# CBSE Class 12 History 2025 — Set 2 — Answer Key

English Medium

Time Allowed: 3 Hours

General Instructions:

1. This is an answer key — each question is shown with its correct answer and a step-by-step explanation.
2. Questions appear in the original paper order.

Q.1

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

(a) These norms were to be followed by the Brahmins only.
(b) These norms were being followed universally.
(c) These norms were not followed universally. <<
(d) Only the rulers followed these norms.

Explanation:
The Dharmasutras and Dharmashastras laid down codes of conduct, but in practice these norms were not followed universally — different communities and regions interpreted or followed them differently.

Q.2

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

(a) Kanvas
(b) Shakas
(c) Vakataka <<
(d) Maurya

Explanation:
Queen Prabhavati Gupta was the daughter of Chandragupta II (Gupta dynasty) and wife of Rudrasena II of the Vakataka dynasty.
She is associated with the Vakataka dynasty as its ruler/regent.

Q.3

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

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

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

(a) Both (A) and (R) are correct and (R) is the correct reasoning of (A). <<
(b) Both (A) and (R) are correct but (R) is not the correct reasoning of (A).
(c) (A) is correct but (R) is not correct.
(d) (A) is not correct but (R) is correct.

Explanation:
Harappa was indeed a well-planned city, and one key evidence of this is its sophisticated drainage system — covered drains running along streets, connecting houses, demonstrating advanced urban planning.
So (R) correctly explains (A).

Q.4

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

(a) Use of Wood
(b) Use of Iron
(c) Use of Bricks <<
(d) Use of Marble

Explanation:
The most distinctive feature of Harappan architecture was the standardised use of kiln-fired bricks of a fixed ratio (1:2:4).
Iron was not known to the Harappans;
marble and wood were not their primary construction material.

Q.5

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

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

(a) a-i, b-ii, c-iv, d-iii <<

(b) a-ii, b-iii, c-i, d-iv

(c) a-ii, b-i, c-iv, d-iii

(d) a-iv, b-i, c-iii, d-ii

Explanation:

At Sanchi: the Empty seat symbolises the Mahaparinibbana (passing away) of the Buddha;
Gajlakshmi (goddess with elephants) symbolises good fortune;
the Wheel (dharmachakra) symbolises the first sermon of the Buddha at Sarnath;
Shalbhanjika is an auspicious female fertility symbol.
Matching: a-i, b-ii, c-iv, d-iii.

Q.6

Identify the ruler from Indian history with following information :

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

(a) Jehanara Begum

(b) Shahjehan Begum <<

(c) Gulbadan Begum

(d) Rukhsaar Begum

Explanation:

Shahjehan Begum was the ruler (Nawab Begum) of Bhopal from 1868 to 1901 CE.
She played a crucial role in preserving the Sanchi Stupa and funded the construction of a rest house there.

Q.7

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

(a) Indra

(b) Shiva
(c) Rudra
(d) Vishnu <<

Explanation:
The famous Dashavatara temple at Devgarh (5th century CE) is a Vaishnava temple.
The sculpture panel shown is the iconic Anantashayana (Vishnu reclining on the serpent Ananta), depicting Vishnu.

Q.0
(Visually Impaired — in lieu of Q.7) Vardhman Mahavir is related to which of the following religion ?

(a) Christianity
(b) Hinduism
(c) Buddhism
(d) Jainism <<

Explanation:
Vardhaman Mahavira is the 24th Tirthankara of Jainism.
He is regarded as the founder/reformer of Jainism in its current form.

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

(a) They emphasize Brahman as the supreme entity.
(b) They do not bury their dead persons.
(c) They believe that on death they will be united with Shiva. <<
(d) They are the followers of Vishnu.

Explanation:
The Lingayats (Virashaivas) believe that after death the devotee is united with Shiva and does not return to this world.
They reject the concept of rebirth.
They bury (not cremate) their dead — the body is treated as a linga.

Q.9

Arrange the following in chronological order and choose the correct option :

I. Battle of Talikota

II. Establishment of Nagalpuram

III. Formation of Kamalpuram Tank

IV. Emergence of the Sultanate of Golconda

(a) I, II, III, IV

(b) II, III, IV, I

(c) III, II, IV, I <<

(d) IV, I, III, II

Explanation:

Chronological order: III.

Formation of Kamalpuram Tank (15th century, early Vijayanagara period) → II.

Establishment of Nagalpuram (1532 CE, by Achyutaraya) → IV.

Emergence of the Sultanate of Golconda (mid-16th century) → I.

Battle of Talikota (1565 CE).

So the order is III, II, IV, I.

Q.10

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

Column-I (Temple) — Column-II (Location)

a. Brihadeswara temple — 1. Vijayanagara

b. Chennakeshava temple — 2. Tamil Nadu

c. Hazara Ram temple — 3. Belur

d. Chidambaram temple — 4. Tanjavur

(a) a-1, b-3, c-4, d-2

(b) a-2, b-4, c-3, d-1

(c) a-4, b-3, c-1, d-2 <<

(d) a-1, b-3, c-2, d-4

Explanation:

Brihadeswara temple is at Tanjavur (Tamil Nadu);
Chennakeshava temple is at Belur (Karnataka);
Hazara Ram temple is at Vijayanagara (Hampi);
Chidambaram temple is in Tamil Nadu.
Matching: a-4, b-3, c-1, d-2.

Q.11

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

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

(a) Sultan Ghias-ud-din Khalji
(b) Shah-Jehan
(c) Akbar <<
(d) Muhammad Bin Tughlaq

Explanation:

Akbar was deeply devoted to the Sufi saint Moinuddin Chishti at Ajmer.
He undertook pilgrimage to Ajmer Sharif fourteen times, seeking blessings for military victories and the birth of sons.

Q.12

Who among the following included the composition of Guru Tegh Bahadur ji in the Guru Granth Sahib ?

(a) Guru Hargobind Sahibji
(b) Guru Gobind Singhji <<
(c) Guru Arjan Devji
(d) Guru Harkrishan Sahibji

Explanation:

Guru Gobind Singhji (the 10th Guru) included the compositions of Guru Tegh Bahadur

ji (the 9th Guru) in the Guru Granth Sahib, compiling the final version of the scripture in 1708 CE at Nanded.

Q.13

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

(a) The revenue collectors collected tax of land in cash only.
(b) The cultivated lands were taxed without any measurement.
(c) Revenue from the land was the economic mainstay of the empire. <<
(d) The tax collectors used to collect taxes with the help of Sahukars.

Explanation:

Land revenue was the primary source of income for the Mughal state and formed the economic backbone of the empire.
Revenue could be paid in cash or kind;
land was measured before assessment (Todar Mal's bandobast);
Sahukars were money-lenders, not tax collectors.

Q.14

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

(a) Only artisanal work were done by women.
(b) Women worked in the fields with men. <<
(c) Remarriage were not allowed for divorced women.
(d) Women were totally independent.

Explanation:

In Mughal agrarian society, women worked alongside men in the fields — sowing, weeding, threshing, and winnowing.
They also did artisanal work at home.
They were not totally independent, and divorce/remarriage customs varied by community.

Q.15

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

(a) Arrah : Kunwar Singh
(b) Barout : Shah Mal
(c) Singhbhum : Gonu
(d) Hyderabad : Maulavi Ahmadullah Shah <<

Explanation:

Maulavi Ahmadullah Shah was associated with Faizabad/Lucknow (Awadh), not Hyderabad.
Hyderabad's Nizam remained loyal to the British during 1857. The other pairings are correct: Kunwar Singh led the revolt in Arrah (Bihar);
Shah Mal led in Barout (UP);
Gonu led the tribal revolt in Singhbhum.

Q.16

Fill in the blank with the suitable option given below :

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

(a) Maratha
(b) Rajput
(c) Scindhia
(d) Mughal <<

Explanation:

The Revolt of 1857 led to the formal end of the Mughal dynasty.
After the revolt, Bahadur Shah Zafar (the last Mughal emperor) was tried, exiled to Rangoon, and the British Crown assumed direct control of India, ending the Mughal dynasty.

Q.17

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

(a) They become landless labourers.
(b) They all were replaced by Jotedars.
(c) They sold their land to British.
(d) They gained significant control over land. <<

Explanation:
Under the Permanent Settlement of 1793, zamindars gained significant control over land — they were recognised as proprietors of land.
However, those who failed to pay revenue had their lands auctioned.
Overall the settlement gave them property rights over land.

Q.18

How was the Constituent Assembly influenced by public opinion ? Choose the correct option.
I. People aired their views outside the Parliament House.
II. People gave their reactions through the press.
III. The members of Constituent Assembly used to discuss with the public.
IV. Public expressed their views in the Constituent Assembly.

(a) I, III & IV
(b) II, III & IV
(c) I, IV & II
(d) I, II & III <<

Explanation:
The Constituent Assembly was influenced by public opinion through: people airing views outside Parliament House (I), the press publishing reactions (II), and members discussing with the public (III).
The public did not directly express views inside the Assembly — that was reserved for elected representatives.

Q.19

Identify the person from the given information :
1. He was the head of Advisory Committee of the Constituent Assembly.

2. He was against the separate electorate.
3. He was the first home minister of free India.

(a) Gobind Ballabh Pant
(b) R.V. Dhulekar
(c) Vallabhbhai Patel <<
(d) Pandit Nehru

Explanation:
Vallabhbhai Patel was the head of the Advisory Committee on Fundamental Rights and Minorities in the Constituent Assembly.
He was strongly against separate electorates.
He became India's first Deputy Prime Minister and Home Minister after independence.

Q.20

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

(a) Bal Gangadhar Tilak
(b) Gopal Krishna Gokhale <<
(c) Lala Lajpat Rai
(d) Bipin Chandra Pal

Explanation:
On the advice of Gopal Krishna Gokhale, Gandhi spent a year travelling across India to understand the country and its people before actively entering Indian politics.
Gokhale was Gandhi's political mentor.

Q.21

Why did Gandhi call for a nationwide campaign against the 'Rowlatt Act' ? Choose the appropriate option from the following :

(a) The British Government closed all the schools and colleges.
(b) The first World War came to an end.
(c) British Govt. permitted detention without trial. <<

(d) People expected independence from the British.

Explanation:

The Rowlatt Act (1919) allowed the British Government to detain any person without trial or judicial review.

Gandhi called it a 'Black Act' and launched a nationwide Satyagraha against it in 1919.

Q.22

(Section B, Q.22a) Why were the seals and sealings used by the Harappans to facilitate long distance communication ? Explain with examples.

Answer: Harappan seals and sealings served as markers of identity and ownership, facilitating long-distance trade communication. Seals (usually square, with animal motifs and inscriptions) were pressed into clay (sealings) to authenticate goods and identify their owner or origin. For example, seals found at Mesopotamian sites like Ur indicate trade contacts between the Harappan civilization and Mesopotamia. The standardised script on seals may have conveyed information about the nature or quantity of goods. Sealings attached to bundles of goods or containers ensured they were not tampered with during transit.

Explanation:

Seals acted as identity markers and ownership tags.

Their presence across distant sites (e.g., Gulf, Mesopotamia) confirms long-distance trade networks.

OR

Q.22

(Section B, Q.22b — OR) 'There were different views of archaeologists on the administration of Harappa.' Explain the statement with examples.

Answer: Archaeologists hold differing views on Harappan administration. Some, like John Marshall, suggested there was a single state across all Harappan settlements due to the uniformity in material culture (bricks, weights, seals). Others believe there were several different states given the vast geographical

spread. Some propose the rulers were merchants (given the strong trade evidence), while others suggest priests or priest-kings ruled (based on ritual objects and the so-called 'Priest-King' statue from Mohenjo-daro). The absence of clear palace structures or royal burials makes consensus difficult. Recent scholars like Shereen Ratnagar emphasise that uniformity need not imply a single political authority.

Explanation:

No consensus exists on Harappan governance — the evidence allows multiple interpretations (merchant oligarchy, priest-king, multiple states).

Q.23

(Section B, Q.23) Explain any three sources to know about Maurya Empire.

Answer: Three important sources for the Maurya Empire are: (1) Arthashastra by Kautilya — a treatise on statecraft, economic policy, and military strategy that gives detailed information about Mauryan administration. (2) Indica by Megasthenes — the account of the Greek ambassador at Chandragupta Maurya's court, describing the empire's social structure, administration, and army. (3) Ashokan Edicts — inscriptions on rocks and pillars across the subcontinent that provide firsthand information about Ashoka's policies, dhamma, welfare measures, and the extent of the Mauryan Empire.

Explanation:

Key sources: Arthashastra (Kautilya), Indica (Megasthenes), and Ashokan Edicts — each offers a different perspective on the Mauryan state.

Q.24

(Section B, Q.24a) Analyse the role of Amara-nayakas in the Vijayanagara empire.

Answer: Amara-nayakas were military commanders who played a crucial administrative role in the Vijayanagara empire. Key roles: (1) Military: They maintained troops and supplied the king with soldiers during war, forming the

backbone of the imperial army. (2) Administrative: They were assigned territories (amaram) to govern and were responsible for collecting land revenue and other taxes from those regions. (3) Revenue: They retained a portion of revenue for personal expenses and maintenance of troops, sending the surplus to the royal treasury. (4) Welfare: They were expected to maintain law and order and promote agriculture in their territories. This system was similar to the iqta system and contributed to the empire's strength, though it also led to decentralisation and eventual weakening when nayakas became independent.

Explanation:

Amara-nayakas were feudal military-administrative chiefs who governed assigned territories, maintained troops, and remitted surplus revenue to the king.

OR

Q.24

(Section B, Q.24b — OR) Analyse the factors that led the rulers of the Vijayanagara empire to choose the site of Vijayanagara as their capital.

Answer: The site of Vijayanagara (modern Hampi) was chosen as capital due to several strategic and geographical factors: (1) Natural Defence: The site was surrounded by the Tungabhadra river on one side and rocky granite hills on others, making it naturally fortified and difficult to attack. (2) Sacred Geography: The region was identified with the mythological Kishkindha (from the Ramayana) — the site of Matanga hill and Pampa Sarovar — giving it religious sanctity and legitimacy. (3) Water Resources: The Tungabhadra river and an elaborate irrigation system (canals, tanks) supported agriculture and a large urban population. (4) Strategic Location: It was centrally located within the Deccan, enabling control over trade routes and military campaigns in all directions.

Explanation:

Natural defences (river + granite hills), sacred associations (Kishkindha), water availability, and central location were the key factors.

Q.25

(Section B, Q.25) Describe the role of Panchayats in the Mughal era.

Answer: Panchayats in the Mughal era played an important role at the village level: (1) Dispute Resolution: The panchayat (council of elders or village headmen) settled local disputes — civil matters, property issues, and social conflicts — acting as a village court. (2) Tax Assessment: Panchayats helped in assessing and collecting land revenue; the headman (muqaddam) worked with the panchayat to apportion tax demands among villagers. (3) Social Regulation: They maintained caste norms, regulated marriages, and enforced social codes within the village community. (4) Village Welfare: They oversaw common resources, resolved conflicts over land and water, and looked after village finances. The panchayat thus acted as a bridge between the imperial administration and the village community.

Explanation:

Mughal-era panchayats resolved disputes, assisted in tax collection, regulated social norms, and managed village welfare — connecting imperial administration to the village.

Q.26

(Section B, Q.26) Analyse the policies adopted by William Bentinck to reform Indian society.

Answer: William Bentinck (Governor-General 1828–1835) introduced several social reform measures: (1) Abolition of Sati (1829): He banned the practice of sati (widow immolation) under Regulation XVII, with support from reformers like Raja Ram Mohan Roy. Offenders were tried in criminal courts. (2) Suppression of Thuggee (1830s): He launched a campaign against the Thuggee cult (ritual robbery and murder), leading to the arrest and execution of thousands of thugs. (3) Education Policy (1835): Accepting Macaulay's Minute, he directed that English education be promoted — government funds were redirected from oriental to Western education, shaping future Indian society. These policies reflected

Utilitarian principles and a belief in 'civilising' India through British rational reform.

Explanation:

Bentinck's key reforms: abolition of sati (1829), suppression of thuggee, and promoting English education (1835 Macaulay's Minute).

Q.27

(Section B, Q.27) 'During the debates in Constituent Assembly, B.R. Ambedkar told that he wanted a strong centre, much stronger than the centre we had created under the Act of 1935.' Analyse the statement.

Answer: Ambedkar's statement reflects his vision for a strong, unified Indian state. His reasoning: (1) Against Communal Fragmentation: Ambedkar feared that a weak centre would allow religious or communal forces to dominate regions, endangering the rights of minorities and Dalits. A strong centre could override such tendencies. (2) Critique of the 1935 Act: The Government of India Act 1935 created a federal structure with significant provincial autonomy; Ambedkar felt this had led to communal politics and weak national governance during the colonial period. (3) Economic Development: He believed only a strong central government could coordinate economic planning and ensure equitable distribution of resources. (4) Social Justice: A strong centre could enforce constitutional protections for SC/ST communities against local upper-caste dominance. Ambedkar thus advocated a federal system but with a powerful centralising tendency to protect democratic and constitutional values.

Explanation:

Ambedkar wanted a strong centre to guard against communalism, ensure social justice for marginalised groups, and overcome the fragmentation seen under the 1935 Act.

Q.28

(Section C, Q.28a) Examine the nature and characteristics of the land grants in ancient Indian society.

Answer: Land grants (brahmadeya, agrahara, devadana) were a significant feature of ancient Indian society from c. 4th century CE onwards. Nature and characteristics: (1) Types: Grants to Brahmanas (brahmadeya/agrahara) — land given tax-free with rights over revenue; grants to temples (devadana) — endowments for temple maintenance; grants to secular persons for military service. (2) Scale: Initially small individual plots; later large villages or territories transferred with rights over the peasantry. (3) Rights Transferred: Grants often included the right to collect revenue, immunity from royal officials entering the land, and sometimes judicial rights — effectively creating mini-kingdoms. (4) Documentation: Recorded on copper plates (tamrashasana) that detailed boundaries, privileges, and obligations, signed by witnesses; these are primary historical sources. (5) Social Impact: They helped spread Brahmanical culture and agriculture to new regions, but also led to the growth of feudal structures and declining royal revenue. (6) Economic Impact: Recipients were expected to cultivate the land or have it cultivated, expanding the agricultural frontier. The practice reflects the redistribution of resources and the king's dharmic obligation to support religion and learning.

Explanation:

Land grants in ancient India transferred land with revenue rights and privileges to Brahmanas, temples, or military chiefs — documented on copper plates, spreading Brahmanical culture but fostering feudal tendencies.

OR

Q.28

(Section C, Q.28b — OR) Examine the various strategies used to enhance agricultural output from the sixth BCE onwards.

Answer: From the sixth century BCE, several agricultural strategies were developed to enhance output: (1) Iron Tools and Ploughshare: The use of iron (including deep-turning iron-tipped ploughshares) revolutionised agriculture, enabling cultivation of hard alluvial soils in the Gangetic plains — a key factor in the rise of the Mahajanapadas. (2) Transplantation of Paddy: Seedlings were first

grown in nurseries and then transplanted, yielding far greater output per unit area — enabling dense populations. (3) Use of Animal Labour: Bullocks and other draught animals were used extensively for ploughing, replacing human labour and increasing productivity. (4) Irrigation: Construction of wells, tanks, canals, and embankments (evident from Mauryan records and Arthashastra) extended cultivation to drier regions. Ashoka's inscriptions mention irrigation works. (5) Multiple Cropping: Cultivating two or more crops per year on the same land (rabi and kharif cycles) using irrigation. (6) Fertilisation: Use of organic manure (cattle dung) was practised to maintain soil fertility. (7) Expansion of Cultivated Area: Clearing forests and bringing wastelands under cultivation, supported by land grants to Brahmanas and others who were expected to promote agriculture. These strategies together supported urbanisation, state formation, and surplus extraction by the state.

Explanation:

Strategies from 6th BCE: iron ploughshares, paddy transplantation, animal labour, irrigation, multiple cropping, manuring, and expanding cultivated area — together underpinning Mahajanapada-era urbanisation.

Q.29

(Section C, Q.29a) 'Francois Bernier contrasted what he saw in India with the situation in Europe.' Explain the statement with examples.

Answer: Francois Bernier (1620–1688), a French physician who travelled in India during Aurangzeb's reign, made systematic comparisons between Mughal India and Europe: (1) Land Ownership — Europe vs India: In Europe, private property in land was legally recognised. In India, Bernier observed that the emperor owned all land — no private property existed (he overestimated this, as zamindars had heritable rights). He believed this led to low agricultural investment. (2) Urban Decay: He found Indian towns 'ruined' and 'depopulated' compared to European cities, attributing this to lack of individual enterprise without property rights. (3) The Middle Class: Bernier noted the absence of a 'middling class' in India — only the

very rich and the very poor. He contrasted this with Europe's growing bourgeoisie. (4) Craftsmen and Artisans: Indian craftsmen, he argued, had no incentive to improve their skills because profits were extracted by the state. He contrasted this with European guild systems. (5) Political Economy: He used India as a negative example in debates with European philosophers (like Colbert) about the importance of private property for prosperity — contributing to the emerging discourse of Oriental Despotism. Bernier's comparisons, while influential, were often based on limited observation and served a political purpose of justifying European institutions.

Explanation:

Bernier contrasted Mughal India's perceived lack of private property, absent middle class, and craft stagnation with Europe — his observations underpinned theories of Oriental Despotism.

OR

Q.29

(Section C, Q.29b — OR) 'Ibn-Battuta has written extensively about his experience in India.' Explain the statement with examples.

Answer: Ibn Battuta (1304–1368/77), the Moroccan traveller who came to India in 1333 CE during Muhammad bin Tughlaq's reign, wrote the Rihla ('The Travels'), recording his experiences in detail: (1) Cities and Towns: He described Indian cities as densely populated and prosperous. Delhi was 'the largest city in the entire Muslim Orient' with vast bazaars and markets. He marvelled at the variety of goods available. (2) Postal System: He was deeply impressed by the Sultanate's postal system — horse runners (uluq) and foot runners (dawa) relay-transmitted messages and goods across the empire at great speed. (3) Social Practices: He observed and described the practice of sati, noting the courage of widows. He also wrote about Indian agriculture, coconut palm cultivation, and the paan (betel leaf) habit. (4) Transport: He wrote about the use of elephants in India and the elaborate protocol of the Sultan's court. (5) Role in Sultanate: Ibn Battuta served as a qazi (judge) in Delhi and was sent as

Muhammad bin Tughlaq's ambassador to China, giving him access to both court and countryside. (6) Reliability and Limitations: He depended on interpreters and sometimes recorded hearsay; historians use his account with caution. His work remains invaluable as an outsider's perspective on 14th-century India.

Explanation:

Ibn Battuta's Rihla documented Delhi's grandeur, the postal system, sati, social customs, and trade — an outsider's detailed account of 14th-century India under the Sultanate.

Q.30

(Section C, Q.30a) Imagine you are leading a historical research team. How would you explain the role of Ryotwari System in fostering rural indebtness and its long-term consequences on Bombay-Deccan peasantry ? Explain.

Answer: The Ryotwari System (introduced in Bombay-Deccan from the 1820s under Mountstuart Elphinstone) directly settled with individual peasant cultivators (ryots), bypassing intermediaries. Its role in fostering rural indebtedness and consequences: (1) High Revenue Demand: Revenue was assessed at very high rates (often 50–100% of the estimated produce) and had to be paid in cash by a fixed date regardless of harvest or market conditions. This forced peasants to borrow from moneylenders. (2) Cash Economy: The system pushed peasants into a cash economy. When cotton prices collapsed after the American Civil War (1865), Deccan peasants who had borrowed against expected cotton revenues could not repay. (3) Moneylender Dominance: Marwari and Gujarati moneylenders (sahukars) advanced credit at high interest rates. When peasants defaulted, moneylenders seized their land through legal decrees — a transfer that violated traditional moral norms of the village community. (4) Deccan Riots (1875): The dispossession of peasants by moneylenders exploded in the Deccan Riots of 1875, targeting sahukar account books and debt bonds (not lives). This forced the British to enact the Deccan Agriculturists Relief Act (1879). (5) Long-term Consequences: Chronic indebtedness, loss of land, social dislocation, and

resentment of the colonial revenue system — contributing to the broader nationalist and peasant movements of the 20th century. Research Sources: Government revenue records, ryot petitions, Collector's reports, and oral testimonies would be primary sources for this research.

Explanation:

Ryotwari's high cash demands, cotton boom-bust cycle, and moneylender exploitation led to the Deccan Riots (1875) and chronic rural indebtedness — triggering the Deccan Agriculturists Relief Act 1879.

OR

Q.30

(Section C, Q.30b — OR) You are asked to prepare a report on how the end of the American Civil War affected the cotton boom in the Indian Deccan. How would you assess the changes ? Explain.

Answer: Report: Impact of the End of the American Civil War on the Deccan Cotton Boom. During the American Civil War (1861–1865), Southern US cotton exports to British mills stopped. This created an unprecedented cotton boom in India, especially the Bombay-Deccan: (1) The Cotton Boom (1861–1865): Deccan peasants shifted massively to cotton cultivation. Land values and cotton prices soared. Peasants borrowed heavily from moneylenders (sahukars) to buy land, seeds, and equipment — confident that high prices would continue. Moneylenders willingly advanced credit as land was mortgaged. (2) The Crash (post-1865): When the Civil War ended, American cotton flooded back into world markets. Indian cotton prices collapsed sharply. Peasants who had borrowed at high rates could no longer repay. The volume of debt was enormous. (3) Debt and Dispossession: Moneylenders, empowered by the new legal system the British had introduced (civil courts, legal contracts), began filing suits and obtaining decrees to seize peasant land. This was a new and resented phenomenon — under earlier systems, debt was more socially regulated. (4) Social Consequences: Deccan Riots (1875) — peasants attacked sahukar shops, seized and burned account books and debt bonds; a direct response to the post-boom

dispossession. (5) British Response: The Deccan Agriculturists Relief Act (1879) was passed to restrict moneylenders and provide some relief to indebted peasants. Assessment: The cotton boom temporarily enriched Deccan peasants but created a debt trap that, when the boom ended, resulted in widespread dispossession and social unrest — illustrating the vulnerability of colonial agrarian economies tied to global commodity markets.

Explanation:

Post-Civil War cotton price crash left indebted Deccan peasants unable to repay loans, leading to moneylender dispossession, the Deccan Riots (1875), and ultimately the Deccan Agriculturists Relief Act (1879).

Q.0

(Section D, Q.31 — Source: Verses from the Upanishads, Chhandogya Upanishad, c. sixth century BCE)

Q.31.1: Mention the main theme of the verse.

Answer: The main theme of the verse is the nature of the Self (Atman). The first verse ('The Nature of the Self') explores the paradoxical nature of the individual self — it is infinitely small (smaller than a grain of millet) yet simultaneously infinitely vast (greater than the earth, heaven, and all worlds). This reflects the Upanishadic idea that the Atman (individual self) is identical with Brahman (the universal soul).

Explanation:

Main theme: the paradoxical and infinite nature of the Self (Atman) — both the smallest and greatest entity — as explored in Upanishadic philosophy.

Q.0

(Section D, Q.31 — Source: Verses from the Upanishads)

Q.31.2: Mention the relationship between the self and the wind in the context

of these verses.

Answer: In 'The True Sacrifice' verse, the wind is described as a sacrifice — it moves and sanctifies everything it touches. The relationship suggested is that the wind, like the Self, is a universal, all-pervading force that purifies all it contacts. The Self and the wind share the quality of being omnipresent and life-sustaining. The wind as 'sacrifice' parallels the Self's role in animating the cosmos — both are invisible yet fundamental to life and cosmic order.

Explanation:

The wind (like the Self) is portrayed as a universal, purifying sacrifice — omnipresent and life-giving, suggesting the Self's all-pervading, sanctifying nature.

Q.0

(Section D, Q.31 — Source: Verses from the Upanishads)

Q.31.3: How does this source reflect the philosophical ideas of the Upanishads ?

Answer: The source reflects key Upanishadic philosophical ideas: (1) Atman-Brahman identity: The description of the self as simultaneously infinitely small and infinitely large encapsulates the Upanishadic teaching that the individual Atman (self) is identical with Brahman (universal consciousness) — 'Tat tvam asi' (That thou art). (2) Internalisation of sacrifice: The 'True Sacrifice' verse shifts the Vedic concept of sacrifice from elaborate external rituals to an internal, cosmic dimension — the wind (and by extension, the breath/prana within the self) is itself a sacrifice. This marks a philosophical transition from the ritualism of the Samhitas/Brahmanas to the inward-focused spirituality of the Upanishads. (3) Nature of ultimate reality: The Upanishads explore abstract, metaphysical questions about the nature of self, existence, and cosmic reality — both verses illustrate this speculative, philosophical inquiry characteristic of the Upanishadic tradition.

Explanation:

The verses reflect: Atman-Brahman identity (self is both smallest and greatest), internalisation of sacrifice (wind/breath as cosmic yajna), and the Upanishadic shift from ritual to metaphysical inquiry.

Q.0

(Section D, Q.32 — Source: Amir Khusrau and the Qaul)

Q.32.1: What unique form did Amir Khusrau introduce to the Chishti 'sama' ?

Answer: Amir Khusrau introduced the qaul (an Arabic word meaning 'saying') — a hymn sung at the opening or closing of qawwali — to the Chishti 'sama' (spiritual music gathering). This was followed by Sufi poetry in Persian, Hindavi, or Urdu, sometimes blending words from all these languages, giving the qawwali its characteristic multilingual and devotional form.

Explanation:

Amir Khusrau introduced the qaul — an opening/closing hymn — to the Chishti sama, forming the foundation of the qawwali tradition.

Q.0

(Section D, Q.32 — Source: Amir Khusrau and the Qaul)

Q.32.2: How did the Chishti-sufi traditions shape Amir Khusrau's understanding of spirituality ?

Answer: As a devoted disciple of Shaikh Nizamuddin Auliya (the great Chishti saint), Amir Khusrau's spirituality was deeply shaped by Chishti values: love (ishq) as the path to God, the use of music and poetry (sama) as a means of spiritual elevation, and universal compassion transcending religious boundaries. The Chishti emphasis on devotional music (sama) inspired Khusrau to compose qawwalis, ghazals, and khayal, blending Islamic mysticism with Indian musical traditions. The guru-disciple (murshid-murid) bond with Nizamuddin Auliya was central to his spiritual identity.

Explanation:

The Chishti tradition of love-mysticism and devotional music (sama) shaped Khusrau's spirituality — inspiring his fusion of Islamic Sufi poetry with Indian languages and musical forms.

Q.0

(Section D, Q.32 — Source: Amir Khusrau and the Qaul)

Q.32.3: Analyse the significance of the Sufism in the qawwali performances.

Answer: Sufism's significance in qawwali: (1) Spiritual Purpose: Qawwali is performed as a form of sama — devotional music intended to induce a state of spiritual ecstasy (wajd/hal) and bring the listener closer to God through love (ishq). It is not mere entertainment but a spiritual practice. (2) Multilingual Synthesis: Sufi qawwali blended Arabic, Persian, Hindavi, and Urdu — reflecting the Sufi ideal of universal brotherhood and appealing across religious and linguistic communities. (3) Shrine Culture: Qawwali is inseparable from the culture of Sufi shrines (dargahs) — performed at the shrine of Nizamuddin Auliya and others, it expresses devotion (dua) to the saint and through them to God. (4) Social Integration: Qawwali performances drew people from all communities, castes, and religions to Sufi shrines, contributing to social and cultural integration in the subcontinent. (5) Living Tradition: Today qawwali is performed across South Asia, keeping the Sufi tradition of devotional music alive and demonstrating the enduring influence of Sufism on shared cultural heritage.

Explanation:

Qawwali embodies Sufi love-mysticism (sama), multilingual synthesis, shrine devotion, and social integration — a living expression of Sufism's cultural legacy across the subcontinent.

Q.0

(Section D, Q.33 — Source: Why the Salt Satyagraha? — from CWMG Vol. 49)

Q.33.1: Why was salt law disliked by the masses ?

Answer: The salt law was disliked by the masses because: (1) The salt tax was extremely high — sometimes up to fourteen times the actual value of the salt, making it an unbearable burden on ordinary people. (2) Salt is a vital necessity that every person, rich or poor, must consume daily; taxing it was seen as taxing survival itself. (3) The Government prevented people from manufacturing salt for their own use and also destroyed naturally occurring salt that people could have freely used. (4) The tax deprived people of a 'valuable easy village industry' — salt-making — which could have provided local livelihood. As Gandhi wrote, it was 'a fourfold curse' — depriving people of an industry, destroying natural property, incurring national expenditure, and imposing an unheard-of tax.

Explanation:

Salt was a vital necessity taxed at up to 1,400% its value;
the government also destroyed natural salt and banned home production — making it a hated symbol of colonial exploitation.

Q.0

(Section D, Q.33 — Source: Why the Salt Satyagraha?)

Q.33.2: Why were salt officers appointed by the British Government ?

Answer: Salt officers were appointed by the British Government for the sole purpose of preventing people from taking away natural salt from coastal and other salt-producing areas for their personal use. The government wanted to ensure that no salt was consumed without payment of the salt tax. These officers actively destroyed salt that had not paid the tax — for example, on the Konkan coast and at Dandi — to prevent the public from using freely available natural salt and thereby bypassing the government's monopoly.

Explanation:

Salt officers were posted at natural salt sites (Konkan coast, Dandi) solely to destroy untaxed natural salt and enforce the government's monopoly — preventing free personal use.

Q.0

(Section D, Q.33 — Source: Why the Salt Satyagraha?)

Q.33.3: Why did Lord Irwin fail to understand the significance of Salt March ?

Answer: Lord Irwin, the Viceroy, failed to understand the significance of the Salt March (Dandi March, March–April 1930) for several reasons: (1) Underestimation of Symbolism: Irwin viewed salt as a trivial, petty issue unworthy of serious political attention — he could not see that Gandhi had chosen salt precisely because it was a universal necessity affecting every Indian, making it a perfect symbol of colonial exploitation. (2) Bureaucratic Mindset: As a representative of imperial power, Irwin thought in terms of law and order, not mass psychology. He did not anticipate that the march would galvanise millions — from peasants to merchants — across the country. (3) Elite Bias: The colonial administration was accustomed to dealing with elite political demands (constitutional reforms, legislative councils). Gandhi's appeal to the poorest and most marginalised through salt seemed politically naive to them. (4) Consequences of Misreading: Irwin's initial inaction gave the Salt March time to build momentum. When he eventually arrested Gandhi, it triggered a massive nationwide civil disobedience movement. The march ultimately led to the Gandhi-Irwin Pact (1931), forcing the British to negotiate.

Explanation:

Irwin dismissed salt as a trivial issue, underestimating its symbolic power as a universal necessity;
this bureaucratic/elite bias led him to misread the march's mass appeal and political significance.

Q.34

(Section E — Map Work, Q.34)

Q.34.1: On the given political outline map of India, locate and label the following places with appropriate symbols:
(i) Rakhigarhi — a mature Harappan site
(ii) Ajanta — a Buddhist site
(iii)(a) Ajmer — a territory under Mughals
OR
(iii)(b) Agra — a territory under Mughals

Q.34.2: On the same map two places have been marked as A and B as the centres of Indian National movement. Identify them and write their names on the lines drawn near them.

Answer: 34.1 Locations to mark on the map of India:
(i) Rakhigarhi — Hisar district, Haryana (~29°N, 76°E); mark with a dot/triangle labelled 'Rakhigarhi'.
(ii) Ajanta — Aurangabad district, Maharashtra (~20.5°N, 75.7°E); mark with a dot labelled 'Ajanta'.
(iii)(a) Ajmer — Rajasthan (~26.5°N, 74.6°E); mark and label 'Ajmer' (Mughal territory).
OR (iii)(b) Agra — Uttar Pradesh (~27.2°N, 78°E); mark and label 'Agra' (Mughal territory).

34.2 The two pre-marked points on the actual map (p031) are:
• Point A — marked in the northeastern Gangetic plains (Bihar region), position consistent with Champaran — Gandhi's first Satyagraha (1917), a key centre of the Indian National Movement.
• Point B — marked on the west coast of India in the Gujarat/Saurashtra area, position consistent with Bardoli — site of the Bardoli Satyagraha (1928) under

Sardar Vallabhbhai Patel, a major centre of the Indian National Movement.

Students should write 'Champaran' near point A and 'Bardoli' near point B on the map.

Explanation:

The actual map image (p031) shows Point A marked in the northeastern part of India (Bihar/Champaran region) and Point B on the western coast (Gujarat/Saurashtra, consistent with Bardoli).

The original JSON answer hedged with multiple possible locations without reading the map.

The actual positions narrow the identifications to Champaran (A) and Bardoli (B), which are the two most common CBSE map-work centres of the Indian National Movement at these coordinates.