

CBSE Board Examination – 2025

HISTORY

Solved Paper

Class – 12th

Delhi Sets | Series: W1XZY

Time allowed: 3 Hours

Max. Marks: 80

General Instructions:

Read the following instructions carefully and follow them:

- This question paper contains **34** questions. **All** questions are **compulsory**.
- Question paper is divided into **five** Sections – Section **A, B, C, D** and **E**.
- Section A** – question number **1** to **21** are Multiple Choice type Questions. Each question carries **1** mark.
- Section B** – question number **22** to **27** are Short Answer type Questions. Each question carries **3** marks. Write answer to each question in **60** to **80** words.
- Section C** – question number **28** to **30** are Long Answer (LA) type Questions. Each question carries **8** marks. Write answer to each question in **300** to **350** words.
- Section D** – question number **31** to **33** are Source-based Questions having **three** sub questions. Each question carries **4** marks.
- Section E** – question number **34** is Map Based Question that includes the identification and location of significant test items. This question carries **5** marks. Attach the Map with the answer-book.
- There is no overall choice. However, an internal choice has been provided in section **B** and **C** of question paper. A candidate has to write answer for only **one** of the alternatives in such questions.

Set-I

Q.P. Code: 61/1/1

SECTION – A

(Multiple Choice Type Questions)

21 x 1 = 21

- Which of the following is correct regarding Harappan script? **1**
(A) This script was alphabetical.
(B) It was written from left to right.
(C) This script has not been deciphered so far.
(D) This script has a few signs or symbols.
- In which of the following sites of Harappan civilization, the terracotta models of plough have been discovered? **1**
(A) Kalibangan and Dholavira
(B) Shortughai and Lothal
(C) Banawali and Cholistan
(D) Sanghol and Rakhigarhi
- Two statements have been given below as Assertion (A) and Reason (R). Read the statements and choose the appropriate answer: **1**
Assertion (A): Buddhism grew rapidly both during the lifetime and after the death of Buddha.
Reason (R): Many people were dissatisfied with existing religious practices and confused by the rapid social changes taking place around them.

Options:

- (A) Both (A) and (R) are true and (R) is the correct reasoning of (A).

(B) Both (A) and (R) are true but (R) is not the correct reasoning of (A).

(C) (A) is true, (R) is untrue.

(D) (A) is untrue, (R) is true.

4. Consider the following statements regarding Jainism and choose the correct option: **1**

- The cycle of birth and rebirth is shaped through Karma.
- There is a need to renounce the world.
- Worldly existence is a necessary condition for attaining salvation.
- Principle of Ahimsa is important.

Options:

(A) I, II and III

(B) II, III and IV

(C) I, II and IV

(D) I, III and IV

5. Match Column-I with Column-II and choose the correct option from the following: **1**

Column-I (Ancient Mahajanpadas)	Column-II (Present Region)
a. Magadh	I. Qandhar (Eastern Afghanistan)
b. Avanti	II. Ayodhya (Uttar Pradesh)
c. Gandhara	III. Patna (Bihar)
d. Koshala	IV. Ujjain (Madhya Pradesh)

Options:

a b c d

(A) III II I IV

(B) IV II I III

(C) III IV I II

(D) II I III IV

6. Prabhavati Gupta is best known for which of the following roles? 1

(A) Wife of Ashoka and Promoter of Buddhist Sangha

(B) Queen of Mauryan Empire and Promoter of Buddhism

(C) Wife of Samudragupta and Poet of the Gupta Era

(D) Daughter of Chandragupta-II and Wife of Vakataka King

7. The following picture shows the structure of a temple carved out of single piece of rock. Identify this temple correctly from the given options: 1



Options:

(A) Deogarh Temple (B) Kailashnath Temple

(C) Mahabalipuram Temple

(D) Brihadeshwara Temple

8. Al-Biruni's major work 'Kitab-ul-Hind' is significant for its comprehensive study of India. Which of the following was the primary aim of this work? 1

(A) Promote Islamic teaching

(B) Map geographical locations

(C) Critique culture and traditions

(D) Document Indian culture

9. Throughout his extensive travels, Ibn Batuta was able to explore unfamiliar cultures and societies. Which of the following competencies did he most likely develop? 1

(A) Leadership and Judicial Management

(B) Cultural Competencies and Skills

(C) Knowledge of Administration and Army

(D) Scientific and Technical expertise

10. Which of the following statements regarding Colonel Colin Mackenzie are correct? Choose the correct option: 1

I. The ruins of Hampi were brought to light in 1800 by him.

II. He was an official of East India Company.

III. He prepared the first survey maps of the site.

IV. He received information of Vijayanagara empire from the Duarte Barbosa.

Options:

(A) I, II and III

(B) II, III and IV

(C) I, III and IV

(D) I, II and IV

11. Match Column-I with Column-II and choose the correct option from the following: 1

Column-I (Foreign Travellers)	Column-II (Countries)
a. Afanasi Nikitin	I. Persia
b. Domingo Paes	II. Russia
c. Abdur-Razzak	III. Portugal
d. Nicolo de Conti	IV. Italy

Options:

a b c d

(A) III IV I II

(B) II III I IV

(C) I II IV III

(D) II I III IV

12. Which of the following is a major source to understand agrarian history of 16th and 17th century India? 1

(A) Revenue records of Agra & Delhi

(B) Relationship between peasants and zamindars

(C) Important chronicle – the Ain-e-Akbari

(D) Types of agricultural crops grown at that time

13. Which one of the following statements is most appropriate regarding the zamindars of 16th and 17th century India? 1

(A) The zamindars were the exploitative class for the peasants.

(B) The zamindars collected revenue on behalf of the state.

(C) They always maintained cordial relations with the villagers.

(D) The zamindars had small piece of lands for personal use.

14. In a modern city, a group of friends discusses the relevance of Kabir's teachings in today's society. Some believe these are outdated, while others see their significance in promoting equality and love. Which of the following scenario best reflects Kabir's relevance today? 1

(A) A debate on Kabir's historical context

(B) A discussion dismissing spirituality irrelevant

(C) Focus on societal norms and traditions only

(D) Seeking simple connection with the divine

15. Which one of the following was the main cause of the Santhal Rebellion of 1855? 1

(A) Imposition of the Summary Settlement

(B) Cultural suppression by the British

- (C) Imposition of Western education
(D) Heavy taxes and land annexation
16. Find the odd one out regarding the Permanent Settlement of 1793. **1**
(A) The Sunset law
(B) The Burdwan's Auction
(C) The Fifth Report
(D) The Deccan Riots Commission
17. Match the Column-I with Column-II and choose the correct option: **1**

Column-I (Leadership of the Revolt of 1857)	Column-II (Regions)
a. Shah Mal	I. Lucknow
b. Kunwar Singh	II. Kanpur
c. Birjis Qadr	III. Baraut
d. Nana Sahib	IV. Arrah

Options:

- a b c d
- (A) II III IV I
(B) III IV I II
(C) III II I IV
(D) IV II III I
18. Arrange the following historical events in a correct chronological order and choose the correct option: **1**
I. Making of the Constituent Assembly
II. Jallianwala Bagh Massacre
III. Quit India Movement
IV. Gandhi-Irwin Pact
- Options:
(A) II, III, I and IV (B) II, IV, III and I
(C) III, II, I and IV (D) IV, III, I and II
19. Which one of the following was a key feature of the 'Subsidiary Alliance' introduced by Lord Wellesley in 1798? **1**
(A) Free Trade Policy brought by British
(B) Maintenance of native army by British
(C) Imposition of Western Customs by British
(D) Protection of native territory by British
20. Which one of the following pair is correctly matched? **1**

List-I (Name of Important Committees of Constituent Assembly)	List-II (Name of President)
(A) Flag Committee	H.C. Mookerjee
(B) Union Power Committee	Pandit Jawaharlal Nehru
(C) Rules of Procedure Committee	S. Varadachariar
(D) States Committee	J.B. Kripalani

21. Identify the member of the Constituent Assembly with the help of the following information: **1**

- He was the President of the Constituent Assembly.
- He was the first President of the Independent India.

- (A) Sarvepalli Radhakrishnan
(B) Zakir Hussain
(C) V.V. Giri (D) Rajendra Prasad

SECTION - B

(Short Answer Type Questions) **6 × 3 = 18**

22. (a) "Ashokan inscriptions are the most significant sources to understand the administration of Ashoka." Explain the statement. **3**

OR

- (b) "The history of Mauryan empire has been constructed on the variety of sources." Explain the statement. **3**
23. "The mid-first millennium BCE is considered as a significant turning point in the course of World History." Justify the statement. **3**
24. (a) Analyse the causes that led to the ruin of Vijayanagara empire. **3**

OR

- (b) Analyse why was Amaranayaka system considered as a major political innovation of the Vijayanagara empire. **3**
25. Examine the role of Panchayat in advocating for the rights of common people during the Mughal era. **3**
26. "The rebellion of 1857 was seen as a war in which both Hindus and Muslims had equally to lose or gain." Analyse the statement. **3**
27. Describe the role of Dr. B.R. Ambedkar in the Constituent Assembly. **3**

SECTION - C

(Long Answer Type Questions) **3 × 8 = 24**

28. (a) "There were specific features of the familial relationship during the Mahabharata period." Explain the statement with examples. **8**

OR

- (b) "The political power or kingship was rarely dependent on birth as Kshatriyas but also open to anyone who could muster support and resources." Explain the statement with the examples from sixth century BCE onwards. **8**
29. (a) Explain the main beliefs and teachings of Guru Nanak Dev. **8**

OR

- (b) Explain the major beliefs and teachings of Chishtis during medieval India. **8**
30. (a) Analyse the impact of national movement in India from 1915 to 1931 on the Indian masses. **8**

OR

- (b) Analyse the role of Gandhiji after independence of India. 8

SECTION - D

(Source Based Questions)

3 × 4 = 12

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

The most ancient system yet discovered

About the drains, Mackay noted: "It is certainly the most complete ancient system as yet discovered." Every house was connected to the street drains. The main channels were made of bricks set in mortar and were covered with loose bricks that could be removed for cleaning. In some cases, limestone was used for the covers. House drains first emptied into a sump or cesspit into which solid matter settled while waste water flowed out into the street drains. Very long drainage channels were provided at intervals with sumps for cleaning. It is a wonder of archaeology that "little heaps of material, mostly sand, have frequently been found lying alongside drainage channels, which shows... that the debris was not always carted away when the drain was cleared".

From Ernest Mackay, *Early Indus Civilisation*, 1948

Drainage systems were not unique to the larger cities, but were found in smaller settlements as well. At Lothal for example, while houses were built of mud bricks, drains were made of burnt bricks.

- 31.1 Analyse the possible reason behind the uniformity in the drainage systems across the Harappan cities. 1

- 31.2 Analyse the implications of finding little heaps of material, mostly sand, alongside drainage channels. 1

- 31.3 Assess the impact of Harappan drainage system. 2

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

A warning for Europe

Bernier warned that if European kings followed the Mughal model:

Their kingdoms would be very far from being well-cultivated and peopled, so well built, so rich, so polite and flourishing as we see them. Our kings are otherwise rich and powerful; and we must avow that they are much better and more royally served. They would soon be kings of deserts and solitudes, of beggars and barbarians, such as those are whom I have been representing. (the Mughals)

.... We should find the great Cities and the great Burroughs (boroughs) rendered uninhabitable because of ill air, and to fall to ruine (ruin) without

anybodies (anybody) taking care of repairing them; the hillocks abandon'd, and the fields overspread with bushes, or fill'd with pestilential marishes (marshes), as hath been already intimated.

- 32.1 Mention any one prominent contribution of Bernier. 1

- 32.2 How did Bernier describe the difference between European kingdom and the Mughal territories? 1

- 32.3 Explain Bernier's views on the socio-economic status of people under Mughal rule. 2

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

On clearance and settled cultivation

Passing through one village in the lower Rajmahal hills, Buchanan wrote:

The view of the country is exceedingly fine, the cultivation, especially the narrow valleys of rice winding in all directions, the cleared lands with scattered trees, and the rocky hills are in perfection; all that is wanted is some appearance of progress in the area and a vastly extended and improved cultivation, of which the country is highly susceptible. Plantations of Asan and Palas, for Tassar (Tassar silk worms) and Lac, should occupy the place of woods to as great an extent as the demand will admit; the remainder might be all cleared, and the greater part cultivated, while what is not fit for the purpose, might rear Plamira (palmyra) and Mowa (*mahua*).

- 33.1 How did Buchanan describe the view of the lower Rajmahal hills? 1

- 33.2 Why did Buchanan believe that the area had high potential for improved cultivation? 1

- 33.3 How did Buchanan propose utilising the land for economic benefits? 2

SECTION - E

(Map Based Question)

5

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

- (i) Kalibanga – a mature Harappan site 1

- (ii) Amravati – a Buddhist site 1

- (iii) (a) Amber – a territory under the Mughals 1

OR

- (b) Bijapur – An important town of Medieval India 1

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

Set-II

Q.P. Code: 61/1/2

SECTION - B

(Short Answer Type Questions)

6 × 3 = 18

23. "Art historians had to acquire familiarity with Hagiographies of Buddha in order to understand Buddhist sculpture." Explain the statement in context of Sanchi Stupa. 3
26. Examine how art and literature have helped in keeping the memories of 1857 alive. 3
27. Describe the views of Gandhiji on the national language of India. 3

SECTION - C

(Long Answer type Questions)

3 × 8 = 24

29. (a) Explain the beliefs and teachings of Alvars and Nayanars during the Medieval India. 8

OR

- (b) Explain the teachings of Islam. 8
30. (a) "The Salt march was the movement that brought Gandhiji to the world attention." Analyse the statement. 8

OR

- (b) "As a consequence of the Non-Cooperation Movement, the British Raj was shaken to its foundation, for the first time since the revolt of 1857." Analyse the statement. 8

Set-III

Q.P. Code: 61/1/3

SECTION - B

(Short Answer Type Questions)

6 × 3 = 18

23. 'Shahjahan Begum worked extensively for the protection of Sanchi Stupa.' Explain the statement. 3
26. Examine the repressive measures undertaken by the British Govt. to control the rebellion of 1857. 3
27. Explain the role of G.B. Pant on the united approach of India. 3

SECTION - C

(Long Answer type Questions)

3 × 8 = 24

29. (a) Describe the views of Meera Bai on devotionism. 8

OR

- (b) Describe the teachings and beliefs of Virshaiva tradition. 8
30. (a) Examine the role of Gandhiji in the Civil Disobedience Movement. 8

OR

- (b) Examine the role of Gandhiji in the Non-Cooperation Movement. 8

Answers

Set-I

Q.P. Code: 61/1/1

SECTION - A

1. Option (C) is correct.

Explanation: The Harappan script remains undeciphered till date. It was not alphabetical, instead it was made up of many signs.

2. Option (C) is correct.

Explanation: Models of ploughs found at Cholistan and Banawali suggest the use of plough and a ploughed field found in Kalibangan with two sets of furrows at right angles suggests simultaneous growth of multiple crops.

3. Option (A) is correct.

Explanation: Buddhism grew rapidly during the lifetime of the Buddha as well as after his death. It made people dissatisfied with existing religious practices and they were confused by the rapid social changes taking place around them.

4. Option (C) is correct.

Explanation: According to Jainism, the cycle of birth and rebirth is shaped through Karma. If one is to escape this cycle of Karma, one must practice asceticism and penance. It is only possible if one renounces the world. So, one has to live in a monastery to attain salvation.

5. Option (C) is correct.

Explanation:

Column-I (Ancient Mahajanapadas)	Column-II (Present Region)
a. Magadh	III. Patna (Bihar)
b. Avanti	IV. Ujjain (Madhya Pradesh)
c. Gandhara	I. Qandhar (Eastern Afghanistan)
d. Koshala	II. Ayodhya (Uttar Pradesh)

• **Magadh** (Capital: Rajgriha/Pataliputra) was located in present-day Bihar.

• **Avanti** (Capital: Ujjayini) was in present-day Madhya Pradesh.

• **Gandhara** (Capital: Taxila) covered parts of present-day Pakistan and Afghanistan, including Qandhar.

• **Koshala** (Capital: Shravasti) was located in present-day Uttar Pradesh, near Ayodhya.

6. Option (D) is correct.

Explanation: Prabhavati Gupta was the daughter of one of the most important rulers in early Indian history, Chandragupta II. She had access to land, which she then granted. She was queen of Vakatakas of Deccan region.

7. Option (B) is correct.

Explanation: Some of the early temples were hollowed out of huge rocks or artificial caves and cave temples became

more prominent during the 8th century when the entire Kailashnatha temple of Shiva was carved out in a cave.

8. Option (D) is correct.

Explanation: Al-Biruni wrote a book in Arabic called "Kitab-ul Hind". It was divided into 80 chapters covering many subjects like astronomy, philosophy, religion, festivals, alchemy, weight and measures, social life, iconography, laws and metrology. Kitab-ul-Hind was also known as Tarikh-ul-Hind.

9. Option (B) is correct.

Explanation: Ibn Battuta's travelling account "Rihla" gives very interesting information about the social and cultural life of India and was written in Arabic.

10. Option (A) is correct.

Explanation: The ruins at Hampi were brought to light in 1800 CE by an engineer, cartographer and antiquarian named Colin Mackenzie. He prepared the first survey map of this site. The information that he received was based on the memories of the Priests of Virupaksha temple and the shrine of Pampadevi.

11. Option (B) is correct.

Explanation: The correct matching is:

Column-I (Foreign Travelers)	Column-II (Countries)
a. Afanasij Nikitin	II. Russia
b. Domingo Paes	III. Portugal
c. Abdur Razzak	I. Persia
d. Nicolo de Conti	IV. Italy

• **Afanasij Nikitin** was a Russian traveller who visited India during the 15th century.

• **Domingo Paes** was a Portuguese traveller who wrote about the Vijayanagar Empire.

• **Abdur Razzak** was a Persian ambassador who visited India in the 15th century.

• **Nicolo de Conti** was an Italian traveller who explored India in the early 15th century.

12. Option (C) is correct.

Explanation: The Chronicle of Ain-i-Akbari:

• Ain is a mine of information regarding agricultural aspects of Mughal rule.

• It recorded meticulously the arrangements made by the state to develop agriculture.

• It explains the ways to collect land revenue.

• It records the arrangements made by the state to ensure cultivation.

13. Option (B) is correct.

Explanation: Zamindars could collect revenue on behalf of the State and they were compensated financially. Control over military resources was looked over by Zamindars as they had fortresses as well as an armed contingent of cavalry, infantry and artillery.

14. Option (D) is correct.

Explanation: Kabir emphasised a direct, personal connection with the divine, rejecting rituals, caste barriers, and religious dogma. Kabir described the ultimate reality as Allah, Khuda, Hazrat and Pir. He used the terms Alakh (Unseen), Nirakar (Formless), Brahman, Atman, etc to describe the ultimate reality.

15. Option (D) is correct.

Explanation: The Santhals found that they were losing their lands, and the State was taxing them heavily. Moneylenders were charging them high rates of interest and taking over the land when debts were not paid and Zamindars were taking control of the Damin area. Hence, by 1850s, the Santhals felt that the time had come to rebel against the Zamindars, Moneylenders and the Colonial State in order to create an ideal rule for themselves.

16. Option (D) is correct.

Explanation: In 1797 there was an auction in Burdwan, during which a number of mahals (estates) held by the Raja of Burdwan were being sold. According to the Sunset Law if payment did not come in by sunset of the specified date, the zamindari was liable to be auctioned. The Fifth Report was a British parliamentary report in 1813 Analysing the impact of revenue settlements in India, including the Permanent Settlement.

17. Option (B) is correct.

Explanation: The correct matching is:

Column-I (Leaders of the Revolt of 1857)	Column-II (Regions)
a. Shah Mal	III. Baraut (Uttar Pradesh)
b. Kunwar Singh	IV. Arrah (Bihar)
c. Birjis Qadr	I. Lucknow (Uttar Pradesh)
d. Nana Sahib	II. Kanpur (Uttar Pradesh)

Explanation:

- **Shah Mal:** A local leader from Baraut, who led peasant resistance in western Uttar Pradesh.
- **Kunwar Singh:** The aged zamindar of Jagdishpur, led the rebellion in Arrah, Bihar.
- **Birjis Qadr:** Declared Nawab of Awadh (Lucknow) after his father, Wajid Ali Shah, was exiled.
- **Nana Sahib:** Led the revolt in Kanpur, opposing the British after being denied his pension.

18. Option (B) is correct.

Explanation:

- Jallianwala Bagh Massacre-1919
- Gandhi-Irwin Pact-1931
- Quit India Movement-1942
- Making of Constituent Assembly-1946.

19. Option (D) is correct.

Explanation: The Subsidiary Alliance had been imposed on Awadh in 1801, which confined the power of the Nawab over his territory as his military force disbanded, the British troops took position in the kingdom and he could not take any decision without the advice of the British resident who was attached to the court of Awadh.

20. Option (B) is correct.

Explanation: The **Union Power Committee** was headed by **Pandit Jawaharlal Nehru** to determine the distribution of power between the Union and the States in independent India.

- Flag Committee: J. B. Kripalani
- Rules of Procedure Committee: Dr. Rajendra Prasad.
- States Committee: **Pandit Jawaharlal Nehru**

21. Option (D) is correct.

Explanation: Dr. Rajendra Prasad was the permanent President of the Constituent Assembly as well as he was the first President of Independent India.

SECTION - B

22.(a) (i) Asoka was the first ruler who inscribed his messages on rocks and polished pillars. There were five major political centres in the Mauryan empire – Pataliputra (capital), Taxila, Ujjain, Tosali and Suvarnagiri – mentioned in Ashokan inscriptions.

(ii) The message on Ashokan Inscriptions is virtually the same – from the present-day North West Frontier Provinces of Pakistan, to Andhra Pradesh, Odisha and Uttarakhand in India. Historians felt it unlikely as the empire was too vast.

(iii) Ashokan inscriptions that mention a policy called Ashoka Dhamma which was issued by a Mauryan king Ashoka, is a good source to understand the political policies. It had ethics-related messages like respecting elders, respecting Brahmans, and serving the poor.

(iv) Many of these historians found the message on Ashokan inscriptions very different from that of most other rulers, suggesting that Ashoka was more powerful, industrious and humble than later rulers who adopted grandiose titles.

(Any three points) (1 × 3 = 3)

OR

(b) Historians have used a variety of sources to reconstruct the history of the Mauryan Empire. These were:

(i) Things found in archaeological excavation, especially sculpture are regarded as an important sources.

(ii) Contemporary works like the writings of Megasthenes, Arthashastra by Chanakya are important sources regarding that period.

(iii) The Mauryas were also mentioned in later Buddhist, Jaina, Puranic and Sanskrit literature.

(iv) Moreover, the inscriptions of Asoka on rocks and pillars are regarded as the most valuable sources.

(Any three points) (1 × 3 = 3)

23. Mid first millennium BCE was a turning point in world history because:

(a) **Development of kingdoms and cities:** It was an era associated with the emergence of early states. Early Buddhist and Jaina texts mention 16 states or Mahajanapadas such as Magadha, Kuru, Avanti, Kosala, etc. The period was

marked by urbanisation. Increase in number of settlements accompanied by growth of cities and towns.

(b) Emergence of Buddhism and Jainism: Sacrificial traditions and rituals were questioned and the use of the common man's language was the major channel for the spread of new religions.

(c) Change in social and economic life: It was marked by economically and socially stratified society. This was reflected in terms like Gahapati and Dasa.

(d) Emergence of various thinkers: Various thinkers like Socrates, Plato and Aristotle in Greece, Zarathustra in Iran, Kong Zi in China, and Buddha and Mahavira in India, emerged during this period. They tried to understand the mysteries of existence and the relationship between cosmic order and human beings. **(Any three points) (1 × 3 = 3)**

24. (a) The following are the reasons for the decline of the Vijayanagara Empire:

(i) The successors of Krishna Deva Raya were troubled by rebellious Nayakas or military chiefs. These rebellions weakened the position of the king.

(ii) All the successors of Krishna Deva Raya were very weak. They had to fight many wars against the Deccan Sultanates. All these harmed the Vijayanagara Empire.

(iii) There was an alliance of the Sultanates against Vijayanagara.

(iv) The central control had shifted to another ruling lineage, that of the Aravidu in the 17th century.

(v) In 1565 C.E., Rama Raya, the Chief Minister of Vijayanagara, fought a war against the combined armies of Bijapur, Ahmadnagar and Golconda at Talikota. He lost this war and was also killed. After his defeat, the victorious armies ransacked the whole city of Vijayanagara and the city was totally abandoned within a year. **(1/2 × 6 = 3)**

OR

(b) (i) Amaranayakas were military commanders and collected taxes. They were given territory to govern and collect taxes.

(ii) They retained part of the revenue for personal use and for maintaining contingent. These contingents provided the king of Vijayanagara with effective fighting force.

(iii) Amaranayakas sent tributes to the king annually and personally appeared in court. **(1 × 3 = 3)**

25. The village panchayat regulated the rural society in the Mughal period in the following ways:

(i) The village panchayat was an assembly of elders and important people of the village. They had hereditary landed properties, the panchayat represented various castes and communities in the village but it was dominated by the Brahmanas and the Kshatriyas.

(ii) The panchayat was headed by a headman known as muqaddam or mandal.

(iii) The headman was chosen by consensus by the village elders. This was ratified by the zamindar.

(iv) The Headmen held office as long as they enjoyed the confidence of the village elders, failing which they could be dismissed.

(v) The chief function of the headman was to supervise the preparation of village accounts, assisted by the accountant or patwari. **(Any three points) (1 × 3 = 3)**

26. (i) The Rebel Proclamation in 1857 repeatedly appealed to all sections of the people, irrespective of their caste and creed.

(ii) They thought that bullets coated with the fat of pigs and cows would hurt the sentiments of Hindus and Muslims. Most of the proclamations were issued by Muslim princes or in their names but the sentiments of the Hindus were also taken care of.

(iii) Many pamphlets and notifications were issued which glorified the coexistence of different communities under the Mughal Empire. The proclamation that was issued under the name of Bahadur Shah appealed to the people to join the revolt under the name of both Muhammad and Mahavir.

(iv) It was noteworthy to mention that during the uprising, religious divisions between the Hindus and the Muslims were hardly noticeable despite British attempts to create the divisions, which failed.

(v) There was a fear that the British were trying to convert them to Christianity. Rebels rejected everything of the British Rule in India as they had no trust in the British. **(Any three points) (1 × 3 = 3)**

27. There were nearly three hundred members in the Constituent Assembly. But the most dominant voices in the House were a few. All of them played a significant role in the meetings and deliberations of the Constituent Assembly.

Role of Dr. B.R. Ambedkar:

(i) He was a lawyer and an economist. He was in fact a non-Congress member.

(ii) He was the Chairman of the Drafting Committee of the Constitution and the law minister in the Union Cabinet.

(iii) He scrutinised and compiled the reports submitted by various committees of the Constituent Assembly.

(iv) He prepared a Draft Constitution and presented it before the Constituent Assembly for perusal, discussion and approval. His role was quite significant.

SECTION - C

28. (a) Relationships Within Families in the Mahabharata Era: Written between 400 BCE and 400 CE, the Mahabharata offers profound insights into the dynamics of family ties in ancient Indian society. Dharma (duty), ancestry, familial responsibilities and political motivations all influenced these intricate relationships. Important Aspects of Mahabharata Family Relationships:

(i) Patriarchal Family Structure:

- Families were patriarchal, with the eldest male holding the most authority.

- As an illustration, Bhishma, the oldest Kuru prince, swore celibacy to preserve the political stability of the family and to guarantee his father's happiness.

(ii) Polygamy and Polyandry:

- Warriors and kings frequently engaged in polygamy or taking multiple wives.
- For instance, Krishna, Pandu and Dhritarashtra all had several wives. Polyandry did exist, but it was uncommon.
- For instance, Kunti's inadvertent command resulted in Draupadi being married to the five Pandavas.

(iii) Matrilineal and Patrilineal Conflicts:

- Although fathers were typically the source of ancestry, there were some exceptions.
- As an illustration, rivalry resulted from the sons of Kunti (Pandavas) and Gandhari (Kauravas) being raised apart.
- The Yadava clan, to which Krishna belonged, was heavily influenced by matrilineal relationships, with Devaki, Krishna's mother, being a key figure.

(iv) Sibling Rivalry and Conflict Over Succession:

- Sibling rivalry was a major cause of political conflicts.
- Example: **Duryodhana vs. Pandavas**—Duryodhana, despite being the eldest prince of the Kuru dynasty, was not the rightful heir, leading to the Great War.

OR

(b) (i) According to the Shastras, only Kshatriyas could be kings. Some people considered Mauryas to be the Kshatriyas. But some Brahmanical texts describe them to be of 'low origin'.

(ii) The Shungas and Kanvas were Brahmanas and they got the authority by gaining power which shows that political power could be taken by anyone who had the strength to hold it. Example: Shaka ruler Rudradaman. It did not depend solely on birth.

(iv) Those who spoke non-Sanskrit languages and outsiders such as the Shakas from Central Asia were labelled *mlechchhas*. Powerful *mlechchhas* eventually learned Sanskrit and enhanced their status.

(v) Satavahana rulers were Brahmanas. They referred to themselves as destroyers of the pride of Kshatriyas and didn't allow inter-caste marriages, yet got into marriage alliances with the Shakas, which shows that kings wanted to maintain the purity of four varnas but they never followed these rules.

(vi) Similarly, Gotami Putra Siri Satakarni, the best-known ruler of the Satavahana Dynasty, was called the destroyer of the pride of Kshatriyas.

(vii) Therefore, Satavahanas claimed to be Brahman whereas according to Brahmanas, the king should be a Kshatriya.

(viii) Mahapadma Nanda (4th century BCE), the founder of the Nanda Dynasty, was of low birth but became king by amassing wealth and military support.

29. (a) Main Beliefs and Teachings of Guru Nanak Dev

Guru Nanak Dev (1469–1539), the visionary behind Sikhism, championed a spiritual journey rooted in devotion, equality, and serving humanity. His teachings were ground-breaking, taking a stand against the rigid caste system, empty rituals, and the social injustices of his era.

(i) Main Beliefs of Guru Nanak Dev

- Guru Nanak taught that there is just one God (Ik Onkar), who is formless, timeless and beyond our human grasp.
- He dismissed idol worship and pointless rituals.
- You can connect with God through Naam Simran (meditating on God's name) and live truthfully.
- Guru Nanak was a fierce opponent of the caste system, untouchability, and discrimination against women.
- He advocated for the belief that everyone is equal, no matter their caste, religion, or gender.
- He encouraged both men and women to worship side by side and to take an active role in social and religious life.
- He criticised blind rituals, idol worship, pilgrimages and extravagant ceremonies in both Hinduism and Islam.
- Instead, he highlighted the importance of inner devotion, honesty, and living a moral life as the true way to connect with God.
- Guru Nanak promoted love, harmony, and respect for all faiths.
- He believed that various religious paths could lead to the same divine truth.
- He travelled widely (Udasis) to Hindu, Muslim and Buddhist sites to share his message.

(ii) Key Teachings of Guru Nanak Dev

- Keeping God in your thoughts (Naam Simran) is crucial for spiritual awakening.
- True devotion comes from prayers, hymns (Shabads), and meditation.
- Guru Nanak emphasised the need to earn a living through honest and ethical means.
- He stood against corruption, exploitation, and begging.
- He taught the value of selfless service (Seva) and sharing wealth with those in need.
- Langar (community kitchen) was established to provide free meals to everyone, fostering equality and brotherhood.

OR

(b) The Chishti Sufi Order stands out as one of the most impactful Sufi movements in medieval India. Founded by Khwaja Moinuddin Chishti in the 12th century, it centered around themes of love, devotion, and serving humanity. The Chishti saints were instrumental in spreading Islamic spirituality and promoting harmony among various religious groups.

(i) Core Beliefs of the Chishtis

- They held the belief that God is present in all things and that humans should strive to connect with the divine through love and devotion.
- Serving others was seen as a form of worship, with helping the less fortunate, feeding the hungry and fostering peace being central to Chishti teachings.
- The Chishti saints led simple lives, steering clear of wealth and royal patronage.
- They also practised Sama, which includes Qawwali or devotional singing, as a way to experience divine love.

(ii) Key Teachings of the Chishtis

- For them, true devotion (Ibadat) stemmed from inner purity, sincerity and self-discipline. Assisting the poor and needy was a fundamental aspect of their teachings.
- Chishti khanqahs, or hospices, offering food, shelter and spiritual guidance to everyone. They placed great importance on the role of the Murshid-Pir, or spiritual teacher, in leading disciples toward enlightenment.
- Notably, Chishti saints distanced themselves from political power, refusing to seek favours from rulers.
- A prime example is Sheikh Nizamuddin Auliya, who declined to meet Sultan Ghiyasuddin Tughlaq, famously stating, "Hunar baz Sultan!" (The Sultan may rule, but I will serve God).

(iii) Influence of the Chishtis in Medieval India

- The Chishti order played a significant role in spreading Sufism throughout India, reaching areas like Delhi, Rajasthan, Punjab, Bengal, and the Deccan.
- Their teachings also influenced the Bhakti-Sufi traditions, impacting saints such as Kabir and Guru Nanak.
- The development of Sufi literature flourished with the contributions of Amir Khusrau, whose poetry and Qawwalis enriched both Persian and Hindavi literary traditions.

30. (a) The years from 1915 to 1931 marked a pivotal time in India's quest for independence. With Mahatma Gandhi stepping into the political spotlight, the landscape of mass movements transformed dramatically. Initiatives like the Non-Cooperation Movement (1920–22), the Civil Disobedience Movement (1930–31), and various peasant and worker movements played a crucial role in mobilising the Indian populace.

- **Gandhian Leadership:** Gandhi's arrival in 1915 ushered in a new chapter of mass political engagement. His principles of non-violence (Ahimsa) and civil disobedience struck a chord with people from all walks of life.
- **Formation of the Home Rule Movement (1916):** Visionaries like Bal Gangadhar Tilak and Annie Besant worked tirelessly to promote the idea of self-governance, rallying students, women and middle-class professionals to join the cause.
- **Rise of Peasant and Worker Protests:** Events such as the Champaran (1917), Kheda (1918) and Ahmedabad (1918) satyagrahas empowered the underprivileged to stand up for their rights.
- **Non-Cooperation Movement (1920–22):**
 - Millions of Indians took a stand by boycotting British goods, schools, courts and foreign titles.
 - The Khilafat issue, along with support from Muslim leaders, temporarily united Hindus and Muslims in their struggle.
 - Students, teachers, women and industrial workers actively participated in protests, turning it into a truly national movement.
- **Civil Disobedience Movement (1930–31):**
 - The Dandi March (1930) witnessed thousands defying the salt law, which inspired both rural and urban communities to join in.

- Peasants, traders and factory workers rose against British policies.
- Women, particularly from middle-class backgrounds, played a vital role in organizing pickets and protests.
- The establishment of the All-India Trade Union Congress (AITUC) in 1920 bolstered the workers' rights movement.
- Women like Sarojini Naidu, Kasturba Gandhi, and Kamala Nehru took leadership roles in Satyagrahas.
- Gandhi's Harijan upliftment campaign in the 1930s raised awareness about the plight of untouchables.
- For the first time, people from different castes, religions and regions came together for a common cause.
- The slogan "Swaraj is my birthright" became deeply rooted in the minds of Indians.
- The success of mass protests made people more confident in challenging British rule.

OR

(b) • While the country rejoiced on August 15, 1947, Gandhi did not celebrate. Instead, he fasted in Calcutta, mourning the deep wounds of Partition and the communal violence that followed.

- As riots and bloodshed tore through India, Gandhi walked among the suffering—visiting hospitals and refugee camps, consoling victims, and urging communities to rise above hatred.
- He passionately appealed to Hindus and Muslims to move past their pain, forgive each other, and work towards peaceful coexistence. His words were not just advice but a desperate plea for harmony.
- Influenced by Gandhi and Nehru, the Congress reaffirmed its commitment to a secular, democratic India where every citizen—regardless of religion—would be treated equally and protected by the state.
- Gandhi was deeply pained by the suffering of minorities in Pakistan but felt powerless to intervene when Muslims in Delhi were still living in fear. His dream was of two nations coexisting in friendship, not enmity.
- Even as he worked tirelessly to heal divisions, Gandhi's life was tragically cut short on January 30, 1948. His assassination sent shockwaves through the world, marking the loss of a man who had devoted himself to peace, justice and unity.
- Though his time in independent India was brief, Gandhi's ideals of non-violence, harmony, and justice remain a guiding light, reminding us that true freedom lies in unity and compassion.

SECTION - D

31.1. The uniform drainage systems across Harappan cities suggest meticulous urban planning. Settlements were likely designed before construction, and uniform brick ratios from Jammu to Gujarat hint at standardised development. Similar drainage in cities like Mohenjodaro and Lothal implies a central authority enforcing infrastructure standards, possibly a unified Harappan state.

31.2. The discovery of sand heaps near Harappan drains suggests that while their drainage system was advanced, maintenance wasn't always thorough. Though cleaning was done, debris wasn't always removed, possibly due to logistical challenges. Still, the presence of these heaps indicates regular efforts to keep the drains clear.

31.3. The Harappan drainage system showcased advanced town planning and a strong focus on sanitation. Every house was linked to street drains made of bricks or limestone, with sumps for waste management. This efficient system minimised waterborne diseases, ensuring a healthier life. Its widespread use across settlements highlights its vital role in Harappan urban design.

32.1. Bernier was constantly comparing 'East' and 'West'. He travelled to several parts of the country and wrote accounts of what he saw and compared India with the situation in Europe. Bernier wrote in detail about the inhuman practice of Sati.

32.2. Bernier condemned Mughal rulers, for he felt that one of the fundamental differences between Mughal India and Europe was the lack of private property or land in India. He firmly believed that the crown ownership of land was harmful to both the state and its people. He believed that the Mughal emperor owned all the land and distributed it among the nobles, which had disastrous results for the economy and society.

32.3. Bernier saw Mughal India as a land of stark inequalities, with a wealthy ruling elite and a struggling peasantry burdened by oppression. He blamed crown land ownership for stifling agricultural growth and worsening poverty. While some merchants and artisans thrived, their success was fragile due to state control, unlike the dynamic prosperity he admired in Europe.

33.1. Buchanan described the view as exceedingly fine with the narrow valleys of rice cultivation winding in all directions, cleared lands with scattered trees and rocky hills in perfect condition.

33.2. (i) The land was highly fertile and suitable for agricultural expansion.

(ii) The region could support more extensive and improved farming.

(iii) He thought that better land utilisation would increase agricultural productivity and economic benefits.
[any one point]

33.3. (i) Expanding plantations of Asan and Palas trees for producing Tassar silk and Lac, which were valuable commodities.

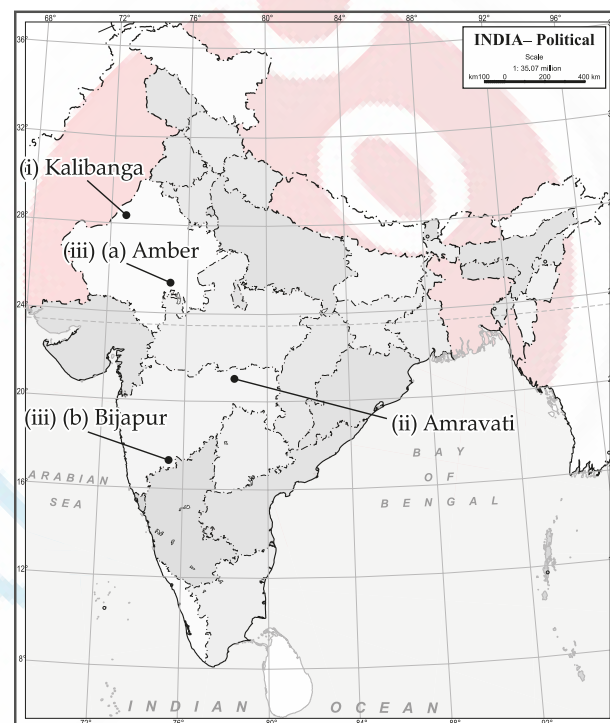
(ii) Clearing more land for agriculture, increasing the area under cultivation.

(iii) Using non-cultivable land to grow Palmyra (Palmyra palm) and Mahua (Mahua tree), both of which had economic value for producing food and liquor.

(iv) Through these measures, Buchanan envisioned transforming the region into a productive and profitable agricultural zone.
[any two points]

SECTION - E

34.1



Note: Q 34.2 is not solved as the marked map is unavailable; it will be solved and provided online once available.

Set-II

Q.P. Code: 61/1/2

SECTION - B

23. (i) Depiction of a rural scene, with thatched huts and trees.

(ii) The empty seat indicates the meditation of Buddha and the Stupa was meant to represent the mahaparinibbana.

(iii) Another frequently used symbol was the wheel. It represents the first sermon of the Buddha, delivered at Sarnath.

(iv) The shalabhanjika motif suggests that many people who turned to Buddhism enriched it with their own pre-

Buddhist and even non-Buddhist beliefs, practices and ideas.

(v) Animals like elephants, horses, monkeys and cattle were depicted to signify strength and wisdom.

(vi) Maya, the mother of Buddha, identifies her with a popular goddess, Gajalakshmi- literally, the goddess of good fortune.
[any three points]

26. Art and literature, have helped in keeping alive the memory of 1857. The rebel leaders were presented as heroes who were the leaders in the battle.

(i) Heroic poems were written about the valour of the Queen of Jhansi, Rani Lakshmi Bai, who fought for the

freedom of her motherland with a sword in one hand and the reins of her horse in the other. She was represented as a masculine figure chasing the enemy and fighting till her last breath. Her picture is a symbol of the determination to resist injustice and alien rule.

(ii) Through the paintings and cartoons, we know about the public who viewed the paintings, whether appreciated or criticised the images, bought the copies and put up in their homes.

(iii) These images reflected the emotions and feelings of the times that were produced in Britain. Fed by the images, the public there sanctioned the most brutal forms of repression of the rebels.

(iv) On the other side, evidence of revolt, in the country helped in shaping the nationalist imagination.

[any three points]

27. Mahatma Gandhi felt that Hindustani was a language that the common people could easily understand. Hindustani, which was a blend of Hindi and Urdu, was popular among a large section of the people. Moreover, it was a composite language enriched by the interaction of diverse cultures. Over the years, words and terms from many different sources have been incorporated into this language making it easily understood by people from various regions. According to Mahatma Gandhi, Hindustani would be the ideal language of communication between diverse communities. It would help to unify the Hindus and the Muslims and the people from north and south.

SECTION - C

29. (a) Alvars are the devotees of Lord Vishnu and Nayanars are the devotees of Lord Shiva. It was evident that the powerful Chola rulers supported the Brahmanical and Bhakti traditions by making land grants and constructing temples for Vishnu and Shiva. Royal patronage was granted to Nayanars during the Chola period. Some of the Shiva temples were situated at Chidambaram, Thanjavur, and Gangaikandacholapuram and were built under the patronage of Chola rulers.

Beliefs and Teachings of Alvars (Vaishnavite Saints)

The Alvars were 12 poet-saints devoted to Vishnu. Their hymns were compiled in the *Nalayira Divya Prabandham*, which is considered the Tamil Veda.

Key Beliefs and Teachings:

(i) **Bhakti (Devotion) to Vishnu** – The Alvars emphasized unconditional devotion (bhakti) to Vishnu as the only means to attain salvation (*moksha*).

(ii) **Personal Relationship with God** – They believed in an emotional, loving connection with Vishnu rather than ritualistic worship.

(iii) **Vishnu as the Supreme Being** – They identified Vishnu as the ultimate divine power, present everywhere.

(iv) **Opposition to Caste Discrimination** – Some Alvars rejected Brahminical dominance and emphasised equality among all devotees.

(v) **Temple Worship and Pilgrimage** – They encouraged the worship of Vishnu through temple visits, singing hymns, and participating in religious festivals.

(vi) **Love and Surrender to Vishnu** – They preached the doctrine of prapatti (complete surrender) to Vishnu.

Famous Alvars:

- **Nammalvar** – His hymns focused on absolute surrender to Vishnu.

- **Periyalvar** – Considered Vishnu as his divine child (*Vatsalya Bhakti*).

- **Andal** – The only female Alvar, she expressed a deep love for Vishnu in her hymns.

- **Tirumangai Alvar** – A warrior-turned-devotee, he emphasized pilgrimages and service to Vishnu.

Beliefs and Teachings of Nayanars (Shaivite Saints)

The Nayanars were 63 poet-saints devoted to Shiva. Their hymns were compiled in the *Tevaram* and *Tiruvachakam*.

Key Beliefs and Teachings:

(i) **Supremacy of Shiva** – Nayanars considered Shiva as the ultimate reality, rejecting any superiority of other deities.

(ii) **Pure Devotion (Shaiva Bhakti)** – They believed in intense love for Shiva, often expressed through poetry and music.

(iii) **Selfless Service and Surrender** – True devotees must completely surrender to Shiva and serve him with faith.

(iv) **Equality Among Devotees** – They opposed caste discrimination and welcomed devotees from all backgrounds.

(v) **Temple Worship and Rituals** – They emphasized temple worship, pilgrimage, and Shaiva rituals.

(vi) **Opposition to Jainism and Buddhism** – Some Nayanars criticized Jainism and Buddhism, promoting Shaivism as the path to liberation.

Famous Nayanars:

- **Appar (Tirunavukkarasar)** – His hymns glorified Shiva's compassion and rejected rituals.

- **Sundarar** – Composed emotional songs on his love for Shiva.

- **Sambandar** – A child saint who spread Shaiva Bhakti.

- **Karaikkal Ammaiyar** – A female Nayanar who renounced worldly life for Shiva.

OR

(b) Islam entered the Indian subcontinent around the 7th century, bringing with it a distinct religious and cultural worldview. At its heart, Islam is a monotheistic faith centred on the belief in one God, Allah, and the prophethood of Muhammad. This core belief, known as the *shahada*, forms the foundation of Muslim identity.

The Five Pillars of Islam

Islamic practice is structured around five essential acts of faith:

- **Shahada** – The declaration that there is no God but Allah and that Muhammad is His messenger.

- Namaz (Salat) – Five daily prayers, offering moments of reflection and devotion.
- Zakat – Charity, a means of sharing wealth with those in need.
- Sawm – Fasting during the holy month of Ramadan, a practice of self-discipline and spiritual cleansing.
- Hajj – The pilgrimage to Mecca, required once in a lifetime for those who are able.

The *shari'a*, or Islamic law, shapes the moral and legal framework of Muslim communities. It is derived primarily from:

- The Qur'an – Islam's holy book.
- Hadis – Sayings and traditions of Prophet Muhammad.
- Qiyas – Analogical reasoning.
- Ijma – Consensus among scholars.

Islamic scholars (*ulama*) played a key role in interpreting and applying these laws, often guiding rulers.

Diversity and Local Adaptations

While the core principles of Islam remained consistent, local traditions shaped its practice. Communities like the Khojahs adapted Islamic teachings into regional literary forms, while Arab traders in Kerala blended their customs with local traditions.

Sufis emphasised love and devotion as a path to experiencing the divine. Rejecting rigid interpretations, they spread Islam through personal spirituality, poetry, and community spaces (*khanqahs*), integrating local beliefs along the way.

30. (a) On 12 March 1930, Gandhiji began walking from his ashram at Sabarmati towards the ocean. Mahatma Gandhi began his famous march to Dandi along with the selected followers to break salt laws. Throughout the march, at every step and stage, villagers flocked to greet Mahatma and his followers with flowers, cheers and national slogans. He reached after 3 weeks making a fistful of salt and thereby making himself a criminal in the eyes of the law. Thus, the masses were ready for the impending struggle. The act of Mahatma Gandhi and his followers was a signal for the breaking of salt laws all over the country. The government resorted to merciless repression. The government responded by detaining the dissenters. Nearly 60,000 Indians were arrested along with Gandhiji and he felt that the Swaraj could be attained if Hindus, Muslims, Parsis and Sikhs were united. The American news magazine, Time, was deeply sceptical

of the Salt March. It claimed that Gandhiji "Sank to the ground" at the end of the second day of walking. But within a week, the magazine had to change its mind. The massive popular following that the march had garnered, made the British rulers desperately anxious. They now saluted Gandhi and wrote of him as a 'saint' and "statement". The Salt March was notable for at least three reasons. First, it was this event that first brought Mahatma Gandhi to world attention. The march was extensively covered by the European and American press. Secondly, it was the first nationalist activity in which women participated in large numbers. Last, it made the British realize that their power would not last long and they had to devolve some power to the Indians.

OR

(b) (i) The Salt March was notable for many reasons. It made the British realise that their power would not last long and they had to devolve some power to the Indians.

(ii) Gandhi hoped that by coupling non-cooperation with Khilafat, India's two major communities the Hindus and Muslims could bring together an end to colonial rule.

(iii) Students stopped going to schools and colleges run by the government. Lawyers refused to attend court. The working class went on strike in many towns and cities.

(iv) According to official figures, there were 396 strikes in 1921, involving 600,000 workers and a loss of seven million work days. The countryside was furious with discontentment.

(v) Hilly tribes in northern Andhra violated the forest laws. Farmers in Awadh did not pay taxes. Peasants in Kumaun refused to carry loads for colonial officials. The protest movements were sometimes carried out in defiance of the law.

(vi) Peasants, workers and others interpreted and acted upon the call to "Non-cooperation" with colonial rule in ways that best suited their interests, rather than conform to the dictates laid down from above.

(vii) As a consequence of the - Non-Cooperation Movement, the British Raj was shaken to its foundations for the first time since the Revolt of 1857.

(viii) According to Gandhi's biographer, Louis Fischer, Non-Cooperation became the name of an epoch in the life of Gandhiji. It was the training for self-rule.

Set-III

Q.P. Code: 61/1/3

SECTION - B

23. Conservation of Sanchi Stupa

(i) The rulers of Bhopal (Shahjahan Begum and her successor Sultan Jehan Begum) provided money for its preservations.

(ii) She funded and founded the museum and the guesthouse where John Marshall lived and wrote the volumes

(iii) She funded the publication of the volumes. Archaeological Survey of India also helped to restore and preserve it.

26. It was not easy for the Britishers to suppress the revolt. Even then they took various steps to crush the rebels. These steps were as follows:

(i) **Passing of Laws to help the Troops:** The British passed several laws to help the troops before sending them to re-occupy North India. The military officers were

also empowered to try and punish the rebel Indians. The ordinary process of law and trial were ignored by them.

With the help of new laws and the new reinforcements coming from Britain, the British started the process of suppressing the revolt. British thought to reconquer Delhi was the most important to suppress the revolt. Therefore, in June 1857, the British attacked Delhi from two directions. Captain Hudson arrested the Mughal Emperor Bahadur Shah II and Begum Zinat Mahal from the Tomb of Humayun on 21st September 1857.

(ii) Resorting to Diplomacy: The British while resorting to diplomacy kept away the educated Indians and zamindars from the rebels. The British created a rift between rebels and the zamindars by promising the latter to give back their estates.

(iii) Use of Military Power on a Gigantic Scale: The British used military power on a gigantic scale. But, this held their absolute control over the means of communication. Their control over the railways enabled them to send quick military support to different parts of the country.

(iv) Communication System: The telegraph system helped the British to get timely information about the incidents occurring in different parts of the country. Consequently, they were successful in wrecking the plans of the rebels by taking immediate action against them. Thus, the British tried their best to maintain their absolute control over the means of communication in order to suppress the revolt.

(Any Three) (1 x 3 = 3)

27. • Govind Ballabh Pant firmly supported national unity in the Constituent Assembly debates.

- He argued that separate electorates would isolate minorities and hinder integration.
- Pant believed democracy thrives when loyalty is to the nation, not divided by community.
- He emphasized that all citizens deserve respect, urging the majority to understand minority concerns.

SECTION - C

29. (a) Mirabai, a 15th-16th century saint-poet, was deeply devoted to Krishna, whom she saw not just as a god but as her beloved. Her bhajans express intense love, longing, and even the pain of separation from him.

- Born into a Rajput royal family and married into the Sisodia clan of Mewar, she broke away from societal expectations. She rejected her roles as a wife and princess, choosing instead a life dedicated to Krishna.
- Mirabai openly defied her husband's rule, even questioning in her songs what the king of Mewar could do to her if God himself were displeased.
- Some traditions link her to Raidas, a saint from the leatherworker caste, showing her disregard for rigid social divisions.
- Leaving behind palace life, she embraced a simple, nomadic existence, singing and composing devotional songs that connected with people across all classes.
- Her songs continue to resonate, especially among the marginalised in Rajasthan and Gujarat, as they speak of a

pure, personal bond with the divine—one that transcends social constraints.

At her core, Mirabai was a rebel, a poet and a lover of Krishna, whose voice still echoes in the hearts of many seeking divine love over worldly ties.

OR

(b) The Lingayats were an important community. They believed in the following principles:

(i) The 12th century witnessed the emergence of a new movement in Karnataka, led by a Brahman, Basavanna, whose followers were known as Virashaiva or Lingayats.

(ii) They worshipped Shiva in his manifestation as a linga.

(iii) They usually wore a small linga in a silver case and hung it over, their left shoulder.

(iv) They believed that after death, they would be united with Shiva and would never return to this world.

(v) They did not perform funeral rites such as cremation; instead, they buried their dead ceremonially.

(vi) They did not believe in the caste system and attributed pollution to certain groups of Brahmanas.

(vii) They repudiated the theory of rebirth.

(viii) They encouraged post-puberty marriage and the re-marriage of widows.

30. (a) Mahatma Gandhi's Role in the Civil Disobedience Movement

• Gandhi launched the Civil Disobedience Movement in 1930 after observing "Independence Day," reinforcing India's right to self-rule.

• The Dandi March (March-April 1930):

– Walked 240 miles from Sabarmati to Dandi to break the salt law.

– Chose salt as a symbol because it affected every Indian, making it a powerful rallying point.

– Showcased his strategic wisdom in mobilising people through nonviolent resistance.

• Mass Mobilization:

– Inspired peasants to challenge colonial laws, workers to strike, and students to boycott British institutions.

– Brought together people of all castes, including women, making the movement truly inclusive.

– His simple lifestyle, the use of symbols like the dhoti and charkha, and deep empathy for the poor made him a figure of hope and inspiration.

• Negotiation with the British:

– Signed the Gandhi-Irwin Pact (1931), leading to the suspension of the movement and the release of prisoners.

– Attended the Second Round Table Conference in London, though his claim to represent all Indians was challenged.

• Impact and Legacy:

– Arrested with 60,000 others, yet the movement continued, proving India's determination.

– Brought India's independence struggle into the global spotlight.

– Encouraged large-scale participation of women in nationalist activities.

– Showed the British that their rule in India would not last forever.

Gandhi turned the nationalist struggle into a mass movement rooted in nonviolence, making the Civil Disobedience Movement a defining moment in India's fight for freedom.

OR

(b) Gandhiji's emerged as a people's leader from 1917—22:

(i) Gandhiji led the people to protest against the Rowlatt Act and the Jallianwala Bagh massacre.

(ii) He used his mother tongue and not English in communicating nationalist messages.

(iii) He took up the Khilafat issue in the Non-Cooperation Movement and demanded Swaraj.

(iv) Renunciation of all voluntary association with the British govt.

(v) He became the people's leader through self-discipline and renunciation.

(vi) He also promoted the concept of self-rule through charkha.

(vii) Gandhiji displayed a concern for the labouring poor of India, as he believed that salvation for India could come only through the farmers and workers who constituted the majority of the Indian population. (reference to BHU speech)

(viii) He wanted Indian nationalism, from being an elite phenomenon - a creation of lawyers, doctors and landlords, to nationalism more suitably representative of the Indian people as a whole.

(ix) He popularised Satyagraha.

(x) Non-Cooperation- a much wider and popular Movement in terms of participation from all sections, widespread over India, participation by both Hindus and Muslims -Khilafat & Non-Cooperation, a united challenge to British imperialism like never before under his leadership.

(xi) He popularized Ahimsa.

(xii) Emphasised Swadeshi & Boycott.

(xiii) Students stopped going to schools and colleges run by the government.

(xiv) Lawyers refused to attend court.

(xv) The working class went on strike in many towns and cities.

(xvi) Hilly tribals in northern Andhra violated the forest laws.

(xvii) Farmers in Awadh did not pay taxes.

(xviii) Peasants in Kumaon refused to carry loads for colonial officials.

(xix) He emphasized decentralisation through charkha.

(xx) Emergence of Gandhian Nationalism.

(xxi) His language, dressing style and simplicity helped him connect with the masses.

(xxii) Stressed on Hindu Muslim unity, eradication of untouchability, a revival of indigenous industries through the symbol of charkha and elevation of the status of women.

(xxiii) The simple practice of Swadeshi and boycott appealed to the people.

(xxiv) Empathised and identified with the common people in dress and lifestyle.

(xxv) He carefully reorganized the Congress by setting up new branches in different parts of the country and Praja Mandals in the Princely States.

(xxvi) A group of highly talented Indians attached themselves to Gandhiji-Mahadev Desai, Vallabh Bhai Patel, J. B. Kriplani, Jawaharlal Nehru and C. Rajgopalachari. All from different regions and traditions.

(xxvii) According to American biographer Louis Fischer – "Non- Cooperation became the name of an epoch in the life of India and Mahatma Gandhi".

(To be evaluated as a whole) $1 \times 8 = 8$

CBSE Board Examination – 2025

HISTORY

Solved Paper

Class – 12th

Outside Delhi Sets | Series: YXW2Z

GENERAL INSTRUCTIONS: Same as in Delhi Paper.

Set-I

Q.P. Code: 61/2/1

SECTION - A

(Objective Type Questions)

21 x 1 = 21

1. Which one of the following is a correct statement regarding the codes of social behaviour as laid down in Dharmasutras and Dharmashastras during the period of Mahabharata? 1

(A) These norms were to be followed by the Brahmins only.
(B) These norms were being followed universally.
(C) These norms were not followed universally.
(D) Only the rulers followed these norms.

2. Which one of the following dynasties did Queen Prabhavati belong to? 1

(A) Kanvas (B) Shakas
(C) Vakataka (D) Maurya

3. Two statements are given below as Assertion (A) and Reason (R). Read them carefully and choose correct option. 1

Assertion (A): Harappa was a well-planned city.

Reason (R): It had a well-planned drainage system.

Options:

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

4. Which one of the following was a distinctive feature of Harappan architecture? 1

(A) Use of Wood (B) Use of Iron
(C) Use of Bricks (D) Use of Marble

5. Match Column-I with Column-II and choose the correct option: 1

Column-I (Sculpture of Sanchi)	Column-II (Symbolic Importance)
a. Empty seat	i. Indicator of Mahaparinibbana
b. Gajlakshmi	ii. Indicator of good fortune
c. Wheel	iii. Indicator of auspicious
d. Shalbhanjika	iv. Indicator of first sermon of Buddha

Options:

a b c d

(A) i ii iv iii

(B) ii iii i iv

(C) ii i iv iii

(D) iv i iii ii

6. Identify the ruler from Indian history with following information: 1

- Ruler of Bhopal
- Ruled from 1868 to 1901 CE
- Helped in preserving the Sanchi Stupa

(A) Jehanara Begum (B) Shahjahan Begum

(C) Gulbadan Begum (D) Rukhsaar Begum

7. The given sculpture from the fifth century Devgarh temple depicts which of the following deities? 1



(A) Indra (B) Shiva
(C) Rudra (D) Vishnu

8. Which one of the following statements is correct regarding Virashaiva or Lingayat tradition? 1

(A) They emphasise Brahman as the supreme entity.
(B) They do not bury their dead persons.
(C) They believe that on death they will be united with Shiva.
(D) They are the followers of Vishnu.

9. Arrange the following in chronological order and choose the correct option: 1

- I. Battle of Talikota
II. Establishment of Nagalpuram
III. Formation of Kamalpuram Tank
IV. Emergence of the Sultanate of Golconda

Options:

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

10. Match Column-I with Column-II and choose the correct option: 1

Column-I (Temple)	Column-II (Location)
a. Brihadeswara temple	1. Vijayanagara
b. Chennakeshava temple	2. Tamil Nadu
c. Hazara Ram temple	3. Belur
d. Chidambaram temple	4. Tanjavur

Options:

a b c d

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

11. Identify the ruler of India from the sixteenth century with the following information and choose the correct option: 1

- He went on a pilgrimage to Ajmer fourteen times.
- He sought blessings for new conquests and the birth of sons from Ajmer Sharif.

Options:

- (A) Sultan Ghias-ud-din Khalji
(B) Shah-Jehan (C) Akbar
(D) Muhammad Bin Tughlaq

12. Who among the following included the composition of Guru Tegh Bahadurji in the Guru Granth Sahib? 1

- (A) Guru Hargobind Sahibji
(B) Guru Gobind Singhji
(C) Guru Arjan Devji
(D) Guru Harkrishan Sahibji

13. Which of the following statements is true regarding the land revenue system of the Mughals? 1

- (A) The revenue collectors collected tax of land in cash only.
(B) The cultivated lands were taxed without any measurement.
(C) Revenue from the land was the economic mainstay of the empire.
(D) The tax collectors used to collect taxes with the help of Sahukars.

14. Identify the correct statement from the following regarding the role of women in agrarian society of the Mughal State. 1

- (A) Only artisanal work were done by women.
(B) Women worked in the fields with men.
(C) Remarriage were not allowed for divorced women.
(D) Women were totally independent.

15. Find the odd one out regarding the revolt of 1857 from the following: 1

- (A) Arrah : Kunwar Singh
(B) Barout : Shah Mal
(C) Singhbhum : Gonu
(D) Hyderabad : Maulavi Ahmadullah Shah

16. Fill in the blank with the suitable option given below: 1

The Revolt of 1857 marked the end of the _____ dynasty in India.

- (A) Maratha (B) Rajput
(C) Scindhia (D) Mughal

17. Which of the following statements best describes the effect of the Permanent Settlement on zamindars? 1

- (A) They become landless labourers.
(B) They all were replaced by Jotedars.
(C) They sold their land to British.
(D) They gained significant control over land.

18. How was the Constituent Assembly influenced by public opinion? Choose the correct option. 1

- I. People aired their views outside the Parliament House.
II. People gave their reactions through the press.
III. The members of Constituent Assembly used to discuss with the public.
IV. Public expressed their views in the Constituent Assembly.

Options:

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

19. Identify the person from the given information: 1

1. He was the head of Advisory Committee of the Constituent Assembly.
2. He was against the separate electorate.
3. He was the first home minister of free India.

Options:

- (A) Gobind Ballabh Pant (B) R.V. Dhulekar
(C) Vallabhbhai Patel (D) Pandit Nehru

20. On whose of the following advice Gandhiji spent a year in travelling around British India for getting to know the land and its people before entering into politics? 1

- (A) Bal Gangadhar Tilak
(B) Gopal Krishna Gokhale
(C) Lala Lajpat Rai
(D) Bipin Chandra Pal

21. Why did Gandhi call for a nationwide campaign against the 'Rowlatt Act'? Choose the appropriate option from the following: 1
- (A) The British Government closed all the schools and colleges.
- (B) The first World War came to an end.
- (C) British Govt. permitted detention without trial.
- (D) People expected independence from the British.

SECTION - B

(Short Answer Type Questions) $6 \times 3 = 18$

22. (a) Why were the seals and sealings used by the Harappans to facilitate long distance communication? Explain with examples. 3
- OR
- (b) "There were different views of archaeologists on the administration of Harappa." Explain the statement with examples. 3
23. Explain any three sources to know about Maurya Empire. 3
24. (a) Analyse the role of Amara-nayakas in the Vijayanagara empire. 3
- OR
- (b) Analyse the factors that led the rulers of the Vijayanagara empire to choose the site of Vijayanagara as their capital. 3
25. Describe the role of Panchayats in the Mughal era. 3
26. Analyse the policies adopted by William Bentinck to reform Indian society. 3
27. "During the debates in Constituent Assembly, B.R. Ambedkar told that he wanted a strong centre, much stronger than the centre we had created under the Act of 1935." Analyse the statement. 3

SECTION - C

(Long Answer Type Questions) $3 \times 8 = 24$

28. (a) Examine the nature and characteristics of the land grants in ancient Indian society. 8
- OR
- (b) Examine the various strategies used to enhance agricultural output from the sixth BCE onwards. 8
29. (a) 'Francois Bernier contrasted what he saw in India with the situation in Europe.' Explain the statement with examples. 8
- OR
- (b) Ibn-Battuta has written extensively about his experience in India.' Explain the statement with examples. 8
30. (a) Imagine you are leading a historical research team. How would you explain the role of Ryotwari System in fostering rural indebtedness and its long-term consequences on Bombay-Deccan peasantry? Explain. 8
- OR
- (b) You are asked to prepare a report on how the end of the American Civil War affected the cotton boom in the Indian Deccan. How would you assess the changes? Explain. 8

SECTION - D

(Source Based Questions)

$3 \times 4 = 12$

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

Verses from the Upanishads

Here are two verses from the *Chhandogya Upanishad*, a text composed in Sanskrit c. sixth century BCE:

The Nature of the Self

This self of mine within the heart, is smaller than paddy or barley or mustard or millet or the kernel of a seed of millet. This self of mine within the heart is greater than the earth, greater than the intermediate space, greater than heaven, greater than these worlds.

The True Sacrifice

This one (the wind) that blows, this is surely a sacrifice ... While moving, it sanctifies all this; therefore it is indeed a sacrifice.

- 31.1 Mention the main theme of the verse. 1
- 31.2 Mention the relationship between the self and the wind in the context of these verses. 1
- 31.3 How does this source reflect the philosophical ideas of the Upanishads? 2
32. Read the following source carefully and answer the questions that follow: $1+1+2 = 4$

Amir Khusrau and the Qaul

Amir Khusrau (1253-1325), the great poet, musician and disciple of Shaikh Nizamuddin Auliya, gave a unique form to the Chishti 'sama' by introducing the qaul (Arabic word meaning "saying"), a hymn sung at the opening or closing of qawwali. This was followed by sufi poetry in Persian, Hindavi or Urdu, and sometimes using words from all of these languages. Qawwals (those who sing these songs) at the shrine of Shaikh Nizamuddin Auliya always start their recital with the qaul. Today qawwali is performed in shrines all over the subcontinent.

- 32.1 What unique form did Amir Khusrau introduce to the Chishti 'sama'? 1
- 32.2 How did the Chishti-sufi traditions shape Amir Khusrau's understanding of spirituality? 1
- 32.3 Analyse the significance of the Sufism in the qawwali performances. 2
33. Read the following source carefully and answer the questions that follow: $1+1+2 = 4$

Why the Salt Satyagraha?

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 characterizing 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.

*The Collected Works of Mahatma Gandhi (CWMG),
Vol. 49*

- 33.1 Why was salt law disliked by the masses? 1
33.2 Why were salt officers appointed by the British Government? 1
33.3 Why did Lord Irwin fail to understand the significance of Salt March? 2

SECTION - E

(Map Work) 5

34. 34.1 On the given political outline map of India, locate and label the following places with appropriate symbols:

- (i) Rakhigarhi – a mature Harappan site 1
(ii) Ajanta – a Buddhist site 1
(iii) (a) Ajmer – a territory under Mughals 1

OR

- (b) Agra – a territory under Mughals 1
34.2 On the same map two places have been marked as A and B as the centres of Indian National movement. Identify them and write their names on the lines drawn near them. 2

Set-II

Q.P. Code: 61/2/2

SECTION - B

(Short Answer Type Questions) $6 \times 3 = 18$

23. Explain any three sources to know about Gupta Empire. 3
24. (a) Analyse the role of Krishnadev Rai in the Vijayanagara. 3

OR

- (b) Analyse the importance of Mahanavami Dibba in the Vijayanagara empire. 3
25. Describe the role of Zamindars in the Mughal era. 3
26. Analyse the impact of the policy of annexation imposed by the British during 1850's. 3

27. "K. Santanam was in favour of giving greater powers to the provinces in the Constituent Assembly." Examine the statement. 3

SECTION - C

(Long Answer Type Questions) $3 \times 8 = 24$

30. (a) Examine various aspects of administration and other activities of East India Company as contained in the fifth report. 8

OR

- (b) Examine the causes of resistance and failure of zamindars to make payment of land revenue to the East India Company in Bengal during eighteenth century. 8

Set-III

Q.P. Code: 61/2/3

SECTION - B

(Short Answer Type Questions) $6 \times 3 = 18$

23. Explain any three features of ancient Indian coinage. 3
24. (a) Analyse the causes of decline of Vijayanagara empire. 3

OR

- (b) Analyse the significance of water resources of the Vijayanagara empire. 3
25. Describe the role of village artisans in the Mughal era. 3
26. Examine the rumours that spread across India during 1850's. 3

27. Analyse the ideas put forward by Bal Krishan Sharma on federalism in the Constituent Assembly. 3

SECTION - C

(Long Answer Type Questions) $3 \times 8 = 24$

29. (a) Examine how did Al-Biruni compared the caste system in India with other societies and also write the chief features of his book Kitab-ul- Hind. $5 + 3 = 8$

OR

- (b) Examine Bernier's opinion on the question of land ownership in Mughal India and how were the western economists influenced by Bernier's description. $5 + 3 = 8$

Answers

Set-I

Q.P. Code: 61/2/1

SECTION - A

1. Option (C) is correct.

Explanation: The Dharmasutras and Dharmashastras laid down social and moral codes of conduct but these norms were not universally followed due to several reasons like Regional and Social Variations, Flexibility in Practice, Challenged by Buddhist and Jain Traditions and practical deviations.

2. Option (C) is correct.

Explanation: Prabhavati was the daughter of Mauryan ruler Chandra Gupta II. She was queen of Vakatakas of Deccan region.

3. Option (A) is correct.

Explanation: One of the most distinctive features of the Harappan cities was a well-planned drainage system. The drains were made of mortar and gypsum.

4. Option (C) is correct.

Explanation: The Harappans widely used standardised bricks, both baked and unbaked, for construction. Mohenjodaro's Citadel stood on mud-brick platforms, while even smaller sites like Lothal used burnt bricks for drains. Wood may have been used in some structures, but bricks remained the most distinctive feature of Harappan architecture.

5. Option (A) is correct.

Explanation: Empty seat: Indicator of Mahaparinibbana
Gajalakshmi: Indicator of good fortune
Wheel: Indicator of first sermon of Buddha
Shalabhanjika: Indicator of auspicious

6. Option (B) is correct.

Explanation: The rulers of Bhopal, Shahjahan Begum and her successor Sultan Jehan Begum, provided money for Sanchi Stupa preservations. She founded the museum.

7. Option (D) is correct.

Explanation: Vishnu reclining on the serpent Sheshnag, sculpture from Deogarh (Uttar Pradesh), c. fifth century CE.

8. Option (C) is correct.

Explanation: Lingayats believed that they were united with Shiva after their death and would not return to this world and ceremonially bury. Their dead bodies were buried and they did not practice funeral rites given in Dharmashastras. They questioned the theory of rebirth and opposed the caste system.

9. Option () is correct.

Explanation:

- Emergence of the Sultanate of Golconda- 1518
- Battle of Talikota- 1565
- Establishment of Nagalapuram- Krishnadeva Raya built and contributed some of the finest temples and added

impressive "Gopurams" to many temples in South India. He also found a suburban township of Nagalapuram, near Vijayanagara, after his mother's name.

- Formation of Kamalapuram Tank – established during Krishnadeva Raya's reign.

No definite date has been provided by NCERT for Option II, III, so hard to ascertain in the chronology of events.

10. Option (C) is correct.

Explanation:

Temple	Correct Location	Dynasty/Period
Brihadeswara Temple	Thanjavur, Tamil Nadu	Chola Dynasty (Raja Raja Chola I)
Chennakeshava Temple	Belur, Karnataka	Hoysala Dynasty
Hazara Rama Temple	Hampi, Karnataka	Vijayanagara Empire
Chidambaram Temple	Chidambaram, Tamil Nadu	Chola Dynasty

11. Option (C) is correct.

Explanation: The most popular Dargah is the dargah of Khwaja Muinuddin Chisti at Ajmer and it is popular because of the Shaikh's austerity and royal patronage. It is situated on the trade route linking Delhi and Gujarat, thereby attracting lots of travellers. King Akbar visited this tomb 14 times and gave generous gifts.

12. Option (B) is correct.

Explanation: Guru Tegh Bahadur Ji (9th Sikh Guru) wrote 116 hymns (Shabads), which his son and next Guru, Guru Gobind Singh Ji (10th Guru), incorporated into the Guru Granth Sahib later on. Guru Arjan Dev Ji (5th Guru) compiled the Adi Granth in its initial form in the year 1604. Following Guru Tegh Bahadur's martyrdom in 1675, Guru Gobind Singh Ji incorporated his composition while finalizing the last rendition of the Guru Granth Sahib in 1706 at Damdama Sahib.

13. Option (C) is correct.

Explanation: Land revenue was the key to income for the Mughal Empire. Zamindars and revenue officials (Amils, Karoris) were responsible for collecting revenue from peasants, which paid for administration, army, and court costs. Raja Todar Mal, in the service of Akbar, implemented the Dahsala system (or Zabt system), a very efficient land revenue system.

14. Option (B) is correct.

Explanation: In Mughal agrarian society, women and men collaborated in agricultural tasks, with women sowing, weeding, threshing, and winnowing.

15. Option (D) is correct.

Explanation: Maulvi Ahmadullah Shah, the "Maulvi of Faizabad," led the 1857 revolt, making Faizabad, Awadh (present-day Uttar Pradesh) the hub of his activities and the epicentre of the revolt in the region.

16. Option (D) is correct.

Explanation: The last Mughal emperor, Bahadur Shah II (Bahadur Shah Zafar), was announced as the symbolic leader of the rebellion. The British, once they had suppressed the rebellion, deposed Bahadur Shah II and sent him to Rangoon (Burma) in 1858. Thus, with this, Mughal rule came to a formal end, and India came under direct British Crown rule (British Raj).

17. Option (D) is correct.

Explanation: In the early years, many zamindars struggled with high revenue demands and the threat of losing their land in auctions. However, they found ways to resist displacement and hold on to their zamindaris. By the early 19th century, those who managed to survive had strengthened their position, becoming key intermediaries in the Company's revenue system, overseeing multiple villages.

18. Option (D) is correct.

Explanation: Public opinion played a crucial role in shaping the Constituent Assembly's decisions. Newspaper reports sparked public debates, influencing discussions. Though not formally engaged, the Assembly invited public views on key issues like language, minority rights, and caste oppression, reflecting a broader consideration of people's sentiments in the drafting process.

19. Option (C) is correct.

Explanation: Vallabhbhai Patel was the head of the Advisory Committee of the Constituent Assembly. He was against the separate electorate and was the first home minister of free India.

20. Option (B) is correct.

Explanation: On Gokhale's advice, Gandhiji spent a year travelling around British India, getting to know the land and its people. His first major public appearance was at the opening of the Banaras Hindu University (BHU) in February 1916.

21. Option (C) is correct.

Explanation: During the First World War (1914–18), the British instituted censorship of the press and permitted detention without trial. On the recommendation of a committee headed by Sir Sidney Rowlett, these tough measures continued and Gandhiji called for a countrywide campaign against the "Rowlett Act".

SECTION - B

22. (a) (i) The sack of goods to be sent was tied at its mouth with a rope and the knot was affixed with wet clay in which one or more seals were pressed to leave an impression.

(ii) If the bag reached with its sealing intact, it meant that it had not been tampered.

(iii) The sealing also conveyed the identity of the sender. [1 × 3 = 3]

OR

(b) (i) Archaeologists have different views on the Harappan administration due to limited evidence.

(ii) Some believe there were no rulers, and society was largely egalitarian.

(iii) Others suggest multiple rulers, with cities like Mohenjodaro and Harappa governed separately.

(iv) Another theory proposes a single state, supported by uniform artefacts, planned cities, and labour mobilisation.

(v) The "palace" and "priest-king" statues at Mohenjodaro hint at centralised power, but their roles remain unclear.

(vi) Some speculate a democratic system may have existed.

(vii) The undeciphered script makes it difficult to confirm any theory, leading to varied interpretations based on archaeological findings.

23. Historians have used a variety of sources to reconstruct the history of the Mauryan Empire. These were:

(i) Things found in archaeological excavation, especially sculpture are regarded as an important source.

(ii) Contemporary works like the writings of Megasthenes, Arthashastra by Chanakya are important sources regarding that period.

(iii) The Mauryas were also mentioned in later Buddhist, Jaina, Puranic and Sanskrit literature.

(iv) Moreover, the inscriptions of Asoka on rocks and pillars are regarded as the most valuable sources.

(Any three points) (1 × 3 = 3)

24. (a) (i) Amaranayakas were military commanders and collected taxes. They were given territory to govern and collect taxes.

(ii) They retained part of revenue for personal use and for maintaining contingent. These contingents provided the king of Vijayanagara with effective fighting force.

(iii) Amaranayakas sent tributes to the king annually and personally appeared in court. (1 × 3 = 3)

OR

(b) (i) The most impressive feature about the location of Vijayanagara was the natural basin formed by the river Tungabhadra which flows in the north-easterly direction.

(ii) The surrounding landscape was surrounded by granite hills that naturally formed a girdle around the city.

(iii) Embankments were built around these rivers to create reservoirs of different sizes.

(iv) In the early 15th century, one such tank was built and was called Kamalapuram Tank.

(v) This famous tank became the main source of water for irrigation in nearby fields. Arrangements were made to store rainwater and conduct it to the city.

(vi) One of the most important waterworks to be seen is the Hiriya canal, which drew water from a dam across the Tungabhadra and irrigated the valley that divided the 'Sacred Centre' from the 'Urban Core'. This was built during the Sangama Dynasty. (Any three points)
(1 × 3 = 3)

25. Village Leadership: The Mughal-era village panchayat was led by a **muqaddam** or **mandal**, comprising influential elders with hereditary property rights.

Decision-Making: Functioned as an **oligarchy**, representing different castes and communities, with decisions binding on members.

Responsibilities:

- Managed **village accounts** and collected funds for officials and community welfare.
- Enforced **caste norms**, supervised marriages (especially in eastern India), and imposed fines or temporary expulsion for violations.
- Acted as a **court of appeal** against unjust demands from the state or zamindars.

Community Role: Maintained order, upheld traditions and ensured the well-being of the village.

(Any three points) (1 × 3 = 3)

26. (i) Governor-General William Bentinck focused on reforming Indian society by introducing Western education, ideas and institutions.

(ii) With support from Indian reformers, he established English-medium schools, colleges, and universities that taught Western sciences and liberal arts.

(iii) In 1829, he abolished sati, a practice where widows were forced to self-immolate.

(iv) He also supported Hindu widow remarriage, paving the way for future reforms.

(v) His policies reflected a belief in Western superiority, aiming to modernise Indian society.

(vi) While controversial, his reforms significantly shaped India's education system and social structure.

(1 × 3 = 3)

27. (i) One of the topics most vigorously debated in the Constituent Assembly was the respective rights of the Central Government and the States. Jawaharlal Nehru argued for a strong centre in the draft Constitution. The need for a strong Centre has been underlined on numerous occasions.

(ii) The Constitution provided three lists of subjects: Union, State and Concurrent. The subjects placed in the first list were for the Centre and more items were placed for the Union control than the other federations and more placed for the concurrent list than desired for the provinces. The Union also had control over minerals and key industries. Moreover, Article 356 gave power to the Centre to take over the State administration on the recommendation of the Governor. Dr. Ambedkar had declared that he wanted "a strong and united Centre, much stronger than the Centre we had created under the Government of India Act, 1935".

(iii) Many members felt that the Centre must be strong enough to stop the communal riots and violence. Gopalaswami Iyenger declared that "the Centre should be made as strong as possible". Balakrishna Sharma reasoned at length that only a strong Centre could plan for the well-being of the country, mobilise the available economic resources, establish a proper administration and defend the country against foreign aggression. [3]

SECTION - C

28. (a) From the early centuries, the grants of land were recorded in inscriptions. Some inscriptions were recorded on copper plates. The records that have survived, give us the following facts:

(i) The land grants were given to religious institutions or Brahmanas. The Brahmanas were usually exempted from paying land revenue and others due to the king. The Brahmanas were often given the right to collect these dues from the local people.

(ii) Women were not supposed to have independent access to resources like land. But aristocratic women like Prabhavati Gupta, daughter of Chandragupta II had access to lands.

(iii) All the people in rural areas had to obey the new land of the village and pay him all the taxes.

(iv) Some historians claim that land grants were indicative of weakening political power, as kings were losing control over their samantas. Sometimes, kings tried to win allies by making grants of land.

(v) Land grants provide some insight into the relationship between cultivators and the state.

OR

(b) Starting from the 6th century BCE, agricultural practices saw a significant boost thanks to innovative strategies like the iron-tipped plough, irrigation systems and land grants. Let's dive a bit deeper into these game-changing methods:

1. Iron-Tipped Plow and Plough Agriculture: The arrival of iron-tipped ploughs, especially in lush river valleys such as the Ganga and Kaveri, transformed farming. These ploughs made it much easier to turn over nutrient-rich alluvial soils, which were perfect for growing crops. This transition to plough agriculture ramped up productivity in areas with abundant rainfall.

2. Irrigation Systems: The creation and use of irrigation systems—think wells, tanks and canals—were vital for expanding farmland and boosting crop yields. With irrigation, farmers could grow crops in places that were once deemed unsuitable for agriculture, like semi-arid regions. It was often communities, along with influential rulers, who came together to build these irrigation projects, as shown in various inscriptions and historical accounts.

3. Land Grants: To promote agricultural growth in new territories, ruling families began the practice of granting land. These land grants typically involved giving plots to individuals or communities, along with the resources and support needed for farming. This approach significantly increased agricultural output and broadened the farming landscape.

4. Transplantation and Broadcasting: In areas blessed with ample water, such as the fertile river valleys, paddy cultivation thrived through transplantation. This method involved growing seedlings in nurseries before moving them to the fields. Another popular technique was

broadcasting, where seeds were simply scattered across the fields for planting.

29. (a) Francois Bernier's Observations on Mughal India

(i) India vs. Europe: Bernier, a 17th-century French traveller, often painted a bleak picture of India compared to Europe, especially France. He saw the Mughal Empire as stagnant and inefficient.

(ii) Land Ownership & Economy: A key difference he highlighted was the absence of private land ownership in Mughal India. Since the emperor owned all land and redistributed it among nobles, landholders had no long-term stake in improvements. He believed this led to poor agricultural development, peasant exploitation, and economic stagnation—unlike in Europe, where landlords invested in their estates.

(iii) Social Structure: Bernier claimed there was “no middle state” in India—only a small, wealthy ruling class and an impoverished majority. He contrasted this with Europe's more layered society, which he felt was essential for stability and progress.

(iv) Cities & Urban Life: He dismissed Mughal cities as “camp towns”, existing only because of the imperial presence. In contrast, he viewed European cities as economically and socially independent, fostering commerce and innovation. However, this overlooked India's thriving trade centres and merchant communities.

(v) Manufacturing & Artisans: Bernier argued that Indian artisans lacked incentives to improve their work, as their profits were heavily taxed. He saw European manufacturing as more dynamic and progressive.

(vi) Women & Social Norms: He described practices like sati, emphasizing coercion and suffering, often contrasting them with European customs to highlight India's perceived backwardness.

(vii) Bias & Oversimplification: Bernier's writings reflected his European worldview. While his accounts provide valuable historical insights, they were often exaggerated, one-sided, and failed to capture the complexity of Indian society.

OR

(b) Ibn Battuta found cities in the subcontinent full of exciting opportunities:

(i) According to him the city of Delhi covered a wide area and had a large population.

(ii) The rampart around the city was without parallel. The breadth of its wall was of eleven cubits, and inside it was houses for the night sentry and gate-keepers.

(iii) There were twenty-eight gates of this city which are called darwaza and of these, the Budaun Darwaza was the greatest, inside the Mandwi Darwaza there was a grain market, and adjacent to the Gul Darwaza there was an orchard.

(iv) The city of Delhi had a fine cemetery in which graves had domes over them. The city was densely populated and prosperous.

(v) The cities had crowded streets, bright and colourful markets that were stacked with a wide variety of goods.

(vi) The bazaars were the hubs of social and cultural activities. Most bazaars had a mosque and a temple, and these public performances by dancers, musicians and singers happened.

(vii) The towns derived a significant portion of their wealth through the appropriation of surplus from villages.

(viii) Music in the market (Tarababad). A unique system of communication (Uluq and dawa). The coconut and the paan.

30. (a) The Ryotwari System and Rural Indebtedness

As the leader of a historical research team, I would explain the Ryotwari System by examining its impact on rural indebtedness and its long-term consequences on Bombay-Deccan peasants through a structured analysis.

(i) Understanding the Ryotwari System

- Introduced by the British in South and Western India, particularly in Madras and Bombay Presidencies.
- Implemented by Thomas Munro in 1820, it replaced traditional agrarian systems.
- Under this system, peasants (ryots) were recognised as the landowners but had to pay land revenue directly to the British government.

(ii) Role of the Ryotwari System in Fostering Rural Indebtedness

(A) High Revenue Demands

- Fixed revenue assessments were excessively high and often beyond the peasants' capacity.
- Revenue had to be paid regardless of agricultural productivity, leading to financial distress during droughts or bad harvests.

(B) Rigidity of Revenue Collection

- The revenue was collected in cash rather than kind, forcing peasants to sell their produce immediately at low prices.
- Failure to pay resulted in land confiscation, leading many peasants into debt.

(C) Dependence on Moneylenders (Sahukars)

- Peasants, unable to pay revenue, borrowed from moneylenders at high interest rates.
- These debts were often hereditary, trapping entire generations in cycles of poverty and bondage.

(D) Loss of Land

- Many peasants lost their land to moneylenders after failing to repay loans.
- This led to a shift from independent farmers to landless labourers, increasing rural unemployment and migration.

(iii) Long-Term Consequences on Bombay-Deccan Peasants

(A) Worsening Agrarian Distress

- The system led to frequent peasant uprisings, such as the Deccan Riots of 1875, where peasants protested against moneylenders.

- The **British passed the Deccan Agriculturists' Relief Act (1879)** to control moneylender exploitation, but it had limited success.

(B) Social Fragmentation and Exploitation

- The traditional village economy was disrupted, with land passing into the hands of absentee landlords and moneylenders.
- Caste-based exploitation deepened, as lower-caste peasants suffered the most from land dispossession.

(C) Weakening of Indigenous Agriculture

- Peasants were forced to cultivate cash crops like cotton for export rather than food grains.
- This made them vulnerable to market fluctuations, leading to famines and deeper economic crises.

(D) Foundation for Rural Unrest and Nationalist Movements

- The suffering of peasants under the Ryotwari system contributed to the rise of agrarian movements and later freedom struggles.

Gandhian movements like Champaran Satyagraha and Kheda Movement were inspired by the plight of oppressed peasants.

Conclusion

The Ryotwari System, despite its intent to create independent land-owning peasants, ultimately pushed Bombay-Deccan peasants into deep economic distress. The excessive revenue demands, dependence on moneylenders and land alienation worsened rural indebtedness and set the stage for social unrest, agrarian movements and long-term economic struggles.

OR

(b) The Impact of the End of the American Civil War on the Cotton Boom in the Indian Deccan. The American Civil War (1861–1865) had a profound effect on the global cotton market, especially in the Indian Deccan. While the war raged on, the Union's blockade of Southern U.S. Ports impacted the cotton exports, which sparked a cotton boom in India as British textile mills sought out Indian suppliers. However, once the war wrapped up in 1865, everything changed and the Deccan economy took a hit.

(i) The Cotton Boom During the Civil War (1861–1865)

- With U.S. cotton supplies dwindling, the demand for Indian cotton surged.
- British traders poured money into cotton farming in the Deccan.
- Peasants borrowed heavily from moneylenders to ramp up cotton production.
- Cotton prices soared, bringing a brief period of prosperity.

(ii) The Downfall After 1865

- As U.S. cotton exports picked back up, the demand for Indian cotton fell.
- Cotton prices crashed, leading to financial disaster for Indian farmers.
- Moneylenders started demanding repayments, leaving peasants drowning in debt.

- More land was lost, resulting in widespread distress in rural areas.

(iii) Lasting Effects on Deccan Peasants

- The Deccan Riots of 1875 broke out as peasants expressed their anger towards moneylenders.
- The shift to cash crops made farming increasingly vulnerable to global price swings.
- Growing land alienation caused a decline in self-sufficient agriculture.
- Rural poverty surged, pushing many to migrate to cities in search of better opportunities.

(iv) Economic & Social Ramifications

- British economic policies favoured traders over farmers.
- Moneylenders tightened their grip on peasant lands.
- The distress in colonial agriculture intensified, setting the stage for future agrarian movements.
- This crisis eroded trust in British rule, igniting early nationalist feelings.

Conclusion

The conclusion of the American Civil War marked the end of India's brief cotton boom, plunging Deccan peasants into debt, land loss and rural hardship. It highlighted the vulnerability of colonial economic policies and fuelled growing resentment against British rule.

SECTION - D

31.1 Main Theme of the Verse: The verses explore the concept of the self (Atman) and its cosmic significance. The first verse describes the self as both infinitely small and infinitely vast, indicating its divine nature and connection to the universe. The second verse equates the wind with sacrifice (yajna), emphasizing its purifying and sustaining role in the world.

31.2 Relationship Between the Self and the Wind:

- The self (Atman) is eternal, vast, and present in all beings, just like the wind that moves freely across the world.
- The wind, described as a sacrifice (yajna), represents cosmic balance and purification, just as the self is linked to spiritual liberation and the ultimate truth (Brahman).
- Both the self and the wind symbolise interconnectedness and the cycle of life in Upanishadic thought.

31.3 Concept of Atman and Brahman: The verses highlight the core Upanishadic idea that the self (Atman) is infinite and one with the universe (Brahman).

• **Idea of Sacrifice (Yajna)** – The association of the wind with sacrifice reflects the belief that all actions in nature contribute to cosmic harmony.

• **Spiritual Understanding Over Rituals** – The Upanishads emphasise inner realisation and knowledge of the self rather than mere ritualistic practices.

• **Unity of Microcosm and Macrocosm** – The text presents a vision where the smallest aspect of existence contains the vastness of the cosmos, a key Upanishadic insight.

32.1. Amir Khusrau gave a unique form to the Chishti Sama by introducing the qaul, a hymn sung at the opening or closing of qawwali. Qawwals at the shrine of Shaikh Nizam-ud-din Auliya always started their recital with the qaul.

32.2. Chishti-Sufi Traditions and Amir Khusrau's Spirituality

- Amir Khusrau was deeply influenced by Shaikh Nizamuddin Auliya, whose teachings emphasised love, devotion and divine unity.
- Chishti traditions promoted spiritual inclusivity, which shaped Khusrau's fusion of Persian, Hindavi and Arabic poetry in qawwali.
- The Chishti order valued sama' (devotional music) as a means of attaining closeness to God, which inspired Khusrau to develop qawwali as a spiritual art form.
- His works reflect a blend of mysticism and devotion, using music as a medium to express divine love.

32.3. Significance of Sufism in Qawwali Performances

- **Spiritual Expression** – Qawwali serves as a musical form of devotion, helping Sufis and devotees experience spiritual ecstasy (wajd).
- **Inclusivity** – It brings together people of different faiths, promoting harmony and tolerance.
- **Preservation of Sufi Teachings** – The lyrics convey Sufi philosophy, spreading messages of love, devotion, and divine unity.
- **Cultural Legacy** – Qawwali remains a vibrant tradition, keeping Sufi heritage alive in South Asia and beyond.

33.1. (i) Salt monopoly has impacted in varied ways:

- Government destroys the salt which cannot be sold profitably.
- Law prevents the manufacturing of salt and destroys what nature manufactures without effort.
- It deprives people of valuable village industry.

[any one point]

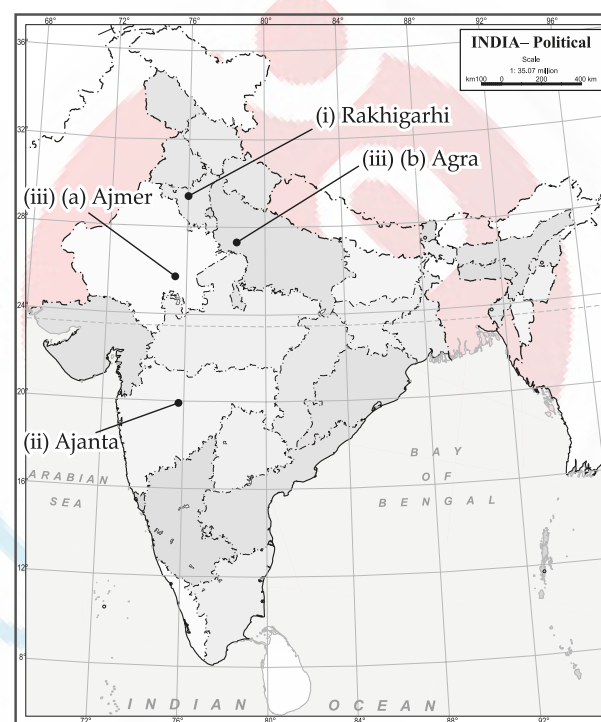
33.2. Salt officers were posted for preventing the locals from carrying the natural salt and for destruction of mounds of salts formed so.

33.3. • Underestimation of Symbolism: Lord Irwin failed to grasp the deep emotional and symbolic significance of salt in the daily lives of Indians. He saw it as a trivial issue rather than a powerful tool for mass mobilisation against British rule.

• Misjudgement of Public Response: Irwin underestimated the extent to which the Salt March would ignite nationwide civil disobedience. He believed that Gandhi's movement would have a limited impact, failing to anticipate the widespread participation and the challenge it posed to British authority.

SECTION - E

34.



Note: Q 34.2 is not solved as the marked map is unavailable; it will be solved and provided online once available.

Set-II

Q.P. Code: 61/2/2

SECTION - B

23. Sources of Gupta Empire:

(i) Various sources of information about the Gupta rulers can be reconstructed from literature, coins and inscriptions, including prashastis composed in praise of kings by poets.

(ii) The Prayaga Prashasti, also known as Allahabad Pillar Inscription was composed by Harishena in Sanskrit, the court poet of Samudragupta.

(iii) Some of the most spectacular gold coins were made by the Gupta rulers. Inscriptions found on stone and copper plates throw light on the Gupta rulers. [1 × 3 = 3]

24. (a) Expansion and consolidation of the Vijayanagara Empire under Krishnadeva Raya:

(i) Krishnadeva Raya's reign is marked by peace, prosperity and military preparedness.

(ii) Foreign travellers speak of his efficient administration and prosperity of the empire.

(iii) Agriculture flourished and to increase production the Raya's undertook wise irrigation policy like the construction of Kamalapuram tank.

(iv) There was flourishing inland, coastal and overseas trade which was an important source of general prosperity.

(v) Krishnadeva Raya was also a great builder.

(vi) He is credited with building some fine temples and adding impressive gopurams to many temples.

(vii) He built a new town near Vijayanagara named Nagalapuram after his mother.

(viii) He was a gifted scholar and patron of Telugu, Kannada and Tamil poets.

(ix) He worked for the welfare of his subjects.

(1 x 3 = 3 Any three points)

OR

(b) (i) Located on one of the highest points in the city, the "Mahanavami Dibaa" is a massive platform rising from a base of about 11000 sq. ft. to a height of 40 ft. It was supported by a wooden structure and with relief carvings. Rituals associated with the structure probably coincided with Mahanavami (literally the great ninth day) of the ten-day Hindu festival during the autumn months of September and October, known variously as Dusshera (in northern India), Durga Puja (in Bengal) and Navaratri or Mahanavami (in Peninsular India). The Vijayanagara Kings displayed their prestige, power and superiority on this occasion.

(ii) The ceremonies performed on the occasion included worship of the image, worship of the state house and the sacrifice of buffaloes and other animals. Dancers, wrestling matches, and processions of horses, elephants, chariots and soldiers, as well as ritual presentations before the King and his guests by the Chief Nayakas and subordinate kings marked the occasion. These ceremonies were imbued with deep symbolic meanings. On the last day of the festival, the King inspected his army and the armies of the Nayakas in a grand ceremony in an open field.

(iii) On this occasion, the Nayakas brought rich gifts to the Kings. However, scholars point out that the space surrounding the structure does not have adequate space for elaborate processions of men, women and animals. It remains an enigma, like the other structures of the Royal Place.

(1 x 3 = 3)

25. The Role of Zamindars:

(i) The Zamindars were landowners and enjoyed certain social and economic privileges.

(ii) Milkiyat

(iii) They performed certain services to the state.

(iv) Caste was one factor that elevated their status.

(v) Zamindars often collected revenue on behalf of the state.

(vi) They also had control over military resources.

(vii) Most of the Zamindars had fortresses.

(viii) They had small military contingents.

(ix) They belonged to Brahmin, Rajput, Intermediate castes and Muslims as well.

(x) Zamindaris were consolidated in a slow process

(xi) Zamindars spearheaded the colonisation of agricultural lands.

(xii) They monetised the economy of the countryside.

(xiii) Zamindars also acted as money lenders to the poor peasants.

(xiv) Zamindars often received support from the peasant in their struggle against the state.

(xv) The Zamindars are seen as paternal figures and patrons.

(xvi) The bhakti saints do not see them as exploiters of peasants.

(Any six points) (1/2 x 6=3)

26. (i) The British annexed Awadh in 1856, removing Nawab Wajid Ali Shah, deeply upsetting the people.

(ii) The powerful taluqdars (landed aristocracy) were displaced, disrupting the social order.

(iii) The British introduced new revenue policies like the Summary Settlement, sidelining taluqdars.

(iv) Some settlements increased the tax burden on peasants, worsening their hardships.

(v) Widespread resentment grew across different sections of society.

(vi) This discontent fuelled strong and prolonged resistance in Awadh during the Revolt of 1857.

(vii) Similar annexations in other regions also stirred anger against British rule, making the revolt more intense.

27. (i) The Constitution mandated a complex system of fiscal federalism. The taxes like custom duties and corporate taxes were retained by the Centre, the income tax and excise duties were shared with the states and the estate duties were completely given to the states. The states can also levy taxes on their own. These included land and property taxes, sales tax and tax on bottled liquor.

(ii) K. Santhanam from Madras defended the rights of the states and felt that the reallocation of power was necessary to strengthen the position of States and Centres. For the centre to function strongly, states must be given responsibility.

(iii) Many echoed the same fears and felt that the centre would break since powers are more centralised under the Constitution.

(1 x 3 = 3)

SECTION - C

30. (a) Main aspects of the Fifth Report:

(i) This was the fifth of a series of reports submitted to the British Parliament in 1813.

(ii) This was a report on the administration and activities of East India Company.

(iii) It ran into 1002 pages of which 800 pages were appendices.

(iv) It reproduced petitions of ryots and zamindars.

(v) It also contained reports of collectors from different districts.

(vi) It contains statistical tables on revenue and returns and notes on the revenue and Judicial Administration of Bengal and Madras written by officials.

(vii) This report was produced by a select committee.

(viii) It became the basis of intense parliamentary debate on the nature of East India Company's rule in India.

(ix) Researchers on careful examination have found that this Report exaggerated the collapse of traditional zamindari power and also overestimated the scale on which the zamindars were losing their land.

(x) Any other relevant point.

(Any eight points to be evaluated.)

OR

(b) The permanent settlement had come into operation in 1793 by Lord Cornwallis. Under this system, zamindars collected revenue from peasants and handed it to the East India Company. Company officials felt that a fixed revenue demand would give zamindars a sense of security and assured of returns on their investment, encouraging them to improve their estates. In the early decades after the permanent settlement, however, zamindars regularly failed to pay the revenue demand and unpaid balances accumulated.

The causes of this failure were:

(i) The initial demands were very high. This was because it was felt that if the demand was fixed for all the time to come, the company would never be able to claim a share of increased income from land when prices rose and cultivation expanded.

(ii) To minimise this anticipated loss, the company fixed the revenue demand high, arguing that the burden on zamindars would gradually decline as agricultural production expanded and prices rose.

(iii) This high demand was imposed in the 1790s, a time when the prices of agricultural produce were depressed, making it difficult for the ryots to pay their dues to the zamindar.

(iv) The revenue was invariable, regardless of the

harvest, and had to be paid punctually. In fact, according to the Sunset Law if payment did not come in by sunset of the specified date, the zamindari was liable to be auctioned.

(v) The permanent settlement initially limited the power of the zamindar to collect rent from the ryot and manage his zamindari.

The consequences of the failure to fulfil the land revenue demands were:

(i) When a raja or zamindar failed to pay the revenue demand, a company official was speedily dispatched to his zamindari with explicit instructions 'to take charge of the district and to use the most effectual of the raja or zamindar and his officers'.

(ii) The East India Company subdued their authority and restricted their autonomy.

(iii) The zamindar troops were disbanded, customs duties abolished and their 'cutcherries' (courts) brought under the supervision of a collector appointed by the company.

(iv) Zamindars lost their power to organise local justice and the local police.

(v) Over time the collectorate emerged as an alternative centre of authority, severely restricting what the zamindar could do.

(vi) While many zamindars were facing a crisis at the end of the 18th century, a group of rich peasants also known as 'Jotedars', were consolidating their position in villages. They controlled local trade as well as money-lending, exercising immense power over the poorer cultivators of the region.

(vii) Besides these, the estates of the zamindars also were auctioned for failure to make revenue payments and at that time jotedars were after amongst the purchasers as they were most powerful in North Bengal. (5 + 3 = 8)

Set-III

Q.P. Code: 61/2/3

SECTION - B

23. Coinage plays a valuable role in determining certain periods of Indian history:

(i) Punch-marked coins made of Silver and Copper were the earliest coins to be minted and used.

(ii) Coins were used to reconstruct commercial networks.

(iii) Symbols on punch-marked coins can be identified with specific ruling dynasties like Mauryas or merchants, bankers, etc.

(iv) Indo-Greeks issued coins with the name and image of rulers.

(v) The first gold coins were used by Kushanas.

(vi) The Roman coins found in South India tell us about trade links/networks.

(vii) Pure gold coins were issued by Guptas that facilitated long-distance trade. (Any six) [$\frac{1}{2} \times 6 = 3$]

24. (a) The following are the reasons for the decline of the Vijayanagara Empire:

(i) After Krishnadeva Raya died in 1529, internal conflicts grew due to rebellious nayakas.

(ii) Central authority weakened, leading to the Aravidu dynasty's rise in 1542.

(iii) Vijayanagara rulers, especially Rama Raya, played the Deccan Sultanates against each other.

(iv) This backfired when Bijapur, Ahmadnagar, and Golconda allied against Vijayanagara.

(v) The empire suffered a crushing defeat at the Battle of Talikota (1565), leading to the city's sacking.

(vi) Vijayanagara was abandoned, marking its decline.

(vii) In the 17th century, many nayakas broke away, forming independent kingdoms.

(viii) This fragmentation sealed the empire's downfall.

OR

(b) Vijayanagara Empire was spread in erstwhile Karnataka and some arid regions of Andhra Pradesh. This empire had a semi-arid region, so they had to plan the method of water conservation for the purposes of irrigation and other domestic uses.

(i) **Tungabhadra:** This river was the only natural source of water. This covered large basin and it flew in north easterly direction. This river provided water for the purpose of irrigation.

(ii) **Hiriya Canal:** This canal was built by the Sangama dynasty. This canal drew water from the river Tungabhadra and it separated the Sacred Centre from Urban Core. This was used for irrigation. Streams of water came down through the granite rocks that surrounded Vijayanagara, so this stream water was held by building embankments or through reservoirs.

(iii) **Kamalapuram Tank** was a water reservoir where water was stored for irrigation purposes. It also served the empire during the droughts.

So, these were the methods through which the Vijayanagara Empire's water sources were developed.

(1 x 3 = 3)

25. (i) **Producers of Essential Goods:** Village artisans, such as weavers, blacksmiths, potters, carpenters, and goldsmiths, played a crucial role in producing essential goods like textiles, tools, utensils and ornaments, which sustained both rural and urban economies.

(ii) **Integral to Agrarian Economy:** Many artisans were directly linked to the agricultural system, providing tools and implements to farmers in exchange for grain or other forms of payment, following the jajmani system (a system of hereditary occupational services).

(iii) **Contributors to Trade and Revenue:** Artisans contributed to the flourishing trade under the Mughals by supplying high-quality handicrafts and luxury goods, such as fine muslin, silk and metalwork, which were exported to foreign markets, generating revenue for the empire.

26. **Rumours circulate only when they resonate with the deep fears and suspicion of the people:**

(i) Foremost was the rumour of greased cartridges itself that infuriated the sepoys and became the final trigger of discontent.

(ii) The rumours about the British trying to pollute the religion of Indians by mixing the bone dust of cows and pigs into the flour led people to avoid touching the flour and bred animosity towards the British.

(iii) The rumour about the British rule coming to an end on the centenary to the Battle of Plassey also reinforced the call for the revolt against the masters

(iv) The people formed a connection between the recent British policies of introducing Western education and social reform that targeted cultural practices.

(v) The annexations on the pretext of the Doctrine of Lapse also made the masses suspicious of the British intentions

(vi) Introduction of the British system of administration, their own laws and land revenue collection.

(vii) The activities of the Christian missionaries also bred doubt and discomfort [Any three points] [1 x 3 = 3]

27. Bal Krishan Sharma, a member of the Constituent Assembly, presented significant ideas on federalism during the debates:

(i) **Strong Centre:** Advocated for a powerful central government to maintain unity and prevent fragmentation.

(ii) **Pragmatic Approach:** Rejected rigid federalism, favouring flexibility to adapt to India's diversity.

(iii) **Emergency Powers:** Supported provisions for central intervention in crises.

(iv) **Provincial Autonomy:** Acknowledged state rights but emphasised national integrity.

(v) **Security & Development:** Stressed central control for defence, economy and stability.

(vi) **Opposition to Separatism:** Warned against excessive decentralisation, fearing disintegration.

His vision balanced unity with diversity, ensuring a functional and adaptable federal structure.

SECTION - C

29. (a) Al-Biruni wrote the voluminous text 'Kitab-ul-Hind' in which he elaborately discussed the social life of India. According to him, the conception of the pollution intrinsic to the caste system in India was contrary to the law of nature. Al-Biruni tried to explain the caste system by looking for parallels in other societies. He noted that in ancient Persia, four social categories were recognised. These were kings and princes; monks, fire priests and lawyers; physicians, astronomers and other scientists and peasants and artisans.

He further explained that:

Social Divisions not Unique to India: In other words, he attempted to suggest that social divisions were not unique to India. At the same time, he pointed out that within Islam all men were considered equal, differing only in their observance of piety (deep respect for God).

Rejection of Notion of Pollution: In spite of his acceptance of the Brahmanical description of the caste system, Al-Biruni disapproved of the notion of pollution. He remarked that everything which falls into a state of impurity strives and succeeds in regaining its original condition of purity, e.g., the sun cleanses the air, and the salt in the sea prevents the water from becoming polluted.

Cycle of Purification Important for Life on Earth: Al-Biruni believed that if there were no phenomenon of removing impurity, then life on Earth would have been impossible. Hence, the conception of social pollution intrinsic to the caste system, was according to him, contrary to the laws of nature.

Al-Biruni's description of the caste system was deeply influenced by his study of normative Sanskrit texts, thus he described the caste system from the point of view of Brahmanas. But in real life, the caste system was not so rigid.

OR

(b) Bernier's description of land ownership:

(i) Bernier said that there was no private property during Mughal India.

(ii) He believed in the virtues of private property.

(iii) He saw crown ownership as harmful to both the state and the people.

(iv) He thought Mughal emperors owned the entire land.

(v) This had disastrous consequences for the state and society.

(vi) Owing to crown ownership the landholders could not pass the property to their children.

(vii) They were averse to long-term investment in the sustenance and expansion of production.

(viii) This led to the uniform ruination of agriculture.

Its Influence on Western theorists from the 18th century onwards:

(i) The French philosopher Montesquieu used this account to develop the idea of oriental despotism according to which rulers in Asia (the Orient or the East) enjoyed absolute authority over their subjects who were kept in conditions of subjugation and poverty arguing that all land poverty belonged to the king and the private property was non-existent. According to the above view, everybody, except the emperor and his nobles, barely managed to survive. This idea was further developed as the concept of the Asiatic mode of Production by Karl Marx in the nineteenth century.

(ii) He argued that in India and other Asian countries, before colonialism, surplus was appropriated by the state.

OSWAAL

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