

**CBSE**  
**Class XII History**  
**Sample Paper - 2**  
**Solution**

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**Part-A**

**Answer 1**

In the 12<sup>th</sup> century, Karnataka witnessed the emergence of a new movement led by a Brahman named Basavanna. The followers of Basavanna were followers of Shiva and hence were known as Virashaivas or Lingayats.

- They worshipped Shiva in the form of linga; men usually wear a small linga in a silver case on the left shoulder.
- They believed that after death, the soul is united with the supreme (Shiva); hence, funerary rites such as cremation for the dead were not performed.
- The idea of pollution in caste was challenged by the Lingayats. They also questioned the theory of rebirth.

**Answer 2**

On 5<sup>th</sup> April 1930, Mahatma Gandhi along with his followers marched from Sabarmati Ashram to Dandi to make salt from seawater. The Salt Satyagraha is also known as Dandi March. It was a non-violent form of protest started by Mahatma Gandhi as a response to the salt monopoly imposed by the British. On reaching Dandi, Mahatma Gandhi broke the law by picking up salt from the coast.

**Answer 3**

Silsilas was a chain which signified a continuous link between the master and the disciple. It was an unbroken spiritual lineage to the Prophet Mohammad. It was through this channel of the silsila that blessings and spiritual powers were sent across to devotees.

- i. Most sufi silsilas got their names from their founding figures. For example, the Qadir order was named after Shaikh Abd'ul Qadir Jilani.
- ii. Others took the name from the place of origin. For example, the Chishti silsila was named after the town Chishti in central Afghanistan.

**Part-B**

**Section-I**

**Answer any five of the following questions:**

As per the Manusmriti, there was a specific category of people in the society who were regarded as 'untouchables' because of the work prescribed to them. Certain works which were regarded as polluting were performed by them. These included handling of the corpse and dead animals. Their duties in the society were:

- Burying the bodies of those who had no relatives also had to be disposed by the chandalas
- They could not live in the village with the others. Their houses were constructed outside the villages.

- They had to use the discarded utensils, wear iron ornaments and the clothes of the dead.

They could not walk around freely in the villages, often their site was also considered inauspicious.

### Answer 5

Main reasons for the fall of the Vijayanagara Empire were

- a. Krishna Deva Raya's death: Krishna Deva Raya's successors were troubled by the powerful nayakas or military chiefs. By the 1542, the central control had been transferred to another ruling lineage, the Aravidu.
- b. Shifting alignments: The period of the Aravidu was characterised by shifting alignments. This led to several alliances being formed against Vijayanagara.
- c. Rebellious military chiefs: Many of the military chiefs (nayakas) became strong and began establishing independent kingdoms following Krishna Deva Raya's death. These nayakas owned lands based on which they began to gain power.
- d. Succession wars: During the rule of Krishna Deva Raya, constant wars with neighbouring kingdoms became a regular phenomenon.
- e. Adventurous policy of Rama Raya: The policy of Rama Raya of playing one sultan against the other brought the sultans of all five states to together who defeated the Vijayanagar armies in the battle of Talikota.

### Answer 6

The East India Company introduced the Permanent Settlement of Bengal. The company officials were of the opinion that a fixed revenue would provide responsibility and security for assured returns on their investments. These investments were made primarily to improve the state of the estates. In the early years following Permanent Settlement, zamindars constantly defaulted on the payments of revenue. The reasons for the failure were

- a. Initial revenue demand was high because to cover up the anticipated losses, the Company had fixed the same revenue for all times. Therefore, zamindars defaulted on payments.
- b. At the time in the 1790s when demands were high due to the depressed prices of agricultural produce, ryots found it difficult to make payments to zamindars.
- c. The invariable nature of the revenue regardless of the harvest was the prime reason for the default in payments. According to the Sunset Law, if payments were not made by sunset of the specified date, the zamindari was subjected to auction.
- d. The power of the zamindars to collect rent from the ryots and manage the zamindari was initially limited according to the laws of the Company.

### Answer 7

Ibn-Battuta was a Moroccan traveller who visited India in 1332-33 CE. Because of his constant travelling nature, he is also called a globe trotter by many. While Ibn-Battuta has written many records on interesting things in India, his most detailed record is that of the Indian postal system. According to him, the Indian postal system was of two types:

- a. *Uluq* (horse-post) used by the royal family and *Dawa* (foot-post) meant for shorter distances and used by everyone in the village.
- b. The foot-post had three stations per mile, i.e. one-third of a mile. In populated villages, at every third of a mile, three pavilions were made with men seated awaiting the post to arrive.
- c. Each man carried a two-cubit long copper rod with a bell. He held the letter in one hand and the rod in the other. On hearing the sound of the bell, the next person on the pavilion got ready to run. This process was repeated until the letter reached its destination.
- d. Foot-post was quicker than horse-post and was thus used to transport fruits and other items.

**Answer 8**

Early Bhakti tradition can be described as follows:

- a. Several poet saints emerged around whom a whole community of devotees emerged.
- b. Brahmans were the most important intermediaries between humans and gods for all times to come.
- c. Two main types of Bhakti traditions emerged—*saguna* (with attributes) and *nirguna* (without attributes). The former focused on worshipping specific deities such as Shiva and Vishnu along with their incarnations, whereas the latter emphasised on worshipping the abstract form of god, mainly worshipping in the true form.

**Answer 9**

Black towns were parts of towns where Indians lived. According to the town planning strategies of the British, towns were divided into White towns and Black towns. The former were for the British, whereas the latter were meant for Indians. In the later part of the 19<sup>th</sup> century, the British felt the need to improve the conditions of these Black towns. This was due to the amount of chaos, filth, anarchy and diseases in these areas. Also, when the epidemics of cholera and plague started spreading in these towns, the British became speculative that they might spread to the White towns as well. Hence, these Black towns needed improvement, cleanliness and hygiene.

**Section-II**  
**Value-Based Question****Answer 10**

India is a democracy. We elect our own leaders. Every five years, based on the positives and negatives, the leaders are either changed or retained. For the common person, the supreme leader in a country is the Prime Minister. He is the one who takes all the decisions for them. Each citizen of the country knows his/her rights and duties as given to them by the Constitution. There is complete transparency as to what the Constitution has given to us and what are the limitations attached to it. This is why a common Indian person is free to stand up if in case anything is not according to the records.

**Part-C****Long Answer Questions****Answer 11**

As the Cripps Mission plan failed, Mahatma Gandhi decided to launch his final and third important movement against the British rule. This was the 'Quit India' movement which began in August 1942.

- a. Quit India was a mass movement, getting hundreds and thousands of Indians under its umbrella.
- b. This movement energised a large number of young Indians to leave their colleges and go to jail as a means of protesting the British.
- c. While the Congress leaders were fighting against the British, the Muslim League was involved in expanding their horizons.
- d. In 1945, the Labour Government came into power in Britain and decided to grant Independence to India.
- e. Early 1946 was marked by fresh elections in the provincial legislatures. The Congress had a grand victory from the general category, whereas the seats reserved for Muslims were taken up by the Muslim League.
- f. In 1946, fresh elections to the Provincial Legislatures were held where the Congress won under the 'General' category, whereas the Muslim League won with a sweeping majority the seats reserved for Muslims. This completed the political polarisation process in India.
- g. The Cabinet Mission sent to India failed to get both Congress and Muslim League to accept the federal system which would keep India as one country, while giving the provinces certain autonomy.
- h. Hence, the talks on this federal structure failed and Jinnah called out a 'Direct Action Day' for the creation of Pakistan.
- i. 16<sup>th</sup> August 1946 was the day on which riots broke out in Calcutta and spread to other parts of Bengal.
- j. In February 1947, Lord Mountbatten replaced Wavell. Indian leaders were called for one last round of talks. After much discussion, it was decided that India would be freed from the British rule.

**OR**

Gandhiji's mass appeal was undoubtedly genuine in the context of India.

Gandhiji is regarded as the Father of the Nation. It was under his help and guidance that India was able to attain Independence. His mass appeal was genuine in the following ways:

- a. His political movements unleashed popular action which was unmatched by the colonial rulers. The amount of his supporters seemed unbelievable by the British. By word of mouth, thousands of students boycotted their schools, lawyers went on strike and teachers did not attend schools and colleges.
- b. His image and appeal among the poor was distinct. He was considered sacred by the people of villages. To protect the handicraft industry, he promoted the charkha and he himself began to wear a simple dhoti.

- c. His ideas helped in broadening the ideas of nationalism. It was under his guidance that India began its struggle for Independence.
- d. He abolished untouchability—a way of discrimination in society. He regarded these people as *harijans* and prohibited any form of discrimination against them.
- e. His ideal of non-violence created much of an understanding of India and among the British not in India. Decisions about the freedom of the country were taken under the expert guidance and help of Gandhi.

### Answer 12

Francois Bernier was a French doctor, political philosopher and historian. He stayed in India for twelve years in the Mughal Empire and studied it in detail. One of the most detailed descriptions has been on the landownership pattern in India. According to Bernier:

- a. An important difference in agriculture between India and Europe was the lack of private property and Bernier was a supporter of private ownership of land.
- b. In India, the land was owned and controlled by Emperors; this Crown ownership was harmful to both state and people.
- c. According to Bernier, Mughal rulers held lands which were distributed to nobles leading to disastrous consequences for the people.
- d. The absence of private ownership thus prevented the improvement of the peasant's land due to the non-transferable nature of property.
- e. This had led to a uniform ruining of agriculture, oppression of the peasantry and a constant decline in the living standards of people in India, except the aristocracy.
- f. Indian society consisted of undifferentiated and impoverished people who were dominated by a small minority of the rich and powerful ruling class.
- g. There was an absence of 'middle class' between the richest of the rich and the poorest of the poor in India.
- h. The condition of towns was very poor only due to Crown ownership of land.

OR

**Ibn Battuta** was a globe trotter. He travelled to different parts of the world while discovering and acknowledging new things. While in India, he gave a detailed description of two important fruits in India—paan and coconut.

**Coconut:** His description of the coconut begins with a comparison with the human head. According to his description, some trees in India resemble palm trees. Also, the coconut resembles a man's head with three eyes and a mouth. The inner portion is similar to a human brain. The attached fibre looks like hair.

**Paan:** He began by comparing the leaves of paan with those of grapevine. The betel tree is cultivated only for its leaves. He was really fascinated by the way paan was made. According to this description, the paan leaves were used with a nutmeg, broken into fine pieces, mixed with special paste and chalk, and the whole preparation was enormously consumed by people in India.

**Bernier was another traveller who came to India.** He has beautifully tried to bring out the plight of a woman/girl who was asked to perform sati on her husband's death. According to his description, a young girl, not more than 12 years, was asked to set herself aflame in the dreadful pit of her dead husband. She was

made to sit on the pit with her hands and feet tied with ropes. In no time, she was burnt alive.

### Answer 13

The message given by Baba Guru Nanak Dev has been spelt out in his hymns. Some of his teachings:

- a. He believed in Nirgun bhakti, which is God should be worshipped in the true form.
- b. He was against the religious practices in society.
- c. He rejected sacrifices, ritual baths, idol worship and the scriptures of both Hindus and Muslims.
- d. For him, the 'rab' had no gender or form. He also proposed an easy way to connect to the divine—by remembering and repeating his name through hymns. These hymns were known as 'shabad'.

The teachings of Baba Guru Nanak Dev have been transmitted through singing. Baba Guru Nanak Dev would sing his own compositions in several ragas, while his attendant Mardana would play the rabab. He also organised his followers into a different community. Rules were set up for all who became a part of this community. Baba Guru Nanak Dev did not create a new religion, but after his death, his followers began their own practices and distinguished themselves from the other communities. They developed their own culture and practices which were quite different from others.

### OR

Sufism was a distinct culture to emerge in Islam. According to the Sufis, it was through music that a person can be united with God. Some beliefs and practices of Sufism:

- a. They turned to asceticism and mysticism as a protest against the growing materialism by the Caliphate.
- b. They were against the opinionated definition and meaning of the Quran. According to them, Quran was holy and all which was required was to interpret it for the betterment of society.
- c. They believed that salvation could be achieved through immense devotion towards God.
- d. They regarded Mohammad as the ultimate. He was the messenger of Allah who had come to show them the correct path.
- e. The leader of the Sufis was the Sheikh. After the death of the Sheikh, his tomb-shrine or dargah became a centre of devotion for his followers.
- f. Sufi saints would converse with God through music and dancing.



**Part-D**  
**Source-Based Answers****Answer 14**

- i. One of the most unique features of Harappa civilisation was the drainage system as it was much advanced.  
While drawing the boundaries of the city, drains were laid out first and then houses were constructed.  
Each house in Harappa had a drain attached to the main drainage system of the city.
- ii. Each house in Harappa followed a specific architectural form:  
A courtyard was meant for the performance of activities such as cultural programmes, cooking and other activities.  
Every household had a bathroom inside the structure. Some houses also had wells. Excavations at Harappa suggest the use of a staircase which was meant to reach the second floor of the house.
- iii. The Harappan town was divided between the lower town and citadel.
  - The lower town was bigger but levelled to the ground, whereas the citadel was smaller and was constructed at a height above the lower town.
  - The lower town was meant for the common people, whereas the citadel was probably meant for the ruling fraternity.

**Answer 15**

- a. Colin Mackenzie was an English engineer, antiquarian, surveyor and cartographer credited with the initial discoveries of Hampi. The early ruins and remains of Hampi were brought to light by him.
- b. According to the traditions and epigraphic evidences, two brothers, Harihara and Bukka Raya, founded the Vijayanagara Empire in 1336. The empire included people from different religions who spoke various languages.
- c. Krishna Deva Raya was one of the most powerful rulers of the Vijayanagara Empire. He ruled the empire from 1509 to 1529. He belonged to the Tuluva Dynasty.

He is regarded as a powerful ruler because

- a. A patron of peace and equality: Although Krishna Deva Raya's kingdom remained in a constant state of military preparedness, unparalleled peace and prosperity flourished.
- b. An unchallenged warrior: Krishna Deva Raya fought several wars with the neighbouring kings and he followed the policy of expansion and consolidation.

**Answer 16**

- a. The Muslim League demanded a measure of autonomy for all the Muslim majority areas of the sub-continent. It was only a demand for autonomous and sovereign units to be constituted as independent states.

- b. The resolution was not demanding a separate Pakistan as it stands today. The only demand was to group the Muslim majority areas of the northwestern and eastern zones of the sub-continent.
- c. Mohammad Iqbal was a famous poet and the writer of *Sare Jahan Se Achchha Hindustan Humara*. In his address to the Muslim League in 1930, he spoke about the need for a 'North-West Indian Muslim State'. His idea was however not centralised around the creation of a new country but he wanted a re-organisation of the Muslim majority areas in the northwestern and eastern zones of the sub-continent.

Answer 17

Part-E  
Map Work

