

Class XII Session 2025-26

Subject - History

Sample Question Paper - 4

Time Allowed: 3 hours

Maximum Marks: 80

General Instructions:

1. Question paper comprises five Sections – A, B, C, D and E. There are 34 questions in the question paper. All questions are compulsory.
2. **Section A** – Question 1 to 21 are MCQs of 1 mark each.
3. **Section B** – Question no. 22 to 27 are Short Answer Type Questions, carrying 3 marks each. The answer to each question should not exceed 60-80 words.
4. **Section C** - Question no 28 to 30 are Long Answer Type Questions, carrying 8 marks each. The answer to each question should not exceed 300-350 words
5. **Section D** – Question no.31 to 33 are Source based questions with three sub-questions and are of 4 marks each
6. **Section-E** - Question no. 34 is Map based, carrying 5 marks that include the identification and location of significant test items. Attach the map with the answer book.
7. There is no overall choice in the question paper. However, an internal choice has been provided in a few questions. Only one of the choices in such questions has to be attempted.
8. In addition, separate instructions are given with each section and question, wherever necessary.

Section A

1. Who among the following painted **Relief of Lucknow**? [1]
a) Joseph Noel
b) Colin Campbell
c) Hanery Havelock
d) Thomas Jones Barker
2. Which one of the following revenue systems was implemented by Charles Cornwallis in India? [1]
a) The Zamindari System
b) The Malguzari System
c) The Mahalwari System
d) The Ryotwari System
3. Which kingdom donated for Bharhut stupas? [1]
a) The Kanv
b) The Satavahan
c) The Maurya
d) The Sung
4. Identify the best reason for considering King Ashoka as **Devanampiya** and **Piyadassi** by his subjects. [1]
a) Epigraphists have concluded him as Devanampiya.
b) He adopted the title of Devaputra.
c) He did well being of society through
d) Ashoka commissioned the edicts himself.



Dhamma.

5. Akbar decreed that the _____ should encourage cash payments from cultivators but keep the option of payment in kind open. [1]

 - a) amil-guzar
 - b) sipah-salar
 - c) diwan-i-arz
 - d) amar-naykas

6. Which of the following statements is correct regarding Mahnavami Dibba? [1]

 - i. Mahnavami Dibba was part of **The King's Palace Complex.**
 - ii. Mahnavami Dibba was a part of Sacred Centre.
 - iii. Mahnavami Dibba was a **Counselling Hall.**
 - iv. Mahnavami Dibba was a **Discussion Hall**
 - a) Statement (iv) is correct
 - b) Statement (i) is correct
 - c) Statement (ii) is correct
 - d) Statement (iii) is correct

7. **Assertion (A):** As per the description of the proceedings at Amir Hasan Sijzi's hospice, Shaikh Nizamuddin Auliya considered himself fortunate. [1]
Reason (R): Amir Hasan Sijzi was blessed with an opportunity of kissing the feet of Shaikh Nizamuddin Auliya.

 - 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.

8. Identify a religious figure born in Punjab with the help of the given information. [1]

 - He was born in a Hindu merchant family in a village called Nankana Sahib.
 - He advocated a form of nirguna bhakti and rejected external practices of religions.
 - a) Guru Gobind Singh
 - b) Baba Farid
 - c) Baba Guru Nanak
 - d) Sant Jarnail Singh Bhindranwale

9. Which of the following leader associated with Barout in Uttar Pradesh during the 1857 revolts? [1]

 - a) Maulavi Ahamadullah Shah
 - b) Tatya Tope
 - c) Shah Mal
 - d) Veer Kuwar Singh

10. Consider the following statements regarding the Virupaksha temple. [1]

 - i. The hall in front of the main shrine was built by Krishnadeva Raya to mark his accession.
 - ii. It has a unique shrine designed as a chariot.
 - iii. The principal deity of this temple was generally worshipped in Maharashtra.
 - a) i and iii
 - b) All of these
 - c) Only i
 - d) ii and iii

11. Identify the time period from the information given below. [1]

 - i. This time period is often regarded as a turning point in world history.
 - ii. This time period saw the emergence of thinkers such as Zarathustra in Iran, Kong Zi in China etc.

iii. In this time period, thinkers sought to unravel the mysteries of life and explore the relationship between humans and the universe.

iv. This was also the time when new kingdoms and cities were developing and social and economic life was changing in a variety of ways in the Ganga Valley.

a) Mid-first millennium BCE

b) Vedic period

c) Prehistoric era

d) Renaissance period

12. Consider the following ideas regarding the national language carefully: [1]

1. It should be Hindustani which should neither be Sanskritised Hindi nor Persianised Urdu, but a blend of both Hindi and Urdu.

2. It should not admit words from other different languages.

3. The national language must develop into a rich and powerful instrument, capable of expressing the thoughts and feelings of the people.

4. It could unify Hindus and Muslims and people of the North and the South.

Find out which of these ideas were advocated by Mahatma Gandhi:

a) I, II and III

b) I, II and IV

c) I, III and IV

d) II, III and IV

13. Match the following: [1]

(a) Brahmanas	(i) Study and teach the Vedas
(b) Kshatriyas	(ii) Engage in trade and agriculture
(c) Vaishyas	(iii) Engage in warfare and protect people
(d) Shudras	(iv) Servitude

a) (a) - (iv), (b) - (iii), (3) - (ii), (4) - (i)

b) None of these

c) (a) - (i), (b) - (iii), (3) - (ii), (4) - (iv)

d) (a) - (i), (b) - (iv), (3) - (ii), (4) - (iii)

14. Harappan civilisation can into existence in _____ [1]

a) 1000 BCE

b) 3600 BCE

c) 1600 BCE

d) 2600 BCE

15. In 1917, Mahatma Gandhi advocated for peasants' _____ and _____ in Champaran. [1]

a) Social welfare and healthcare services

b) Cultural preservation and religious freedom

c) Economic equality and political representation

d) Land rights and freedom for crop selection

16. How many sessions of the constituent Assembly were held? [1]

a) 10

b) 8

c) 11

d) 9

17. _____ was an important Jins-i-Kamil of Central India. [1]

a) Sugarcane

b) Cotton

c) All of these

d) Oil Seeds



18. Choose the correct place from the given options: [1]
- The structure described as a large rectangular tank in a courtyard surrounded by a corridor on all four sides, with steps leading into the tank and rooms on three sides, is known as _____.
- a) Hazara Rama Temple b) Great Bath
c) Mahanavami Dibba d) Citadel
19. Who had given the idea that the Landowner had a claim only to the average rent that prevailed in the given time when land yielded more than average rent the state needed to tax? [1]
- a) Buchanan b) David Ricardo
c) Captain cook d) Augustus Cleveland
20. Read the following statements carefully and identify the person from the given options. [1]
- i. He is credited with building some fine temples and adding impressive gopurams to many important south Indian temples.
ii. He founded a suburban township near Vijayanagara called Nagalapuram after his mother.
- a) Krishnadeva Raya b) Rama Raya
c) Narasimha Deva Raya d) Viranarasimha Raya
21. Who among the following was a Greek Ambassador to the court of Chandra Gupta Maurya? [1]
- a) Fa - Xian b) Kautilya
c) Harisen d) Megasthenes

Section B

22. Analyse the role of scholars in the task of preparing the critical edition of the Mahabharata. [3]
- OR

The Mahabharata is a good source to study the Kinfolk values of ancient times. Justify the statement with suitable arguments.

23. Explain how the forest dwellers earned their livelihood during the 16th and 17th centuries. **[3]**
24. Why did the **Fifth Report** become the basis of intense Parliamentary debates in Britain in 1813? Explain. **[3]**
25. Why did people believe in the rumours and prophecies that circulated in North India at the beginning of 1857? Explain. **[3]**
26. Describe the main features of Virupaksha temple of the Vijayanagar empire. **[3]**
27. Explain trade relations of Harappa with western Asia. **[3]**

OR

Many reconstructions of Harappan religion are made on assumptions. Support the statement with examples.

Section C

28. From the descriptions of Ibn-Battuta, what glimpse we find about the agricultural economy of the village and trade and commerce of the sub-continent? **[8]**

OR

Describe Ibn Battuta's account of Indian cities.

29. Which methods were adopted by Asoka in bringing unity in the country? [8]

OR

Explain the main features of the Mauryan administration and explain the principles of Ashoka's **Dhamma**.

30. Though geographically and politically India is divided into two, at heart we shall ever be friends helping and respecting one another. Explain the statement given by Gandhi. [8]

OR

Non-Cooperation Movement promoted harmony between religions and created mass movement. Explain the statement.

Section D

31. Read the following text carefully and answer the questions that follow: [4]

Prayer to Agni

Here are two verses from the Rigveda invoking Agni, the god of fire, often identified with the sacrificial fire, into which offerings were made so as to reach the other deities: Bring, O strong one, this sacrifice of ours to the gods, O wise one, as a liberal giver. Bestow on us, O priest, abundant food. Agni, obtain, by sacrificing, mighty wealth for us. Procure, O Agni, forever to him who prays to you (the gift of) nourishment, the wonderful cow. May a son be ours, offspring that continues our line... Verses such as these were composed in a special kind of Sanskrit, known as Vedic Sanskrit. They were taught orally to men belonging to priestly families.

- What is 'Rigveda'? (1)
- Outline the objectives of the sacrificial traditions prevailing during the Vedic age. (1)
- "The Rigveda consists of the hymns in praise of a variety of deities". Elaborate. (2)

32. Read the following text carefully and answer the questions that follow: [4]

The One Lord

Here is a composition attributed to Kabir:

Tell me, brother, how can
there be

No one lord of the world
but two?

Who led you so astray?

God is called by many names :

Names like Allah, Ram, Karim,
Keshav, Hari, and Hazrat.

Gold may be shaped into rings and bangles.

Isn't it gold all the same?

Distinctions are only words

we invent ...

Kabir says they are both mistaken.

Neither can find the only

Ram. One kills the goat, the other cows,

l They waste their lives in
disputation.

- Who composed the given verse? (1)
- According to Kabir, how many lords of the world are there? By which names do we call them? From where have these names been taken? (1)
- According to Kabir, why cannot both the Hindus and the Muslims attain God? (2)

33. Read the following text carefully and answer the questions that follow: [4]



The beginning of a new era

The Indian Constitution, which came into effect on 26th January, 1950, has the distinction of being the longest in the world. Its length and complexity are perhaps understandable when one considers the country's size and diversity. At Independence, India was not merely large and diverse, but also deeply divided. A Constitution designed to keep the country together, and to take it forward, had necessarily to be an elaborate, carefully-worked-out, and painstakingly drafted document. For one thing, it sought to heal wounds of the past and the present, to make Indians of different classes, castes and communities come together in a shared political experiment. For another, it sought to nurture democratic institutions in what had long been a culture of hierarchy and deference.

The Constitution of India was framed between December, 1946 and December, 1949. During this time its drafts were discussed clause by clause in the Constituent Assembly of India. In all, the Assembly held eleven sessions, with sittings spread over 165 days. In between the sessions, the work of revising and refining the drafts was carried out by various committees and sub-committees.

- i. How was the Indian Constitution designed to keep the country together? (1)
- ii. Why was Centralisation considered necessary by the members of the Constituent Assembly? (1)
- iii. Which Assembly shaped the vision of the Indian Constitution? (2)

Section E

34. i. On the given political outline map of India, locate and label the following with appropriate symbols: [5]

- a. Dholavira, a mature Harappan site.
- b. Azamgarh, a centre of Revolt of 1857.
- c. Amritsar, an centre of the National Movement

OR

Madurai, a centre of Nayaka power

- ii. On the same outline map two places have been marked as A and B which are territories under Babur, Akbar and Aurangzeb.

Identify them and write their correct names.



Solution

Section A

1.
(d) Thomas Jones Barker
Explanation:
Thomas Jones Barker
2. (a) The Zamindari System
Explanation:
The Zamindari System
3. (b) The Satavahan
Explanation:
The Satavahan
4. (c) He did well being of society through Dhamma.
Explanation:
When king **Devanampiya Piyadassi** conquered Kalingas (present-day coastal Orissa) one hundred and fifty thousand men were deported, a hundred thousand were killed, and many more died. After that, 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. This, according to him, would ensure the well-being of people in this world and the next.
5. (a) amil-guzar
Explanation:
In his list of duties of the amil-guzar or revenue collector, Akbar decreed that while he should strive to make cultivators pay in cash, the option of payment in kind was also to be kept open.
6. (b) Statement (i) is correct
Explanation:
Mahnavami Dibba was part of 'The King's Palace Complex'.
7. (d) A is false but R is true.
Explanation:
As per an excerpt from a Sufi text that describes the proceedings at **Shaikh Nizamuddin Auliya's** hospice in 1313, poet **Amir Hasan Sijzi** considered himself fortunate because he was blessed with an opportunity of kissing the feet of NizamuddinAuliya. The assertion is incorrect but the reason is correct.
8. (c) Baba Guru Nanak
Explanation:
Baba Guru Nanak (1469-1539) was born in a Hindu merchant family in a village called Nankana Sahib near the river Ravi in the predominantly Muslim Punjab. The message of Baba Guru Nanak is spelt out in his hymns and teachings. These suggest that he advocated a form of nirguna bhakti. He firmly repudiated the external practices of the religions he saw around him.



9.
(c) Shah Mal
Explanation:
Shah Mal
10.
(c) Only i
Explanation:
Only i
The Virupaksha temple was built over centuries. While inscriptions suggest that the earliest shrine dated to the ninth-tenth centuries, it was substantially enlarged with the establishment of the Vijayanagara Empire. **The hall in front of the main shrine was built by Krishnadeva Raya to mark his accession.**
11. (a) Mid-first millennium BCE
Explanation:
The mid-first millennium BCE is often regarded as a turning point in world history: it saw the emergence of thinkers such as Zarathustra in Iran, Kong Zi in China, Socrates, Plato and Aristotle in Greece, and Mahavira and Gautama Buddha, among many others, in India. They tried to understand the mysteries of existence and the relationship between human beings and the cosmic order. This was also the time when new kingdoms and cities were developing and social and economic life was changing in a variety of ways in the Ganga valley.
12.
(c) I, III and IV
Explanation:
I, III and IV
13.
(c) (a) - (i), (b) - (iii), (3) - (ii), (4) - (iv)
Explanation:
(a) - (i), (b) - (iii), (3) - (ii), (4) - (iv)
14.
(d) 2600 BCE
Explanation:
2600 BCE
15.
(d) Land rights and freedom for crop selection
Explanation:
Mahatma Gandhi was to spend much of 1917 in Champaran, seeking to obtain for the peasants' security of tenure as well as the freedom to cultivate the crops of their choice.
16.
(c) 11
Explanation:
11
17.
(c) All of these
Explanation:
All of these



18. (b) Great Bath
Explanation:
The Great Bath was a large rectangular tank in a courtyard surrounded by a corridor on all four sides. There were two flights of steps on the north and south leading into the tank, which was made watertight by setting bricks on edge and using a mortar of gypsum. There were rooms on three sides, in one of which was a large well.
19. (b) David Ricardo
Explanation:
David Ricardo had given the Ricardian idea.
20. (a) Krishnadeva Raya
Explanation:
Krishnadeva Raya is credited with building some fine temples and adding impressive gopurams to many important south Indian temples. He also founded a suburban township near Vijayanagara called Nagalapuram after his mother.
21. (d) Megasthenes
Explanation:
Megasthenes

Section B

22. One of the most ambitious projects of scholarship began in 1919, under the leadership of a noted Indian Sanskritist, V.S. Sukthankar. A team comprising dozens of scholars initiated the task of preparing a critical edition of the Mahabharata. They began to collect verses in Sanskrit language written in various scripts. Some of the methods they used were:
- First they compared the various text in various scripts.
 - Secondly they selected the verses that appeared common to most versions and began to compile it in a single edition.
 - Their findings were fascinating.
 - There were several common elements in the Sanskrit version of the story, evident in manuscripts found all over the subcontinent.
 - There also were enormous regional variations in the ways in which the text had been transmitted over the centuries.
- OR
- 'Mahabharata is a good source to study the kinfolk values in ancient times', some arguments that added value to this statement are as given below:
- i. People belonging to the same family shared almost everything from food to rituals.
 - ii. Familial ties regarded as natural but some societies regard cousins as being blood relations, whereas others do not.
 - iii. Son was the ultimate stakeholder of the King's property while daughters consider others property.
 - iv. This system of exogamy was practiced where young girls and women belonging to a family of high status were married at the "right" time and to the "right" person.
23. i. Forest dwellers were termed jangali in contemporary texts.
ii. Their livelihood came from the gathering of forest produce, hunting and shifting agriculture.
iii. These activities were largely season specific.
iv. Among the Bhils, for example, spring was reserved for collecting forest produce, summer for fishing, the monsoon months for cultivation, and autumn and winter for hunting.
v. Such a sequence presumed and perpetuated mobility, which was a distinctive feature of tribes.
vi. For the state, the forest was a subversive place - a place of refuge (mawas) for troublemakers.
24. The fifth of a series of reports on the administration and activities of the East India Company in India submitted to the British Parliament in 1813, called the **Fifth Report** became the basis of intense Parliamentary debates. The report reproduced petitions of zamindars and ryots, reports of collectors from different districts, statistical tables on revenue returns, and notes on the revenue and judicial administration of Bengal and Madras (present-day Tamil Nadu) written by officials. The report criticized the maladministration of the company, the Fifth Report exaggerated the collapse of traditional zamindari power, as also overestimated



the scale on which zamindars were losing their land. Information about Company misrule and maladministration was hotly debated in Britain and incidents of the greed and corruption of Company officials were widely publicised in the press.

25. 1. **Reflecting Fears and Apprehensions:** Rumours resonated with the deeper fears and suspicions of the people.
2. **Impact of British Policies:** Reforms introduced from the late 1820s, like Western education and abolition of customs, created unease.
3. **Annexation and Administration Changes:** British annexation of territories and new administrative systems disrupted traditional structures.
4. **Activities of Christian Missionaries:** Increased missionary activity heightened perceptions of religious threat.
5. **Perception of Loss:** People felt their sacred and cherished systems were being destroyed and replaced by alien, oppressive systems.
26. 1. **Historical Development:** Krishnadeva Raya, a prominent ruler, built the hall in front of the main shrine to commemorate his accession, adorned with intricately carved pillars.
2. **Architectural Enhancements:** Krishnadeva Raya constructed the eastern gopuram. These additions caused the central shrine to become a relatively small part of the overall complex.
3. **Multifunctional Halls:** The temple halls served various purposes: hosting special programs of music, dance, and drama, celebrating deity marriages, and providing spaces for the deities to swing. Special images were used for these events, distinct from those in the central shrine.
27. **Archaeologists found Harappan trade relations with Western Asia through the following archaeological evidence:**
- Copper was also probably brought from Omann on the southeastern tip of the Arabian peninsula. Chemical analysis has shown that both the Omani copper and Harappan artefacts have traces of nickel.
 - A distinctive type of Harappan vessel with a thick layer of black clay has been found at one of the sites of Oman.
 - There is a mention of Meluhha in Mesopotamian texts, which was probably a Harappan region. They mentioned the products from Meluhha like copper, gold, carnelian, lapis lazuli and varieties of wood.
 - Harappan weights, seals, etc., have been found from the sites of Mesopotamia. Besides we find depictions of ships and boats on seals.

OR

Harappan religious practices are reconstructed based on assumptions due to:

- **Object Interpretation:** Because of their symbolic meaning in other cultures, some objects—such as terracotta figurines—are believed to represent mother goddesses; however, it is unclear exactly what this means in Harappan religion.
- **Limited Texts:** The Indus Valley Script remains undeciphered, offering no written records about deities or rituals. We rely on archaeological finds for interpretations.
- **Symbolic Representations:** Seals depict figures with animals, sometimes interpreted as deities or priests. However, their specific roles or meanings are open to debate.

These limitations lead to reconstructions based on interpretations and comparisons with other cultures, making them assumptions rather than definitive facts.

Section C

28. Ibn-Battuta had no interest in describing the prosperity of the cities. But historians have used his description to argue that the prosperity of the cities depended on the agricultural economy of the villages. According to Ibn-Battuta, Indian agriculture was quite productive. Its reason was the fertility of the land. It was easy for the farmers to grow two crops in a year. Ibn-Battuta also saw that the sub-continent was part of a global network of communication. The Indian goods were in great demand in Central and South-East Asia. It was profitable to both artisans and merchants. There was a great demand in India for cotton cloths, soft muslin, silk brocade, and satin. Ibn-Battuta tells us that some kinds of muslin were so costly that only the rich could afford to buy them. In other words, the cities of the sub-continent provided exciting opportunities to those who had the necessary drive, skill, and resources. All the cities had colourful markets having a wide variety of goods. The bazaars were the main places of economic transactions. They were also the hub of social and cultural activities. In fact, the sub-continent was well-integrated with inter-Asian networks at trade and commerce.

OR

Ibn Battuta's account of Indian cities:

- As a traveller, Ibn Battuta found cities in the subcontinent full of exciting opportunities. He arrived in Delhi in the fourteenth century when it was a part of a global network.
- According to him the city of Delhi covered a wide area and had a large population.
- The rampart round the city was without parallel. The breadth of its wall was eleven cubits, and inside it were houses for the night sentry and gatekeepers.



- There were twenty-eight Gates in this city and of these, the Budaun Darwaza is the greatest, inside the Mandwi Darwaza there is a grain market, adjacent to the Gul Darwaza there is an orchard.
- From Ibn Battuta's account, it appears that most cities had crowded streets and bright and colourful markets that were stacked with a variety of goods.
- The city of Delhi has a fine cemetery in which graves have domes over them.
- The city was densely populated and prosperous.
- The bazaars were not only places of economic transactions, but the hub of social and cultural activities. Most bazaars had a mosque and a temple, and public performances by dancers, musicians, and singers.
- The towns derived a significant portion of their wealth through the appropriation of surplus from villages.
- A Unique system of communication (uluq and dawa).
- Ibn Battuta found Indian agriculture very productive because of the fertility of the soil.

29. Ashoka also is known as Ashoka the Great, was an Indian emperor of the Maurya Dynasty. Asoka was more powerful, industrious and humble than later rulers who adopted grandiose titles. So the nationalist leaders in the twentieth century regarded Asoka as an inspiring figure.

Asoka used the following three methods in bringing unity in the country:

- Wars:** First of all he adopted the policy of wars in bringing political unity in the country. He established the political unity of the country by winning over the Kalinga state.
- Religion:** Asoka himself was a follower of Buddhism. But the religion, he propagated among the masses, had no concepts of any particular religion. Its moral rules were applicable to followers of all the other religions as well. Asoka's religion was Humanism with which unity came into being among masses of India.
- Public Welfare:** After the Kalinga war, Asoka himself became a Buddhist monk and devoted his life to public welfare works. He visited pilgrims, engraved inscriptions, opened schools and planted trees. All these things propagated unity in the country.
- Propagating dhamma:** Asoka also tried to hold his empire together by propagating dhamma, the principles which were simple and universally applicable. This would ensure the well-being of people in this world. Special officers, known as the Dhamma Mahamatta, were appointed to spread the message of dhamma. Dhamma Policy included respect towards elders, generosity towards Brahmanas and those who renounced worldly life, treating slaves and servants kindly, and respect for religions and traditions other than one's own.

OR

Main features of Maurayas Administration

- There were five major political centres in the empire. They were Pataliputra, Taxila, Ujjayni, Tosali and Suvarngiri. We can find their mention in the Asokan inscriptions as the same message was engraved everywhere. The regions included within the empire were just too diverse and had contrasting features like the hilly terrain of Afghanistan and the coast of Orissa.
- Administrative control was strongest in areas around the capital and the provincial centres. These centres were carefully chosen, both Taxila and Ujjayini being situated on important long-distance trade routes, while Suvarnagiri (literally, the golden mountain) was possibly important for tapping the gold mines of Karnataka.
- Communication along both river and land routes was vital.
- Army was an important means for ensuring protection for those who were on the move.
- Megasthenes mentions a committee with six subcommittees for coordinating military activity.

Principles of Ashoka's Dhamma: Asoka also tried to hold his empire together by propagating dhamma, the principles of which, as we have seen, were simple and virtually universally applicable

- The principles of Ashoka's Dhamma were simple and virtually universally applicable.
- According to Ashoka, this would ensure the well-being of people in the world and the next.
- Ashoka inscribed his messages to the subjects on stones or rocks.
- This included respect for elders and generosity towards Brahmins and those who renounced worldly life.
- Treating slaves and servants kindly.
- Respect for religion and tradition other than one's own.
- Special officers, known as the *dhamma mahamatta*, were appointed to spread the message of Dhamma.

30. Gandhi's statement refers to the political situation of India in the 1940s, likely leading up to the partition.

- **Divided Geographically and Politically:** Gandhi was referring to the partition of India in 1947, which led to the creation of India and Pakistan as separate nations due to religious tensions, particularly between Hindus and Muslims. The partition resulted in the physical division of the Indian subcontinent into two distinct nations, India and Pakistan, with separate territories and governments.



- **At Heart We Shall Ever Be Friends:** Despite the political separation, Gandhi emphasizes the underlying cultural and social bonds between Hindus and Muslims in India. Despite the division, Gandhi emphasized the shared cultural, historical, and spiritual heritage of the Indian people, which transcends political boundaries. He believed in the inherent unity of the Indian people, regardless of religion, language, or region, fostering a sense of camaraderie and mutual respect among them.
- **Hope for Future Unity:** This statement can be seen as Gandhi's plea for a united India despite the political division. He hopes that even if separate countries are formed, the people will maintain friendly relations and cooperation.
- **Cooperation and Mutual Support:** Gandhi advocated for cooperation and support among Indians, irrespective of their political affiliations or geographical locations, emphasizing the importance of assisting and uplifting one another. He underscored the significance of respecting one another's differences while celebrating the shared values and aspirations that bind Indians together.
- **Heartfelt Connection:** Gandhi spoke to the emotional and spiritual connection that Indians share, asserting that, despite political divisions, their hearts remain united in friendship, empathy, and compassion. He reminded people to prioritize human connections and values over political divisions, urging them to cultivate a sense of kinship and solidarity that transcends borders and differences.

OR

People's Participation in Non-Cooperation Movement: Fostering Religious Harmony

- **Unified Resistance:** The Non-Cooperation Movement encouraged people from all walks of life to participate actively in challenging British rule, fostering a sense of unity and solidarity among Hindus and Muslims.
- **Joint Action:** Gandhi's call for non-cooperation brought Hindus and Muslims together in a common struggle against colonial oppression, transcending religious divides and promoting communal harmony.
- **Collective Sacrifice:** People willingly boycotted British institutions like schools, colleges, and law courts, demonstrating their collective commitment to the cause of independence and their readiness to make sacrifices for the greater good.

Mass Mobilization for Social Reforms: Abolition of Untouchability

- **Popular Support:** Gandhi's advocacy for the abolition of untouchability resonated deeply with the masses, who recognized it as a fundamental injustice that needed to be addressed.
- **Empowerment Through Action:** By actively engaging in efforts to eradicate untouchability, people felt empowered and took ownership of the movement, contributing to its widespread acceptance and success.
- **Promotion of Social Equality:** The movement against untouchability promoted the principles of equality and dignity for all individuals, inspiring people to work towards creating a more just and inclusive society.

Economic Empowerment Through Khadi Movement

- **Economic Revival:** Gandhi's promotion of the Khadi movement empowered rural communities by encouraging them to produce their own cloth, thereby reducing their dependence on imported goods and revitalizing local economies.
- **Symbol of Self-Reliance:** Khadi became a symbol of economic self-reliance and empowerment, inspiring people to embrace indigenous industries and reject colonial economic exploitation.
- **Unity Through Economic Independence:** The Khadi movement brought people together in a shared commitment to economic independence, transcending religious and regional differences and promoting a sense of national unity.

Section D

31.
 - i. The Rig Veda is a collection of hymns in praise of many deities like Agni, Indra, and Soma. Some of these hymns are chanted at the time of yajnas.
 - ii. The following were the objectives of the sacrifice during the Vedic age: To procure abundant food, wealth, cattle, sons, good health, long life, etc.
 - iii. In fact, the Rig Veda consists of hymns in praise of a variety of deities. They are dedicated to deities like Agni, Indra, and sons. The Source of these hymns is chanted at the time of yajnas. People pray through these hymns to get long life, cattle, son and good health.
32.
 - i. The given composition is attributed to Kabir.
 - ii. According to Kabir, there is only one lord of the world. The people call him by various names such as Allah, Ram, Karim, Keshava, Hari and Hazrat. All these names have been given by the man.
 - iii. According to Kabir, neither Hindus nor Muslims can attain god as they are mistaken and live in disputation. If the Hindus kill the goats, the Muslims kill the cows.
33.
 - i. The length and complexity of the Indian Constitution testifies its effort to consider the country's size and diversity. During the independence the country was not merely large and diverse but also divided, the constitution has been designed to keep the country together by being elaborate and having careful explanations.



- ii.
 - The colonial government had already worked with a unitary (or central) setup.
 - The violence of the times gave a further push to centralisation.
 - Centralisation was seen as necessary both to forestall chaos and to plan for the country's economic development.
- iii. The voices within the Constituent Assembly framed the vision of the Constitution for the new nation.

Section E

34. i.



- ii. A - Panipat
- B - Ajmer

