Roll No. ☐☐☐☐☐☐☐☐

Q.P. Code 61/1/1

HISTORY

CBSE Class XII Board Examination 2024 — with answers

Time allowed: 3 hours **Maximum Marks: 80**

General Instructions:

1. The paper has 34 questions in five sections (A to E); all of them must be answered.
2. Section A: Q1–21, multiple choice (including Assertion-Reason), 1 mark each.
3. Section B: Q22–27, short answer, 3 marks each (about 60–80 words).
4. Section C: Q28–30, long answer, 8 marks each (about 300–350 words).
5. Section D: Q31–33, source-based, each with three sub-questions, 4 marks each.
6. Section E: Q34, map-based, 5 marks (locate and identify places; attach the map to the answer book).
7. There is no overall choice, but some questions offer an internal choice (OR); attempt only one of the choices.

SECTION A

Q1–21 are multiple choice questions of 1 mark each.

1. Harappans got lapis lazuli from distant places. Which of these sites was their best source of this blue stone? **1**

(A) Nageshwar
(B) Manda
(C) Rakhigarhi
(D) Shortughai

ANSWER
(D) Shortughai

Shortughai in far north-eastern Afghanistan lies close to the best known deposits of lapis lazuli (Badakhshan). Harappans set up a settlement there to obtain this highly valued blue stone. Nageshwar and Balakot were centres for shell objects; Manda was near the Himalayan foothills (wood); Rakhigarhi is a large Harappan city in Haryana, not a source of raw material.

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2. Look at these statements about Prabhavati Gupta and pick the correct combination: **1**

(i) Her father was Chandragupta Maurya.
(ii) A Vakataka ruler was her husband.
(iii) She could use resources independently.
(iv) She made land grants.

(A) (i), (ii) and (iii)
(B) (ii), (iii) and (iv)
(C) (i), (iii) and (iv)
(D) (i), (ii) and (iv)

ANSWER
(B) (ii), (iii) and (iv)

Prabhavati Gupta was the daughter of Chandragupta II (Gupta dynasty), not Chandragupta Maurya – so (i) is wrong.
She married into the Vakataka family of the Deccan (ii correct), and her inscriptions show that she granted land (iv correct), which means she had independent access to resources such as land (iii correct).
Common mistake: confusing Chandragupta II with Chandragupta Maurya.

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3. Which ancient Indian ruler is described by these clues? **1**

• He was called Devanampiya (beloved of the gods).

• He shared out portions of the Buddha's relics for building stupas.

• He was the first king to get his messages carved on rocks and pillars.

(A) Samudragupta **(B)** Harshavardhana

(C) Rudradaman **(D) Asoka**

ANSWER

(D) Asoka

Asoka's inscriptions call him Devanampiya Piyadassi. Buddhist tradition says he redistributed the Buddha's relics to build stupas in important towns. He was the first ruler to inscribe his messages (dhamma) on rocks and polished stone pillars.

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4. The 'Sushruta Samhita', written by Sushruta, deals with which subject? **1**

(A) Grammar **(B) Medicine (Ayurveda)**

(C) Astronomy **(D)** Mathematics

ANSWER

(B) Medicine (Ayurveda)

The Sushruta Samhita is a classical Sanskrit treatise on medicine and surgery (Ayurveda). Grammar is associated with Panini's Ashtadhyayi; astronomy and mathematics with Aryabhata and others.

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5. Match the sculptural motifs of Sanchi (Column I) with what they stand for (Column II): **1**

Column I: 1. Empty seat 2. Wheel 3. Shalabhanjika 4. Gajalakshmi

Column II: (i) Good fortune (ii) An auspicious symbol (iii) The Buddha's first sermon (iv) Mahaparinibbana

(A) 1-(ii), 2-(i), 3-(iii), 4-(iv) **(B)** 1-(i), 2-(ii), 3-(iv), 4-(iii)

(C) 1-(iv), 2-(iii), 3-(ii), 4-(i) **(D)** 1-(iii), 2-(iv), 3-(i), 4-(ii)

ANSWER

(C) 1-(iv), 2-(iii), 3-(ii), 4-(i)

Early Buddhist art showed the Buddha through symbols.
Wheel → the first sermon at Sarnath (turning the wheel of dharma) – only option (C) has 2-(iii).
Shalabhanjika (woman holding a tree branch) → an auspicious symbol.
Gajalakshmi (goddess bathed by elephants) → good fortune.
Empty seat → linked with the Buddha's life events (the marking scheme pairs it with mahaparinibbana; NCERT also links it with his meditation).
So the answer is (C).

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6. A picture shows a standing Buddha image carved in (spotted red) sandstone, wearing a thin robe over one shoulder, with a round smooth face and the right hand raised. Identify the school of art. **1**

(A) Gandhara School of Art

(B) Mathura School of Art

(C) Sarnath School of Art

(D) Amravati School of Art

ANSWER

(B) Mathura School of Art

The image in the paper is the famous standing Buddha from Mathura (Kushana period). Mathura images are of red sandstone, show a sturdy body, thin clinging robe and a calm round face. Gandhara images show Greek/Roman features (wavy hair, heavy folds of cloth), which is not the case here.

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7. Pick the correctly matched pair: **1**

(A) Endogamy – Marriage outside the unit

(B) Exogamy – Man having several wives

(C) Polygyny – Marriage inside the unit

(D) Polyandry – Woman having several husbands

ANSWER

(D) Polyandry – a woman having several husbands

Endogamy = marriage within a group (kin, caste, community).
Exogamy = marriage outside the group.
Polygyny = a man having several wives.
Polyandry = a woman having several husbands (e.g. Draupadi).
Only (D) is correctly matched.

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8. Al-Biruni translated several Sanskrit, Pali and Prakrit works in India. Into which language did he translate them? **1**

(A) Persian

(B) Arabic

(C) Urdu

(D) Hindavi

ANSWER

(B) Arabic

Al-Biruni, who wrote Kitab-ul-Hind in Arabic, knew Sanskrit and translated several Sanskrit works (and some Pali/Prakrit texts) into Arabic, including parts of Patanjali's work on grammar.

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9. Who was the spiritual guide (pir) of Amir Khusrau? **1**

(A) Shaikh Nasiruddin Chiragh-i-Delhi
(B) Shaikh Muinuddin Chishti
(C) Shaikh Salim Chishti
(D) Shaikh Nizamuddin Auliya

ANSWER
(D) Shaikh Nizamuddin Auliya

Amir Khusrau (1253-1325), poet and musician, was a devoted disciple of the Chishti saint Shaikh Nizamuddin Auliya of Delhi. Nasiruddin Chiragh-i-Delhi was another disciple of Nizamuddin.

10. Match each temple (Column I) with its location (Column II): **1**

Column I: 1. Hazara Rama temple 2. Chidambaram temple 3. Brihadishvara temple 4. Chennakeshava temple

Column II: (i) Tamil Nadu (ii) Vijayanagara (iii) Belur (iv) Thanjavur

(A) 1-(ii), 2-(iv), 3-(i), 4-(iii)
(B) 1-(ii), 2-(i), 3-(iv), 4-(iii)
(C) 1-(ii), 2-(iii), 3-(iv), 4-(i)
(D) 1-(ii), 2-(i), 3-(iii), 4-(iv)

ANSWER
(B) 1-(ii), 2-(i), 3-(iv), 4-(iii)

Hazara Rama temple – royal centre of Vijayanagara (Hampi).
Chidambaram (Nataraja) temple – Tamil Nadu.
Brihadishvara temple – Thanjavur (built by the Cholas).
Chennakeshava temple – Belur (Hoysala).
So 1-(ii), 2-(i), 3-(iv), 4-(iii).

11. Which statement about the Ain-i-Akbari is correct? **1**

(A) Akbar Nama was the third book of Ain-i-Akbari.
(B) Manzil-abadi deals with the civil administration of the Mughals.
(C) Sipah-abadi deals with the imperial household of the Mughals.
(D) Mulk-abadi deals with the fiscal side of the Mughal empire.

ANSWER
(D) Mulk-abadi deals with the fiscal side of the empire

The Ain-i-Akbari is itself the third volume of the Akbar Nama (so A is reversed).
Its books: Manzil-abadi – the imperial household; Sipah-abadi – military and civil administration; Mulk-abadi – the fiscal side of the empire (revenue rates, provincial statistics).
So only (D) is correct.

12. Whose picture of a 'degenerate East' led Western thinkers to build the idea of 'oriental despotism'? **1**

(A) Peter Mundy
(B) François Bernier
(C) Duarte Barbosa
(D) Marco Polo

ANSWER
(B) François Bernier

Bernier argued that in Mughal India the king owned all land, so there was no private property, which made peasants poor and the economy decline. This idea was used by Montesquieu (oriental despotism) and later Karl Marx (Asiatic mode of production).

13. Which was the main reason for the decline of the Vijayanagara empire? **1**

(A) Internal conflicts and alliance with the Sultanates against Vijayanagara.
(B) Defeat of Bijapur, Ahmadnagar and Golconda in Talikota.
(C) Heavy decline in trade and economy of the Vijayanagara empire.
(D) Invasion of Portuguese and French on Vijayanagara.

ANSWER
(A) Internal conflicts and the Sultanates' alliance against Vijayanagara

Rama Raya's aggressive policy pushed the Deccan Sultanates (Bijapur, Ahmadnagar, Golconda, etc.) to unite against Vijayanagara. Their combined army defeated it at Talikota (Rakshasi-Tangadi) in 1565, and the city was sacked.
Option (B) is reversed – the Sultanates won, not lost, at Talikota.

14. Choose the correct pair about rural people in Mughal times (name – role): **1**

(A) Mallahzadas – Village headman
(B) Muqaddam – Banker
(C) Shroff – Boatman
(D) Muzarian – Peasant

ANSWER
(D) Muzarian – peasant

Muzarian = peasant (along with raiyat/asami).
Muqaddam (or mandal) = village headman.
Shroff (sarraf) = banker/money changer.
Mallahzadas = sons of boatmen.
Only (D) matches.

15. Put these in chronological order: **1**

(i) Limitation Law

(ii) Sunset Law

(iii) Santhal Rebellion

(iv) Bombay-Deccan riots

(A) (ii), (iii), (i), (iv)

(B) (i), (ii), (iv), (iii)

(C) (iii), (iv), (ii), (i)

(D) (iv), (iii), (i), (ii)

ANSWER

(A) (ii), (iii), (i), (iv)

Sunset Law – with the Permanent Settlement, 1793.
Santhal Rebellion (Hul) – 1855-56.
Limitation Law – 1859 (loan bonds valid only for 3 years).
Deccan riots – 1875.
Order: (ii) → (iii) → (i) → (iv).

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16. Match the Governors-General (Column I) with what they are associated with (Column II): **1**

Column I: 1. Lord Wellesley 2. Lord Dalhousie 3. Lord Bentinck 4. Lord Hardinge

Column II: (i) Annexation policy (ii) Subsidiary Alliance (iii) Greased cartridges (iv) Reform policies

(A) 1-(iii), 2-(ii), 3-(i), 4-(iv)

(B) 1-(iv), 2-(iii), 3-(ii), 4-(i)

(C) 1-(ii), 2-(i), 3-(iv), 4-(iii)

(D) 1-(i), 2-(iv), 3-(iii), 4-(ii)

ANSWER

(C) 1-(ii), 2-(i), 3-(iv), 4-(iii)

Wellesley (1798) – Subsidiary Alliance.
Dalhousie – annexations (Doctrine of Lapse, Awadh 1856).
William Bentinck – social reforms (sati abolition, English education).
Hardinge – the paper links him with the new Enfield rifle and greased cartridges.
So 1-(ii), 2-(i), 3-(iv), 4-(iii).

17. Assertion (A): Gandhiji joined hands with the Khilafat Movement in order to widen the Non-Cooperation Movement. **1**

Reason (R): Gandhiji expected that Non-Cooperation and Khilafat together could end colonial rule.

(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 correct, but R is incorrect.

(D) A is incorrect, but R is correct.

ANSWER

(A) Both true; R explains A

In 1920 Gandhiji linked the Khilafat issue with Non-Cooperation so that Hindus and Muslims would fight together. He believed that this united movement could bring an end to British rule (swaraj within a year). R gives the reason for A, so option (A).

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18. Which member of the Constituent Assembly strongly demanded that Hindi be used as the language of constitution-making? **1**

(A) R.V. Dhulekar

(B) Shankarrao Deo

(C) G. Durgabai

(D) N.G. Ranga

ANSWER

(A) R.V. Dhulekar

R.V. Dhulekar, a Congressman from the United Provinces, argued aggressively for Hindi as the language of the Assembly and of the Constitution, causing an uproar. G. Durgabai from Madras opposed Hindi being imposed.

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19. What was an important criticism of the Permanent Settlement? **1**

(A) The Zamindars got the permanent rights on the lands.

(B) The British contacted the peasants directly.

(C) The system increased the influence of tribal communities.

(D) This system resulted in Bombay-Deccan riots.

ANSWER

(A) Zamindars got permanent rights over the land

Under the Permanent Settlement (1793) zamindars became the permanent owners with a fixed revenue, while ryots got no security and were exploited. The settlement was with zamindars, not peasants (so B is wrong); Deccan riots were linked to the Ryotwari areas of Bombay Deccan (so D is wrong).

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20. During 1857 in western Uttar Pradesh, which rebel leader occupied a British officer's bungalow and used it as a 'hall of justice' to settle local disputes? **1**

(A) Shah Mal

(B) Maulvi Ahmadullah Shah

(C) Gonoo

(D) Kunwar Singh

ANSWER

(A) Shah Mal

Shah Mal of pargana Baraut (Baghpat) mobilised village headmen and peasants. He took over the bungalow of a British officer and turned it into a 'hall of justice' (Nyay bhawan) where disputes were settled.

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21. Complete the sentence: The legislatures elected under the Government of India Act of 1935 worked within the framework of _____. **1**

(A) Indian National Congress

(B) Muslim League

(C) Colonial Rule

(D) Constituent Assembly

ANSWER

(C) Colonial rule

The provincial ministries formed after the 1937 elections (under the 1935 Act) had limited powers because they worked under the British colonial government; the Governor and Viceroy kept control.

SECTION B

Q22–27 are short answer questions of 3 marks each.

22. Justify the view that the Mahabharata is a 'dynamic text'. **3**

ANSWER

It kept growing and changing over centuries – retold in many languages, regional versions, folk stories, performing arts, sculpture and painting; and it still inspires people today.

Points (any three):

1. The text was not fixed at one time: it was composed over about 1000 years (c. 500 BCE onwards) and kept expanding.
2. It was written in many languages and regional versions, each adding local stories.
3. Many episodes were reworked in folk tales and local traditions (e.g. stories of Nishada/tribal characters like Kunti and the Nishada woman, reinterpreted by writers such as Mahasweta Devi).
4. Its stories appear in performing arts – dance, drama, puppetry, storytelling.
5. Episodes are carved in sculpture and shown in paintings.
6. Parts like the Bhagavad Gita and its ideas of right action continue to be discussed and reinterpreted.

OR

Analyse how scholars prepared the critical edition of the Mahabharata.

ANSWER

Led by V.S. Sukthankar (1919, BORI Pune): collected Sanskrit manuscripts from all over India, compared verses, kept the common ones, published in about 13,000 pages over 47 years; found many regional variations.

Points (any three):

1. The project began in 1919 under the Sanskritist V.S. Sukthankar with a team of scholars.
2. They collected Sanskrit manuscripts of the epic written in different scripts from various parts of the country.
3. They compared verses of every manuscript and chose those common to most versions.
4. The result was published in several volumes running to over 13,000 pages; the work took 47 years.
5. They found that, besides common elements, there were huge regional variations in how the text was transmitted.
6. These variations were recorded in footnotes and appendices – showing that the epic reflected dialogues between dominant traditions and local ideas.

23. Explain any three sources from which we learn about the Mauryan empire. **3**

ANSWER

Arthashastra of Kautilya; Indica of Megasthenes (fragments); Asokan inscriptions on rocks and pillars (also Buddhist/Jaina/Puranic texts, coins, sculpture).

Any three:

1. Archaeological finds – sculpture and punch-marked coins.
2. Megasthenes' Indica – the Greek ambassador at Chandragupta's court; his account survives in fragments.
3. Kautilya's Arthashastra – parts of it describe administration, army and economy.
4. Later Buddhist, Jaina and Puranic texts and Sanskrit literature.
5. Inscriptions of Asoka on rocks and pillars – the most valuable source; they explain his dhamma and the work of dhamma mahamattas.

24. With examples, explain how water resources were managed in the Vijayanagara empire. **3**

ANSWER

Used the natural basin of the Tungabhadra; built embankments to make tanks/reservoirs (Kamalapuram tank); canals like the Hiriya canal; water taken by channels to fields and the royal centre.

Any three:

1. The city lay in the natural basin of the river Tungabhadra, which flows north-east; streams from the surrounding granite hills flowed into it.
2. Embankments were built along these streams to create reservoirs of different sizes, since the region was dry.
3. The Kamalapuram tank (early 15th century) was the most important; its water irrigated nearby fields and was carried by a channel to the royal centre.
4. The Hiriya canal drew water from a dam on the Tungabhadra and irrigated the cultivated valley separating the sacred and urban centres.
5. Rainwater was stored for both drinking and farming.

25. Using examples, support the view that land revenue was the economic backbone of the Mughal empire. **3**

ANSWER

The state built a big revenue machinery (diwan, amil-guzar, record keepers); land was measured and classed (polaj, parauti, chachar, banjar); jama (assessed) vs hasil (collected); paid in cash or kind.

Any three:

1. The state had to control agricultural production, so it created an administrative apparatus to fix, assess and collect revenue.
2. The office of the diwan supervised the fiscal system; officials like the amil-guzar collected revenue and record keepers kept accounts.
3. Under Akbar, land was measured and classified into polaj, parauti, chachar and banjar, with rates fixed for each.
4. Two stages: jama (amount assessed) and hasil (amount actually collected).
5. Revenue could be paid in cash or in kind, though cash was preferred.
6. The Ain-i-Akbari compiles the figures of such lands and revenue, showing how important this income was.

26. Why did the revolt of 1857 spread so widely in Awadh? Explain. **3**

ANSWER

Subsidiary alliance weakened the Nawab; Awadh annexed in 1856 and Wajid Ali Shah removed on grounds of misrule; court culture collapsed; taluqdars lost land under Summary Settlement; sepoys (many from Awadh) were also unhappy.

Any three:

1. The Subsidiary Alliance of 1801 had already taken away the Nawab's power and army.
2. The British wanted Awadh's fertile land (good for indigo and cotton) and its markets; Dalhousie annexed it in 1856.
3. The popular Nawab Wajid Ali Shah was dethroned and sent to Calcutta on the excuse of misrule – people felt 'the life had gone out of the body'.
4. His removal ended the court culture; musicians, poets, cooks, officials lost their livelihood.
5. The Summary Settlement of 1856 removed many taluqdars and their forts and armies – emotional hurt was added to material loss.
6. Peasants' grievances and those of sepoys (most of whom came from Awadh villages) joined together, so the revolt became a popular rising.

OR

Why did the rebels' proclamations of 1857 call for unity among all sections of people? Explain.

ANSWER

To fight the British as a common enemy: they appealed to all castes and communities (Hindus and Muslims), issued in Bahadur Shah's name, invoked Mahavir and Muhammad; Azamgarh Proclamation said all were being ruined by British rule; British attempts to divide failed.

Any three:

1. The proclamations appealed to everyone irrespective of caste and creed, because British rule harmed all classes.
2. Proclamations issued in the name of the Mughal emperor Bahadur Shah asked people to join under the standards of both Muhammad and Mahavir.
3. The Azamgarh Proclamation (25 August 1857) listed how zamindars, merchants, officials, artisans and religious leaders were all ruined – so all should unite.
4. In Bareilly the British spent money to set Hindus against Muslims, but this failed.
5. A united front made the revolt stronger and gave it the look of a war for the whole country against a foreign power.

27. Explain what led to conflict between the Paharias of the Rajmahal hills and the Santhals. **3**

ANSWER

Santhals were settled by the British in the lower hills (Damin-i-Koh, 1832) and cleared forests for plough farming; Paharias lost forests, grazing lands and shifting-cultivation land, and were pushed deeper into the hills.

Any three:

1. The Paharias lived by shifting cultivation, hunting and collecting forest produce in the Rajmahal hills.
2. The British invited Santhals, who were good settled cultivators, to clear the forests and settle there.
3. In 1832 a large area was marked out as Damin-i-Koh and given to the Santhals.
4. Santhals spread their plough cultivation into the lower hills, encroaching on the Paharias' lands – a struggle between the hoe and the plough.
5. The Paharias lost their forests and fallow land, and were pushed into the drier, rocky upper hills, which made them poor.
6. British policy that favoured settled farming deepened the differences between the two groups.

SECTION C

Q28–30 are long answer questions of 8 marks each.

28. "The most distinctive feature of the Harappan civilisation was the growth of urban centres." Explain. **8**

ANSWER

Planned cities divided into Citadel and Lower Town; grid-pattern streets; excellent drainage; standard bricks; houses with courtyards, wells (about 700 at Mohenjodaro), private bathrooms; Great Bath, warehouse; dockyard at Lothal.

Explain any eight points:

1. Cities like Mohenjodaro were planned; settlements were divided into two parts – a smaller, higher Citadel and a larger Lower Town.
2. The Citadel was built on mud-brick platforms and walled; it had special public buildings.
3. The Lower Town was also walled and had residential buildings on platforms that acted as foundations.
4. Bricks were of standard ratio (length : breadth : height = 4:2:1), sun-dried or baked.
5. Roads and streets followed a grid pattern, crossing at right angles.
6. Planned drainage: every house drain joined the street drains, which were covered and had sumps/loose bricks for cleaning; Mackay called it the most complete ancient system.
7. Domestic architecture: houses built around a courtyard, no windows on the ground-floor walls facing the street (privacy), own bathrooms paved with bricks, staircases to upper floors; Mohenjodaro had about 700 wells.
8. The Great Bath – a large watertight tank with steps, probably for ritual bathing.
9. The warehouse (granary) – a massive structure in the Citadel.
10. Lothal had a dockyard and craft production areas.
11. Materials like gypsum mortar and bitumen were used for waterproofing.

Conclusion: such careful planning shows a strong authority and makes urbanism the special feature of Harappa.

OR

Explain the part played by different archaeologists in discovering the Harappan civilisation.

ANSWER

Cunningham (missed its importance); Daya Ram Sahni (Harappa, 1921); R.D. Banerji (Mohenjodaro, 1922); John Marshall (announced new civilisation, 1924); S.N. Roy (The Story of Indian Archaeology); R.E.M. Wheeler (stratigraphy); later Indian archaeologists after 1947.

Explain the role of at least four archaeologists:

1. Alexander Cunningham, first Director-General of the ASI (1860s): visited Harappa and collected a seal but could not understand how old it was; he worked mainly with sources of the early historic period (Chinese pilgrims' accounts), so he missed the significance of Harappa – 'Cunningham's confusion'.
2. Daya Ram Sahni found seals at Harappa in the early 1920s (1921) in clearly earlier layers.
3. Rakhal Das Banerji found similar seals at Mohenjodaro (1922), suggesting both sites were part of one culture.
4. John Marshall, Director-General of the ASI, announced the discovery of a new civilisation in the Indus valley in 1924 – 'not with the bang' of Schliemann but a major change in our idea of Indian history.
5. S.N. Roy recorded this history in 'The Story of Indian Archaeology'.

6. Marshall dug along regular horizontal units, ignoring stratigraphy, so finds of different layers got mixed.
7. R.E.M. Wheeler (DG in 1944) corrected this by following the stratigraphy of the mound.
8. After Partition, Indian archaeologists located many sites in India (Kalibangan, Lothal, Rakhigarhi, Dholavira) and newer scientific methods continue to add to our knowledge.

29. Describe Kabir's contribution to the Bhakti movement and how he promoted religious and social harmony. **8**

ANSWER

14th-15th century poet-saint; verses in Bijak, Kabir Granthavali, Adi Granth; described the Ultimate Reality with Vedantic, Islamic and Yogic terms (Allah, Hari, Alakh, Nirankar, shabad, shunya); nirguna bhakti; opposed idol worship, rituals and caste; used ulatbansi and sant bhasha; united Hindus and Muslims.

Explain any eight:

1. Kabir (14th-15th century) is a leading example of a poet-saint who emerged in a time of social and religious change.
2. Little is certain about his early life; hagiographies say he was born to a Hindu family and raised by a Muslim weaver family – his identity is debated by both communities.
3. His verses survive in three overlapping traditions: the Kabir Bijak (Kabirpanth, Varanasi/UP), the Kabir Granthavali (Dadupanth, Rajasthan) and the Guru Granth Sahib.
4. His poems exist in several languages and dialects; some in sant bhasha, the language of nirguna poets; some are ulatbansi (upside-down sayings) that express mystical experience.
5. He used many traditions to describe the Ultimate Reality: Islam (Allah, Khuda, Hazrat, Pir), Vedanta (Alakh, Nirakar, Brahman, Atman), and yogic terms (shabad, shunya).
6. He believed in a formless God (nirguna bhakti) and in remembering God's name (naam-simran, compared with zikr).
7. He openly attacked idol worship, polytheism, empty rituals, pilgrimage and the pride of priests and mullahs.
8. He rejected caste distinctions and taught that all humans are equal before God.
9. His ideas grew through dialogue and debate, and his followers (Kabirpanthis) carried them forward.

Impact: by showing one God behind many names and criticising both Hindu and Muslim orthodoxy, he promoted communal and social harmony.

OR

Describe the teachings of Guru Nanak Dev, highlighting his idea of the oneness of God.

ANSWER

Nirguna bhakti; one formless God (Rab) without gender; rejected sacrifices, rituals, image worship, asceticism and scriptures of both religions; simple path: remembering the Name through shabad (hymns) set to ragas; sangat (congregational worship); appointed Guru Angad; teachings in Adi Granth; later Khalsa.

Explain any eight:

1. Guru Nanak (1469-1539), born at Nankana Sahib, spent time with sufis and bhaktas and travelled widely.
2. He advocated nirguna bhakti – devotion to a formless God.
3. Oneness: for him the Absolute or 'Rab' has no gender or form and is the same for all; there is one God for Hindus and Muslims alike.
4. He firmly rejected sacrifices, ritual baths, image worship, austerities and the scriptures of both Hindus and Muslims as the way to God.
5. He offered a simple way to connect with the Divine – remembering and repeating the divine Name.
6. He expressed his ideas in Punjabi hymns called 'shabad', which he sang in various ragas with his

attendant Mardana.
7. He organised his followers into a community and set rules for congregational worship (sangat) involving collective recitation; langar promoted equality.
8. He appointed his disciple Angad as his successor, a practice continued for nearly 200 years.
9. Guru Arjan compiled his hymns with those of later Gurus and saints like Kabir, Ravidas and Baba Farid in the Adi Granth Sahib; Guru Gobind Singh added hymns of the ninth Guru (Guru Granth Sahib).
10. Under Guru Gobind Singh the community was organised as the Khalsa Panth (1699).

30. "We can rebuild Gandhiji's political life and the story of the national movement from many kinds of sources." Examine this statement. **8**

ANSWER

Gandhiji's own writings and speeches (Hind Swaraj, Collected Works); autobiography (My Experiments with Truth); private letters; journals he edited (Harijan, Young India); public statements; government records – fortnightly police and intelligence reports; newspapers in English and Indian languages.

Examine any eight sources and note their limits:
1. Public voice and private letters – Gandhiji's speeches and writings are collected in the Collected Works of Mahatma Gandhi.
2. Public speeches show his ideas as meant for the people, while private letters reveal his personal thoughts, anger, hopes and frustrations.
3. Letters were also written to be published in some cases, so even private letters sometimes had a public face (e.g. Nehru's 'A Bunch of Old Letters').
4. Journals he edited – Harijan, Young India – carried his views on many issues.
5. Autobiography (My Experiments with Truth) – gives his own retrospective account; must be read carefully as it is written from memory.
6. Government records – fortnightly reports by the police and the Home Department; they show official views but are biased (they often played down the movement).
7. Police and intelligence reports on events like the Salt March show how worried the British were.
8. Newspapers in English and Indian languages tracked his movements and reported what ordinary people thought, but were influenced by their own political leanings.
9. Writings by contemporaries and photographs also help.
Conclusion: a historian must read all these together and critically to build a balanced picture.

OR

Examine Mahatma Gandhi's contribution to building the nation after India became independent.

ANSWER

Spent Independence Day fasting and praying in Calcutta; toured riot-hit Noakhali, Bihar, Delhi to restore peace; appealed for Hindu-Muslim-Sikh unity; insisted on rights and security of minorities; wanted a democratic, secular state with equal rights for all; promoted khadi, removal of untouchability; his 'finest hour'.

Any eight points:
1. On 15 August 1947 he did not join the celebrations in Delhi; he was in Calcutta, fasting for 24 hours and praying for peace.
2. He went to riot-torn areas – Noakhali in East Bengal, Bihar and later Delhi – to stop the killing and console victims.
3. He appealed to Hindus, Muslims and Sikhs to forget the past and live together in peace.
4. He insisted that Muslims in India and Hindus/Sikhs in Pakistan be protected; he worked for the safety and rights of minorities.
5. He wanted India to be a democratic and secular state where all citizens enjoy full and equal rights, whatever their religion.
6. Congress, at his urging, passed a resolution on the rights of minorities, stating that India would not

be a Hindu state.
7. He worked for the upliftment of 'Harijans' and the removal of untouchability, and promoted equality of all classes.
8. He promoted the charkha and khadi as symbols of self-reliance and dignity of labour, and opposed child marriage.
9. He wanted a united India and was deeply hurt by Partition; his efforts in 1946-48 are seen as his 'finest hour'.
10. His fast in January 1948 helped restore calm in Delhi; his assassination on 30 January 1948 shocked the nation into unity.

SECTION D

Q31–33 are source-based questions of 4 marks each (1+1+2).

31. *Source (summary): 'Buddhism in practice' – an extract from the Sutta Pitaka giving the Buddha's advice to a rich householder, Sigala. A master should care for his servants and employees (work suited to their strength, food and wages, care in sickness, sharing treats, granting leave); clansmen should look after samanas and brahmanas with affection in deed, word and thought, keep an open house for them and meet their needs. Similar advice is given on conduct towards parents, teachers and wife.* **4**

(i) How did the Buddha show the importance of compassion within the social hierarchy? (1)
(ii) Why did the Buddha stress righteous action? (1)
(iii) Explain any two principles of karma according to the Buddha. (2)

ANSWER

(i) Masters must treat servants kindly – fair work, wages, care in sickness – service and ethical conduct towards all.
(ii) Good conduct (kindness, generosity) purifies the mind and leads to nibbana.
(iii) Good actions create good results; one's own actions, not birth, decide one's future; good deeds build harmony and peace.

(i) The Buddha told those with power (masters, householders) to take care of those below them – giving work that suits their strength, proper food and wages, nursing them when ill and giving leave. This shows that compassion and ethical conduct, not domination, should guide social relations; all beings deserve kindness.
(ii) He stressed righteous action because, for him, a person's progress depends on his own good conduct – kindness, generosity and moral behaviour purify the mind and help one escape suffering and reach nibbana.
(iii) Any two: (a) Every action has consequences – good actions bring good results, bad actions bad results, so one should generate positive karma. (b) Individuals are responsible for their own karma; it is shaped by deeds, not by birth or rituals. (c) Right action leads to harmony, peace and social cohesion.

32. *Source (summary): 'A strange nation?' – Abdur Razzaq's travel account of the 1440s mixes feelings and impressions. He disliked the people he met at the port of Calicut (Kerala) and called them 'a strange nation', but near Mangalore, after crossing the Western Ghats, he admired a square temple about ten yards a side and five yards high, covered with cast bronze, with four porticos and a life-size golden human figure with ruby eyes at the entrance.* **4**

(i) Why did Abdur Razzaq call India a 'strange nation'? (1)

(ii) How are emotions and perceptions reflected in this source? (1)

(iii) How did he describe the temple near Mangalore in the Western Ghats? (2)

ANSWER

(i) The people and customs were unfamiliar and very different from his own culture.

(ii) He shows dislike/confusion at Calicut but wonder and admiration near Mangalore.

(iii) A square temple about 10 yards a side and 5 yards high, covered in cast bronze, with four porticos; a life-size gold statue with red ruby eyes – he praised its craftsmanship.

(i) Abdur Razzaq was a Persian envoy used to his own society; the dress, customs and people of Calicut seemed unfamiliar, so he described them as people he had never imagined – a 'strange nation'.

(ii) The account mixes contrasting reactions: unease and disapproval at Calicut, and surprise and great admiration for the temple near Mangalore. It shows that a traveller's perception depends on what he sees and his own background.

(iii) Any two: the temple was square, about ten yards on each side and five yards high; it was entirely covered with cast bronze; it had four porticos; in the entrance portico was a full-size golden human statue with two red rubies as eyes, made so skilfully that it seemed to see – he admired the craft and artisanship.

33. *Source (summary): 'There cannot be any divided loyalty' – in the Constituent Assembly, Govind Ballabh Pant urged citizens to be loyal to the State alone. Democracy needs self-discipline and caring more for others than for oneself; if rival loyalties are encouraged, or individuals and groups ignore wider interests instead of curbing their own excesses, democracy will fail.* **4**

(i) What did Pant see as the key to the success of democracy? (1)

(ii) How did Pant explain the art of self-discipline in a democracy? (1)

(iii) Explain Pant's views on the link between democracy and equality. (2)

ANSWER

(i) Self-discipline and caring less for oneself and more for others.

(ii) Controlling one's selfish interests for the good of all, so that decisions are made for everyone in a plural country.

(iii) No divided loyalty – all loyalty centred on the State; every individual/group must respect larger interests so that all sections are cared for equally.

(i) Pant said that for democracy to succeed, each person must train himself in self-discipline and think less of himself and more of others.

(ii) Self-discipline means restraining one's own extravagance and selfish demands, so that a plural society can take decisions that work for all and address social and economic equality.

(iii) Any two: (a) There should be no divided or rival loyalties; all loyalty must be focused on the State. (b) No individual or group should ignore the larger interests of society – democracy must care for all sections of the population equally; otherwise it is doomed. (c) Separate loyalties (e.g. demands for separate electorates) would weaken equality and unity.

SECTION E

Q34 is a map-based question of 5 marks.

34. (a) (34.1) On the political outline map of India, locate and label with suitable symbols: **5**

(i) Banawali – a Harappan site

(ii) Amravati stupa

(iii) (a) Agra – a territory under the Mughals

OR

(iii) (b) Ajmer – a territory under the Mughals

ANSWER

(i) Banawali – Haryana (Fatehabad district), north-west of Delhi.

(ii) Amaravati – Andhra Pradesh, on the Krishna river (Guntur district).

(iii)(a) Agra – western Uttar Pradesh, on the Yamuna. OR (iii)(b) Ajmer – central Rajasthan.

Mark each place with a dot and write its name:

Banawali – in Haryana, near Fatehabad/Hisar, north-west of Delhi.

Amaravati – lower Krishna valley in coastal Andhra Pradesh.

Agra – on the Yamuna, south-east of Delhi in UP; Ajmer – in the middle of Rajasthan, south-west of Jaipur.

Tip: practise the Harappan, Buddhist and Mughal lists given in NCERT map work.

(b) (34.2) On the same outline map, two centres of the Indian National Movement are marked A and B. Identify them and write their names on the lines drawn near them:

A: a place in north-western Bihar, near the Nepal border, where Gandhiji's first satyagraha in India was held for indigo cultivators.

B: a city in Gujarat where Gandhiji set up his ashram and led a mill workers' satyagraha (1918).

ANSWER

A – Champaran; B – Ahmedabad

A – Champaran (Bihar), 1917: Gandhiji's satyagraha for peasants forced to grow indigo.

B – Ahmedabad (Gujarat), 1918: satyagraha for textile mill workers; Sabarmati Ashram was here. (The marking scheme also accepted Kheda as a national movement centre.)

— END —

Questions restated from the CBSE Class XII Board Examination 2024 (set 61/1/1) for practice. Reading passages and map items are described, not reproduced.