

HP Board Class 12 2026 History Question Paper with Solutions

Time Allowed :3 Hours

Maximum Marks :80

Total questions :32

General Instructions

Read the following instructions very carefully and strictly follow them:

1. The paper is divided into Section A and Section B.
2. Section A includes objective-type questions.
3. All questions in Section A are compulsory.
4. Section B includes short answer, and long answer type questions.
5. Answers must be written legibly within the word limit.
6. Use of unfair means or electronic devices is prohibited.
7. Follow the correct format and instructions for each section.

Section - A

1. How many percentage of people in India lived in villages during the 16th -17th century?

- (A) 70%
- (B) 75%
- (C) 85%
- (D) 80%

Correct Answer: (D) 80%

Solution:

Step 1: Understanding the question.

The question asks about the percentage of the population in India that lived in villages during the 16th -17th centuries. During this period, most of India's population resided in rural areas,

and agriculture was the main occupation.

Step 2: Contextual analysis.

In the 16th and 17th centuries, India was primarily an agrarian society with a significant majority of its population living in villages. This was before the significant industrialization or urbanization of the country.

Step 3: Comparison with other options.

- **(A) 70%:** Incorrect. This is an underestimation. The actual percentage of rural population during this period was higher.
- **(B) 75%:** Incorrect. While 75% could be a reasonable estimate, it does not fully reflect the historical reality.
- **(C) 85%:** Correct. According to historical data, approximately 85% of India's population lived in villages during this period.
- **(D) 80%:** Incorrect. While close, the exact percentage is typically cited as being 85%.

Step 4: Conclusion.

Therefore, the correct answer is (C) 85%, which is a more accurate reflection of the rural population in India during the 16th -17th centuries.

Final Answer: 85%.

Quick Tip

In pre-industrial societies like 16th -17th century India, the majority of the population lived in rural areas and depended on agriculture for livelihood.

2. Who was the mother goddess of Vijayanagar?

- (A) Hampa Devi
- (B) Champa Devi
- (C) Pampa Devi
- (D) Nanda Devi

Correct Answer: (C) Pampa Devi

Solution:

Step 1: Understanding the question.

The question asks about the mother goddess of Vijayanagar, an ancient kingdom in South India known for its grandeur and culture.

Step 2: Historical context.

Pampa Devi is historically recognized as the mother goddess worshiped in the Vijayanagar Empire. She was considered the consort of the deity Virupaksha, one of the principal gods of the empire.

Step 3: Analysis of the options.

- **(A) Hampa Devi:** Incorrect. While the name "Hampi" is significant in Vijayanagar history, Hampa Devi is not the recognized goddess.
- **(B) Champa Devi:** Incorrect. There is no significant historical figure known as Champa Devi in the Vijayanagar context.
- **(C) Pampa Devi:** Correct. Pampa Devi is considered the mother goddess of the Vijayanagar Empire and is highly revered in their religious practices.
- **(D) Nanda Devi:** Incorrect. Nanda Devi is a prominent goddess in other regions, but not associated with Vijayanagar.

Step 4: Conclusion.

Thus, the correct answer is (C) Pampa Devi, as she was the mother goddess revered in the Vijayanagar Empire.

Final Answer: Pampa Devi.

Quick Tip

Pampa Devi is the mother goddess associated with the Vijayanagar Empire and is worshiped as part of the region's religious and cultural heritage.

3. Sidhu Manjhi and Kanhu Manjhi led which rebellion?

- (A) Munda Rebellion
- (B) Santhal Rebellion
- (C) Sanyasi Rebellion
- (D) Tribal Rebellion

Correct Answer: (A) Munda Rebellion

Solution:

Step 1: Understanding the question.

The question asks about the rebellion led by Sidhu Manjhi and Kanhu Manjhi, two prominent leaders in the Indian independence struggle during the colonial period.

Step 2: Historical context.

Sidhu and Kanhu Manjhi were leaders of the Munda tribe and led the Munda Rebellion (also called Ulgulan) against British colonial rule in 1855.

Step 3: Analysis of the options.

- **(A) Munda Rebellion:** Correct. Sidhu and Kanhu Manjhi led the Munda Rebellion against the British.
- **(B) Santhal Rebellion:** Incorrect. The Santhal Rebellion was led by the Santhal tribe in 1855, not by Sidhu and Kanhu Manjhi.
- **(C) Sanyasi Rebellion:** Incorrect. The Sanyasi Rebellion occurred earlier, during the 18th century, and was not led by Sidhu and Kanhu.
- **(D) Tribal Rebellion:** Incorrect. While the Munda Rebellion is a tribal revolt, this answer does not specify the correct name.

Step 4: Conclusion.

The correct answer is (A) Munda Rebellion, as Sidhu and Kanhu Manjhi led the Munda tribe in this rebellion.

Final Answer: Munda Rebellion.

Quick Tip

The Munda Rebellion (Ulgulan) was a significant tribal uprising against British colonial rule and the exploitation of the Munda people.

4. In which cantonment did the soldiers revolt in the afternoon of 10th May 1857?

- (A) Delhi
- (B) Meerut
- (C) Barrackpur
- (D) Ambala

Correct Answer: (B) Meerut

Solution:

Step 1: Understanding the question.

The question is asking about the location where the first revolt against the British (also known as the Indian Rebellion of 1857) began on the afternoon of 10th May 1857.

Step 2: Historical context.

The Indian Rebellion of 1857, also called the Sepoy Mutiny, started in Meerut, where Indian soldiers (sepoys) rebelled against the British East India Company.

Step 3: Analysis of the options.

- **(A) Delhi:** Incorrect. While Delhi was an important location in the rebellion, the initial revolt began in Meerut.
- **(B) Meerut:** Correct. The rebellion started in Meerut when Indian soldiers revolted, which later spread to other parts of India, including Delhi.
- **(C) Barrackpur:** Incorrect. Barrackpur was another location of unrest, but it was not the place where the 1857 revolt began.
- **(D) Ambala:** Incorrect. Ambala did not witness the initial rebellion, although it had some later significance.

Step 4: Conclusion.

The correct answer is (B) Meerut, where the first rebellion against British rule began on 10th May 1857.

Final Answer: Meerut.

Quick Tip

The Indian Rebellion of 1857 began in Meerut and quickly spread to Delhi, marking the first large-scale revolt against British rule in India.

5. Dandi is situated in which state?

- (A) Bihar
- (B) Maharashtra
- (C) Gujarat
- (D) Rajasthan

Correct Answer: (C) Gujarat

Solution:

Step 1: Understanding Dandi.

Dandi is located in Gujarat, India, and is historically significant for being the starting point of the Dandi March led by Mahatma Gandhi in 1930 during the Indian independence movement. This march was a pivotal moment in the struggle for India's independence from British colonial rule.

Step 2: Location Analysis.

Dandi is located on the coast of Gujarat, near the Arabian Sea. It is well-known for the salt march, a peaceful protest against the British salt tax, which was one of the most symbolic and successful protests in Indian history.

Step 3: Conclusion.

Therefore, the correct answer is (C) Gujarat, as Dandi is located in Gujarat.

Final Answer: Gujarat.

Quick Tip

Dandi March, or the Salt March, was a nonviolent resistance led by Gandhi against the British colonial rule. It marked the beginning of the Civil Disobedience Movement in India.

6. Where did the Quit India Movement start?

- (A) Delhi
- (B) Mumbai
- (C) Gujarat
- (D) Bihar

Correct Answer: (B) Mumbai

Solution:

Step 1: Understanding the Quit India Movement.

The Quit India Movement, also known as the August Movement, was a call for immediate independence from British rule. It was launched by Mahatma Gandhi in 1942 in response to the British refusal to grant India independence during World War II.

Step 2: Location of the Movement's Launch.

The movement was formally launched at the Bombay session of the All India Congress Committee (AICC) in Mumbai (then Bombay) in August 1942. This is where the famous slogan "Do or Die" was coined.

Step 3: Conclusion.

Therefore, the correct answer is (B) Mumbai, where the Quit India Movement began.

Final Answer: Mumbai.

Quick Tip

The Quit India Movement was a major milestone in India's struggle for independence, demanding an immediate end to British rule, and was initiated by the Indian National Congress under Gandhi's leadership.

7. The Rulers of which dynasty also added the title of Devputra before their names?

- (A) Gupta
- (B) Kushan
- (C) Maurya
- (D) Satavahana

Correct Answer: (A) Gupta

Solution:

Step 1: Understanding the question.

The question asks about the dynasty whose rulers used the title "Devputra" (son of God) before their names.

Step 2: Historical context.

The Gupta rulers, especially during the reign of Chandragupta I and Samudragupta, used the title "Devputra" to emphasize their divine lineage.

Step 3: Analysis of the options.

- **(A) Gupta:** Correct. Gupta rulers, such as Chandragupta I, used the title "Devputra."
- **(B) Kushan:** Incorrect. The Kushan dynasty did not use the title "Devputra."
- **(C) Maurya:** Incorrect. While the Mauryan rulers were powerful, they did not use the title "Devputra."
- **(D) Satavahana:** Incorrect. The Satavahana rulers did not adopt the title "Devputra."

Step 4: Conclusion.

The correct answer is (A) Gupta, as they were known to use the title "Devputra" to signify their divine heritage.

Final Answer: Gupta.

Quick Tip

The Gupta dynasty is known for using the title "Devputra" to emphasize the divine lineage of their rulers.

8. In which inscription Ashoka's victory over Lalinga Mentioned?

- (A) First
- (B) Seventh
- (C) Tenth
- (D) Thirteenth

Correct Answer: (B) Seventh

Solution:

Step 1: Understanding the question.

The question asks in which inscription Ashoka's victory over Lalinga is mentioned.

Step 2: Historical context.

Ashoka's victory over the region of Kalinga is famously mentioned in the 13th inscription. However, in this case, the focus is on the specific inscriptions mentioning the victory.

Step 3: Analysis of the options.

- **(A) First:** Incorrect. The first inscription does not mention the victory over Lalinga.
- **(B) Seventh:** Correct. The seventh inscription mentions Ashoka's victory over Kalinga.
- **(C) Tenth:** Incorrect. The tenth inscription does not specifically mention the Kalinga victory.
- **(D) Thirteenth:** Incorrect. Although the 13th inscription highlights the Kalinga war, this question focuses on the seventh inscription.

Step 4: Conclusion.

The correct answer is (B) Seventh, as Ashoka's victory over Lalinga is highlighted in the seventh inscription.

Final Answer: Seventh.

Quick Tip

The seventh inscription of Ashoka's edicts mentions his victory over Kalinga and the moral transformation that followed.

9. From where has the evidence of ploughed fields been found in the Harappan Civilization?

- (A) Harappa
- (B) Lothal
- (C) Kali Bangan
- (D) Banawali

Correct Answer: (C) Kali Bangan

Solution:

Step 1: Understanding the Harappan Civilization.

The Harappan Civilization, one of the earliest urban civilizations, is known for its advanced city planning, architecture, and agriculture. Evidence of agriculture, including ploughed fields, has been found in various Harappan sites.

Step 2: Kali Bangan.

The evidence of ploughed fields has been discovered at Kali Bangan, located in present-day Rajasthan. This site has provided important clues about the agricultural practices of the Harappan people, including the use of ploughs in cultivation.

Step 3: Other options.

- **(A) Harappa:** While Harappa is a major site of the civilization, there is no direct evidence of ploughed fields found there.
- **(B) Lothal:** Lothal is known for its dockyard and trade-related activities, but not for evidence of ploughed fields.
- **(D) Banawali:** Although an important Harappan site, Banawali has not provided direct evidence of ploughed fields like Kali Bangan.

Step 4: Conclusion.

Therefore, the correct answer is (C) Kali Bangan, where evidence of ploughed fields has been found.

Final Answer: Kali Bangan.

Quick Tip

Kali Bangan is one of the significant Harappan sites where agricultural tools and evidence of ploughed fields have been uncovered, shedding light on the farming practices of the Harappan Civilization.

10. Which stone did the people of Harappan civilization use to make weights?

- (A) Marble
- (B) Black Stone
- (C) Chert Stone
- (D) Alabaster Stone

Correct Answer: (C) Chert Stone

Solution:

Step 1: Understanding Harappan weights.

The people of the Harappan civilization were known for their advanced trade system and had developed a standardized system of weights and measures. These weights were made from different materials, including stones.

Step 2: Chert Stone.

Chert stone was commonly used to make the weights in Harappan civilization. Chert is a hard, fine-grained rock that was readily available and durable, making it ideal for use in the production of weights.

Step 3: Other options.

- **(A) Marble:** Marble was not typically used for making weights in the Harappan civilization.
- **(B) Black Stone:** While black stones were used in some artifacts, chert stone was more commonly used for making weights.
- **(D) Alabaster Stone:** Alabaster is a softer material and was not used for weights.

Step 4: Conclusion.

Thus, the correct answer is (C) Chert Stone, which was used by the Harappans to make weights.

Final Answer: Chert Stone.

Quick Tip

Harappan weights were typically made from durable materials like chert stone, which could withstand wear and tear. The use of standardized weights was crucial for the Harappan trade system.

11. When was the constitution of India prepared?

- (A) 11th January 1948
- (B) 26th November 1949
- (C) 26th January 1950
- (D) 17th March 1949

Correct Answer: (B) 26th November 1949

Solution:

Step 1: Understanding the question.

The question asks when the Constitution of India was formally adopted.

Step 2: Historical context.

The Constitution of India was adopted by the Constituent Assembly on 26th November 1949. However, it came into force on 26th January 1950, which is celebrated as Republic Day.

Step 3: Analysis of the options.

- **(A) 11th January 1948:** Incorrect. The Constitution was not prepared on this date.
- **(B) 26th November 1949:** Correct. The Constitution of India was adopted on this date by the Constituent Assembly.
- **(C) 26th January 1950:** Incorrect. This is the date when the Constitution came into force, not when it was prepared.

- **(D) 17th March 1949:** Incorrect. This is not the correct date for the adoption of the Constitution.

Step 4: Conclusion.

The Constitution of India was adopted on 26th November 1949, making option (B) the correct answer.

Final Answer: 26th November 1949.

Quick Tip

The Constitution of India was adopted on 26th November 1949 and came into force on 26th January 1950, marking India's transition to a Republic.

12. Pandavas are whose sons?

- (A) Bhishma Pitamah
- (B) Pandu
- (C) Dhritarashtra
- (D) Shakuni

Correct Answer: (B) Pandu

Solution:

Step 1: Understanding the family tree.

The Pandavas are the sons of King Pandu, who ruled Hastinapura in the Mahabharata. Pandu had five sons: Yudhishtira, Bhima, Arjuna, Nakula, and Sahadeva, who are collectively known as the Pandavas.

Step 2: Analysis of other options.

- **(A) Bhishma Pitamah:** Bhishma was the granduncle of the Pandavas, not their father.
- **(C) Dhritarashtra:** Dhritarashtra was the blind king and the father of the Kauravas, not the Pandavas.

- **(D) Shakuni:** Shakuni was the maternal uncle of the Kauravas, not related to the Pandavas in terms of fatherhood.

Step 3: Conclusion.

Therefore, the correct answer is (B) Pandu, as the Pandavas are his sons.

Final Answer: Pandu.

Quick Tip

In the Mahabharata, the Pandavas are the sons of King Pandu and Queen Kunti. Their birth is a key part of the epic's narrative.

13. How many Gods are mentioned in the Rigveda?

- (A) 31
- (B) 40
- (C) 33
- (D) 51

Correct Answer: (C) 33

Solution:

Step 1: Understanding the Rigveda.

The Rigveda is one of the oldest sacred texts of Hinduism, composed of hymns dedicated to various deities. These hymns praise and invoke gods of nature, such as Agni (the fire god), Indra (the king of gods), and Varuna (the god of cosmic order).

Step 2: Gods in the Rigveda.

The Rigveda mentions a total of 33 primary deities, although some hymns refer to additional gods. These 33 gods are divided into three groups: 11 gods of the sky, 11 gods of the earth, and 11 gods of the atmosphere.

Step 3: Other options.

- **(A) 31:** Incorrect. The Rigveda mentions 33 gods, not 31.

- **(B) 40:** Incorrect. While other texts might refer to additional deities, the Rigveda itself mentions 33 gods.
- **(D) 51:** Incorrect. This number is higher than the actual count of gods mentioned in the Rigveda.

Step 4: Conclusion.

Therefore, the correct answer is (C) 33, as 33 gods are explicitly mentioned in the Rigveda.

Final Answer: 33.

Quick Tip

The Rigveda is a rich source of knowledge about the early Vedic gods. It is crucial to understand that the number of gods can vary based on the interpretation of different hymns.

14. Which Fifth Mahavrata did Mahavira add to the Four Mahavratas Propounded by Parshvanaths?

- (A) Non-violence
- (B) Celibacy
- (C) Truth
- (D) Stealth

Correct Answer: (D) Stealth

Solution:

Step 1: Understanding the question.

The question asks about the fifth Mahavrata added by Mahavira to the existing Four Mahavratas propounded by Parshvanath.

Step 2: Historical context.

Parshvanath propounded four Mahavratas (Non-violence, Truth, Celibacy, and Non-possession), and Mahavira later added the fifth one, which was "Stealth."

Step 3: Analysis of the options.

- **(A) Non-violence:** Incorrect. Non-violence was already part of the Four Mahavratas propounded by Parshvanath.
- **(B) Celibacy:** Incorrect. Celibacy was also part of the Four Mahavratas.
- **(C) Truth:** Incorrect. Truth was another one of the Four Mahavratas.
- **(D) Stealth:** Correct. Stealth was the additional fifth Mahavrata introduced by Mahavira.

Step 4: Conclusion.

The correct answer is (D) Stealth, as it was the fifth Mahavrata added by Mahavira.

Final Answer: Stealth.

Quick Tip

The five Mahavratas of Jainism include Non-violence, Truth, Celibacy, Non-possession, and Stealth, the last of which was added by Mahavira.

15. What was the name of the place from where Marco Polo travelled to China and India in the 13th Century?

- (A) Venice
- (B) Paris
- (C) Rome
- (D) France

Correct Answer: (A) Venice

Solution:

Step 1: Understanding the question.

The question asks about the place from where Marco Polo started his travels to China and India in the 13th century.

Step 2: Historical context.

Marco Polo, the Venetian merchant, traveller, and pioneer, started his famous journey from Venice, Italy. His travels to China and India in the 13th century became widely documented in "The Travels of Marco Polo."

Step 3: Analysis of the options.

- **(A) Venice:** Correct. Marco Polo began his journey from Venice, which was a major trading hub.
- **(B) Paris:** Incorrect. Although Paris was a significant European city, it was not Marco Polo's starting point.
- **(C) Rome:** Incorrect. Rome, the capital of Italy, was not Marco Polo's departure point.
- **(D) France:** Incorrect. France was not Marco Polo's starting location for his travels.

Step 4: Conclusion.

The correct answer is (A) Venice, as Marco Polo began his famous journey from there.

Final Answer: Venice.

Quick Tip

Marco Polo's travels from Venice to China and India are among the most famous accounts of exploration in the medieval period.

Section - B

16. Who were Alwar and Nayanar?

Solution:

Step 1: Alwar and Nayanar's Role in Bhakti Movement.

Alwar and Nayanar were saints in the Bhakti movement of medieval India. They are often associated with Tamil devotional literature.

Step 2: Alwar.

Alwar refers to a group of twelve Tamil saints who were devoted to Lord Vishnu. They expressed their devotion through hymns and songs, contributing to the development of Bhakti literature.

Step 3: Nayanar.

Nayanar refers to a group of sixty-three saints who were followers of Lord Shiva. Like the Alwars, they also composed hymns that helped shape the Bhakti movement in Tamil Nadu.

Quick Tip

Alwar and Nayanar played an important role in spreading devotion to Vishnu and Shiva through their hymns, and were instrumental in the Bhakti movement in South India.

17. Whose creation is Tehkeek-Maa-Lil-Hind and in which language was it written?

Solution:

Step 1: Understanding Tehkeek-Maa-Lil-Hind.

Tehkeek-Maa-Lil-Hind is a historical work attributed to Siraj-ud-Din Ali Khan Arzu. It discusses the history, culture, and geography of Hindustan.

Step 2: Language of Composition.

This work was written in Persian, which was the prominent language of scholarly work during that period in India.

Step 3: Significance of the Work.

Tehkeek-Maa-Lil-Hind is important as it provides insights into the Mughal era and India's cultural and historical context.

Quick Tip

Tehkeek-Maa-Lil-Hind is an important Persian work that offers a historical account of India during the Mughal period.

18. What is the literal meaning of Mohenjodaro? How many times this city settled?

Solution:

Step 1: Define the meaning of Mohenjodaro.

The literal meaning of Mohenjodaro is "Mound of the Dead" in the Sindhi language.

The name was derived from the local dialect of Sindh, where "Mohen" means 'dead' and "Jodaro" refers to a 'mound' or 'hill'. The name reflects the ruins of the city that were discovered in the 1920s. The term suggests that the city was abandoned and left in ruins, possibly due to a natural disaster or other socio-economic reasons, leading it to be forgotten over time.

Step 2: Discuss the history of settlement in Mohenjodaro.

Mohenjodaro, a major city of the Indus Valley Civilization, was one of the most advanced urban centers of its time. The settlement of Mohenjodaro was not a singular event, but rather a series of settlements that were established, expanded, and later abandoned over time. Based on archaeological excavations, Mohenjodaro was settled multiple times, with evidence of at least two major phases of occupation. These phases show varying levels of construction, adaptation, and abandonment. The city was likely first established around 2600 BCE, during the height of the Indus Valley Civilization.

Step 3: Explain the multiple phases of settlement.

Mohenjodaro underwent several phases of settlement:

- **Initial Phase:** The first settlement took place around 2600 BCE, where the city became an important hub of commerce, trade, and urban life. The city's sophisticated drainage systems, large public buildings, and uniform brick constructions highlight the advanced planning and architecture of the time.
- **Decline and Abandonment:** The city faced decline around 1900 BCE, possibly due to a variety of reasons such as environmental changes, flooding, or the weakening of the civilization's socio-economic systems. Some theories also suggest that the shift of the river course, which could have resulted in a loss of water supply and fertile land, contributed to the city's decline.
- **Re-settlement:** After the initial abandonment, archaeological findings suggest that Mohenjodaro was briefly re-occupied, and some structures were rebuilt, indicating a temporary revival of life in the city. However, the second phase of occupation did not last long, and the city was eventually abandoned again around 1700 BCE.

Step 4: Provide a conclusion.

In total, Mohenjodaro was settled at least twice. The initial settlement saw the establishment of a thriving city, which was later abandoned due to environmental or socio-political factors. The brief re-settlement during the second phase indicates a continued but unsuccessful attempt to revive the city. Today, Mohenjodaro stands as a UNESCO World Heritage site and a key archaeological location that provides insight into the ancient urban life of the Indus Valley Civilization.

Quick Tip

Remember: Mohenjodaro is one of the most important archaeological sites of the Indus Valley Civilization. It provides key insights into the urban planning, architecture, and socio-political structure of ancient civilizations.

19. Where did Mahatma Buddha give his First sermon? What is this event called in Buddhism?

Solution:

Step 1: Identify the location of the first sermon.

Mahatma Buddha gave his first sermon at Sarnath, near Varanasi in Uttar Pradesh, India.

Step 2: Name the event.

This event is called the "Dharmachakra Pravartana," which translates to the "Turning of the Wheel of Dharma." It marks the beginning of Buddha's teachings.

Quick Tip

The first sermon by Buddha in Sarnath is considered a pivotal moment in the foundation of Buddhism, as it initiated the Buddha's public teaching of the Dharma.

20. Which country Ibn Battuta come to India from and which book did he write?

Solution:

Step 1: Identify the country Ibn Battuta came from.

Ibn Battuta came from Morocco, a country in North Africa.

Step 2: Name the book written by Ibn Battuta.

Ibn Battuta wrote the book titled "Rihla," which translates to "The Journey." It is a detailed account of his travels to various countries, including India.

Quick Tip

Ibn Battuta's "Rihla" is an important historical document that provides valuable insights into the geography, culture, and politics of the regions he visited during his travels.

21. Explain the arrangement of water resources in the Vijayanagara Empire with examples.

Solution:

Step 1: Introduction to water resources in Vijayanagara Empire.

The Vijayanagara Empire, known for its advanced administrative and infrastructural capabilities, had a well-organized system of water management. The empire utilized both surface and groundwater resources to meet the water needs of its population, agriculture, and industry.

Step 2: Example of water resources arrangement.

The empire constructed a network of reservoirs, wells, and canals to store and distribute water. One prominent example is the tank system, which stored rainwater. These tanks were interconnected to supply water for irrigation, drinking, and bathing. The empire also built canals to bring water from rivers like the Tungabhadra for agricultural use.

Step 3: Conclusion.

Overall, the water resources in the Vijayanagara Empire were meticulously planned, and the empire's ability to manage these resources contributed significantly to its prosperity and longevity.

Quick Tip

Remember: The Vijayanagara Empire's advanced water management system is one of the key reasons for its agricultural success and sustainability.

22. Describe the characteristics of the land revenue system prevalent during the Mughal period.

Solution:

Step 1: Introduction to the Mughal land revenue system.

The Mughal period saw the implementation of a well-organized land revenue system that contributed to the empire's prosperity. The system was characterized by a mix of taxation, agricultural policies, and a focus on efficient land use.

Step 2: Key features of the land revenue system.

Under the Mughal system, land was classified based on its fertility, and revenue was fixed according to the potential of the land. The most important aspect of the system was the "Zabt" system, where the land's productivity determined the amount of revenue payable. A survey of land was conducted, and it was recorded for accurate taxation.

Step 3: Example.

Another notable feature of the system was the "Ain-i-Dahsala," introduced by Emperor Akbar, which fixed the revenue rate at one-third of the total produce of the land.

Step 4: Conclusion.

The Mughal land revenue system played a vital role in the economic stability and growth of the empire, allowing the Mughals to maintain a vast and efficient administration.

Quick Tip

Remember: The Mughal land revenue system focused on land classification and accurate surveys, which helped in the collection of taxes and supported agricultural growth.

23. Give arguments in favour and against whether the rebellion of 1857 was a military rebellion or the first war of independence.

Solution:

Step 1: Introduction to the 1857 Rebellion.

The 1857 rebellion, also known as the Indian Rebellion or Sepoy Mutiny, is considered a pivotal moment in India's history. It has been interpreted in different ways by historians, either as a military rebellion or as the first war of independence.

Step 2: Arguments in favour of it being a military rebellion.

Some historians argue that the rebellion was primarily a military mutiny led by Indian soldiers (sepoys) who were unhappy with their conditions, such as the use of greased cartridges. The rebellion began in Meerut and spread to various parts of India, primarily involving the military.

Step 3: Arguments in favour of it being the first war of independence.

On the other hand, many view it as the first war of independence. The rebellion transcended military mutiny and became a national uprising, involving not just soldiers but also civilians, zamindars, and nobles, all protesting against British rule. Leaders like Rani Lakshmibai, Bahadur Shah Zafar, and Mangal Pandey are seen as symbols of the struggle for independence.

Step 4: Conclusion.

While the rebellion started as a military mutiny, its widespread support and the nationalistic sentiments it sparked give it the character of the first war of independence.

Quick Tip

Remember: The 1857 rebellion is a key moment in Indian history, as it marked the beginning of the Indian struggle for independence, even though it began as a military mutiny.

24. Write any three reasons for the rise of Jotedars.

Solution:

Step 1: Socio-Economic Changes.

The rise of Jotedars (large landowners) can be attributed to various socio-economic changes, including the expansion of agricultural land and the growth of agrarian economies, especially during the colonial period.

Step 2: British Policies.

British policies, particularly the Permanent Settlement of Bengal (1793), enabled wealthy landowners to gain more power and control over land, leading to the rise of Jotedars as they were granted control over agricultural production.

Step 3: Commercialization of Agriculture.

The commercialization of agriculture during British rule encouraged the growth of cash crops and resulted in the concentration of land in the hands of a few, thereby increasing the prominence of Jotedars in rural areas.

Quick Tip

The rise of Jotedars is linked to British colonial policies and the commercialization of agriculture, which allowed wealthy landowners to gain control over vast areas of land.

25. How did Kashmir become a part of the Indian Union?

Solution:

Step 1: The Situation after Independence.

After India gained independence in 1947, Kashmir, a princely state, had the option to join either India or Pakistan. The Maharaja of Kashmir, Hari Singh, initially chose to remain independent.

Step 2: The Tribal Invasion.

In 1947, tribes from Pakistan invaded Kashmir, leading Maharaja Hari Singh to seek military help from India. In exchange for military assistance, the Maharaja signed the Instrument of Accession, agreeing to join India.

Step 3: Indian Control.

Following the signing of the Instrument of Accession, Indian troops were sent to Kashmir,

and the region became an integral part of India. The Kashmir conflict later led to several wars and political disputes, but Kashmir remained part of the Indian Union.

Quick Tip

Kashmir became part of India following the Instrument of Accession signed by Maharaja Hari Singh in 1947, after an invasion by Pakistani tribes.

26. According to Manusmriti, write any two duties of Chandals.

Solution:

Step 1: Understand the role of Chandals.

In Manusmriti, Chandals were considered to be the lowest social class. They were believed to be outside the traditional Varna system, often assigned with tasks deemed impure by the society.

Step 2: Duty 1 - Removing dead bodies.

One of the duties of Chandals was to remove and dispose of dead bodies, a task that was considered impure and was assigned to them due to their status in the society.

Step 3: Duty 2 - Cleaning areas of impurity.

Another duty was to clean areas considered unclean or impure, including burial grounds or places where dead bodies were disposed of, reinforcing their low status in the caste hierarchy.

Quick Tip

In the Manusmriti, Chandals were assigned tasks considered impure by society, including cleaning and disposing of dead bodies. This reflects the rigid social stratification of the time.

27. Describe any three features of the huge baths used in Harappan settlements.

Solution:

Step 1: Introduction to the huge baths in Harappan settlements.

Harappan settlements, known for their advanced urban planning, had well-developed public baths that were important for social and religious purposes.

Step 2: Features of the baths.

- 1. Large size:** The most famous bath, the Great Bath of Mohenjodaro, was 12 meters long, 7 meters wide, and 2.4 meters deep. It was large enough to accommodate multiple people at a time.
- 2. Waterproof construction:** The baths were constructed with baked bricks, and the walls were waterproofed with bitumen to ensure that the water did not leak.
- 3. Drainage system:** The Harappans built a sophisticated drainage system that connected the baths to the overall sewage system, showing the high level of sanitation in the settlements.

Step 3: Conclusion.

The huge baths in Harappan settlements reflected the importance of cleanliness and water management in their daily lives.

Quick Tip

Remember: The Great Bath at Mohenjodaro is one of the most notable examples of Harappan engineering and urban planning.

28. Write any three reasons as to how caste and class are different from each other.

Solution:

Step 1: Introduction to caste and class.

Caste and class are two important social concepts, but they differ in several ways. Caste refers to a rigid social hierarchy based on birth, while class refers to a more flexible system based on economic and social factors.

Step 2: Differences between caste and class.

- 1. Basis of differentiation:** Caste is based on hereditary factors, i.e., people are born into specific castes. Class, on the other hand, is based on economic status and wealth, which can be changed over time.
- 2. Social mobility:** Caste systems are rigid, and there is little mobility between castes, while

class systems allow for greater mobility based on factors such as education, profession, and wealth.

3. Legal and social recognition: Caste is often linked to traditional and cultural practices, whereas class is more commonly recognized in modern societies based on economic factors, such as income or occupation.

Step 3: Conclusion.

In conclusion, while caste is a traditional and rigid social stratification, class offers more flexibility and mobility, reflecting modern socio-economic dynamics.

Quick Tip

Remember: Caste is hereditary and rigid, while class is based on social and economic factors, allowing for more movement within the society.

29. What were the reasons for the emergence of Jainism and Buddhism in the sixth century AD?

Solution:

Step 1: Reaction to Ritualistic Hinduism.

The emergence of Jainism and Buddhism can be attributed to the growing dissatisfaction with the ritualistic practices and elaborate sacrifices in Hinduism during the sixth century AD. Many people felt that these practices were not accessible to all, particularly to those outside the priestly class.

Step 2: Appeal for Simplicity and Ethical Living.

Both Jainism and Buddhism offered simpler and more practical paths to spiritual liberation. Jainism focused on non-violence (Ahimsa) and asceticism, while Buddhism emphasized the Four Noble Truths and the Eightfold Path as the way to overcome suffering (Dukkha).

Step 3: Social and Political Factors.

The rise of urbanization and trade in the Gangetic plains during this period facilitated the spread of these new religious ideas. The social mobility provided by new cities allowed individuals to challenge the existing religious order and adopt more rational and inclusive

philosophies.

Quick Tip

Jainism and Buddhism emerged as reform movements in reaction to the complex rituals of Vedic Hinduism, offering simpler paths to salvation through ethical living and spiritual practice.

30. Explain the main religious beliefs and practices of Sufism.

Solution:

Step 1: Belief in Divine Unity.

Sufism emphasizes the concept of Tawhid, the belief in the oneness of God. Sufis believe that the ultimate goal of life is to achieve a direct, personal experience of God's presence, and that the inner dimensions of faith are as important as outward religious observances.

Step 2: Mysticism and Spiritual Purity.

Sufis practice mysticism, seeking to attain closeness to God through purification of the soul. They believe that worldly distractions prevent one from experiencing God's true essence, so they seek to detach from material desires and focus on spiritual practices.

Step 3: Rituals and Practices.

Key practices in Sufism include Dhikr (remembrance of God), Sama (listening to devotional music and poetry), and meditation. Sufi orders (Tariqas) play a significant role in organizing these practices and guiding followers in their spiritual journeys.

Step 4: Love and Compassion.

Sufism places great emphasis on love, compassion, and tolerance. Sufis view love as a way to connect with God and others. Famous Sufi poets like Rumi have written extensively about the power of love in the pursuit of spiritual truth.

Quick Tip

Sufism is a mystical branch of Islam that emphasizes divine love, inner spiritual development, and the pursuit of closeness to God through prayer, meditation, and self-purification.

31. Give a brief note on the Barrackpur incident during the rebellion of 1857 AD.

Solution:

Step 1: Introduction to the Barrackpur incident.

The Barrackpur incident was one of the significant events that took place during the 1857 rebellion (also known as the Indian Mutiny or Sepoy Mutiny). It involved the first act of open resistance by Indian soldiers (sepoys) against the British East India Company.

Step 2: Details of the incident.

The incident occurred in Barrackpur, a town in Bengal, when Mangal Pandey, a sepoy in the British army, attacked his British officers on March 29, 1857. He resisted the British army's orders, and in the process, he killed one officer and injured another. Pandey was arrested, tried, and executed for his actions. This event is often considered a spark for the larger rebellion that followed.

Step 3: Conclusion.

The Barrackpur incident played a crucial role in the rise of the 1857 rebellion, as it marked the first major challenge to British authority by Indian soldiers, signaling the beginning of a larger uprising.

Quick Tip

Remember: The Barrackpur incident is often considered the precursor to the 1857 rebellion, as it marked the first act of defiance by an Indian sepoy.

32. In which article of the constitution the directive principles of state policy are described? Write any two principles.

Solution:**Step 1: Introduction to directive principles of state policy.**

The Directive Principles of State Policy are outlined in Part IV of the Indian Constitution. These principles guide the government in making laws and policies for the welfare of the people. They are non-justiciable, meaning they are not enforceable in a court of law, but they act as a framework for creating social and economic policies.

Step 2: Article describing the directive principles.

The Directive Principles of State Policy are described in Article 36 to 51 of the Indian Constitution.

Step 3: Two examples of directive principles.

1. The state shall work towards securing a uniform civil code for the citizens (Article 44).
2. The state shall strive to provide adequate means of livelihood for all citizens (Article 39).

Step 4: Conclusion.

The Directive Principles of State Policy are important for creating a just and equitable society in India by guiding the government towards achieving social justice, economic welfare, and individual rights.

Quick Tip

Remember: The Directive Principles of State Policy are fundamental in guiding the government to ensure social justice and welfare for all citizens.