

CBSE Class 12 History
Sample Paper 09 (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. Who were the **Moderates**?
2. What was the reaction of nineteenth-century European scholars when they first saw some of the sculptures of gods and goddesses?
3. When Gandhiji returned to India in 1915, he observed a few changes in India. Mention any two such changes.
4. At which place Lord Buddha attained true enlightenment?

- a. Sarnath
 - b. Kushinagara
 - c. Lumbini
 - d. Bodhgaya
5. Ramananda was a philosopher of
- a. Jainism
 - b. Shaivism
 - c. Vaishnavism
 - d. Buddhism
6. Correct the following statement and rewrite it:
In Kanpur, the sepoys and the people of the town agreed to support Tatyá Tope.
7. Find out from the following pairs which one is correctly matched:
- i. Ain-i-Akbari: Abu'l Fazl
 - ii. Akbarnama: Barbosa
 - iii. Humayunama: Abdul Hamid Lahori
 - iv. Alamgiri: Gulbadan Begum
- a. Alamgiri: Gulbadan Begum
 - b. Ain-i-Akbari: Abul Fazl
 - c. Akbar nama: Barbosa
 - d. Humayunama: Abdul Hamid lahori
8. Why were the estates of the Zamindar auctioned in the colonial Bengal?
9. Identify and name the image shown.



10. Assertion (A): Mahatama Gandhi led a march in 1930 to break one of the most disliked laws in British India which gave a monopoly to the state to manufacture salt and its sale. Reason (R): People pledged that if any government deprived the people of their rights and oppressed them, then the people have the further right to abolished the law or alter it.
- Both A and R are true and R is the correct explanation of A.
 - Both A and R are true 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:
_____ (in present-day Bihar) became the most powerful Mahajanapada.
13. Discuss the arguments put forth for special provisions for the protection of depressed classes.
14. Sanchi Stupa is situated
- Near to Indore
 - Near to Bhopal
 - Near to Agra
 - Near to Delhi
15. Which of these was not the Begum of Bhopal?
- Sultanjehan Begum
 - Shahjehan Begum
 - Both Shahjehan and Sultanjehan Begum
 - Noorjehan Begum
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:

The Sudarshana (beautiful) lake

The Sudarshana lake was an artificial lake reservoir. We know about it from a rock inscription (2nd century CE) in Sanskrit, composed to record the achievements of the Shaka ruler Rudradaman.

The inscription mentions the lake with the embankments and water channels, was built by a local government during the rule of the Mauryas. However, a terrible storm broke the embankments and water gushed out of the lake. Rudradaman, who was then ruling in the area, claimed to have got the lake repaired using his own resources, without imposing any tax on his subjects.

Another inscription on the same rock (5th century) mentions how one of the rulers of the Gupta dynasty got the lake repaired once again.

- i. Identify the achievements of Rudradaman during the 2nd century CE.
 - a. The Shaka ruler Rudradaman built irrigation channels
 - b. The Shaka ruler Rudradaman built temples and towns
 - c. The Shaka ruler Rudradaman built the great bath and gaths
 - d. The Shaka ruler Rudradaman built embankments and water lake
- ii. Find the relation between A and B in each group and fill in the blank accordingly.

A: Sanchi Stupa: Madhya Pradesh

B. Sudarshana lake: _____

- a. Rajasthan
 - b. Gujarat
 - c. Andhra Pradesh
 - d. Tamil Nadu
- iii. Choose the correct option:

Assertion (A): The Sudarshana lake required repair.

Reason (R): A terrible storm broke the embankments of the lake and water gushed inside the lake.

- 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 incorrect but R is correct.
 - d. R is incorrect but A is correct.
- iv. "Rudradaman, who was then ruling in the area, claimed to have got the lake repaired using his own resources." With respect to this consider the following statements:
- A. Irrigation was adopted to increase agriculture production through lakes, wells, tanks, and canals.
 - B. Irrigation was crucial for the advancement of agriculture and eventual food security.
- Choose the correct option:
- a. Both (A) and (B) are correct.
 - b. Only (B) is correct.

18. **Read the following excerpts carefully and answer any three questions that 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 a human society that would not glorify machines and technology. The spinning wheel, moreover, could provide the poor with supplementary income and make them self-reliant.

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

YOUNG INDIA, 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

- i. Which of the following is incorrect as per the given extract?
 - a. Gandhi wanted that wealth should go in the hands of all.
 - b. Gandhiji considered Charkha as a beautiful piece of machinery.
 - c. Gandhiji was against the craze for machinery

- d. Gandhiji considered Charkha as a symbol of a dependent society.
- ii. The machines will lead to the concentration of wealth in the hands of a few _____.
 - a. socialist
 - b. capitalists
 - c. revolutionaries
 - d. assertives

iii. Choose the correct option:

Assertion (A): Mahatma Gandhi gave much importance to the spinning wheel.

Reason (R): Machines enslaved human-beings and displaced labour.

- 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. R is correct but A is wrong.

iv. Consider the following statements:

- A. Machines left thousands of people without work and made many people die of starvation.
- B. Charkha provided the poor with additional income and make them self-reliant.

Choose the correct option:

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

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

Why Kinfolk Quarrelled?

This is an excerpt from the Adi Parvan (literally, the first section) of the Sanskrit, Mahabharata, describing why conflicts arose amongst the Kauravas and Pandavas. The Kauravas were the...sons of Dhritarashtra and the Pandavas...were their cousins. Since Dhritarashtra was blind, his younger brother Pandu ascended the throne of Hastinapura. However, after the premature death of Pandu, Dhritarashtra became king, as the royal princes were still very young. As the princes grew up together, the citizens of Hastinapura began to express their preference for the Pandavas, for they were more capable and virtuous than the Kauravas.

This made Duryodhana, the eldest of the Kauravas, jealous. He approached his father and said, "You yourself did not receive the throne, although it fell to you, because of your

defect. If the Pandava receives the patrimony from Pandu, his son will surely inherit it in turn and so will his son and his.

We ourselves with our sons shall be excluded from the royal succession and become of slight regard in the eyes of the world, lord of the Earth!”

Passage such as these may not have been literally true, but they give us an idea about what those who wrote the text thought. Sometimes, as in this case, they contain conflicting ideas.

- i. In the epic of Mahabharata we find that _____, the father of five Pandavas was not the eldest son instead the father of _____ was the one but being blind the throne went to Pandu.
 - a. Pandu, Kauravas
 - b. Dhritarashtra, Pandavas
 - c. Pandu, Pandavas
 - d. Duryodhana, Kauravas
- ii. What do you think, according to this extract is the meaning of patrimony?
 - a. The practice of a man having several wives.
 - b. When the descent is traced through the mother.
 - c. Tracing descent from father to son, grandson and so on.
 - d. The practice of a woman having several husbands.
- iii. Choose the correct option:

Assertion (A): The citizens of Hastinapura express a preference for Pandavas.

Reason (R): Kauravas were deemed to be more capable and virtuous than Pandavas by the 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.
- iv. Consider the following statements regarding the concern of Duryodhana against Pandavas:
 - A. He felt that the sons of Dhritarashtra would be excluded from the royal succession and the Kauravas will be forgotten by the world and there will be less respect for them.
 - B. The preference of citizens for the Pandavas made Duryodhana jealous.

Choose the correct option:

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

Section C

- 20. Discuss the extent to which religious beliefs shaped the events of 1857.
- 21. Write in brief about the Mughal Provincial administration.
- 22. Who wrote the Akbar Nama. Describe its content in brief.
- 23. The rumours in 1857 began to make sense when seen in the context of the policies pursued by the British from the late 1820s. Support your answer with evidence.

Section D

- 24. How were the Harappan cities planned?

OR

Cite examples to show that the Harappan culture was an urban one.

- 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. Describe the life of Chishti in Khanqah. How Khanqah were acted as a centre of social life?

OR

Discuss the major beliefs and practices that characterised Sufism.

Section E

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

Draupadi's Marriage

Drupada, the king of Panchala, organised a competition where the challenges were 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 realized her mistake when she saw Draupadi, but her command could not be violated. After much deliberation, Yudhishthira decided that Draupadi would be their common wife. When Drupada was told about this, he protested. However, the seer Vyasa arrived and told him that the Pandavas were in reality incarnations of Indra, whose wife had been reborn as Draupadi and they were thus destined for each other.

Vyasa added that in another instance a young woman had prayed to Lord 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.

Questions:

- i. What was the competition organized by the Panchala king, Drupada for the marriage of his daughter?
- ii. What form of the marriage was Draupadi's marriage to the Pandavas?
- iii. What two explanations were given by Vyasa to convince king Drupada for Draupadi being the common wife of the Pandavas?

28. Ambedkar on separate electorates:

In response to Mahatma Gandhi's opposition to the demand for separate electorates for the Depressed Classes. Ambedkar wrote, Here is a Class which is undoubtedly not in a position to sustain itself in the struggle for existence. The religion to which they are tied instead of providing them with an honourable place brands them as lepers not fit for ordinary intercourse. Economically, it is a class entirely dependent upon the high-caste Hindus for earning its daily bread with no independent way of living open to it. Nor are all ways closed because of of the social prejudices of the Hindus but there is a definite attempt all through our Hindu Society to bolt every possible door so as not to allow the Depressed Classes any opportunity to rise in the scale of life. In these circumstances, it would be granted by all fair-minded persons that as the only path for a community so

handicapped to succeed in the struggle for life against organised tyranny, some share of political power so that it may protect itself is a paramount necessity.

- i. Examine the arguments given in favour of separate electorate for depressed classes, By Dr Ambedkar and give your reactions.
- ii. Describe the position of economically depressed class.
- iii. Suggest some other ways to provide an honourable position to depressed classes.

29. **“That is Very Good, Sir-Bold Words, Noble Words”**

Somnath Lahiri said: Well, Sir, I must congratulate Pandit Nehru for the fine expression he gave to the spirit of the Indian people when he said that no imposition from the British will be accepted by the Indian people.

Imposition would be resented and objected to he said and he added that if need be we will walk to the valley of struggle. That is very good, Sir-bold words, noble words. But the point is to see when and how are you going to apply that challenge. Well Sir the point is that the imposition is here right now. Not only has the British plan made any future Constitution dependent on a treaty satisfactory to the Britisher but it suggests that for every little difference you will have to run to the Federal Court or dance attendance there in England or to call on the British Prime Minister Clement Attlee or someone else. Not only is it a fact that this Constituent Assembly, whatever plans we may be hatching, we are under the shadow of British guns. British Army, their economic and financial stranglehold-which means that the final power is still in the British hands and the question of power has not yet been finally decided which means the future is not yet completely in our hands. Not only that, but the statements made by Attlee and others recently have made it clear that if need be, they will even threaten you with division entirely.

This means Sir there is no freedom in this country. As Sardar Vallabh Bhai Patel put in some days ago, we have freedom only to fight among ourselves. That is the only freedom we have got...therefore, our humble suggestion is that it is not a question of getting something by working out this plan but to declare independence here and now and call upon the Interim government and call upon the people of India to stop fratricidal warfare and look out against its enemy, which still had the whip in hand of the British imperialism and go together to fight it and then resolve our claim afterward when we will be free.

- i. Why did Somnath Lahiri congratulate Pandit Nehru?
- ii. Explain why Somnath feels that the absence of constitution will mean dependence on the British.
- iii. How did he feel that final power was still in hands of the British?
- iv. Explain the views of Sardar Vallabh Bhai Patel.
- v. Explain the intentions of the British in not framing the Constitution beforehand. What did they want?

Section F

30. i. On the given political outline map of India, locate and label the following with the appropriate symbols:
- a. Brighukachchha, Ashokan inscription
 - b. Masulipatnam, a city under British control in 1857.
 - c. Vaishali
- ii. On the same outline map, three places have been marked as A, B, C which are centres of a national movement. Identify them and write their correct names on the marked near them.



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Solution

Section-A (Attempt any 15 Questions)

1. The moderates were the early Congressmen who led the Indian National Congress from 1885 to 1905. Examples of moderates leaders: Dadabhai Naoroji, Gopal Krishna Gokhale.
2. The nineteenth-century European scholars were horrified by what seemed to them grotesque figures, with multiple arms and heads or with combinations of human and animal forms. Initially, they didn't understand the significance of these art forms.
3. **The changes observed by Gandhiji when he came back to India are as follows:**
 - i. India was far more active in a political sense. The branches of the Indian National Congress had been established in major cities and towns.
 - ii. The base of the Indian National Congress had registered a growth, particularly among the middle classes.
4. (d) Bodhgaya
Explanation: Bodhgaya
5. (c) Vaishnavism
Explanation: Ramananda was a philosopher of Vaishnava tradition
6. In Kanpur, the sepoys and the people of the town agreed to support Nana Sahib.
7. (b) Ain-i-Akbari: Abul Fazl
Explanation: Ain-i-Akbari was written by Abul Fazl.
8. The zamindars of Bengal under Permanent Settlement had to pay the revenue on a fixed time. When they failed to do that on regular basis the Britishers auctioned those estate to the highest bidder in order to recover the revenue. The government had no option but to follow this step to adjust their budget.
9. Gajlaxmi
10. (b) Both A and R are true but R is not the correct explanation of A.

Explanation: Gandhi ji led the Dandi march against salt law and people also took the pledge but these were two independent actions taken by the people in 1930.

11. (b) Mongol

Explanation: The name Mughal is derived from Mongol.

12. Magadha

13. The most prominent leader of the depressed class was Dr. B. R. Ambedkar. He demanded separate representation for the depressed classes in the legislatures. He also demanded reservation for the depressed classes in government jobs and in educational institutions.

14. (b) Near to Bhopal

Explanation: Near to Bhopal

15. (d) Noorjehan Begum

Explanation: Noorjehan Begum

16. (c) Babur

Explanation: Babur was the first Mughal ruler.

Section B

17. i. (d) The Shaka ruler Rudradaman built embankments and water lake

ii. (b) Gujarat

iii. (d) R is incorrect but A is correct. [Explanation: The Sudarshana lake required repair because a terrible storm broke the embankments of the lake and water gushed out of the lake.]

iv. (a) Both (A) and (B) are correct.

18. i. (d) Gandhiji considered Charkha as a symbol of a dependent society. [Explanation: Gandhiji considered Charkha as a symbol of self-reliant society.]

ii. (b) capitalists

iii. (a) Both A and R are correct and R is the correct explanation of A. [Explanation: Mahatma Gandhi gave much importance to Charkha (spinning wheel). He was critical of the machines because they enslaved human-beings and displaced labour.]

iv. (a) Both (A) and (B) are correct.

19. i. (a) Pandu, Kauravas

ii. (c) tracing descent from father to son, grandson and so on.

iii. (b) Both A and R are correct but R is not the correct explanation of A. [Explanation: People of Hastinapur expressed a preference for Pandavas because Pandavas were

deemed to be more capable and virtuous than Kauravas by the people. Also, people thought Pandavas were the rightful heir of the throne after Pandu's death.]

- iv. (a) Both (A) and (B) are correct.

Section C

20. **The following are the religious causes for the Revolt:**

- i. **Immediate cause:** The soldiers were given cartridge greased with cow and pig fat. This angered Moslems and Hindus alike.
- ii. **Reforms by Company:** The Company introduced many religious and social reforms. Many Indians began to believe that it was an attempt on the part of the government to deviated them from their religion. Important of such reforms were the prevention of Sati system, Widow remarriage, etc.
- iii. **Activities of Christian Missionaries:** During company rule involved in the spread of education. But local people looked upon them with suspicion. Thus the people plunged in rebellion against the foreign rule.

21. The provincial administration was organised on the model of the central administration. There were similar departments in the province under a governor who was appointed by the emperor. Almost all the heads of the departments were appointed by the 'Subadar' (governor) of the provinces. The provinces were divided into Sarkars (districts), Parganas (Tehsils) and villages.

The number of provinces: Before Akbar's time, there were 12 units of administration. Akbar used the term 'Suba' and with the conquest of some areas in the Deccan, the number of provinces rose to 15. During Jahangir's time, the number rose to 17 and Shah Jahan's time increased to 22.

Officers in a province: Important officers of the province were: Subedar, Diwan, Bakshi, Waqa-i-Newis, Qazi and the Kotwal.

22. The Akbarnama was written by Abul Fazl. He was widely read in Arabic, Persian, Greek philosophy and Sufism. Moreover, he was a forceful debater and independent thinker who consistently opposed the views of the conservative ulema these qualities impressed Akbar, who found about Fazal ideally suited as an adviser and a spokesperson for his policies. The Akharnama is divided into three books of which the Ain-i-Akbari the first

volume, contains the history of mankind from Adam to one celestial cycle of Akbar's life. Beginning in 1589, Abul Fazl worked on the Akbarnama for thirteen years, repeatedly revising the draft.

23. The rumours in 1857 that made sense in the context of the policies pursued by the British from the late 1820s. During the Governor-Generalship of Lord William Bentick, some specific policies were adopted in order to reform Indian society.

The following policies were introduced:

- i. Reforms like the abolition of the Sati System, widow remarriage act, English education etc.
- ii. The introduction of the doctrine of lapse and annexation of Jhansi and Satara by Britishers.
- iii. Reforming socio-religious customs like land-holding, inheritance, etc. New land revenue systems introduced by Britishers. Rumours had an impact on the minds of people under these uncertain times. The common Indians looked at all these steps with apprehension and suspicion.

Section D

24. **The Harappan cities were planned in the following ways:**

Town planning:

- i. **Buildings:** Mohenjodaro seems to have been a well-planned city. The streets were broad and varied from 13.5 feet to 33 feet in breadth. The roads were so arranged that the prevailing winds could work as a sort of suction pump i.e. cleaning the atmosphere automatically. They cut each other at right angles. The walls were pretty thick and it is possible that the buildings might have been of more than one storey. The other signs of planning include bricks, which, whether sun-dried or baked one of a standardized ratio. In such bricks, the length and breadth were four times and twice the height respectively. These bricks were used at all Harappan settlements.
- ii. **Great Bath:** It strikes every visitor to that place. It consists of an open quadrangle with verandahs backed by galleries and rooms on all sides. The swimming bath is 30 x 23 x 8 feet in height. There is a provision for flights of steps at the ends. The bath is watertight and its foundations are secured. The Great Bath is still in such a condition that it resembles many of the tanks built in Punjab in the 19th century.

- iii. **Drainage System:** The Indus Valley people had a perfect system of drainage. Brick laid channels flowed through every street. They varied from 9 inches and 12 inches deep to double that size. The channels were covered with loose bricks which can be removed when necessary. Long drains were provided at intervals with sumps, so that the channels may be cleaned without much difficulty. Wedge-shaped bricks can be removed when necessary.
- iv. **Pillared Hall and Public Granary:** The pillared hall was built over an area of 30 sq. feet. It was used for conducting the business of the state. The Public Granary is 150 feet long and 50 feet wide with several storerooms of about 50 feet long and 20 feet wide.
- v. **Houses:** The houses varied in size. Some might have had two storeys. The houses were made of burnt bricks. Most of the houses had a central courtyard, a well, a bathing area and a kitchen.

OR

The following examples show that the Harappan culture was an urban one:

- a. The houses were made of burnt bricks and contained more than one storey.
 - b. The cities were well-planned and thickly populated.
 - c. The drainage system was excellent with house-drains emptying into street-drains.
 - d. The roads were straight and wide.
 - e. The citadel of Harappa had public buildings.
 - f. Most cities had huge granaries.
 - g. After the decline of the Harappan culture town planning was forgotten and there was absence of city life for about a thousand years.
 - h. Lothal had a dockyard and was an important trading centre.
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 Khanqah was the centre of social life. The Sufi saints lived in the Khanqah made-up of mud and grass. Their Khanqahs were established near the settlement of common people. The Sufi saint inhabited along with their family members in Khanqah. Herein they lead a simple and impoverished life. They never begged money for food and clothes. They wore torn clothes, remained hungry and starved many a time. Every Khanqah had a big hall known as Jama at khana where the disciple and followers who sat to see Shaikh lived. Each Khanqah functioned under the supervision of the Shaikh. The Shaikh further handed over the responsibility of the Khanqah to one of his trusted disciples. Khanqah of Shaikh Nizamuddin's comprised several rooms and a big hall(Jamaica at khana) where the inmates and visitors lived and prayer. The inmates included family members of the Shaikh, his attendants and disciples. The Shaikh lived in a small room on the roof of the hall where he met visitors in the morning and evening. A veranda surrounded the courtyard and a boundary wall ran around the complex. On one occasion, fearing the Mongol invasion people from neighbouring areas flocked into the Khanqah to seek refuge. There was an arrangement of an open kitchen (Langer) in the Khanqah, which was run on the basis for charity. The langer remained open from morning till night. It

was distributed among all those visitors disciples and the poor who called on the shaikh. People from all walks of society used to come to the Shaikh. They included singer, merchants, poets, travellers, scholars, soldiers and politicians. In spite of the rich and poor, the qalandars and jogis also visited the Khanqah. From the practice, such bowing before the Shaikh, offering water and then langar to visitors, becomes quite apparent that the Khan had adopted the local tradition. No doubt, the Khanqah emerged as the centre of social life.

OR

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. They were critical of the dogmatic definitions and scholastic methods of interpreting the Quran and Sunna adopted by theologians. After the advent of Islam in the early, middle ages, it saw a new movement in the latter part. The movement has had a great impact and reaches in the Indian subcontinent. It was called the Sufi movement. The Sufi saints were mystics. Their preachings included:

- i. Sufi saints did not subscribe to the theological and rigid interpretations of religious scriptures of Islam. They believed that the interpretation has to be based on individual experiences. This way the theological interpretations became flexible. Further, the control of the orthodox religious leaders got weakened. This was a people-centric move.
- ii. They rejected the high-sounding rituals. They also emphasised on simplicity in religious traditions and rites.
- iii. Sufi saints prescribed devotion to Almighty as a path to salvation. They even approved of singing and dancing as part of devotion. It is notable that classical Islam has forbidden singing, dancing, and any music.
- iv. The most important theme of Sufi philosophy was that serving people is the true religion. With the objective of serving poor people, they also held Langar. Today also one can go to Ajmer and can partake in the Langar organised on the tomb of Nijammudin Auliya, the great Sufi saint.
- v. Sufi saints also emphasised on equality among people and oneness among all. They welcomed people from all walks of life.
- vi. They served the people in langars which were run on Futuh (unasked-for charity).

Section E

27. i. Panchala king, Drupada organized a competition to select the husband for his daughter Draupadi. In this competition, the challenge was to string a bow and hit a target. Whosoever do it, will marry Draupadi.
- ii. It was an example of polyandry.
- iii. Two explanations given by Vyasa to convince king Drupada for Draupadi being the common wife of the Pandavas were:
- Vyasa told that Pandavas were in reality incarnation of Indra whose wife had been reborn as Draupadi. They were thus destined for each other.
 - In her previous birth, Draupadi prayed for a husband to lord Shiva and unintentionally she asked five times for husband, instead of once. In this birth, Draupadi was blessed by Lord Shiva to have five husbands.
28. i. Dr Ambedkar stated that religion has branded them as lepers, economically these classes of people depended upon higher-castes. Due to distortion in Hindu religion, superstitious beliefs and Brahminical dominance, these evils corrupted the society. These classes were considered untouchables, they live in separate ghettos, prohibited from going to public places and not allowed to mix with higher caste Indians.
- ii. These classes depend on high-caste Hindus for earning and independent way of living is not available to them. These people were suppressed if they try to enter some different profession, so it can be said that depressed classes were not provided with an opportunity to rise in life.
- iii. To provide an honourable position to depressed class:
- There should be equality in behaviour, equality in society and equality in profession and economic opportunities.
 - These classes should be given some share in the political power.
29. i. Somnath Lahiri congratulated Pandit Nehru for his fine expression that gave to the Indian people when he said no imposition from the British would be accepted by India which was his true spirit for India and its free people.
- ii. Somnath felt that in the absence of the Constitution for every basic law and rule, there would need to refer to the British government. British would obviously want control over the governance. So he felt that Indians should draft their own constitution according to their will and will of people, so it could be truly independent and free.
- iii. Somnath Lahiri feels that although we have made our constitution still we are not

free. We are under British Army, British economic and financial stranglehold and this means that final power is still in the hands of the British.

- iv. According to Sardar Vallabh Bhai Patel, we had the freedom to fight only among ourselves, there was as such no freedom in our country.
- v. The intentions of the British in not framing the constitution beforehand can be explained in the context of their convenience. It suggested that for every little difference, one would have to run to the federal court or act on the rule of the Government of England or to call on the British Prime Minister Clement Attlee.

Section F

30. i.



- ii. A - Kheda
- B - Bardoli
- C - Bombay