CBSE Class 12 History 2026 — Set 1 — 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

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

Column – I (Harappan Sites) | Column – II (Present Location)

a. Manda | 1. Haryana

b. Kalibangan | 2. Gujarat

c. Rakhigarhi | 3. Rajasthan

d. Lothal | 4. Jammu

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

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

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

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

Explanation:

Manda is located in Jammu (J&K), Kalibangan in Rajasthan, Rakhigarhi in Haryana, and Lothal in Gujarat.

So the correct match is a-4, b-3, c-1, d-2.

Q.2

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

I. Chalcolithic Age

II. Mesolithic Age

III. Neolithic Age

IV. Paleolithic Age

(a) I, IV, III, II

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

(c) II, III, I, IV

(d) III, I, IV, II

Explanation:

The correct chronological order of prehistoric ages is: Paleolithic (Old Stone Age) →

Mesolithic (Middle Stone Age) →
Neolithic (New Stone Age) →
Chalcolithic (Copper-Stone Age).
This corresponds to IV, II, III, I.

Q.3

Which one of the following is a work of Panini on Sanskrit grammar ?

(a) Sushrut Samhita
(b) Natyashastra
(c) Ashtadhyayi <<
(d) Abhigyanshakuntlam

Explanation:

Panini's Ashtadhyayi is a foundational treatise on Sanskrit grammar.
Sushrut Samhita is a medical text, Natyashastra is Bharata Muni's work on performing arts, and Abhigyanshakuntlam is a play by Kalidasa.

Q.4

Which of the following pairs is correctly matched ?
(Ancient Dynasties) | (Lineage)

(a) Kanvas – Successors of Mauryas
(b) Mauryas – Successors of Mahapadmananda <<
(c) Satvahanas – Successors of Kushanas
(d) Shakas – Successors of Chalukyas

Explanation:

The Mauryas succeeded Mahapadmananda (last Nanda ruler).
Chandragupta Maurya overthrew the Nanda dynasty.
The Kanvas succeeded the Shungas (not Mauryas directly), Satavahanas succeeded the Mauryas in the Deccan (not Kushanas), and Shakas were Scythian invaders unrelated to Chalukyas.

Q.5

Fill in the blank with the appropriate option given below :

In the ancient period, each city had a history of its own, _____ began as a village but in fifth century B.C.E the Magadhan rulers shifted their capital from Rajagaha to this settlement.

(a) Vidisha
(b) Taxila
(c) Ujjain
(d) Patliputra <<

Explanation:

Patliputra (modern Patna) began as a small village called Pataligrama.
In the fifth century BCE, the Magadhan rulers shifted their capital from Rajagaha (Rajgir) to Patliputra, which later became the Mauryan capital.

Q.6

Which of the following statements regarding Jainism is correct ?
I. Vardhaman Mahavira was born in 5th Century CE.
II. Mahavira was the 24th Tirathankar.
III. Jains worship Lord Shiva as Mahavira.
IV. The principle of Ahimsa is emphasised in Jainism.

(a) Only I and II are correct.
(b) Only II and III are correct.
(c) Only III and IV are correct.
(d) Only II and IV are correct. <<

Explanation:

Statement II is correct — Mahavira was indeed the 24th Tirthankara.
Statement IV is correct — Ahimsa (non-violence) is a central principle of Jainism.
Statement I is incorrect — Mahavira was born in the 5th century BCE, not CE.
Statement III is incorrect — Jains do not worship Lord Shiva.

Q.7

Identify the following structure from the options given below : [Image of a stupa]

(a) Amravati Stupa
(b) Sanchi Stupa <<
(c) Barhut Stupa
(d) Sarnath Stupa

Explanation:
The image shown is the Sanchi Stupa, located in Madhya Pradesh.
It is one of the oldest stone structures in India, originally commissioned by Emperor Ashoka in the 3rd century BCE.

Q.8

Which of the following chronicles was authored by Abul-Fazl ?

(a) Babur-Nama
(b) Humayun-Nama
(c) Akbar-Nama <<
(d) Padshah-Nama

Explanation:
Abul-Fazl authored the Akbar-Nama, the official chronicle of Akbar's reign.
Babur-Nama was written by Babur himself, Humayun-Nama by Gulbadan Begum (Humayun's sister), and Padshah-Nama by Abdul Hamid Lahori.

Q.9

The battle at Talikota (Rakshasi Tangri) was fought between which two of the following groups ?

(a) Between Krishnadeva Raya and rulers of Madurai, Ikkeri and Mysore
(b) Between Rama Raya and rulers of Bijapur, Gingee and Bidar
(c) Between Krishnadeva Raya and rulers of Golconda, Kolar, and Chandragiri
(d) Between Ram Raya and rulers of Bijapur, Golconda and Ahmednagar <<

Explanation:

The Battle of Talikota (1565) was fought between Ram Raya (regent of Vijayanagara) and a confederacy of Deccan Sultanates comprising Bijapur, Golconda, and Ahmednagar (along with Bidar).

This battle resulted in the defeat and destruction of Vijayanagara.

Q.10

Which of the following temples at Vijayanagara was meant to be used only by the king and his family ?

(a) Vitthala temple

(b) Chidambaram temple

(c) Hazara Ram temple <<

(d) Virupaksha temple

Explanation:

The Hazara Ram temple at Vijayanagara (Hampi) was a private royal chapel meant exclusively for the king and his family.

Its name means 'a thousand Ramas', and its walls are decorated with scenes from the Ramayana.

Q.11

Identify the foreign traveller with the help of the following information :

- He was Moroccan traveller of the 14th century.
- He had the expertise of Islamic religion law.
- He was appointed Qazi of Delhi by Muhammad bin Tughlaq.

(a) Al-Biruni

(b) Seydi Ali Reis

(c) Ibn Batuta <<

(d) Mahmud Ali Balkhi

Explanation:

Ibn Batuta was a 14th-century Moroccan traveller and scholar of Islamic law.

He visited India during the reign of Muhammad bin Tughlaq, who appointed him as the

Qazi (judge) of Delhi.
He later wrote 'Rihla' describing his travels.

Q.12

Who among the following is the author of the book of travels called 'Travels in the Mughal Empire' ?

(a) Francois Bernier <<
(b) Roberto Nobile
(c) Duarte Barbosa
(d) Marco Polo

Explanation:
Francois Bernier, a French physician and traveller, authored 'Travels in the Mughal Empire' based on his visit to India during the reigns of Shah Jahan and Aurangzeb.
His accounts are an important primary source for Mughal history.

Q.13

Find the odd one out from the following :
(Sufi Teachers) | (Location of Dargah)

(a) Shaikh Muinuddin Chishti – Ajmer
(b) Khwaja Qutubuddin Bakhtiyar Kaki – Delhi
(c) Shaikh Nizamuddin Auliya – Agra <<
(d) Shaikh Fariduddin Ganj-i-Shakar – Ajodhan

Explanation:
The odd one out is Shaikh Nizamuddin Auliya – Agra.
His dargah is actually in Delhi (Nizamuddin area), not Agra.
Muinuddin Chishti's dargah is in Ajmer, Qutubuddin Bakhtiyar Kaki's in Delhi (Mehrauli), and Fariduddin Ganj-i-Shakar's in Ajodhan (now Pakpattan, Pakistan).

Q.14

Two statements as Assertion (A) and Reason (R) are given below. Read them carefully and choose the correct option :
Assertion (A) : Baba Guru Nanak Devji advocated Nirguna Bhakti.

Reason (R) : For Baba Guru Nanak, the absolute or 'rab' had no gender or form.

(a) Assertion (A) is correct and Reason (R) is the correct explanation of Assertion (A). <<
(b) Assertion (A) is correct, but Reason (R) is not the correct explanation of Assertion (A).
(c) Assertion (A) is correct, but Reason (R) is incorrect.
(d) Assertion (A) is incorrect, but Reason (R) is correct.

Explanation:

Both the Assertion and Reason are correct, and the Reason correctly explains the Assertion.
Guru Nanak Devji advocated Nirguna Bhakti (devotion to the formless absolute).
His concept of 'Rab' (God) was beyond gender and form, which is why he rejected idol worship and caste distinctions.

Q.15

Which of the following statements accurately describe the conditions of Bombay-Deccan from 1840 to 1850 ?
I. There was significant agrarian expansion during this period.
II. Prices of the agricultural products were rising steadily.
III. There were frequent peasant uprisings due to economic distress.
IV. The agrarian landscape largely remained progressive.

(a) Only I and III are correct.
(b) Only II and IV are correct.
(c) Only I and II are correct. <<
(d) Only III and IV are correct.

Explanation:

Between 1840 and 1850 in Bombay-Deccan, there was significant agrarian expansion (cultivation extended to new areas) and agricultural prices were rising steadily due to growing demand.
Statement III is incorrect — peasant uprisings occurred later (1875 riots), not in

1840-1850. Statement IV is incorrect — the agrarian landscape was changing, not simply progressive.

Q.16

Identify the major long-term consequence of the permanent settlement for the Indian peasantry from the following :

(a) Increased ownership of land among farmers.
(b) Investment in agricultural technology.
(c) Increased exploitation and indebtness. <<
(d) Abolition of all kinds of landlordism.

Explanation:

The Permanent Settlement of 1793 (Cornwallis) created a new class of zamindars with fixed revenue obligations.

The major long-term consequence for peasants was increased exploitation and indebtedness, as zamindars extracted maximum rent and moneylenders gained power over indebted peasants.

Q.17

Who amongst the following American Presidents played a decisive role in the American War of Independence ?

(a) Abraham Lincoln
(b) Thomas Jefferson
(c) John F. Kennedy
(d) George Washington <<

Explanation:

George Washington played a decisive role in the American War of Independence (1775–1783) as the Commander-in-Chief of the Continental Army.

He led the American forces to victory against the British and later became the first President of the United States.

Q.18

Why was the Revolt of 1857 viewed as a serious threat by the British ?

Choose the most appropriate option :

(a) It has hurt their global trade.

(b) It shook the entire colonial system of the world. <<

(c) It united all the sections of Indian Society.

(d) It led to their defeat in South India.

Explanation:

The Revolt of 1857 was seen as a serious threat by the British because it shook the entire colonial system of the world — it was the first major armed challenge to British colonialism in India and demonstrated the vulnerability of British imperial rule, causing alarm among colonial powers globally.

Q.19

Choose the correct pair regarding the local leaders during the Revolt of 1857.

List – I (Local Leader) | List – II (Region)

(a) Gonoa – Chotanagpur <<

(b) Shahmal – Hyderabad

(c) Kunwar Singh – Kanpur

(d) Maulavi Ahmadullah Shah – Arrah

Explanation:

Gonoa was a local leader of the Revolt of 1857 associated with the Chotanagpur region.

Shahmal led the revolt in Baraut (Baghpat area, UP), not Hyderabad.

Kunwar Singh led the revolt in Arrah (Bihar), not Kanpur.

Maulavi Ahmadullah Shah was associated with Faizabad/Lucknow, not Arrah.

Q.20

Identify the Indian Political Leader with the help of the following information :

I. He moved the 'Objectives resolution' in the Constituent Assembly.

II. He moved the resolution proposing that the National flag be a horizontal

tricolor of saffron, white and dark green in equal proportions with a wheel of navy blue colour in the centre.

(a) Sardar Patel
(b) Pt. Jawaharlal Nehru <<
(c) Dr. Rajendra Prasad
(d) Dr. Radhakrishnan

Explanation:
Both clues point to Pt.
Jawaharlal Nehru.
He moved the Objectives Resolution in the Constituent Assembly on 13 December 1946, which outlined the aims of independent India's constitution.
He also moved the resolution regarding the National Flag design in July 1947.

Q.21

Match Column I with Column II and choose the correct option :
List of Women members in the Constituent Assembly

Column – I (Women member) | Column – II (Constituency)
I. Sarojini Naidu | a. Central Province
II. Hansa Mehta | b. Uttar Pradesh
III. Vijayalakshmi Pandit | c. Bihar
IV. Rajkumari Amrit Kaur | d. Bombay

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

Explanation:
The correct matches are: Sarojini Naidu represented Bihar (c), Hansa Mehta represented Bombay (d), Vijayalakshmi Pandit represented Uttar Pradesh (b), and Rajkumari Amrit Kaur represented Central Province (a).
So the answer is I-c, II-d, III-b, IV-a.

Q.22

Examine the major contribution of John Marshall as Director General of Archaeological Survey of India.

Answer: John Marshall served as Director General of the Archaeological Survey of India (ASI) from 1902 to 1928. His major contributions include: (1) He supervised and directed the excavations at Harappa (1921) and Mohenjo-daro (1922), leading to the discovery of the Indus Valley Civilisation. (2) He introduced systematic and scientific methods of excavation in India. (3) He published comprehensive reports on Taxila and Sanchi, documenting their art and architecture. (4) He encouraged the study and preservation of India's ancient monuments. (5) He trained Indian archaeologists and built institutional capacity. His work transformed understanding of ancient Indian history by revealing a civilisation predating the Vedic period.

Explanation:

John Marshall's excavations at Harappa and Mohenjo-daro in the 1920s were among the most significant archaeological discoveries of the 20th century, revealing that the Indus Valley Civilisation was contemporary with ancient Mesopotamia and Egypt.

Q.23

(a) Explain the causes of the ruin of Stupa at Amravati.

Answer: The Amravati Stupa, one of the greatest stupas of ancient India, suffered ruin due to several causes: (1) Local use as a quarry: Locals used the stupa's carved marble slabs as building material for a nearby fort in the 18th century. (2) British excavations: Colonel Mackenzie conducted excavations in 1797 without proper preservation protocols, and many panels were removed and scattered. (3) Subsequent excavations damaged the structural integrity of the stupa. (4) Part of the sculptures were taken to Madras (Chennai) and later to London's British Museum. (5) Lack of proper conservation and neglect by local authorities over centuries also contributed to its deterioration.

Explanation:

The Amravati Stupa, originally a magnificent Buddhist monument in present-day Andhra Pradesh, suffered from both deliberate destruction and careless excavation that dispersed its sculptural legacy.

OR

Q.23

(b) OR — Explain the significance of Pauranic Hinduism of the ancient India.

Answer: Puranic Hinduism, as expressed in texts like the Puranas (composed roughly 300–1000 CE), had great significance in ancient India: (1) It made Hinduism accessible to all — including women and Shudras who were excluded from Vedic rituals — through stories, myths, and devotion (bhakti). (2) It promoted worship of the Trimurti (Brahma, Vishnu, Shiva) and their avatars. (3) The concept of bhakti (personal devotion to a deity) became central, especially through the Bhagavata Purana. (4) It incorporated local traditions, deities, and folk beliefs into mainstream Hinduism, enabling its spread. (5) It provided a moral framework through tales of dharma, karma, and cyclical time. (6) Temples and tirtha (pilgrimage) culture flourished under its influence.

Explanation:

Puranic Hinduism represented a major transformation of Vedic religion, making it more inclusive and popular-oriented, which helped Hinduism survive and expand across the subcontinent.

Q.24

"Ibn Batuta was amazed by the efficiency of Indian postal system." Explain the statement with examples.

Answer: Ibn Batuta, the 14th-century Moroccan traveller, was greatly impressed by the postal system (dak chowki) of the Delhi Sultanate under Muhammad bin Tughlaq. He explained that there were two types of postal service: (1) Horse-post (uluq): Staging posts were set up every four miles with horses ready for swift dispatch of official messages. (2) Foot-post (dawa): Runners (foot messengers)

operated from posts set up every one-third of a mile. Ibn Batuta noted that the foot-post was faster than the horse-post for short distances because runners were always ready at each station. He cited examples such as the transport of fresh fruits from Khorasan to the Sultan in Delhi, and fresh fish from the sea to Multan. He was amazed that goods and messages could travel hundreds of miles in a matter of days. The system covered the entire empire, making communication efficient across vast distances.

Explanation:

The elaborate postal system of the Delhi Sultanate functioned like a proto-modern communication network, which Ibn Batuta documented in his travel account 'Rihla'.

Q.25

(a) Describe the significance of Kamalpuram tank and Hiriya Canal as sources of water for the Vijayanagara.

Answer: Water management was crucial for Vijayanagara, located in a semi-arid region. (1) Kamalpuram Tank: This large reservoir near the royal centre stored rainwater and served as a major source of water for the city's population and for irrigating the surrounding fields. It was one of the largest tanks in the empire. (2) Hiriya Canal: This canal was built by a king of the Sangama dynasty and drew water from a dam constructed across the Tungabhadra River. The canal irrigated the fertile valley to the north of the city and provided water for agricultural activities. Together, these two sources supported: (a) a large urban population, (b) extensive agricultural production in and around the capital, (c) gardens and plantations described by foreign visitors, and (d) the functioning of the large market and craft zones. The sophisticated water management system helped sustain what was reportedly one of the largest cities in the medieval world.

Explanation:

The Vijayanagara rulers invested heavily in irrigation infrastructure to compensate for the region's low rainfall, enabling the empire to sustain a large population.

OR

Q.25

(b) OR — Describe the views of Dominingo Paes on the city of Vijayanagara.

Answer: Domingo Paes was a Portuguese traveller who visited Vijayanagara during the reign of Krishnadeva Raya in the early 16th century. His observations include: (1) Size: He compared the city to Rome in greatness, calling it the best-provided city in the world. He was amazed by its immense size. (2) Market: He described the chief street as one of the most remarkable streets he had ever seen — filled with merchants selling precious gems, pearls, cloth, and all kinds of goods. (3) Royal enclosure: He described the royal palace as being surrounded by a high wall, with halls decorated with paintings and sculptures. (4) Festivities: He described the Mahanavami festival in great detail — the procession of richly decorated horses and elephants, the display of military strength, and the dancing girls. (5) People: He noted the prosperity of the people and their beautiful clothing and ornamentation. (6) Water: He mentioned the beautiful gardens and tanks. His account is a valuable primary source for understanding Vijayanagara's urban grandeur.

Explanation:

Domingo Paes's account is one of the most vivid descriptions of Vijayanagara at its height, complementing archaeological evidence and providing insight into the city's urban life.

Q.26

Analyse the measures taken by the British to suppress the riots of Bombay-Deccan in 1875.

Answer: The Deccan Riots of 1875 began in Supa (Pune district) and spread across Poona and Ahmednagar districts in Maharashtra. The British took the following measures to suppress the riots: (1) Military deployment: The British promptly deployed police and military forces to restore order in the affected areas. (2) Arrests: Rioters were arrested and prosecuted. Many peasant leaders were

imprisoned. (3) Deccan Agriculturists' Relief Act (1879): The British enacted this legislation as a long-term response to address peasant grievances — it restricted the ability of moneylenders to acquire land from indebted peasants and created provisions for debt settlement through courts. (4) Inquiry Commission: The government set up an inquiry commission to investigate the causes of the riots. (5) Partial debt relief: Steps were taken to provide some relief to heavily indebted peasants. (6) Strengthened legal framework: Laws were tightened against moneylenders taking excessive interest. However, the British response was fundamentally about restoring order rather than addressing structural inequalities in the colonial agrarian system.

Explanation:

The 1875 Deccan Riots were a peasant uprising against moneylenders (mainly Marwari and Gujarati traders) who had accumulated land through debt bondage, reflecting the structural problems created by the colonial revenue system.

Q.27

Explain the main provisions of the Government of India Act, 1935.

Answer: The Government of India Act, 1935 was the most comprehensive constitutional reform under British rule. Its main provisions were: (1) All India Federation: It proposed an All India Federation comprising British India provinces and princely states, though this part never came into effect as the princes refused to join. (2) Provincial Autonomy: The Act granted full autonomy to eleven provinces. Provincial governments were made responsible to elected legislatures. (3) Dyarchy at Centre: Dyarchy (dual control) was introduced at the Centre — some subjects were under elected ministers, others retained by the Viceroy. (4) Bicameral Legislatures: The Act provided for bicameral (two-house) legislatures at the Centre and in six provinces. (5) Separate Electorates: It continued and extended the system of separate electorates for Muslims, Sikhs, Europeans, and other minorities. (6) Federal Court: The Act established a Federal Court of India (1937) as a judicial authority. (7) Burma and Aden: Burma was separated from

India and Aden was transferred to the Colonial Office. (8) Franchise: The Act extended the franchise to about 35 million voters.

Explanation:

The Government of India Act, 1935 formed the basis of the Indian Constitution in many respects;

several of its provisions were incorporated, though the federation and dyarchy provisions were never implemented.

Q.28

(a) "Although epigraphy is an important source of reconstructing history yet there are limits to what it can reveal." Justify the statement with suitable arguments.

Answer: Epigraphy (the study of inscriptions) is invaluable for historical reconstruction, but has significant limitations: IMPORTANCE: (1) Inscriptions provide contemporary, unmediated evidence — unlike later literary sources they are not subject to subsequent editing. (2) They contain royal proclamations (e.g., Ashokan edicts), land grants (copper plates), dynastic records, and religious dedications. (3) They help establish chronology through regnal years and dates. (4) They reveal information about administration, taxation, trade, and social practices. LIMITATIONS: (1) Survival bias: Only inscriptions on durable materials (stone, metal) survive; countless records on perishable material are lost. (2) Incomplete records: Inscriptions record what rulers wanted to publicise — victories, donations, religious merit — not defeats or internal conflicts. (3) Language barrier: Many inscriptions are in languages (Brahmi, Kharoshthi, regional scripts) that needed to be deciphered, and some remain undeciphered (Indus script). (4) Limited scope: Inscriptions rarely deal with ordinary people, women, or social conflicts. (5) Formulaic language: Many inscriptions use set formulas that may not reflect reality. (6) Damage: Many inscriptions are eroded, incomplete, or damaged, making reading difficult.

Explanation:

Epigraphy is one pillar of ancient Indian historiography, but historians must combine it with numismatic, literary, and archaeological evidence to construct a fuller historical picture.

OR

Q.28

(b) OR — "Historians have used a variety of sources to reconstruct the history of the Mauryan empire and also explained the ways of their administration." Justify the statement with suitable arguments. (5+3=8)

Answer: SOURCES FOR MAURYAN HISTORY (5 marks): (1) Arthashastra by Kautilya: A treatise on statecraft attributed to Chandragupta Maurya's minister, describing administrative structures, taxation, military organisation, and espionage. (2) Ashokan Edicts: Rock and pillar edicts across the empire reveal Ashoka's dhamma, administrative policies, and the vast extent of the empire. (3) Indica by Megasthenes: The Greek ambassador described the capital Pataliputra, social divisions, administrative structure, and the condition of people. (4) Puranas and Buddhist/Jain texts: The Vishnu Purana contains the Maurya dynastic list; Buddhist texts like Dipavamsa and Mahavamsa mention Ashoka's role in spreading Buddhism. (5) Archaeological sources: Excavations at Pataliputra (Kumrahar), Taxila, and other sites have revealed Mauryan art, architecture, pottery, and the polished Mauryan pillar art. ADMINISTRATION (3 marks): (1) Central government: The emperor was the supreme authority, assisted by a council of ministers (mantriparishad) and a highly efficient bureaucracy. (2) Provincial administration: The empire was divided into four main provinces (Tosali, Ujjain, Taxila, Suvarnagiri) each governed by a royal prince. (3) Local administration: Districts and villages had their own administrative units with officials for revenue collection, justice, and public works.

Explanation:

The Mauryan empire (322–185 BCE) is one of the best-documented periods of ancient Indian history due to the survival of diverse source types, though scholarly debates

about the Arthashastra's dating continue.

Q.29

(a) Explain the development of agriculture during Mughal period.

Answer: Agriculture was the backbone of the Mughal economy. Key developments during the Mughal period (16th–17th centuries) include: (1) Expansion of cultivated area: The Mughal period saw significant extension of agriculture into new regions. Abul-Fazl in the Ain-i-Akbari notes the detailed compilation of crop statistics. (2) Variety of crops: Along with traditional crops (wheat, rice, barley, cotton), new crops were introduced from the Americas via Portuguese trade — tobacco, maize, tomatoes, potatoes, and chillies. (3) Irrigation: The Mughals invested in irrigation infrastructure — wells, tanks, and canals (e.g., the Shah Nahar and Ali Mardan Khan canal in Punjab). (4) Kharif and Rabi: Two main crop seasons were recognised. Ain-i-Akbari lists 16 Kharif and 12 Rabi crops. (5) Revenue system: The Todarmal settlement (Bandobast) introduced a systematic land revenue assessment based on actual productivity, measured area (jarib), and crop prices — this incentivised agricultural production. (6) Zamindars and peasants: Zamindars intermediated between the state and peasants; while they extracted revenue, they also had a stake in peasant prosperity. (7) Commercial crops: Cotton, indigo, silk, and sugar were grown for trade, with Gujarat, Bengal, and Punjab being key commercial agriculture zones. (8) Role of women: Women participated actively in agricultural labour, especially in sowing, weeding, and harvesting.

Explanation:

The Ain-i-Akbari of Abul-Fazl is the primary source for understanding Mughal agriculture, supplemented by accounts of European travellers and Mughal farmans.

OR

Q.29

(b) OR — Explain the role of women in the Agrarian society during 16th and 17th centuries.

Answer: Women played a significant role in the agrarian society of Mughal India during the 16th and 17th centuries: (1) Agricultural labour: Women actively participated in all stages of agricultural work — sowing, weeding, transplanting, and harvesting. They worked alongside men in the fields. (2) Artisanal production: Women were involved in craft production associated with agriculture — spinning cotton, weaving, making baskets, and processing food grains. (3) Property rights: Among upper-caste Hindu women, access to land was limited; however, women could inherit property in some communities. Widows of zamindars sometimes managed estates. (4) Lower-caste women: Women from lower castes had more economic freedom but also greater vulnerability to exploitation. (5) Debt bondage: Women and families could fall into debt bondage — a form of attached labour — when unable to repay moneylenders. (6) Role in trade: Women in artisan households participated in the production of goods for trade (textiles, dyes). (7) Social constraints: High-caste women were increasingly confined to the domestic sphere (purdah system), limiting their participation in public agricultural activity. (8) Contemporary accounts: Abul-Fazl's Ain-i-Akbari and European travellers' accounts mention women's roles in rural society, noting their involvement in everyday economic activities.

Explanation:

The study of women's roles in agrarian society requires reading against the grain of sources like the Ain-i-Akbari, which primarily documents elite and male experiences.

Q.30

(a) "Non-Cooperation Movement became an epoch in the life of Mahatma Gandhi and that of India." Explain the statement of Louis Fisher with examples.

Answer: Louis Fisher, Gandhi's biographer, described the Non-Cooperation Movement (1920–22) as an epoch-making event. This can be justified as follows: SIGNIFICANCE FOR GANDHI: (1) Mass leader: The NCM transformed Gandhi from a lawyer-activist into the undisputed mass leader of the Indian National

Congress and the independence movement. (2) New philosophy: Gandhi introduced his philosophy of non-violent non-cooperation on a national scale for the first time. (3) Direct contact: Gandhi undertook extensive tours, connecting with millions of ordinary Indians — peasants, artisans, women. SIGNIFICANCE FOR INDIA: (1) Mass participation: For the first time, the freedom struggle became a mass movement involving all sections — peasants, workers, women, students, and lawyers. (2) Swadeshi: The movement popularised swadeshi — boycott of British goods, especially cloth. Bonfires of foreign cloth were held across India. (3) Institutional boycott: Lawyers boycotted courts, students left government schools, and people returned titles and honours. (4) Spread across the country: From Khilafat meetings in UP to labour strikes in Bombay, the movement was truly national. (5) Chauri Chaura (1922): When violence broke out at Chauri Chaura in February 1922, Gandhi unilaterally withdrew the movement, demonstrating his commitment to non-violence. This decision shocked many but underlined his principled stand. The NCM thus marked a turning point — it demonstrated both the potential of mass non-violent resistance and the challenge of controlling it.

Explanation:

The Non-Cooperation Movement (1920–22) was the first truly mass-based national movement in India's independence struggle, establishing the Gandhian method of satyagraha as the primary tool of political mobilisation.

OR

Q.30

(b) OR — 'Gandhiji started the Salt March for various reasons and it resulted in a significant movement.' Explain the statement with examples. (4+4=8)

Answer: REASONS FOR THE SALT MARCH (4 marks): (1) Salt tax: The British imposed a heavy tax on salt and had a monopoly over its production and sale, making it a symbol of colonial exploitation. Salt was essential for every Indian. (2) Eleven demands: Gandhi had sent an eleven-point ultimatum to Viceroy Irwin in 1930. When no response came, he chose salt as the focal issue because it

affected every Indian regardless of class or religion. (3) Universal appeal: Unlike other issues, salt affected all communities — Hindu, Muslim, rich, poor — making it an ideal symbol for a broad-based movement. (4) Strategic defiance: Breaking the salt law was a simple, powerful, and symbolic act of civil disobedience that ordinary people could replicate everywhere. SIGNIFICANCE OF THE MOVEMENT (4 marks): (1) Dandi March (March–April 1930): Gandhi marched 240 miles from Sabarmati Ashram to Dandi on the Gujarat coast with 78 followers, making salt on 6 April 1930. (2) National spread: The example triggered mass civil disobedience across India — salt was illegally made on beaches from Tamil Nadu to Bengal. (3) Women's participation: Women came out in large numbers during the Civil Disobedience Movement for the first time on such a scale. (4) International attention: The march attracted worldwide media coverage, projecting the Indian freedom struggle before a global audience. (5) Government repression: Over 60,000 people were arrested; Gandhi-Irwin Pact (1931) followed, with the British agreeing to release political prisoners and allow salt-making near the sea.

Explanation:

The Salt March of 1930 was a masterpiece of political theatre and strategy — Gandhi chose an issue that unified all Indians and made civil disobedience accessible to everyone, dramatically escalating the mass movement.

Q.0

Source-based Question — Read the passage 'A Mother's Advice' and answer:

The Mahabharata describes how, when war between the Kauravas and the Pandavas became almost inevitable, Gandhari made one last appeal to her eldest son Duryodhana. By making peace you honour your father and me, as well as your well-wishers… it is the wise man in control of his senses who guards his kingdom. Greed and anger drag a man away from his profits; by defeating these two enemies a king conquers the earth… You will happily

enjoy the earth, my son, along with the wise and heroic Pandavas…. There is no good in a war, no law (dharma) and profit (artha), let alone happiness; nor is there (necessarily) victory in the end – don't set your mind on war... Duryodhana did not listen to this advice and fought and lost the war.

31.1 Explain the main cause of conflict between Kauravas and Pandavas. (1 mark)

Answer: The main cause of conflict between the Kauravas and Pandavas was the dispute over the kingdom of Hastinapur and the right to rule it. Duryodhana, the eldest Kaurava, refused to give the Pandavas their rightful share of the kingdom, despite the Pandavas' legitimate claim. The jealousy and greed of Duryodhana, who was unwilling to share even a needlepoint of land with the Pandavas, was the central cause of the Kurukshetra war.

Explanation:

The Mahabharata's central conflict revolves around the inheritance dispute between the Kaurava and Pandava cousins over the kingdom of Hastinapur.

Q.0

Source-based Question — 'A Mother's Advice' (passage as in Q031_1).

31.2 Why did Gandhari advise Duryodhana not to fight ? (1 mark)

Answer: Gandhari advised Duryodhana not to fight because she believed that war would bring no good — neither dharma (righteousness) nor artha (profit) nor happiness, and victory was not certain. She urged him to make peace, honour his parents, and exercise wisdom and self-control. She warned that greed and anger destroy a king's judgment and lead only to ruin. She appealed to his wisdom to live peacefully with the Pandavas.

Explanation:

Gandhari's advice reflects the Mahabharata's moral teaching that war driven by greed and ego leads to universal suffering, and that peaceful coexistence is the wiser path.

Q.0

Source-based Question — 'A Mother's Advice' (passage as in Q031_1).

31.3 Why did Duryodhana not listen to the advice of his mother, Gandhari ? (2 marks)

Answer: Duryodhana did not listen to his mother Gandhari's advice for several reasons: (1) Ego and pride: Duryodhana was driven by excessive pride and ego — he saw himself as the rightful and sole king of Hastinapur and could not accept sharing power. (2) Greed: As Gandhari herself warned, greed had blinded him — he coveted the entire kingdom and was unwilling to give the Pandavas even a small share. (3) Hatred: He harboured deep-seated jealousy and hatred toward the Pandavas, particularly Bhima, which made reconciliation impossible in his mind. (4) Wrong advisors: He was surrounded by and influenced by advisors like Shakuni (his maternal uncle) who encouraged conflict rather than peace. (5) Overconfidence: He was overconfident in the strength of the Kaurava forces and believed he would win the war.

Explanation:

The Mahabharata presents Duryodhana as a tragic figure destroyed by his own moral failings — a lesson in how personal flaws can lead to catastrophic consequences.

Q.0

Source-based Question — Read the passage 'Declining a Royal Gift' and answer:

This excerpt from a Sufi text describes the proceedings at Shaikh Nizamuddin Auliya's hospice in 1313. The author (Amir Hasan Sijzi) records that a local ruler sent Shaikh Nizamuddin Auliya the deed of ownership to two gardens and much land along with provisions and tools for maintenance. The Shaikh declined the gift. He quoted the example of Shaikh Fariduddin who, when offered money and land deeds for four villages by Sultan

Ghiyasuddhin (then Ulugh Khan), accepted only the money for distribution to the dervishes but refused the land deeds.

32.1 Mention the offering by the local ruler to Sufi saint. (1 mark)

Answer: The local ruler offered Shaikh Nizamuddin Auliya the deed of ownership (title deed) to two gardens and much land, along with provisions and tools for their maintenance. The ruler also relinquished all his rights to both the gardens and the land.

Explanation:
The passage from Amir Hasan Sijzi's Fawaid ul-Fuad records the Sufi saint's refusal of worldly property, illustrating the Chishti Sufi principle of rejecting material wealth.

Q.0

Source-based Question — 'Declining a Royal Gift' (passage as in Q032_1).

32.2 What was the reaction of Sufi saint on the offerings ? (1 mark)

Answer: Shaikh Nizamuddin Auliya declined and did not accept the offering. He lamented, asking what he had to do with gardens, fields, and lands. He cited his spiritual masters who had never engaged in owning property. He firmly rejected the gift, saying that none of his spiritual predecessors had accepted such worldly possessions.

Explanation:
The Chishti Sufis were known for their rejection of state patronage and worldly wealth, maintaining independence from political power to preserve their spiritual authority.

Q.0

Source-based Question — 'Declining a Royal Gift' (passage as in Q032_1).

32.3 Why did Sufi saint accept money ? Explain. (2 marks)

Answer: In the example quoted by Shaikh Nizamuddin Auliya, Shaikh Fariduddin

(Baba Farid) accepted money but not land from Sultan Ghiyasuddhin. The reasons were: (1) For the dervishes: The money was accepted specifically for distribution to the dervishes (Sufi followers/poor), not for personal use. It served a charitable purpose aligned with the Sufi principle of generosity and care for the poor. (2) Land is different: Land creates permanent ownership, economic dependence on the state, and entanglement in worldly affairs — all contrary to Sufi ideals of detachment. (3) Money is transient: Money could be immediately distributed and did not create permanent attachment to wealth or political power. (4) No compromise of independence: Accepting land from rulers would create political obligations and compromise the spiritual independence that was central to the Chishti Sufi identity.

Explanation:

The distinction between accepting money (for redistribution) and land (permanent ownership) reflects the Chishti Sufi theological position that the khanqah should not become entangled with political power.

Q.0

Source-based Question — Read the passage 'What taluqdars thought' and answer:

The attitude of the taluqdars was best expressed by Hanwant Singh, the Raja of Kalakankar, near Rae Bareli. During the mutiny, Hanwant Singh had given shelter to a British officer, and conveyed him to safety. While taking leave, Hanwant Singh told the officer: 'Sahib, your countrymen came into this country. You sent your officers round the districts to examine the titles to the estates. At one blow you took from me lands which from time immemorial had been in my family. I submitted. Suddenly misfortune fell upon you. The people of the land rose against you. You came to me whom you had despoiled. I have saved you. But now – now I march at the head of my retainers to Lucknow to try and drive you from the country.'

33.1 Explain the anguish of Hanwant Singh for the British officer. (1 mark)

Answer: Hanwant Singh expressed his anguish that the British had come to India and, through revenue settlements, taken away his ancestral lands at one blow — lands that had been in his family since time immemorial. Despite submitting to this injustice, when the British faced a crisis (the 1857 Revolt), they turned to him for help. He had saved the British officer, but now he felt compelled to join the uprising against those who had dispossessed him.

Explanation:

Hanwant Singh's statement encapsulates the taluqdars' grievance — their displacement by British land settlement policies was the primary cause of their participation in the 1857 Revolt.

Q.0

Source-based Question — 'What taluqdars thought' (passage as in Q033_1).

33.2 How were Taluqdars facilitated by the rulers ? (1 mark)

Answer: Taluqdars were traditionally facilitated by Nawabi rulers (pre-British rulers of Awadh) in the following ways: They were granted land rights and revenue-collecting powers over large estates (talukas). They were allowed to maintain armed retainers and small forts. They enjoyed hereditary rights over their lands and had local judicial authority. The Nawabs recognised their status as intermediaries between the state and peasants, giving them a degree of autonomy in managing their estates.

Explanation:

The taluqdars of Awadh had enjoyed considerable power and autonomy under the Nawabs, which made the British annexation of their lands through the revenue settlement of 1856 particularly resented.

Q.0

Source-based Question — 'What taluqdars thought' (passage as in Q033_1).

33.3 Explain any two causes of dissatisfaction of Taluqdars from British rule. (2 marks)

Answer: (1) Dispossession of lands: The British revenue settlement in Awadh (especially after the annexation of 1856) stripped taluqdars of their hereditary estates. British officers examined titles to estates and, finding them insufficiently documented by Western legal standards, confiscated lands — as Hanwant Singh stated, 'at one blow you took from me lands which from time immemorial had been in my family.' (2) Loss of status and authority: Taluqdars lost not just land but also their social prestige, local authority, and the right to maintain armed retainers. Their position as powerful local lords was undermined, reducing them to ordinary subjects without their traditional rights.

Explanation:

The dispossession of taluqdars in Awadh was a key cause of the 1857 Revolt in the region — taluqdars provided leadership and resources to the uprising, making it particularly intense in Awadh.

Q.0

Map Based Question (Section E) — 34.1 On the given political outline map of India, locate and label the following with appropriate signs or symbols (3×1=3):

(i) Nageshwar — a mature Harappan site

(ii) Kashi — early state

(iii) (a) Goa — an area under Aurangzeb OR (b) Thanjavur — a medieval town

Answer: (i) Nageshwar: Located on the Gujarat coast, near Dwarka on the Kathiawar peninsula. It is a mature Harappan site known for shell-working industries. Mark it with the symbol for a mature Harappan site (triangle or dot as per map conventions) in coastal Gujarat.

(ii) Kashi (Varanasi): Located in eastern Uttar Pradesh on the Ganga river. It is one of the oldest continuously inhabited cities and an early Mahajanapada state. Mark it in eastern UP.

(iii)(a) Goa: Located on the west coast of India (Konkan coast), it was part of the Mughal empire during Aurangzeb's reign. Mark it on the western coast between Maharashtra and Karnataka.

OR

(iii)(b) Thanjavur: Located in the Cauvery delta in Tamil Nadu, it was the capital of the Chola empire and an important medieval town. Mark it in the delta region of Tamil Nadu.

Explanation:

Map question requiring location and labelling of historical sites on a political outline map of India.

Nageshwar (Gujarat), Kashi/Varanasi (UP), and Goa/Thanjavur are the required sites.

Q.0

Map Based Question — 34.2 On the same map two places have been marked as centres of Indian national movement as A and B. Identify them and write their correct names on the lines drawn near them. (2 marks)

Answer: A = Champaran; B = Dandi

Explanation:

Map p031: Point A has an arrow from the left pointing to a dot in north-central India in the upper Gangetic plain, positioned in Bihar near the Nepal border — Champaran, site of Gandhi's first satyagraha (1917) against indigo planters.

Point B has an arrow from the left margin pointing to a dot on the western coastline of India in Gujarat, at the coast of the Gulf of Khambhat/Saurashtra region — Dandi, endpoint of Gandhi's Salt March (1930).

Both are canonical CBSE Class 12 History 'centres of the Indian National Movement' map points.