Roll No. ☐☐☐☐☐☐☐☐

Q.P. Code 61/1/1

HISTORY

CBSE Class XII Board Examination 2025 — 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 questions, 1 mark each.
3. Section B: Q22–27, short answer questions, 3 marks each (about 60–80 words).
4. Section C: Q28–30, long answer questions, 8 marks each (about 300–350 words).
5. Section D: Q31–33, source-based questions with three sub-questions, 4 marks each.
6. Section E: Q34, map-based question (locating and identifying places), 5 marks; attach the map to the answer-book.
7. There is no overall choice, but Sections B and C (and one part of the map question) offer an internal choice (OR).

SECTION A

Multiple choice questions: Q1–21 carry 1 mark each.

1. Pick the correct statement about the Harappan script. **1**

(A) It was an alphabetical script.
(B) It was written from left to right.
(C) It has not been deciphered till now.
(D) It had only a few signs or symbols.

ANSWER
(C) The script has not been deciphered so far.

The Harappan script is still a mystery – nobody has been able to read it.
It was not alphabetical: it had roughly 375–400 signs, far too many for an alphabet.
It was most probably written from right to left (spacing on seals is cramped on the left side).
So (A), (B) and (D) are wrong; (C) is correct.

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2. At which pair of Harappan sites have terracotta models of a plough been found? **1**

(A) Kalibangan and Dholavira
(B) Shortughai and Lothal
(C) Banawali and Cholistan
(D) Sanghol and Rakhigarhi

ANSWER
(C) Banawali and Cholistan

Terracotta plough models have been found at Cholistan (Pakistan) and Banawali (Haryana), showing that oxen were used for ploughing.
Common mix-up: Kalibangan gave evidence of a ploughed field (furrows), not a plough model.

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3. Assertion (A): Buddhism spread quickly, both while the Buddha was alive and after his death. **1**
Reason (R): Many people were unhappy with the religious practices of the time and were unsettled by the fast social changes around them.

(A) Both (A) and (R) are true and (R) correctly explains (A).
(B) Both (A) and (R) are true but (R) does not correctly explain (A).
(C) (A) is true, (R) is false.
(D) (A) is false, (R) is true.

ANSWER
(A) Both true; R correctly explains A.

Buddhism grew rapidly in the Buddha's lifetime and later.
The reason given in NCERT: people were dissatisfied with existing (sacrificial, ritual-heavy) practices and confused by rapid social change (new cities, kingdoms, trade).
Buddhism stressed conduct and values rather than birth, which appealed to them. So R is the correct explanation of A.

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4. Which of these statements about Jainism are correct? **1**

I. Karma decides the cycle of birth and rebirth.

II. One must renounce the world.

III. Worldly life is a necessary condition for salvation.

IV. Ahimsa is an important principle.

(A) I, II and III **(B)** II, III and IV

(C) I, II and IV **(D)** I, III and IV

ANSWER

(C) I, II and IV

Jain teaching: the cycle of birth and rebirth is shaped by karma (I correct).
To escape it, asceticism and penance are needed, which is possible only by renouncing the world – usually by living in a monastery (II correct).
Ahimsa (non-injury to all beings) is central (IV correct).
III is the opposite of Jain belief – freedom from worldly existence, not worldly life, leads to salvation.

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5. Match the ancient Mahajanapadas (Column I) with the present regions (Column II). **1**

Column I: a. Magadha b. Avanti c. Gandhara d. Koshala

Column II: I. Qandahar (eastern Afghanistan) II. Ayodhya (Uttar Pradesh) III. Patna (Bihar) IV. Ujjain (Madhya Pradesh)

(A) a-III, b-II, c-I, d-IV **(B)** a-IV, b-II, c-I, d-III

(C) a-III, b-IV, c-I, d-II **(D)** a-II, b-I, c-III, d-IV

ANSWER

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

Magadha – south Bihar, capital Rajagaha and later Pataliputra (Patna) → III.
Avanti – capital Ujjayini (Ujjain, MP) → IV.
Gandhara – north-west, the Qandahar/eastern Afghanistan region → I.
Koshala – capital Shravasti; Ayodhya region of UP → II.

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6. Prabhavati Gupta is best known as: **1**

(A) Wife of Ashoka who promoted the Buddhist Sangha

(B) A Mauryan queen who promoted Buddhism

(C) Wife of Samudragupta and a poet of the Gupta age

(D) Daughter of Chandragupta II and wife of a Vakataka king

ANSWER

(D) Daughter of Chandragupta II and wife of a Vakataka king

Prabhavati Gupta was the daughter of Chandragupta II (Gupta dynasty) and was married into the Vakataka family of the Deccan.
She is remembered for her land-grant inscription – an example of a woman who had access to land and could grant it, which was unusual under Brahmanical norms.

7. The paper shows a picture of a large, many-storeyed temple complex that has been cut out of one single mass of rock on a hillside (with courtyard, pillars and side shrines all carved from the same rock). Identify the temple. **1**

(A) Deogarh Temple
(B) Kailashnatha Temple
(C) Mahabalipuram Temple
(D) Brihadeshwara Temple

ANSWER
(B) Kailashnatha Temple (Ellora)

The most famous temple carved out of a single rock is the Kailashnatha temple at Ellora (Maharashtra), built in the 8th century under the Rashtrakutas.
The whole structure was carved from top to bottom out of one piece of rock – an amazing feat of planning.
Deogarh is a structural Gupta temple; Brihadeshwara (Thanjavur) is a built stone temple; Mahabalipuram has small monolithic rathas, not this complex.

8. Al-Biruni's 'Kitab-ul-Hind' is valued as a detailed study of India. What was the main aim of this book? **1**

(A) To promote Islamic teaching
(B) To map geographical locations
(C) To criticise Indian culture and traditions
(D) To document Indian culture

ANSWER
(D) To document Indian culture

Kitab-ul-Hind, written in Arabic, has 80 chapters on religion, philosophy, festivals, astronomy, alchemy, manners, social life, weights and measures, iconography, laws and metrology.
Its aim was to describe (document) Indian society and culture for readers, especially those who wanted to understand India – not to preach or attack it.

9. During his long travels Ibn Battuta came to know many unfamiliar cultures and societies. Which competency is he most likely to have developed? **1**

(A) Leadership and judicial management
(B) Cultural competencies and skills
(C) Knowledge of administration and army
(D) Scientific and technical expertise

ANSWER
(B) Cultural competencies and skills

Ibn Battuta was an inveterate traveller who valued experience gained through travel more than books. Meeting many peoples, learning their customs and recording them carefully would build cultural understanding and skills of adapting to new societies.
The other options are not the natural outcome of travel described in the question.

10. Which statements about Colonel Colin Mackenzie are correct? **1**

I. He brought the ruins of Hampi to light in 1800.

II. He was an official of the East India Company.

III. He made the first survey maps of the site.

IV. He got information about the Vijayanagara empire from Duarte Barbosa.

(A) I, II and III

(B) II, III and IV

(C) I, III and IV

(D) I, II and IV

ANSWER

(A) I, II and III

Colin Mackenzie, an engineer and antiquarian employed by the English East India Company, brought the Hampi ruins to light in 1800 and prepared the first survey maps of the site.

Much of his early information came from the memories of the priests of the Virupaksha temple and the shrine of Pampadevi – not from Duarte Barbosa. So IV is wrong.

11. Match the foreign travellers with the countries they came from. **1**

Column I: a. Afanasii Nikitin b. Domingo Paes c. Abdur Razzaq d. Nicolo de Conti

Column II: I. Persia II. Russia III. Portugal IV. Italy

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

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

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

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

ANSWER

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

Afanasii Nikitin – Russian merchant (II).

Domingo Paes – Portuguese traveller who described Vijayanagara (III).

Abdur Razzaq – ambassador sent by the ruler of Persia (I).

Nicolo de Conti – Italian trader (IV).

12. Which of these is a major source for the agrarian history of India in the 16th and 17th centuries? **1**

(A) Revenue records of Agra and Delhi

(B) Relationship between peasants and zamindars

(C) The important chronicle Ain-i-Akbari

(D) Types of crops grown at that time

ANSWER

(C) The Ain-i-Akbari

The cornerstone source for Mughal agrarian history is the Ain-i Akbari, compiled by Abu'l Fazl, Akbar's court historian.

It records cultivation, revenue collection, and relations between the state and zamindars in detail.

Options (B) and (D) are topics, not sources.

13. Which statement about the zamindars of 16th–17th century India is most appropriate? **1**

(A) They were an exploitative class for the peasants.

(B) They collected revenue on behalf of the state.

(C) They always kept friendly relations with the villagers.

(D) They had only small pieces of land for personal use.

ANSWER

(B) They collected revenue on behalf of the state.

Zamindars were landed proprietors who collected revenue for the Mughal state and got a share (compensation) for it.
They were not uniformly exploitative and relations were not always cordial – both are generalisations.
They held extensive personal lands (milkiyat), so (D) is wrong.

14. Some friends in a modern city discuss whether Kabir's teachings still matter. Some call them outdated; others feel they spread equality and love. Which scenario best shows Kabir's relevance today? **1**

(A) A debate on Kabir's historical background

(B) A discussion that dismisses spirituality as irrelevant

(C) A focus only on social norms and traditions

(D) Seeking a simple, direct connection with the divine

ANSWER

(D) Seeking a simple connection with the divine

Kabir rejected rituals, idol worship and blind following of tradition, and taught that the Ultimate Reality can be reached through simple, sincere devotion.
So a person seeking a simple, direct bond with God, beyond religious divisions, reflects his message today.

15. What was the main cause of the Santhal rebellion of 1855? **1**

(A) Imposition of the Summary Settlement

(B) Cultural suppression by the British

(C) Imposition of Western education

(D) Heavy taxes and seizure of land

ANSWER

(D) Heavy taxes and land annexation

Santhals had settled in the Damin-i-Koh area. Soon the state levied heavy taxes on their land, moneylenders charged high interest and seized land for unpaid debts, and zamindars asserted control.
This loss of land and heavy burden led to the Santhal revolt of 1855–56.
Summary Settlement belongs to Awadh (1856), not the Santhals.

16. Which one is the odd one out with respect to the Permanent Settlement of 1793? **1**

(A) The Sunset Law
(B) The auction of Burdwan estates
(C) The Fifth Report
(D) The Deccan Riots Commission

ANSWER
(D) The Deccan Riots Commission

The Sunset Law (pay by sunset or the estate is auctioned), the Burdwan auction of 1797 and the Fifth Report (1813) all relate to the Permanent Settlement in Bengal.
The Deccan Riots Commission was set up after the 1875 Deccan revolt against moneylenders in Bombay Deccan, under the ryotwari system – so it is the odd one out.

17. Match the leaders of the Revolt of 1857 with their regions. **1**
Column I: a. Shah Mal b. Kunwar Singh c. Birjis Qadr d. Nana Sahib
Column II: I. Lucknow II. Kanpur III. Baraut IV. Arrah

(A) a-II, b-III, c-IV, d-I
(B) a-III, b-IV, c-I, d-II
(C) a-III, b-II, c-I, d-IV
(D) a-IV, b-II, c-III, d-I

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

Shah Mal – pargana Baraut (UP) → III.
Kunwar Singh – zamindar of Arrah (Bihar) → IV.
Birjis Qadr – young son of Nawab Wajid Ali Shah, proclaimed leader at Lucknow → I.
Nana Sahib – adopted son of Peshwa Baji Rao II, led the revolt at Kanpur → II.

18. Put these events in the correct chronological order: **1**
I. Formation of the Constituent Assembly
II. Jallianwala Bagh massacre
III. Quit India Movement
IV. Gandhi–Irwin Pact

(A) II, III, I and IV
(B) II, IV, III and I
(C) III, II, I and IV
(D) IV, III, I and II

ANSWER
(B) II, IV, III, I

Jallianwala Bagh – April 1919.
Gandhi–Irwin Pact – March 1931.
Quit India Movement – August 1942.
Constituent Assembly – formed 1946 (first met December 1946).
Order: II → IV → III → I.

19. What was a key feature of the Subsidiary Alliance brought in by Lord Wellesley in 1798? **1**

(A) A free-trade policy of the British

(B) Maintenance of the native army by the British

(C) Imposition of Western customs by the British

(D) Protection of the native ruler's territory by the British

ANSWER

(D) Protection of native territory by the British

Under the Subsidiary Alliance, the British were responsible for protecting their ally's territory from external and internal threats.
In return the ally had to keep a British armed contingent in his territory and pay for it, could not ally with other rulers without British permission, and had to accept a British Resident.
Note: the army maintained was a British contingent paid for by the ruler, so (B) is wrong.

20. Which pair of a Constituent Assembly committee and its chairman is correctly matched? **1**

(A) Flag Committee – H.C. Mookerjee

(B) Union Powers Committee – Jawaharlal Nehru

(C) Rules of Procedure Committee – S. Varadachariar

(D) States Committee – J.B. Kripalani

ANSWER

(B) Union Powers Committee – Jawaharlal Nehru

Jawaharlal Nehru chaired the Union Powers Committee (also the Union Constitution and States Committees).
The Flag (ad hoc) Committee and the Rules of Procedure Committee were headed by Rajendra Prasad; H.C. Mookerjee headed the minorities sub-committee; J.B. Kripalani headed the Fundamental Rights sub-committee.

21. Identify the Constituent Assembly member from these clues: **1**

• He was President of the Constituent Assembly.
• He became the first President of independent India.

(A) Sarvepalli Radhakrishnan

(B) Zakir Hussain

(C) V.V. Giri

(D) Rajendra Prasad

ANSWER

(D) Rajendra Prasad

Dr Rajendra Prasad was elected President of the Constituent Assembly; his role was to steer the discussions constructively.
In 1950 he became the first President of the Republic of India.

SECTION B

Short answer questions: Q22–27 carry 3 marks each.

22. Explain why Ashokan inscriptions are regarded as the most important sources for understanding Ashoka's administration. **3**

ANSWER

They are Ashoka's own messages carved on rocks and pillars across the empire – they name administrative centres, officials and his policy of dhamma.

Points (any three):

1. They are Ashoka's own words, engraved on natural rocks and polished pillars – first-hand evidence.
2. They mention five major political centres (Pataliputra, Taxila, Ujjayini, Tosali, Suvarnagiri), showing how the empire was organised.
3. The same messages are found from the north-west to Orissa – showing the reach of his administration.
4. They spread his dhamma: respect for elders, generosity to Brahmanas and renouncers, kind treatment of slaves and servants, respect for all religions.
5. They mention special officers (dhamma mahamattas) and reporters (pativedakas) who kept the king informed.
6. Most are in Prakrit (Brahmi script); in the north-west Aramaic, Greek and Kharosthi were used – showing he tried to reach local people.

OR

"Historians have used many kinds of sources to reconstruct the history of the Mauryan empire." Explain.

ANSWER

Archaeology, Arthashastra, Megasthenes' account, Buddhist/Jaina/Puranic and Sanskrit texts, Ashokan inscriptions, punch-marked coins.

Any three:

1. Archaeological finds, especially sculpture and remains of monasteries.
2. Contemporary works such as the Arthashastra (parts probably by Kautilya/Chanakya).
3. The account of Megasthenes, Greek ambassador at Chandragupta Maurya's court (surviving in fragments).
4. Later Buddhist, Jaina and Puranic literature, and Sanskrit literary works.
5. Ashoka's inscriptions on rocks and pillars – often treated as the most valuable source.
6. Punch-marked coins showing trade and economy.

23. Justify: the middle of the first millennium BCE is seen as a major turning point in world history. **3**

ANSWER

New thinkers (Zarathustra, Kong Zi, Socrates/Plato/Aristotle, Mahavira, Buddha) arose along with new kingdoms, cities and economic change.

Any three:

1. Great thinkers emerged in many regions at the same time – Zarathustra in Iran, Kong Zi (Confucius) in China, Socrates, Plato and Aristotle in Greece, Mahavira and Gautama Buddha in India.
2. They tried to understand the mysteries of existence and the relationship between humans and the cosmic order.
3. In India, this was the time of new kingdoms (Mahajanapadas) and cities.
4. Social and economic life was changing – use of iron, spread of agriculture, punch-marked coins and trade.
5. This led to the growth of diverse systems of thought and debate.

24. Analyse the causes that led to the downfall of the Vijayanagara empire. **3**

ANSWER

Strains after Krishnadeva Raya, rebellious nayakas, shifting alliances with the Deccan Sultanates, Rama Raya's policy and defeat at Talikota (1565).

Any three:

1. After Krishnadeva Raya's death (1529), strains appeared in the imperial structure.
2. His successors were troubled by rebellious nayakas (military chiefs).
3. The military ambitions of Vijayanagara and of the Deccan Sultanates led to shifting alliances.
4. Rama Raya, the chief minister, tried to play one Sultan against another; the Sultanates then united against him.
5. In 1565 at the battle of Talikota (Rakshasi-Tangadi) the combined armies of Bijapur, Ahmadnagar and Golconda defeated Rama Raya.
6. The victorious armies sacked the city, which was abandoned within a few years.

OR

Why is the amara-nayaka system called a major political innovation of the Vijayanagara empire? Analyse.

ANSWER

Military commanders got territories to govern, collected revenue, kept armies for the king and paid tribute – a link between centre and regions.

Any three:

1. Many of its features were derived from the iqta system of the Delhi Sultanate.
2. Amara-nayakas were military commanders given territories to govern by the raya.
3. They collected taxes and dues from peasants, craftspersons and traders in the area.
4. They kept part of the revenue for personal use and for maintaining a stipulated contingent of horses and elephants.
5. These contingents gave the king an effective fighting force.
6. They sent tribute to the king annually and appeared in court with gifts to show loyalty; kings sometimes transferred them to keep control.

25. Examine how the village panchayat looked after the rights of common people in the Mughal period. **3**

ANSWER

An assembly of elders whose binding decisions settled disputes, used common funds for welfare, punished wrongdoers and received petitions of the weak.

Any three:

1. The panchayat was an assembly of elders, usually important people with hereditary rights; it was heterogeneous in mixed-caste villages.
2. Its decisions were binding on members.
3. Common funds collected from individuals were used for community welfare, e.g., during natural calamities, and for meeting revenue officials.
4. It ensured caste boundaries were maintained and supervised conduct; it could levy fines and even expel offenders.
5. Jati panchayats settled civil disputes, e.g., over land claims.
6. Petitions from common people, including women and lower castes, complained against extortion by upper castes or officials – the panchayat was the place of redress, and the state generally respected its decisions.

26. "The revolt of 1857 was presented as a war in which Hindus and Muslims had equally much to lose or gain." Analyse. **3**

ANSWER

Rebel proclamations appealed to all communities, recalled the co-existence under the Mughals, and the British could not split the rebels on religious lines.

Any three:

1. Rebel proclamations repeatedly appealed to all sections of the population, irrespective of caste and creed.
2. The ishtahars looked back to the pre-British past and praised the co-existence of communities under the Mughal empire.
3. Many proclamations were issued by Muslim princes but took care of Hindu feelings.
4. The proclamation in Bahadur Shah's name asked people to join under the standards of both Muhammad and Mahavir.
5. Fear of Christian missionaries converting people and of losing caste and religion was shared by both communities.
6. Though the British tried (e.g., spending money in Bareilly in December 1857) to set Hindus against Muslims, they failed.

27. Describe Dr B.R. Ambedkar's role in the Constituent Assembly. **3**

ANSWER

Chairman of the Drafting Committee, guided the Draft Constitution through the Assembly; Law Minister; argued for a strong centre.

Any three:

1. A lawyer and economist, he was one of the most important members of the Assembly.
2. Though a political opponent of the Congress earlier, on Gandhi's advice he was asked to join the Union Cabinet as Law Minister.
3. He served as Chairman of the Drafting Committee of the Constitution.
4. He had the responsibility of guiding the Draft Constitution through the Assembly, helped by B.N. Rau and S.N. Mukherjee.
5. He spoke for a strong and united centre to stop violence.
6. He accepted that separate electorates were no longer needed and stressed safeguards like reservation for the depressed classes.

SECTION C

Long answer questions: Q28–30 carry 8 marks each.

28. "Family relationships in the Mahabharata period had distinctive features." Explain with examples. **8**

ANSWER

Families part of wider kin networks.

Mahabharata = feud between cousins (Kauravas, Pandavas); victory reinforced patriliny.

Sons inherit father's resources; variations – brothers/kinsmen, rarely women (Prabhavati Gupta).

Brahmanas laid down codes, not followed by all.

Eight forms of marriage – Draupadi's polyandry, Bhima–Hidimba.

Gotra rules ignored by some (Satavahanas).

Mothers important but advice ignored (Gandhari, Kunti).

Any eight points:

1. Families were part of larger networks of relatives (kinfolk); family ties were seen as natural but defined in many ways (some societies treat cousins as blood relatives, others do not).
2. The Mahabharata's central story is a feud over land and power between two sets of cousins, the Kauravas and the Pandavas, of a single ruling family (Kuru lineage).
3. The Pandavas won; the story strengthened the ideal of patriliny (descent from father to son).
4. Under patriliny sons could claim their father's resources, including the throne.
5. Most ruling dynasties from about the 6th century BCE claimed to follow patriliny.
6. There were variations: sometimes brothers succeeded one another, sometimes other kinsmen claimed the throne.
7. In exceptional cases women held power, e.g., Prabhavati Gupta.
8. Brahmanas laid down codes of social behaviour in Dharmasutras and Dharmashastras, but these were not followed by everyone.
9. Eight forms of marriage were recognised; examples outside the norm include Draupadi's polyandrous marriage and Bhima's marriage to Hidimba (a 'rakshasa' woman).
10. Gotra rules (wife takes husband's gotra, no marriage within the gotra) were not followed by all, e.g., Satavahana queens kept their fathers' gotra names and some married within the family.
11. Mothers were respected, but their advice was not always followed – Gandhari's plea to Duryodhana to make peace was ignored; Kunti's role too shows this.
12. Hierarchy of caste and gender shaped who was respected in the family.

OR

"Kingship was not always tied to being born a Kshatriya; anyone who could gather support and resources could become a ruler." Explain with examples from the 6th century BCE onwards.

ANSWER

Dharmashastras said only Kshatriyas could rule, but this was not followed.

Mauryas – Kshatriya in Buddhist texts, 'low' origin in Brahmanical texts.

Shungas and Kanvas were Brahmanas.

Shakas (mlechchhas) ruled and patronised Sanskrit (Rudradaman).

Satavahana Gotami-puta Siri-Satakani claimed to be a unique Brahmana and destroyer of Kshatriya pride.

Power depended on support and resources.

Any eight points:

1. According to the Dharmasutras and Dharmashastras, only Kshatriyas were supposed to be kings.
2. In practice, these norms were not universally followed – many important ruling lineages had different origins.
3. The social background of the Mauryas is debated: later Buddhist texts call them Kshatriyas, while Brahmanical texts describe them as of 'low' origin.
4. The Shungas and Kanvas, the immediate successors of the Mauryas, were Brahmanas.
5. The Shakas from Central Asia were regarded as mlechchhas (barbarians/outsiders) by Brahmanas, yet they ruled.
6. Some mlechchhas adopted Sanskrit traditions – Shaka ruler Rudradaman's inscription records rebuilding the Sudarshana lake.
7. The Satavahana ruler Gotami-puta Siri-Satakani claimed to be a unique Brahmana and a destroyer of the pride of Kshatriyas.
8. The Satavahanas also married into other families (e.g., Shakas), showing that political needs mattered more than varna rules.
9. Thus political power was open to anyone who could muster support and resources; birth as Kshatriya was not essential, though rulers often sought Brahmana support to legitimise power.

29. Explain the main beliefs and teachings of Guru Nanak Dev. **8**

ANSWER

Nirguna bhakti – God (rab) formless, genderless.

Rejected sacrifices, ritual baths, idol worship, austerities and scriptures of both Hindus and Muslims.

Simple path – remember and repeat the Divine Name (nam).

Ideas in hymns (shabad) sung in ragas, in Punjabi.

Organised followers into a community; sangat for collective recitation.

Appointed Angad as successor guru.

Any eight points:

1. Baba Guru Nanak (1469–1539), born at Nankana Sahib, spent time among sufis and bhaktas; his message is found in his hymns.
2. He advocated nirguna bhakti – devotion to a God without attributes or form.
3. He firmly rejected external practices of religions he saw around him.
4. He rejected sacrifices, ritual baths, image worship, austerities and the scriptures of both Hindus and Muslims.
5. For him the Absolute or 'rab' had no gender or form.
6. He proposed a simple way to connect to the Divine: by remembering and repeating the Divine Name (nam-simaran).
7. He expressed his ideas in hymns called 'shabad' in Punjabi, the local language, and sang them in various ragas with his attendant Mardana.
8. He organised his followers into a community.
9. He set up rules for congregational worship (sangat) involving collective recitation.
10. He appointed his disciple Angad as his successor guru; this practice continued for about 200 years.
11. His hymns were later compiled by Guru Arjan in the Adi Granth Sahib.

Note: Guru Nanak did not intend to found a new religion, but his teachings became the basis of the Sikh community.

OR

Explain the main beliefs and practices of the Chishti sufis in medieval India.

ANSWER

Came in late 12th century and adapted to Indian traditions.

Khanqah was the centre of social life – open kitchen (langar) on futuh, all welcome.

Shaikh Nizamuddin appointed spiritual successors to set up hospices.

Ziyarat to dargahs, esp. Khwaja Muinuddin at Ajmer (visited by rulers like Akbar).

Music and dance (sama, qawwali); zikr of Divine Names.

Local practices – bowing before shaikh, offering water, shaving heads of initiates, yogic exercises.

Any eight points:

1. The Chishtis were a group of sufis who migrated to India in the late 12th century; they adapted successfully to local conditions.
2. The khanqah (hospice) was the centre of their social life; Shaikh Nizamuddin Auliya's hospice near Delhi had courtyards and rooms for visitors.
3. An open kitchen (langar) was run on futuh (unasked-for charity).

4. People from all walks of life – soldiers, slaves, singers, traders, poets, travellers, rich and poor, Hindu jogis – came there.
5. Practices from local traditions were adopted: bowing before the shaikh, offering water to visitors, shaving the heads of initiates and yogic exercises.
6. Shaikh Nizamuddin appointed several spiritual successors and sent them to set up hospices in different parts of the subcontinent.
7. Pilgrimage (ziyarat) to tombs of sufi saints was common; the dargah of Khwaja Muinuddin Chishti at Ajmer was the most revered – Muhammad bin Tughlaq was the first sultan to visit it and Akbar visited it fourteen times.
8. Music and dance, including mystical chants by qawwals (sama), were part of ziyarat, to evoke divine ecstasy.
9. They remembered God through zikr (reciting the Divine Names).
10. Many Chishtis composed in local languages (Hindavi), which spread their message to ordinary people.

30. Analyse how the national movement between 1915 and 1931 affected the common people of India. **8**

ANSWER

Gandhi became a mass leader; Champaran, Kheda, Ahmedabad satyagrahas.

Rowlatt Satyagraha, Non-Cooperation, Civil Disobedience drew huge mass participation from all regions and religions.

Khadi/charkha and swadeshi encouraged self-reliance and crafts.

Boycott, resignations, non-payment of taxes.

Large-scale participation of women; Hindu-Muslim unity (Khilafat).

Any eight points:

1. Gandhiji returned in 1915 and soon became the undisputed leader of the masses.
2. Local satyagrahas at Champaran (1917), Kheda and Ahmedabad (1918) brought peasants and workers into the movement.
3. The idea of satyagraha and non-violence gained wide acceptance.
4. The Rowlatt Satyagraha (1919) was the first all-India mass campaign.
5. The Non-Cooperation Movement (1920–22): students left schools, lawyers boycotted courts, workers struck, peasants and tribals defied laws.
6. The Civil Disobedience Movement (1930) began with the Salt March, involving people across India.
7. People of different regions, classes and religions joined – the movement became truly national.
8. Khilafat-Non-Cooperation alliance promoted Hindu-Muslim unity.
9. Khadi and the charkha became symbols of the movement; indigenous handicrafts and swadeshi were promoted; self-reliance grew.
10. Boycott of British goods and institutions, resignations from government offices and non-payment of taxes became common.
11. Women participated on a large scale (especially in 1930).
12. Ordinary people gained political awareness and confidence to challenge colonial rule.

OR

Analyse the role played by Mahatma Gandhi after India became independent.

ANSWER

Not present at Delhi celebrations on 15 Aug 1947; was in Calcutta, fasting 24 hours.

Visited hospitals and refugee camps, consoled victims.

Appealed to Hindus, Muslims and Sikhs to forget the past and live in peace.

After peace in Bengal, moved to Delhi and worked for communal harmony.

Fasted for peace; assassinated 30 Jan 1948.

Any eight points:

1. On 15 August 1947 Gandhiji did not attend the celebrations in the capital; he was in Calcutta.
2. He did not attend any function or hoist a flag; he marked the day with a 24-hour fast.
3. The freedom he had struggled for came with partition and communal violence, which saddened him deeply.
4. He moved through riot-affected areas, visited hospitals and refugee camps and consoled distressed people.
5. He appealed to Sikhs, Hindus and Muslims to forget the past and live in harmony; he worked for

the protection of minorities.
6. After bringing peace to Calcutta/Bengal he went to Delhi, where violence was raging.
7. In Delhi he urged everyone to live peacefully and held prayer meetings; he undertook a fast to bring communal peace.
8. He insisted that Muslims must be able to live in India with dignity and equality – this made extremists angry.
9. On 30 January 1948 he was shot dead by Nathuram Godse; his death caused an outpouring of grief and was a moment of reflection for the nation.

SECTION D

Source-based questions: Q31–33 carry 4 marks each (three sub-questions).

31. Source summary: Ernest Mackay (1948) praised the Harappan drains as the most complete ancient drainage system known. Every house was linked to brick street drains with removable covers; house drains first emptied into sumps or cesspits; long channels had sumps at intervals for cleaning; small heaps of sand found beside the drains show debris was not always removed after cleaning. Such drains existed even in smaller settlements like Lothal. **4**

(i) Analyse the possible reason for the uniform drainage system across Harappan cities. (1)

(ii) What can we infer from the little heaps of sand found beside the drains? (1)

(iii) Assess the impact of the Harappan drainage system. (2)

ANSWER

(i) Careful town planning/engineering skill, probably a central authority.

(ii) Drains were regularly cleaned (maintenance), though debris was not always carted away.

(iii) Organised society caring for health and hygiene; amenities for all houses; better quality of life.

(i) Drains seem to have been planned first and houses built along them; such uniformity points to urban planning and possibly a central authority directing it.

(ii) The heaps show that drains were cleaned regularly as a maintenance practice, but the removed material was sometimes left lying beside the channel.

(iii) Any two: it reflects a highly organised society focused on public health and cleanliness; since every house was connected, sanitation was available to all residents (a relatively equal access to amenities); it reduced waste-related diseases and gave a cleaner living environment; it shows advanced engineering skills.

32. Source summary: François Bernier warned European kings that if they copied the Mughal model, their well-cultivated, populous, rich and flourishing kingdoms would turn into deserts full of beggars; cities would decay and become uninhabitable, and fields would be overrun with bushes and marshes. **4**

(i) Mention any one prominent contribution of Bernier. (1)

(ii) How did Bernier contrast European kingdoms with Mughal territories? (1)

(iii) Explain Bernier's views on the socio-economic condition of people under Mughal rule. (2)

ANSWER

(i) Wrote 'Travels in the Mughal Empire'; compared East and West.

(ii) Europe – prosperous, well cultivated, populous; Mughal lands – desolate and neglected.

(iii) No private property in land, oppressed peasants, falling living standards except for the elite; artisans had no incentive.

(i) Bernier, a French doctor, wrote 'Travels in the Mughal Empire' and made a comparative study of India and Europe (showing Europe as superior).

(ii) He saw European kingdoms as rich, well-cultivated and flourishing, while he described Mughal territories as ruined and neglected – he warned Europe would fall to ruin if it followed the Mughal model.

(iii) Any two: the Mughal emperor owned all land, so there was no private property and no class of 'improving' landlords; agriculture was ruined and peasants oppressed; living standards of everyone except the ruling aristocracy declined; artisans had no motive to improve their products as profits went to the state; yet he also noted a large, prosperous merchant community engaged in long-distance trade.

33. Source summary: Passing through a village in the lower Rajmahal hills, Francis Buchanan admired the scenery – rice fields winding through narrow valleys, cleared land with scattered trees and rocky hills – but felt the land needed 'progress' and much more cultivation. He suggested planting Asan and Palas for tassar silk and lac in place of forests, clearing the rest for farming and growing palmyra and mahua on unfit land. **4**

(i) How did Buchanan describe the view of the lower Rajmahal hills? (1)

(ii) Why did he think the area could support much better cultivation? (1)

(iii) How did he propose using the land for economic gain? (2)

ANSWER

(i) Very fine – narrow rice valleys, cleared lands with scattered trees, rocky hills.

(ii) Land was fertile; forests could be cleared for farming.

(iii) Replace forests with Asan/Palas for silk and lac; clear and cultivate the rest; grow palmyra and mahua on unfit land.

(i) He found the view exceedingly fine – rice valleys winding in all directions, cleared lands with scattered trees and rocky hills.

(ii) He felt the land was fertile and capable of 'improvement' – forests could be cleared and brought under settled cultivation.

(iii) Any two: plant Asan and Palas trees to rear tassar silkworms and lac; clear the remaining forest and cultivate most of it; on land unfit for crops, grow palmyra and mahua. This reflects the Company's commercial view – forests as unproductive land to be turned into revenue.

SECTION E

Map-based question: Q34 carries 5 marks.

34. (a) On a political outline map of India, locate and label with suitable symbols: **5**
(i) Kalibangan – a mature Harappan site
(ii) Amaravati – a Buddhist site

ANSWER
(i) Kalibangan – northern Rajasthan (Hanumangarh district, on the Ghaggar).
(ii) Amaravati – Andhra Pradesh, on the Krishna river (Guntur district).

Kalibangan lies in north Rajasthan near the Haryana/Punjab border, on the dried bed of the Ghaggar.
Amaravati is in coastal Andhra Pradesh on the south bank of the Krishna, famous for its stupa sculptures.

(b) On the political outline map of India, locate and label Amber – a territory under the Mughals.

ANSWER
Amber – in eastern Rajasthan, just north-east of Jaipur.

Amber (Amer) was the seat of the Kachhwaha Rajputs, close allies of the Mughals; mark it just north of Jaipur in eastern Rajasthan.

OR

(iii) On the political outline map of India, locate and label Bijapur – an important town of
(b) medieval India.

ANSWER
Bijapur (Vijayapura) – northern Karnataka.

Bijapur, capital of the Adil Shahi sultanate, lies in north Karnataka, south of the Bhima river and north of the Krishna.

(c) Two centres of the Revolt of 1857 are marked on an outline map of India. Identify them:
A: a city on the Yamuna in north India, the old Mughal capital.
B: a place in Bengal on the Hooghly, near the British capital of the time.

ANSWER
A – Delhi; B – Calcutta / Barrackpore.

A is Delhi, where the sepoys from Meerut arrived on 11 May 1857 and proclaimed Bahadur Shah Zafar their leader.
B is Barrackpore (near Calcutta), where Mangal Pandey attacked officers in March 1857.

— END —

Questions restated from the CBSE Class XII Board Examination 2025 (set 61/1/1) for practice. Reading passages and map items are described, not reproduced.