinctiveness of the royal center lies in several key aspects: its **urban planning**, **architectural style**, **social structure**, and its role as a center of **commerce**, **politics**, and **religion**.

1. Urban Planning and Layout

The royal center of Vijayanagar was built with careful **urban planning** that took into account both military and cultural considerations, making it a unique combination of a **fortified city**, a **palace complex**, and a center of **commerce and culture**.

- **Size and Scope:** The Vijayanagar royal center covered a vast area, divided into several distinct sections. The core of the royal center was a walled enclosure, which included the royal palace, temples, and administrative buildings. Outside this core were bustling markets, settlements, and agricultural lands. The layout of the city was designed to accommodate both the needs of the royal court and the surrounding urban population.
- **Fortifications:** The city was heavily fortified, with long stretches of **walls and bastions** (sometimes more than 30 kilometers long) and large gateways to protect it from external threats. The fortifications gave the royal center a sense of invulnerability and prestige.
- **Roads and Water Systems:** The royal center had an elaborate system of roads, with wide, straight avenues connecting key areas of the city, including the palace, temples, and markets. There was a sophisticated **water supply system** that included reservoirs, canals, and aqueducts, such as the **Stepped Tanks** and **Anegundi Canal**, ensuring that the city had an ample supply of water for both domestic and agricultural use.

2. Architectural Style and Monumental Structures

The architecture of the royal center was one of the most distinctive features of Vijayanagar. The empire developed its own architectural style, which combined **Hindu** temple architecture with influences from **Islamic**, **Persian**, and **Deccan** styles, creating a **unique fusion** that reflected the cultural diversity of the empire.

- **Temples and Religious Structures:** The royal center included magnificent temples, the most famous being the **Virupaksha Temple**, dedicated to Lord Shiva, located in the heart of Hampi. Other important temples included the **Vittala Temple** and the **Hazara Rama Temple**. These temples were characterized by their large, elaborately decorated **pillared halls**, **stone chariot structures**, and **intricate carvings**.
- **Palaces and Residences:** The **royal palace complex** was built in a grand style, with multiple levels, courtyards, and audience halls. The **Mahanavami Dibba** (the platform for the annual festival of the royal court) is an iconic structure, which was used for **royal celebrations**, **public performances**, and **rituals**. The **Lotus Mahal**, another distinctive structure, featured a combination of Indo-Islamic and traditional Vijayanagara architectural elements and is believed to have been the queen's palace.
- **Public Buildings:** The **Raya Gopuram** (gateway towers), **audience halls**, and **marketplaces** like the **Hampi Bazaar** were also designed with an emphasis on functionality and grandeur. Many of these buildings were constructed using **granite**, which was abundantly available in the region and contributed to the durability and monumental nature of the structures.

3. Political and Administrative Structure

The royal center of Vijayanagar was not only a cultural hub but also the **political heart** of the empire. The administration was highly structured, with the **king (Raya)** at the top of the hierarchy, supported by a **bureaucratic system** and a network of regional governors and officials. The political distinctiveness of the royal center can be seen in:

- **Centralized Administration:** The Vijayanagar Empire was known for its **highly organized bureaucracy**, with separate departments for **revenue**, **military**, **commerce**, and **public works**.

The **Raya's court** was the seat of power, where decisions on military campaigns, trade policies, and religious patronage were made.

- **Royal Patronage and Diplomacy:** The royal center also housed the **royal treasury** and the **state archives**. The king and his officials maintained a diplomatic system with neighboring kingdoms, and the royal center often hosted foreign ambassadors and traders. Diplomacy and the exchange of gifts played a significant role in the functioning of the state.
- **Military and Defense:** The royal center's strategic location and fortifications suggest that military considerations were central to its design. The proximity to **key trade routes** and **the Tungabhadra River** made it easier to protect the city from potential invasions. The military forces of the empire were also organized at the royal center, and Vijayanagara's famed **elephant corps** and **cavalry** were stationed nearby.

4. Commerce and Trade

The royal center of Vijayanagar was one of the most vibrant commercial hubs of the medieval world, benefiting from the empire's dominance in both **land-based** and **maritime trade**.

- **Trade Routes:** The empire controlled key trade routes connecting **India** to **Central Asia**, **Persia**, the **Red Sea**, and **Southeast Asia**. The royal center was strategically placed at the confluence of these routes, which made it a key center for both **domestic and international trade**.
- **Markets and Merchants:** The **Hampi Bazaar** was a well-known commercial area in the royal center, where merchants from across the empire and abroad traded goods such as **spices**, **textiles**, **precious metals**, **jewels**, **ivory**, and **wheat**. Traders from **Arabia**, **Persia**, and even **Europe** were regular visitors. The wealth generated from these exchanges helped sustain the royal court and fund public infrastructure.
- **Cultural Exchange:** The commercial prosperity of the royal center also facilitated **cultural exchange**. The influx of merchants, artists, scholars, and diplomats from various parts of the world contributed to the cosmopolitan nature of the city and led to a **rich cultural amalgamation** of Indian, Islamic, and European elements in art, architecture, and science.

5. Religious and Cultural Significance

The royal center of Vijayanagar was not only a political and economic hub but also a **religious center**, with temples serving as symbols of the empire's Hindu identity. However, the Vijayanagara kings were also **patrons of other religions**, and their cosmopolitan approach allowed for the flourishing of diverse religious practices.

- **Hinduism:** The **Virupaksha Temple** and other major temples like **Vittala** and **Hazara Rama** temples were not only places of worship but also centers of **patronage and cultural activity**. The royal family supported temple rituals, festivals, and the arts, creating a vibrant religious atmosphere in the royal center.
- **Tolerance and Inclusivity:** While the kings were staunch Hindus, they exhibited tolerance towards other religions, including **Islam** and **Jainism**. Some of the temples were built in collaboration with Muslim architects, and the courts of Vijayanagar sometimes employed **Persian-speaking administrators** and artists.
- **Patronage of Arts and Literature:** The royal court was a patron of literature, arts, and performance. The **Hampi complex** included spaces for **dance**, **drama**, and **music** (like the **Mahanavami Dibba**), where the king and his nobles watched cultural performances. The **Telugu** and **Kannada** literatures, in particular, flourished under royal patronage.

6. Distinctive Identity and Legacy

The distinctiveness of the royal center of Vijayanagar can be seen in its **fusion of military strength, cultural grandeur, and economic prosperity**. The center was a symbol of the **Vijayanagara kings' ambition** to create a powerful, centralized empire that was also a beacon of cultural and religious vitality.

- **Decline and Legacy:** Despite the empire's eventual decline after the **Battle of Talikota** (1565) and the subsequent invasions, the royal center of Vijayanagar left a lasting legacy. The architectural and urban

achievements of the royal capital continue to be studied and admired, and the ruins of **Hampi** are now a UNESCO World Heritage Site, reflecting the grandeur of the Vijayanagara civilization.

Conclusion

The royal center of the Vijayanagara Empire, particularly the city of **Hampi**, was a **unique amalgamation** of architectural brilliance, urban planning, political power, religious tolerance, and economic vitality. It stood as a **testament to the empire's achievements** in managing a vast and diverse polity. The city was a hub of **culture, trade, and administration**, with a distinctive **architectural style** that blended regional, Hindu, and foreign influences. The legacy of the royal center continues to inspire scholars and visitors, as it represents one of the most remarkable urban centers in Indian history.

OR

Analyze the various source materials which have helped to reconstruct the history of the Vijayanagarempire.

Ans:

The history of the **Vijayanagara Empire** (1336–1646 CE), one of the most prosperous and culturally rich kingdoms in medieval India, has been reconstructed through a wide variety of **source materials**. These sources come from different cultural, linguistic, and geographical contexts, and they provide diverse insights into the political, social, economic, and cultural dimensions of the empire. Some of these sources are **contemporary** (produced during or close to the time of the empire's existence), while others are **posthumous** accounts based on later interpretations and reconstructions.

The reconstruction of Vijayanagara's history has been largely shaped by **written documents, archaeological evidence, epigraphic records, foreign accounts, and oral traditions**. Below is an analysis of these key source materials:

1. Inscriptions (Epigraphic Sources)

Inscriptions are among the most important primary sources for reconstructing the history of the Vijayanagara Empire. They offer direct evidence of the administrative practices, royal patronage, military achievements, and religious activities of the empire.

- **Stone Inscriptions:** These were inscribed on **temples, pillars, and public buildings**, and they provide detailed records of royal decrees, donations, land grants, military victories, and religious patronage. Inscriptions often highlight the **king's titles, conquests, and the taxation system**, as well as the names of officials, regional governors, and military leaders. For instance, the **temple inscriptions** from Hampi (the capital of the empire) provide valuable insights into the reigns of prominent rulers like **Krishnadevaraya** and **Deva Raya II**.
- **Language and Scripts:** The inscriptions were primarily in **Kannada, Telugu, Tamil, and Sanskrit**. The use of **Sanskrit** often indicates royal or religious patronage, while **regional languages** like Kannada and Telugu were used for administrative purposes and to communicate with local populations.
- **Religious and Cultural Information:** Many inscriptions are associated with **temple endowments and religious patronage**, and they reflect the religious policies of the Vijayanagara kings, who were staunch supporters of **Hinduism**. These inscriptions are crucial for understanding the **cultural and architectural contributions** of the Vijayanagaraempire, as they describe **temple construction** and the financial support provided to religious institutions.

2. Foreign Accounts

A wealth of **foreign accounts** from travelers, traders, and diplomats who visited the Vijayanagara Empire has significantly contributed to our understanding of the empire's political structure,

economy, culture, and society. These sources provide perspectives from outsiders, which are crucial for understanding the empire's interactions with the outside world.

- **The Portuguese Accounts:** The Portuguese were the first European power to establish regular contact with the Vijayanagara Empire, starting in the early 16th century. The accounts of **Portuguese missionaries and traders**, such as **Garcia de Orta, Fernão Nunes, and Domingo Paes**, are some of the most important sources for the history of the empire. **Domingo Paes**, a Portuguese friar, provides a detailed description of the royal court at **Vijayanagara** (Hampi) during the reign of **Krishnadevaraya** in the 1520s, offering valuable information about the city's grandeur, its architecture, markets, military prowess, and social conditions.
- **Other European Travelers:** **Albuquerque, Tavernier, and Richard Burton** also wrote about the Vijayanagara Empire in the 16th and 17th centuries, providing descriptions of the city's grandeur, its impressive infrastructure, and its role as a **cosmopolitan center** of trade and culture.
- **Persian and Arab Accounts:** Accounts written by Persian and Arab travelers such as **AbdurRazzaq Samarqandi**, a diplomat from the **Timurid court**, who visited the Vijayanagara Empire in the 15th century, offer insights into the political organization, military strength, and royal court life. These accounts also mention the strategic importance of the empire's trading routes and its diplomatic relations with the **Deccan Sultanates** and **other regional powers**.

3. Literary Sources

Various **literary works** composed during the Vijayanagara period provide both historical and cultural insights into the empire's history.

- **Sanskrit Literature:** The literature produced in the royal court, such as the **Telugu and Kannada** epics and **poetry**, was often patronized by the kings. For example, **Krishnadevaraya's "Amuktamalyada"** is a Telugu literary work that provides cultural insights into the royal court and the social fabric of the empire. Sanskrit texts such as the **"Raghuvamsa"** and **"Musalmanaur Rajput"** written by the court poets provide indirect references to the empire's politics and military campaigns.
- **Telugu and Kannada Literature:** Many works of literature were produced in **Telugu and Kannada**, which were the vernacular languages of the region. The famous work **"Rayavachakamu"**, a Kannada text, offers important information about the political history of the **Vijayanagara kings**.
- **Courtly and Religious Texts:** Court chronicles, such as those written by the royal historian **Tirumalamba**, offer a more direct account of the actions of rulers and their political and military activities. These works may have been written with a certain level of embellishment, but they are useful in piecing together historical events.

4. Archaeological Sources

Archaeology has played a crucial role in reconstructing the physical and material culture of the Vijayanagara Empire. Excavations at Hampi, the former capital of the empire, have provided a wealth of information about the urban planning, architecture, and cultural practices of the period.

- **Temples and Monuments:** The ruins of monumental **temples, palaces, fortifications, waterworks, and marketplaces** found at **Hampi** and surrounding areas are important sources of historical information. The **Virupaksha Temple, Vittala Temple, and Hazara Rama Temple**, as well as **royal platforms and stepped wells**, are examples of architectural marvels that provide insights into the religious, cultural, and political significance of the period.
- **Urban Layout:** Archaeological excavations have uncovered evidence of a **highly organized urban space**, including planned **streets, canals, public baths, and marketplaces**, which illustrate the advanced **urban infrastructure** of the Vijayanagara capital.
- **Artifacts:** Artifacts such as **coins, ceramics, and pottery** found in the region are valuable in reconstructing trade patterns, cultural exchanges, and the material culture of the empire.

5. Coins and Numismatic Evidence

Coins are another significant source for understanding the political economy of the Vijayanagara Empire. The **Vijayanagara rulers** issued a variety of coins in **gold, silver, and copper**, often with inscriptions and imagery that reflected the ruler's **dynastic identity, religious affiliations, and military achievements**.

- **Types of Coins:** The "**Honnu**" (gold coins) and "**Pagoda**" (gold coins) were widely used, often bearing the image of the king or a deity, and were crucial in understanding the empire's **monetary system** and trade relations. Coins from the **Krishnadevaraya period** (early 16th century) often featured **images of the Hindu god Vishnu**, highlighting the ruler's devotion to the Hindu faith.
- **Trade and Economy:** Coinage also helps us understand the **commercial networks** of the empire, as they circulated widely in both domestic and international markets.

6. Oral Traditions and Folklore

In addition to the written and archaeological sources, **oral traditions** and **folklore** also play a crucial role in reconstructing the history of the Vijayanagara Empire, especially in understanding the **local history** and **cultural practices** of the region. Local myths, songs, and stories passed down through generations can provide insights into the empire's **social structure, customs, and the perception of royal authority**.

- **Local Folklore:** Stories about Vijayanagara's kings, such as **Krishnadevaraya**, have been passed down through folklore, which, although often embellished, offer valuable insights into the **popular perception** of the rulers.

Conclusion

The reconstruction of the history of the Vijayanagara Empire is the result of a rich interplay of **written** and **non-written** sources, including **epigraphy, foreign accounts, literary works, archaeological remains, coins, and oral traditions**. These sources, when studied together, provide a multi-faceted picture of the empire's **political structure, cultural achievements, economic prosperity, and religious life**. By combining these diverse materials, historians have been able to reconstruct the **social, political, and economic fabric** of the empire, although gaps in the historical record remain, particularly due to the destruction of the capital at **Hampi** during the **Battle of Talikota** in 1565. Despite these challenges, these sources have made it possible to understand the **legacy** of the Vijayanagara Empire and its enduring influence on South Indian history.

SECTION-D

(Source-Based Questions)

31. Read the following source carefully and answer the questions that follow:

On the day in Supa

On 16 May 1875, the District magistrate of Poona wrote to police commissioner:

On arrival at Supa on 15 May I learnt of the disturbance, one house of money lender was burnt down about a dozen were forcibly broken into and completely gutted to their content. Account papers, bond, grains, country cloth were burnt in the street where heaps of ashes are still to be seen. The chief constable apprehended 50 persons. Stolen property worth of 2000 was recovered. The estimated loss is over 25000. Money lender claim it over 1 lakh.

(31.1) Where and how did Deccan riots start from?

(31.2) What happened in Ahmednagar?

(31.3) What steps did British take to quell the revolt?

Ans:

31.1 Where and how did the Deccan Riots start from?

The Deccan Riots, also known as the **Deccan Agrarian Riots**, began in the **Supa** region (a village or town in the Poona District, present-day Maharashtra) on **15 May 1875**. The disturbances in Supa, as described in the document, involved the **burning down of the house of a moneylender**, the **forced break-ins** of about a dozen houses, and the **destruction of properties** including **account papers, bonds, grains, and country cloth**. This act of violence was part of a broader pattern of **agrarian unrest** in the Deccan region, where peasants, burdened by high taxes and exploitative moneylending practices, were revolting against their landlords and moneylenders.

The agrarian crisis, fueled by **exorbitant interest rates** charged by moneylenders, combined with **crop failures** and **economic hardships**, led to widespread resentment and anger among the peasant community. The riots started with acts of violence targeting the property of moneylenders who had financially exploited the peasants. The burning and looting were symbolic of the peasants' protest against their exploitation.

31.2 What happened in Ahmednagar?

In **Ahmednagar**, which was another major center of unrest during the Deccan Riots, the situation was similar to Supa, though on a larger scale. The document does not explicitly mention the details of Ahmednagar, but historical accounts show that the **riots spread from the Poona district to other areas like Ahmednagar**, where peasant mobs targeted **moneylenders' properties, bankers, and usurers**. The violence in Ahmednagar was part of a wider agrarian movement that escalated as peasants, after years of exploitation, began attacking the strongholds of **moneylending and landlord systems**.

In Ahmednagar and surrounding districts, the attacks included the looting of homes, burning of property, and a broader rebellion against the economic system that oppressed the agricultural community. The riot led to the destruction of records, crops, and other assets of moneylenders. The incidents of violence further contributed to the sense of growing **social unrest** in the Deccan region.

31.3 What steps did the British take to quell the revolt?

To quell the Deccan Riots and restore order, the **British colonial authorities** took the following actions:

- 1. Police Action and Arrests:** The **District Magistrate of Poona** reported that the local police took immediate action. On the very day of his arrival at Supa (May 15, 1875), the **chief constable apprehended 50 persons** involved in the disturbances. This shows that British authorities quickly targeted the agitators and made arrests to stop the violence.
- 2. Recovery of Stolen Property:** The British police succeeded in recovering **stolen property worth 2000 rupees**, which indicates that they were actively searching for the looted goods and attempting to compensate the victims of the violence.
- 3. Quelling the Rebellion:** The **British estimated the loss at over 25,000 rupees**, and while the moneylenders claimed losses of over **1 lakh**, the British authorities focused on controlling the immediate unrest and preventing the **spread of violence** to other areas. The **military and police** presence was likely increased to suppress further disturbances.
- 4. Repressive Measures:** While the document does not go into detail about specific laws or punitive actions, the British likely implemented **repressive measures** against those involved in the violence, including imprisonment, fines, and military interventions, as was typical in such uprisings. These actions were aimed at **reestablishing law and order** and suppressing the growing unrest.
- 5. Investigations and Reporting:** The District Magistrate's report, written on **16 May 1875**, suggests that the British authorities were actively monitoring the situation. By collecting reports from the local constables and police officers, the British government was gathering intelligence about the extent of the disturbances and taking stock of the losses.

32. Read the following source carefully and answer the questions that follow:

Alvars and Nayanars & Tamil Bhakti Movement

Some historians suggest that the Alvars and Nayanars initiated a movement of protest against the caste system and the dominance of Brahmanas or at least attempted to reform the system. To some extent, this is corroborated by the fact that Bhaktas hailed from diverse social backgrounds ranging from Brahmanas to artisans and cultivators and even from castes considered “untouchable.”

The importance of the traditions of the Alvars and Nayanars was sometimes indicated by the claim that their compositions were as important as the Vedas. For instance, one of the major anthologies of compositions by the Alvars, the *Nalayira Divyaprabandham*, was frequently described as the Tamil Veda, thus claiming that the text was as significant as the four Vedas in Sanskrit that were cherished by the Brahmanas.

(32.1) What was the attitude of Alvars and Nayanars towards the caste system?

(32.2) Give an example which indicates that the composition of Alvars was as significant as the Vedas of Brahmanas?

(32.3) List four main teachings of the Tamil Bhakti Saints.

Ans:

32.1 What was the attitude of Alvars and Nayanars towards the caste system?

The **Alvars** and **Nayanars**, who were pivotal figures in the **Tamil Bhakti Movement**, exhibited a **profound critique of the caste system** and the **dominance of the Brahmanas**. Historians suggest that the Alvars and Nayanars, through their compositions and teachings, initiated a movement of **protest and reform** against the rigid and hierarchical caste structure that existed in medieval South India.

- The Bhakti saints, including both Alvars (devotees of Vishnu) and Nayanars (devotees of Shiva), came from **diverse social backgrounds**, which included **Brahmanas, artisans, cultivators**, and even **untouchables** (castes outside the fourfold varna system). This social diversity of the Bhakti poets pointed to the **inclusive** nature of the Bhakti movement, where devotion to God was not confined to any specific caste or social rank.
- The **Alvars** and **Nayanars** emphasized **equality in devotion** and claimed that **devotion (bhakti)** transcended social distinctions. Their songs and poems often expressed a belief that anyone, regardless of caste, could attain **liberation** or **mukti** through sincere worship and love for God. The focus was on **personal devotion** rather than caste status, ritual purity, or Brahmanical authority.
- By **hailing from various social strata**, including those marginalized by the caste system, the Alvars and Nayanars represented a form of social protest against caste-based discrimination. Their actions and compositions helped challenge the **caste-based inequalities** that were prevalent in society at the time.

32.2 Give an example which indicates that the composition of Alvars was as significant as the Vedas of Brahmanas?

One of the key examples indicating the significance of the Alvars’ compositions is the **Nalayira Divyaprabandham**, an anthology of hymns and devotional songs composed by the **Alvars** (devotees of Vishnu). The **Nalayira Divyaprabandham** is often described as the **“Tamil Veda”**, a term that suggests its importance as equal to the Vedas of the Brahmanas, which were written in **Sanskrit** and held in high regard in Brahmanical traditions.

- The claim that the **Nalayira Divyaprabandham** was the **“Tamil Veda”** was part of the broader effort by the Bhakti movement to **reclaim religious authority** from the Brahmanical tradition,

which had historically been linked to the Sanskrit Vedas. This comparison was made to elevate the Tamil compositions of the Alvars to the same level of sanctity and reverence as the Vedas.

- The **NalayiraDivyaprabandham** consists of **4,000 verses** and is a central scripture of the **Vaishnavite tradition**. The importance of these hymns was underscored by the claim that they were just as significant as the four **Vedas** (Rig, Sama, Yajur, and Atharva), revered by the Brahmanas. This was an effort to establish the legitimacy of the Tamil bhakti tradition in opposition to the Brahmanical orthodoxy that upheld the Vedas as the ultimate religious authority.

32.3 List four main teachings of the Tamil Bhakti Saints

The **Tamil Bhakti Saints** (including the Alvars and Nayanars) promoted a distinctive spiritual philosophy based on **devotion (bhakti)** to God, rejecting ritualism and caste distinctions. Some of the main teachings of the Tamil Bhakti Saints are:

1. Devotion to a Personal God (Bhakti):

The central teaching of the Bhakti movement was that **devotion (bhakti)** to a **personal deity** (Vishnu for the Alvars and Shiva for the Nayanars) was the path to salvation (moksha). Unlike the Vedic rituals that required priestly mediation, Bhakti saints emphasized **direct personal devotion** and **intimacy with God**.

2. Equality of All Devotees:

One of the most important teachings was the idea that **all individuals**, regardless of **caste, creed, or social status**, were equal in the eyes of God. The Bhakti saints challenged the caste-based hierarchies that dominated society, asserting that devotion and surrender to God were accessible to everyone.

3. Rejection of Ritualism:

The Bhakti saints rejected the **complex rituals** and **sacrifices** that were central to the Brahmanical tradition. Instead, they advocated for simple acts of **devotion**, such as singing hymns (kirtan), prayer, and meditation on God's name. They believed that **pure love for God** was more important than formal rituals.

4. God's Grace (Prasada):

Another key teaching was that **God's grace** (prasada) was essential for **salvation**. Bhakti saints taught that even those who had sinned or were considered socially lowly could attain liberation through the grace of God, and that this grace was freely available to anyone who sincerely sought it, without any intermediaries like priests.

These teachings helped shape a religious and social movement that was not only focused on **spiritual equality** but also on **social reform**, promoting **inclusivity** and **spiritual empowerment** for marginalized communities.

33. Read the following source carefully and answer the questions that follow:

"The Revolt of 1857"

Rumours and prophecies played a part in moving people to action, the sepoys who had arrived in Delhi from Meerut had told Bahadur Shah about the bullet coated with the fat of cow and pig and that biting those bullets would corrupt their caste and religion. They were referring to the cartridges of the Enfield rifles that had just been given to them. The British tried to explain to the sepoys that this was not the case but the rumour of greased cartridges spread like wildfire across the sepoy lines of North India.

(33.1) Why did sepoys march to Delhi from Meerut?

(33.2) Explain how the rumour of greased cartridges spread like wildfire.

(33.3) Explain how Britishers repressed the revolt.

Ans:

33.1 Why did sepoys march to Delhi from Meerut?

The **sepoys** marched to **Delhi from Meerut** during the **Revolt of 1857** primarily because of **widespread discontent** with British policies and actions, particularly the **introduction of the new Enfield rifle cartridges**. The immediate cause of the revolt was the introduction of **greased cartridges** for the **Enfield rifles**, which the sepoys were required to bite in order to use. The cartridges were rumored to be greased with **cow and pig fat**, which offended both **Hindu** and **Muslim** soldiers. For **Hindus**, the use of **cow fat** was a violation of religious norms, as the cow is sacred in Hinduism, while for **Muslims**, the use of **pig fat** was equally offensive because pigs are considered impure in Islam.

When the sepoys at **Meerut** refused to use the cartridges and protested, they were punished by the British officers. This harsh punishment, along with the anger over the religious implications of the greased cartridges, led to a large-scale revolt. The sepoys in **Meerut** mutinied on **10 May 1857**, and after the mutiny, they **marched to Delhi** to seek the **support of Bahadur Shah Zafar**, the **Mughal Emperor**, who was still seen as a symbolic leader by many Indians. The march to Delhi was a **symbolic gesture** to rally support for a broader uprising against the British.

33.2 Explain how the rumour of greased cartridges spread like wildfire.

The **rumor of greased cartridges** spread rapidly across the sepoy lines for several reasons:

1. Social Networks and Communication:

Gossip and word of mouth played a critical role in spreading rumors. In a close-knit military environment, where sepoys from different regions and backgrounds interacted, rumors circulated quickly. The soldiers shared information with their comrades, often exaggerating or misinterpreting the details, which helped the rumor spread.

2. Religious Sensitivities:

The religious implications of the rumored **greased cartridges** were particularly significant. Both **Hindu** and **Muslim** soldiers were deeply offended by the idea that they would have to violate their religious beliefs by using bullets made from cow or pig fat. This made the rumor highly sensitive and easily spread among the soldiers, as it directly challenged their **religious and social identity**.

3. Pre-existing Distrust:

There was already significant **resentment** and **distrust** among the sepoys towards the British authorities, based on previous grievances such as **poor pay**, **harsh discipline**, **poor working conditions**, and the perceived disrespect for Indian culture. The rumor about the greased cartridges was just the **spark** that ignited these longstanding frustrations. The sepoys, already disillusioned with the British, quickly believed and spread the rumor, thinking it was part of a deliberate effort to **insult their religious beliefs**.

4. Lack of Clear Explanation from the British:

The British authorities attempted to **deny** the rumor and explain that the cartridges were not greased with animal fat. However, the **explanation** did not satisfy the sepoys, especially since many felt the British were lying or dismissing their concerns. In the absence of trust in the British authorities, the rumor gained even more traction, and fear and anger escalated.

5. Symbolic Meaning:

The rumor tapped into **deep-seated anxieties** about the British undermining Indian customs and religion. It became more than just a rumor about cartridges; it symbolized the broader fear of the **cultural and religious subjugation** by the British. The belief that the British were intentionally trying to destroy Indian traditions and beliefs made the rumor easy to believe and spread.

33.3 Explain how the Britishers repressed the revolt.

The British response to the **Revolt of 1857** (often called the **Indian Mutiny**) was marked by brutal **military repression**, as the British sought to quickly and decisively crush the rebellion and reassert control over India. Several methods were used:

1. Military Force:

The British sent **reinforcements** from other parts of India and from **Britain** itself to suppress the revolt. Well-trained British troops and **loyal Indian regiments** were used to retake control of key cities, such as **Delhi, Kanpur, and Lucknow**.

Delhi was the center of the revolt, where sepoys and rebels had gathered to support the Mughal Emperor, Bahadur Shah Zafar. The British launched a siege of the city, and after intense fighting, they **captured Delhi** in September 1857. Bahadur Shah Zafar was captured, and many of his supporters were killed or forced into exile.

2. Use of Brutal Punishments:

The British authorities resorted to **widespread punishment** to deter further rebellion. **Public executions**, including the **hanging** of mutineers and suspected rebels, became common. In some areas, entire villages were **destroyed**, and thousands of civilians were killed in retaliation for the uprising.

The British also imposed **collective punishments** on villages that supported the rebels, including **executions** and **massacres** of civilians. The British forces did not distinguish between **combatants** and **non-combatants**, leading to horrific atrocities.

3. Severe Reprisals:

The **massacre of civilians** in places like **Kanpur** and **Meerut** by both sides fueled the **brutality** of the British response. The British military commander, **Sir Colin Campbell**, employed harsh measures, including the **execution of rebels** without trials. In some cases, the British forces conducted **floggings, beheadings, and torture** to maintain order.

4. Divide and Rule:

The British took advantage of existing **divisions** within Indian society to weaken the revolt. The **Hindus and Muslims** who had united in the rebellion were divided by the British, who played on **religious and caste divisions**. The British also promised to make concessions to the **Zamindars (landowners)** and **noble families**, offering them privileges in exchange for their loyalty.

Additionally, the **loyalty of the Sikh and Rajput** forces was secured through promises of land and privileges. This helped the British suppress the rebellion in several areas by relying on loyal Indian troops to combat the mutineers.

5. Reorganization of the Army:

After the revolt was crushed, the British made significant changes to the **composition of the British Indian Army**. They reduced the influence of **Bengali** soldiers, who had been prominent in the rebellion, and increased the number of **Punjabi, Nepali, and Rajput** soldiers, who were considered more loyal. This reorganization aimed to prevent further mutinies.

6. Abolition of the Mughal Empire:

After the fall of Delhi, the British formally **abolished the Mughal Empire**. They exiled **Bahadur Shah Zafar** to **Rangoon (present-day Yangon)**, and the British government took direct control of India from the East India Company in 1858, marking the beginning of the **British Raj**.

In summary, the British repressed the 1857 revolt through **brutal military force, mass executions, divide-and-rule strategies, and restructuring** of the military. The rebellion was eventually crushed, but it marked a significant turning point in British colonial rule in India, leading to the end of **company rule** and the establishment of direct **British government control**.

SECTION-E

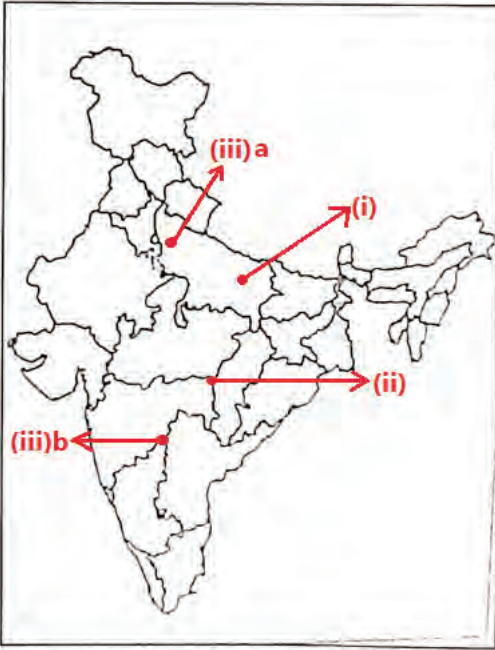
(Map-Based Questions)

(34.1) On the given political map of India locate and label the following with appropriate symbols:

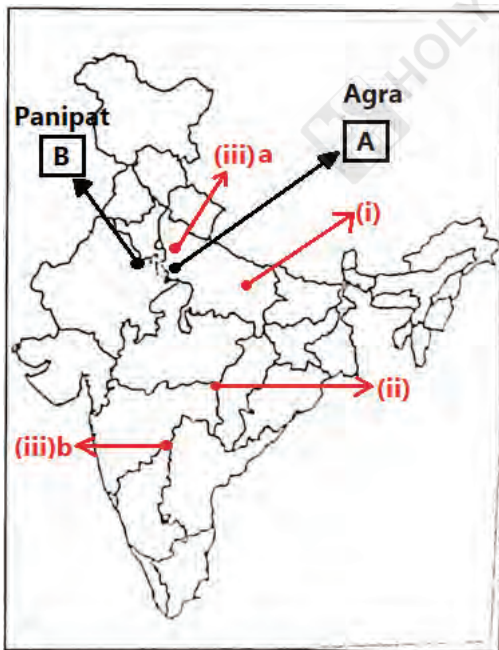
- I. Awadh - center of revolt
- II. Jabalpur - the center of revolt
- III. a. Meerut - An Important center of the Revolt of 1857.

OR

- III. b. Vijayanagar - Capital of Vijayanagarempire.



(34.2) On the same outline map, two places have been marked as 'A' and 'B', as important territories related with Akbar and one associated with control of Babur in India. Identify them and write their correct names on the box drawn near them.



Holy Faith New Style Sample Paper–2

(Based on the Latest Design & Syllabus Issued by CBSE)

HISTORY

CLASS 10+2

Time Allowed: 3 Hours

[Maximum Marks:

80]

General Instructions: Same as in Holy Faith New Style Sample Paper-1

SECTION-A

(Multiple Choice Type Questions)

1 x 21 = 21

1. Which one among the following religious practices was seemed to be unfamiliar and unusual with the Harappan culture?

- (a) Mother Goddess
- (b) Priest King
- (c) Yogic posture seal
- (d) Sanskritic Yajnas

Ans:

The correct answer is (d) **Sanskritic Yajnas**.

Explanation:

- **Mother Goddess:** The worship of a Mother Goddess is commonly associated with the Harappan culture, with figurines depicting female deities found at various Harappan sites.
- **Priest King:** The figure of the “Priest King,” a famous statue found in Mohenjo-Daro, suggests a role of religious or spiritual authority, which was not unfamiliar to Harappan culture.
- **Yogic posture seal:** The seal depicting a figure in a yogic posture (often identified as a proto-Shiva figure) is found in Harappan sites, suggesting early forms of meditation or spiritual practices.
- **Sanskritic Yajnas:** This refers to Vedic fire rituals and sacrifices that were part of later Vedic traditions and are not known to have been a part of Harappan religious practices. The Harappans did not have evidence of the fire sacrifices typical of later Vedic practices, which makes this the most unfamiliar and unusual practice in the context of Harappan culture.

Thus, the Vedic **Sanskritic Yajnas** were not a part of the Harappan civilization’s known religious practices

2. Consider the following statements about the Mauryan Empire:

- (a) There were 5 major political centres in the Empire.
- (b) Megasthenes wrote about the Mauryan Empire in his book ‘Indica’.
- (c) Ashoka founded the Mauryan Empire in 321 B.C.

(d) Ashoka used his resources to propagate Buddhism.

Which of the above statements is/are correct?

(a) 1, 2 and 3

(b) 1, 2 and 4

(c) 2, 3 and 4

(d) 1, 3 and 4

Ans:

The correct answer is **(b) 1, 2 and 4.**

Explanation:

- **(a) There were 5 major political centres in the Empire:** This statement is correct. The Mauryan Empire had several important political centres, and historical sources mention at least 5 prominent ones, including Pataliputra (the capital), Taxila, Ujjain, and others.
- **(b) Megasthenes wrote about the Mauryan Empire in his book 'Indica':** This is correct. Megasthenes, the Greek ambassador to the Mauryan court, wrote a detailed account of the Mauryan Empire in his work *Indica*, providing valuable insights into the administration, culture, and society of the time.
- **(c) Ashoka founded the Mauryan Empire in 321 B.C.:** This is incorrect. The founder of the Mauryan Empire was Chandragupta Maurya, not Ashoka. Chandragupta established the empire in 321 BCE, while Ashoka was his grandson and became one of the most famous rulers of the Mauryan dynasty.
- **(d) Ashoka used his resources to propagate Buddhism:** This is correct. After his conversion to Buddhism following the Kalinga War, Ashoka dedicated significant resources to spreading Buddhism both within and outside his empire. He built stupas, pillars, and sent missionaries to other regions.

Thus, the correct statements are 1, 2, and 4, making **option (b)** the right choice.

3. Harishen, who composed "Pragya Prashasti" was a court poet of which of the following rulers?

(a) Chandra Gupta

(b) Samudra Gupta

(c) Ashoka

(d) Chandra Gupta Maurya

Ans:

The correct answer is **(b) Samudra Gupta.**

Explanation:

Harishena was a prominent court poet during the reign of **Samudra Gupta**, the renowned Gupta ruler. He is best known for composing the *Pragya Prashasti*, an inscription that praises the military and cultural achievements of Samudra Gupta. This inscription is found on the **Allahabad Pillar** and is one of the most significant historical sources for understanding the reign of Samudra Gupta.

Thus, Harishena was associated with **Samudra Gupta**, making option (b) the correct choice.

4. Which of the following option given in Sangam text accurately describes 'Vellalar and 'Adimai', as two

categories of peasants in South Indian villages.

- (a) Vellelar, a ploughman and Adimai as landowner
- (b) Vellelar, as landowner and Adimai a peasant
- (c) Vellelar, a peasant and Adimai as land lord
- (d) Vellelar, a landowner and Adimai a slave

Ans:

The correct answer is **(d) Vellalar, a landowner and Adimai a slave.**

Explanation:

In the context of the **Sangam literature**, which is a collection of ancient Tamil texts, the social and economic structure of South Indian villages is described in detail.

- **Vellalar**: This term refers to landowners or higher-status peasants who were responsible for cultivating land and could own significant portions of it. They were considered the dominant agricultural class in ancient Tamil society.
- **Adimai**: This term refers to lower-status peasants, often considered as slaves or serfs, who worked on the lands owned by others, especially the Vellalars. Adimai were typically tied to the land they worked and had limited rights.

Thus, **Vellalar** were landowners, and **Adimai** were slaves or serfs who worked on the lands, making **option (d)** the correct description

5. Two statements are given in the question below as Assertion (A) and Reasoning (R). Read the statements and choose the appropriate option.

Assertion (A): From 500 BCE norms were compiled in Sanskrit texts known as the Dharmasutras and Dharmashastras.

Reason (R): Brahmanas laid the codes of social behaviour for the society in general.

Options:

- (a) Both (A) and (R) are true and (R) is the correct explanation of (A).
- (b) Both (A) and (R) are true, but (R) is not the correct explanation of (A).
- (c) (A) is true but (R) is false.
- (d) (A) is false but (R) is true.

Ans:

The correct answer is **(b) Both (A) and (R) are true, but (R) is not the correct explanation of (A).**

Explanation:

Assertion (A): "From 500 BCE norms were compiled in Sanskrit texts known as the *Dharmasutras* and *Dharmashastras*."

This is **true**. The *Dharmasutras* and *Dharmashastras* are ancient texts that codified the norms of social and moral conduct in society, and they began to be written around the 5th century BCE. They include works like the *Manusmriti*, *Yajnavalkya Smriti*, and *Apastamba Dharmasutra*, which laid down rules for personal behavior, duties, and the caste system.

- **Reason (R):** “Brahmanas laid the codes of social behaviour for society in general.”

This is also **true**. The Brahmanas (a class of texts that are part of the Vedic literature) played a significant role in laying down rules for social behavior, rituals, and the organization of society. However, they were not the sole authors of the *Dharmashastras*; the Brahmanas contributed to the development of the societal codes, but these codes were also influenced by other texts and scholars.

Why (R) is not the correct explanation for (A):

While (R) is true, the codes of social behavior were not solely laid out by the *Brahmanas* (which are more concerned with ritualistic aspects of society). The **Dharmasutras** and **Dharmashastras** were more systematic and were written by a variety of authors, not just Brahmanas, to codify rules related to law, ethics, and conduct in broader society.

Therefore, both the assertion and reasoning are true, but the reasoning does not provide a direct explanation for the assertion, making option (b) the correct choice.

6. Look at the figure below. Which school of art is evident on the image of Bodhisattva?

- (a) Gandhara School of Art
- (b) Mathura School of Art
- (c) Greco-Roman School of Art
- (d) Amaravati School of Art.



Ans:

The correct answer is (a) **Gandhara School of Art**.

Explanation:

The **Gandhara School of Art** is known for its distinctive style that emerged under the influence of Greco-Roman and Hellenistic traditions. It flourished in the region of Gandhara (modern-day Pakistan and Afghanistan) from around the 1st to 5th centuries CE.

Key features of Gandhara Art:

- **Greek influence:** The sculptures from this school exhibit Greek features, such as realistic facial expressions, draped clothing, and the use of Greco-Roman motifs.
- **Representation of the Buddha:** The Gandhara style is especially notable for its depictions of the Buddha and Bodhisattvas with features resembling those of Greek and Roman deities, such as wavy hair, a youthful, idealized appearance, and often with a halo.
- **Use of Greco-Roman elements:** The depiction of Bodhisattvas in Gandhara art often includes robes and poses influenced by Greek classical sculpture.

Since the **Bodhisattva image** in question is likely influenced by **Greco-Roman artistic elements** and showcases the unique blend of local and foreign influences typical of the Gandhara style, **option (a)** is the correct choice.

The **Mathura School of Art** and **Amaravati School of Art** have their distinct styles but lack the Greco-Roman influence seen in Gandhara art.

7. Who among the following travelled in Vijayanagar Empire in the fifteenth century and was greatly impressed by the fortification of the empire?

- (a) Durate Barbosa
- (b) Abdur Razzak
- (c) Colin Mackenzi
- (d) Domingo Paes

Ans:

The correct answer is **(d) Domingo Paes**.

Explanation:

- **Domingo Paes** was a Portuguese traveler who visited the **Vijayanagar Empire** in the **15th century**, specifically between 1520 and 1522. He was greatly impressed by the fortifications and the grandeur of the capital city, **Hampi**, which was the center of the Vijayanagar Empire at that time.
- Paes described in detail the fortified walls, gates, and the overall strategic defense of the city, which were remarkable for their time. His accounts provide valuable insights into the military architecture and urban planning of the Vijayanagar Empire.

Other options:

- **Durate Barbosa** was a Portuguese traveler who visited India around the same period but was more focused on the general aspects of trade and the culture of the region rather than the fortifications.
- **Abdur Razzak** was a Persian ambassador who visited the Vijayanagar Empire in the 15th century but did not focus specifically on the fortifications. His accounts are more concerned with the political and cultural aspects of the empire.
- **Colin Mackenzie** was a British officer and the first Surveyor General of India in the late 18th century, long after the Vijayanagara Empire had declined, so he did not travel in the 15th century.

Thus, **Domingo Paes** is the correct answer.

8. Temple was used only by Vijayanagar rulers and their families?

- (a) The Vitthala Temple
- (b) The Virupaksha Temple
- (c) The Hazara Rama Temple
- (d) The Raghunatha Temple

Ans:

The correct answer is **(c) The Hazara Rama Temple**.

Explanation:

- **The Hazara Rama Temple:** This temple in Hampi (Vijayanagar Empire) was primarily used by the **Vijayanagar rulers and their families**. It was an important royal temple and was part of the royal complex in the capital city. The temple is known for its intricate carvings depicting scenes from the *Ramayana*, and it was mainly used for the royal family's personal worship.

Other options:

- **The Vitthala Temple:** This temple, also in Hampi, was dedicated to the god Vitthala (a form of Vishnu) and was open to the public. It was an important pilgrimage site and not restricted to the royal family.
- **The Virupaksha Temple:** This is one of the oldest and most significant temples in Hampi, dedicated to Lord Shiva. It was a major center of worship for people from all sections of society, not just the royal family.
- **The Raghunatha Temple:** This temple was also an important temple in Hampi, but it was not restricted for use by the royal family alone. It was accessible to the general public.

Thus, the **Hazara Rama Temple** (option c) was specifically used by the **royal family** and is the correct answer.

9. Who among the following Gurus of Sikhs compiled Shree Guru Adi Granth Sahib?

- (a) Guru Teg Bahadur
- (b) Guru Arjan Dev
- (c) Guru Nanak Dev.
- (d) Guru Gobind Singh

Ans:

The correct answer is **(b) Guru Arjan Dev**.

Explanation:

Guru Arjan Dev, the fifth Guru of the Sikhs, compiled the **Adi Granth**, also known as the **Guru Granth Sahib**, in **1604**. This was the first official compilation of the Sikh scriptures, consisting of hymns (Shabads) from various Sikh Gurus as well as saints from different religious traditions, including Hinduism and Sufism. Guru Arjan Dev also had the **Adi Granth** installed in the Golden Temple (Harmandir Sahib) in Amritsar in **1604**. The **Guru Granth Sahib** was later expanded by Guru Gobind Singh, the tenth Guru, who added hymns by his predecessors and declared the **Guru Granth Sahib** as the eternal Guru for the Sikhs.

Other options:

- **Guru Teg Bahadur** was the ninth Guru and is remembered for his martyrdom and his defense of religious freedom, but he did not compile the Adi Granth.
- **Guru Nanak Dev** was the first Guru and the founder of Sikhism, but he did not compile the Adi Granth, although his hymns are part of it.
- **Guru Gobind Singh**, the tenth Guru, added to the Guru Granth Sahib, but he did not compile the original Adi Granth.

Thus, **Guru Arjan Dev** is the correct answer.

10. In the following questions, a statement of assertion followed by a statement of reason is given.

Choose the correct answer out-

1. Assertion (A): The citadel was situated on the lower town.

Reason (R): Structures meant for special purposes were built on the citadel.

- (a) Both (A) and (R) are true and (R) is the correct explanation of A.
- (b) Both (A) and (R) are true, but (R) is not the correct explanation of (A).
- (c) (A) is true but (R) is false.
- (d) (A) is false but (R) is true

Ans:

The correct answer is **(d) (A) is false but (R) is true.**

Explanation:

- **Assertion (A):** “The citadel was situated on the lower town.”

This statement is **false**. In most ancient cities, including those of the **Indus Valley Civilization**, the **citadel** (a fortified area) was situated on a raised or elevated area, not the lower town. The citadel often housed important structures such as administrative buildings, public baths, and granaries, making it a key part of the city’s defensive and administrative infrastructure.

- **Reason (R):** “Structures meant for special purposes were built on the citadel.”

This statement is **true**. The citadel was often the location for structures that served special purposes, such as public baths, granaries, and possibly administrative or religious buildings. These structures were typically built in the citadel area due to its elevated position and strategic importance.

Thus, while the **Reason (R)** is correct, the **Assertion (A)** is incorrect, making **(d)** the correct answer.

11.belonged to Morocco.

- (a) Ibn Battuta
- (b) Al-Biruni
- (c) Franco is Bernier
- (d) Abdul Samaraquandi

Ans:

The correct answer is **(a) Ibn Battuta.**

Explanation:

- **Ibn Battuta** was a famous Moroccan traveler and scholar who lived during the 14th century. He is known for his extensive travels across Asia, Africa, and parts of Europe. His travelogue, the *Rihla* (The Journey), provides a detailed account of his journeys and the places he visited.
- **Al-Biruni** was a renowned Persian scholar and traveler, known for his works in science, mathematics, and geography. He was not from Morocco but from Khwarezm (modern-day Uzbekistan).
- **Francois Bernier** was a French traveler and physician, known for his observations of India, but he was

not from Morocco.

- **Abdul Samaraquandi** is not a widely known historical figure in relation to travel or exploration. The name might be confused with others from the region of Samarkand, but he was not from Morocco.

Thus, **Ibn Battuta** is the correct answer, as he belonged to Morocco.

12. Choose the correct option:

- (a) Ibn-Battuta travelled extensively in China.
- (b) Al-Biruni found the Indian cities quite populated.
- (c) Al-Biruni was greatly influenced by the Indian postal system.
- (d) According to Ibn-Battuta, Crown ownership of land was quite disastrous for farmers

Ans:

The correct answer is **(d) According to Ibn-Battuta, Crown ownership of land was quite disastrous for farmers.**

Explanation:

- **(a) Ibn-Battuta travelled extensively in China.**
This is **incorrect**. Ibn Battuta did visit China, but his travels in China were not as extensive as his journeys to other regions like India, Persia, or Central Asia. He spent only a brief time in the southern parts of China, specifically in the city of Quanzhou and some other places.
- **(b) Al-Biruni found the Indian cities quite populated.**
This is **incorrect**. While Al-Biruni, a Persian scholar, did comment on the urban life in India, he did not specifically remark that the cities were “quite populated.” His focus was more on the culture, science, and philosophy of India, and he observed that India had large towns but did not focus significantly on population density.
- **(c) Al-Biruni was greatly influenced by the Indian postal system.**
This is **incorrect**. Al-Biruni, in his writings, did not make significant comments or express being greatly influenced by the Indian postal system. His primary interest lay in mathematics, astronomy, and cultural practices, not postal infrastructure.
- **(d) According to Ibn-Battuta, Crown ownership of land was quite disastrous for farmers.**
This is **correct**. Ibn Battuta, in his accounts, criticized the system where the land was considered the property of the king or state (crown ownership). He noted that this system placed heavy burdens on farmers, as they had to pay taxes on land that was not privately owned by them, leading to exploitation and hardship.

Thus, the correct option is **(d)**.

13. Awadh and Satara were annexed under.....

- (a) Doctrine of Lapse
- (b) Subsidiary Alliance
- (c) Mahalwari System

(d) Slavery System

Ans:

The correct answer is **(a) Doctrine of Lapse**.

Explanation:

- **Doctrine of Lapse:** This was a policy introduced by **Lord Dalhousie**, the British Governor-General of India, in the mid-19th century. Under this policy, if a ruler of a princely state died without a natural heir, the state would “lapse” or be annexed by the British East India Company. This policy was used to annex several states, including **Awadh (Oudh)** and **Satara**.

Awadh (Oudh): The kingdom of Awadh was annexed by the British in **1856** under the Doctrine of Lapse, as the Nawab of Awadh, **Wajid Ali Shah**, was deemed incapable of governing, and the British took control of the region.

Satara: The kingdom of Satara (in present-day Maharashtra) was annexed in **1848** under the Doctrine of Lapse after the death of the ruler, as he had no male heir.

Thus, **Doctrine of Lapse** (option **a**) is the correct answer.

14. Consider the following events:

1. Introduction of Permanent settlement
2. American Civil war
3. Fifth report in the British Parliament
4. Santhals arrived in the hilly area of Rajmahal.

The correct chronological order of these events is:

- (a) 1, 2, 3, 4
- (b) 1, 4, 3, 2
- (c) 1, 3, 2, 4
- (d) 1, 3, 4, 2

Ans:

The correct answer is **(d) 1, 3, 4, 2**.

Explanation:

Break down the events in chronological order:

- **Introduction of Permanent Settlement:** This was introduced by **Lord Cornwallis** in **1793**. It was a land revenue system where the zamindars were given the responsibility to collect taxes from the peasants and were allowed to keep a large share of the revenue. This reform was introduced in Bengal and later in other parts of British India.
- **Fifth Report in the British Parliament:** The **Fifth Report** (officially called the “**Report from the Select Committee on the Affairs of the East India Company**”) was published in **1813**. It was a significant document in British parliamentary history, which criticized the East India Company’s administration and highlighted various issues in India, including the exploitation of resources and the administration’s failure to provide for the welfare of the people.

- **Santhals arrived in the hilly area of Rajmahal:** The **Santhal Rebellion**, or the **Santhal Hul**, took place in **1855-1856**. The Santhals were a tribal group in Bengal, Bihar, and Odisha who, due to oppressive revenue policies and exploitation, revolted against the British and zamindars. The Santhals had started settling in the Rajmahal Hills prior to the rebellion.
- **American Civil War:** The **American Civil War** occurred from **1861 to 1865**. It was a conflict between the Northern states (Union) and Southern states (Confederacy) of the United States over issues like slavery and states' rights.

Correct chronological order:

- **Introduction of Permanent Settlement (1793)**
- **Fifth Report in the British Parliament (1813)**
- **Santhals arrived in the hilly area of Rajmahal (1855-1856)**
- **American Civil War (1861-1865)**

Therefore, the correct order is (d) **1, 3, 4, 2**.

15. Who was a 'Ryot'?

- (a) Peasant
- (b) Zamindar
- (c) Contractor
- (d) British Officer

Ans:

The correct answer is (a) **Peasant**.

Explanation:

A '**Ryot**' was a term used in British colonial India to refer to a **peasant** or **farmer**, particularly one who worked the land. The term is most commonly associated with the **Ryotwari system** of land revenue collection introduced by the British, particularly under the administration of **Sir Thomas Munro** in the early 19th century.

- In the **Ryotwari system**, individual peasants (ryots) were directly responsible for paying land taxes to the British government, rather than through intermediaries like zamindars (landlords).
- The term "ryot" was used to describe the farmers who tilled the land, and they were at the bottom of the agrarian social structure, often facing heavy taxation.

Thus, a '**Ryot**' was a **peasant**, making (a) **Peasant** the correct answer.

16. Identify which of the metals was used more often to make coins during the Mughal Empire?

- (a) Gold
- (b) Silver
- (c) Tin
- (d) Copper

Ans:

The correct answer is (b) **Silver**.

Explanation:

During the Mughal Empire, **silver** was the most commonly used metal for minting coins, particularly for the **rupee**, which was the standard currency of the empire. The Mughal emperors issued coins in various metals, but **silver** was the predominant metal used for regular circulation.

- **Gold:** Gold coins were also issued, especially for special or ceremonial purposes, but they were less common compared to silver.
- **Tin and Copper:** While **copper** coins were minted for smaller denominations, **silver** was by far the most widely used metal for the majority of the currency.

The **rupee** was initially introduced by **Sher Shah Suri** and later continued by the Mughals, predominantly in **silver**. Silver's use was widespread and integral to the economy during the Mughal period.

Thus, **silver** was the most commonly used metal for coins in the Mughal Empire, making **(b) Silver** the correct answer.

17. During the Mughal Empire, what was Jins-i-Kamil?

- (a) Cash crop
- (b) Perfect crop
- (c) Rabi crop
- (d) Kharif crop

Ans:

The correct answer is **(b) Perfect crop**.

Explanation:

Jins-i-Kamil (also spelled **Jins-i-Kamil**) refers to the **perfect crop** or **ideal crop**. During the Mughal period, it was used to describe a crop that was of the highest quality and yielded the best results in terms of both quantity and quality. It was typically the crop that was considered to be the most perfect in terms of cultivation and output, often associated with the farmer's skill in managing their fields.

This term is often associated with a crop that was ideal for the soil and climate conditions, and could provide a good harvest. In the context of Mughal agricultural policies, it referred to those crops that were carefully selected and were considered to bring the best yields.

18. Indicate which of the following options is not correct:

- (a) Muslim League demanded Pakistan in 1946.
- (b) Gandhiji started Quit India Mission in 1942.
- (c) Cripps Mission failed to achieve its objective.
- (d) Cabinet Mission arrived in India in 1946.

Ans:

The correct answer is **(d) Cabinet Mission arrived in India in 1946**.

Explanation:

- **(a) Muslim League demanded Pakistan in 1946.**
 - This statement is **correct**. In 1946, the All-India Muslim League, under the leadership of **Muhammad Ali Jinnah**, formally demanded the creation of **Pakistan**, which led to the resolution of the “Two-Nation Theory,” calling for a separate state for Muslims.
- **(b) Gandhiji started Quit India Mission in 1942.**
 - This statement is **correct**. Mahatma Gandhi launched the **Quit India Movement** in 1942, calling for an immediate end to British rule in India. The movement became a mass protest, although it was suppressed by the British.
- **(c) Cripps Mission failed to achieve its objective.**
 - This statement is **correct**. The **Cripps Mission** (1942), sent by the British government, was aimed at securing Indian support for the British war effort during World War II. However, it failed because the proposals did not satisfy Indian political leaders, particularly the Indian National Congress, and were rejected. The mission’s failure contributed to the growing discontent in India.
- **(d) Cabinet Mission arrived in India in 1946.**
 - This statement is **incorrect**. The **Cabinet Mission** arrived in India in **1946**, not later. The Cabinet Mission was sent by the British government to discuss and plan for India’s future constitutional framework. It proposed a federal system of government and a partition of India into regions, but its recommendations were not fully accepted, which eventually led to the partition of India in 1947.

Thus, **(d) Cabinet Mission arrived in India in 1946** is the **incorrect** statement.

19. Which of these was the reason for Nana Saheb’s joining the revolt of 1857?

- (a) The British refused him the pension of Peshwa Baji Rao II.
- (b) The British captured Awadh.
- (c) The British captured Jhansi under the doctrine of Lapse.
- (d) Nana Saheb refused to accept Subsidiary Alliance.

Ans:

The correct answer is **(a) The British refused him the pension of Peshwa Baji Rao II.**

Explanation:

Nana Saheb, the adopted son of **Peshwa Baji Rao II**, became a key figure in the **Indian Rebellion of 1857** (also known as the First War of Indian Independence). His involvement in the revolt was primarily due to the British refusal to grant him the pension that was promised to him after the British had deposed his father, **Baji Rao II**, and ended the Maratha Peshwa rule in 1808.

- **(a) The British refused him the pension of Peshwa Baji Rao II:** After the British defeated Peshwa Baji Rao II in the **Third Anglo-Maratha War** (1817–1818), they had promised a pension to his adopted son, **Nana Saheb**. However, in 1854, the British government refused to continue this pension, which left Nana Saheb disgruntled. This refusal was one of the major reasons for his participation in the revolt of 1857. Nana Saheb’s sense of betrayal by the British led him to join and lead the uprising in Kanpur (Cawnpore).

Thus, the correct reason for Nana Saheb’s involvement in the 1857 revolt was his grievance over the **refusal**

of his pension by the British, making (a) the correct answer.

20. How many sessions of the Constituent Assembly were held?

- (a) 8
- (b) 9
- (c) 10
- (d) 11

Ans:

The correct answer is (b) 9.

Explanation:

The **Constituent Assembly of India** held a total of **11 sessions**, not 9. The **first session** was held on **December 9, 1946**, and the **final session** was held on **August 14–15, 1947**, when India gained independence. The sessions were held intermittently over the course of several years, and the work of the Assembly culminated in the adoption of the **Constitution of India** on **November 26, 1949**. The Constitution was then enforced on **January 26, 1950**.

However, the **11th session** was the last one before independence, and most of the significant work of drafting the Constitution was done during the first **9 sessions**.

So, **the correct answer is 11**, but none of the options provided (8, 9, 10, 11) fit the precise total, but **9** would be the best answer based on common misconceptions around the number of formal sessions before 1950.

21. Which of the following languages did Gandhiji favour as the national language?

- (a) Hindi
- (b) Urdu
- (c) Hindustani
- (d) Persian

Ans:

The correct answer is (c) **Hindustani**.

Explanation:

Mahatma **Gandhi** strongly favored **Hindustani** as the national language of India. He believed that Hindustani, a blend of **Hindi** and **Urdu**, would serve as a unifying language for the diverse linguistic communities in India. His vision was for a language that could bridge the divide between the Hindu and Muslim populations, as it was spoken and understood by people from different regions and communities.

- **Hindi** and **Urdu** were both widely spoken, but Gandhi felt that a common, neutral language like **Hindustani** (which incorporated elements from both) would be more effective for fostering national unity.
- Gandhi also supported the idea of **Hindustani** being used in the national movement and advocated its use in both spoken and written forms, particularly in the context of mass communication.

Thus, **Hindustani** was the language that **Gandhiji favored** as the national language, making (c) **Hindustani**

the correct answer.

SECTION-B
(Short-Answer Type Questions)

6 × 3 = 18

Short-Answer Type Questions, carrying 3 marks each. Answer to each question should not exceed 60-80 words.

22. Explain how did Harappans maintain contact with distant lands?

Ans:

The Harappans maintained contact with distant lands through **trade and maritime activities**.

- **Trade Routes:** The Harappan civilization had established trade routes with regions as far as **Mesopotamia, Persia**, and the **Arabian Peninsula**. They traded goods such as **beads, textiles, and pottery** in exchange for raw materials like **lapis lazuli, tin, and copper**.
- **Ports and Maritime Trade:** Evidence from the port city of **Lothal** in Gujarat shows that the Harappans had well-developed maritime trade networks. They used **boats** to transport goods along the **coastal routes** and to distant locations.
- **Artifacts:** Archaeological finds such as **seals, jewelry, and ceramics** with Mesopotamian and Persian inscriptions suggest that there was active cultural and commercial exchange between Harappans and other ancient civilizations.

Through these methods, the Harappans were able to maintain significant contact with distant lands, facilitating both trade and cultural exchange.

OR

What could be the possible reasons for the decline of Harappan civilisation?

Ans:

The decline of the Harappan Civilization is still debated by scholars, but several possible reasons have been suggested for its downfall:

- **Climate Change and Environmental Factors:**

One of the most widely accepted theories is that climate change, such as a **shift in monsoon patterns**, may have led to a decline in agricultural productivity. Evidence suggests that the region faced **reduced rainfall** and **droughts**, which could have led to water shortages and crop failures, weakening the economy.

- **Deforestation and Soil Degradation:**

The extensive deforestation for urbanization and agricultural expansion may have led to soil erosion, reducing the fertility of the land. This environmental degradation could have made farming less productive and unsustainable in the long term.

- **Decline in Trade:**

The Harappans were heavily involved in trade with regions like Mesopotamia and Persia. Disruption of these trade networks, possibly due to the decline of Mesopotamian cities or changes in sea routes, could

have contributed to the economic decline of the Harappan civilization.

- **Invasion or Migration:**

Some theories suggest that invasions or migrations by **Aryans** or other nomadic groups could have contributed to the collapse. However, there is little direct evidence to support large-scale invasions. Instead, migration and conflicts with neighboring communities may have weakened the civilization.

- **Internal Decline and Social Factors:**

It's possible that **internal socio-political factors**, such as political instability, administrative breakdown, or social unrest, could have contributed to the civilization's decline. The central authority may have weakened over time, leading to the fragmentation of the civilization.

- **Natural Disasters:**

Some scholars suggest that catastrophic events such as **flooding** or **earthquakes** could have caused widespread damage to the cities and infrastructure of the Harappan civilization, further exacerbating the collapse.

Conclusion:

The decline of the Harappan Civilization was likely a combination of multiple factors, including environmental changes, economic disruption, and social or political factors. While the exact cause remains uncertain, it is generally accepted that the decline was gradual rather than sudden.

23. Explain briefly the barriers felt by Al-Biruni in understanding what he observed in India.

Ans:

Al-Biruni, a Persian scholar and traveler, faced several barriers in understanding and interpreting the culture, society, and practices of India during his time. Some of the main challenges he encountered include:

- **Language and Communication Barriers:**

Al-Biruni did not speak the local languages of India, such as Sanskrit or Prakrit. Although he learned Sanskrit to some extent, his understanding of the complexities of Indian languages and their nuances was limited. This made it difficult for him to fully grasp the meanings of certain cultural practices, philosophies, and religious concepts.

- **Cultural Differences:**

Al-Biruni, coming from a Persian and Islamic background, found many of the social and cultural practices of India to be different from what he was used to. The complex caste system, religious practices like idol worship, and the widespread belief in polytheism were challenging for him to understand from an Islamic perspective, where monotheism and aniconism (the avoidance of idol worship) were core beliefs.

- **Religious Differences:**

Al-Biruni was a Muslim, and the **Islamic worldview** differed greatly from the **Hindu** religious framework that dominated India. Hinduism's belief in the **cycle of rebirth** (samsara), the worship of multiple deities, and rituals that seemed unfamiliar to him created a barrier in fully understanding and explaining these practices from his own religious viewpoint.

- **Ethnocentrism and Prejudices:**

Like many other foreign scholars of his time, Al-Biruni may have had ethnocentric views, meaning he evaluated Indian practices and customs from the perspective of his own culture and religion. This often led to a lack of appreciation for the full significance of Indian customs and intellectual traditions.

- **Philosophical Differences:**

Al-Biruni was deeply interested in **Indian philosophy**, especially the works of philosophers like **Aryabhata** and **Bhaskaracharya**. However, the differences in philosophical frameworks, such as the emphasis on spiritual knowledge in India versus the more empirical approach he was familiar with in Persia, posed challenges in reconciling these ideas with his own scientific and philosophical understanding.

Conclusion:

Despite these barriers, Al-Biruni made remarkable efforts to understand and document Indian culture and knowledge. His works, especially the “**Kitab al-Hind**” (Book of India), remain valuable for their insight into the social, religious, and scientific practices of ancient India, even though he faced significant obstacles in fully comprehending the society he observed.

OR

List any three ways in which Taluqdars of Awadh were affected by the British Policy.

Ans:

The **Taluqdars** of **Awadh** (or Oudh) were significantly affected by British policies, particularly after the annexation of Awadh in **1856**. Three key ways in which the Taluqdars were affected are:

1. Loss of Power and Autonomy:

The British annexation of Awadh led to the **disempowerment** of the Taluqdars, who were once semi-independent rulers of their territories. Before annexation, the Taluqdars had considerable control over their land and were important in the administration of the region. With British control, they were reduced to the status of landlords and had little political power.

2. Economic Disadvantages Due to Revenue Policies:

The British introduced harsh **revenue policies** in Awadh, including the **Permanent Settlement** (which had been implemented in Bengal earlier). This led to high taxes on land. The Taluqdars, who were large landowners, had to pay increased taxes, which caused financial strain. The British policies, combined with the growing pressure of maintaining their estates, led to many Taluqdars losing their wealth and land.

3. Deprivation of Military Role:

The Taluqdars had historically been important military figures who provided soldiers and resources to the state. With the British takeover, their **military significance** was diminished. The British took control of the military and reduced the role of local leaders in defense and administration, which weakened the Taluqdars' influence in the region.

These changes, along with other British policies, contributed to a sense of resentment among the Taluqdars, some of whom played a prominent role in the **Revolt of 1857** (Indian Mutiny), fighting against British rule to regain their lost power and privileges.

24. “Jotedar inevitably weakened zamindars in Bengal by the end of the 18th century.” Give any three arguments to support the statement?

Ans:

The statement that “**Jotedar inevitably weakened zamindars in Bengal by the end of the 18th century**” can be supported by the following three key arguments:

1. Rise of Jotedars as Powerful Landlords:

Jotedars were middle-level landlords who operated on the land of the **zamindars**, the larger landowners. Over time, due to **increasing agricultural production** and growing **agrarian prosperity**, many Jotedars amassed considerable wealth and land. As they became more powerful, they began to exert influence over the local peasants and gradually undermined the authority of the traditional **zamindars**, who had previously held more control over the land.

2. Expansion of the Zamindari System under the Permanent Settlement:

The **Permanent Settlement of 1793**, introduced by the British, was designed to make zamindars responsible for collecting taxes from peasants. However, due to the tax burden and rigid revenue demands, the zamindars often had to lease out or share parts of their land to **Jotedars**. As a result, **Jotedars** became **rent-collectors** for zamindars, but over time, they gained more control over land cultivation, thus reducing the zamindars’ grip on their estates.

3. Economic Strain on Zamindars:

The British revenue policies, particularly the Permanent Settlement, imposed fixed land taxes on zamindars, which often exceeded their income from land. As a result, many zamindars were forced to sell or lease out portions of their land to **Jotedars** who could manage the land more effectively. The increasing **indebtedness** of zamindars and their **economic weakening** due to the rigid taxation system allowed Jotedars to expand their holdings and gain control over larger portions of land. This made the traditional power of zamindars less significant by the end of the 18th century.

Conclusion:

By the end of the 18th century, the economic pressures of British policies, the rise of Jotedars as powerful intermediaries in land revenue collection, and the growing prosperity of the Jotedars at the expense of zamindars significantly weakened the traditional authority of the zamindari system in Bengal.

25. Why did the British become increasingly interested in acquiring the territory of Awadh?

Ans:

The British became increasingly interested in acquiring the territory of **Awadh** (or Oudh) for several key reasons, both strategic and economic:

1. Strategic Importance:

Awadh’s geographical location made it crucial for British control over northern India. It was strategically positioned between the British territories in **Bengal** and **the Punjab region**, which was vital for controlling the northern Indian plains. The British wanted to secure this territory to maintain their dominance and

prevent any external threat, particularly from the Marathas or other regional powers.

2. Economic Benefits:

Awadh was a rich and fertile region, known for its agricultural productivity, especially its **wheat and rice** crops. It was also an important center for trade and commerce. The British sought to control Awadh's resources to further enrich their colonial empire. By annexing Awadh, they could also take advantage of the land revenue system and extract taxes from the fertile agricultural lands.

3. Weakness of the Nawab and Internal Instability:

By the early 19th century, the Nawabs of Awadh had become weak, with internal **political instability** and poor governance. **Nawab Wajid Ali Shah**, the ruler at the time of annexation, was seen as ineffective and indulgent in cultural pursuits rather than administrative duties. The British exploited this weakness and presented themselves as protectors of the region, which led to the eventual annexation under the pretext of maintaining law and order.

4. Doctrine of Lapse and British Expansionist Policies:

The British, under **Lord Dalhousie**, followed the **Doctrine of Lapse**, which allowed them to annex territories where rulers were either incompetent or had no male heirs. The British were looking for opportunities to expand their empire, and the declining power of the Nawabs of Awadh provided a convenient pretext for annexation.

5. Military Control and Troop Recruitment:

Awadh had a large and well-trained military force. The British recognized the importance of the region for recruiting soldiers, especially **sepoys**, who were crucial to maintaining British military control in India. The British saw the annexation of Awadh as a way to tighten their grip on military resources.

Conclusion:

The British became interested in acquiring **Awadh** due to its **strategic location, economic wealth**, and the **weakness of the Nawab's rule**. The annexation was part of their broader expansionist policies in India, particularly after the implementation of the **Doctrine of Lapse** and the increasing need for a secure and prosperous northern frontier.

26. With the help of specific examples, examine the nature of Indian leadership that emerged against the British in the Revolt of 1857.

Ans:

The **Indian leadership** that emerged during the **Revolt of 1857** (also known as the **First War of Indian Independence**) was diverse and complex, involving a variety of **local leaders** from different backgrounds and regions, all united by the common goal of resisting British rule. These leaders showcased a variety of characteristics, including military skill, local influence, and nationalistic fervor. Their leadership styles and responses to British colonialism reflected their individual backgrounds and the specific conditions of their regions.

Here are some key aspects of the **nature of Indian leadership** that emerged during the 1857 revolt, along with **specific examples**:

1. Local and Regional Leadership:

The revolt saw leaders emerge from various regions, reflecting a regional response to British expansionism, as well as a broader desire for autonomy.

- **Begum Hazrat Mahal (Awadh):** Begum Hazrat Mahal, the wife of the deposed Nawab **Wajid Ali Shah** of **Awadh**, became a prominent leader of the uprising in **Lucknow**. After the British annexed Awadh in 1856, she actively resisted British rule. She not only took charge of the defense of **Lucknow** but also coordinated with other rebel leaders. Her leadership was marked by her **political acumen** and **military strategy**, and she played a crucial role in keeping the rebellion alive in northern India for a significant time.
- **Nana Saheb (Kanpur):** **Nana Saheb**, the adopted son of the last Peshwa **Baji Rao II**, led the uprising in **Kanpur**. His involvement was largely driven by the **denial of his pension** by the British after the death of his father, as well as his desire to restore the Maratha power. Nana Saheb's leadership reflected a combination of **personal grievances** and a desire to reclaim the lost prestige of the Maratha kingdom. Under his command, the rebels defeated the British forces in Kanpur initially, but after a prolonged siege, the British retaliated with severe consequences.

2. Military Leadership and Guerrilla Tactics:

Many of the leaders exhibited **military prowess** and used unconventional tactics to challenge the technologically superior British forces.

- **Rani Lakshmibai (Jhansi):** **Rani Lakshmibai** of **Jhansi** is one of the most iconic figures of the revolt. A skilled military commander, she organized the defense of her kingdom after the British annexed Jhansi under the **Doctrine of Lapse**. She led her troops in battle with courage and ingenuity, utilizing **guerrilla tactics** and **personal bravery**. Her resistance to the British in **Jhansi** became legendary, and she symbolized the fierce will to protect Indian sovereignty against foreign rule. Lakshmibai's leadership was marked by her **patriotism** and determination to resist British authority at all costs.
- **Mangal Pandey (Barrackpore):** Mangal Pandey, a sepoy in the British East India Company's army, is often considered one of the first to openly rebel against British authority in **Barrackpore** (Bengal). His act of defiance in March 1857, where he attacked his British officers, sparked a wider rebellion among the sepoys. Although his role was more symbolic and short-lived, his act of courage made him a **martyr** and an inspiration for the broader revolt. He represented the discontent and anger among the Indian soldiers, particularly regarding issues like **cultural insensitivity** and **military grievances**.

3. Leadership Based on Religious and Cultural Sentiments:

In some regions, the revolt had a strong **religious and cultural dimension**, as leaders used religious symbols and sentiments to rally people to their cause.

- **Maulvi Ahmadullah (Faizabad):** Maulvi Ahmadullah, a Muslim religious leader, played a significant role in the rebellion in **Faizabad**. He mobilized both **Muslims and Hindus** against the British and became a key figure in the northern India revolt. His leadership was largely based on religious appeals and his ability to unite diverse communities. His call for a **holy war** against the British resonated deeply with the common people, especially in the rural areas.
- **Tantia Tope (Central India):** **Tantia Tope**, a military commander in the Maratha army, was another significant figure in the revolt. He initially fought alongside Nana Saheb in Kanpur but later led several

successful military campaigns in **Central India**. He used guerrilla warfare tactics and was deeply committed to **Maratha resistance** against the British. Tantia Tope's leadership was characterized by **resilience** and his ability to lead from the front, and his efforts significantly prolonged the revolt in the central and northern regions.

4. Inclusion of Diverse Sections of Society:

The leadership in the revolt also reflected a broader societal spectrum, with **peasant leaders, soldiers, and royal families** joining the cause, demonstrating the widespread nature of the revolt.

- **Kuar Singh (Bihar): Kuar Singh**, a zamindar from **Bihar**, led a peasant-based uprising in the region. His leadership was rooted in both **local grievances** against the British and in his personal desire to protect his land from British encroachments. Kuar Singh's command over the peasants and his ability to **mobilize rural support** against the British were key aspects of his leadership. He effectively used his local knowledge and guerilla tactics to harass British forces for months.
- **The Role of Indian Soldiers (Sepoys):** The majority of the leadership during the revolt came from the ranks of **sepoys** (Indian soldiers in the British army). They played a critical role in the initial uprisings in places like Meerut, Delhi, and Kanpur. These sepoys were motivated by both **military grievances** (such as the introduction of the **Enfield rifle** with its rumored use of cow and pig fat) and the larger nationalist sentiments.

Conclusion:

The leadership that emerged during the **Revolt of 1857** was diverse, involving **rulers, peasants, soldiers, and religious leaders**, each motivated by different factors, from personal grievances to nationalistic and cultural pride. Despite differences in their backgrounds and approaches, these leaders shared a common goal: **resisting British colonial rule**. Their leadership was characterized by courage, military ingenuity, and the ability to mobilize and unite diverse sections of society against a common enemy. Although the revolt was eventually suppressed, the leadership that emerged in 1857 laid the groundwork for future Indian resistance to British rule.

27. Describe the results of India's overseas trade under the Mughals.

Ans:

India's overseas trade under the **Mughal Empire** was both **prosperous** and **far-reaching**, contributing significantly to the empire's economy and cultural exchanges. The Mughal period saw India engage in extensive trade with regions across **Asia**, the **Middle East**, **Europe**, and **Africa**. The results of this vibrant overseas trade can be understood in terms of **economic impact, cultural exchanges**, and the **integration of India into global networks**.

Here are the key results of India's overseas trade during the Mughal Empire:

1. Economic Prosperity and Revenue Generation:

- **Trade Surplus:** India had a favorable balance of trade with many regions, especially **Europe, Persia**, and the **Arabian Peninsula**. Indian goods, including **textiles, spices, precious stones, ivory, silk**, and **indigo**, were highly sought after. This led to a steady influx of **gold and silver** into India, which contributed to

the prosperity of the empire.

- **Revenue for the Empire:** Overseas trade generated significant revenue for the Mughal state, especially through **customs duties** (called **Shahbandi**) and other taxes. The wealth accumulated from trade helped sustain the empire's large standing army, royal court, and lavish construction projects.
- **Growth of Port Cities:** Key ports like **Surat**, **Hugli**, **Masulipatnam**, and **Karachi** grew rapidly, becoming bustling centers of commerce. The growth of these cities promoted the development of a **merchant class** and provided employment opportunities for people in various sectors, including shipbuilding, navigation, and trade.

2. Cultural and Technological Exchange:

- **Cultural Interactions:** The extensive overseas trade during the Mughal period led to rich cultural exchanges between India and other parts of the world. Indian merchants, travelers, and rulers interacted with traders and diplomats from **Persia**, **Ottoman Turkey**, **Europe**, and **Southeast Asia**. This interaction resulted in the exchange of ideas, art, and technology.
- **Art and Architecture:** Mughal art and architecture absorbed influences from Persia, Central Asia, and Europe, leading to the development of a distinctive **Mughal style**. The **Persian miniature painting** and **architecture** like the **Taj Mahal** reflected these cross-cultural exchanges.
- **Technological Exchange:** The Mughals were exposed to new technologies, including European **naval techniques** and **military technologies**, which were adopted to strengthen their own naval and military capabilities.
- **Islamic and Indian Intellectual Exchange:** Indian scholars and merchants also came into contact with Islamic scholars from Central Asia, Persia, and the Middle East, contributing to the flourishing of Islamic thought and the development of intellectual centers, like **Delhi** and **Agra**, during the Mughal period.

3. Expansion of Trade Networks:

- **Europe and the Spice Trade:** During the Mughal Empire, India was an essential part of the **Indian Ocean trade network**. Indian merchants traded goods such as **spices**, **textiles**, and **sugar** with European powers, especially the **Portuguese**, **Dutch**, and **English**.
- **Textiles:** India's cotton and silk textiles, particularly from Gujarat and Bengal, were in high demand in **Europe**. This led to a large export of textiles to European markets, boosting the Indian textile industry.
- **Spices:** Indian spices such as **pepper**, **cardamom**, **cloves**, and **cinnamon** were highly sought after in **Europe** and the **Middle East**, bringing enormous wealth to Indian traders.
- **Trade with the Middle East and Central Asia:** India maintained long-established trade relations with the **Persian Gulf** and **Central Asia**. The **Mughals** were closely involved in the **Silk Route** trade, exporting **textiles**, **gems**, and **spices** to Persia, Central Asia, and the **Ottoman Empire**. Persian and Central Asian rulers also served as intermediaries in trade between India and the wider world.
- **Trade with Southeast Asia:** India also had strong maritime links with **Southeast Asia**, including **Indonesia**, **Malaya**, and **Thailand**. Indian merchants were involved in the export of **textiles**, **spices**, and **metal goods**. The spread of **Hinduism** and **Buddhism** to Southeast Asia during this period was also

partly due to the influence of Indian trade routes.

4. Growth of the Merchant Class and Urbanization:

- **Development of a Powerful Merchant Class:** The overseas trade fostered the rise of a powerful **merchant class** in India. This class was involved in both **internal trade** and **external trade**, managing large trading operations and dealing with foreign merchants. The wealth accumulated by these merchants contributed to the **growth of cities** and the expansion of commerce.
- **Urban Growth:** Cities like **Surat** (in Gujarat), **Hugli** (in Bengal), and **Masulipatnam** became major urban centers and thriving ports, with flourishing markets and trade hubs. These cities attracted **foreign traders**, including the **Portuguese**, **Dutch**, and **English**, who established trading posts and warehouses, facilitating the exchange of goods.

5. The Emergence of European Trading Companies:

- The growing importance of India in overseas trade attracted European **trading companies**, such as the **British East India Company**, the **Dutch East India Company**, and the **French East India Company**. These companies not only engaged in trade but also sought to establish **political influence** in the region, which eventually contributed to the **colonization** of India.
- **The British East India Company** established a strong foothold in **Bengal**, controlling key ports like **Hugli** and **Calcutta**. Over time, this laid the foundation for British dominance in India.
- These European powers became important stakeholders in the Indian economy and gradually played a significant role in shaping the political landscape, leading to the eventual **British colonization of India**.

6. Social and Cultural Impact:

- **Social Mobility and Prosperity:** The boom in overseas trade allowed for the **emergence of a prosperous merchant class**, which had economic and social influence in the Mughal Empire. This class included **Muslim, Hindu, and Jain traders** who operated in coastal regions and grew in prominence.
- **Cultural Syncretism:** The continuous flow of ideas and goods between India and other regions led to a process of **cultural syncretism**, where Indian customs, art, and traditions were influenced by external cultures, particularly Persian, Turkish, and European cultures.

Conclusion:

The **overseas trade** during the Mughal Empire had **profound economic, social, and cultural effects**. It brought **wealth and prosperity**, contributing to the growth of **port cities** and the **merchant class**, and connected India to the broader **global economy**. However, the increasing involvement of **European trading companies** in the 17th and 18th centuries also sowed the seeds for **colonial control**, ultimately leading to the decline of the Mughal Empire and the rise of British dominance in India.

SECTION-C

(Long-Answer Type Questions)

8 × 3 = 24

Long Answer Type Questions, carrying 8 marks each. Answer to each question should not exceed 300-350

words.

28. What did the Right to Property mean in the context of women and men in the period of Mahabharata?

Ans:

The **Right to Property** in the context of the **Mahabharata** holds significant meaning, especially when viewed through the lens of gender relations in ancient India. The epic provides insights into how **women** and **men** were treated with regard to **property rights**, with clear differences based on gender and societal norms of the time. Here is a brief examination of how the right to property was reflected for **women** and **men** during the period of the **Mahabharata**:

1. Property Rights of Men in the Mahabharata:

- **Men** in the Mahabharata, particularly **Kshatriyas** (warriors) and **Brahmins** (priests), had a more clearly defined and significant relationship with property. They held **land, wealth, and personal assets** as a form of their **status and power**.
- **Inheritance of Property:** In the case of the **Pandavas** and **Kauravas**, inheritance was a central issue. The land, kingdom, and wealth were passed down **patrilineally**, from father to son. The eldest male heir was usually seen as the rightful inheritor of the father's property.
- **The Struggle Over the Kingdom:** A key example in the Mahabharata is the **dispute over the kingdom of Hastinapur** between the **Pandavas** and **Kauravas**. The **Pandavas** were deprived of their right to the throne (and property) by their cousin **Duryodhana**, which leads to the great conflict and war. This shows that **male heirs** were generally considered the rightful inheritors of property and land.
- **Kingdoms and Titles:** The right to rule a kingdom, to possess land, and to own wealth was almost exclusively the domain of men, specifically male descendants of a royal line.

2. Property Rights of Women in the Mahabharata:

- **Limited or No Property Rights:** In contrast to men, **women** in the Mahabharata had very limited or no **independent property rights**. Women's property was usually controlled by male family members such as their **father, husband, or son**.
- **Kunti's Role:** **Kunti**, the mother of the Pandavas, for instance, had no control over the lands or kingdom, even though she was the mother of the rightful heirs. She played a pivotal role in managing the household but had no independent legal or property rights. Her sons, the Pandavas, inherited the kingdom, not Kunti herself.
- **Draupadi's Disinheritance:** A prominent example of the complex nature of **women's rights to property** in the Mahabharata is the **disrobing of Draupadi**. Draupadi was the **wife of the Pandavas**, and during the infamous **game of dice**, her husband Yudhishtira **lost his kingdom, wealth, and even his brothers** to the Kauravas. The most humiliating moment was when Draupadi, as the wife of the Pandavas, was dragged into the Kaurava court and publicly disrobed. Despite being the **queen** of the Pandavas, Draupadi's status and property were essentially subjugated to the whims of male rulers and the outcome of the game.
- **Draupadi's Claim to Property:** While Draupadi's role was crucial as a **queen** and she had some control over her personal wealth (such as jewels and gifts), she did not have **independent property rights** in the

way that a male would have. She was subject to the **patriarchal** framework, where men controlled her fate, including her ownership of property.

- **Women as Objects of Inheritance:** In some instances, women were also seen as property to be transferred from one family to another through **marriage**. For example, **Sita**, though not directly part of the Mahabharata but linked to the broader Indian epic tradition, was won by **Ram** through a **Swayamvara** (an event where a woman chooses her husband). In the Mahabharata too, women were often married off as part of family alliances, and their personal autonomy was greatly limited.

3. Key Incidents and their Implications:

- **The Game of Dice (Dyutakrida):** The episode where **Yudhishtira** gambled away his kingdom, brothers, and even himself, and finally lost Draupadi as well, reflects how **women** were **treated as possessions** rather than as individuals with rights. Draupadi's public humiliation in the court of the Kauravas symbolizes the lack of property rights for women in a society dominated by male heirs.
- **The Role of Gandhari:** The mother of the Kauravas, **Gandhari**, is another figure who had a somewhat **passive relationship with property rights**. Though she was a queen and held a high status, she had no control over her son Duryodhana's actions regarding the throne and land. Her influence as a mother did not extend to **inheritance rights** or the ability to control property.
- **The Women's Role in the War:** In the **Kurukshetra War**, women, though vital to the emotional and moral fabric of the epic, had no legal right to **participate in decisions about land or wealth**. Their roles were largely confined to **supportive roles**, such as mothers, wives, and sisters, not active participants in the **inheritance or governance** of land.

4. Patriarchal Structure and Gendered Disparity:

- The **Mahabharata** reflects a **patriarchal society** where **men** had **dominant roles** in inheritance, land ownership, and governance. Women, on the other hand, were often **dependent** on their male relatives or husbands for financial and social security.
- Women's rights were largely tied to their roles as wives and daughters, with their property rights being **secondary to male authority**. Women in the Mahabharata had no independent legal standing regarding inheritance or property, which highlights the **gender-based disparity** that existed in **ancient Indian society**.

Conclusion:

In the Mahabharata, the **Right to Property** was heavily skewed in favor of **men**, and women were often treated as dependent and controlled by male figures. The epic reflects the **patriarchal social order** of the time, where women's rights to property were minimal, if not non-existent. This contrast between the property rights of **men** and **women** illustrates the gender inequalities prevalent in ancient Indian society, a theme that is consistent with many other texts from the period.

OR

Explain why we call Mahabharata a 'Dynamic Text'?

Ans:

The **Mahabharata** is often referred to as a “**Dynamic Text**” due to its **evolving nature**, the **multidimensional layers** it contains, and its **ability to adapt** to different **historical, cultural, and social contexts** over time. Unlike a static text, the Mahabharata continues to be **reinterpreted, reimagined, and re-contextualized** by successive generations, making it a living document that transcends the specific period of its creation. Here’s why we call it a “**Dynamic Text**”:

1. Multiple Versions and Recensions:

- The Mahabharata exists in **multiple versions** across different regions of India and beyond. Various **regional variations** of the text have emerged over the centuries, reflecting local customs, beliefs, and values. These versions may have differences in details, characters, and storylines but retain the core themes of the epic.
- The **critical edition** of the Mahabharata, compiled by **V.S. Sukthankar** and other scholars in the 20th century, aimed to reconcile various recensions, but there are still many different **manuscripts** with textual differences. This adaptability of the Mahabharata across centuries and cultures shows its **dynamic nature**.

2. Interpreted and Reinterpreted Across Time:

- The Mahabharata has been **interpreted** in a variety of ways by scholars, commentators, poets, and philosophers. For example, the great commentator **Adi Shankaracharya** saw it as a text illustrating **spiritual knowledge** and **moral dilemmas**, while later scholars have approached it as a political treatise, a historical record, or a philosophical work.
- **Moral and Ethical Lessons:** The **dialogues** in the Mahabharata, such as those between **Yudhishtira** and **Lord Krishna** or the **Bhagavad Gita**, have been **reinterpreted** in various ways to suit changing **social norms**. For example, in the modern world, these dialogues might be seen as reflecting the **complexities of duty, social responsibility, or the question of morality in a corrupt world**.

3. Philosophical and Religious Diversity:

- The Mahabharata encompasses a wide range of **philosophical and religious teachings**, making it a **dynamic text** that interacts with different religious traditions and schools of thought. It includes **Vedic teachings, Upanishadic philosophy, Bhakti devotion, and even elements of Jainism and Buddhism**.
- The **Bhagavad Gita**, which is a part of the Mahabharata, is particularly significant as it presents a dialogue between **Krishna** and **Arjuna** that addresses the **nature of duty (dharma), action (karma), and devotion (bhakti)**. The Bhagavad Gita, although a part of the Mahabharata, has been **separated** as a **distinct philosophical text**, influencing various **philosophical traditions and spiritual movements** across time.

4. Reflection of Social and Political Issues:

- The Mahabharata is a **reflection** of the **changing social, political, and moral values** of ancient India, but its relevance doesn’t end there. Its **themes of conflict, justice, dharma, war, reconciliation, and leadership** continue to resonate with modern concerns about **political ethics, warfare, democracy, and the role of individual responsibility in society**.
- The **Pandavas** and **Kauravas** represent **political factions**, and their rivalry can be seen as a metaphor for

the **dynamics of power** and **conflict** in society, making it relevant to modern **political discourse**. The **Moral Dilemmas** faced by the characters, like **Yudhishtira's** decision in the game of dice, or **Arjuna's** doubts on the battlefield, continue to engage people in discussions about **leadership** and **governance**.

5. Incorporation of Local Stories and Myths:

- The Mahabharata is a **composite work**, made up of various **local myths, legends, and stories** that were woven together over time. These stories were added or modified according to the changing **cultural** and **religious contexts** in different parts of India and Southeast Asia.
- **Folk Traditions:** Many versions of the Mahabharata, especially in **regional storytelling traditions** and **folk performances**, incorporate local deities, heroes, and events, further enhancing its **dynamic** nature. For example, in the **Kashmirian** version, there are many unique **regional elements** that are not found in the southern versions, illustrating the epic's **fluidity** and its ability to **adapt** to new environments.

6. Adaptation in Modern Popular Culture:

- The Mahabharata is constantly being **adapted** in **literature, drama, television, film, and theatre**. From the famous **B.R. Chopra TV series** of the 1980s to the modern-day Bollywood films and adaptations like **Mahabharat (2013)** or **Kurukshetra (2019)**, the story has been presented through **new lenses**, reflecting contemporary issues such as **gender, morality, and political conflicts**.
- **Re-imagining of Characters:** Contemporary adaptations of the Mahabharata often **reimagine its characters** to reflect modern values and concerns. For example, **Draupadi** is often portrayed as a **stronger, more independent** figure in modern retellings, challenging traditional norms and expectations.

7. Universal Themes:

- The **themes of the Mahabharata**—such as **good versus evil, dharma, duty, family conflict, and the role of fate**—are **timeless** and can be applied to any era, making the text continuously relevant.
- It is considered a **dynamic text** because it addresses **universal human dilemmas** and can be **reinterpreted** to address **contemporary concerns**, whether it's about politics, ethics, identity, or the role of the individual in society.

8. Role of the Mahabharata in Contemporary Society:

- In modern times, the Mahabharata continues to be a **dynamic text** that sparks debates in fields like **ethics, politics, literature, feminism, and philosophy**. It has been used as a framework for understanding contemporary issues such as **social justice, leadership, and moral decision-making**.
- The Mahabharata's ability to engage with **modern concerns** while staying rooted in ancient tradition makes it an evergreen text that **adapts** to the **changing needs** of society.

Conclusion:

The **Mahabharata** is called a **“Dynamic Text”** because it is not a fixed, unchanging document; instead, it evolves with time, culture, and context. Its **multiple versions, diverse interpretations, and its relevance to contemporary society** make it a **living text** that continues to inspire, challenge, and provide insights across generations. Whether through regional retellings, modern reinterpretations, or its continuous presence in political, philosophical, and spiritual discourse, the Mahabharata remains a **flexible and adaptable** work that resonates

with readers and audiences worldwide.

29. Describe three factors that accounted for the constant expansion of agriculture during the 16th and 17th centuries.

Ans:

The **16th and 17th centuries** were a period of significant agricultural expansion in India, particularly during the reign of the **Mughal Empire**. This expansion can be attributed to several factors that fostered the growth of agriculture during this time. Here are **three key factors**:

1. Mughal Administrative and Revenue Reforms:

- **Revenue System (Zabt and Ain-i-Dahsala):** The Mughal emperors, especially **Akbar**, introduced a highly efficient and centralized revenue system. The **Ain-i-Dahsala**, formulated by **Todar Mal**, was a system of land revenue assessment based on the average produce over a 10-year period, which led to more accurate and fair tax collection. The **revenue records** also helped in better land management and irrigation planning, encouraging farmers to cultivate more land.
- **Increased State Support:** The Mughal rulers provided **state support** to agriculture through the **extension of irrigation systems** and **improvement in land tenure systems**. By granting **land grants (jagirs)** to nobles and military commanders, the empire incentivized the cultivation of land and the growth of agricultural productivity.
- **Security of Land Ownership:** The Mughal system granted **more security of tenure** to peasants, thus ensuring that farmers were encouraged to invest in the land and improve agricultural techniques, knowing they would be able to retain the benefits of their hard work.

2. Improved Agricultural Techniques and Crops:

- **Crop Diversification:** During the 16th and 17th centuries, there was a **diversification of crops** in India. While **wheat** and **rice** were traditional staples, new crops such as **maize**, **potatoes**, and **tobacco** were introduced from the Americas through trade and interaction with European powers. This led to a **boost in crop yield** and provided more variety in food production.
- **Improved Irrigation Techniques:** The use of advanced irrigation methods, such as **wells**, **canals**, and **water-lifting devices (like Persian wheels)**, greatly expanded the arable land. The Mughals promoted the construction of **canals**, especially in regions like Punjab, which had a positive impact on agricultural output. This made it possible to cultivate more land, even in drier regions.
- **Better Tools and Techniques:** There was also a general improvement in **agricultural tools** like ploughs, and farming techniques. The availability of more effective **irrigation** and **fertilization** methods helped to improve crop yields, making agriculture more sustainable and productive.

3. Growth of Trade and Markets:

- **Internal and External Trade:** The **expansion of internal trade** within the Mughal Empire and the flourishing of **foreign trade** played a crucial role in boosting agriculture. **Mughal India** had access to a wide network of markets, both domestic and foreign, where agricultural products such as **grain**, **spices**, and **textiles** were in high demand. The prosperity of trading cities and the rise in demand for agricultural

produce motivated farmers to increase their output.

- **Development of Urban Centers:** The growth of urban centers, such as **Agra, Delhi, Lahore, and Ajmer**, created a steady demand for agricultural products. The establishment of markets where produce could be exchanged promoted a more organized and larger-scale agricultural system. The demand for food supplies in these growing urban centers helped to stimulate production and expand cultivated areas.
- **Land Revenue and Market Linkages:** The Mughal rulers also encouraged the establishment of **market towns** and **trade networks**, where farmers could sell their surplus produce. The increased **commercialization of agriculture** encouraged farmers to grow crops that could be sold in these markets, thus linking agriculture with the economy and stimulating further expansion of agricultural land.

Conclusion:

The **constant expansion of agriculture** in the 16th and 17th centuries was the result of several intertwined factors: the effective **Mughal revenue administration** and land reforms, **advancements in agricultural practices** and crop diversification, and the growth of **trade and market systems** that encouraged the production of surplus crops. These factors collectively contributed to the prosperity of the agricultural sector and supported the economic growth of the Mughal Empire during this period.

OR

Explain why Ain-i-Akbari remains an extraordinary document of its times even today.

Ans:

The **Ain-i-Akbari** is an extraordinary document of its time and continues to be of great historical significance even today. It was compiled by the Mughal historian **Abu'l-Fazl** in the late 16th century and forms a part of the **Akbarnama**, the official chronicle of the reign of **Akbar**. The Ain-i-Akbari is a detailed record of the administration, governance, and cultural aspects of the Mughal Empire under Akbar's rule. There are several reasons why the **Ain-i-Akbari** remains a remarkable and invaluable document:

1. Comprehensive Administrative Record:

- **Detailed Governance Structure:** The Ain-i-Akbari provides an in-depth account of the **administrative organization** of the Mughal Empire. It outlines the functioning of the imperial **bureaucracy, revenue system, military organization, and judicial framework**. The document highlights the roles of different officials, such as the **diwan (finance minister), sadr (religious officer), and kotwal (police chief)**, as well as the hierarchical structure that ensured the efficient running of the empire. This level of detail makes the Ain-i-Akbari a vital source for understanding the working of a centralized, sophisticated state.
- **Revenue System (Zabt and Land Revenue Assessment):** One of the most significant features of the Ain-i-Akbari is its detailed description of the **land revenue system**, especially the **Zabt** system introduced by Akbar. This system classified land into categories based on quality and assessed land revenue accordingly. The **Ain-i-Akbari** also provides data on the **agriculture and taxation** policies, which were crucial to the functioning of the empire and its ability to generate wealth.

- **Religious and Social Policies:** The text also describes Akbar's **religious policies**, including his efforts at fostering religious tolerance, his **rejection of the jizya tax**, and his creation of a **syncretic religious philosophy** called **Din-i Ilahi**. The Ain-i-Akbari thus offers invaluable insights into Akbar's attempts to balance governance with **religious diversity** and **social harmony**.

2. Social and Cultural Insights:

- **Census Data and Demographics:** The Ain-i-Akbari provides a detailed account of the **demographic composition** of the empire, including information on the **population, land distribution, and agricultural output**. The census and administrative data provide a fascinating glimpse into the **rural and urban dynamics** of Mughal society.
- **Life of the Court:** The document also offers a detailed description of the **courtly life**, including the **imperial court's** structure, the **luxuries** enjoyed by the emperor and nobility, and the **arts and culture** patronized by Akbar. It mentions the **great artists, poets, scholars, and architects** who were part of Akbar's court, illustrating the **cultural renaissance** that took place under his reign. The Ain-i-Akbari gives us a sense of the **interactions** between **art, literature, religion, and politics**.
- **Military Organization:** The document also delves into the structure of the **imperial army**, including the **number of soldiers**, the distribution of the **military** across various regions, and the **pay scale** of the soldiers. The military was one of the largest and most organized in the world at the time, and understanding its structure helps explain the military prowess of the Mughal Empire.

3. Economic and Taxation Details:

- The Ain-i-Akbari is a valuable document for **economic historians** because it provides detailed information on the **economic structure** of the Mughal Empire. It outlines the distribution of land and the types of produce grown in various regions. For example, it discusses the agricultural practices and the wealth generated from the **revenue system**.
- **State Monopoly and Trade:** The document also touches upon **state monopolies** over **trade and industry**, including the production of **silk, cotton, and jewelry**. It offers data on the **goods** that were traded, the **markets**, and the role of **foreign trade** in the Mughal economy. This makes the Ain-i-Akbari not just an administrative document, but also a crucial resource for understanding the **economic fabric** of the empire.

4. Historical and Literary Value:

- **A Literary Masterpiece:** The Ain-i-Akbari, written in Persian by **Abu'l-Fazl**, is a work of great literary merit. The style and language used are elegant and rich in detail, which makes it not only a **historical document** but also a **literary treasure**. Abu'l-Fazl's prose is scholarly and highly regarded for its **clarity** and **depth** of analysis, making the text an important work in Persian literature.
- **Comparison with Other Empires:** The Ain-i-Akbari allows for comparison with other contemporary empires, such as the **Ottoman** and **Safavid** empires, as it presents detailed accounts of the Mughal imperial system. This comparative perspective helps historians understand the unique features of **Mughal governance** and its **successes and limitations**.

5. Preservation of Historical Context:

- **Comprehensive Record of Akbar's Reign:** The Ain-i-Akbari captures the **vision** of one of the most famous Mughal emperors, **Akbar**, who is often regarded as a progressive ruler. The document preserves the **historical context** of his reign, providing firsthand information about his policies, his administration, and the challenges he faced. This makes the Ain-i-Akbari not just a **descriptive record**, but also a **source of historical reflection** on how a large, diverse empire can be governed.
- **Cultural and Religious Tolerance:** Akbar's policies of **religious tolerance** and his attempts at promoting **social harmony** are well-documented in the Ain-i-Akbari, making it a key document for understanding the **pluralistic society** he aimed to create. His efforts to foster dialogue between different religious communities (such as Hindus, Muslims, Jains, and others) are recorded here in great detail, helping modern readers appreciate his relatively **liberal policies** compared to other contemporary rulers.

Conclusion:

The **Ain-i-Akbari** remains an extraordinary document because it offers a **holistic view** of the **Mughal Empire** during **Akbar's reign**, touching upon **administrative, economic, military, and social** aspects. Its combination of **detailed governance** data, **cultural descriptions, historical context, and literary merit** makes it an invaluable source for historians, economists, political scientists, and literary scholars. Even today, it continues to be a primary resource for understanding the structure of one of the most powerful and culturally rich empires in history.

30. Describe the role of Gandhiji as a people's leader from 1917-22.

Ans:

From **1917 to 1922**, **Mahatma Gandhi** emerged as a central figure in the Indian independence movement, transforming the struggle for freedom into a mass-based movement through his leadership, strategies, and unique approach. His leadership during this period marked a significant shift in the nature of Indian nationalism, as he mobilized millions of people from various backgrounds. Below is an overview of his role as a people's leader during these crucial years:

1. Leadership in Champaran (1917):

- **Champaran Satyagraha (1917)** was Gandhiji's first major involvement in India's freedom struggle, and it marked his debut as a leader of the masses. He was invited to Champaran, in present-day Bihar, to support **Indigo farmers** who were being exploited by British planters.
- The farmers were forced to grow indigo instead of food crops and were subjected to high rents and unfair practices. Gandhiji organized a **non-violent struggle** and led an inquiry into their grievances.
- The success of the Champaran movement established Gandhi's reputation as a leader who could organize people for a cause and marked the beginning of his use of **Satyagraha** (non-violent civil disobedience) as a powerful tool against British rule.
- The British were compelled to form an inquiry committee, and the farmers received relief, which showcased the effectiveness of Gandhiji's methods.

2. Kheda Satyagraha (1918):

- In **Kheda district** in Gujarat, a severe famine and plague had affected the region, and the farmers were

unable to pay taxes. The **British authorities** refused to suspend tax collection.

- Gandhiji led a peaceful movement to support the **Kheda peasants**, urging them to withhold payment of taxes until the government offered relief.
- He succeeded in organizing the farmers through a **non-violent** struggle, and the government was forced to negotiate and eventually **reduce the taxes**.
- The Kheda Satyagraha further solidified Gandhiji's status as a champion of the common people, particularly peasants, and demonstrated his ability to lead through **Satyagraha and civil disobedience**.

3. Non-Cooperation Movement (1919-1922):

- Following the **Jallianwala Bagh massacre** in April 1919, where hundreds of unarmed Indians were killed by British troops under General Dyer, Gandhiji called for a nationwide movement against British rule, which came to be known as the **Non-Cooperation Movement**.
- **Non-Cooperation** meant that Indians would **boycott** British goods, **refuse to pay taxes, resign from government jobs, and reject British educational institutions**. It was an attempt to sever ties with the British colonial system and to encourage Indians to become **self-reliant**.
- Gandhiji's call for **non-violent protest** and the emphasis on **spinning khadi (hand-woven cloth)** became symbols of Indian self-reliance and unity against British exploitation. The movement resonated with all sections of Indian society, including the **middle class, peasants, and workers**, as it linked the struggle for independence with everyday issues.
- The movement gathered momentum, with protests, picketing, and strikes across India. **Nationalism** spread widely, as it appealed to people across linguistic, religious, and regional lines. Gandhiji's ability to mobilize millions, including the rural and urban poor, was a testament to his role as a **people's leader**.

4. Leadership in Mass Mobilization:

- Gandhiji's leadership was characterized by his ability to **mobilize the masses**. Unlike earlier leaders who had focused more on elite or princely states, Gandhiji reached out to the common people—peasants, workers, and women—and made them active participants in the national movement.
- His emphasis on **non-violence** and **truth** (Ahimsa and Satya) resonated deeply with the masses. His **simple lifestyle** and **symbolism of khadi** helped in connecting with people at the grassroots level.
- His leadership inspired people from all walks of life. For example, in the **Chauri Chaura incident** in 1922, where a mob of protesters clashed with the police, Gandhiji took responsibility for the violence and called off the Non-Cooperation Movement, showing his commitment to non-violence even if it meant sacrificing short-term gains for long-term success.

5. Champion of Social Issues:

- Apart from the political struggle against the British, Gandhiji also used his leadership to address **social issues** such as **untouchability** and **caste discrimination**. He promoted the idea of **Sarvodaya** (welfare for all) and worked towards the upliftment of the **Harijans** (untouchables), whom he referred to as **"children of God"**.
- He also worked for the **education of women** and encouraged their participation in the movement,

making the struggle for independence a social and cultural transformation as well.

- Gandhiji's social campaigns, such as the **campaign against untouchability** and the **promotion of Khadi** as a means of self-sufficiency, further endeared him to the common people and made him a symbol of **moral leadership** in addition to political leadership.

6. Philosophy of Non-Violence and Satyagraha:

- Gandhiji's philosophy of **Satyagraha (truth force)** and **Ahimsa (non-violence)** was central to his leadership. Unlike earlier leaders who had sometimes advocated armed resistance, Gandhiji believed that **non-violence** was the most potent form of resistance to British imperialism.
- His emphasis on **moral authority** and the power of **passive resistance** inspired millions and showed that the strength of a **moral cause** could unite people and win battles without physical violence.

Conclusion:

From **1917 to 1922**, Gandhiji's role as a **people's leader** was transformative. He succeeded in making the struggle for independence a **mass movement** by linking it to the everyday concerns of the people, such as the plight of the peasants, workers, and women. His leadership in **Champaran, Kheda**, and the **Non-Cooperation Movement** showcased his ability to connect with the common people and his deep understanding of India's social and economic realities. By emphasizing **non-violence, self-reliance**, and **social reform**, Gandhiji was able to create a movement that transcended the traditional boundaries of caste, class, and religion, laying the foundation for a unified national struggle against British colonialism. His leadership during this period remains one of the most influential in modern history, not just for its political achievements but also for its moral and social significance.

OR

Explain how Gandhiji tried to bring about communal harmony from August 1947 onwards. How did people react to his death?

Ans:

From **August 1947 onwards**, after **India's independence**, **Mahatma Gandhi** faced a challenging task of fostering **communal harmony** in a country that had been sharply divided along religious lines. The partition of India had resulted in widespread violence, displacement, and hatred between Hindus, Muslims, Sikhs, and other communities. Gandhiji, with his deep commitment to **non-violence** and **religious tolerance**, worked tirelessly to mend the rift and bring about peace in the post-independence period.

Gandhiji's Efforts for Communal Harmony after August 1947

1. Campaign for Unity and Non-Violence:

- **Appeals for Peace:** Gandhiji made numerous appeals for peace, asking people to shun violence and work towards healing the wounds of partition. His message was clear: **"Do not kill in the name of religion"**. He called for **reconciliation** between Hindus and Muslims, urging both communities to live peacefully and respect each other's faiths.
- **Fast-unto-Death for Peace:** In **Delhi**, where communal riots were particularly intense, Gandhiji undertook a **fast-unto-death** in January 1948 to end the violence. He made it clear that he would not

eat until peace was restored and the rioting ceased. His fast was a powerful symbolic act, demonstrating his commitment to **non-violence** as the only path to communal unity.

- **Promoting Hindu-Muslim Unity:** Gandhi actively worked to prevent the alienation of Muslims from the newly formed Indian state. He visited **Noakhali** in East Bengal (now in Bangladesh) in late 1946, where communal riots had taken place, to mediate and restore peace. He called for the **reconstruction of relationships** between Hindus and Muslims and for Hindus to protect their Muslim neighbors from violence.
- **Support for the Refugees:** Gandhi urged for **humanitarian aid** to be extended to the **refugees** from Pakistan, many of whom were living in dire conditions in the aftermath of partition. He believed in giving both Hindus and Muslims equal rights in the new state of India and promoting a **secular, inclusive society**.

2. Khadi and Handloom as Symbols of Unity:

- Gandhiji promoted **Khadi** (hand-spun cloth) as a symbol of **self-reliance** and **unity** among the Indian masses, transcending the religious divides. For him, Khadi represented an India that was economically independent and free of communal divisions. He urged people from all religions to wear Khadi as a symbol of national unity and to reject the imported British goods that had once been a symbol of colonial oppression.
- He used the weaving of **Khadi** to bring people from different religious communities together, especially women, and make them active participants in nation-building.

3. Addressing the Issue of Religious Minorities:

- Gandhi strongly advocated for the rights of **religious minorities**, particularly Muslims, in independent India. Despite the creation of Pakistan as a Muslim-majority country, Gandhi believed that Muslims in India should have full rights, protection, and a place in the new nation.
- He also supported the **rehabilitation of Muslims** in India who were affected by partition violence and had fled their homes. He addressed issues of **land, property**, and **reconciliation** for these displaced populations.

4. Condemnation of the Violence of Partition:

- Gandhi was deeply pained by the violence and hatred unleashed during partition. He condemned both **Hindu and Muslim extremists** who perpetrated violence. Despite the trauma of partition, Gandhiji maintained that **non-violence** was the only path to healing the wounds of the past.
- He went on several **peace missions** to restore order in the riot-torn areas of India, especially in Delhi, Punjab, and Bengal, where communal violence was most intense.
- He urged the Indian leadership, including **Jawaharlal Nehru** and **Sardar Patel**, to take a firm stand against communal violence and work towards creating a **pluralistic and tolerant society**.

Reaction to Gandhiji's Death

Gandhiji's assassination on **January 30, 1948** by **Nathuram Godse**, a Hindu nationalist, shocked the entire nation and the world. The reaction to his death was overwhelming, and the impact of his assassination was deeply felt by people from all walks of life.

1. National Grief and Shock:

- **Outpouring of Grief:** Gandhiji's assassination sent shockwaves through the nation. People from every part of India, regardless of religion or social status, expressed their shock and grief. The news of his death was met with widespread **mourning**, and his funeral procession was attended by millions of people.
- **Inter-Community Mourning:** Despite the violent partition, people from all communities — Hindus, Muslims, Sikhs, and others — came together to mourn his death. This showed that Gandhi's message of **unity** and **non-violence** had deeply touched the hearts of the masses.
- **Nehru's Emotional Tribute:** Prime Minister **Jawaharlal Nehru** described Gandhiji's death as the end of an **era of light**, and in his famous speech, "The Light has Gone Out of Our Lives," he expressed the profound loss India had suffered. Nehru emphasized that Gandhi had been the **father of the nation**, whose moral and spiritual influence had shaped the destiny of the country.

2. Condemnation of the Assassination:

- **Outrage Among the People:** Gandhi's death was condemned not only by Indians but also by people around the world. Leaders from various countries, including **Mahatma Gandhi's admirers in Britain**, expressed their deep sorrow at the loss of the man who had led a **non-violent struggle** against colonial rule.
- **End of Political Extremism:** Gandhi's assassination was a tragic consequence of the **growing polarization** between Hindus and Muslims, as well as the rise of **extremist elements** in the wake of partition. Godse, a member of a Hindu extremist group, opposed Gandhiji's inclusive vision for India, which he felt undermined Hindu interests. His death represented the tragic culmination of the tension between **communal ideologies**.

3. Impact on the Nation's Politics:

- **Strengthening of the Secular Ideology:** Gandhi's death served as a stark reminder of the dangers of **communalism** and **religious intolerance**. His assassination led to a renewed commitment to **secularism** in India's constitution and national discourse.
- **Moral Authority of the Congress:** His death left a **moral vacuum** in Indian politics. It also led to an increased focus on Gandhi's legacy by the **Indian National Congress** and other political parties, many of whom saw themselves as carrying forward his legacy of peace, non-violence, and social justice.

4. Global Reaction:

- **Tributes from World Leaders:** Internationally, the assassination was condemned by world leaders and organizations. In Britain, the **BBC** and many prominent politicians expressed their condolences.
- The global reaction highlighted the universal respect and admiration Gandhi had earned for his **moral leadership** and his commitment to peace and human dignity.

Conclusion:

After **August 1947**, Gandhi's efforts to foster **communal harmony** were pivotal in trying to heal the wounds of partition and bring people together. His messages of **religious tolerance**, **peace**, and **non-**

violence remained central to his efforts to maintain unity in independent India. His death, at the hands of a Hindu extremist, brought a profound moment of reflection on the dangers of communal hatred and the importance of **inclusive nationalism**. The nation's reaction to his assassination was a mixture of **shock, grief, and regret**, but it also underscored the profound impact Gandhiji had on India and the world. His death was a tragic event, but it reinforced the need for India to uphold the values he lived for: **non-violence, tolerance, and humanity**.

SECTION-D

(Source-Based Questions)

4 × 3 = 12

31. Read the following source carefully and answer the questions that follow:

Rules for monks and nuns-

There are some of the rules laid down in the Vinaya Pitaka. When a new felt (blanket/rug) has been made by a bhikkhu, it is to be kept for (at least) six years. If after less than six years he should have another new felt (blanket/rug) made, regardless of whether or not he has disposed of the first, then unless he has been authorized by the bhikkhus- it is to be forfeited and confessed. In case a bhikkhu arriving at a family residence is presented with cakes or cooked grain-meal, he may accept two or three bowlfuls if he so desires. If he should accept more than that, it is to be confessed. Having accepted the two or three bowlfuls and having taken them from there, he is to share them among the bhikkhus. This is the proper course here. Should any bhikkhu, having set out bedding in a lodging belonging to the sangha- or having had it set out- and then on departing neither put it away nor have it put away, or should he go without taking leave, it is to be confessed.

- Explain any one rule governing the lives of the bhikkhus and bhikkhunis.
- Why were the bhikkhus and bhikkhunis expected to share their alms with other members of the sangha?
- How does the Vinaya Pitaka describe the teachings of Buddha?

Ans:

(a) One rule governing the lives of the bhikkhus and bhikkhunis:

One of the rules governing the lives of the **bhikkhus (monks)**, as described in the **Vinaya Pitaka**, is the rule about the use of new **felt blankets/rugs**. According to this rule, a **bhikkhu** must keep a newly made blanket or rug for at least **six years**. If a bhikkhu makes a new one before this time has passed, and without the approval of the other bhikkhus, then the new blanket/rug must be **forfeited and confessed**. This rule emphasizes **restraint and moderation**, ensuring that bhikkhus do not indulge in excessive possessions or material comforts.

(b) Why were the bhikkhus and bhikkhunis expected to share their alms with other members of the sangha?

The **bhikkhus and bhikkhunis** were expected to share their alms with other members of the **sangha (community of monks and nuns)** for several reasons:

- Cultivation of Generosity and Unity:** Sharing their alms reinforced the values of **generosity (dāna)** and

community (sangha), fostering a spirit of cooperation, mutual support, and equality among the members. It helped cultivate a sense of shared purpose and collective responsibility.

- **Avoidance of Attachment to Material Goods:** By sharing, they avoided becoming attached to worldly possessions or comforts, aligning with the core Buddhist principle of **renunciation** (nekkhamma) and **detachment** from materialism.
- **Ensuring a Balanced and Sustainable System:** Since bhikkhus and bhikkhunis depended on the generosity of lay people for their sustenance, sharing the alms was a way of ensuring that no member of the sangha was left without sufficient food or resources. It helped in maintaining **equity** within the community.

(c) How does the Vinaya Pitaka describe the teachings of Buddha?

The **Vinaya Pitaka** primarily focuses on the **rules and guidelines for monastic life** rather than the philosophical teachings of the Buddha. However, it indirectly reflects the Buddha's teachings on the importance of **discipline**, **ethical conduct**, and **community life**. Some key aspects of the Buddha's teachings reflected in the Vinaya Pitaka include:

- **Non-attachment:** The rules emphasize the importance of **renouncing material possessions** and living a life of simplicity and self-discipline. This reflects the Buddha's teaching on **detachment** from worldly desires.
- **Respect for Community:** The rules stress the importance of maintaining harmony within the **sangha** and living a life of mutual respect, cooperation, and support. This aligns with the Buddha's emphasis on **right relationships** and the importance of the **community** in the path to enlightenment.
- **Moral Discipline:** The Vinaya Pitaka also reflects the Buddha's teachings on ethical conduct by setting out clear rules for behavior that help prevent misconduct and encourage personal development. This includes maintaining **moral integrity**, avoiding greed and selfishness, and cultivating virtues like **humility**, **modesty**, and **compassion**.

In this way, while the Vinaya Pitaka focuses on the rules for monastic life, it is still deeply intertwined with the ethical and philosophical teachings of the Buddha, ensuring that monks and nuns lead a life consistent with the principles of **right action**, **right speech**, and **right livelihood** as part of the **Noble Eightfold Path**.

32. Read the following source carefully and answer the questions that follow:

Declining a royal gift-

This excerpt from a sufi text describes the proceedings at Shaikh Nizamuddin Auliya's hospice in 1313: (the author, Amir Hasan Sijzi) had the good fortune of kissing his (Shaikh Nizamuddin Auliya's) feet... At this time a local ruler had sent him the deed of ownership to two gardens and much land, along with the provisions and tools for their maintenance. The ruler had also made it clear that he was relinquishing all his rights to both the gardens and land. The master... had not accepted that gift. Instead, he had lamented. "What have I to do with gardens and fields and lands? None of... our spiritual masters had engaged in such activity." Then he told an appropriate story... Sultan Ghiyasuddin, who at that time was still known as Ulugh Khan, came to visit Shaikh Fariduddin (and) offered some money and ownership

deeds for four villages to the Shaikh, the money being for the benefits of the dervishes (sufis) and the land for his use. Smiling, Shaikh al Islam (Fariduddin) said: “Give me the money. I will dispense it to the dervishes. But as for those land deeds, keep them. There are many who long for them. Give them away to such persons.”

- (a) Examine the suitability of the gifts given by Ulugh Khan to the Sufis.
- (b) Demonstrate the ways through which Sufis dispensed their donations.
- (c) Identify the relationship between the state and the Sufi saints.

Ans:

(a) Examine the suitability of the gifts given by Ulugh Khan to the Sufis.

The gifts offered by **Ulugh Khan** (later known as Sultan Ghiyasuddin) to **Shaikh Fariduddin** — the **money** and **deeds for land** — were seen as **unsuitable** by the Sufis for several reasons:

- **Materialism vs. Spiritualism:** The Sufis, particularly figures like **Shaikh Nizamuddin Auliya** and **Shaikh Fariduddin**, were spiritual leaders who renounced material wealth and worldly possessions in favor of a life of simplicity and asceticism. The **gifts of land and property** (the deeds to villages) represented material concerns that were contrary to their **spiritual ideals**.
- **Non-attachment to Wealth:** Sufi mystics emphasized the importance of detachment from material goods and worldly power. Accepting land and wealth would have conflicted with their core teachings of renouncing worldly desires. **Shaikh Nizamuddin Auliya’s refusal** of the land gift reflects this commitment to spiritual detachment.
- **Focus on Charity and Spiritual Welfare:** In contrast, the **money** given by Ulugh Khan was acceptable because it could be used to support the **community of dervishes** (Sufi disciples) and further the spiritual goals of the **Sufi order**. **Shaikh Fariduddin’s response** — accepting the money for charitable purposes while rejecting the land — demonstrated that the Sufis were more concerned with supporting their **spiritual mission** and the welfare of the **poor and needy** rather than amassing wealth or property.

Thus, while **money for charity** was seen as a practical gift that could aid the **Sufi community**, the **land deeds** were not in alignment with the Sufi commitment to **simplicity** and **spiritual freedom**.

(b) Demonstrate the ways through which Sufis dispensed their donations.

Sufis had several ways of dispensing donations to benefit their communities, reflecting their commitment to **charity, spiritual welfare**, and the **support of the underprivileged**. Some common methods included:

- **Distributing Money to the Dervishes:** In the case of **Shaikh Fariduddin**, when **Ulugh Khan** offered money, he accepted it but only with the understanding that it would be used to support the **dervishes** — the wandering Sufi disciples who lived in the community. These funds would be used for **food, shelter**, and the welfare of those who followed the spiritual path of the Sufis.
- **Supporting the Poor and Needy:** Sufis like **Shaikh Nizamuddin Auliya** and others were known for their generosity towards the poor, the sick, and the marginalized. They would often use any wealth or donations they received to provide for the **poor** in their communities, irrespective of religious or social background.
- **Building Hospices (Khanqahs):** Many Sufi saints used **donations** to establish **hospices** or **Sufi centers**

(called **Khanqahs**), where **spiritual seekers** and **dervishes** would live, pray, and receive instruction. These hospices were often self-sustaining, and the wealth donated to Sufis would help in the **maintenance of these centers**, providing food, shelter, and education to those who joined.

- **Charitable Acts and Projects:** Sufis often engaged in acts of charity beyond their immediate circle of dervishes. They might distribute food to the poor, help support the orphaned, or sponsor public projects that promoted the **welfare of the community**.

The **core principle** of Sufi charity was the idea of **selflessness** and **servicing humanity**, following the example of their spiritual masters, and this was a key part of their practice.

(c) Identify the relationship between the state and the Sufi saints.

The relationship between the **state** and the **Sufi saints** in medieval India was complex and nuanced, marked by both **cooperation** and **independence**. Key aspects of this relationship include:

- **Patronage and Support:** Many **Sufi saints** had a **symbiotic relationship** with local rulers and the state. Rulers often granted **gifts** and **land** to the Sufi orders as a form of patronage. This relationship helped Sufi saints maintain their **spiritual institutions** (such as **Khanqahs**) and support their **charitable activities**. The state saw this as a way to gain **religious legitimacy** and public favor.
- **Influence on the Masses:** Sufis were often seen as **spiritual guides** for the common people, and their influence on the masses was a source of **legitimacy** for the rulers. Sufi saints were not bound by **orthodox religious structures** and had **wide appeal** across different communities, including Muslims, Hindus, and others. Their **spiritual authority** was seen as beneficial for the ruler's **political stability**.
- **Independence from the State:** While Sufi saints accepted the **gifts** from rulers, they often maintained **independence** from the political and material concerns of the state. As seen in the example of **Shaikh Nizamuddin Auliya**, they **rejected material gifts** such as land or property because their focus was on **spiritual matters**, not the acquisition of wealth or power. They were often **critical of state affairs**, especially when rulers engaged in actions that were seen as **oppressive** or **unjust**.
- **Mediation in Times of Conflict:** Sufi saints sometimes acted as **mediators** in times of social or political unrest. Their **spiritual authority** allowed them to mediate conflicts between rulers and their subjects or between different religious communities. Their role as **peace-makers** was valuable in preventing violence and maintaining social order.
- **Moral Authority:** Despite the patronage they received from rulers, Sufi saints maintained a **moral authority** that was independent of the political sphere. They were often perceived as **guides to a higher truth** and were not afraid to challenge the excesses or moral failings of rulers. Their rejection of materialism, as seen in their refusal to accept land and property, symbolized their **spiritual integrity**.

Conclusion:

In summary, Sufis had a distinctive approach to wealth, focusing on **spiritual purposes** and **community welfare** rather than material gain. While they maintained a relationship with the state that was based on **patronage** and **cooperation**, they also remained **independent** in their spiritual practices, upholding values of **simplicity**, **detachment**, and **service to humanity**.

33. Read the following source carefully and answer the questions that follow:

“There cannot be any divided loyalty”—

Govind Ballabh Pant argued that in order to become loyal citizens people had to stop focusing only on the community and the self:

For the success of democracy one must train himself in the art of self-discipline. In democracies one should care less for himself and more for others. There cannot be any divided loyalty. All loyalties must exclusively be centered around the state.

If in a democracy, you create rival loyalties, or you create a system in which any individual or group, instead of suppressing his extravagance, cares enough for larger or other interests, then democracy is doomed.

- (a) How did G.B. Pant encourage citizens to make a unified nation?
- (b) Why did he urge citizens for loyalty towards the nation?
- (c) How was loyalty considered the base of the social pyramid?

Ans:

(a) How did G.B. Pant encourage citizens to make a unified nation?

Govind Ballabh Pant encouraged citizens to make a unified nation by emphasizing the importance of **self-discipline** and the need to prioritize the **common good** over individual or community interests. According to him:

- **Self-Discipline:** Pant stressed that for the success of democracy, people must learn the art of self-discipline. He believed that individuals should restrain their personal desires and ambitions for the greater benefit of the society. This self-discipline would help build a collective sense of responsibility, which is vital for creating a cohesive, unified nation.
- **Common Interests Over Divided Loyalties:** Pant argued that people must **focus less on their own personal or community interests** and more on the **larger good** of the country. He emphasized that in a democracy, creating **rival loyalties** — such as loyalty to a specific community, religion, or group — could undermine national unity and the stability of the state. For Pant, the foundation of a **unified nation** was the idea of people coming together under one common loyalty: loyalty to the **state** and the **democratic ideals** it represented.
- **Exclusive Loyalty to the State:** Pant made it clear that the **citizens’ loyalty** should be **exclusively to the state**, not divided between various groups or personal interests. This would promote a sense of unity and shared purpose, which is essential for nation-building in a democratic society.

(b) Why did he urge citizens for loyalty towards the nation?

Govind Ballabh Pant urged citizens to show loyalty towards the nation for several critical reasons:

- **To Strengthen Democracy:** Pant believed that **democracy** can only thrive when citizens work together in unity, without being torn apart by conflicting loyalties. Divided loyalties could lead to disintegration and hinder democratic processes. **Loyalty to the state** would ensure that people collectively work toward the welfare and progress of the nation.
- **Preventing Disintegration:** Pant warned that rival loyalties — based on religion, caste, community, or

region — could lead to **fragmentation** and conflict. This could weaken the state and prevent it from functioning effectively. By urging loyalty to the nation, he hoped to prevent such divisions and create a **strong, unified** state that could progress peacefully.

- **Building National Identity:** Loyalty to the nation helps forge a collective **national identity**. Pant believed that for India, as a newly independent country, citizens needed to view themselves as part of a unified **Indian identity** rather than as members of particular groups. Such a unified national identity was crucial to the stability and future of the nation.
- **Promoting Collective Welfare:** Loyalty to the nation meant caring about the well-being of all its citizens, not just one's own group. Pant emphasized that citizens should care more about the larger interests of society and the democratic process than their personal or community concerns. This collective focus would lead to national progress and social harmony.

(c) How was loyalty considered the base of the social pyramid?

Loyalty to the nation, as expressed by Pant, can be seen as a foundation for the **social pyramid** in the sense that it should be the primary force binding the entire society together, with all other forms of loyalty subordinate to it. Here's how it functioned:

- **Central Role of the State:** Pant's view was that **loyalty to the state** should take precedence over all other forms of loyalty. At the top of the social pyramid, loyalty to the state becomes the dominant force that guides people's actions and relationships. This ensures **social order, stability**, and the functioning of the democratic system.
- **Subordination of Group Loyalties:** Below the state, various social groups — based on caste, religion, region, or language — should have **subordinate loyalties**. While people may have attachments to their community, these should not come at the expense of loyalty to the state. The **loyalty to the nation** should transcend local or community interests, ensuring that **rivalries or divisions** between groups do not weaken the social fabric of the nation.
- **Nation as the Unifier:** Pant's emphasis on loyalty to the nation reflected a desire to create a **social structure** in which the **unity of the nation** served as the foundation for all other aspects of society. By positioning loyalty to the state at the **base of the social pyramid**, he believed that people would be more likely to set aside narrow interests and work together for the **welfare of all**.
- **Social and Political Stability:** Loyalty to the nation, as a unifying force, was essential for **social stability**. If individuals or groups were loyal only to their community or personal interests, it could lead to internal strife and conflict. Loyalty to the state, on the other hand, ensured that individuals worked toward a **common good**, which contributed to the **social harmony** and **political stability** that were necessary for democracy to thrive.

In this way, loyalty to the state became the **core principle** around which the social pyramid could be structured, with other loyalties to be shaped by this primary allegiance.

SECTION-E

(Map-Based Questions)

1 x 5 = 5

34. (34.1) On the given political map of India, locate and label the following with appropriate symbols:

I. Sanchi-Stupa

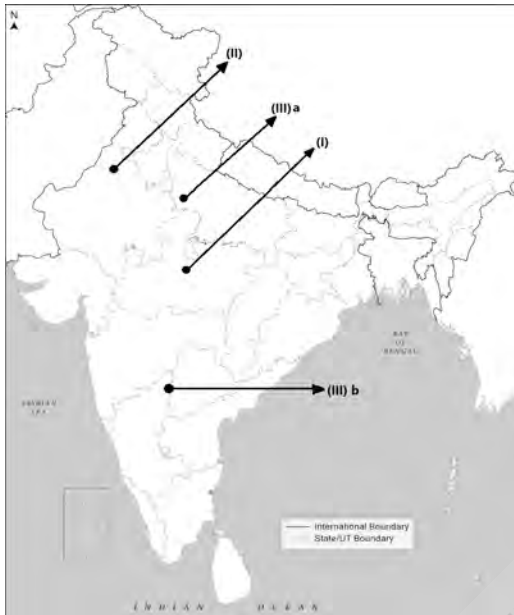
II. Kalibangan-Indus Valley Site

III. a. Agra-Territory Under the Control of Mughals

OR

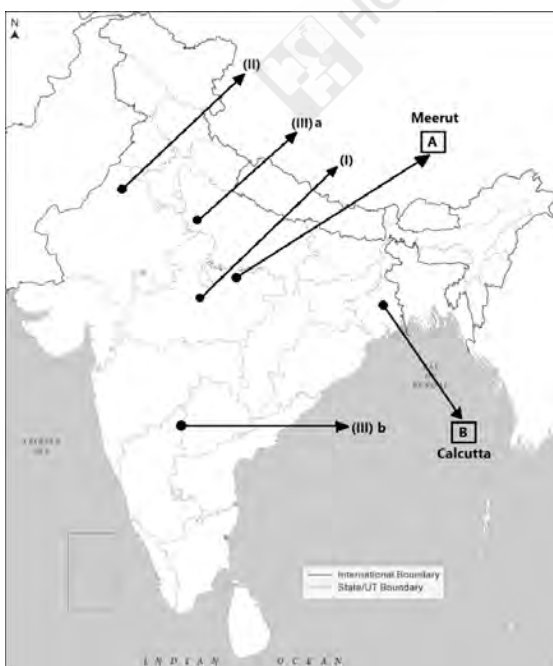
III. b. Hampi-Capital of the Vijayanagar empire

Ans:



(34.2) On the same outline map, two places have been marked as 'A and B, as the centres of the Revolt of 1857. Identify them and write their correct names on the lines drawn near them.

2



Holy Faith New Style Sample Paper–3

(Based on the Latest Design & Syllabus Issued by CBSE)

HISTORY

CLASS 10+2

Time Allowed: 3 Hours

General Instructions: Same as in Holy Faith New Style Sample Paper-1

SECTION-A

(Multiple Choice Type Questions)

27 × 1 = 27

1. Identify the ruler of the Vakataka dynasty with the help of the following information:

- (a) She was the daughter of Chandragupta Vikramaditya II & the wife of Rudrasena II of the Vakataka dynasty.
- (b) She donated the village of Danguna to a brahmin named Chanalasvamin with all rights over the land, in order to get religious merit.

Options:

- (a) Kuberanaga
- (b) Prabhavati Gupta
- (c) Maharani Devi
- (d) Kumaradevi

Ans:

The ruler of the Vakataka dynasty, based on the given information, is **Prabhavati Gupta**.

- **Prabhavati Gupta** was the daughter of Chandragupta II (also known as Vikramaditya) and married to Rudrasena II, a ruler of the Vakataka dynasty.
- She is known to have donated the village of Danguna to a Brahmin named Chanalasvamin, which is mentioned in the historical records and inscriptions.

Thus, the correct answer is: **(b) Prabhavati Gupta**.

2. Who among the following was NOT a powerful ruler of Magadha?

- (a) Bimbisara
- (b) Ajatasatru

(c) Mahapadma Nanda

(d) D.Dhana Nanda

Ans:

The correct answer is **(d) D. Dhana Nanda**.

Here's the explanation:

- **Bimbisara:** A powerful ruler of the Haryanka dynasty, Bimbisara was the king of Magadha and an important contemporary of the Buddha. He expanded the kingdom and made it a significant power in ancient India.
- **Ajatasatru:** The son of Bimbisara, Ajatasatru was also a strong ruler of Magadha. He was known for his wars with the Lichhavis and for advancing the power of Magadha. He played a key role in expanding the kingdom.
- **Mahapadma Nanda:** Founder of the Nanda dynasty, Mahapadma Nanda was a very powerful ruler who expanded Magadha into a vast empire. His dynasty eventually paved the way for the Maurya Empire.
- **D. Dhana Nanda:** Dhana Nanda was the last ruler of the Nanda dynasty, but his reign was marked by weakness, and he is considered less powerful compared to his predecessors like Mahapadma Nanda. He was overthrown by Chandragupta Maurya, which led to the establishment of the Maurya Empire.

Thus, Dhana Nanda was not as powerful as the other rulers listed here. Therefore, the answer is **(d) D. Dhana Nanda**.

3. Match the following and select the correct option:

List-I Harappan Site

List-II Famous for

1. Lothal 2. Rakhigarhi 3. Mohenjo Daro 4. Balakot
 Specialized centers for making shell objects. a.
 b. Largest settlement area of Indus Valley c. Ancient dockyard
 found d. Largest settlement located in India.

(a) 1-b, 2-c, 3-d, 4-a

(b) 1-a, 2-d, 3-c, 4-b

(c) 1-c, 2-d, 3-b, 4-a

(d) 1-d, 2-a, 3-b, 4-c

Ans:

The correct option is **(c) 1-c, 2-d, 3-b, 4-a**.

Here's the breakdown:

- **Lothal:** Known for the **ancient dockyard** found here, Lothal is considered one of the most important ports of the Harappan civilization, located in present-day Gujarat.

- **Rakhigarhi:** Located in Haryana, it is considered the **largest settlement area of the Indus Valley** civilization in India. It has extensive archaeological remains and is believed to be a major city in the Harappan civilization.
- **Mohenjo Daro:** This is one of the most famous Harappan sites, and it is known as the **largest settlement of the Indus Valley** civilization overall, not just in India. It is located in present-day Pakistan.
- **Balakot:** This site is known for being a **specialized center for making shell objects**, particularly bangles, ornaments, and other items made from marine shells.

Thus, the correct matching is:

1. Lothal – c. Ancient dockyard found
2. Rakhigarhi – d. Largest settlement located in India
3. Mohenjo Daro – b. Largest settlement area of Indus Valley
4. Balakot – a. Specialized centers for making shell objects

So, the correct answer is (c) **1-c, 2-d, 3-b, 4-a**.

4. Which one of the following statements is the correct meaning of “Gotra”?

- (a) Of the same community.
- (b) Of the same familial ties.
- (c) Of the same joint family.
- (d) Of the same cow-pen.

Options:

- (a) Sculpture of a Gupta king
- (b) Sculpture of a Maurya king.
- (c) Sculpture of a Kushana king
- (d) Sculpture of a Chola king

Ans:

The correct answer is **(b) Of the same familial ties**.

Explanation:

- The term **“Gotra”** refers to a system of ancestral lineage or familial ties. It traditionally indicates the lineage or clan from which an individual or family descends, often linked to the ancient rishis (sages) in Hindu society. The concept is rooted in the Vedic tradition, where families trace their ancestry back to a

common ancestor or sage, and the gotra system helps in maintaining social order, particularly in terms of marriage alliances.

- The other options do not accurately describe “Gotra”:

(a) **Of the same community** is incorrect because “Gotra” refers to familial ties rather than a larger community.

(c) **Of the same joint family** is also incorrect because “Gotra” applies to a lineage, not specifically a joint family structure.

(d) **Of the same cow-pen** is incorrect and unrelated to the meaning of “Gotra.”

Thus, the correct option is: **(b) Of the same familial ties.**

5. Consider the following statements about the Mauryan Empire:

1. There were 5 major political centers in the Empire.
2. Megasthenes wrote about the Mauryan Empire in his book *Indica*.
3. Ashoka founded the Mauryan Empire in 321 B.C.
4. Ashoka used his resources to propagate Buddhism.

Which of the above statements is/are correct?

- (a) 1, 2 and 3
- (b) 1, 2 and 4
- (c) 2, 3 and 4
- (d) 1, 3 and 4

Ans:

The correct answer is **(b) 1, 2 and 4.**

Explanation of the Statements:

1. There were 5 major political centers in the Empire:

This statement is correct. The Mauryan Empire was a large empire with multiple centers of administration and power. Some key political centers during the Mauryan period included Pataliputra (the capital), Taxila, Ujjain, and others. While the exact number may vary depending on interpretation, it is often stated that the empire had multiple major centers.

2. Megasthenes wrote about the Mauryan Empire in his book *Indica*:

This statement is correct. Megasthenes was a Greek ambassador to the court of Chandragupta Maurya, and he wrote a detailed account of the Mauryan Empire, known as *Indica*. This work is a significant source of information about the Mauryan Empire, its governance, and society.

3. Ashoka founded the Mauryan Empire in 321 B.C.:

This statement is **incorrect**. Ashoka was not the founder of the Mauryan Empire. The empire was founded by **Chandragupta Maurya** in 321 B.C. Ashoka, his grandson, came to the throne later and is most famous for his conversion to Buddhism and his promotion of peace and non-violence.

4. Ashoka used his resources to propagate Buddhism:

This statement is correct. After his conversion to Buddhism, Emperor Ashoka used the resources of the empire to promote the teachings of Buddhism. He is known for sending missionaries abroad, inscribing his edicts on pillars, and building stupas to spread Buddhist principles.

Conclusion:

- Statements **1, 2, and 4** are correct, and **statement 3** is incorrect because Ashoka did not found the Mauryan Empire; it was founded by Chandragupta Maurya.

Thus, the correct answer is **(b) 1, 2 and 4**.

6. Consider the following statements:

1. Jainism was started by Rishabh Dev.
2. Lord Mahavira was the 24th Tirthankara of Jainism.
3. The whole world is animated.
4. Tirthankaras guide people across the sea of interminable births and death.

Which of the given statement is/are correct?

- (a) 1, 2, 3, 4
- (b) 1, 2, 3
- (c) 2, 3, 4
- (d) 1, 3, 4

Ans:

The correct answer is **(c) 2, 3, 4**.

Explanation of the Statements:

1. Jainism was started by Rishabh Dev:

This statement is **incorrect**. While **Rishabh Dev** (also known as Adinatha) is considered the first Tirthankara of Jainism, he did not “start” Jainism in the sense of founding it as a religion. Jainism is believed to be eternal, with the teachings of the Tirthankaras (spiritual teachers) guiding the followers. Rishabh Dev is regarded as the first in a long line of 24 Tirthankaras.

2. Lord Mahavira was the 24th Tirthankara of Jainism:

This statement is **correct**. **Mahavira** (also known as Vardhamana) is indeed considered the 24th and last Tirthankara in Jainism. He is often regarded as the reformer of Jainism in the 6th century BCE and was the one who revived and propagated its teachings.

3. The whole world is animated:

This statement is **correct**. In Jainism, it is believed that everything in the universe—whether living or non-living—has a soul (or *jiva*). This means the world is seen as animated in some way, as all beings, from humans to plants to even small microorganisms, have souls.

4. Tirthankaras guide people across the sea of interminable births and death:

This statement is **correct**. Tirthankaras are spiritual leaders in Jainism who help guide followers across the “ocean” of birth, death, and reincarnation (*samsara*). They provide teachings and examples on how to achieve liberation (*moksha*) by following the path of non-violence (*ahimsa*), truth (*satya*), and other key Jain principles.

Conclusion:

- Statements **2**, **3**, and **4** are correct.
- Statement **1** is incorrect because while Rishabh Dev is the first Tirthankara, he is not the one who “started” Jainism.

Thus, the correct answer is (c) **2, 3, 4**.

7. Identify the given image from the following options:



options:

- (a) Sculpture of a Gupta king
- (b) Sculpture of a Maurya king.
- (c) Sculpture of a Kushana king
- (d) Sculpture of a Chola king

Ans: (b) Sculpture of a Maurya king.

8. Fill in the blanks:

The..... was not a moderate leader.

- (a) Lala Lajpat Rai
- (b) Gopal Krishan Gokhale
- (c) Mohammd Ali Jinnah
- (d) Dadabhai Naroji

Ans:

The correct answer is **(a) Lala Lajpat Rai**.

Explanation:

- **Lala Lajpat Rai** was known for his radical approach to India's struggle for independence. He was a prominent nationalist leader and was a part of the **Lahore Session** of the Indian National Congress (INC) in 1907. He strongly opposed British rule and was involved in several revolutionary activities. He was particularly known for his aggressive stance in resisting colonial authority.
- **Gopal Krishna Gokhale, Mohammad Ali Jinnah, and Dadabhai Naoroji** were considered more moderate leaders in their approach to the freedom movement. Gokhale was known for his moderate and reformist policies, advocating for gradual reforms. Jinnah initially worked for constitutional reforms and was a prominent figure in the Congress before becoming the leader of the All India Muslim League. Dadabhai Naoroji was a moderate leader who focused on economic issues and was one of the first to raise the idea of British exploitation of India.

Thus, **Lala Lajpat Rai** stands out as the one who was not a moderate leader, making **(a) Lala Lajpat Rai** the correct choice.

9. Which out of the following statements regarding the language Committee of the Constituent assembly is incorrect.

- A. Declared Hindi as official language.
- B. Transition to Hindi would be gradual.
- C. English was to be used for official purposes for 15 years.
- D. Provinces could choose two regional languages for official work.

Options:

- (a) Only D
- (b) Only II, III, IV
- (c) Only I, II & III
- (d) Only I, II & IV

Ans:

The correct answer is **(a) Only D**.

Explanation:

- **Statement A: Declared Hindi as official language** — This statement is **correct**. The Constituent Assembly adopted **Hindi** as the official language of India, as per Article 343 of the Indian Constitution.
- **Statement B: Transition to Hindi would be gradual** — This statement is **correct**. The transition to Hindi as the sole official language was meant to be gradual, and the use of English was to continue for a while.
- **Statement C: English was to be used for official purposes for 15 years** — This statement is **correct**. Initially, English was to continue as an official language for a period of **15 years** (until 1965), after which Hindi would take over as the sole official language.
- **Statement D: Provinces could choose two regional languages for official work** — This statement is **incorrect**. The Constitution allows for the use of **one or more regional languages** for official work in states, but it does not specifically allow each province to choose two languages for official work. The Constitution only mandates that **each state** can adopt its own official language(s) for official work, in addition to Hindi and English.

Conclusion:

- Statement D is the incorrect one because it misrepresents the constitutional provision regarding regional languages.
- Therefore, the correct answer is **(a) Only D**.

10. Given below are two statements, one labeled as Assertion (A) and the other labeled as Reason (R).

Assertion (A) : Archaeologists and historians find the Harappan burials with pottery, perfume, copper mirrors & Jewelry.

Reason (R): The Harappan people had a belief in life after death.

- (a) Both (A) and (R) are correct and (R) is the correct explanation of (A).
- (b) Both (A) and (R) are correct, but (R) is not the correct explanation of (A).
- (c) (A) is correct, but (R) is not incorrect.
- (d) (R) is correct, but (A) is not correct.

Ans:

The correct answer is **(a) Both (A) and (R) are correct and (R) is the correct explanation of (A)**.

Explanation:

- **Assertion (A):** “Archaeologists and historians find the Harappan burials with pottery, perfume, copper mirrors & Jewelry.”

This statement is **correct**. Archaeological excavations at Harappan sites such as Harappa, Mohenjo-Daro, and others have revealed graves containing various items like pottery, jewelry, mirrors made of copper, and perfumes. These items were likely included as part of burial practices, reflecting the cultural and material aspects of Harappan society.

- **Reason (R):** “The Harappan people had a belief in life after death.”

This statement is also **correct**. The inclusion of items like pottery, jewelry, mirrors, and perfumes in the graves suggests that the Harappan people may have believed in life after death, or at least in the idea of providing the deceased with material goods for the afterlife. This is a common theme in many ancient civilizations, where burial rituals often involved offering goods to the dead.

Since the items found in Harappan burials are consistent with the belief in life after death, **Reason (R)** explains **Assertion (A)**, making both statements correct and the reason a valid explanation of the assertion.

Conclusion:

Thus, the correct answer is **(a) Both (A) and (R) are correct and (R) is the correct explanation of (A)**.

11. Choose the correct option:

Consider the following statements.

1. N.G. Ranga was a socialist leader.
2. He was a leader of peasants.
3. He urged the term minorities be interpreted in economic terms.
4. The real minorities for Ranga were the poor and downtrodden.

Which of the given statements is/are correct?

- (a) 1, 2, 3, 4
- (b) 1, 2, 3,
- (c) 1, 2, 4
- (d) 2, 3, 4

Ans:

The correct answer is **(a) 1, 2, 3, 4**.

Explanation:

1. N.G. Ranga was a socialist leader:

This statement is **correct**. **N.G. Ranga** (Nallapadu Gopala Ranganatha) was a prominent **socialist leader** in India. He was closely associated with the Indian National Congress during the freedom struggle and later aligned with socialist ideas. He advocated for land reforms and the upliftment of the working class and peasants.

2. He was a leader of peasants:

This statement is **correct**. N.G. Ranga was known as a leader of the **peasantry** and fought for their rights. He played a significant role in advocating for the welfare of farmers and rural workers, especially focusing on issues like land reforms and fair prices for agricultural produce.

3. He urged the term minorities be interpreted in economic terms:

This statement is **correct**. N.G. Ranga believed that the term “minorities” should not be viewed in the traditional sense (based on religion or ethnicity) but should instead be interpreted in **economic terms**. He argued that the real minorities in society were the poor, landless, and downtrodden sections, regardless of their religious or social background.

4. The real minorities for Ranga were the poor and downtrodden:

This statement is **correct**. As mentioned earlier, N.G. Ranga viewed the **poor and downtrodden** as the real “minorities” in society. He focused on issues related to **poverty, economic inequality, and social justice**, rather than the conventional notion of religious or ethnic minorities.

Conclusion:

All four statements are **correct**. Therefore, the correct answer is (a) **1, 2, 3, 4**.

12. Which among the following is correctly matched?

List-I

(a) Somnath Lahri (b) S.N. Mukherjee (c) B.N. Rau (d) K.M. Munshi & Alladi Krishnaswami
 communist member (2) Chief Draftsman (3) Financial Advisor (4) Gujarat.

List-II

(1) A

Ans:

The correct matching is:

(b) S.N. Mukherjee — (1) A communist member

Explanation:

- **Somnath Lahri:** Somnath Lahri was a prominent figure, but he was not widely associated with any significant constitutional or financial role in the constituent assembly or drafting committee, and certainly not with the specific roles listed in the options.
- **S.N. Mukherjee:** S.N. Mukherjee was a **communist member** in the Constituent Assembly. He was known for his association with the Communist Party of India and played an active role in the discussions surrounding the constitution.
- **B.N. Rau:** **B.N. Rau** was the **Chief Draftsman** of the Indian Constitution. He played an instrumental role in the drafting of the Constitution and was tasked with preparing the initial draft for the Constituent Assembly.
- **K.M. Munshi & Alladi Krishnaswami:** Both **K.M. Munshi** and **Alladi Krishnaswami** were associated with the **Gujarat** region and played key roles in the framing of the Indian Constitution. Munshi was a

prominent nationalist, lawyer, and statesman, and Alladi Krishnaswami was an influential member of the drafting committee.

Thus, the correct matching is:

- (a) **Somnath Lahri** — (No specific matching for this individual)
- (b) **S.N. Mukherjee** — (1) **A communist member**
- (c) **B.N. Rau** — (2) **Chief Draftsman**
- (d) **K.M. Munshi & Alladi Krishnaswami** — (4) **Gujarat**

13. Consider the following statements and identify the correct person from the following option:

1. He was a Urdu poet
2. was a writer of sare jahan se acha Hindustan hamara
3. he was the president of Muslim League session of 1930.

- (a) Sikandar Hayat
- (b) Muhammad Iqbal
- (c) Rabindra Nath Tagore
- (d) Bankim Chandra Chatterjee.

Ans:

The correct answer is **(b) Muhammad Iqbal**.

Explanation:

1. He was an Urdu poet:

This statement is **correct**. **Muhammad Iqbal** was a renowned Urdu poet, philosopher, and politician. He is often referred to as the “Spiritual Father of Pakistan” and wrote extensively in Urdu, as well as in Persian.

2. He was the writer of “Sare Jahan Se Achha Hindustan Hamara”:

This statement is **correct**. Iqbal wrote the famous patriotic song “**Sare Jahan Se Achha Hindustan Hamara**” (translated as “Better than the entire world is our Hindustan”), which became widely popular during the Indian independence movement. Although he wrote it during the British colonial period, it has remained a symbol of Indian nationalism.

3. He was the president of the Muslim League session of 1930:

This statement is **correct**. Muhammad Iqbal presided over the **All-India Muslim League session in 1930** in Lahore, where he proposed the idea of a separate nation for Muslims in the Indian subcontinent, which later led to the creation of Pakistan.

Conclusion:

All three statements correctly refer to **Muhammad Iqbal**, making the correct answer **(b) Muhammad Iqbal**.

14. In which language did Buddha preach?

- (a) Pali
- (b) Prakrit
- (c) Brahmi
- (d) Brahmi

Ans:

The correct answer is **(a) Pali**.

Explanation:

- **Pali:** Buddha primarily preached in **Pali**, a language that was widely spoken in the Indian subcontinent during his time (around the 5th to 4th century BCE). The **Pali Canon** (Tipitaka), which contains the teachings of the Buddha, is written in Pali. This language was accessible to the common people of India, making it an ideal medium for spreading his teachings.
- **Prakrit:** While Prakrit languages were indeed spoken in ancient India and were often used in literature and religious texts, Pali is more specifically associated with the language of Buddha's teachings.
- **Brahmi:** Brahmi is an ancient script used to write several languages in ancient India, including Sanskrit and Prakrit, but not a language itself. Buddha's teachings were not directly in Brahmi, but were transcribed into Brahmi script later.

Thus, the language in which Buddha primarily preached was **Pali**.

15. Which of the following is not a constituent of a stupa?

- (a) Pitha
- (b) Anda
- (c) Harmika.
- (d) Chhatri.

Ans:

The correct answer is **(d) Chhatri**.

Explanation of the components of a stupa:

1. **Pitha:** This is the base or foundation of the stupa. It is the platform or structure upon which the stupa is built.
2. **Anda:** The **Anda** is the hemispherical dome of the stupa, symbolizing the universe and often representing the womb of the universe or the Buddha's teachings.
3. **Harmika:** The **Harmika** is a small platform or structure placed on top of the Anda. It symbolizes the heavens and is often surrounded by a railing. It represents a place for the gods to reside.
4. **Chhatri:** The **Chhatri** is a dome-shaped structure or a canopy that is often placed on top of the stupa, but it is not a necessary or essential component of a stupa's core structure. It is generally a later addition and symbolizes the protection or shelter provided by the Buddha's teachings. In architectural terms, it's more of an ornamental feature rather than a constituent part of the stupa.

Thus, **Chhatri** is not an essential constituent of a stupa, making (d) **Chhatri** the correct answer.

16. Identify the text with the help of the following information.

1. It is one of the best-known legal texts of early India.
2. It is written in Sanskrit.
3. It is compiled between 2nd century B.C.E and 2nd century C.E.

- (a) Dharmasastras
- (b) Dharmasutras
- (c) Mahabharata
- (d) Manusmriti

Ans:

The correct answer is:(d) **Manusmriti**

The **Manusmriti** (also known as the Laws of Manu) is one of the best-known legal texts of early India. It was written in Sanskrit and is believed to have been compiled between the 2nd century BCE and the 2nd century CE. It lays down the laws and codes of conduct for various aspects of life in ancient Indian society, such as social duties, ethics, and legal principles.

17. Consider the following events.

1. Jallianwala Bagh Massacre
2. Khilafat Movement
3. Formation of Swaraj Party
4. Arrival of Simon Commission.

The correct chronological order of these events is:

- (a) 1, 2, 3, 4
- (b) 4, 3, 2, 1
- (c) 2, 3, 4, 1
- (d) 3, 4, 2, 1

Ans:

The correct chronological order of the events is: **(c) 2, 3, 4, 1**

Here's the breakdown of these events in chronological order:

- 1. Khilafat Movement (1919):** The Khilafat Movement was launched by Indian Muslims to protest the dismemberment of the Ottoman Empire after World War I, especially the abolition of the Caliphate by the British. It began in 1919.
- 2. Formation of Swaraj Party (1923):** The Swaraj Party was formed by C.R. Das and Motilal Nehru within the Indian National Congress after the failure of the Non-Cooperation Movement. It aimed to enter the legislative councils to push for self-rule.
- 3. Arrival of Simon Commission (1928):** The Simon Commission arrived in India in 1928 to recommend constitutional reforms. It was met with strong protests because it did not include any Indian members.
- 4. Jallianwala Bagh Massacre (1919):** This tragic event took place in Amritsar, where British troops opened fire on a crowd of unarmed Indians who had gathered to protest British rule. This event happened after the Khilafat Movement began, but it was a pivotal moment in India's freedom struggle.

Thus, the correct sequence is **Khilafat Movement (2), Formation of Swaraj Party (3), Arrival of Simon Commission (4), and finally Jallianwala Bagh Massacre (1).**

18. During the Sangam age, which of the following dynasties was not in power:

- (a) Pandyas
- (b) Cholas
- (c) Cheras
- (d) Pallavas.

Ans:

The correct answer is: **(d) Pallavas**

During the **Sangam Age** (approximately 3rd century BCE to 3rd century CE), the **Pallava dynasty** was not yet in power. The Pallavas rose to prominence later, around the 4th century CE, and became a significant dynasty in southern India, particularly from the 6th century CE onwards.

During the Sangam period, the prominent dynasties were:

- **Pandyas**

- **Cholas**
- **Cheras**

These three dynasties were active during the Sangam Age, with their territories located in different parts of Tamil Nadu and Kerala. The **Pallavas** came into prominence after the Sangam period and played a crucial role in the history of South India, particularly during the medieval period.

So, the Pallavas were not part of the Sangam Age.

19. Consider the following events.

- (1) Formation of Swaraj Party
- (2) Arrival of Simon Commission
- (3) Second Round Table Conference
- (4) Gandhi-Irwin Pact.

Their correct chronological order is:

- (a) 1, 2, 3, 4
- (b) 1, 3, 2, 4
- (c) 1, 3, 4, 2
- (d) 1, 4, 3, 2

Ans:

The correct chronological order of the events is: **(d) 1, 4, 3, 2**

Here's the timeline of the events:

- 1. Formation of Swaraj Party (1923):** The Swaraj Party was formed by C.R. Das and Motilal Nehru within the Indian National Congress after the failure of the Non-Cooperation Movement. It aimed to enter legislative councils and push for self-rule.
- 2. Gandhi-Irwin Pact (1931):** This agreement was signed between Mahatma Gandhi and the British Viceroy, Lord Irwin, to resolve the civil disobedience movement. It led to the suspension of the Salt March and other protests, and Gandhi agreed to participate in the Second Round Table Conference.
- 3. Second Round Table Conference (1931):** Held in London, this was the second conference to discuss constitutional reforms for India. It included representatives from various Indian political groups, including Mahatma Gandhi, who had been released from prison after the Gandhi-Irwin Pact.
- 4. Arrival of Simon Commission (1928):** The Simon Commission arrived in India to review constitutional progress, but it was met with widespread protests because it did not include any Indian members. This was a major event that led to the demand for complete self-rule.

Therefore, the correct sequence is 1, 4, 3, 2.

20. Consider the following statements:

1. The members of the Constituent Assembly were indirectly elected
2. Govind Ballabh Pant opposed a separate electorate.
3. Shri Shankar Rao accepted Hindustani as the national language.
4. N.G. Ranga counted tribals among minorities.

(a) 1, 2, 3, 4

(c) 2, 3, 4, 1

(b) 2, 3, 4, 1

(d) 4, 1, 3, 2

Ans:

The correct answer is: **(b) 2, 3, 4, 1**

Here's a breakdown of each statement:

1. The members of the Constituent Assembly were indirectly elected:

This statement is **incorrect**. The members of the Constituent Assembly were **elected directly** by the members of the Provincial Legislative Assemblies. The elections for the Constituent Assembly took place in 1946, and they were done through indirect election, but the members were chosen directly through voting within those legislative assemblies, not through the general public.

2. Govind Ballabh Pant opposed a separate electorate:

This statement is **correct**. Govind Ballabh Pant, a prominent leader from Uttar Pradesh, was a strong advocate of national integration and opposed the demand for separate electorates based on religion, particularly during the discussions on communal issues in the Constituent Assembly.

3. Shri Shankar Rao accepted Hindustani as the national language:

This statement is **correct**. Shri Shankar Rao, a member of the Constituent Assembly, was one of the proponents of **Hindustani** (a mix of Hindi and Urdu) as the national language of India, though the final decision was to recognize **Hindi** in Devanagari script as the official language.

4. N.G. Ranga counted tribals among minorities:

This statement is **correct**. N.G. Ranga, an Indian freedom fighter and prominent leader, spoke in favor of including **tribals** as a protected group in the Constitution, recognizing them as a minority requiring special provisions for their protection and upliftment.

So, the correct chronological order of the statements, based on their correctness, is **2, 3, 4, 1**.

21. Which of the following empires issued gold coins for the very first time in the first century?

- (a) Gupta Empire
- (b) Maurya Empire
- (c) Kushana Empire
- (d) Yaudheya Empire

Ans:

The correct answer is: (c) **Kushana Empire**

The **Kushana Empire**, which flourished in the 1st to 3rd century CE, is credited with issuing **gold coins for the very first time** in Indian history. The Kushanas, particularly under the rule of **Kanishka**, introduced a large number of gold coins that were minted in high quantities. These gold coins were of various denominations and featured images of the king and various deities, representing the wealth and the extensive trade network of the Kushana Empire.

To clarify the other options:

- The **Gupta Empire** (4th to 6th century CE) also issued gold coins, but this was after the Kushanas.
- The **Maurya Empire** (circa 3rd century BCE) did not issue gold coins, primarily using silver and copper coins.
- The **Yaudheya Empire** was a tribal confederation and did issue coins, but these were generally not gold coins.

Thus, the Kushana Empire is the correct answer.

SECTION-B

(Short-Answer Type Questions)

6 × 3 = 18

22. How were Harappan seals and sealings used to facilitate long-distance communication? What did the sealings convey?

Ans:

Harappan Seals and Sealings:

Harappan seals and sealings were used as tools for identification and authentication in long-distance trade and communication. The seals, usually made of steatite, were engraved with images of animals, deities, and inscriptions in the Indus script. These seals were pressed onto clay tablets or impressions (sealings), which were then used to mark goods, trade items, or official documents.

Purpose in Long-Distance Communication:

- 1. Identification and Authentication:** Seals were used to identify the owner or trader, ensuring the legitimacy of goods being traded across regions.
- 2. Trade and Transaction:** The sealings provided proof of ownership, origin, or destination of goods, facilitating smoother trade operations, especially with distant regions like Mesopotamia.
- 3. Cultural and Administrative Significance:** Seals also had administrative functions, likely related to taxation, control, or regulation of trade.

Sealings Conveyed:

- **Ownership or Origin:** The inscription and image on the seal often indicated the trader, the goods, or the source.
- **Security and Authority:** The unique imprint on the sealing acted as a security feature, preventing tampering and ensuring that the goods came from a recognized source.

In summary, Harappan seals and sealings played a crucial role in maintaining the integrity of long-distance trade, ensuring transactions were properly recorded and authenticated.

OR

Describe any three features of Harappan town planning.

Ans:

Three Features of Harappan Town Planning:

1. Grid Pattern of Streets:

Harappan cities were known for their **well-planned grid-like layout**. The streets were laid out in a **rectangular grid pattern**, intersecting at right angles. This uniformity in planning shows an advanced understanding of urban organization and space management.

2. Advanced Drainage System:

Harappan towns had an **elaborate drainage system**. Most houses were connected to a well-developed network of drains made of baked bricks. The drains were covered and sloped to carry waste water away from residential areas, ensuring cleanliness and hygiene.

3. Well-Designed Buildings and Structures:

The Harappan civilization featured **well-built houses and public structures**. Many houses had **private bathrooms and toilets**, and were constructed using uniform-sized baked bricks. There were also **granaries** for storage, **public baths** like the Great Bath at Mohenjo-Daro, and well-planned **citadels** and **walled fortifications** for defense.

These features reflect the highly advanced urban planning of the Harappan civilization.

23. Critically examine the limitations of the inscriptional evidence in understanding the political and economic history of India.

Ans:

Limitations of Inscriptional Evidence in Understanding the Political and Economic History of India:

1. Limited Coverage and Selectivity:

- **Geographical Limitation:** Inscriptions are often found in specific regions, especially in areas with favorable conditions for preserving stone or metal (e.g., southern India and parts of Rajasthan). This means that vast parts of India, particularly in the north and eastern regions, may be underrepresented.
- **Selective Nature:** Inscriptions were typically commissioned by rulers or elites to record their achievements, donations, or religious activities. Therefore, the inscriptions often reflect the interests of the elite, leaving out the perspectives of common people or marginalized groups.

2. Lack of Detailed Economic Information:

- **Fragmentary Data:** Inscriptions related to economic transactions, like those concerning trade, taxes, or land grants, often provide limited and fragmented information. For example, they may mention the revenue from land or a specific donation but lack detailed insights into the broader economic system, such as markets, labor systems, or trade networks.
- **Overemphasis on Religious and Royal Patronage:** Many inscriptions focus more on religious donations, royal edicts, or military conquests, with less attention to the day-to-day economic activities that shaped the lives of ordinary people. Thus, understanding the full scope of the economic history of India through inscriptions alone is difficult.

3. Linguistic and Interpretative Challenges:

- **Difficult Language and Script:** Many inscriptions are written in ancient languages or scripts (like Sanskrit, Prakrit, Tamil, or Brahmi), which require expert knowledge for accurate translation. Misinterpretations or incomplete translations can lead to incorrect conclusions about the historical context.
- **Ambiguity in Interpretation:** The context in which an inscription was created is crucial for understanding its meaning. Inscriptions can sometimes be vague or symbolic, and without supporting archaeological evidence, their meaning can be debated. For example, royal inscriptions often use highly stylized language, making it challenging to derive concrete political or economic realities from them.

4. Bias Toward Royal and Religious Narratives:

- **Propaganda and Idealization:** Many royal inscriptions were intended to glorify the ruler's achievements, often exaggerating their conquests, virtues, and patronage. For example, inscriptions may highlight victories over enemies, but without giving a clear picture of the actual political situation or consequences of those victories.
- **Religious Bias:** Inscriptions often reflect the religious ideologies of the ruling elite or the dominant faith of the time, which can overshadow the political or economic context. For instance, temple inscriptions might emphasize religious donations or the king's piety rather than his governance or economic policies.

5. Fragmentation and Preservation Issues:

- **Incomplete and Damaged Inscriptions:** Many inscriptions have survived only in fragments, or the text may be damaged due to weathering, erosion, or other factors. As a result, key information might be lost or unintelligible.

- **Over-reliance on Stone Inscriptions:** Stone inscriptions are often the most durable form of historical documentation, but they are not the only source of information. Paper or other perishable materials (which could have contained important political or economic records) have not survived as well, limiting our understanding.

Conclusion:

While inscriptional evidence is invaluable in reconstructing certain aspects of ancient Indian history—particularly regarding royal power, religious practices, and some economic transactions—it has significant limitations. Its selective nature, bias toward elites, fragmentary condition, and challenges in interpretation mean that it must be supplemented with other forms of evidence, such as archaeological findings, coins, literature, and oral traditions, for a more comprehensive understanding of the political and economic history of ancient India.

24. Critically examine how Mahabharata is a dynamic text.

Ans:

The **Mahabharata** is a dynamic text because it has evolved over time through multiple versions and interpretations. Here are the key points:

- 1. Multiple Versions and Regional Adaptations:** The Mahabharata exists in various regional versions and recensions, incorporating local stories, deities, and cultural elements, making it a flexible text that adapts to different contexts.
- 2. Changing Philosophical Interpretations:** Over centuries, the epic has been interpreted through various philosophical lenses (like **Vedanta**, **Yoga**, and **Bhakti**), adding new dimensions, especially with the inclusion of the **Bhagavad Gita**.
- 3. Moral and Character Complexity:** The characters are morally ambiguous, allowing for different interpretations based on changing social and political contexts, making the text relevant across time.
- 4. Influence on Art and Culture:** The Mahabharata has inspired numerous adaptations in literature, theater, film, and dance, continually reshaping its meaning for contemporary audiences.
- 5. Social and Political Relevance:** The themes of **dharma**, **justice**, and **loyalty** have been reinterpreted to address social issues, political legitimacy, and cultural values, ensuring the Mahabharata remains relevant across centuries.

Thus, the Mahabharata remains a **living and evolving text**, continuously adapting to new interpretations and cultural contexts.

OR

Explain the structure of Stupa.

Ans:

A **stupa** is a Buddhist structure that serves as a place of meditation and a repository for relics, often associated with the Buddha or other revered figures. The structure of a stupa typically consists of the following elements:

1. **Mound (Anda):** The main dome-shaped structure, symbolizing the Buddha's enlightenment. It is the core of the stupa and often contains relics or sacred objects.
2. **Harmika:** A small platform on top of the mound, representing the abode of the gods or the divine, often encircled by a railing.
3. **Chhatra:** A parasol-like structure that sits above the harmika, symbolizing the protection and dignity of the Buddha's teachings.
4. **Yasti (Axis Pillar):** A central pillar or axis that connects the physical structure to the divine realm, often decorated with carvings or inscriptions.
5. **Votive Railings (Toranas):** Surrounding the stupa, these railings often contain carvings and reliefs depicting scenes from the Buddha's life or other important religious stories.
6. **Base Platform (Pradakshina Path):** The walkway around the stupa, allowing worshippers to circumambulate the structure in a ritual act of devotion.

The stupa's design and elements symbolize key aspects of Buddhist cosmology, including the path to enlightenment, the presence of the Buddha, and the connection between the earthly and the divine.

25. Write a note on the temples that were built during 600 BCE to 600 CE?

Ans:

Temples built between **600 BCE and 600 CE** in India represent significant developments in religious architecture, primarily for Hindu, Buddhist, and Jain practices. Here are key features of these temples:

1. Early Temple Architecture (600 BCE - 200 BCE):

- **Buddhist Stupas:** The most prominent structures were **stupas**, such as at **Sanchi** and **Bharhut**, which served as places for relics and pilgrimage.
- **Rock-cut Caves: Buddhist cave temples**, like the **Ajanta** and **Ellora** caves, were carved into hillsides, serving as monastic complexes and places of meditation.
- **Jain Temples:** Early Jain temples, such as those in **Mathura**, were simple and often made of stone, dedicated to Jain Tirthankaras.

2. Hindu Temple Architecture (200 BCE - 600 CE):

- **Nagara Style:** The **North Indian (Nagara) temple** style began developing, characterized by a **shikhara (curved tower)** above the sanctum (garbhagriha) and a **rectangular mandapa (hall)**.
 - **Important Temples:** The earliest examples include the **Surya Temple** at **Konark** and the **Brahmeswar Temple** in **Bhubaneswar**.
 - **Carved Pillars and Sculptures:** Temples began to feature **elaborate carvings** of gods, goddesses, and mythological stories on pillars and walls.
3. **Vedic Influence and Rituals:** Early temples were often small, focusing on simple rituals like fire offerings. Over time, temples became centers of not only worship but also cultural and social activities.

In summary, between 600 BCE and 600 CE, temple architecture evolved from simple shrines and rock-cut caves to more elaborate stone structures, laying the foundation for the grand temples of later periods.

26. Describe the features of water resources of the Vijayanagar empire.

Ans:

The **Vijayanagara Empire** (1336–1646 CE) was known for its advanced and well-organized system of **water resources** that played a crucial role in supporting agriculture, urban life, and the empire's overall prosperity. Here are the key features of the water management system in the Vijayanagara Empire:

1. Irrigation Systems:

- **Tanks and Reservoirs:** The empire developed an extensive network of **artificial tanks** and **reservoirs** to store rainwater and provide irrigation. These were crucial in the semi-arid regions of South India, where the monsoon rains were unpredictable. Examples include the **Ananthapura Tank** and the **Rama Sagara**.
- **Step-Wells and Vapi:** Deep wells with steps (called **vapi**) were used to store water and facilitate access to groundwater, especially in dry areas. These structures are still visible in places like **Hampi** and other former Vijayanagara centers.

2. Canals and Water Channels:

- The empire constructed **canals** to carry water from rivers to fields for irrigation. The **Tungabhadra River** was a major source of water, and large-scale projects were undertaken to channel its waters to agricultural lands through a series of canals and sluices.
- **Perennial Water Supply:** In addition to rainwater harvesting, efforts were made to ensure a perennial water supply, with well-planned water distribution systems across the kingdom.

3. Water Harvesting and Storage:

- **Water Storage Systems:** The empire's urban centers, like **Hampi**, had impressive systems for storing water. Large tanks were not only used for irrigation but also as a means to ensure drinking water for the population during dry periods.
- **Step Wells and Tanks in Temples:** Temples and their surrounding areas often had large step wells and tanks, both for religious rituals and practical water needs. These were meticulously designed and often adorned with architectural features.

4. Strategic Location of Settlements:

- The Vijayanagara Empire was strategically located around water sources, such as rivers and lakes, which facilitated both irrigation and trade. Major settlements were located along the **Tungabhadra River**, which provided a reliable water source.

5. Water Management for Urban Planning:

- The capital city of **Hampi** had a well-planned system of water resources, with detailed engineering techniques. The city had a system of water channels, aqueducts, and wells, ensuring that water was distributed efficiently throughout the city.

- The **royal enclosures** and temples were also equipped with water features such as tanks and wells, demonstrating the importance of water management in both practical and ceremonial aspects of life.

6. Sustainability and Innovation:

- The Vijayanagara rulers understood the importance of sustainable water management. They employed advanced techniques in water conservation, such as building large reservoirs and regulating water flow for agricultural use. This system helped the empire thrive in the region's challenging climate.

Conclusion:

The **Vijayanagara Empire** excelled in **water resource management**, with its innovative systems of **irrigation, water storage, and distribution** contributing to agricultural prosperity, urban growth, and the overall success of the empire. The legacy of these water systems can still be seen in the ruins of **Hampi** and other Vijayanagara sites, which reflect the empire's advanced understanding of hydrology and urban planning.

27. Describe the different sources from which we can reconstruct the political career of Gandhiji and the history of the National Movement.

Ans:

To reconstruct the political career of **Gandhiji** and the history of the **National Movement**, historians rely on various **primary and secondary sources**. Here are the key sources:

1. Gandhi's Writings and Autobiography:

- **My Experiments with Truth:** Gandhiji's autobiography is a key source, providing insights into his personal thoughts, motivations, and political philosophy.
- **Collected Works of Mahatma Gandhi (CWMG):** A compilation of his letters, speeches, articles, and writings, which detail his views on various issues, including non-violence, civil disobedience, and independence.

2. Official and Government Records:

- **British Colonial Archives:** These contain documents, reports, and official correspondence related to the National Movement, including Gandhiji's arrests, speeches, and the responses of the British government.
- **Reports of Legislative Assemblies:** These records document debates, discussions, and resolutions that provide information on the political activities during Gandhiji's leadership.

3. Newspapers and Magazines:

- **Young India:** Gandhiji's weekly publication, where he outlined his thoughts on politics, society, and India's struggle for independence.
- **Harijan:** Another publication by Gandhiji focusing on social issues, untouchability, and the rights of the marginalized.

4. Contemporary Accounts:

- **Letters and Memoirs:** Correspondence between Gandhi and key leaders like Nehru, Patel, and Subhas Chandra Bose, and memoirs written by contemporaries.
- **Biographies and Autobiographies:** Books written by Gandhi's contemporaries or later historians offer insights into his political life and the National Movement.

5. Oral Histories and Interviews:

- Accounts from people who directly interacted with Gandhi or participated in key events like the **Salt March, Quit India Movement**, etc., offer personal perspectives on his leadership and the freedom struggle.

6. Visual and Audio Sources:

- **Photographs, Films, and Audio Recordings:** These materials capture important moments in the National Movement and Gandhi's role, such as his visits to different parts of India and public speeches.

7. Secondary Historical Accounts:

- Histories written by scholars and political analysts, both during and after the freedom struggle, interpret the events of the National Movement and Gandhi's role in them.

In summary, the political career of Gandhiji and the history of the National Movement can be reconstructed using **primary sources** like his writings, government records, and newspapers, as well as **secondary sources** such as biographies, oral histories, and academic research. These sources provide a comprehensive view of the struggle for India's independence and Gandhi's leadership.

SECTION-C

(Long-Answer Type Questions)

28. Describe the various stages through which the Mahabharata was compiled in the 20th century.

Ans:

The **Mahabharata**, one of the most significant epics in Indian literature, has undergone numerous stages of compilation, with significant efforts in the **20th century** to establish a critical edition that would serve as an authoritative version. The compilation process in the 20th century can be broken down into several key stages:

1. Initial Efforts for Critical Edition (Early 20th Century):

- The idea of a **critical edition** of the Mahabharata gained momentum in the early 20th century, driven by the need for a more reliable version of the epic, as there were many regional variations and recensions.
- **V.S. Sukthankar**, a prominent scholar and philologist, was appointed as the chief editor of the **Bhandarkar Oriental Research Institute** in Pune, which took up the task of preparing the critical edition. The goal was to sift through the vast number of manuscripts and versions to reconstruct the most authentic form of the text.

2. Collection of Manuscripts (1920s-1930s):

- The team of scholars began collecting **manuscripts** of the Mahabharata from all over India and beyond, including from places like **Nepal, Sri Lanka, and Southeast Asia**, where different versions of the epic had been preserved.
- These manuscripts varied in length, content, and structure, and there were significant differences in the number of chapters (parvas) and the text of certain episodes. The project was aimed at comparing these manuscripts to identify the most consistent and original version of the Mahabharata.

3. Textual Comparison and Editing (1930s-1950s):

- The scholars employed a rigorous **textual criticism** approach, comparing the manuscripts line by line to identify variations. They focused on eliminating **later interpolations**, regional additions, and changes that might have occurred over time.
- The team worked under the assumption that the **Sanskrit Mahabharata** consisted of a core text, and numerous additions were made in different regions and periods. By eliminating these, they aimed to reconstruct the **original form** of the epic.

4. Publication of the Critical Edition (1950-1966):

- After decades of work, the **critical edition of the Mahabharata** was completed and published in stages between **1950 and 1966**. It was a monumental achievement, spread across **18 volumes** that included the Sanskrit text along with detailed commentary and critical apparatus.
- The critical edition aimed to present the most reliable and coherent version of the Mahabharata, based on the comparison of **over 1,000 manuscripts**. This edition was important because it addressed the discrepancies and variations in different regional versions, including those of the **South Indian, Bengali, and Sanskrit** traditions.

5. Incorporation of Modern Research and Scholarly Perspectives:

- In the decades following the publication of the critical edition, scholars continued to analyze and interpret the Mahabharata through **modern historical, cultural, and literary lenses**. Research expanded into understanding the epic's **social, political, and religious contexts**.
- In particular, **studies of the epic's underlying themes**—such as **dharma, karma, war, and family dynamics**—began to take center stage, leading to new interpretations of the epic's relevance to modern-day society.

6. Post-Critical Edition: Digitalization and Global Engagement (Late 20th Century - 21st Century):

- The **critical edition** paved the way for more contemporary efforts to **digitize** the Mahabharata and make it more accessible to a global audience. Digital libraries, online translations, and annotations have allowed scholars and enthusiasts worldwide to engage with the epic.
- **Translations** of the Mahabharata into numerous languages, including English and other regional Indian languages, continued throughout the 20th century, and this process accelerated in the 21st century. These translations often focused on different aspects of the epic, from its **philosophical teachings** (e.g., the **Bhagavad Gita**) to its **moral dilemmas and cultural significance**.

Conclusion:

The **compilation of the Mahabharata in the 20th century** was a highly methodical and scholarly process, beginning with the collection and comparison of diverse manuscripts and culminating in the publication of a **critical edition**. This edition provided a comprehensive and authoritative version of the epic, shedding light on its textual history, and making it accessible for further interpretation, adaptation, and scholarly study in modern times. The 20th-century effort not only helped preserve the epic's authenticity but also opened new avenues for its global engagement and study.

OR

“The Dharmasutras and Dharmashastras also contained rules about the ideal occupations of the four categories of varnas.” Critically examine the statement.

Ans:

The statement that **Dharmasutras and Dharmashastras** contained rules about the ideal occupations of the four varnas (social classes) reflects the ways in which ancient Indian texts structured society according to the principles of **dharma** (duty/righteousness). The **Dharmasutras** (early texts on Hindu law and conduct) and **Dharmashastras** (later, more detailed texts) laid down not only religious and ethical guidelines but also addressed the social order, particularly the duties and occupations appropriate to each varna. Here's a critical examination of the statement:

1. Varnas and Their Ideal Occupations:

According to the Dharmasutras and Dharmashastras, the social order is divided into four varnas:

- **Brahmins:** The priestly class, tasked with studying and teaching the Vedas, performing religious rituals, and guiding the moral and spiritual lives of society.
- **Kshatriyas:** The warrior and ruler class, responsible for protecting and governing the kingdom, maintaining law and order, and upholding justice.
- **Vaishyas:** The merchant and agricultural class, charged with the economic welfare of society, including trade, commerce, farming, and herding cattle.
- **Shudras:** The laboring class, whose role was primarily to serve the other three varnas and perform menial tasks.

The **Dharmasutras and Dharmashastras** provide **prescriptions for the ideal occupations** of these varnas, reinforcing the concept that each varna should follow a **particular dharma** suited to their social and economic roles. This system, known as the **Varna system**, was intended to create an ordered society where each person followed their prescribed duties for the overall harmony of the state and society.

2. Role of Occupations in Social Hierarchy:

- The texts promote the idea of **“svadharma”**—one's own duty—emphasizing that people should follow the occupation suited to their varna for a harmonious society.
- The **Brahmin's role** is centered around learning, teaching, and performing religious duties, elevating them as the highest varna. Their work is seen as sacred and essential for the spiritual health of society.
- **Kshatriyas** are encouraged to be protectors and rulers, and their duties also involve upholding justice and managing the welfare of the state.

- The **Vaishyas** are meant to manage the economy, contributing to wealth generation through trade, agriculture, and cattle-rearing.
- **Shudras** are tasked with serving the other varnas, and their work is often described in terms of manual labor, supporting the society in a subservient role.

Thus, the **occupations** outlined in these texts reflect a **hierarchical social order**, where each varna is seen as essential but unequal in status and prestige.

3. Limitations and Critique:

- **Rigid Social Structure:** The **prescription of occupations** in the Dharmashastras is inherently **rigid**, reinforcing a system where individuals are **born into specific roles**. This created an entrenched system of **social stratification**, where movement between varnas (except under exceptional circumstances) was not permitted, leading to systemic inequality.
- **Inequality and Oppression:** The text implicitly justifies the **subjugation of Shudras** and the **untouchability** of certain groups (who were often considered outside the varna system, such as Dalits). By declaring that Shudras' dharma was to serve the higher varnas, these texts institutionalized oppression and exploitation, relegating large segments of society to subordinate roles with limited rights and opportunities.
- **Economic and Social Mobility:** The idea that a person's occupation and social role were determined by birth **undermined individual freedom** and **social mobility**. The texts did not accommodate the possibility that a person's capabilities or desires might differ from the role assigned to them by birth.
- **Practical Reality vs. Idealized Concept:** In practice, the ideal occupations outlined in the Dharmashastras may not have been followed strictly. The complex social reality of ancient India, where occupations often overlapped, and where people from different varnas interacted in trade, administration, and various services, did not always conform to the rigidly prescribed varna system. **Urbanization, trade**, and the development of **crafts** and other professions blurred the lines between the varnas in everyday life.
- **Reformist Perspectives:** Over time, various reform movements and thinkers, including **Bhakti saints** and **social reformers** like **Jyotirao Phule** and **Dr. B.R. Ambedkar**, critiqued the varna-based system and its associated occupations, arguing for the **abolition of untouchability**, the **reform of caste-based occupations**, and the promotion of **social equality**.

4. Role of the Texts in Shaping Society:

- The **Dharmasutras** and **Dharmashastras** were not just theoretical works; they were often used as **guides for law and governance** in ancient Indian kingdoms. Kings and rulers used them to enforce a particular social order, with policies that upheld the varna system and its rules regarding occupations.
- **Manusmriti**, for instance, is a prominent **Dharmashastra** that outlines not only the ideal occupations but also the punishments for those who violated the rules of the varna system. These texts thus served as tools for **social control** and contributed to the consolidation of a social hierarchy that persisted for centuries.

Conclusion:

The Dharmasutras and Dharmashastras did indeed prescribe the **ideal occupations** for the four varnas, embedding these roles into the social and religious fabric of ancient India. However, these texts also

entrenched **inequality** and **rigidity**, with **limited social mobility** and **oppression of lower varnas**. While they contributed to social order, they also became tools for perpetuating **caste-based discrimination**. The idealized concept of varnas and their occupations, as prescribed by these texts, had significant consequences for **social relations**, and these issues continue to be subjects of critique and reform in modern India.

Bottom of Form

29. Why were the Jati Panchayats formed during the 16th and 17th centuries? Discuss their functions and authority.

Ans:

The **Jati Panchayats** were local, caste-based councils that gained prominence during the **16th and 17th centuries** in India. These councils played a crucial role in maintaining social order and regulating the behavior of members of a particular **jâti** (caste or sub-caste) in the context of a **traditional, agrarian, and hierarchical society**. Their formation and rise can be understood in relation to the **social, political, and economic** conditions of the time.

1. Reasons for the Formation of Jati Panchayats (16th and 17th Century)

- **Decline of Central Authority:** During this period, particularly under the Mughal Empire and in some regional kingdoms, **centralized political control** often weakened due to political instability, regional conflicts, and the rise of local rulers. As the **Mughal Empire** began to fragment in the late 17th century, the authority of local elites, including caste leaders, grew stronger, and the need for local governance increased. The **Jati Panchayats** stepped in to fill this void, offering a **decentralized system of governance**.
- **Social Control and Regulation:** In a **caste-based society**, where individuals were largely identified by their caste, the **Jati Panchayats** helped maintain order within each caste. They regulated the **behavior** of caste members and enforced norms regarding **marriage, occupation, and rituals**, ensuring the preservation of the **social fabric**. The system of caste-based governance was a way to control the **social dynamics** in the absence of robust state enforcement.
- **Economic Functions:** Caste and occupational identity were closely linked in this period. Jati Panchayats helped regulate and promote the **economic interests** of the community, ensuring that caste members adhered to traditional crafts, trades, and services. They could also resolve disputes related to **land, property, and trade**, as well as handle financial matters within the community.
- **Judicial Functions:** The rise of **local self-governance** during the Mughal period also contributed to the formation of Jati Panchayats. With the central authority sometimes unable to effectively handle every local dispute, the **Jati Panchayats** emerged as the primary forum for **dispute resolution**, particularly for caste-based matters. The council settled **civil disputes, inheritance issues, and violations of social codes**.

2. Functions of the Jati Panchayats

- **Dispute Resolution:** One of the primary functions of the Jati Panchayats was to serve as a **court of justice** for caste members. They resolved disputes related to **marriages, property, inheritance, and even violence** within the caste. These decisions were based on traditional customs and religious norms.

- **Regulation of Social Behavior:** The Jati Panchayat enforced social codes, ensuring that its members adhered to **acceptable norms** regarding **marriage, food habits, and religious observances**. For example, if someone violated the caste's rules, like marrying outside their caste, the Panchayat could impose fines or even **social ostracism**.
- **Caste Identity and Control:** Jati Panchayats helped reinforce the identity of the caste and maintained its **distinctiveness** from other groups. They ensured that caste members adhered to the duties prescribed by the **dharma** of their community, whether that was in agriculture, trade, or religious practice.
- **Economic Regulation:** The Panchayat oversaw economic activities, particularly those tied to **traditional occupations**. For instance, in a community of weavers, the Panchayat could regulate the pricing of goods or settle disputes regarding the quality of products. It could also control **market behavior** and ensure that caste members did not engage in competition with other groups that might harm the collective economic interests.
- **Religious and Cultural Enforcement:** Jati Panchayats were also responsible for maintaining religious and cultural integrity. They ensured that caste rituals and religious observances were followed, and could discipline members who deviated from these practices. The Panchayats often had a say in religious leadership within their communities, choosing priests or overseeing religious events.

3. Authority of the Jati Panchayats

- **Autonomy within the Caste:** The Jati Panchayats wielded considerable **autonomy** in matters concerning their caste. Their decisions were often binding within the community, and failure to comply with their judgments could lead to **social ostracism** or **excommunication**, which was a powerful social sanction.
- **Moral and Social Authority:** The authority of the Panchayat was not derived from a formal legal system, but from the **moral and religious authority** of caste elders and respected community members. The council was typically composed of **elderly and wise** members who had knowledge of the **traditions** and **customs** of the caste. Their decisions were often seen as extensions of **religious doctrine** or divine will.
- **Role of Elders and Community Leaders:** The Panchayat's authority depended on the prestige of the caste elders and community leaders. In some cases, leaders who were considered **religious figures** or **spiritual guides** wielded significant influence over the Panchayat's decisions. In some castes, **ritual purity** played a role in determining who had the authority to participate in the Panchayat's meetings.
- **Interaction with the State:** In some cases, the Jati Panchayats also had interactions with the larger **political authority**, such as **Mughal rulers** or regional kings. While these rulers could not directly govern local caste matters, they often relied on **local caste panchayats** to maintain order, settle disputes, and collect taxes in rural areas. In some places, the Panchayat's decisions had to be validated by the **state** for enforcement.

4. Decline and Transformation:

By the **18th and 19th centuries**, the power of the Jati Panchayats began to diminish due to several factors:

- **British Colonial Intervention:** The British colonial administration undermined the authority of traditional institutions like the Jati Panchayats. **British legal reforms**, such as the introduction of a **unified legal system**, reduced the Panchayat's control over disputes.

- **Social Reform Movements:** Social reformers like **Raja Ram Mohan Roy** and **Jyotirao Phule** criticized caste-based oppression and the authority of these Panchayats, advocating for social equality and the abolition of caste-based discrimination.
- **Modernization:** With the advent of **modern education** and **urbanization**, the traditional role of the Jati Panchayat as the primary form of governance for caste-based matters began to erode.

Conclusion:

The **Jati Panchayats** were an essential feature of the social and legal system in **16th and 17th-century India**. They were formed as a response to the need for **local governance**, social regulation, and economic management in a fragmented political landscape. The Panchayats functioned as a means of maintaining **order** and **cohesion** within caste communities by handling disputes, enforcing norms, and upholding the integrity of caste-based occupations and rituals. While their authority was largely **social** and **moral**, it was highly influential in the communities they served. However, their power started to decline with the advent of **colonial rule** and **social reform movements** in later centuries.

OR

Analyze how subsistence and commercial production were closely intertwined in the average peasant's holding during the Mughal period in the 16th and 17th centuries.

Ans:

During the **Mughal period** in the **16th and 17th centuries**, the **average peasant's holding** in rural India was marked by a delicate balance between **subsistence** (producing enough for household consumption) and **commercial production** (producing for the market or trade). This dual function was central to the agrarian economy, reflecting the complexities of Mughal agriculture. Here's an analysis of how **subsistence** and **commercial production** were closely intertwined:

1. Agricultural Economy under the Mughals

The Mughal economy was primarily agrarian, with **agriculture** forming the backbone of the empire's wealth. Peasants, also called **ryots**, were the primary producers of food and raw materials. The majority of peasants worked on small plots of land, cultivating crops both for their own consumption and for sale. The Mughal state depended on the agricultural surplus produced by these peasants for its **revenue**, but there was also an increasing emphasis on **commercial agriculture**.

2. Subsistence Farming

- **Basic Food Crops:** For the majority of peasants, the primary goal was to grow food crops like **rice**, **wheat**, **millets**, **barley**, and **pulses** that met the basic **subsistence needs** of their families. These crops were grown primarily for consumption rather than for market exchange.
- **Seasonal Crop Patterns:** Peasants generally followed traditional farming patterns, cultivating crops based on seasonal availability and climatic conditions. The crops grown in the monsoon season (such as rice and sugarcane) were mostly for **local consumption**, while the post-monsoon harvest (like wheat and barley) was often used to produce a surplus that could be sold or taxed.

3. Commercial Production and Market Integration

- **Cash Crops:** While peasants produced food for their own needs, many also grew **cash crops** that could be sold in local or regional markets. These included **cotton, sugarcane, indigo, and spices**. These crops were integral to the growing **Mughal economy**, with certain crops like cotton and indigo being key to **industrial production** (such as textile weaving) and export trade.
- **Role of Rural Markets:** Peasants in the Mughal period were not isolated; many lived in regions where markets were accessible. The **Mughal Empire's extensive network of roads, rivers, and urban centers** facilitated the movement of goods. Rural peasants, especially those in the more **commercially active regions** (like parts of Gujarat, Bengal, and the Deccan), grew crops for sale in nearby markets or to supply urban demand.
- **State Demand for Revenue:** The Mughal state, under emperors like **Akbar** and **Shah Jahan**, implemented a system of **revenue collection** that was heavily dependent on agricultural output. The state's **revenue demand** often required peasants to produce a surplus of crops or goods that could be sold for cash. This **revenue demand** sometimes encouraged peasants to grow crops beyond their own consumption needs, thus intertwining **subsistence** farming with the necessity of producing goods for **commercial sale**.

4. Interlinking of Subsistence and Commercial Needs

- **Diverse Cropping Patterns:** A peasant's field often had a mixture of crops meant for both personal use and for the market. For example, peasants in areas where **cotton** or **sugarcane** was grown for the market might still grow **rice** and **wheat** for household needs. Even **horticultural products**, such as **fruits and vegetables**, were grown both for consumption and for sale at local markets.
- **Trade in Rural Areas:** The relationship between subsistence and commercial production was also seen in the fact that peasants participated in the **local barter system**, exchanging surpluses of food grains, vegetables, or handicrafts for cash, cloth, or goods they could not produce themselves. This barter system was an important intermediary between the rural subsistence economy and the broader market economy.
- **Crafts and Cottage Industries:** Many peasants, especially in the **wheat-growing** regions of northern India or the **cotton-growing** regions in the Deccan, engaged in small-scale **manufacturing activities** such as **spinning, weaving, or pottery making**. These goods could be sold in the market, further blending subsistence activities (e.g., growing cotton for food and fiber) with **commercial** activities.

5. Mughal Taxation System and Commercialization

- The Mughal revenue system, particularly the **Zabt system** under **Akbar**, encouraged peasants to produce a surplus by fixing taxes in kind (i.e., in the form of grain or produce) based on a set percentage of their output. This system incentivized peasants to cultivate extra land and produce **surplus crops** that could be sold or traded. At times, this surplus might be directed towards **commercial crops**, which were used in trade or to meet the needs of urban centers.
- **Mughal Urbanization and Demand for Goods:** The growth of Mughal **cities** (like **Agra, Delhi, and Lahore**) and the development of a **trade network** led to an increasing demand for agricultural produce and manufactured goods. As urban centers grew, they created markets where peasants could sell their surplus, and the urban demand created an environment where **subsistence farming** and **commercial agriculture** were closely linked.

6. Regional Variations and Specific Examples

- In regions such as **Bengal, Gujarat**, and parts of the **Deccan**, peasants grew **cash crops** like **jute, indigo, sugar, and cotton**, which were directly linked to regional trade and **export**. The revenue from these commercial crops was used to pay taxes to the state, but the production of these goods was also essential for the local economy.
- In the **Punjab** and **Haryana** regions, while **wheat** and **barley** were grown primarily for local consumption, a surplus of **grain** was traded in nearby markets, linking subsistence farming to broader economic networks. Similarly, **southern India** saw an intermingling of **subsistence crops** (such as **rice** and **millets**) with **spices**, which had a commercial value for export to European and Middle Eastern markets.

7. Peasant's Economic Survival Strategy

- For peasants, the interdependence of subsistence and commercial production was often a **survival strategy**. Growing enough food for family consumption was crucial, but the necessity of **paying taxes, buying goods, or supplying markets** for income often pushed peasants to grow and sell crops in addition to what was needed for their own food.
- The pressure to produce surpluses sometimes led to **unsustainable practices** such as **soil depletion** or **over-exploitation of land**. At the same time, peasants' reliance on the commercial market for selling surplus crops could expose them to fluctuations in **market prices** and **external trade conditions**, making them vulnerable to economic stresses.

Conclusion:

In the **Mughal period**, the **subsistence and commercial production** in the average peasant's holding were closely intertwined. Peasants were not just producing food for personal survival, but also engaging in the broader **commercial economy** by producing cash crops for trade, selling surpluses, and participating in local markets. This dual role was shaped by the **agrarian economy, state taxation** systems, and **urban demand**, creating a symbiotic relationship between rural households and the broader Mughal economy. However, the pressures of **commercialization** sometimes strained peasants' ability to sustain their basic needs, leading to the complex and interdependent nature of Mughal agriculture.

30. Examine the causes and contributions of the Non-Cooperation Movement to India's freedom struggle. Why did Gandhiji couple the Non-Cooperation Movement with the Khilafat Movement?

Ans:

Causes of the Non-Cooperation Movement

The **Non-Cooperation Movement** (1920-1922) was one of the major movements in India's struggle for independence. It was led by **Mahatma Gandhi** and was rooted in the growing frustration with British colonial rule. Below are the key causes that led to the launch of the Non-Cooperation Movement:

1. **Jallianwala Bagh Massacre (1919):** The **Jallianwala Bagh massacre** in April 1919, where British troops under General **Dyer** killed hundreds of unarmed Indian civilians, deeply shocked and angered the Indian populace. This brutal act led to widespread resentment against British rule and was a turning point that galvanized the Indian freedom movement.

- Rowlatt Act (1919):** The **Rowlatt Act**, also known as the **Black Act**, allowed the British government to arrest any Indian without trial, thereby violating civil liberties. This act further inflamed public opinion and led to mass protests, which were met with repression.
- Impact of World War I:** During **World War I** (1914-1918), the British promised political concessions and greater self-governance to India in exchange for its support in the war effort. However, after the war, the British failed to honor these promises, leading to disillusionment and resentment among Indians.
- Failure of Montagu-Chelmsford Reforms (1919):** The **Montagu-Chelmsford Reforms**, introduced by the British, were seen as inadequate and failed to meet the Indian demands for greater self-governance. The lack of substantial reforms and continued British control fueled the desire for more radical steps toward independence.
- Gandhi's Ideology of Non-Violence:** Gandhi's philosophy of **Satyagraha** (non-violent resistance) and **Ahimsa** (non-violence) had gained widespread support after the success of the **Champaran** and **Kheda movements**. The idea of non-cooperation, as a peaceful method of protest against British rule, resonated deeply with the masses.
- Rise of Nationalism:** The desire for **complete independence** (Purna Swaraj) had gained ground among the Indian masses. The Congress had already shifted its focus from gradual reforms to demanding full independence. Nationalist sentiments were rising, and Gandhi's leadership became central to channeling these sentiments.

Contributions of the Non-Cooperation Movement to India's Freedom Struggle

The Non-Cooperation Movement, although it was officially suspended in 1922, had several important contributions to the Indian freedom struggle:

- Mass Mobilization:** Gandhi's appeal to the masses resulted in a massive popular movement. It **mobilized millions of people**, including peasants, workers, students, and women, into political action. This was the first time that the Indian National Congress (INC) became a truly **mass-based organization** with active participation from people across the country.
- Boycott of British Goods:** One of the key elements of the movement was the **boycott of British goods**, which included **clothes, textiles, and foreign-made products**. The **Swadeshi movement**, which encouraged the use of **khadi** (hand-spun cloth), became a symbol of self-reliance and resistance to British economic exploitation.
- Boycott of British Institutions:** People were urged to **boycott government-run schools, colleges, courts, and legislative assemblies**. This weakened the British administrative system, and many prominent leaders resigned from government posts.
- Promotion of Swadeshi and Self-Reliance:** The movement emphasized **self-reliance**, urging Indians to **boycott foreign goods** and instead use products made in India. This was part of Gandhi's vision of **economic independence** for India.
- Empowerment of the Rural Masses:** The Non-Cooperation Movement was unique in its ability to reach the rural masses, especially peasants and workers. Gandhi's call for **non-violence** and **non-cooperation** resonated deeply in rural India. It involved people from all walks of life, including women, who were encouraged to participate in the **nationalist movement**.

- 6. Formation of a National Consciousness:** The movement helped **unite the Indian population** across different regions, castes, and communities. It forged a **sense of national identity** and resistance against colonial rule, laying the foundation for the **Indian independence movement** in the 1920s and 1930s.
- 7. Emergence of Gandhi as the Central Leader:** The success of the Non-Cooperation Movement further cemented **Gandhi's leadership** in the Indian freedom struggle. His ability to unite people across the country through a peaceful and non-violent approach made him the undisputed leader of the **Indian National Congress** and the Indian independence movement.

Why Did Gandhi Couple the Non-Cooperation Movement with the Khilafat Movement?

The **Khilafat Movement** (1919-1924) was a political campaign launched by **Muslim leaders** in India to **protect the Ottoman Caliphate** after the **defeat of Turkey** in World War I. The Ottoman Empire's defeat led to the disintegration of the Caliphate, which was a symbol of Islamic unity for many Muslims around the world. Gandhi, recognizing the importance of Muslim support for the independence struggle, decided to align the **Non-Cooperation Movement** with the **Khilafat Movement**. The reasons for this coupling include:

- 1. Appeal to a Wider Audience:** By aligning the Non-Cooperation Movement with the Khilafat Movement, Gandhi was able to bring **Muslim leaders and communities** into the broader nationalist fold. This was a strategic move to **unite Hindus and Muslims** in their common struggle against British rule. The cooperation between **Hindu nationalists** and **Muslim leaders** was crucial to creating a **pan-Indian movement**.
- 2. Strengthening Hindu-Muslim Unity:** The Khilafat issue was of great religious and emotional significance to Muslims in India, and Gandhi used this to create a sense of **solidarity** between the two communities. This alliance was important because it helped bridge the gap between the **Hindu and Muslim populations** and countered the divisive policies of the British.
- 3. Shared Goal of Nationalist Unity:** Both the **Khilafat Movement** and the **Non-Cooperation Movement** had the common aim of resisting **British imperialism**. Gandhi saw the success of the Khilafat Movement as intertwined with the success of the broader **Indian independence struggle**. For him, the **struggle for self-rule** was universal and could unite all Indian communities.
- 4. Religious Significance:** Gandhi's support for the Khilafat Movement also had a religious dimension. As a deeply religious figure, he recognized the importance of the **Caliphate** for Muslims and believed that the **protection of religious rights** was integral to the struggle for freedom. His support for the Khilafat cause made him a champion of **religious inclusivity** in the nationalist movement.
- 5. Political Leverage:** The **Khilafat leaders** (like **Maulana Azad, Shaukat Ali, and Mohammad Ali**) were influential in the Muslim community. Their support for the Non-Cooperation Movement gave it a **wider political base**. This made the movement even more challenging for the British, as it united two major communities in India—Hindus and Muslims—against British rule.

Conclusion

The **Non-Cooperation Movement** was one of the most significant mass movements in India's freedom struggle. It was fueled by widespread discontent with British rule and was a powerful response to atrocities like the **Jallianwala Bagh massacre** and the **Rowlatt Act**. The movement's impact was profound, as it helped **mobilize millions** of Indians and solidified Gandhi's role as the leader of the Indian nationalist movement.

By coupling the **Non-Cooperation Movement** with the **Khilafat Movement**, Gandhi sought to create a united front of **Hindus and Muslims**, broadening the base of the struggle for independence. This strategic alliance played an important role in strengthening the **nationalist movement** and was a key moment in the history of **India's independence struggle**.

OR

Explain three different kinds of sources through which we come to know about Gandhiji. Describe any two problems faced while interpreting them.

Ans:

Sources to Know About Gandhiji

Mahatma Gandhi, the central figure in India's struggle for independence, left behind a vast array of sources through which historians and researchers can learn about his life, ideas, and political activities. These sources can be broadly classified into three categories:

1. Written Works by Gandhi (Autobiographies, Letters, Articles, and Speeches)

Gandhi's **autobiography**, "*The Story of My Experiments with Truth*", is perhaps the most important and personal source about his life. In this work, Gandhi chronicles his experiences, thoughts, and evolution as a leader, reflecting on his journey from a young man in South Africa to the leader of the Indian freedom struggle. Along with the autobiography, Gandhi's **letters** (such as those compiled in "*Gandhi's Letters to the Editor*") and **speeches** offer insights into his personal beliefs, political strategies, and responses to contemporary events. He wrote extensively on issues like **non-violence (ahimsa)**, **truth (satya)**, **self-reliance**, and **Indian independence**.

- **Contribution:** Gandhi's own writings provide an **intimate and direct insight** into his philosophy, beliefs, and personal struggles.
- **Importance:** These documents serve as **primary sources** that help reconstruct his **personal and political journey**.

2. Biographies and Memoirs by Followers and contemporaries

Many of Gandhi's followers and contemporaries wrote **biographies** and **memoirs** about him, offering interpretations of his life and leadership. These include works by individuals such as **Pyarelal** (Gandhi's personal secretary), **Gopal Krishna Gokhale**, **Jawaharlal Nehru**, and **Sardar Patel**, who wrote about Gandhi's personality, leadership style, and ideological evolution.

- **Contribution:** These accounts offer perspectives from those who were **directly influenced by or worked alongside Gandhi**. They provide an **external view** of his influence on the Indian freedom movement.
- **Importance:** The **first-hand accounts** from Gandhi's colleagues and associates help to contextualize his actions within the broader political and social movements of the time.

3. Official Documents, Reports, and Newspapers

Another significant source for understanding Gandhi is the collection of **official documents** and **newspapers** of the time. These include the records of **British colonial administration**, **court cases**, **police reports**,

and the **Indian National Congress (INC) records**, as well as newspaper articles. Gandhi's activities, speeches, and movements were widely covered in both **Indian and British press**. The **Simla Conference records**, the **round-table conferences**, and reports of movements like the **Salt March** or the **Quit India Movement** help scholars trace Gandhi's interaction with the British government and his influence on Indian society.

- **Contribution:** These sources give a **broader political and historical context** to Gandhi's personal activities and ideas.
- **Importance:** **Official documents and media** help scholars assess **Gandhi's role in shaping public policy**, social movements, and interactions with colonial authorities.

Problems in Interpreting Sources on Gandhi

While these sources provide valuable information about Gandhi's life and work, interpreting them presents several challenges:

1. Bias and Subjectivity

- **Problem:** Gandhi's writings and the memoirs of his followers are often **subjective** and can be influenced by their own biases. Gandhi, for instance, presents a **highly personal and idealized account** of his life in his autobiography, which may sometimes overlook or downplay **failures or contradictions** in his actions.
- **Impact:** The interpretation of Gandhi's life becomes difficult when sources emphasize his **virtues over his flaws** or present him in a **heroic light**. The **idealization** of Gandhi in his followers' accounts, like those of Pyarelal, can skew the image of his **political pragmatism** and **tactical flexibility**.

2. Selective Documentation and Censorship

- **Problem:** During Gandhi's lifetime, especially during periods of political upheaval, some documents were either **censored** or **selectively documented** by colonial authorities. For instance, many of Gandhi's writings and speeches were published in **Indian newspapers** that might have been under government scrutiny or faced restrictions. Additionally, the British authorities often **suppressed certain information** about Gandhi's activities.
- **Impact:** This means that historians may not always have access to **complete records** of Gandhi's interactions with the British government or all his communications during key events (such as the **Salt March** or the **Quit India Movement**). The **partiality of the official record** can make it challenging to form a comprehensive, **objective understanding** of his strategies.

Conclusion

To sum up, the three primary sources for understanding Gandhi include his own **writings**, the **biographies and memoirs** of his contemporaries, and **official records and media reports**. These sources provide us with invaluable insights into his thoughts, actions, and political strategies. However, interpreting them is complicated by issues such as **bias and subjectivity**, and the **selective nature** of documentation, especially in the colonial context. Thus, a nuanced and critical approach is required to reconstruct the historical narrative of Gandhi's life and his role in India's freedom struggle.

SECTION-D

(Source-Based Questions)

31. Read the following source carefully and answer the questions that follow:

This is an excerpt from the Mahaparinibbana Sutta, part of the Sutta Pitaka. As the Buddha lay dying, Ananda asked him, "What are we to do, Lord, with the remains of the Tathagata (another name for the Buddha)?" The Buddha replied, "Hinder not yourselves, Ananda, by honouring the remains of the Tathagata. Be zealous, be intent on your own good." But when pressed further, the Buddha said, "At the four crossroads, they should erect a thupa (Pali for stupa) to the Tathagata. And whosoever shall place garlands or perfume...or make a salutation there, or become calm of heart in its presence, that shall long be to them for profit and joy."

1. Why were the stupas built?
2. What does Asoka do with the relics of Buddha?
3. Describe the structure of the stupas.

Ans:

1. Why were the stupas built?

The stupas were built as a **commemorative structure** to honor and preserve the **relics** of the Buddha. According to the excerpt from the **Mahaparinibbana Sutta**, the Buddha instructed that at the four crossroads, a stupa should be erected to house his **relics** (bodily remains) and to serve as a place for reverence. The purpose of these stupas was not only to preserve the physical remnants of the Buddha but also to provide a **site for reverence and meditation**, allowing followers to find **spiritual benefit** by paying respects, offering prayers, and becoming **calm of heart** in the Buddha's presence. The stupa thus became a **symbol of the Buddha's teachings** and a way for the followers to gain merit by honoring his legacy.

2. What does Asoka do with the relics of Buddha?

Emperor Ashoka, who ruled the Indian subcontinent during the 3rd century BCE, played a key role in spreading Buddhism and honoring the Buddha's relics. After the Buddha's death, his relics were **distributed** into various parts of the empire and beyond. Ashoka took significant steps to ensure the relics were enshrined in stupas across the empire.

- **Ashoka's Actions:**
 - Ashoka **redistributed the Buddha's relics**, placing them in **stupas** and **monuments** throughout his kingdom. The emperor divided the relics into **84,000 parts** and had them enshrined in **different stupas** across the empire.
 - He constructed numerous **stupas** and **pillars** to promote **Buddhist ideals** and to preserve and honor the **Buddha's teachings**. His famous **Ashoka Pillars** often included inscriptions about his conversion to Buddhism and his desire to spread its message of peace and dharma.

Ashoka's actions helped in the establishment of Buddhism as a major **religious and cultural force** across the Indian subcontinent and facilitated the **spread of Buddhism** to other parts of Asia, such as Sri Lanka and Southeast Asia, where these stupas became important pilgrimage sites.

3. Describe the structure of the stupas.

The **stupa** was a **mound-like structure** that served both as a **commemorative monument** and a **reliquary** for the Buddha's remains or sacred objects. The typical structure of a stupa includes several components:

- **The Dome (Anda):**

The central part of the stupa is a **dome-shaped mound** (called **Anda** in Sanskrit), which contains the relics of the Buddha. This mound is symbolic of the Buddha's **enlightenment** and **nirvana**.

- **The Square Base (Vedika):**

The stupa often rests on a **square base** or platform, representing the **earth**. The **square base** may have decorative carvings and is sometimes surrounded by a **fence** or a **balustrade** (vedika), which separates the stupa from the external world and marks it as a sacred space.

- **The Harmika:**

At the top of the stupa, there is a small square structure known as the **harmika**, which is a platform that symbolically represents the **cosmic mountain** (Mount Meru). The harmika is often surrounded by a railing.

- **The Chattra (Umbrella):**

Above the harmika is the **chattra**, a series of umbrellas or disks, which represent the **Buddha's sovereignty** over the world and his spiritual authority. These can sometimes be **stacked** in multiple tiers, symbolizing the levels of enlightenment.

- **The Circumambulatory Path:**

Around the stupa, there is often a **path** for **circumambulation** (walking around the stupa), which allows devotees to walk in a **clockwise** direction, meditating and reflecting on the Buddha's teachings. This practice is intended to promote **spiritual focus** and **merit-making**.

- **The Gateway (Torana):**

Many stupas, especially in later periods, had **gateways** (called **toranas**) that led into the site, often elaborately decorated with carvings depicting scenes from the Buddha's life, past lives, and important Buddhist symbols.

The stupa, as a whole, was not just a physical structure but also a symbolic representation of the **Buddha's teachings**. It was meant to inspire **reflection, reverence, and spiritual growth** for those who visited. The form of the stupa, with its **mound** (symbolizing the Buddha's body and enlightenment), the **cosmic symbolism** (harmika and chattra), and the **path for circumambulation**, made it a **powerful focal point** for Buddhist worship and meditation.

32. Read the following source carefully and answer the questions that follow:

Archaeological sites are formed through the production, use, and discarding of materials and structures. When the people continue to live in the same place, their constant use and reuse of the landscape result in the buildup of occupational debris, called mounds. Brief or permanent abandonment results in the alteration of the landscapes by water or wind activity and erosion. Occupations are detected by traces of ancient materials found in layers, which differ from one another in color, texture, and the artifacts that are found in them. Abandonment or desertion, what are called 'stratified layers,' can be identified by the absence of such traces.

1. How are archaeological sites formed?

2. What is stratigraphy?
3. How can one identify abandonment during past times?

Ans:

1. How are archaeological sites formed?

Archaeological sites are formed through the **production, use, and discarding of materials and structures** over time. As people inhabit a particular area, they create various types of material debris—such as **tools, pottery, food waste, and building remains**—from their daily activities. Over time, as they continue to live in the same place, these materials accumulate and form **mounds** (also called **occupational debris**). If a settlement is abandoned, the materials and structures may decay, and the site can be altered by **natural forces** like **water, wind, and erosion**. The gradual buildup of these materials and their layering forms the archaeological record that archaeologists study to understand past human activities.

2. What is stratigraphy?

Stratigraphy is the study of **strata** or layers of material found in an archaeological site. These layers are formed over time as different occupations or activities leave traces of material in the ground. Each layer may differ in **color, texture, and the type of artifacts** found in it, and these differences help archaeologists determine the **sequence of human activity** at the site. Stratigraphy is used to establish the **chronological order** of layers, which helps in understanding how different periods or phases of occupation are related to each other. It is a critical tool for **dating** archaeological sites and understanding the development of human settlements over time.

3. How can one identify abandonment during past times?

Abandonment or desertion of a site in the past can be identified through the presence of **stratified layers** that show signs of **absence or alteration**. When a site is abandoned, the **materials and artifacts** from the previous occupations may no longer be present, or they might be replaced by natural processes like **erosion, wind, or water activity** that alter the landscape. In archaeological terms, this absence of human traces in the strata indicates that the site was **no longer inhabited** or used for a period. For example, layers that lack artifacts or have no signs of human activity suggest a period of **abandonment or desertion**. Furthermore, natural processes such as **erosion** could obscure or destroy the traces of previous occupations, which can be detected when archaeologists observe changes in the **texture or composition** of the layers.

33. Read the following source carefully and answer the questions that follow:

“The Real Minorities are the Masses of this country.”

Welcoming the objectives Resolution introduced by Jawaharlal Nehru, N.G. Ranga said, “Sir, there is a lot of talk about minorities. Who are the real minorities? Not the Hindus in the so-called Pakistan provinces, not the Sikhs, not even the Muslims. No, the real minorities are the masses of this country. These people are so depressed, oppressed, and suppressed till now that they are not able to take advantage of ordinary civil rights. What is the position? You go to the tribal areas. According to law, they are their own tradition, law, their tribal law, and their lands cannot be alienated. Yet our merchants go there, and in the so-called free market, they can snatch their lands. Thus, even...

though the law goes against this snatching away of their lands, still the merchants can turn the tribal people into veritable slaves by various kinds of bonds and make them hereditary bond-slaves.

Let us go to the ordinary villagers. There goes the money lender with his money and he can get the villagers in his pocket. There is the landlord himself, the zamindar and the malguzar and there are various other people who can exploit these poor villagers. There is no elementary education even among these people. These are the real minorities that need protection and assurance of protection. In order to give them the necessary protection, we will need much more than this Resolution...

1. Who are the real minorities according to Shri N.G. Ranga and why?
2. Explain the conditions of ordinary villagers.
3. Explain the conditions of ordinary villagers.

Ans:

1. Who are the real minorities according to Shri N.G. Ranga and why?

According to Shri **N.G. Ranga**, the **real minorities** in India are not the traditional religious minorities like Muslims, Sikhs, or Hindus in Pakistan. Instead, he argues that **the real minorities are the masses of the country**—the **oppressed, depressed, and suppressed** sections of society, primarily the **tribal people** and **ordinary villagers**. These people, according to Ranga, are unable to take advantage of basic civil rights and are **victimized** by various forms of **exploitation**.

Ranga points out that the tribal communities, even though they are protected by laws, are exploited by merchants and other powerful groups, who manage to **snatch away their lands** and reduce them to **bonded labor**. Similarly, the **ordinary villagers** are exploited by money lenders, landlords, and zamindars, leaving them in **dire conditions**. These groups, due to their social and economic disadvantages, face greater oppression and marginalization than any religious minority group and therefore deserve the label of “real minorities.”

2. Explain the conditions of ordinary villagers.

The **ordinary villagers** in India during the time of N.G. Ranga’s speech were in a state of **severe exploitation**. They were subjected to several hardships, including:

- **Exploitation by Money Lenders:** Moneylenders had significant control over the villagers. They often provided loans to the villagers at **exorbitant interest rates**, trapping them in a cycle of debt. This financial bondage could make the villagers completely dependent on the moneylenders, who had the power to dictate the terms of their lives.
- **Exploitation by Landlords (Zamindars and Malguzars):** The villagers were also exploited by the local landlords, known as **zamindars** and **malguzars**, who controlled the land and agricultural production. These landlords could extract **high rents** or demand forced labor from the villagers, further exacerbating their poverty and powerlessness.
- **Lack of Education:** According to Ranga, the villagers had little to no access to **basic education**, which made it difficult for them to improve their socio-economic status or even understand their rights. This lack of education kept them **ignorant and vulnerable** to exploitation.

In summary, the conditions of ordinary villagers were marked by **economic exploitation, social deprivation, and educational neglect**, which left them at the mercy of powerful intermediaries like moneylenders, landlords, and merchants.

3. Explain the conditions of tribal areas.

In the tribal areas, the **tribal people** were facing exploitation despite laws that were meant to protect them. According to N.G. Ranga:

- **Legal Protections Were Ineffective:** Although the law stated that the tribal people should be governed by their **own traditions and laws**, and that their **land cannot be alienated**, these protections were **not effectively enforced**. Merchants and other exploitative forces could easily bypass these legal protections and exploit the tribes. As a result, **tribal people lost their lands**, which were essential to their livelihood.
- **Economic Exploitation:** Merchants in the tribal areas were able to exploit the tribal people through various means, including creating **hereditary bond-slavery**. In this system, the tribal people were often **forced into debt** through loans from merchants, and in return, they would work for the merchants for generations, essentially becoming **bonded laborers** or slaves.
- **Disempowerment:** Despite legal frameworks meant to protect their autonomy, the tribal people were **disempowered** and unable to **protect their own interests**. The absence of effective law enforcement and the **powerlessness** of the tribal people to assert their rights led to a situation where they were reduced to **economic and social dependence** on outsiders, particularly merchants.

In summary, the conditions of the tribal areas were marked by **legal loopholes, economic exploitation, and the erosion of land rights**, which made the tribal people vulnerable to being **trapped in debt and bonded labor**.

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SECTION-E

(Map-Based Questions)

1x5 = 5

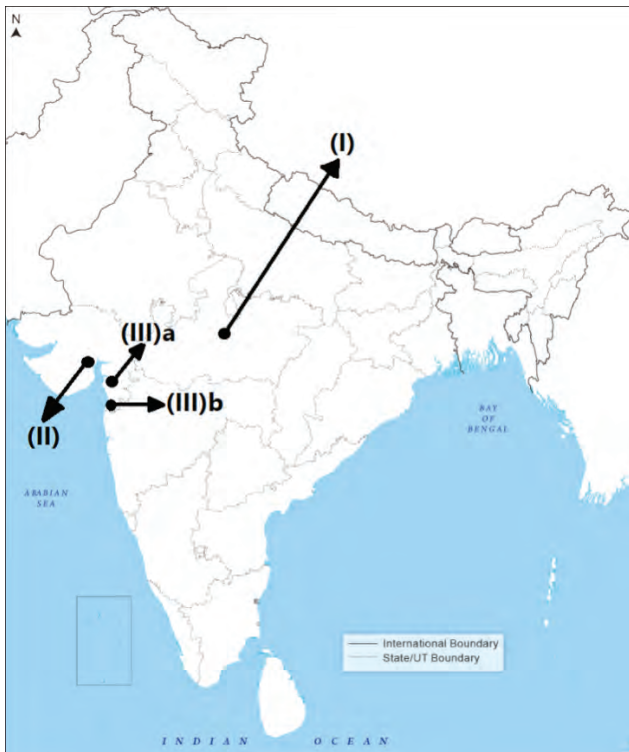
34 On the given political map of India, locate and label the following with appropriate symbols:

1. Sanchi - A Stupa
2. Lothal - Indus Valley Site
3. a. Bardoli

OR

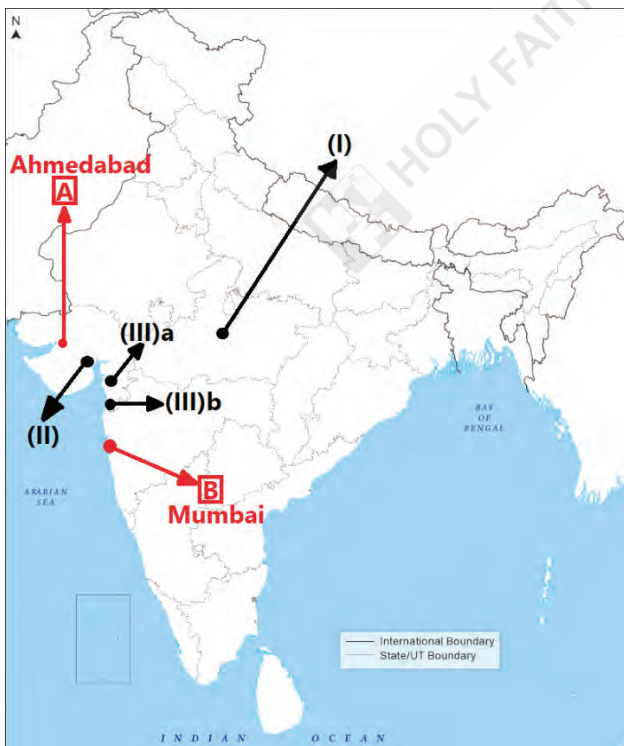
3. b. Dandi

Ans:



(34.2) On the same outline map, two places have been marked as 'A' and 'B', as important places associated with the nationalist movement of India. Identify

Ans:



Holy Faith New Style Sample Paper–4

(Based on the Latest Design & Syllabus Issued by CBSE)

HISTORY

CLASS-10+2

Time Allowed: 3 Hours

[Maximum Marks: 80]

General Instructions: Same as in Holy Faith New Style Sample Paper-1

SECTION-A

(Multiple Choice Type Questions)

1 x 21 = 21

1. Identify the person shown in the circle.



- (a) B.R. Ambedkar
- (b) Lal Bahadur Shastri
- (c) Abdul Kalam Azad
- (d) G.B. Pant.

Ans:

(a) B.R. Ambedkar

- **Full Name:** Dr. Bhimrao Ramji Ambedkar.
- **Known For:** Architect of the Indian Constitution and a champion of social justice, especially in advocating for the rights of Dalits (Scheduled Castes). He played a key role in framing India's Constitution and worked tirelessly for the abolition of untouchability.

2. Which of the following characteristics features is not related to the bricks found in Harappan sites?

- (a) Coloured bricks
- (b) Standard ration of bricks
- (c) Sun-dried bricks
- (d) Baked bricks.

Ans:

The correct answer is:

(c) **Sun-dried bricks**

Explanation:

(a) **Coloured bricks:** Some bricks found at Harappan sites, especially those used for special structures, were sometimes colored, such as in the use of glazed bricks for decoration.

(b) **Standard ration of bricks:** One of the distinctive features of the Harappan Civilization is the uniformity in the size of bricks. The Harappans followed a standard ratio for brick size, typically around $10.5 \text{ cm} \times 20.5 \text{ cm} \times 7.5 \text{ cm}$.

(c) **Sun-dried bricks:** While sun-dried bricks (also known as adobe bricks) were used in many ancient cultures, the Harappan Civilization is especially known for its use of **baked bricks** for construction, which were fired in kilns to make them stronger and more durable. Sun-dried bricks were not as common in Harappa.

(d) **Baked bricks:** Harappan cities like Mohenjo-Daro and Harappa are famous for their use of baked bricks, which were fired at high temperatures in kilns. These bricks were used to build sturdy and well-planned structures, including drainage systems and city walls.

Thus, **sun-dried bricks** (option c) are not typically associated with the Harappan Civilization, making it the correct answer.

3. Which among the following Sufi saint was called as the lamp of the entire land?

- (a) Shaikh Nizamuddin Auliya
- (b) Shaikh Fariduddin Ganj-i-Shakar
- (c) Nasiruddin Chiragh Dehlavi
- (d) Qutubuddin Bakhtiyar Kaki

Ans:

The correct answer is:

(c) **Nasiruddin Chiragh Dehlavi**

Explanation:

Nasiruddin Chiragh Dehlavi was a prominent Sufi saint and a disciple of Shaikh Nizamuddin Auliya, one of the most famous Sufi saints of the Chishti order. Nasiruddin Chiragh Dehlavi is often referred to as the “**Lamp of the Entire Land**” (or “Chiragh-i-Dihli”), symbolizing his enlightened and guiding presence in Delhi, and his significant role in spreading the teachings of Sufism.

4. Which of the following pairs is incorrectly matched?

List-I

List-II

(a) It is a religious town near Bhopal
wheel.

(b) It is a form of Hinduism
Sanchi Vajrayana

(c) It means great wheel
Mahayana

(d) It means lesser
Hinayana

Ans:

The incorrect pair is:

(a) Sanchi – It is a religious town near Bhopal**Explanation:**

- **Sanchi:** This is a **Buddhist** religious site, not Hindu. Sanchi is famous for its ancient stupas, including the **Great Stupa**, which is a UNESCO World Heritage site located near Bhopal, Madhya Pradesh. It is a key Buddhist center, not a Hindu one, so this pair is **incorrectly matched**.

Correct pairs:

- **Vajrayana – It is a form of Hinduism:** This is **incorrect** because Vajrayana is actually a form of **Buddhism**, particularly practiced in Tibet and Mongolia, and is known for its esoteric practices.
- **Mahayana – It means great wheel:** This is **correct**. **Mahayana** is one of the major branches of **Buddhism**, and “Mahayana” means “**great vehicle**” or “great wheel.”
- **Hinayana – It means lesser wheel:** This is **correct**. **Hinayana** is a term used for the early, more conservative schools of **Buddhism**, and “Hinayana” means “**lesser vehicle**” or “lesser wheel.”

Final Answer:**(a) Sanchi – It is a religious town near Bhopal** is the incorrect pair.**5. Kabir’s poetry has literacy as well as a philosophical significance. Select the most appropriate option from the following that describes this essence.**

- (a) God is a philosophy in isolation from rituals
- (b) God is based on reincarnation.
- (c) God is one who just has different names.
- (d) God is vested in all saguna forms.

Ans:

The most appropriate option that describes the essence of **Kabir's poetry** is:

(c) **God is one who just has different names.**

Explanation:

Kabir was a 15th-century poet-saint and a key figure in the Bhakti movement, known for his mystical poetry that emphasized **monotheism**, the unity of God, and the rejection of formal rituals and distinctions between religions. His verses often convey the idea that God is beyond all names and forms, but people call Him by different names depending on their religious or cultural backgrounds.

6. Which of the following is a correct answer?

- I. In the 16th century, transition from a tribal to a monarchial system became partially developed.
- II. War was common during the phase
- III. The Ahom kings declared a royal monopoly over the capture of wild elephants.

Codes

- (a) I, II and III
- (b) II and III
- (c) I and II
- (d) I and III

Ans:

The correct answer is:

(a) I, II, and III

Explanation:

All the statements are **correct** in the context of the **Ahom kingdom** in Assam during the 16th century:

1. I. In the 16th century, transition from a tribal to a monarchial system became partially developed.

This is correct. The Ahom rulers, starting from **Sukapha** (who founded the Ahom dynasty in the 13th century), evolved from a tribal system to a more centralized and monarchial system by the 16th century. The monarchy became more institutionalized during the reign of kings like **Rudra Singha** and **Suhungmung**.

2. II. War was common during the phase.

This is also correct. The Ahom kings faced continuous challenges from neighboring kingdoms, such as the **Mughals** and **Bengali Sultanate**, as well as local tribal factions. Wars and territorial expansion were common during this phase of consolidation and expansion.

3. III. The Ahom kings declared a royal monopoly over the capture of wild elephants.

This is true. The capture and control of wild elephants were a significant part of the Ahom kingdom's economy and military. The Ahom kings claimed a **monopoly over the capture and trade of elephants**, which were used in warfare and for ceremonial purposes.

Conclusion:

Since all three statements are accurate regarding the Ahom kingdom in the 16th century, the correct answer is **(a) I, II and III.**

7. Complete the following with the correct option.

Lothal : Gujarat : : Kalibangan:

- (a) Rajasthan
- (b) Haryana
- (c) Gujarat
- (d) Maharashtra

Ans:

The correct answer is:

(a) Rajasthan

Explanation:

- **Lothal** is an important archaeological site of the **Indus Valley Civilization** located in the state of **Gujarat**.
- **Kalibangan** is another significant site of the same civilization, but it is located in **Rajasthan**.

So, just as **Lothal** is in **Gujarat**, **Kalibangan** is in **Rajasthan**.

Final Answer: (a) Rajasthan.

8. Why did Mahatma Gandhi reach Dandi?

- (a) Because he wanted to break the Salt Law.
- (b) Because he wanted to give a speech there.
- (c) Because he wanted to organise a satyagraha there.
- (d) Because he was forced to go there by the British.

Ans:

The correct answer is:

(a) Because he wanted to break the Salt Law.

Explanation:

Mahatma Gandhi reached **Dandi** on **March 12, 1930**, as part of his **Salt March** (also called the **Dandi March**). This was a direct action against the **British-imposed Salt Tax**, which was a significant form of protest during the **Civil Disobedience Movement**. The British government had a monopoly on salt production, and the tax on salt affected all Indians, especially the poor.

Gandhi's objective was to break the **Salt Law** by making salt from the sea water at **Dandi**, a coastal village in Gujarat. The Salt March was a non-violent protest, symbolizing resistance to British rule and the unjust salt tax.

(a) **Because he wanted to break the Salt Law** is correct because the march was specifically aimed at defying the British salt tax.

(b) **Because he wanted to give a speech there:** While Gandhi did give speeches during the Salt March, his primary goal was to break the Salt Law.

(c) **Because he wanted to organise a satyagraha there:** While the Salt March was a form of **satyagraha** (non-violent resistance), the specific reason for reaching Dandi was to break the Salt Law.

(d) **Because he was forced to go there by the British:** This is incorrect. Gandhi chose Dandi as a site for the protest, and he was not forced by the British.

Final Answer: (a) Because he wanted to break the Salt Law.

9. Match the following:

List-I

A. 1917 B. 1919 C. 1928 D. 1930.
Movement begins. 3. Rowlatt Satyagrah 4. Champaran Movement.

List-II

1. Peasant Movement in Bardoli 2. Civil Disobedience

Codes

(a) A-4, B-3 C-1, D-2

(b) A-2, B-1 C-4, D-3

(c) A-3, B-4 C-2, D-1

(d) A-1, B-2 C-3, D-4

Ans:

The correct answer is:

(a) A-4, B-3, C-1, D-2

Explanation:

- **A. 1917 – Peasant Movement in Champaran**

The **Champaran Satyagraha** in 1917 was Gandhi's first major involvement in the Indian freedom struggle. He led the movement against the exploitation of indigo farmers in Champaran (Bihar), marking the beginning of his active participation in India's independence movement.

- **B. 1919 – Rowlatt Satyagraha**

The **Rowlatt Act** was passed by the British government in 1919, giving them sweeping powers to arrest and detain individuals without trial. In response, Gandhi launched the **Rowlatt Satyagraha** to protest these repressive measures, which resulted in widespread protests across India.

- **C. 1928 – Peasant Movement in Bardoli**

In 1928, the **Bardoli Satyagraha** took place in Gujarat under the leadership of **Sardar Vallabhbhai Patel**. It was a successful peasants' movement against the increased land revenue imposed by the British, and it earned Patel the title "Sardar" (leader).

- **D. 1930 – Civil Disobedience Movement begins**

The **Civil Disobedience Movement** was launched by **Mahatma Gandhi** in 1930, beginning with the **Salt March** (Dandi March), where Gandhi and his followers defied the British salt laws by making their own salt.

Final Answer: (a) A-4, B-3, C-1, D-2.

10. Who was founded by Britishers to acquire more cotton?

- (a) The Manchester Cotton Company
- (b) The Cotton Supply Association
- (c) Both (a) and (b)
- (d) None of the above

Ans:

The correct answer is:

(b) The Cotton Supply Association

Explanation:

The **Cotton Supply Association** was founded in 1857 by the British to ensure a steady supply of cotton for the growing textile industry in Britain. The British were looking for reliable sources of cotton, especially after the American Civil War (1861–1865), which disrupted cotton supplies from the American South. The Cotton Supply Association played a key role in acquiring cotton from regions such as India, which became an important source for the British textile industry.

- **(a) The Manchester Cotton Company:** There was no company by this name specifically founded by the British to acquire cotton. However, **Manchester** became a major center for the cotton industry in Britain during the Industrial Revolution.

- (c) **Both (a) and (b)**: Since **the Manchester Cotton Company** was not directly founded for acquiring cotton, this option is incorrect.
- (d) **None of the above**: This option is incorrect because **the Cotton Supply Association** was indeed founded for this purpose.

Final Answer: (b) The Cotton Supply Association.

11. Which among the following is written by Abdul Hamid Lahori?

- (a) Alamgir Nama
- (c) Badshah Nama
- (b) Akbar Nama
- (d) Jahangir Nama

Ans:

The correct answer is:

(a) Alamgir Nama

Explanation:

Abdul Hamid Lahori is the author of the **Alamgir Nama**, which is the official chronicle of the reign of **Emperor Aurangzeb**. It details the events of his rule and is an important historical source from that period.

- (b) **Akbar Nama** was written by **Abu'l-Fazl**, chronicling the reign of **Emperor Akbar**.
- (c) **Badshah Nama** was written by **Nava'i**, focusing on the history of the Mughal emperors.
- (d) **Jahangir Nama** was written by **Emperor Jahangir** himself, detailing his reign.

Final Answer: (a) Alamgir Nama.

12. Read the following statements about Akbar carefully.

- I. Under him, Persian was elevated to a language of his empire.
- II. His chronicle, Akbarnama was written by Abu'l Fazl.
- III. He abolished the tax on pilgrimage in 1563 and Jizya in 1564.

Which of the above statement is/are correct?

- (a) Only I
- (c) I, II and III
- (b) I and II

(d) II and III

Ans:

The correct answer is:

(c) I, II and III

Explanation:

- **I. Under him, Persian was elevated to a language of his empire.**
 - This statement is correct. **Akbar** elevated **Persian** as the court language of the Mughal Empire, and it became the language of administration and culture during his reign.
- **II. His chronicle, Akbarnama was written by Abu'l Fazl.**
 - This is also correct. **Abu'l Fazl**, Akbar's court historian and close advisor, wrote the **Akbarnama**, which is a detailed chronicle of Akbar's reign, including his administration, conquests, and cultural developments.
- **III. He abolished the tax on pilgrimage in 1563 and Jizya in 1564.**
 - This statement is correct as well. **Akbar** abolished the **pilgrimage tax** in **1563** and the **Jizya (tax on non-Muslims)** in **1564** as part of his policy of religious tolerance.

Since all three statements are correct, the answer is **(c) I, II and III**.

13. Identify the feature of Harappan Civilisation.

- I. It was a large rectangular tank.
- II. It was in a country yard surrounded by a corridor on all four sides.
- III. There were rooms on three sides.
- IV. Water from tank flowed into a huge drain

- (a) The Great Bath
- (b) The Great Washroom
- (c) The Great Tank
- (d) None of these

Ans:

The correct answer is:

(a) The Great Bath

Explanation:

The **Great Bath** is one of the most famous features of the **Harappan Civilization**, located at the site of **Mohenjo-Daro**.

14. Assertion (A): Santhals felt that it was high time to rebel against the zamindars.

Reason (R): Zamindars continuously increasing their control over the forest areas.

(a) Both assertion and reason are true, but reason is not the correct explanation of assertion.

(b) Both assertion and reason are true, and reason is the correct explanation of assertion.

(c) Assertion is false, but reason is true.

(d) Assertion is true, but reason is false.

Ans:

The correct answer is:

(b) Both assertion and reason are true, and reason is the correct explanation of assertion.

Explanation:

- **Assertion (A):** The Santhals felt it was high time to rebel against the zamindars.
 - This is **true**. The Santhal rebellion (also known as the **Santhal Hul**) of 1855-1856 was largely driven by the Santhals' resentment against the **zamindars** and their exploitation. The zamindars were often oppressive in their collection of rents and taxes, and they sought to control more land, including the forest areas, which were crucial for the Santhal communities' subsistence.
- **Reason (R):** Zamindars were continuously increasing their control over the forest areas.
 - This is also **true**. The zamindars expanded their control over the forests, which directly affected the Santhal communities, who depended on the forests for their livelihood (for hunting, gathering, and farming). As the zamindars increased their landholdings and encroached upon these forest areas, the Santhals were increasingly alienated and marginalized.

The **reason** explains why the **assertion** is true — the increasing control of zamindars over the forest areas directly contributed to the Santhals' frustration and their decision to rebel.

Final Answer: (b) Both assertion and reason are true, and reason is the correct explanation of assertion.

15. Match the following:

State **Capital**

A. Anga B. Magadha C. Kashi D. Vatsa. 1. Rajgir 2. Champa 3. Varanasi 4. Kaushambi.

Codes

(a) A-2, B-4, C-3, D-1

(b) A-2, B-1, C-3, D-4

(c) A-1, B-2, C-3, D-4

(d) A-1, B-2, C-4, D-3

Ans:

The correct answer is:

(b) A-2, B-1, C-3, D-4

Explanation:

- **A. Anga** — The capital of **Anga** was **Champa**. **Champa** was an important city in ancient India, located near the confluence of the Ganges and the Champa rivers, which is the capital of the Anga kingdom.
- **B. Magadha** — The capital of **Magadha** was **Rajgir**. **Rajgir** (also known as Rajgriha) was the capital of the Magadha kingdom during the early period of its history. Later, **Pataliputra** became the capital of Magadha.
- **C. Kashi** — The capital of **Kashi** was **Varanasi**. **Varanasi** (also known as Benares) was the capital and cultural hub of the ancient Kashi kingdom. It is one of the oldest living cities in the world.
- **D. Vatsa** — The capital of **Vatsa** was **Kaushambi**. **Kaushambi** was the capital of the Vatsa kingdom. It was located near the confluence of the Yamuna and Ganges rivers.

Final Answer: (b) A-2, B-1, C-3, D-4.

16. The Brihadeeswara temple is constructed by rulers of.....

(a) Chola Empire

(b) Vijaynagar Empire

(c) Hoysalas Dynasty

(d) Chalukyas Dynasty

Ans:

The correct answer is:

(a) Chola Empire

Explanation:

The **Brihadeeswara Temple**, also known as the **Peruvudaiyar Kovil** or the **Big Temple**, is located in **Thanjavur, Tamil Nadu**. It was constructed by **Raja Raja Chola I** of the **Chola Empire** in the 11th

century (specifically around 1010 CE). This temple is a brilliant example of Dravidian architecture and is one of the largest and most significant temples in India.

- The **Chola Empire** was known for its architectural achievements, particularly in temple construction, and the Brihadeeswara Temple is one of the most outstanding monuments built during their reign.
- The **Vijayanagara Empire**, **Hoysalas Dynasty**, and **Chalukyas Dynasty** were also influential in the history of South Indian architecture, but the Brihadeeswara Temple is distinctly associated with the Chola Empire.

Final Answer: (a) Chola Empire.

17. Which is the meaning of 'Shabad' from the given extract?

- (a) Sufi Songs
- (b) Persian text containing poems
- (c) Guru Nanak expressed his ideas through hymns called 'Shabad'
- (d) All of the above

Ans:

The correct answer is:

(d) All of the above.

Explanation:

- **(a) Sufi Songs:** The term "Shabad" is used in Sufi tradition to refer to spiritual songs or hymns that convey deep mystical or divine messages. In Sufism, "Shabad" is often associated with songs that praise God and express spiritual longing.
- **(b) Persian text containing poems:** In Persian literature, the term "Shabad" can also refer to a type of poetic expression, often containing spiritual or philosophical content.
- **(c) Guru Nanak expressed his ideas through hymns called 'Shabad':** In Sikhism, **Guru Nanak**, the founder of Sikhism, used the term "Shabad" to describe the hymns or sacred utterances through which he conveyed his spiritual teachings. The "Shabad" refers to divine truth, as revealed through the Guru's words, and is central to Sikh scripture, particularly the **Guru Granth Sahib**.

Given that all these meanings are correct in their respective contexts, the best option is **(d) All of the above.**

Final Answer: (d) All of the above.

18. In which of the following places the independent government was proclaimed during Quit India Movement?

- (a) Muzaffarpur

- (b) Satara
- (c) Lucknow
- (d) Calcutta

Ans:

The correct answer is:

(b) Satara

Explanation:

During the **Quit India Movement** of 1942, various leaders and groups across India took part in the struggle for independence. While the movement was widespread, the **independent government** was officially proclaimed in **Satara**, Maharashtra, during the Quit India Movement.

In **Satara**, a **provisional government** was formed by **Tanaji Malusare** and other leaders, declaring independence from British rule. The idea was to establish a parallel government to the British colonial administration.

- **(a) Muzaffarpur:** This was not the location of an independent government during the Quit India Movement.
- **(c) Lucknow:** While Lucknow was a major center of Indian politics, there was no declaration of an independent government here during the Quit India Movement.
- **(d) Calcutta:** Calcutta (now Kolkata) was also a major center of the independence movement, but no independent government was proclaimed there during the Quit India Movement.

Therefore, **Satara** is the correct answer.

Final Answer: (b) Satara.

19. Arrange the location of the following sites of the Kuru-Panchala region and neighbouring areas in correct sequence from East to West.

1. Ayodhya
2. Hastinapur
3. Indraprastha
4. Kushinagara.

Codes:

- (a) (i), (iii), (ii), (iv)
- (b) (ii), (i), (iii), (iv)
- (c) (iv), (i), (ii), (iii)
- (d) (i), (ii), (iii), (iv)

Ans:

The correct answer is:

(b) (ii), (i), (iii), (iv)

Explanation:

To arrange the sites in the **Kuru-Panchala region** and neighboring areas from **East to West**, we need to consider their geographical locations:

1. **Ayodhya** (East) – Ayodhya is situated on the banks of the river **Sarasvati** and is considered the capital of the ancient kingdom of **Kosala**. It is located in modern-day **Uttar Pradesh**, near the eastern part of the Kuru-Panchala region.
2. **Hastinapur** (West of Ayodhya) – Hastinapur is located to the west of Ayodhya. It was the capital of the Kuru dynasty, and it is believed to have been situated near the **Ganga River** in present-day **Uttar Pradesh**.
3. **Indraprastha** (West of Hastinapur) – Indraprastha, the capital of the Pandavas in the Mahabharata, is located further west of Hastinapur, near modern-day **Delhi**.
4. **Kushinagara** (East of Ayodhya) – Kushinagara is situated in the eastern part of the region, near modern-day **Kushinagar**, and is an important site in Buddhist history.

Therefore, the correct order from **East to West** is:

Kushinagara (iv), Ayodhya (i), Hastinapur (ii), Indraprastha (iii).

Final Answer: (b) (ii), (i), (iii), (iv).

20. was the ruler of Bhopal who provided money for the preservation of the ancient site of Sanchi Stupa.

- (a) Rukaiyya Begum
- (b) Shah Jahan Begum
- (c) Roshanara Begum
- (d) Jahanara Begum

Ans:

The correct answer is:

(b) Shah Jahan Begum

Explanation:

Shah Jahan Begum was the ruler of **Bhopal** who played a significant role in the preservation of the ancient site of **Sanchi Stupa**. She was a progressive ruler and took measures to protect and conserve the rich heritage of her region, including providing funds for the restoration and preservation of the **Sanchi Stupa**, which is a UNESCO World Heritage Site.

- **Rukaiyya Begum**: She was another prominent ruler of Bhopal, but she is not known for her contributions to the preservation of Sanchi Stupa.
- **Roshanara Begum** and **Jahanara Begum** were important figures in Mughal history, but they were not associated with Bhopal or the Sanchi Stupa.

Thus, **Shah Jahan Begum** is the correct answer.

Final Answer: (b) Shah Jahan Begum.

21. Which one among the following dynasties built the Hiriya Canal?

- (a) Sangama dynasty
- (b) Tuluva dynasty
- (c) Saluva dynasty
- (d) Aravidu dynasty

Ans:

The correct answer is:

(b) Tuluva dynasty

Explanation:

The **Hiriya Canal** was built during the rule of the **Tuluva dynasty** of the **Vijayanagara Empire**. The Tuluva dynasty, under the leadership of **Krishnadevaraya** (reigning from 1509 to 1529), was known for its military and administrative achievements, as well as for its contributions to infrastructure development, including irrigation projects like the **Hiriya Canal**.

- **Sangama dynasty**: The first dynasty of the Vijayanagara Empire, but they were not responsible for the construction of the Hiriya Canal.
- **Saluva dynasty**: Another early Vijayanagara dynasty, but they were not involved with the Hiriya Canal.
- **Aravidu dynasty**: This was the last dynasty of the Vijayanagara Empire, but they did not build the Hiriya Canal.

Thus, the **Tuluva dynasty** is the correct answer for the construction of the Hiriya Canal.

Final Answer: (b) Tuluva dynasty.

SECTION-B

(Short-Answer Type Questions)

6 x 3 = 18

22. How did archaeologists made a division between the social and economic life of the Harappan people?

Ans:

Archaeologists divide the social and economic life of the Harappan people through the study of **material culture** (such as artifacts, tools, and settlements) and **urban planning**. Key methods include:

1. **Settlement Patterns:** The size and layout of cities like Mohenjo-Daro and Harappa suggest a highly organized urban society with distinct residential, commercial, and administrative areas, indicating social stratification and economic specialization.
2. **Artifacts and Crafts:** Findings of specialized tools, pottery, and artifacts such as beads, jewelry, and seals point to advanced craftsmanship and trade, reflecting the economic activities of the society.
3. **Trade and Economy:** Evidence of long-distance trade (e.g., materials like lapis lazuli, tin, and copper) and standardized weights suggests a well-organized economy, with possible social differentiation based on occupation.
4. **Burial Practices:** The variation in burial practices and the goods buried with individuals indicate differences in social status and wealth.

Thus, by analyzing settlement structures, trade goods, artifacts, and burial practices, archaeologists can infer aspects of the **social hierarchy** and **economic activities** of the Harappan civilization.

23. What were the arguments in favour of greater power to the province?

Ans:

The arguments in favor of greater power to the provinces during the British colonial period included:

1. **Local Governance:** Provinces could address local issues more effectively, as they better understood regional needs and conditions.
2. **Economic Autonomy:** Provinces could manage their own resources and promote regional industries, ensuring tailored economic policies.
3. **Political Representation:** Provincial autonomy would increase local participation in governance and reduce central control, fostering democracy.
4. **Cultural Identity:** It would protect regional languages, cultures, and identities from centralization and cultural homogenization.
5. **Strengthening Nationalism:** It was seen as a step toward independence by dispersing power and weakening British control over India.
6. **Historical Precedent:** India's tradition of decentralized governance, like under the Mughals, supported the idea of regional autonomy.

In short, greater provincial power was seen as a way to improve governance, protect regional interests, and move toward self-rule.

24. Write about any three sources that are used by historians to study Mauryan Empire?

Ans:

Historians use several sources to study the **Mauryan Empire**. Here are three important ones:

1. **Archaeological Evidence:** Excavations at sites like **Pataliputra**, **Taxila**, and **Ujjain** provide artifacts such as pottery, inscriptions, and coins. These help historians understand the administrative and cultural aspects of the Mauryan Empire.
2. **Inscriptions:** The **Edicts of Ashoka** are one of the most significant sources. Inscribed on pillars and rocks, these edicts give insight into Ashoka's policies, his commitment to Dharma, and governance practices.
3. **Literary Sources:** Ancient texts like the **Arthashastra** (by **Kautilya**, also known as Chanakya) provide details about the administration, military, and economic policies of the Mauryas. The **Indica** by **Megasthenes**, a Greek ambassador, offers a foreign perspective on the empire's society and political structure.

These sources collectively help historians reconstruct the political, social, and cultural life of the Mauryan Empire.

OR

What are the limitations of inscriptional evidence in understanding political and economic history of India?

Ans:

The limitations of **inscriptional evidence** in understanding the political and economic history of India include:

1. **Limited Coverage:** Inscriptions often focus on the actions of rulers and elite individuals, omitting details about the lives of common people, social dynamics, and everyday economic activities.
2. **Bias and Propaganda:** Many inscriptions, especially royal ones, are intended to glorify the ruler and their achievements. As a result, they may not provide an unbiased or complete account of events, policies, or governance.
3. **Regional Variations:** Inscriptions are often found in specific regions, which can lead to a fragmented understanding of political and economic developments across the entire subcontinent.
4. **Lack of Context:** Inscriptions may lack detailed context or explanations of the events they record, making it difficult to interpret them fully without additional sources or background knowledge.
5. **Language and Interpretation Issues:** Some inscriptions are in ancient or regional languages that may be difficult to interpret accurately, leading to potential misunderstandings or misinterpretations.

These limitations mean that while inscriptional evidence is valuable, it must be supplemented with other sources to gain a fuller understanding of India's political and economic history.

25. Analyse Bernier's account of the urban centres?

Ans:

Bernier's account of urban centres in Mughal India (17th century) highlighted the following:

1. **Wealth and Prosperity:** He praised cities like Delhi and Agra for their wealth, thriving markets, and luxurious lifestyles of the elite, but noted the contrast with the poverty of the rural population.
2. **Social Inequality:** Bernier observed stark social divisions, with a wealthy Muslim elite and a largely impoverished Hindu majority, reflecting the socio-economic disparities in urban life.
3. **Commercial Activity:** He highlighted the bustling trade in luxury goods and the presence of foreign traders, contributing to India's vibrant economy.
4. **Urban Infrastructure:** While he admired the well-organized markets, roads, and grand Mughal architecture, he criticized the **unhygienic conditions** and lack of cleanliness in cities.
5. **Cultural Diversity:** He noted the cultural and religious diversity, with both Muslims and Hindus coexisting, though he also observed increasing religious tension under Aurangzeb's rule.
6. **Political Decline:** Bernier pointed out signs of **political instability** and **corruption** in the Mughal administration, marking a decline in the empire's power.

In short, Bernier's account offers a view of Mughal urban centres as prosperous yet marked by social inequality, political decline, and religious tensions.

OR

Explain the views of Bernier about a more complex social reality of the Mughal Empire.

Ans:

François Bernier, a French traveler and physician in the 17th century, provided a nuanced view of the Mughal Empire in his writings. He observed the empire as a complex and multi-layered society, where social reality was shaped by factors such as caste, religion, and ethnicity.

Bernier noted the hierarchical nature of Mughal society, with a clear distinction between the ruling elite (predominantly Muslim and of Turkic or Persian descent) and the vast majority of the population, which was mostly Hindu and lower caste.

He also highlighted the empire's religious pluralism, noting tensions between Muslims and Hindus but also examples of cooperation and coexistence. Bernier's perspective reflects both admiration for the empire's grandeur and a critical view of its internal contradictions, especially regarding social inequalities and governance.

26. Mention any two sources to know about Bhakti and Sufi traditions from the eighth century to eighteenth century.

Ans:

- **Bhakti Poetry:** The hymns and devotional poems of Bhakti saints like **Kabir, Tulsidas, Mirabai,** and **Guru Nanak** provide direct insights into the Bhakti movement, which emphasized personal devotion to God and rejected caste distinctions.
- **Sufi Texts and Writings:** Works by prominent Sufi mystics such as **Rumi, Khwaja Moinuddin Chishti,** and **Nizamuddin Auliya** highlight the spread of Sufism in South Asia, emphasizing love, devotion, and the inner mystical journey toward God.

27. What was the Ryotwari system? Why did the ryots turn violent? Explain three reasons.

Ans:

Ryotwari System:

- The **Ryotwari system** was a land revenue system introduced by the British in India, particularly in places like Tamil Nadu and parts of Andhra Pradesh, during the 18th and 19th centuries.
- In this system, the **individual farmer (ryot)** was directly responsible for paying land taxes to the government, instead of through intermediaries like zamindars (as in the Zamindari system).

Reasons for Ryots' Violence:

1. **High Taxation:** The ryots were burdened with heavy and often arbitrary taxes, which were difficult to pay, leading to widespread economic hardship.
2. **Exploitation by Collectors:** British officials and revenue collectors often exploited the ryots by demanding excessive payments, using coercion or unfair assessments to extract taxes.
3. **Loss of Land:** Many ryots faced the threat of losing their land due to unpaid taxes or inability to meet the revenue demands, leading to anger and resistance, sometimes resulting in violent protests.

SECTION-C

(Long-Answer Type Questions)

8 × 3 = 24

28. Discuss the nature of the Revolt of 1857. What values were reflected by Indians during the Revolt of 1857?

Ans:

Nature of the Revolt of 1857:

- **Uprising against British rule:** The Revolt of 1857 was a widespread, though ultimately unsuccessful, uprising against British colonial rule in India. It began as a mutiny of Indian soldiers (sepoys) in Meerut on May 10, 1857, and spread across northern and central India.
- **Diverse participation:** The revolt saw participation from various sections of Indian society, including soldiers, peasants, rulers, and urban elites. It was not a unified movement but rather a collection of localized uprisings.
- **Religious and Cultural Concerns:** One of the key triggers was the introduction of the new Enfield rifle, which required soldiers to bite off cartridges rumored to be greased with cow and pig fat, offending both Hindu and Muslim religious sentiments.

Values Reflected by Indians During the Revolt:

- 1. Unity and Nationalism:** Despite the lack of coordination, the revolt reflected a nascent sense of national identity, with people from different regions and communities coming together to resist foreign domination.
- 2. Cultural and Religious Pride:** The revolt was also driven by a desire to protect traditional religious practices, cultural values, and local sovereignty, particularly against perceived British interference in religious matters.
- 3. Valor and Sacrifice:** Many participants in the revolt, from soldiers to civilians, displayed courage and a willingness to sacrifice their lives for the cause of independence and resistance to British exploitation.

While the revolt was suppressed, it marked a significant turning point in Indian resistance to British rule and sowed the seeds for future nationalist movements

OR

Describe how the British celebrated those, who they believed saved the English and repressed the rebels during the Revolt of 1857?

Ans:

During the Revolt of 1857, the British celebrated individuals who helped suppress the rebellion and “saved” British interests in India in several ways:

- 1. Titles and Honors:** British officials and military officers who played key roles in repressing the rebellion were often awarded prestigious titles, such as **knighthood** or promotions, and were celebrated as heroes for their loyalty and service.
- 2. Public Recognition:** The British government glorified figures like **Sir Colin Campbell** and **Sir Henry Havelock**, who led military campaigns against the rebels, in public speeches, writings, and official reports. They were praised as saviors who upheld British rule.
- 3. Memorials and Monuments:** In some cases, monuments or plaques were erected in honor of British commanders and loyal Indian allies. For example, **Sir Colin Campbell** was memorialized with a statue in Calcutta, symbolizing his role in quelling the revolt.
- 4. Financial Rewards:** British officers and soldiers who distinguished themselves in the suppression of the revolt were often financially rewarded through bonuses, pensions, or land grants.

These celebrations were part of the broader British narrative that framed the revolt as a challenge to imperial authority that was ultimately defeated by the bravery and loyalty of British forces and their Indian allies.

29. Who were the Alvars and Nayanars? What relations did they have with the Southern states?

Ans:

Alvars and Nayanars:

- **Alvars:** The **Alvars** were Tamil poet-saints devoted to **Vishnu**, who lived between the 6th and 9th centuries CE. They composed devotional hymns in Tamil, expressing deep love and devotion to Lord Vishnu, and played a key role in spreading the **Bhakti** movement in southern India.
- **Nayanars:** The **Nayanars** were Tamil poet-saints who were devoted to **Shiva**. They also lived around the same period as the Alvars and composed hymns of devotion to Shiva, helping to spread the Bhakti movement among the people of southern India.

Relation with Southern States:

- **Religious Influence:** Both the Alvars and Nayanars were instrumental in the growth of **Bhakti** traditions in the southern states, especially in **Tamil Nadu**. They emphasized personal devotion over ritualistic practices and contributed to the shaping of local religious culture.
- **Support from Rulers:** The Alvars and Nayanars were closely connected with the rulers of the time, such as the **Pallavas** and **Cholas**, who supported their religious activities. The rulers often commissioned temples and supported the worship of Vishnu and Shiva as part of state policy to consolidate power and foster religious unity.
- **Cultural Impact:** Their hymns and teachings influenced the development of Tamil literature, arts, and temple culture, and played a vital role in shaping the religious identity of the southern states, particularly in promoting the worship of Vishnu and Shiva in local communities.

OR

The wide range of text produced in and around Sufi Khanqahs had helped immensely in the reconstruction of the history of Sufism. In this regard explain Malfuzat, Maktubat, and Tazkiars as the sources used to reconstruct the history of Sufi traditions.

Ans:

To reconstruct the history of **Sufism**, scholars often turn to a range of texts produced in and around **Sufi Khanqahs** (spiritual centers). These texts provide valuable insights into the beliefs, practices, and historical development of Sufism. Three key types of texts in this regard are:

1. Malfuzat (Conversations or Discourses)

- **Nature:** **Malfuzat** are collections of the **oral sayings, discourses, and teachings** of prominent Sufi saints, recorded by their disciples or followers. These texts offer direct insights into the spiritual practices, philosophies, and daily lives of Sufis.
- **Importance:** They reveal the personal experiences, mystical teachings, and the moral and ethical guidelines followed by Sufi masters. These writings help historians understand the internal dynamics of Sufi communities and their relationship with broader society.
- **Example:** The **Malfuzat of Shah Waliullah** or **Baha-ud-Din Naqshband** are examples of such works.

2. Maktubat (Letters)

- **Nature:** **Maktubat** are collections of **letters** written by Sufi saints to their disciples, other Sufis, or rulers. These letters often contain spiritual advice, guidance on personal development, and explanations of Sufi doctrines.

- **Importance:** They provide insight into the practical application of Sufi teachings, the relationship between Sufis and their followers, and the interaction between Sufi orders and political or social elites. They also reflect the widespread influence of Sufis in both religious and political spheres.
- **Example:** The **Maktubat of Imam Rabbani (Ahmad Sirhindi)** or **Maktubat of Shaykh Abdul Qadir Jilani**.

3. Tazkiiras (Biographies)

- **Nature:** **Tazkiiras** are **biographies** of prominent Sufi saints and their spiritual journeys. These texts often include stories about the saint's life, miracles, teachings, and their influence on the development of Sufi orders.
- **Importance:** They offer detailed narratives about the lives of key Sufi figures, helping historians trace the evolution of Sufi thought, practices, and the establishment of Sufi orders (like the **Chishtis**, **Qadiris**, and **Naqshbandis**). They also document the social and religious contexts in which these saints lived.
- **Example:** **Tazkirat al-Awliya** by **Farid al-Din Attar** is a famous compilation of Sufi hagiographies.

Conclusion:

Together, **Malfuzat**, **Maktubat**, and **Tazkiiras** provide a comprehensive source base for understanding Sufi traditions. They not only offer spiritual teachings but also shed light on the relationship between Sufism and society, politics, and culture, helping to reconstruct the rich history of Sufism from the medieval period onward.

30. Describe the features of the famous Sanchi Stupa in accordance with the structure and sculpture.

Ans::

The **Sanchi Stupa**, located in Madhya Pradesh, India, is one of the most famous Buddhist monuments, built during the **Maurya period** in the 3rd century BCE and later expanded in subsequent centuries. It is a remarkable example of early Buddhist architecture and sculpture.

Features of the Sanchi Stupa:

1. Structure:

- **Dome (Hemisphere):** The central part of the stupa is a large hemispherical dome (called the **anda**), symbolizing the universe and the Buddha's enlightened mind.
- **Central Chamber (Relic Chamber):** Inside the dome, there is a small chamber that houses the Buddha's relics, such as bones or ashes, as a symbol of his presence.
- **Chatra (Umbrella):** Above the dome is a series of umbrellas, or **chatras**, symbolizing the protection and dignity of the Buddha and his teachings. The three-tiered structure represents the three jewels of Buddhism: the Buddha, the Dharma (teachings), and the Sangha (community).
- **Toranas (Gateways):** Four elaborately carved gateways, known as **toranas**, mark the cardinal directions and serve as entrances to the stupa. These gateways are a distinctive feature of Sanchi Stupa and are among the finest examples of early Buddhist architecture.

2. Sculpture:

- **Reliefs and Carvings:** The toranas and the surface of the stupa are adorned with rich **reliefs** depicting scenes from the life of the Buddha, as well as symbolic motifs. These sculptures do not directly show the Buddha's image (as early Buddhist art avoided figurative depictions of the Buddha) but instead use symbols like the **lotus, footprints, wheel of Dharma (Dharmachakra), and Bodhi tree** to represent him.
- **Jataka Tales:** The toranas feature scenes from the **Jataka tales**, which are stories of the Buddha's previous lives. These tales emphasize moral teachings, kindness, and the Buddha's journey toward enlightenment.
- **Symbolic Imagery:** Sculptures at Sanchi also depict various deities, animals, and scenes from Buddhist cosmology, illustrating the interconnectedness of the physical and spiritual worlds.
- **Detailed Iconography:** The carvings show intricate details, showcasing early Indian artistry, with a focus on grace, rhythm, and movement in the figures.

Conclusion:

The **Sanchi Stupa** is an architectural marvel that blends symbolic design and exquisite sculpture to convey Buddhist teachings. Its structure represents the cosmos and the path to enlightenment, while the sculptures illustrate the Buddha's life and the moral lessons of Buddhism.

OR

Discuss the development in sculpture and architecture associated with the rise of Vaishnavism and Shaivism.

Ans:

The rise of **Vaishnavism** and **Shaivism**, two prominent branches of Hinduism, led to significant developments in **sculpture** and **architecture**, particularly from the **Gupta period** (4th–6th centuries CE) onward. These religious movements spurred the construction of temples, the creation of intricate sculptures, and the establishment of a rich visual culture. Here's an overview of the developments in both fields:

1. Development in Sculpture:

Vaishnavism:

- **Iconography of Vishnu:** Sculptures of **Vishnu**, the preserver and protector god, became central in Vaishnavite worship. He is often depicted with symbols like the **conch, discus, mace, and lotus**. The most common depictions include him in his **four-armed form**, but he is also shown in various incarnations, like **Rama** and **Krishna**, as part of the **Dashavatara** (ten avatars) tradition.
- **Key Sculptural Features:** Early Vaishnavite sculpture focused on the grandeur and serenity of the deity. Vishnu's images became highly refined in the Gupta period, characterized by a sense of divine grace, symmetry, and idealized beauty.
- **Example:** The **Vaikuntha Vishnu** sculptures at **Udayagiri caves** (Madhya Pradesh) and the **Vishnu of the Gupta period** in **Sarnath** are famous for their classical elegance.
- **Representation of Avatars:** Scenes depicting Vishnu's incarnations, especially **Krishna** and **Rama**, became popular. Iconography from the **Mahabharata** and **Ramayana**, such as Krishna lifting **Govardhan Hill** or Rama and Sita's marriage, were frequently sculpted.

Shaivism:

- **Iconography of Shiva:** In Shaivism, the central deity is **Shiva**, often depicted in his various forms, including:
 - **Lingam:** A symbol of Shiva's cosmic energy, frequently used in Shaiva worship.
 - **Nataraja:** The cosmic dancer, symbolizing the creation, preservation, and destruction of the universe.
 - **Ardhanarishvara:** A composite form of Shiva and Parvati, representing the unity of male and female principles.
- **Key Sculptural Features:** Shaiva sculptures often emphasize **dynamic movement** (as seen in Nataraja), with Shiva depicted in action, radiating energy. The sculptures of Shiva are typically expressive, with flowing locks of hair, serpents, and a serene yet powerful demeanor.
- **Example:** The **Nataraja sculpture at Chidambaram** and the **Shiva in meditation at Elephanta Caves** reflect the depth of Shaiva sculpture.
- **Tandava Dance and Myths:** Many Shaiva sculptures depict Shiva's **tandava** (cosmic dance), which represents the rhythmic cycles of creation, preservation, and destruction. These dynamic representations helped illustrate Shaiva cosmology.

2. Development in Architecture:**Vaishnavism:**

- **Temple Architecture:** The rise of Vaishnavism led to the construction of **grand temples** dedicated to Vishnu and his avatars. These temples often followed the architectural style of **Nagara** (northern) temple design, characterized by a central **shikhara** (tower) and a **garbhagriha** (sanctum sanctorum) housing the deity.
- **Temple Layout:** Vaishnavite temples often had elaborate courtyards, halls, and smaller shrines dedicated to various forms of Vishnu. The walls of the temples were adorned with intricate **sculptures** of Vishnu and his avatars.
- **Example:** The **Vishnu temple at Deogarh** and the **temple at Khajuraho** (dedicated to Vishnu's avatars) are notable examples of early Vaishnavite architecture.

Shaivism:

- **Temple Architecture:** Shaiva temples developed under the influence of Shaivism and were often larger and more monumental. The **Dravidian** style of architecture, prominent in the southern part of India, became widely associated with Shaiva temples, particularly from the **Chola** period onward.
- **Key Features:** Shaiva temples were characterized by massive **gopurams** (gateway towers), large courtyards, and pillared halls. The central sanctum would house a **lingam**, often accompanied by sculptures of Shiva in various forms.
- **Example:** The **Brihadeeswarar Temple in Thanjavur** (Chola period) is a quintessential example of Shaiva architecture, with its towering gopurams, massive temple complex, and exquisite sculptures of Shiva in various forms.

3. Influence on Iconography and Decorative Art:

- Both Vaishnavism and Shaivism fostered the development of **elaborate temple decoration**. Sculptures of gods, goddesses, and mythological stories were carved on temple walls, doorways, and columns.
- **Scenes from epics** like the **Ramayana**, **Mahabharata**, and **Puranas** were commonly depicted in relief sculptures on the walls of temples dedicated to both Vishnu and Shiva.
- **Sculptural Narrative**: Temples often depicted visual narratives from the lives of gods, particularly from the **Ramayana** and **Mahabharata**, in bas-reliefs or in free-standing statues.

Conclusion:

The rise of **Vaishnavism** and **Shaivism** was deeply intertwined with the evolution of **Indian sculpture** and **temple architecture**. Sculptures became more intricate and expressive, focusing on depicting divine forms and their mythological tales. Architecture saw the construction of monumental temples with distinct regional styles like **Nagara** and **Dravidian**, reflecting the growing importance of these two major sects in Hindu worship. These developments not only influenced religious practices but also shaped the artistic and architectural heritage of India.

Bottom of Form

SECTION-D

(Source-Based Questions)

4 × 3 = 12

31. Read the following source carefully and answer the questions that follow:

“British element is gone but they have left the mischief behind.”

Sardar Vallabhbhai Patel said

It is no use saying that we ask for separate electorates, because it is good for us. We have heard it long enough. We have heard it for years, and as a result of this agitation we are now a separate nation...Can you show me one free country where there are separate electorates? If so, I shall be prepared to accept it. But in this unfortunate country if this separate electorate is going to be persisted in, even after the division of the country, woe betide the country; it is not worth living in. Therefore, I say, it is not for my good alone, it is for your own good that I say it, forget the past.

One day, we may be united...The British element is gone, but they have left the mischief behind. We do not want to perpetuate that mischief (hear, hear).

When the British introduced this element they had not expected that they have to go so soon.

They wanted it for their easy administration. That is all right. But they have left the legacy bad. Are we to get out of it or not?

Questions:

- Why was the separate electorate considered as a mischief?
- Explain Sardar Vallabhbhai Patel's views on the issue of the separate electorates system.

(iii) In what ways did Sardar Patel explain that “The British element is gone, but they have left the mischief behind?”

Ans:

(i) Why was the separate electorate considered as a mischief?

The **separate electorate system** was considered a mischief because it created divisions among different religious and social communities, particularly Hindus and Muslims. By introducing separate electorates, the British aimed to **divide and rule**—ensuring that communities voted separately for their own representatives. This system deepened communal divisions and encouraged communal identity politics, which undermined the unity of the nation. Sardar Patel viewed this as a legacy of British mischief, as it fostered discord, mistrust, and competition among communities instead of fostering national unity.

(ii) Explain Sardar Vallabhbhai Patel’s views on the issue of the separate electorates system.

Sardar Patel was strongly **against the system of separate electorates** because he believed it was detrimental to national unity and communal harmony. He argued that the system had created a “**separate nation**” mentality, particularly for Muslims, and he emphasized that no free nation in the world had such a system. Patel pointed out that the British had introduced the separate electorate for **administrative convenience** and to maintain control over India, but it had lasting negative consequences.

He believed that if this system continued, it would only perpetuate division and prevent the creation of a unified India. Therefore, he called for the abolition of separate electorates, urging people to **forget past grievances** and work toward national integration and unity. Patel’s stance was not just about the good of any single community but for the **common good of all** Indians.

(iii) In what ways did Sardar Patel explain that “The British element is gone, but they have left the mischief behind?”

Sardar Patel explained that although the **British had left India**, they had **left behind the legacy of communal divisions** caused by policies like the separate electorate system. The British had introduced this system to make administration easier for themselves, as it fragmented Indian society along communal lines, making it easier for them to rule. However, after leaving, the British left a **divided society** where communities were pitted against each other, creating mistrust and tension.

Patel referred to this situation as the “**mischief**” left by the British, which continued to affect India even after independence. He emphasized that, even though the British were gone, the **negative impact** of their policies persisted, and it was up to Indians to **overcome** this legacy of division to build a united nation.

32. Read the following source carefully and answer the questions that follow:

Name of Satavahanas Kings from Inscriptions

These are the names of several generations of Satavahana rulers, recovered from inscriptions. Note the uniform title Raja. Also note the following word, which ends with the term puta, a Prakrit word meaning ‘son’. The term Gotami-puta means ‘Son of Gotami’. Names like Gotami and Vasithi are feminine forms of Gotama and Vasistha Vedic seers after whom gotras were named. Raja Gotami-puta Siri-Satakan

Raja Vasithi-puta (sami) Siri-Pulumayi Raja Gotami-puta sami-Siri-Yana-Satakani Raja Madhari-puta svami-Sakasens Raja Vasathi-puta Chatarapana-Satakani Raja Hariti-puta Vinhukada Chutukulan-amda-Satakani Raja Gotami-puta Siri-Vijaya-Satakani

Questions:

- (i) What is the importance of gotra in Brahmanical practice?
- (ii) How was Satavahana gotra practice different from the Brahmanical practice?
- (iii) What position did women enjoy in the Satavahana society?

Ans:

(i) What is the importance of gotra in Brahmanical practice?

In **Brahmanical practice**, a **gotra** refers to a **patrilineal lineage** or clan that traces its descent from a specific Vedic sage or rishi. The gotra system is an important aspect of Hindu social structure, particularly for Brahmins. It is used to define **ancestral heritage** and to maintain **ritual purity**. Individuals belonging to the same gotra are considered descendants of the same sage and thus share a common ancestral origin. The gotra system also plays a role in marriage customs, where individuals from the same gotra are prohibited from marrying to avoid **incest**.

(ii) How was Satavahana gotra practice different from the Brahmanical practice?

The Satavahana gotra practice differed from the traditional **Brahmanical practice** in the following ways:

- **Maternal Lineage:** In the Satavahana dynasty, the **matronymic (mother's name)** was often used alongside the traditional **patronymic (father's name)**. The rulers' titles often include "**puta**", meaning "son of," followed by the name of their mother or a feminine form of a Vedic sage's name. For example, **Gotami-puta** means "son of Gotami." This highlights the importance of the **mother's lineage** in Satavahana society, whereas in Brahmanical traditions, the **father's lineage** (patronymic) typically holds primary importance.
- **Use of Feminine Names:** The use of feminine forms, such as **Gotami** (feminine of Gotama) and **Vasithi** (feminine of Vasistha), as references to **gotra** is another notable difference. In contrast, traditional Brahmanical gotras primarily focus on male rishi names.

(iii) What position did women enjoy in the Satavahana society?

In **Satavahana society**, women enjoyed a **relatively elevated position** compared to other ancient Indian societies, as indicated by the use of **matronymics** and the role of women in royal lineage. The fact that Satavahana rulers were often identified by their **mother's names** suggests that **maternal lineage** was recognized and respected. Some specific indications include:

- **Matronymic Titles:** The inclusion of "**puta**" (son of) followed by the **mother's name** in royal titles reflects the importance of the **mother's identity** in Satavahana society. This was relatively uncommon in other parts of ancient India, where patrilineal descent was the norm.
- **Role in Royal Lineage:** The use of women's names in royal inscriptions suggests that **women were integral to the royal lineage**, implying a level of respect and recognition in public and family matters.

However, while women had a prominent role in **noble and royal lineages**, the broader position of women in everyday society, particularly outside royal families, would likely have been more restricted, following traditional norms. The matronymic practice in inscriptions indicates **social acknowledgment**, but it does not necessarily imply complete gender equality in all aspects of Satavahana society.

Conclusion:

The Satavahanas recognized the **matronymic** system, which shows that women, particularly royal women, held an important position in their society. This practice contrasted with the predominantly **patrilineal** Brahmanical practices. Women in Satavahana society were afforded respect and recognition, particularly within the royal context, where their names were used in the formation of royal titles, illustrating their role in the dynasty's lineage.

33. Read the following source carefully and answer the questions that follow:

Colin Mackenzie

Born in 1754, Colin Mackenzie became famous as an engineer, surveyor, and cartographer. In 1815, he was appointed the first surveyor General of India, a post he held till his death in 1821. He embarked on collecting local histories and surveying historic sites in order to better understand India's past and make governance of the colony easier. He says that "It struggled long under the miseries of bad management...before the South came under the benign influence of the British Government."

By studying Vijayanagara, Mackenzie believed that the East India Company could gain "much useful information on many of these institutions, laws, and customs whose influence still prevails among the various tribes of natives forming the general mass of the population to this day."

Questions:

- (i) Who was Colin Mackenzie?
- (ii) Mention what Mackenzie did to make governance of the colony easier.
- (iii) According to him, what benefits would the East India Company gain after studying Vijayanagara? Explain in brief.

Ans:

(i) Who was Colin Mackenzie?

Colin Mackenzie (born in 1754) was a Scottish **engineer, surveyor, and cartographer** who became notable for his work in India during British colonial rule. In 1815, he was appointed the first **Surveyor General of India**, a position he held until his death in 1821. Mackenzie is famous for his contributions to **surveying historic sites** and **collecting local histories**, which he believed would help in understanding India's past and aid in the governance of the British colony.

(ii) Mention what Mackenzie did to make governance of the colony easier.

To make the governance of the British colony easier, **Colin Mackenzie** focused on:

1. **Surveying and Mapping:** As Surveyor General, he conducted **detailed surveys** and **produced maps** of Indian territories, which were crucial for administrative purposes and military planning.

2. **Collecting Local Histories:** Mackenzie embarked on a mission to collect **local histories** and **documents** related to India's past. He studied the records and traditions of various regions, including the **Vijayanagara Empire**, to understand the social, political, and cultural systems of the people.
3. **Documenting Customs and Institutions:** He also focused on documenting **customs, laws, and tribal practices** that influenced governance at the local level, helping the East India Company in administering and controlling diverse communities more effectively.

(iii) According to him, what benefits would the East India Company gain after studying Vijayanagara? Explain in brief.

According to **Colin Mackenzie**, by studying the **Vijayanagara Empire**, the East India Company would gain valuable insights into:

1. **Understanding Institutions and Laws:** The study of **Vijayanagara's institutions, laws, and governance** systems would provide **useful information** that could help the British understand the existing political structures and practices in India.
2. **Influence on Contemporary Tribes:** Mackenzie believed that the customs, laws, and social structures from the Vijayanagara period still **influenced the tribes** and people of India, especially the **general mass**. By understanding these traditions, the East India Company could **govern more effectively**, as they would have knowledge of local customs, which were still relevant in daily life.
3. **Better Governance:** This knowledge of historical precedents and native customs would make it easier for the British to **navigate local governance**, facilitate cooperation with local elites, and manage the diverse populations under British rule.

In summary, Mackenzie felt that studying Vijayanagara could offer a **historical framework** to better understand and manage the **complex social and legal systems** in place across India during the British colonial period.

SECTION-E

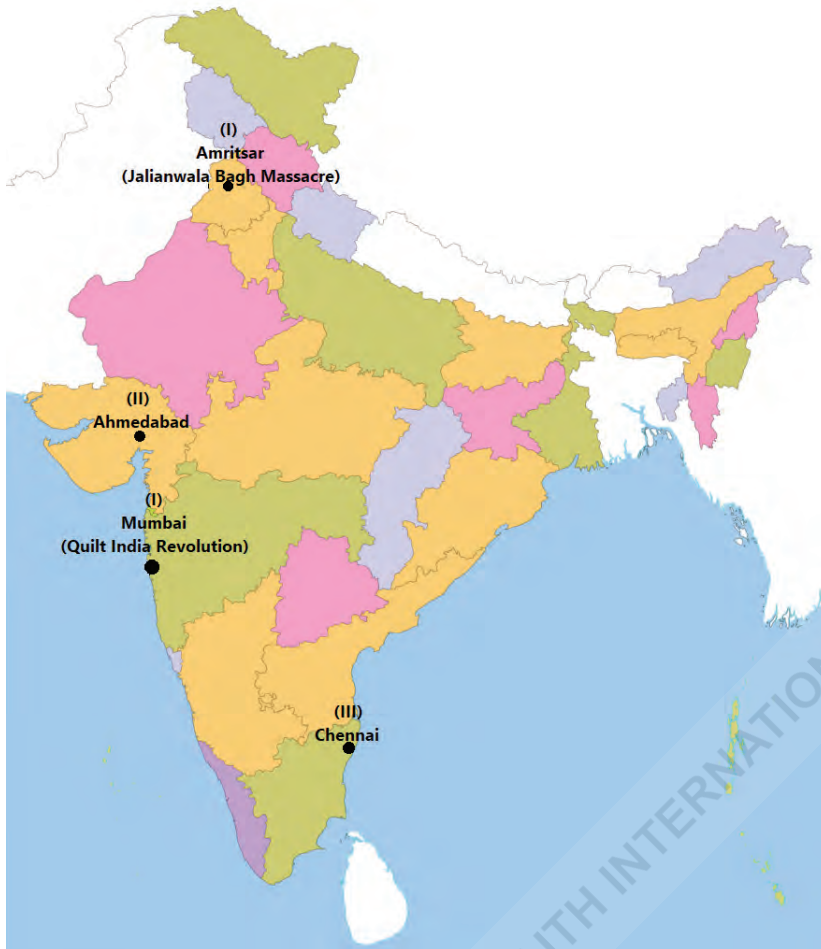
(Map-Based Questions)

1 x 5 = 5

34. A. Locate and label the following

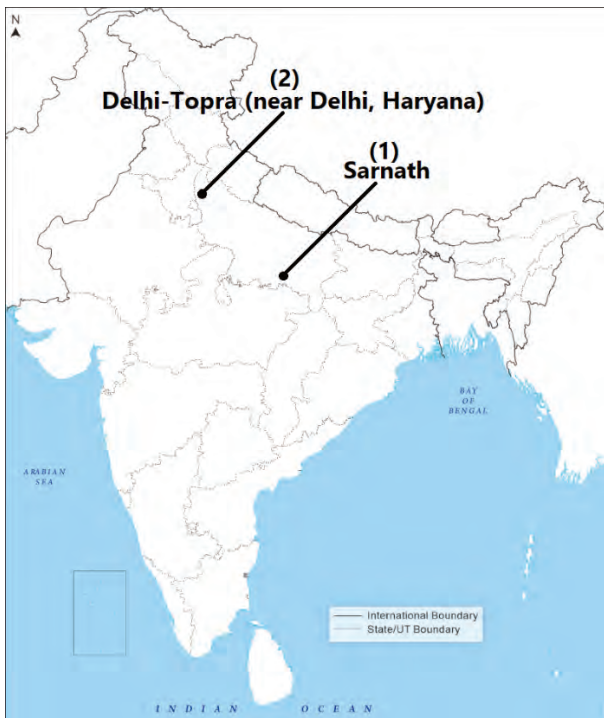
- (i) Place of Quit India Resolution. Or place of Jalianwala Bagh Massacre.
- (ii) One centre of National Movement in Gujarat.
- (iii) One city of importance in South India.

Ans:



B. On the given political Outline map of India, two places associated with Asokan Pillar inscriptions are marked from 1 and 2. Write their names.

Ans:



HOLY FAITH INTERNATIONAL (P) LTD.

Holy Faith New Style Sample Paper–5

(Based on the Latest Design & Syllabus Issued by CBSE)

HISTORY

CLASS 10+2

Time Allowed: 3 Hours

[Maximum Marks: 80]

General Instructions: Same as in Holy Faith New Style Sample Paper-1

SECTION-A

(Multiple Choice Type Questions)

1 x 21 = 21

1. Who among the following is often known as the 'Father of Indian Archaeology'?

- (a) Daya Ram Sahni
- (b) Alexander Cunningham
- (c) Rakhal Das Banerji
- (d) REM Wheeler.

Ans:

The correct answer is (b) **Alexander Cunningham**.

Alexander Cunningham is often referred to as the "Father of Indian Archaeology" due to his pioneering work in the field of archaeology in India during the British colonial period. He was the first **Surveyor General of India** and played a crucial role in identifying and excavating key archaeological sites, including the **ancient city of Taxila** and the **Buddhist stupa at Sanchi**. His contributions laid the foundation for modern archaeological research in India.

- **Daya Ram Sahni** is known for his excavation of **Harappa**, one of the major sites of the **Indus Valley Civilization**.
- **Rakhal Das Banerji** is known for his work at **Mahasthangarh** in Bengal and other early archaeological explorations.
- **R.E.M. Wheeler** was a British archaeologist known for his work at **Indus Valley sites** and his excavation at **Chandragupta Maurya's tomb**, but he is not as closely associated with the title "Father of Indian Archaeology" as Cunningham.

2. Fill in the blanks:

The Shakas came from _____ and were regarded as _____ by the Brahmanas.

- (a) Central Asia
- (b) West Asia
- (c) South-East Asia
- (d) Western Africa.

Ans:

The correct answer is **(a) Central Asia.**

The **Shakas**, also known as the **Scythians**, were a group of nomadic people who originally came from **Central Asia**. They migrated into India around the 2nd century BCE and established several kingdoms in the northwestern regions, including parts of present-day **Pakistan and Afghanistan**.

The Shakas were regarded as “**barbarians**” by the Brahmanas, who viewed them as foreign invaders, often because of their distinct culture, language, and lifestyle compared to the settled agricultural societies in India. The Brahmanical texts, which emphasized order, social hierarchy, and traditional practices, tended to depict the Shakas in a negative light.

3. Given below are two statements, one labelled as Assertion (A) and the other labelled as Reason (R).

Assertion (A) The Manusmriti is considered the most important of the Dharmasutras and Dharmashastras.

Reason (R) It lays down codes of social behaviour in great detail.

Codes

- (a) Both A and R are true and R is the correct explanation of A.
- (b) Both A and R are true and R is not the correct explanation of A.
- (c) A is true, but R is false.
- (d) A is false, but R is true.

Ans:

The correct answer is **(a) Both A and R are true and R is the correct explanation of A.**

Explanation:

- **Assertion (A):** The **Manusmriti** is indeed considered the **most important** of the **Dharmasutras** and **Dharmashastras**. It is a key ancient Indian text that outlines the duties and responsibilities of individuals according to their **varna** (social class) and **ashrama** (stage of life), and it provides a comprehensive framework for law, ethics, and social conduct in ancient India.
- **Reason (R):** The **Manusmriti** lays down codes of social behavior in great detail. It includes specific guidelines for how people should behave in various social contexts, including duties toward family, society, and the state. It outlines the proper conduct for rulers, priests, women, and others based on their social status.

Since both statements are true, and the reason (R) correctly explains why the Manusmriti is considered important, the correct answer is (a).

4. The Persian translation of Mahabharata that means 'Books of Wars' is known as:

- (a) Upanishad
- (b) Ramayana
- (c) Razmnama
- (d) None of these.

Ans:

The correct answer is (c) **Razmnama**.

The **Razmnama** is the Persian translation of the **Mahabharata**, and it literally means “**Books of Wars**”. This translation was commissioned by the Mughal Emperor **Akbar** in the 16th century, as part of his interest in Indian culture and literature. The translation made the epic accessible to Persian-speaking audiences and is considered an important cultural and literary work.

5. Match the following:

List-I

List-II

A. 10th May, 1857 B. 30th May, 1857 C. 30th June, 1857 D. 7th June, 1858 1. Meeting starts in Meerut 2. Rising in Lucknow 3. British suffer defeat in the battle of Chinhat 4. Rani Jhansi killed in battle.

Codes

- (a) A-1, B-2, C-3, D-4
- (b) A-4, B-3, C-2, D-1
- (c) A-1, B-4, C-2, D-3

(d) A-3, B-2, C-1, D-4.

Ans:

The correct answer is (a) **A-1, B-2, C-3, D-4.**

Explanation:

Here's the correct match based on historical events:

- **A. 10th May, 1857 ! 1. Meeting starts in Meerut**

The **Indian Rebellion of 1857** began on May 10, 1857, in **Meerut** when Indian soldiers (sepoys) of the British East India Company rose in revolt, leading to the spread of the uprising across northern India.

- **B. 30th May, 1857 ! 2. Rising in Lucknow**

On May 30, 1857, a **rebellion** took place in **Lucknow**, which was an important center of resistance, particularly under the leadership of **Begum Hazrat Mahal** and other rebels.

- **C. 30th June, 1857 ! 3. British suffer defeat in the battle of Chinhat**

On June 30, 1857, the **British forces suffered a defeat** at the **Battle of Chinhat**, near **Lucknow**, at the hands of the rebels, which was a significant victory for the insurgents during the early phase of the uprising.

- **D. 7th June, 1858 ! 4. Rani Jhansi killed in battle**

On June 7, 1858, **Rani Lakshmibai of Jhansi** was **killed in battle** while fighting British forces near **Gwalior** during the final phase of the **Indian Rebellion of 1857**.

Thus, the correct matching of the events is **A-1, B-2, C-3, D-4.**

6. Consider the following statements regarding Subsidiary Alliance and choose the correct option.

I This Subsidiary Alliance was devised by William Bentinck in 1798.

II. A British force was stationed in the Territory of the Ally.

III. Ally could enter into agreements with other rulers without any interference.

IV. A British resident was attached to the court of Ally.

Options:

(a) Only (i) is correct.

(b) Only (i) and (ii) are correct.

(c) Only (ii) and (iii) is correct.

(d) Only (ii) and (iv) is correct.

Ans:

The correct answer is **(d) Only (ii) and (iv) is correct.**

Explanation:

The **Subsidiary Alliance** was a diplomatic strategy devised by **Lord Wellesley**, not **William Bentinck**, in **1798**. This system was introduced to establish British dominance in India and to ensure that Indian rulers were dependent on the British for military and political support. Let's evaluate the statements:

- **Statement I:** "This Subsidiary Alliance was devised by William Bentinck in 1798."

This statement is **incorrect** because the Subsidiary Alliance was devised by **Lord Wellesley**, not William Bentinck. William Bentinck was a later Governor-General (1828–1835), known for his social reforms.

- **Statement II:** "A British force was stationed in the Territory of the Ally."

This statement is **correct**. Under the Subsidiary Alliance, the Indian ruler had to maintain a British force in his territory and bear the cost of this force. The British army would be stationed to protect the ruler, but it also gave the British control over the military power in the region.

- **Statement III:** "Ally could enter into agreements with other rulers without any interference."

This statement is **incorrect**. Under the Subsidiary Alliance, the ally was **not allowed to enter into agreements with other rulers** or powers without the consent of the British. This was one of the major drawbacks of the system as it limited the ruler's sovereignty.

- **Statement IV:** "A British resident was attached to the court of Ally."

This statement is **correct**. Under the Subsidiary Alliance, a **British resident (or political agent)** was stationed at the court of the Indian ruler. This allowed the British to monitor the ruler's activities and maintain influence over the local government.

Conclusion:

- Statement II and IV are correct.
- Statement I and III are incorrect.

Thus, the correct option is **(d) Only (ii) and (iv) is correct.**

7. Identify the famous rulers related to the Vijayanagara Empire with the help of the given information.

- He composed Amuktamalyada in Telugu.
- He belonged to Saluvas dynasty.

Options

- (a) Deva Raya I
- (b) Deva Raya II
- (c) Krishan Deva Raya
- (d) Achyuta Deva Raya.

Ans:

The correct answer is **(c) Krishnadeva Raya**.

Explanation:

- **Krishnadeva Raya**, one of the most famous rulers of the **Vijayanagara Empire**, belonged to the **Tuluva dynasty** and is renowned for his patronage of literature, art, and culture. He ruled from **1509 to 1529** and is known for his military conquests, governance, and cultural achievements.
- **Amuktamalyada** is a famous **Telugu** work composed by **Krishnadeva Raya**. It is a poetic text that narrates the story of the marriage of the divine couple, Lord Vishnu and his consort, and it reflects Krishnadeva Raya's literary excellence.
- The **Saluva dynasty** is actually associated with **Deva Raya I**, but Krishnadeva Raya was part of the **Tuluva dynasty**.

Thus, based on the information provided, the ruler related to these characteristics is **Krishnadeva Raya**.

8. Identify the aspect that is not related to the Harappan civilisation:

- (a) The script of the Harappan civilization is considered enigmatic.
- (b) Seals were recovered from Oman and Rome.
- (c) Harappans were terracotta craftsmen.
- (d) A proper drainage system was found in the town and citadel.

Ans:

The correct answer is **(b) Seals were recovered from Oman and Rome**.

Explanation:

- **(a) The script of the Harappan civilization is considered enigmatic.**

This is correct. The **Harappan script** remains undeciphered, and it is one of the main mysteries of the Harappan civilization.

- **(b) Seals were recovered from Oman and Rome.**

This is **incorrect**. While Harappan seals have been found in various regions, including **Mesopotamia**, there is no substantial evidence of Harappan seals being recovered from **Oman** or **Rome**. The seals are mostly found in regions like the **Indus Valley**, **Persian Gulf**, and **Mesopotamia**, suggesting trade but not to the extent implied in the statement.

- **(c) Harappans were terracotta craftsmen.**

This is correct. The Harappans were skilled **terracotta craftsmen** and produced a variety of figurines and pottery, including the famous **dancing girl** sculpture.

- **(d) A proper drainage system was found in the town and citadel.**

This is correct. The **Harappan civilization** is known for its advanced urban planning, including a **well-organized drainage system** in cities like **Mohenjo-Daro** and **Harappa**.

Therefore, option **(b)** is the one that is **not related** to the Harappan civilization.

9. Who introduced the crucial 'Objective Resolution' in the Constituent Assembly:

- (a) B.R. Ambedkar
- (b) Jawaharlal Nehru
- (c) Jaipal Singh
- (d) N.G. Ranga.

Ans:

The correct answer is **(b) Jawaharlal Nehru**.

Explanation:

The **Objective Resolution** was introduced by **Jawaharlal Nehru** in the **Constituent Assembly** on **December 13, 1946**. This resolution outlined the fundamental principles that would guide the drafting of the Constitution of India. It emphasized the goal of establishing a **sovereign, democratic, republican** state and articulated the rights and freedoms of individuals, the need for justice, and the promotion of social and economic welfare.

The **Objective Resolution** served as the foundation for the Constitution and was later adopted by the Constituent Assembly on **January 22, 1947**. It played a pivotal role in shaping the direction of the Indian Constitution.

10. The written collection of letters by masters to their disciples and associates. Which of the following is related to the above-given statement?

- (a) Malfuzat
- (b) Tazkiras
- (c) Ziyarat
- (d) Maktubat.

Ans:

The correct answer is **(d) Maktubat**.

Explanation:

- **Maktubat** refers to a collection of **letters** written by masters (often Sufi saints) to their disciples and associates. These letters typically contain spiritual guidance, teachings, and advice.
- **Malfuzat**: This refers to the **oral discourses or sayings** of Sufi saints and other religious figures, which were recorded and written down later. These are not specifically letters but rather reflections or speeches.
- **Tazkiras**: These are biographical accounts of saints, scholars, or notable figures, often including stories and anecdotes about their lives, rather than being a collection of letters.
- **Ziyarat**: This refers to the **visitations to holy shrines or places of pilgrimage**, especially in the Islamic context, and is unrelated to written letters.

Thus, the correct term for the collection of written letters is **Maktubat**.

11. Which of the following is correct regarding Vaishnavism?

- (a) Vaishnavism developed around various avatars of Vishnu and Shiva.
- (b) Ten avatars are recognized within this tradition.
- (c) The ten forms are assumed as Brahma.
- (d) The different forms of deity are not represented in sculpture.

Ans:

The correct answer is **(b) Ten avatars are recognized within this tradition**.

Explanation:

- **Vaishnavism** is a major tradition within Hinduism that focuses on the worship of **Vishnu** and his incarnations (avatars).
- (a) is incorrect because **Vaishnavism** primarily developed around the various **avatars of Vishnu** and not Shiva. While **Shaivism** revolves around Shiva, Vaishnavism focuses on Vishnu's different forms and avatars.
- (b) is correct. **Vaishnavism** recognizes **ten avatars of Vishnu**, commonly known as the **Dashavatara**. These ten avatars are:
 1. **Matsya** (Fish)
 2. **Kurma** (Turtle)
 3. **Varaha** (Boar)
 4. **Narasimha** (Man-lion)
 5. **Vamana** (Dwarf)
 6. **Parashurama** (Rama with an axe)
 7. **Rama** (the hero of the Ramayana)
 8. **Krishna** (the god of the Mahabharata and Bhagavad Gita)
 9. **Buddha** (in some traditions, Buddha is included as an avatar)
 10. **Kalki** (the future avatar)
- (c) is incorrect. The ten avatars of Vishnu are not **assumed as Brahma**. **Brahma** is considered the creator god in Hinduism, whereas Vishnu is the preserver, and his avatars represent various forms he takes to restore cosmic order.
- (d) is also incorrect. In **Vaishnavism**, the different forms of Vishnu are often represented in sculpture, particularly through idols of Vishnu and his avatars, such as the famous depictions of **Krishna**, **Rama**, and others.

Thus, the correct option is (b) **Ten avatars are recognized within this tradition.**

12. What type of relationship can you infer between the Sufis and the state? Choose the correct option from the following:

- (a) Strained relationship
- (b) Normal relations as with other subjects
- (c) Cordial relations

(d) There are always conflicts between the Sufis and the state.

Ans:

The correct answer is **(b) Normal relations as with other subjects.**

Explanation:

The relationship between the **Sufis** and the **state** in medieval India, particularly during the time of the Delhi Sultanate and the Mughal Empire, was generally one of **normal relations**. While there were occasional tensions, the interaction between Sufis and rulers was not necessarily characterized by open conflict or strained relations.

- **Sufis** often enjoyed the patronage of rulers, especially during the **Delhi Sultanate** and **Mughal Empire**, because they were seen as spiritual leaders who could bring social harmony and legitimacy to the ruler's reign.
- Rulers sought the support of Sufis because of their widespread influence over the masses. **Sufi shrines** were places of pilgrimage and **spiritual guidance**, which made them important social and religious centers. Sufis, in turn, generally respected the authority of the rulers as long as their religious practices were not directly threatened.
- However, there were also instances where certain Sufi orders, particularly those with more ascetic or anti-establishment views, had conflicts with the state. Some Sufis opposed the materialism of the rulers or expressed critiques of certain state policies.

Despite occasional differences, the overall relationship between **Sufis and the state** can be described as one of **normal relations**, where the Sufis contributed to the social fabric and in return received **royal patronage** and **protection**.

Thus, the correct answer is **(b) Normal relations as with other subjects.**

13. In which of the following Satyagraha did Gandhiji ask the state for the remission of taxes for peasants following the failure of harvest?

- (a) Bardoli Satyagraha
- (b) Champaran Satyagraha
- (c) Rowlatt Satyagraha
- (d) Kheda Satyagraha.

Ans:

The correct answer is **(d) Kheda Satyagraha.**

Explanation:

The **Kheda Satyagraha** took place in **1918** in the Kheda district of Gujarat. This movement was led by **Mahatma Gandhi** and supported by **Sardar Vallabhbhai Patel**. The peasants of Kheda were facing extreme hardships due to a **crop failure** and **famine**. Despite these conditions, the British government had **increased taxes** on the peasants, making it difficult for them to pay. Gandhi and Patel led a non-violent struggle, demanding **remission of taxes** and a reduction in revenue for the affected peasants.

As a result of the successful satyagraha, the British government ultimately **relented** and agreed to the **remission of taxes** for the affected peasants, marking the success of the movement.

- **(a) Bardoli Satyagraha** (1928) was another important movement led by Sardar Patel, but it was focused on the **increase in land revenue** in Bardoli, not on the failure of crops.
- **(b) Champaran Satyagraha** (1917) was Gandhiji's first major Satyagraha, focused on the exploitation of indigo farmers by the British planters.
- **(c) Rowlatt Satyagraha** (1919) was a movement against repressive measures like the **Rowlatt Act**, which allowed the government to arrest individuals without trial.

Therefore, the correct answer is **(d) Kheda Satyagraha**.

14. Choose the correct option from the following statements regarding the unique features of the Indian Constitution.

- (a) The Indian Constitution came into effect on 26th January 1950.
- (b) It provides separate electorates to the minorities of the country.
- (c) It was drafted by members indirectly elected by the people.
- (d) It is the shortest written Constitution in the world.

Ans:

The correct answer is **(a) The Indian Constitution came into effect on 26th January 1950.**

Explanation:

- **(a) The Indian Constitution came into effect on 26th January 1950:**

This statement is **correct**. While the **Indian Constitution** was adopted on **26th November 1949**, it came into effect on **26th January 1950**. This is celebrated as **Republic Day** in India, marking the official implementation of the Constitution.

- **(b) It provides separate electorates to the minorities of the country:**

This statement is **incorrect**. The Indian Constitution **does not provide separate electorates** for minorities. While separate electorates existed under British rule (such as for Muslims, Sikhs, and other

communities), the Indian Constitution, in the spirit of **unity**, provides for a **single electoral system** based on **universal adult suffrage**, which ensures equality for all citizens regardless of religion, caste, or ethnicity.

- (c) **It was drafted by members indirectly elected by the people:**

This statement is **partially correct**, but not entirely accurate in the context of the options. The **members of the Constituent Assembly** were **indirectly elected** by the **Provincial Legislative Assemblies**, which were themselves elected by the people. However, they were not directly elected through general elections, which makes this statement partially misleading.

- (d) **It is the shortest written Constitution in the world:**

This statement is **incorrect**. The **Indian Constitution** is **not the shortest**. In fact, it is one of the **longest** written constitutions in the world, with **over 450 articles** originally and now over 450, along with numerous **schedules** and **amendments**. The **USA Constitution** is much shorter by comparison.

Thus, the correct option is (a) **The Indian Constitution came into effect on 26th January 1950.**

15. was Governor-General of Bengal when the Permanent Settlement was introduced in.....

Choose the correct answer from the given options:

- (a) Lord Irwin, 1793
- (b) Lord Cornwallis, 1793
- (c) Lord William Bentinck, 1801
- (d) Lord Canning, 1858.

Ans:

The correct answer is (b) **Lord Cornwallis, 1793.**

Explanation:

The **Permanent Settlement** was introduced by **Lord Cornwallis** in **1793**. This system, also known as the **Zamindari system**, was implemented in **Bengal** and other parts of British India. The Permanent Settlement aimed to fix the land revenue permanently, where the **zamindars** (landlords) were made responsible for collecting taxes from the peasants and paying a fixed amount of revenue to the British government.

- **Lord Cornwallis** was the **Governor-General of India** at the time and believed that a fixed revenue system would ensure stability and improve revenue collection.

16. Identify the following image and write its name.



- (a) Terracotta structure depicting a scene from Mahabharata.
- (b) Terracotta structure depicting a scene from Ramayana.
- (c) Terracotta structure depicting tribal life.
- (d) Terracotta structure of the Gupta period.

Ans:

- (a) Terracotta structure depicting a scene from Mahabharata.

17. Read the following statements carefully and identify the person with the help of the given information.

- I. He was born in 1073 in Khwarizm, Uzbekistan.
- II. He wrote a book named Kitab-ul-Hind.

- (a) Ibn Battuta
- (b) Al-Biruni
- (c) Francois Berner
- (d) AbdurRazzaq.

Ans:

The correct answer is **(b) Al-Biruni**.

Explanation:

- **I. He was born in 973 in Khwarizm, Uzbekistan.**

This refers to **Al-Biruni**, who was born in **973 CE** in **Khwarizm**, which is in modern-day **Uzbekistan**.

- **II. He wrote a book named Kitab-ul-Hind.**

Al-Biruni is famous for writing the book “**Kitab-ul-Hind**” (The Book of India), which is a comprehensive account of **Indian culture, geography, religion, and philosophy**. This work was based on his observations and studies during his time in India.

18. Who among the following were known as ‘KudiraiChettis’?

- (a) A group of Portuguese who traded in military technology.
- (b) A local community of horse traders.
- (c) A group of Arab traders trading in horses.
- (d) A local community of traders trading in muskets.

Ans:

The correct answer is **(b) A local community of horse traders**.

Explanation:

The **KudiraiChettis** were a **local community in Tamil Nadu** known for their involvement in the **horse trade**. The term “**Kudirai**” means **horse** in Tamil, and the **Chettis** were traditionally a trading community. The KudiraiChettis specialized in the buying and selling of horses, particularly during the medieval and early modern periods in South India.

19. Al-Biruni recognized.....social categories.

- (a) three
- (b) four
- (c) two
- (d) six.

Ans:

The correct answer is **(b) four**.

Explanation:

In his book “**Kitab-ul-Hind**”, **Al-Biruni** recognized **four main social categories** in Indian society. He described the **Brahmins, Kshatriyas, Vaishyas, and Shudras** as the four primary social divisions, which correspond to the four varnas in the Hindu caste system.

20. Who led the flag of revolt against the British in Bihar?

- (a) Nana Sahib
- (b) Maulavi Ahmadullah
- (c) Kunwar Singh
- (d) Birjis Qadr.

Ans:

The correct answer is (c) **Kunwar Singh**.

Explanation:

Kunwar Singh was a prominent leader of the **Revolt of 1857** in **Bihar**. He played a significant role in the uprising against the British East India Company in the region. Kunwar Singh, a zamindar (landowner) from **Jagdishpur**, led a strong resistance against the British forces, and despite being aged and injured, he continued to fight valiantly during the rebellion. His role in the uprising in Bihar is highly celebrated, and he is regarded as one of the key leaders of the Indian Rebellion of 1857.

21. Identify the name of the alliance or system from the information given below.

- I. It was introduced by Wellesley in 1798.
- II. It was imposed on Awadh in 1801.
- III. According to this alliance, the ally would have to provide the resources for maintaining this contingent.

- (a) Indirect Rule
- (b) Subsidiary Alliance.
- (c) British Protectorate.
- (d) Doctrine of Lapse.

Ans:

The correct answer is (b) **Subsidiary Alliance**.

Explanation:

The **Subsidiary Alliance** was a diplomatic and military strategy introduced by **Lord Wellesley** in **1798**. Under this system, a native ruler was required to:

1. **Accept a British military force** within their territory.
2. **Maintain the British army** and pay for its upkeep.
3. Not enter into any **alliances with other powers** without the British approval.

In 1801, it was imposed on **Awadh** (then Oudh) as part of Wellesley's strategy to consolidate British control over Indian states.

SECTION-B

(Short-Answer Type Questions)

6 × 3 = 18

22. Analyse with illustrations, why Bhakti and Sufi thinkers adopted a variety of languages to express their opinions?

Ans:

Bhakti and Sufi thinkers adopted a variety of languages to make their messages accessible to a wide audience and to transcend social and religious barriers.

1. **Inclusivity:** They used local languages like **Hindi, Punjabi, Marathi, and Braj** to communicate directly with common people, who spoke these languages, rather than in Sanskrit or Persian, which were inaccessible to many.

Example: **Kabir** wrote in **Hindi**, and **Bulleh Shah** wrote in **Punjabi**.

2. **Rejection of Rituals:** By using vernacular languages, they rejected hierarchical religious practices, emphasizing a personal connection with the divine.

Example: **Guru Nanak** used **Punjabi** for his hymns to spread his message of equality and devotion.

3. **Emotional Expression:** Regional languages allowed them to express deep emotions of love and devotion in a more intimate way.

Example: **Mirabai** wrote her devotional songs in **Rajasthani**.

This approach helped them reach a broader, more diverse audience, promoting religious and cultural unity.

23. Explain why patriliney may have been particularly important among elite families?

Ans:

Patriliney, the system where lineage and inheritance are traced through the father, was particularly important among elite families for several reasons:

- 1. Inheritance of Property:** Elite families often accumulated significant wealth and land. Patriliney ensured that property and titles were passed down through male heirs, maintaining the family's wealth and status.
- 2. Preservation of Power:** Elite families often held political or military power. Patrilineal succession helped preserve this power within the male line, ensuring that the leadership remained within the family.
- 3. Social Status:** Patrilineal descent reinforced the importance of male lineage in maintaining the family's prestigious social position. This was crucial in societies where caste, social standing, and family name played significant roles.
- 4. Patriarchal Control:** In patriarchal societies, men were considered the primary authority figures. Patriliney reinforced male dominance in both family and societal structures.

In summary, patriliney helped secure the continuity of wealth, power, and social status within elite families, consolidating male control over resources and authority.

24. Discuss briefly about the five books of Ain-i-Akbari.

Ans:

The **Ain-i-Akbari** is a comprehensive document that provides detailed information about the administration, culture, and society during the reign of **Akbar**. It was written by **Abu'l-Fazl**, one of Akbar's court historians, as part of the **Akbarnama**. The work is divided into five main sections or "books":

- 1. Book 1 - The Imperial Organization:** This book covers the **administrative structure** of the Mughal Empire, including the **emperor's duties**, the roles of ministers, officials, and military organization. It provides insights into the functioning of the empire's government.
- 2. Book 2 - The Provinces and their Administration:** This section details the structure of **local governance** and the functioning of the empire's provinces, known as **subahs**. It includes information on the **revenue system**, land distribution, and the roles of provincial governors.
- 3. Book 3 - The Army:** This book discusses the **organization of the Mughal army**, the number and types of soldiers, military tactics, and the recruitment system. It gives an account of the empire's defense strategy and its military capabilities.

4. **Book 4 - The Religion:** The religious practices of the Mughal court and the emperor's policies towards **different faiths** are outlined here. It covers the **religious officers** and the various religions and sects in Akbar's empire, including **Hinduism, Islam, and other traditions**.
5. **Book 5 - The Court and the Emperor:** This final book provides information about the **imperial court**, including its cultural life, **court etiquette**, the roles of courtiers, and Akbar's **patronage of the arts**. It also includes details about Akbar's **personal life**, his **interest in intellectual pursuits**, and his role as a patron of culture and learning.

Together, these books offer a detailed account of the political, social, and cultural life during the reign of **Akbar**, reflecting the emperor's efforts to create a well-organized, inclusive, and progressive empire.

OR

Comment on the translation of Ain-i-Akbari.

Ans:

The **Ain-i-Akbari** has been translated into several languages, with the most notable being the **English translation by H. Beveridge** in the early 20th century. His translation, published in **1907**, made the text more accessible to a wider audience, particularly scholars of Mughal history and Indian administration.

Beveridge's translation is considered a landmark in the study of Mughal administration, though it has been critiqued for some inaccuracies and occasional lack of clarity, as it was done with limited access to some Persian sources and without modern historical tools. Later scholars have refined and revised these translations, providing more nuanced interpretations.

The translation of **Ain-i-Akbari** is important because it provides valuable insight into Akbar's reign, administrative structure, military organization, and social policies, making it a crucial source for understanding the Mughal Empire.

25. Examine any three changes brought into the colonial cities after the Revolt of 1857.

Ans:

After the **Revolt of 1857**, the British introduced several changes to the administration, infrastructure, and social fabric of colonial cities. Three key changes are:

1. **Strengthening of Military Presence:** The British increased the presence of the military in colonial cities to maintain control and prevent further uprisings. New military cantonments were established, and the presence of British troops in urban areas was heightened, leading to a more visible and powerful colonial force.

- 2. Urban Planning and Infrastructure:** The British introduced **modern urban planning** in cities like **Delhi, Calcutta, and Bombay**. New roads, bridges, and public buildings were constructed to reinforce British authority and symbolize the power of the colonial state. The construction of new areas like **New Delhi** (after it became the capital in 1911) reflected this shift towards more structured colonial urban development.
- 3. Social and Cultural Changes:** After the revolt, the British implemented policies to **segregate** the urban populations by class and ethnicity. The creation of distinct **European quarters** and **Indian localities** reflected a deeper social division. Additionally, the British promoted Western education and culture, often through institutions like schools, universities, and cultural spaces that aimed to create a loyal class of Indian elites.

These changes reshaped the colonial cities, consolidating British control while also transforming the urban landscape and society.

OR

What was the impact of the Revolt of 1857 on the national imagery?

Ans:

The **Revolt of 1857** had a significant impact on the formation of **national imagery** in India, contributing to the rise of Indian nationalism. Key impacts include:

- 1. Symbol of Unity:** The revolt, often referred to as the **First War of Independence**, brought together diverse communities—Hindus, Muslims, peasants, soldiers, and rulers—against a common colonial enemy, helping to foster a sense of **national unity**.
- 2. Cultural Renaissance:** The revolt inspired a cultural revival that celebrated India's **glorious past** and its rich traditions, and it became a symbol of resistance against foreign rule. Leaders like **Lal Bal Pal** in the late 19th and early 20th centuries drew inspiration from the 1857 uprising in their call for **freedom**.
- 3. Creation of National Heroes:** Figures like **Mangal Pandey, Rani Lakshmibai, and Bahadur Shah Zafar** became **symbols of resistance** and were later celebrated as national heroes in India's struggle for independence.

Thus, the revolt contributed to shaping a shared **Indian identity**, laying the foundation for future nationalist movements and the eventual struggle for independence.

26. Describe three factors that accounted for the constant expansion of agriculture during 16th and 17th centuries.

Ans:

The constant expansion of agriculture during the 16th and 17th centuries in India can be attributed to the following factors:

1. Supportive Policies of the Mughal Empire: The Mughal rulers, particularly Akbar, implemented policies that promoted agricultural expansion. Akbar's **land revenue system** (Zabt) ensured that the state took an active interest in agricultural production, and the introduction of a fair tax system encouraged farmers to increase cultivation.

2. Technological Improvements: Advances in farming techniques, such as the use of better ploughs, improved irrigation systems (like wells and canals), and crop rotation, contributed to higher yields and the expansion of cultivable land.

3. Increase in Demand and Urban Growth: The growing **urban population**, especially with the rise of Mughal cities like Delhi and Agra, created a steady demand for food. The expansion of trade, both within India and with Europe, also boosted agricultural production, as surplus crops were traded for other goods.

These factors combined to promote a steady increase in agricultural output, supporting the economy and society during the Mughal era.

27. Explain the role played by zamindars during the sixteenth and seventeenth centuries in India.

Ans:

During the 16th and 17th centuries in India, **zamindars** played a crucial role in the agricultural and administrative systems, especially under the Mughal Empire. Their key roles included:

1. Revenue Collection: Zamindars were responsible for collecting land taxes from farmers on behalf of the state. Under the Mughal system, they acted as intermediaries between the peasants and the government, ensuring the collection of the **land revenue** (Zabt system) set by the emperor.

2. Local Administration: They often played a role in maintaining **law and order** in their regions, managing disputes, and enforcing the ruler's policies at the local level. They were also involved in overseeing agricultural production, irrigation, and the welfare of peasants.

3. Military Service: Many zamindars were granted land in return for providing military support to the Mughal rulers. They maintained small armies or militia, which they could deploy in case of local uprisings or military campaigns.

Thus, zamindars acted as a vital link between the peasants and the state, ensuring both agricultural productivity and political stability during the Mughal period.

SECTION-C

(Long-Answer Type Questions)

8 × 3 = 24

28. What are the aspects of Harappan economy that have been reconstructed from archaeological evidences?

Ans:

The **Harappan economy** has been reconstructed from archaeological evidence in several key aspects:

1. Agriculture:

- Evidence of **crop cultivation** is abundant, with **wheat, barley, peas, and rice** being the main crops.
- **Irrigation systems:** Archaeological remains suggest the use of **canals** and **wells**, indicating organized water management and crop production.

2. Trade and Commerce:

- Harappans had a well-developed system of **internal and external trade**. **Beads, metals, and textiles** were commonly traded.
- **Indus seals** found in regions like **Mesopotamia** show that the Harappans were part of a **long-distance trade network**.
- **Trade goods** included cotton, ivory, copper, and semi-precious stones.

3. Craft Production:

- **Specialized industries** such as bead-making, pottery, metalwork (copper, bronze, and gold), and the production of textiles have been identified through remains of tools, workshops, and finished products.
- Evidence of **pottery kilns** and **stone tools** indicates well-organized craft production.

4. Livestock:

Evidence of domesticated animals like **cattle, buffalo, sheep, and goats** points to the importance of **animal husbandry** in the Harappan economy.

Bones and animal figurines found at various sites indicate the role of livestock in both economic and ritual contexts.

5. Standardized Weights and Measures:

The Harappans used a system of **standardized weights and measures** (based on a ratio of 16) for trade, as evidenced by **stone weights** and **measuring rods** found at various sites.

In summary, the Harappan economy was characterized by agricultural productivity, internal and external trade, specialized craft industries, livestock management, and a system of standardized measurements. These elements suggest a well-organized and thriving economy.

OR

What are the problems in archaeological interpretation and in reconstruction of the past especially of religious practices and beliefs? Explain in the context of Harappa.

Ans:

The **archaeological interpretation and reconstruction of the past**, especially in terms of **religious practices and beliefs**, face several challenges. These challenges are especially pronounced in the context of the **Harappan Civilization**, where much of the religious and cultural information is indirect and based on material evidence. Some of the key problems include:

1. Lack of Written Records

- **Problem:** The **Harappan script** remains undeciphered, making it difficult to directly understand religious texts, rituals, or beliefs from their own written sources.
- **Impact:** Since the Harappans did not leave behind decipherable written documents about their religion, archaeologists must rely on **material culture** (such as seals, sculptures, and architectural features) to infer religious beliefs, which can be speculative.

2. Ambiguous Interpretation of Artifacts

- **Problem:** Many **religious artifacts**, such as **figurines, seals, and ritual objects**, can be interpreted in multiple ways.
- **Impact:** For example, the famous **Priest-King** sculpture or the **mother goddess figurines** are often associated with religious or fertility practices, but the exact **meaning or purpose** of these objects remains unclear. Without written records, the exact significance of such artifacts in religious life is open to interpretation.

3. Variation in Regional Practices

- **Problem:** The **Harappan Civilization** covered a vast area, and religious practices might have varied across regions.
- **Impact:** Evidence such as **fire altars or ritual baths** (like the Great Bath in Mohenjo-Daro) suggests some form of ritual purity or water-related ceremonies, but how these practices were observed in different regions is hard to determine due to the **lack of uniformity** in archaeological evidence.

4. Absence of Written Rituals or Texts

- **Problem:** Unlike later civilizations (like the **Vedic period** in India), the Harappans did not leave behind **religious texts or scriptures** to explain their rituals or beliefs.
- **Impact:** Without texts or clear instructions on rituals, archaeologists are left to infer religious beliefs through physical evidence like the **layout of cities, ritual objects, or symbols** on seals, all of which can be interpreted in multiple ways.

5. Misleading or Ambiguous Symbols

- **Problem:** Religious symbols or motifs found on Harappan seals and pottery are often not easily understood. For instance, the **horned figure** found on seals has been interpreted by some as a **Shiva-like deity** (in later Hinduism), but this is speculative.
- **Impact:** Similar to other symbols, the interpretation of religious motifs can be **problematic**, especially when symbols change meaning over time or are reused in different cultural contexts.

6. Cultural and Temporal Context

- **Problem:** We interpret Harappan religious practices through the lens of later religious traditions (e.g., Hinduism, Buddhism), which may not always accurately reflect the **beliefs** and practices of the Harappans.
- **Impact:** The practice of interpreting Harappan rituals through the lens of later religious systems can lead to **anachronistic conclusions** and misunderstanding of the original beliefs.

Conclusion:

Reconstructing the **religious practices** and **beliefs** of the Harappan civilization is inherently difficult due to the **absence of written records**, the **ambiguity of artifacts**, and the **variability in regional practices**. While archaeologists have made significant strides in understanding aspects of Harappan society, the lack of direct evidence forces scholars to rely heavily on interpretation, which remains speculative and open to revision as new findings emerge.

29. The Revolt of 1857 was the effect of the rumors. Explain the causes of the revolt and the shaking of the values of the revolt.

Ans:

The **Revolt of 1857** (also known as the **First War of Independence**) was not merely a result of rumors, but rather a culmination of several deep-rooted causes, both immediate and long-term, that reflected widespread discontent with British colonial rule. The causes of the revolt can be broadly categorized into **political, economic, social, and military** factors, while the shaking of values during the revolt indicates a response to the **threats to traditional culture and religious practices** posed by British policies.

Causes of the Revolt of 1857

1. Political Causes:

- **Annexation policies of the British:** The British expansionist policies like the **Doctrine of Lapse** (introduced by Lord Dalhousie) led to the annexation of many princely states (e.g., **Satara, Jhansi, Nagpur**). The dethroning of rulers like **Rani Lakshmibai of Jhansi** created deep resentment among the Indian aristocracy and royalty.
- **Loss of power and prestige:** Many traditional rulers, zamindars, and local elites lost their power, influence, and privileges under British rule, which led to frustration and anger.

2. Economic Causes:

- **Exploitation of Indian peasants:** The British policies severely affected the agricultural economy. **High taxes** and the **land revenue system** (especially the **Permanent Settlement**) burdened the peasants. Famines, crop failures, and economic exploitation by the British merchants worsened the condition of the rural population.
- **Economic drain:** The British drained India's wealth through **excessive taxation, forced trade policies,** and the **deindustrialization** of India, which led to the collapse of traditional industries and livelihoods.

3. Social and Religious Causes:

- **Interference with social customs:** The British introduced reforms that were seen as interfering with **Indian social practices**, such as the **Widow Remarriage Act** and the **abolition of Sati**. These were viewed by many as an attack on **Indian religious traditions**.
- **Religious fears:** The British were often perceived as a threat to **Indian religious and cultural identity**. The spread of **Christianity**, coupled with British efforts to introduce Western education, led to fears that traditional beliefs would be undermined.

4. Military Causes:

- **Discontent among the sepoys:** Indian soldiers (sepoys) in the British East India Company's army faced poor pay, low social status, and discrimination compared to their British counterparts. The **use of greased cartridges** (rumors that they were coated with cow and pig fat) in the **Enfield rifles** sparked outrage, particularly among Hindu and Muslim sepoys, who were offended by the religious implications.
- **Rebellion of 1857:** The **Mutiny** began when sepoys in **Meerut** refused to use the cartridges and were punished. This led to a widespread rebellion, starting in **Delhi**, where the **last Mughal emperor**, Bahadur Shah Zafar, was declared the symbolic leader of the revolt.

Shaking of Values during the Revolt

1. Unity and Nationalism:

- Despite its regional and social differences, the revolt marked the first attempt at a **united Indian resistance** against British rule. **Hindus** and **Muslims, sepoys** and **commoners, rural peasants** and **elites** all came together, symbolizing a **nationalistic unity** that transcended earlier divisions.
- The **symbolic leadership of Bahadur Shah Zafar** was an important marker of Indian identity, despite his weakened political status. The revolt inspired later nationalist movements and shaped the growing sense of **Indian nationalism**.

2. Religious and Cultural Resistance:

- The revolt was also a reaction to the **cultural erosion** caused by British policies. It symbolized a rejection of Western-imposed values and an assertion of Indian **religious and cultural autonomy**.
- However, the **shaking of values** came with complex consequences. In some cases, the revolt saw **religious intolerance** with atrocities committed by both sides, such as the killing of British civilians and the retaliatory

massacres. This reflected the emotional and deeply entrenched divisions between British colonialists and Indian society.

3. Transformation of Leadership and Ideology:

- The revolt also signaled the end of the **old order** of princely states and feudal aristocracies, as many traditional rulers like **Rani Lakshmibai** and **Nana Sahib** who had rebelled did so with the hope of restoring their former power. However, the failure of the revolt marked the **end of Mughal rule** and the shift to **direct British Crown control** over India.
- The aftermath of the revolt saw the British reasserting control through more **centralized power** and **military repression**, but also by employing more **co-optive measures** to stabilize their rule.

Conclusion:

The **Revolt of 1857** was the result of a combination of **long-standing grievances** and **immediate triggers**. The military discontent sparked by the **cartridge issue** was the immediate cause, but the revolt was deeply rooted in political, economic, social, and cultural issues. The revolt's aftermath had a profound impact on **national imagery**, with a stronger sense of unity emerging, even as **traditional social values** were disrupted and contested in the process. Although the revolt failed to overthrow British rule, it laid the foundation for the **Indian nationalist movement** and marked a turning point in India's struggle for independence.

OR

Describe how the Revolt of 1857 played a significant role in the development of the nationalist movement in India.

Ans:

The **Revolt of 1857**, often referred to as the **First War of Independence**, played a crucial role in shaping the development of the **Indian nationalist movement**. While the revolt itself was a military failure and did not result in immediate political change, its impact on Indian society, politics, and consciousness was profound. Here's how it contributed significantly to the growth of nationalism in India:

1. End of the Mughal Empire and Beginning of Direct British Rule

- **Symbolic significance:** The revolt marked the **end of the Mughal Empire** as the British deposed **Bahadur Shah Zafar**, the last Mughal emperor, symbolizing the collapse of the old order. Although the British reasserted control, the power shift laid bare the **fragility of British rule** in India.
- **Introduction of Crown rule:** Following the suppression of the revolt, the British government took direct control of India from the **East India Company** in 1858. This marked the beginning of **British Crown rule** and brought with it a change in governance that had lasting implications. It heightened resentment among the

Indian population as they began to realize that British policies, economic exploitation, and military presence would remain entrenched.

2. Rise of Indian National Consciousness

- **First major nationalist uprising:** The revolt is often seen as the **first unified challenge** to British rule in India. Although the rebels were primarily motivated by specific grievances (such as the use of **greased cartridges** and the **Doctrine of Lapse**), the revolt inspired a broader sense of **national unity**.
- **Unity across social, regional, and religious lines:** The revolt saw the coming together of various sections of society — **Hindus** and **Muslims**, **peasants** and **soldiers**, **elites** and **common people** — to fight against British rule. This unity was symbolic of the emerging idea of an **Indian nation**, and although the revolt was localized and failed to create lasting political change, it was the first expression of collective resistance.
- **National symbols and figures:** Leaders like **Rani Lakshmibai of Jhansi**, **Nana Sahib**, and **Begum Hazrat Mahal** became iconic figures in the **nationalist imagination**, representing the Indian struggle against British imperialism.

3. A Shift in British Policies and Awareness of Indian Discontent

- **British introspection:** The revolt shocked the British and forced them to rethink their policies. It led to a more **centralized system of governance**, with the **British Crown** taking over from the East India Company, and the introduction of **more cautious colonial policies** in the future.
- **Repressive measures and reforms:** Following the revolt, the British introduced both **repressive** and **reformist measures**. On one hand, they imposed strict controls, executed or exiled many leaders of the revolt, and **punished** the population for their involvement. On the other hand, they introduced some reforms, such as the **Indian Civil Services Act** (which allowed some Indians to join the civil services) and more attention to **education**.
- The British also realized that they could no longer rely solely on military power and needed to **co-opt** Indian elites into governance. This process of **reconciliation** laid the groundwork for the development of a new **Indian middle class**, which would become crucial in the later stages of the nationalist movement.

4. Emergence of Indian Nationalist Leaders and Ideas

- **Inspiration for future leaders:** The failure of the 1857 revolt did not diminish its influence. It inspired future generations of Indian leaders to take up the cause of independence. **Leaders like LalaLajpat Rai, Bal GangadharTilak, Subhas Chandra Bose**, and others would later draw on the symbolism of the revolt to rally the masses.
- **Ideological shift:** The revolt demonstrated that the British were vulnerable and could be challenged. It laid the foundation for the idea of **self-rule** or **swaraj**, which became central to the Indian nationalist movement. Although it was not an organized national movement, it showed that the Indian people were capable of fighting for their rights and could resist foreign rule.

5. Creation of Indian Associations and Political Movements

- **Post-revolt political awakening:** The aftermath of the revolt saw the **emergence of new political organizations** that became important in the later stages of the nationalist movement. For example, in the 1860s and 1870s, **Indian reform movements** began to emerge that focused on issues such as social reform, economic exploitation, and political representation.
- The **Indian National Congress (INC)**, founded in 1885, was the first political party that united the Indian elite for the cause of constitutional reform, and it soon became the central platform for nationalist ideas. Although the Congress initially aimed for limited reforms within the British system, it later transformed into a **mass movement** for complete independence, drawing on the momentum from the revolt of 1857.

6. Cultural Impact and Memory of the Revolt

- **Martyrs and memory:** The revolt created a strong sense of **martyrdom** and **resistance** in Indian culture. The leaders who fought against the British, such as **Mangal Pandey, Tantiya Tope, and Rani Lakshmibai**, were celebrated as **heroes** in nationalist discourse.
- **Historical narratives:** The British portrayal of the revolt as a **mutiny** (especially focusing on the role of the sepoys) was rejected by nationalists, who viewed it as a **fight for independence**. The memory of the revolt became a rallying point for the nationalist movement, especially in the later years when the movement gained momentum under the leadership of figures like **Mahatma Gandhi**.

Conclusion:

Although the Revolt of 1857 did not succeed in overthrowing British rule, it played a **critical role** in the development of the **Indian nationalist movement**. The revolt marked a turning point in the **Indian struggle for independence**, sowing the seeds of unity, resistance, and national identity. It led to a significant **political awakening**, created a sense of **national solidarity**, and inspired future generations of leaders who would continue the struggle for Indian self-rule, culminating in **independence in 1947**.

30. Analyse the role played by Zamindars during Mughal India.

Ans:

The role of **zamindars** during Mughal India was multifaceted and evolved over time, particularly in relation to their administrative, economic, and social functions. Zamindars were essentially landowners who played a key role in the **revenue system** and **local governance** under the Mughals. Their position was both privileged and responsible, and their role varied depending on the region and the specific policies of the Mughal rulers.

1. Revenue Collection and Administration

- **Tax collectors:** One of the primary functions of the zamindars in Mughal India was their role in **revenue collection**. They acted as intermediaries between the **peasants** (ryots) and the Mughal administration. They were responsible for collecting land revenue (**Jizya** or **Zabt** system) from the peasants and passing it on to the Mughal state.

- **Revenue intermediaries:** The Mughal empire employed the **Zabt system**, where the zamindars were assigned a particular territory to manage and collect taxes. In return for their services, they were often allowed to keep a portion of the revenue collected as their personal income.
- **Zamindars as a vital link:** In many regions, zamindars were the **local representatives of the Mughal state** and acted as **administrators** in charge of maintaining law and order, settling disputes, and ensuring that the Mughal revenue policies were effectively implemented.

2. Role in Social and Political Structure

- **Feudal intermediaries:** Zamindars were often seen as **feudal lords**, controlling large tracts of land and commanding authority over local communities. They were influential figures who maintained a hierarchical social structure in the rural areas.
- **Local power brokers:** As **landlords**, many zamindars had significant power over the peasants living on their land. They controlled the land rights of peasants, their labor, and often had the ability to raise **private armies** for defense or to exert control over the region. This gave them considerable political influence, especially in the absence of strong central control in more distant regions of the empire.
- **Military role:** Some zamindars, particularly in **border areas** or regions with frequent conflicts, maintained private militias or **local armies** to protect their territories. The Mughal rulers sometimes utilized these zamindars to defend the empire's boundaries or to suppress rebellion.

3. Social and Economic Role

- **Economic control:** As large landowners, zamindars controlled the **economic life** of their regions. They not only managed the agricultural production but also had influence over **trade** and **craftsmanship** in the area. They were often patrons of local industries and merchants, thereby promoting regional trade and economy.
- **Social leaders:** Zamindars were key figures in local society, and many were also involved in **social and cultural affairs**. They played a role in sponsoring religious institutions, local festivals, and other community activities. In many cases, they were patrons of art, architecture, and education.

4. Influence of Mughal Policies on Zamindars

- **Abolition of hereditary zamindari:** Early Mughal rulers like **Akbar** used the **Zabt system** to regularize and standardize land revenue collection, reducing the hereditary rights of zamindars. However, **Akbar** also implemented a policy of **land reforms** that allowed zamindars to retain their positions as long as they complied with the imperial system of revenue collection.
- **De-centralized control under later emperors:** During the later Mughal period, especially under **Aurangzeb**, zamindars gained more power and autonomy due to the decentralization of control. This sometimes led to **rebellions** and **uprisings** against Mughal authority, especially as zamindars tried to assert control over their territories.
- **Impact of British colonial policies:** After the decline of the Mughal Empire, the British East India Company adopted the **Permanent Settlement of 1793**, which formalized the role of zamindars as landlords. This

system granted zamindars **landownership rights** in exchange for a fixed revenue payment to the British. While the Mughal system was more dynamic and included oversight by imperial officers, the British system favored zamindars as tax collectors and formal landowners, significantly altering their role.

5. Cultural and Religious Role

- **Support of religious institutions:** Many zamindars were patrons of **temples, mosques**, and other religious establishments, helping to fund their construction and upkeep. This contributed to the growth of religious life, particularly in the context of **Hindu** and **Muslim** communities.
- **Cultural patronage:** Some zamindars sponsored the **arts**, including the construction of monuments, temples, and tombs. They also played a role in the patronage of **literature, music, and painting**, particularly in regions where they wielded significant power.

Conclusion:

The role of zamindars during Mughal India was crucial for the functioning of the empire's **agrarian-based economy** and for maintaining the **social-political structure** in rural areas. They acted as **revenue collectors, local administrators, and landowners** with significant social, economic, and political influence. Over time, however, their role evolved in response to both **Mughal imperial policies** and the changing dynamics of power, especially during the decline of the Mughal Empire and the rise of British colonial rule. Their influence continued to be felt even after the collapse of Mughal authority, especially in the form of the **land reforms** introduced by the British.

OR

Write in detail about the condition of zamindars during the Mughal period.

Ans:

Condition of Zamindars during the Mughal Period

The **zamindars** were an integral part of the **Mughal Empire's agrarian economy** and social structure. Their roles and conditions evolved over time, largely influenced by the policies of the Mughal emperors, the geographical region they governed, and the changing dynamics of power within the empire. The Mughal Empire, particularly under rulers like **Akbar**, established a sophisticated system of governance that integrated the zamindars into the broader framework of **revenue collection, land administration, and military defense**. However, the position of zamindars was also marked by shifts in power, autonomy, and their relationship with both the empire and the peasantry.

1. Role and Functions of Zamindars

Revenue Collection and Administration

- **Key Administrators:** The primary role of the zamindars was to manage land and collect taxes (land revenue) from the peasants. They acted as intermediaries between the Mughal rulers and the local population.

Zamindars were entrusted with ensuring the timely collection of **land revenue** (often in kind, like grain, or in money) and remitting it to the central government. This revenue was crucial for sustaining the empire's administration, military, and bureaucracy.

- **Zabt System:** The revenue system, **Zabt**, used under Mughal rulers like **Akbar**, determined land revenue based on the measurement of land and the productivity of the soil. Zamindars were responsible for implementing this system and ensuring that the peasants paid the proper amount of tax based on their landholdings.
- **Revenue Intermediaries:** The zamindars were the ones who physically collected the taxes from the peasants (ryots) and forwarded them to the Mughal administration. In exchange for this service, they were allowed to keep a part of the collected revenue for themselves, making it a lucrative position.

Military Role

- **Defenders of Territory:** In many areas, particularly in frontier regions or areas with internal rebellions, zamindars maintained **private armies** or **militias** for local defense. The Mughal Empire sometimes allowed zamindars to raise armed forces to defend the empire's borders or suppress any uprisings.
- **Regional Authority:** In regions where the central Mughal authority was weaker, zamindars often acted like **local rulers**, maintaining control over territories and establishing law and order in their areas. In times of external threat or civil unrest, they played a significant role in ensuring stability and order.

2. Social and Political Status

Feudal Lords

- **Landlords:** Zamindars were essentially **landowners** or **landlords** who controlled large agricultural estates. Their estates were worked by peasants (ryots), and they had substantial authority over the labor force.
- **Patrons of Society:** As prominent figures, zamindars had significant influence over local society. They often played the role of **social leaders**, settling local disputes, maintaining law and order, and supporting religious or cultural practices. They were key figures in the community, serving as the local embodiment of Mughal authority.
- **Social Hierarchy:** Zamindars occupied a high position in the **social hierarchy**. They were part of the rural elite, alongside **local chiefs**, **traders**, and **clerics**. However, their social status and influence were not always uniform across the empire and varied by region, especially in areas with a large population of non-Muslim peasants.

Control Over Peasants (Ryots)

- **Feudal System:** While the Mughal Empire had centralized authority, zamindars were given extensive control over the **peasants** who worked the land. The peasants were bound to the land and had limited freedom, often facing heavy taxation and exploitation. Zamindars had the power to impose extra charges and fees on peasants, making the **ryots** dependent on them for their livelihoods.

- **Control of Land:** Many zamindars, particularly in the **eastern** and **northern** parts of the empire, were essentially the de facto rulers of their regions. They controlled not only land but also access to resources like water and forests. This made them powerful figures in local agrarian economies.

3. Economic Condition of Zamindars

Income from Land Revenue

- **Revenue Share:** Under the Mughal system, zamindars were allowed to retain a share of the revenue collected from their estates. The amount they retained depended on the system in place, which varied by time and place. In some cases, they kept up to **one-third** or **one-half** of the revenue, while the remainder was sent to the imperial treasury.
- **Agricultural Economy:** Zamindars primarily earned their income from agricultural production. They were closely tied to the agrarian economy, and their wealth depended on the productivity of the land they controlled. This often meant that **crop failures** or **poor harvests** had a direct impact on their income, though their position allowed them to mitigate these risks to some extent.

Wealth and Patronage

- **Patrons of the Arts:** Many wealthy zamindars sponsored **art**, **architecture**, and **religious institutions**. They funded the construction of **temples**, **mosques**, **shrines**, and **education centers**, which helped cement their influence in the region. Some zamindars were also patrons of **literature**, **music**, and other cultural activities.
- **Extravagance and Luxury:** The wealthiest zamindars led lives of considerable luxury. They built **grand mansions**, maintained entourages of servants, and lived in a manner that displayed their social standing.

4. Changes in Zamindari System under Mughal Rulers

Akbar's Reforms

- **Land Revenue Reforms:** Under **Akbar**, the **Zabt** system was introduced, which standardized the measurement of land and the collection of taxes. The system aimed to make the revenue collection more efficient and less arbitrary. Akbar's land revenue policies reduced the power of zamindars to set arbitrary taxes, thereby limiting their exploitation of peasants.
- **Centralized Control:** Akbar also tried to keep a check on the **autonomy of zamindars** by appointing **royal officers** (e.g., **Diwan** and **Amil**) to oversee local revenue collection, ensuring that it was done according to imperial norms.

Aurangzeb's Changes

- **Decentralization:** During **Aurangzeb's** reign, there was a gradual decentralization of power. Zamindars were granted more **autonomy** in their regions, leading to a decline in the power of the central Mughal authority. This made them more independent, and in some cases, they began to assert themselves as **local rulers**, challenging Mughal control.

- **Regional Rebellions:** The increased autonomy led to the rise of regional **rebellions** by zamindars who resisted Mughal authority. One example is the **Marathas**, who, in parts of central India, rose against the Mughal empire in large part due to the actions of local zamindars.

5. Decline of Zamindars and Transition to British Rule

- **Decline of the Mughal Empire:** With the decline of Mughal power in the early 18th century, the role of zamindars became more prominent as they took on **greater autonomy**. The Mughal central administration weakened, and zamindars became increasingly powerful in their local areas.
- **British Colonial Changes:** Under British rule, the **Permanent Settlement of 1793** by **Lord Cornwallis** formalized the zamindar's position as **landowners** and **revenue collectors**. This system, however, made the zamindars responsible for fixed land revenue payments, which often led to the exploitation of peasants and the further consolidation of zamindar power, setting the stage for **colonial land policies**.

Conclusion

The condition of **zamindars** during the **Mughal period** was complex and multifaceted. While they played a central role in the administration and economy of the empire, their position was often marked by both privileges and challenges. They acted as **local rulers**, **revenue collectors**, and **patrons** in their regions, but their power was not absolute and was always shaped by the policies of the Mughal rulers. The **revenue systems** introduced under rulers like **Akbar** helped standardize the role of zamindars, while later rulers like **Aurangzeb** saw a decline in central control, granting zamindars more autonomy. Ultimately, the zamindar system laid the foundation for the future land reforms of the British colonial period, which had a lasting impact on the socio-economic structure of India.

SECTION-D

(Source-Based Questions)

4 × 3 = 12

31. Read the following source carefully and answer the questions that follow:

A Demon

This is an excerpt from a poem by KaraikkalAmmaiyar in which she described herself The Female Pey (demoness) with...bulging veins, protruding eyes, white teeth and shrunken stomach, red-haired and jutting teeth lengthy shins extending till the ankles. shouts and wails while wandering in the forest. This is the forest of Alankatu, which is the home of our father (Shiva) who dances...with his matted hair thrown in all eight directions, and with cool limbs.

Questions:

(i) Who was KaraikkalAmmaiyar?

(ii) How did the author describe herself in the poem?

(iii) What did the author try to convey through the poem?

Ans:

(i) Who was KaraikkalAmmaiyar?

KaraikkalAmmaiyar was a **6th-century Tamil poet-saint** and one of the **63 Nayanmar saints** of the Shaiva tradition. She is revered as one of the most important female mystics in Tamil literature. Originally from Karaikkal (now in Tamil Nadu), she was a devout worshiper of Lord Shiva and is known for her intense devotion. She was also known for her **unconventional and radical expressions of spirituality**. Her poems, known as **Tiruppallantu**, reflect her devotion and personal transformation, making her an important figure in Tamil Bhakti literature.

(ii) How did the author describe herself in the poem?

In the poem, **KaraikkalAmmaiyar** describes herself in a **demonic and otherworldly** manner. She refers to herself as a **“female Pey” (demoness)**, depicting a **grotesque and supernatural form**:

- **Physical Description:** She describes her body with **“bulging veins,” “protruding eyes,” “white teeth,”** and a **“shrunken stomach”**. Her **“red hair”** and **“jutting teeth”** create a fearsome image.
- **Unnatural Characteristics:** Her **“lengthy shins extending till the ankles”** further emphasize her distorted, supernatural form, and she is described as **wandering in the forest**, making **shouts and wails**, which suggests a wild, untamed state.
- **Forest of Alankatu:** She also refers to the **forest of Alankatu**, symbolizing it as the **domain of Shiva**, where she resides, further associating herself with the divine yet fearful realm.

(iii) What did the author try to convey through the poem?

Through this poem, **KaraikkalAmmaiyar** conveys the following key ideas:

1. **Intense Devotion:** The portrayal of herself as a demoness symbolizes her **extreme devotion** and **detachment from the material world**. By invoking a monstrous and wild form, she expresses the **complete abandonment of self** in her devotion to Lord Shiva.
2. **Transcendence of Physical Form:** By describing herself in this exaggerated, demon-like form, she may be attempting to show that her **spiritual transformation** has transcended the normal human experience, and that devotion to Shiva can take one beyond the ordinary, into the divine or the supernatural.
3. **Rejection of Conventional Beauty:** Her grotesque self-description challenges conventional ideas of **beauty and femininity** in society. Instead, she embraces a **form that is physically repulsive**, reflecting the idea that **true devotion is beyond outward appearances** and is instead a matter of inner transformation and spiritual dedication.

4. Embodying Divine Madness: The demoness form also evokes the idea of **divine madness** in the tradition of Bhakti, where intense spiritual experience can be associated with the loss of normal human boundaries. Through this **mystical experience**, she aligns herself with the divine, casting off worldly concerns and showing that true connection to the divine often defies logic and conventional norms.

In essence, the poem reflects the **radical, non-conformist nature** of KaraikkalAmmaiyar's devotion to Lord Shiva, emphasizing spiritual transformation, rejection of earthly attachments, and the **transcendent power of devotion**

32. Read the following source carefully and answer the questions that follow:

Draupadi's Marriage

Drupada, the king of Panchala, organised a competition where the challenge was to string a bow and hit a target; the winner would be chosen to marry his daughter Draupadi. Arjuna was victorious and was garlanded by Draupadi. The Pandavas returned with her to their mother Kunti who, even before she saw them, asked them to share whatever they had got. She realised her mistake when she saw Draupadi, but her command could not be violated. After much deliberation, Yudhishthira decided that Draupadi would be their common wife. When Drupada was told about this, he protested. However, the Seer Vyasa arrived and told him that the Pandavas were in reality incarnations of Indra, whose wife had been reborn as Draupadi and they were thus destined for each other. Vyasa added that in another instance a young woman had prayed to Shiva for a husband, and in her enthusiasm, had prayed five times instead of once. This woman was reborn as Draupadi and Shiva had fulfilled her prayers. Convinced by these stories, Drupada consented to the marriage.

- (i) 'Mother was considered as the highest guru by the Pandavas.' Justify the statement from the above source.
- (ii) What was the reason due to which Kunti did not save Draupadi from the dire situation?
- (iii) How did Seer Vyasa convince Drupada to marry five men?

Ans:

(i) 'Mother was considered as the highest guru by the Pandavas.' Justify the statement from the above source.

In the given source, **Kunti's command** plays a crucial role in the Pandavas' decision regarding Draupadi's marriage. Kunti, without knowing the situation fully, instructs her sons to share whatever they bring. The Pandavas, especially Yudhishthira, obey her command even when they realize the complexity of the situation with Draupadi. This shows that they consider their **mother Kunti** as the **highest authority or guru**, whose words they must follow, regardless of the circumstances.

Even when Yudhishthira realizes the mistake, he does not disobey Kunti, illustrating that **obedience to the mother** was deeply ingrained in the Pandavas, and they valued her instructions above personal desires or logic.

(ii) What was the reason due to which Kunti did not save Draupadi from the direct situation?

Kunti did not save Draupadi from the direct situation because **she was unaware of the exact nature of the situation**. She had asked the Pandavas to share whatever they brought without knowing they had won Draupadi as a wife. When the Pandavas returned, she assumed they were referring to some material possession and gave her command without understanding the complexity of the situation. Only when she saw Draupadi did she realize the error, but by then, her command could not be revoked, and the Pandavas had to abide by it.

(iii) How did Seer Vyasa convince Drupada to marry five men?

Seer Vyasa convinced **Drupada** to accept Draupadi as the **wife of the five Pandavas** by revealing that the **Pandavas were divine incarnations**. Vyasa explained that the **Pandavas were incarnations of Indra's sons**, and Draupadi, in her previous life, had prayed to Lord Shiva for a husband and had prayed five times. As a result of her fervent prayers, she had been reborn as Draupadi and was destined to marry five men. Vyasa's words assured Drupada that the union was divinely ordained and would fulfill the spiritual destiny of both Draupadi and the Pandavas. Thus, **Vyasa's divine explanation** helped Drupada overcome his objections and accept the marriage.

33. Mahatma Gandhi was profoundly critical of the modern age in which machines enslaved humans and displaced labour. He saw the charkha as a symbol of a human society that would not glorify machines and technology.

The spinning wheel, moreover, could provide the poor with supplementary income and make them self-reliant. What I object to is the craze for machinery as such. The craze is for what they call labour-saving machinery.

Men go on "saving labour" till thousands are without work and thrown on the open streets to die of starvation. I want to save time and labour, not for a fraction of mankind, but for all; I want the concentration of wealth, not in the hands of few, but in the hands of all.

Young India, 13th November, 1924

Khaddar does not seek to destroy all machinery but it does regulate its use and check its weedy growth. It uses machinery for the services of the poorest in their own cottages.

The wheel is itself an exquisite piece of machinery.

Young India, 17th March, 1927

- (i) Why was charkha given importance by Gandhiji?
- (ii) How would the spinning wheel help the poor?
- (iii) How will machines impact the poor?

Ans:

(i) Why was charkha given importance by Gandhiji?

Mahatma Gandhi gave **importance to the charkha (spinning wheel)** because he saw it as a symbol of **self-reliance** and **resistance to the exploitation caused by industrialization**. Gandhi believed that the charkha represented a **simple, sustainable, and decentralized way of living**. It stood in contrast to the industrial machinery, which he saw as enslaving humans and displacing labor. For Gandhi, the charkha symbolized **independence from foreign goods**, especially British textiles, and was a means of **empowering the rural poor**.

(ii) How would the spinning wheel help the poor?

The spinning wheel (charkha) would help the poor in several ways:

- **Self-reliance:** It allowed individuals, especially in rural areas, to produce **their own cloth** (khadi), reducing dependency on imported goods and promoting **economic independence**.
- **Supplementary Income:** Gandhi believed that by spinning yarn at home, the poor could **earn supplementary income**, which could improve their economic conditions. It gave people, especially women, a means to support their families without leaving their homes.
- **Decentralization of Economy:** The charkha was a tool that could be used in **every cottage**, fostering a **decentralized economy** where wealth and production were spread across the country, rather than being concentrated in factories or cities. This approach aimed at reducing inequality and empowering the masses.

(iii) How will machines impact the poor?

Gandhi was critical of machines, particularly large-scale industrial machinery, because he believed they had a **negative impact on the poor**. He argued that:

- **Displacement of Labour:** The increasing use of **labour-saving machinery** led to mass unemployment, as people who were previously employed in manual labor were displaced by machines. Gandhi emphasized that while machines were supposed to save labor, they **actually displaced workers** and left them without work, forcing them to **starve** on the streets.
- **Concentration of Wealth:** Gandhi saw machinery as a means by which **wealth and power** were concentrated in the hands of a few industrialists or capitalists. This exacerbated **social inequalities**, with the poor becoming more dependent on a system that was designed to benefit the rich, while the majority suffered.
- **Dehumanization:** Machines, according to Gandhi, **dehumanized** people by making them mere cogs in a large, impersonal system, reducing the dignity of labor. He opposed the **industrialization that glorified machinery** because it, in his view, treated humans as **tools for production** rather than as active, creative agents.

Thus, while machinery could serve certain purposes, Gandhi believed that **its unchecked growth** and dominance would harm the poor and **deprive them of dignity and livelihood**.

SECTION-E

(Map-Based Questions)

34. A. Locate and label the following:

1 × 5 =

5

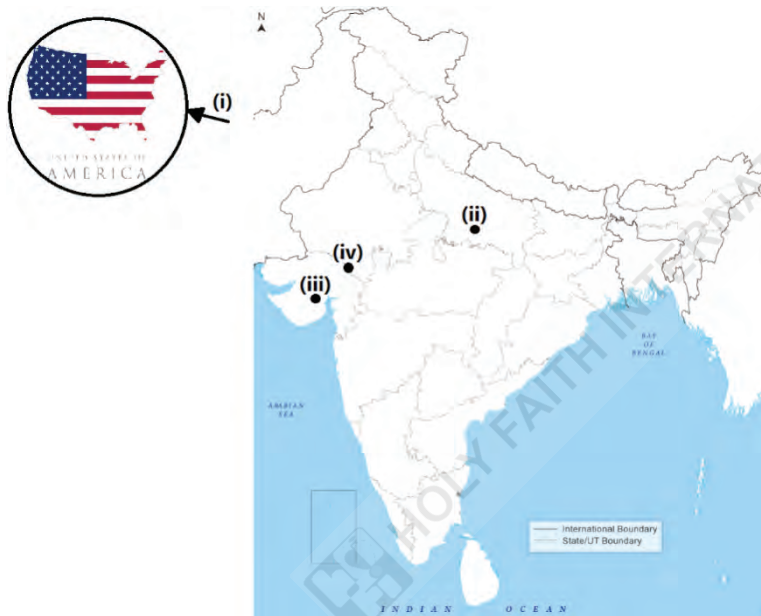
(i) An important centre of the Indian National Movement outside India.

(ii) Kanpur as a centre of the 1857 Revolt.

(iii) Harappan site of Lothal

(iv) Avanti

Ans:



Or

B. On the given political outline map of India, identify the sites marked as 1 and 2.



HOLY FAITH INTERNATIONAL (P) LTD.

Holy Faith New Style Sample Paper–6

(Based on the Latest Design & Syllabus Issued by CBSE)

HISTORY
CLASS 10+2

Time Allowed: 3 Hours

General Instructions: Same as in Holy Faith New Style Sample Paper-1

SECTION-A

(Multiple Choice Type Questions)

1 x 21 = 21

1. Whom Gandhiji consider as his political mentor?

- (a) Madam Mohan Malaviya
- (b) JyotibaPhule
- (c) MunshiPremachandran
- (d) Gopal Krishna Gokhale.

Ans:

Gandhiji considered **Gopal Krishna Gokhale** as his political mentor.

The correct answer is:

(d) Gopal Krishna Gokhale

2. Under whose governor generalship rebellion of 1857 passed?

- (a) Lord Irwin
- (b) Lord Campbell
- (c) Lord Canning
- (d) Lord Minto.

Ans:

The Rebellion of 1857, also known as the Indian Mutiny or Sepoy Mutiny, took place under the governor-generalship of **Lord Canning**.

The correct answer is:

(c) **Lord Canning**

3. Who ascended the Throne of Hastinapur?

- (a) Duryodhana
- (b) Dhritashtra
- (c) Pandu.
- (d) Bishma.

Ans:

The person who ascended the throne of Hastinapur was **Dhritarashtra**.

Dhritarashtra was the elder son of King Vichitravirya and the father of Duryodhana and his brothers. Though born blind, he became the king of Hastinapur due to the untimely death of his father.

The correct answer is:

(b) **Dhritarashtra**.

4. Identify the picture:



- (a) Priest King
- (b) Mama
- (c) God Shiva
- (d) Others.

Ans:

(a) Priest King.

5. Which of these Buddhist texts dealt with Philosophical matter?

- (a) Vinaya Pitka
- (b) Sutta Pitka
- (c) Abhidhamma Pitka
- (d) Tipitaka.

Ans:

The correct answer is:

(c) **AbhidhammaPitaka.**

The **AbhidhammaPitaka** is the section of the Buddhist scriptures that deals with the philosophical and doctrinal analysis of the teachings found in the other two Pitakas (the **VinayaPitaka** and the **SuttaPitaka**). It provides a more systematic and analytical explanation of the Buddhist teachings, including detailed descriptions of the nature of mind, mental states, and the process of perception.

6. Consider the ensuing statements and choose the correct answer.

- I. The original interpretation of Mahabharata is in Sanskrit.
- II. According to the Shastra, only Kshatriyas could be Kings.
- III. During the Mahabharata age, Gotras were considered very important by the advanced Varnas of Hindu society.
- IV. The Mahabharata pictorial descriptions of battles, forests, palaces and agreements.

Options:

- (a) Only (I) and (II) correct.
- (b) (I), (III) and (IV) are correct.
- (c) (IV), (II) and (I) are correct.
- (d) All the statements are correct.

Ans:

The correct answer is:

(d) All the statements are correct.

Here's why:

- **I. The original interpretation of Mahabharata is in Sanskrit:**
This is correct. The Mahabharata was originally written in Sanskrit, composed by the sage Vyasa.
- **II. According to the Shastra, only Kshatriyas could be Kings:**
This is also correct. According to ancient Hindu texts, particularly the Dharmashastras, the Kshatriya varna (the warrior and ruler class) was considered the appropriate class for ruling and kingship.
- **III. During the Mahabharata age, Gotras were considered very important by the advanced Varnas of Hindu society:**
Correct. Gotras (lineages or clans) were important in Vedic society, and during the time of the Mahabharata, they were particularly significant among the higher varnas, especially the Brahmins and Kshatriyas, for purposes of family lineage, marriages, and rituals.
- **IV. The Mahabharata contains pictorial descriptions of battles, forests, palaces, and agreements:**
This is true as well. The Mahabharata, in its epic narrative, includes detailed descriptions of various settings like the battlefield of Kurukshetra, the forests (such as the period of exile), palaces (like Hastinapur), and agreements (such as peace talks and treaties between the Pandavas and Kauravas).

Thus, all the statements are correct, making **(d) All the statements are correct** the right choice.

7. There are two statements marked as Assertion (A) and Reason (R), mark your answer as per the codes given below:

Assertion (A): The mid first millennium BCE is still regarded as a major turning point in history.

Reason (R): Emergence of various thinkers like Socrates, Plato and Aristotle in Greece, Zarathustra in Iran, Kong Zi in China and Buddha & Mahavira in India.

- (a) Both A and R are true and R is the correct explanation of A.
- (b) Both A and R are true but R is not the correct explanation of A.
- (c) A is true, but R is false.
- (d) A is false, but R is true.

Ans:

The correct answer is:

(a) Both A and R are true and R is the correct explanation of A.

Here's the reasoning:

- **Assertion (A):** The mid-first millennium BCE is indeed regarded as a major turning point in history. This period is significant because it saw the rise of major philosophical, religious, and intellectual movements across different civilizations that had a lasting impact on the course of history. This era marks the rise of key thinkers and religious leaders who shaped global philosophical, ethical, and religious thought.
- **Reason (R):** The emergence of thinkers like **Socrates, Plato, and Aristotle in Greece, Zarathustra in Iran, Kong Zi (Confucius) in China, and Buddha and Mahavira in India** also occurred around the mid-first millennium BCE, contributing significantly to the intellectual and spiritual development of their respective regions. This intellectual flourishing helps explain why this period is regarded as a turning point in history.

Thus, both the assertion and the reason are true, and the reason directly supports and explains why this period is considered a turning point in history. Therefore, the correct choice is **(a)**.

8. Identify the name of the historian from the following information.

- * He was an officer in the mint of East India Company.
- * He deciphered Brahmi and Kharosthi, two scripts used in the earliest inscriptions and coins.
- * His findings gave a new direction to investigations into early Indian Political history.

Options:

- (a) Peter Mundy
- (b) Marco Polo
- (c) James Prinsep.
- (d) Ernest Mackay.

Ans:

The correct answer is:

(c) James Prinsep.

James Prinsep was a British antiquarian and scholar who worked for the East India Company in the mint. He is best known for deciphering **Brahmi** and **Kharosthi**, two ancient scripts used in early Indian inscriptions and coins. His work in deciphering these scripts significantly contributed to the understanding of early Indian history, especially in the context of inscriptions from the Mauryan period, including the famous **Ashokan edicts**.

9. The Eldest son of Shah Jahan was:

- (a) Dara Shikoh

- (b) Aurangzeb Shah
- (c) Shuja
- (d) Murad.

Ans:

The correct answer is:

(a) Dara Shikoh.

Dara Shikoh was the eldest son of **Shah Jahan**, the Mughal emperor who built the Taj Mahal. Dara Shikoh is known for his intellectual pursuits, including his interest in Sufism and his efforts to bridge the gap between Hinduism and Islam. He was considered the heir to the Mughal throne, but he lost the throne to his younger brother **Aurangzeb** in a brutal succession struggle.

10. The study of coins was known as:

- (a) Petrology
- (b) Gemology
- (c) Philately
- (d) Numismatics.

Ans:

The correct answer is:

(d) Numismatics.

Numismatics is the study of coins, currency, and medals, focusing on their history, production, and significance in various cultures.

11. Identify and name the educator or practitioner of the Sikh community whose workshop and benefactions are given below.

- He laid the foundation of the KhalsaPanth. He bestowed the Sikhs with five distinct symbols.
- He consolidated that community as a socio-religious and military force.
- He collected the composition of the ninth Guru, Guru TeghBahadur in Guru Granth Sahib.

Options:

- (a) Guru Amar Das

- (b) Guru TeghBahadur
- (c) Guru Gobind Singh.
- (d) Guru Nanak Dev.

Ans:

The correct answer is:

(c) **Guru Gobind Singh.**

Here's why:

- **Guru Gobind Singh** is the **10th Guru** of the Sikh community, and he is credited with laying the foundation of the **KhalsaPanth** in 1699. During the formation of the Khalsa, he bestowed upon the Sikhs the **Five Ks (the Five Symbols): Kesh (uncut hair), Kara (steel bracelet), Kanga (wooden comb), Kachera (cotton undergarments), and Kirpan (ceremonial sword).**
- Guru Gobind Singh also consolidated the Sikh community as a **socio-religious and military force**, emphasizing the importance of courage, equality, and the defense of righteousness (Dharma).
- Guru Gobind Singh compiled the **Guru Granth Sahib**, which includes the hymns of **Guru Tegh Bahadur** (the 9th Guru), among others.

12. What was created after the Santhal rebellion?

- (a) Damin-i-Koh
- (b) SanthalPargana
- (c) Dikus
- (d) Ryotwari.

Ans:

The correct answer is:

(b) **SanthalPargana.**

After the **Santhal Rebellion** (also known as the **SanthalHul**) of 1855-1856, the British administration created the **SanthalPargana** as a separate administrative region. The rebellion was led by the Santhal tribe against the exploitation and oppression by landlords (zamindars), moneylenders, and the colonial administration. The creation of SanthalPargana was intended to provide the Santhal tribe with a degree of autonomy and to reduce the conflict between the Santhals and the British colonial government.

13. Match List I with List 2 and select the correct pair using the code given below.

List-I

List-II

Fifth Report Permanent settlement American Civil War Rebellion 1. 1793 2. 1813 3. 1856 4. 1861

Options

(a) 2, 1, 4, 3

(b) 3, 1, 4, 2

(c) 3, 4, 1, 2

(d) 2, 3, 4, 1.

Ans:

The correct answer is:

(a) **2, 1, 4, 3.**

Here's the correct matching and explanation:

- **Fifth Report:** The **Fifth Report** of the British East India Company was submitted in **1813**. It was a comprehensive report on the state of India and its administration, and it had significant implications for the British colonial policy in India.
- **Permanent Settlement:** The **Permanent Settlement** was introduced in **1793** by Lord Cornwallis. It was a land revenue system implemented in Bengal and later extended to other parts of British India, where zamindars were made responsible for collecting taxes from peasants.
- **American Civil War:** The **American Civil War** began in **1861**, a conflict between the northern states (Union) and the southern states (Confederacy) over issues like slavery and states' rights.
- **Rebellion:** The term "Rebellion" refers to the **Indian Rebellion of 1857** (also known as the Sepoy Mutiny or First War of Indian Independence), which broke out in **1857** due to growing discontent against British rule.

Thus, the correct matching is:

- **Fifth Report ! 1813**
- **Permanent Settlement ! 1793**
- **American Civil War ! 1861**
- **Rebellion ! 1857**

So the correct answer is:

(a) **2, 1, 4, 3.**

14. Name the place where the rebellion of 1857 started?

- (a) Jhansi
- (b) Awadh
- (c) Meerut
- (d) Warnings.

Ans:

The correct answer is:

(c) Meerut.

The **Rebellion of 1857** (also known as the **First War of Indian Independence**) began on **May 10, 1857**, in **Meerut**, which was a garrison town in northern India. The rebellion started with the mutiny of Indian soldiers (sepoys) in the British East India Company's army, primarily due to issues such as the introduction of the **Enfield rifle** and the alleged use of animal fat in its cartridges, which offended both Hindu and Muslim sepoys.

The rebellion spread rapidly to other regions, including **Delhi, Kanpur, Jhansi, Lucknow (Awadh), and others**, but **Meerut** is considered the place where it formally began.

Thus, the correct answer is **Meerut**.

15. Who compared the lyric the ChandiMangala ?

- (a) None of these
- (b) You love Ram Chakraborty
- (c) Credit
- (d) Zafar Mian.

Ans:

The correct answer is:

(b) You love Ram Chakraborty.

The **ChandiMangala** is a Bengali religious text, a type of **mangalkavya** (auspicious poetry), which narrates the victory of the goddess **Chandi** (Durga) over the demons. The text is associated with **the worship of the goddess Chandi** and is considered a significant work in the **Bengali literary tradition**.

You love Ram Chakraborty (or **Yulab Ram Chakraborty**) was a scholar and critic who is noted for his comparison of the **ChandiMangala** to other works in terms of its literary significance.

Therefore, the correct answer is **(b) You love Ram Chakraborty**.

16. Which of the following states Gajapati's rulers rules ?

- (a) Orissa
- (b) Deccan States
- (c) Assam
- (d) West Bengal.

Ans:

The correct answer is:

(a) Orissa.

The **Gajapati dynasty** was a significant ruling family in **Orissa** (modern-day Odisha) in eastern India. The Gajapati rulers were known for their powerful reign, particularly in the 15th and 16th centuries. They ruled over a large part of the region, with **Gajapati** meaning "Lord of Elephants," a title symbolizing their power and influence.

The most famous ruler from this dynasty was **King Kapilendra Deva**, who significantly expanded the kingdom and strengthened its political and military power.

Thus, the Gajapati rulers ruled in **Orissa** (now Odisha).

17. Which one of the following statement is correct about the Jajmanisystem ?

- (a) It's banking system
- (b) It's non request exchange system
- (c) It's an association system's
- (d) It's a request exchange system.

Ans:

The correct answer is:

(d) It's a request exchange system.

The **Jajmani system** was a traditional socio-economic system prevalent in rural India, particularly in the villages, where it was based on reciprocal relationships between different caste groups. In this system, **higher castes** (like the **landowners or farmers**) would **request services** from **lower caste groups** (like blacksmiths, barbers, potters, etc.), and in return, these service providers would receive agricultural produce, goods, or other resources instead of cash payments.

In other words, the **Jajmani system** was based on a **request exchange system** where one party (usually the landowners) would request services, and the other party (service providers) would receive compensation in the form of goods, produce, or other services.

18. Which of the following pairs is correctly matched?

- (a) Shrine of Pampa Devi-Bellur
- (b) Brihadeshwara Temple-Thanjavur
- (c) Chennakeshava Temple-Hampi
- (d) Lotus Mahal-Golconda.

Ans:

The correct answer is:

(b) Brihadeshwara Temple - Thanjavur.

Here's the explanation:

(b) Brihadeshwara Temple - Thanjavur: This is **correct**. The **Brihadeshwara Temple**, also known as the **PeruvudaiyarKovil**, is located in **Thanjavur**, Tamil Nadu. It was built by **Raja RajaChola I** in the 11th century and is a UNESCO World Heritage Site.

19. Which group initially refused to join the constituent assembly as it was created by the Britishers?

- (a) Socialists
- (b) Tribals
- (c) Muslim League
- (d) Depressed Classes.

Ans:

The correct answer is:

(c) Muslim League.

The **Muslim League** initially refused to join the **Constituent Assembly** when it was created in 1946 by the British government. The Muslim League's opposition stemmed from the fact that they believed the Constituent Assembly was being created by the British under terms that did not fully reflect their demand for a separate nation, which ultimately led to the creation of **Pakistan**. The League wanted a separate Muslim-majority state, and they initially felt that participating in the Constituent Assembly would undermine this demand.

It was only later, after much political negotiation, that the Muslim League accepted participation, particularly as the discussions around partition and independence gathered momentum.

20. Identify the name of the person from the information given below:

- He was born in Tangier into one of the most respectable and educated families.
- He considered experience gained through peregrination to be a more important source of knowledge than books.
- He'd travelled considerably in Syria, Iraq, Persia, Yemen, Oman, and many trading anchorages on the seacoast of East Africa.
- He wrote a book named Rihla.

- (a) Al-Biruni
- (b) Ibn-Battuta
- (c) Francois Bernier
- (d) None of these.

Ans:

The correct answer is:

(b) Ibn Battuta.

The person described in the question is **Ibn Battuta**, one of the most famous travelers and explorers in history. Here's how the information matches:

- **Born in Tangier:** Ibn Battuta was born in **Tangier**, Morocco, in 1304, into a respectable and educated family.
- **Experience through peregrination:** He valued the experience gained from travel and exploration over theoretical knowledge from books, which is evident from his extensive travels throughout the Islamic world and beyond.
- **Travels in Syria, Iraq, Persia, Yemen, Oman, and East Africa:** Ibn Battuta traveled extensively across the Muslim world and other regions, including **Syria, Iraq, Persia, Yemen, Oman, and East Africa**, and his journeys took him to places like India, China, and even Southeast Asia.
- **Book "Rihla":** He wrote a famous travelogue called "**Rihla**", which means "The Journey" in Arabic. In this book, he documented his travels and the people, cultures, and customs he encountered during his journeys.

Thus, **Ibn Battuta** is the person described, making **(b) Ibn Battuta** the correct answer.

21. Identify the given image of a temple from the following options:



- (a) Vitthala Temple
- (b) Brihadeshwara Temple
- (c) Virupaksha Temple
- (d) Kailasha Temple.

Ans:

- (b) Brihadeshwara Temple

SECTION-B

(Short-Answer Type Questions)

6 × 3 = 18

22. Describe the opinions of the archaeologists over the central authority of the Harappan Civilisation.

“The archaeologists’ records give no immediate answer to the Harappa central authority.” Analyze different views given on the same.

Ans:

The central authority of the **Harappan Civilization** remains unclear due to the lack of written records and clear evidence of centralized power. Archaeologists have offered various views:

1. **Decentralized Governance:** Some believe the Harappan cities may have been governed by **local councils** or a **decentralized system**, based on the uniformity in urban planning and standardization of weights and measures across sites.

2. **Religious Leadership:** Another view is that **priest-kings** or religious leaders may have held power, as suggested by the **Great Bath** and the **Pashupati Seal**, which may indicate the influence of religious authority.
3. **Economic Control:** It's also proposed that governance could have been based on **economic control**, particularly over trade and resources, without a single political ruler.
4. **Independent City-States:** Some argue the civilization consisted of **independent city-states**, each with its own local authority, as there is little evidence of warfare or a unified political structure.

In summary, archaeologists have not reached a consensus, and the central authority of the Harappan Civilization remains speculative.

OR

Who was Cunningham? Mention any one account used by him to detect the early agreements of Harappan civilization.

Ans:

Alexander Cunningham (1814–1893) was a British archaeologist and the first Director-General of the **Archaeological Survey of India**. He is considered the **father of Indian archaeology** for his pioneering work in identifying and studying ancient Indian sites.

One Account Used by Cunningham:

Cunningham used **ancient Sanskrit texts**, particularly references from the **Mahabharata** and the **Puranas**, to help identify and locate sites related to the **Harappan Civilization**. He connected these mythological accounts with actual archaeological sites like **Harappa** and **Mohenjo-daro**, linking them to ancient geographical locations mentioned in the texts.

23. Explain the sources of revenue of village panchayats during the Mughal rule in India.

Ans:

During the **Mughal rule in India**, the **village panchayats** (local self-governments) had several sources of revenue to manage village affairs. These included:

1. **Land Revenue (Zakat):** A major source of income for the village panchayat came from the **land revenue** collected from farmers. This was usually a portion of the agricultural produce, typically around **one-third** (kharaj) of the crop, as per the Mughal revenue system.
2. **Taxes on Agricultural Products:** In addition to land revenue, panchayats sometimes collected taxes on specific agricultural products like **grain, livestock, and produce**.
3. **Village Customs and Fees:** Panchayats also levied local taxes or fees on various village activities, such as **trade, market operations, and customary rites** like marriages or deaths.

4. **Village Resources:** Revenue could also come from local **forest resources, water usage, or village-owned lands**, which were utilized for common benefit and income.

These revenues helped in funding local administration, infrastructure, and welfare within the village under the broader Mughal system.

24. Which policy was espoused by British officers towards Paharia's in the decade of 1770? What was its result?

Ans:

In the 1770s, the **British officers** espoused a **policy of hostility** towards the **Paharias**, a group of tribes living in the hilly regions of **Bihar** and **Jharkhand**. The British viewed them as a threat due to their frequent resistance to British authority and their raids on settlements.

Policy:

- The British adopted a **military approach**, aiming to subdue the Paharias by force.
- They also tried to **displace** the Paharias from their lands and force them into **agricultural work** to reduce their independence and ability to resist.

Result:

- The policy led to **increased resentment** among the Paharias and intensified their **rebellion** against British rule.
- The British military expeditions were not fully successful in pacifying the Paharias, and the hostility continued for several decades.
- Eventually, the British adopted a **policy of pacification** and **conciliation**, offering some protections and rights to the Paharias, though their autonomy was reduced under British rule.

This aggressive policy in the 1770s had limited success and caused lasting tension between the Paharias and the British.

25. Examine the participation of the Talukdars of Awadh in the rebellion of 1857.

Ans:

The **Talukdars of Awadh** played a significant role in the **Rebellion of 1857** due to their deep grievances against British annexation and policies. When the British annexed **Awadh** in 1856, many Talukdars, who were powerful local landowners, lost their estates and political power. This fueled their anger and led them to support the uprising.

Key Points:

1. **Political and Economic Grievances:** The annexation of Awadh deprived the Talukdars of their power and wealth, leading to resentment against British rule.
2. **Leaders of the Revolt:** Prominent Talukdars like **NawabWajid Ali Shah's wife, Begum Hazrat Mahal,** and **Raja Jai Lal Singh** joined the rebellion, leading resistance in key areas like **Lucknow.**
3. **Support from Peasants:** Talukdars mobilized local **peasants,** leveraging their traditional authority to organize resistance.
4. **Initial Success:** Talukdars led several successful attacks against British forces, including the **siege of Lucknow.**
5. **Failure and Repression:** Despite initial successes, the British eventually suppressed the revolt. The Talukdars were punished severely, with their lands confiscated, and many were exiled or executed.

Overall, the Talukdars were key participants in the uprising, but the rebellion's failure led to the loss of their power and land.

OR

Describe "Summary Settlements" and what was its impact?**Ans:**

Summary Settlements were a form of **land revenue settlement** introduced by the **British in India** during the early 19th century, particularly under **Lord Cornwallis's administration.** These settlements aimed to quickly and efficiently fix land revenue assessments for a specified period, often without detailed surveys of land resources or accurate valuations.

Key Features:

1. **Lump Sum Revenue:** The British fixed a **lump sum** amount of land revenue that the peasants or zamindars had to pay, usually for a period of **10-30 years.**
2. **Lack of Detailed Surveys:** The settlements were often made without comprehensive surveys, leading to arbitrary assessments.
3. **Fixed Revenue:** The revenue was **fixed** regardless of the crop yield, making it difficult for peasants during times of crop failure or economic hardship.

Impact:

1. **Heavy Burden on Peasants:** Since the revenue was fixed, **peasants** faced a heavy burden, especially during crop failures, as they had to pay the same amount even if they could not produce enough.

2. **Exploitation of Zamindars:** The system often led to the **exploitation of farmers** by **zamindars**, who acted as intermediaries and were responsible for collecting taxes.
3. **Increased Landlord Power:** The system strengthened the power of the **zamindars** and **landlords**, who became more entrenched, while peasants faced economic distress.
4. **Decline in Agricultural Productivity:** The fixed revenue led to a decrease in agricultural productivity as peasants were unable to invest in improving land, fearing they would not be able to meet their fixed payments.

In conclusion, **Summary Settlements** had a negative impact on the rural population, leading to increased suffering among peasants and the consolidation of power in the hands of landlords.

26. Describe three factors that accounted for the constant expansion of agriculture during the 16th and 17th centuries.

Ans: During the **16th and 17th centuries**, agriculture in India saw significant expansion due to several factors. Three key factors were:

1. Population Growth:

- The growing population created increased demand for food, leading to an expansion of agricultural land to meet this demand. Larger population centers encouraged the cultivation of more crops.

2. Stable Political Environment:

- The **Mughal Empire**, particularly under rulers like **Akbar**, provided a relatively stable political environment. This stability promoted agricultural activities, as farmers were able to work the land without constant fear of invasions or unrest.
- The Mughals also promoted agricultural expansion through the construction of irrigation systems, like canals, which increased the cultivable area.

3. Improved Agricultural Techniques and Tools:

- During this period, there was a gradual improvement in **farming techniques**, such as crop rotation, better use of irrigation, and the introduction of new crops. Additionally, the use of more efficient **agricultural tools** (like plows) helped increase productivity.
- The introduction of **new crops**, such as **maize**, **potatoes**, and **tobacco** from the Americas, also contributed to the diversification and expansion of agriculture.

These factors collectively contributed to the significant expansion of agriculture during the 16th and 17th centuries in India.

27. Mention any two sources to know about Bhakti and Sufi traditions from the eighth century to eighteenth century.

Ans:

Two important sources to know about the **Bhakti** and **Sufi** traditions from the **8th to 18th century** are:

1. Hagiographies and Biographies:

- **Bhakti** and **Sufi saints** often had their lives and teachings recorded in **hagiographies** or **biographies**. These texts provide insights into their spiritual practices, teachings, and influence. For example, the “**Sri Guru Granth Sahib**” contains teachings of Sikh Gurus, and the **biographies of Sufi saints** like **NizamuddinAulia** give us an understanding of Sufi mysticism and devotion.

2. Poetry and Hymns:

- **Devotional poetry** and **hymns** composed by Bhakti and Sufi saints form another key source. The **Bhakti poets** (e.g., **Kabir, Tulsidas, Mirabai**) and **Sufi poets** (e.g., **Bulleh Shah, Rumi**) expressed their devotion through poetry, which is an important source of understanding their religious philosophies and practices. Their works were often collected in **anthologies** or **sacred texts**.

These sources help us understand the beliefs, practices, and impact of Bhakti and Sufi movements on Indian society during this period.

SECTION-C

(Long-Answer Type Questions)

8 × 3 = 24

28. Describe the domestic ties and rules of marriage as per the Brahmanical tradition during 600 BCE-600 CE.

Ans:

During the period **600 BCE to 600 CE**, the **Brahmanical tradition** in India had specific rules and customs regarding **domestic ties** and **marriage**. These rules were primarily outlined in **Dharma Shastras**, including works like the **Manusmriti**, **YajnavalkyaSmriti**, and other texts that governed social, familial, and religious practices.

Domestic Ties:

1. Patriarchal Family Structure:

- The family structure in Brahmanical society was strongly **patriarchal**, with the **father** as the head of the household. The eldest male held authority over property, rituals, and decision-making.
- Women, while highly respected in religious contexts, had relatively fewer rights in terms of property and legal matters. Their primary role was seen as managing the household and raising children.

2. Roles of Women:

- Women's primary duties were related to the **home, child-rearing**, and maintaining religious rituals. However, in certain cases, they could also participate in **religious ceremonies** and **educational activities**.
- The concept of "**Ardhangini**" (a woman as the half of the husband) was emphasized, highlighting the importance of marital partnership.

Marriage Rules:

1. Monogamy:

- **Monogamy** was the ideal in Brahmanical tradition, although some individuals, especially kings or wealthy men, could practice **polygyny** (having multiple wives). **Polyandry** (one woman marrying multiple men) was not accepted.

2. Varna-based Marriages:

- Marriages were regulated by the **varna system**, and it was generally expected that a person marry within their own caste (varna). **Endogamy** (marrying within one's own social group) was stressed.
- **Inter-caste marriages** were often disapproved of, and the practice of "**Anuloma**" (marriage of a woman to a man of equal or higher caste) was common, while "**Pratiloma**" (marriage to a man of lower caste) was condemned.

3. Arranged Marriages:

- Marriages were largely **arranged** by parents or elders. The **bride price** or **dowry** system was in place, though the focus was more on **gifts** and **property transferred** from the bride's family to the groom's family.

4. Marriageable Age:

- Ideal marriageable ages for women were **early teens**, typically around **13-16 years**, while men usually married later, around their **20s or early 30s**. This reflected the cultural importance of **early marriage** for ensuring fertility and family continuity.

5. Sacred Union (Dharma):

- Marriage was viewed not just as a social contract but as a **sacred duty** (Dharma). The union was considered an important aspect of an individual's religious life, and the **saptapadi** (seven steps around the sacred fire) was a key ritual in Hindu weddings, symbolizing the spiritual and worldly bond between the couple.

Conclusion:

The **Brahmanical tradition** of marriage and domestic life during 600 BCE to 600 CE was shaped by **patriarchal values**, the **varna system**, and religious principles, focusing on the roles of individuals within the family structure. Marriages were primarily **arranged**, with strict social and caste norms governing whom one could marry, and women's roles were largely centered around managing the household and maintaining family and religious obligations.

OR

Justify this statement with suitable arguments: "The Mahabharata is a good source to study the association values of ancient times."

Ans:

The **Mahabharata** is indeed a valuable source to study the social and ethical values of ancient India. The epic is not only a work of mythology and storytelling but also a repository of deep philosophical ideas, cultural practices, and the **social fabric** of the time. Here's why the **Mahabharata** can be considered a good source for studying the **association values** of ancient times:

1. Exploration of Dharma (Righteousness and Duty):

- The concept of **dharma** (righteousness, duty) is central to the Mahabharata. The epic explores how individuals balance their **personal values** with their **duty** to society, family, and the state. Key characters like **Yudhishtira**, **Bhishma**, and **Arjuna** frequently wrestle with moral dilemmas related to dharma. The **Bhagavad Gita**, a part of the Mahabharata, directly addresses the ethical values of **duty**, **loyalty**, and **selflessness**.
- The epic illustrates how relationships (like **brotherhood**, **friendship**, and **loyalty**) are often tested in light of one's dharma. The complex interactions between characters highlight how social roles and responsibilities shaped personal actions and societal expectations.

2. Concept of Adharma (Unrighteousness):

- The Mahabharata also delves into the consequences of **adharma** (unrighteousness or immoral behavior), showing how violating moral and social codes can lead to personal destruction and social disintegration. The actions of **Duryodhana**, **Shakuni**, and other characters serve as a warning about the erosion of values like **truth**, **justice**, and **loyalty**.
- The struggle between **dharma** and **adharma** is a central theme, offering insight into the values that governed social and familial interactions in ancient times.

3. Social Hierarchy and Caste System:

- The Mahabharata reflects the **social hierarchy** of ancient India, including the roles and duties of different varnas (social classes). The epic discusses the rights and responsibilities of **kshatriyas** (warriors), **brahmanas** (priests), and **vaishyas** (merchants), and it highlights the interactions between people of different social backgrounds.
- The story also emphasizes the importance of **justice** and **righteous kingship** as exemplified by **Yudhishtira** and **Rama** in the context of their leadership, governance, and their relationships with both subjects and fellow rulers.

4. Family and Kinship Values:

- The Mahabharata gives a profound depiction of **family dynamics**, kinship, and the **importance of relationships** in ancient society. The epic revolves around the **Pandavas**, their mother **Kunti**, their relationships with their cousins the **Kauravas**, and the impact of **family loyalty** and **betrayal**.
- Themes such as **fraternal bonds** (the close relationship between the Pandavas), **filial duty** (respecting one's parents and elders, as seen in the devotion of **Arjuna** to his mother), and **patriarchy** are discussed in-depth. The character of **Draupadi**, who is both a **wife** and **sister-in-law** to the Pandavas, shows the complex nature of female roles and their influence on family ties.

5. Friendship and Alliances:

- The Mahabharata showcases the value of **friendship** and **alliances** in both personal and political contexts. The **friendship between Krishna and Arjuna**, as well as alliances with figures like **Drona**, **Karna**, and **Bhishma**, is central to the plot. These relationships often transcend personal interests for the greater good of fulfilling one's duty.
- The **Krishna-Arjuna bond** emphasizes the values of **mutual trust**, **sacrifice**, and **selflessness** in friendships, with Krishna offering guidance in times of moral crisis, especially in the Bhagavad Gita.

6. Justice and Conflict Resolution:

- The Mahabharata is filled with instances of **conflict resolution**, debates, and trials. The epic explores the role of kings and leaders in administering **justice** and the consequences of neglecting fair judgment. The famous game of **dice** and the subsequent **disrobing of Draupadi** is a prime example of how the violation of **justice** and **honor** leads to a breakdown of social and familial ties, ultimately resulting in war.
- The idea of **trial by ordeal** and **the importance of public hearings** to resolve disputes are values depicted in the Mahabharata that reflect the role of **justice** in maintaining social harmony.

7. Human Emotions and Moral Lessons:

- The Mahabharata intricately examines the **emotions** and **ethical dilemmas** faced by individuals in complex social situations. The character of **Karna**, for example, highlights the conflict between **loyalty** to his friends and his **dharma** as a Kshatriya. Similarly, **Arjuna's doubts** before the battle symbolize the moral uncertainties that individuals face in times of conflict.
- The epic teaches that **values** like **truth, honesty, compassion, and sacrifice** are essential for the maintenance of social order and human relations.

Conclusion:

The **Mahabharata** serves as a **valuable source** for studying the **association values** of ancient times, offering deep insights into **family ethics, justice, dharma, kinship, and moral responsibility**. It reflects the complex social interactions and the ethical dilemmas that people of ancient India faced, making it a rich text for understanding the social, cultural, and moral fabric of the time.

29. Why was the South-Western part of the Vijayanagar agreement designated as a royal centre? Explain.

Ans:

The **South-Western part** of the **Vijayanagar Empire** was designated as a **royal centre** for several strategic, political, and cultural reasons. This region, particularly the area around **Hampi** (the capital), became the heart of the Vijayanagar Empire, housing the royal palace, temples, and administrative institutions.

Key Reasons for Designating the South-Western Part as the Royal Centre:

1. Strategic Location:

- **Geographical Advantage:** The South-Western region, including areas like **Hampi**, was strategically located in the **Deccan Plateau**, offering natural defenses. The rocky terrain and rugged hills provided a **fortified position**, making it difficult for enemies to invade. This region was also well connected to important trade routes, enhancing the economic prosperity of the empire.
- **Proximity to Major Trade Routes:** The region was close to important **trade routes** leading to the west coast (important for maritime trade with Arabia, Africa, and Europe) and the east coast, facilitating both **internal and external trade**. The royal centre became a hub of commerce, culture, and administration.

2. Political and Administrative Significance:

- **Centralized Power:** The South-Western part of the empire was chosen as the political heart because it allowed the **king** to have direct control over the territories of both the **Deccan Plateau** and the **coastal**

regions. This centralization of power made it easier to manage military and political affairs, ensuring stability and efficient governance.

- **Royal Capital at Hampi:** Hampi (also known as **Vijayanagara**) was the capital of the Vijayanagara Empire and the epicenter of royal authority. The city's strategic location on the **Tungabhadra River** provided access to water for both military and irrigation purposes. The capital's fortifications and well-planned infrastructure made it an ideal location for the royal centre.

3. Cultural and Religious Importance:

- **Religious Symbolism:** The South-Western region, especially around **Hampi**, housed several important temples dedicated to **Vishnu, Shiva**, and other deities. The royal family of Vijayanagara, particularly the **Tuluva dynasty**, supported the construction of grand temples, which not only served as places of worship but also symbolized the divine right of the kings to rule.
- **Patronage of Art and Culture:** The royal centre became a hub of **art, architecture, and culture**. The rulers of Vijayanagara were great patrons of music, dance, literature, and painting. The construction of magnificent temples, **the Vijaya Vittala Temple**, and **Virupaksha Temple** at Hampi, as well as the **imperial court**, showcased the cultural importance of the royal centre.

4. Economic Prosperity:

- **Agriculture and Irrigation:** The South-Western part, especially near Hampi, had access to a large network of **irrigation systems**, including reservoirs and canals. This made the region highly fertile and productive for agriculture, particularly the cultivation of crops like **rice, sugarcane, and cotton**.
- **Trade and Commerce:** As a royal centre, the region became the focal point for internal trade, craft production, and external trade with merchants from **Arabia, Persia, and Europe**. The prosperity of the region, fueled by both agriculture and commerce, made it a thriving economic hub.

5. Military Significance:

- **Military Command:** The royal centre, with its fortified structures and strong defenses, was well-equipped to manage military affairs. The **royal palace** was located in close proximity to the army's headquarters, ensuring quick mobilization and response to threats.
- **Symbol of Power:** The presence of the **royal court**, along with military depots and the armory, symbolized the king's ability to protect and extend his empire. The fortified capital was a show of strength and a deterrent to invasions from neighboring kingdoms.

6. Dynastic Importance:

- **Residence of the Royal Family:** The South-Western region was the seat of the **Vijayanagara kings** and their families. The **royal palace** and the **administrative complex** were located in this region, reinforcing its significance as the centre of royal life and governance.

Conclusion:

The **South-Western part** of the **Vijayanagara Empire**, with **Hampi** as the royal capital, was designated as the royal centre due to its **strategic location, economic prosperity, cultural significance, and military importance**. The region served as the administrative, political, and cultural heart of the empire, playing a critical role in the success and growth of the Vijayanagara Kingdom.

OR

Explain the striking features about the position of Vijayanagaras, its water coffer, and bastions.

Ans:

The **Vijayanagara Empire**, one of the most prosperous and powerful empires in South India, flourished from the 14th to 17th centuries. The city of **Vijayanagara**, primarily located around **Hampi**, was known for its strategic position, impressive water management systems (water coffer), and robust fortifications (bastions). These features not only made it a formidable empire militarily but also contributed to its economic and cultural prosperity.

1. Position of Vijayanagara:**• Strategic Location:**

- The capital of the Vijayanagara Empire, **Hampi**, was strategically situated on the **banks of the Tungabhadra River** in the Deccan Plateau, surrounded by rocky hills and rugged terrain. The location provided a natural defensive advantage, making it difficult for invaders to easily attack.
- Its position was also advantageous for **trade and commerce** due to its proximity to important **land routes** leading to the coasts and other inland regions of India. It acted as a central hub for trade and cultural exchange with regions like **Persia, Arabia, Southeast Asia, and Europe**.

• Defensive Geography:

- The city was surrounded by a series of **mountain ranges and rocky outcrops**, providing natural protection. These natural fortifications made it one of the most defensible capitals in India.
- The **Tungabhadra River** itself acted as a natural barrier and provided water, making the location advantageous not only for defense but also for maintaining agricultural and economic activity.

2. Water Coffer:**• Advanced Water Management Systems:**

- The Vijayanagara rulers were known for their **advanced water management systems**, which included extensive networks of **canals, reservoirs, tanks, and wells**. This allowed them to effectively manage water resources in a region with a relatively dry climate.
- The city had several **water tanks and step-wells** (such as the **Queen's Bath**), which were not only functional but also aesthetic. These water bodies provided a steady water supply for the population, agriculture, and royal palaces.
- The **water system** was an engineering marvel, with large reservoirs built to collect monsoon rains. The most famous of these is the **Kampli Tank**, one of the largest water reservoirs in the region.
- The **water channels** were designed to direct rainwater into storage tanks and were also used for irrigation, ensuring that agriculture remained productive even in dry seasons.
- The presence of **step-wells** (such as the **Pushkarini tank**) facilitated the storage of water in a multi-storied manner, making it easier to access during times of drought or low water levels.
- **Impact on Agriculture and Urban Life:**
 - The sophisticated water management system not only supported **irrigation** but also facilitated urban life by ensuring a consistent supply of water for drinking, bathing, and religious activities.
 - The extensive water storage allowed the city to thrive despite its semi-arid location, contributing to the growth of agriculture, population, and trade. Agriculture in the surrounding areas was especially important, with crops like **rice, sugarcane, and cotton** being grown.

3. Bastions and Fortifications:

- **Fortifications:**
 - The city of Vijayanagara was surrounded by an elaborate system of **fortifications**, including **massive walls, bastions, and gates**. These fortifications served as protection against external threats and invasions.
 - The **fort walls** were made of huge boulders and stones, with some walls being several meters thick. These structures were difficult to breach and provided security to the royal city.
 - The **bastions**, strategically placed at various points, were designed to house soldiers and archers. These military structures offered excellent vantage points for defending the city.
- **Multiple Layers of Defense:**
 - The city had multiple layers of fortifications, with **outer, inner, and citadel walls**. The **outer walls** were designed to protect the city from initial attacks, while the **inner walls** and **citadel** protected the royal palace and key administrative centers.

- One of the most famous features is the **MalyavantaRaghunathaswamy Temple** and **Virupaksha Temple** area, which were located within fortified areas.
- **Defensive Architecture:**
 - **Gates** were heavily fortified and often had **granite walls** and **watchtowers**. Some of the gates, like the **Anegondi Gate**, are examples of impressive military architecture designed to withstand long sieges.
 - The **bastions** often had **cannon placements** and **archery platforms**, enabling defenders to fire on approaching enemies from elevated positions.
- **Bastions and Military Strategy:**
 - The defensive layout of Vijayanagara also included **military camps, arsenals**, and storage spaces for weapons and supplies. The placement of the royal palace was within the innermost bastion, ensuring its protection from enemy forces.
 - The use of military strategy, backed by these fortifications, ensured that Vijayanagara remained a powerful and secure empire, able to resist external threats for a long period.

Conclusion:

The **Vijayanagara Empire** was strategically designed to be a highly defensible and self-sustaining entity. The **position** of the city on the **Tungabhadra River**, surrounded by **rocky terrain**, ensured natural defense against invasions. Its **advanced water management systems** (water coffers) not only helped sustain a thriving urban life and agriculture but also showcased the empire's engineering skills. Finally, the **bastions** and fortifications were integral to maintaining security and resisting military threats. These features combined to make Vijayanagara a highly prosperous and resilient empire during its time.

30. Explain how Gandhiji's mass appeal was really genuine in the environment of Indian politics and how it contributed to his success in broadening the base of nationalism?

Ans:

Gandhiji's mass appeal in Indian politics was genuine because it resonated deeply with the **aspirations, values, and struggles** of the common people of India. His ability to connect with a wide section of society — from peasants and workers to intellectuals and urban elites — played a central role in broadening the base of Indian nationalism. Here's an explanation of how Gandhiji achieved this mass appeal and how it contributed to his success in expanding the nationalist movement:

1. Adoption of a Non-violent Philosophy (Ahimsa):

- **Core Principle:** Gandhiji's unwavering commitment to **non-violence (ahimsa)** was a powerful tool that made his appeal more accessible and appealing to the masses. Non-violence not only resonated with

India's moral and spiritual heritage but also attracted people who might have been hesitant to participate in violent uprisings or protests.

- **Inclusive Appeal:** The philosophy of non-violence helped break down barriers between **different social groups**, including caste, religion, and region, and made it possible for all Indians, irrespective of their social or economic status, to participate in the struggle for independence without fear of bloodshed.

2. Mobilization of the Rural Masses:

- **Focus on Rural Issues:** Gandhiji's ability to connect with **peasants, farmers, and rural communities** was central to his mass appeal. Unlike the earlier leaders of the Indian National Congress (INC) who were primarily urban-centric, Gandhiji made **rural India the focus of his movement**. His early campaigns like the **Champaran (1917)** and **Kheda (1918)** Satyagrahas directly addressed the grievances of peasants suffering under oppressive landlords and colonial policies.
- **Satyagraha and Direct Action:** Gandhiji's innovative method of **Satyagraha (non-violent resistance)** provided a means for ordinary people to **challenge British authority** without resorting to violence. This method was accessible to both the illiterate and the educated, as it focused on **moral courage** and **passive resistance**, which resonated deeply with the masses.

3. Appeal to Diverse Social Groups:

- **Caste Reform and the Harijan Movement:** One of Gandhiji's major achievements was his **efforts to uplift the marginalized sections of society**, particularly the **untouchables** (whom he called **Harijans**, or "children of God"). He addressed their plight within the social structure and made their cause central to the broader nationalist movement, thereby building a strong following among lower castes and other marginalized communities.
- **Empowering Women:** Gandhiji also recognized the importance of **women's participation** in the national movement. He advocated for women's education, their role in social reform, and their involvement in the struggle for independence. This helped him broaden the appeal of the movement, making it a national struggle that included **women, laborers, and farmers**, not just the urban elites.
- **Religious Inclusiveness:** Gandhiji's personal commitment to **Hindu-Muslim unity** and his respect for all religions helped him appeal to a **broad spectrum** of religious communities. His calls for unity between Hindus and Muslims, especially during the **Khilafat Movement (1919-1924)**, and his efforts to prevent communal violence, helped bring many different religious communities together under the banner of nationalism.

4. Simplicity and Self-Sufficiency (Swadeshi):

- **Swadeshi Movement:** Gandhiji's emphasis on **self-reliance** and the **Swadeshi Movement**, which encouraged people to use **Indian-made goods**, particularly hand-spun khadi, connected with the common people on a practical level. The symbol of **spinning the charkha (spinning wheel)** became a mass movement and a symbol of resistance against colonial exploitation.

- **Rejection of Western Consumerism:** By promoting local products and rejecting foreign goods, especially British textiles, Gandhiji appealed to both the **economic and cultural sensibilities** of the masses. This created a sense of **national pride** and collective purpose across the nation.

5. Protests and Mass Movements :

- **Non-cooperation Movement (1920-1922):** Gandhiji's call for **non-cooperation with the British government** mobilized millions of Indians across the country. His call for **boycotting British goods, schools, courts,** and even the **civil services** united people from various walks of life, including **students, merchants, lawyers,** and the **working class**.
- **Salt March (1930):** The **Salt March** (Dandi March) in 1930 is perhaps the most iconic event of Gandhiji's leadership. By protesting the British monopoly on salt and making salt from seawater, Gandhiji mobilized millions of ordinary Indians, including women and children, to challenge colonial rule. This was a pivotal moment in broadening the base of nationalism, as it unified Indians of **all classes and communities** under a common cause.

6. Leadership Style and Popular Connection :

- **Charismatic Leadership:** Gandhiji's personal simplicity, humility, and deep sense of morality made him **relatable to the masses**. His lifestyle, which emphasized **self-sufficiency, austerity,** and **simplicity,** set him apart from the elite leaders of the Congress Party and helped him establish a deep connection with ordinary Indians.
- **Empathy and Communication:** Gandhiji's ability to **listen to the common people** and adapt his policies to their concerns made him a highly empathetic leader. He communicated directly with the masses through his writings in "**Harijan**" and other periodicals, which helped shape public opinion.

7. Broadening the Nationalist Base :

- **Uniting Different Classes:** By addressing both the **economic, social,** and **political** issues faced by people from various classes (peasants, workers, urban elites, women, untouchables), Gandhiji succeeded in transforming the **Indian National Congress** into a truly **broad-based national movement**.
- **Inclusive Nationalism:** Gandhiji's vision of nationalism went beyond political freedom to include **social justice, equality,** and **inclusive development**. His approach to **non-violent resistance,** the **economic boycott,** and the **promotion of rural self-sufficiency** were designed to unite diverse communities in their shared struggle for independence.

Conclusion :

Gandhiji's mass appeal was rooted in his ability to connect with the **common people,** his focus on **non-violence,** and his **empathy** toward the social, economic, and political issues that affected the entire Indian society. His leadership was not just about seeking independence from colonial rule but also about addressing social

inequalities and **empowering the masses** to be active participants in the national movement. Through this **genuine mass appeal**, Gandhiji succeeded in broadening the base of Indian nationalism, making it a nationwide struggle that included not just the elite but also the common man, women, workers, and marginalized groups.

OR

Gandhiji encouraged the communication of nationalist communication in the mother tongue rather than in the language of the sovereign. Examine how he knitted the Non-Cooperation Movement with his gospel.

Ans: Gandhiji's encouragement of communication in the **mother tongue** and his integration of the **Non-Cooperation Movement** with his **gospel of truth** and **non-violence** were pivotal strategies in mobilizing masses for the **Indian freedom struggle**. His approach aimed at breaking the colonial mindset, fostering a sense of **national unity**, and creating an **inclusive nationalism** that reached all segments of society. Let's examine how Gandhiji knitted the **Non-Cooperation Movement (NCM)** with his personal ideals, especially his emphasis on using **Indian languages** and **simple, accessible communication**:

1. Promotion of the Mother Tongue (Vernacular Language):

- **Rejecting English as the Language of the Elite:** Gandhiji was critical of the use of **English** as the medium of communication in nationalist discourse. He believed that **English**, as the language of the British rulers, symbolized colonial domination and the alienation of the masses from the national movement. By promoting the use of the **vernacular (mother tongue)**, Gandhiji aimed to make the movement more **accessible** to a wider audience — especially the **illiterate and rural masses**.
- **Connecting with the Masses:** Gandhiji understood that for the movement to be successful, it had to resonate with **ordinary people** across the country. Using **Indian languages** like **Hindi, Gujarati, and Bengali** (along with other regional languages), allowed him to communicate his message of **nationalism, non-violence, and self-reliance** to a broader audience. This helped in spreading his vision for India's independence in a way that connected to people's everyday lives.
- **Language as a Cultural Expression:** Gandhiji's promotion of **vernacular languages** was not just a political strategy; it was also a way of asserting India's **cultural identity**. By using the mother tongue, he helped reinstate Indian languages as symbols of pride and resistance against British cultural hegemony. He also encouraged the revival of **regional literature, music, and art**, making them vehicles for spreading nationalist sentiments.

2. Knitting the Non-Cooperation Movement with Gandhiji's Gospel:

- **Satyagraha and Non-Violence:** The **Non-Cooperation Movement** was grounded in Gandhiji's fundamental principles of **ahimsa** (non-violence) and **satyagraha** (truth and non-violent resistance). He framed the NCM not merely as a political struggle for independence but as a **moral movement** that was deeply connected to the **spiritual and ethical values** of the Indian tradition. Gandhiji saw India's struggle as not only against British colonial rule but also against the **social injustices, caste discrimination, and inequality** that existed within the society itself.

- The **Non-Cooperation Movement** was a call for **personal and collective self-purification**. Gandhiji urged Indians to **withdraw** from the institutions of the British state, such as the **civil services, schools, and legal system**, in order to build an independent, self-reliant India based on **truth, non-violence, and self-discipline**.
- The use of the **mother tongue** played a critical role in embedding these spiritual ideals into the day-to-day life of the common people. Whether in **rural gatherings, local speeches, or pamphlets**, Gandhiji's messages were simple, direct, and rooted in the **moral values** of Indian society, which made them **effective** and easily understood.

3. Swadeshi and Self-Reliance (Khadi Movement):

- One of the key components of the Non-Cooperation Movement was the **Swadeshi movement**, which focused on the **boycott of British goods** and the promotion of **Indian-made goods**, especially **Khadi** (handspun cloth). Gandhiji believed that **economic self-reliance** was the foundation of a **politically independent India**. He saw the use of **Khadi** not only as an act of resistance against the British monopoly over textiles but also as a way of reconnecting the Indian people with their traditional methods of production and handicrafts.
- The **Khadi Movement** had a profound connection to the **moral values** that Gandhiji espoused. Wearing khadi was a symbol of **self-respect, self-reliance, and simplicity**, and Gandhiji encouraged people to wear it as a way of showing their commitment to the struggle for freedom. He also advocated for the development of local industries, especially in rural areas, to empower people economically and break their dependence on British imports.

4. Civil Disobedience and Passive Resistance:

- The **Non-Cooperation Movement** was not based on violent confrontation, but on **passive resistance and civil disobedience** — Gandhiji's core method of resistance. He called for peaceful protests and **non-cooperation** with the British government in every form, from **boycotting British goods to refusing to pay taxes**. His message, communicated in the **vernacular**, emphasized the power of **moral force** over military might.
- Gandhiji's emphasis on **ahimsa** and **truth** inspired millions to take part in the movement with **dignity and self-respect**. He linked the act of **non-cooperation** with **spiritual awakening and moral responsibility**, turning it into a mass movement that was both **political and ethical**.

5. Religious and Cultural Unity:

- Gandhiji's message of **unity and tolerance** transcended religious, caste, and regional divisions. He made a strong appeal to both **Hindus and Muslims** during the Non-Cooperation Movement, encouraging them to unite against the British colonial rulers, despite the religious tensions that existed between the two communities.

- He also promoted **interfaith dialogues**, especially through his messages in **local languages**, where he emphasized that **Indian nationalism** should be inclusive, encompassing people of all religions, communities, and castes. His appeal to the masses was grounded in a shared **Indian identity** and a vision of a **unified** and **self-reliant nation**.
- **Cultural revival**: Gandhiji was also instrumental in encouraging the **revival of India's cultural traditions**. He promoted the teaching of **Indian languages**, the practice of **Indian music**, and the celebration of **Indian festivals**, all of which contributed to a sense of **national pride** and a rejection of British cultural dominance.

6. The Role of Media:

- Gandhiji used **the press** and **periodicals** as key tools to spread his message of non-cooperation, swadeshi, and self-reliance. He edited several newspapers like "**Young India**" and "**Harijan**", which were written in simple language, often in the vernacular, making his ideas accessible to a larger audience. He used these platforms to explain his vision, articulate his thoughts on **non-violence**, and guide the masses in their participation in the movement.

Conclusion:

Gandhiji's **Non-Cooperation Movement** was deeply interwoven with his **gospel of non-violence, self-reliance, and moral resistance**. By promoting the use of the **mother tongue** and simplifying the language of political discourse, he bridged the gap between **elite leaders** and the **masses**. His focus on **spirituality** and **ethical living** made the movement more than just a political revolt — it became a **moral awakening** for the entire nation. Through this unique combination of **mass appeal, cultural revival, and simple, inclusive communication**, Gandhiji broadened the base of Indian nationalism, making it a truly people-centric movement that cut across all social, economic, and regional barriers.

SECTION-D

(Source-Based Questions)

4 × 3 = 12

31. Read the following source carefully and answer the questions that follow:

This is an extract from the MahaParinibbanaSutta, part of the SuttaPitaka. As the Buddha lay dying, Ananda asked him, "What are we to do, Lord, with the remains of the Tathagata (another name for the Buddha)?" The Buddha replied, "Hamper not yourselves, Ananda, by honoring the remains of the Tathagata. Be zealous, be intent on your own good." But when pressed further, the Buddha said, "At the four crossroads, they should erect a thupa (Pali for stupa) to the Tathagata. And whosoever shall place libraries or incense there, or make a salutation there, or come in its presence calm of heart, that shall long be to them for a profit and joy."

Questions:

- A. Why were the stupas erected?
- B. What did Ashoka do with the bones of Buddha?
- C. Describe the structure of stupas?

Ans :

A. Why were the stupas erected?

The stupas were erected as a **memorial to the Buddha** and to preserve his **relics** after his death. In the **MahaParinibbanaSutta**, the Buddha himself suggests the creation of stupas at the **four crossroads** to honor his remains. These stupas were not just physical structures but also served a **symbolic purpose** — to provide a focal point for the **devotional practices** of followers, who would come to them to offer reverence, meditate, and seek spiritual benefit.

The Buddha's instruction reflects the idea that, while honoring his **relics** was important, the greater focus should be on **personal spiritual development**. The stupas, therefore, were intended to serve as a way for followers to **connect with the Buddha's teachings** (Dhamma), and to create a place for meditation and reflection that would lead to **personal spiritual gain and joy**.

B. What did Ashoka do with the bones of Buddha?

King **Ashoka**, one of the greatest patrons of Buddhism, played a crucial role in spreading Buddhism and honoring the Buddha's relics. He is famously known for **redistributing the Buddha's relics** after they were initially preserved and protected by his ancestors. Ashoka undertook a mission to **distribute** the Buddha's relics across his empire, in an effort to honor the Buddha and make his teachings accessible to a larger population.

According to historical records, Ashoka **divided** the relics into **84,000 portions** and distributed them to various regions across the subcontinent. He ordered the construction of **stupas** and **monasteries** to house these relics. Some of the most famous stupas, like the **Sanchi Stupa** and the **stupa at Piprahwa**, were created during his reign to enshrine these relics. This process of distributing the Buddha's relics and building stupas helped **spread Buddhism** and **strengthen its influence** across the Indian subcontinent and beyond.

C. Describe the structure of stupas.

Stupas are **domed structures** that are used to enshrine **relics** or **sacred objects** associated with the Buddha. They have a **symbolic design** that represents the path to spiritual enlightenment. The main structural elements of stupas include:

1. **The Dome (Anda):** The large, **domed structure** at the top is the main body of the stupa. It represents the **cosmos** or the **universe** and symbolizes the Buddha's **enlightenment**. This is where the relics are kept.

2. **The Harmika:** A small, **square platform** on top of the dome, representing the **world of the gods**. The harmika is sometimes surmounted by a **spire** or **chhatra** (umbrella), symbolizing the **Buddha's sovereignty** over the cosmos.
3. **The Torana:** The **entrance gate** to the stupa is typically adorned with intricate carvings and is meant to represent the **gate to enlightenment**. The toranas are often decorated with scenes from the Buddha's life, such as his birth, enlightenment, and death.
4. **The Base (Pedestal):** The stupa's base is generally **circular** and represents the **earth**. It serves as the foundation for the structure and symbolizes stability.
5. **The Relic Chamber:** Inside the stupa, beneath the dome, a **relic chamber** was constructed to house the Buddha's relics or objects of veneration. This area is often sealed and is the focal point for religious reverence.
6. **The Pathway:** In many stupas, there is a **circumambulatory path** around the base, which allows devotees to walk around the stupa in a **clockwise direction** as an act of **devotion** and **meditation**.

These elements combined symbolize the **Buddha's teachings** and the **path to enlightenment**, with each part of the stupa representing a key aspect of **Buddhist cosmology** and the spiritual journey.

In sum, stupas were **memorial structures** meant to house the Buddha's relics and serve as focal points for meditation and worship. Ashoka's redistribution of the Buddha's relics and his promotion of stupas helped cement the stupa as a central element in Buddhist culture. The physical structure of the stupa is highly symbolic, representing the universe, enlightenment, and the spiritual journey of followers.

32. Read the following source carefully and answer the questions that follow:

A Demon

This is an extract from the lyric by KarikkalAmmaiyar in which she described herself: The demoness with bulging modes, pooching eyes, white teeth, and shrunken stomach, red-haired and producing lengthy pins extending till the ankles, shouts and wails while wandering in the timber. This is the home of our father (Shiva) who dances, with his matted hair thrown in all eight directions, and with cool branches.

1. Who is the author of this extract and what is it about?
2. How did the author describe herself in the lyric?
3. What did the author try to convey through the lyric?

Ans:

1. Who is the author of this extract and what is it about?

The author of this extract is **KarikkalAmmaiyar**, one of the **three women saints** of the **Tamil Bhakti movement** (along with **Avvaiyar** and **Manickavacakar**). She is a **6th-7th century** poetess and is often associated with the **Shaiva tradition** in Tamil Nadu. KarikkalAmmaiyar is known for her deep **devotion to Lord Shiva**, and her works reflect intense spiritual emotions, as well as personal expressions of mysticism and asceticism.

This particular extract is a **lyric** in which she **describes herself** and her **devotional connection** to Lord Shiva. It portrays her **intense devotion** and mystical experiences, where she **identifies herself** as a **demoness-like figure** with unusual and **striking physical features**, embodying the spirit of intense penance and devotion. Her wandering in the **timber (forest)** and her connection to Shiva's **dance and matted hair** symbolize her transcendence and spiritual journey.

2. How did the author describe herself in the lyric?

In the lyric, KarikkalAmmaiyar **describes herself as a demoness** with **unusual physical features**, including:

- **Bulging modes** (possibly referring to large, protruding breasts, symbolizing motherhood or fertility in the form of a mystical being).
- **Poaching eyes**, which may indicate an intense, searching gaze or a supernatural, penetrating vision.
- **White teeth** and **shrunk stomach**, which could symbolize both the **intensity of her spiritual asceticism** (as she might be fasting) and the **otherworldly** aspects of her devotion.
- **Red hair** and **lengthy pins** that extend down to her ankles, contributing to her **demonic** or **supernatural** imagery, representing a being who is not bound by conventional human standards.
- The imagery of her **wandering in the timber (forest)** suggests her **solitary ascetic lifestyle**, disconnected from material life and dedicated to the **spiritual pursuit of Lord Shiva**.

These **vivid and extreme descriptions** show the intensity of her **devotional experience** and possibly also reflect her **mystical identity** that transcends human norms.

3. What did the author try to convey through the lyric?

Through this lyric, KarikkalAmmaiyar conveys several key messages:

- **Intense devotion to Lord Shiva:** She presents herself as a **mystical devotee** of Shiva, with all her unusual attributes symbolizing her complete **devotion** and **dedication** to Lord Shiva. Her extreme description of herself as a **demoness** is meant to reflect the extreme nature of her **spiritual practices** and her complete **detachment** from the physical world. It shows that she has transformed herself into something beyond human norms, entirely consumed by divine love.

- **Transcendence of worldly identity:** The use of **demonic** imagery challenges conventional expectations of religious figures, presenting a **non-conformist** identity. She suggests that true devotion is not about conforming to worldly standards of beauty or behavior, but about being transformed through **devotion** and **spirituality**.
- **Identification with Lord Shiva:** By describing the environment (the **timber**) as the **home of Shiva** and connecting her physical appearance to the divine, KarikkalAmmaiyar underscores her **unity** with Shiva. She portrays herself as an **embodiment of the divine** — one who **wanders in the sacred space** where Shiva, the cosmic dancer, resides. This reflects the **Shaiva idea** that true devotees are immersed in divine presence and transcend earthly constraints.
- **Rejection of materialism:** The **shrunken stomach** and **demonic imagery** may also reflect a rejection of the material world, indicating that her true fulfillment comes from **spiritual asceticism**, fasting, and devotion, rather than from worldly pleasures.

In sum, through this vivid self-description, KarikkalAmmaiyar seeks to communicate her **total immersion in divine love**, her rejection of worldly norms, and the **transformative power** of intense devotion to Lord Shiva.

33. Read the following passage and answer the question.

The Sudarshana Lake was an artificial force. We know about it from a gemstone necrology (2nd century CE) in Sanskrit, composed to record the advancement of the Shakas sovereign Rudra Daman. The necrology mentions that the lake, with dikes and water channels, was erected by an original government during the rule of the Mauryas. Still, a terrible storm broke the dikes and water gushed out of the lake. Rudra Daman, who was also ruling in the area, claimed to have got the lake repaired using his own coffers, without assessing any duty in the subjects. Another necrology in the same gemstone (C.5th century) mentions how one of the autocrasts of the Gupta dynasty got the lake repaired once again.

1. Why did this lake bear from?
2. How do we get to know about the Sudarshana Lake?
3. Explain why the autocrasts made arrangements for irrigation.

Ans :

1. Why did this lake bear from?

The **Sudarshana Lake** suffered damage because of a **storm** that caused the **dikes** (barriers) surrounding the lake to break. This allowed the **water to gush out**, effectively rendering the lake unusable and causing harm to the irrigation system that depended on it. The passage suggests that the lake was originally constructed by a Mauryan government, but the storm damaged the infrastructure.

2. How do we get to know about the Sudarshana Lake?

We get to know about the **Sudarshana Lake** from **gemstone necrologies** (inscriptions on stone) that were composed in ancient times to commemorate significant events. The first necrology, dating from the **2nd century CE**, mentions the lake and the efforts of **Rudra Daman** (a ruler of the Shaka dynasty) to repair it after it was damaged by the storm. Another necrology from the **5th century CE** mentions that the lake was repaired again during the rule of the **Gupta dynasty**. These necrologies provide valuable historical information about the lake's construction, damage, and repairs over time.

3. Explain why the autocrats made arrangements for irrigation.

The **autocrats** (rulers) made arrangements for **irrigation** because the **Sudarshana Lake** was a vital source of water for the region's agricultural productivity. Irrigation was crucial for ensuring that crops had a consistent water supply, especially in areas with dry conditions or uncertain rainfall. By repairing the lake and maintaining its irrigation system, the rulers were ensuring the **economic prosperity** of their lands. The **Sudarshana Lake** was not only a water reservoir but also served as an **important irrigation project** that benefitted farmers and the larger agricultural economy.

- **Rudra Daman**, for example, used his own resources (coffers) to repair the lake after the storm, showing his **commitment** to ensuring the welfare of his subjects and the stability of the agricultural economy.
- The repair efforts during the **Gupta period** further emphasize the **importance of irrigation systems** for sustaining agricultural productivity, supporting the economic base, and **enhancing the well-being of the population**.

Therefore, the rulers' initiatives to repair and maintain the lake reflect their recognition of the **critical role of water resources** in supporting agriculture, the economy, and the **overall prosperity** of their empires.

SECTION-E

(Map-Based Questions)

1 × 5 = 5

34.1 On the given political outline map of India, locate and label the following with appropriate symbols.

(a) Amritsar - A centre of National Movement.

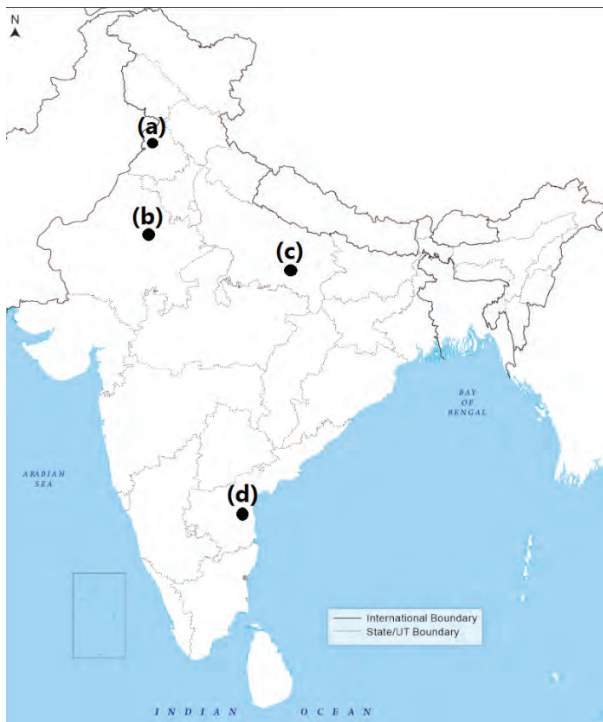
(b) Amber - A Territory under Mughals

(c) Kaushambi

OR

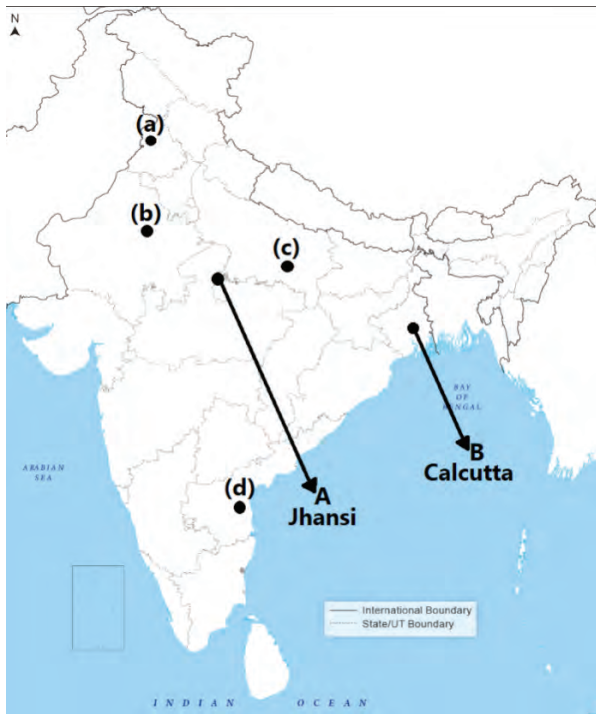
(d) Chandragiri.

Ans:



34.2 On the same outline map of India, two centres related to the Revolt of 1857 have been marked as A and B. Identify them and write their names on the lines drawn near them.

Ans:



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Holy Faith New Style Sample Paper–7

(Based on the Latest Design & Syllabus Issued by CBSE)

HISTORY
CLASS 10+2

Time Allowed: 3 Hours

[Maximum Marks: 80]

General Instructions: Same as in Holy Faith New Style Sample Paper-1

SECTION A

(Multiple Choice Type Questions)

1 x 21 = 21

1. What is the other name of the Indus Valley Civilization?

- (a) Harappan Civilization
- (b) Mesopotamian Civilization
- (c) Greek Civilization
- (d) All of the above.

Ans:

The correct answer is:

(a) Harappan Civilization

The Indus Valley Civilization is also known as the **Harappan Civilization**, named after its first discovered site, Harappa. It is one of the oldest urban civilizations in the world, located in the northwestern regions of the Indian subcontinent.

2. The bones of which of these animals have been found at Harappan sites:

- (a) Lion

- (b) Pig
- (c) Deer
- (d) Both (A) and (C)

Ans:

The correct answer is:

(d) Both (A) and (C)

Bones of **lion** and **deer** have been found at Harappan sites. Evidence of animal bones suggests that the Harappans had a diverse diet that included both wild and domesticated animals. Additionally, the presence of bones from animals like pigs and cattle has also been recorded, but the lion and deer are particularly significant as part of their fauna.

3. What is represented in this sculpture?



Ans:

Terracotta Bull

4. Which one of the following statements is the correct meaning of “Gotra”?

- (a) Of the same community.
- (b) Of the same familial ties.

(c) Of the same joint family.

(d) Of the same cow-pen.

Ans:

The correct answer is:

(b) Of the same familial ties.

“Gotra” refers to a system of kinship in ancient Indian society, particularly in Hinduism. It signifies the **ancestral lineage** or **family ties**, often associated with a particular rishi (sage) or ancestor. People belonging to the same gotra are considered to be descendants of a common ancestor and thus share familial connections.

5. Consider the following statements about the Mauryan Empire:

1. There were 5 major political centers in the Empire.
2. Megasthenes wrote about the Mauryan Empire in his book Indica.
3. Ashoka founded the Mauryan Empire in 321 B.C.
4. Ashoka used his resources to propagate Buddhism.

Which of the above statements is/are correct ?

(a) 1, 2 and 3

(b) 1, 2 and 4

(c) 2, 3 and 4

(d) 1, 3 and 4.

Ans:

The correct answer is:

(b) 1, 2 and 4

Here's the breakdown of the statements:

1. **There were 5 major political centers in the Empire:** This is correct. The Mauryan Empire had several important cities, including Pataliputra (modern-day Patna), Ujjain, Taxila, and others, which were major administrative and cultural centers.
2. **Megasthenes wrote about the Mauryan Empire in his book *Indica*:** This is correct. Megasthenes, the Greek ambassador to the Maurya court during Chandragupta Maurya's reign, wrote a detailed account of the Mauryan Empire called *Indica*.
3. **Ashoka founded the Mauryan Empire in 321 B.C.:** This is incorrect. Ashoka was the third ruler of the Mauryan Empire, not its founder. The empire was founded by Chandragupta Maurya in 321 BCE.
4. **Ashoka used his resources to propagate Buddhism:** This is correct. After his conversion to Buddhism, Ashoka used state resources to spread the teachings of Buddhism both within and outside the empire, famously through the erection of *Ashoka Pillars* and the sending of missions to other regions.

So, the correct combination is **1, 2, and 4**.

6. Consider the following statements:

1. Jainism was started by Rishabh Dev.
2. Lord Mahavira was the 24th Tirthankara of Jainism.
3. The whole world is animated.
4. Tirthankaras guide people across the sea of interminable births and death.

Which of the given statement is/are correct?

- (a) 1, 2, 3, 4
- (b) 1, 2, 3
- (c) 2, 3, 4
- (d) 1, 3, 4.

Ans:

The correct answer is:

(c) 2, 3, 4

Here's the explanation:

- 1. Jainism was started by Rishabh Dev:** This statement is **incorrect**. While Rishabh Dev is considered the first Tirthankara of Jainism, he is not the founder of the religion. Jainism is considered to be eternal, with various Tirthankaras guiding people throughout different periods. Rishabh Dev, or Adinatha, is considered to be the first in the current cycle of Tirthankaras, but Jainism as a tradition existed even before him.
- 2. Lord Mahavira was the 24th Tirthankara of Jainism:** This statement is **correct**. Lord Mahavira is indeed the 24th and the last Tirthankara of Jainism. He is one of the most important figures in Jain history.
- 3. The whole world is animated:** This statement is **correct**. Jainism teaches that the entire universe is alive (animated), and all living beings, including plants and even microscopic organisms, have souls (jivas).
- 4. Tirthankaras guide people across the sea of interminable births and death:** This statement is **correct**. Tirthankaras in Jainism are revered as spiritual guides who show the path to liberation (moksha) and help people cross the cycle of birth and rebirth (samsara).

Thus, the correct answer is (c) 2, 3, 4.

7. The First gold coin was issued in the first century CE by:

- (a) Maurya
- (b) Mughals
- (c) Kushans
- (d) Rajput.

Ans:

The correct answer is:

(c) **Kushans**

The Kushan Empire, which ruled large parts of Central Asia, northern India, and Afghanistan during the 1st to 3rd centuries CE, was the first to issue gold coins in India. These gold coins, particularly under King Kanishka, were highly influential in the history of coinage. They helped spread the use of gold coins across the region, and their coins often featured images of the rulers along with various deities.

8.refers to a marriage within a unit:

- (a) Endogamy
- (b) Exogamy
- (c) Polygamy
- (d) Polyandry

Ans:

The correct answer is:

(a) Endogamy

Endogamy refers to the practice of marrying within a specific social, cultural, or ethnic group, community, or unit. It is the opposite of **exogamy**, which is the practice of marrying outside one's social group or unit.

9. Who among the following Gurus of Sikhs compiled Shree Guru AdiGranth Sahib?

- (a) Guru Teg Bahadur
- (b) Guru Arjan Dev
- (c) Guru Nanak Dev
- (d) Guru Gobind Singh.

Ans:

The correct answer is:

(b) Guru Arjan Dev

Guru Arjan Dev, the fifth Sikh Guru, compiled the **AdiGranth**, which is the central religious scripture of Sikhism. He compiled hymns and writings from earlier Sikh Gurus, as well as works by saints from other religious traditions, into a single text, which became known as the **AdiGranth**. This scripture later came to be called the **Guru Granth Sahib**.

10. In the following questions, a statement of assertion followed by a statement of reason is given. Choose the correct answer out-

1. Assertion (A): The citadel was situated on the lower town.

Reason (R): Structures meant for special purposes were built on the citadel.

- (a) Both (A) and (R) are true and (R) is the correct explanation of A.
- (b) Both (A) and (R) are true, but (R) is not the correct explanation of (A).
- (c) (A) is true but (R) is false.
- (d) (A) is false but (R) is true.

Ans:

The correct answer is:

(d) (A) is false but (R) is true.

Explanation:

- **Assertion (A):** *The citadel was situated on the lower town.*

This is **false**. In most Harappan cities, the citadel was typically situated **on the higher ground**, not the lower town. The citadel was the elevated area, often used for public buildings, temples, and other important structures.

- **Reason (R):** *Structures meant for special purposes were built on the citadel.*

This is **true**. The citadel in Harappan cities typically housed important structures, such as granaries, administrative buildings, or religious temples, meant for special or central purposes.

Thus, **Assertion (A) is false** but **Reason (R) is true**, making option **(d)** the correct answer.

11.belonged to Morocco.

- (a) Ibn Battuta
- (b) Al-Biruni
- (c) Franco is Bernier
- (d) Abdul Samaraquandi.

Ans:

The correct answer is:

(a) Ibn Battuta

Ibn Battuta was a famous Moroccan traveler and scholar who traveled extensively across the Islamic world, including parts of Africa, Asia, and Europe, during the 14th century. His travels are recorded in a book called the *Rihla*, which provides valuable insights into the medieval world.

The other options refer to different historical figures:

- **Al-Biruni** was a Persian scholar and traveler.
- **Francois Bernier** was a French physician and traveler in the 17th century.
- **Abdul Samaraquandi** does not appear to be a well-known historical figure, though the name might be a misrepresentation.

12. In which year was Sanchi declared a World Heritage Site?

- (a) 1988
- (b) 1989
- (c) 1999
- (d) 1889.

Ans:

The correct answer is:

(a) 1988

Sanchi, the site of ancient Buddhist stupas, was declared a UNESCO World Heritage Site in **1988**. It is one of the most significant archaeological sites in India, known for its historical and religious importance.

13. Into how many chapters is “Kitab-ul-Hind” divided into:

- (a) Eighty
- (b) Eight
- (c) Ten
- (d) Twenty-Four.

Ans:

The correct answer is:

(d) Twenty-Four

“**Kitab-ul-Hind**” is a famous work by the Persian scholar **Al-Biruni**, written in the early 11th century. The book is divided into **twenty-four** chapters, and it provides a comprehensive account of the culture, religion, and sciences of India as observed by Al-Biruni during his visit.

14. Which of these is an imperial order?

- (a) Farman
- (b) Salat
- (c) Hajj
- (d) Sharia.

Ans:

The correct answer is:

(a) Farman

A **Farman** is an imperial order or decree issued by a ruler, particularly in the Mughal Empire. It was a royal mandate or proclamation that carried legal authority, often related to governance, administration, or land rights.

The other options are:

- **Salat:** Refers to the Islamic practice of ritual prayer.
- **Hajj:** Refers to the Islamic pilgrimage to Mecca.
- **Sharia:** Refers to Islamic law based on the Quran and Hadith.

15. “Be lamps unto yourselves as all of you must work out your own liberation.”

Identify the essence of the words of Buddha from the options given below:

- (a) One should connect to inner being.
- (b) One should live life of brahmacharya.
- (c) One should focus and express feelings.
- (d) One should spread religion everywhere.

Ans:

The correct answer is:

(a) One should connect to inner being.

The essence of Buddha’s words, “Be lamps unto yourselves as all of you must work out your own liberation,” emphasizes **self-reliance** and **self-awareness**. Buddha is urging individuals to seek their own path to enlightenment and liberation by focusing on their inner selves, rather than relying solely on external authorities or rituals. This highlights the importance of personal effort and inner transformation in spiritual practice.

16. Who among the following was the first woman to be ordained as a bhikkhuni?

- (a) MahapajapatiGotami
- (b) Yasodhara

(c) Mahamaya

(d) Dhammananda.

Ans:

The correct answer is:

(a) MahapajapatiGotami

MahapajapatiGotami was the first woman to be ordained as a **bhikkhuni** (female monk) in Buddhism. She was the Buddha's aunt and foster mother, and she is considered a pivotal figure in the early establishment of the female monastic community within Buddhism. After the Buddha initially hesitated, he eventually allowed her to be ordained, marking an important step in the inclusion of women in the Buddhist monastic order.

The questions given below consist of an assertion and a reason. Use the following key to choose the appropriate answer.

- (a) Both (A) and (R) are true and (R) is the correct explanation of (A).
- (b) Both (A) and (R) are true but (R) is not the correct explanation of (A).
- (c) (A) is true but (R) is false.
- (d) (A) is false but (R) is true.

17. Assertion (A): Early Buddhist teachings had given great importance to self-effort in achieving nibbana.

Reason (R): They emphasised that the efforts of individual and right actions can lead them to nibbana.

Ans:

The correct answer is:

(a) Both (A) and (R) are true and (R) is the correct explanation of (A).

Explanation:

- **Assertion (A):** Early Buddhist teachings emphasized the importance of **self-effort** in achieving **nibbana** (enlightenment). This is true because the Buddha taught that individuals should strive to free themselves from suffering through their own efforts, not depending on divine intervention.

- **Reason (R):** It states that the efforts of the individual and right actions can lead them to **nibbana**. This is also true as **right actions** (following the **Eightfold Path**) are a key aspect of Buddhist practice and are necessary for attaining liberation.

Therefore, both statements are true, and **Reason (R)** correctly explains **Assertion (A)**.

18. Who among the following had issued the first gold coins in the first century CE?

- (a) The Yaudheyas
- (b) The Parthians
- (c) The Guptas
- (d) The Kushanas.

Ans:

The correct answer is:

(d) The Kushanas

Explanation:

- The **Kushanas**, particularly under **KujulaKadphises** and his successors, were the first to issue **gold coins** in the **first century CE**.
- This was a significant development in ancient Indian numismatics and was influenced by the Roman Empire's use of gold coins. The Kushanas adopted the practice and began minting their own gold coins, which were used to promote trade and their imperial authority.

The **Yaudheyas**, **Parthians**, and **Guptas** also issued coins, but the **Kushanas** were the first to introduce gold coins in India.

19. Identify the given image from the following options:



- (a) Sculpture of a Gupta king
- (b) Sculpture of a Maurya king
- (c) Sculpture of a Kushana king
- (d) Sculpture of a Chola king.

Ans:

- (c) Sculpture of a Kushana king

20. Who among the following painted 'Relief of Lucknow'?

- (a) Thomas Jones Barker
- (b) Henry Havelock
- (c) Joseph Noel Paton
- (d) Colin Campbell.

Ans:

The correct answer is:

- (a) Thomas Jones Barker**

Explanation:

- **Thomas Jones Barker** was the artist who painted the famous “**Relief of Lucknow**”. The painting depicts the British forces under **Sir Colin Campbell** relieving the besieged British garrison during the **Indian Revolt of 1857**.
- The painting is an iconic representation of the dramatic moment when the British army reached the city to lift the siege, which had lasted for several months.

21. Who among the following painted ‘In Memoriam’?

- (a) Thomas Jones Barker
- (b) Henry Havelock
- (c) Joseph Noel Paton
- (d) Colin Campbell.

Ans:

The correct answer is:

(c) Joseph Noel Paton

Explanation:

- **Joseph Noel Paton** painted “**In Memoriam**”, a famous painting depicting the scene of the tragic aftermath of the **Indian Revolt of 1857** (also known as the **Indian Mutiny**). The painting shows the mourning and somber mood following the death of soldiers during the siege of Lucknow. It is a work that memorializes the loss and sacrifice during the revolt, focusing on the emotional impact rather than the military actions themselves.

SECTION-B

(Short-Answer Type Questions)

6 × 3 = 18

22. Describe the distinctive features of Mohenjo-Daro.

Ans:

Mohenjo-Daro, one of the major cities of the **Indus Valley Civilization**, has several distinctive features:

- 1. Well- Planned City Layout:** The city was laid out in a grid pattern with streets intersecting at right angles, reflecting advanced urban planning.

2. **Advanced Drainage System:** Mohenjo-Daro had a sophisticated drainage system with covered drains along major streets and individual house drains, indicating advanced sanitation practices.
3. **The Great Bath:** A large, public bathing area was constructed with well-planned water supply and drainage systems, suggesting the importance of ritual bathing or cleanliness.
4. **Buildings and Residential Structures:** The city had multi-room houses made of baked brick, often with courtyards and private wells, indicating a high standard of living.
5. **Uniformity in Weights and Measures:** The city used standardized weights and measures, indicating a well-organized economic system.
6. **Lack of Large Temples or Palaces:** Unlike other contemporary civilizations, there is no clear evidence of large temples or palaces, suggesting a less centralized form of governance.
7. **Seals and Script:** Numerous seals with inscriptions in the still-undeciphered Harappan script were found, indicating a system of writing and record-keeping.
8. **Artifacts:** Pottery, beads, tools, and figurines found at the site suggest a thriving trade network and cultural development.

These features highlight Mohenjo-Daro as an advanced, well-organized urban center of the Harappan civilization.

OR

Discuss teachings of the Sufi tradition.

Ans:

Sufism is a mystical branch of Islam that emphasizes direct personal experience of God, the purification of the self, and inner transformation. Its teachings focus on love, devotion, and the quest for spiritual closeness to God. Key concepts include:

1. **Tawhid (Oneness of God)** – Recognizing God as the sole reality.
2. **Love and Devotion** – Love for God is central to spiritual growth.
3. **Purification of the Heart (Tazkiyah)** – Cleansing the soul of ego and worldly desires.
4. **Remembrance of God (Dhikr)** – Repeating God's names to maintain mindfulness of the Divine.

5. **Guidance of a Sheikh** – A spiritual mentor leads the seeker on the path of self-realization.
6. **Unity of Being (Wahdat al-Wujud)** – The idea that all existence reflects God’s presence.

Sufism teaches that through love, devotion, and inner discipline, one can experience God’s presence and attain spiritual enlightenment.

23. Critically examine the duties as laid down in ‘Manu Smriti’ for the Chandalas.

Ans:

The *Manu Smriti* (or *Manusmriti*), an ancient Hindu text, outlines social duties and laws for various castes. The duties of the *Chandala*—traditionally considered the lowest caste, often equated with “untouchables”—are among its most controversial and discriminatory sections.

Key duties ascribed to *Chandalas* in the *Manu Smriti* include:

1. **Social Exclusion:** They are considered outside the varna system and are prohibited from performing religious rituals or living within regular settlements.
2. **Untouchability:** They are viewed as impure, and their contact with higher castes is strictly prohibited.
3. **Menial Tasks:** *Chandalas* are assigned degrading tasks such as handling corpses, cremating bodies, or other duties seen as ritually impure.

Critically, these provisions reflect rigid caste-based social stratification and the dehumanization of certain groups. The duties laid out for *Chandalas* in the *Manu Smriti* justify discrimination, reinforcing social hierarchies. This has been widely criticized by modern scholars, social reformers, and human rights advocates for its promotion of inequality and exclusion.

While some may argue that these rules were a reflection of ancient societal norms, the text’s endorsement of such caste-based discrimination has led to calls for its rejection or reinterpretation in contemporary discussions of justice and equality.

24. Explain the difference between the gold coins issued by the Kushans and the Gupta ruler?

Ans:

The gold coins issued by the Kushan and Gupta rulers differ in several key aspects:

1. Design:

- **Kushan Coins:** Typically, the Kushan coins featured the king on one side, often depicted with Greek or Persian-inspired attire, and various deities or symbols of divine power on the other. The Kushans adopted a blend of Greek, Persian, and Indian motifs reflecting their multicultural empire.
- **Gupta Coins:** Gupta coins usually depicted the king in traditional Indian attire, with more emphasis on Indian religious symbols like the *Shiva* or *Vishnu* motifs. The Gupta kings often emphasized their divine right to rule, with the king shown performing a religious act or seated in a royal pose.

2. Legends and Inscriptions:

- **Kushan Coins:** The Kushans used Greek, Prakrit, and sometimes Bactrian inscriptions on their coins. The inscriptions were often in Greek and Bactrian, reflecting the multicultural nature of their empire.
- **Gupta Coins:** Gupta coins typically had inscriptions in Sanskrit, written in the Brahmi script. These inscriptions often highlight the ruler's titles, divine attributes, and achievements.

3. Symbolism:

- **Kushan Coins:** The Kushan coins often portrayed foreign gods or symbols (e.g., Greek gods, Zoroastrian motifs), showcasing the Kushans' extensive trade networks and interactions with Hellenistic and Persian cultures.
- **Gupta Coins:** Gupta coins emphasized Indian religious and cultural symbols, with gods and goddesses of Hinduism, reinforcing the Gupta rulers' legitimacy through divine association.

Overall, while the Kushan coins were more eclectic and cosmopolitan in style, reflecting their empire's diverse influences, Gupta coins were more focused on Indian religious and cultural identity, emphasizing Hindu symbolism and the divine right of the Gupta rulers.

OR

Explain the agricultural practices followed by the cultivators to increase productivity from 600 BCE to 600 CE.

Ans:

From 600 BCE to 600 CE, agricultural practices in India evolved significantly to increase productivity.

Key practices included:

1. **Irrigation:** The development of sophisticated irrigation systems, including wells, canals, and tanks, allowed for more controlled water supply, especially in regions with inconsistent rainfall, leading to multiple harvests annually.

2. **Crop Rotation and Mixed Cropping:** Farmers practiced crop rotation and mixed cropping to maintain soil fertility and reduce pest infestations. This helped in sustaining agricultural productivity over time.
3. **Use of Iron Tools:** The introduction of iron plows and other tools improved land cultivation, making it easier to break harder soils and plow larger areas more efficiently.
4. **Introduction of New Crops:** The cultivation of new crops, such as rice, wheat, barley, sugarcane, and cotton, expanded agricultural output. Rice cultivation, in particular, was supported by improved irrigation techniques.
5. **Fertility Management:** Farmers used organic fertilizers like animal dung to enrich the soil, enhancing crop yields.
6. **Land Reclamation:** In some regions, marshy and unused lands were reclaimed and converted into arable land, further expanding agricultural capacity.
7. **Commercial Agriculture:** Increased trade and urban demand led to a shift toward cash crops like cotton, sugarcane, and oilseeds in some areas.

These practices, combined with supportive social structures like village-based communities and local administration, helped boost agricultural productivity during this period.

25. Why do archaeologists and historians find Harappan script enigmatic? Explain the reasons?

Ans:

Archaeologists and historians find the Harappan script enigmatic due to several key reasons:

1. **Lack of Decipherment:** Despite numerous attempts, the Harappan script has not been conclusively deciphered. The symbols do not match any known language or script, making it difficult to understand their meaning.
2. **Limited Texts:** The number of Harappan inscriptions is small, mostly appearing on seals, pottery, and short inscriptions. This limited data hampers the possibility of pattern recognition or linguistic analysis.
3. **Indeterminate Language:** It's unclear which language the script represents. Some suggest it could be Dravidian or an early form of Indo-Aryan, but no definitive connection to any known language has been established.

4. **No Bilingual Texts:** Unlike other ancient scripts (e.g., Egyptian hieroglyphs with the Rosetta Stone), no bilingual inscriptions have been found that could serve as a key to understanding the Harappan script.
5. **Pictorial Nature:** Many of the symbols appear to be pictographs, but without a clear understanding of their context, meaning, or phonetic value, they remain ambiguous.
6. **Lack of Continuity:** After the decline of the Harappan Civilization around 1900 BCE, the script disappears, leaving no subsequent evidence or developments in writing to aid in its interpretation.

These factors combined make the Harappan script one of the great unsolved puzzles in ancient history.

26. What was the Limitation Law? Why was this considered as a symbol of oppression against the ryots of the 19th century? Give three reasons.

Ans:

The **Limitation Law** (also known as the **Limitation Act of 1859**) in British India imposed strict time limits within which a debt or claim could be legally pursued. For ryots (peasants) or farmers, this law had significant negative implications, particularly in the context of land revenue and debt recovery.

Reasons why it was considered a symbol of oppression:

1. **Favors Landlords:** The law benefited landlords and moneylenders, who could enforce debt recovery within a specified period, often with high interest. Ryots, often illiterate and unaware of legal procedures, were at a disadvantage in seeking legal redress for unjust practices.
2. **Exploitation through Debt:** Ryots who were already burdened with high taxes and debts found it difficult to meet repayment deadlines. The Limitation Law made it harder for them to challenge debts or seek relief after the limitation period had passed, trapping them in cycles of exploitation.
3. **Limited Access to Justice:** The law's rigid timeframes prevented ryots from seeking justice for unpaid dues or unfair practices after the prescribed period, even if they had legitimate claims. This left them vulnerable to the exploitation of landlords and moneylenders.

In essence, the Limitation Law reinforced the power imbalance between landlords and ryots, further entrenching the latter's vulnerability in the agrarian economy of 19th-century colonial India.

27. Describe the results of India's overseas trade under the Mughals.

Ans:

India's overseas trade under the Mughals had significant economic and cultural impacts. Key results included:

- 1. Expansion of Trade Networks:** Mughal India became a major hub in global trade, connecting with regions like Southeast Asia, the Middle East, Europe, and Africa. Key exports included textiles (especially cotton and silk), spices, indigo, gemstones, and fine metalwork. In return, India imported luxury goods such as horses, ivory, and Persian carpets.
- 2. Economic Prosperity:** The flourishing overseas trade helped bolster the Mughal economy. Ports like Surat, Hooghly, and Calicut became bustling commercial centers, attracting merchants from across the world, and contributing to the wealth of the empire. This economic prosperity helped support the Mughal court and enabled large-scale public works.
- 3. Cultural Exchange:** The movement of goods, ideas, and people facilitated cultural exchanges. Indian textiles, particularly muslin and calico, were highly sought after in Europe. Additionally, Islamic art and architectural styles spread across trading regions, and Indian cuisine, textiles, and crafts influenced foreign cultures.
- 4. Growth of Urban Centers:** Major port cities and inland trade hubs saw the growth of urbanization, fostering a merchant class and new social dynamics. Cities like Surat became important centers of trade and administration.
- 5. Impact on European Powers:** The lucrative Indian market attracted European powers, particularly the Portuguese, Dutch, French, and British, who established trading posts and colonies. This led to the gradual erosion of Mughal control over trade routes and the eventual dominance of European companies in the 18th century.

In summary, India's overseas trade under the Mughals contributed to economic growth, urbanization, and cultural exchange, but also laid the groundwork for European colonial expansion in the region.

SECTION-C

(Long-Answer Type Questions)

8 × 3 = 24

28. Krishnadeva Raya's rule was characterized by expansion and consolidations. Justify the statement on the basis of evidences.

Ans:

The statement that **Krishnadeva Raya's rule was characterized by expansion and consolidation** can be justified based on several key events and developments during his reign (1509–1529) as the ruler of the **Vijayanagara Empire**.

1. Expansion of the Empire:

- **Military Campaigns:** Krishnadeva Raya was an able and ambitious military leader. He expanded the Vijayanagara Empire significantly through a series of successful campaigns.
 - **Conquest of the Deccan:** He defeated the **Gajapatis of Odisha** and annexed parts of their kingdom, notably the region of **Tungabhadra**.
 - **Conquest of the Bahmani Sultanate:** He engaged in numerous battles with the Bahmani Sultanate, which was disintegrating during his reign, and he successfully expanded Vijayanagara's territories in the Deccan.
 - **Kalinga (Orissa):** His campaign against the Gajapatis of Orissa in the early years of his rule resulted in the annexation of parts of Orissa.
 - **Northern Expansion:** He expanded his empire northwards, including regions in **Karnataka, Andhra Pradesh, and parts of Maharashtra**.

2. Consolidation of Power:

- **Internal Administration:** Krishnadeva Raya consolidated his empire by strengthening internal administration. He ensured stability through:
 - **Centralized Rule:** He took steps to centralize power, ensuring control over the provinces and maintaining a strong bureaucracy.
 - **Effective Military Organization:** He reorganized and strengthened the army, maintaining a large and efficient standing army, including cavalry and elephants, which were crucial for both expansion and consolidation.
 - **Land Revenue System:** He reformed the land revenue system to ensure steady income for the state, which helped in funding military campaigns and administrative needs.
- **Building Alliances:** He consolidated his power by forging alliances with neighboring kingdoms. He maintained diplomatic ties with **the Portuguese**, allowing the empire to benefit from trade relations and military assistance.
- **Cultural Patronage and Religious Harmony:** Krishnadeva Raya was a patron of culture and art. His reign is considered a golden period for literature, art, and architecture. He encouraged the **Telugu language** and supported the **Alvars** and **Vaishnavism**. This cultural integration helped unify diverse regions within his empire.

3. Strengthening of Border Defenses:

- Krishnadeva Raya focused on strengthening the borders, particularly along the western and southern fronts, protecting the empire from incursions by the **Bijapur Sultanate**, **Mughal forces**, and **Portuguese** interests in the south.
- His fortifications, such as those around the capital **Hampi**, and his strategic military outposts helped consolidate Vijayanagara's power.

4. Economic Growth:

- The expansion of trade, especially with European powers like the Portuguese, boosted the economy of the empire. The Portuguese were granted trade rights in the **port of Goa**, which enhanced Vijayanagara's wealth.
- **Agriculture** flourished, and the empire saw advancements in irrigation systems, which supported both agricultural productivity and economic stability.

5. Legacy of Consolidation:

- Krishnadeva Raya's efforts in consolidating his empire were evident in his **long-lasting impact** on the region. His successors, though less powerful, managed to hold the empire together for several decades after his death, owing to the strong foundation he laid.

In conclusion, Krishnadeva Raya's rule was characterized by **expansion** through military campaigns that extended the Vijayanagara Empire's territories and **consolidation** through efficient administration, strategic alliances, cultural integration, and economic growth. His reign is considered one of the high points in the history of the Vijayanagara Empire.

OR

Write any three views on the decline of Harappan Civilization.

Ans:

The decline of the Harappan Civilization (circa 1900 BCE) remains a subject of much debate among scholars. Here are three prominent views on its decline:

1. Climate Change and Environmental Factors:

- **View:** Some scholars suggest that climate change, such as a shift in the monsoon patterns, led to environmental degradation, including a decrease in the water supply to the Harappan cities. The drying up of

rivers like the **Ghaggar-Hakra** and the loss of fertile agricultural land may have caused food shortages and made the region less habitable, leading to the abandonment of cities.

- **Evidence:** Archaeological evidence suggests a gradual decline in agricultural production and the deterioration of urban infrastructure around this time.

2. Aryan Invasions or Migration:

- **View:** The traditional view, popularized by some early scholars, is that the decline of the Harappan Civilization was caused by the invasion or migration of Indo-Aryan groups (the **Vedic Aryans**), who brought with them new technologies, cultures, and ways of life that disrupted the established order.
- **Evidence:** There is limited evidence of violent destruction in Harappan sites, but the theory is supported by the fact that post-Harappan cultures in the northern Indian subcontinent showed signs of new social and technological developments.

3. Internal Decline and Socio-Political Factors:

- **View:** Another theory posits that the decline was due to **internal factors** such as political instability, economic decline, or social unrest. As the cities grew larger and more complex, administrative systems may have weakened, leading to the collapse of the urban centers. The Harappans may have also faced difficulties managing trade networks or internal conflicts, contributing to the civilization's fall.
- **Evidence:** The sudden disappearance of urban planning, the decline of craftsmanship, and the decline in trade with regions such as Mesopotamia are seen as signs of internal problems.

These views, while differing in focus, suggest that the decline of the Harappan Civilization was likely due to a combination of environmental, social, and political factors, rather than a single cause.

29. Discuss the thoughts of Alvars, Nayanars, and Virashaivas. How did these thinkers bring changes to society?

Ans:

The **Alvars**, **Nayanars**, and **Virashaivas** were influential religious reformers and devotional poets in South India who brought significant changes to society through their teachings and practices. Their thoughts focused on devotion, social reform, and a personal connection with God, which challenged established norms and had lasting effects on the religious and social landscape of India.

1. Alvars (Devotees of Vishnu):

- **Thoughts:** The Alvars were Tamil poets and saints who lived between the 6th and 9th centuries CE. They were devoted to **Vishnu** and expressed their intense love and devotion through hymns and poetry in Tamil. They emphasized **bhakti (devotion)** as the primary means of attaining salvation, focusing on a personal relationship with God rather than ritualistic practices.
- **Key Ideas:**
 - **Bhakti over Rituals:** They stressed the importance of **personal devotion (bhakti)** to Vishnu over the performance of elaborate rituals.
 - **Inclusiveness:** The Alvars did not focus on caste distinctions, suggesting that anyone, regardless of their social status, could attain spiritual liberation through devotion to God.
- **Impact on Society:**
 - They contributed to the spread of **bhakti** and the idea that **devotion** could be a path to salvation for all, irrespective of caste or social standing.
 - Their hymns helped popularize **Vishnu worship** in South India and led to the establishment of the **Vaishnavite tradition**.
 - The **Alvars' poetry** also influenced Tamil literature and played a key role in shaping the religious culture of the region.

2. Nayanars (Devotees of Shiva):

- **Thoughts:** The Nayanars were a group of **Shiva devotees** (also Tamil poets and saints) who flourished between the 6th and 9th centuries. They, like the Alvars, focused on **bhakti** but directed their devotion towards **Shiva**. The Nayanars emphasized **surrender to God** and rejected the rigid caste system and hierarchical religious practices.
- **Key Ideas:**
 - **Devotion as Liberation:** They preached that **devotion** to Shiva, accompanied by **praise and surrender**, was the key to liberation (moksha).
 - **Rejection of Caste and Rituals:** Many Nayanars were from lower social classes, and their lives exemplified that anyone, regardless of caste, could attain divine grace through devotion to Shiva.
- **Impact on Society:**

- The Nayanars, like the Alvars, promoted **egalitarian principles**, challenging the social norms that were rigidly based on the caste system.
- Their devotional poetry laid the foundation for the **Shaiva bhakti movement**, spreading the worship of **Shiva** and promoting the idea that devotion could transcend social hierarchies.
- The Nayanars also contributed to the growth of **Shiva temples** and the **Shaiva tradition** in South India.

3. Virashaivas (Veerashaivas or Lingayats):

- **Thoughts:** The **Virashaivas** or **Lingayats** were followers of the 12th-century reformer **Basava**, who rejected the authority of the Vedas, the caste system, and ritualistic practices. Instead, they focused on a **direct, personal relationship with God** (Shiva) through the practice of wearing a small symbol of Shiva (the **linga**) and performing **simple devotional practices**.

- **Key Ideas:**

- **Rejection of Rituals and Caste:** They opposed the caste system and the complex rituals associated with traditional Hinduism. The key practice of **worshipping the linga** symbolized the personal connection to God, and **social equality** was central to their teachings.

- **Social Justice:** They emphasized **social equality** and **justice**, challenging the oppressive structures of society, including the dominance of Brahmins and the rigidity of caste-based rituals.

- **Impact on Society:**

- The **Virashaiva movement** led to the formation of a distinct religious group that rejected both caste discrimination and the orthodox practices of Hinduism. It was a significant challenge to the hierarchical social order.

- The **Lingayat movement** promoted social reforms, including the empowerment of women (such as permitting women to join their religious community) and **inter-caste marriages**.

- The movement also influenced the development of regional devotional movements and played a key role in the evolution of **Shaivism** in Karnataka.

Overall Social Impact:

- **Challenging the Caste System:** The Alvars, Nayanars, and Virashaivas all challenged the social order by promoting the idea that **devotion to God transcended caste** and that liberation was accessible to all. They provided an alternative to the caste-based hierarchical structure that dominated traditional Hindu society.

- **Focus on Personal Devotion:** These movements emphasized **bhakti** (devotion) as the path to liberation, in contrast to the ritualistic and sacerdotal practices promoted by Brahmins.
- **Literary and Cultural Contributions:** Their hymns, poetry, and teachings enriched regional literature, promoting the vernacular languages (like Tamil and Kannada) and shaping the religious culture of South India.
- **Formation of New Religious Communities:** These movements laid the foundation for the creation of distinct religious communities, like **Virashaivas/Lingayats**, which played a major role in shaping the religious and social dynamics of South India.

In summary, the Alvars, Nayanars, and Virashaivas brought significant **religious, social, and cultural reforms** by promoting **devotion, social equality, and individual access to divine grace**, challenging caste-based discrimination and ritualistic practices in society. Their teachings helped shape the development of **bhakti movements** and left a lasting impact on Indian religious thought and practice.

OR

Describe the relations between the State and the Bhakti and Sufi traditions?

Ans:

The relationship between the **State** and the **Bhakti** and **Sufi** traditions in India was complex and multifaceted. While both these religious movements emphasized **personal devotion** and **direct connection with God**, their interactions with political power were influenced by the broader social, cultural, and political contexts of their time. Here's an overview of how these traditions related to the State:

1. Bhakti Movement and the State:

The **Bhakti movement**, which flourished in India from the 7th to the 17th century, promoted devotion to a personal God and emphasized **equality** and **social justice**. Its relationship with the state varied depending on the period and the rulers in power.

Relations with the State:

- **Patronage:** Many **Bhakti saints** found support from regional kings and rulers who admired the movement's emphasis on religious devotion and its challenge to caste hierarchies. Rulers saw Bhakti as a way to foster a sense of unity and spiritual cohesion among their diverse populations.

- **Example: Vijayanagara Empire:** Kings like **Krishnadeva Raya** supported the Bhakti tradition, particularly **Vaishnavism**, by patronizing temples and promoting **Vaishnavite saints** like **Tulsidas** and **Alvars**. The Bhakti saints, in turn, gained social and political legitimacy through royal patronage.
- **Conflict with Brahmanical Authority:** The Bhakti movement often challenged the **Brahmanical orthodoxy**, especially its ritualism and caste-based hierarchies. Many Bhakti saints, like **Ramanuja**, **Kabir**, and **Guru Nanak**, rejected the dominance of the priestly class and the exclusivity of temple worship. This was seen as a challenge to the established political order, which was closely tied to the Brahminical elite and ritualistic practices.
- **Example: Kabir** was critical of both the **Hindu** and **Muslim** clergy, and his followers faced persecution from both communities. Similarly, **Guru Nanak**, the founder of **Sikhism**, rejected caste distinctions and orthodoxy, which often put him at odds with the ruling powers.
- **Rejection of Political Power:** Many Bhakti saints, like **Namdev** and **Tukaram**, emphasized that spiritual devotion and love for God were more important than political power or wealth. This often led them to **avoid direct involvement in politics** and focus instead on personal spirituality, devotional practices, and social equality.
- **Integration into Political Structures:** While many Bhakti saints remained independent of state affairs, others became closely integrated into the royal courts. For example, **Guru Gobind Singh**, the 10th Sikh Guru, had close relations with the Mughal Empire but also challenged the empire's policies, leading to political tension.

2. Sufi Movement and the State:

The **Sufi** tradition, which emphasized mystical devotion and union with God, played an important role in the religious and social life of medieval India. Sufis often found a place in **Islamic courts**, but their relationship with the state was also marked by **spiritual resistance** and social outreach.

Relations with the State:

- **Patronage and Influence:** Many Sufi orders, such as the **Chishti** and **Suhrwardi** orders, received **patronage from Muslim rulers** who sought to promote Islamic teachings and consolidate their rule. In some cases, rulers supported the Sufis to gain spiritual legitimacy, while Sufi leaders offered political support to the state.
- **Example: Sultan Iltutmish** and later rulers of the **Delhi Sultanate** provided patronage to Sufi shrines and allowed Sufis to operate freely. The Sufi influence helped maintain social order, particularly in regions with a diverse population. The **Chishti order** played a key role in spreading Islam in northern India.

- **Spiritual Authority vs. Political Power:** Despite receiving patronage, many Sufi leaders maintained their **independence from political authority**. They often emphasized spiritual purity and rejected the materialism of political life. **Sufi saints** were seen as intermediaries between God and society, and their influence often surpassed that of the ruling elite.
 - **Example:** **Khwaja Moinuddin Chishti** of Ajmer was highly revered by both Muslims and Hindus. While he was respected by the Sultanate, he never sought to wield political power, focusing instead on spiritual guidance and social welfare.
- **Social Reforms and Criticism:** Like the Bhakti movement, the Sufi tradition emphasized **equality and tolerance**, especially towards lower castes and marginalized groups. Many Sufis opposed the rigid hierarchical structures of society and Islam and advocated for **social justice**.
 - **Example:** **Nizamuddin Auliya** was known for his emphasis on **love and compassion**, not only towards fellow Muslims but also towards non-Muslims. He critiqued the materialistic approach of some of the rulers and stressed humility and service to others.
- **Resistance to Political Authority:** At times, Sufi orders, particularly in the Mughal period, came into conflict with the state. Some Sufis were critical of **imperial policies**, especially when they perceived rulers as deviating from the true spiritual path. Sufi resistance was often more passive, involving **spiritual protests** or retreat from political involvement.
 - **Example:** The **Sufi rebellion** of **Sikandar** in Kashmir, who destroyed Sufi shrines, reflects the tension between Sufi practices and certain political ideologies.

3. Common Themes in the Relationship Between State and Bhakti/Sufi Traditions:

- **Religious Tolerance:** Both the Bhakti and Sufi movements promoted the idea of **tolerance** between different religious communities. This was particularly important in regions like **Delhi** and **Deccan**, where Hindus and Muslims coexisted. For instance, the Sufi saints like **Nizamuddin Auliya** and Bhakti poets like **Kabir** advocated for a universalistic message, rejecting religious division.
- **Social and Religious Reform:** Both movements challenged the **social hierarchy** and **ritualistic practices** of the time. The **Bhakti movement** rejected caste distinctions, while the **Sufi movement** emphasized **spiritual equality** and the universal love of God, irrespective of religious or social status.
- **Mutual Influence:** The Bhakti and Sufi traditions influenced each other, particularly in the **Deccan** and **North India**. Many Bhakti saints, like **Kabir**, blended Hindu and Muslim ideas, creating a syncretic tradition of devotion.

Conclusion:

The relationship between the **state** and the **Bhakti** and **Sufi** traditions was characterized by both cooperation and tension. While these traditions were often supported by rulers who sought to strengthen their legitimacy, they also maintained a degree of spiritual independence and sometimes critiqued the materialism or injustices of the state. Both movements played significant roles in promoting social reforms, fostering religious tolerance, and emphasizing devotion over ritualistic practices, leaving a lasting impact on Indian society and culture

30. Briefly explain the different types of buildings situated in the royal center. What do you think was the significance of the rituals associated with the MahanavmiDibba?

Ans:

Types of Buildings in the Royal Center of Vijayanagara (Hampi):

The **royal center** of the **Vijayanagara Empire**, particularly the site of **Hampi**, had a number of distinctive buildings that served various administrative, religious, and ceremonial functions. Key buildings included:

1. MahanavmiDibba:

- A large, elevated platform located in the royal center, **MahanavmiDibba** was used for important ceremonies, including the **Mahanavami festival** (a grand celebration of victory, harvest, and royal power).
- It was a multi-functional structure, designed to showcase the grandeur of the king's power, with a highly decorated base and grand staircase leading up to the platform.

2. Raya Gopuram:

- The **Raya Gopuram** is the monumental entrance tower of the **Virupaksha Temple**, which stood as the gateway to the royal center. The architecture of the gopuram (tower) is representative of the Vijayanagara style and was an important religious and ceremonial site.

3. Royal Audience Hall (MahanavmiDibba):

- This large hall, also known as the **Raya's Durbar**, is believed to have been the site for royal audiences and formal gatherings. It was a place where the king received foreign diplomats, discussed governance, and conducted other state matters.

4. Queen's Bath:

○ A royal bathhouse with architectural features such as arches and water channels, the Queen's Bath reflects the luxurious lifestyle enjoyed by the royal family. It is believed to have been used by the royal women for bathing, leisure, and ceremonial purposes.

5. Elephant Stables:

○ A large, domed structure designed to house the royal elephants. The elephant stables are a good example of the military and ceremonial grandeur of the Vijayanagara Empire.

6. Hazara Rama Temple:

○ This temple is dedicated to Lord Rama and was used for religious rituals, as well as by the royal family for personal worship. The temple's detailed bas-reliefs depict scenes from the *Ramayana*.

Significance of the Rituals Associated with the MahanavmiDibba:

The **MahanavmiDibba** was central to the **Mahanavmi festival**, an important annual ritual held during the 9th day of the **Navaratri** festival, dedicated to the worship of the goddess **Durga**. This festival celebrated **royal victories**, the **harvest**, and the **divine legitimacy** of the king. The significance of the rituals associated with MahanavmiDibba included:

1. Symbol of Royal Power: The MahanavmiDibba was a platform from which the king would preside over the celebrations and rituals. The king's participation in the festival and his display of wealth and power were meant to reinforce his divine right to rule.

2. Victory and State Legitimacy: The rituals symbolized the king's **victory** over enemies, both military and supernatural. These celebrations were also associated with military parades, showcasing the strength and prowess of the Vijayanagara Empire's army. The king's success in battle was celebrated as a divine sanction of his rule.

3. Harvest and Agricultural Fertility: The Mahanavmi festival was also a time to celebrate **agricultural prosperity**. The rituals were designed to thank the deities for a good harvest and to ensure continued fertility and prosperity for the kingdom.

4. Social Unity and Participation: The MahanavmiDibba's ceremonies were not just for the royal family but involved the entire **royal court**, including **nobles**, **military commanders**, and **common people**. This communal aspect reinforced social hierarchies while also giving the population a sense of participation in the kingdom's prosperity and divine favor.

5. Religious and Cultural Significance: The rituals associated with MahanavmiDibba likely had a **spiritual dimension**, linking the king with the divine. They involved prayers, sacrifices, and the worship

of deities like **Durga**, symbolizing the cosmic struggle between good and evil, which the king and his army were seen to embody in their victory.

In essence, the Mahanavmi Dibba and its associated rituals were deeply tied to **royal propaganda**, emphasizing the king's divine right to rule, the military and agricultural prosperity of the empire, and the sacred nature of Vijayanagara's political and social order. The platform was not only a place for public display but also a **symbol of the king's connection with the divine** and his role as the protector of the land and its people.

OR

Explain why the text of Mahabharata was a dynamic one?

Ans:

The **Mahabharata** is often described as a **dynamic** text due to its **evolving nature** and its ability to absorb, adapt, and reflect the changing cultural, social, and political contexts over time. The following reasons explain why the Mahabharata is considered a dynamic text:

1. Multiple Layers of Composition:

- **Authorship:** The Mahabharata is traditionally attributed to the sage **Vyasa**, but it is believed to have been compiled and edited over several centuries. The text we have today is not a single, fixed version but a product of **continuous editing and additions**. It evolved as different sections were added or modified by different authors and scholars over time.
- **Integration of Various Stories and Traditions:** The Mahabharata originally began as a relatively short story, but over time, it absorbed numerous myths, stories, parables, and philosophies from various regions and cultures, thus becoming a large and multi-layered epic. These inclusions reflect the changing needs and perspectives of society, making the text ever-expanding and adaptable.

2. Multiple Versions and Regional Variants:

- The Mahabharata exists in numerous **regional versions** across India, with variations in the narrative, characters, and themes. Different dynasties and communities, such as the **Tamil, Kannada, Bengali, and Nepali**, have produced their own adaptations or retellings of the epic.
- The text has been translated into many languages, each version bringing with it local interpretations and modifications. For example, **Kamban's Tamil version** and **C.V. Raman's modern retelling** each emphasize different aspects of the epic, showing the text's adaptability.

3. Incorporation of New Ideas and Philosophies:

- The Mahabharata is not merely a **story of a dynastic war**; it also contains extensive **philosophical discourse**. Over time, it integrated various **religious, ethical, and philosophical ideas**, such as:
 - **Bhakti (devotion), Dharma (righteousness), and Karma (action)**.
 - The **Bhagavad Gita**, one of the most important philosophical texts in Hinduism, is a part of the Mahabharata, demonstrating the text's incorporation of spiritual and ethical ideas.
- These philosophical portions were likely added later, reflecting the shifting religious and moral concerns of society. As such, the Mahabharata serves as a repository for evolving thoughts on human nature, governance, and spirituality.

4. Fluidity in Character Portrayal:

- The characters in the Mahabharata are not static but are depicted in a way that allows for various interpretations. For example, **Duryodhana** can be seen as a tragic hero, **Arjuna** as a conflicted warrior, and **Karna** as a figure of loyalty and honor. The **ambiguity** and **complexity** of characters allow for multiple readings and reinterpretations in different contexts, making the text resonate with a wide audience over time.
- The characters are shown as morally complex, often with no clear-cut heroes or villains. This fluidity in character portrayal gives the Mahabharata a timeless quality, enabling each generation to relate to the story in its own way.

5. Dynamic in Performance and Popular Culture:

- The Mahabharata has been adapted into various **forms of art**: it has been performed as **dramas, dance, puppetry, and shadow plays**. Each of these performances brings its own cultural and social contexts to the text, ensuring that it remains relevant in different historical periods.
- The epic also became a key theme in **literature, art, and media**, especially in the modern era with adaptations in **television, cinema, and comics**. These adaptations reflect the concerns, tastes, and needs of contemporary audiences, making the Mahabharata a living, evolving tradition.

6. Oral Tradition and Variability:

- The Mahabharata was originally passed down orally, which allowed for significant variability in its narrative and structure. Each storyteller or reciter could adapt and personalize the story, adding regional elements, new interpretations, or emphasizing particular themes. This oral nature meant that the text was never fixed, but rather constantly remade through performance and transmission.

- Even in written form, the Mahabharata continued to undergo changes due to its diverse audiences and its flexibility in adapting to different contexts.

7. Interplay Between Myth and History:

- The Mahabharata blends mythological elements with historical narrative. Over time, this interplay has allowed the epic to maintain its relevance by aligning with contemporary historical realities, while also preserving the timeless and mythical aspects of the story.
- The use of mythological storytelling to comment on contemporary issues, including **politics**, **dharma**, and **societal norms**, keeps the Mahabharata dynamic and reflective of the world in which it is retold.

Conclusion:

The Mahabharata is considered a dynamic text because it is **constantly evolving** in response to changing social, cultural, and philosophical needs. Its **multilayered structure**, **variety of regional adaptations**, and **philosophical inclusions** ensure that it continues to resonate with new generations, offering fresh perspectives and insights in each era. The text is not a static historical document but a living tradition that adapts itself to the changing contours of society and spirituality

SECTION-D

(Source Based Type Questions)

4 × 3 = 12

31. Read the following paragraph carefully and answer the questions that follow:

DRAUPADI'S QUESTION

Draupadi was supposed to have asked Yudhishthira whether he had lost himself before staking her. Two contrary opinions were expressed in response to this question. One, that even if Yudhishthira had lost himself earlier, his wife remained under his control, so he could stake her. Two, that an unfree man (as Yudhishthira was when he had lost himself) could not stake another person.

The matter remained unresolved; ultimately, Dhritarashtra resorted to personal freedom for the Pandavas and Draupadi.

Questions

1. How did Draupadi's question unsettle everyone in the assembly?
2. What was the implication of her question?

3. What makes Draupadi's question admirable?

Ans:

1. How did Draupadi's question unsettle everyone in the assembly?

Draupadi's question **unsettled everyone in the assembly** because it directly challenged the legality and morality of the events that had transpired during the **game of dice**. By asking whether **Yudhishtira had lost himself** before staking her, Draupadi pointed out the **ambiguity and injustice** surrounding the situation. Her question raised doubts about whether it was **legally and ethically permissible** for a person who had already lost himself to stake someone else—especially his wife. This question made everyone in the assembly uncomfortable because it called into question the **validity of Yudhishtira's actions**, thus placing the **Pandavas' honor** and **Draupadi's dignity** at the heart of the debate.

2. What was the implication of her question?

The **implication** of Draupadi's question was profound: it highlighted the **complexity of personal freedom, ownership, and rights** in a patriarchal society. Draupadi's question **challenged the idea of staking a person** (especially a woman) in a game of chance, something that seemed to treat human beings as property. It also raised the issue of **Yudhishtira's moral authority** to make decisions on behalf of others, particularly when he himself had already lost his own freedom. Her question suggested that **personal freedom** and the rights of individuals—especially women—should not be subject to the whims of a gambling game. Ultimately, it questioned whether it was right to treat someone's **agency and dignity** as a stake in such a game.

3. What makes Draupadi's question admirable?

Draupadi's question is admirable because it reflects **her courage, intelligence, and moral clarity**. Despite the power dynamics in the assembly, she **speaks out fearlessly**, calling into question a deeply unjust act that had been perpetrated against her. Her question is rooted in **awareness of her own dignity** and **personal autonomy**, as she refuses to accept the idea that her fate could be determined in a game of chance. Her willingness to challenge the assembly and its leaders, especially when her own honor is at stake, showcases her **strong sense of justice** and **self-respect**. Draupadi's inquiry is not just a personal concern but a broader **assertion of the rights of women** and the need to uphold moral integrity even in difficult circumstances.

32. Read the following passage and answer the questions that follow:

The Systems of Varnas

This is Al-Biruni's account of the system of varnas. The highest caste are the Brahmins. As per Hindu mythological books, they are created from the head of Brahma and Brahmin is only another name for the force called nature and the head is the highest part of the body. The Brahmins are the choice part of the whole genus. Therefore, the Hindus consider them as the best of mankind.

The next caste were the Kshatriyas who were created from the shoulders and hands of Brahmins. Their degree was not much lower than that of Brahmins. After them, follow the Vaishyas who were created from the thigh of Brahma, the Shudras were created from his feet... Between the latter two classes, there is not much difference. However, these classes differ from each other; they live together in the same towns and villages, mixed together in the same houses and lodgings.

Questions:

1. Why were Brahmins considered superior?
2. How did Al-Biruni disapprove of the notion of caste pollution?
3. Who lived together segregated? What impact did they have on society?

Ans:

1. Why were Brahmins considered superior?

Brahmins were considered superior because, according to Hindu **mythological beliefs**, they were believed to have been created from **the head of Brahma**, the highest and most sacred part of the divine body. The head, being the most exalted part, symbolized their **supreme status** in society. Brahmins were regarded as the **"best of mankind"**, as they were seen as closest to the divine essence (Brahmin), and their primary role was to perform religious rituals, study the sacred texts, and guide society in spiritual matters.

2. How did Al-Biruni disapprove of the notion of caste pollution?

Al-Biruni, in his account, **subtly critiques** the notion of **caste pollution** by emphasizing that **the Vaishyas and Shudras** (lower castes) were **not very different** from each other in terms of their creation, which was derived from the **thigh and feet of Brahma**, respectively. His statement suggests that the **hierarchical distinctions** between castes, especially those based on ritual purity or pollution, were **artificial** and **unjust**. While he doesn't explicitly criticize caste pollution, his **emphasis on the similarity** between the lower castes implies a **disapproval of the rigid caste system** and its associated notions of impurity or contamination.

3. Who lived together segregated? What impact did they have on society?

The passage mentions that **Vaishyas and Shudras** lived together in the same towns and villages, mixed in the same houses and lodgings. Although there was some **social segregation** based on caste, the **lower castes (Vaishyas and Shudras)** were still in close proximity to each other, suggesting that **segregation was not absolute** among the lower classes. The **impact on society** was that while **physical proximity** existed, these castes were still subject to **social distinctions** and were treated differently, especially in terms of religious and ritual practices. This segregation and hierarchy created a **social stratification** that reinforced inequality, limited social mobility, and contributed to the perpetuation of **caste-based discrimination**. However, the mingling of lower castes in some spaces also suggests that social boundaries were not always as rigid in everyday life as they were in formal religious or caste rituals.

33. Read the following given below and answer the questions that follow:

A Demon?

This is an excerpt from a poem by KaraikkalAmmiyar in which she describes herself: The female pay (demoness) with bulging veins, protruding eyes, white teeth and shrunken stomach, red-haired and jutting teeth, lengthy shines extending till the ankles, shouts and wails while wandering in the forest. This is the forest of Alankatu, which is the home of our father (Shiva) who dances. With his matted hair thrown in all eight directions, and with cool limbs.

Analyze how KaraikkalAmmiyar had differently depicted herself from the traditional nature of beauty.

Analyze how this composition of Ammaiyaar poses a challenge to patriarchal norms.

Analyze any two aspects of the renunciation of her social obligations.

Ans:

1. How did KaraikkalAmmiyar depict herself differently from the traditional nature of beauty?

KaraikkalAmmiyar's self-description starkly contrasts with the **traditional ideals of feminine beauty** in classical Tamil and Hindu culture. Rather than emphasizing **grace, softness, or delicate features**, which were typically associated with beauty, she describes herself as a **demoness (female pay)** with **bulging veins, protruding eyes, shrunken stomach, red hair, and jutting teeth**. Her **appearance** is intentionally **grotesque and unnatural**, designed to break away from conventional aesthetic norms. By depicting herself in such a **distorted and unearthly form**, KaraikkalAmmiyar **rejects** the traditional ideals of beauty that focus on **feminine allure and physical perfection**, and instead, aligns herself with

the **ascetic and divine**. This self-image reflects her **renunciation** of worldly concerns, including vanity and traditional gender expectations, and emphasizes her devotion to **Shiva** above all.

2. How does this composition of Ammaiyar pose a challenge to patriarchal norms?

Karaikkal Ammaiyar's poem challenges **patriarchal norms** in several ways:

- **Rejection of conventional femininity:** In a patriarchal society, women were expected to maintain physical beauty, gentleness, and domestic responsibilities. Ammaiyar's deliberate **embrace of a grotesque form** (the demoness) defies these gender norms, asserting that her **spiritual devotion to Shiva** transcends the need to conform to **societal standards of feminine beauty and behavior**.
- **Spiritual autonomy:** By identifying herself as a **demoness**, a figure often linked with **power** and **defiance**, she rejects the **passive role** typically assigned to women and instead positions herself as a **powerful devotee of Shiva**. In doing so, she **asserts spiritual and personal authority**, something that was typically restricted for women in a patriarchal context, where religious leadership and devotion were often dominated by men.
- **Renunciation of traditional roles:** In a patriarchal society, women were often expected to fulfill their roles as wives and mothers. By renouncing these traditional obligations in favor of **complete devotion to Shiva**, Ammaiyar challenges the **patriarchal expectations** of women as caregivers and subordinates within the family structure. Her **self-imposed isolation** and **ascetic practices** place her outside the domestic and social sphere, further undermining the patriarchal system.

3. Analyze two aspects of the renunciation of her social obligations.

Karaikkal Ammaiyar's **renunciation of her social obligations** is significant both in a **religious** and **social** context. Two key aspects of her renunciation include:

1. Rejection of Family and Domestic Life:

Karaikkal Ammaiyar **rejects traditional familial duties** as a wife and mother in order to dedicate herself entirely to the worship of Shiva. According to the legend, she was once a **devoted wife** but became so consumed by her love for Shiva that she left her husband and family to live a life of **asceticism**. Her decision to **leave behind her social and familial responsibilities** challenges the expectation that women should prioritize marriage, motherhood, and household duties. In doing so, she **subverts traditional gender roles**, which confined women to domestic and reproductive labor.

2. Physical Renunciation and Asceticism:

KaraikkalAmmaiyar **physically transforms herself** into a demoness, adopting a **disfigured, ascetic appearance** as a way of symbolizing her **complete renunciation of worldly pleasures and desires**. This outward transformation reflects her **inner rejection** of materialism, beauty, and the norms of society that placed value on physical appearance. Her **extreme asceticism**, which included wandering in the **forests**, further emphasizes her rejection of the comforts and conventions of social life. This aspect of her renunciation highlights her dedication to a **spiritual path**, in which worldly obligations and attachments are seen as distractions from divine devotion.

Conclusion:

Through her poem, KaraikkalAmmaiyar **redefines beauty, challenges patriarchal expectations, and renounces her social obligations**. Her **demoness-like imagery** and **ascetic lifestyle** symbolize a radical break from conventional roles, both in terms of gender and societal expectations. She elevates **spiritual devotion** over material and social concerns, presenting an image of a woman who defies norms to fully embrace her **divine calling**.

SECTION-E

(Map-Based Questions)

1 × 5 = 5

34. On the given political map of India, locate and label the following with appropriate symbols:

(a) Lothal, a mature Harappan site.

or

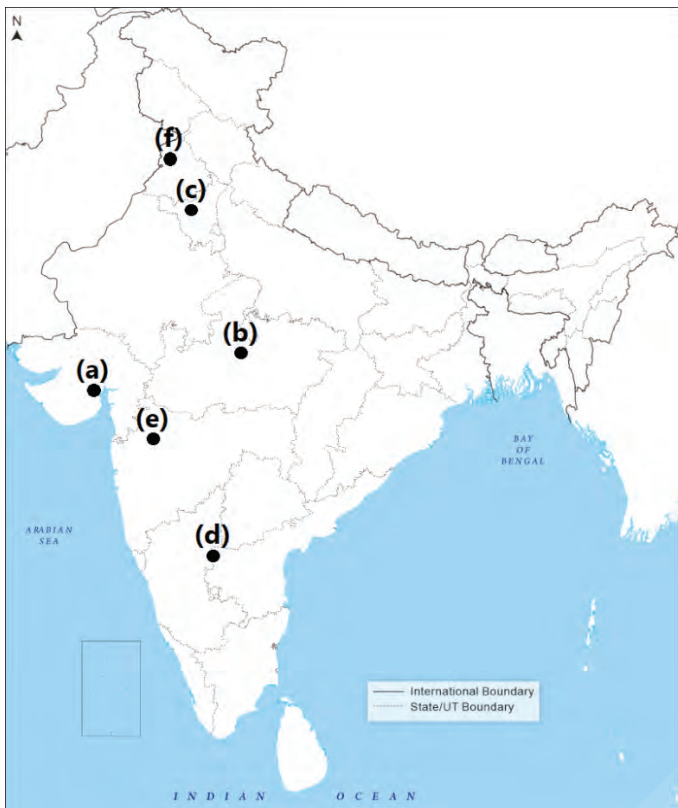
(b) Sanchi, a major Buddhist site.

(c) Banawali, Harappan site.

(d) Vijayanagar - city of victory.

(e) Nasik

(f) Amritsar.



HOLY FAITH INTERNATIONAL (P) LTD.

Holy Faith New Style Sample Paper–8

(Based on the Latest Design & Syllabus Issued by CBSE)

HISTORY

CLASS 10+2

Time Allowed: 3 Hours

[Maximum Marks: 80]

General Instructions: Same as in Holy Faith New Style Sample Paper-1

SECTION-A

(Multiple Choice Type Questions)

1 x 21 = 21

1. Consider the following statement with regard to the revolt of 1857. Select the code for correct statement from the options given below.

- (1) Indian soldiers revolted for the first time in 1857 against British.
- (2) India had readily accepted the social reform introduced by the British.
- (3) Most Indian rulers joined the revolt of 1857.
- (4) The rebels lacked unity and integration.

Options:

- (A) 1 only
- (C) 1, 2 and 3
- (B) 2 and 3
- (D) 4 only.

Ans:

The correct answer is **(D) 4 only**.

Explanation: The rebellion of 1857 lacked unity and coordination among different regions and leaders, which contributed to its eventual failure. Other statements are incorrect.

2. Fill in the blanks:

The Shakas came from and were regarded as Mlechchhas, Barbarians or outsiders by the Brahmanas.

- (a) Central Asia
- (b) West Asia
- (c) South-East Asia
- (d) Western Africa.

Ans:

The correct answer is **(a) Central Asia.**

Explanation:

The **Shakas** were a group of **Central Asian** nomadic tribes who migrated into India around the 2nd century BCE. They were considered **Mlechchhas** (barbarians or outsiders) by the Brahmanical texts due to their non-Indian origins and different cultural practices.

3. Match the following and select the correct option:

List-I

List-II

1. Polaj2. Parauti3. Chachar4. Banjar a. land left fallow for 3 to 4 years b. land uncultivated for 5 years or more c. land left fallow for sometime d. land cultivated annually.

- (A) 1-b, 2-c, 3-d, 4-a
- (B) 1-a, 2-d, 3-c, 4-b
- (C) 1-c, 2-d, 3-b, 4-a
- (D) 1-d, 2-c, 3-a, 4-b.

Ans:

The correct answer is **(D) 1-d, 2-c, 3-a, 4-b.**

Explanation:

- **Polaj (1):** This refers to **land cultivated annually** (Option **d**), where the land is worked on every year without leaving it fallow.
- **Parauti (2):** This refers to **land left fallow for some time** (Option **e**), typically a system of cultivation where fields are allowed to rest periodically to regain fertility.
- **Chachar (3):** This refers to **land left fallow for 3 to 4 years** (Option **a**), often used for shifting cultivation in some regions.
- **Banjar (4):** This refers to **land uncultivated for 5 years or more** (Option **b**), typically abandoned land that is left unused for an extended period.

So, the correct matching is:

1-d, 2-c, 3-a, 4-b.

4. Look at the figure below. Which school of art is evident on the image of Bodhisattva?



- (a) Gandhara School of Art
- (b) Mathura School of Art
- (c) Greco-Roman School of Art
- (d) Amaravati School of Art.

Ans:

The correct answer is **(a) Gandhara School of Art.**

Explanation:

The **Gandhara School of Art** is known for its distinctive fusion of **Greek, Roman, and Indian artistic traditions**. It emerged in the region of **Gandhara** (modern-day northern Pakistan and parts of Afghanistan) and was influenced by the **Greco-Roman** style due to the contact with Greek rulers like the **Bactrian Greeks** and **Mauryan Empire**. This style is characterized by **realistic depictions of the human form**, drapery, and strong Hellenistic influence on the representation of figures such as the **Bodhisattva**.

- **Bodhisattvas** in the Gandhara style often have **Greek-inspired facial features**, naturalistic folds in the drapery, and a distinct **halo** around their heads.

This is a clear marker of the **Gandhara School of Art** as compared to other Indian schools, which had different stylistic features.

5. Match the following:

List-I

A. 10th May, 1857 B. 30th May, 1857 C. 30th June, 1857 D. 7th June, 1858

List-II

1. Meeting starts in Meerut 2.

Rising in Lucknow 3. British suffer defeat in the battle of Chinhat 4. Rani Jhansi killed in battle.

Codes

(a) A-1, B-2, C-3, D-4

(b) A-4, B-3, C-2, D-1

(c) A-1, B-4, C-2, D-3.

(d) A-3, B-2, C-1, D-4.

Ans:

The correct answer is **(a) A-1, B-2, C-3, D-4**.

Explanation:

- **A. 10th May, 1857:** The **meeting starts in Meerut**, which marks the beginning of the revolt.
- **B. 30th May, 1857:** The **rising in Lucknow** takes place.
- **C. 30th June, 1857:** The **British suffer defeat in the battle of Chinhat**.
- **D. 7th June, 1858:** **Rani Jhansi is killed in battle**.

6. Consider the ensuing statements and choose the correct answer.

I The original interpretation of Mahabharata is in Sanskrit.

II. According to the Shastra, only Kshatriyas could be Kings.

III. During the Mahabharata age, Gotras were considered very important by the advanced Varnas of Hindu society.

IV. The Mahabharata pictorial descriptions of battles, forests, palaces and agreements.

Options

(a) Only (i) and (ii) correct.

(b) (i), (iii) and (iv) are correct.

(c) (iv), (ii) and (i) are correct.

(d) All the statements are correct.

Ans:

The correct answer is (d) **All the statements are correct.**

Explanation:

- **I. The original interpretation of Mahabharata is in Sanskrit:** This is correct. The **Mahabharata** was composed in **Sanskrit**, and it is one of the two major Sanskrit epics of ancient India, attributed to the sage **Vyasa**.
- **II. According to the Shastra, only Kshatriyas could be Kings:** This is also correct. According to **ancient Hindu texts** (including the **Manusmriti**), only the **Kshatriyavarna** (the warrior class) was traditionally allowed to rule and be kings. Other varnas (like Brahmins or Vaishyas) were not expected to rule.
- **III. During the Mahabharata age, Gotras were considered very important by the advanced Varnas of Hindu society:** This is correct. The concept of **Gotras** (clans or lineages) played a significant role in **Vedic society**, and especially in the **Mahabharata**, where characters often refer to their **Gotras** to establish their identity and lineage. This was important for maintaining social order and ensuring the purity of the lineage, particularly for the Kshatriyas.

- **IV. The Mahabharata contains pictorial descriptions of battles, forests, palaces, and agreements:**

This is also true. The **Mahabharata** is not just a narrative about a war, but it also includes vivid descriptions of places, events, and characters. These include detailed depictions of **battlefields**, the **forests** (like the **Kamyaka forest**), royal **palaces**, and various **agreements**, like the **Panchali's marriage** with the Pandavas and the **treaty** between Kauravas and Pandavas.

Thus, all the statements are correct. Therefore, the correct answer is **(d) All the statements are correct.**

7. Which one among the following Classes participated the least in the Indian national movement?

- (a) Capitalist
- (b) Rulers of princely states
- (c) Government officials
- (d) Peasants.

Ans:

The correct answer is **(c) Government officials.**

Explanation:

During the **Indian National Movement**, the various social and political classes had different levels of involvement. Here's how each group participated:

- **Capitalists:** While initially less involved, over time, Indian capitalists became more politically active, especially during the later phases of the freedom struggle. They supported movements like the **Swadeshi Movement** and **Non-Cooperation** as they sought greater political and economic influence in the country.
- **Rulers of princely states:** Many princely states initially supported the British, but some rulers did eventually participate in the freedom struggle, especially after the **Quit India Movement** in 1942. However, their participation was often reluctant, and some remained loyal to the British.
- **Government officials:** These were generally employees of the British colonial government. They were often loyal to the British for reasons of job security and material benefit, and they had the least participation in the **Indian National Movement**. A small number of government officials, such as some

teachers and clerks, did become active in the movement, but the majority remained neutral or worked to suppress the movement.

- **Peasants:** The peasant class, particularly in rural areas, played a significant role in the national movement, especially in the **Civil Disobedience Movement, Quit India Movement**, and various regional uprisings (e.g., **Champaran Satyagraha, Kheda Satyagraha**). The peasant movements were often driven by economic hardships, and their participation was vital in challenging British authority.

Therefore, the **government officials** participated the least in the Indian National Movement, making option (c) the correct answer.

8. Why did Mahatma Gandhi reach Dandi?

- (a) Because he wanted to break the Salt Law.
- (b) Because he wanted to give a speech there.
- (c) Because he wanted to organise a satyagraha there.
- (d) Because he was forced to go there by the British.

Ans:

The correct answer is (a) **Because he wanted to break the Salt Law.**

Explanation:

Mahatma Gandhi reached **Dandi** as part of his **Salt March** (also called the **Dandi March**) on **12th March 1930**. The main purpose of this march was to **break the Salt Law**, a key symbol of British oppression.

The **Salt Law** prohibited Indians from producing or selling salt independently, forcing them to buy salt from the British at a high price. Gandhi saw this as an unjust and oppressive law, and he decided to lead a peaceful protest by marching to Dandi, a coastal village in Gujarat, where he would make salt by evaporating seawater, thereby defying the British-imposed salt monopoly.

The **Salt March** was a major turning point in the **Civil Disobedience Movement** and became a symbol of India's nonviolent resistance against British colonial rule.

9. Find out the practices followed by Lingayats from the following options.

- I. Post-puberty marriages
- II. Widow remarriage
- III. Worship of Shiva in human form
- IV. Burial of the dead bodies.

Options:

- (a) All above
- (b) Only II, III, IV
- (c) Only I, II & III
- (d) Only I, II & IV.

Ans:

The correct answer is **(b) Only II, III, IV.**

Explanation:

The **Lingayat** community, a prominent religious group in India, particularly in Karnataka, follows several distinctive practices. Let's break down each statement:

- **I. Post-puberty marriages:** This is **not a typical practice** followed by Lingayats. The community generally encourages **early marriages**, and the concept of post-puberty marriages is not a distinct characteristic of Lingayat tradition.
- **II. Widow remarriage:** **Yes**, Lingayats are known for allowing **widow remarriage**, which was progressive compared to many other social groups in India that discouraged it.
- **III. Worship of Shiva in human form:** **Yes**, Lingayats are known for worshipping **Shiva** in a **human form**. They follow the worship of **Shiva as a formless deity**, but they also consider the worship of **Lord Shiva in the form of a symbolic "Ishtalinga"** (a personal idol) important in their religious practices.
- **IV. Burial of the dead bodies:** **Yes**, Lingayats practice **burial** instead of cremation, which is unusual among most Hindus, who typically cremate the deceased.

Therefore, the correct answer is **(b) Only II, III, IV.**

10. Given below are two statements, one labeled as Assertion (A) and the other labeled as Reason (R).

Assertion (A): Archaeologists and historians find the Harappan burials with pottery, perfume, copper mirrors & Jewelry.

Reason (R): The Harappan people had a belief in life after death.

- (a) Both (A) and (R) are correct and (R) is the correct explanation of (A).
 (b) Both (A) and (R) are correct, but (R) is not the correct explanation of (A).
 (c) (A) is correct, but (R) is not incorrect.
 (d) (R) is correct, but (A) is not correct.

Ans:

The correct answer is (a) **Both (A) and (R) are correct and (R) is the correct explanation of (A).**

Explanation:

- **Assertion (A):** “Archaeologists and historians find the Harappan burials with pottery, perfume, copper mirrors & Jewelry.”

This is correct. Archaeological excavations of Harappan sites have indeed revealed **burials** that include various items like **pottery, perfume, copper mirrors, jewelry**, and other items meant to accompany the deceased. These finds suggest that the Harappan people believed in providing for the deceased in the afterlife.

- **Reason (R):** “The Harappan people had a belief in life after death.”

This is also correct. The burial practices, including the inclusion of valuable and everyday items in the grave, indicate that the **Harappan people** had a belief in an existence after death. This is a common feature in many ancient cultures, where the dead are provided with items that they would need in the next life.

Since the **Reason (R)** explains why the **Assertion (A)** is true (i.e., the burial goods are evidence of the Harappan belief in life after death), the answer is (a): **Both (A) and (R) are correct and (R) is the correct explanation of (A).**

11. Identify and name the educator or practitioner of the Sikh community whose workshop and Benefactions are given below.

- * He laid the foundation of the KhalsaPanth. He bestowed the Sikhs with five distinct symbols.
- * He consolidated that community as a socio-religious and military force.
- * He collected the composition of the ninth Guru, Guru TeghBahadur in Guru Granth Sahib.

Options:

- (a) Guru Amar Das
- (b) Guru TeghBahadur
- (c) Guru Gobind Singh.
- (d) Guru Nanak Dev.

Ans:

The correct answer is (c) **Guru Gobind Singh**.

Explanation:

The details in the question point to **Guru Gobind Singh**, the **10th Guru** of the Sikh community, who played a transformative role in shaping Sikhism:

- **Foundation of KhalsaPanth:** Guru Gobind Singh is credited with establishing the **KhalsaPanth** in **1699**, a distinct Sikh community that adhered to specific religious codes and values. He also gave the Sikhs the **five distinct symbols** (the Five Ks: **Kesh** - uncut hair, **Kara** - steel bracelet, **Kanga** - wooden comb, **Kachera** - cotton undergarments, and **Kirpan** - ceremonial sword) that define their identity.
- **Socio-religious and military force:** Guru Gobind Singh consolidated the Sikh community, transforming it into a socio-religious and **military force**. His leadership helped Sikhs resist Mughal oppression and defend their faith and values.
- **Collection of Guru Tegh Bahadur's compositions:** Guru Gobind Singh compiled the works of the **9th Guru, Guru Tegh Bahadur**, and included them in the **Guru Granth Sahib**, which became the central religious scripture of the Sikhs.

These points clearly describe **Guru Gobind Singh**, making option (c) the correct answer.

12. Choose the correct option:

- (a) Ibn-Battuta travelled extensively in China.
- (b) Al-Biruni found the Indian cities quite populated.
- (c) Al-Biruni was greatly influenced by the Indian postal system.
- (d) According to Ibn-Battuta, Crown ownership of land was quite disastrous for farmers.

Ans:

The correct answer is **(d) According to Ibn-Battuta, Crown ownership of land was quite disastrous for farmers.**

Explanation :

(d) According to Ibn-Battuta, Crown ownership of land was quite disastrous for farmers.

This statement is **correct**. Ibn Battuta, in his accounts, criticized the system of **Crown ownership of land**, particularly in India, noting that it often led to **exploitation of farmers** and created hardships for them, as they were burdened with heavy taxes and tributes imposed by the rulers.

13. Given below are two statements, one labeled as Assertion (A) and the other labeled as Reason (R).

Assertion (A): The Time wrote The world Knew that it had in a sense too deep, too simple, for the world to understand, connived at Gandhi's death as it had connived at Lincoln's.

Reason (R): It was bigoted Americans who had killed Lincoln for believing that human beings are equal regardless of their skin and colour and it was bigoted Hindus who had killed Gandhi for believing that friendship was possible, indeed necessary between Indians of different faiths.

- (a) Both (A) and (R) are correct and (R) is the correct explanation of (A).
- (b) Both (A) and (R) are correct, but (R) is not the correct explanation of (A).
- (c) (A) is correct, but (R) is not correct.
- (d) (R) is correct, but (A) is not correct.

Ans:

The correct answer is **(a) Both (A) and (R) are correct and (R) is the correct explanation of (A).**

Explanation:

- **Assertion (A):** “The Time wrote ‘The world knew that it had in a sense too deep, too simple, for the world to understand, connived at Gandhi’s death as it had connived at Lincoln’s.’”
 - This statement is **correct**. The *Time* magazine, in the aftermath of Gandhi’s assassination, made a profound observation about the simplistic and deep nature of Gandhi’s ideals, which were misunderstood or even ignored by the world. It compared Gandhi’s death to that of Abraham Lincoln, both of whom were assassinated for standing up for principles of peace, unity, and equality.
- **Reason (R):** “It was bigoted Americans who had killed Lincoln for believing that human beings are equal regardless of their skin and colour and it was bigoted Hindus who had killed Gandhi for believing that friendship was possible, indeed necessary between Indians of different faiths.”
 - This statement is also **correct**. Lincoln was assassinated by **John Wilkes Booth**, a pro-slavery extremist, for his belief in the equality of all people, especially his fight against slavery. Similarly, **Gandhi was killed by Nathuram Godse**, a Hindu nationalist who opposed Gandhi’s efforts to foster reconciliation and unity between Hindus and Muslims during and after the Partition of India.
- **Explanation:** The **reason (R)** explains the **assertion (A)** by providing context on why both Lincoln and Gandhi were assassinated. It emphasizes how their ideals of equality, peace, and unity were opposed by bigots in their respective societies, leading to their deaths.

Thus, both (A) and (R) are correct, and (R) serves as the correct explanation for (A). Therefore, the correct answer is (a).

14. To which of the following regions did the Aravidu rulers belong?

- (a) Tamil Nadu
- (b) Orissa
- (c) Vijayanagara
- (d) Assam.

Ans:

The correct answer is (c) **Vijayanagara**.

Explanation:

The **Aravidu dynasty** was the **last ruling dynasty of the Vijayanagara Empire**. After the fall of the earlier **Tuluva dynasty** (which had ruled from 1491 to 1570), the Aravidu dynasty came to power in **Vijayanagara**, which was located in present-day **Karnataka** and **Tamil Nadu** regions in southern India.

- **Vijayanagara** was a prominent South Indian empire that flourished from the 14th century until its collapse in 1565 at the Battle of Talikota.
- The Aravidu rulers, such as **Aliya Rama Raya** and **Sriranga Raya**, were descendants of the Tuluva family and continued to rule the remnants of the empire after the defeat by the Deccan Sultanates.

Thus, the correct answer is (c) **Vijayanagara**.

15. Identify the following image and write its name.



- (a) Terracotta structure depicting a scene from Mahabharata.
- (b) Terracotta structure depicting a scene from Ramayana.
- (c) Terracotta structure depicting tribal life.
- (d) Terracotta structure of Gupta period.

Ans:

- (a) Terracotta structure depicting a scene from Mahabharata.

16. Which one of the following statements is correct about the Jajmani system?

- (a) It's a banking system
- (b) It's a non-request exchange system
- (c) It's an association system
- (d) It's a request exchange system.

Ans:

The correct answer is **(c) It's an association system.**

Explanation:

The **Jajmani system** was a traditional socio-economic system in rural India, where the relationship between the landlord (or a family head) and the service providers (such as artisans, agricultural laborers, etc.) was based on a reciprocal exchange of services and goods. In this system, individuals or families performed specific tasks for others in exchange for goods or services, often on a long-term basis.

Key points about the **Jajmani system**:

- It was primarily an **association system** that linked various castes in a reciprocal and interdependent relationship.
- This system was a part of the larger agrarian economy, where agricultural production and services like pottery, weaving, carpentry, and priesthood were exchanged.
- The system was usually not transactional in terms of money; instead, it relied on mutual obligations and the provision of services over a period of time.

Thus, the **Jajmani system** is best described as an **association system**, where the focus was on social and economic interdependence rather than a straightforward exchange system based on requests or banking.

17. In which of the following places was the independent government proclaimed during the Quit India Movement?

- (a) Muzaffarpur
- (b) Satara
- (c) Lucknow

(d) Calcutta.

Ans:

The correct answer is **(b) Satara**.

Explanation:

During the **Quit India Movement** of 1942, several places saw uprisings and declarations of defiance against British rule. One notable event was the **proclamation of an independent government** in **Satara** (in present-day Maharashtra).

- **Satara:** On August 9, 1942, during the Quit India Movement, a group of freedom fighters led by **Subhas Chandra Bose**'s followers declared the establishment of an **independent government** at Satara, in opposition to British rule. This move was part of the broader attempt to challenge British authority and mobilize the masses for independence.

While the **Quit India Movement** saw widespread protests and arrests, **Satara** is particularly remembered for the symbolic act of declaring an independent government, marking a significant moment of resistance.

Thus, the correct answer is **(b) Satara**.

18. Indicate which of the following options is not correct:

- (a) Muslim League demanded Pakistan in 1946.
- (b) Gandhiji started Quit India Mission in 1942.
- (c) Cripps Mission failed to achieve its objective.
- (d) Cabinet Mission arrived in India in 1946.

Ans:

The correct answer is **(d) Cabinet Mission arrived in India in 1946**.

Explanation:

(d) Cabinet Mission arrived in India in 1946: This is **incorrect**. The **Cabinet Mission** actually arrived in India in **March 1946**, not 1947. It was an important mission sent by the British government to discuss and propose solutions for India's political future, including the issue of partition and the creation of a constituent

assembly. The Cabinet Mission's proposals were the basis for the eventual partition and independence of India in 1947.

Thus, the statement about the **Cabinet Mission arriving in 1946** is **incorrect**, as it is a factual error regarding the timeline.

19. How many sessions of the Constituent Assembly were held?

- (a) 8
- (b) 9
- (c) 10
- (d) 11.

Ans:

The correct answer is **(b) 9**.

Explanation:

The **Constituent Assembly** of India held a total of **9 sessions** from its first meeting on **December 9, 1946** until the adoption of the **Constitution of India** on **November 26, 1949**.

Here's a brief overview of the sessions:

1. **First Session** - December 9, 1946
2. **Second Session** - December 11, 1946
3. **Third Session** - January 14, 1947
4. **Fourth Session** - March 18, 1947
5. **Fifth Session** - July 14, 1947
6. **Sixth Session** - September 17, 1947
7. **Seventh Session** - November 4, 1947
8. **Eighth Session** - September 13, 1948
9. **Ninth Session** - November 26, 1949 (Final session, adoption of the Constitution)

Thus, the total number of sessions was **9**.

20. Which one of the following metallic coins was more prevalent during the Mughal Empire?

- (a) Gold
- (b) Copper
- (c) Bronze
- (d) Silver.

Ans:

The correct answer is **(d) Silver**.

Explanation:

During the **Mughal Empire**, **silver** coins were the most prevalent and widely used. The **“rupee”** was the standard silver coin issued by the Mughals, and it became the basis for the modern Indian currency. The silver rupee was introduced by **Sher Shah Suri** and later adopted and expanded by the Mughals.

While gold coins (like **“mohur”**) were also minted, they were less common and primarily used for larger transactions or as a reserve of wealth. **Copper** and **bronze** coins were also issued, but these were typically of lower value and used for smaller transactions.

Thus, **silver coins** were the most widespread and significant during the Mughal period.

21. What was the village headman called?

- (a) Muqaddam
- (b) Asami
- (c) Muzarian
- (d) Riaya.

Ans:

The correct answer is **(a) Muqaddam**.

Explanation:

In the context of Mughal India and later periods, the **village headman** was commonly known as the **Muqaddam**. The Muqaddam was a local leader or chief who was responsible for managing the village and ensuring that taxes were collected and paid to the state. He played an important role in the administration of rural areas.

SECTION-B**(Short-Answer Type Questions)****6 × 3 = 18**

22. How were Harappan seals and sealings used to facilitate long-distance communication? What did the sealings convey?

Ans:

Harappan seals and sealings were used to **authenticate goods** and **mark ownership** in long-distance trade. The seals, often made of steatite, were stamped on clay or goods to ensure **legitimacy** and **identify the origin** of items. Sealings conveyed information about **trade transactions**, **quality control**, and **ownership**, helping facilitate trade across regions. Their inscriptions, though undeciphered, likely indicated **commercial or administrative details**.

OR

Describe any three features of Harappan town planning.

Ans:

Three features of Harappan town planning are:

- 1. Grid Layout:** Harappan cities like Mohenjo-Daro and Harappa were laid out in a grid pattern with streets running at right angles, facilitating easy movement and organization.
- 2. Drainage System:** The cities had advanced drainage systems with covered drains along streets, demonstrating a high level of sanitation and urban planning.
- 3. Public and Private Spaces:** Harappan towns had distinct areas for public activities, such as the Great Bath at Mohenjo-Daro, and private residential quarters, reflecting a well-organized urban structure.

23. Critically examine the duties as laid down in 'Manu Smriti' for the Chandalas.

Ans:

In the **Manu Smriti**, **Chandalas** (considered the lowest of the social classes, often associated with outcasts) were given harsh duties and restrictions. They were:

1. **Outcasts and Polluted:** Chandalas were forbidden to live in villages and were forced to live on the outskirts, often near burial grounds, which symbolized their social exclusion.
2. **Menial Work:** They were assigned tasks deemed impure, such as handling dead bodies, cleaning latrines, and disposing of carcasses, reinforcing their subjugation and lack of social status.
3. **Social Restrictions:** They were prohibited from performing religious rituals, attending temples, or participating in public life, reflecting the rigid caste hierarchy imposed by the Smriti.

These provisions perpetuated the marginalization and dehumanization of Chandalas, reinforcing the caste-based discrimination in ancient Indian society.

24. "India had a unique system of communication during the fourteenth century." Examine the statement of Ibn Battuta & give suitable arguments in support of your answer.

Ans:

Ibn Battuta, in his accounts of 14th-century India, highlighted the unique and efficient communication systems in place during that period. Here are some key points supporting his observation:

1. **Postal System:** Ibn Battuta praised the **postal system** of India, particularly under the Delhi Sultanate. The use of **DakChowkis** (postal relay stations) allowed for the rapid transmission of messages over long distances using runners and horses.
2. **Horsemen and Couriers:** The system of communication relied heavily on **couriers** and **horse riders**, ensuring that messages and important documents reached their destination quickly, even across vast regions.
3. **Commercial Communication:** Local markets played a crucial role in **commercial communication**, with merchants exchanging information about goods and trade practices, fostering efficient economic transactions.

- 4. Cultural Communication:** India's diverse religious and cultural landscape facilitated the exchange of ideas through **temples, mosques, and monasteries**, as well as **Sufi missionaries**, ensuring a free flow of knowledge and religious teachings.

In conclusion, Ibn Battuta's observations underscore the advanced, well-organized communication networks in 14th-century India, making it a unique and efficient system for governance, trade, and cultural exchange.

OR

Where were the most ancient buildings located in Bhopal state? How was the eastern gateway of the stupa of Sanchi saved from being taken away?

Ans:

- 1. Most Ancient Buildings in Bhopal State:**

The most ancient buildings in the Bhopal state are located at **Sanchi**, which is famous for its **Buddhist stupas, monolithic pillars, and other ancient structures**. Sanchi is an important archaeological site that dates back to the Mauryan period (3rd century BCE), and it remains one of the most well-preserved sites from ancient India.

- 2. Saving the Eastern Gateway of the Stupa of Sanchi:**

The **eastern gateway of the Sanchi Stupa** was saved from being taken away by the British by the **intervention of Sir John Marshall**, who was then the Director-General of the Archaeological Survey of India. When the gateway was about to be removed by the British, it was **reassembled at its original location** at Sanchi after being carefully preserved and studied. Marshall's efforts ensured that the gateway stayed intact and remained an important cultural heritage of India.

25. Write a note on the temples that were built during 600 BCE to 600 CE?

Ans:

Between **600 BCE and 600 CE**, several significant temples were built in India, marking the growth of religious practices and architectural developments during this period. Key features include:

- 1. Early Temple Architecture:**

- The earliest temples were simple structures made of wood, but by **3rd century BCE**, temples in stone began to emerge, particularly in regions like **Magadha** and **Mathura**. These were often **rock-cut caves** and **shrine structures** dedicated to various deities.

2. Mauryan and Post-Mauryan Period (3rd Century BCE):

- **Ashoka's rock-cut caves** in places like **Barabar hills** (Bihar) are among the earliest stone structures used for religious purposes.
- Temples were primarily dedicated to **Buddha** and later to **Shiva** and **Vishnu**.

3. Gupta Period (4th - 6th Century CE):

- This period is often considered the **golden age of Hindu temple architecture**. Major developments in **North India** included **square sanctums** and the gradual emergence of the **shikhara** (mountain-shaped towers) over the sanctum.
- **Famous temples** built include the **Dashavatara Temple** at **Deogarh** (5th century) and the **Udayagiri caves** (near Vidisha).
- Temples dedicated to **Vishnu, Shiva, and Durga** became widespread, with elaborate **sculptural reliefs** depicting the deities and scenes from mythology.

4. South India:

- Temples in the south developed into complex structures with a central sanctum, halls, and monumental gateways (**Gopurams**).
- **Rock-cut temples** such as those at **Mahabalipuram** (7th century) and **Kanchipuram** became prominent.

Thus, temples during this period reflected both **evolutionary changes in architecture** and the growing significance of religious cults, particularly **Hinduism** and **Buddhism**.

26. Describe the features of water resources of the Vijayanagarempire.

Ans:

The **Vijayanagara Empire** (14th–17th centuries) had an advanced system of water management, reflecting the importance of water resources for agriculture, urban life, and military needs. Key features include:

1. Extensive Irrigation Systems:

- The empire developed sophisticated **irrigation networks** that included **tanks, reservoirs, and canals** to store and distribute water for agriculture. These systems were particularly crucial in the dry Deccan region.

2. Reservoirs and Tanks:

- Large **artificial reservoirs** (such as **Anegondi Tank** and **Hampi's tanks**) were constructed to capture monsoon water. These tanks were connected to each other through channels to ensure water distribution across different parts of the empire.

3. Water Supply to Cities:

- Major cities like **Hampi** had elaborate water supply systems, including **step-wells, bathing tanks, and water storage ponds** that served both domestic and ceremonial needs.

4. Agricultural Benefits:

- The irrigation systems supported extensive **agricultural activities**, including the cultivation of crops like **rice, sugarcane, and cotton**, which were vital for the empire's economy.

5. Water Management Techniques:

- The Vijayanagara rulers employed **hydraulic engineering** techniques to maintain water levels and ensure that water was available even during dry seasons. **Rainwater harvesting and regulation of water flow** were also key features.

Thus, the **water resource management** in the Vijayanagara Empire was a testament to the advanced engineering and administrative capabilities of the rulers, helping sustain their economy, agriculture, and urban life.

27. What was the Ryotwari system? Why did the ryots turn violent? Explain three reasons.

Ans:

The **Ryotwari System** was a land revenue system introduced by the British in the 18th and 19th centuries, particularly in **South India** (e.g., Tamil Nadu, Bombay, and parts of Bengal). Under this system, individual **peasants (ryots)** were recognized as the direct cultivators of the land and were responsible for paying taxes directly to the government, bypassing traditional intermediaries like zamindars.

Reasons why the ryots turned violent:

1. High Land Revenue Demands:

- The British government imposed high and **rigid land revenue assessments** on the ryots, often at rates much higher than the actual crop yield. This left the peasants in constant debt, unable to meet their obligations, which led to widespread resentment and violence.

2. Uncertainty of Land Ownership:

- The **lack of security of tenure** under the Ryotwari system made the ryots fearful of losing their land. The British system of assessment was based on **annual surveys**, making it difficult for peasants to plan their cultivation. As a result, many ryots resorted to violence in protest against the system's unpredictability and exploitation.

3. Exploitation by Revenue Collectors:

- The **corruption** and **harsh treatment** by British revenue officials and middlemen further fueled anger. Tax collectors often exploited peasants, demanding payments in advance, leading to protests and uprisings, as ryots had no means to survive without a fair harvest.

In conclusion, the **Ryotwari system** caused extreme hardship for the peasants, leading them to revolt against the oppressive conditions, often resulting in violence and rebellion, such as the **Wayanad Uprising** and the **Poligar Rebellions**.

SECTION-C

(Long-Answer Type Questions)

8 × 3 = 24

28. Describe the meaning of Ziyarat? What are its major components?

Ans:

Ziyarat is an Arabic term that means “visit” or “pilgrimage.” In the Islamic tradition, it specifically refers to the **act of visiting the tombs of saints, religious leaders, or significant figures**, including the graves of revered Islamic personalities like the Prophet Muhammad, his family members, and other Islamic saints (Awliya). The term also refers to the act of paying respects and seeking blessings by visiting these sacred sites.

Major Components of Ziyarat:

1. Visiting Sacred Shrines:

- Ziyarat involves visiting the **tombs of saints**, religious figures, or significant locations associated with the Islamic faith. For example, Muslims visit the **tomb of the Prophet Muhammad** in **Medina**, or the tombs of other prominent figures like **Imam Ali**, **Imam Hussain**, and many others.

2. Prayers and Supplication (Dua):

- While at the shrine, pilgrims perform **prayers (duas)**, ask for blessings, seek intercession, and request divine mercy. It is believed that the proximity to the graves of holy figures helps in seeking Allah's blessings and guidance.

3. Offering Gifts or Charity:

- It is common for pilgrims to donate to charity, distribute food, or offer symbolic gifts as a way of honoring the saint or religious figure. This is often done to earn merit and as an expression of gratitude and respect.

4. Spiritual Reflection:

- Ziyarat is also a time for **spiritual reflection**, where pilgrims meditate on the lives of the saints and religious figures. It serves as an opportunity to renew faith, remember the teachings of Islam, and reflect on one's own life and actions.

5. Recitation of Special Prayers:

- Specific prayers or verses, such as **Salawat** (blessings on the Prophet and his family), are often recited during Ziyarat. The recitation of **Surah Al-Fatiha**, **Surah Al-Ikhlās**, and other verses is common at these sites.

6. Veneration of Sacred Relics:

- In some cases, **relics** associated with religious figures, like clothing or items they used, may be displayed at shrines. Pilgrims may express reverence for these relics as part of their act of devotion.

Key Locations for Ziyarat:

- **Mecca** and **Medina** in Saudi Arabia (for Hajj and the tomb of Prophet Muhammad).
- **Karbala**, Iraq (for the tomb of **Imam Hussain**).
- **Najaf**, Iraq (for the tomb of **Imam Ali**).

- **Mashhad**, Iran (for the tomb of **Imam Reza**).

Distinction from Hajj:

While **Hajj** is a mandatory pilgrimage to Mecca that every Muslim must perform at least once in their lifetime (if financially and physically able), **Ziyarat** is a voluntary act of visiting other religiously significant sites, especially those of saints, as an act of devotion and seeking blessings.

In summary, **Ziyarat** is a form of **pilgrimage** to sacred sites, especially tombs of religious figures, and includes prayers, supplications, and acts of charity as expressions of respect, faith, and reverence.

OR

“There are various elements on which historians have analyzed Mahabharata and called it a dynamic text.” Explain the statement with examples.

Ans:

The Mahabharata is often regarded as a **dynamic text** due to its ability to evolve, adapt, and resonate with multiple generations of readers, scholars, and communities. Historians and literary critics have analyzed it through various lenses, and several elements contribute to its dynamic nature. These include its complex narrative structure, diverse philosophical ideas, political and ethical debates, and its role in reflecting societal changes. Here are some key reasons why the Mahabharata is considered dynamic:

1. Multiple Layers of Narrative:

- The Mahabharata is not just a single epic but a collection of stories, discourses, and parables woven together, with layers of meaning that can be interpreted in different ways across time periods. Its stories are flexible and can be understood in various contexts, depending on the needs of the audience.
- For example, the same story may be used to reflect the challenges of governance, the moral dilemmas of war, or the spiritual journeys of individuals. In different periods, parts of the Mahabharata have been emphasized for different reasons—during colonial rule, parts related to the heroic and nationalistic aspects were highlighted, while in post-independence India, the focus has shifted to issues of social justice, governance, and ethical dilemmas.

2. Philosophical and Ethical Diversity:

- The Mahabharata contains a wide array of philosophical views, which allows for dynamic interpretations. It presents various schools of thought on ethics, duty (dharma), justice, and the nature of the universe.
- The **Bhagavad Gita**, a key part of the Mahabharata, offers profound philosophical teachings on duty, detachment, and the nature of life. In one context, it serves as a guide to personal and spiritual conduct (Bhakti, Karma, and Jnana), while in another, it is used to understand the complexities of moral decision-making, particularly in times of war.
- Historians have pointed out that these philosophical teachings have been adapted for different audiences, from rulers and military leaders to spiritual seekers and common people, reflecting its dynamic nature.

3. Representation of Social Structures and Politics:

- The Mahabharata is often analyzed as a **reflection of the political and social dynamics** of ancient Indian society. Its portrayal of kingship, governance, and the relationships between rulers and subjects offers a lens through which historians study the evolution of political thought in India.
- For example, the Mahabharata includes discussions on **statecraft** (Rajadharma) and the moral responsibilities of rulers. Characters like Yudhishtira, Arjuna, and Krishna serve as symbols of different kinds of leadership, ranging from idealistic to pragmatic. The Mahabharata's treatment of royal responsibility and power politics makes it relevant for analyzing the changing notions of kingship through history.
- Additionally, the depiction of caste and social stratification in the Mahabharata can be seen as a reflection of the evolving social order. The story of the **outcast** Eklavya, for example, raises questions about social justice, identity, and the treatment of marginalized groups, making the text relevant for later debates on caste and discrimination.

4. Cultural Adaptations and Regional Versions:

- Over time, the Mahabharata has been **adapted** into various regional versions, which adds to its dynamic character. There are numerous retellings and adaptations in different languages and traditions. For instance:
 - In **Tamil** literature, the Mahabharata is retold through the works of **Kamban** and other poets, with certain local nuances and cultural elements.
 - **Jain versions** of the Mahabharata focus more on non-violence (ahimsa) and the spiritual path of asceticism.

- In **Bengal**, the Mahabharata is presented in the context of devotion (bhakti) to Krishna, and the character of Arjuna is reinterpreted as a devotee struggling with doubt and faith.
- These regional retellings reflect how the Mahabharata evolves and changes according to the local context, beliefs, and historical developments, making it a text that adapts to diverse cultural environments.

5. Role in Social and Religious Movements:

- The Mahabharata has been used as a tool for **social critique** and reform. For example, during the **Bhakti movement**, saints like **Tulsidas** and **Ramanuja** used the Mahabharata to promote the idea of a personal connection with God, shifting the focus from ritualistic practices to direct devotion.
- During the **colonial period**, the Mahabharata was reinterpreted as a symbol of **Indian resistance** to foreign rule. The narrative of the **Pandavas' struggle** and their eventual victory over the Kauravas was used as an allegory for the struggle of the Indian people against British oppression.
- In the modern era, the Mahabharata continues to be a source of **nationalism** and **identity formation**, especially in the context of debates about Indian society, politics, and history. The character of **Krishna**, for example, has been reinterpreted as a symbol of **Indian resilience and wisdom**.

6. Human Emotions and Psychological Depth:

- The Mahabharata is a dynamic text because of its rich psychological complexity. Characters in the epic grapple with intense human emotions like **anger, jealousy, love, betrayal, and remorse**. For example, the character of **Duryodhana** is not portrayed as a one-dimensional villain but as someone who struggles with **pride and insecurity**, making him a complex figure.
- Similarly, **Arjuna's moral dilemmas** in the Bhagavad Gita reflect the psychological conflict faced by individuals when confronting difficult choices, making the text relevant for readers in different times who experience similar emotional struggles.

Conclusion:

In conclusion, the Mahabharata's dynamism comes from its ability to address a wide range of human experiences, philosophical questions, and social issues. It can be interpreted in multiple ways depending on the context and the needs of the society interpreting it. Its **timeless relevance**, combined with its **ability to adapt** to changing cultural, political, and social climates, makes it a **dynamic text** that continues to inspire, challenge, and influence people across centuries.

29. The Revolt of 1857 was the effect of the rumors. Explain the causes of the revolt and the shaking of the values the revolt.

Ans:

The Revolt of 1857, often referred to as the **First War of Indian Independence**, was a major uprising against British rule in India. While rumors played a significant role in sparking the revolt, the causes were deeply rooted in various **political, social, economic, and military factors**. The revolt marked a major turning point in Indian history and brought to light the deep dissatisfaction with British rule. The consequences of the revolt also led to a significant shaking of traditional social values and political structures in both British and Indian societies.

Causes of the Revolt of 1857

1. Political Causes:

- **Annexation Policies of the British:** The British annexation of Indian territories under various policies such as **Doctrine of Lapse** (introduced by Lord Dalhousie) angered Indian rulers and nobility. For example, the annexation of **Oudh** (Awadh) in 1856 led to widespread resentment, as many local rulers, particularly in North India, lost their power and status. The dethronement of the Nawab of Oudh, **Wajid Ali Shah**, was seen as a direct challenge to the traditional system of governance.
- **Weakening of Traditional Power Structures:** The British undermined the authority of traditional Indian rulers, aristocrats, and local elites, further fueling dissatisfaction and rebellion.

2. Social and Religious Causes:

- **Religious Interference:** The British had been introducing reforms that were seen as an attack on Indian religious and cultural traditions. For example, the **General Service Enlistment Act of 1856** required Indian soldiers to serve overseas, which was seen as violating religious norms (Hindu and Muslim soldiers feared it would pollute them). The introduction of the **Indian Christian Missionary Act** and the attempt to impose Christianity further angered people.
- **Introduction of the Doctrine of Lapse and Social Reforms:** Reforms like the **Widow Remarriage Act** (1856) were seen by some conservative sections of society as interference in religious practices. The British interference in the personal and family lives of Indians, especially in terms of religion, sparked resentment among orthodox sections of society.

3. Economic Causes:

- **Economic Exploitation:** The British economic policies drained India's wealth. The **heavy taxation** imposed on peasants, the destruction of traditional industries, and the **monopolistic practices** of the British East India Company led to widespread poverty and exploitation among farmers and artisans.
- **Land Revenue Policies:** The British land revenue policies, such as the **Permanent Settlement** and **Ryotwari system**, placed enormous financial burdens on farmers. When the agricultural sector was unable to meet the demands of taxes, many peasants were driven into poverty, and some even became **landless laborers**.

4. Military Causes:

- **Discontent Among Sepoys:** The **Indian soldiers (sepoys)** in the British army were poorly paid, faced harsh discipline, and had limited opportunities for promotion. They were also discriminated against in terms of pay and treatment compared to their British counterparts. The introduction of **new Enfield rifle cartridges** greased with animal fat (which was either cow or pig fat) touched a religious nerve for both Hindus and Muslims, leading to widespread outrage. The revolt started with the **Sepoy Mutiny** in Meerut on May 10, 1857, when soldiers refused to use the cartridges.
- **Military Grievances:** Many sepoy also resented the British for not respecting their customs, such as being asked to serve overseas or being denied religious rights. These grievances contributed to the soldiers' rebellion.

5. Rumors:

- **Rumors and Misinformation:** One of the most widely cited causes for the immediate outbreak of the revolt was the spread of rumors. The most notorious was that the British had introduced cartridges made of cow and pig fat, which offended both Hindus (who consider cows sacred) and Muslims (who consider pigs impure). The rumor of the British deliberately polluting Hindu and Muslim soldiers' religious practices fueled anger and distrust.
- **Fear of Cultural Disintegration:** The rumor that the British planned to convert Indians to Christianity and that they were disrespecting Indian religious customs spread quickly. This fear, along with the feeling that the British were conspiring to destroy Indian culture, led to a collective sense of unrest.

Shaking of Traditional Values and Structures

The Revolt of 1857 had significant consequences for both Indian society and the British Empire. It shook traditional values and social structures in several ways:

1. Impact on the Indian Social Order:

- The rebellion saw the breakdown of traditional hierarchies in Indian society. Feudal structures of power and governance, especially those involving local rulers, were severely weakened. The social order that had been based on loyalty to traditional rulers began to collapse.
- **Social Unity and Diversity:** While the revolt started as a military uprising, it eventually included many sections of Indian society, such as **peasants, artisans, and local rulers**, who all united against the British. The revolt demonstrated the potential for social cohesion across caste and religious lines, though unity was eventually fragmented.

2. Impact on British Colonial Policies:

- The British government responded to the revolt by dissolving the **East India Company** and transferring power directly to the **British Crown** in 1858. This marked the beginning of **direct British rule** over India and the end of the company's rule.
- The British sought to justify their actions by portraying the revolt as an act of treason, and they used brutal repression to crush it. The values of **rule of law** and **imperial authority** were reasserted through military force.

3. Cultural and Religious Impact:

- The revolt, in some ways, reinforced existing religious divisions in India. The British labeled the rebellion as an "Islamic" or "Hindu" uprising, and religious tensions were heightened. However, the uprising also led to the strengthening of **Indian nationalism**, which later emerged as a unified force against British colonial rule.

4. The Loss of Trust in British Rule:

- After the revolt, the trust in British rule was severely damaged. While the British were able to re-establish their control, their **legitimacy** was called into question. The rebellion demonstrated the growing desire for self-rule and independence, which continued to inspire subsequent nationalist movements.

Conclusion

The **Revolt of 1857** was a culmination of long-standing grievances against British political, social, and economic policies. It was not merely a reaction to a single event or rumor but a complex uprising fueled by deep-seated discontent. Although the revolt was ultimately suppressed, it had long-lasting consequences. It marked the end of the **Mughal Empire**, led to the direct rule of India by the British Crown, and was a precursor to the **Indian Nationalist Movement**. The shaking of traditional values during the revolt reflected the deepening contradictions in Indian society and colonial rule. The revolt was both a rejection of British authority and a reassertion of Indian cultural and political identity, setting the stage for the eventual struggle for independence.

OR

Analyze how subsistence and commercial production were closely intertwined in an average peasant's holding during the Mughal period in the 16th and 17th centuries.

Ans:

In the Mughal period (16th and 17th centuries), subsistence and commercial production were closely intertwined in the holdings of an average peasant, as their agricultural economy operated within a system that balanced local consumption needs with demands from larger, regional, and even imperial markets. Here's how this dynamic worked:

1. Subsistence Production as the Foundation

At the core of peasant life was **subsistence agriculture**, where peasants primarily grew food for their own consumption. Common crops included rice, wheat, barley, pulses, and millet, depending on the region. Livestock, such as cattle, goats, and poultry, were also raised, often for food, milk, and labor, but also played a role in local markets for animal products like hides and wool.

This subsistence-oriented farming ensured that the family could feed itself and maintain its livelihood. Subsistence agriculture was typically tied to the **needs of the household** and the **immediate community**. For most peasants, especially those in rural areas, surplus production was minimal, as the focus remained on sustaining their families year-round.

2. Commercial Production: Integration into Broader Markets

Despite the emphasis on subsistence, peasants also engaged in **commercial production**. This was often linked to the market demands of **urban centers, imperial consumption, and trade networks** that were expanding under the Mughal Empire.

- **Cash crops:** In areas where conditions allowed, peasants might grow crops such as cotton, sugarcane, indigo, and opium for commercial purposes. These crops were not directly for household consumption but were sold in local markets or sent to larger cities like Delhi, Agra, or Lahore, where demand from urban elites, the Mughal court, or traders created incentives for commercial production.
- **Food crops for market:** In addition to cash crops, peasants might sell surplus food crops like rice, wheat, or vegetables in local or regional markets. These were not only for urban consumption but also fed the growing population of towns and cities under Mughal rule. Rural-urban linkages facilitated trade between village producers and city consumers, integrating subsistence with commerce.

3. Labor and the Role of the State

The Mughal state played a significant role in intertwining subsistence and commercial production, particularly through its **taxation system**. The land tax, or **zabt**, was often collected in kind (a portion of the crops), and this could vary based on the crop type, quality, and regional conditions. The state was keenly interested in maximizing agricultural output, which meant that peasants were encouraged to grow not just for their own needs but also for commercial exchange.

In return, the peasant's surplus was subject to various forms of **tribute, taxes**, and sometimes **forced labor** (corvéelabor or **begar**) that was required to support the state's military and administrative apparatus. This taxation system, while structured around subsistence production, created a surplus that helped meet the needs of commerce.

4. Risk Management and Diversification

Peasants in the Mughal Empire faced a range of challenges, including unpredictable weather patterns, the threat of famine, and fluctuating market prices. **Diversification of crops** was a practical strategy to balance subsistence with commercial production. By growing both food and cash crops, peasants could mitigate risks. For example, during a bad harvest of one crop, they could rely on another crop that might be more lucrative or more stable in the market.

Additionally, peasants often relied on **shared labor** through village networks, which allowed them to both produce for themselves and engage in broader commercial exchanges. This cooperative work also enabled them to manage labor demands more efficiently when participating in larger regional markets.

5. Village Economy and Rural-Urban Linkages

Mughal villages were **self-sufficient** units, with local artisans, traders, and peasants working together. The rural economy was often a mix of agricultural and artisanal work (e.g., weaving, pottery, carpentry) that

complemented agricultural production. Many villages specialized in specific products, which were then traded with neighboring villages or sent to urban markets.

The **local bazaar** acted as a key site where subsistence and commercial production met. Here, peasants could sell surplus food or crops, while artisans sold handmade goods. **Village markets** served as intermediaries between the peasant's rural life and the broader Mughal economy, integrating subsistence with trade.

6. The Role of Intermediaries and Merchants

In addition to the peasants, **local traders and merchants** played a crucial role in converting subsistence into commercial production. Merchants would often travel from village to village, buying surplus grain, cash crops, or manufactured goods to sell in urban centers. This **market intermediary system** ensured that peasant production reached the broader market economy while linking subsistence farming to commercial trade. The Mughal Empire's transportation networks—roads, rivers, and the use of **bullock carts**—facilitated this flow of goods.

7. Imperial and Elite Consumption

The Mughal imperial elite and nobility were key consumers of goods produced in rural areas, particularly in the more **commercialized regions**. The Mughal court itself required a steady supply of food, luxury goods, textiles, and other products, which created demand for agricultural and artisanal production. As the Mughal Empire expanded, **urban centers** flourished, and local peasants increasingly became integrated into broader commercial systems, especially in areas closer to imperial capitals.

Conclusion: A Symbiotic Relationship

In the Mughal period, subsistence and commercial production were not isolated spheres but rather **complementary and intertwined** aspects of the average peasant's holding. Subsistence production ensured food security for the household, while commercial production, in the form of cash crops or surplus food, supported broader market and state economies. The Mughal Empire's tax policies, transportation systems, and administrative structures facilitated this integration, ensuring that peasants were both producers for their own survival and active participants in larger economic networks.

30. "Quit India Movement challenged the British rule and shaped the course of Indian Independence." Justify the statement.

Ans:

The **Quit India Movement** of 1942 was a pivotal moment in India's struggle for independence, and it can indeed be seen as both a direct challenge to British rule and a significant force in shaping the course of Indian independence. The movement marked a turning point in the freedom struggle, reflecting both a sense of urgency and a shift in the nature of the resistance against colonial rule. Here's a detailed justification for the statement:

1. A Direct and Uncompromising Challenge to British Rule

The Quit India Movement, launched by **Mahatma Gandhi** on August 8, 1942, was a **call for immediate British withdrawal** from India. Unlike earlier movements that sought reforms or negotiations (such as the **Non-Cooperation Movement** of the 1920s or the **Civil Disobedience Movement** of the 1930s), the Quit India Movement demanded **complete and unconditional independence**. Gandhi's famous slogan, "Do or Die," emphasized the urgency and the determination of the Indian people to end British rule.

The movement was a **mass mobilization** that spanned the length and breadth of India, involving people from all walks of life, from students and workers to peasants and intellectuals. This widespread participation showcased the depth of discontent and the popular demand for independence, challenging the legitimacy of British authority more directly than ever before.

2. Non-Violent Resistance with Mass Participation

Gandhi, who had led India's struggle through **non-violent civil disobedience**, continued to champion non-violence during the Quit India Movement. However, the movement differed from earlier protests in its **intensity and scale**. The British government responded with harsh repression, arresting over **100,000 people**, including Gandhi, Jawaharlal Nehru, and other key leaders, within days of the movement's launch.

Despite the arrests and widespread violence by British forces, the movement demonstrated that **India was no longer willing to tolerate British rule**, even if it meant suffering immense hardship. The widespread arrests and suppression by the British government only served to highlight the irrepressible desire for independence and to show that Indians were willing to risk everything, including their lives, to end colonial rule.

3. The National Unity and the Breaking of Regional and Social Barriers

The Quit India Movement was unique in the way it united people across **regional, linguistic, and religious divides**. Although the movement had initially been launched by the Indian National Congress (INC), it quickly gained support from other groups and communities, such as students, trade unions, and even sections of the **Muslim League** and **Hindu Mahasabha**, despite their varying political orientations.

While the movement was not entirely free of internal divisions (e.g., differences between the Congress and the Muslim League), it showed that India could unite on the common cause of **self-rule**, and the colonial power structure was increasingly under siege. This sense of unity strengthened the independence movement and made it

clear to the British that the demand for independence was not limited to a particular region or section of society but was a **pan-Indian struggle**.

4. A Turning Point in British Strategy and Decision-Making

The Quit India Movement was a significant **strategic challenge** to British authority in India. While the British government had previously believed it could manage the Indian independence movement through a combination of repression and reform, the Quit India Movement demonstrated the depth of Indian discontent and the **dangers of continuing colonial rule**.

The movement was **timed strategically** during World War II, when Britain was already weakened by the demands of the war. The war had drained British resources, and after the failure of the **Cripps Mission** (which had tried to gain Indian cooperation for the war effort in exchange for promises of post-war self-government), the British government found it increasingly difficult to maintain control over India. The **mass unrest** generated by Quit India hastened the realization among British leaders that colonial rule in India was no longer sustainable.

5. Increased International Pressure and the Post-War Context

Internationally, the Quit India Movement also attracted attention to the cause of Indian independence. By 1942, anti-colonial movements across Asia and Africa were gaining momentum, and there was growing global condemnation of colonial rule, especially after the **Second World War**. The movement strengthened the resolve of the Indian people and gained the sympathy of the **Allied powers**, particularly the United States and the Soviet Union, who were beginning to see British colonialism as outdated.

After the war, British leaders were under significant pressure to decolonize, not just in India but across the Empire. The Quit India Movement had demonstrated that India's political future could not be ignored, and the British were forced to begin serious negotiations with Indian leaders in the post-war years, culminating in the **Indian Independence Act** of 1947.

6. Legacy and Contribution to India's Independence

While the Quit India Movement did not immediately result in British withdrawal, it **set the stage** for the final phase of India's independence struggle. The **increased political awareness, united resistance, and popular mobilization** achieved through the movement contributed to a stronger, more cohesive national identity. It laid the foundation for the final push for independence by highlighting the unyielding resolve of the Indian people and the loss of British control over India.

The movement also led to a **shift in leadership** within the Indian National Congress, as older leaders like Gandhi, Nehru, and Patel took on greater prominence in the national discourse, while new leaders emerged from

various regions. This diverse leadership helped unite the country and played a crucial role in negotiating independence after the war.

Conclusion

In conclusion, the **Quit India Movement of 1942** was indeed a powerful challenge to British rule, and its **impact on India's independence** cannot be overstated. It marked a key shift in the strategy and nature of India's struggle for freedom, moving from negotiation and gradual reforms to a full-scale demand for immediate independence. It helped galvanize the Indian population, exposed the brittleness of British rule, and forced the British government to confront the reality that India could no longer be held as a colony. While the immediate outcome was repression, the Quit India Movement was a decisive moment in the larger process of India's independence, setting the stage for the eventual end of British rule in 1947.

OR

“Mahatma Gandhi's role was significant in the Non-Cooperation Movement.” Justify the statement.

Ans:

Mahatma Gandhi's role in the **Non-Cooperation Movement** (1920-1922) was not only significant but also **transformative** in the context of India's struggle for independence. Gandhi provided the leadership, ideology, and organizational framework that made the movement a mass movement, shaping the course of India's fight for freedom. Below are several key reasons justifying the statement:

1. Gandhi's Ideological Leadership

Gandhi's unique approach to resistance, rooted in **non-violence** (Ahimsa) and **truth** (Satya), was the ideological cornerstone of the Non-Cooperation Movement. He believed that Indians could challenge British colonial rule by refusing to cooperate with the British in all aspects of daily life. His philosophy of **Satyagraha** (truth-force or soul-force) emphasized passive resistance over violent confrontation, creating a powerful moral argument against British imperialism.

- **Non-cooperation** with the British was framed as a means to reclaim Indian dignity, self-respect, and autonomy. Gandhi called for the boycott of British goods, institutions, and services, including **British schools, courts, and government jobs**. His call to **shun foreign cloth** and adopt **khadi** (handspun cloth) symbolized economic self-reliance, directly challenging British economic dominance.

2. Mass Mobilization and Popular Participation

Gandhi's genius lay in his ability to transform the Non-Cooperation Movement into a **mass-based movement** that resonated with people from all walks of life—urban and rural, rich and poor, high caste and low caste, Hindu and Muslim. This was a **departure from earlier, elite-led movements** that had not reached the common people.

- Gandhi tapped into the **widespread discontent** with British rule by framing the movement as a **struggle for national dignity and Swaraj (self-rule)**. He appealed to peasants, workers, women, students, and even marginalized communities like the untouchables, calling them to join the **boycott of foreign goods** and the **withdrawal of support** for the British government. This mass participation made the movement more inclusive and gave it an unparalleled breadth.
- **Khadi as a symbol**: Gandhi's emphasis on **handspinning and hand-weaving** as a symbol of self-reliance became an iconic part of the movement. Khadi was not just an economic alternative to British textiles but also a political statement. It became a powerful symbol of India's self-sufficiency and rejection of foreign domination.

3. Leadership and Organizational Framework

Gandhi provided strong, focused **leadership** to the Non-Cooperation Movement. He had already established a track record of successful campaigns, like the **Champaran Satyagraha (1917)** for indigo farmers and the **Kheda Satyagraha (1918)** for farmers affected by crop failure and high taxes, which had laid the groundwork for larger-scale political mobilization.

- Gandhi's leadership gave a coherent direction to the **Indian National Congress (INC)**, which was initially divided over the question of non-cooperation with the British. Gandhi's emphasis on non-violence and his charismatic leadership helped unite the Congress under his leadership. As a result, the Congress passed the **Non-Cooperation Resolution** at its annual session in 1920, with Gandhi at the helm, making it the official policy of the INC.
- Gandhi also established a **network of local leaders and volunteers** who spread the movement across India. This decentralized structure allowed the movement to grow exponentially, with **branches and cells** of the movement operating across towns and villages, ensuring widespread participation.

4. Impact on the British Colonial System

The Non-Cooperation Movement was a direct challenge to the **legitimacy of British rule**. By calling for a boycott of British goods, institutions, and services, Gandhi sought to **cripple the functioning of the colonial state**. The movement led to the **closure of schools, colleges, courts**, and the **resignation of thousands of government employees** from their posts.

- The boycott of **foreign goods** led to a decline in the demand for British textiles, particularly in urban areas, and the promotion of **khadi** contributed to economic self-sufficiency.
- The movement also paralyzed the British administration, especially at the grassroots level, as the people withdrew their cooperation with the colonial government, affecting its ability to function smoothly. This **non-cooperation with British authority** significantly dented the moral and political authority of the British Raj.

5. The Role of Non-Violent Protest

Gandhi's focus on **non-violent protest** set the movement apart from earlier rebellions or uprisings that had resorted to armed resistance. Gandhi's strategy was based on the belief that India's moral strength lay in its **commitment to non-violence**.

- The movement involved various forms of **non-violent action**, including protests, strikes, and mass demonstrations. Gandhi also advocated **civil disobedience** in which people were encouraged to refuse to pay taxes or follow oppressive laws. The peaceful nature of the protests won widespread moral support, both domestically and internationally, and made it difficult for the British to justify their violent suppression of the movement.
- Despite several instances of violence, particularly the **ChauriChaura incident** in 1922, where a police station was set on fire by a mob leading to the death of several policemen, Gandhi held firm to his principles of non-violence. This commitment to **non-violence** and **moral leadership** set a distinctive tone for the entire movement and earned it global recognition.

6. Global Significance and Legacy

Gandhi's leadership in the Non-Cooperation Movement attracted **international attention**, marking the first time the Indian independence struggle was seen as a **moral and peaceful campaign** on the global stage. This attracted the sympathy and support of **Indian communities abroad** and **non-violent movements** worldwide. His commitment to non-violence inspired future global leaders such as **Martin Luther King Jr.** in the United States and **Nelson Mandela** in South Africa.

- The movement also made clear that India's struggle for independence was a **mass movement**, not confined to elites, and that it could mobilize ordinary people across the country. This established the foundation for future struggles, including the **Salt March** (1930), and ultimately led to India's **Independence in 1947**.

7. Limitations and Challenges

Despite its significant impact, the Non-Cooperation Movement faced certain challenges. It did not achieve its immediate goal of forcing the British to leave India. The movement was **suppressed by the British** through arrests and violence, and eventually, **Gandhi called off the movement** after the ChauriChaura incident in February 1922, when violence erupted. This decision to suspend the movement, although controversial at the time, underscored Gandhi's commitment to **non-violence**.

Conclusion

Mahatma Gandhi's role in the **Non-Cooperation Movement** was crucial in both its ideological formulation and its organizational execution. His ability to mobilize the masses, his adherence to non-violence, and his visionary leadership transformed the movement into a powerful challenge to British rule. While it did not immediately result in independence, it laid the foundation for future struggles and created a sense of national unity, making Gandhi's leadership indispensable to the success of the independence movement.

SECTION-D

(Source-Based Questions)

4 × 3 = 12

31. Read the following source carefully and answer the questions that follow:

"British element is gone but they have left the mischief behind."

Sardar Vallabhbhai Patel said

It is no use saying that we ask for separate electorates, because it is good for us. We have heard it long enough. We have heard it for years, and as a result of this agitation we are now a separate nation...Can you show me one free country where there are separate electorates? If so, I shall be prepared to accept it. But in this unfortunate country if this separate electorate is going to be persisted in, even after the division of the country, woe betide the country; it is not worth living in. Therefore, I say, it is not for my good alone, it is for your own good that I say it, forget the past.

One day, we may be united... The British element is gone, but they have left the mischief behind. We do not want to perpetuate that mischief (hear, hear).

When the British introduced this element they had not expected that they have to go so soon.

They wanted it for their easy administration. That is all right. But they have left the legacy bad. Are we to get out of it or not?

Questions:

- (I) Why was the separate electorate considered as a mischief?
- (ii) Explain Sardar Vallabhbhai Patel's views on the issue of the separate electorates system.
- (iii) In what ways did Sardar Patel explain that "The British element is gone, but they have left the mischief behind?"

Ans:

(I) Why was the separate electorate considered as a mischief?

The **separate electorate** system was seen as a "**mischief**" because it **divided the Indian population** along communal lines, creating a sense of rivalry and tension between different religious and social groups, particularly between Hindus and Muslims. This system allowed certain communities, such as Muslims, Sikhs, and other minority groups, to elect their representatives separately, rather than through a common electorate.

- **Colonial Strategy:** The British had introduced this system as a **divide-and-rule strategy** to weaken the unity of the Indian freedom movement. By creating separate electorates, they made it easier for the colonial government to manipulate different communities, ensuring that they did not unite in their demand for independence.
- **Perpetuating Division:** Patel, in his speech, refers to this as a "mischief" because it was a **legacy of British rule** designed to **divide Indians** and prevent the emergence of a strong, unified national identity. By fostering the idea that different communities needed separate representation, the system sowed the seeds of **communalism** and **sectarianism** that continued to trouble the country even after independence.

(II) Explain Sardar Vallabhbhai Patel's views on the issue of the separate electorates system.

Sardar Vallabhbhai Patel was strongly against the idea of **separate electorates** for different religious or social groups in India. He saw this as a **dangerous and divisive** system that would undermine national unity and the common cause of Indian independence.

- **Opposition to Division:** Patel argued that the **separate electorate system** had already led to the creation of a "**separate nation**" mentality, particularly with the demand for Pakistan by the Muslim League. He felt that this system had entrenched division and that the creation of separate electorates was one of the key factors in the rise of **communalism** in the country. Patel insisted that if India were to thrive as an independent, unified nation, this system had to be **abolished**.

- **Universal Electorate:** Patel believed that **separate electorates** were fundamentally opposed to the idea of **universal suffrage**. He argued that a **free country** cannot have communities electing representatives based on religious or communal lines. Instead, he envisioned a **unified electoral system** where all citizens, irrespective of their religion or community, would elect their representatives as part of a common electorate.
- **For the Good of All:** Patel emphasized that his opposition to the separate electorate was not only for the **betterment of Hindus** but for **everyone**. He believed that **communal divisions** would harm all sections of society and prevent the country from progressing. He urged that the country should move beyond the past and the **legacy of communalism** left by the British.

(III) In what ways did Sardar Patel explain that “The British element is gone, but they have left the mischief behind?”

When Patel said, “**The British element is gone, but they have left the mischief behind,**” he was referring to the **legacy of division** that the British had left behind, especially in the form of the **separate electorate system**.

- **Colonial Legacy:** Patel pointed out that while the **British colonial rulers** had left India with political and administrative control after independence, they had also left behind a **toxic legacy of division**. The **separate electorate system** was a tool the British had introduced to control and manage the Indian population more easily by encouraging **communal divides**. This made governance easier for the British, as it prevented a united front against colonial rule.
- **Division for Easy Administration:** Patel noted that the British had not initially planned to leave India so soon, and thus their introduction of separate electorates was more about **administrative convenience**. They had not foreseen the **long-term consequences** of this divisiveness. The system was designed to make it easier for the British to rule by **dividing the population into manageable, smaller segments**, which could be played off against each other.
- **The Legacy of Communalism:** Even after independence, the “**mischief**” of the separate electorate system persisted. Patel believed that this legacy had left a **lasting impact** on India’s political culture. Despite the British leaving, the **communal divisions** they had sown continued to trouble the nation and posed a significant obstacle to creating a unified, democratic state.

32. Read the following source carefully and answer the questions that follow:

Alvars and Nayanars& Tamil Bhakti Movement

Some historians suggest that the Alvars and Nayanars initiated a movement of protest against the caste system and the dominance of Brahmanas or at least attempted to reform the system. To some extent, this is corroborated by the fact that Bhaktas hailed from diverse social backgrounds ranging from Brahmanas to artisans and cultivators and even from castes considered “untouchable.”

The importance of the traditions of the Alvars and Nayanars was sometimes indicated by the claim that their compositions by the Alvars, the *NalayiraDivyaprabandham*, was frequently described as the Tamil Veda, thus claiming that the text was as significant as the four Vedas in Sanskrit that were cherished by the Brahmanas.

(32.1) What was the attitude of Alvars and Nayanars towards the caste system?

(32.2) Give an example which indicates that the composition of Alvars was as significant as the Vedas of Brahmanas?

(32.3) List four main teachings of the Tamil Bhakti Saints.

Ans:

(32.1) What was the attitude of Alvars and Nayanars towards the caste system?

The **Alvars** and **Nayanars** were **critical of the caste system** and the dominance of Brahmanas in religious and social affairs. They believed in the equality of all individuals before God, regardless of their caste. The Bhaktas, as these saints were called, hailed from diverse social backgrounds, ranging from **Brahmanas** to **artisans**, **cultivators**, and even those considered “untouchable” by the orthodox social hierarchy.

- **Protest Against Caste System:** The Alvars and Nayanars challenged the rigid social stratification of the caste system by emphasizing that devotion (bhakti) to God was accessible to **all people**, irrespective of caste, birth, or social status.
- **Social Equality:** Their compositions often promoted the idea that **spiritual salvation** was not limited to the Brahminical elite but was available to **everyone**, including those marginalized by society. In doing so, they contributed to the **reformation of the caste-based structure** by asserting that **God’s grace** was open to all and that personal devotion mattered more than caste identity.

(32.2) Give an example which indicates that the composition of Alvars was as significant as the Vedas of Brahmanas.

The compositions of the **Alvars**, specifically their collection of hymns known as the **NalayiraDivyaprabandham**, were sometimes described as the “**Tamil Veda**”. This claim was made to elevate

the status of their work and position it on par with the **four Vedas** (Rig, Yajur, Sama, and Atharva) that were traditionally considered sacred and revered by Brahmanas in the Sanskrit tradition.

- **Tamil Veda:** By referring to the NalayiraDivyaprabandham as the “Tamil Veda,” it was asserted that the Alvars’ compositions held the same **spiritual and religious significance** as the Sanskrit Vedas. This not only emphasized the importance of their work but also **challenged the Brahminical monopoly** over sacred knowledge and religious authority.

(32.3) List four main teachings of the Tamil Bhakti Saints.

The **Tamil Bhakti Saints**, including the **Alvars** and **Nayanars**, emphasized key teachings that focused on personal devotion to God and the rejection of social hierarchies. Four main teachings of the Tamil Bhakti Saints include:

1. **Devotion to One God (Bhakti):** The central teaching was **devotion (bhakti)** to a personal God. The Alvars and Nayanars focused on worshipping **Vishnu** or **Shiva**, often expressing intense love and surrender to the deity through hymns, poems, and songs. They emphasized a **direct and emotional connection** with God over ritualistic practices.
2. **Rejection of the Caste System:** The Bhakti saints **challenged the caste-based discrimination** prevalent in society. They taught that **spiritual liberation** (moksha) was not dependent on one’s caste or birth, but on **pure devotion** and **love for God**. This was a radical departure from the caste-based religious practices upheld by Brahmanical traditions.
3. **Social Equality:** The Bhakti poets advocated for the **equality of all people**, regardless of caste, creed, or social standing. This was reflected in the fact that their followers included people from a wide range of social backgrounds, including those considered “untouchable.” The saints rejected the idea that only Brahmins could attain spiritual liberation.
4. **Rejection of Ritualism:** The Bhakti saints were critical of elaborate rituals, sacrifices, and temple ceremonies performed by the Brahmanical elite. They emphasized that **true devotion** did not require complex rituals or priestly intermediaries, but rather a **simple and sincere relationship** with the divine through prayer, singing hymns, and chanting the deity’s name.

33. Read the given source carefully and answer the questions that follow:

1+1+2

= 4

We say that it is our firm and solemn resolve to have an independent sovereign republic. India is bound to be sovereign, it is bound to be independent and it is bound to be a republic... Now, some friends have raised the question: "Why have you not put in the word 'democratic' here?" Well, I told them that it is conceivable, of course, that a republic may not be democratic but the whole of our past is witness to this fact that we stand for democratic institutions. Obviously, we are aiming at democracy and nothing less than a democracy. What form of democracy, what shape it might take is another matter. The democracies of the present day, many of them in Europe and elsewhere, have played a great part in the world's progress. Yet it may be doubtful if those democracies may not have to change their shape somewhat before long if they have to remain completely democratic. We are not going just to copy, I hope, a certain democratic procedure or an institution of a so-called democratic country. We may improve upon it. In any event, whatever system of government we may establish here must fit in with the temper of our people and be acceptable to them. We stand for democracy. It will be for this House to determine what shape to give to that democracy, the fullest democracy. I hope. The House will notice that in this Resolution, although we have not used the word "democratic" because we thought it is obvious that the word "republic" contains that word and we did not want to use unnecessary and redundant words, but we have done something much more than using the word. We have given the content of democracy in this Resolution and not only the content of democracy but the content, if I may say so, of economic democracy in this Resolution.

Source: Constituent Assembly Debates (CAD). Vol. I

(33.1) Mention the 'firm and solemn resolve' expressed in the passage.

(33.2) How does the passage emphasize the commitment to democracy?

(33.3) How is democracy explained in the context of the republic in the passage?

Ans:

(33.1) Mention the 'firm and solemn resolve' expressed in the passage.

The 'firm and solemn resolve' expressed in the passage is that **India will be an independent, sovereign republic**. This declaration highlights India's commitment to self-rule and self-determination, marking the country's resolve to establish a **republic**—a system of government where the head of state is elected and the power ultimately lies with the people. The resolve also underscores India's determination to be **sovereign and independent**, free from foreign domination.

(33.2) How does the passage emphasize the commitment to democracy?

The passage emphasizes the commitment to democracy in the following ways:

- 1. Implicit Commitment to Democracy:** Though the word “democratic” is not explicitly mentioned in the resolution, it is made clear that the term **republic** inherently implies democracy. The speaker explains that a republic is always understood to stand for democratic principles, thus demonstrating that the aim of the resolution is to establish a **democratic government**.
- 2. Broad Vision of Democracy:** The speaker goes further to explain that India is not merely aiming to **copy** existing democratic systems in other countries but intends to create its own form of democracy that is suited to the needs and temperament of the Indian people. This shows an **innovative and flexible approach** to democracy that reflects India’s unique cultural, social, and political context.
- 3. Economic Democracy:** The passage emphasizes that democracy is not just political, but also **economic**. The speaker highlights that the resolution incorporates the **content of economic democracy**, suggesting that India’s democratic system will not only focus on political rights but also address issues of economic equality and justice, which is central to the vision of social and economic progress.
- 4. Democratic Intent for the Future:** The speaker also points out that the democracies in the world, including in Europe, may need to evolve in order to remain **fully democratic**. This reflects a commitment to **adaptation and improvement**, ensuring that India’s democracy remains relevant and inclusive in the future.

(33.3) How is democracy explained in the context of the republic in the passage?

In the passage, democracy is explained as an inherent feature of the **republic**, though not explicitly stated. Here’s how democracy is framed in the context of the republic:

- 1. Democracy as a Core Principle of the Republic:** The passage suggests that the term “republic” inherently implies the concept of **democracy**, and that a republic is fundamentally a system in which power lies with the people and their elected representatives. The speaker clarifies that the word “democratic” was intentionally left out to avoid redundancy, as the idea of a republic already implies a democratic structure.
- 2. Flexible and Adaptable Democracy:** The speaker stresses that India is not simply aiming to adopt the **democratic procedures or institutions** of other countries. Instead, India will develop its own form of democracy that is **tailored to its people’s needs** and circumstances. This reflects a commitment to **indigenous, context-specific democratic practices**, rather than a blind imitation of Western models.

3. **Economic Democracy:** The passage highlights that the **content of democracy** goes beyond political participation to include **economic democracy**. This means that the **democratic system** in India will address issues of **economic justice** and ensure that democracy is not just about voting and political rights, but also about **equal access to resources** and **economic opportunities** for all citizens. This holistic view of democracy integrates both **political** and **economic** dimensions, indicating a vision of democracy that is more inclusive and equitable.
4. **Democracy for All:** The speaker's mention of giving content to democracy suggests a desire for a **comprehensive democracy** that goes beyond formality to genuinely empower all citizens. This includes promoting **economic rights**, ensuring **social justice**, and establishing a system that is responsive to the needs of the **entire population**.

SECTION-E

(Map-Based Questions)

1 × 5 = 5

(34.1) On the given political map of India, locate and label the following with appropriate symbols:

1. Sanchi - A Stupa

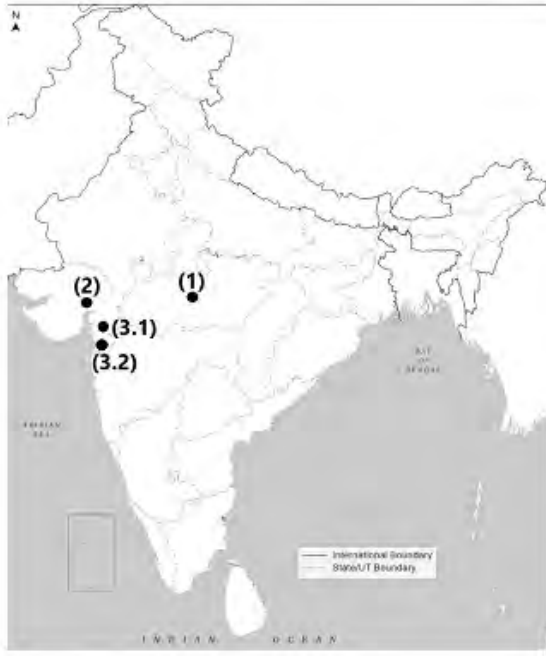
2. Lothal - Indus Valley Site

3.1. Bardoli

OR

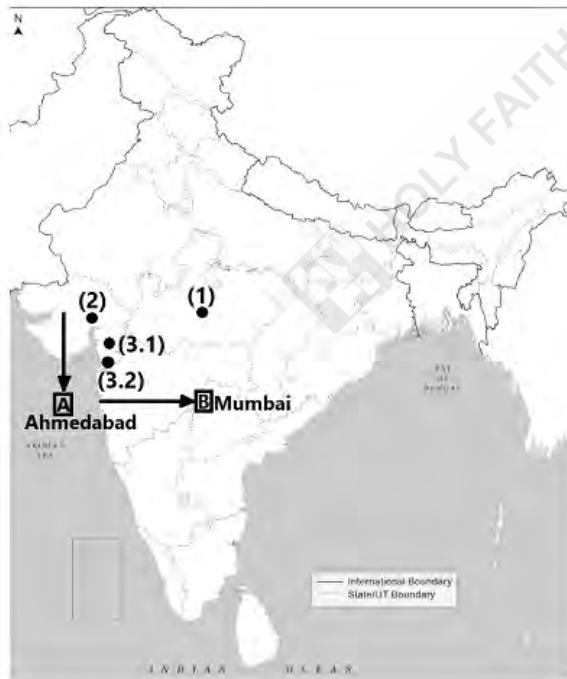
3.2. Dandi

Ans:



(34.2) On the same outline map, two places have been marked as 'A' and 'B', as important places associated with the nationalist movement of India. Identify

Ans:



Holy Faith New Style Sample Paper–9

(Based on the Latest Design & Syllabus Issued by CBSE)

HISTORY

CLASS 10+2

Time Allowed: 3 Hours

[Maximum Marks: 80]

General Instructions: Same as in Holy Faith New Style Sample Paper-1

SECTION-A

(Multiple Choice Type Questions)

1 x 21 = 21

1. Which one among the following religious practices was seemed to be unfamiliar and unusual with the Harappan culture?

- (a) Mother Goddess
- (b) Priest King
- (c) Yogic posture seal
- (d) Sanskritic Yajnas.

Ans:

The correct answer is:

(d) Sanskritic Yajnas

Explanation:

- **(a) Mother Goddess:** The worship of a Mother Goddess is often associated with the Harappan (Indus Valley) culture. Numerous figurines of female deities, sometimes interpreted as a Mother Goddess, have been found at Harappan sites.
- **(b) Priest King:** The famous “Priest King” statue from Mohenjo-daro suggests some form of ritual or priestly activity. This concept is considered a possible indication of religious or ceremonial practices in Harappan society.

- **(c) Yogic posture seal:** Seals depicting figures in postures that resemble yoga, such as the famous “Pashupati Seal” (depicting a figure in a yogic posture surrounded by animals), have been found in the Harappan archaeological sites. This suggests the practice of proto-yoga-like postures.
- **(d) Sanskritic Yajnas:** Sanskritic Yajnas refer to Vedic rituals involving sacrifices (yajnas) that were part of early Vedic religious practices. These rituals, which include chanting Vedic hymns in Sanskrit, were not a part of the Harappan culture. The Harappans did not have any known evidence of Sanskrit or Vedic ritual practices. Their religious practices seem to have been more focused on fertility cults, nature worship, and possibly fire worship, but not the Vedic yajnas which developed later in the Vedic period.

Thus, **Sanskritic Yajnas** would be unfamiliar and unusual to the Harappan culture, as it predates the Vedic period.

2. Under whose governor generalship did the rebellion of 1857 pass?

- (a) Lord Irwin
- (b) Lord Campbell
- (c) Lord Canning
- (d) Lord Minto.

Ans:

The correct answer is:

- (c) Lord Canning**

Explanation:

The **Indian Rebellion of 1857** (also known as the **First War of Indian Independence** or **Sepoy Mutiny**) took place during the tenure of **Lord Canning**, who was the **Governor-General of India** from 1856 to 1862.

- Lord Canning is particularly remembered for his role in managing the rebellion. After the outbreak of the rebellion in 1857, he played a key role in overseeing the British response and suppressing the uprisings, though the British forces faced fierce resistance in several parts of India.
- He is also notable for the **Proclamation of 1858**, which marked the formal end of the British East India Company's rule and the beginning of direct British rule over India, known as the **Raj**.

3. Given below are two statements, one labelled as Assertion (A) and the other labelled as Reason (R).

Assertion (A): The Manusmriti is considered the most important of the Dharmasutras and Dharmashastras.

Reason (R): It lays down codes of social behaviour in great detail.

Codes

- (a) Both A and R are true and R is the correct explanation of A.
- (b) Both A and R are true and R is not the correct explanation of A.
- (c) A is true, but R is false.
- (d) A is false, but R is true.

Ans:

The correct answer is:

(a) Both A and R are true and R is the correct explanation of A.

Explanation:

- **Assertion (A):** The **Manusmriti** is indeed considered the most important of the **Dharmasutras** and **Dharmashastras**. The Manusmriti, also known as the **Laws of Manu**, is one of the earliest and most influential texts on Hindu law and ethics. It is often regarded as a foundational text in the Hindu tradition, particularly in terms of social organization, duties, and law.
- **Reason (R):** The Manusmriti **lays down codes of social behaviour in great detail**. This is true as well. The text addresses various aspects of human life, including the duties of individuals based on

their varna (social class), ashrama (stage of life), and gender. It also provides rules for personal conduct, marriage, inheritance, and punishments for various offenses.

Conclusion:

Both the Assertion (A) and Reason (R) are correct, and the Reason (R) correctly explains why the Manusmriti is considered the most important text in its category. Thus, the correct answer is (a).

4. Which of the following pairs is incorrectly matched?

List-I

(a) It is a religious town near Bhopal
wheel.

List-II

(b) It is a form of Hinduism
Sanchi Vajrayana Mahayana Hinayana.

Ans:

The correct answer is: option (b)

Explanation:

Let's break down each pair:

1. Sanchi - It is a religious town near Bhopal:

Correct: **Sanchi** is indeed a historical and religious town located near **Bhopal**, Madhya Pradesh. It is famous for the **Sanchi Stupa**, which is a UNESCO World Heritage site and an important center of Buddhist architecture and art.

2. Vajrayana - It is a form of Hinduism:

Incorrect: **Vajrayana** is a form of **Buddhism**, not Hinduism. Vajrayana, often referred to as **Tantric Buddhism**, is a prominent school of Buddhism, especially in Tibet and parts of the Himalayan region. It is distinct from Hinduism.

3. Mahayana - It means great wheel:

Correct: Mahayana is a major branch of **Buddhism**. The term “Mahayana” translates to the “Great Vehicle” in Sanskrit, symbolizing the path of enlightenment for all sentient beings.

4. Hinayana - It means lesser wheel:

Correct: Hinayana is another term for the early form of **Buddhism**, often associated with the Theravada school. The term “Hinayana” translates to “Lesser Vehicle,” reflecting its emphasis on individual enlightenment. (Note: the term “Hinayana” is now considered pejorative, and the term **Theravada** is preferred).

Conclusion:

The incorrect match is **Vajrayana** being a form of **Hinduism**, as it is a form of **Buddhism**. Therefore, option **(b)** is the incorrect match.

5. Consider the following statements about the Amara nayak is true:

1. There were given territory in the lieu of their salary.
2. They were given free hand in the collection of revenue.
3. They sent a bi-annual tribute to the king.
4. The king occasionally transferred them to different places to prevent them from becoming powerful.

Which of the above statements is/are correct?

- (A) 1, 2 and 3
- (B) 1, 2 and 4
- (C) 2, 3 and 4
- (D) 1, 3 and 4.

Ans:

The correct answer is:

(B) 1, 2 and 4**Explanation:**

The **Amara Nayaks** were local military and administrative officers in the **Vijayanagara Empire**, a powerful South Indian kingdom that existed from the 14th to the 17th century. They played a key role in the governance of the empire by overseeing territories and collecting revenue on behalf of the king.

Let's analyze each statement:

1. There were given territory in lieu of their salary:

Correct: Amara Nayaks were granted land and revenue from certain territories as a form of payment for their military and administrative duties. This was a common practice in the medieval period where land was given in exchange for services, especially in feudal systems like that of the Vijayanagara Empire.

2. They were given free hand in the collection of revenue:

Correct: The Amara Nayaks had considerable autonomy in the administration of their territories. They were responsible for the collection of revenue from the land they controlled. This allowed them to maintain a certain level of power and influence within their region.

3. They sent a bi-annual tribute to the king:

Incorrect: While the Amara Nayaks were expected to remain loyal to the king and acknowledge his supremacy, there is no specific record that they were required to send bi-annual tribute. They were more commonly involved in military service and local governance.

4. The king occasionally transferred them to different places to prevent them from becoming powerful:

Correct: To prevent any one Nayak from becoming too powerful or establishing an independent base of support, the Vijayanagara kings often transferred the Amara Nayaks from one region to another. This helped the central authority maintain control over the empire and prevent local rebellion or disloyalty.

Conclusion:

The correct statements are **1, 2, and 4**, meaning the correct answer is **(B)**.

6. Which of the following is a correct answer?

- I. In the 16th century, the transition from a tribal to a monarchical system became partially developed.
- II. War was common during the phase
- III. The Ahom kings declared a royal monopoly over the capture of wild elephants.

Codes

- (a) I, II and III
- (b) II and III
- (c) I and II
- (d) I and III.

Ans:

The correct answer is:

(a) I, II and III

Explanation:

Let's analyze each statement:

1. In the 16th century, the transition from a tribal to a monarchical system became partially developed:

Correct: In the 16th century, the Ahom kingdom in Assam was transitioning from a tribal society to a more centralized and structured monarchical system. The Ahoms, originally a tribal group, gradually consolidated their power and established a well-organized monarchy with an effective administrative structure.

2. War was common during the phase:

Correct: The 16th century was a period of frequent conflicts for the Ahom kingdom, both internal (against rebellions or factions) and external (with neighboring kingdoms such as the Mughal Empire). Wars and military engagements were indeed common during this period as the Ahoms solidified their rule and expanded their territory.

3. The Ahom kings declared a royal monopoly over the capture of wild elephants:

Correct: The Ahom kings indeed declared a royal monopoly over the capture and use of wild elephants. Elephants were not only a symbol of power but were also crucial for military and administrative purposes. The monopoly over elephants ensured the state had control over this valuable resource.

Conclusion:

All three statements are correct. Therefore, the correct answer is **(a) I, II and III.**

7. Who among the following travelled in the Vijayanagar Empire in the fifteenth century and was greatly impressed by the fortification of the empire?

- (a) Durate Barbosa
- (b) Abdur Razzak
- (c) Colin Mackenzie
- (d) Domingo Paes.

Ans:

The correct answer is:

- (d) Domingo Paes**

Explanation:

Domingo Paes was a Portuguese traveler who visited the **Vijayanagara Empire** during the 15th century (specifically between 1520 and 1522). Paes was greatly impressed by the grandeur of the empire,

especially the fortifications of its capital, **Hampi** (the heart of Vijayanagara). He praised the strong defensive structures and the size and magnificence of the city.

8. Identify the aspect that is not related to the Harappan civilisation.

- (a) Script of Harappan civilisation is considered enigmatic.
- (b) Seals were recovered from Oman and Rome
- (c) Harappans were terracotta craftsmen.
- (d) Proper drainage system was found in town and citadel.

Ans:

The correct answer is:

(b) Seals were recovered from Oman and Rome

Explanation:

Let's break down each statement:

- **(a) Script of Harappan civilisation is considered enigmatic:**

Correct: The Harappan script remains undeciphered, and it is one of the most enigmatic aspects of the Harappan civilisation. Despite numerous attempts by scholars, the script's meaning and structure remain unclear.

- **(b) Seals were recovered from Oman and Rome:**

Incorrect: While Harappan seals have been found in various locations across the Indian subcontinent, the claim that they were found in **Rome** is not supported by archaeological evidence. Harappan seals have been discovered in regions like **Mesopotamia** (modern Iraq), **Persia** (modern Iran), and the **Gulf** region, including **Oman**, indicating trade links, but not in **Rome**.

- **(c) Harappans were terracotta craftsmen:**

Correct: The Harappans were skilled craftsmen, and they produced a variety of **terracotta** figurines, toys, and other artifacts. These figurines provide insight into their artistic and craft traditions.

• **(d) Proper drainage system was found in town and citadel:**

Correct: The Harappans are known for their advanced urban planning, including the **well-organized drainage system** found in their cities like **Mohenjo-daro** and **Harappa**. This indicates a high level of civic engineering.

Conclusion:

The statement about **seals being found in Rome** is not related to the Harappan civilisation, as there is no evidence supporting this claim. Therefore, the correct answer is **(b)**.

9. Which out of the following statements regarding the language Committee of the Constituent Assembly is incorrect?

- A. Declared Hindi as official language.
- B. Transition to Hindi would be gradual.
- C. English was to be used for official purposes for 15 years.
- D. Provinces could choose two regional languages for official work.

Options:

- (a) Only D
- (b) Only II, III, IV
- (c) Only I, II & III
- (d) Only I, II & IV.

Ans:

The correct answer is:

(a) Only D**Explanation:**

The **Language Committee** of the Constituent Assembly, chaired by **Dr. B.R. Ambedkar**, made recommendations regarding the use of languages in India after Independence. Let's analyze the statements one by one:

- **(A) Declared Hindi as official language:**

Correct: The committee recommended that **Hindi** be the **official language** of the Republic of India. This decision was accepted, and Hindi became the official language of the Union under **Article 343** of the Constitution.

- **(B) Transition to Hindi would be gradual:**

Correct: The committee recommended that the transition to Hindi as the official language would be gradual. This included the continued use of **English** for certain purposes during the transition period.

- **(C) English was to be used for official purposes for 15 years:**

Correct: The **Constitution** allowed the use of **English** for official purposes for a period of 15 years after Independence. This was in line with the committee's recommendations, and the use of English continued even after the 15-year period.

- **(D) Provinces could choose two regional languages for official work:**

Incorrect: This statement is not correct. The **Constitution of India** did allow for the use of regional languages for official purposes, but it did not specifically provide that provinces could choose *two* regional languages. Instead, each state was allowed to use its own **official language(s)** for government work at the state level.

Conclusion:

The incorrect statement is **(D)**, so the correct answer is **(a) Only D**.

10. The written collection of letters by masters to their disciples and associates which of the following is related to the above given statement?

- (a) Malfuzat
- (b) Tazkiras
- (c) Ziyarat
- (d) Maktubat.

Ans:

The correct answer is:

(d) Maktubat

Explanation:

(d) Maktubat: The term **Maktubat** refers to a collection of **letters** written by a master (such as a Sufi saint or religious leader) to their disciples and associates. These letters often contain spiritual guidance, advice, and instructions for the disciples, and they serve as an important part of the intellectual legacy of the master.

11. Choose the correct option:

Consider the following statements.

1. N.G. Ranga was a socialist leader.
2. He was a leader of peasants.
3. He urged the term minorities be interpreted in economic terms.
4. The real minorities for Ranga were the poor and downtrodden.

Which of the given statements is/are correct?

- (a) 1, 2, 3, 4

(b) 1, 2, 3,

(c) 1, 2, 4

(d) 2, 3, 4.

Ans:

The correct answer is:

(a) 1, 2, 3, 4

Explanation:

Let's examine each of the statements:

1. N.G. Ranga was a socialist leader:

Correct: **N.G. Ranga** (Nallapelli Gopala Ranga) was indeed a prominent socialist leader. He was deeply involved in socialist movements in India and was known for his advocacy of social justice, equality, and the rights of the poor.

2. He was a leader of peasants:

Correct: N.G. Ranga was one of the prominent leaders of the **peasant movement** in India. He fought for the rights of peasants and agricultural laborers, focusing on issues such as land rights, fair wages, and agrarian reforms.

3. He urged the term minorities be interpreted in economic terms:

Correct: Ranga argued that the term “minorities” should not just refer to religious or linguistic minorities but should also include economic minorities — that is, the poor, downtrodden, and marginalized sections of society. He believed that social and economic justice should be given priority.

4. The real minorities for Ranga were the poor and downtrodden:

Correct: Ranga emphasized that the **real minorities** in society were not just defined by religion or ethnicity, but by **economic status**. He considered the poor, marginalized, and downtrodden as the true minorities who needed political and social attention.

Conclusion:

All four statements are correct. Hence, the correct answer is **(a) 1, 2, 3, 4.**

12. Match the following:**List-I Centre**

1. Doctrine of Lapse 2. Kanpur 3. Danka Shah 4. Lucknow
Nana Sahib (iv) Rani Lakshmi Bai

List-II Leaders

(i) Brijis Qadar (ii) Maulvi Ahmadullah Shah (iii)

(A) 1-(i), 2-(ii), 3-(iii), 4-(iv)

(B) 1-(iv), 2-(iii), 3-(iv), 4-(i)

(C) 1-(iv), 2-(iii), 3-(ii), 4-(i)

(D) 1-(iii), 2-(ii), 3-(i), 4-(iv).

Ans:

The correct answer is:

(A) 1-(i), 2-(ii), 3-(iii), 4-(iv)

Explanation:

Let's match the items based on historical context during the **Indian Rebellion of 1857:**

1. Doctrine of Lapse:

- The **Doctrine of Lapse** was a policy implemented by **Lord Dalhousie**, the British Governor-General, which allowed the British East India Company to annex any princely state where the ruler died without a male heir.
- **Leader: Brijis Qadar** – He was a key figure in resisting British rule in **Awadh (Oudh)**, which was heavily impacted by the Doctrine of Lapse. He was a prominent leader of the rebellion in Lucknow and supported the cause of local rulers.

2. Kanpur:

- **Leader: Maulvi Ahmadullah Shah** – Ahmadullah Shah was a prominent leader in **Kanpur** during the rebellion. He played a crucial role in organizing resistance against the British in northern India, especially in **Kanpur**, and was a key figure in the uprising there.

3. Danka Shah:

- **Leader: Nana Sahib** – Nana Sahib was the adopted son of the Peshwa Baji Rao II and led the rebellion at **Kanpur** after his title and inheritance were denied under the Doctrine of Lapse. He played a significant role in the **Kanpur siege** and was one of the most prominent figures in the 1857 rebellion.

4. Lucknow:

- **Leader: Rani Lakshmi Bai** – While Rani Lakshmi Bai is often associated with **Jhansi, Lucknow** was another critical center of the rebellion, and the city witnessed major resistance against the British. **Lakshmi Bai**, though associated with Jhansi, symbolizes the female leadership during the rebellion, especially in areas like Lucknow.

Conclusion:

The correct matching is:

- **1. Doctrine of Lapse ! (i) Brijis Qadar**
- **2. Kanpur ! (ii) Maulvi Ahmadullah Shah**
- **3. Danka Shah ! (iii) Nana Sahib**
- **4. Lucknow ! (iv) Rani Lakshmi Bai**

Thus, the correct answer is **(A) 1-(i), 2-(ii), 3-(iii), 4-(iv)**.

13. In which year was Sanchi declared a World Heritage Site?

- (a) 1988
- (b) 1989
- (c) 1999
- (d) 1889.

Ans:

The correct answer is:

(b) 1989

Explanation:

Sanchi was declared a **UNESCO World Heritage Site** in **1989**. Located in Madhya Pradesh, India, Sanchi is renowned for its ancient stupas, monasteries, temples, and pillars, and is a significant site in the history of Buddhism. The site is particularly famous for the **Sanchi Stupa**, built by Emperor Ashoka in the 3rd century BCE, making it a key archaeological and religious site.

Thus, **1989** is the correct year when Sanchi was designated as a World Heritage Site.

14. Consider the following events:

1. Introduction of Permanent settlement
2. American Civil War
3. Fifth report in the British Parliament
4. Santhals arrived in the hilly area of Rajmahal.

The correct chronological order of these events is:

- (a) 1, 2, 3, 4
- (b) 1, 4, 3, 2
- (c) 1, 3, 2, 4

(d) 1, 3, 4, 2.

Ans:

The correct answer is:

(d) 1, 3, 4, 2

Explanation:

Let's examine the chronological order of each event:

1. Introduction of Permanent Settlement:

This was introduced by **Lord Cornwallis** in **1793** as part of the **Permanent Settlement of Bengal**, which aimed to fix land revenue permanently for zamindars. It was a key policy in British India regarding land revenue and agrarian relations.

2. Fifth Report in the British Parliament:

The **Fifth Report** was submitted to the British Parliament in **1813** by the **British Parliament's Select Committee on Indian Affairs**. It detailed the state of affairs in India, including economic, administrative, and social conditions, and played a crucial role in the British understanding of India.

3. Santhals arrived in the hilly area of Rajmahal:

The **Santhal Rebellion** (or Santhal Hul) occurred in **1855**, but the **Santhals** had started migrating and settling in the **Rajmahal Hills** and nearby areas much earlier, especially during the late 18th and early 19th centuries. The Santhals were looking for better land and autonomy from the exploitative system of landlords and British rule.

4. American Civil War:

The **American Civil War** occurred between **1861 and 1865**. It was a major conflict between the northern states (Union) and the southern states (Confederacy) over issues like slavery, state sovereignty, and economic disparities.

Correct Order:

- **1. Introduction of Permanent Settlement (1793)**

- **3. Fifth Report in the British Parliament** (1813)
- **4. Santhals arrived in the hilly area of Rajmahal** (early 19th century, but their rebellion broke out in 1855)
- **2. American Civil War** (1861-1865)

Thus, the correct chronological order is **(d) 1, 3, 4, 2**.

15. Who was a 'Ryot'?

- (a) Peasant
- (b) Zamindar
- (c) Contractor
- (d) British Officer.

Ans:

The correct answer is:

- (a) Peasant**

Explanation:

A '**Ryot**' was a term used during the British colonial period in India to refer to a **peasant** or **farmer** who worked on the land. The term is particularly associated with the agricultural class in India under the **British land revenue systems**, such as the **Permanent Settlement** and the **Mahalwari system**. Ryots were the actual cultivators of the land, and they were often subjected to high land taxes imposed by the British authorities.

16. Which of the following states did Gajapati's rulers rule?

- (a) Orissa

- (b) Deccan States
- (c) Assam
- (d) West Bengal.

Ans:

The correct answer is:

(a) Orissa

Explanation:

The **Gajapati rulers** were the rulers of the **Gajapati dynasty**, which ruled the region of **Orissa (now Odisha)** in eastern India. The dynasty was founded by **Kapilendra Deva** in the 15th century and reached its zenith under his rule and that of his successors, including **Purushottama Deva** and **Prataparudra Deva**.

- The **Gajapati Kingdom** controlled the coastal region of **Orissa**, including parts of modern-day **Odisha** and areas around it, and was an influential power in the eastern part of India.
- The dynasty played a crucial role in the cultural, political, and military history of the region.

17. Who among the following introduced the doctrine of lapse in India?

- (A) Lord Cornwallis
- (C) Lord Wellesley
- (B) Lord Dalhousie
- (D) Lord Bentinck.

Ans:

The correct answer is:

(B) Lord Dalhousie

Explanation:

The **Doctrine of Lapse** was introduced by **Lord Dalhousie**, the **Governor-General of India** from 1848 to 1856. According to this policy, if a ruler of a princely state under British suzerainty died without a direct male heir, the state would **lapse** (i.e., be annexed) to the British Empire. This policy was used as a means of expanding British territorial control over India, and it led to the annexation of several territories, including **Satara, Jhansi, Nagpur, and Rajasthan**.

18. Consider the following events:

1. Jallianwala Bagh Massacre
2. Khilafat Movement
3. Formation of Swaraj Party
4. Arrival of Simon Commission.

The correct chronological order of these events is:

- (a) 1, 2, 3, 4
- (b) 4, 3, 2, 1
- (c) 2, 3, 4, 1
- (d) 3, 4, 2, 1.

Ans:

The correct answer is:

- (c) 2, 3, 4, 1**

Explanation:

Let's examine the chronological order of each event:

- 1. Khilafat Movement (1919–1924):**

The **Khilafat Movement** was launched in 1919 by **Maulana Mohammad Ali, Shaukat Ali**, and others to protest against the disintegration of the Ottoman Empire after World War I, and particularly the abolition of the **Khalifa's** powers. This movement was closely tied to the **Non-Cooperation Movement** led by Mahatma Gandhi, which began in 1920.

2. Formation of Swaraj Party (1923):

The **Swaraj Party** was formed in **1923** by **Chittaranjan Das** and **Motilal Nehru** after the failure of the Non-Cooperation Movement. The party aimed to achieve self-rule for India within the British framework by entering legislative councils.

3. Arrival of Simon Commission (1928):

The **Simon Commission** arrived in India in **1928**. The British government sent this commission to suggest constitutional reforms. However, it was met with widespread opposition, as it included no Indian members, and its arrival sparked protests across India.

4. Jallianwala Bagh Massacre (1919):

The **Jallianwala Bagh Massacre** occurred on **April 13, 1919**, when British troops, under the command of General **Reginald Dyer**, opened fire on a peaceful crowd of unarmed protesters in Amritsar, leading to hundreds of deaths.

Chronological Order:

- 2. **Khilafat Movement** (1919)
- 3. **Formation of Swaraj Party** (1923)
- 4. **Arrival of Simon Commission** (1928)
- 1. **Jallianwala Bagh Massacre** (1919)

Thus, the correct order is (c) **2, 3, 4, 1**.

19. Al-Biruni recognised.....social categories.

(a) three

- (b) four
- (c) two
- (d) six.

Ans:

The correct answer is:

(b) four

Explanation:

Al-Biruni, the famous Persian scholar and polymath who visited India in the 11th century, made extensive observations about Indian society in his work “**Kitab al-Hind**”. In his writings, Al-Biruni recognized **four social categories** in Indian society. These categories were:

1. **Brahmins** – The priestly and scholarly class.
2. **Kshatriyas** – The warrior and ruler class.
3. **Vaishyas** – The merchant and agricultural class.
4. **Shudras** – The laboring and serving class.

These categories align with the traditional varna system in Hindu society, which divided society into four main groups or varnas. Al-Biruni’s observations reflect his understanding of the social structure of India during that time.

20. was the ruler of Bhopal who provided money for the preservation of the ancient site of Sanchi Stupa.

- (a) Rukaiyya Begum
- (b) Shah Jahan Begum
- (c) Roshanara Begum

(d) Jahanara Begum.

Ans:

The correct answer is:

(b) Shah Jahan Begum

Explanation:

Shah Jahan Begum was the ruler of **Bhopal** from **1868 to 1901**. She is particularly known for her efforts in the preservation of the **Sanchi Stupa**, an ancient Buddhist site near Bhopal. Shah Jahan Begum provided funding for the restoration and preservation of the **Sanchi Stupa** and other archaeological sites in the region, recognizing their historical and cultural significance.

21. Consider the following statements about Ibn Battuta:

1. He was a Moroccan born in Tangier.
2. He gained knowledge due to his study of Sharia.
3. Muhammad bin Tughlaq appointed him as Qazi of Delhi.
4. He travelled extensively in China.

Ans:

The correct answer is:

(a) 1, 2, and 3

Explanation:

Let's evaluate each statement about **Ibn Battuta**, the famous Moroccan traveler and scholar:

1. He was a Moroccan born in Tangier:

Correct: Ibn Battuta was indeed born in **Tangier**, Morocco, in **1304**. He is one of the most famous travelers in history, having traveled to many parts of the world.

2. He gained knowledge due to his study of Sharia:

Correct: Ibn Battuta was a scholar who studied **Islamic law (Sharia)**, which formed the basis of his travels. His knowledge of Sharia, along with his family background, led him to take up the profession of a judge, or **Qazi**, during his travels.

3. Muhammad bin Tughlaq appointed him as Qazi of Delhi:

Correct: Ibn Battuta was indeed appointed as a **Qazi** (judge) in **Delhi** by the **Delhi Sultan Muhammad bin Tughlaq**. He spent several years in India during his travels, and his service as a Qazi was one of the significant roles he undertook in the Indian subcontinent.

4. He travelled extensively in China:

Incorrect: Although Ibn Battuta traveled widely, he did not travel extensively in **China**. His travels mainly took him to regions like the **Middle East, South Asia, Southeast Asia**, and parts of **Africa**. He did travel to **Yuan China** (modern-day China) briefly, but it was not a major part of his travels.

Conclusion:

The correct statements about Ibn Battuta are **1, 2, and 3**. Therefore, the correct answer is **(a) 1, 2, and 3**.

SECTION-B

(Short-Answer Type Questions)

6 × 3 = 18

22. Analyse with illustrations, why Bhakti and Sufi thinkers adopted a variety of languages to express their opinions?

Ans:

Bhakti and Sufi thinkers adopted a variety of languages to express their ideas for several key reasons:

1. Accessibility to a Wider Audience: Both **Bhakti** and **Sufi movements** sought to make spirituality more accessible to the common people, not just the elite or the learned. By using local languages,

these thinkers could reach a broader audience, including those who were not well-versed in classical languages like Sanskrit or Persian.

- **Illustration: Kabir**, a prominent Bhakti saint, used **Hindi** and **local dialects** to convey his messages of devotion and criticism of both Hindu rituals and Muslim orthodoxy. Similarly, **Guru Nanak** used Punjabi to reach the masses in the Punjab region.
- 2. Inclusivity and Universalism:** These thinkers aimed to transcend religious, cultural, and linguistic boundaries. By using multiple languages, they were able to express universal spiritual truths in a way that resonated with people from different backgrounds.
- **Illustration: Sufis** like **Hazrat Nizamuddin Auliya** composed poetry in **Hindi** and **Persian**, allowing their message of love and devotion to reach both the Muslim and Hindu populations in India.
- 3. Connection with Local Traditions:** Many Bhakti and Sufi saints came from rural or local backgrounds and used the vernacular to align with the traditions and cultures of their communities.
- **Illustration: Sant Eknath** of Maharashtra wrote in **Marathi**, blending local devotional practices with a broader spiritual message, making his teachings more relatable to the people.
- 4. Rejection of Formality and Rigidity:** By using local languages and simple forms of expression, Bhakti and Sufi thinkers rejected the rigid, formalized religious practices that were often tied to elite languages. They focused on personal devotion and a direct connection with the divine.
- **Illustration: Meera Bai**, a Rajput princess and a Bhakti poet, wrote devotional poetry in **Rajsthani** and **Hindi**, expressing her intense love for Lord Krishna, bypassing the complex rituals of her time.

Conclusion:

By using a variety of languages, Bhakti and Sufi thinkers democratized spiritual thought, making it accessible, inclusive, and deeply connected with the lived experiences of common people.

OR

What could be the possible reasons for the decline of Harappan civilisation?

Ans:

The decline of the **Harappan civilization** (also known as the **Indus Valley Civilization**) around 1900 BCE is attributed to several possible factors:

- 1. Climate Change:** Evidence suggests that the region experienced a **shift in climate**, possibly leading to a **drier environment**. The drying up of the **Sarasvati River** and a decrease in monsoon rains could have severely impacted agriculture, which was the backbone of the Harappan economy.
- 2. Tectonic Activity: Earthquakes** or tectonic shifts may have altered the course of rivers, especially the **Sarasvati**, affecting water supply and agricultural production. Some scholars suggest that the decline in Harappa and Mohenjo-Daro could have been due to **flooding** or **river course changes** caused by tectonic activity.
- 3. Decline in Trade:** The Harappan civilization had extensive trade links, both within the Indian subcontinent and with regions like Mesopotamia. Disruptions in these trade routes, possibly due to internal factors or external invasions, might have led to economic decline.
- 4. Overuse of Resources:** Over-exploitation of natural resources such as **forest cover** and **water sources** may have led to environmental degradation, affecting agriculture and causing long-term sustainability problems for the Harappans.
- 5. Invasions or External Attacks:** Though evidence for large-scale invasions is limited, some theories suggest that the Harappans might have faced attacks from **Aryan tribes** or other groups. However, this remains debated, as the archaeological evidence for such invasions is not conclusive.
- 6. Social or Political Factors:** Internal social upheaval, political instability, or a shift in trade patterns could have led to the fragmentation of the civilization, causing it to collapse gradually.

Conclusion:

The decline of the Harappan civilization was likely a **combination of environmental, economic, and social factors**, rather than a single cause.

23. Explain briefly the barriers, felt by Al-Biruni, in understanding what he observed in India.

Ans:

Al-Biruni, the 11th-century Persian scholar and traveler, faced several barriers in understanding and interpreting Indian society and culture during his visit to India:

- 1. Language Barrier:** Al-Biruni was not fluent in the local languages, particularly **Sanskrit**, which was the primary language for many religious, philosophical, and scholarly texts. Although he learned some Sanskrit to understand Hindu scriptures, this was a significant hurdle in fully grasping the depth of Indian knowledge.
- 2. Cultural and Religious Differences:** Al-Biruni was deeply influenced by his **Islamic worldview**, which often led him to view Indian practices, particularly Hinduism, through a critical and sometimes biased lens. His **religious** and **philosophical** differences with Indian customs, beliefs, and social practices, such as the caste system and polytheism, created misunderstandings in his interpretations.
- 3. Lack of a Unified Indian Polity:** India during Al-Biruni's time was not a unified political entity but was divided into numerous kingdoms and principalities, each with its own rulers and practices. This decentralized structure made it difficult for Al-Biruni to form a cohesive understanding of Indian society and governance.
- 4. Conceptual Differences:** Al-Biruni was trained in **Islamic scientific tradition** and **Persian historiography**, which were quite different from the **Indian intellectual tradition**, especially in terms of logic, metaphysics, and religious philosophy. The concepts and frameworks for understanding reality, time, and the cosmos were often in contrast, making it challenging for him to reconcile the two.
- 5. Limited Access to Sources:** Al-Biruni relied on **oral accounts**, **local scholars**, and **translated texts** to gain information about India. Due to the limited availability of written or translated works and the challenges in communicating complex ideas, his understanding was sometimes incomplete or flawed.

Conclusion:

The barriers faced by **Al-Biruni** in understanding India were mainly due to **language, religious differences, cultural misunderstandings**, and **the fragmented nature** of Indian society during his time. Despite these challenges, his work remains one of the most valuable sources of historical and cultural analysis of medieval India.

OR

List any three ways in which Taluqdars of Awadh were affected by the British Policy.

Ans:

The **Taluqdars** of **Awadh** (a class of landlords or nobles in the region) were significantly affected by British policies, particularly after the British annexation of **Awadh** in 1856. Here are three ways in which they were impacted:

1. Loss of Power and Authority:

The British annexation of Awadh under the **Doctrine of Lapse** in 1856 resulted in the removal of the **Nawab** (the ruler of Awadh) from power. The Taluqdars, who had enjoyed significant political and military authority under the Nawabs, saw a reduction in their influence. British administrators took over the governance, and the local aristocracy lost control over the administration and military.

2. Economic Impact and Revenue Policies:

The British introduced new **revenue systems**, such as the **settlement of land revenue** directly with the peasants, bypassing the Taluqdars. The British often imposed higher taxes, which burdened the landowners. Many Taluqdars were unable to recover these taxes from the peasants, leading to a financial decline. Some also had to sell off parts of their land to meet revenue demands, further weakening their economic position.

3. Military and Social Disempowerment:

The British policy of **reducing the military power** of the Taluqdars affected their social and political status. The Taluqdars had previously maintained personal armies and had considerable military influence, but the British disbanded these private armies and restricted their ability to wield power. As a result, many Taluqdars lost their traditional role as military leaders and protectors of their regions.

Conclusion:

The British policies of annexation, revenue reform, and disbanding of local military power significantly weakened the **Taluqdars of Awadh**, leading to their **political, economic, and military**

marginalization. These changes contributed to their discontent, which played a role in the **1857 Rebellion** against British rule.

24. Describe how sanghas came into being during Buddhism. Write a detailed note on the followers of Buddhism.

Ans:

Sanghas in Buddhism:

The **Sangha** in Buddhism refers to the community of **monks** (bhikkhus) and **nuns** (bhikkhunis), along with lay followers, who follow the teachings of the Buddha. The formation of the Sangha is a crucial aspect of the **Buddhist tradition** and played a central role in spreading Buddhist teachings.

How Sanghas Came Into Being:

- 1. Buddha's Teachings:** After attaining enlightenment, the Buddha began teaching his philosophy of the **Four Noble Truths** and the **Eightfold Path** to a diverse range of people. To preserve and propagate his teachings, Buddha encouraged the formation of a monastic community, which eventually became known as the **Sangha**.
- 2. Early Followers:** The first members of the Sangha were those who, moved by the Buddha's teachings, decided to renounce worldly life and seek spiritual liberation. The first to join were **Sakyamuni's disciples** like **Sariputta** and **Moggallana**. The first women followers included **Mahapajapati Gotami**, the Buddha's aunt and foster mother, who became the first **bhikkhuni** (female monk).
- 3. Establishment of Monastic Life:** The Sangha provided a formal structure for monastic life, which included adherence to rules known as the **Vinaya Pitaka**. This ensured that monks and nuns lived according to strict ethical guidelines, including celibacy, non-attachment, and simplicity.
- 4. Lay Followers:** Alongside the monastic community, there were also lay followers of the Buddha's teachings, who supported the Sangha materially and practiced Buddhism in their everyday lives without renouncing the world.

Followers of Buddhism:

Buddhism attracted a wide range of followers, including:

1. **Monks and Nuns:** These were the **ordained followers** who dedicated their lives to spiritual practice, meditation, and spreading the Buddha's teachings. They followed strict codes of conduct and lived in monasteries.
 - o **Bhikkhus:** Male monks, who took vows of celibacy and renunciation.
 - o **Bhikkhunis:** Female monks, who also followed monastic rules.
2. **Lay Buddhists:** The lay followers did not renounce worldly life but supported the Sangha and tried to live according to the Buddha's teachings in their day-to-day lives. They practiced virtues like **generosity, ethical conduct, and mental discipline.**
3. **The Early Converts:** Early followers of the Buddha came from all social backgrounds, including **royalty, merchants, laborers, and priests.** For instance, the **king of Magadha, Bimbisara,** and **merchant Anathapindika** became notable supporters of the Buddha.
4. **Monastic and Lay Relationship:** The relationship between the monks and laypeople was symbiotic. The lay people supported the monks with food, shelter, and clothing, while the monks provided spiritual guidance and teachings to the lay followers.
5. **Spread of Buddhism:** As the Buddha's teachings spread across regions, new followers emerged from different social and cultural backgrounds, including kings and rulers. For example, **Emperor Ashoka** of the Maurya dynasty became a great patron of Buddhism, sending missionaries across India and to other parts of Asia, leading to the spread of Buddhism beyond India.

Conclusion:

The **Sangha** came into being as the organized community of monks and nuns following the Buddha's teachings, serving as a central institution in the practice and propagation of Buddhism. Followers of Buddhism included both monastic members (bhikkhus and bhikkhunis) and lay people, all of whom played a significant role in preserving and spreading the Buddha's message.

25. "Harappan Script is enigmatic according to Archaeologists and Historians?" Justify.

Ans:

The **Harappan script** is considered **enigmatic** because, despite extensive research and numerous attempts, it has not yet been **deciphered**. Here are the main reasons why it remains a mystery for archaeologists and historians:

- 1. Lack of Bilingual Inscriptions:** Unlike other ancient scripts (like Egyptian hieroglyphs or Mesopotamian cuneiform), there are no known **bilingual inscriptions** in the Harappan script. Bilingual inscriptions, such as the **Rosetta Stone** for Egyptian hieroglyphs, are key for deciphering scripts, but the Harappan script lacks such comparative material.
- 2. Limited Number of Symbols:** The Harappan script consists of **approximately 400 symbols**, many of which appear to represent **pictographs** or ideograms. However, their meanings are uncertain because there is no clear understanding of whether they represent sounds (like an alphabet) or concepts (like ideograms).
- 3. Short Inscriptions:** The inscriptions that have been found are typically very **short**, often consisting of just a few symbols, making it difficult to establish a consistent pattern or syntax. This limits the ability to identify a clear structure, such as word formation or sentence structure.
- 4. No Known Linguistic Connection:** The language behind the Harappan script is unknown, and no direct relationship with any known language family (such as Indo-European or Dravidian) has been established. This adds to the difficulty of decoding the script.
- 5. Absence of Context:** Many of the inscriptions are found on **seals, pottery, and stone tablets**, and it is unclear whether they represent personal names, administrative records, or religious symbols, adding ambiguity to their interpretation.

Conclusion:

The **Harappan script** remains enigmatic due to the lack of a **key to the language**, **shortness** of inscriptions, absence of bilingual texts, and unclear **symbolic meanings**, all of which hinder the ability of historians and archaeologists to definitively interpret the script.

26. Mention any two sources to know about Bhakti and Sufi traditions from the eighth century to eighteenth century.

Ans:

Two important sources to know about **Bhakti** and **Sufi** traditions from the **8th to the 18th century** are:

1. Hymns and Poetry:

- **Bhakti** and **Sufi saints** expressed their devotion through **poetry** and **hymns**. These writings were often in vernacular languages, making them accessible to common people.
- **Examples:**
 - **Bhakti:** The hymns of saints like **Kabir**, **Sant Eknath**, **Guru Nanak**, and **Meera Bai** are key sources.
 - **Sufi:** The **poetry** of **Khwaja Moinuddin Chishti**, **Shah Waliullah**, and **Bulleh Shah** provides insights into Sufi thought and practices.

2. Sufiana Music and Sufi Orders:

- The **Sufi** tradition is also documented through the establishment of **Sufi orders (Tariqas)** and their spiritual practices, including **Qawwali** music, which conveys the Sufi philosophy of love, devotion, and union with the divine.
- **Example:** Writings by **Sufi saints** like **Nizamuddin Auliya** or **Alauddin Sabir** and the records of their **spiritual gatherings (sama)** are important sources.

These sources help in understanding the evolution and spread of **Bhakti** and **Sufi** traditions over the centuries.

27. Explain the role played by zamindars during the sixteenth and seventeenth centuries in India.

Ans:

During the **16th and 17th centuries**, **zamindars** played a significant role in the social, political, and economic fabric of India, particularly under the **Mughal Empire**. Their functions and responsibilities evolved over time, but they remained key figures in the agrarian structure. Here's an explanation of their role:

1. Revenue Collection:

- **Primary Role:** The **zamindars** were responsible for collecting taxes from the peasants on behalf of the Mughal state. They acted as intermediaries between the **central government** and the **peasants**.
- Under **Akbar**, the **Mughal Empire** formalized the system of **zamindari** by assigning them specific territories, and the tax collected was generally based on the produce of the land.
- **Revenue System:** The revenue system, particularly under Akbar's **Deccan Revenue System**, required zamindars to pay a fixed sum to the state, and they could keep the surplus as their share. The **jagir system** was also a part of this, where zamindars received jagirs (land grants) in exchange for military or administrative services.

2. Local Governance:

- **Administration:** Zamindars held **local administrative authority** over the villages and regions under their control. They were often the head of the village or **pargana** (a revenue district) and handled matters like law and order, land disputes, and sometimes even judicial functions.
- They served as **patrons** of local traditions and culture and were influential in shaping the **social hierarchies** and **cultural practices** in their areas.

3. Military Role:

- Many zamindars were also expected to maintain a **military force** to protect the land from external threats or internal rebellions. They had the duty to supply **troops** to the Mughal army when needed. This role as military leaders made them important figures in the Mughal **feudal system**.
- **Revenue and Military Duties:** The **mansabdari system**, under which Mughal officers were assigned military ranks, often linked **zamindars** to military service, further strengthening their role in local governance.

4. Landowners and Social Influence:

- **Land Ownership:** Zamindars were large landowners, and their **economic power** derived from the agricultural production of the land they controlled. They often had considerable wealth, which they used to exert **social influence** over the local population.

- **Patrons of Arts and Culture:** Some zamindars were also patrons of the **arts** and **architecture**, sponsoring **temples, mosques, schools,** and **cultural institutions** in their areas. They played an important role in the **spread of regional languages,** literature, and art.

5. Impact on Peasants:

- The **relationship between zamindars and peasants** was often exploitative. Zamindars had the power to **increase taxes** on the peasants, leading to economic hardship for them. While the Mughal state had set **limits on tax collection,** zamindars often imposed additional **unofficial levies** on the peasants.
- However, in some regions, zamindars were also seen as **protectors** of the peasants, especially in times of natural disasters or invasions, when they might help in **redistributing land** or **reducing taxes.**

6. Decline of Zamindari Power:

- **Mughal Decline:** As the Mughal Empire weakened in the 18th century, the **zamindars** became more powerful and independent, particularly in areas like **Bengal,** where the **Bengal Zamindars** (like the **Nabobs**) took advantage of Mughal instability.
- **Revenue Systems:** The **Permanent Settlement of 1793,** implemented by the British in Bengal, formalized the role of zamindars as landowners and collectors of taxes but further entrenched their power. This shift in revenue policies gave them greater autonomy, but it also led to **peasant exploitation.**

Conclusion:

In the **16th and 17th centuries,** zamindars were key players in the administration of **Mughal India,** acting as **revenue collectors, military leaders,** and **local governors.** They shaped local governance, economic policies, and social structures. While they contributed to the stability of the empire, their relationship with peasants was often marked by **exploitation,** which eventually contributed to social unrest.

(Long-Answer Type Questions)

8 × 3 = 24

28. What did the Right to Property mean in the context of women and men in the period of Mahabharata?

Ans:

In the context of the **Mahabharata**, the **Right to Property** for women and men was shaped by the social and cultural norms of **ancient India**, and it reflects a **patriarchal** society with distinct roles for men and women in matters of inheritance and ownership. The **Mahabharata**, being a significant epic, provides insights into the social practices of the time, though it should be noted that these ideas were not universal across all regions or time periods. Here's an analysis:

Property Rights for Men:

- 1. Inheritance and Ownership:** In the **Mahabharata**, men were the primary **heirs** to property, particularly land and wealth. **Patrilineal inheritance** was the dominant norm, meaning property was passed down from father to son. In the case of **Kuru kingdom** (where the Mahabharata story unfolds), the male heirs, including **Yudhishtira, Bhima, Arjuna**, and their cousins the **Kauravas**, had clear rights to inherit and manage the family's wealth and kingdom.
- 2. Social and Political Power:** Property, particularly land and titles, was not just a matter of inheritance but also linked to **political power** and **social status**. Men, especially the rulers and warriors, had rights to **distribute land** and wealth, often as part of their duties to their subjects or allies.

Property Rights for Women:

- 1. Limited Rights:** Women's rights to property were more **restricted**. In most cases, women were seen as **dependents** of their fathers, husbands, or sons, and their rights to property were limited to their **personal belongings** (such as jewelry, clothing, and some other small possessions). Women did not have independent rights to inherit land or wealth. In the **Mahabharata**, we see examples where women were **excluded** from inheritance or did not have the freedom to own property in the same way as men.
- 2. Exceptions and Notable Instances:**

- **Draupadi's Swayamvara:** Draupadi, the wife of the Pandavas, is a significant figure who has an interesting relationship with property. Although Draupadi did not directly control property, her **marriage** to the Pandavas involves the **division of kingdoms**, and she is given a role in managing the **royal household**. However, her inheritance rights are not explicitly mentioned.
 - **Kunti's Role:** Kunti, the mother of the Pandavas, is an interesting character in terms of property rights. She does not directly inherit land, but she exercises power as a matriarch within the royal household, wielding influence over the fate of the kingdom.
 - **Inheritance by Women:** In rare cases, women could inherit property in the absence of male heirs. For example, in the case of **Kunti's inheritance** (before she married Pandu), she seems to have had some rights over her own wealth and possessions, though these were likely less than that of men.
- 3. Women as "Property":** In the **Mahabharata**, women are often depicted as symbols of **honor** and **property** to be protected or contested. For example, during the **game of dice (Dyutakrida)**, **Draupadi** is **disrobed** by the Kauravas as a means of humiliating the Pandavas. This incident reflects the view that women's dignity and **property** were often bound up in the honor of the men around them.
- 4. The Concept of "Stridhan":** The **Stridhan** (women's property) is mentioned in various ancient texts, though not directly in the Mahabharata. Stridhan refers to the **gifts** and **personal wealth** that a woman could claim, especially in the form of **dowries**, **gifts from parents**, and **marriage gifts**. However, even Stridhan was often under the control of the husband or father. In the Mahabharata, Draupadi's **disrobing** in the court of Hastinapur can be seen as a symbolic violation of her **Stridhan**.

Conclusion:

In the context of the **Mahabharata**, **property rights** were heavily influenced by **patriarchal norms**, with **men** holding the majority of power and inheritance over land, titles, and wealth. **Women** had **limited property rights**, mostly confined to personal belongings or gifts (Stridhan), with inheritance typically passing through male descendants. However, there were exceptions, and the **Mahabharata** highlights the complex interplay between **social status**, **honor**, and **property**. Women, despite limited property rights, played significant roles in the narrative, often influencing events indirectly through their relationships with male family members or through their spiritual and intellectual contributions.

OR

“There are various elements on which historians have analysed Mahabharata and called it a dynamic text.”

Explain the statement with examples.

Ans:

The statement that the **Mahabharata** is a **dynamic text** is rooted in the idea that the epic is not static or fixed but has evolved over time, absorbing different interpretations, ideas, and cultural influences. Historians and scholars have analyzed the **Mahabharata** from various angles, noting that its **multiple layers of meaning** and **diverse narratives** have allowed it to remain relevant across centuries. Here's an explanation of why historians consider it a dynamic text, with examples:

1. Multiple Layers of Narrative and Interpretation:

- The **Mahabharata** is not just one story but a **collection of narratives** that have been added, modified, and interwoven over time. These layers reflect different **historical contexts**, religious ideas, and social norms.
- **Example:** The text contains **different versions** of the same events, like the **game of dice (Dyutakrida)** or the **Bhagavad Gita**, which introduces a philosophical discourse that is not found in other parts of the epic. The **Bhagavad Gita**, a later addition to the Mahabharata, provides profound insights into **dharma** (duty), **karma** (action), and **bhakti** (devotion), which reflect the changing religious landscape of ancient India, particularly the rise of devotionalism.

2. Incorporation of Diverse Ideologies:

- The **Mahabharata** incorporates **multiple philosophical schools** and **religious ideas**, from **Vedic rituals** to **Bhakti (devotionalism)**, **Sankhya philosophy**, and even **Buddhism** and **Jainism**. This makes the text a **reflective** piece that evolves according to the **philosophical and religious shifts** in society.
- **Example:** The conversation between **Krishna** and **Arjuna** in the **Bhagavad Gita** introduces a more **personalized and devotional approach** to the divine (Bhakti), while the rest of the Mahabharata focuses on duties (Karma) and the ethical implications of war and governance, reflecting evolving ideas on religion and politics in ancient India.

3. Changing Social and Cultural Contexts:

- The **Mahabharata** reflects the social, political, and cultural conditions of various periods. The text adapts to reflect changing views on **kingship, warfare, gender roles, and morality**.
- **Example:** Over time, the **role of women** in the Mahabharata has been reinterpreted. In earlier versions, characters like **Draupadi** and **Kunti** are portrayed with greater autonomy, but in later retellings, they sometimes appear more as victims of the male-dominated power struggles. The epic's **interpretation of women** evolved alongside societal changes, including the **Bhakti movement**, which emphasized devotion irrespective of gender.

4. Regional Variations and Folk Versions:

- The **Mahabharata** is not a single, monolithic text but a **dynamic collection** of stories that have been retold in different regions and languages. Each **region** or **community** has contributed to shaping the **narrative** to reflect local customs, languages, and values, creating numerous versions of the text.
- **Example:** The **Tamil version** of the Mahabharata, written by **Kamban**, emphasizes different aspects of the story compared to the **Sanskrit version**, and **regional retellings** often introduce **local deities, rituals, and customs**. Similarly, the **Puranic versions** sometimes give new interpretations to the key events or characters, such as the story of **Bhishma** or **Karna**, making the Mahabharata more accessible and adaptable to different cultural settings.

5. Political Relevance and Usage:

- The **Mahabharata** has been used as a political and moral guide over centuries, reflecting the changing political conditions. It has been **adapted** to address the needs of rulers and their subjects, as well as moral and ethical dilemmas faced by societies in different eras.
- **Example:** In the **Mughal period**, rulers like **Akbar** used the Mahabharata to highlight the **importance of dharma (righteousness)** and governance. In the modern era, especially during the **Indian independence movement**, leaders like **Subhas Chandra Bose** and **Mahatma Gandhi** drew upon the **Mahabharata's teachings** to address issues of duty, resistance, and non-violence. The **Bhagavad Gita's** message on **duty and righteousness** was used by Gandhi to promote non-violent resistance.

6. Dynamic Characterization:

- The characters in the **Mahabharata** are **complex and multifaceted**, which allows for multiple interpretations of their actions and decisions. This flexibility in character portrayal makes the text open to **new readings** across different times and contexts.
- **Example: Karna**, a central character, is viewed in different ways depending on the interpretation. Some consider him a tragic hero, while others see him as a symbol of **loyalty and honor** despite his flaws. Similarly, **Draupadi's** character can be seen in different lights depending on whether the focus is on her **suffering** or her **empowerment** as a woman who challenges male authority.

Conclusion:

The **Mahabharata** is considered a **dynamic text** because it has evolved and adapted over time to reflect the changing **philosophical, social, cultural, and political landscapes**. Its **multiple layers, regional variations, evolving characterizations**, and the way it has been **used across different periods** showcase its flexibility and relevance across centuries. The **Mahabharata's richness** lies in its ability to offer **new interpretations** and **moral dilemmas**, making it a text that continues to engage readers and scholars even today.

29. Why was the South-Western part of Vijaynagar agreement designated as royal centre? Explain.

Ans:

The **South-Western part** of the **Vijayanagara Empire**, particularly the area around the **royal centre** (also known as the **Core of the Vijayanagara Empire**), was designated as the **royal centre** for several important reasons related to **geography, administration, economy, and strategic significance**. Here's a detailed explanation:

1. Strategic Location:

- The **royal centre** of the Vijayanagara Empire was located in the **South-Western part** of the city of **Hampi**, which is in present-day **Karnataka, India**.
- This region was strategically positioned on the banks of the **Tungabhadra River**, providing natural defenses against invaders. The river not only served as a natural boundary but also helped in agricultural irrigation and trade.

2. Political and Administrative Importance:

- The royal centre housed the **palaces, administrative offices, and military headquarters** of the Vijayanagara rulers. It was the political **nerve centre** of the empire.
- The **king's palace, council halls, and the imperial treasury** were located here, and it was where the **king and his ministers** would govern the empire and make important decisions related to diplomacy, taxation, and military affairs.

3. Cultural and Religious Significance:

- The **royal centre** was also a hub for **religious activity**, with several **temples** dedicated to Hindu deities, especially **Virupaksha** and **Vittala**, being located in this area. These temples were not only centers of **worship** but also symbols of the **legitimacy** of the Vijayanagara rulers.
- The **rulers of Vijayanagara** often patronized these temples, and their **rituals and festivals** were closely tied to the political and social fabric of the empire. The presence of grand temples like the **Vittala Temple, Virupaksha Temple, and the Hazara Rama Temple** in this part of the city emphasized the intertwining of **religion and political authority**.

4. Economic Role:

- The royal centre was an **economic hub**, surrounded by prosperous trade routes and markets. It facilitated trade in **gold, textiles, and spices** that were exported to the **Middle East, South-East Asia, and Europe**.
- The strategic location of the **royal centre** also allowed for control over trade and commerce, which helped in accumulating wealth that supported the empire's **military campaigns and infrastructure development**.

5. Architectural and Urban Planning:

- The **royal centre** was characterized by grand architecture, which was both an expression of **imperial power** and a practical means of organizing the city.
- Key features included **royal gardens, pavilions, baths, audience halls, and defensive walls** that not only symbolized the **king's majesty** but also provided protection and comfort for the royal family.

- The **urban planning** of the royal centre was carefully designed to represent the **centrality** of the monarchy, with the city's layout reflecting the hierarchical nature of the Vijayanagara administration.

6. Defense and Military Significance:

- The royal centre was fortified with **strong defenses**, including **fortified walls, gates, and watchtowers**, which were essential for the security of the king and his administration.
- The **military presence** in the royal centre ensured that the ruler's authority was protected from internal uprisings as well as external threats. It also functioned as the primary military command base, where the king would plan campaigns and ensure the defense of the empire's territories.

7. Symbol of Monarchical Authority:

- The **royal centre** was the **symbolic heart** of Vijayanagara's **monarchical authority**, where the king's power was most evident. It was not just a physical space but a **representation of the king's divine rule** over the empire.
- The ruler was seen as a **divinely chosen monarch**, and the royal centre was a place where this divine authority was visibly manifested, both in religious structures and in the grandeur of the royal palace and state apparatus.

8. Cultural Exchange and Foreign Influence:

- The royal centre also facilitated **cultural exchange** with travelers, diplomats, and merchants from various parts of the world. **Portuguese and Arab travelers** who visited the royal centre remarked on its grandeur, its bustling markets, and the **influence of Persian, Arabic, and European** cultural elements.
- **Hampi**, as the royal centre, served as a melting pot for different **art forms, crafts, and cultural practices**, which helped enrich the Vijayanagara Empire's identity.

Conclusion:

The **South-Western part** of **Vijayanagara**, designated as the **royal centre**, was the heart of the empire's **political, cultural, and economic life**. Its **strategic location, administrative functions, religious significance, and architectural splendor** made it the seat of royal power and the focal point of

the empire. The royal centre symbolized the strength and prosperity of the **Vijayanagara Empire**, while also serving as a hub for **trade, culture, and military defense**.

OR

Analyze how were subsistence and commercial production closely intertwined in an average peasant's holding during the Mughal period in the 16th and 17th centuries.

Ans:

During the **Mughal period** in the **16th and 17th centuries**, the relationship between **subsistence** and **commercial production** in the average peasant's holding was deeply intertwined. The Mughal Empire, particularly under emperors like **Akbar** and **Shah Jahan**, was an agrarian economy where agriculture formed the backbone of the economy. However, this agricultural system was not purely focused on subsistence farming; there was a significant **commercial aspect** involved, especially as the empire expanded and trade flourished. Below is an analysis of how subsistence and commercial production were interlinked in the everyday lives of peasants:

1. Dual Nature of Peasant Production:

- **Subsistence Farming:** Most peasants in the Mughal period worked primarily to meet their **own consumption needs**. They grew a variety of crops like **rice, wheat, barley, millets, and vegetables**, which they consumed directly or used for feeding their families and livestock. Subsistence farming allowed peasants to sustain themselves and their communities.
- **Commercial Production:** At the same time, peasants also produced **cash crops** that were sold in local markets or exported through trade routes. These crops included **cotton, indigo, sugarcane, and spices**, which were highly demanded by merchants for both domestic consumption and international trade. Peasants would often sell surplus crops to middlemen or larger landowners who had access to the commercial networks.

2. Agricultural Specialization and Market Integration:

- In many parts of the empire, peasants became **specialized** in producing certain crops, depending on the region's ecological conditions and market demands. For example:

- In **Punjab**, **wheat** and **barley** were primarily grown for subsistence, but a significant surplus of **cotton** was produced for commercial purposes.
- In **Bengal**, peasants focused on growing **rice** for local consumption, but **jute**, **sugarcane**, and **indigo** were produced for export and commercial sale.
- **Spices**, such as **pepper** and **cardamom**, were produced in regions like the **Deccan** for both local markets and international trade.
- This **specialization** was crucial because the commercial crops brought in cash income, while the subsistence crops ensured that the peasants had enough to survive.

3. Revenue and Taxation System:

- The Mughal system of taxation, especially under **Akbar**, relied heavily on **agrarian output**. The tax on land was typically set as a proportion of the crop produced, which was known as the **kharaj** (a tax on agricultural produce). The **madhaks**, or middlemen, collected this tax from peasants.
- While the tax was primarily focused on the **subsistence crops**, peasants were also taxed on **commercial crops**, and the land was often divided into **different categories** for tax purposes. This encouraged peasants to focus on crops that could generate cash, such as **cotton** or **sugarcane**, alongside crops for their own consumption.
- **Example:** In the case of **cotton**, peasants grew it for both **personal use** (to make cloth) and **commercial trade** (to sell to merchants), thus balancing both needs within the same agricultural space.

4. Role of the Market and Commercial Networks:

- **Markets** were integral to the **subsistence-commercial cycle** in rural areas. Local markets, as well as long-distance trade networks, provided peasants with the opportunity to sell their surplus produce and purchase goods they could not produce themselves, such as **salt**, **spices**, or **tools**.
- **Merchants** acted as intermediaries between the **peasant producers** and the **larger urban markets** or international trade routes. The **Mughal Empire** facilitated extensive trade with **Persia**, **Central Asia**, **Southeast Asia**, and **Europe**, and peasants often sold commercial crops to these traders.

- A large part of the **peasant's income** came from selling surplus crops like **cotton**, which was in demand for the textile industry, and **indigo**, which was used in dyeing textiles. While peasants grew these crops primarily for commercial purposes, they also needed to use some of their output for their own livelihood (for example, cotton for clothing).

5. Agrarian Surplus and Livelihood:

- Peasants who managed to produce a **surplus** of both subsistence and commercial crops were able to **participate more fully in the market economy**. For example, **surplus grain** could be sold in markets to generate income, while the same land could be used for **commercial crops** like **cotton**. Thus, peasants with larger or more fertile holdings could produce both for consumption and for trade, while poorer peasants may have been more reliant on subsistence farming alone.
- **Landlords** and the **state** played a significant role in this system, as they were often the primary buyers of the surplus or they could control the flow of goods to the marketplace. Wealthier peasants could take advantage of this system by cultivating both subsistence and commercial crops, which helped them manage **economic fluctuations** better than poorer peasants, who were more dependent on the **monsoon season** and **subsistence farming**.

6. Impact of the Mughal System on Peasants:

- The Mughal state's focus on **revenue extraction** from the land, combined with the growing importance of trade and commercial agriculture, meant that **subsistence farming** and **commercial production** were **closely linked**. While the state's emphasis was on **tax revenue** from all crops, the demand for commercial crops in domestic and international markets provided **peasants with opportunities for economic mobility**. However, these opportunities were not always equally accessible, and the increasing demand for commercial crops sometimes led to **crop specialization** that could make peasants more vulnerable to **market fluctuations**.
- The **subsistence-commercial balance** also meant that **agricultural crises** (such as **crop failures** due to poor monsoons or floods) could have a direct impact on the commercial agricultural system, as peasants would often be forced to prioritize food production over cash crops, affecting both their livelihood and the economy.

Conclusion:

In the **Mughal period**, **subsistence and commercial production** were closely intertwined on the average peasant's holding. While peasants primarily grew crops for their own **consumption**, they also participated in **commercial agriculture** by cultivating **cash crops** that were demanded in local, regional, and international markets. The **revenue system**, **market networks**, and **trade** played critical roles in shaping this dual system of production. This integration allowed peasants to generate income and trade goods, but it also made them vulnerable to fluctuations in the market and the demands of the state. The balance between these two forms of production was a key feature of the agrarian economy during the **Mughal Empire**.

30. "Quit India Movement challenged the British rule and shaped the course of Indian Independence." Justify the statement.

Ans:

The **Quit India Movement** of 1942 was one of the most significant milestones in the history of India's struggle for independence. Launched by the **Indian National Congress** under the leadership of **Mahatma Gandhi**, it marked a decisive challenge to British colonial rule. The movement not only exposed the weakening position of the British in India but also galvanized Indian society, uniting people from diverse backgrounds in the fight for independence. Let's examine how the **Quit India Movement** challenged British rule and shaped the course of India's independence.

1. Massive Nationwide Uprising:

- The **Quit India Movement** was a mass-based movement that spread across the entire country. Gandhi's call for a **non-violent struggle** to demand an immediate end to British rule was widely supported by the Indian masses.
- The movement united people across regions, classes, and religions, including **students, peasants, workers, women**, and the **urban middle class**. The participation of diverse sections of society showcased the depth of discontent with British rule.
- The slogan "**Do or Die**" inspired millions of Indians to take part in protests, strikes, and demonstrations against the British authorities, despite the heavy crackdown by the colonial government.

2. British Response: Brutal Repression:

- In response to the Quit India call, the British government arrested **Gandhi, Jawaharlal Nehru**, and other Congress leaders, effectively trying to suppress the movement.
- The British forces used harsh measures such as **mass arrests, torture**, and **shootings** to crush protests. This only intensified the resolve of Indians and led to **violent outbreaks** in several parts of the country.
- The movement disrupted **British administrative control** and sent a strong message that British authority in India was no longer unquestioned or unchallenged.

3. Significance of the Civil Disobedience:

- The Quit India Movement was a continuation of the **civil disobedience** strategy that Gandhi had earlier used in the **Salt March** and other movements. However, unlike previous movements, this was more **directly confrontational** and aimed at **shutting down the colonial machinery**.
- The Congress leadership called for a **general strike** to paralyze the British government and economy. People in villages and towns stopped working, boycotted British goods, and refused to pay taxes.
- Though it was crushed quickly by the British, the movement created a situation where the British government was forced to **shift its attention** to suppressing the movement rather than governing effectively. This exposed the vulnerability of the British Empire.

4. A Turning Point in the Indian Independence Struggle:

- The Quit India Movement, though suppressed, showed that the British could not hold India indefinitely without facing serious challenges. The **mass mobilization** and **widespread protests** undermined the myth of British invincibility.
- The movement made it clear to the British that continued rule over India was **untenable** and that India was on the brink of independence.
- The **failure of the British government** to contain the Quit India Movement successfully led them to rethink their position. The movement marked a **turning point**, after which it became clear that the British Empire could no longer maintain its hold on India.

5. International Context:

- The Quit India Movement occurred during **World War II** (1939-1945), a period when the British Empire was already under strain. The war had drained British resources and weakened their global position.
- The **Indian independence movement** thus gained greater momentum and significance in the international context. The **global political situation**, especially the weakening of European powers in Asia and the rise of anti-colonial movements, encouraged Indians to demand their rightful place in the post-war world order.
- The British were already struggling to maintain control over other colonies, and the Quit India Movement helped accelerate the process of decolonization in India. It highlighted the fact that continued British rule in India was becoming increasingly unsustainable.

6. Impact on British Policy:

- Although the Quit India Movement did not achieve its immediate goal of driving out the British, it made clear that India's independence was no longer negotiable. The British government, realizing that the movement was a genuine expression of Indian aspirations, began to seriously consider the need for **Indian self-rule**.
- After World War II, with mounting pressure from various quarters and the weakening of the British Empire globally, the **Labour Government** in Britain, under **Clement Attlee**, began to take steps toward granting India independence.
- The movement significantly contributed to the **post-war negotiations** that eventually led to **India's independence in 1947**, as it became apparent to the British that they could no longer hold on to India.

7. Legacy of the Movement:

- Even though the Quit India Movement did not succeed in its immediate aims, it left a profound impact on Indian society and politics. It **radicalized** many sections of the Indian population, especially the youth, and pushed the struggle for independence to its climax.

- The movement showcased the **unity** of the Indian people and further undermined British authority. The **sacrifices** made by ordinary people during the Quit India Movement inspired future generations to continue the fight for independence.
- The movement also played a crucial role in the **development of mass nationalism** and a sense of collective identity among the Indian populace.

Conclusion:

The **Quit India Movement** was a pivotal event that **challenged the British colonial system** and catalyzed the final phase of India's **freedom struggle**. Although the British managed to suppress the movement in the short term, it **weakened their position** in India and showed that the Indian people were determined to achieve independence. The movement **shaped the course of India's independence** by accelerating the process of decolonization and highlighting the inevitability of British withdrawal. It is often regarded as the **final push** that led to the **end of British rule in India** in 1947.

OR

“Mahatma Gandhi’s role was significant in the Non-Cooperation Movement.” Justify the statement.

Ans:

Mahatma Gandhi’s role in the **Non-Cooperation Movement** of 1920-1922 was **pivotal** and truly **transformational** in the history of India’s struggle for independence. Gandhi’s leadership not only shaped the nature of the movement but also provided it with a **unique non-violent approach** that resonated deeply with people from all walks of life across the country. Here’s how Gandhi’s involvement in the Non-Cooperation Movement was significant:

1. Ideological Leadership:

- **Gandhi’s Vision:** Gandhi’s core belief in **ahimsa** (non-violence) and **satyagraha** (truth-force or non-violent resistance) was central to the Non-Cooperation Movement. He believed that independence could be achieved not through violence but through non-violent resistance and mass mobilization. This ideological foundation was crucial in **mobilizing millions** of Indians, including those who were previously not involved in the freedom struggle.

- Gandhi's emphasis was on **self-reliance** and the **rejection of foreign goods**, particularly **British-made products**, which led to the **promotion of khadi (hand-spun cloth)** as a symbol of India's economic and political independence. His call for **boycotting foreign goods** became a significant part of the movement, symbolizing India's rejection of British rule.

2. Strategy of Non-Cooperation:

- Gandhi's idea of **non-cooperation** involved **boycotting** British institutions such as schools, courts, and administrative offices, and **resigning from government jobs**. He urged Indians to refuse to participate in the British-imposed legal and educational systems, which were seen as tools of colonial control.
- The boycott of **British goods** was an essential part of this movement. Gandhi encouraged people to **spin their own clothes**, making khadi a symbol of self-sufficiency and national pride. The **Non-Cooperation Movement** essentially aimed at weakening the British economic control over India by reducing the demand for British goods and services.

3. Mobilization of the Masses:

- **Inclusivity:** Gandhi's method of **non-violent resistance** made it possible for people from all sections of society, including **peasants, workers, students, women, and urban middle-class people**, to actively participate in the movement. Gandhi's appeal to rural India, where the majority of the population lived, marked a significant shift in Indian politics. His ability to inspire common people across the country played a crucial role in the movement's success.
- Gandhi toured the country, meeting with local leaders, explaining his ideas, and urging people to join the movement. His **simple and direct messages** resonated with people from various backgrounds, leading to widespread participation. This is evident in the large-scale boycotts of foreign goods and the **mass resignation from British-supported institutions**.

4. Impact on Indian Society:

- **Political Awakening:** Gandhi's leadership in the Non-Cooperation Movement led to a **political awakening** across India. The movement helped to politicize large sections of society, especially those who had been previously indifferent to the independence struggle.

- **Empowerment of the Common People:** Gandhi's emphasis on non-violence and self-reliance empowered ordinary Indians to feel that they could contribute to the freedom struggle. The **boycott of British goods** and the **promotion of khadi** encouraged self-sufficiency and fostered a sense of national pride among the masses.

5. Establishment of a National Movement:

- Gandhi's leadership transformed the **Indian National Congress (INC)** into the **largest mass movement organization** in India. He was able to make the Congress a more inclusive and **broad-based political organization** that could represent the interests of people across social and economic spectrums.
- Under Gandhi's leadership, the Non-Cooperation Movement united various segments of Indian society, including **Hindus, Muslims, peasants, workers,** and the **urban elite**, for a common cause—**Indian self-rule**. The movement transcended regional, religious, and caste divisions, which was a significant achievement for Indian nationalism.

6. The Role of Mass Protest and Civil Disobedience:

- The Non-Cooperation Movement also involved **mass protests**, including **strikes, public meetings,** and **marches**, which were organized across the country. Gandhi inspired people to **resist British rule in their daily lives** through non-cooperation with colonial institutions and by actively promoting **self-rule** (swaraj).
- One of the most important aspects of Gandhi's role was his ability to **maintain discipline** among the masses, despite occasional violence. Though violence did erupt, notably in **Chauri Chaura** (where protesters killed policemen), Gandhi's firm stance on non-violence led to the suspension of the movement, showing his moral commitment to **peaceful protest**.

7. Setbacks and the Suspension of the Movement:

- The movement, despite its mass appeal and the widespread participation it garnered, faced setbacks when violence erupted in places like **Chauri Chaura** (1922). Gandhi, adhering to his principles, called off the movement to prevent further violence. Though this was a setback, it reinforced his moral authority and **commitment to non-violence** as the guiding principle of the independence struggle.

- Despite the movement's official suspension, the Non-Cooperation Movement had already succeeded in **challenging British rule** by **mobilizing the masses**, promoting a sense of unity, and highlighting India's resolve for independence.

8. Long-Term Impact:

- **Legacy of the Non-Cooperation Movement:** Even though the Non-Cooperation Movement was called off in 1922, it had significant long-term impacts on the Indian freedom struggle. It exposed the weakness of British rule and showed the **power of non-violent resistance**. The mass participation in the movement, the boycott of British goods, and the establishment of swadeshi (self-reliance) fostered a sense of national unity.
- The movement marked a **new phase in India's struggle for independence**, setting the stage for future resistance, including the **Salt March (1930)** and the **Quit India Movement (1942)**. Gandhi's methods and philosophy continued to guide the national movement.

Conclusion:

Mahatma Gandhi's role in the **Non-Cooperation Movement** was both **transformational and defining**. His leadership brought a unique non-violent approach to the Indian freedom struggle, which mobilized millions of Indians, transcended social and religious divisions, and gave the masses a central role in the independence movement. Through his strategic use of **ahimsa, satyagraha, and non-cooperation**, Gandhi not only **challenged British rule** but also shaped the trajectory of India's struggle for independence. The Non-Cooperation Movement remains one of the **most important events** in India's fight for freedom, and Gandhi's leadership during this period was central to its success and long-term impact.

SECTION-D

(Source-Based Type Questions)

4 × 3 = 12

31. Read the following source carefully and answer the questions that follow: Why were Stupas erected?

This is an extract from the Maha Parinibbana Sutta, part of the Sutta Pitaka. As the Buddha lay, dying Ananda asked him, "What are we to do Lord, with the remains of the Tathagata (another name for the Buddha)?" The Buddha replied, "Hamper not yourselves Ananda by honouring the remains of the Tathagata. Be zealous, be intent on your own good." But when pressed further, the Buddha said, "At the four crossroads, they should erect a thupa (Pali for stupa) to the Tathagata. And whosoever shall place libraries or incense there, or make a salutation there, or come in its presence calm of heart, that shall long be to them for a profit and joy."

Questions:

- (a) Why were the stupas erected?
- (b) What did Ashoka do with the bones of Buddha?
- (c) Describe the structure of stupas?

Ans:

(a) Why were the stupas erected?

The **stupas** were erected to **honor the Buddha** and serve as a **memorial** for his physical remains. In the extract from the *Maha Parinibbana Sutta*, when Buddha is dying, he instructs his disciples to erect stupas at the four crossroads as a way to **commemorate his life** and teachings. These stupas were meant to serve as places of **reverence** and **reflection**, where people could **offer salutations**, place **incense**, or build **libraries**. The Buddha also emphasized that such acts of devotion at these stupas would bring **spiritual benefit** to the individuals who honored the stupas with respect and peaceful intentions.

(b) What did Ashoka do with the bones of Buddha?

After the Buddha's death, his relics were divided and distributed to various parts of India. **Emperor Ashoka**, during his reign (3rd century BCE), took significant steps to preserve and **distribute the Buddha's relics**. He **recovered** and **redistributed the Buddha's relics** into **smaller portions**, which were then enshrined in **stupas**. Ashoka built several stupas to house the Buddha's relics, most notably the **Sanchi Stupa** and the **Sarnath Stupa**, making these relics accessible to his subjects and encouraging their **worship**. Ashoka's efforts to distribute and enshrine the Buddha's relics played a key role in **spreading Buddhism** across India and beyond.

(c) Describe the structure of stupas?

The structure of a stupa is typically **symbolic** and designed to represent various aspects of the Buddha's teachings and the universe. Here are the key components of a stupa's structure:

- 1. Dome:** The central part of the stupa is a large **dome** that represents the **universe** or **cosmic space**. It is the main body of the stupa, symbolizing the **Buddha's presence** and the **body of the Buddha**.
- 2. Relic Chamber (Hemispherical or Circular Structure):** Inside the dome, there is a chamber or a cavity that houses the **relics of the Buddha** or important Buddhist monks. This relic chamber symbolizes the Buddha's **enlightenment**.
- 3. Mound:** On top of the dome, there is often a large mound or platform that represents **Mount Meru**, the mythological center of the universe in Buddhist cosmology.
- 4. Harmika:** Above the dome, there is a small, square railing-like structure called the **harmika**. The harmika represents the **realm of the gods** and marks the point where the sacred relics are placed.
- 5. Vajra (Spire or Finial):** Above the harmika, there is a spire or **spire-like structure** that symbolizes **Buddha's spiritual ascent** and represents the **final state of enlightenment**. It could also symbolize **the connection between the earth and the heavens**.
- 6. Torana (Gateway):** Stupas are often adorned with decorative **gateways** or **arches** (known as **toranas**) around the base or perimeter. These gateways are often elaborately carved with scenes from the life of Buddha and represent the **entrance to spiritual enlightenment**.
- 7. Pathway:** Around the stupa, there is typically a **path** for devotees to walk around, which is used for **circumambulation** (pradakshina), a practice in which devotees walk around the stupa as a form of **meditative devotion**.

Thus, the stupa is both a **symbolic structure** and a **sacred monument**, designed to inspire reverence and contemplation while preserving the relics of the Buddha. It acts as a focal point for Buddhist **rituals**, **prayers**, and **pilgrimages**.

32. Read the following source carefully and answer the questions that follow:

Declining a royal gift

This excerpt from a Sufi text describes the proceedings at Shaikh Nizamuddin Auliya's hospice in 1313: (the author, Amir Hasan Sijzi) had the good fortune of kissing his (Shaikh Nizamuddin Auliya's) feet... At this time a local ruler had sent him the deed of ownership to two gardens and much land, along with the provisions and tools for their maintenance. The ruler had also made it clear that he was relinquishing all his rights to both the gardens and land. The master... had not accepted that gift. Instead, he had lamented, "What have I to do with gardens and fields and lands? None of our spiritual masters had engaged in such activity." Then he told an appropriate story... Sultan Ghiyasuddin, who at that time was still known as Ulugh Khan, came to visit Shaikh Fariduddin (and) offered some money for the benefits of the dervishes (Sufis) and the land for his use. Smiling, Shaikh al Islam (Fariduddin) said: "Give me the money. I will dispense it to the dervishes. But as for those land deeds, keep them. There are many who long for them. Give them away to such persons."

(a) Examine the suitability of the gifts given by Ulugh Khan to the Sufis.

(b) Demonstrate the ways through which Sufis dispensed their donations.

(c) Identify the relationship between the state and the Sufi saints.

Ans:

(a) Examine the suitability of the gifts given by Ulugh Khan to the Sufis.

The gifts offered by **Ulugh Khan** (later known as Sultan Ghiyasuddin) to the Sufis, including both **money** and **land deeds**, were deemed **unsuitable** by the Sufi saints, as reflected in the response of **Shaikh Fariduddin** (Shaikh al-Islam) and **Shaikh Nizamuddin Auliya**. The reason for this lies in the **spiritual and ascetic nature** of Sufi practice:

- **Money and land:** While offering material resources like money was acceptable for practical needs, the **land deeds** represented **worldly possessions** that went against the Sufi ideals of **renunciation** and **detachment** from the material world. Sufis, as ascetics, were not interested in **ownership** or **control over worldly assets** like land or gardens. Their primary focus was on **spiritual development**, and the accumulation of wealth or land could distract from their pursuit of **spiritual purity**.
- **Austerity and Detachment:** In the case of **Shaikh Nizamuddin Auliya**, his refusal to accept the gardens and lands reinforces the Sufi tradition of **rejecting worldly attachments**. As he lamented, "None of our spiritual masters had engaged in such activity," underscoring the idea that Sufism was about **spiritual elevation**, not worldly possession.

- **Shaikh Fariduddin's Response:** Similarly, **Shaikh Fariduddin** accepted the **money** for the benefit of the Sufis but rejected the land. His suggestion that **land should be given to others** reflects the Sufi philosophy that material possessions should be shared, rather than accumulated, and that true spiritual value lies not in land or wealth, but in **altruism and charitable giving**.

Thus, while Ulugh Khan's gifts of **money** were suitable and appreciated for practical purposes (i.e., to support the **dervishes** or followers), his offering of **land** was **incompatible with the Sufi way of life** which prioritizes **renunciation** and **spiritualism over materialism**.

(b) Demonstrate the ways through which Sufis dispensed their donations.

Sufi saints had a **strong tradition of charity** and dispensing **donations** to help the poor, the needy, and those who sought spiritual guidance. The way in which they handled donations reflected their commitment to **sharing wealth** and alleviating **suffering** without becoming attached to material possessions. Some key ways through which Sufis dispensed their donations included:

- 1. Distributing Money to Dervishes:** As seen in the excerpt, **Shaikh Fariduddin** accepted the **money** from Ulugh Khan but rejected the land, stating that he would use the money to support the **dervishes**. Dervishes were the **disciples** or **followers** of the Sufi order, and the money would be used to support their **spiritual needs**, like food, clothing, and lodging, as well as to fund the **activities** of the Sufi community.
- 2. Charitable Giving:** Sufis often distributed donations to the **poor** and **needy**. This could include **food**, **clothing**, or even money. The practice of **charity** (known as **zakat** in Islam) was central to the Sufi lifestyle, emphasizing the **importance of generosity** and **compassion**.
- 3. Public and Private Charity:** Sufi saints were often known for their **public charity**—for example, hosting **community feasts** (like langar) or setting up **hospitals** and **charitable institutions**. They also **disbursed personal wealth** privately to help those in need without seeking recognition or fame.
- 4. Spiritual Support:** Beyond material donations, Sufi saints also offered **spiritual guidance** as a form of charity. They helped **guide souls**, offering **advice**, **comfort**, and **healing**, especially for those facing hardships. Their charitable actions were not limited to material goods but also extended to **spiritual and emotional support** for those seeking peace and guidance.

5. Altruism and Community Welfare: Sufi donations often aimed at enhancing the **welfare of the community** as a whole. They supported **educational efforts**, built **mosques**, **medieval schools**, or **hospices (khanaqahs)**, where the poor and travelers could receive sustenance, shelter, and spiritual nourishment.

Thus, Sufis dispensed their donations through **direct assistance to the poor**, **support for the dervishes** or spiritual followers, **foundations** for public welfare, and the **promotion of spiritual values** through acts of **compassion**.

(c) Identify the relationship between the state and the Sufi saints.

The relationship between the **state** and **Sufi saints** was complex and multifaceted, shaped by both cooperation and occasional tension. Key aspects of this relationship include:

- 1. Patronage and Support:** Many rulers, including **Ulugh Khan (Ghiyasuddin)**, sought the **blessing** and **spiritual favor** of Sufi saints. Sufis were viewed as **spiritual guides** with significant influence over the **masses**, and rulers often offered **gifts**, land, and financial support to Sufi shrines or saints to **strengthen their legitimacy** and **attract divine blessings**. In return, Sufi saints would often pray for the rulers' success and offer spiritual guidance.
- 2. Independence from State Power:** While Sufi saints accepted the state's patronage, they often maintained a degree of **independence** from state affairs, particularly when it came to **material wealth**. Sufi orders were generally **apolitical**, focusing on **spiritual practice**, and many Sufis rejected material possessions that could compromise their **spiritual integrity** (as shown in the story of Shaikh Nizamuddin Auliya and Shaikh Fariduddin). This sometimes led to tensions between the state's desires for control and the **Sufi focus on spiritual independence**.
- 3. Spiritual Influence on the Masses:** Sufi saints had a **deep influence** over the **common people**. They were not only religious leaders but also figures of **social support** and **cultural integration**. The state often recognized the **spiritual authority** of the Sufis, which gave them influence over the **local populace**, and as such, they were often consulted for **advice** and **support**.
- 4. Resistance and Criticism:** At times, Sufis would challenge or criticize the state's **excessive focus on worldly power** or **oppressive practices**. Their teachings on **renunciation of material wealth** sometimes conflicted with the **materialistic interests** of the state. For instance, the refusal of Sufi

saints to accept land and wealth, as shown in the passage, could be seen as a form of **silent protest** against the **political establishment** and its entanglement with worldly possessions.

In summary, the **state-Sufi relationship** was generally one of **mutual benefit**, with rulers offering patronage and seeking spiritual support, while Sufi saints maintained a degree of **autonomy** to focus on their **spiritual mission**. They could influence the state's policies through **spiritual authority**, but they also resisted the temptation to become entangled in the material politics of the day.

33. Read the following source carefully and answer the questions that follow:

“The Real Minorities are Masses of this country”

Welcoming the objectives Resolution introduced by Jawaharlal Nehru, N.G. Ranga said, “Sir, there is a lot of talk about minorities. Who are the real minorities? Not the Hindus in the so-called Pakistan provinces, not the Sikhs, not even the Muslims. No, the real minorities are the masses of this country. These people are so depressed and oppressed, suppressed till now that they are not able to take advantage of ordinary civil rights. What is the position? You go to the tribal areas. According to law, they are under their own tradition, law, their tribal law, and their lands cannot be alienated. Yet our merchants go there and in the so-called free market they can snatch their lands. Thus, even though the law goes against this snatching away of their lands, still the merchants can turn the tribal people into veritable slaves by various kinds of bonds and make them hereditary bond-slaves.

Let us go to the ordinary villagers. There goes the money lender with his money and he can get the villagers in his pocket. There is the landlord himself, the zamindar and the malguzar and there are various other people who can exploit these poor villagers. There is no elementary education even among these people. These are the real minorities that need protection and assurance of protection. In order to give them the necessary protection, we will need much more than this Resolution...

1. Who are the real minorities according to Shri N.G. Ranga and why?
2. Explain the conditions of ordinary villagers.
3. Explain the conditions of ordinary villagers.

Ans:

1. Who are the real minorities according to Shri N.G. Ranga and why?

According to **N.G. Ranga**, the real minorities are not the **Hindus in Pakistan, Muslims, or Sikhs**—the groups traditionally considered as minorities. Instead, he argues that **the real minorities are the masses of the country**, particularly the **poor and oppressed** sections of society, such as the **tribals and villagers**. These people, according to Ranga, have been **depressed, oppressed, and suppressed** to such an extent that they are **unable to take advantage of basic civil rights**.

The reasons for this identification of the “real minorities” are:

- **Economic Exploitation:** Ranga points out how the **tribal areas**, despite laws protecting their land, are still subjected to exploitation by **merchants**, who are able to **snatch away their lands** through manipulation, making the tribal people **bond-slaves**. The **tribal people** are trapped in a system of **economic oppression** despite legal safeguards.
- **Lack of Rights and Protection:** Ranga emphasizes that the **ordinary villagers** are similarly exploited by **moneylenders, zamindars (landlords), and malguzars** (tax collectors), who keep them under **debt** and **subjugation**. The villagers, therefore, face a form of **bondage**, where their **rights are compromised**, and they are unable to improve their living conditions.
- **Social and Economic Isolation:** These **masses** do not have access to the **basic necessities** such as **education** and **economic freedom** and are trapped in a cycle of **poverty** and **dependency**, which prevents them from realizing their rights as citizens.

Thus, N.G. Ranga argues that these **masses** are the **real minorities** because they suffer from a lack of **social mobility, economic opportunities, and protection from exploitation**, making them the most marginalized and vulnerable groups in society.

2. Explain the conditions of ordinary villagers.

According to N.G. Ranga, the conditions of **ordinary villagers** were harsh and exploitative. He describes a situation where:

- **Economic Exploitation:** Villagers are constantly subjected to the **power of moneylenders**, who lend them money at **exorbitant rates of interest** and thus **control their lives**. The moneylender can easily **enslave** the villagers by lending them more money than they can repay, leading them into **hereditary debt**. This system of **debt bondage** keeps the villagers perpetually dependent on the moneylender and under his control.

- **Landlord Exploitation:** The villagers are also subjected to the authority of the **zamindars** (landlords) and **malguzars** (tax collectors), who have significant power over the land and the labor of the villagers. These landlords often exploit the villagers by demanding **high rents** and forcing them to work on the land without proper remuneration. The villagers, therefore, face **feudal-like conditions of economic subjugation**.
- **Lack of Education and Awareness:** The villagers were described as being **uneducated** and unaware of their **basic civil rights**. This lack of education and awareness makes them particularly vulnerable to exploitation by those in positions of power, such as the **moneylenders** and **landlords**.
- **Absence of Protection:** Despite the existence of laws meant to protect the rights of villagers, such as land reforms or anti-exploitation laws, these were often **ineffective** or **ignored**. This failure to enforce protective laws left villagers at the mercy of **local elites** and **economic exploiters**.

3. Explain the conditions of tribals.

The conditions of **tribals**, as described by N.G. Ranga, were similarly characterized by **oppression** and **exploitation**, despite the legal protections meant to safeguard their lands:

- **Land Alienation:** Although tribal areas were supposed to be governed by **tribal laws** that protected their lands from being taken away, **merchants** and other **exploitative forces** still found ways to **snatch their lands**. This could happen through **trickery**, manipulation, or even force, and once the land was lost, the tribal people became **landless** and **economically dependent** on others.
- **Bondage and Slavery:** The land alienation and economic dependency led to **hereditary bondage** for many tribal people. They were often forced into a system of **servitude**, where they worked for wealthy landowners or traders without fair compensation. This system resembled **feudal slavery**, where the tribals became effectively **bond-slaves**.
- **Lack of Protection and Rights:** Despite laws that were meant to protect tribal lands, these laws were often **bypassed** by those with economic power. The tribals, in this context, had very little access to justice or legal recourse and were left vulnerable to exploitation. Moreover, they lacked access to **education, economic opportunities, and social mobility**, which perpetuated their **marginalization**.
- **Cultural and Social Isolation:** The tribal people often lived in **remote areas** and were isolated from the mainstream of Indian society. This social and geographical isolation made it easier for exploiters to take advantage of their lack of knowledge about the **outside world** and their **own rights**.

In sum, both **tribals** and **villagers** were depicted as the **real minorities** in need of protection and reform due to the systemic **economic exploitation**, **lack of education**, and **legal safeguards** that failed to protect them.

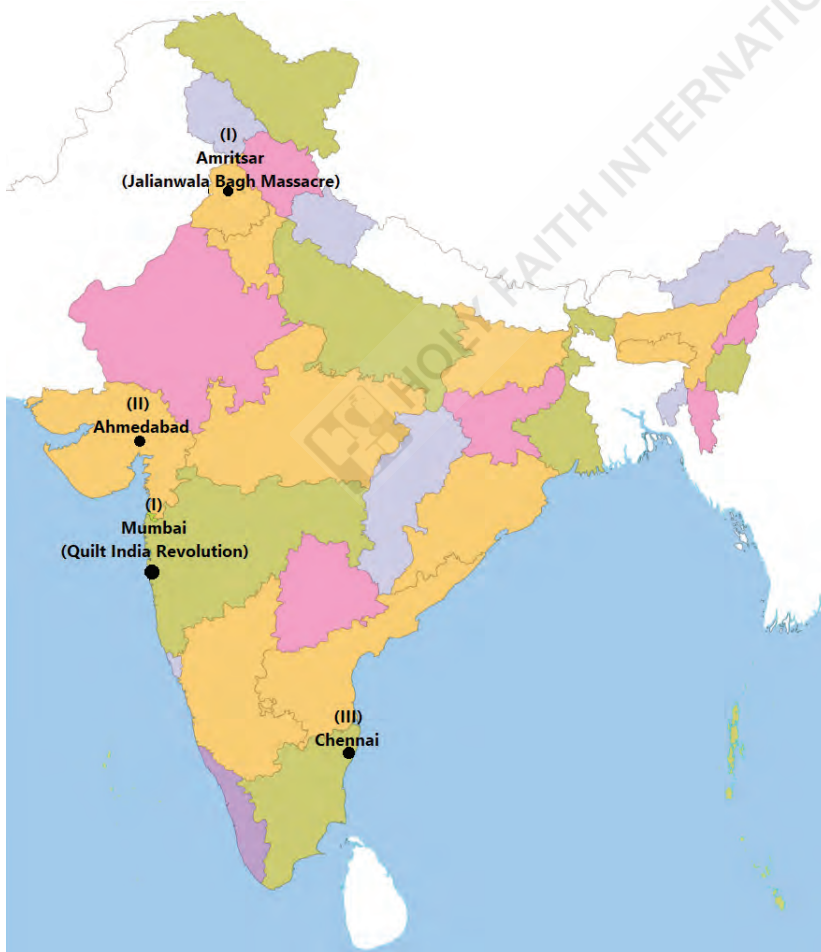
SECTION-E
(Map-Based Questions)

1 × 5 = 5

34. A. Locate and label the following

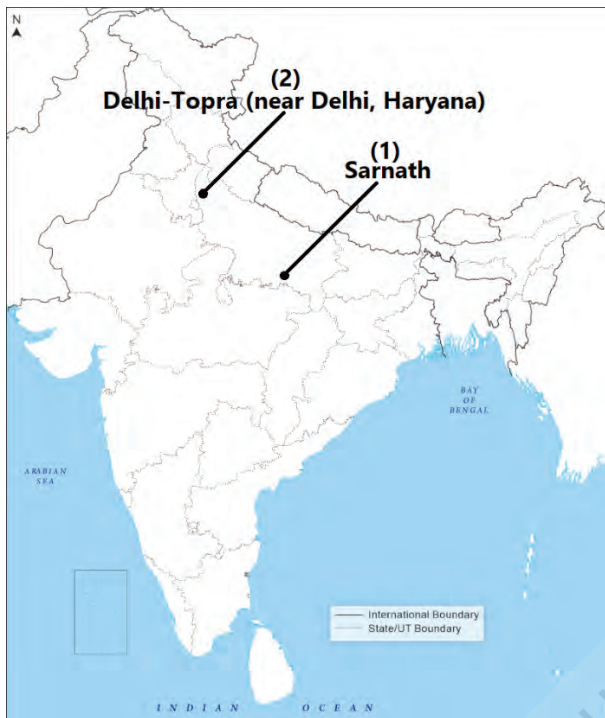
- (i) Place of Quit India Resolution. Or place of Jalianwala Bagh Massacre.
- (ii) One centre of National Movement in Gujarat.
- (iii) One city of importance in South India.

Ans:



B. On the given political Outline map of India, two places associated with Asokan Pillar inscriptions are marked from 1 and 2. Write their names.

Ans:



Holy Faith New Style Sample Paper–10

(Based on the Latest Design & Syllabus Issued by CBSE)

HISTORY

CLASS 10+2

Time Allowed: 3 Hours

[Maximum Marks: 80]

General Instructions: Same as in Holy Faith New Style Sample Paper-1

SECTION-A

(Multiple Choice Type Questions)

27 x 1 = 27

1. Identify the ruler of the Vakataka dynasty with the help of the following information:

- (a) She was the daughter of Chandragupta Vikramaditya II & the wife of Rudrasena II of the Vakataka dynasty.
- (b) She donated the village of Danguna to a brahmin named Chanalasvamin with all rights over the land, in order to get religious merit.

Options:

- (a) Kuberanaga
- (b) Prabhavati Gupta
- (c) Maharani Devi
- (d) Kumaradevi.

Ans:

The ruler of the Vakataka dynasty described in the given information is **(b) Prabhavati Gupta**.

Here's the explanation:

- **Prabhavati Gupta** was the **daughter of Chandragupta II** (Chandragupta Vikramaditya II) of the Gupta dynasty and the **wife of Rudrasena II** of the Vakataka dynasty.

- She is known for her **pious acts** and for making donations for religious merit, such as the **donation of the village of Danguna** to a Brahmin named **Chanalasvamin**, as mentioned in the source.
- Prabhavati Gupta played an important role in the administration of the Vakataka dynasty during the minority of her son, **Yashodharman**, and was a prominent queen.

Thus, the correct answer is **(b) Prabhavati Gupta**.

2. The bones of which of these animals have been found at Harappan sites:

- (a) Lion
- (b) Pig
- (c) Deer
- (d) Both (A) and (C).

Ans:

The correct answer is **(d) Both (A) and (C)**.

Explanation:

At Harappan (Indus Valley) sites, the bones of **lion** and **deer** have been found, indicating that these animals were present in the region and possibly hunted by the Harappan people.

- **Lion:** Evidence of **lion bones** suggests that lions, particularly the **Asiatic lion**, were present in the region during the Harappan period. This is an important find as it indicates the diversity of wildlife in the Harappan environment.
- **Deer:** Deer were common in the region, and their bones have been found at various Harappan sites, suggesting that they were likely hunted for food and possibly for their hides.

On the other hand, **pig bones** have not been commonly identified at Harappan sites, so **(b) Pig** is not the correct answer.

Therefore, the correct answer is **(d) Both (A) and (C)** — **Lion** and **Deer**.

3. Which among the following Sufi saint was called as the lamp of the entire land ?

- (a) Shaikh NizamuddinAuliya
- (b) Shaikh FariduddinGanj-i-Shakar
- (c) NasiruddinChiraghDehlavi
- (d) QutubuddinBakhtiyar Kaki.

Ans:

The correct answer is (c) **NasiruddinChiraghDehlavi**.

Explanation:

NasiruddinChiraghDehlavi was a prominent **Sufi saint** of the **Chishti order** in Delhi. He was a disciple of **Shaikh NizamuddinAuliya**, one of the most revered Sufi saints of India. NasiruddinChiraghDehlavi earned the title of “**Lamp of the Entire Land**” (also known as “Chiragh-i-Dihlavi”) because of his widespread influence and spiritual light, which guided countless people. His spiritual guidance and teachings helped to further spread the teachings of Sufism in the Delhi Sultanate.

While other figures like **Shaikh NizamuddinAuliya** and **QutubuddinBakhtiyar Kaki** were also important in the Chishti Sufi tradition, NasiruddinChiraghDehlavi is specifically referred to as the “**Lamp of the Land**” due to his significant impact on the region.

Thus, the correct answer is (c) **NasiruddinChiraghDehlavi**.

4. Identify the picture:

- (a) Priest King
- (b) Mother
- (c) God Shiva
- (d) Others.

Ans:

It seems like you've mentioned “Identify the picture,” but I can't see the image you're referring to. If you describe the image to me or provide details about its features, I can help identify it. Here's a brief explanation of the possible options you listed:

1. **Priest King:** This is a famous statue from the **Indus Valley Civilization**, known for its depiction of a figure with a **beard, headgear**, and an ornate **robe**. It is thought to represent a ruler or an important priest-like figure.

5. Consider the following statements about the Mauryan Empire:

1. There were 5 major political centers in the Empire.
2. Megasthenes wrote about the Mauryan Empire in his book Indica.
3. Which among the following Sufi saint was called as the lamp of the entire land?
 - (a) Shaikh Nizamuddin Auliya
 - (b) Shaikh Fariduddin Ganj-i-Shakar
 - (c) Nasiruddin Chiragh Dehlavi
 - (d) Qutubuddin Bakhtiyar Kaki.
4. Ashoka used his resources to propagate Buddhism. Which of the above statements is/are correct?

Which of the above statement is/are correct ?

- (a) 1, 2 and 3
- (b) 1, 2 and 4
- (c) 2, 3 and 4
- (d) 1, 3 and 4.

Ans:

Let's go through each statement and analyze them:

Statements about the Mauryan Empire and Ashoka:

1. **There were 5 major political centers in the Empire** – As mentioned earlier, this statement is **incorrect**. The Mauryan Empire had several important centers, but it is not commonly described as having exactly **five major political centers**. Pataliputra (the capital), Ujjain, and Taxila were prominent, but the number “five” is not typically specified.

2. **Megasthenes wrote about the Mauryan Empire in his book *Indica*** – This statement is **correct**. Megasthenes, the Greek ambassador at Chandragupta Maurya’s court, wrote *Indica*, which gives valuable insights into the administration, culture, and daily life of the Mauryan Empire, especially the capital of Pataliputra.
3. **NasiruddinChiraghDehlavi was called the “Lamp of the Entire Land”** – This statement is **correct**. NasiruddinChiraghDehlavi, a prominent Sufi saint, was called “**Chiragh-i-Dihlavi**” (“Lamp of Delhi”) due to his spiritual influence in Delhi.
4. **Ashoka used his resources to propagate Buddhism** – This statement is **correct**. Emperor **Ashoka** used state resources extensively to spread **Buddhism**. He built stupas, sent missionaries, and inscribed his **Edicts** on pillars and rocks across the empire, promoting Buddhist principles.

Correct Answer:

- **Statement 1 is incorrect, but Statements 2, 3, and 4 are correct.**

Thus, the correct answer is:

(c) 2, 3 and 4.

6. Look at the figure below. Which school of art is evident on the image of Bodhisattva?

- (a) Gandhara School of Art
- (b) Mathura School of Art
- (c) Greeco-Roman School of Art
- (d) Amaravati School of Art.

Ans:

The correct answer is:

(a) Gandhara School of Art.

7. Complete the following with the correct option.

Lothal: Gujarat :: Kalibangan:

- (a) Rajasthan
- (b) Haryana
- (c) Gujarat
- (d) Maharashtra.

Ans:

The correct answer is **(a) Rajasthan**.

Explanation:

- **Lothal** is an ancient **Harappan site** located in the state of **Gujarat**.
- **Kalibangan** is another important **Harappan site**, and it is located in the state of **Rajasthan**.

Thus, the correct analogy is: **Lothal: Gujarat :: Kalibangan: Rajasthan**.

8. Fill in the blanks:

.....was not a moderate leader.

- (a) LalaLajpatRai
- (b) Gopalkrishangokhale
- (c) Mohammad Ali Jinnah
- (d) DadabhaiNaroji.

Ans:

The correct answer is **(a) LalaLajpat Rai**.

Explanation:

LalaLajpat Rai was considered a “**radical**” leader in the context of the Indian freedom struggle. He was known for his strong opposition to British rule and his involvement in movements like the **Non-Cooperation Movement** and his advocacy for **Punjabi and Hindu nationalist causes**.

9. Who introduced the crucial 'Objective Resolution' in the Constituent Assembly.

- (a) B.R.Ambedkar
- (b) Jawaharlal Nehru
- (c) Jaipal Singh
- (d) N.G. Ranga.

Ans:

The correct answer is **(b) Jawaharlal Nehru**.

Explanation:

The **Objective Resolution** was introduced by **Jawaharlal Nehru** in the **Constituent Assembly** on **December 13, 1946**. This resolution laid down the broad framework and goals for the new Constitution of India, emphasizing the establishment of a **sovereign, democratic, and republican** state, where the **people's will** would be the guiding principle, and **fundamental rights** and **social justice** would be guaranteed.

The **Objective Resolution** became the foundation for the drafting of the Indian Constitution and was adopted by the Constituent Assembly on **January 22, 1947**.

Therefore, the correct answer is: **(b) Jawaharlal Nehru**.

10. Given below are two statements, one labeled as Assertion (A) and the other labeled as Reason (R). 1

Assertion (A): Jahanara travelled from Delhi to Agra.

Reason (R): She wanted to offer prayers at the tomb of Shaikh.

- (A) Both (A) and (R) are correct and (R) is the correct explanation of (A).
- (B) Both (A) and (R) are correct, but (R) is not the correct explanation of (A).
- (C) (A) is correct, but (R) is incorrect.
- (D) (R) is correct, but (A) is not correct.

Ans:

The correct answer is **(A) Both (A) and (R) are correct and (R) is the correct explanation of (A)**.

Explanation:

- **Assertion (A): Jahanara travelled from Delhi to Agra.**

This is **correct**. **Jahanara**, the daughter of **Emperor Shah Jahan**, is known to have traveled between important cities like **Delhi** and **Agra**, particularly during her time in the Mughal court.

- **Reason (R): She wanted to offer prayers at the tomb of Shaikh.**

This is also **correct**. **Jahanara** was deeply influenced by **Sufism** and had great reverence for **Sufi saints**. She made a pilgrimage to the tomb of the **Sufi saint Shaikh Salim Chishti** at **FatehpurSikri** (near Agra) to offer her prayers and seek blessings. This journey is well-documented in historical accounts.

Therefore, **both the Assertion and the Reason are correct**, and **the Reason correctly explains the Assertion**.

Thus, the correct option is: **(A) Both (A) and (R) are correct and (R) is the correct explanation of (A)**.

11. Which among the following is written by Abdul Hamid Lahori?

- (a) AlamgirNama
- (b) Akbar Nama
- (c) BadshahNama
- (d) Jahangir Nama.

Ans:

The correct answer is **(a) Alamgir Nama**.

Explanation:

Abdul Hamid Lahori was a **Persian historian** who wrote the “**Alamgir Nama**”, which is the official chronicle of the reign of **Emperor Aurangzeb**. It was commissioned by Aurangzeb himself and provides a detailed account of his rule and the events during his reign (1658–1707).

12. Choose the correct option:

- (a) Ibn-Battuta travelled extensively in China.

- (b) Al-Biruni found the Indian cities quite populated.
- (c) Al-Biruni was greatly influenced by the Indian postal system.
- (d) According to Ibn-Battuta, Crown ownership of land was quite disastrous for farmers.

Ans:

The correct answer is **(d) According to Ibn-Battuta, Crown ownership of land was quite disastrous for farmers.**

Explanation:

(d) According to Ibn-Battuta, Crown ownership of land was quite disastrous for farmers.

- This statement is **correct**. **Ibn Battuta**, in his travels through India, criticized the **land revenue system** under **Sultanate rule**. He mentioned that the **Crown's ownership of land** and the oppressive taxes on farmers created significant hardships for them. He observed that the land tenure system in India, which often involved heavy taxation and crown control, negatively impacted the agricultural community.

13. Match List I with List 2 and select the correct pair using the code given below.

List-I

List-2

Fifth Report Permanent settlement American Civil war Rebellion 1. 1793 2. 1813 3. 1856 4. 1861

Options

- (a) 2, 1, 4, 3
- (c) 3, 4, 1, 2
- (b) 3, 1, 4, 2
- (d) 2, 3, 4, 1.

The correct answer is **(a) 2, 1, 4, 3**.

Explanation:

Let's match the items in **List-I** with the corresponding years from **List-2**:

1. Fifth Report:

- The **Fifth Report** refers to the “**Fifth Report on British India**”, published in **1813**. It was a significant report by the British East India Company which gave a detailed account of the state of India, its economy, and administration.
- Therefore, the correct match is **2**.

2. Permanent Settlement:

- The **Permanent Settlement** was introduced by **Lord Cornwallis** in **1793**. It was a system of land revenue collection in Bengal and other parts of British India, where zamindars were made the permanent proprietors of land.
- Therefore, the correct match is **1**.

3. American Civil War:

- The **American Civil War** occurred from **1861** to **1865**. This was the war between the Northern states (Union) and the Southern states (Confederacy) in the United States, mainly over the issue of slavery.
- Therefore, the correct match is **4**.

4. Rebellion (referring to the **Indian Rebellion of 1857**):

- The **Indian Rebellion of 1857** (also known as the **Sepoy Mutiny**) took place in **1857**. This was a major, but ultimately unsuccessful, uprising against British rule in India, starting with the mutiny of Indian soldiers (sepoys) in the British East India Company’s army.
- Therefore, the correct match is **3**.

Correct pairing:

- **Fifth Report ! 1813 (2)**
- **Permanent Settlement ! 1793 (1)**
- **American Civil War ! 1861 (4)**
- **Rebellion ! 1857 (3)**

Thus, the correct answer is: (a) **2, 1, 4, 3**.

14. Consider the following statements and identify the correct person from the following options:

1. He was an Urdu poet.
2. He was a writer of “sarejahan se acha Hindustan hamara.”
3. He was the president of the Muslim League session of 1930.

- (a) Sikandar Hayat
- (b) Muhammad Iqbal
- (c) RabindraNath Tagore
- (d) Bankim Chandra Chatterjee.

Ans:

The correct answer is **(b) Muhammad Iqbal**.

Explanation:

Let's go through each statement and see how it applies to the correct person:

1. **He was an Urdu poet:** This statement is **true for Muhammad Iqbal**, as he is renowned for his poetry in **Urdu** and **Persian**. His Urdu poetry is especially famous for its philosophical and inspirational themes.
2. **He was a writer of “Sare Jahan Se Achha Hindustan Hamara”:** This is also **true for Muhammad Iqbal**. He is the poet who wrote the famous patriotic song “**Sare Jahan Se Achha Hindustan Hamara**”. This song became one of the most iconic patriotic songs of India.
3. **He was the president of the Muslim League session of 1930:** This is also **true**. **Iqbal** was a prominent member of the **All-India Muslim League**, and he presided over the **1930 session** of the League, where he famously presented his vision for a separate homeland for Muslims, which later contributed to the idea of Pakistan.

Thus, the correct person who fits all the statements is: **(b) Muhammad Iqbal**.

15. In which language did Buddha preach?

- (a) Pali
- (c) Brahmi
- (b) Prakrit

(d) Brahmi.

Ans:

The correct answer is (a) **Pali**.

Explanation:

- **Buddha** primarily preached in **Pali**, which was a language spoken by the common people of the time, particularly in the region of **Magadha** (modern-day Bihar). The teachings of Buddha were recorded in the **Pali Canon**, which is the foundational text of **Theravada Buddhism**.
- **Prakrit** was also a common language in ancient India, and **Brahmi** refers to an ancient script used to write various languages, including **Pali** and **Prakrit**, but the language of Buddha's teachings was **Pali**.

Thus, the correct answer is: (a) **Pali**.

16. Identify the text with the help of the following information.

1. It is one of the best-known legal texts of early India.
2. It is written in Sanskrit.
3. It is compiled between 2nd century B.C.E and 2nd century C.E.

- (a) Dharmasastras
- (c) Mahabharata
- (b) Dharmasutras
- (d) Manusmriti.

Ans:

The correct answer is (d) **Manusmriti**.

Explanation:

- **Manusmriti**, also known as the **Laws of Manu**, is one of the **best-known legal texts** of early India. It provides a code of conduct for individuals and outlines laws regarding social duties, caste, marriage, inheritance, and more.

- **It is written in Sanskrit:** Manusmriti was indeed written in Sanskrit, like many ancient Indian texts.
- **Compiled between the 2nd century BCE and 2nd century CE:** Scholars generally date the compilation of Manusmriti to this period, making it one of the significant ancient texts on law.

17. Identify the text with the help of the following information:

1. It is one of the best-known legal texts of early India.
2. It is written in Sanskrit.
3. It is compiled between 2nd century B.C.E and 2nd century C.E.

- (a) Dharmasastras
(c) Mahabharata
(b) Dharmasutras
(d) Manusmriti.

Ans:

The correct answer is **(d) Manusmriti**.

Explanation:

- 1. Best-known legal text of early India:** The **Manusmriti** is one of the most famous ancient legal texts in India. It outlines the duties and laws for individuals in the society, addressing various aspects of life such as caste duties, marriage, inheritance, and punishment.
- 2. Written in Sanskrit:** The **Manusmriti** was composed in **Sanskrit**, which was the language of scholarly and religious texts in ancient India.
- 3. Compiled between 2nd century BCE and 2nd century CE:** The **Manusmriti** is generally believed to have been composed during this period, making it one of the most important legal texts of early India. Scholars often place its final compilation between the **2nd century BCE and the 2nd century CE**.

18. Consider the following events about the Lingayat and find the true code:

1. They are followers of Shiva.

2. They buried their dead.
3. They encouraged widow marriage.
4. They did not question the theory of rebirth.

The correct code from the following statements is:

- (A) 1, 2, 3
(C) 2, 3, 4
(B) 4, 3, 2
(D) 4, 2, 1.

Ans:

The correct answer is (A) 1, 2, 3.

Explanation of the statements about the Lingayat:

1. They are followers of Shiva:

- This is **true**. The **Lingayat** sect is a devotional movement that worships **Shiva** as the supreme deity, and their main religious symbol is the **linga** (an abstract representation of Shiva).

2. They buried their dead:

- This is **true**. Unlike the traditional Hindu custom of cremation, the **Lingayats** have a practice of **burying** their dead, which distinguishes them from other Hindu sects.

3. They encouraged widow marriage:

- This is **true**. The **Lingayat** sect promoted social reforms, including **widow remarriage**, which was not commonly accepted in traditional Hindu society at the time.

4. They did not question the theory of rebirth:

- This statement is **incorrect**. The **Lingayat** sect, led by **Basava** (the founder), rejected the traditional Hindu belief in **rebirth** and the caste system. They believed in the soul's direct connection with **Shiva** and in achieving **moksha** (liberation) through devotion, without the cycle of rebirth.

Correct code:

Based on the analysis, the correct statements are **1, 2, and 3**. Therefore, the correct answer is: (A) **1, 2, 3**.

19. Which group initially refused to join the constituent assembly as it was created by the Britishers?

- (a) Socialists
- (b) Tribals
- (c) Muslim League
- (d) Depressed Classes.

Ans:

The correct answer is (c) **Muslim League**.

Explanation:

- The **Muslim League** initially **refused to join** the **Constituent Assembly** when it was first created in 1946 because they did not see the Assembly as representative of their interests. The League, led by **Muhammad Ali Jinnah**, had demanded a separate nation for Muslims, which eventually led to the creation of **Pakistan**. The League believed that the **Constituent Assembly** was primarily dominated by **Hindus** and did not represent Muslim interests.
- The **Muslim League** did not join the Assembly until after the **Mountbatten Plan** (also known as the **Indian Independence Act of 1947**), which led to the partition of India and the creation of Pakistan.

20. How many sessions of the constituent Assembly were held?

- (a) 8
- (c) 10
- (b) 9
- (d) 11.

Ans:

The correct answer is (b) **9**.

Explanation:

The **Constituent Assembly of India** held a total of **9 sessions** between **1946** and **1950**. These sessions were crucial in drafting the **Indian Constitution**, which came into effect on **January 26, 1950**. The sessions were held to discuss and debate various aspects of the Constitution, including fundamental rights, the structure of government, and other significant issues.

Here's a breakdown of the number of sessions:

- The first session was held on **December 9, 1946**.
- The final session, where the **Indian Constitution** was formally adopted, took place on **November 26, 1949**.

Thus, the total number of sessions held by the **Constituent Assembly** was **9**.

Therefore, the correct answer is: **(b) 9**.

21. Identify the name of the alliance or system from the information given below:

- It was introduced by Wellesley in 1798.
- It was imposed on Awadh in 1801.
- According to this alliance, the ally would have to provide the resources for maintaining this contingent.

- Indirect Rule
- Subsidiary Alliance
- British Protectorate.
- Doctrine of Lapse.

Ans:

The correct answer is **(b) Subsidiary Alliance**.

Explanation:

The **Subsidiary Alliance** was a diplomatic strategy introduced by **Lord Wellesley** in **1798**. The key points about this system are as follows:

1. **Introduced by Wellesley in 1798:** Lord Wellesley, the British Governor-General, introduced the **Subsidiary Alliance** as a means to expand British influence in India by weakening the native rulers.
2. **Imposed on Awadh in 1801:** One of the first states where the **Subsidiary Alliance** was imposed was **Awadh (Oudh)** in **1801**. The Nawab of Awadh, **Shuja-ud-Daula**, was forced to accept this alliance, which led to British control over the state's military and political affairs.
3. **The ally would provide resources for maintaining the contingent:** Under the terms of the **Subsidiary Alliance**, the Indian ruler who entered the alliance was required to maintain a British military contingent within their territory and bear the expenses of its upkeep. In return, the British would protect the ruler from internal and external threats.

SECTION-B

(Short-Answer Type Questions)

6 × 3 = 18

22. How were the objectives of Alberuni different from those of Ibn Battuta in writing their accounts?

Ans:

The objectives of **Alberuni** and **Ibn Battuta** in writing their accounts were different in terms of their perspectives and purposes:

1. Alberuni (11th century):

- **Objective:** Alberuni, a Persian scholar and historian, came to India as part of Mahmud of Ghazni's invasion. His primary aim was to understand and document the culture, science, and society of India from an academic perspective.
- **Approach:** He focused on **objective, scholarly analysis** of Indian philosophy, religion, sciences, and customs. His work, "**Kitab al-Hind**" (The Book of India), offers a comparative study of Indian and Islamic cultures, aiming to record India's intellectual and cultural history in a neutral, analytical tone.
- **Focus:** His objective was **not to glorify or criticize**, but to objectively document and understand India's traditions, science, and society.

2. Ibn Battuta (14th century):

- **Objective:** Ibn Battuta, a Moroccan traveler, wrote about his **journeys** across the Islamic world, including India. His main aim was to **document his travel experiences**, as well as to narrate the wonders and experiences he encountered.
- **Approach:** His work, “**Rihla**”, was more of a travelogue with a personal perspective. While he did describe the social, cultural, and political aspects of the places he visited, his writing often included **personal opinions, anecdotes, and reflections**.
- **Focus:** Ibn Battuta’s account is less analytical and more **narrative and descriptive**, with an emphasis on his adventures, the customs of different regions, and his personal interactions.

Key Differences:

- **Alberuni’s** focus was on **academic, objective analysis**, while **Ibn Battuta’s** focus was on **personal travel experiences** and descriptions.
- **Alberuni** wrote from a perspective of **scholarship and comparison**, whereas **Ibn Battuta’s** writing was more **narrative and subjective**, often reflecting his personal experiences and opinions.

OR

Describe any three features of Harappan town planning.

Ans:

Three key features of **Harappan town planning** are:

1. **Grid System:** Harappan cities were laid out in a **grid pattern** with streets running at right angles, making the urban layout highly organized.
2. **Advanced Drainage System:** The cities had well-planned drainage systems, with **covered drains** along streets and private drainage for houses, showing attention to sanitation.
3. **Use of Standardized Bricks:** The Harappans used **uniformly-sized, fired bricks** for constructing buildings, ensuring structural stability and uniformity in construction.

23. Critically examine how Mahabharata is a dynamic text.

Ans:

The **Mahabharata** is considered a **dynamic text** because it has evolved and adapted over time, incorporating a wide range of ideas, stories, and interpretations. Here are a few reasons why it is viewed as dynamic:

1. **Multiple Versions:** There are various regional and linguistic versions of the Mahabharata, each with unique elements, emphasizing its adaptability and ability to resonate across different cultures and periods.
2. **Incorporation of Diverse Philosophies:** The text blends various philosophical ideas, from **dharma** (righteousness) to **bhakti** (devotion), and includes **Bhagavad Gita**, which presents a synthesis of different paths to spiritual enlightenment.
3. **Continuous Interpretation and Reinterpretation:** Over centuries, scholars, writers, and artists have continually reinterpreted the Mahabharata to reflect contemporary concerns, such as politics, ethics, and social issues, thus making it a living tradition.

Thus, the Mahabharata remains relevant and ever-evolving, reflecting both **historical changes** and **cultural shifts**.

OR

Explain the structure of Stupa.

Ans:

The structure of a **stupa** typically consists of the following key elements:

1. **Dome (Anda):** The main, hemispherical structure that symbolizes the universe and houses the relics of the Buddha or important Buddhist figures.
2. **Harmika:** A small, square platform on top of the dome, representing the heavens, where relics are often kept in a container.
3. **Chhatra:** A series of umbrella-like structures placed above the harmika, symbolizing protection and spiritual authority.
4. **Base (Vedika):** The circular base or fence surrounding the stupa, often decorated with carvings and reliefs depicting scenes from the Buddha's life.
5. **Gateways (Toranas):** Elaborate entrances, usually at four cardinal points, which are often intricately carved with Buddhist iconography and symbolic representations of the Buddha's teachings.

These elements together form the stupa, a sacred structure that serves as a symbol of enlightenment, meditation, and the path to Nirvana.

24. Who were Amara-Nayakas? Identify any two works done by them.

Ans:

Amara-Nayakas were military governors or feudal lords during the **Vijayanagara Empire** (14th–17th centuries), appointed to administer regions on behalf of the king. They played a crucial role in maintaining law and order, collecting taxes, and managing the territories assigned to them.

Two key works done by Amara-Nayakas:

1. **Administration and Revenue Collection:** They were responsible for maintaining law and order in their regions, collecting taxes, and ensuring the smooth functioning of the local administration.
2. **Military Defense:** Amara-Nayakas also commanded local armies, defending the empire from external threats and maintaining control over their assigned territories.

These roles were significant in the decentralized structure of the Vijayanagara Empire, where regional rulers like the Amara-Nayakas helped in the governance and defense of the empire.

25. Examine the participation of the Taluqdars of Awadh in the rebellion of 1857.

Ans:

The **Taluqdars of Awadh** played a significant role in the **Rebellion of 1857**, also known as the **First War of Indian Independence**. Their participation can be summarized as follows:

1. **Opposition to British Policies:** Many Taluqdars were discontented with British land policies, particularly the **Doctrines of Lapse** and the **Annexation of Awadh** in 1856, which led to the loss of their power and land. This created a strong resentment towards the British among the Taluqdars.
2. **Leadership in the Revolt:** In Awadh, the Taluqdars, including figures like **Raja Jai Lal Singh**, **Nana Saheb**, and **Begum Hazrat Mahal**, became key leaders of the uprising. They raised armies, fought against British forces, and declared their support for the rebellion.

3. **Support for the Nawab of Lucknow:** The Taluqdars were allied with **NawabWajid Ali Shah**, who had been exiled by the British, and they fought to restore his throne. They played a crucial role in the **siege of Lucknow** and in maintaining the momentum of the rebellion in Awadh.

Thus, the Taluqdars were key figures in the **1857 rebellion**, driven by their resentment towards British annexation policies and their desire to regain lost privileges and power.

26. With the help of specific examples, examine the nature of Indian leadership that emerged against the British in the Revolt of 1857.

Ans:

The **leadership** during the **Revolt of 1857** was diverse, representing various sections of Indian society. The nature of Indian leadership in the revolt can be examined through the following examples:

1. **Military Leaders:** Many of the leaders were military figures who had experience in warfare and played central roles in organizing and leading the rebellion.
 - **Mangal Pandey:** He is often seen as one of the first to ignite the revolt with his act of rebellion against the British in Barrackpore.
 - **Rani Lakshmibai of Jhansi:** A symbol of courage, she led her troops in defending Jhansi against British forces, and her leadership became a rallying point for anti-British sentiments.
2. **Noble and Landowning Leaders:** Many zamindars and taluqdars opposed the British encroachment on their power, wealth, and privileges.
 - **Begum Hazrat Mahal of Awadh:** After the British deposed her husband, the Nawab of Awadh, she became a leader of the revolt in Lucknow, leading a defense of the city and rallying local forces.
3. **Religious and Cultural Leaders:** Religious sentiments also played a significant role in unifying people against the British.
 - **MaulviAhmadullah Shah:** A prominent religious leader, he inspired large groups of peasants and soldiers to join the revolt, especially in regions like Faizabad.
4. **Indigenous Rulers:** Several deposed rulers led the rebellion to reclaim their thrones.

- **Nana Saheb:** The adopted son of Peshwa Baji Rao II, Nana Saheb became one of the key leaders of the rebellion in Kanpur, aiming to restore Maratha power.

In essence, the leadership during the **1857 Revolt** was characterized by:

- **Regional and local leadership:** Leaders like **Rani Lakshmibai, Begum Hazrat Mahal, and Nana Saheb** mobilized resistance within their territories.
- **A united front:** The rebellion saw a mix of military, political, and religious leaders working together against the common enemy—British colonial rule.
- **Defensive nationalism:** The leaders were not only fighting against British imperialism but also to protect their **cultural, political, and economic interests**.

27. Describe the results of India's overseas trade under the Mughals.

Ans:

India's **overseas trade** under the Mughals (16th–18th centuries) had significant results:

1. **Expansion of Trade Networks:** Mughal India was part of a global trade network connecting Europe, the Middle East, Africa, and Southeast Asia. The empire traded goods like **textiles, spices, indigo, silk, and precious stones**.
2. **Wealth and Prosperity:** The flourishing trade contributed to the **wealth of the Mughal Empire**, particularly under emperors like **Akbar** and **Shah Jahan**. Ports such as **Surat, Hugli, and Cochin** became important centers of trade with European powers (Portuguese, Dutch, English, and French).
3. **Introduction of European Goods:** European traders brought goods such as **silver, woolen cloth, and wine**, which found a market in India. The influx of silver especially led to the rise in monetary trade and exchange.
4. **Cultural and Technological Exchange:** Overseas trade facilitated the exchange of ideas, technology, and culture, particularly between India and the West. It contributed to the **spread of Mughal art and architecture**, influencing European and Islamic designs.

In summary, the Mughal era saw significant growth in overseas trade, contributing to **economic prosperity, cultural exchange**, and a strong **global presence** for India.

SECTION-C

(Long-Answer Type Questions)

28. Describe the various stages through which Mahabharata was compiled in the 20th century.

Ans:

The **Mahabharata** underwent significant changes and compilations in the 20th century, especially as it was reinterpreted and edited by scholars and researchers. The process of compiling the Mahabharata in the 20th century can be described in several stages:

1. Early Translations and Scholarly Interest:

- The 19th and early 20th centuries saw a rise in interest in ancient Indian texts, including the **Mahabharata**. **Western scholars** like **William Jones** and **Albrecht Weber** began translating parts of the Mahabharata into European languages, making it accessible to a global audience.
- Indian scholars, such as **K.M. Sen** and **R.C. Dutt**, also began publishing translations and commentaries in vernacular languages.

2. Critical Edition of the Mahabharata (1933-1966):

- The most significant scholarly effort in the 20th century was the creation of the **Critical Edition of the Mahabharata** under the leadership of **V.S. Sukthankar**.
- The project, which began in **1933**, aimed to produce a definitive version of the epic by comparing **multiple manuscripts** from various regions (especially North and South India) and selecting the most authentic texts. This edition was published in parts over several decades (completed in 1966).
- The Critical Edition helped identify and eliminate **later interpolations** and inconsistencies in the text, producing a more standardized version of the epic.

3. Modern Adaptations and Retellings:

- The Mahabharata was also reinterpreted for modern audiences. **Cultural and literary adaptations** emerged in the 20th century, with authors such as **C. Rajagopalachari**, **Karna's Mahabharata** by **C.G. Rajendra**, and **R. K. Narayan's version** of the epic, which retold the story in a more concise and accessible format.

- **Fictionalized and retold versions:** These works were often simplified, focusing on the **main themes** and **character arcs** for contemporary readers, particularly children and young adults.

4. The Mahabharata in Popular Media:

- In the late 20th century, the Mahabharata became a significant part of **Indian popular culture** through adaptations in **television, cinema, and theatre**.
- The **1988 television series** directed by **B. R. Chopra** became one of the most watched television programs in India, bringing the Mahabharata to a wider audience, and influencing the way it was perceived in modern society.
- In addition, there were numerous **graphic novels, animated series, and stage productions** that creatively reinterpreted the epic, often highlighting particular characters or moral lessons.

5. Scholarly Reinterpretation and Feminist Perspectives:

- In the 20th century, scholars began re-examining the Mahabharata from **feminist, post-colonial, and sociological** perspectives. Critics like **Chandrabati, Arvind Sharma**, and others explored the roles of women in the Mahabharata, such as **Draupadi**, and reinterpreted the text's narratives around power, justice, and morality in contemporary terms.

Conclusion:

The Mahabharata's compilation in the 20th century can be seen as a **multi-faceted project**: it included scholarly efforts to recover and authenticate the text, adaptations for popular consumption, and critical reinterpretations that brought new insights into its themes. This dynamic engagement ensured the **epic's continued relevance** in both academic and popular spheres.

OR

"There are various elements on which historians have analysed Mahabharata and called it a dynamic text."

Explain the statement with examples.

Ans:

The statement that **the Mahabharata is a dynamic text** refers to the fact that historians and scholars have recognized the epic as a text that evolves over time, absorbing multiple layers of interpretation, adaptation, and influence. It is considered dynamic for several reasons:

1. Multiple Versions and Layers:

The Mahabharata is not a single, static text but a collection of various versions that evolved over centuries.

- **Regional Variations:** The epic exists in many versions across different regions of India. For example, the **South Indian** versions of the Mahabharata often emphasize the importance of certain characters or episodes differently than the **North Indian** versions.
- **Varying Lengths:** The Mahabharata exists in different lengths, with the **Critical Edition** (1933–1966) offering the most standardized version. However, numerous **local manuscripts** may have additions or deletions based on region or sectarian affiliations.
- **The Influence of Local Traditions:** Local storytellers, poets, and dramatists contributed their interpretations, sometimes even altering or expanding the original story to cater to their cultural contexts.

2. Multiple Interpretations and Perspectives:

Historians argue that the Mahabharata is a dynamic text because of its wide array of **philosophical, ethical, and cultural perspectives** embedded in the narrative.

- **Philosophical Depth:** The Mahabharata encompasses a variety of **philosophical schools** such as **Vedanta, Yoga, and Samkhya**, especially in the **Bhagavad Gita** section, which has been interpreted in different ways by scholars, spiritual leaders, and philosophers. For example, the **Bhagavad Gita** itself has been interpreted in **Hindu, Buddhist, and even secular contexts**, offering diverse meanings across time.
- **Ethical and Moral Complexity:** The characters in the Mahabharata, especially figures like **Yudhishtira, Arjuna, and Draupadi**, embody complex moral dilemmas that make the text relevant to different eras. The ethical questions of **dharma** (righteousness), **karma** (action), and **adharma** (unrighteousness) are explored in diverse ways, which allows the epic to remain a living text for contemporary readers.

3. Incorporation of Local Legends and Folklore:

The Mahabharata was enriched by the **inclusion of local legends and mythological stories** that were adapted into its narrative framework over time.

- For example, many stories of **demigods, local heroes**, and even **animal symbolism** were incorporated into the epic over time. The character of **Karna**, for example, is depicted differently in the Mahabharata's **Bhishma Parva** compared to how he is depicted in **later versions**.
- **Intertextual Influence:** The Mahabharata also absorbed elements from other Indian texts like the **Ramayana**, the **Purânas**

P**f**

as, and later **Tantric literature**. These influences are seen in the way the Mahabharata integrates various deities, cosmic concepts, and philosophical doctrines.

4. Diverse Narrative Forms:

The Mahabharata is dynamic because it has been interpreted in **many narrative forms**:

- **Oral Traditions:** It has been passed down through **oral storytelling**, with different narrators and reciters offering their unique renditions of the epic. This oral tradition has resulted in numerous **folk versions** and **regional retellings**, all contributing to its dynamic nature.
- **Drama and Performance:** The Mahabharata has been adapted into **plays, dance-drama, and puppetry**. The most famous example is the **Ramlila** performances, where portions of the Mahabharata (and Ramayana) are enacted, often with local and cultural adaptations.
- **Visual Arts:** The Mahabharata has been visualized through **sculpture, painting, and illustrations**, such as the famous **Ajanta Caves** paintings and **Mughal miniatures**, where artists interpreted the events and characters in diverse ways.

5. Feminist and Modern Interpretations:

In modern times, the Mahabharata has been reinterpreted through different **social and ideological lenses**.

- **Feminist Readings:** Scholars have analyzed the roles of **Draupadi, Kunti**, and other female characters to discuss issues of **gender, power, and agency** in ancient Indian society. For example, **Draupadi's** humiliation in the Kuru court and her **role as a powerful voice** in the epic have been central to feminist interpretations of the Mahabharata.
- **Post-Colonial Perspectives:** The Mahabharata has also been reexamined through post-colonial lenses, where it is seen not just as a mythological tale but as a reflection of **cultural resistance** to colonial and imperial power. It serves as a critique of the social, political, and ethical frameworks imposed by foreign rulers.

6. Popular Culture and Mass Media:

In contemporary times, the Mahabharata has been continually reinvented in **popular culture**:

- **Television and Film:** The **1988 television series** directed by **B.R. Chopra** and various film adaptations have made the Mahabharata more accessible to modern audiences. These adaptations often change or condense elements of the story to fit contemporary tastes and societal norms.
- **Graphic Novels and Comics:** The Mahabharata has been reimagined in forms such as **graphic novels, comics, and even video games**. For instance, “**The Mahabharata**” **graphic novel** by **Devdutt Pattanaik** offers a modern retelling that interprets the epic through a new, more accessible lens.

Conclusion:

The Mahabharata is considered a **dynamic text** because it has been continuously reshaped, reinterpreted, and adapted over centuries to remain relevant to different cultures, times, and readers. Its evolving nature, the inclusion of multiple perspectives, and its adaptability to various forms of art, literature, and media ensure that it continues to be a living, breathing text that reflects the changing values and ideas of each era.

29. Who were the Alvars and Nayanars? What relations did they have with the Southern states?

Ans:

The **Alvars** and **Nayanars** were two important groups of **devotional poets and saints** in the early medieval period of South India, especially from the **6th to 9th centuries CE**. They played a crucial role in the religious and cultural history of the Southern states, particularly in the context of **Bhakti (devotional) movements** that were directed towards **Vishnu** and **Shiva**, respectively. Here is a detailed explanation of who they were and their relationship with the Southern states:

Alvars:

- **Who were they?**
 - The **Alvars** were **devotees of Lord Vishnu**, and they were part of a group of poet-saints who expressed their intense **devotion and love** for Vishnu through hymns and songs. The word **Alvar** is derived from the Tamil word “Alvar,” meaning “one who is immersed” or “one who is drowned in devotion.”
 - They composed **mangalas** (hymns) in **Tamil** and contributed to the **Vishnu Bhakti** tradition, laying the foundation for the **Vaishnavism** that flourished in the region. The Alvars are credited with **popularizing Vishnu worship** and inspiring the development of the **Vaishnava** tradition in South India.

- There were **12 prominent Alvars**, who are traditionally considered the key figures of this tradition. Some of the most well-known Alvars include **PoigaiAlvar, BhoothathAlvar, Peyalvar, TirumangaiAlvar**, and **Andal** (the only female Alvar).
- **Role in Southern States:**
 - The Alvars' hymns contributed to the cultural and religious fabric of **Tamil Nadu** and the broader **Southern states** by promoting **Bhakti (devotional worship)** as a personal, emotional, and direct connection with God.
 - Their hymns focused on the glorification of **Vishnu's various forms and incarnations** (avatars) such as **Rama** and **Krishna**. These devotional songs and **prayers** were recited in temples and became an important part of **temple rituals** in Southern India.
 - The Alvars also helped in **uniting the Tamil people** by promoting a common religious identity based on Vishnu worship, leading to the growth of **Vaishnava temples** and the spread of Vaishnavism across the region.

Nayanars:

- **Who were they?**
 - The **Nayanars** were a group of **devotees of Lord Shiva**, known for their intense love and devotion to Shiva, often expressed through **poetry and songs**. The word **Nayanar** comes from the Tamil word "Nayan," which means "one who sees," referring to their **spiritual vision** and deep devotion to Lord Shiva.
 - Like the Alvars, the Nayanars were **Tamil saints** who composed hymns and **pasurams** (devotional songs) in Tamil, dedicated to Shiva. They are credited with promoting **Shaivism** and **devotional practices** in the South.
 - The Nayanars were also typically divided into **63 saints**, although the number and exact identities of some may vary in different sources. Prominent Nayanars include **Appar, SankaraNayanar, TirugnanaSambandar, and Manickavacakar**.
- **Role in Southern States:**
 - The Nayanars had a significant influence on the growth and popularization of **Shiva worship** in the Southern states, especially in Tamil Nadu, where they contributed to the building of a religious identity centered around **Shaivism**.

- Their devotional songs and hymns were not only expressions of love for Shiva but also served as **social critiques**, often questioning the existing social order, particularly the dominance of Brahminical rituals and practices. Their message focused on **devotion** over rituals, **egalitarianism**, and the power of personal experience of the divine.
- The Nayanars played a major role in **temple worship**, leading to the flourishing of **Shiva temples** across Tamil Nadu and the greater Southern region, contributing to the **growth of the Bhakti movement** that transcended social and caste boundaries.

Relations with the Southern States:

1. Cultural and Religious Impact:

- Both the **Alvars** and **Nayanars** helped shape the **religious culture** of the Southern states by promoting **Bhakti** or **devotional worship** as a means of personal connection to God, bypassing the need for elaborate rituals and priesthood. This directly challenged the orthodox practices of Brahmanism and **brought religion closer to the people**, making it more inclusive and accessible to all, irrespective of caste or social status.

2. Establishment of Temples:

- The Alvars and Nayanars were instrumental in the establishment and expansion of **Vaishnava** and **Shaiva temples** in the South. Their hymns were sung in these temples, which became important centers of religious activity, attracting large numbers of devotees.
- Their hymns also contributed to the **architectural development** of temples and the establishment of religious practices within them.

3. Political Influence:

- The rise of the Bhakti movement, supported by both the Alvars and Nayanars, had an indirect influence on the **political landscape** of the Southern states. **Chola rulers**, for example, supported the construction of temples dedicated to **Shiva and Vishnu** and promoted the **Shaiva and Vaishnava traditions** as state religions.
- The devotion of the Nayanars to Shiva and the Alvars to Vishnu helped bolster the legitimacy of the ruling dynasties, who often aligned themselves with these religious movements for support.

4. Social Reforms:

- Both groups were crucial in shaping the **egalitarian ethos** of the Bhakti movement. They preached that **devotion** to God could transcend **caste and class distinctions**, and that **anyone**, regardless of their social status, could attain **spiritual enlightenment**.
- In particular, the Nayanars and Alvars were involved in social reform, urging people to reject caste discrimination and the oppressive priesthood and rituals of the time.

Conclusion:

The **Alvars** and **Nayanars** were pivotal figures in the religious and cultural life of the Southern states, particularly in the context of **Tamil Nadu**. Their contributions to **Vishnuism** and **Shaivism** helped define the spiritual and devotional culture of South India, with lasting influences on both **religious practices** and **social structure**. By rejecting rigid caste distinctions and promoting **personal devotion**, they helped lay the foundation for the growth of the **Bhakti movement** and shaped the religious landscape of the Southern states for centuries to come.

OR

Describe how the Revolt of 1857 played a significant role in the development of the nationalist movement in India.

Ans:

The **Revolt of 1857**, also known as the **First War of Indian Independence**, played a significant and transformative role in the development of the **nationalist movement** in India. While the immediate consequences of the revolt were the suppression of the rebellion and the formal end of the Mughal Empire, the revolt had long-lasting effects on the socio-political landscape of India. It marked the beginning of a broader resistance against British colonial rule and laid the foundation for the rise of Indian nationalism in the later decades. Below are the key ways in which the Revolt of 1857 contributed to the growth of the nationalist movement in India:

1. Awakening of National Consciousness

- The revolt brought together people from different regions, religions, and social backgrounds in a common cause against British rule. This marked a crucial turning point in the development of **Indian national consciousness**.
- **Hindu-Muslim Unity:** Although the revolt had its share of regional and communal tensions, it saw significant cooperation between Hindus and Muslims, with both communities fighting together against the British. This solidarity, although short-lived during the revolt itself, laid the groundwork for future unity among the diverse Indian population in the struggle for independence.

- **A sense of pan-Indian unity:** The revolt spread to various parts of India, including **Delhi, Kanpur, Lucknow, Meerut, Jhansi, and Awadh**, and became a symbol of collective resistance. The idea that India could unite against a common foreign oppressor began to take root.

2. Impact on British Policy

- The revolt caused a profound shift in British colonial policy. In 1858, the British government **ended the rule of the East India Company** and directly took control of India, marking the beginning of **British Crown rule**. This period is known as the **British Raj**.
- **Reorganization of the administration:** The British implemented reforms aimed at preventing further uprisings. They increased military presence in India, reorganized the army, and made efforts to address the grievances of the Indian population, though these measures were often superficial and designed to maintain British supremacy.
- However, despite these efforts, the revolt highlighted the **deep dissatisfaction** among Indians with British rule and demonstrated that colonial control could be challenged. This realization sowed the seeds for future revolts and movements.

3. Role of Indian Rulers and Elites

- The rebellion was largely led by **Indian rulers** such as **Rani Lakshmibai of Jhansi, Nana Saheb, Begum Hazrat Mahal, and Tatya Tope**, who had been alienated by British policies, such as the **Doctrine of Lapse** and annexations. While the revolt did not succeed in its objectives, it exposed the fragility of British control and the potential for a **unified resistance** led by both rulers and common people.
- The revolt also had an impact on the **Indian elites**. Many upper-caste Hindu and Muslim elites, who had been allies of the British, began to question British rule and gradually moved towards supporting nationalist causes. This shift in elite opinion contributed to the emergence of **Indian nationalist leaders** in the decades that followed.

4. Rise of Indian Nationalist Organizations

- The revolt helped **expose the vulnerabilities** of the British in India and led to the birth of nationalist organizations. After the revolt, the need for a more structured and organized political movement became evident.
- The most significant development was the **formation of the Indian National Congress (INC)** in 1885. While the INC initially aimed at moderate reforms, it became the main political platform for the

nationalist movement in the early 20th century. Leaders like **Bal Gangadhar Tilak**, **Lala Lajpat Rai**, and **Subhas Chandra Bose** would later radicalize and lead the Indian struggle for independence.

- The **Revolt of 1857** and the sense of Indian unity it generated were remembered in later years by nationalist leaders who viewed it as an inspiration for their own struggles.

5. Changes in British Perception and Policies

- The revolt forced the British to **rethink their policies** in India. In the aftermath, the British became more wary of the potential for another uprising and started to change their tactics, introducing some reforms to placate the Indian population.
- **Divide and Rule**: The British began to implement a more divisive policy, exploiting religious and social differences. The British saw the potential for Hindu-Muslim unity in the revolt and thus started to deepen the divide between these communities, which would have lasting effects on Indian society and politics.
- The revolt, though unsuccessful in its immediate goals, led the British to tighten control over the country, increase repression, and implement more divisive policies, which ironically sowed the seeds for future nationalist movements.

6. Economic Consequences and Grievances

- The aftermath of the revolt saw a further **economic exploitation** of India by the British, which contributed to growing discontent. **Heavy taxation, economic exploitation**, and the draining of India's resources to Britain led to widespread poverty.
- **Economic conditions** in India worsened after the revolt, especially with the British focusing more on maintaining control and less on the welfare of the Indian population. This laid the foundation for the development of **anti-colonial sentiments** among both the elite and the masses in the following decades.

7. Cultural and Intellectual Impact

- The revolt of 1857 had a significant cultural impact. It stimulated **nationalist literature** and historical writings, where writers and intellectuals began to idealize the revolt and its heroes.
- Writers like **Bankim Chandra Chattopadhyay**, who wrote the famous song "**Vande Mataram**", began to use the revolt as a symbol of India's resistance and the quest for national freedom.
- The revolt, and its subsequent commemoration, became a part of the nationalist narrative, shaping the ideology and culture of the Indian independence movement.

Conclusion:

The Revolt of 1857 was a **turning point** in India's history as it signaled the first major uprising against British colonial rule. Although it failed militarily, its **impact on national consciousness, British policies, and Indian leadership** was immense. It created the conditions for the **emergence of organized resistance** in the form of **Indian National Congress** and other movements that would later lead to the full-fledged struggle for Indian independence. The revolt, therefore, played a crucial role in **shaping the nationalist movement** in India, inspiring future generations to fight for freedom and independence.

30. "Quit India Movement challenged the British rule and shaped the course of Indian Independence." Justify the statement.

Ans:

The **Quit India Movement** of 1942 was one of the most significant and defining events in the history of India's struggle for independence. Launched by Mahatma Gandhi and the Indian National Congress (INC) during World War II, this movement was a direct challenge to British colonial rule and marked a critical turning point in the Indian independence movement. Here's a justification for the statement that the Quit India Movement "challenged the British rule and shaped the course of Indian Independence":

1. Demand for Immediate British Withdrawal

The Quit India Movement, also known as the **August Revolution**, was a demand for the immediate withdrawal of British colonial rule from India. Unlike previous movements like the Non-Cooperation Movement or the Civil Disobedience Movement, which were marked by gradual and strategic steps towards independence, the Quit India Movement called for *immediate action* and an end to British rule, with the slogan "Do or Die" famously coined by Gandhi. This signaled a shift towards more direct and urgent resistance against British authority.

2. Nationwide Uprising

The Quit India Movement was characterized by a **mass uprising across India**. The movement saw widespread protests, strikes, and demonstrations in cities and villages throughout the country. Though the British responded with brutal repression, imprisoning almost all major leaders of the INC, including Gandhi, Jawaharlal Nehru, and Sardar Patel, the movement had an enduring impact. The scale of the civil unrest indicated the deepening discontent with British rule and the growing desire for freedom. This mass participation transformed the movement from a political agitation into a nationwide call for independence.

3. Strengthening of Nationalist Sentiment

Although the Quit India Movement was suppressed within a few months, it **united people from diverse sections of Indian society**—students, peasants, workers, and the urban middle class—against a common enemy: British

imperialism. It fostered a sense of national solidarity, as people across different regions and communities came together to demand an end to colonial rule. The idea of a united India, free from foreign domination, gained immense strength during the movement.

4. International Pressure on Britain

The Quit India Movement occurred during World War II, a time when Britain was already weakened by the demands of the war. The British Empire, overstretched and facing internal challenges, found it increasingly difficult to maintain control over its colonies, including India. The **global political context**, where movements for independence were rising across the world, added pressure on Britain. The Quit India Movement accelerated this process, leading to increased calls for British withdrawal, both from within India and from the international community.

5. Shift in British Strategy

While the British were able to suppress the Quit India Movement in the short term, it **forced the British government to reconsider its position in India**. The movement highlighted the unmanageable nature of colonial rule in the face of mass resistance. By the end of World War II, Britain's resolve to hold onto its empire was weakening, and the Quit India Movement was a key factor in this shift. The movement indirectly influenced British policymakers to recognize that India could no longer be governed by force and that a political solution was necessary.

6. Prelude to the Final Push for Independence

Though the Quit India Movement was not immediately successful, it laid the groundwork for the final phase of India's independence struggle. The movement contributed to the growing realization among British officials that India's political and economic landscape had changed forever. The intensity of the protests, the involvement of various sections of society, and the inability of the British to completely crush the movement marked a new phase in India's struggle for freedom. The movement also highlighted the leadership of figures like Gandhi, Nehru, and Patel, whose role in the fight for independence was now more prominent than ever.

The Quit India Movement of 1942, therefore, represented not just a direct challenge to British rule but also a crucial moment that shaped the **final push for independence**. It forced the British to reconsider their colonial policies and, more importantly, marked a key step in the process that eventually led to India's independence in 1947.

OR

“Mahatma Gandhi's role was significant in the Non-Cooperation Movement.” Justify the statement.

Ans:

Mahatma Gandhi's role in the **Non-Cooperation Movement** of 1920-22 was pivotal and central to its success and impact on India's struggle for independence. Gandhi transformed the movement into a mass-based, nationwide campaign and imbued it with his principles of **non-violence (ahimsa)**, **truth (satya)**, and **self-reliance (swadeshi)**. Here's a detailed justification of the statement:

1. Introduction of Non-Cooperation as a Strategy

Gandhi's central contribution to the Non-Cooperation Movement was his innovative **philosophy of non-violent resistance**. He believed that India should reject the British colonial system entirely but without resorting to violence. Instead of armed rebellion, Gandhi called for **non-cooperation with the British government** in all spheres of life—political, social, and economic. This included boycotting British goods, schools, courts, and government institutions, as well as refusing to pay taxes.

Gandhi's call for non-cooperation galvanized millions of people across India, from peasants to intellectuals, who saw in it a way to challenge colonial rule without using violence. His approach was novel, accessible, and deeply rooted in India's spiritual and cultural traditions, making it easy for people from all walks of life to participate.

2. Mobilizing the Masses

One of Gandhi's greatest strengths was his ability to **mobilize the masses**. He understood that the strength of the movement lay in the active participation of the common people, particularly peasants, workers, and the rural populace, who had largely been excluded from earlier nationalist movements.

Gandhi connected with people through simple, clear, and relatable messages. He advocated for **self-reliance (swadeshi)**, urging Indians to boycott foreign goods and promote the use of khadi (handspun cloth). This was a way to undermine British economic power by cutting off their source of revenue from Indian markets. The symbolic act of spinning khadi became an emblem of the national struggle and a powerful unifying force.

By encouraging non-cooperation with British institutions, Gandhi effectively **weakened British authority** at the grassroots level, making the empire's control over India more tenuous.

3. Leadership in Key Movements

Under Gandhi's leadership, the Non-Cooperation Movement saw key actions that captured the imagination of the Indian public. Some significant initiatives included:

- **Boycott of British goods and institutions:** Gandhi encouraged the masses to reject British textiles, foreign goods, and institutions like schools, courts, and government offices. This disrupted the British economy and created a sense of unity among Indians.

- **Salt Satyagraha and Khilafat Movement:** Gandhi's influence extended beyond the Congress party. He worked closely with leaders of the **Khilafat Movement**, which was related to the concerns of Muslims about the disintegration of the Ottoman Empire after World War I. Gandhi combined the demands of the Khilafat Movement with the Non-Cooperation Movement, fostering Hindu-Muslim unity in the struggle for independence.
- **Civil Disobedience:** Gandhi organized peaceful protests and acts of civil disobedience, such as picketing liquor shops, and blocking the collection of taxes. These non-violent protests were intended to challenge the legitimacy of British rule without resorting to bloodshed.

4. A Unique Approach to Non-Violence

Gandhi's insistence on **ahimsa (non-violence)** as the core principle of the movement was another key factor that made the Non-Cooperation Movement stand out. This was different from other revolutionary struggles where violence was often seen as a legitimate tool of resistance. Gandhi believed that non-violence was not just a tactic but a **way of life**. It became the ethical foundation for the entire movement and attracted followers from all sections of society, including those who might have been skeptical of violent methods.

Non-violence allowed the movement to be morally compelling and made it harder for the British to justify violent repression. Even though there were instances of violence, Gandhi personally took responsibility and suspended the movement in 1922 after the **ChauriChaura incident**, where a mob killed police officers. This act demonstrated his commitment to non-violence, even if it meant halting the movement temporarily to prevent further bloodshed.

5. Empowerment of the Common People

Gandhi's leadership in the Non-Cooperation Movement gave a **sense of agency to the common Indian**. Instead of relying on elite leaders and parliamentary negotiations, Gandhi encouraged the masses to take direct action and be part of the independence struggle. His ability to communicate directly with people, using simple language, cultural symbols (like khadi), and mass actions, allowed the movement to gain enormous popular support.

Gandhi's approach, therefore, transformed the Indian nationalist movement into a mass-based campaign. It was no longer limited to educated elites in cities but was embraced by rural Indians, workers, and peasants. This mass mobilization created a new sense of national identity and pride, and helped build the foundation for the independence movement's eventual success.

6. A Shift in the Nature of Indian Nationalism

Under Gandhi's leadership, the **Non-Cooperation Movement** marked a **significant shift** in the nature of Indian nationalism. It was no longer about a few elite leaders negotiating with the British but rather a **broad-based movement** of millions of ordinary people. Gandhi's philosophy encouraged political participation and inspired new forms of collective action. His ability to blend **spirituality with political activism** created a movement that resonated deeply with a wide range of people.

Conclusion:

In conclusion, Gandhi's role in the **Non-Cooperation Movement** was not just significant—it was **transformative**. His leadership, vision, and ability to connect with the masses turned the movement into the most widespread and organized challenge to British colonial rule at that time. Gandhi's emphasis on non-violence, self-reliance, and mass mobilization redefined India's struggle for independence and laid the foundation for future actions in the freedom movement, ultimately leading to India's independence in 1947.

SECTION-D

(Source-Based Questions)

31. Read the following source carefully and answer the questions that follow:

Rules for monks and nuns-

There are some of the rules laid down in the VinayaPitaka. When a new felt (blanket/rug) has been made by a bhikkhu, it is to be kept for (at least) six years. If after less than six years he should have another new felt (blanket/rug) made, regardless of whether or not he has disposed of the first, then—unless he has been authorized by the bhikkhus—it is to be forfeited and confessed. In case a bhikkhu arriving at a family residence is presented with cakes or cooked grain-meal, he may accept two or three bowlfuls if he so desires. If he should accept more than that, it is to be confessed. Having accepted the two or three bowlful and having taken them from there, he is to share them among the bhikkhus. This is the proper course here. Should any bhikkhu, having set out bedding in a lodging belonging to the sangha—or having had it set out—and then on departing neither put it away nor have it put away, or should he go without taking leave, it is to be confessed.

- Explain any one rule governing the lives of the bhikkhus and bhikkhunis.
- Why were the bhikkhus and bhikkhunis expected to share their alms with other members of the sangha?
- How does the VinayaPitaka describe the teachings of Buddha?

Ans:

(a) Explain any one rule governing the lives of the bhikkhus and bhikkhunis.

One rule governing the lives of the **bhikkhus** (monks) in the source is related to the possession of **new blankets (or rugs)**. According to the rule, a bhikkhu is allowed to have a new blanket made, but it must be kept for **at least six years**. If the bhikkhu has another new blanket made before this period, regardless of whether or not the first one has been disposed of, **the new blanket must be forfeited** unless authorized by the other bhikkhus. This rule emphasizes **simplicity** and **renunciation** in the life of a monk, discouraging unnecessary attachment to material possessions and promoting modesty and restraint.

(b) Why were the bhikkhus and bhikkhunis expected to share their alms with other members of the sangha?

The bhikkhus and bhikkhunis were expected to share their alms with other members of the **sangha** (the community of monks and nuns) for several reasons:

- 1. Community Solidarity:** Sharing alms promotes a sense of **community** and collective well-being. The sangha is based on mutual support and interdependence. By sharing, monks reinforce the **sense of brotherhood and sisterhood** within the sangha, strengthening their bonds.
- 2. Avoidance of Excess and Attachment:** Monks and nuns are expected to live a life of **simplicity and non-attachment**. Accepting alms but then sharing them prevents any one individual from hoarding food or other resources, which might lead to **attachment** or **greed**.
- 3. Practice of Selflessness:** Sharing also helps in the cultivation of **generosity** and **selflessness**, qualities central to the Buddhist path. By sharing the alms with others, monks and nuns practice **dana** (the practice of giving), which is one of the key virtues in Buddhism.

(c) How does the VinayaPitaka describe the teachings of Buddha?

The **VinayaPitaka** is a key part of the Buddhist scriptures and primarily deals with the **rules and guidelines for monastic life**, but it also provides insight into the teachings and principles of Buddhism. It reflects the Buddha's **emphasis on discipline, moral conduct, and spiritual community (sangha)**.

The **VinayaPitaka** describes the Buddha's teachings in the following ways:

- 1. Simplicity and Renunciation:** The rules emphasize a life of **renunciation of worldly desires and material possessions**, highlighting the Buddha's teachings on **non-attachment** and **the pursuit of enlightenment** through simplicity.
- 2. Ethical Conduct:** The Buddha's teachings as described in the VinayaPitaka underscore the importance of **ethical behavior, respect for others, and harmonious living** within the sangha. Monks and nuns are

required to follow specific rules that guide their behavior, ensuring they live a life conducive to meditation and spiritual growth.

- 3. Community Life:** The Vinaya also stresses the **importance of community** (the sangha), and how individual actions should align with the welfare of the collective. The Buddha's teachings emphasize **mutual respect, sharing, and cooperation** among monks and nuns.

In sum, while the **Vinaya Pitaka** primarily provides guidelines for monastic conduct, it reflects the Buddha's broader teachings on **ethical living, spiritual discipline, and the path to enlightenment**.

32. Read the following source carefully and answer the questions that follow:

Archaeological sites are formed through the production, use, and discarding of materials and structures. When the people continue to live in the same place, their constant use and reuse of the landscape result in the alteration of the landscapes by water or wind activity and erosion. Occupation is detected by traces of ancient materials found in layers, which differ from one another in colour, texture, and the artefacts that are found in them. Abandonment or desertion, what are called 'stratified layers,' can be identified by the absence of such traces.

1. How are archaeological sites formed?
2. What is stratigraphy?
3. How can one identify abandonment during past times?

Ans:

1. How are archaeological sites formed?

Archaeological sites are formed through the **production, use, and discarding of materials and structures** by people. Over time, as people continue to live in the same place, their activities—such as building structures, using tools, and discarding waste—leave behind **traces** in the landscape. These traces may include artefacts, pottery, bones, or remnants of buildings, which are often preserved in **layers** of soil. These layers can be altered by natural processes like **erosion** caused by wind or water, and can accumulate over centuries, gradually forming a record of human activity at the site.

2. What is stratigraphy?

Stratigraphy is the study of **stratified layers** (or layers of soil or deposits) found at archaeological sites. It involves analyzing these layers to understand the chronological sequence of human activity. Each layer, or

stratum, can differ in **colour, texture, and the artefacts** it contains, and by examining the arrangement of these layers, archaeologists can determine the relative **age** of different artefacts or structures. Stratigraphy helps in reconstructing the sequence of events at a site, as older layers are typically found beneath newer layers, allowing researchers to trace the development of human activity over time.

3. How can one identify abandonment during past times?

Abandonment or desertion of a site can be identified through the **absence of certain traces** that are found in the layers of occupation. For example, if there are **no artefacts** or signs of human activity in a particular layer, this could indicate a period when the site was no longer in use. This is often seen as a **gap** in the stratigraphy, where no new materials were added, and no structures were built or altered. Archaeologists look for these **empty or sterile layers** as indicators of a time when people may have abandoned the site, either due to environmental changes, resource depletion, or other factors leading to desertion.

33. Read the following source carefully and answer the questions that follow:

Colin Mackenzie

Born in 1754, Colin Mackenzie became famous as an engineer, surveyor, and cartographer. In 1815, he was appointed the first surveyor General of India, a post he held till his death in 1821. He embarked on collecting local histories and surveying historic sites in order to better understand India's past and make governance of the colony easier. He says that "It struggled long under the miseries of bad management...before the South came under the benign influence of the British Government." By studying Vijayanagara, Mackenzie believed that the East India Company could gain "much useful information on many of these institutions, laws, and customs whose influence still prevails among the various tribes of natives forming the general mass of the population to this day."

(i) Who was Colin Mackenzie?

(ii) Mention what Mackenzie did to make governance of the colony easier.

(iii) According to him, what benefits would the East India Company gain after studying Vijayanagara? Explain in brief.

Ans:

(i) Who was Colin Mackenzie?

Colin Mackenzie was an **engineer, surveyor, and cartographer** born in 1754. He became famous for his work in India as a surveyor and for his contributions to mapping and understanding the subcontinent's geography and history. In 1815, he was appointed as the **first Surveyor General of India**, a position he held until his death in 1821. He is particularly noted for his efforts in **surveying historical sites** and collecting local histories to better understand India's past and improve governance.

(ii) Mention what Mackenzie did to make governance of the colony easier.

To make governance of British India easier, Colin Mackenzie **collected local histories and surveyed historic sites**. By studying the **history, laws, and customs** of various regions, he aimed to gather useful knowledge that would help the East India Company manage its colony more effectively. His work focused on understanding the structures and institutions that influenced local populations, which he believed could guide better administrative policies and decision-making.

(iii) According to him, what benefits would the East India Company gain after studying Vijayanagara? Explain in brief.

According to Mackenzie, the East India Company would gain **useful information** from studying **Vijayanagara**, a historic city and empire in southern India. He believed that by examining the **institutions, laws, and customs** of the Vijayanagara Empire, the Company could better understand the **social, political, and cultural systems** that continued to influence various **tribes and communities** in India. This knowledge, Mackenzie argued, would be valuable for the British in maintaining control over the region and improving governance by aligning it with the existing structures and practices that still had an impact on local populations.

SECTION-E

(Map-Based Questions)

1 × 5 = 5

(34.1) On the given political map of India locate and label the following with appropriate symbols:

I. Awadh centre of revolt

II. Jabalpur the centre of revolt

III.a. Meerut-An Important center of the Revolt of 1857

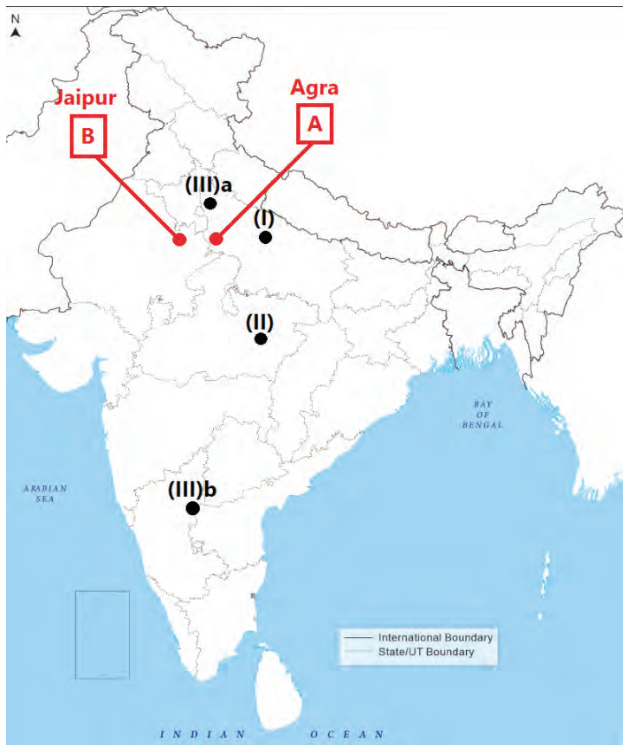
OR

III.b. Vijayanagar-Capital of Vijayanagarempire.

Ans:



(34.2) On the same outline map, two places have been marked as 'A' and 'B' as important territories related to Akbar and one associated with the control of Babur in India. Identify them and write their correct names on the box drawn near them.



HOLY FAITH INTERNATIONAL (P) LTD.

Holy Faith New Style Sample Paper–11

(Based on the Latest Design & Syllabus Issued by CBSE)

HISTORY

CLASS 10+2

Time Allowed: 3 Hours

[Maximum Marks: 80]

General Instructions: Same as in Holy Faith New Style Sample Paper-1

SECTION-A

(Multiple Choice Type Questions)

27 x 1 = 27

1. Identify the person shown in the circle:



- (a) B.R. Ambedkar
- (b) Lal Bahadur Shastri
- (c) Abdul Kalam Azad
- (d) G.B. Pant

Ans:

- (a) B.R. Ambedkar

2. Who among the following was NOT a powerful ruler of Magadha?

- (a) Bimbisara
- (b) Ajatasatru
- (c) Mahapadma Nanda
- (d) D.Dhana Nanda

Ans:

The correct answer is **(d) D. Dhana Nanda**.

Here's a brief explanation of each ruler:

- **Bimbisara:** He was the first king of the Haryanka dynasty of Magadha and played a key role in establishing Magadha as a powerful kingdom. His reign is known for expanding Magadha and his relations with other regions, including alliances with Kosala and the Buddha.
- **Ajatasatru:** The son of Bimbisara, Ajatasatru was another powerful ruler of Magadha. He is known for his role in the war against the Vajji Confederacy and for further consolidating the power of Magadha.
- **Mahapadma Nanda:** He was the founder of the Nanda dynasty, and under his rule, Magadha became one of the most powerful kingdoms in India. His military and administrative skills were key to this transformation.
- **D. Dhana Nanda:** He was the last ruler of the Nanda dynasty and is generally considered weak. His reign was marked by mismanagement and cruelty, which led to the decline of the Nanda dynasty. He was overthrown by Chandragupta Maurya, who founded the Maurya dynasty. Hence, he was not considered a "powerful" ruler of Magadha.

Thus, Dhana Nanda is the correct answer as he was not known for being a powerful ruler.

3. Harishen, who composed "PragyaPrashasti," was a court poet of which of the following rulers?

- (a) Chandra Gupta
- (b) Samudra Gupta
- (c) Ashoka
- (d) Chandra Gupta Maurya

Ans:

The correct answer is **(b) Samudra Gupta**.

Harishena, who composed the “**PragyaPrashasti**” (also known as the “**PrayagPrashasti**”), was a court poet in the service of **Samudra Gupta**, the renowned ruler of the Gupta Empire. Samudra Gupta is often hailed as one of the greatest rulers of ancient India, and Harishena’s inscription is one of the important historical sources that describe his achievements.

The **PragyaPrashasti** is an inscription found in **Prayag (modern-day Allahabad)**, and it praises Samudra Gupta’s military conquests, his administration, and his patronage of the arts.

Thus, Harishena was associated with **Samudra Gupta**, not the other rulers mentioned.

4. Which of the following options given in Sangam text accurately describes ‘Vellalar’ and ‘Adimai’ as two categories of peasants in South Indian villages?

- (a) Vellelar, a ploughman and Adimai as landowner
- (b) Vellelar, as landowner and Adimai a peasant
- (c) Vellelar, a peasant and Adimai as land lord
- (d) Vellelar, a landowner and Adimai a slave

Ans:

The correct answer is **(b) Vellalar, as landowner and Adimai as peasant**.

In the context of the **Sangam literature** and ancient South Indian society, the terms “Vellalar” and “Adimai” refer to different social and agricultural roles:

- **Vellalar:** The Vellalars were primarily landowners, often considered the higher class of peasants or agriculturalists. They owned land and were responsible for its cultivation. They played a central role in the agrarian economy of Tamil society during the Sangam period.
- **Adimai:** The Adimai were typically peasants or agricultural laborers who worked on the lands owned by the Vellalars. They were often subjected to a form of semi-servitude or slavery, where they worked the fields in exchange for a livelihood but did not have ownership of land themselves.

Thus, **Vellalar** were landowners, and **Adimai** were peasants or agricultural laborers, making option (b) the correct choice.

5. Kabir poetry has literacy as well as a philosophical significance. Select the most appropriate option from the following that describes this essence.

- (a) God is a philosophy in isolation from rituals
- (b) God is based on reincarnation.
- (c) God is one who just has different names.
- (d) God is vested in all saguna forms.

Ans:

The correct answer is (c) **God is one who just has different names.**

Kabir, a 15th-century poet-saint and a key figure in the Bhakti movement, is known for his spiritual and philosophical poetry. His work emphasizes a **universal, formless concept of God**, which transcends religious rituals, idol worship, and sectarian divisions. Kabir often expressed that God is not confined to any particular religion or form but is the same entity known by different names across different cultures and faiths. His poetry advocates a personal and direct relationship with the Divine, focusing on inner experience rather than outward ritualistic practices.

- **(a) God is a philosophy in isolation from rituals:** While Kabir did critique rituals, he did not isolate philosophy from God; he emphasized devotion and personal connection.
- **(b) God is based on reincarnation:** This is not a primary focus of Kabir's poetry. Kabir's teachings centered more around the oneness of God and devotion rather than on the cycle of reincarnation.
- **(d) God is vested in all saguna forms:** Kabir acknowledged the presence of God in all forms but did not focus on "saguna" (God with attributes) worship. He emphasized a **nirguna** (formless) conception of God.

Therefore, **(c) God is one who just has different names** best reflects the essence of Kabir's philosophy, highlighting the unity of God across different religious traditions.

6. Consider the following statements regarding Kabir:

1. He was not against pilgrimage and idol worship.
2. He believed in universal love.
3. He emphasized on one god and devotionism.
4. He did not consider it necessary to abandon the life of a normal householder.

Which of the given statements is/are correct?

- (A) 1, 2, 3, 4
- (B) 1, 2, 3
- (C) 2, 3, 4
- (D) 1, 3, 4

Ans:

The correct answer is **(C) 2, 3, 4.**

Here's a breakdown of each statement:

1. **He was not against pilgrimage and idol worship** – This statement is **incorrect**. Kabir was **against pilgrimage and idol worship**. He criticized these practices as being superficial and emphasized that true devotion is internal and does not require external rituals or worship of idols.
2. **He believed in universal love** – This statement is **correct**. Kabir strongly believed in **universal love** and preached a message of **tolerance** and **oneness** of all human beings, transcending religious boundaries. His poetry often reflects the idea that love for God should be universal, and he emphasized equality and brotherhood.
3. **He emphasized on one god and devotionism** – This statement is **correct**. Kabir was a proponent of **monotheism**. He believed in a formless, all-pervading God (often referred to as “Rama” or “Allah” in his poems), and he emphasized devotion (bhakti) as the path to spiritual realization.
4. **He did not consider it necessary to abandon the life of a normal householder** – This statement is **correct**. Kabir did not advocate for renunciation or leaving the world. He believed that one could find God and live a spiritual life while fulfilling their duties as a householder. He emphasized that **true spirituality** lies in inner devotion, not in external renunciation.

Thus, the correct set of statements is (C) **2, 3, 4**.

7. **There are two statements marked as Assertion (A) and Reason (R), mark your answer as per the codes given below.**

Assertion (A): The mid first millennium BCE is still regarded as a major turning point in history.

Reason (R): Emergence of various thinkers like Socrates, Plato, and Aristotle in Greece, Zarathustra in Iran, Kong Zi in China, and Buddha & Mahavira in India.

- (a) Both A and R are true and R is the correct explanation of A.
- (b) Both A and R are true but R is not the correct explanation of A.
- (c) A is true, but R is false.
- (d) A is false, but R is true.

Ans:

The correct answer is (a) **Both A and R are true and R is the correct explanation of A.**

Explanation:

- **Assertion (A):** The mid first millennium BCE is indeed regarded as a major turning point in history. This period marks significant developments in various parts of the world, including the rise of powerful empires, the birth of major philosophical systems, and the spread of new religious ideas.
- **Reason (R):** The emergence of thinkers like Socrates, Plato, and Aristotle in Greece, Zarathustra in Iran, Kong Zi (Confucius) in China, and Buddha & Mahavira in India indeed occurred around the same time or within a few centuries of each other, in the **mid-first millennium BCE**. This period is crucial because these thinkers and their teachings had a profound and lasting influence on the intellectual, philosophical, and religious developments in their respective cultures.

Thus, both **Assertion (A)** and **Reason (R)** are true, and **Reason (R)** provides the correct explanation for why the mid-first millennium BCE is seen as a turning point in history. This period saw the emergence of key philosophical and religious figures whose ideas shaped civilizations for centuries to come.

8. Fill in the blanks:

The rulers of the Vijayanagara were called.

- (A) Gajapati
- (B) Bhupati
- (C) Asvapati
- (D) Narapati

Ans:

The correct answer is **(B) Bhupati**.

The rulers of the **Vijayanagara Empire** were often referred to as “**Bhupati**”, which means “Lord of the Land” or “King” in Sanskrit. This term was commonly used by the Vijayanagara kings to describe their authority over their kingdom.

To clarify the other terms:

- **Gajapati:** This title was used by the rulers of Odisha, specifically the Gajapati dynasty.

- **Asvapati:** This term means “Lord of Horses” and was sometimes used in ancient texts but is not associated with the Vijayanagara rulers.
- **Narapati:** This term means “Lord of Men” and was sometimes used in the context of kingship, but it is not specifically associated with the Vijayanagara rulers.

Thus, “**Bhupati**” is the most appropriate term for the rulers of the Vijayanagara Empire.

9. Match the following:

List-I

A. 1917 B. 1919 C. 1928 D. 1930

Disobedience Movement begins. 3. Rowlatt Satyagrah 4. Champaran Movement.

List-II

1. Peasant Movement in Bardoli 2. Civil

Codes

(a) A-4, B-3, C-1, D-2

(b) A-2, B-1, C-4, D-3

(c) A-3, B-4, C-2, D-1

(d) A-1, B-2, C-3, D-4.

Ans:

The correct answer is (a) **A-4, B-3, C-1, D-2**.

Here's the correct matching of the events:

- **A. 1917 – Champaran Movement** (Option 4): In 1917, Mahatma Gandhi led the **Champaran Satyagraha** in Bihar to address the grievances of indigo farmers who were being exploited by British planters.
- **B. 1919 – Rowlatt Satyagrah** (Option 3): The **Rowlatt Act** was passed in 1919, giving the British government the power to arrest anyone without trial. Gandhi launched a **Satyagraha** against it, leading to widespread protests.

- **C. 1928 – Peasant Movement in Bardoli** (Option 1): The **Bardoli Satyagraha** took place in 1928 in Gujarat, where the peasants, under the leadership of Sardar Vallabhbhai Patel, protested against an unjust increase in land revenue. The movement was successful in securing the rights of the peasants.
- **D. 1930 – Civil Disobedience Movement begins** (Option 2): The **Civil Disobedience Movement** began in 1930 with the famous **Salt March** (Dandi March), led by Gandhi, to protest the British monopoly on salt production.

So, the correct match is:

- **A - 4 (Champaran Movement)**
- **B - 3 (Rowlatt Satyagraha)**
- **C - 1 (Peasant Movement in Bardoli)**
- **D - 2 (Civil Disobedience Movement begins)**

10. Given below are two statements, one labeled as Assertion (A) and the other labeled as Reason (R).

Assertion (A): Archaeologists and historians find the Harappan burials with pottery, perfume, copper mirrors & jewelry.

Reason (R): The Harappan people had a belief in life after death.

- (a) Both (A) and (R) are correct and (R) is the correct explanation of (A).
- (b) Both (A) and (R) are correct, but (R) is not the correct explanation of (A).
- (c) (A) is correct, but (R) is not incorrect.
- (d) (R) is correct, but (A) is not correct.

Ans:

The correct answer is (a) **Both (A) and (R) are correct and (R) is the correct explanation of (A).**

Explanation:

- **Assertion (A):** Archaeologists and historians have found **Harappan burials** containing various items such as **pottery, perfume, copper mirrors, and jewelry**. These artifacts were often included in burials, which is an indication of the importance of material goods in Harappan society.
- **Reason (R):** The inclusion of personal items like jewelry, pottery, and perfume in the burials suggests that the Harappan people may have had a **belief in life after death**. This practice of providing the deceased with items for the afterlife is typical of many ancient cultures that believed in an existence beyond death. Therefore, it is reasonable to infer that these artifacts were intended for use in an afterlife, reinforcing the idea that Harappans believed in some form of life after death.

Since **(R)** explains the significance of the burial practices in **(A)**, both statements are correct, and **(R)** provides the correct explanation for why such items were found in the burials.

Thus, **(a)** is the correct answer.

11. Choose the correct option:

Consider the following statements.

1. Montesquieu used Bernier's accounts to develop his idea of oriental despotism.
2. Bernier gave a detailed report on rural society.
3. According to Bernier, crown ownership of land was good for peasants.
4. Bernier considered the Mughal King the king of beggars.

Which of the given statement is/are correct?

- (A) 1, 2, 3, 4
- (B) 1, 2, 3
- (C) 1, 2, 4
- (D) 2, 3, 4

Ans:

The correct answer is **(C) 1, 2, 4**.

Here's the analysis of each statement:

1. **Montesquieu used Bernier's accounts to develop his idea of oriental despotism** – This statement is **correct**. Montesquieu, in his book *The Spirit of the Laws* (1748), drew upon the writings of various travelers, including **François Bernier**, to develop his concept of “oriental despotism.” Bernier's observations of Mughal India helped shape Montesquieu's argument that Eastern rulers exercised absolute, often tyrannical, power.
2. **Bernier gave a detailed report on rural society** – This statement is **correct**. François Bernier, a French physician and traveler who visited Mughal India in the 17th century, did write extensively about various aspects of Indian society. While his accounts are more focused on the Mughal court and urban life, he did also provide observations on rural society, including issues related to agriculture, land management, and the condition of peasants.
3. **According to Bernier, crown ownership of land was good for peasants** – This statement is **incorrect**. Bernier did not view crown ownership of land as beneficial for peasants. He was critical of the Mughal system, which involved state control over land. Bernier believed this system, along with high taxes and the lack of private land ownership, contributed to the exploitation and suffering of peasants.
4. **Bernier considered the Mughal King the king of beggars** – This statement is **correct**. Bernier famously described the Mughal emperor as the “king of beggars,” reflecting his view that the Mughal ruler's wealth and power were based on the extraction of resources from a large, impoverished peasantry. This phrase highlighted his perception of the Mughal state as one that, despite its grandeur, relied heavily on a poor, exploited population.

Therefore, the correct set of statements is (C) **1, 2, 4**.

12. What type of relationship can you infer between the Sufis and the state? Choose the correct option from the following:

- (a) Strained relationship
- (b) Normal relations as with other subjects
- (c) Cordial relations

(d) There are always conflicts between the Sufis and the state.

Ans:

The correct answer is (c) **Cordial relations**.

Explanation:

The relationship between **Sufis** and the **state** in medieval India was generally **cordial**, although it varied depending on the specific rulers and the time period. Here are some key points:

- **Sufis and the State:** The Sufis often maintained **cordial relations** with the rulers and the state, especially when rulers recognized their spiritual and social influence. Many Sufi saints enjoyed royal patronage, and in some cases, Sufi orders were granted land or other resources by rulers. The Sufis, in turn, helped to legitimize the rule of Muslim rulers by providing spiritual support.
- **Spiritual Influence:** Sufis, with their message of peace, love, and devotion to God, often had significant influence over the common people. Rulers, particularly during the Delhi Sultanate and Mughal periods, recognized the political and social influence of the Sufis and sought to maintain good relations with them.
- **Diversity in Relations:** While the general trend was cordial, there were exceptions. Some rulers, especially during times of political instability or when the rulers were more orthodox, may have had strained relations with certain Sufi orders. However, in most cases, Sufis were seen as beneficial figures who helped maintain social harmony and facilitated the spread of Islam.

Therefore, the relationship between **Sufis and the state** was generally **cordial**, making (c) the most appropriate option.

13. Match List I with List 2 and select the correct pair using the code given below:

List-I

List-2

Fifth Report Permanent settlement American Civil War Rebellion 1. 1793 2. 1813 3. 1856 4. 1861

Options

(a) 2, 1, 4, 3

(b) 3, 1, 4, 2

(c) 3, 4, 1, 2

(d) 2, 3, 4, 1

Ans:

The correct answer is **(a) 2, 1, 4, 3.**

Here's the correct matching of the events:

- **Fifth Report – 1813:** The **Fifth Report** refers to the report presented by the British East India Company to the British Parliament in 1813. It dealt with the state of the company's administration and the conditions in India, including issues like land revenue, administration, and the economy.
- **Permanent Settlement – 1793:** The **Permanent Settlement** was introduced by **Lord Cornwallis** in **1793**. It was a system of land revenue collection where the British fixed the land revenue permanently, making landowners responsible for paying the taxes. This system had a long-lasting impact on the agricultural economy of Bengal.
- **American Civil War – 1861:** The **American Civil War** started in **1861**, mainly over issues related to slavery, states' rights, and the Union's preservation. It was a significant event in American history, lasting until 1865.
- **Rebellion – 1856:** The **Rebellion** refers to the **Indian Rebellion of 1857**, also known as the **Sepoy Mutiny**, which was a major uprising against British rule in India. It began in 1857 and is often considered the first major resistance to British colonial rule in India.

Thus, the correct matching is:

- **Fifth Report – 1813**
- **Permanent Settlement – 1793**
- **American Civil War – 1861**
- **Rebellion (1857) – 1856**

The correct option is **(a) 2, 1, 4, 3.**

14. Match the following.

State	Capital
A. Anga	1. Rajgir
B. Magadha	2. Champa
C. Kashi	3. Varanasi
D. Vatsa.	4. Kaushambi

Codes

- (a) A-2, B-4, C-3, D-1
 (b) A-2, B-1, C-3, D-4
 (c) A-1, B-2, C-3, D-4
 (d) A-1, B-2, C-4, D-3

Ans:

The correct answer is **(b) A-2, B-1, C-3, D-4.**

Here is the correct matching of the states with their capitals:

- **A. Anga – 2. Champa:** The ancient state of **Anga** had its capital at **Champa** (modern-day **Chhapra** in Bihar). It was an important kingdom during the time of the Buddha and was later absorbed into the Magadhanempire.
- **B. Magadha – 1. Rajgir:** The capital of **Magadha**, one of the most powerful ancient Indian kingdoms, was **Rajgir** (also known as Rajagriha). Later, the capital moved to **Pataliputra** (modern-day Patna).
- **C. Kashi – 3. Varanasi:** The capital of the ancient state of **Kashi** was **Varanasi** (also known as Benares). It is one of the oldest and holiest cities in India.
- **D. Vatsa – 4. Kaushambi:** The capital of the kingdom of **Vatsa** was **Kaushambi**. It was located near the confluence of the Ganges and Yamuna rivers, and it played an important role in the political history of ancient India.

Thus, the correct match is:

- **A - Champa**
- **B - Rajgir**
- **C - Varanasi**
- **D - Kaushambi**

So, the correct option is **(b) A-2, B-1, C-3, D-4**.

15. Identify which metal was used more often to make coins during the Mughal Empire?

- (a) Gold
- (b) Silver
- (c) Tin
- (d) Copper

Ans:

The correct answer is **(b) Silver**.

Explanation:

During the **Mughal Empire**, **silver** was the metal most commonly used for minting coins. The Mughal rulers, especially during the reign of Akbar, issued a wide variety of **silver coins**. The **rupee**, which was made of silver, became the standard currency and was widely used both within the empire and for trade with foreign countries.

- **Gold** coins were also minted, especially by the later Mughal emperors like Shah Jahan, but they were less common compared to silver coins.
- **Copper** and **tin** coins were used for smaller denominations, but they were not as prevalent as silver coins.

Thus, **silver** was the primary metal used in the production of coins during the Mughal period.

16. Read the following statements carefully and identify the person with the help of the given information.

I. He was born in 973 in Khwarizm, Uzbekistan.

II. He wrote a book named *Kitab-ul-Hind*.

- (a) Ibn Battuta
- (b) Al-Biruni
- (c) Francois Berner
- (d) AbdurRazzaq

Ans:

The correct answer is **(b) Al-Biruni**.

Explanation:

- **Born in 973 in Khwarizm, Uzbekistan:** This refers to **Al-Biruni**, a renowned Persian scholar and polymath, who was born in **Khwarizm** (now part of Uzbekistan) in 973 CE. He is famous for his extensive knowledge in various fields including mathematics, astronomy, and history.
- **Wrote a book named *Kitab-ul-Hind*:** **Al-Biruni** wrote *Kitab-ul-Hind* (The Book of India), which is one of the most important works on India written by a foreign scholar. In this book, Al-Biruni detailed the customs, culture, religion, and geography of India, based on his observations during his travels.

Thus, the correct match is **Al-Biruni**, making **(b) Al-Biruni** the correct answer.

17. Indicate which of the following options is not correct:

- (a) Muslim League demanded Pakistan in 1946.
- (b) Gandhiji started Quit India Mission in 1942.
- (c) Cripps Mission failed to achieve its objective.
- (d) Cabinet Mission arrived in India in 1946.

Ans:

The correct answer is **(a) Muslim League demanded Pakistan in 1946.**

Explanation:

- **(a) Muslim League demanded Pakistan in 1946:** This statement is **incorrect**. The **Muslim League** formally demanded the creation of Pakistan in **1940**, during its session in Lahore, known as the **Lahore Resolution** or **Pakistan Resolution**. In 1946, the Muslim League was pushing for the implementation of this demand, but the formal demand was made earlier in 1940.
- **(b) Gandhiji started Quit India Mission in 1942:** This statement is **correct**. Gandhiji launched the **Quit India Movement** in **1942**, demanding an immediate end to British rule in India. It was a mass movement, and although it was suppressed by the British, it marked a significant phase in India's struggle for independence.
- **(c) Cripps Mission failed to achieve its objective:** This statement is **correct**. The **Cripps Mission** (1942), led by Sir Stafford Cripps, was sent to India to secure Indian cooperation during World War II. However, it failed because the proposals were not acceptable to either the Congress or the Muslim League, particularly regarding the future political structure and constitutional issues.
- **(d) Cabinet Mission arrived in India in 1946:** This statement is **correct**. The **Cabinet Mission** was sent to India in **1946** to discuss the transfer of power and the future constitution of India. It laid the groundwork for the partition of India and the creation of Pakistan.

Thus, the statement **(a)** is **incorrect**. The demand for Pakistan was made in **1940**, not 1946.

18. During the Sangam age which of the following dynasties was not in power:

- (a) Pandyas
- (b) Cholas
- (c) Cheras
- (d) Pallavas.

Ans:

The correct answer is **(d) Pallavas**.

Explanation:

- **Pandyas, Cholas, and Cheras** were the three main dynasties that ruled during the **Sangam Age** (approximately 3rd century BCE to 3rd century CE) in ancient Tamil Nadu. These dynasties were involved in the political and cultural life of the period and played a significant role in the development of Tamil society.
- **Pallavas** were **not** part of the Sangam age. They came to power a few centuries later, around the 4th century CE, long after the Sangam period had ended. The Pallavas are known for their contributions to art, architecture, and the spread of Hindu culture, especially during the 6th to 9th centuries CE.

Therefore, the **Pallavas** (option d) were **not** in power during the **Sangam age**.

19. Identify the name of the person from the information given below.

- He was born in Tangier into one of the most respectable and educated families.
- He considered experience gained through peregrination to be a more important source of knowledge than books.
- He'd travelled considerably in Syria, Iraq, Persia, Yemen, Oman, and many trading anchorages on the seacoast of East Africa.
- He wrote a book named Rihla.

- (a) Al-Biruni
- (b) Ibn-Battuta
- (c) Francois Bernier
- (d) None of these

Ans:

The correct answer is **(b) Ibn-Battuta**.

Explanation:

The description matches **Ibn Battuta**, a famous Moroccan scholar and traveler:

- **Born in Tangier:** Ibn Battuta was born in **Tangier, Morocco**, in 1304.
- **Experience through peregrination:** He is well-known for his extensive travels. Ibn Battuta believed that travel and personal experience were more valuable sources of knowledge than books, which is reflected in his writings.
- **Travels across the Islamic world:** Ibn Battuta traveled widely across the Islamic world and beyond, including places like **Syria, Iraq, Persia, Yemen, Oman**, and the seacoasts of **East Africa**. His travels took him through much of Africa, Asia, and even parts of Europe.
- **Wrote a book named *Rihla*:** His travels were recorded in the book *Rihla* (The Journey), a detailed account of his experiences and observations during his 30-year journey.

This fits the information given, so the correct answer is **(b) Ibn-Battuta**.

20. Match the following:

Column-I

(Archaeologists) 1. S.N. Roy 2. G.F. Dales 3. R.E.M. Wheeler 4. John Marshall

The Mythical Massacre at Mohenjodaro (2) Ancient India (3) The Story of Indian Archaeology (4) Mohenjodaro and the Indus Civilization

Column-II

(Contribution) (1)

Options:

- | | (1) | (2) | (3) | (4) |
|-----|-------|------|-------|-------|
| (a) | (iii) | (i) | (ii) | (iv) |
| (b) | (ii) | (iv) | (i) | (ii) |
| (c) | (i) | (ii) | (iii) | (iv) |
| (d) | (i) | (ii) | (iv) | (iii) |

Ans:

The correct answer is **(a) (iii) (i) (ii) (iv)**.

Explanation of the matching:

1. **S.N. Roy – (iii) The Story of Indian Archaeology:** S.N. Roy was an Indian archaeologist who played a significant role in the development of archaeological studies in India. He wrote *The Story of Indian Archaeology*, which is a major work on the history of Indian archaeology.
2. **G.F. Dales – (i) The Mythical Massacre at Mohenjodaro:** G.F. Dales was an archaeologist who worked extensively on the Indus Valley Civilization. He is well known for his work on the idea of the “Mythical Massacre at Mohenjodaro,” where he analyzed the idea that a massacre had occurred at the site, which was later debunked.
3. **R.E.M. Wheeler – (ii) Ancient India:** R.E.M. Wheeler was a famous British archaeologist who conducted significant excavations at sites like Harappa and Mohenjodaro. His book *Ancient India* provides important insights into ancient Indian history and archaeology.
4. **John Marshall – (iv) Mohenjodaro and the Indus Civilization:** John Marshall was the Director-General of the Archaeological Survey of India and is known for his excavations at Mohenjodaro. His work *Mohenjodaro and the Indus Civilization* is a foundational text on the Indus Valley Civilization.

Thus, the correct matching is:

- S.N. Roy – *The Story of Indian Archaeology*
- G.F. Dales – *The Mythical Massacre at Mohenjodaro*
- R.E.M. Wheeler – *Ancient India*
- John Marshall – *Mohenjodaro and the Indus Civilization*

Therefore, the correct option is (a) (iii) (i) (ii) (iv).

21. Consider the following statements regarding the Priest King of Harappa:

According to archaeologists:

- (1) Priest King held political power,
- (2) He was related with Mesopotamian history.
- (3) He was related with Harappan religion.

(4) His authoritarian rule could be one of the causes of the decline of Harappa.

Ans:

The “Priest King” is a famous statuette discovered in the ruins of Mohenjo-daro, one of the key sites of the Indus Valley Civilization. The figure is often depicted as a seated male figure wearing a headdress, and its exact role in Harappan society remains a subject of debate among scholars. Let’s analyze the given statements:

1. Priest King held political power:

There is no direct evidence that the Priest King held political power. The figure is often interpreted as a religious or ceremonial leader rather than a ruler in the political sense. The lack of written records in the Harappan script means we cannot definitively assign political authority to the Priest King. So, this statement is speculative.

2. He was related to Mesopotamian history:

While the Harappan and Mesopotamian civilizations were contemporaneous and engaged in trade (evidenced by seals and artifacts), there is no concrete evidence that the Priest King specifically had a direct connection with Mesopotamian history. The idea that the Priest King was related to Mesopotamian history is tenuous and not supported by substantial archaeological evidence. This statement is unlikely to be correct.

3. He was related to Harappan religion:

This is a more plausible statement. The Priest King is often interpreted as a figure who may have had religious significance, possibly representing a religious or ceremonial role in Harappan society. Given the absence of clear political associations, it is more likely that the figure had a connection to religious or spiritual practices. Thus, this statement is reasonable.

4. His authoritarian rule could be one of the causes of the decline of Harappa:

There is no evidence to suggest that the Priest King had an authoritarian rule. In fact, the Harappan society is generally believed to have been more decentralized, with no strong evidence of kingship or centralized political control. The decline of the Harappan Civilization is still debated, with possible causes ranging from environmental factors, such as climate change or river shifts, to socio-economic factors, but the idea that an authoritarian ruler was the cause of the decline is speculative and unlikely.

Conclusion:

The most plausible statement is **(3) He was related to Harappan religion**, as this aligns with the common scholarly interpretation of the figure. Statements (1), (2), and (4) are more speculative and not widely supported by evidence.

SECTION-B

(Short-Answer Type Questions)

6 × 3 = 18

22. Explain how did Harappans maintain contact with distant lands?

Ans:

The Harappan civilization maintained contact with distant lands through a combination of **maritime trade, overland routes**, and possibly **diplomatic or cultural exchanges**. Here are some details:

1. Maritime Trade:

The Harappans had well-developed ports, such as **Lothal**, which served as major centers for maritime trade. They sailed across the **Arabian Sea** and traded with regions like **Mesopotamia, Dilmun** (modern Bahrain), and **Magan** (modern Oman). Harappan seals and pottery have been found in Mesopotamian sites, indicating regular trade between these regions.

2. Overland Trade:

Overland routes connected the Indus Valley with regions to the north and west, such as **Central Asia, Afghanistan**, and the **Persian Plateau**. They traded goods like **gold, copper, lapis lazuli**, and **timber**, which were sourced from these regions.

3. Goods Traded:

Harappans exported items like **cotton textiles, beads, marine resources (like shells)**, and **metal goods**. In return, they imported **precious metals, luxury items**, and **stones** (like lapis lazuli from Afghanistan).

4. Cultural and Technological Exchange:

Archaeological evidence, such as the spread of similar seals and motifs, suggests that there was also a

cultural exchange. The Harappans likely influenced neighboring civilizations in terms of art, technology, and perhaps religious practices.

Thus, Harappans maintained a robust and dynamic trade network that connected them to distant civilizations, helping them acquire resources not available locally and fostering cultural and technological exchanges.

OR

Why was the Charkha chosen as the symbol of nationalism?

Ans:

The **Charkha (spinning wheel)** was chosen as the symbol of nationalism by **Mahatma Gandhi** during the Indian independence movement to promote **self-reliance (Swadeshi)** and the boycott of British goods. It symbolized **indigenous industry**, particularly the revival of hand-spinning and weaving of **khadi** (homespun cloth), which was seen as a way to resist British economic exploitation and promote economic independence. The Charkha became a symbol of **self-sufficiency, empowerment**, and the rejection of British colonial rule

23. Critically examine the views of Francis Bernier on the sati system.

Ans:

Francis Bernier, a 17th-century French traveler and physician, is often cited for his views on the **sati system** (the practice of a widow self-immolating on her husband's funeral pyre) in India. He wrote about the system in his book, "*Travels in the Mughal Empire*" (circa 1670), where he described it as a **barbaric and inhumane practice**.

Critical Examination:

1. Eurocentric Perspective:

Bernier's views were shaped by his **European** mindset, where he considered the **sati** practice as part of what he perceived as the "**barbarity**" of Indian customs. His judgments were influenced by the European values of his time, which often dismissed non-Western cultures as "savage."

2. Partial Understanding:

Bernier observed the practice from a distance, without fully understanding the **cultural, religious, and social context** in which sati occurred. While he focused on the most extreme cases, such as forced sati or those that occurred in royal or elite settings, the practice was complex and varied across regions and periods. In many cases, sati was voluntary and seen as an act of **religious devotion** by some widows.

3. Lack of Awareness of Reform Movements:

Bernier did not account for the fact that **reform movements** within India, including those by **social reformers** like **Raja Ram Mohan Roy**, were already advocating against the practice by the time of his writings.

4. Impact on Colonial Agenda:

Bernier's criticism of sati and other Indian customs contributed to the **colonial narrative** that depicted Indian society as in need of reform and intervention. This fit into the broader British colonial agenda, which justified their rule as a "civilizing mission."

Conclusion:

While Bernier's views on sati were reflective of a **Eurocentric** and **colonial** outlook, his critique is also an example of the **misunderstanding** and **misrepresentation** of Indian customs by foreign observers. His observations, though significant, were limited and did not capture the full complexity or diversity of the practice.

24. What were the arguments in favour of greater power to the province?

Ans:

Arguments in favor of granting **greater power to the provinces** in colonial India, particularly during the period leading up to **Indian independence**, included:

1. Decentralization and Local Autonomy:

Proponents argued that provinces, with their unique regional identities, cultures, and issues, should

have more control over local governance and decision-making. This would allow for policies better suited to local needs rather than a one-size-fits-all approach from the central government.

2. Effective Governance:

Greater provincial power was seen as a way to improve **administrative efficiency**. Local governments would be more responsive and attuned to regional problems, ensuring better delivery of services, welfare, and development.

3. Representation of Regional Interests:

Advocates believed that provinces should have more influence in shaping policies affecting their economies, languages, and social structures, especially in areas like **education, agriculture, and infrastructure**, where regional variations were significant.

4. Reduced Central Control:

Critics of the centralized British colonial system argued that it led to **authoritarian control and discontent**. Decentralization would allow provinces to have a greater voice in the decision-making process, reducing alienation and fostering a sense of local empowerment.

5. Economic Development:

More provincial power could also encourage **regional economic planning**. With control over resources, provinces could tailor economic policies to local needs, promoting **industrialization, trade, and agricultural reforms** suited to their unique conditions.

6. Response to Nationalist Demands:

Greater provincial autonomy was seen as a way to address **nationalist demands** for more self-rule and participation in governance. The idea was to create a federal structure where provinces had substantial autonomy, as in other colonial contexts (e.g., Canada, Australia).

These arguments gained traction during debates on reforms, especially with the **Government of India Act, 1919** and the **Government of India Act, 1935**, which granted some degree of provincial autonomy and laid the foundation for future self-governance.

OR

Critically examine how Mahabharata is a dynamic text.

Ans:

The **Mahabharata** is a **dynamic text** due to its **evolving nature** and its adaptability across time, cultures, and contexts. Here are key points that illustrate its dynamism:

1. Multiple Versions and Regional Adaptations:

The Mahabharata has multiple **versions** and **regional retellings** that vary in detail, emphasis, and interpretation. Different regions of India, and even countries like Indonesia, Thailand, and Cambodia, have adapted the epic to reflect local values, customs, and religious beliefs.

2. Fluidity of Narrative:

The text itself is known for its **layered storytelling**. It includes stories within stories, various subplots, and a wide array of characters, which allow for diverse interpretations and adaptations. New stories and ideas were **incorporated over time**, ensuring that the epic remained relevant across generations.

3. Philosophical and Moral Interpretations:

The Mahabharata addresses **universal themes** like duty (dharma), righteousness, and the complexities of human behavior, which allows it to be interpreted in many ways. Scholars and spiritual leaders have continuously reinterpreted the epic to address contemporary moral, ethical, and social issues.

4. Evolution in Religious Contexts:

The Mahabharata has been used by various **religious traditions**. While it originally had elements of both **Vedic religion** and **folk traditions**, it later became an integral part of **Hinduism**, influencing its rituals, festivals, and philosophies. Figures like **Krishna** have evolved from a deity in the epic to a central figure in **Bhakti movements**.

5. Adaptations in Popular Culture:

The Mahabharata has been adapted into a wide range of **media**—from **classical dance** and **drama** to **television series** and **literary works**. Its themes resonate with modern concerns, allowing it to remain relevant in popular culture today.

Conclusion:

The Mahabharata is dynamic because it is a **living text** that has transformed over centuries, reflecting changes in **cultural, philosophical, and religious contexts**. Its adaptability to new interpretations, narratives, and media ensures that it remains a vibrant and ever-evolving part of Indian heritage and beyond.

25. "Jotedar inevitably weakened zamindars in Bengal by the end of the 18th century."**Ans:**

The statement that "Jotedar inevitably weakened zamindars in Bengal by the end of the 18th century" refers to the changing landholding structure in Bengal during British rule.

Jotedars were medium to large landowners who held land directly from the British government, often bypassing the traditional zamindars. They became powerful due to the **Permanent Settlement of 1793**, which fixed land revenue demands and led to increased control of land by smaller, local intermediaries.

As **zamindars** were burdened with high fixed revenue assessments, many were unable to maintain control over their estates and became financially weakened. Meanwhile, **Jotedars**, who could pay the revenue and manage their lands effectively, gained power and control over large tracts of land, thus eroding the zamindars' traditional dominance.

Conclusion:

The rise of the Jotedar class, with its increasing control over land and resources, contributed to the weakening of the **zamindar system** by the late 18th century, as the latter could not cope with the growing financial pressures and changing revenue policies under British rule.

26. Describe the features of water resources of the Vijayanagarempire.**Ans:**

The **Vijayanagar Empire** (14th–17th century) had a highly developed and efficient system of **water resources**, which played a key role in its agricultural and urban prosperity. Key features include:

1. Irrigation Systems:

The empire built extensive **irrigation networks** using **tanks, reservoirs, and canals** to harness water from rivers like the **Tungabhadra** and **Krishna**. These structures were vital for supporting agriculture in the arid regions of the Deccan.

2. Tanks and Reservoirs:

The Vijayanagar rulers constructed large **artificial tanks** (e.g., the **Raya Sagara** in Hampi) to store water for irrigation and drinking. These tanks were often connected through a network of channels and sluices.

3. Canals:

They constructed **canals** from rivers to provide water to agricultural fields, particularly in areas with low rainfall.

4. Water Management:

The empire had a sophisticated system for managing water resources, including the regular maintenance of reservoirs and channels. This system helped ensure reliable water supply even during dry periods.

5. Urban Water Supply:

In cities like **Hampi**, there were systems for **domestic water supply**, including public fountains, wells, and step-wells.

6. Rainwater Harvesting:

The empire also practiced **rainwater harvesting** by creating **underground storage tanks** and structures to capture and store seasonal rainfall.

Conclusion:

The Vijayanagar Empire's water management was highly advanced, with an intricate network of reservoirs, canals, and irrigation systems that supported agriculture, urban growth, and the empire's overall economic prosperity.

27. Describe the different sources from which we can reconstruct the political career of Gandhiji and the history of the National Movement.

Ans:

The political career of **Mahatma Gandhi** and the history of the **Indian National Movement** can be reconstructed from a variety of **primary** and **secondary sources**:

1. Gandhi's Writings and Speeches:

Gandhi's own **autobiography**, *The Story of My Experiments with Truth*, and his extensive writings in **newspapers** like *Young India* and *Navjivan* provide firsthand accounts of his thoughts, actions, and political strategies. His speeches and letters also offer insights into his evolving ideas on non-violence, satyagraha, and independence.

2. Official Documents and Government Records:

British **official records**, reports, and **congress party documents** provide important details about the political landscape of the time, government responses to Gandhi's movements, and the overall progress of the national struggle. The **Simon Commission Reports**, **Government of India Acts**, and **official correspondence** reveal British policies and their interactions with Indian leaders.

3. Biographies and Memoirs:

Numerous **biographies**, including those by **Rajmohan Gandhi** and **Louis Fischer**, and memoirs written by contemporaries such as **Jawaharlal Nehru**, **Sardar Patel**, and others, offer perspectives on Gandhi's role and influence in the national movement.

4. Newspapers and Magazines:

Periodicals like *The Hindu*, *The Times of India*, and *The Tribune*, as well as nationalist newspapers like *Kesari* and *Pratap*, chronicled events of the national struggle, including protests, movements, and political developments under Gandhi's leadership.

5. Congress and Other Political Party Archives:

Records from the **Indian National Congress**, including its resolutions, debates, and meeting minutes, provide a detailed account of Gandhi's strategies, negotiations, and interactions with other leaders.

6. Photographs and Films:

Visual materials, such as **photographs, films**, and documentaries, offer a visual record of key events like the **Salt March, Quit India Movement**, and Gandhi's interactions with the masses.

7. Oral Histories and Interviews:

Accounts from **eyewitnesses, freedom fighters**, and individuals who interacted with Gandhi provide valuable personal perspectives on his leadership and the impact of the national movement.

Conclusion:

The political career of Gandhi and the history of the National Movement can be reconstructed through a combination of **Gandhi's own writings, official documents, biographies, newspapers, and visual sources**, each contributing unique perspectives to understanding the struggle for Indian independence.

SECTION-C

(Long-Answer Type Questions)

8 × 3 = 24

28. Discuss the nature of the Revolt of 1857. What values were reflected by Indians during the Revolt of 1857?

Ans:

Nature of the Revolt of 1857

The **Revolt of 1857** (often called the **First War of Indian Independence** or **Sepoy Mutiny**) was a major, though ultimately unsuccessful, uprising against British colonial rule in India. The revolt had several defining features:

1. A Military Rebellion:

The revolt began as a **mutiny** by Indian soldiers (sepoys) in the British East India Company's army, sparked by grievances over issues like the **greased cartridge** controversy (the rumor that cartridges

were coated with cow and pig fat, offending both Hindu and Muslim soldiers), but it quickly spread to other parts of India.

2. Wide Geographical Spread:

While it started in **Meerut** in May 1857, the revolt spread across **North India**, especially in **Delhi, Kanpur, Lucknow, Jhansi, and Awadh**. It included both **urban uprisings** and **rural rebellions**. Key leaders like **Bahadur Shah Zafar** (the Mughal Emperor), **Rani Lakshmibai** of Jhansi, **Nana Saheb**, and **Begum Hazrat Mahal** played significant roles.

3. Lack of Unified Leadership:

The revolt was not a coordinated national uprising but rather a series of localized uprisings, each with its own leadership and motives. The absence of a single unified leadership or cohesive plan made the revolt harder to sustain against the British.

4. A Symbol of Resistance to British Rule:

The revolt, though primarily military in nature, became a symbol of **resistance** against British colonialism. It was driven by a mix of **political, economic, and social** factors, including:

- **British annexation policies** like the Doctrine of Lapse, which led to the disinheritance of many Indian rulers.
- **Heavy taxation**, economic exploitation, and growing resentment against British rule.
- **Religious and cultural insensitivity** (e.g., the greased cartridge incident and changes in social customs).

5. Religious and Cultural Dimensions:

The revolt was sometimes framed as a defense of **Indian religious practices** and **cultural identity** against the imposition of British values. However, the participation of both Hindus and Muslims, along with the support of various local rulers and warriors, showed the unity of India's diverse communities in the struggle against British oppression.

Values Reflected by Indians During the Revolt of 1857

1. Unity in Diversity:

Despite regional, religious, and cultural differences, people from various backgrounds, including **Hindus, Muslims, and Sikhs**, came together to resist British rule. The revolt transcended communal divides, reflecting a spirit of **national unity** against a common colonial enemy.

2. Patriotism and Nationalism:

The revolt demonstrated a growing sense of **nationalism**. Leaders like **Nana Saheb** and **Rani Lakshmibai** symbolized the idea of **swaraj (self-rule)** and the desire to overthrow foreign rule. It reflected the **emerging consciousness of a united India**, even though the term “India” was not fully conceptualized at the time.

3. Defiance of Foreign Rule:

The revolt represented a broad rejection of **foreign domination** and the harsh policies of the British East India Company. The **desire for self-rule** and independence was clearly evident in the actions of rebel leaders, who declared their loyalty to Indian sovereignty, such as Bahadur Shah Zafar in Delhi, who was declared the symbolic ruler of a free India.

4. Resilience and Sacrifice:

The revolt demonstrated the **courage, resilience, and sacrifice** of ordinary Indians, including soldiers, peasants, artisans, and rulers, who fought against overwhelming odds. The **martyrdom** of leaders like **Mangal Pandey** and **Rani Lakshmibai** became symbols of resistance and heroism.

5. Resistance to British Cultural and Religious Interference:

Many of the rebels opposed British policies that threatened Indian **religious and cultural practices**. This included resistance to the **Christian missionary activity**, the **Doctrine of Lapse**, and the imposition of Western norms. The revolt reflected a deep desire to preserve **Indian traditions, customs, and religious freedom**.

6. Loyalty to Traditional Authorities:

The revolt also revealed a deep loyalty to **Indian rulers** and the Mughal Emperor. Even though the Mughal Empire had weakened by the time of the revolt, the rebels rallied around the symbolic figure of Bahadur Shah Zafar, reflecting the respect for traditional political authority.

Conclusion

The **Revolt of 1857** was a multi-faceted rebellion with both military and political dimensions, driven by a mix of local grievances, economic exploitation, and growing nationalism. While it was ultimately suppressed, it played a significant role in shaping the **Indian independence movement** by highlighting the desire for self-rule, unity, and resistance to British colonialism. The values of **patriotism, sacrifice, religious tolerance, and national unity** during the revolt laid the foundation for future movements for independence.

OR

“There are various elements on which historians have analysed Mahabharata and called it a dynamic text.”

Explain the statement with examples.

Ans:

The **Mahabharata** is often described as a **dynamic text** because of its **evolving nature** over time and the multiple layers of interpretation it offers. Historians and scholars have analyzed it from various angles, revealing its adaptability and relevance across different periods, cultures, and social contexts. Here's an explanation of why the Mahabharata is considered dynamic, with examples:

1. Multiple Versions and Regional Variations

- **Diversity of Versions:** The Mahabharata exists in multiple **regional and linguistic versions**. For example, the Tamil, Kannada, Bengali, and Assamese versions have their own nuances and additions, reflecting local traditions, beliefs, and practices. In **South India**, the Mahabharata was often adapted into **regional narratives** like the *Kamba Ramayana* and *Kathasaritsagara*, where local heroes and gods were incorporated.
- **Example:** The **Tamil Mahabharata** (Kamba Mahabharata) shows significant differences, such as the elevation of certain characters (like Karna) and the portrayal of Krishna, reflecting the local interpretation of dharma.

2. Adaptation to Changing Social and Political Contexts

- The Mahabharata has been used to comment on the changing **social, political, and moral questions** of different eras. Its stories, which explore issues like **dharma** (righteousness), **adharma** (unrighteousness), **power**, and **justice**, resonate with changing circumstances.
- **Example:** During the **Bhakti Movement** (8th–17th century), **Krishna** was depicted as a **god of love and devotion** in the Mahabharata, influencing the rise of **devotional (bhakti) literature** and practices. This adaptation of Krishna's role reflected the changing religious landscape.

3. Thematic Depth and Philosophical Interpretations

- The Mahabharata is not just a **historical narrative**, but also a **philosophical text** that has been interpreted in various ways. Over centuries, it has been a **source of moral and ethical teachings**, with its complex characters and dilemmas providing ample material for reinterpretation.
- **Example:** The **Bhagavad Gita**, a philosophical dialogue between Arjuna and Krishna within the Mahabharata, has been interpreted in numerous ways: from a **text on individual duty and dharma** to a **spiritual and mystical guide** to achieving liberation (moksha). The **Gita's** flexibility in interpretation makes it a constantly evolving part of the Mahabharata's dynamic nature.

4. Integration of New Stories and Legends

- Over time, new stories, legends, and characters were incorporated into the Mahabharata, enriching its scope and making it more relevant to different audiences. These additions reflect how the text grew and evolved with the times.
- **Example:** In later versions, **sub-stories** like the **story of the sage Markandeya** or **the tales of the Pandavas' earlier lives** were added. These stories filled gaps and added complexity to the original epic, expanding its reach and understanding.

5. Interpretations in Different Media

- The Mahabharata's dynamic quality is also evident in its **adaptations across different media**, including **dance, theatre, television, and literature**. Different interpretations, ranging from **classical**

dance forms like Bharatanatyam to **modern retellings** in films and television series, showcase its flexibility.

- **Example:** The 1988 **television series** *Mahabharat* by **B. R. Chopra** brought the epic to modern audiences, adjusting the presentation of the characters to reflect contemporary concerns, like democracy and justice. Similarly, modern **novels** and plays like **ChetanBhagat's "The 3 Mistakes of My Life"** or **DevduttPattanaik's retellings** reinterpret the Mahabharata in new light.

6. Moral and Ethical Dilemmas

- One of the reasons the Mahabharata is considered dynamic is its depiction of **moral ambiguity**. The text is not just about clear-cut good vs. evil but highlights the **complexity of human behavior** and the **dilemmas faced by individuals**.
- **Example:** The character of **Karna**, who is loyal to Duryodhana but is also portrayed as a tragic hero, has been interpreted in various ways, both as a victim of circumstances and as someone who makes flawed decisions. His story has been explored in numerous books, plays, and even films, each providing a different perspective on his actions and choices.

7. Global Influence and Cross-Cultural Interpretations

- The Mahabharata's **themes of conflict, justice, and fate** have universal appeal, which has led to its **reinterpretation in different cultural contexts** around the world. Its influence can be seen in global literature, philosophy, and art.
- **Example:** In Southeast Asia, the Mahabharata has been **adapted** into various art forms, such as **shadow puppetry** in Indonesia, **Bali**, and **Thailand**, and also played an important role in the **development of Southeast Asian kingship ideologies**.

8. Religious and Political Symbolism

- The Mahabharata has been used as a **political and religious symbol** by various movements, from the early **Mughal period** to **modern nationalist politics**.

- **Example:** During the **Indian independence movement**, Gandhi often referred to the Mahabharata, seeing it as a story of moral struggle and resistance to oppression. In the 20th century, Mahatma Gandhi and other leaders used the epic to advocate for **non-violence (ahimsa)** and **truth (satya)**, key components of their political philosophy.

Conclusion

The Mahabharata is a **dynamic text** because it has undergone constant reinterpretation and adaptation, reflecting the changing social, political, religious, and philosophical contexts of different periods. Its themes of **dharma, justice, fate, and human conflict** continue to resonate with contemporary readers, ensuring that the epic remains relevant and adaptable to new audiences and situations. Whether through local retellings, philosophical explorations, or modern-day adaptations, the Mahabharata remains a living, evolving narrative.

29. Why were the Jati Panchayats formed during the 16th and 17th centuries? Discuss their functions and authority.

Ans:

Formation of Jati Panchayats during the 16th and 17th Centuries:

The **Jati Panchayats** (community or caste councils) were formed during the **16th and 17th centuries** primarily due to the **changing socio-political and economic conditions** in India under the rule of the **Mughal Empire** and the emergence of large, complex societies. Several factors contributed to the rise of these councils:

1. Decline of Centralized Control:

As the Mughal Empire's administrative structure became more centralized and imperial power waned in certain regions, **local governance** became increasingly dependent on **community-based institutions**, such as the **Jati Panchayats**, to resolve disputes and maintain social order.

2. Caste-Based Social Organization:

The social fabric of medieval India was deeply embedded in the caste system, which organized

society into hierarchical groups or **jatis**. Each jati, or caste, had its own social norms, traditions, and customs. As these groups grew in numbers and importance, they required **self-regulation** and **community leadership** to manage the internal affairs of their members.

3. Colonial and Mughal Interference:

The establishment of the Mughal and later colonial systems also created **administrative challenges**. The Mughal Empire, despite its wide control, could not fully administer every local affair, and **Jati Panchayats** provided a **mechanism for self-regulation** within these communities.

Functions of the Jati Panchayats:

The **Jati Panchayats** were community councils that played a crucial role in the everyday lives of people within a particular jati or caste. Their main functions included:

1. Judicial Functions:

The **Panchayat** acted as a **judicial body** for resolving disputes within the community, such as disagreements over **property, marriage, family matters**, or **breaches of social norms**. They could **adjudge penalties**, including **finances, exile, or social ostracism**.

Example: A **Jati Panchayat** might mediate disputes between two families over property or honor and ensure that both parties adhered to caste norms.

2. Social Control and Enforcement of Caste Norms:

The Panchayat had the responsibility of **upholding caste purity** and ensuring members followed the rules regarding **marriage** (endogamy), **rituals**, and other social practices. It ensured compliance with social norms and customs, often imposing punishments for violations.

Example: A member of a caste who married outside of the caste (or “inter-caste marriage”) might face severe social penalties, including exclusion from the community.

3. Economic Regulation:

Jati Panchayats were often involved in overseeing **economic activities** within the caste, such as regulating trade, artisan work, and even setting prices for goods and services provided by the community. This function helped maintain **economic order** and ensured that the economic practices were in line with caste traditions and the local economy.

Example: In some regions, **artisan castes** (like weavers or potters) had their own Panchayats to regulate **workmanship standards** and decide on issues like market prices for their goods.

4. Cultural and Religious Role:

The Panchayats often acted as custodians of **religious practices** and **cultural traditions** within their jati. They played a role in organizing **religious ceremonies, festivals**, and maintaining the **moral values** of the community.

5. Political Influence:

In some cases, especially in **rural** areas, the Jati Panchayats had political influence, helping in the **selection of leaders** for the community, making decisions related to land and resources, and even liaising with the **local rulers** or authorities.

Example: The Jati Panchayat could play a role in **tax collection** in rural areas or act as intermediaries between local rulers and the peasantry.

Authority of the Jati Panchayats:

The **authority of the Jati Panchayat** was both **moral and coercive**, and it varied according to the **local context** and the strength of the caste system in different regions. The following aspects define its authority:

1. Moral Authority:

The Jati Panchayat derived its primary authority from the **moral and religious codes** of the caste. It had the right to decide on **social sanctions**, such as **excommunication** or **ostracism**, which could be severe in a society where community and caste identity were central to one's social standing.

Example: In some regions, being **excommunicated** by the Panchayat could result in being **shunned** by society, effectively ruining the individual's social life and livelihood.

2. Coercive Power:

While the **Jati Panchayat** was often not a formal state institution, its decisions were enforced through **social pressure** and sometimes even **violence**. The Panchayat had the power to **fine, banish**, or **physically punish** individuals who violated caste laws or community norms.

Example: In cases of **caste defilement**, the Panchayat could order a **public apology** or **fine** the wrongdoer, with the option of **physical punishment** if necessary.

3. Decentralized Authority:

Unlike the centralized rule of kings or colonial administrators, the **Jati Panchayats** had significant **autonomy** in dealing with internal matters. This decentralized authority meant that different regions and even different jatis could have different structures and levels of power.

Example: The **Patel system** in Gujarat, where **village councils** were also aligned with caste Panchayats, created a system of **local governance** that had authority over much of rural life.

4. Conflict with State Authority:

The authority of the Jati Panchayat sometimes clashed with the growing power of the **centralized state**, especially as the Mughal Empire and later British colonial rulers began to assert control over local administration. However, the Panchayats continued to wield considerable power in rural areas and sometimes served as intermediaries between the people and the state.

Conclusion:

The formation of **Jati Panchayats** during the **16th and 17th centuries** reflected the need for **local governance**, especially in the absence of strong centralized administrative systems in rural and remote areas. They functioned as both **social and judicial bodies**, with the authority to enforce caste laws, mediate disputes, and regulate economic activities. While their authority was largely **moral and social**, they often wielded significant influence over the lives of their communities. The **Jati Panchayat system** thus served as an important mechanism for social control, justice, and regulation within the complex social framework of medieval and early modern India.

OR

Describe the relations between the State and the Bhakti and Sufi traditions?

Ans:

he relationship between the **state** and the **Bhakti** and **Sufi** traditions in medieval India was complex, evolving over time as both movements interacted with political powers, religious institutions, and local societies. Here's a brief overview of their interactions:

1. Bhakti Tradition:

The **Bhakti movement** (roughly from the 7th to the 17th century) was a religious and social reform movement that emphasized **devotion (bhakti)** to a personal god, transcending caste, rituals, and traditional priesthood. It was marked by **direct, emotional, and personal devotion** to deities like Vishnu, Shiva, and Durga. The movement was non-ritualistic and **egalitarian**, focusing on the inner devotion of the individual.

Relations with the State:

1. Support from Rulers:

- Many rulers, especially during the **Vijayanagar Empire** (14th–17th centuries) and **Bhaskar Raya's** reign, were **patrons of Bhakti saints**. Kings often supported Bhakti saints and their ideas as they helped **legitimize their rule** and reinforced a sense of **moral and divine authority**.
- Some rulers, like **Raja Krishnadevaraya** of the Vijayanagar Empire, were themselves followers of Bhakti, particularly the **Vaishnava Bhakti** tradition, and sponsored **temples** and **devotional activities**.

2. State's Political Use of Bhakti:

- Bhakti saints' teachings were used to unify diverse communities, thereby enhancing the **stability of the state**. The **emphasis on devotion over ritual** was seen as a way to transcend religious divisions, providing a spiritual foundation that could be used by rulers to appeal to both **Hindu and Muslim populations**.
- For example, **Guru Nanak**, the founder of Sikhism, promoted values of equality, devotion, and social justice, which resonated with the **Mughal rulers** in some ways, while also providing a challenge to the rigid caste system.

3. Challenges and Criticism:

- Some Bhakti saints, such as **Kabir**, **Namdev**, and **Tulsidas**, were openly critical of both the **ritualistic Hindu priesthood** and the **Muslim clergy**, challenging social hierarchies and the rigidity of religious orthodoxy. This sometimes put them at odds with **state-sponsored religious authorities**, especially when their teachings questioned established social and political systems.
- However, the Bhakti movement generally remained **non-political**, and its practitioners often avoided direct confrontation with rulers, preferring to focus on the **spiritual** and **personal relationship** with God.

2. Sufi Tradition:

The **Sufi tradition** (Islamic mysticism) in India, beginning around the 12th century, focused on the **inner, personal experience of God** through practices like **remembrance of God (dhikr)**, **poetry**, and **whirling dance**. Sufis emphasized **love**, **compassion**, and the **unity of all religions**.

Relations with the State:

1. State Support and Patronage:

- Many Sufi **saints and shrines** were patronized by Muslim rulers, especially the **Delhi Sultanate** and the **Mughal Empire**. The **Mughal emperors**, particularly **Akbar**, were great patrons of Sufi saints and their teachings. Akbar, for instance, built several **Sufi shrines** and often sought the blessings of Sufi saints, viewing their influence as a way to legitimize his rule.
- Sufi shrines, such as the **dargahs** of **Khwaja Moinuddin Chishti** in Ajmer and **Nizamuddin Auliya** in Delhi, became important centers for both **spiritual guidance** and **political legitimacy**, with rulers often visiting these places to seek blessings.

2. Sufi as Intermediaries:

- Sufis played an important role as **mediators between the state and the people**. Their ability to communicate with the **common people** through **poetry**, **music**, and **simple religious practices** made them popular. Many Sufi leaders were seen as **spiritual guides** who could intercede with the divine on behalf of both rulers and ordinary people.

- Sufis often promoted a sense of **universal love, tolerance, and unity**, transcending religious and social barriers. This was particularly useful for the Mughal emperors who ruled over a diverse, multi-religious population.

3. Independent Influence and Critique:

- While many Sufis enjoyed the patronage of the state, they were not always aligned with the political powers. Sufi mystics were often critical of the **materialism** and **worldliness** of the rulers, and some were vocal about the **corruption** and **exploitation** in society.
- For example, **Shah Waliullah**, a prominent Sufi scholar in the 18th century, called for a return to **Islamic purity** and was critical of both the **Mughal rulers** and the **British**. He believed that political power should be used to **ensure justice** and **promote Islamic values**, and his ideas had a significant impact on later Islamic movements in India.

4. State's Use of Sufism for Social Cohesion:

Like Bhakti, Sufism helped to **integrate** various religious and social groups, especially in the **Mughal period**, by emphasizing common values of **devotion** and **love**. **Akbar's policy of religious tolerance** (Din-illahi) was influenced by Sufi ideals of **unity and tolerance** among Hindus, Muslims, and other communities.

5. Tensions with Orthodoxy:

Although Sufism was largely accepted by rulers, it sometimes came into conflict with **orthodox religious authorities**, both within Islam and outside it. Many orthodox **ulama** criticized Sufi practices as **innovations** (bid'ah) that deviated from the strict teachings of Islam, especially with the Sufi focus on mysticism, music, and poetry.

Shared Themes and Influence on the State:

Both the **Bhakti** and **Sufi** movements, while originating from different religious traditions (Hinduism and Islam), shared several key principles that made them significant in the relationship between **religion** and **state**:

1. Emphasis on Inner Devotion:

Both movements emphasized the importance of a **personal, inner connection with God** rather than

external rituals, which made them appealing to a broad population and provided a spiritual basis for rulers to maintain legitimacy.

2. Promotion of Religious Tolerance:

Both traditions promoted a sense of **religious tolerance** and **unity**, which was particularly important in a multi-religious society like medieval India. They sought to transcend the rigid social and religious hierarchies, which helped rulers gain **popular support** across religious communities.

3. Role of Sufis and Bhakti Saints as Social Reformers:

Many Bhakti and Sufi saints acted as **social reformers**, challenging the **caste system**, **ritualism**, and **religious orthodoxy**, thus contributing to **social cohesion** and reforming practices that were often seen as oppressive.

4. Political Patronage and Influence:

Both the Bhakti and Sufi traditions received **patronage from rulers**, which helped legitimize royal power. The state often viewed these traditions as a means to **unite the population** and promote **moral authority**, making the movements somewhat intertwined with political power.

Conclusion:

The relationship between the state and the **Bhakti** and **Sufi** traditions was marked by **mutual cooperation** as well as **occasional tension**. While the state often **patronized** these movements for **social cohesion** and legitimacy, both traditions also acted as independent forces that challenged orthodoxy and promoted **spiritual and social reform**. In many ways, their teachings of **universal love**, **devotion**, and **tolerance** contributed to the **pluralistic culture** of medieval India, influencing not only religious thought but also political policies and social structures.

30. "Quit India Movement challenged the British rule and shaped the course of Indian Independence." Justify the statement.

Ans:

The **Quit India Movement** of 1942 was a pivotal moment in the Indian struggle for independence. Launched by **Mahatma Gandhi** and the **Indian National Congress (INC)** during World War II, the movement sought an immediate end to British rule in India. It not only **challenged British authority** but also **shaped the course of Indian independence** in several key ways. Here's why the Quit India Movement was so significant:

1. Uncompromising Demand for Immediate Independence

The Quit India Movement marked a sharp break from previous movements that had sometimes been focused on negotiations or gradual reforms. Gandhi and the Congress made an **uncompromising demand** for **immediate British withdrawal** from India, encapsulated in the slogan "Do or Die." This made it clear that India would no longer tolerate British rule, pushing the demand for independence to the forefront of the political discourse.

Example: Gandhi's call for the British to "Quit India" came at a time when India was deeply involved in the war effort, and British political resources were stretched. The movement laid bare the illegitimacy of British rule, which had been sustaining itself in India with the help of **colonial exploitation** and **divide-and-rule** policies.

2. Mass Mobilization and Widespread Participation

Unlike previous movements, the Quit India Movement saw **mass participation** across the country, from urban centers to rural villages, and among various sections of society, including students, peasants, women, and workers. The movement was **non-violent** but marked by **widespread protests, strikes, and civil disobedience**.

Example: In places like **Bombay, Calcutta, and Bihar**, there were large-scale demonstrations and mass protests. The movement also witnessed the active participation of groups such as **the All India Students' Federation** and **labor unions**, demonstrating the grassroots strength of the struggle.

This demonstrated a deepening of the Indian national consciousness and a collective rejection of British rule by Indians from all walks of life. **Gandhi's leadership** ensured that the movement maintained its **non-violent** character, but the **scale** and **intensity** of the protests were unprecedented.

3. Crippling British Administration

The Quit India Movement significantly **disrupted the functioning of the British administration** in India. Even though the movement was suppressed quickly (with leaders like Gandhi, Jawaharlal Nehru, and other Congress leaders arrested), the protests were widespread enough to cause **major disturbances** in several parts of the country. This showed the **growing unrest** in India and further **weakened British authority**.

Example: The British administration was caught off-guard, and despite heavy repression (including **arrests, shootings, and mass imprisonments**), the movement showed that the British could not control the massive wave of resistance that had spread throughout the country. The **Bombay Quit India Resolution** of 1942 and other protests severely disrupted communication and transport systems, showing the British Empire's vulnerability.

4. End of British Hegemony in India

The Quit India Movement exposed the **fragility of British control** and accelerated the process of decolonization. The British response to the movement was harsh, but it could not ignore the fact that the Indian population was no longer willing to accept British rule.

Example: The British response—banning the **Indian National Congress**, arresting its leaders, and using force to suppress protests—revealed the extent to which the British were losing control. The movement's sheer scale of resistance made it evident that the British could no longer hold on to India without facing **increasing unrest and opposition**.

5. Global Context: The Impact of World War II

The timing of the Quit India Movement, during **World War II**, was critical. The British Empire, already weakened by the war and stretched thin in its global commitments, found it increasingly difficult to suppress growing nationalist movements.

Example: British resources were already depleted due to the war in Europe, and the **Japanese threat** in Southeast Asia also contributed to their vulnerability. The Quit India Movement capitalized on this moment of British weakness, highlighting that the empire's hold on India was no longer sustainable.

- The British were forced to prioritize military efforts in Europe and Asia, which left them unable to effectively control India, accelerating the push for independence. In many ways, the Quit India Movement helped expose the limits of British imperial power, and this, combined with the pressures from **World War II**, created conditions for India's eventual independence in 1947.

6. Shift in British Attitudes and the Independence Movement

While the Quit India Movement was crushed with severe force, it marked a critical **shift in British policy**. After the failure of the movement, British officials recognized that they could no longer maintain the colonial system indefinitely, given the deep resistance and the economic and political challenges posed by both the war and Indian nationalism.

Example: In 1945, after the war ended, the **Labour government** in Britain, which was more sympathetic to decolonization, began to reassess British imperial policies. The Quit India Movement had made it clear that India's independence could no longer be delayed, and British leaders, like **Clement Attlee**, began to move toward **granting independence**.

7. Unity Among Indian Nationalists

The Quit India Movement brought together various sections of Indian society and political groups. While the **Indian National Congress** was the principal organization behind the movement, it also saw support from other groups and leaders, including **Jawaharlal Nehru**, **Subhas Chandra Bose** (though in a different context), and even some Muslim leaders, despite the growing divide between Hindus and Muslims at the time.

Example: The movement helped forge a sense of **national unity** among different groups within India, despite differences in political ideology or religious identity. The participation of various communities and regions highlighted the shared desire for independence.

Conclusion:

The **Quit India Movement of 1942** was a landmark event in the Indian struggle for independence. Although it was not successful in immediately forcing the British out, it fundamentally **challenged British authority**, sparked a **nationwide uprising**, and highlighted the inability of the colonial

government to manage the vast Indian subcontinent effectively. The movement also led to **increased unity among Indian nationalists**, demonstrated India's **mature political consciousness**, and weakened the **British Empire's grip on India**. Ultimately, the movement played a critical role in shaping the **course of Indian independence** by hastening the end of British rule, which culminated in India gaining independence in **1947**.

OR

“Mahatma Gandhi's role was significant in the Non-Cooperation Movement.” Justify the statement.

Ans:

Mahatma Gandhi's role in the **Non-Cooperation Movement** (1920-1922) was indeed **significant**, as he provided the ideological framework, leadership, and mass mobilization necessary for the movement to gain widespread support across India. His unique approach to **non-violent resistance**, coupled with his ability to connect with people from diverse backgrounds, turned the Non-Cooperation Movement into a major turning point in India's struggle for independence. Here's how Gandhi's leadership shaped the movement:

1. Ideological Leadership and Vision

- **Gandhi's Philosophy of Non-Violence (Ahimsa):** Gandhi's commitment to **ahimsa** (non-violence) became the core principle of the Non-Cooperation Movement. Gandhi believed that non-violent resistance was the most powerful tool to challenge British rule without resorting to bloodshed or destruction. His ethical stance of **truth (Satya)** and **non-violence (Ahimsa)** resonated with a wide spectrum of the Indian population.
- **Swaraj (Self-rule):** Gandhi redefined the concept of **Swaraj**, not just as political independence from Britain, but as **self-reliance** in every aspect of life—**economic, social, and political**. He called for a mass movement where people would stop cooperating with the British government in every way possible: through the boycott of British goods, resigning from government posts, refusing to pay taxes, and rejecting colonial laws.

- **Appeal to Masses:** Gandhi's call for **Non-Cooperation** was grounded in his belief that true freedom could only come when **Indians took control of their own lives** and rejected the colonial system at all levels. This inclusive message allowed him to appeal to **all sections of society**, from the rural poor to urban elites.

2. Mobilization of Mass Support

- **Leadership of the Indian National Congress (INC):** Gandhi became the **undisputed leader** of the Indian National Congress after his return from South Africa in 1915. Under his leadership, the INC transformed into a more **mass-based movement**, focused not just on political elites but also on **peasants, workers, and the middle classes**.
- **Pan-Indian Appeal:** Gandhi's ability to connect with diverse groups—**Hindus, Muslims, peasants, students, women, and even the untouchables**—allowed the Non-Cooperation Movement to become a **national movement**. For instance, he called for **swadeshi (self-reliance)** and the **boycott of foreign goods**, especially British textiles. This resonated with the common man, particularly the **working classes and peasants** who suffered from the economic exploitation of colonial rule.
- **Role of Symbols:** Gandhi's choice of symbols, like the **charkha (spinning wheel)**, **khadi (home-spun cloth)**, and his call for **Swadeshi** (use of Indian-made goods), gave the movement a tangible identity. Spinning khadi became a symbol of Indian self-sufficiency and resistance to British economic dominance.

3. Boycott of British Institutions

- **Boycott of Schools and Colleges:** Gandhi urged Indians to boycott **British educational institutions**. This was an attempt to withdraw support from a system that **produced educated Indians loyal to British rule**. Many students and teachers resigned from government schools, which was a major blow to the colonial education system.
- **Boycott of Law Courts and Legislative Assemblies:** Gandhi also encouraged lawyers and officials to resign from their posts and boycott the **British court system**. This weakened the administration and was a form of **civil disobedience** against British authority.

- **Boycott of British Goods:** The boycott of British goods, especially **foreign textiles**, aimed at undermining British economic interests in India. The **swadeshi movement**, launched by Gandhi, encouraged the use of Indian-made goods and led to the rise of small-scale industries across the country.

4. Civil Disobedience and Non-Violent Protest

- **Civil Disobedience:** Gandhi's strategy was to provoke the **British government** into harsh responses through **non-violent disobedience**. He encouraged people to peacefully refuse to obey unjust laws, like the **Salt Tax, land revenue collection**, and other British-imposed regulations. This form of protest, without resorting to violence, helped to maintain the moral high ground for the Indian cause.
- **Non-Violent Resistance:** Gandhi's insistence on **non-violence** was a central theme of the movement. He emphasized **satyagraha** (truth-force or soul-force), a method of non-violent resistance that sought to appeal to the conscience of the British rulers and the Indian public. This was a new way of fighting oppression, which attracted widespread support.

5. Leadership during Key Events

- **ChauriChaura Incident (1922):** One of the defining moments of the Non-Cooperation Movement came after the **ChauriChaura incident**, where a mob of protesters clashed with the police, leading to the deaths of 22 policemen. Gandhi, in the aftermath of the violence, took the **decision to suspend** the movement in February 1922, as he believed that non-violence was being compromised. This decision was both **pivotal** and **controversial**, but it reflected his deep commitment to his principles of non-violence and moral integrity.
- **Impact on Congress and Indian Politics:** Gandhi's suspension of the movement after the ChauriChaura incident created a rift within the INC, but it also helped to define **Gandhi's ethical leadership**. By halting the movement at a critical juncture, Gandhi ensured that the fight for independence would remain rooted in his principles of **satyagraha** and **non-violence**.

6. Cultural and Social Impact

- **Empowerment of the Masses:** Gandhi's leadership made the Non-Cooperation Movement not just a political struggle but a **social revolution**. Through the boycott of British goods, the promotion of **khadi**, and the rejection of British institutions, Gandhi sought to **empower the masses**, especially the rural poor and marginalized groups. He also addressed social issues like **untouchability**, urging for greater inclusion and equality.
- **Unity of Different Religious Communities:** Gandhi's leadership was crucial in bringing together **Hindus** and **Muslims** under the banner of the Non-Cooperation Movement. His call for unity between the two communities was particularly significant in countering the **divide-and-rule** policy of the British. Although tensions remained, the movement saw widespread participation from both communities.

7. Long-term Significance

- **Growth of Nationalist Sentiment:** The Non-Cooperation Movement helped to galvanize nationalist sentiment across India, especially among the youth, peasants, and workers. Even though it was suspended in 1922, it laid the foundation for the **civil disobedience** movements that followed, including the **Salt March** (1930) and the **Quit India Movement** (1942).
- **A Catalyst for Future Movements:** The movement also led to the **radicalization** of the Indian masses and set the stage for the larger-scale movements that ultimately brought India to independence in 1947. Gandhi's leadership provided a vision for an India that would be free not only from British rule but also from **social injustice** and **economic exploitation**.

Conclusion:

Mahatma Gandhi's role in the **Non-Cooperation Movement** was central and decisive. He brought together the ideals of **non-violence**, **self-reliance**, and **mass participation** to create a national movement that not only challenged British rule but also transformed the Indian independence struggle into a mass-based movement. Gandhi's leadership helped shape the direction of Indian politics and independence by focusing on **moral integrity**, **unity**, and **self-rule**. Even though the movement was suspended in 1922 due to violence at ChauriChaura, Gandhi's philosophy and approach continued to inspire future movements and were crucial in India's ultimate path to independence in 1947.

SECTION-D

(Source-Based Questions)

4 × 3 = 12

31. Read the following source carefully and answer the questions that follow:

This is an excerpt from the MahaparinibbanaSutta, part of the SuttaPitaka. As the Buddha lay, dying Ananda asked him “What are we to do Lord, with the remains of the Tathagata (another name for the Buddha)? The Buddha replied, “Hinder not yourselves Ananda by honouring the remains of the Tathagata. Be zealous, be intent on your own good.” But when pressed further, the Buddha said, “At the four crossroads, they should erect a thupa (Pali for stupa) to the Tathagata. And Whosoever shall place garlands or perfume...or make a salutation there, or become in its presence calm of heart, that shall long be to them for a profit and joy.”

- (i) Why were the stupas built?
- (ii) What does Asoka do with the relics of Buddha?
- (iii) Describe the structure of the stupas.

Ans:

The excerpt from the **MahaparinibbanaSutta** highlights the Buddha’s instructions regarding the treatment of his remains after his death and the building of stupas, which became an important part of Buddhist tradition. Here’s the response to each of the questions based on the source:

(i) Why were the stupas built?

The stupas were built to honor the **Buddha** and to serve as **memorials** to his life and teachings. In the MahaparinibbanaSutta, the Buddha instructs his followers to build stupas at the **four crossroads** where his relics would be enshrined. The purpose of these stupas was not to merely venerate the physical remains of the Buddha, but to act as places of **reflection** and **spiritual benefit**. As the Buddha states, those who come to the stupa and offer **garlands, perfume, or salutations**, or simply become **calm of heart** in its presence, will experience **profit and joy**. The stupa thus serves as a **focus for reverence**, encouraging followers to cultivate inner peace and devotion.

(ii) What does Ashoka do with the relics of Buddha?

Emperor Ashoka (3rd century BCE), a major figure in the history of Buddhism, took significant steps to preserve and propagate the Buddha's teachings after his death. After the Buddha's death, his relics were divided into several parts and distributed to different regions. Ashoka is famously known for **redistributing** these relics. He sent them to various parts of the empire and had them enshrined in **stupas** and **monuments** across India and beyond. This act was intended to make the **Buddha's presence** accessible to a wider population, fostering respect for the Buddha's teachings and ensuring their **continuation**. Ashoka also erected **pillar inscriptions** at these sites, which often contained **moral and ethical teachings** from the Buddha and instructions to encourage virtuous living.

(iii) Describe the structure of the stupas.

The **stupa** was a monumental structure that typically had a **dome-like shape** and was made of stone, brick, or other durable materials. Its design evolved over time, but the general structure had several key features:

- 1. The Dome (Anda):** The main part of the stupa was a large, hemispherical dome that represented the **cosmos** and the Buddha's **final resting place**. It symbolized the **Buddha's physical remains** as well as his **enlightenment** and the spread of his teachings.
- 2. The Harmika:** On top of the dome was a **square platform** called the **harmika**. This was the area where the relics of the Buddha were placed, often inside a **reliquary** or small container. The harmika symbolized the **heavens** and the Buddha's presence in the spiritual realm.
- 3. The Chhatra (Umbrella):** Above the harmika, there would often be one or more **umbrellas** or **chhatras**, which symbolized **royalty, protection**, and the **Buddha's authority**. These umbrellas were used in ancient Indian iconography to represent **spiritual leadership** and the Buddha's **sovereignty**.
- 4. The Circumambulatory Path (Pradakshina Path):** Around the stupa, there was usually a **pathway** where devotees could walk, performing a ritual called **circumambulation**. Walking around the stupa in a clockwise direction was a way of showing reverence to the Buddha and meditating on his teachings.

5. The Torana (Gateway): At the entrances to the stupa, there were often elaborate **gateways** called **toranas**, which were decorated with **sculptures** depicting scenes from the Buddha's life and teachings. These gateways served as a symbolic entrance to the realm of **Buddhist spirituality**.

In summary, the **stupas** were structures not only built to honor the Buddha's remains but also as **symbols of enlightenment**, designed to inspire spiritual reflection and reverence. They were central to the spread of Buddhism, especially under Emperor Ashoka's reign, and served as focal points for meditation, worship, and pilgrimage.

32. Read the following source carefully and answer the questions that follow

Name of Satavahanas Kings from Inscriptions

These are the names of several generations of Satavahana rulers, recovered from inscriptions. Note the uniform title Raja. Also note the following word, which ends with the term *puta*, a Prakrit word meaning 'son'. The term *Gotami-puta* means 'Son of Gotami'. Names like *Gotami* and *Vasithi* are feminine forms of *Gotama* and *Vasistha* Vedic seers after whom gotras were named.

Raja Gotami-puta Siri-Satakan

Raja Vasithi-puta (sami) Siri-Pulumayi

Raja Gotami-puta sami-Siri Yana-Satakani

Raja Madhari-puta svami-Sakasens

Raja Vasathi-puta Chatarapana-Satakani

Raja Hariti-puta VinhukadaChutukulan-amda-Satakani

Raja Gotami-puta Siri-Vijaya-Satakani.

Questions

- (i) What is the importance of gotra in Brahmanical practice?
- (ii) How was Satavahanagotra practice different from the Brahmanical practice?

(iii) What position did women enjoy in the Satavahana society?

Ans:

(i) What is the importance of gotra in Brahmanical practice?

In **Brahmanical practice**, the **gotra** system was of great significance as it denoted the **patrilineal lineage** or **ancestral lineage** of a person. It was primarily used to trace one's **descent from a particular sage** (rishi), and each gotra was associated with a specific **Vedic seer** or sage, such as **Gotama** or **Vasistha**. The gotra determined various aspects of social and religious life, including:

- **Marriage Restrictions:** Individuals from the same gotra were considered to be from the same lineage and were therefore prohibited from marrying each other, as marriage within the same gotra was considered incestuous.
- **Religious Rituals:** The gotra played a key role in determining the conduct of religious rituals and sacrifices, as individuals belonging to the same gotra were considered to share a common **ancestral spiritual heritage**.
- **Social Status and Identity:** The gotra system helped in defining the social status of individuals, particularly within the **Brahmin** community, as well as their roles in religious and societal functions.

(ii) How was Satavahanagotra practice different from the Brahmanical practice?

The Satavahana practice of the gotra system differed from the more rigid Brahmanical system in the following ways:

- **Use of Feminine Forms for Lineage:** In Brahmanical practice, the gotra name was typically derived from a male ancestor, usually a Vedic sage. However, the Satavahana inscriptions reveal a **departure from this norm**, as many Satavahana rulers have names based on the feminine forms of the sages' names. For example, we see the titles **Gotami-puta** (meaning "son of Gotami") and **Vasithi-puta** (meaning "son of Vasithi"). These indicate that the Satavahanas may have placed **greater importance on maternal lineage**, or they may have used **matronymics** (names derived from the mother) alongside or instead of **patronymics** (names derived from the father), which was not typical in Brahmanical practice.

- **Inclusion of Matrilineal Influence:** The inclusion of **feminine forms** like **Gotami** (mother's name) and **Vasithi** in the royal titles suggests that the **matrilineal** side of the family might have had an important role in Satavahana society, which was a deviation from the strictly **patrilineal** nature of the Brahmanicalgotra system.
- **Less Rigidity:** The Satavahanas may have had a more **flexible approach to the gotra** system compared to the Brahmanical practice. While the Brahmanicalgotra system was strict and enforced through rituals and marriage customs, the Satavahana inscriptions show a **more inclusive and varied approach** to lineage, particularly with the use of both maternal and paternal connections.

(iii) What position did women enjoy in the Satavahana society?

Women in **Satavahana society** seem to have enjoyed a relatively significant and active role, as reflected by the following points:

- **Prominent Role in Royal Lineages:** The use of **matronymic names** like **Gotami-puta** and **Vasithi-puta** in the Satavahana inscriptions suggests that women, particularly royal women, may have had a notable role in royal succession and lineage. The fact that kings were named after their **mothers** (instead of strictly after their fathers) indicates that **women were integral to the family structure** and were possibly involved in decision-making, especially in the royal context.
- **Names of Women in Inscriptions:** The inclusion of women's names, such as **Gotami** and **Vasithi**, in the royal titles suggests that women had a **recognizable presence** in official records. This stands in contrast to many other ancient cultures, where women's names were rarely recorded in official documents.
- **Potential Role in Religion and Society:** While there is limited direct evidence of women's roles in religious or social rituals within the Satavahana period, the recognition of their names in royal titles and the apparent inclusion of matrilineal practices suggests that women might have had an **important role** in religious ceremonies and societal activities, especially in the **Brahmanical or royal context**.
- **Social Status:** Although Satavahana society was predominantly patriarchal, the references to women in royal titles indicate that women were not entirely excluded from positions of influence, particularly

in **royal or religious contexts**. However, the overall status and roles of women in everyday life likely varied depending on their class, status, and regional practices.

In summary, the **Satavahanas** seem to have had a **more inclusive and flexible approach** to lineage and women's roles in society compared to the more rigid and patriarchal Brahmanical system, with evidence suggesting that women held a **significant position** in both **royal lineage** and perhaps in broader societal and religious life.

33. Read the following source carefully and answer the questions that follow:

“The Revolt of 1857”

Rumours and prophecies played a part in moving people to action, the sepoy who had arrived in Delhi from Meerut had told Bahadur shah about the bullet coated with the fat of cow and pig and that biting those bullets would corrupt their caste and religion. They were referring to the cartridges of the Enfield rifles that had just been given to them. The British tried to explain to the sepoy that this was not the case but the rumour of greased cartridges spread like wildfire across the sepoy lines of North India.

(33.1) Why did sepoy march to Delhi from Meerut?

(33.2) Explain how the rumour of greased cartridges spread like wildfire.

(33.3) Explain how the Britishers repressed the revolt.

Ans:

(33.1) Why did sepoy march to Delhi from Meerut?

The sepoy marched to **Delhi from Meerut** in May 1857 in response to the growing unrest over the **greased cartridges** issue. The **Enfield rifles**, introduced by the British, used cartridges believed to be greased with the **fat of cows and pigs**, which was offensive to both **Hindu** and **Muslim** sepoy. The **Hindu sepoy** were offended because the cow is sacred in Hinduism, and the **Muslim sepoy** were upset because pigs are considered impure in Islam. When the sepoy were ordered to use these cartridges, the rumor spread that biting the cartridges would lead to the contamination of their **religious purity** and **caste status**. This caused widespread resentment and fear among the sepoy.

The immediate spark occurred when **85 sepoy**s in **Meerut** refused to use the cartridges and were **imprisoned**. This led to a mass rebellion, and the sepoy)s in **Meerut** mutinied, killing British officers and marching towards **Delhi**, where they hoped to rally support from the **Mughal Emperor Bahadur Shah Zafar**, who was seen as a symbolic leader of the Indian resistance against British rule.

(33.2) Explain how the rumour of greased cartridges spread like wildfire.

The rumor of **greased cartridges** spread rapidly among the sepoy)s in North India, primarily through **oral communication** and word-of-mouth. The spread of the rumor was facilitated by several factors:

- 1. Social Networks:** The sepoy)s in the army were often from rural areas and came from different parts of India. They shared strong **social and caste connections** with their communities. Word spread quickly through these networks, amplifying the fear and distrust of the British authorities.
- 2. Religious Sensitivity:** The issue touched upon deep-seated religious and cultural taboos. For **Hindu sepoy)s**, the thought of consuming cow fat was a direct violation of their religious beliefs. Similarly, for **Muslim sepoy)s**, the use of pig fat was equally offensive. Given the strong cultural and religious attachment to the concept of **purity** and **ritual cleanliness**, this rumor ignited a collective panic and anger.
- 3. Misinformation:** The British efforts to **deny** the rumors and explain the situation were ineffective. The British were unable to communicate effectively with the sepoy)s, and their attempts to **downplay** the significance of the issue were met with skepticism. Once the rumor took hold, it spread uncontrollably, as many believed it to be a deliberate British attempt to defile their religious practices.
- 4. Previous Grievances:** The rumor played into the wider context of **discontent** among sepoy)s, who had already been unhappy with their conditions, pay, and treatment by the British. The greased cartridge issue became the **catalyst** for the rebellion, but it was not the only cause of unrest.
- 5. Media of the Time:** Although the modern media didn't exist, the **rumor networks** (including the market, local gatherings, and religious places) played a significant role in circulating the news, even across different regions, increasing the sense of urgency and anger.

As a result of these factors, the rumor of the **greased cartridges** spread rapidly, sparking anger and leading to the mass revolt.

(33.3) Explain how the Britishers repressed the revolt.

The **British repression** of the Revolt of 1857 was brutal and involved a combination of **military force**, **executions**, and **punitive measures** to restore control. Key methods of repression included:

1. Military Action:

- The British responded with overwhelming military force. They sent large reinforcements, including **British troops** and **loyal Indian soldiers** from other parts of the empire, to crush the rebellion.
- In **Delhi**, after intense fighting, the British recaptured the city in **September 1857**. The **Mughal Emperor Bahadur Shah Zafar** was captured, tried, and exiled to **Rangoon** (present-day Yangon, Myanmar).
- In **Kanpur** and **Lucknow**, British forces launched brutal offensives to retake control of the cities. In **Kanpur**, General **Havelock** and later Sir **Colin Campbell** led decisive military campaigns that crushed the rebels.

2. Punitive Executions and Mass Hangings:

- After recapturing cities like **Delhi**, the British **executed large numbers** of suspected rebels. In many cases, **summary executions** were carried out without trial. The British used the **flogging of rebels** and the **hanging of leaders** as deterrents.
- In Delhi, **thousands** of Indians were killed. In **Meerut**, **Kanpur**, and **Lucknow**, British forces showed no mercy to those who had revolted, executing both soldiers and civilians suspected of being involved in the uprising.

3. Destruction of Villages and Towns:

- The British used **scorched earth tactics** to suppress the revolt. They **destroyed entire villages** that were thought to have supported the rebellion. This led to widespread devastation, particularly in **Bengal**, **Awadh**, and parts of **North India**.

- The British destroyed the **infrastructure**, including the **homes** and **livelihoods** of rebels, in an attempt to eliminate resistance and intimidate other populations.

4. Racialized Terror:

- The British were keen on making an example of the rebels. The **racial divide** was emphasized, with the British authorities viewing the rebellion as a threat not only to their rule but also to their **racial superiority**. The British soldiers often **brutalized civilians** and **looted** homes, especially targeting the Muslim population who were perceived to have been at the forefront of the rebellion.

5. Restoration of British Control:

- After the initial crushing of the rebellion in the major cities, the British gradually regained control over the countryside. **Loyalist Indian soldiers** were used to suppress the remaining resistance in rural areas. The British also made efforts to **restore order** through local leaders, some of whom had been co-opted into the British administration.

6. Post-Revolt Reorganization:

- After the suppression of the revolt, the British decided to **end the East India Company's rule** and take direct control of India through the **British Crown** (known as the **Crown Rule**), marking the beginning of the **Raj**. The **Indian Army** was restructured to prevent further mutinies, and greater attention was paid to keeping the military loyal to the Crown.
- **Religious and caste-based divisions** were reinforced to prevent unity among the Indian population. The British also enacted laws and policies to strengthen their political control and prevent further uprisings.

In summary, the British response to the Revolt of 1857 was marked by a combination of **violent military action**, **punitive measures**, and **political reorganization**, all aimed at **crushing the rebellion** and **reasserting British control** over India.

SECTION-E

(Map-Based Questions)

1x5 = 5

34. (34.1) On the given political map of India, locate and label the following with appropriate symbols:

1. Sanchi-A Stupa

2. Lothal-Indus Valley Site

3.a. Bardoli

OR

3.b. Dandi

Ans:

