CBSE EXAMINATION PAPER-2025

HISTORY

(Solved)

Time allowed : 3 hours | Maximum Marks : 94

General Instructions :

Read the following instructions carefully and follow them :

i. This question paper contains **40 questions.** All questions are **compulsory.**

ii. This question paper is divided into **4 sections.**

iii. **Section A** – questions number **1 to 4** are case based questions

iv. **Section B** – questions number **5 to 26** are multiple choice questions

v. **Section C** – questions number **27 to 34** are short answer

vi. **Section D** – questions number **35 to 40** are long answer

vii. There is no overall choice given in the question paper. However, an internal choice has been provided in few questions.

viii. Use of calculator is NOT allowed.

Section A

Question 1. The Anguish of the King: When the king Devanampiya Piyadassi had been ruling for eight years, the (country of the) Kalingas (present-day coastal Orissa) was conquered by (him). One hundred and fifty thousand men were deported, a hundred thousand were killed, and many more died. After that, now that (the country of) the Kalingas has been taken, Devanampiya (is devoted) to an intense study of Dhamma, to the love of Dhamma, and to instructing (the people) in Dhamma. This is the repentance of Devanampiya on account of his conquest of the (country of the) Kalingas. For this is considered very painful and deplorable by Devanampiya that, while one is conquering an unconquered (country) slaughter, death and deportation of people (take place) there...

(1) How did Kalinga’s conquest change the king’s actions towards his subjects?

[1 Marks]

Answer: The conquest of Kalinga had a profound impact on King Devanampiya Piyadassi, leading him to fundamentally alter his approach towards governance and his subjects. Initially, the conquest resulted in a staggering loss of life and suffering, with one hundred thousand people killed and many more deported. This immense bloodshed brought the king to a state of deep anguish and regret. Recognizing the grievous consequences of his actions, he turned towards the principles of Dhamma, engaging in an intense study and practice of this doctrine. Piyadassi's shift towards Dhamma emphasizes compassion, non-violence, and moral governance. His newfound dedication involved instructing his subjects in Dhamma, showing a commitment to their well-being and peaceful coexistence. Thus, the conquest of Kalinga catalyzed a transformative change in the king's policies and priorities, prioritizing the welfare and moral guidance of his subjects over the glory of military conquest.

Key Points: Impact of Kalinga's conquest - King’s remorse - Shift to Dhamma - Emphasis on non-violence - Focus on the welfare of subjects

(2) How did king Devanampiya Piyadassi’s conquest of Kalinga influence his approach to governance?

[1 Marks]

Answer: King Devanampiya Piyadassi’s conquest of Kalinga profoundly influenced his approach to governance. Initially, his military campaign resulted in substantial casualties, with approximately 150,000 people deported and 100,000 killed. This overwhelming loss led to deep remorse and anguish within the king, as he recognized the pain caused by such violence and destruction in an unconquered territory. In the aftermath of the conquest, Devanampiya shifted his focus towards the principles of Dhamma, which he ardently studied and promoted. This transformation illustrates that his earlier approach of expanding his dominion through warfare gave way to a governance model based on moral and ethical teachings. He became dedicated to instructing his subjects in the ways of Dhamma, emphasizing compassion, non-violence, and the welfare of the people. Thus, the traumatic experiences of warfare catalyzed a significant change in Piyadassi's rule, steering his efforts towards a peaceful and benevolent administration that prioritized the well-being of his subjects over military conquests.

Key Points: Initial violent conquest; Remorse and anguish over casualties; Shift towards Dhamma study; Emphasis on moral governance; Focus on peace and well-being of subjects

(3) How did the king’s transformation shape the spread of Dhamma?

[2 Marks]

Answer: The transformation of King Devanampiya Piyadassi after the conquest of Kalinga had a profound impact on the spread of Dhamma. Initially, his reign was marked by violence and conquest, leading to significant loss of life and suffering. However, witnessing the aftermath of his actions and feeling deep remorse prompted a significant change in his perspective. He turned to the principles of Dhamma, engaging in intensive study and becoming passionate about its teachings. This transformation led him to actively instruct his subjects in Dhamma, emphasizing non-violence, compassion, and moral conduct, which resonated deeply with the people. The king's personal commitment to Dhamma inspired others to embrace these values, thereby promoting peace and harmony throughout his realm. His efforts established a foundation for the enduring influence of Buddhism, encouraging a culture of understanding and respect for life, which significantly shaped the socio-political landscape of ancient India.

Key Points: Transformation from violence to peace-Intense study of Dhamma-Active instruction to subjects-Personal commitment inspiring others-Promotion of non-violence and compassion

Question 2. Declining a royal gift: This excerpt from a sufi text describes the proceedings at Shaikh Nizamuddin Auliya’s hospice in 1313: I (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 benefit 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.”

(1) How does the response of the Shaikh reflect the Sufi values?

[2 Marks]

Answer: The response of Shaikh Nizamuddin Auliya to the royal gift showcases fundamental Sufi values such as detachment from material possessions, the prioritization of spiritual over worldly wealth, and the importance of community support. By declining the gardens and land, he emphasizes that spiritual leaders should not engage in accumulating material wealth, a practice he associates with detachment from the true essence of Sufism. His lamentation about the gift signifies a rejection of materialism, aligning with the Sufi belief in simplicity and the pursuit of spiritual enlightenment. Furthermore, by recounting the actions of Shaikh Fariduddin, who opted to distribute the monetary gift to dervishes instead of claiming the land, Shaikh Nizamuddin illustrates the value of generosity and the responsibility of spiritual leaders to aid those in need. This highlights the Sufi commitment to community welfare and the sharing of resources with the less fortunate, reinforcing the idea that true wealth lies in spiritual fulfillment and altruism, not in material gains.

Key Points: Rejection of material wealth-Emphasis on spiritual values-Importance of community support and generosity

(2) What reason did the Shaikh give for refusing the land deeds?

[1 Marks]

Answer: Shaikh Nizamuddin Auliya refused the land deeds because he believed that such material possessions were unnecessary for his spiritual mission. He expressed that gardens, fields, and lands did not align with the lifestyle of their spiritual masters and that their focus should solely be on spiritual enrichment rather than on acquiring wealth and property. He lamented, 'What have I to do with gardens and fields and lands?' This illustrates his commitment to a life of asceticism and his belief in the importance of serving others, as demonstrated in the story of Shaikh Fariduddin, who chose to distribute money to dervishes rather than accept land deeds for himself.

Key Points: Refusal based on spiritual principles - Emphasis on asceticism - Focus on serving others - Comparison with Shaikh Fariduddin's actions

(3) What did the ruler offer Shaikh Nizamuddin Auliya?

[1 Marks]

Answer: The local ruler offered Shaikh Nizamuddin Auliya the deed of ownership to two gardens and a significant amount of land. Along with this, he also provided provisions and tools necessary for the maintenance of these gardens and land. The ruler made it clear that he was relinquishing all his rights to these properties, intending them as a gift for the Shaikh.

Key Points: deed of ownership to two gardens - provisions and tools for maintenance - relinquishing all rights to the gardens and land

Question 3. What taluqdars thought: The attitude of the taluqdars was best expressed by Hanwant Singh, the Raja of Kalakankar, near Rae Bareli. During the mutiny, Hanwant Singh had given shelter to a British officer, and conveyed him to safety. While taking leave of the officer, Hanwant Singh told him: Sahib, your countrymen came into this country and drove out our King. You sent your officers round the districts to examine the titles to the estates. At one blow you took from me lands which from time immemorial had been in my family. I submitted. Suddenly misfortune fell upon you. The people of the land rose against you. You came to me whom you had despoiled. I have saved you. But now – now I march at the head of my retainers to Lucknow to try and drive you from the country.

(1) How did Hanwant Singh express his dissatisfaction towards the British?

[1 Marks]

Answer: Hanwant Singh expressed his dissatisfaction towards the British through a candid conversation with a British officer he had sheltered during the mutiny. He pointed out the injustices faced by him and the taluqdars following the annexation. Singh highlighted that the British had taken away lands that had been in his family for generations, which was a significant loss and an affront to his status and power. After assisting the British officer, he stated clearly his intention to march towards Lucknow with his retainers, signifying that he intended to challenge British authority and reclaim the autonomy that had been stripped from him. This demonstrates that despite his temporary assistance to the British, he held a deep resentment against their actions that undermined his authority and the traditional social order.

Key Points: Condemnation of land dispossession - Assertion of pre-British power - Intention to challenge British authority - Expression of loyalty turned into rebellion - Personal loss and injustice felt by taluqdars

(2) How did Hanwant Singh’s statement reflect the sentiments of the taluqdars?

[2 Marks]

Answer: Hanwant Singh's statement poignantly encapsulates the sentiments of the taluqdars during the British annexation of Awadh. His remarks highlight his sense of betrayal and loss, as he reflects on how the British forces arrived and took lands that had historically belonged to his family. This illustrates the taluqdars' deep resentment towards the British for their dispossession, which not only stripped them of their wealth and status but also disrupted the longstanding social order in which they played a central role. Hanwant Singh's act of providing shelter to a British officer signals a complex relationship; while he was willing to show courtesy, he simultaneously harbored anger towards the British for their exploitation. His decision to march to Lucknow demonstrates a shift from submission to resistance, mirroring the collective emotions of the taluqdars who felt wronged and dispossessed. Overall, Hanwant Singh's words reflect a deep sense of loyalty to his heritage and an emerging desire to restore his authority against foreign domination.

Key Points: Sense of betrayal-loss of land-resentment towards British-disruption of social order-shift from submission to resistance

(3) Who did Hanwant Singh refer to as ‘the people of the land’?

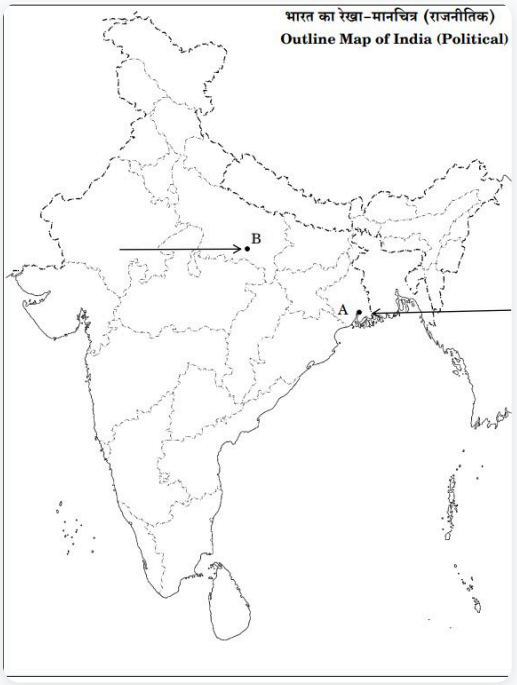
[1 Marks]

Answer: Hanwant Singh referred to the peasants and local inhabitants of Awadh as 'the people of the land.' These were the individuals who were affected by the British policies that aimed to displace taluqdars and empower the actual owners of the soil. The taluqdars, including Hanwant Singh, had historically held power over the land, but with the British annexation and subsequent policies, this power was disrupted. The reference underscores the conflict between the British and the local populace, who rose against the British oppression. It illustrates Hanwant Singh's shift from supporting the British to realizing the plight of the local people he was once part of, signifying a broader rebellion against colonial rule.

Key Points: Refers to peasants and local inhabitants-Impact of British policies on taluqdars-The shift in loyalty from British to local populace

Question 4.

On the given political outline map of India (on page 23), locate and label the following with appropriate symbols



(1)

Lothal-A mature Harrapan site

[1 Marks]

Answer: Lothal is one of the prominent mature Harappan sites located in the state of Gujarat, India. In the given political outline map, Lothal can be marked by indicating its position near the Gulf of Khambhat in the Bharuch district of Gujarat. The site is famous for its dockyard, which was an engineering marvel of its time, facilitating trade and maritime activities. Lothal played a significant role in the Harappan civilization, showcasing advanced urban planning and subsistence strategies that included agriculture, fishing, and trade.

Key Points: Lothal's geographical location; Importance as a mature Harappan site; Notable features like the dockyard; Evidence of subsistence strategies like agriculture and trade.

(2)

Agra − A territory under the Mughals

[1 Marks]

Answer: Agra is an important historical city located in the northern state of Uttar Pradesh, India. During the Mughal Empire, it served as one of the key centers of power and culture. It is famously known for the Taj Mahal, a monumental symbol of Mughal architecture built by Emperor Shah Jahan. Agra was significant not only for its architectural marvels but also for its strategic location along trade routes, facilitating commerce and the flow of goods. As a territory under the Mughals, Agra represented the richness and power of the empire in the region. On the political map, it can be labeled with a dot and a symbol of a crown to represent its status as a Mughal territory.

Key Points: Geographical significance- Mughal architecture (Taj Mahal)- Center of power and commerce

(3)

Amravati − A Buddhist site

[1 Marks]

Answer: On the political outline map of India, I will locate Amravati, which is in Andhra Pradesh. I will use the symbol of a stupa to label this significant Buddhist site, as Amravati is renowned for its ancient stupas and sculptures depicting Buddhist themes. This site is also notable for its association with the early Buddhist community and contains important archaeological findings from the 200 CE period.

Key Points: Location: Andhra Pradesh - Significance: Major Buddhist site - Symbol: Stupa - Historical Importance: Ancient sculptures

(4)

Panipat − A territory under the Mughals

[1 Marks]

Answer: Panipat, located in the present-day state of Haryana, was one of the significant territories under the Mughal Empire. It is historically known for the famous Battles of Panipat, which were crucial in shaping the course of Indian history. The first battle in 1526 marked the establishment of Mughal rule in India, while the second battle in 1556 reaffirmed it. Not only was Panipat a strategic military location, but it also thrived as a center of trade and commerce during the Mughal era. When labeling Panipat on the map, use a star symbol to denote its historical significance and include a brief note highlighting its role within the Mughal Empire.

Key Points: Located in Haryana-Historical significance-Battle of Panipat-Trade center-under Mughal rule

(5)

On the same political outline map of India, two places which were under the control of British during 1857 have been marked as A and B. Identify them and write their names on the lines drawn near them.

[2 Marks]

Answer: The two places marked A and B on the political outline map of India, which were under the control of the British during 1857, are 'Delhi' for A and 'Kanpur' for B. These cities were pivotal during the Indian Rebellion of 1857, showcasing significant resistance against British rule.

Key Points: Identify the cities involved- mention Delhi and Kanpur- significance of these locations during 1857

(6)

Name one Buddhist site in the state of Andhra Pradesh.

[1 Marks]

Answer: One prominent Buddhist site in the state of Andhra Pradesh is Amaravati. Amaravati was a major center for Buddhism during ancient times and is known for its rich archaeological significance, including stupas and sculptures that depict various aspects of Buddhist teachings and stories.

Key Points: Amaravati-Buddhist site-Archaeological significance-Sculptures-Stupas

(7)

Mention one mature Harappan site in Gujarat

[1 Marks]

Answer: One mature Harappan site in Gujarat is Lothal. Lothal is noted for its dockyard, which indicates advanced maritime trade activities during the Harappan civilization. It played a significant role in the trade network of the time and showcases the urban planning and architectural skills of the Harappans.

Key Points: Lothal- mature Harappan site-Gujarat- dockyard- maritime trade- urban planning

(8)

Mention any one territory which was under the control of Mughals in Northern India.

[1 Marks]

Answer: One territory that was under the control of the Mughal Empire in Northern India is Delhi. Delhi served as the capital of the Mughal Empire and was a major political, cultural, and economic center during their rule. The Mughal emperors, particularly Shah Jahan, significantly contributed to the architectural beauty of the city, as seen in monuments like the Red Fort and Jama Masjid.

Key Points: Delhi - Capital of Mughal Empire - Major political and cultural center - Architectural contributions (Red Fort, Jama Masjid)

(9)

Name two places which were under the British control during 1857.

[2 Marks]

Answer: During the year 1857, two prominent places under British control were Delhi and Kanpur. Delhi, known for its historical significance, was a key city during the rebellion, while Kanpur was the site of significant events such as the Siege of Cawnpore. These cities played important roles in the conflict against British rule.

Key Points: Delhi-Kanpur-British control 1857

(10)

Name any important town of ancient India.

[1 Marks]

Answer: An important town of ancient India is Pataliputra. It served as the capital of the Mauryan Empire and was a major political center during its time. Pataliputra was strategically located along the Ganges River, which facilitated trade and communication. It played a significant role in the development of urban centers in India and was known for its grandeur and developments during the reign of Ashoka.

Key Points: Pataliputra-capital of Mauryan Empire-riverine route-urban center-significance in trade and politics

Section B

Question 5. Assume you visit a museum and find a Harappan seal depicting a bull. What might this suggest about Harappan beliefs and practices?

[1 Marks]

(A) Bulls were considered important for protection.

(B) Bulls were usually used in agriculture.

(C) Bulls were considered as the symbol of wealth.

(D) Bulls were associated with warfare with Oman.

Explanation: Bulls were considered as the symbol of wealth. The presence of bulls on seals suggests their significance in Harappan culture, potentially representing agricultural prosperity and status, as oxen were utilized for ploughing, indicating their value in farming.

Question 6. Who among the following was an ex-army Brigadier and Director General of the Archaeological Survey of India in 1944?

[1 Marks]

(A) John Marshall

(B) R.E.M. Wheeler

(C) S.N. Roy

(D) Alexander Cunningham

Explanation: The correct answer is R.E.M. Wheeler, as the context specifies that he took over as the Director-General of the Archaeological Survey of India in 1944 and made significant changes in the approach to archaeology.

Question 7.

Two statements labelled as Assertion (A) and Reason (R) are given below.

Read them carefully and select the correct option

Assertion (A): In ancient India, Gotra system was a way to trace lineage. Reason (R): Gotra was an exogamous unit, marriage within the same Gotra was not allowed.

[1 Marks]

(A) Assertion (A) is true, but Reason (R) is false.

(B) Assertion (A) is false, but Reason (R) is true.

(C) Both Assertion (A) and Reason (R) are true and Reason (R) is the correct explanation of the Assertion (A).

(D) Both Assertion (A) and Reason (R) are true, but Reason (R) is not the correct explanation of the Assertion (A).

Explanation:

Both Assertion (A) and Reason (R) are true, but Reason (R) is not the correct explanation of the Assertion (A). Assertion (A) accurately describes the Gotra system's function in tracing lineage. However, while Reason (R) correctly indicates that gotra was an exogamous unit prohibiting marriage within the same gotra, it does not provide a direct rationale for why the gotra system was used for lineage tracing.

Question 8.

Find the odd one out from the following regarding the Buddhist texts:

[1 Marks]

(A) Dipavamsa, Mahavamsa, Sutta Pitaka

(B) Sutta Pitaka, Abhidhamma Pitaka, Vinaya Pitaka

(C) Uttaradhyayana Sutta, Sutta Pitaka, Vinaya Pitaka

(D) Ashokavadana, Mahavamsa, Jatakas

Explanation: The odd one out is 'Ashokavadana'. All the other options are directly classified as part of Buddhist scriptures or texts (like Sutta Pitaka, Vinaya Pitaka, Mahavamsa), whereas Ashokavadana refers to a narrative about Emperor Ashoka's life and deeds, and is not a canonical Buddhist text like the others.

Question 9.

Match Column I with Column II and choose the correct option with reference to Mahabharata.

[1 Marks]

Column I (Character)		*Column II (Role)*
a.	Yudhisthira	i. Mother of the Pandavas
b.	Dhritarashtra	ii. Mother of the Kauravas
c.	Kunti	iii. Eldest of the Pandavas
d.	Gandhari	iv. Father of Duryodhana

(A) a-i, b-iii, c-iv, d-ii

(B) a-ii, b-iv, c-iii, d-i

(C) a-iv, b-iii, c-ii, d-i

(D) a-iii, b-iv, c-i, d-ii

Explanation: The correct option is a-iii, b-iv, c-i, d-ii. This matching aligns with how the Mahabharata's characters and events are structured in response to kinship relations and societal norms. Specifically, the narrative explores complex relationships, such as the unique marriage of Draupadi to the Pandavas, which reflects underlying themes of power and the evolving nature of kinship, thus establishing a connection between creative literature and social realities.

Question 10.

Identify the ruler of ancient India with the help of following information:

• He was the most powerful of the Gupta rulers.

• He was a patron of art and Sanskrit literature.

• He was considered equal to the Gods by his people.

[1 Marks]

(A) Samudragupta

(B) Chandragupta

(C) Srigupta

(D) Kumaragupta

Explanation:

The correct answer is 'Chandragupta II' (also known as Vikramaditya), who was the most powerful of the Gupta rulers. He significantly contributed to the flourishing of art and Sanskrit literature during his reign and was regarded as a divine figure by his subjects.

Question 11.

In reference to the picture provided below, where is the lion capital of the Ashoka Pillar located?

[1 Marks]



(A) Kushinagar

(B) Sarnath

(C) Lumbini

(D) Bodh Gaya

Explanation:

The lion capital of the Ashoka Pillar is located at Sarnath. This is known because the context describes that Asoka erected pillars and stupas in various significant places related to Buddhism, with Sarnath being one of the important sites where he installed inscriptions and structures commemorating the Buddha.

Question 12. Why did Ibn Battuta find Indian agriculture very productive? Identify the most appropriate reason from the following:

[1 Marks]

(A) Skilled and experienced farmers

(B) Lack of pests and insects

(C) Year round rainfall and soil quality

(D) Fertile soil and irrigation system

Explanation: Ibn Battuta found Indian agriculture very productive primarily due to the 'Fertile soil and irrigation system.' The context highlights that the fertility of the soil allowed farmers to cultivate multiple crops a year and that areas receiving sufficient rainfall supported robust agricultural output, which was enhanced by artificial irrigation systems where necessary.

Question 13. Kabir emphasized ‘Nirguna Bhakti’. What does this concept imply about Kabir’s spiritual beliefs?

[1 Marks]

(A) He believed in a personal God with attributes.

(B) He emphasized the importance of rituals and ceremonies.

(C) He advocated for a hierarchical relation between God and humans.

(D) He believed in the oneness of God.

Explanation: The correct option is 'He believed in the oneness of God.' This is because 'Nirguna Bhakti' refers to devotion to a formless, attribute-less God, emphasizing the unity of the divine. In the context, Kabir's verses draw on diverse religious traditions to describe an Ultimate Reality that transcends specific deities and attributes, thus reflecting his belief in the oneness of God.

Question 14. Which of the following is the correct statement regarding Vijayanagara Empire?

[1 Marks]

(A) Vijayanagara was the name of both, city and empire.

(B) The Vijayanagara Empire was founded by Harihara in the 13th century.

(C) The empire stretched between rivers Kaveri and Tungabhadra.

(D) Vijayanagara fell to ruins in the 15th century.

Explanation: The correct statement is 'Vijayanagara was the name of both, city and empire.' This is supported by the context which states that 'Vijayanagara or “city of victory” was the name of both a city and an empire.'

Question 15.

Match Column I with Column II and choose the correct option. Column I (Community during Mughal Empire) Column II (Role)

[1 Marks]

Column I (Community during Mughal Empire)		*Column II (Role)*
a. Muzarian	i.	Accountant
b. Patwari	ii.	Peasant
c. Majur	iii.	Labourer
d. Shroff	iv.	Banker

(A) a-iv, b-iii, c-ii, d-i

(B) a-ii, b-i, c-iii, d-iv

(C) a-ii, b-iii, c-i, d-iv

(D) a-i, b-iii, c-ii, d-iv

Explanation:

The correct match is a → ii, b → i, c → iii, d → iv.

This is correct because Muzarians were peasants who cultivated the land and paid revenue to the state. Patwaris were responsible for maintaining land and revenue records, making them accountants. Majurs were manual labourers who worked in fields or construction. Shroffs were moneylenders or bankers who dealt with currency and financial transactions. Hence, the matching accurately reflects the roles of each community during the Mughal Empire.

Question 16. Which of the following is the most important contribution of Krishnadeva Raya?

[1 Marks]

(A) He subdued the Mughal rulers.

(B) He expanded the Vijayanagara Empire.

(C) He built the Thanjavur temple.

(D) He kept the military control flexible.

Explanation: He expanded the Vijayanagara Empire. Krishnadeva Raya's rule was marked by significant territorial expansion and consolidation of the empire, as evidenced by his military campaigns that subdued neighboring regions and strengthened the kingdom's influence.

Question 17. Who among the following was the mentor of Amir Khusrau?

[1 Marks]

(A) Khwaja Muinuddin Chishti

(B) Shaikh Salim Chishti

(C) Shaikh Nizamuddin Auliya

(D) Shaikh Fariduddin Ganj-i Shakar

Explanation: The correct answer is Shaikh Nizamuddin Auliya. The context indicates that Amir Khusrau was a disciple of Shaikh Nizamuddin Auliya, who is referred to as 'sultan-ul-mashaikh' by his disciples, highlighting their close mentor-disciple relationship.

Question 18.

Arrange the following in chronological order and choose the correct option:

I. Visit of François Bernier in India

II. Visit of Abd al-Razzaq in India

III. Visit of Ibn Battuta in India

IV. Visit of Al-Biruni in India

[1 Marks]

(A) IV, III, II, I

(B) III, IV, II, I

(C) I, II, IV, III

(D) II, I, III, IV

Explanation: The correct chronological order is IV (Al-Biruni in the eleventh century), III (Ibn Battuta in the fourteenth century), II (Abd al-Razzaq in the 1440s), and I (François Bernier in the seventeenth century), based on the provided context discussing their respective time periods.

Question 19. Fill in the blank with the appropriate option from the following: The _____ was established by the British government in 1875 to investigate the economic distress and role of East India Company in Bombay and the Deccan.

[1 Marks]

(A) Regulating Act

(B) Pitts India Act

(C) Fifth Report

(D) Deccan Riots Commission

Explanation: The correct answer is 'Deccan Riots Commission'. This commission was set up by the Government of India to investigate the causes of the riots in the Deccan region, as pressured by the Government of India due to the memory of the revolt in 1857. It produced a report presented to the British Parliament in 1878.

Question 20. Which of the following was not the provision of the ‘Limitation Law’ passed by the British in 1859?

[1 Marks]

(A) The loan bonds signed between the money-lenders and ryots would have validity of three years.

(B) The money-lenders and ryots used to renew the bonds after every three years.

(C) The law was to check the accumulation of interest over time.

(D) Ryots were given permanent stakes in land as interlopers.

Explanation: The option 'Ryots were given permanent stakes in land as interlopers.' is correct because the Limitation Law focused on defining loan bond validity and controlling interest accumulation, but it did not provide land stakes to ryots. The context discusses the temporary nature of loan bonds and the manipulative practices of moneylenders, but it does not mention any provision regarding land ownership for ryots.

Question 21. Why were the British keen to annex the territory of Awadh? Choose the correct option from the following:

[1 Marks]

(A) To suppress the nationalist movement in Awadh.

(B) To get access to Awadh’s rich resources.

(C) To strengthen their control in the west in India.

(D) To enhance British military control in Central India.

Explanation: The correct option is 'To get access to Awadh’s rich resources.' The context indicates that the British were interested in Awadh due to its fertile soil suitable for producing valuable crops like indigo and cotton, which would enhance their economic interests. Additionally, Awadh's location was strategic for developing a significant market in Upper India, further motivating the British to annex the territory.

Question 22. From the following identify, the local leader of Singhbhum who led the cultivators to join the Revolt of 1857.

[1 Marks]

(A) Shah Mal

(B) Birjis Qadr

(C) Gonoo

(D) Kunwar Singh

Explanation: The correct answer is Gonoo. He was a tribal cultivator of Singhbhum in Chotanagpur and became a rebel leader of the Kol tribals during the Revolt of 1857, as mentioned in the context provided.

Question 23.

Match Column I with Column II and choose the correct option.

[1 Marks]

Column I (International Leaders)		*Column II (Role)*
a. Ho Chi Minh	i.	American war of independence
b. J.M. Garibaldi	ii.	British withdrawal from India
c. George Washington	iii.	The unification of Italy
d. Clement Attlee	iv.	Struggle to free Vietnam

(A) a-iv, b-iii, c-i, d-ii

(B) a-iii, b-ii, c-iv, d-i

(C) a-iv, b-ii, c-iii, d-i

(D) a-iii, b-iv, c-ii, d-i

Explanation: The correct option is a-iv, b-iii, c-i, d-ii. This matching shows the relevant connections drawn from textual traditions and the understanding of sculptures, which aligns with the provided context that emphasizes the interplay between text and images.

Question 24. Why was the 1929 Lahore Session of Congress significant? Choose the correct option from the following:

[1 Marks]

(A) For British alliance

(B) For Purna Swaraj

(C) For Rowlatt Act

(D) For Gandhiji's leadership

Explanation: The correct option is 'For Purna Swaraj'. The 1929 Lahore Session of Congress was significant because it was during this session that the Indian National Congress formally declared the goal of 'Purna Swaraj' or complete independence from British rule. This marked a pivotal moment in the Indian independence movement, emphasizing a shift towards a more assertive demand for full sovereignty.

Question 25.

Who amongst the following was the leader of the Advisory Committee of the Constituent Assembly?

[1 Marks]

(A) G.B. Pant

(B) Gopal Krishna Gokhale

(C) Jawaharlal Nehru

(D) Sardar Patel

Explanation:

Chairman of Advisory Committee .Played major role in framing Fundamental Rights and minority safeguards

Question 26.

Which of the following dynasties did King Ashoka belong to ?

[1 Marks]

(A) Satavahana

(B) Maurya

(C) Gupta

(D) Nanda

Explanation:

King Ashoka belonged to the Maurya dynasty, as mentioned in the context where he is referred to by the title Piyadassi and identified in inscriptions as one of the most famous rulers known from Buddhist texts.

Section C

Question 27. Examine the duties to be performed by Kshatriyas as codified in Dharmasutras and Dharmashastras in ancient India.

[3 Marks]

Answer: In ancient India, the duties of Kshatriyas, as codified in the Dharmasutras and Dharmashastras, were multifaceted and crucial for societal order. Kshatriyas were expected to protect the people and engage in warfare, displaying valor and strength. They were also responsible for administering justice, ensuring that laws and order were maintained. Additionally, Kshatriyas were advised to study the Vedas, perform sacrifices, and contribute to religious rituals. Their leadership included the collection of taxes from various economic classes, thereby facilitating governance and resource management. This synthesis of martial, administrative, and spiritual roles underscored the Kshatriya's significance in the varna system and their duty to uphold dharma.

> **Key Points: Protect people - Engage in warfare - Administer justice - Collect taxes - Study Vedas - Perform sacrifices - Uphold social order**

Question 28. Examine any three ways evolved by Brahmanas to enforce the norms of the Varna order in ancient India.

[3 Marks]

Answer: The Brahmanas developed several strategies to enforce the norms of the Varna order in ancient India. Firstly, they asserted that the Varna system was of divine origin, giving a religious justification for its legitimacy and encouraging adherence. Secondly, they advised kings to implement these norms within their realms, thereby institutionalizing the Varna order through political power. Lastly, they established detailed codes of social behavior for Brahmanas and the wider community, aiming to regulate and reinforce societal hierarchies and duties. These methods collectively reinforced the stratification of society and maintained the status quo.

> **Key Points: Divine origin of Varna system - Kings' role in enforcing norms - Detailed codes of behavior for social regulation**

Question 29. Explain the views of archaeologists on the religious beliefs of the Harappans.

[3 Marks]

Answer: Archaeologists have varying interpretations of the religious beliefs of the Harappans based on archaeological evidence like seals, pottery, and sculptures. Some researchers suggest that certain

seals and objects may indicate a form of religious practice, often drawing parallels to Mesopotamian priest-kings. However, the precise nature of these beliefs remains unclear. Discussions among archaeologists reveal differing opinions; some propose an egalitarian society devoid of rulers, while others contend there were multiple leaders governing different regions like Mohenjodaro and Harappa. This ambiguity highlights the complexities involved in understanding Harappan religion and governance.

Key Points: Archaeological evidence suggests possible religious practices; seals and sculptures included; comparisons with Mesopotamian priest-kings; debates on societal structure; some propose equal status among people; others suggest multiple rulers; ambiguity in understanding Harappan religion.

Question 30. Analyse the observations, critical insights and reflections provided by Bernier while he travelled in Mughal India.

[3 Marks]

Answer: François Bernier's observations during his travels in Mughal India are marked by a critical lens, comparing the Mughal Empire with contemporary Europe. His reflections often emphasized the perceived superiority of European society over Mughal culture, particularly regarding governance and commerce. Bernier highlighted the intricate trading conditions in India, drawing comparisons with Iran and the Ottoman Empire while critiquing what he considered the 'degeneracy' of the East. His intention was to inform and influence European policies by showcasing India's North-South dynamics and political hierarchies, thus framing Mughal history within a universal context.

Key Points: Comparison with contemporary Europe-Emphasis on European superiority-Trading conditions in India-Contrast with Iran and Ottoman Empire-Critical view of the East-Influence on European thought

Question 31. "Ibn Battuta's accounts provide important insights into the Indian society of that time." Justify the statement.

[3 Marks]

Answer: Ibn Battuta's travelogue, Rihla, serves as a critical historical document that offers valuable insights into the Indian society of the fourteenth century. His observations reveal a richly woven tapestry of social, cultural, and economic life in the subcontinent. Battuta describes the prosperity of the cities, highlighting their dense populations and vibrant trade. He notes the importance of education and entertainment in society, emphasizing the role of scholars and artisans. Furthermore, his accounts reflect the diversity of the society, including various religious customs and practices. This diverse description helps us understand the complexities of Indian social dynamics during that period.

Key Points: Ibn Battuta's Rihla; insights on social and cultural life; prosperity and dense populations; emphasis on education and entertainment; diversity of religious customs;

historical significance of Battuta’s travels.

Question 32. “The Vitthala temple of Vijayanagara was known for its unique architecture.” Explain the statement with examples.

[3 Marks]

Answer: The Vitthala temple in Vijayanagara represents a significant achievement in architectural design, showcasing the synthesis of various traditions that characterized Vijayanagara's imperial culture. Notably, the temple features a shrine designed as a chariot, which is a distinctive element not commonly found in other temples. This chariot-like structure, complemented by intricately carved stone wheels, reflects the innovative use of traditional motifs. Additionally, the temple complex is adorned with vast halls and mandapas that serve both functional and ceremonial purposes, enhancing the spiritual atmosphere. The long pillared corridors encircling the shrines create a sense of grandeur and form a seamless flow of movement within the temple grounds. These elements collectively illustrate the uniqueness of the Vitthala temple's architecture.

Key Points: Uniqueness of Vitthala Temple architecture-Design of shrine resembling a chariot-Incorporation of mandapas and halls-Pillared corridors around shrines-Reflection of Vijayanagara's imperial culture

Question 33. Examine the major activities of Gandhiji in Indian politics from 1924 to 1928.

[3 Marks]

Answer: Between 1924 and 1928, Mahatma Gandhi engaged in significant political and social reform activities in India. After his release from prison in 1924, he focused on promoting khadi, emphasizing self-reliance and the revival of Indian cottage industries. He also dedicated efforts to abolish untouchability, highlighting social equality. In 1928, Gandhiji actively opposed the Simon Commission, which lacked Indian representation, igniting widespread protests across the country. His endeavors symbolized his dual role as a political leader and a social reformer, laying the groundwork for future movements against British rule.

Key Points: Promotion of khadi and self-reliance - Abolition of untouchability - Opposition to the Simon Commission - Gandhiji's dual role as political leader and social reformer - Impact on the nationalist movement

Question 34. Describe any three features of the Ryotwari system.

[3 Marks]

Answer: The Ryotwari system, implemented in the Bombay Deccan, established direct revenue settlement with the ryots (peasants) rather than intermediaries like zamindars. Firstly, it involved the direct assessment of the ryot's revenue capacity based on the average income from their land, allowing for a more equitable taxation system. Secondly, lands were resurveyed every 30 years, enabling the state to adjust revenue rates according to changing agricultural productivity. Lastly, the

revenue demand was not permanent; it could be modified, ensuring that ryots were not burdened with unchanging dues, which helped prevent exploitative practices by moneylenders.

Key Points: Direct revenue settlement with ryots, Assessment based on income from land, Resurvey every 30 years and adjustable revenue demand

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Section D

Question 35. 'The Buddha was considered as one of the most influential teachers of his times.' In the light of this statement, explain his teachings.

[8 Marks]

Answer: The Buddha, born Siddhartha Gautama, emerged as one of the most influential teachers through his profound insights into human suffering and the path to liberation. His core teachings revolve around the Four Noble Truths, which articulate the nature of suffering, its causes, and the pathway to its cessation via the Eightfold Path. This path emphasizes right understanding, intent, speech, action, livelihood, effort, mindfulness, and concentration, framing a holistic approach to ethical living and mental development. Unlike the rigid authority of the Vedas, the Buddha encouraged individual agency, promoting self-exploration and personal effort towards enlightenment. His teachings resonated deeply with those disillusioned by existing religious practices, offering a pragmatic approach to spirituality that transcended societal norms. Additionally, the stories of his life and miraculous deeds, captured in the Sutta Pitaka, further solidified his image as a remarkable spiritual leader. His influence extended beyond India, shaping Buddhist traditions in Asia, including China, Japan, and Southeast Asia, signifying his enduring legacy in global spirituality.

Key Points: Buddha's core teachings - Four Noble Truths; Eightfold Path for ethical living; Emphasis on individual agency and self-exploration; Rejection of Vedic authority; Appeal to disillusioned practitioners; Influence on Asian Buddhist traditions.

Question 36. Explain the features of Puranic Hinduism in ancient India.

[8 Marks]

Answer: Puranic Hinduism emerged as a significant phase in the evolution of Hindu thought and practices in ancient India, significantly differing from Vedic traditions. One of its key features is the focus on personal deities such as Vishnu and Shiva, who became central figures in devotional practices, contrasting with the more abstract Vedic pantheon. The Puranas, written in simple Sanskrit, were accessible to a broader audience, including women and Shudras, thus promoting inclusivity. These texts contained rich mythological narratives, moral stories, and teachings that encouraged the worship of these deities through rituals and festivals. The Puranic tradition emphasized bhakti (devotion) as an essential path to salvation, fostering a more intimate relationship between the worshippers and their chosen deities. Additionally, Puranic Hinduism depicted a cyclical understanding

of time through concepts such as yugas, and articulated ideas of cosmology and dharma, influencing religious beliefs and practices for centuries. The Puranas also served to encode the diverse cultural and regional traditions within the vast expanse of ancient India, weaving them into the broader fabric of Hindu identity.

Key Points: Personal deities: Vishnu and Shiva; Accessibility of texts: simple Sanskrit, inclusion of women and Shudras; Emphasis on bhakti (devotion); Mythological narratives and moral teachings; Cyclical time concept: yugas; Encoding cultural diversity in Hindu identity

Question 37. 'The role of women in the Mughal agrarian society was significant.' Explain the statement giving examples.

[8 Marks]

Answer: In Mughal agrarian society, women played crucial roles that extended beyond the confines of the household. They participated in agricultural work, particularly in harvesting, weeding, and food production. Women's involvement was vital for sustaining family economies, especially during peak agricultural scenarios when male labor might be unavailable. Additionally, women engaged in the processing of crops, such as grinding and making food for their families. Notable historical records suggest that women also held economic power through land rights, managing family estates as head of households in the absence of men. In some instances, women like Mehrunissa (Empress Nur Jahan) were given significant autonomy, influencing socio-political matters. Such roles exemplify how women contributed to both family sustenance and the overall agrarian economy, thus highlighting their importance in Mughal society.

Key Points: Participation in agriculture; Roles in processing crops; Economic power through land rights; Influence of women like Nur Jahan; Contribution to family and agrarian economy

Question 38. 'The Ain-i-Akbari is an extraordinary document of the Mughal Empire.' Explain the statement giving examples.

[8 Marks]

Answer: The Ain-i-Akbari, authored by Abu'l Fazl, serves as a crucial document in understanding the Mughal Empire under Akbar's reign. It provides a comprehensive overview of the empire's administrative structures, including the organization of the court, military, and revenue systems. For example, it details how the zamindars interacted with the state, thus regulating rural relationships. Additionally, the Ain's extensive documentation of cultural, literary, and religious traditions presents a rich tapestry of the empire's diversity. Although it is a top-down perspective, it nevertheless offers invaluable insights into the governance and societal norms of the time. The meticulous nature of the Ain, revised multiple times, reflects a commitment to authenticity, highlighting Akbar's focus on harmonious rule and his vision for a united empire amidst diversity.

Key Points: Comprehensive overview of Mughal administration-methods of governance-revenue collection systems-court organization-culture and traditions-diversity of empire-detailed accounts of zamindars and their relations-top-down perspective-authenticity through revision

Question 39. Describe the views of the members of the Constituent Assembly on division of powers between the Centre and the States.

[8 Marks]

Answer: The debates surrounding the division of powers between the Centre and the States in the Constituent Assembly revealed a complex spectrum of views. Jawaharlal Nehru argued for a strong Centre, emphasizing that in the aftermath of partition, a robust central government was essential to the nation's stability and development. He highlighted concerns that a weaker Centre could impede state capabilities, particularly in financing essential projects. On the contrary, members like K. Santhanam urged a reassessment of power distribution. He asserted that empowering the States could, paradoxically, strengthen the Centre, countering the common misconception that centralizing power would yield a more unified nation. This dichotomy characterized the Assembly's discussions, reflecting divergent visions of India's governance, with one group advocating for central strength to maintain order post-partition, and another championing state autonomy to promote localized development. Ambedkar's support for a strong Centre further emphasized the fear of fragmenting national unity, while others urged a balanced approach that recognized state needs. The discussions underscored India's multifaceted identity and the challenge of reconciling these conflicting ideologies in institutionalizing a cohesive federal framework.

Key Points: Jawaharlal Nehru's argument for a strong Centre; concerns about state financial capabilities; K. Santhanam's defense of state's rights; Ambedkar's call for central unity; necessity of balancing state power with central authority; the impact of partition on constitutional debates; divergent visions of India's political structure.

Question 40. Describe the ideals expressed in the ‘Objectives Resolution’ by Jawaharlal Nehru in the Constituent Assembly.

[8 Marks]

Answer: The 'Objectives Resolution' presented by Jawaharlal Nehru on December 13, 1946, laid the foundational ideals for the Indian Constitution. It aimed to establish India as a sovereign, socialist, secular, and democratic republic. Nehru emphasized the importance of justice, liberty, equality, and fraternity as guiding principles. He advocated for a political framework that fused democratic values with economic justice, ensuring the rights of all citizens. The resolution sought to reflect India’s diverse heritage while promoting national unity and integrity. Nehru’s vision was rooted in the historical struggle for independence, urging creative adaptation of universal principles to India’s unique context. Ultimately, the 'Objectives Resolution' exemplified a commitment to empowering citizens and addressing social inequities in post-colonial India.

Key Points: Sovereignty and democracy; Justice, liberty, equality, and fraternity; Fusion of democratic and socialist ideals; Reflection of diverse heritage; Commitment to citizens' empowerment and social equity