

### Part - A

Ans 1). The sources of revenue of Village Panchayats are:-

- i). Mughal chronicles such as Ain-i-Akbari written by Abul Fazl provide intricate information regarding the sources of revenue, steps taken by the state to ensure cultivation and collection of revenue.
- ii). The accounts of East India Company also provide historians with various quantitative information about the Mughal countryside. Also, the revenue records from regions such as Orissa, Bengal etc.

The Village Panchayat derived its sources from :-

- i). Contributions made by various individuals to a community for common pool need for defraying the cost of inter-borning

the revenue officials

- (g) ~~i). These contributions was also used for community welfare activities such as digging a canal or tidying over natural calamities. The revenue was also the profit made from the agricultural produce.~~

Ano 2). The Limitation Law was passed to check the accumulation of the debts by the moneylenders

- i). The impact was that the moneylenders turned the law around. The law decreed that the loan bonds will be valid for three years only however the moneylenders signed new bonds every three years by adding the principal and interest of previous loans as new.
- ii) This made the ryots infuriated and angry. They came to

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associate the miseries of their life with the debt bonds as the moneylenders entered fictitious numbers and forged the accounts. Debts and bonds became symbols of oppression.

Thus, the impact of the law was that the riots were enraged and peasant economy was on the verge of collapse which led to the formation of Decan Riots Commission.

Ans 3) - The basis <sup>on</sup> which archaeologists identified are:-

i). Raw Materials : Craft production involved various raw materials such as shell, carnelian, copper etc.

ii) Rejects and waste : These are the best indicators of <sup>craft</sup> ~~waste~~ production as after producing goods, various small nodules are left on site of production.

Also, ~~tools~~ such as drills for grinding and drilling found in Dholavira.

(2)

### Part B

#### section -1

- Ano 4) Sufism evolved as a reaction to the growing materialism of the Caliphate.
- A group of religious minded mystics called sufis emerged in different parts of the world as a reaction to the growing materialism of the Caliphate.
  - They were critical of the dogmatic definitions and the scholastic methods of interpreting the Quran and the "hadis".

iii).

They believed that everyone could ensure salvation by praying to God and following His commands and by following the path of Prophet Muhammad whom they considered as a perfect human being.

iv).

They emphasised on seeking an interpretation of Quran based on their personal experience. Gradually Sufism emerged into a well-developed body with its own literature and started organising in hospices (khawajah) and silsila (signifying unbroken geneology to Prophet Muhammad).

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Thus, Sufism emerged in different parts of the world and were called as ba-shari'a as they complied with the Shari'a.

5. Ibn Battuta was a Moroccan traveller who visited the subcontinent in the 14<sup>th</sup> century.

- i). He recorded his observations in the Rihla where he described the Indian cities to be filled with opportunities to all those who had the necessary drive, resources and skills.
- ii) He described Delhi (Dehli) to be a great city with huge population. The city was densely populated and prosperous with wide and colourful markets and streets.
- iii) The bazaar was stacked with wide variety of goods and were not only places of economic transactions but hub of social and cultural activities. Special places were marked for the public performance of dance and music.

iv).  
iii). He described that the Indian manufacturers and textile were in great demand (such as muslin, satin, silk etc). He noticed that Delhi was well connected with the Inter-Asian network of trade.

Thus, Ibn Battuta considered Delhi to be filled with opportunities to all sections of the people, from the noblemen and the rich to the poor artisans and traders.

Ans 4)- Hill stations were a distinctive feature of colonial rule.

i). Development of hill stations were connected to the needs of the British army. These were strategic places for billetting of troops, guarding frontiers and launching campaign against the enemy.

- ii). Hill stations approximated the cool and temperate climate of the places back at home for the Europeans. The presence of the army made it into a new cantonments and sanitorium developed for the soldiers to rest.
- iii). Due to the pleasant climate, and since tropical weather was seen associated to diseases, armies stayed in the hill stations and efforts were made to protect the army from cholera and malaria. John Lawrence officially moved his council to Simla setting the idea of shifting capital.
- iv). It was important for the colonial economy as well as large tea and coffee gardens <sup>were</sup> set up in the hill stations which contributed to the economy. They also set up settlements which were reminiscent of homes back in Europe.
- (i) Thus, because of this, hill stations were developed.

Ans 7).

Talugdars had dotted the Awadh countryside maintaining armed retainers and forts and unrolling lands.

i)

The annexation of Awadh did not only include the dethroning of the Nawab but also it imposed the dispossession of the Talugdars. There was a chain of grievances that linked the princes, sepoys and Talugdars as they came to identify the firangi raja with the end of the world.

ii).

Summary Settlement was introduced which considered some Talugdars as intruders in the land over which they had occupied by hand and force. Thus, the British disbanded the troops of Talugdars and their forts and went to restrict the power of Talugdars wherever possible.

- iii) The talugdars lost their land in a large scale. The talugdars held 67% of Awadh land which was reduced to 38% only. The losing of land meant a loss of their livelihood. The ties of loyalty that had bound the peasants and talugdars together was also disrupted and there was a breakdown of the social order.
- iv). The peasants were now forced to inflexible methods of revenue collection and over assessment of land and the dispossession of talugdars disturbed their sense of identity. Thus neither the peasants nor talugdars had any reason to be happy and hence when the sepoys rose in mutiny in 1857, the Begum got the support of the talugdars and many died or fled to Nepal when they were repressed.

Thus, the dethroning of Nawab Hajid Ali Shah and the dispossession of their talugs by forces seen as alien and impure led to

the participation of the Telugdans.

Ans 9). There are indications of complex decisions being taken in Harappa.

- i). If the archaeologist look for people in power, they find no direct evidence. A large building in Mohenjodaro was labelled "palace" without yielding any definitive evidence. Similarly, they label the "priest king" which was a stone statue.
- ii) Many believe that the Harappan civilisation had no rulers and everyone enjoyed equal status. Others believed that there was not one ruler but many such as a ruler for Harappa, a ruler for Mohenjodaro etc.

iii) However, several complex decisions were taken. Given the similarity of the distinctive artefacts, establishment of settlements near sources of raw materials, standardised ratio of brick size and the large scale mobilisation of labour indicates that there was one single ruler.

iv). ~~At~~ As of now, the last theory seems plausible since it would have been unlikely to plan and implement such complex decisions in the different parts of the Indus Valley.

(ii)

Thus, yes there might be a single ruler in Harappan society as complex decisions were implemented.

## Secton : II

10). The four values upheld by Gandhi are:-

- i). A true nationalist leader: Gandhi redeemed his promise by making Indian nationalism into a mass movement with hundreds and thousands of the poor and ordinary peasants, workers etc in it.
- ii) People's leader: Gandhiji was a people's leader as he identified with all sections of the people and emphasised with them. Unlike the other leaders, he did not stand apart from the common folk.
- iii) Simplicity is the key: Gandhiji lived simply in and wore a simple dhoti (loincloth) and spent a part of his day spinning the ~~charkha~~ charkha. He was a social reformer who emphasised on weaving khadi to be self reliant and abolish untouchability.

iv). "United we stand divided we fall": Gandhiji believed that India would be free if it was united hence he wanted Hindu-Muslim unity and Indian freedom struggle to be more representative of its population. Thus, he believed in the ideals and values of democracy, social justice, equality and tolerance.

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## Part - C

v). Partition of India led to a large scale violence and trauma of displacement. The communal politics that started is believed to be largely responsible for the Partition of India.

(2)

I)

### Culmination of large point communal politics

i)

Many scholars believed that separate electorates changed the nature of communal politics in India. Separate electorates allow the Muslims to elect their representatives in the reserved areas.

ii).

However, this created a temptation amongst the politicians to raise sectarian slogans and distribute the favours amongst the people of their own community.

iii)

Thus, regional identities acquired a functional use within the modern political system. Religious identities was no longer a mere differences but active opposition and hostility.

iv)

There were a host of developments which hardened communal

identities. Muslims were angered by the music before before the mosque (playing of ~~as~~ music in religious processions during namaz), the cow protection act and the efforts of the Arya Samaj to bring back the Hindu fold (shudhi). The Hindus were angered by the rapid spread of tabligh and tanzim.

## II) Provincial elections of 1937 and Congress ministries:

- i) Provincial elections was conducted in 1937 in which Congress won 7 out of 11 provinces and Muslim League scored fairly. Muslim League wanted to form a joint government in United Province however it was rejected. Many believed that this rejection made League realise that if it were to remain united as one country then they won't get any political power as they will be a minority.
- ii) The Congress ministries also widened the rift. They rejected the proposal as League supported landlordism which they were trying to

abolish. The radical and ~~so~~ rhetoric nature of Congress alarmed the conservatives. Maulana Azad pointed out that while joining League was banned, many Congress ministers were members of Hindu Mahasabha (an organisation which had Hindu Nationalism as its ideology).

II)

### Pakistan Resolution

iii)

In 1940, League passed a resolution demanding measure of autonomy for the Muslim majority areas. Sikander Hayat Khan who drafted it wanted a confederation with considerable autonomy for the units.

vii)

Muhammed Iqbal also wanted demanding an emergence of a new country but no confederation.

#### IV) Suddenness of Partition

- ix) It was a short time between the formal demand of Partition and the actual partition. At first, League did not take the demand seriously.
- x). Jinnah saw it as a bargaining counter to stop the possible British concessions to Congress however the blow delayed negotiations.

#### V) Post War- Developments

- xi). British agreed to have an entirely Indian Executive Council (except the Viceroy. Morarji, tells broke down after League demanded that they be given the right to elect their ~~rep~~ Muslim representatives and there be a kind of unusual vote.
- xii) In the 1946 elections, Muslim League won a majority in the reconstituted

areas and thus vindicate its claim as the "sole spokesperson of Muslim."

## VII Alternative to Partition.

xiii) British Cabinet sent a three-tier mission to India to propose a suitable alternative. They recommended that India were to have a weak central government controlling foreign affairs, defence and communications.

xiv). The provinces were divided into :-

Section A

(Hindi-majority)

Section B

(Muslim-majority)

Section C

[North east]

Due to mutually opposing interpretations, it wasn't accepted. At this juncture, Partition became inevitable.

VIITowards Partition:

xv) Direct Action Day: League decided on this day on 16<sup>th</sup> Aug 1946 and thus began a year of riots in Calcutta.

xvi) The Congress high command decided to divide Punjab and similar principle was used in Bengal. Even those who opposed Partition saw it as a necessary evil and Bhadralok Bengali feared the permanent tutelage of Muslims.

~~Conclusion: Thus, partition was was a ~~was~~ culmination of a long point in history which began with the communal politics in 20<sup>th</sup> century.~~

Ans 12) Buddhism emerged in the mid-first millennium and in India and spread rapidly to different parts of the world.

### I) Growth of Buddhism

- i). Historians have used the hagiographies (auto biographies of ~~too~~ Buddha) to reconstruct the life of Buddha. It is said that Siddhartha was born in to the Sakya clan in Lumbini and had a very sheltered upbringing.
- ii) One day, he asked the charioteer to take him to the city which made him deeply tragic as he saw a wrse, a sick man and a dying man. It was when he realised that destruction of human body is inevitable. He was inspired by a homeless mendicant who came to terms with old age.

- iii) He decided to search for his own truth. At first he adopted extreme methods of bodily mortification but later took to meditation for a few days and then became enlightened in Bodhi Gaya. He spent his life teaching the message of dhamma (righteous living).
- iv) A body of disciples developed around him and thus he organised 'sangha' in which the bhikkus and bhikkhunis lived simply taking only that was needed. The reasons for its growth were:-
- Many were dissatisfied with the ~~cristig~~ religious beliefs and ~~trad~~ practices and ~~infused~~ of the social changes happening around them.
  - Emphasis on merit and value rather than claims of superiority of birth impressed many as it ~~questioned~~ the authority of Vedas
  - Lastly, importance attached to metta (fellow feeling) and karma (compassion) attracted many people.

The main teachings of Buddha are taken from stories of Sutta Pitaka.

- i) According to Buddhist philosophy, the world is transcient (anicca) and soulless (annatta) as there is nothing permanent in it. In this world, dukkah (sorrow) is intrinsic to human existence. It is by following the path of moderation between severe penance and self indulgence that one can rise above the trials of worldly life.
- ii) Whether god existed or not was irrelevant and it questioned the authority of the Vedas.
- iii) Buddha believed that ~~the~~ social order was a creation of human beings and advised the kings to be ethical and humane. Individual effort was expected to transform social relations.

iv) Buddhism emphasised individual agency and righteous living as a means of achieving self realisation and nibbānā extinguishing of ego and desire<sup>3</sup> and thus ending the cycle of suffering to all those who renounced the world.

The last words of Buddha were "Be lamp unto yourself as one must work for own own liberation"

Thus, these were the teachings of Buddha.

Ans). The women in the imperial household played an important role because:-

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- i) The domestic world of Muslims was called 'harem' which was derived from the word 'haram' meaning sacred. The chronicle Ain-i-Akbari (mulk-abadi) talks about the Imperial household and its maintenance.
- ii) It included the wives and courtly ladies of the emperor and his near and distant family relatives such as cousins who all lived together within the Mughal household.
- iii) Polygamy was practiced in which the gift of a territory was accompanied by the gift of daughter in marriage. Thus, marriages were a way of cementing political relationships and forging alliances and hence Mughals developed a vast kinship network similar to that of the Rajputs in India.
- iv) There was a distinction between women of the royal household (harem) and some women of noble birth and the others

(aghies) or aghachas. The begums married after receiving huge sums of money and hence received more attention from their husbands and higher status.

- v). The aghes ~~occupied~~ occupied the lowest position in the hierarchy of females associated with the royal family. They received monthly allowances and sometimes were elevated to the status of begums considering the Emperor did not already have four wives. Lac and motherhood played an important role.
- vi). The imperial household included the male and female slaves whose tasks varied from mundane to tasks requiring skill and tact. Slave eunuchs moved from inside and out of the imperial household. The Mughal household was guarded by the 'tainat-a-rakab' - a reserve force of nobels to guard the household round the clock.
- vii) After Nur Jahan, women started controlling resources. The daughters of Shah Jahan, Jahanara and Roshanara received

annual incomes equal to a high ranking mansabdar. Jahanara also received revenue of the trade in Sivat.

vii) Since the royal women held various resources of land and money, they started indulging in the funding for the construction of various buildings.

For ex: Jahanara designed the markets of Chandni Chowk in Shahjahanabad.

x). Humayun Nama written by Humayun's sister Gulbanu Begum talks about the imperial household and the important role women especially elderly women played to mediate conflicts between the kings and princes.

x). Thus, women were an integral part of the imperial household intervening in the administration.

For ex: Jahangir's wife Nur Jahan was a politically influential queen and allowed Iranian nobles in the Mughal court.

Conclusion: Thus, women played a key role in the imperial household.  
wielding power, considerable influence and resources.

Part - D.

14.

~~Q~~

14.1) Colin Mackenzie was:-

- i). He was an engineer, surveyor and cartographer.
- ii). He was appointed the first Surveyor General of India and was an antiquarian in English East India Company and prepared the first survey map of Vijaynagar.

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14.2 He tried to discover Vijaynagar by :-

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- i). Collecting local histories
- ii) surveying historic sites to understand the past and make governance easier
- iii) He listened to the stories narrated by the priests of Virupaksha temple and did a field survey.

✓

14.3

The study of Vijayanagar is useful because:-

- i). Company would gain useful information on many institutions, laws and customs and get a glimpse of rich heritage and culture.
- ii). This the influence of all this still prevails in the tribes of Natives forming the mass of population and will allow them to control these tribes better.
- iii). It would allow them to govern the people better and make governance of colonies easier.

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v). It would also allow them to understand India's past better and know about the glories of past culture.

Ans 15)

(X)

15.1 The apprehensions of Gandhiji were:-

- i) He wasn't certain in his mind that he would reach his destination in Dandi
- ii) He was apprehensive of him getting arrested and thus leading to unsuccessful completion of his Civil Disobedience Movement and thought that Government would allow his party only.

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15.2. Gandhiji said that Government deserved to be congratulated because:-

- i). As the Government would have arrested every one of us as they did not have the courage to arrest the army of peace.

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ii). It felt ashamed to arrest such an army and thus deserved to be congratulated even if it desisted only from the fear of world opinion.

15. 3).

The Salt March was notable because:

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- i) It put Gandhi to attention of the world as the March was highly publicised by American and European press.
  - ii) It marked the first nationalist activity where the people women participated in large numbers. Kamaladevi Chattopadhyay insisted Gandhi to allow women to participate and she broke the salt law.

iii). It was also significant as it made the British Raj.

realised that their rule will not last long if they do not devolve some powers to the Indians.

Ans 1b).

16.1) Drona refused to have Eklavya as his pupil because:-

i) Eklavya belonged to the forest dwelling community of hunting (nisheda).

ii) According to the Shastras and the Dharmashastras, only a kshetriya could become a king and be taught archery as Eklavya ~~was~~ was a nisheda which Dharma forbade them to practise archery.

3

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X

16.2 ✓

Drona kept his word given to Arjuna by:-

- he demanded his 'guru dakshina' by demanding his right thumb as his fee and Shalya cut it off.
- Due to this, he was no longer as fast as before he had been and thus Drona kept his word that no one would be better than Arjuna and would be ~~unrivalled~~.

Z

16.3.

No, I don't think Drona's behaviour was justified.

- Dronacharya was a renowned and learned teacher ~~and~~ but demanding Shalya to cut off his thumb was inhumane and unethical.

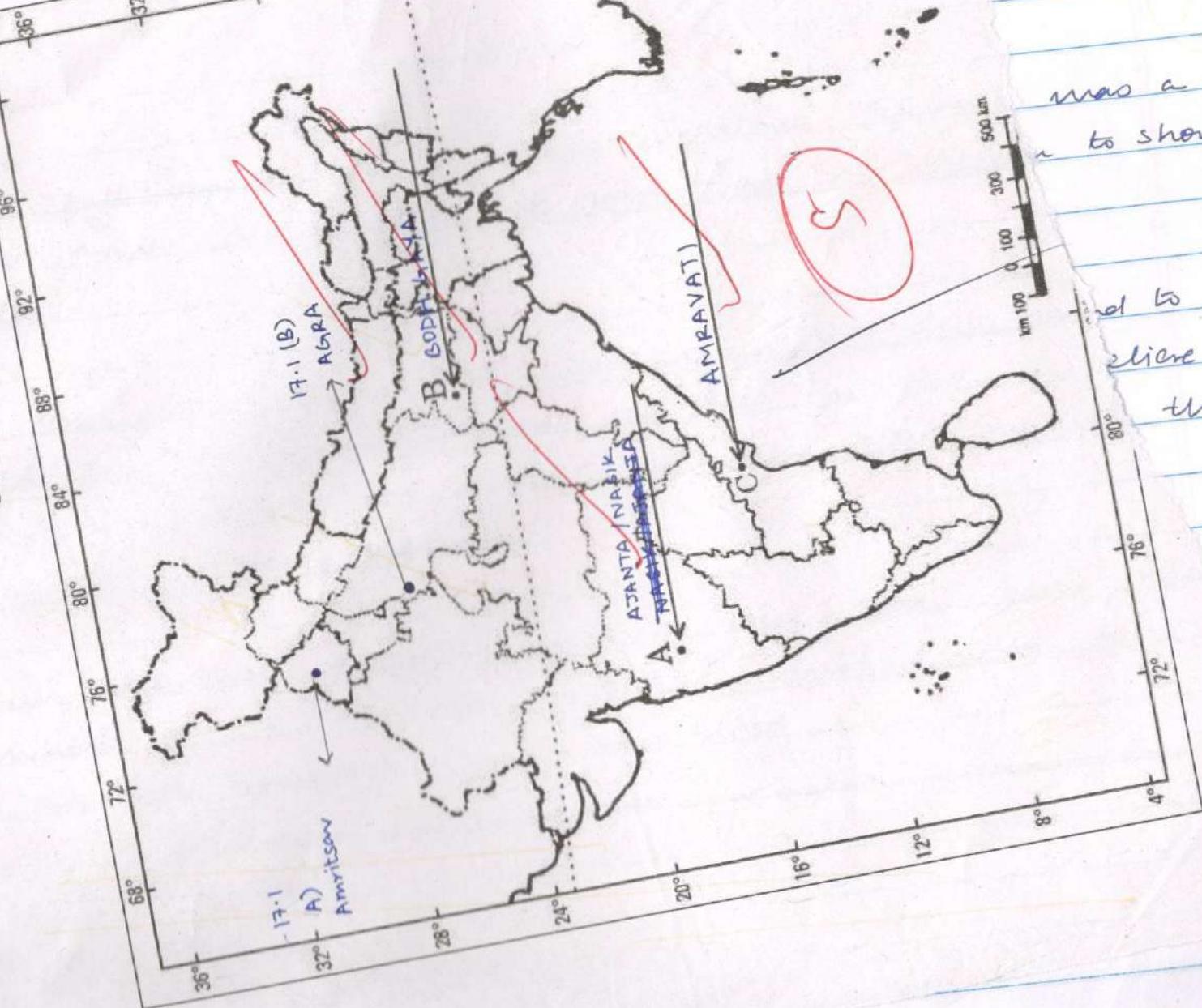
- every human being deserves respect and dignity and must

For question no. 17.1 and 17.2

भारत का रेखा-मानचित्र (राजनीतिक)  
भारत का रेखा-मानचित्र (Political)

प्रश्न सं. 17.1 और 17.2 के लिए

Outline Map of India (Political)



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be given full opportunities to develop his talents. Eklanya was a brilliant archer and should have been given the platform to showcase his talent.

- iii) While some may argue that Dronacharya was duty bound to uphold the rules of the dharma and keep his word, I believe that he should and could have done it with some other method than resorting to such violent means.
- iv) It was also not justified because every human being whether a Brahmin or a Shudra should be treated equally as we are one and the same in flesh and blood. 3

A. - ~~Nasik~~ Ajanta / Nasik

B. - Bodh Gaya

C. - Amravati