

**CBSE Class 12 - History**  
**Sample Paper 06 (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. Why was the Non- cooperation Movement launched?
2. When was the Stupa of Sanchi discovered? What was the condition of its gateways at that time?
3. Explain the significance of Dandi March?
4. The early Stupas of Sanchi and Bharhut were
  - a. Cone
  - b. Square
  - c. Plain
  - d. Round

5. Choose the odd one out

- a. Zakat
- b. Hajj
- c. Ziyarat
- d. Shahada

6. Correct the following statement and rewrite it:

Late in the afternoon of 10 May 1857, the sepoys in the cantonment of Lucknow broke out in mutiny.

7. Find out from the following pairs which one is correctly matched:

- i. Timur: Turk
  - ii. Ghenghiz Khan: Ottoman
  - iii. Zahiruddin Babur: Uzbek
  - iv. Sher Shah Suri: Persian
- a. Zahiruddin Babur: Uzbek
  - b. Timur: Turk
  - c. Sher Shah Suri: Persian
  - d. Ghenghiz Khan: ottoman

8. How did Jotedars resist Zamindars?

9. Identify the given image and name the temple.



10. Assertion (A): In 1940 Jinnah called for the direct action day to press the demand for Pakistan.

Reason(R): In 1940 Muslim league passed a resolution committing itself to the creation of a separated nation called Pakistan.

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

- d. A is false but R is true.
11. Who consciously set out to make Persian the leading language of the Mughal court?
- Babur
  - Aurangzeb
  - Akbar
  - Shahjahan
12. Fill in the blanks:  
\_\_\_\_\_ is the study of coins, including visual elements such as scripts and images, metallurgical analysis and the contexts in which they have been found.
13. Why did Jaipal Singh plead for the protection of tribes in the Constituent Assembly? Explain any two reasons.
14. \_\_\_\_\_ is the birthplace of Gautama Buddha.
- Lumbini
  - Kalinga
  - Sarnatha
  - Kushinagara
15. Commissioner of Guntur (Andhra Pradesh) visited Amravati in
- 1850 C.E
  - 1852 C.E
  - 1860 C.E
  - 1854 C.E
16. Edited versions of the \_\_\_\_\_ were first published by the Asiatic Society in the nineteenth century.
- Babar Nama and Humayun nama
  - None of these
  - Humayun Nama and Shah Jahan nama
  - Akbar Nama and Badshah Nama

### **Section B**

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

#### **The anguish of the king**

When the king Devanampiya Piyadassi had been ruling for eight years, the (country of the) Kalingas (present day coastal Orissa) was conquered by (him). One hundred



and fifty thousand men were deported, a hundred thousand were killed, and many more died. After that, now that (the country of) the Kalingas has been taken, Devanampiya (is devoted) to an intense study of Dhamma, to the love of Dhamma, and to instructing (the people) in Dhamma. This is the repentance of Devanampiya on account of his conquest of the (country of the ) Kalingas.

For this is considered very painful and deplorable by Devanampiya that, while one is conquering an unconquered (country) slaughter, death and deportation of people (take place) there...

- i. "Ashoka was deeply moved by the sight of bloodshed at Kaling's war." With respect to given statement which of the following statement is incorrect?
  - a. He devoted himself to intense study of Dhamma.
  - b. He proceeded on the path of political victory.
  - c. He started instructing people about the message of Dhamma.
  - d. He started preaching Buddhism.
- ii. Choose the correct option:

**Assertion (A):** The king rejoiced after the war of Kalinga.

**Reason (R):** It was very pleasing for him as the war led to slaughter, death and deportation of thousands of people.

  - 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 great ruler of the \_\_\_\_\_ Dynasty was called Devanampiya Piyadassi.
  - a. Ashoka, Gupta
  - b. Chandragupta I, Maurya
  - c. Ashoka, Maurya
  - d. Ajatasattu, Satvahana
- iv. Consider the following statements:
  - A. All the elderly persons should respect members of the family, relatives, servants, the poor and the slaves. Everyone has to face the ordeal in his next birth for all his evil deeds.
  - B. He appointed officials called Dhamma Mahatma who travelled and spread Ashoka's dhamma.

Choose the correct option:

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

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

### THE PROBLEM WITH SEPARATE ELECTORATES

At the round table conference Mahatma Gandhi stated his arguments against separate electorates for the depressed classes:

Separate electorates to the “untouchables” will ensure them bondage in perpetuity.

Do you want the “untouchables” to remain “untouchables” forever? Well, the separate electorates would perpetuate the stigma. What is needed is the destruction of “untouchability” and when you have done it, the bar-sinister, which has been imposed by an insolent “superior” class upon an “inferior” class will be destroyed, when you have destroyed the bar-sinister to whom will you give separate electorates?

- i. In the \_\_\_\_\_ Round Table Conference held in \_\_\_\_\_, Mahatma Gandhi opposed the separate electorate for the depressed classes.
  - a. First, Geneva
  - b. Second, London
  - c. Third, South Africa
  - d. Fourth, Russia
- ii. What do you think, according to this excerpt is the meaning of "separate electorate"?
  - a. Type of elections in which minorities select their own representatives separately.
  - b. Elections held only for one constituency to fill the vacancy caused by death or resignation of a member.
  - c. Type of elections in which people are selected collectively.
  - d. None of these
- iii. Choose the correct option:

**Assertion (A):** Mahatma Gandhi was against the demand for a separate electorates.

**Reason (R):** He believed that this would prevent their integration into mainstream society and permanently segregate them from other caste Hindus.



- 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. Separate electorates to the “untouchables” will ensure them bondage in perpetuity and it would keep untouchables away from other classes.
- B. If a separate electorate is made for the depressed classes then the inferior class will always treat them as a superior class.

Choose the correct option:

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

19. Study this painting carefully and answer any three of the following questions by choosing the correct option:



- i. The most important didactic section of the Mahabharata is \_\_\_\_\_.
  - a. Arthashastra
  - b. Devi Bhagavata Purana
  - c. Bhagavad Gita
  - d. Dhammapada
- ii. What do you think, according to this painting is the meaning of 'Didactic'?
  - a. Something that is meant for purposes of archery.

- b. Something that is meant for purposes of instruction.
  - c. Something that is meant for purposes of marriage.
  - d. Something that is meant for purposes of wars.
- iii. Who is serving as a charioteer in the given painting?
- a. Arjuna
  - b. Krishna
  - c. Dronacharya
  - d. Eklavya
- iv. Which of the following is correct regarding the given painting?
- a. This painting dates to the eighteenth century.
  - b. This painting dates to the nineteenth century.
  - c. This painting dates to the eighth century.
  - d. This painting dates to the twelfth century.

#### **Section C**

- 20. How did the rebels in 1857 try to materialise their vision of unity? Explain briefly.
- 21. Who were Zai and Sawar?
- 22. Describe in brief about the ideal of Din-i-Ilahi.
- 23. What happened after the British rule temporarily collapsed during the Mutiny of 1857?

#### **Section D**

- 24. Explain the functions that might have been performed by rulers in Harappan society.

OR

What matters were used for craft production in the Harappan Civilization? Also explain their sources.

- 25. Describe the features of the temple of Vijayanagara Empire.

OR

Explain why Abdur Razzak, a Persian Ambassador, was greatly impressed by the fortification of Vijayanagara empire during the 15th century.

- 26. Describe some important teachings of Sufism.



OR

Explain the teachings of Kabir. How did he describe the ultimate reality through his poems?

**Section E**

27. **Read the passage given below and answer the questions that follow:**

**Draupadi's Marriage**

**A Mother's Advice**

The Mahabharata describes how, when war between the Kauravas and the Pandavas became almost inevitable, Gandhari made one last appeal to her eldest son, Duryodhana: By making peace you honour your father and me, as well as your well-wishers ... it is the wise man in control of his senses who guards his kingdom. Greed and anger drag a man away from his profits; by defeating these two enemies a king conquers the earth ... You will happily enjoy the earth, my son, along with the wise and heroic Pandavas ... There is no good in a war, no law (dharma) and profit (artha), let alone happiness; nor is there (necessarily) victory in the end - don't set your mind on war ... Duryodhana did not listen to this advice and fought and lost the war.

**Questions:**

- i. Who was Gandhari? What did she appeal to Duryodhana?
- ii. Why did they agree with her advice to his son?
- iii. Why did Duryodhana not act on the advice of his mother?

28. Read the following excerpt carefully and answer the 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 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-manager 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, i.e. 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 upon the strength of the people.

**Questions:**

- i. Why was the salt monopoly introduced by the British considered as a curse by the Indians?
- ii. How did Gandhiji illustrate his tactical wisdom with regard to salt monopoly?
- iii. Explain the significance of Gandhiji's challenge of salt protest.

29. **Read the following extract carefully and answer the questions that follow:**

**(3x2=6)**

**“There cannot be any divided loyalty”**

Govind Ballabh Pant argued that in order to become loyal citizens people had to stop focusing only on the community and the self:

For the success of democracy one must train himself in the art of self-discipline. In democracies one should care less for himself and more for others. There cannot be any divided loyalty. All loyalties must exclusively be centred round the State. If in a democracy, you create rival loyalties, or you create a system in which any individual or group, instead of suppressing his extravagance, cares nought for larger or other interests, then democracy is doomed.

- i. What are the major attributes of a loyal citizen?
- ii. What should the citizens do for the success of democracy?
- iii. What will happen to the State or democracy if the citizens have divided loyalties?

**Section F**

30. i. On the given political outline map of India, locate and label the following with

appropriate symbols:

- a. Rajgir, Mahajanapada
  - b. Surat, City under British Control in 1857.
  - c. Kheda, the centre of National Movement
- ii. On the same outline map, three-places has been marked as A, B, and C which are territories under Revolt of 1857. 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. The Non- cooperation Movement launched as:**

- i. To protest the Jallianwala Bagh Massacre and the injustice done to Punjab made Indians angry which need to be avenged.
- ii. To bring Swaraj or Self Rule to India.

2. Stupa of Sanchi that was discovered in 1818 C.E., had four gateways. Three of these gateways were in good condition but the fourth gateway was lying scattered at its actual place.

3. The Dandi March was started for the violation of Salt law and a monopoly of British and manufacturing of salt. This event marked the beginning of the Civil Disobedience Movement.

4. (c) Plain

**Explanation:** Plain

5. (c) Ziyarat

**Explanation:** Ziyarat is the pilgrimage or ziyarat to the tomb-shrine of shaikh. While all others are five "pillars" of the faith in Islam – that there is one God, Allah, and Prophet Muhammad is his messenger (shahada); offering prayers five times a day (namaz/salat ); giving alms (zakat); fasting during the month of Ramzan (sawm); and performing the pilgrimage to Mecca (hajj).

6. Late in the afternoon of 10 May 1857, the sepoys in the cantonment of Meerut broke out in mutiny.

7. (b) Timur: Turk

**Explanation:** Timur was Timurid, a Turkish ruler.

8. Jotdars were the rich peasants group who tried to control the Zamindari system. They resisted the zamindars in various ways:-

1. Unlike zamindars they resided in the village which gave them control over the poor peasants.
2. They resisted the zamindars to increase the jama of village.

3. Prevented Zamindari officials from executing duties.
4. Delayed payment to cause problems.
9. Kailashnatha Temple, Ellora (Maharashtra).
10. (d) A is false but R is true.  
**Explanation:** Direct action day was observed in 1946.
11. (c) Akbar  
**Explanation:** It was Akbar who consciously set out to make Persian the leading language of the Mughal court.
12. Numismatics
13. i. Jaipal Singh spoke eloquently, welcoming the Objectives Resolution, on the need to not protect the tribes but also ensure conditions that could help them to come up to the level of the general population.  
 ii. Tribes were not a numerical minority, they needed protection.
14. (a) Lumbini  
**Explanation:** Lumbini
15. (d) 1854 C.E  
**Explanation:** 1854 C.E
16. (d) Akbar Nama and Badshah Nama  
**Explanation:** Edited versions of the Akbar Nama and Badshah Nama were first published by the Asiatic Society in the nineteenth century.

### Section B

17. i. (b) He proceeded on the path of political victory. [Explanation: He proceeded on the path of religious victory. i.e Dharam Vijaya.]  
 ii. (d) Both A and R are wrong. [Explanation: The king repented after the war of Kalinga because it was very painful for him as the war led to slaughter, death and deportation of thousands of people.]  
 iii. (c) Ashoka, Maurya  
 iv. (b) Only (A) is correct. [Explanation: He appointed officials called Dhamma **Mahamatta** who travelled and spread Ashoka's dhamma.]
18. i. (b) Second, London  
 ii. (a) Type of elections in which minorities select their own representatives separately.  
 iii. (a) Both A and R are correct and R is the correct explanation of A.



- iv. (b) Only (A) is correct. [Explanation: If a separate electorate is made for the depressed classes then the “superior” class will always treat them as an “inferior” class.]
19. i. (c) Bhagavad Gita  
ii. (b) Something that is meant for purposes of instruction.  
iii. (b) Krishna  
iv. (a) This painting dates to the eighteenth century

### **Section C**

20. The revolt tried to garner the support of all sections of the society irrespective of their caste and creed. The rebellion was viewed as a war in which both the communities as Hindus and Muslims stood equally to gain and lose. The amicable relations which existed between the two communities were emphasised. The Ishtehars brought to the forefront memories of the pre-British Hindu Muslim past and glorified the coexistence of different communities under the Mughal Empire. Thus religious differences were not visible between the two communities in 1857 despite British attempts to create a wedge between them.
21. Zat and Sawar were the ranks awarded to the Mughal officials. Zat represented the position in the imperial hierarchy and salary of the officials while the Sawar represents the number of horsemen which he required to maintain. The Zat and Sawar were parameters of establishing a Mansabdar's level. The Zat was a privilege awarded by the king on the Mansabdar, however, the Sawar was a calculation of riders that were to be reported. The exact number of horses that they had to sustain is very important. The method, hence, concluded the rank of a management administrator.
22. Din-i-Ilahi “the religion of God,” was a system of religious beliefs introduced by the Mughal emperor Akbar in 1582 CE. His idea was to combine Islam and Hinduism into one faith, but also to add aspects of Christianity, Zoroastrianism and Jainism. Akbar concluded that no single religion captured the whole truth and that they instead should be combined. Din-i-Ilahi emphasized morality, piety and kindness. Just like Sufi Islam, regarded the yearning for God as a key feature of spirituality. The new religion had no scriptures, no priests, and in fact it never had more than a handful of followers-mainly the members of Akbar's closest circle of advisers. Din-i-Ilahi is best viewed as a state



religion with the emperor himself at its centre.

23. Once British rule had collapsed, the rebels made Bahadur Shah II as emperor and tried to established administrative units in various parts of the country like Kanpur, Lucknow etc.

#### **Section D**

24. Cities and settlement of Harappan Civilisation were well-planned. Many craft production centres were there for whom raw material was brought from far-off places. Agriculture settlements were also developing. All these functions could have been performed by any ruling class because general masses could not take important collective decisions. Yet some scholars denied the existence of any ruling class in Harappan Civilisation but it hardly seems reality. In short, the following functions could have been performed by rulers in Harappan society:
- i. **Making urban planning:** Urban planning of Harappan Civilisation was of top quality. Cities were developed according to proper plan. Streets and roads were wide enough. All the roads bisect each other at right angles. People used to live in houses of baked bricks. Length, breadths and width of the bricks were of standard size. Ruler class used to live in citadel of towns and common people lived in lower city. There were provision for windows and doors in the houses. Every house had courtyard, stairs, bathroom, and kitchen. There were two or three storied buildings. People used to make large buildings. One great bath has also been found at Mohenjodaro which could have been used for some kind of special ritual bath. It was 11.88 metres in length 7.01 mts in breadth and 2.43 mt in depth. The largest building of this town was the warehouse with the dimension of 45.71 x 15.23 mt. Six warehouses have been found at Harappa. Harappan cities had the carefully planned drainage system. Drainage system was properly made which was covered with bricks. These bricks could have been removed at the time of cleaning. Domestic waste water had to flow into the street drains. Every house needed to have one wall along a street.
  - ii. **Different Crafts:** different types of crafts prevailed in Harappan culture which could have been regulated by the state. Tin and nickel were mixed by craftsmen to make copper. Copper was used to make statues, jars and different types of implements like axe, cutter, knife, etc. Evidences have been found about different crafts prevailed in Harappan towns. They were very much expert in making seals



and jewellery of gold and silver and statues. Harappan craftsmen were also expert in bread-making. They were familiar with the art of weight-making. Jars made by them were quite shining.

- iii. **Settlement near Raw material:** Some raw materials were available for craftsmen in local places. That is why craft centres were developed, by the state near those areas where raw material were easily available. Raw materials included beads, shells and metals etc.
- iv. **Procuring raw material from distant places:** Rulers used to send expeditions to far-off places to procure raw material for craft production. For example expeditions may have been sent to Khetri region of Rajasthan. (For Copper) and South India (Gold).
- v. **Contacts with distant lands:** Rulers used to establish contacts with distant lands. Mainly copper was brought through these contacts. Evidences have been found that copper was brought from Oman, on the South east trip of the Arabian Peninsula.

OR

A number of craft production centres were there in Harappan Civilization. For this, different types of raw materials could have been used. Some of the raw materials required for craft production is given below:

- (i) Carnelian
- (ii) Jasper
- (iii) Crystal
- (iv) Quartz
- (v) Steatite
- (vi) Copper
- (vii) Bronze
- (viii) Gold
- (ix) Shell
- (x) Faience
- (xi) Terracotta or burnt clay
- (xii) Different types of wood and stones
- (xiii) Lapis Lazuli (A blue stone)

(xiv) Nickel

**Sources:** Soil, wood, etc. were the raw materials which were locally available. But stones, fine quality wood, metals, etc. were procured from different places. For this different methods were used to obtain them and these were:

- i. **Establishment of settlements:** Harappan people used to establish their settlement at those places where raw material was easily available. For example shell was easily available in Nageshwar and Balacot. Few other places were also like Portugal in Afghanistan this place was situated near the source of Lapis lazuli. In the same way Lothal for carnelian, Rajasthan and Gujarat were famous for copper.
- ii. **Sending expeditions:** Sending expedition was another policy of obtaining raw materials. For example expedition was sent to the Khetri region of Rajasthan for copper and South India for gold. Local communities were contacted through these expeditions. Huge reserves of copper products were found over here. Probably inhabitants of this area used to send copper to Harappan people.

25. Temple building in the Vijayanagara had a long history going back to dynasties such as the Pallavas, Chalukya, Hoysala and Chola. Rulers very often encouraged temple building as a means of associating themselves with the divine powers, often the deities were explicitly or implicitly identified with the kings of Vijayanagara. The site of the Vijayanagara was inspired by the existence of the shrines of Virupaksha and Pampadevi. In fact, the Vijayanagara kings claimed to rule on the behalf of God Virupaksha. The Architecture techniques which were earlier adopted by the Chola, Hoysala, Pallavas and Chalukyas were adopted and followed by the rulers of Vijayanagara. The following are some of these key features of the temple architecture:

- i. The tower of the temple was in the shape of a pyramid, broad at the bottom and it diminished as it went high.
- ii. Temples had many storeys.
- iii. Temples were constructed on open ground.
- iv. Magnificent gateways were also constructed to enter the temples. These gateways were called gopuram.

**The rulers of Vijayanagara not only adopted these traditions but also evoked some new techniques. These were as:**



- i. The temple construction began to increase, the reason was that the activities related to Temples were begun to increase.
- ii. High walls began to construct around the temples to safeguard them.
- iii. To enter the temples, big gateways, magnificent Gopurams were begun to build.
- iv. There was a big hall in almost all the temples. This Hall was known as Kalyana Mandapa and known for its beautiful pillars.
- v. In all temples, vast chariots were also built.

OR

Abdur Razzak was an ambassador sent by the ruler of Persia to Calicut in the 15th century. He was greatly impressed by the fortification of the Vijayanagara empire.

**The aspects observed by him are:**

- i. Abdur Razzaq mentioned seven lines of forts. All boundaries were meant to protect the empire from attacks and emergencies.
- ii. The fortification encircled not only the city but also its agricultural hinterlands and forests. Razzak noted that "between the first, second and the third walls there are cultivated fields, gardens and houses". In times of attack, generally, invaders sieged the forts and empires for months or years even. To protect themselves from them and to survive in the times of attacks, they enclosed their agricultural areas and sources of water.
- iii. The outermost wall linked the hills surrounding the city. They protected their highlands and strategical locations also.
- iv. The massive masonry construction was slightly tapered. No mortar or cementing agent was used anywhere in the construction. The stone blocks were a wedge, shaped, which held them in place. The inner portion of the wall was of i.e. earth packed with rubble. Square or rectangular bastions projected outwards.
- v. The fort was entered through well-guarded gates which linked the city to the major roads. Gateways were distinctive architectural features that often defined the structures to which they regulated access.
- vi. The arch on the gateway leading into the fortified settlement as well as the dome over the gate is regarded as typical features of the architecture introduced by the Turkish Sultans. Art historians refer to this style as Indo-Islamic, as it grew continually through interaction with local building practices in different regions.

Abdur Razzaq noted that between the first, second and third walls there were cultivated fields, gardens and houses. That's why he was impressed with the pattern of fortification followed by Vijayanagara.

26. In the early centuries of Islam, a group of religious-minded people called Sufis turned to asceticism and mysticism in protest against the growing materialism of the caliphate as a religious and political institution. Sufism emerged as a powerful movement in India during the medieval period. The Sufis were liberals in their outlook. They were critical of the dogmatic definitions and scholastic methods of interpreting the Quran and Sunna adopted by the theologians. They Sought an interpretation of the Quran on the basis of their personal experience and considered it as their supreme duty to serve humanity.

**Their main teachings are discussed under the following headings:**

- i. **Their views regarding God:** According to their belief God is Omnipresent, Omnipotent and Omniscient. He prevails everywhere in the universe. He is beyond the cycle of life and death.
- ii. **Believed in the unity of God:** Sufism believed in the unity of God. According to them, God is one and he is 'Allah'. Besides Allah, they should not serve anyone else. He is almighty and restores of every loss and the possessor of every greatness.
- iii. **Pir:** The Sufis accords great significance to Pir. According to them, Pir is the spiritual guide or the preceptor, who regulates his disciple's conduct. Only a true Pir can lead his murids (disciples) from the darkness to light
- iv. **Ibadat:** The Sufi saints lay great emphasis on the Ibadat i.e. worship of God (Allah). Their main method of worship (Ibadat) includes fasting, prayer, charity, pilgrimage to mecca, etc.
- v. **Complete self-surrender or devotion to God:** Sufism believed in the complete surrender or devotion of God. True devotion to God is considered essential for attaining spiritual Knowledge and divine bliss.
- vi. **Devotion to Music:** The Sufis have great faith in devotional music(qawwali) and regard its the means to an end. According to them, Sama (audition) kindle the flame of divine love in their hearts.
- vii. **Love for human beings:** Sufis lay great emphasis upon the love for human beings, irrespective of the colour, castes or race, etc. They emphasised that all human



beings whatever caste or whatever their social ranks in society.

- viii. **Importance of Prayer:** According to them, prayer to God is the essential duty of a man. It is an outpouring of the heart's sentiment. It is the only way to communicate with God.
- ix. **Charity:** Sufism preached charity and giving all to the needy. Feeding the poor and freeing slaves are described as the deeds of the highest virtue.
- x. **No need for conversion:** One of the teachings of Sufism shows the unbiased character of this religious movement that there is no need for conversion from one religion to another. To unite with God one only needs devotion towards God.

OR

The historians tried to reconstruct Kabir's life and timings through a study of compositions attributed to him and later hagiographies. Verses ascribed to Kabir have been compiled in three distinct traditions, viz, Kabir Bijak, Kabir Granthavali and Adi Granth Sahib. All these compilations were made long after the death of Kabir. Kabir's poems have survived in several languages and dialects. Kabir's poems have survived in several languages and dialects and some are composed in the special language of Nirguna poets, the Saint Bhasha. Others known as Ulatbansi (upside down sayings) are written in a form in which everyday meanings are inverted. These hint at the difficulties of capturing the nature of the "ultimate reality in words: expressions such as "the lotus which blooms without flower" or the "fire raging in the ocean" convey a sense of Kabir's mystical experiences

The significance of Kabir's poems is as follows:

- i. **Source of Inspiration:** Kabir's poems have been a source of inspiration to those who questioned rigid and unrooted social institutions, ideas and practices in search of God.
- ii. **Taken from both Hinduism and Islam:** The significance of Kabir's poem also lies in the fact that his teachings were inspired by both Hinduism and Islam which sometimes expressed diverse and conflicting ideas. For instance, some poems imbibed Islamic ideas and used monotheism and attacked Hindu polytheism and idol worship while others used the Sufi concept of Zikr and Ishq to express the Hindu practice of Nam-Simaran i.e. remembrance of God's name.

Kabir's ideas crystallised through dialogue and debate and his legacy was claimed by several groups. The traditions, he drew to describe ultimate reality through his poems are:

- i. **Islamic Traditions:** He described the ultimate reality as Allah, Khuda, Hazrat and Pir.
- ii. **Vedantic Tradition:** He used the terms Alakh (Unseen), Nirakar (Formless), Brahman, Atman, etc. to describe the ultimate reality.
- iii. **Yogic Tradition:** Other terms with mystical connotations such as Shabda (sound) or Shunya (emptiness) were drawn from the yogic tradition.

The verses attributed to Kabir use the words guru and satguru but do not mention the name of any specific preceptor.

### Section E

27. i. Gandhari was the wife of Dhritarashtra and the mother of Kauravas. She advised her eldest son Duryodhana not to wage a war against Pandavas because war is nothing but large scale destruction. "It is not always you who won the war", said she.
- ii. They agreed with her advice because:
- a. The war always causes destruction. A wise king can be administered his empire efficiently only with a balanced mind.
  - b. With the joint efforts of Kauravas and Pandavas, they can happily enjoy the power.
- iii. Duryodhana did not listen to his mother's advice because:
- a. He was very haughty and proud. He waged a war in hatred sense against Pandavas.
  - b. He was sure that he will defeat the Pandavas because he had acquired strong resources than Pandavas.
  - c. His advisors misguided him.
28. i. **Salt monopoly has a four-fold curse:**
- a. Government destroyed the salt which cannot be sold profitably.
  - b. Law prevented the manufacturing of salt and destroyed what nature manufactured effortlessly.
  - c. Salt officers were posted for prevented the locals from carrying out the natural

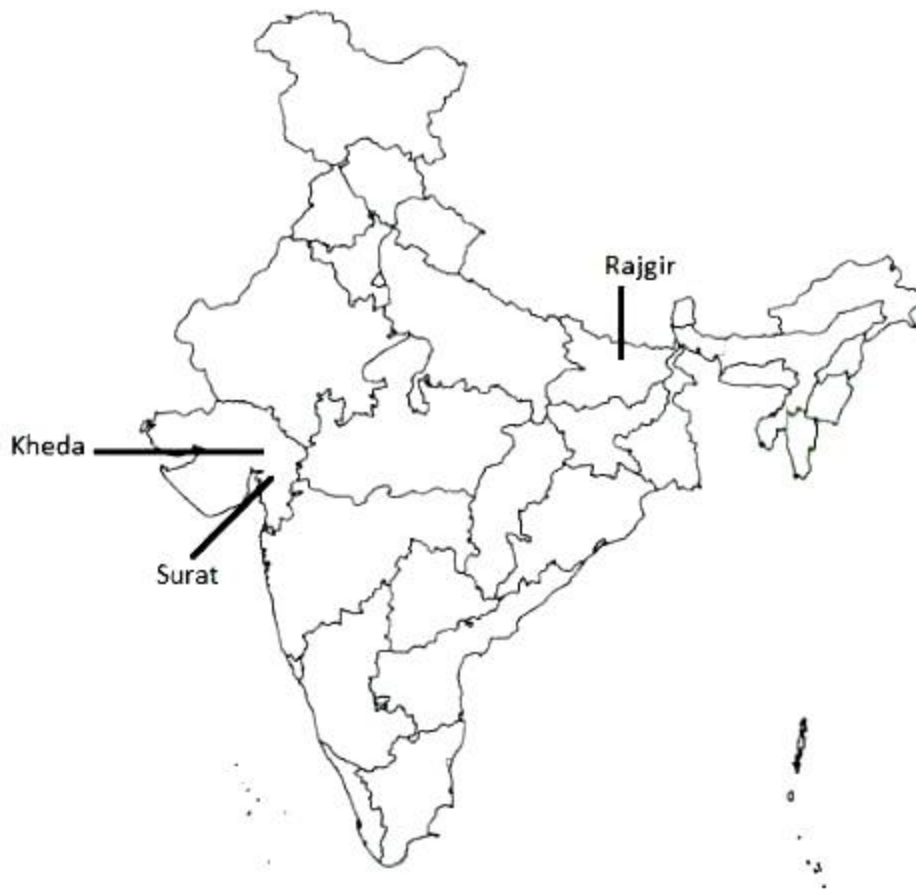


salt making process and for the destruction of mounds of salts formed already.

- d. It deprived the people of valuable village industry.
  - ii. Gandhiji said the salt tax has remained so long because of unawareness of Indian citizen. As people would understand the nature of the law and people would be sufficiently aroused that salt law will be broken. As salt is very inevitable for everyone so if any National Movement is carried taking salt as a medium of protest, it will result in large scale participation of masses.
  - iii. Gandhiji targeted the salt law to easily mobilise a wider discontent against the British rule. Through salt law, he was trying to connect everyone with the National Movement. As the salt was a necessity for everyone and salt law caused deep resentment, so people responded very enthusiastically to call of march. People participation was overwhelming and at many places, parallel marches were undertaken and salt was made.
- 29.
- i.
    - a. In order to become a loyal citizen one had to look beyond oneself and community.
    - b. Citizens are getting rights from State. So citizens also had to perform certain duties towards the country.
    - c. They have to act as equal members of one state. They can criticise the government but not the country.
    - d. They have to assimilate within the nation.
  - ii.
    - a. For the success of democracy one must train him in the art of self discipline. Only a disciplined country and society make right choice for the success of the democracy.
    - b. In democracies one should care less for him and more for others.
    - c. All loyalties must exclusively be centered round the State.
    - d. If in a democracy, you create rival loyalties, or you create a system in which any individual or group, instead of suppressing his extravagance, cares not for larger or other interests, then democracy is doomed.
  - iii.
    - a. Divided loyalties would affect political unity of a country.
    - b. Strong nation and state would be difficult to forge.
    - c. Could lead to division state, society, and nation.
    - d. Could lead to violence, riots, and civil war.

#### **Section F**

30. i.



- ii. A - Kolkata
- B - Jabalpur
- C - Gwalior