

CBSE Class 12 History
Sample Paper 10 (2020-21)

Maximum Marks: 80

Time Allowed: 3 hours

General Instructions:

- i. Answer all the questions. Some questions have an internal choice. Marks are indicated against each question. This question paper comprises of six sections.
- ii. **Section A:** Question numbers 1 to 16 are objective type questions carrying 1 mark and should be answered in one word or one sentence each (Attempt any 15)
- iii. **Section B:** Question numbers 17 to 19 are Case Based/ Source Based having Multiple Choice questions. Each question has 4 sub-parts. Attempt any three sub-parts from each question.
- iv. **Section C:** Answer to questions carrying 3 marks (Question 20 to 23) should not exceed 100 words each.
- v. **Section D:** Answer to questions carrying 8 marks (Question 24 to 26) should not exceed 350 words each.
- vi. **Section E:** Question number 27 to 29 are Source-based questions carrying 5 marks each.
- vii. **Section F:** Question number 30 is a Map question that includes the identification and location of significant test items. Attach the map with the answer book.

Section-A (Attempt any 15 Questions)

1. What was the August Offer of 1940?
2. Describe Hinayana and Mahayana.
3. State any two outcomes of the Provincial elections held in 1946.
4. Sanchi Stupa is situated
 - a. Near to Indore
 - b. Near to Bhopal
 - c. Near to Agra

- d. Near to Delhi
5. Which Sufi order of saints tried to live like ascetics?
- Suhrawardi
 - Naqshbandi
 - Qadiri
 - Chishti
6. Correct the following statement and rewrite it:
One of the first acts of the sepoys of Meerut, as we saw, was to rush to Delhi and appeal to the leaders of the Indian National Congress to accept the leadership of the revolt.
7. Find out from the following pairs which one is correctly matched:
- Siyahi: fluid style with vertical strokes
 - Kitabkhana: Ephigraphy
 - Zarrin Qalam: Manuscripts
 - Nastaliq: calligraphic style
- Zarrin qalam: manuscripts
 - Nastaliq: calligraphic style
 - Siyahi: fluid style with vertical strokes
 - Kitabkhana: epigraphy
8. Why Jotdar were more powerful than Zamindar?
9. Identify the given image and write its name:



10. Assertion (A): Rowlatt act permitted detention without trial of any person suspected of terrorism.
Reason(R): Mahatama Gandhi spent much of 1915 in Champaran to obtained security for peasants as well as the freedom to cultivate the crops.
- Both A and R are true and R is the correct explanation of A.
 - Both A and R are correct but R is not the correct explanation of A.
 - A is true but R is false.
 - A is false but R is true.
11. The word Mughal is derived from which word.
- Magadhi
 - Mongol
 - Magh
 - Massai
12. Fill in the blanks:
_____ was a Greek ambassador to the court of Chandragupta Maurya.
13. What are constitutional amendments?
14. Which of these was not the Begum of Bhopal?
- Sultanjehan Begum
 - Shahjehan Begum
 - Both Shahjehan and Sultanjehan Begum
 - Noorjehan Begum
15. 24 great teachers of Jainism are known as _____.
- Vardhmanas
 - Tirthankars
 - Jinas
 - Jataks
16. Name the first Mughal ruler.
- Sher Shah Suri
 - Ghenghis Khan
 - Babur
 - Humayun

Section B

17. Read the following excerpt carefully and answer any three questions:

What did the king's officials do?

Here is an excerpt from the account of Megasthenes:

Of the great officers of state, some superintend the rivers, measure the land, as is done in Egypt, and inspect the sluices by which water is let out from the main canals into their branches, so that everyone may have an equal supply of it. The same persons have charge also of the huntsmen and are entrusted with the power of rewarding or punishing them according to their deserts. They collect the taxes and superintend the occupations connected with the land; as those of the woodcutters, the carpenters, the blacksmiths and the miners.

i. Choose the correct option:

Assertion (A): The Great Ashoka propagated dhamma by appointing special officers called dhamma mahamattas.

Reason (R): He wanted to hold his empire together.

- a. Both A and R are correct and R is the correct explanation of A.
- b. Both A and R are correct but R is not the correct explanation of A.
- c. A is correct but R is wrong.
- d. Both A and R are wrong.

ii. The teacher asked the students to enlist the functions performed by the officers of the state. The students replied as follows:

Akshay: Some superintended the rivers, measured lands and inspected the sluices.

Rakesh: The charge of the huntsmen are entrusted to the forest officer with the power of rewarding or punishing them according to their deserts.

Hina: They were entrusted with the collection of the taxes, and superintended the occupations connected with land.

Who gave the wrong answer?

- a. Akshay and Rakesh are correct
- b. Only Hina is correct
- c. Rakesh is incorrect
- d. All students replied correctly

iii. The given excerpt is from the account of Megasthenes. Who was Megasthenes?

- a. Dhamma mahamatta appointed by Ashoka.

- b. State officer entrusted with the collection of the taxes
 - c. Greek ambassador to the court of Chandragupta Maurya.
 - d. All of the above
- iv. Consider the following statements:
- A. The extract helps us to understand about the Mauryan empire.
 - B. It explains that the empire was very vast and the administration was controlled by various officers who supervised various occupation groups.
- Choose the correct option:
- a. Both (A) and (B) are correct.
 - b. Only (B) is correct.

18. **Read the following excerpt carefully and answer any three questions that follow:**

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 characterising this wicked dog-in-the-manger policy. From various sources, I hear tales of such wanton destruction of the nation's property in all parts of India. Maunds if not tons of salt are said to be destroyed on the Konkan coast. The same tale comes from Dandi. Wherever there is a 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 the national expense and salt is 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 percent 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 of the people.

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

- i. When did Gandhiji break the Salt Law?
 - a. On 6th April, 1930
 - b. On 12th March, 1930
 - c. On 5th April, 1929
 - d. On 12th March, 1929
- ii. Choose the correct option:

Assertion (A): Mahatma Gandhi perceive "salt" as a powerful symbol that unite the nation.

Reason (R): Salt is a common commodity used both by the rich and the poor.

 - a. Both A and R are correct and R is the correct explanation of A.
 - b. Both A and R are correct but R is not the correct explanation of A.
 - c. A is correct but R is wrong.
 - d. Both A and R are wrong.
- iii. "The salt monopoly is a fourfold curse." Which of the following option is not justifying the given statement?
 - a. The British Government destroyed the salt which it could not sell at a huge profit.
 - b. The public was not allowed to manufacture salt which was a British monopoly.
 - c. Levying tax on production of salt increased the price to fourteen percent.
 - d. British were preserving the nation's valuable property.
- iv. Read the conversation between the grandparents and their grandchild Gaurav about "salt protest"

Gaurav: What was the significance of Gandhiji's challenge of salt protest?

Grandpa: Salt March gained the world's attention and the event was covered by the international press. Even women participated in large numbers.

Gaurav: Has Britishers realised its importance?

Grandma: British realised they could not stay for long in India.

Choose the appropriate option:

 - a. Only Grandpa is correct

- b. Only Grandma is correct
- c. Both the Grandparents are correct
- d. Both the Grandparents are incorrect

19. Read the following excerpt carefully and answer any three questions:

Draupadi's Marriage

Drupada, the king of Panchala, organised a competition where the challenge was to string a bow and hit a target; the winner would be chosen to marry his daughter Draupadi. Arjuna was victorious and was garlanded by Draupadi. The Pandavas returned with her to their mother Kunti, who, even before she saw them, asked them to share whatever they had got. She realised her mistake when she saw Draupadi, but her command could not be violated. After much deliberation, Yudhisthira decided that Draupadi would be their common wife. When Drupada was told about this, he protested. However, the seer Vyasa arrived and told him that the Pandavas were in reality incarnations of Indra, whose wife had been reborn as Draupadi, and they were thus destined for each other. Vyasa added that in another instance a young woman had prayed to Shiva for a husband, and in her enthusiasm, had prayed five times instead of once. This woman was now reborn as Draupadi, and Shiva had fulfilled her prayers. Convinced by these stories, Drupada consented to the marriage.

- i. In this story when mother Kunti asks the five Pandavas to share their belonging (who was actually Draupadi), the five sons obey her order as her command cannot be violated. This reveals that _____.
 - a. Mother was considered as the highest Devi by the Pandavas
 - b. Mother was considered as the highest disciple by the Pandavas
 - c. Mother was considered as the highest guru by the Pandavas
 - d. All of the above
- ii. What form of marriage was Draupadi's marriage to the Pandavas?
 - a. Polyandry
 - b. Polygamy
 - c. Exogamy
 - d. Endogamy
- iii. Choose the correct option:

Assertion (A): Kunti saved Draupadi from the dire situation.

Reason (R): Mother was held in high regard during those times and her command could be violated.

- a. Both A and R are correct and R is the correct explanation of A.
- b. Both A and R are correct but R is not the correct explanation of A.
- c. A is correct but R is wrong.
- d. Both A and R are wrong.

iv. Consider the following statements:

- A. Yudhishthira convinced king Drupada for Draupadi being the common wife of the Pandavas.
- B. Arjuna was victorious and was garlanded by Draupadi.

Choose the correct option:

- a. Both (A) and (B) are correct.
- b. Only (B) is correct.

Section C

20. How the Britishers violently suppress the rebellion ?
21. What ways would the daily routine and special festivities associated with the Mughal court have conveyed a sense of the power of the emperor?
22. Name any two important illustrated Mughal official histories and also name their authors.
23. State any two laws made by the British which caused uproar among the people in 1857.

Section D

24. Discuss the salient features of the town planning of Harappan Civilisation.

OR

Examine the possible reasons for the end of the Harappan Civilisation.

25. What do you know about the social and economic conditions of the Vijayanagara Empire? Explain in detail.

OR

What impression of the lives of the ordinary people of Vijayanagara can you cull from the various descriptions in the chapter?

26. How did India become part of the Islamic world? How rulers who had faith in Islam, maintained to balance with their subject?

OR

Describe the major teachings of either Kabir or Guru Nanak and the way they have been transmitted.

Section E

27. **Read the following passage and answer the questions that follow.**

These complexities are reflected in another term used in texts to refer to social categories jati. In Brahmanical theory, jati, like varna, was based on birth. However, while the number of varnas was fixed at four, there was no restriction on the number of jatis.

In fact, whenever Brahmanical authorities encountered new groups—for instance, people living in forests such as the Nishadas or wanted to assign a name to occupational categories such as the goldsmith or suvarnakara, which did not easily fit into the fourfold varna system, they classified them as a jati. Jatis which shared a common occupation or profession were sometimes organised into shrenis or guilds.

- i. Which different terms were used in Brahmanical text to refer to social categories?
- ii. Why did Brahmanical authorities classify new groups as a jati and not as varna? Give a suitable reason.
- iii. What was the criterion on which "jati" created by Brahmanas?

28. **Read the given sources and answer the questions which follow:**

Charkha

Mahatma Gandhi was profoundly critical of the modern age in which machines enslaved humans and displaced labour. He saw the charkha as a symbol of human society that would not glorify machines and technology. The spinning wheel,

moreover, could provide the poor with supplementary income and make them self-reliant.

What I object to, is the craze for machinery as such. The craze is for what they call labour-saving machinery. Men go on "saving labour", till thousands are without work and thrown on the open streets to die of starvation. I want to save time and labour, not for a fraction of mankind, but for all; I want the concentration of wealth, not in the hands of few, but in the hands of all.

YOUNG INDIA, 13 NOVEMBER 1924

Khaddar does not seek to destroy all machinery but it does regulate its use and check its weedy growth. It uses machinery for the service of the poorest in their own cottages. The wheel is itself an exquisite piece of machinery.

YOUNG INDIA, 17 MARCH 1927

Questions:

- i. Why was Gandhiji critical of machines?
- ii. Why did Gandhiji give so much importance to charkha?
- iii. In the view of Mahatma what would be the impact on the poor, if machines saved labour?

29. "British element is gone but they have left the mischief behind"

Sardar Vallabh Bhai Patel said

It is no use saying that we ask for separate electorates because it is good for us. We have heard it long enough. We have heard it for years, and as a result of this agitation, we are now a separate nation... Can you show me one free country where there are separate electorates? If so, I shall be prepared to accept it. But in this unfortunate country, if this separate electorate is going to be persisted in, even after the division of the country, woe betide the country; it is not worth living in. Therefore, I say, it is not for my good alone, it is for your own good that I say it, forget the past.

One day, we may be united... The British element is gone, but they have left the mischief behind. We do not want to perpetuate that mischief. (Hear, hear).

When the British introduced this element they had not expected that they have to go so soon. They wanted it for their easy administration. That is all right. But they have

left the legacy behind. Are we to get out of it or not?

- i. Explain Sardar Vallabh Bhai Patel's views on the issue of separate electorate system.
- ii. In what ways did Sardar Patel explain that "The British element is gone, but they have left the mischief behind"?
- iii. Mention the reasons behind Sardar Patel urging the assembly members to get rid of separate electorate.

Section F

30. i. On the given political outline map of India, locate and label the following:
- a. Topra, Pillar inscription
 - b. Delhi, Tertiary Under Babar Akbar and Aurangzeb.
 - c. Bardoli, Centre of National Movement.
- ii. On the same outline map, three places have been marked as A, B, and C which are Mature Harappan sites. Identify them and write their correct names on the lines marked near them.



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Solution

Section-A (Attempt any 15 Questions)

1. Lord Linlithgow made a declaration on 8th August 1940 which was known as the August Offer. The declaration stated that after the war, a Constituent Assembly would be convened to frame the Indian constitution promising to safeguard the interest of minorities in the new Constitution.
2. **Mahayana:** Follower of this sect considered buddha as god or man with super-powers. The idol of Buddha was worshipped.
Hinayana: Those who adopted the older tradition were known as Hinayana. Hinayana Buddhists believed that Buddha was an ordinary Human.
3. **Two outcomes of the Provincial elections held in 1946 were:**
 - i. Capturing 91.3 percent of the non-Muslim vote, the Congress swept the general constituencies.
 - ii. The Muslim League got success in the seats reserved for Muslims.
4. (b) Near to Bhopal
Explanation: Near to Bhopal
5. (d) Chishti
Explanation: Chishtis took to mendicancy, ignored rituals and observed extreme forms of asceticism.
6. One of the first acts of the sepoys of Meerut, as we saw, was to rush to Delhi and appeal to the old Mughal emperor to accept the leadership of the revolt.
7. (b) Nastaliq: calligraphic style
Explanation: A calligraphic style in which alphabets were written in fluid style with long horizontal strokes.
8. When zamindars were in crisis in the eighteenth century, a group of rich peasants consolidated their position in the villages of Bengal. This class of rich peasants came to be known as Jotedars. They had control over vast areas of land. Sometimes they

had even control on many thousand acres of land. They even controlled local trade and moneylending.

The following reasons were responsible for their strong position:

- i. They lived in villages. So they had a lot of influence on many villagers.
- ii. They opposed the efforts of the zamindars to increase the Jama of the village.
- iii. They mobilised ryots to deliberately delay payments of revenue to the zamindars.
- iv. They controlled the local trade and moneylending.

9. An image of a tirthankara from Mathura.

10. (c) A is true but R is false.

Explanation: Gandhi ji spent 1917 in Champaran.

11. (b) Mongol

Explanation: The name Mughal is derived from Mongol.

12. Megasthenes

13. A constitutional amendment is the modification of the constitution. The maker of the Indian constitution made provisions to incorporate changes from time to time. These changes are called the constitutional amendments.

14. (d) Noorjehan Begum

Explanation: Noorjehan Begum

15. (b) Tirthankars

Explanation: Tirthankars

16. (c) Babur

Explanation: Babur was the first Mughal ruler.

Section B

17. i. (a) Both A and R are correct and R is the correct explanation of A. [Explanation: The Great Ashoka propagated dhamma by appointing special officers called dhamma mahamattas because he wanted to hold his empire together.]
- ii. (c) Rakesh is incorrect. [Explanation: The same persons have charge also of the huntsmen, and are entrusted with the power of rewarding or punishing them according to their deserts.]
- iii. (c) Greek ambassador to the court of Chandragupta Maurya.

- iv. (a) Both (A) and (B) are correct.
- 18.
- i. (a) On 6th April, 1930
 - ii. (a) Both A and R are correct and R is the correct explanation of A.
 - iii. (d) British were preserving the nation's valuable property. [Explanation: British were destroying the nation's valuable property.]
 - iv. (c) Both the Grandparents are correct.
- 19.
- i. (c) Mother was considered as the highest guru by the Pandavas.
 - ii. (a) Polyandry
 - iii. (d) Both A and R are wrong. [Explanation: Kunti did not save Draupadi from the dire situation because the mother was held in high regard during those times and her command could not be violated.]
 - iv. (b) Only (B) is correct. [Explanation: Vyasa convinced king Drupada for Draupadi being the common wife of the Pandavas.]

Section C

20. The British's attempts to suppress the revolt were not slow in coming and were characterized by ferocity and vengeance. It is clear from all accounts of the revolt that repression was not an easy task for the British. However, after enacting a number of laws and dealing out severe retribution, the British managed to reduce and subdue the Sepoy Mutiny (as the British referred to it). Some of the main steps that were taken to suppress the revolt are as follows:
- i. Delhi was captured back by British as it was the main centre during the revolt. John Nickolson led the attack and free Delhi. Bahadur shah II was captured and exiled to Burma.
 - ii. Many Indian groups also helped the British in suppression.
 - iii. Defeat of major players of the revolt.
21. In the Mughal court, the king was always the centre of all attractions during the daily routine and special activities. Every activity or festivity exposed the power of the king. **The following examples can be cited in this regard:**
- i. **Discipline in the Court:** There were precise rules to determine the status amongst the Mughal elites. The elites having proximity to the king were accorded an important place in the court. Besides no one could leave the court without

permission.

- ii. **Forms of Address and Courtesies:** All had to follow norms in the court. They had to follow the norms of address, courtesies and speech which were acceptable in court.
- iii. **The Forms of Salutation:** There were many forms of salutation in the court. They indicated the status of the person in the hierarchy. The deeper prostration represented a higher status.

22. **The two most illustrated books of Mughal history were:**

- i. Akbar Nama was the biography of Akbar written by Abul Fazl. He was the court poet of Akbar and wrote all the detailed information about that period. The book gave us a great picture of how the administration and court worked during Akbar's time. It also focuses on the policies of Mughal and how they tried to rule the country.
- ii. Another book was Badshah Nama written by Abdul Hamid Lahori. This book was on Shahjehan and his reigning period. This book also provides an illustrated outlook of the Mughal rule. The book informed about his administration and architectural works.

23. There were many causes of the revolt of 1857 . The two causes were :-

1. The various policies of British like doctrine of lapse , widow remarriage act etc created discontent among the Indians.
2. The spreading of Christian missionaries in India also another cause to the revolt.

Section D

24. The salient features of the town planning of Harappan Civilisation are as follows:

- i. Harappan was the first site to be discovered. One can estimate from the cities which have been excavated that all the cities were developed on scientific lines and they were well-planned.
- ii. The people of Harappan Civilisation were very skilled in architecture. The houses of the Harappans were well planned. Their houses were made with burnt bricks. The foundation of these houses were kept deep so that they may not damage during the floods. The houses were airy and spacious.
- iii. Mohenjodaro was divided into two distinct areas — the **citadel** and the **lower**

town. The citadel was an elevated area as its buildings were constructed on mud brick platforms. It contained public buildings like the Great Bath and the warehouse. The warehouse was a massive structure of which the lower brick portions have survived while the upper portion made of wood has decayed.

- iv. **The Great Bath:** The Great Bath of Mohenjodaro is a great landmark of Harappan civilisation. It is astonishing to know how the people of Harappan might have built such a huge Bath about 5000 years ago. The Great Bath was 180 feet in length and 108 feet in width. In its middle, there was a tank which was 39 feet long, 23 feet wide and 8 feet deep. Near this tank, there was a well which was used to fill water in this tank. There were flights of steps to get down and come up. There was a separate provision in the tank for the outflow of dirty water. There were many rooms adjoining this Great Bath. It is believed that the people used to come to take bath on the occasion of religious ceremonies.
- v. During the excavations of the sites many other big buildings were found. It is believed that these buildings were used as palaces and government offices. Big granaries are found in Mohenjodaro, Harappa and Lothal. The grains were kept in these store-houses. Many inns and rest houses were also built for the comfort of the travellers.
- vi. One of the most distinct features of Harappan cities was the carefully planned **drainage system**. The people of Harappan Civilisation have set up drainage system for the outflow of dirty water purely on scientific lines. The domestic waste water flowed into the drains of the street. These drains further fell into a bigger drain outside the city. These drains were so covered with bricks that there was no problem in their cleanliness. No one was allowed to throw any rubbish in these drains. From this drainage system, we come to know that the people of the Harappan Civilisation took special care for cleanliness and sanitation.
- vii. **Roads:** The people of the Harappan Civilisation were well-versed in the art of construction of roads. These roads were built all around the city. They were quite wide between 13 to 34 feet. The roads were built in such a way that the flowing air may clean away the dirt. All these roads had a lighting system.

OR

The possible reasons for the end of the Harappan Civilisation are enlisted as under.

- i. Deforestation
- ii. Landslide
- iii. Climatic change
- iv. Earthquake
- v. Excessive Flood
- vi. Drying-up of rivers.

Many views are expressed by scholars, regarding the decline and disappearance of the Harappan culture. Some of them are as follow:

- a. Perhaps the excessive use of deforestation caused by the use of trees for making burnt bricks. Civic standard in the leading to ultimate decay.
- b. Frequent floods were also responsible for the evacuation of Mohenjodaro. At least on three occasions devastating floods swept over the city according to geological evidence.
- c. Progressive desiccation due to change of climate is offered one possible reason for the decline of the land and deterioration of agriculture.
- d. In the Rig Veda, Indra is said to have earned the name of *Purandara* by destroying the puras or forts. These forts are mentioned in the *Rigveda* that Indus people found in Harappan, Mohenjodaro and other places.
- e. The ultimate extinction was certainly due to invasion by the people who were probably the Aryans. The end of the Indus Valley Civilisation must have come about 1500 B.C.

25. **Social Condition:** The Vijayanagara empire was divided into various castes and sub-castes. Brahmanas in society were highly respected and occupied an important place in society. Different types of castes existed in Vijayanagara, brahmans or Vpirulu, Rajulu or Rachavaru, Matikaratlu or vaishyas and Nalavajativaru or Shudras. Brahmanas were privileged. In case, Brahmanas commit a crime, they were not forgiven. For this, they were punished but were exempted from the death penalty. Brahmanas led a simple life and were acted as a role model for others. Women were highly respected in the Vijayanagara Empire. They had attained higher education and made an immense contribution to the field of literature. In spite of this, malpractices were also prevalent in the society. Dowry was in vogue. The practice of Sati was also prevalent in Vijayanagara. People belonging to higher castes used to have a large number of wives. Prostitution was also prevalent in the society. Slavery was quite

common. People were fond of entertainment and enjoyed hunting, horse-riding, dance, music, etc. chess was the main game played by the people. This game was promoted by state and players were rewarded.

Economic Condition: Economically the Vijayanagara Empire was very prosperous. Agriculture was the main occupation of the people. Thus, the main source of income was Land Revenue. It was called Raya Rekha and was fixed between 1/4th to 1/6th of the total produce. To improve agriculture, canals were dug out to provide irrigation facilities to the people. Besides the prosperity of Agriculture, trade and industry were also flourishing. Textile and metal industries were very important. The villagers were expelled in making terracotta pottery. Trade was carried through ports. It was through these ports, trade was carried with Africa, Malaya, Vijayanagara export was more than import as goods made in the Vijayanagara empire were in great demand. Vijayanagara was also noted for its market dealings in spices, textiles and precious stones. Trade was often regarded as a status symbol for such cities that boasted of a wealthy population that demanded high-value exotic goods especially precious stones and jewellery.

OR

Ordinary people were those people who did not take part in the power structure. They spoke different languages and follow different religious traditions. They consisted of small traders and local merchants. They use to live in cities, trade centres, port towns, and villages. Local communities of merchants known as Kudirai Chettis or horse merchants participated in exchanges. People such as peasants, workers, slaves, etc. were also included in ordinary people. The workers were known as "Vipra Viodin". This group of ironsmiths, goldsmiths, carpenters, sculpture-makers, etc. Who often quarrelled mutually for their right. It seems that during that period, a need was felt to frame laws for the society to execute social justice.

Kaikki known as the weavers were in large numbers. They lived near temples. They played a significant role in running the administration of the temple. In Vijayanagara state, there were Gadarias known as Kambalattar. They followed the customs of polyandry. The special characteristic was that the wife was elder to the husband. Their women had physical relations with the husband's kinsmen like father, brothers were prevalent.

There was an orthodox bigot section in Vijayanagara called as reddish who owned the land. They had enough influence in the Telugu region of Vijayanagara. In society, there were a few low-class people, who were non-influential. They were Dumber, Marva, Jogi, Paraiyan, Boi Kallaar, etc. Some low caste people converted into Christianity under the influences of Portuguese.

A Portuguese traveller Barbosa described that the houses of ordinary people were thatched. These had not survived, but nonetheless these houses were well built and arranged according to occupations, in long streets with many open places. This description given by Barbosa suggested that the society was divided on the basis of occupation. That's why hierarchy was decided about the construction of houses according to professions.

Big structures like Mahanavmi Dibba, Lotus temple etc. which were found in Vijayanagara suggested that people of every class including ordinary people took part in festivals and religious functions. It also depicts the significance of religion and social gathering in the life of ordinary people.

26. The credit of introducing Islam in India goes of Muhammad-bin-Qasim, who conquered Sindh in 711-712 and made it the part of the caliph's domain. After him, Mahmud Ghaznavi and Muhammad Ghorri converted many people in Islam with the use of force. The Turks who laid the foundation of Delhi Sultanate strengthened the roots of Islam in India. With the establishment of Delhi Sultanate, Islam began to flourish in southern India. During the Mughal, Islam also continued to flourish in India. In the 18th century, many new regional kingdoms began to emerge which was helped in spreading Islam. Pre-Islamic India was entirely based on the caste system in which society was broken into several parts conversion in Islam happened in the step by step process. Often, the entire class would convert to Islam at a time. This happened for many different reasons. In caste-based society, there was no scope of social mobility, but Islam gave opportunities to move up in society. Often, however, the equality Islam provided was more attractive caste system based racism Muslim ruler worked under the guidance of Ulama, the scholars of Islamic studies. The Ulama tirelessly made efforts to spread Islam and imparted Islamic education to the students in mosques. The Ulemas expected that the Muslim rulers should work under the norms laid down by sharia, means the Islamic law. Shava, the law governing the body of Islam was based on the Quran, Hadis, Qiyas and Ijma. It was very difficult to rule

according to Sharia because the major section of the population was non-Muslim. During the Muslim rule in India, Zimmi came into existence. They paid Jizya and were exempted from the Islamic norms. In lieu of Jizya, the state assumed the protection of the life and property of non-Muslims, many rulers even granted lands to the non-Muslims who were exempted from many taxes. They also expressed respect and devotion towards non-Muslims religious leaders. Mughal emperor Akbar occupied a special position among these rulers.

OR

cis a great poet-saint of Indian society. He has had appeal among Hindus and Muslims alike as it is believed that he was born as Hindu but was brought up by a Muslim couple. He wrote poems that exhorted both communities to take to social reforms.

The major teachings of Kabir were as follows:

- i. Kabir described God as frameless and had no structure. For him, its a feeling lived in everyone's soul. He made no difference between religions thus he used both words of Islam and Vedic culture.
- ii. He did not like idol worship and polytheism. For him, God is one and none needed to worship God separately.
- iii. He emphasised on the oneness of God though there can be many names of His.
- iv. He criticised religious customs and rituals of both Hindu and Islam religion. His thought was one could achieve divinity only by following God's words.
- v. He also preached against caste discrimination. People should love each other and cannot differentiate.
- vi. He combined the Sufi traditions of love of God with the Hindi tradition of remembrance of God.
- vii. He also emphasised the dignity of labour.

Thus, the essence of the teachings of Kabir was simple living based on love and respect all. He wrote in simple language to be understood by the common man of the country.

Guru Nanak and his teachings:

Guru Nanak was born in a Hindu family in 1469 at Nankana Saheb on the bank of the river Ravi. His birthplace is now in Pakistan. He learned Persian, Arabic, Hindi and

Mathematics. He spent time in the company of Sufi saints and Bhaktas of various socio-religious movements.

The major teachings of Guru Nanak are as follows:

- i. He rejected the religious texts of both Hindus and Muslims.
- ii. He preached God is Nirakar viz. without any shape.
- iii. He criticised the religious practices like ceremonial bath, sacrifices, idol worship and emphasised simplicity.
- iv. He called upon his followers to connect to the divine by remembering and repeating the divine name.

Guru Nanak expressed himself in Punjabi, the language of the local people in a lyrical form called Shahada. Shahada can be recited in various ragas.

Section E

27.
 - i. The Brahmanical texts used different terms to refer to social categories like varna on the basis of birth. The other terms used in these texts were gotras, kulas, jati and shrenis.
 - ii. When Brahmanical authorities encountered new groups such as people living in forests like nishadas, goldsmith or suvarnakara, they classified them as a jati. The varna system was fixed at four and could not be altered. As new groups did not early fit into the fourfold varna system, they classified every new group as a Jati.
 - iii. The category of jati was created on the basis of occupations like Nishadas or forest dwellers who were dependent on forest produce, goldsmiths who made jewellery etc.
28.
 - i. Gandhiji was critical of machines because machines enslaved human beings and resulted in the displacement of labour.
 - ii. Mahatma Gandhi gave much importance to Charkha (spinning-wheel) because:
 - a. He symbolised charkha as a symbol of self- reliant society.
 - b. Charkha diminished the glory of machines and technology. It signified manual labour.
 - c. It provided supplementary income to the poor and dignified manual capital.
 - iii. Gandhiji was against the craze for machinery. He did not consider machines justified on the plea that they saved labour. He was critical of machines because they left thousands of people without work. They made many people die of

starvation. Not only this, the machines will lead to the concentration of wealth in the hands of a few capitalists. In fact, Gandhi wanted that wealth should go in the hands of all. So the introduction of machines and technology was not acceptable to Gandhiji.

29. i. According to Sardar Vallabh Bhai Patel, separate electorates would be suicidal to the minorities and would do tremendous harm to them and the whole society. It was a demand that had turned one community against another, divided the nation, caused bloodshed and led to the tragic partition of the country. He argued that it would permanently isolate the minorities, make them vulnerable and deprive them of any effective say within the government.
- ii. Sardar Patel said that British policy of separate electorate created a division in the people of India and divided them on the basis of religion. This division culminated with the partition of the country. Britishers have left the country but a negative consequence of that policy still haunted Indians.
- iii. Sardar Patel was urging for no separate electorates because it may harm the unity of the country as such no country is in the world having separate electorates.

Section F

30. i.



- ii. A - Lothal
B - Nageshwar
C - Balakot