

CUET-UG History Sample Paper - 15

Duration: 1 Hour

Maximum Marks: 250

Instructions

- This paper contains a total of 50 Multiple Choice Questions.
- Each correct answer carries **+5 marks**.
- Each incorrect answer carries **-1 mark**.
- No negative marking for unattempted questions.

Q1. The Ganeshwar-Jodhpura culture is associated by archaeologists with which Harappan metal-source region?

- (A) Shortughai
- (B) Khetri
- (C) Magan
- (D) Meluhha

Q2. Which Harappan site has provided evidence of a stone cistern used for water harvesting?

- (A) Mohenjodaro
- (B) Kalibangan
- (C) Dholavira
- (D) Rakhigarhi

Q3. The 'Settlement Hierarchy' analysis by archaeologists in the Indus Valley suggests that Mohenjodaro was a:

- (A) Specialized center for shell making
- (B) Specialized center for copper smelting



- (C) Regional administrative capital
- (D) Small village settlement

Q4. In Harappan burials, which of the following items was found in the jewelry of both men and women?

- (A) Copper mirrors
- (B) Jasper beads
- (C) Gold necklaces
- (D) Iron bangles

Q5. The first coin to bear the names and images of rulers were issued by the:

- (A) Mauryas
- (B) Indo-Greeks
- (C) Kushanas
- (D) Guptas

Q6. Which Ashokan inscription mentions the concept of 'Dhamma Mahamattas' for the first time?

- (A) Major Rock Edict XIII
- (B) Major Rock Edict V
- (C) Rummindei Pillar Edict
- (D) Kalinga Edict

Q7. The Sudarshana Lake was repaired during the reign of which Shaka ruler?

- (A) Rudradaman
- (B) Menander
- (C) Kanishka



(D) Gondophernes

Q8. In the context of early states, the term 'Agrahara' refers to:

(A) Land granted to a Kshatriya warrior

(B) Land granted to a Brahmana

(C) Land used for royal hunting

(D) A tax-free trade zone

Q9. The critical edition of the Mahabharata revealed that which of the following elements remained constant across all manuscripts?

(A) Regional descriptions of rituals

(B) Stories of local heroes

(C) Core narrative and major characters

(D) Linguistic style of the hymns

Q10. Which ancient text provides the earliest evidence of the Varna system?

(A) Rigveda (Purusha Sukta)

(B) Manusmriti

(C) Arthashastra

(D) Bhagavad Gita

Q11. The story of 'Matanga Jataka' highlights the social status of which group?

(A) Brahmanas

(B) Chandalas

(C) Vaishyas

(D) Kshatriyas



- Q12.** Prabhavati Gupta, the daughter of Chandragupta II, was married into which dynasty?
- (A) Vakataka
 - (B) Satavahana
 - (C) Lichchhavi
 - (D) Pallava
- Q13.** The Sutta Pitaka is primarily a collection of:
- (A) Rules for the monastic order
 - (B) Philosophical discussions
 - (C) Teachings and dialogues of the Buddha
 - (D) Biography of the 24 Tirthankaras
- Q14.** Identify the female saint of the Nayanar tradition who adopted extreme asceticism to shed her physical beauty:
- (A) Andal
 - (B) Karaikkal Ammaiyar
 - (C) Meerabai
 - (D) Akka Mahadevi
- Q15.** The 'Niskrama' ceremony in ancient India is associated with:
- (A) Marriage
 - (B) Death
 - (C) Child's first outing from the house
 - (D) Thread ceremony
- Q16.** Which Chinese traveler visited India specifically to study at Nalanda University in the 7th Century?



- (A) Fa-Hien
- (B) Xuan Zang (Hiuen Tsang)
- (C) I-Tsing
- (D) Zheng He

Q17. Al-Biruni described the Indian caste system as:

- (A) A unique system found nowhere else
- (B) Similar to systems found in ancient Persia
- (C) A perfect egalitarian society
- (D) A system solely based on economic wealth

Q18. Ibn Battuta describes the postal system in India as being of two types. What was the horse-post called?

- (A) Dawa
- (B) Uluq
- (C) Barid
- (D) Piyada

Q19. The term 'Sati' was used by Bernier to criticize:

- (A) Land ownership
- (B) Treatment of women and social customs
- (C) Mughal military tactics
- (D) Religious festivals

Q20. Which traveler noted that the city of Delhi was so large that it could accommodate the entire population of Cairo?

- (A) Al-Biruni



- (B) Francois Bernier
- (C) Ibn Battuta
- (D) Niccolo Conti

Q21. The Shari'a is the law governing the Muslim community, based on:

- (A) Quran and Hadith
- (B) Quran and Vedas
- (C) Hadith and Bible
- (D) Puranas and Quran

Q22. The Lingayat movement in Karnataka was founded by:

- (A) Basavanna
- (B) Ramanuja
- (C) Madhvacharya
- (D) Shankaracharya

Q23. The 'Be-shari'a' Sufis were those who:

- (A) Strictly followed the Islamic law
- (B) Lived outside the Shari'a and practiced asceticism
- (C) Worked as court advisors
- (D) Did not believe in the concept of Pir

Q24. Who was the first woman to be ordained as a 'Bhikkhuni' in the Buddhist Sangha?

- (A) Mahapajapati Gotami
- (B) Yashodhara
- (C) Amrapali



(D) Sanghamitra

Q25. The 'Amara-Nayaka' system of Vijayanagara was inspired by the:

(A) Mansabdari system

(B) Iqta system

(C) Zamindari system

(D) Ryotwari system

Q26. The 'Hazara Rama Temple' in Vijayanagara was meant to be used by:

(A) Common citizens

(B) The King and his family

(C) Foreign travelers

(D) Only the military chiefs

Q27. The large tank near Vijayanagara called 'Kamalapuram' was used for:

(A) Only drinking water

(B) Irrigating fields and providing water to the Royal Center

(C) Religious ceremonies of the Mahanavami festival

(D) Breeding fish for the army

Q28. Which building in Vijayanagara was described by British travelers as a 'Council Chamber'?

(A) Lotus Mahal

(B) Mahanavami Dibba

(C) Elephant Stables

(D) Vitthala Temple



- Q29.** In the Mughal administration, the Mir Bakshi was the head of the:
- (A) Revenue department
 - (B) Military department
 - (C) Judicial department
 - (D) Intelligence department
- Q30.** The manuscript Padshahnama provides the history of the reign of:
- (A) Akbar
 - (B) Jahangir
 - (C) Shah Jahan
 - (D) Aurangzeb
- Q31.** During the Mughal period, 'Khud-kashta' peasants were those who:
- (A) Traveled to other villages to farm
 - (B) Resided in the village and owned the land they cultivated
 - (C) Were landless laborers
 - (D) Were nomadic herders
- Q32.** The Jizya tax was re-imposed in 1679 by which Mughal Emperor?
- (A) Shah Jahan
 - (B) Jahangir
 - (C) Aurangzeb
 - (D) Bahadur Shah I
- Q33.** Under the Permanent Settlement, if the Zamindar failed to pay revenue by sunset of a fixed day, his estate was sold. This was called:



- (A) The Sunset Law
- (B) The Revenue Clause
- (C) The Default Act
- (D) The Auction Code

Q34. The Paharias of the Rajmahal hills practiced:

- (A) Settled agriculture
- (B) Shifting (Jhum) cultivation
- (C) Industrial manufacturing
- (D) Commercial trade

Q35. The 'Limitation Law' passed by the British in 1859 stated that:

- (A) Revenue would be fixed forever
- (B) Loan bonds between moneylenders and ryots would have validity for only 3 years
- (C) Ryots could not own more than 5 acres of land
- (D) Moneylenders could not charge interest

Q36. Which British surveyor provided detailed accounts of the lifestyle of the Paharias and Santhals?

- (A) Francis Buchanan
- (B) Colin Mackenzie
- (C) Alexander Cunningham
- (D) William Jones

Q37. The 'Azamgarh Proclamation' of 1857 was issued to:

- (A) Support the British



- (B) Call for unity among Hindus and Muslims against the British
- (C) Announce the coronation of Nana Sahib
- (D) Surrender to the East India Company

Q38. The rebellion in Shahmal's village (Barout, UP) during 1857 saw the mobilization of the:

- (A) Santhals
- (B) Jats
- (C) Bhils
- (D) Marathas

Q39. 'The Relief of Lucknow', a painting celebrating the British victory in 1857, was painted by:

- (A) Thomas Jones Barker
- (B) Joseph Noel Paton
- (C) Felice Beato
- (D) Charles Ball

Q40. When Awadh was annexed in 1856, the British justified it by claiming the region was:

- (A) Rich in gold
- (B) Being "misgoverned" by Wajid Ali Shah
- (C) Harboring rebels
- (D) Refusing to pay taxes

Q41. In 1917, Mahatma Gandhi went to Champaran to support the peasants against the:

- (A) High salt tax



- (B) Indigo planters
- (C) Cotton mill owners
- (D) Revenue collectors of Kheda

Q42. Who among the following was the political guru of Mahatma Gandhi?

- (A) Bal Gangadhar Tilak
- (B) Gopal Krishna Gokhale
- (C) Dadabhai Naoroji
- (D) Rabindranath Tagore

Q43. The Simon Commission was boycotted by Indians because:

- (A) It recommended partition
- (B) It did not have any Indian member
- (C) It was lead by a French officer
- (D) It increased the salt tax

Q44. Which resolution was passed at the Lahore Session of the Congress in 1929?

- (A) Non-Cooperation
- (B) Purna Swaraj (Complete Independence)
- (C) Quit India
- (D) Partition of Bengal

Q45. The 'Grateful Nation' speech regarding the partition and freedom was delivered by whom on the midnight of 14-15 August 1947?

- (A) Mahatma Gandhi
- (B) Jawaharlal Nehru
- (C) Sardar Patel



(D) Dr. Rajendra Prasad

Q46. Who was the Constitutional Advisor to the Constituent Assembly?

(A) B.R. Ambedkar

(B) B.N. Rau

(C) K.M. Munshi

(D) Alladi Krishnaswamy Iyer

Q47. In the Constituent Assembly, who argued for a strong Center to prevent the "disintegration" of India?

(A) Mahatma Gandhi

(B) B.R. Ambedkar and Jawaharlal Nehru

(C) K. Santhanam

(D) Jaipal Singh

Q48. The 'Instrument of Accession' was a document related to the:

(A) Partition of India

(B) Integration of Princely States

(C) Framing of the Preamble

(D) Salt Satyagraha

Q49. Which of the following leaders of the Constituent Assembly did NOT belong to the Congress party?

(A) Jawaharlal Nehru

(B) Sardar Patel

(C) B.R. Ambedkar

(D) Rajendra Prasad



Q50. The Hindustani language, advocated by Gandhi as the national language, is a blend of:

- (A) Hindi and Sanskrit
- (B) Hindi and Urdu
- (C) Persian and Arabic
- (D) Bengali and Hindi



Detailed Solutions**Q1.****Solution****Concept:**

The Ganeshwar-Jodhpura culture represents a distinct non-Harappan archaeological culture located in the northeast region of Rajasthan.

This region is geographically significant because it contains the Khetri copper belt, which was one of the primary sources of copper for the Harappan civilisation.

Archaeologists distinguish this culture by its unique pottery, known as OCP (Ochre Coloured Pottery), and a wealth of copper objects.

Solution:

1. Harappan sites show a high degree of standardisation in their artifacts, but they required a steady supply of raw materials like copper to manufacture tools and ornaments.
2. The Khetri region in Rajasthan was the nearest and most abundant source of copper for the Indus Valley settlements.
3. The Ganeshwar-Jodhpura culture, centered in this region, produced a large number of copper artifacts such as arrowheads, fishhooks, and bangles.
4. There is evidence that the people of the Ganeshwar-Jodhpura culture supplied copper items to the Harappans, indicating a network of trade and resource acquisition.
5. Therefore, this specific culture is directly linked to the Khetri metal-source region.

Final Answer: The culture is associated with the Khetri region.

Answer: (B)



Q2.

Solution**Concept:**

Water management was a hallmark of Harappan urban planning, especially in arid or semi-arid regions.

Different cities used different methods: while Mohenjodaro relied on hundreds of wells, other sites developed sophisticated systems for collecting and storing rainwater.

Solution:

1. Dholavira, located on Khadir Beyt in the Rann of Kutch, faced a scarcity of fresh water compared to cities located on river banks.
2. To overcome this, the inhabitants developed one of the most advanced water harvesting systems of the ancient world.
3. Excavations at Dholavira have revealed several giant reservoirs and a sophisticated system of channels to divert water into them.
4. Specifically, a large stone cistern or reservoir was found which was used to store water for the city's needs throughout the year.
5. This emphasis on water conservation and engineering is a unique identifying feature of Dholavira.

Final Answer: The site providing evidence of a stone cistern is Dholavira.

Answer: (C)

Q3.

Solution**Concept:**

Archaeologists use 'Settlement Hierarchy' to understand how different sites within a civilisation functioned in relation to one another.

This involves analyzing the size, location, and types of artifacts found at various settlements to determine their socio-political or administrative status.

Solution:

1. Mohenjodaro is one of the largest and most well-known sites of the Indus Valley Civilisation.
2. Its layout includes a distinct 'Citadel' and 'Lower Town', which suggests a high degree of administrative control and social stratification.
3. The presence of massive public structures like the Great Bath and the Granary indicates that it was more than just a residential or industrial site.
4. Due to its size, central location, and the complexity of its planning, archaeologists consider Mohenjodaro to have been a regional administrative capital or a major urban center.
5. It served as a hub for the surrounding smaller settlements, coordinating trade, resource distribution, and civic administration.

Final Answer: Mohenjodaro was a regional administrative capital.

Answer: (C)



Q4.

Solution**Concept:**

Harappan burial practices provide insights into their social structure and beliefs.

While they did not bury immense wealth with the dead like the Egyptians, they did include pottery and ornaments that the deceased used in their daily lives.

Solution:

1. Analysis of Harappan cemeteries, such as the one at Harappa, shows that both men and women were buried with various types of ornaments.
2. In the mid-1980s, an excavation of a cemetery at Harappa revealed a burial containing three shell rings, a jasper bead, and hundreds of micro-beads.
3. Jasper is a semi-precious stone that was frequently used in the manufacturing of beads for necklaces and other jewelry.
4. Archaeological evidence confirms that beads made of materials like jasper, steatite, and carnelian were worn by both genders.
5. While copper mirrors were often found in burials, they were not "jewelry" worn by both; jasper beads, however, were a staple of personal ornamentation for all.

Final Answer: Jasper beads were found in the jewelry of both men and women.

Answer: (B)

Q5.

Solution**Concept:**

The evolution of coinage in ancient India reflects changes in political authority and economic complexity.

Early coins were 'punch-marked' and lacked text or specific royal portraits.

The introduction of inscribed coins with the images of rulers marked a significant shift in how kings projected their power.

Solution:

1. The earliest coins in India were punch-marked coins made of silver and copper, typically featuring symbols of nature or geometric patterns.
2. Following the decline of the Mauryas, various regional powers and foreign invaders began to issue their own coinage.
3. The Indo-Greek kings, who ruled over the northwestern parts of the subcontinent in the 2nd century BCE, were the first to issue coins with the names and portraits of the reigning monarchs.
4. These coins were often bilingual, featuring Greek on one side and Kharosthi or Brahmi on the other.
5. This practice of placing the ruler's image on currency was later adopted and expanded upon by the Kushanas and the Guptas.

Final Answer: The first coins with names and images of rulers were issued by the Indo-Greeks.

Answer: (B)



Q6.

Solution**Concept:**

Emperor Ashoka used his inscriptions to communicate his policies and religious philosophy directly to his subjects.

As his empire grew, he established a specialized cadre of officers to ensure that the principles of 'Dhamma' (righteousness) were understood and followed by people of all faiths and social standings.

Solution:

1. Ashoka's Major Rock Edicts are the primary sources for understanding the administrative reforms he introduced after the Kalinga War.
2. In Major Rock Edict V, Ashoka mentions that in the thirteenth year of his reign, he created a new class of officials called 'Dhamma Mahamattas'.
3. The primary duty of these officers was to propagate Dhamma, look after the welfare of the people, and ensure that those in prison were treated fairly.
4. They were also responsible for working among various religious sects to promote harmony and the "growth of the essentials" of all religions.
5. This edict provides the earliest textual evidence for the institutionalization of Ashoka's moral and ethical code within the state machinery.

Final Answer: The concept is mentioned in Major Rock Edict V.

Answer: (B)



Q7.

Solution**Concept:**

The Sudarshana Lake, located in Girnar (Gujarat), is a unique historical site that serves as a record of water management over several centuries.

It was originally constructed during the Mauryan period, but its maintenance was recorded by later rulers through inscriptions.

Solution:

1. The Sudarshana Lake was an artificial reservoir built by the provincial governors of the Mauryas (Pushyagupta under Chandragupta Maurya and Tushaspa under Ashoka).
2. In the 2nd century CE, a terrible storm caused the lake's embankment to burst, leading to a severe water crisis in the region.
3. Rudradaman I, the most famous Shaka (Scythian) ruler of the Western Kshatrapa dynasty, undertook the repairs of the lake.
4. The Junagadh Rock Inscription, written in chaste Sanskrit, records that Rudradaman spent his own personal funds to repair the lake without imposing any additional taxes or forced labor (Vishti) on his subjects.
5. This act was recorded to highlight the king's benevolence and his commitment to the welfare of his people.

Final Answer: The lake was repaired by the Shaka ruler Rudradaman.

Answer: (A)

Q8.

Solution**Concept:**

In ancient Indian economic and social history, land grants played a vital role in the expansion of agriculture and the establishment of social hierarchies.

Specific terms were used to denote different types of land according to the recipient and the nature of the grant.

Solution:

1. From the early centuries of the Common Era, kings began granting land to various individuals and institutions.
2. An 'Agrahara' was a specific type of land grant given exclusively to Brahmanas.
3. The recipient of an Agrahara was usually exempted from paying land revenue and other taxes to the king.
4. Furthermore, the donee (the Brahmana) was often given the right to collect these taxes from the local peasants for their own maintenance.
5. These grants were recorded on copper plates or stone inscriptions and served as a means for kings to gain religious merit and local support.

Final Answer: The term 'Agrahara' refers to land granted to a Brahmana.

Answer: (B)



Q9.

Solution**Concept:**

The Critical Edition of the Mahabharata project involved the comparison of thousands of manuscript pages from across the Indian subcontinent.

This massive undertaking revealed both the extreme fluidity of the epic's oral traditions and the existence of a stable literary foundation.

Solution:

1. The project, led by V.S. Sukthankar, aimed to identify the "original" verses of the epic by finding commonalities between manuscripts written in different scripts (like Sharada, Devanagari, and Grantha).
2. One of the most significant findings was that despite centuries of regional adaptations, there was a core narrative that remained remarkably consistent.
3. The main plot involving the rivalry between the Pandavas and Kauravas, as well as the major characters, were found in almost every version.
4. While regional versions added local myths and specific cultural rituals, the central ethical and political themes did not change.
5. This core set of verses formed the basis of the 13,000-page critical edition, proving the existence of a pan-Indian literary tradition.

Final Answer: The core narrative and major characters remained constant.

Answer: (C)

Q10.

Solution**Concept:**

The Varna system is the four-fold division of Hindu society into Brahmanas, Kshatriyas, Vaishyas, and Shudras.

This social hierarchy was given religious and divine sanction through ancient hymns and texts that described the origin of the universe.

Solution:

1. The earliest known mention of the four Varnas is found in the 'Purusha Sukta' hymn.
2. This hymn is part of the 10th Mandala (Book) of the Rigveda, which is the oldest of the four Vedas.
3. The Purusha Sukta describes the sacrifice of a primordial being (Purusha), from whose body the four Varnas emerged.
4. According to the hymn, the Brahmana was his mouth, the Kshatriya his arms, the Vaishya his thighs, and the Shudra his feet.
5. This allegorical description established a hierarchy that would dominate Indian social structures for thousands of years, with the Brahmanas at the top and the Shudras at the bottom.

Final Answer: The Rigveda (Purusha Sukta) provides the earliest evidence.

Answer: (A)



Q11.

Solution**Concept:**

The Jataka tales are Buddhist stories that describe the previous births of the Buddha in both human and animal forms.

These stories often serve as social commentaries, highlighting the ethical dilemmas and the rigidities of the caste system in ancient India.

The 'Matanga Jataka' is particularly famous for its critique of the Brahmanical notions of purity and pollution.

Solution:

1. In this story, the Bodhisatta (the future Buddha) is born as Matanga, a 'Chandala' (an outcaste or untouchable).
2. The narrative describes how Matanga was mistreated by a Brahmana's daughter and his subsequent spiritual rise through asceticism.
3. It portrays Chandalas as being at the very bottom of the social ladder, forced to live outside the city and perform tasks considered "polluting" by the upper castes.
4. The story challenges the idea that birth determines one's worth, as Matanga eventually achieves great spiritual power and humbles those who once looked down on him.
5. By focusing on the life and struggles of an outcaste, the Matanga Jataka provides historians with a clear view of the marginalized groups in early Indian society.

Final Answer: The story highlights the social status of the Chandalas.

Answer: (B)



Q12.

Solution**Concept:**

Political alliances in ancient India were often cemented through matrimonial relations between powerful dynasties.

These marriages helped in expanding the sphere of influence of a kingdom and ensuring peace on its borders.

The marriage of Prabhavati Gupta is a classic example of the Guptas using diplomacy to secure their interests in the Deccan.

Solution:

1. Prabhavati Gupta was the daughter of Chandragupta II (Vikramaditya), one of the most powerful rulers of the Gupta Empire.
2. She was married into the Vakataka dynasty, which ruled over large parts of the Deccan region (modern-day Maharashtra and Madhya Pradesh).
3. Her husband was the Vakataka King Rudrasena II.
4. After the early death of her husband, Prabhavati Gupta served as a regent for her minor sons, effectively ruling the Vakataka kingdom for several years.
5. Inscriptions from her reign, such as the Poona copper plate, show that she exercised significant authority and even granted land, which was unusual for women at the time.

Final Answer: She was married into the Vakataka dynasty.

Answer: (A)



Q13.

Solution**Concept:**

The Buddhist canonical literature, known as the 'Tripitaka' (Three Baskets), was compiled after the death of the Buddha to preserve his teachings.

Each of the three 'baskets' has a specific focus: the Vinaya Pitaka deals with monastic discipline, the Abhidhamma Pitaka with philosophy, and the Sutta Pitaka with the core message.

Solution:

1. The Sutta Pitaka is considered the most important part of the Pali Canon for understanding the Buddha's actual words.
2. It contains thousands of 'Suttas' (discourses or dialogues) between the Buddha and his disciples, as well as with kings, Brahmanas, and commoners.
3. These dialogues cover various topics such as ethics, meditation, and the path to Nirvana, often using parables and simple language.
4. The Sutta Pitaka is further divided into five 'Nikayas' (collections) based on the length or the subject matter of the discourses.
5. Unlike the Vinaya Pitaka, which focuses on the "how-to" of monastic life, the Sutta Pitaka focuses on the "what" and "why" of Buddhist practice.

Final Answer: It is a collection of teachings and dialogues of the Buddha.

Answer: (C)

Q14.

Solution**Concept:**

The Bhakti movement in South India saw the participation of women who challenged traditional gender roles and social norms through their devotion.

The Nayanars (devotees of Shiva) included several such women who chose a path of intense spiritual struggle over domestic life.

Solution:

1. Karaikkal Ammaiyar was one of the most celebrated of the 63 Nayanar saints.
2. According to legend, she was a beautiful woman whose deep devotion to Lord Shiva led her husband to fear her spiritual power.
3. She famously prayed to Shiva to take away her physical beauty, which she saw as an obstacle to her devotion.
4. She was transformed into a "ghoul-like" figure—thin, emaciated, and frightening to look at—symbolizing her rejection of worldly vanity.
5. Her poems, written in Tamil, are filled with raw emotion and describe her dancing in the cremation grounds of Thiruvallangadu, near the feet of the dancing Shiva.

Final Answer: The saint was Karaikkal Ammaiyar.

Answer: (B)



Q15.

Solution**Concept:**

The 'Samskaras' are the various rites of passage in a person's life in ancient Indian tradition, intended to purify the individual and mark significant milestones from birth to death.

Each ceremony has a specific symbolic meaning related to the child's development and integration into society.

Solution:

1. The 'Niskrama' (or Nishkramana) is the fourth of the sixteen major Samskaras.
2. The term literally means "going out."
3. It is the ceremony performed when the infant is taken out of the house for the first time, usually in the fourth month of life.
4. During this ritual, the child is traditionally shown the sun or the moon to symbolize their introduction to the external world and the cosmic forces.
5. It marks the child's transition from the protected environment of the womb and the nursery to the broader world.

Final Answer: It is associated with the child's first outing from the house.

Answer: (C)

Q16.

Solution**Concept:**

The travelogues of Chinese Buddhist pilgrims are vital sources for reconstructing the history of ancient Indian educational institutions.

These monks traveled thousands of miles across hazardous land routes to collect authentic Buddhist scriptures and study under Indian masters.

Solution:

1. Xuan Zang (also spelled Hiuen Tsang) was a Chinese Buddhist monk who traveled to India during the reign of King Harshavardhana in the 7th Century.
2. His primary objective was to visit the holy sites of Buddhism and to study at Nalanda University, which was the most famous center of higher learning in the world at that time.
3. He spent several years at Nalanda, studying logic, grammar, Sanskrit, and various schools of Buddhist philosophy under the guidance of the chancellor, Shilabhadra.
4. His detailed account, 'Si-Yu-Ki' (Record of the Western Regions), provides a vivid description of the university's architecture, the rigorous admission process, and the scholarly debates held there.
5. His writings helped preserve the memory of Nalanda's glory long after the university itself had declined.

Final Answer: Xuan Zang (Hiuen Tsang) visited India to study at Nalanda.

Answer: (B)



Q17.

Solution**Concept:**

Al-Biruni, a Persian scholar, attempted to explain Indian social structures to an Arabic-speaking audience by finding parallels in other civilizations.

He sought to show that social divisions were not unique to India, although he noted specific religious justifications that made the Indian system distinct.

Solution:

1. In his work 'Kitab-ul-Hind', Al-Biruni observed that the division of society into different groups was a universal phenomenon.
2. He pointed out that ancient Persia had four social categories: knights and princes; monks and fire-priests; lawyers and physicians; and finally, peasants and artisans.
3. By making this comparison, he suggested that the Varna system was essentially a variation of a broader social pattern.
4. However, he noted a key difference: Islam emphasized the equality of all believers, whereas the Brahmanical system was rooted in the concept of innate purity and pollution.
5. He famously rejected the notion of pollution, arguing that everything that becomes impure eventually strives to regain its original state of purity.

Final Answer: He described it as similar to systems found in ancient Persia.

Answer: (B)

Q18.

Solution**Concept:**

Ibn Battuta was highly impressed by the efficiency of the communication network in the Delhi Sultanate.

He noted that the state maintained a sophisticated postal system that allowed the Sultan to receive news from distant provinces and transport goods across the empire in record time.

Solution:

1. According to Ibn Battuta, the postal system (called 'Barid') was divided into two distinct categories.
2. The first was the horse-post, known as 'Uluq'. It used royal horses stationed at intervals of every four miles.
3. The second was the foot-post, known as 'Dawa'. It involved men stationed at intervals of one-third of a mile, carrying a rod with copper bells to signal their arrival.
4. Ibn Battuta observed that the foot-post was actually faster than the horse-post for carrying letters and fresh fruits for the Sultan.
5. This communication infrastructure was essential for maintaining political control over the vast and diverse territories of the 14th-century Sultanate.

Final Answer: The horse-post was called Uluq.

Answer: (B)



Q19.

Solution**Concept:**

Francois Bernier's observations were often influenced by his desire to prove the superiority of European social and political institutions.

He paid close attention to the status of women in Indian society, particularly focusing on practices that appeared extreme or "barbaric" to a Western observer.

Solution:

1. Bernier provided detailed and often harrowing accounts of the practice of 'Sati' (the immolation of a widow on her husband's funeral pyre).
2. He used these descriptions to highlight what he perceived as the backwardness and lack of social refinement in the Mughal Empire compared to France.
3. Bernier was particularly moved by the sight of young widows being forced into the fire, and he criticized the priests and family members for encouraging the practice.
4. His accounts were intended to show that without the protection of private property and European-style laws, society would descend into such "tyrannical" customs.
5. Thus, the term 'Sati' became a focal point for his criticism of Indian social and religious life.

Final Answer: Bernier used the term to criticize the treatment of women.

Answer: (B)

Q20.

Solution**Concept:**

Medieval travelers were often overwhelmed by the sheer scale and population density of Indian cities.

Delhi, as the capital of the Sultanate, was described as a metropolitan hub that rivaled the greatest cities of the Islamic world in terms of size and commerce.

Solution:

1. Ibn Battuta spent several years in Delhi during the reign of Muhammad bin Tughlaq and was fascinated by its urban sprawl.
2. In his travelogue 'Rihla', he described Delhi as a vast city with a large population, calling it the largest city in the entire Islamic East.
3. He made a specific comparison to emphasize its scale, stating that Delhi was so enormous that its population was comparable to that of Cairo, which was the premier city of the Arab world at the time.
4. He described the city's massive walls (the fortification of Siri and Tughlaqabad) and its twenty-eight gates, noting that the city was a center of great wealth and culture.
5. His account serves as primary evidence for the urbanization and economic vitality of the 14th-century Delhi Sultanate.

Final Answer: Ibn Battuta compared the size of Delhi to Cairo.

Answer: (C)



Q21.

Solution**Concept:**

The *Shari'a* is the sacred law of Islam that provides a moral and legal framework for the lives of Muslims.

It is not a single codified book but a system of jurisprudence derived from primary and secondary sources that guide everything from religious rituals to social and political conduct.

Solution:

1. The primary and most authoritative source of the *Shari'a* is the **Quran**, which is believed by Muslims to be the direct word of God as revealed to the Prophet Muhammad.
2. The second major source is the **Hadith**, which consists of the recorded traditions, sayings, and actions of the Prophet Muhammad.
3. Together, the Quran and Hadith provide the foundational principles of Islamic law.
4. When these primary sources did not provide a direct answer, jurists used secondary methods like **Qiyas** (analogical reasoning) and **Ijma** (consensus of the community).
5. Thus, the core of the *Shari'a* is built upon the synthesis of the Quranic revelations and the Prophetic traditions.

Final Answer: The Shari'a is based on the Quran and Hadith.

Answer: (A)

Q22.

Solution**Concept:**

In the 12th century, a significant religious and social reform movement emerged in Karnataka.

This movement challenged the Brahmanical social order, the caste system, and the practice of idol worship, emphasizing a direct, personal devotion to Lord Shiva.

Solution:

1. The movement was led by **Basavanna**, a minister in the court of the Kalachuri king Bijjala.
2. His followers were known as **Virashaivas** (heroes of Shiva) or **Lingayats** (wearers of the linga).
3. Basavanna and his companions established the 'Anubhava Mantapa' (Hall of Experience), where people from all castes and walks of life discussed spiritual and social issues.
4. The Lingayats reject the authority of the Vedas and the theory of rebirth, believing that upon death, the devotee is united with Shiva and does not return to the world.
5. Their teachings were preserved in the form of **Vachanas**, simple prose-poems written in Kannada that were accessible to the common people.

Final Answer: The Lingayat movement was founded by Basavanna.

Answer: (A)



Q23.

Solution**Concept:**

Sufism in India was diverse, with different groups taking different approaches to Islamic law and social integration.

While most Sufi orders (*Silsilas*) operated within the framework of Islamic law, some radical groups chose a path of total detachment.

Solution:

1. Sufis who followed the *Shari'a* and maintained a connection with the mosque and the community were called *Ba-shari'a*.
2. On the other hand, the **Be-shari'a** Sufis were those who deliberately ignored or acted outside the formal rules of Islamic law.
3. These groups often practiced extreme asceticism, poverty, and celibacy, frequently wandering as dervishes or *qalandars*.
4. They often shunned institutional Sufism and the *Khanqahs* (hospices), preferring a life of solitude or small, informal groups.
5. Their "Be-shari'a" (without Shari'a) status was a symbolic rejection of the formalised religious structures of their time.

Final Answer: Be-shari'a Sufis lived outside the Shari'a and practiced asceticism.

Answer: (B)

Q24.

Solution**Concept:**

The early Buddhist Sangha was initially restricted to men.

However, through the persistent efforts of the Buddha's close disciples and family members, the order was eventually opened to women, leading to the creation of the *Bhikkhuni Sangha*.

Solution:

1. Ananda, the favorite disciple of the Buddha, played a key role in persuading the Buddha to allow women to join the monastic order.
2. The Buddha eventually consented, provided they followed specific additional rules of discipline.
3. **Mahapajapati Gotami**, the foster mother of the Buddha, was the first woman to be ordained as a *Bhikkhuni*.
4. Many other women followed her, including the Buddha's wife Yashodhara and various women from the Shakya clan.
5. These women, known as *Theris*, composed verses describing their spiritual experiences, which are preserved in the *Therigatha*.

Final Answer: Mahapajapati Gotami was the first woman ordained as a Bhikkhuni.

Answer: (A)



Q25.

Solution**Concept:**

The administration of the Vijayanagara Empire was characterized by a unique military-administrative system that delegated power to local chiefs while maintaining central authority. This system had clear parallels with other contemporary administrative models in the Islamic world.

Solution:

1. The ****Amara-Nayaka**** system involved the king (***Raya***) granting territories to military commanders known as ***Nayakas***.
2. In exchange for this land, the ***Nayakas*** were required to maintain a specified number of troops (horses, elephants, and soldiers) for the king's use during wars.
3. They were also responsible for collecting taxes and investing a portion of the revenue in local infrastructure like irrigation tanks and temples.
4. This system bears a striking resemblance to the ****Iqta system**** of the Delhi Sultanate, where the Sultan assigned land to military officers (***Iqtadars***) in return for military service.
5. Historians believe that the Vijayanagara rulers adapted these existing administrative ideas to suit the specific needs of their empire.

Final Answer: The Amara-Nayaka system was inspired by the Iqta system.

Answer: (B)

Q26.

Solution**Concept:**

The architecture of Vijayanagara was divided into distinct functional zones. One of the most important was the Royal Centre, which contained over 60 temples and various palatial structures. Unlike the larger sacred temples, certain smaller shrines within the Royal Centre were designed for the exclusive use of the ruling elite.

Solution:

1. The ****Hazara Rama Temple**** is a highly ornate temple located in the heart of the Royal Centre of Vijayanagara.
2. While most temples in the empire were open to the public, the location of this temple suggests it was a private chapel for the king and his immediate family.
3. One of its most striking features is the series of bas-reliefs on the outer walls, which depict scenes from the Ramayana in narrative panels.
4. The inner walls also feature carved scenes of the Mahanavami festival, showing processions of elephants, horses, and dancers.
5. Because it was situated within the residential area of the royalty and lacked the massive gateways (Gopurams) typical of public temples, it is clearly identified as a royal shrine.

Final Answer: The temple was meant for the King and his family.

Answer: (B)



Q27.

Solution**Concept:**

Water management was critical for the survival and prosperity of Vijayanagara, as it was situated in one of the most arid zones of the peninsula.

The rulers constructed massive embankments and canals to harness the water of the Tungabhadra River and local streams.

Solution:

1. One of the most prominent waterworks from the early 15th century is the ****Kamalapuram tank****.
2. This massive reservoir was created by building an embankment across a natural drainage area.
3. The water from this tank served two primary purposes: it was used to irrigate the nearby agricultural fields through a network of channels.
4. More importantly, water was conducted from this tank through a channel into the "Royal Centre," providing a reliable water supply for the palaces and administrative buildings.
5. This highlights the integrated planning of the city, where agricultural needs and urban utility were addressed through a single engineering project.

Final Answer: It was used for irrigation and supplying water to the Royal Center.

Answer: (B)

Q28.

Solution**Concept:**

Early British travelers and antiquarians often struggled to identify the original purpose of the ruins at Hampi.

They applied European architectural terms and functional labels to structures that were uniquely Indo-Islamic or South Indian in nature.

Solution:

1. The ****Lotus Mahal**** is one of the most beautiful and well-preserved buildings in the Royal Centre of Vijayanagara.
2. It features a unique blend of Hindu and Islamic architectural styles, with cusped arches and a multi-layered roof.
3. When British travelers and officials, including Colonel Colin Mackenzie, explored the ruins in the 19th century, they were unsure of its function.
4. Based on its elegant design and central location, they speculated that it might have been a 'Council Chamber' where the king met his advisors.
5. However, modern historians are not entirely certain if this was its actual use, as the name "Lotus Mahal" was itself a later romanticized label given by 19th-century visitors.

Final Answer: The Lotus Mahal was described as a 'Council Chamber'.

Answer: (A)



Q29.

Solution**Concept:**

The Mughal administrative system was highly organized, with specific departments overseeing military affairs, land revenue, and civil administration.

These departments were headed by high-ranking officials who reported directly to the Emperor.

Solution:

1. The **Mir Bakshi** was one of the three most powerful ministers in the Mughal central administration, alongside the Diwan (Revenue) and Sadr (Judiciary).
2. Contrary to what the name might suggest, he was not just a military general, but the head of the entire military administration.
3. His responsibilities included the recruitment of soldiers, the inspection of horses (Dag system), and the maintenance of the muster rolls.
4. Most importantly, he was responsible for the payment of the salaries of the **Mansabdars** (military-civil rank holders).
5. He also served as the paymaster general for the royal household and played a key role in recommending promotions and appointments to the Emperor.

Final Answer: The Mir Bakshi was the head of the military department.

Answer: (B)

Q30.

Solution**Concept:**

Mughal chroniclers produced lavishly illustrated manuscripts to record the history of the emperors. These "official histories" were intended to glorify the reign of the monarch and provide a visual and textual record of courtly life, battles, and administrative decisions.

Solution:

1. The **Padshahnama** (Chronicle of the Emperor) was written by Abdul Hamid Lahori, a pupil of Abu'l Fazl.
2. It was modeled after the **Akbarnama** but focused specifically on the reign of Emperor **Shah Jahan**.
3. The work is divided into three volumes (**daftars**), each covering ten lunar years of the Emperor's reign.
4. The manuscript is famous for its stunning illustrations that depict royal weddings, hunts, and the construction of monuments like the Taj Mahal.
5. It remains the most detailed contemporary source for understanding the political and cultural peak of the Mughal Empire under Shah Jahan.

Final Answer: The Padshahnama provides the history of Shah Jahan.

Answer: (C)



Q31.

Solution**Concept:**

In the Mughal agrarian society, the relationship between the peasant and the land was a key component of the rural economy.

The state classified cultivators into different categories based on their residential status and the nature of their land ownership.

Solution:

1. According to 17th-century sources, there were two main types of peasants: *Khud-kashta* and *Pahi-kashta*.
2. **Khud-kashta** peasants were those who were residents of the village in which they held their lands.
3. They owned the land they cultivated and played a stable role in the village community, often being the most influential group among the peasantry.
4. In contrast, *Pahi-kashta* were non-resident cultivators who belonged to another village but cultivated land elsewhere on a contractual basis.
5. The *Khud-kashta* rights were hereditary, and they were responsible for paying land revenue directly to the state or through the village headman.

Final Answer: Khud-kashta peasants resided in the village and owned their land.

Answer: (B)

Q32.

Solution**Concept:**

The religious policies of the Mughal Empire fluctuated over time, shifting from the liberal inclusivity of Akbar to the more orthodox and rigid approach of later rulers.

The imposition or abolition of taxes on non-Muslims was often a reflection of the reigning Emperor's personal beliefs and political strategy.

Solution:

1. Emperor Akbar had famously abolished the *Jizya* (a per capita tax on non-Muslims) in 1564 to promote his policy of *Sulh-i-Kul*.
2. For over a century, the tax remained abolished under Jahangir and Shah Jahan.
3. However, Emperor **Aurangzeb**, known for his orthodox religious views and desire to govern according to strict Islamic law, decided to re-introduce the tax.
4. In **1679**, he issued an order re-imposing *Jizya* on all non-Muslim subjects of the empire.
5. This move was deeply unpopular and led to widespread protests, particularly from the Rajput and Maratha communities, marking a significant departure from the foundational Mughal policy of religious neutrality.

Final Answer: The Jizya tax was re-imposed by Aurangzeb in 1679.

Answer: (C)



Q33.

Solution**Concept:**

The British East India Company introduced the Permanent Settlement to ensure a fixed revenue income.

To enforce this, they implemented a strict legal framework that required Zamindars to be punctual with their payments, regardless of crop failure or economic conditions.

Solution:

1. The British logic was that if revenue was fixed forever, the state should be certain of receiving it on time.
2. They introduced the ****Sunset Law****, which specified that the revenue must be paid to the treasury by the sunset of a predetermined date.
3. If the payment did not reach the government by that exact time, the Zamindar's estate (land) was liable to be auctioned off to recover the arrears.
4. Many traditional Zamindari families lost their ancestral lands because they could not collect rent from peasants fast enough to meet these rigid deadlines.
5. This law led to a major turnover in land ownership, as urban merchants and Company officials often bought these estates at auctions.

Final Answer: This was known as the Sunset Law.

Answer: (A)

Q34.

Solution**Concept:**

Before the expansion of the British frontier, the Rajmahal hills were inhabited by various tribal groups.

The lifestyle of these tribes was intimately tied to the forest, and they resisted the introduction of "settled" or permanent agriculture.

Solution:

1. The ****Paharias**** lived around the Rajmahal hills, subsisting on forest produce and practicing a specific type of farming.
2. They practiced ****Shifting Cultivation**** (also known as ***Jhum*** cultivation).
3. This involved clearing a patch of forest by cutting and burning the trees, growing crops (like pulses and millets) on the ash-enriched soil for a few years, and then moving to a new patch to allow the old land to recover.
4. They used hoes to scratch the ground rather than heavy plows, which they associated with the sedentary lifestyle of outsiders they distrusted.
5. Their way of life was eventually threatened when the British encouraged the Santhals to settle in the same region to practice permanent, settled agriculture.

Final Answer: The Paharias practiced shifting (Jhum) cultivation.

Answer: (B)



Q35.

Solution**Concept:**

Indebtedness was a major cause of peasant unrest in the 19th century.

As moneylenders (*Sahukars*) gained more power, the British tried to introduce laws to prevent the exploitation of illiterate peasants, though these laws often backfired or were circumvented.

Solution:

1. In the Bombay Deccan, peasants were often trapped in a cycle of debt where interest accumulated for decades.
2. To address this, the British passed the ****Limitation Law in 1859****.
3. The law stipulated that a loan bond signed between a moneylender and a borrower would have a legal validity of ****only three years****.
4. The goal was to prevent the long-term accumulation of interest and to force moneylenders to settle their accounts more frequently.
5. However, moneylenders manipulated the law by forcing peasants to sign "new" bonds every three years, incorporating the accumulated interest as part of the new principal, thus making the debt even larger.

Final Answer: The law limited the validity of loan bonds to 3 years.

Answer: (B)

Q36.

Solution**Concept:**

During the colonial period, the British East India Company employed specialized surveyors to map and document the resources, people, and landscapes of their newly acquired territories.

These surveys were not merely geographical; they were intended to identify potential sources of revenue and understand the social fabric of "unruly" frontier regions.

Solution:

1. ****Francis Buchanan**** (later known as Buchanan-Hamilton) was a physician and surveyor who traveled through the Rajmahal hills in the early 19th century.
2. His journals provide an incredibly detailed account of the geography, flora, fauna, and the indigenous communities of the region.
3. He was the primary observer who documented the contrast between the nomadic ****Paharias**** and the newly settled ****Santhals****.
4. Buchanan wrote about the agricultural potential of the land, the minerals he discovered, and the cultural habits of the tribal people.
5. His reports were commissioned by the Company to assess how these "waste lands" could be converted into profitable, settled agricultural zones.

Final Answer: Francis Buchanan provided accounts of the Paharias and Santhals.

Answer: (A)



Q37.

Solution**Concept:**

As the 1857 revolt spread, the rebel leaders realized the need to articulate their grievances and goals to the public.

Proclamations were issued to counter British propaganda and to forge a common identity among the diverse groups of rebels across Northern India.

Solution:

1. The **Azamgarh Proclamation** was published in the *Delhi Gazette* in August 1857.
2. It is attributed to Firoz Shah, a grandson of the Mughal Emperor Bahadur Shah Zafar.
3. The proclamation addressed various social classes—Zamindars, merchants, public servants, and artisans—listing how each group had been ruined by British rule.
4. A central theme of the document was the **appeal for unity** between Hindus and Muslims, urging them to set aside their differences to protect their "Dharma" and "Deen" (religion).
5. It served as a political manifesto of the rebels, envisioning a post-British India where traditional social orders and indigenous trade would be restored.

Final Answer: It was issued to call for unity against the British.

Answer: (B)

Q38.

Solution**Concept:**

The Revolt of 1857 was not just a military mutiny; in many regions, it turned into a popular uprising led by local influential figures who could mobilize their entire community or clan.

The mobilization in the Pargana of Barout (near Meerut) is a classic example of a "peasant-warrior" rebellion.

Solution:

1. **Shahmal** was a local leader from a family of **Jat** cultivators in Barout, Uttar Pradesh.
2. When the revolt broke out in Meerut, Shahmal organized the people of 'Chaurasee Des' (84 villages) to rise against the British.
3. The Jats of this region were particularly aggrieved by the high revenue demands and the loss of land to moneylenders under British law.
4. Shahmal turned his house into a "hall of justice" and effectively took over the administration of the area, cutting off British supply lines to Delhi.
5. His leadership demonstrated how traditional clan structures (the **Khap**) were utilized to challenge colonial authority during the rebellion.

Final Answer: The rebellion saw the mobilization of the Jats.

Answer: (B)



Q39.

Solution**Concept:**

Visual culture was a powerful tool for the British to regain a sense of "prestige" after the shock of the 1857 uprising.

Paintings depicting the relief of besieged cities celebrated British military heroes and promoted the narrative of ultimate colonial triumph.

Solution:

1. After the British recaptured Lucknow from the rebels, several artworks were commissioned to commemorate the event.
2. The most famous painting titled **"The Relief of Lucknow"** was executed by the artist **Thomas Jones Barker** in 1859.
3. The painting depicts the meeting between the British commanders: Sir Colin Campbell, Sir Henry Havelock, and Sir James Outram.
4. The composition places the British heroes in the center, bathed in light, while the damaged surroundings of Lucknow represent the "chaos" that the British had supposedly come to "order."
5. It was a highly popular piece of art in Britain, serving to reassure the public of the strength and resilience of the British Empire.

Final Answer: The painting was done by Thomas Jones Barker.

Answer: (A)

Q40.

Solution**Concept:**

Awadh was one of the last major Indian states to be annexed by the British East India Company. The annexation was controversial because the Nawab of Awadh had been a loyal ally of the British for decades, making it difficult for the Company to use "rebellion" as an excuse for takeover.

Solution:

1. Lord Dalhousie, the Governor-General, was determined to bring the fertile and strategic region of Awadh under direct British control.
2. In 1856, the British accused Nawab **Wajid Ali Shah** of being an incapable ruler.
3. They claimed that the administration of Awadh was plagued by corruption and chaos, and that the people were suffering under his **"misgovernment."**
4. On these grounds, they deposed the Nawab and annexed the kingdom, ignoring the widespread popularity he enjoyed among his subjects.
5. The annexation caused deep resentment, as the Nawab's exit was mourned by the people of Lucknow as "the life having gone out of the body," and it became a major factor leading to the 1857 revolt in the region.

Final Answer: The British claimed the region was being misgoverned.

Answer: (B)



Q41.

Solution**Concept:**

The Champaran Satyagraha of 1917 was Mahatma Gandhi's first major political intervention after returning to India.

It was a localized struggle that focused on the grievances of the peasantry in the Champaran district of Bihar, who were being exploited under an oppressive colonial agricultural system.

Solution:

1. For many years, European planters in Champaran had forced Indian peasants to grow **Indigo** on a portion of their land (known as the **Tinkathia** system).
2. With the development of synthetic dyes in Germany, the demand for natural indigo fell, but the planters continued to exploit the peasants by demanding high rents and illegal dues to release them from the indigo contracts.
3. Raj Kumar Shukla, a local peasant, persuaded Gandhi to visit Champaran to witness the plight of the cultivators.
4. Gandhi arrived in 1917 and conducted a detailed inquiry into the conditions of the farmers, despite being ordered to leave the district by British officials.
5. His non-violent protest eventually led to the appointment of a commission of inquiry and the abolition of the exploitative **Tinkathia** system.

Final Answer: Gandhi supported the peasants against the indigo planters.

Answer: (B)



Q42.

Solution**Concept:**

When Mahatma Gandhi returned to India in 1915, he was advised to spend his first year traveling the country to understand the ground reality of Indian society.

This advice came from a senior leader of the Indian National Congress who became Gandhi's primary mentor in Indian politics.

Solution:

1. **Gopal Krishna Gokhale** was a prominent leader of the "Moderate" faction of the Congress and a respected scholar-politician.
2. Gandhi had met Gokhale during his previous visits to India and was deeply impressed by his dedication to social reform and constitutional methods.
3. Gokhale encouraged Gandhi to refrain from active politics for a year to "keep his ears open and his mouth shut" while studying the Indian landscape.
4. Gandhi referred to Gokhale as his "political guru," appreciating his moderate approach and his insistence on the spiritualization of politics.
5. Gokhale's influence is visible in Gandhi's early emphasis on rural upliftment and his gradual approach to building a mass movement.

Final Answer: Gopal Krishna Gokhale was Gandhi's political guru.

Answer: (B)

Q43.

Solution**Concept:**

The Indian statutory commission, popularly known as the Simon Commission, was sent by the British government in 1928 to report on the functioning of the constitutional system in India and suggest further reforms.

However, its arrival was met with unprecedented hostility and black-flag protests across the country.

Solution:

1. The British Parliament appointed the commission, headed by Sir John Simon, to decide the political future of India.
2. The fundamental grievance of the Indian nationalists was that the commission **did not include even a single Indian member**.
3. It was seen as a direct insult to the self-respect of Indians that a group consisting entirely of Britishers would decide whether Indians were ready for self-rule.
4. The Indian National Congress, the Muslim League, and other political groups united to boycott the commission with the slogan "Simon Go Back."
5. The protests against the commission served as a catalyst for the next major phase of the freedom struggle, leading to the demand for **Purna Swaraj**.

Final Answer: It was boycotted because it had no Indian members.

Answer: (B)



Q44.

Solution**Concept:**

By the late 1920s, a younger generation of leaders within the Congress, led by Jawaharlal Nehru and Subhas Chandra Bose, felt that the goal of "Dominion Status" was no longer sufficient.

They pushed for a more radical and definitive declaration of India's independence.

Solution:

1. In December 1929, the Indian National Congress held its annual session at **Lahore** on the banks of the river Ravi, with Jawaharlal Nehru as the President.
2. During this historic session, the Congress passed a resolution declaring **'Purna Swaraj'** (Complete Independence) as its ultimate goal.
3. The resolution rejected any form of colonial status within the British Empire.
4. It was also decided that **January 26, 1930**, would be celebrated as 'Independence Day', where people would take a pledge to struggle for total freedom.
5. This shift in policy set the stage for the launch of the Civil Disobedience Movement and the famous Dandi March.

Final Answer: The Purna Swaraj resolution was passed at the Lahore Session.

Answer: (B)

Q45.

Solution**Concept:**

The transition of India from a British colony to an independent nation was marked by a historic session of the Constituent Assembly on the eve of independence.

One of the most famous speeches in world history was delivered at this moment, capturing the solemnity and hope of the new nation.

Solution:

1. On the midnight of **14-15 August 1947**, India officially shook off the shackles of British rule.
2. **Jawaharlal Nehru**, the first Prime Minister of independent India, addressed the Constituent Assembly in a speech titled **'Tryst with Destiny'**.
3. In his speech, he spoke of India's "long slumber and struggle" and the "soul of a nation, long suppressed, finding utterance."
4. He acknowledged that while the world slept, India would awake to life and freedom, emphasizing that the "grateful nation" must now work to end poverty, ignorance, and disease.
5. The speech remains a foundational text of Indian democracy, outlining the vision of a pluralistic and progressive India.

Final Answer: The speech was delivered by Jawaharlal Nehru.

Answer: (B)



Q46.

Solution**Concept:**

The framing of the Indian Constitution involved several committees, but the one responsible for the actual "legal word-crafting" and synthesis of all ideas was the Drafting Committee.

This committee had to translate the broad principles of the 'Objectives Resolution' into a detailed, structured, and legally sound document.

Solution:

1. While the Constituent Assembly had many brilliant minds, the technical task of drafting was assigned to a specialized group of seven members.
2. **Dr. B.R. Ambedkar** was appointed as the Chairman of this committee due to his profound knowledge of global constitutional law and his standing as a champion of social justice.
3. He was assisted by legal experts like K.M. Munshi, Alladi Krishnaswamy Iyer, and N. Gopalaswami Ayyangar.
4. The committee worked through multiple drafts, carefully scrutinizing every article, clause, and comma based on feedback from the Assembly and the general public.
5. Ambedkar's role was so pivotal in defending and explaining the draft during the debates that he is celebrated as the "Chief Architect" of the Indian Constitution.

Final Answer: Dr. B.R. Ambedkar was the Chairman of the Drafting Committee.

Answer: (C)



Q47.

Solution**Concept:**

The issue of 'Separate Electorates' was one of the most contentious topics in the Constituent Assembly.

While many leaders believed it had led to the tragedy of Partition, some minority representatives felt it was the only way to ensure their voice was not drowned out by the majority.

Solution:

1. Separate electorates had been a feature of colonial politics since 1909, allowing religious groups to elect their own representatives.
2. On August 27, 1947, **B. Pocker Bahadur**, a representative from Madras, made a strong and controversial plea for their retention.
3. He argued that in a majoritarian system, the needs of a religious minority like Muslims could only be understood and protected by someone from within that community.
4. He believed that without separate electorates, the minority would become "invisible" in the legislative process.
5. However, his argument was rejected by the majority of the Assembly, including many other Muslim members, who felt that "reserved seats" within a "joint electorate" were a better way to ensure both representation and national unity.

Final Answer: B. Pocker Bahadur made the plea for separate electorates.

Answer: (B)

Q48.

Solution**Concept:**

The timeline of the Indian Constitution involves three critical dates: the start of the work (Dec 1946), the adoption of the document (Nov 1949), and its official commencement.

The date for the commencement was chosen for its deep symbolic value in the history of the freedom struggle.

Solution:

1. The drafting process was completed and the Constitution was signed by the members of the Assembly on November 26, 1949 (now celebrated as Constitution Day).
2. However, the document officially **came into effect on January 26, 1950**.
3. This specific date was chosen to honor the **'Purna Swaraj'** declaration made by the Indian National Congress in 1930.
4. On that day in 1930, Indians had pledged to fight for complete independence; therefore, it was fitting that the independent Republic be established on the same anniversary.
5. From this day forward, India ceased to be a British Dominion and became a Sovereign Democratic Republic with its own indigenously prepared law.

Final Answer: The Constitution came into effect on 26 January 1950.

Answer: (C)



Q49.

Solution**Concept:**

The Constituent Assembly was a diverse body that included members from various political backgrounds.

While the Indian National Congress (INC) held the majority of the seats, the leadership was wise enough to include legal and social experts from outside the party to ensure the Constitution was truly inclusive.

Solution:

1. Leaders like Jawaharlal Nehru, Sardar Patel, and Rajendra Prasad were the "Big Three" of the Congress party who guided the Assembly.
2. However, **Dr. B.R. Ambedkar** was invited to join the cabinet and head the Drafting Committee despite being a fierce critic of the Congress party and its policies for many years.
3. Gandhi and the Congress leadership realized that Ambedkar's legal brilliance and his perspective as a leader of the Depressed Classes were essential for a balanced Constitution.
4. Ambedkar had spent his life leading the Scheduled Castes Federation and fighting for Dalit rights, often in opposition to the Congress's methods.
5. His inclusion in the drafting process is a testament to the "consensus-building" spirit of the founding fathers of the Indian Republic.

Final Answer: B.R. Ambedkar did not belong to the Congress party.

Answer: (C)

Q50.

Solution**Concept:**

The language debate in the Constituent Assembly was highly emotional.

Mahatma Gandhi had a specific vision for a national language that could bridge the gap between different regions and religious communities, particularly in Northern India.

Solution:

1. Gandhi advocated for **Hindustani** to be the national language of India.
2. He described Hindustani as a **blend of Hindi and Urdu**.
3. It was a language that was widely spoken and understood by both Hindus and Muslims in the north, using words derived from Sanskrit, Persian, and Arabic.
4. Gandhi believed that Hindustani was a "composite language" that reflected the multicultural reality of India and could unify the masses.
5. Although the Assembly eventually chose "Hindi in Devanagari script" as the official language of the Union, Gandhi's push for Hindustani remains a significant chapter in the debate over Indian identity.

Final Answer: Hindustani is a blend of Hindi and Urdu.

Answer: (B)



Answer Key

Q	Ans	Q	Ans	Q	Ans	Q	Ans	Q	Ans
1	B	2	C	3	C	4	B	5	B
6	B	7	A	8	B	9	C	10	A
11	B	12	A	13	C	14	B	15	C
16	B	17	B	18	B	19	B	20	C
21	A	22	A	23	B	24	A	25	B
26	B	27	B	28	A	29	B	30	C
31	B	32	C	33	A	34	B	35	B
36	A	37	B	38	B	39	A	40	B
41	B	42	B	43	B	44	B	45	B
46	C	47	B	48	C	49	C	50	B

