

UP Board Class 12 History - 321(IH) - 2025 Question Paper with Solutions

Time Allowed :3 Hours	Maximum Marks :100	Total Questions :27
-----------------------	--------------------	---------------------

General Instructions

Read the following instructions very carefully and strictly follow them:

1. First 15 minutes are allotted for the candidates to read the question paper.
2. All questions are compulsory.
3. There are five Sections in this question paper. Section A consists of 10 Multiple Choice Type questions, Section B consists of 5 Very Short Answer Type questions, Section C consists of 6 Short Answer Type questions, Section D consists of 3 Long Answer Type questions and Section E consists of 10 historical dates and 5 map related questions.
4. The symbols used in question paper have usual meanings.

Section - A

1. Who was the first Director General of the Archaeological Survey of India?

- (A) Marshall
- (B) Rakhaldas Banerjee
- (C) Cunningham
- (D) R.E.M. Wheeler

Correct Answer: (C) Cunningham

Solution:

Step 1: Understanding the Concept:

The question asks to identify the first Director General of the Archaeological Survey of India (ASI), the premier institution for archaeological research and heritage protection in India.

Step 2: Detailed Explanation:

The Archaeological Survey of India was founded in 1861 by **Alexander Cunningham**, who also became its first Director-General. He is widely regarded as the "Father of Indian Archaeology" for his pioneering work in surveying and documenting ancient sites across the country. The other individuals listed were also prominent archaeologists associated with the ASI, but at later dates. For instance, John Marshall, who served as Director-General from 1902 to 1928, oversaw the discovery of the Indus Valley Civilization.

Step 3: Final Answer:

Based on historical facts, Alexander Cunningham was the first Director-General of the ASI. Therefore, option (C) is the correct answer.

Quick Tip

For questions about the founding of major institutions, always remember the key individual associated with their establishment. For the ASI, that key figure is Alexander Cunningham.

2. Number of Mahajanapadas in Sixth Century B.C. was

- (A) Eighteen
- (B) Twelve
- (C) Twenty
- (D) Sixteen

Correct Answer: (D) Sixteen

Solution:**Step 1: Understanding the Concept:**

The question asks for the total number of Mahajanapadas (Great Kingdoms) that existed in ancient India during the 6th century B.C.

Step 2: Detailed Explanation:

The Mahajanapadas were the major kingdoms and republics that flourished in the northern and north-western parts of the Indian subcontinent before the rise of the Mauryan Empire. Ancient Buddhist texts, particularly the *Anguttara Nikaya*, provide a list of **sixteen** such great kingdoms. This list is the most widely accepted and commonly referenced source for the number of Mahajanapadas.

Step 3: Final Answer:

According to ancient texts, there were 16 Mahajanapadas in the 6th century B.C. Thus, option (D) is correct.

Quick Tip

The number "16" is strongly associated with the Mahajanapadas in Indian history. Memorizing this specific number is key to answering this common question correctly.

3. Duarte Barbosa was the resident of

- (A) Africa
- (B) Latin America
- (C) Europe
- (D) Asia

Correct Answer: (C) Europe

Solution:

Step 1: Understanding the Concept:

The question asks for the continent of origin of the historical figure Duarte Barbosa.

Step 2: Detailed Explanation:

Duarte Barbosa was a **Portuguese** writer and explorer who lived in the early 16th century. He traveled to India and wrote detailed accounts of the society, trade, and culture of Southern India, particularly the Vijayanagara Empire. Since Portugal is a country in **Europe**, he was a resident of Europe.

Step 3: Final Answer:

As Duarte Barbosa was from Portugal, he was a resident of Europe. Therefore, option (C) is the correct answer.

Quick Tip

When you encounter names of foreign travelers in Indian history, it's helpful to associate them with their country or region of origin (e.g., Duarte Barbosa - Portugal, Ibn Battuta - Morocco, Marco Polo - Italy).

4. Which among the following is not the work of Saint Khanqahs?

- (A) Kashf-ul-Mahjub
- (B) Tazkira
- (C) Rihla
- (D) Malfuzat

Correct Answer: (C) Rihla

Solution:

Step 1: Understanding the Concept:

The question asks to identify which of the given options is not a form of literature associated

with Sufi saints and their hospices (Khanqahs).

Step 2: Detailed Explanation:

- **Kashf-ul-Mahjub:** One of the earliest and most revered Persian treatises on Sufism, written by the Sufi saint Al-Hujwiri.
- **Tazkira:** A genre of biographical literature, often containing accounts of the lives and miracles of Sufi saints.
- **Malfuzat:** Literally "spoken words," these are compilations of the conversations and teachings of Sufi saints, recorded by their disciples.
- **Rihla:** This is an Arabic word for a travelogue. The most famous "Rihla" is the account of the travels of Ibn Battuta, who was a Moroccan scholar and explorer, not a Sufi saint writing within a Khanqah.

While Ibn Battuta did visit Khanqahs, his book is a record of his travels across the world, which is a different genre from the devotional and biographical literature produced within the Sufi tradition.

Step 3: Final Answer:

Kashf-ul-Mahjub, Tazkira, and Malfuzat are all forms of Sufi literature. Rihla is a travelogue. Therefore, option (C) is the correct choice.

Quick Tip

Associate "Rihla" specifically with the travelogue of Ibn Battuta. Differentiating between travel accounts and religious literature is key to answering such questions.

5. Match the following and select the correct alternative from the following?

- A) Amar-Nayaka (i) Lord of elephants
B) Narapati (ii) Lord of men
C) Ashvapati (iii) Military commanders
D) Gajapati (iv) Lord of horses
- (A) A - (i), B - (ii), C - (iii), D - (iv)
(B) A - (iv), B - (ii), C - (i), D - (iii)
(C) A - (iii), B - (ii), C - (iv), D - (i)
(D) A - (ii), B - (iii), C - (i), D - (iv)

Correct Answer: (C) A - (iii), B - (ii), C - (iv), D - (i)

Solution:

Step 1: Understanding the Concept:

The question requires matching terms related to political and military structures of medieval India, particularly the Vijayanagara Empire and its neighbouring kingdoms.

Step 2: Detailed Explanation:

- **Amar-Nayaka:** In the Vijayanagara Empire, the Nayakas were **military commanders** who were given territories (amaram) to govern in exchange for maintaining a contingent of troops for the king. So, A matches with (iii).
- **Narapati:** A Sanskrit title meaning "**Lord of men.**" It was a title used by the rulers of the Vijayanagara Empire to signify their power over their subjects. So, B matches with (ii).
- **Ashvapati:** A title meaning "**Lord of horses.**" It was a title often used by the Deccan Sultans, acknowledging the importance of their cavalry. So, C matches with (iv).
- **Gajapati:** A title meaning "**Lord of elephants.**" It was the dynastic title of the rulers of Orissa, signifying the strength of their elephant corps. So, D matches with (i).

The correct matching is: A-(iii), B-(ii), C-(iv), D-(i).

Step 3: Final Answer:

The correct combination is A-(iii), B-(ii), C-(iv), D-(i), which corresponds to option (C).

Quick Tip

To easily remember these titles, break them down: 'Pati' means Lord. 'Nara' = Man, 'Ashva' = Horse, 'Gaja' = Elephant. This makes it simple to deduce their meanings.

6. Which word was used for farmers in Indo-Persian sources in Mughal period?

- (A) Raiyat
- (B) Riaya
- (C) Muzarian
- (D) All of these

Correct Answer: (D) All of these

Solution:

Step 1: Understanding the Concept:

The question asks for the terminology used to refer to farmers or peasants in the official and literary sources of the Mughal Empire.

Step 2: Detailed Explanation:

In the Indo-Persian sources of the Mughal period, several terms were used to denote the peasantry:

- **Raiyat** (or its variant **Riaya**): This was the most common and general term for a peasant or a subject of the state. It comes from the Arabic word ‘ra’iyyah’.
- **Muzarian**: This is another Persian term that specifically refers to cultivators or tenants, i.e., farmers.

Since all three terms—Raiyat, Riaya, and Muzarian—were used in Mughal sources to refer to farmers, the correct option is "All of these."

Step 3: Final Answer:

All the given terms were used for farmers in Mughal period sources. Therefore, option (D) is the correct answer.

Quick Tip

When studying administrative history, be aware that multiple terms, often from different linguistic origins (like Arabic and Persian), can be used for the same concept. In the case of Mughal peasants, Raiyat, Riaya, and Muzarian are all correct.

7. Which statements among the following are true about Jotedars?

- (A) Jotedars had acquired thousands of acres of land.
- (B) They controlled local trade as well as moneylending.
- (C) They exercised immense power over the poorer tenant cultivators of the region.
- (D) A large part of their land was cultivated through sharecroppers.

- (A) (A) and (B)
- (B) (B) and (C)
- (C) (C) and (D)
- (D) All of these

Correct Answer: (D) All of these

Solution:

Step 1: Understanding the Concept:

The question asks to identify the correct statements describing the Jotedars, a powerful class

of rich peasants in rural Bengal during the 18th and 19th centuries.

Step 2: Detailed Explanation:

Let's analyze each statement:

- **(A) Jotedars had acquired thousands of acres of land.** This is true. Jotedars were known for holding vast tracts of land, making them significant landowners at the village level.
- **(B) They controlled local trade as well as moneylending.** This is true. Their economic power extended beyond landholding; they often acted as local traders and moneylenders, which increased their influence.
- **(C) They exercised immense power over the poorer tenant cultivators of the region.** This is true. Due to their control over land, trade, and credit, they held considerable power over the poorer peasants and tenants.
- **(D) A large part of their land was cultivated through sharecroppers.** This is true. Jotedars often did not cultivate the land themselves but leased it out to sharecroppers (known as *bargadars* or *adhiyars*).

Since all four statements accurately describe the economic and social position of the Jotedars, the correct answer includes all of them.

Step 3: Final Answer:

All the given statements are true about Jotedars. Therefore, option (D) is the correct answer.

Quick Tip

Remember Jotedars as a powerful rural elite in Bengal who often challenged the authority of the Zamindars. Their power was based on land ownership, control of local trade, and moneylending.

8. Maulvi Ahmadullah Shah was a

- (A) Sufi Saint
- (B) Poet
- (C) British obedient zamindar
- (D) Rebel of 1857

Correct Answer: (D) Rebel of 1857

Solution:

Step 1: Understanding the Concept:

The question asks to identify the primary historical role of Maulvi Ahmadullah Shah.

Step 2: Detailed Explanation:

Maulvi Ahmadullah Shah was one of the most prominent leaders of the **Indian Rebellion of 1857**. He was a religious leader from Faizabad in the Awadh region who emerged as a key figure in the resistance against the British. He was known for his courage, organizational skills, and for leading the rebels in several major battles, including the Battle of Chinhat. British officials themselves considered him a formidable adversary. While he was a religious figure, his most significant historical identity is that of a key rebel leader in the 1857 uprising.

Step 3: Final Answer:

Maulvi Ahmadullah Shah is famously known in history as a leader and a rebel of the 1857 Revolt. Thus, option (D) is correct.

Quick Tip

For the 1857 revolt, learn the key leaders and the regions they were active in. For example: Maulvi Ahmadullah Shah (Faizabad/Awadh), Rani Lakshmibai (Jhansi), Kunwar Singh (Bihar), Nana Saheb (Kanpur).

9. Gandhiji returned from South Africa to India in

- (A) 1910
- (B) 1913
- (C) 1915
- (D) 1916

Correct Answer: (C) 1915

Solution:

Step 1: Understanding the Concept:

The question asks for the year of Mahatma Gandhi's final return to India after his long stay in South Africa.

Step 2: Detailed Explanation:

After spending over two decades in South Africa, where he developed his philosophy of Satyagraha, Mahatma Gandhi returned to India permanently on **January 9, 1915**. This event is considered a major turning point in the Indian freedom struggle, marking the beginning of the Gandhian era of the nationalist movement. The date, January 9, is now commemorated

annually in India as *Pravasi Bharatiya Divas* (Non-Resident Indian Day).

Step 3: Final Answer:

Gandhiji returned to India in the year 1915. Therefore, option (C) is the correct answer.

Quick Tip

The year 1915 is a landmark date in modern Indian history. Memorize it as the year Gandhi returned to India and began his active involvement in the freedom struggle.

10. Match the following and chose the correct option.

- | | |
|-------------------------------|--------------------------|
| A) Dr. Rajendra Prasad | (i) Drafting Committee |
| B) Dr. Bhimrao Ramji Ambedkar | (ii) Steering Committee |
| C) Jawaharlal Nehru | (iii) Advisory Committee |
| D) Sardar Vallabhbhai Patel | (iv) State Committee |
- (A) A - (i), B - (ii), C - (iii), D - (iv)
(B) A - (iii), B - (iv), C - (ii), D - (i)
(C) A - (ii), B - (i), C - (iv), D - (iii)
(D) A - (iv), B - (iii), C - (ii), D - (i)

Correct Answer: (C) A - (ii), B - (i), C - (iv), D - (iii)

Solution:

Step 1: Understanding the Concept:

The question requires matching prominent leaders of the Indian independence movement with the major committees they chaired in the Constituent Assembly of India.

Step 2: Detailed Explanation:

- **Dr. Rajendra Prasad:** As the President of the Constituent Assembly, he was the chairman of the **Steering Committee** and the Rules of Procedure Committee. So, A matches with (ii).
- **Dr. Bhimrao Ramji Ambedkar:** He is famously known as the architect of the Indian Constitution and was the chairman of the all-important **Drafting Committee**. So, B matches with (i).
- **Jawaharlal Nehru:** He chaired several key committees, including the Union Powers Committee, the Union Constitution Committee, and the **States Committee** (for negotiating with princely states). So, C matches with (iv).

- **Sardar Vallabhbhai Patel:** He was the chairman of the **Advisory Committee** on Fundamental Rights, Minorities, and Tribal and Excluded Areas. So, D matches with (iii).

The correct matching is: A-(ii), B-(i), C-(iv), D-(iii).

Step 3: Final Answer:

The correct combination is A-(ii), B-(i), C-(iv), D-(iii), which corresponds to option (C).

Quick Tip

For the Constituent Assembly, remembering the chairpersons of the four most important committees is crucial: Ambedkar (Drafting), Prasad (Steering), Nehru (Union Powers/States), and Patel (Advisory).

Section - B

11. Which time period has been affirmed for Harappa civilization?

Solution:

Step 1: Understanding the Concept:

The question asks for the established time frame of the Indus Valley Civilization, also known as the Harappan Civilization. This civilization is generally divided into three phases: Early, Mature, and Late.

Step 2: Detailed Explanation:

The time period for the Harappan Civilization is affirmed by archaeologists based on radio-carbon dating and other evidence. The most significant phase is the Mature Harappan phase, which is when the well-planned cities flourished. The widely accepted time periods are:

- **Early Harappan Phase:** c. 3300 BCE to 2600 BCE
- **Mature Harappan Phase:** c. 2600 BCE to 1900 BCE
- **Late Harappan Phase:** c. 1900 BCE to 1300 BCE

When asked generally about the time period, the Mature Harappan phase (c. 2600-1900 BCE) is considered the most representative period of the civilization's peak.

Step 3: Final Answer:

The time period affirmed for the Harappan Civilization is broadly from c. 3300 BCE to 1300 BCE, with the urban, **Mature Harappan phase** flourishing between **c. 2600 BCE and 1900 BCE**.

Quick Tip

For exams, the dates for the "Mature Harappan" phase (c. 2600-1900 BCE) are the most important to memorize, as this period represents the height of the civilization's urban development.

12. Which two persons translated *Ain-i-Akbari*?

Solution:

Step 1: Understanding the Concept:

The question asks to identify the principal translators who rendered the *Ain-i-Akbari*, a 16th-century Mughal document, into English.

Step 2: Detailed Explanation:

The *Ain-i-Akbari*, written by Akbar's court historian Abul Fazl, is a detailed account of the administration of the Mughal Empire. Its first complete English translation was accomplished by two main scholars in three volumes:

1. **Henry Blochmann:** He translated the first volume, which was published in 1873.
2. **H.S. Jarrett:** He translated the second and third volumes, which were published in 1891 and 1894, respectively.

Therefore, the two main persons responsible for the first complete English translation are Henry Blochmann and H.S. Jarrett.

Step 3: Final Answer:

The two persons who translated the *Ain-i-Akbari* into English were **Henry Blochmann** and **H.S. Jarrett**.

Quick Tip

Remember the key figures associated with famous historical texts: Abul Fazl is the author of *Ain-i-Akbari*, and Blochmann and Jarrett are its primary English translators.

13. How many members were there in Constituent Assembly? Who was the President of the Constituent Assembly?

Solution:

Step 1: Understanding the Concept:

This is a two-part question about the Constituent Assembly of India, which was formed to

draft the Constitution. It asks for the total number of members and the name of its President.

Step 2: Detailed Explanation:

Number of Members:

The Constituent Assembly was initially formed for undivided India.

- The total strength was originally fixed at **389** members (296 from British India and 93 from the Princely States).
- After the partition of India in 1947, the membership was reduced to **299**.

Usually, the initial number (389) or the post-partition number (299) is accepted depending on the context, but it's important to know both.

President of the Constituent Assembly:

- The Assembly's first meeting was presided over by **Dr. Sachchidananda Sinha** as the temporary or interim President.
- Subsequently, **Dr. Rajendra Prasad** was elected as the permanent President of the Constituent Assembly.

Dr. Rajendra Prasad is universally recognized as the President of the Constituent Assembly.

Step 3: Final Answer:

The Constituent Assembly initially had **389 members** (299 after partition). Its permanent President was **Dr. Rajendra Prasad**.

Quick Tip

For this question, be precise. Dr. Rajendra Prasad was the permanent President, while Dr. B.R. Ambedkar was the Chairman of the Drafting Committee. Don't confuse these two important roles.

14. Who were Alvars and Nayanar saints and which languages they sang in?

Solution:

Step 1: Understanding the Concept:

This question asks for the identity of the Alvars and Nayanars, who were key figures in the Bhakti movement, and the language of their devotional hymns.

Step 2: Detailed Explanation:

Who were Alvars and Nayanars?

The Alvars and Nayanars were poet-saints who led the Bhakti movement in South India between the 6th and 9th centuries CE.

- **Alvars:** They were a group of 12 saints who were devotees of **Lord Vishnu**. Their hymns express deep love and devotion to Vishnu and his avatars.
- **Nayanars:** They were a group of 63 saints who were devotees of **Lord Shiva**. Their compositions praise Shiva and express a path of intense devotion to him.

These saints came from various social backgrounds and were instrumental in popularizing devotional religion over orthodox Brahmanical rituals.

Which language did they sing in?

Both the Alvars and the Nayanars composed and sang their devotional hymns in the local vernacular language, **Tamil**. This made their teachings accessible to the common people, contributing significantly to the spread of the Bhakti movement.

Step 3: Final Answer:

The Alvars were 12 poet-saints devoted to Lord Vishnu, and the Nayanars were 63 poet-saints devoted to Lord Shiva. They both sang their hymns in the **Tamil** language.

Quick Tip

To remember the difference: 'Alvar' has a 'V' sound, which can be associated with Vishnu. 'Nayanar' can be linked to Shiva's third eye ('nayan' means eye). Both groups are central to the Tamil Bhakti tradition.

15. In Sanskrit texts for whom have the words Kula and Jati been used?

Solution:

Step 1: Understanding the Concept:

The question asks for the meaning and usage of the Sanskrit terms 'Kula' and 'Jati' in ancient texts, which are related to the social structure.

Step 2: Detailed Explanation:

In Sanskrit texts, 'Kula' and 'Jati' were used to define kinship and social groups:

- **Kula:** This word is used to denote **family or lineage**. It signifies a group of people who are related by blood and trace their descent from a common ancestor. It is the smallest and most immediate unit of kinship.
- **Jati:** This word is used to denote a **larger network of kinfolk or a caste/sub-caste**. It refers to a social group based on birth, often associated with a specific occupation. While the term 'varna' referred to the four broad hierarchical orders, 'jati' described the much more complex reality of thousands of smaller, endogamous social groups that existed on the ground.

So, 'kula' defines the immediate family line, while 'jati' defines the broader community or caste one is born into.

Step 3: Final Answer:

In Sanskrit texts, the word '**Kula**' was used for **family or lineage**, and the word '**Jati**' was used for the broader **caste or kin-group**.

Quick Tip

Think of the social structure in expanding circles: Kula (family) is the innermost circle, and Jati (caste) is the larger circle surrounding it.

Section - C

16. Throw light upon Sacrificial Tradition.

Solution:

Step 1: Understanding the Concept:

The question asks for an explanation of the sacrificial tradition, which refers to the practice of 'Yajna' that was central to the Vedic religion in ancient India.

Step 2: Detailed Explanation:

The Sacrificial Tradition, or *Yajna*, was the core of religious practice during the Vedic period. Its main features were:

- **Purpose:** Sacrifices were performed to please the gods and goddesses (like Indra for war, Agni for fire, Soma for drink) in order to obtain blessings such as long life, sons, cattle, good harvests, and victory in battles.
- **Role of Agni:** The fire god, Agni, was considered the divine messenger. Offerings (such as ghee, grain, and sometimes animals) were made into the fire, which were believed to be carried by Agni to the other gods.
- **Types of Sacrifices:** There were two main types.
 1. **Collective Sacrifices:** These were grand, elaborate, and expensive rituals like the *Rajasuya* (consecration of a king) and *Ashvamedha* (horse sacrifice to assert sovereignty). They were performed by chiefs and kings and required specialist priests (Brahmins).
 2. **Domestic Sacrifices:** These were simpler rituals performed by the head of a household for the well-being of his family.
- **Complexity:** The performance of these sacrifices involved the precise chanting of mantras from the Vedas and complex rituals, the knowledge of which was held by the Brahmins, making them a very important social class.

This tradition was later challenged by new belief systems like Buddhism and Jainism.

Step 3: Final Answer:

The Sacrificial Tradition (*Yajna*) was the central ritual of the Vedic religion, where offerings

were made to gods via fire (Agni) to gain worldly and spiritual benefits. These sacrifices ranged from simple domestic rites to complex public ceremonies performed by kings.

Quick Tip

When thinking about the Vedic sacrificial tradition, remember the three key elements: Yajna (the sacrifice), Agni (the intermediary god), and Brahmins (the specialist priests).

17. Explain the word 'Hindu'.

Solution:

Step 1: Understanding the Concept:

The question asks for the origin and meaning of the word 'Hindu'.

Step 2: Detailed Explanation:

The word 'Hindu' has evolved significantly over time. Its origin and explanation are as follows:

- **Geographical Origin:** The word is derived from the Sanskrit word '**Sindhu**', which is the name of the Indus River.
- **Persian Usage:** Ancient Persians, who in their language pronounced the sound 's' as 'h', referred to the land east of the river Sindhu as 'Hindustan' and the people living there as 'Hindu'.
- **Initial Meaning:** For centuries, the term 'Hindu' was primarily a **geographical and cultural identifier**, not a religious one. It was used by outsiders (like Persians, Greeks, and Arabs) to describe the inhabitants of the Indian subcontinent, irrespective of their specific faith.
- **Religious Connotation:** The word began to acquire a religious meaning much later, especially after the arrival of groups with distinct religious identities like Christians and Muslims. It was then used to differentiate the followers of the indigenous religious traditions of India from these other groups. Over time, 'Hinduism' emerged as a term to describe the diverse systems of belief and practice native to India.

Step 3: Final Answer:

The word 'Hindu' originated from the Persian pronunciation of the Sanskrit word 'Sindhu' (the Indus River). It was initially a geographical term for the people living beyond the Indus River and only gradually evolved to acquire the religious meaning it has today.

Quick Tip

Remember the key evolution: Sindhu (river) → Hindu (geographical term by Persians) → Hindu (cultural and later religious identity).

18. What was the 'Vira Shaiva' tradition in Karnataka?

Solution:

Step 1: Understanding the Concept:

The question asks to describe the Virashaiva tradition, a significant religious movement that emerged in Karnataka.

Step 2: Detailed Explanation:

The Virashaiva tradition was a distinct Shaivite (devoted to Shiva) religious movement that emerged in Karnataka in the 12th century. Its key features are:

- **Leadership:** The movement was led by a Brahmin named **Basavanna**, who was initially a minister in the court of a Kalachuri king.
- **Followers:** His followers are known as **Virashaivas** (heroes of Shiva) or **Lingayats** (wearers of the linga).
- **Core Beliefs:** Lingayats worship Shiva in his manifestation as a *linga*. Devotees wear a small linga in a silver case on their body. They believe that on death, the devotee will be united with Shiva and will not return to this world, hence they do not practice elaborate funerary rites like cremation and instead ceremonially bury their dead. **Social Reforms:** The most significant aspect of the tradition was its radical challenge to orthodox Brahmanical society.
 1. It strongly condemned the caste system and ideas of ritual purity and pollution.
 2. It rejected complex rituals and sacrifices.
 3. It encouraged social practices disapproved in the Dharmashastras, such as post-puberty marriage and the remarriage of widows.

Step 3: Final Answer:

The Virashaiva tradition, also known as Lingayatism, was a social and religious movement in 12th-century Karnataka, led by Basavanna. Its followers worship Shiva as a linga and are known for their strong rejection of the caste system, elaborate rituals, and their advocacy for social equality.

Quick Tip

Associate the Virashaiva tradition with three key elements: **Basavanna** (leader), **Karnataka** (region), and **rejection of caste** (main social reform).

19. What do you mean by Mahanavami Dibba?

Solution:

Step 1: Understanding the Concept:

The question asks for the definition and purpose of the 'Mahanavami Dibba', a significant structure in the Vijayanagara Empire.

Step 2: Detailed Explanation:

The Mahanavami Dibba is a massive, multi-tiered stone platform located within the Royal Centre of the ancient city of Vijayanagara (modern-day Hampi, Karnataka).

- **Meaning and Structure:** The name literally translates to "Platform of the Great Ninth Day." It is a tall, square structure with ornate carvings depicting scenes of courtly life, hunting, and warfare.
- **Purpose and Function:** While its exact purpose is debated by historians, it is largely believed to have been the ceremonial center for the king. From this platform, the king of Vijayanagara would watch army processions, wrestling matches, dances, and other performances. Most importantly, it was the focal point for the grand state rituals and celebrations of the **Mahanavami** (also known as Dussehra or Navaratri) festival. These ceremonies were a grand spectacle designed to display the king's power, prestige, and control over his kingdom.

Step 3: Final Answer:

The Mahanavami Dibba was a grand stone platform in the capital of the Vijayanagara Empire, from which the king observed processions and presided over the great Mahanavami festival, using it as a stage to display his power and authority.

Quick Tip

Remember the formula: Mahanavami Dibba = Vijayanagara Empire + Royal Platform + Mahanavami Festival + Symbol of King's Power.

20. Describe the condition of women in the Agricultural society of the Mughal period.

Solution:**Step 1: Understanding the Concept:**

The question requires a description of the roles, rights, and overall status of women within the agrarian society of Mughal India.

Step 2: Detailed Explanation:

The condition of women in the agricultural society of the Mughal period was complex, marked by their crucial economic contributions alongside significant social constraints.

- **Economic Role:** Women were an indispensable workforce in agriculture. They worked shoulder-to-shoulder with men in the fields, participating in most stages of cultivation

except for ploughing and tilling, which were seen as men's tasks. Their roles included sowing, weeding, and harvesting. They were also heavily involved in post-harvest activities like threshing, winnowing, and processing produce.

- **Artisanal Contributions:** Beyond farming, women's labour was crucial for artisanal production. They were involved in activities like spinning yarn, shifting and kneading clay for pottery, and embroidery, which supplemented the household income. Their role was so vital that they were seen as an important economic resource.
- **Social Condition and Rights:** Despite their economic importance, women lived within a patriarchal society.
 1. Their rights to hold and inherit property were limited and varied across different communities. Generally, land was inherited through the male line.
 2. Social norms like child marriage were prevalent, and their lives were largely confined to the household and the fields.
 3. However, there is evidence that in some communities, women from landholding households could inherit property, and widows were sometimes allowed to continue managing the land.

Step 3: Final Answer:

In the Mughal agricultural society, women played a vital economic role, working extensively in farming and artisanal crafts. However, their social condition was subordinate to men within a patriarchal structure, with limited rights to property and inheritance.

Quick Tip

For this topic, focus on the dual nature of women's position: indispensable as economic contributors but subordinate in the social hierarchy.

21. Why did Santhals revolt against British rule? Discuss.

Solution:

Step 1: Understanding the Concept:

The question asks for the reasons behind the Santhal Rebellion (also known as the Santhal Hul) of 1855-56, a major tribal uprising against the British East India Company and its collaborators.

Step 2: Detailed Explanation:

The Santhals revolted against British rule due to a combination of severe economic exploitation, land alienation, and the failure of the colonial administration to provide justice. The primary reasons were:

- **Economic Exploitation by Outsiders ('dikus'):** The British encouraged the Santhals to settle and cultivate a new territory called the Damin-i-Koh. Soon, this area was infiltrated by non-tribal outsiders, whom the Santhals called 'dikus'. These included:

- **Moneylenders (mahajans):** They charged exorbitant interest rates, trapping the Santhals in a vicious cycle of debt. When Santhals were unable to repay, their lands, cattle, and even they themselves were seized.
- **Zamindars:** Under the Permanent Settlement, zamindars asserted control over the Santhal lands and imposed heavy rents.
- **Land Alienation:** The land that the Santhals had cleared and cultivated for generations was systematically taken away from them through debt traps and legal machinations. They were reduced to the status of tenants on their own land.
- **Oppression by Colonial Administration:** The British administration and its legal system offered no protection to the Santhals. The police, courts, and revenue officials were corrupt and consistently sided with the powerful moneylenders and zamindars. The Santhals' petitions for justice were ignored.
- **Erosion of Traditional Authority:** Their traditional tribal system of governance and justice, led by their village headmen, was undermined and replaced by the oppressive colonial system.

Frustrated by this relentless exploitation and the denial of justice, the Santhals, under the leadership of the brothers Sidhu and Kanhu Murmu, rose in a massive rebellion in 1855 to drive out the 'dikus' and end the Company's rule.

Step 3: Final Answer:

The Santhals revolted against British rule primarily because of the severe economic exploitation by moneylenders and zamindars (dikus), the alienation of their lands, and the corrupt and biased colonial administration that denied them any form of justice.

Quick Tip

Remember the key causes of the Santhal Revolt as the "oppression by dikus" (outsiders like moneylenders and zamindars) and the "injustice of the Company Raj."

Section - D

22. Describe the reasons for the Revolt of 1857. OR Explain the reasons and results of 'Quit India' movement.

Solution (Reasons for the Revolt of 1857:

Step 1: Understanding the Concept:

The Revolt of 1857 was not a sudden event but the culmination of a century of accumulated grievances of the Indian people against the policies of the British East India Company. The reasons can be categorized as political, economic, socio-religious, military, and the immediate cause.

Step 2: Detailed Explanation:

The main reasons for the Revolt of 1857 were:

- **Political Causes:**

- **Doctrine of Lapse:** Lord Dalhousie's policy of annexing states like Satara, Nagpur, and Jhansi if a ruler died without a natural heir caused widespread resentment among the Indian princes.
- **Annexation of Awadh (1856):** The annexation of Awadh on grounds of misgovernance was deeply resented, as it displaced the Nawab and thousands of officials and soldiers.
- **Treatment of Mughal Emperor:** The British announced that the successors of Bahadur Shah Zafar would not be allowed to use the imperial title, which was seen as an insult.

- **Economic Causes:**

- **Exploitative Land Revenue Policies:** Systems like the Permanent Settlement, Ryotwari, and Mahalwari led to heavy taxation and the ruin of peasants and zamindars.
- **Destruction of Indian Industries:** British policies favored the import of machine-made goods from England, which destroyed traditional Indian handicrafts and textiles, leading to widespread unemployment.

- **Socio-Religious Causes:**

- **Interference in Social Customs:** Reforms like the abolition of Sati (1829) and the Widow Remarriage Act (1856), while progressive, were seen by orthodox sections of society as an attack on their religion and culture.
- **Fear of Mass Conversion:** The activities of Christian missionaries and the passing of the Religious Disabilities Act (1850), which protected the civil rights of converts, created a fear that the British were trying to convert Indians to Christianity.
- **Racial Discrimination:** Indians were treated as inferior and subjected to humiliation and insults.

- **Military Causes:**

- **Discrimination against Sepoys:** Indian sepoy were paid less than their British counterparts and had no prospects of promotion.
- **General Service Enlistment Act (1856):** This act required new recruits to serve overseas if required, which was against the religious beliefs of many Hindu soldiers.

- **Immediate Cause:**

- **The Greased Cartridges:** The introduction of the new Enfield Rifle, whose cartridges were rumored to be greased with the fat of cows and pigs, was the immediate spark. This offended the religious sentiments of both Hindu and Muslim sepoy and was the final trigger for the revolt.

Step 3: Final Answer:

The Revolt of 1857 was caused by a combination of political grievances (like the Doctrine of Lapse), economic exploitation, socio-religious interference, military discrimination, and was finally triggered by the issue of the greased cartridges.

Solution (Reasons and Results of 'Quit India' Movement):

Step 1: Understanding the Concept:

The Quit India Movement of 1942 was the final major mass movement launched by the Indian National Congress under Mahatma Gandhi. It was a call for the immediate end of British rule in India.

Step 2: Detailed Explanation:

Reasons for the Movement:

- **Failure of the Cripps Mission (1942):** The mission's proposal of Dominion Status after World War II, instead of complete independence, was rejected by the Congress. This failure convinced the Indian leadership that the British were not serious about granting independence.
- **Threat of Japanese Invasion:** With the advance of Japanese forces towards India's eastern borders, there was a growing fear that the British would be unable to defend India. Gandhi believed that an independent India would be better able to resist an invasion.
- **Economic Hardship:** The war led to soaring inflation, shortages of essential goods, and widespread economic distress among the people, leading to popular discontent.
- **Call for Immediate Independence:** The growing frustration led Mahatma Gandhi to declare that the British must leave India immediately. He gave the famous call of "Do or Die" in his speech in Bombay on August 8, 1942.

Results and Significance of the Movement:

- **Brutal Suppression:** The British government responded with extreme force. Gandhi and all major Congress leaders were arrested on the very first day (August 9, 1942). The movement was violently suppressed, with mass arrests and police firing.
- **Spontaneous Uprising:** With all the leaders in jail, the movement became a spontaneous, decentralized, and leaderless uprising. People engaged in strikes, protests, and attacks on government property.
- **Rise of Underground Activities:** New leaders like Jayaprakash Narayan, Ram Manohar Lohia, and Aruna Asaf Ali emerged, who organized underground resistance activities.
- **Made Independence Inevitable:** Although the movement was crushed, it demonstrated the depth of nationalist feeling and the determination of the Indian people. It made it clear to the British government that it would be impossible to rule India against the will of its people after the war.
- **Strengthened the Demand for Freedom:** It placed the demand for immediate and complete independence at the top of the political agenda. After the Quit India Movement, there was no turning back; negotiations could only be about the transfer of power.

Step 3: Final Answer:

The Quit India Movement was caused by the failure of the Cripps Mission and the pressures of World War II. Its main result was that, despite being brutally suppressed, it conveyed the unequivocal message that British rule in India must end, making Indian independence after the war a certainty.

Quick Tip

For the 1857 Revolt, remember to structure the causes into different categories (political, economic, etc.). For the Quit India Movement, link it to the "Do or Die" slogan and its role as the final mass struggle for freedom.

23. Illustrate the main characteristics of Constitution of India. OR Throw light upon the description of Ibn Battuta of Indian society.

Solution (Main Characteristics of the Constitution of India):

Step 1: Understanding the Concept:

The Constitution of India is the supreme law of the country. It is a comprehensive document that lays down the framework for the nation's political system, structure of government, and the rights and duties of its citizens.

Step 2: Detailed Explanation:

The main characteristics of the Indian Constitution are:

- **Longest Written Constitution:** It is the most detailed and longest-written constitution in the world, containing a Preamble, numerous Articles, and Schedules.
- **Drawn from Various Sources:** It has borrowed provisions from the constitutions of many countries (e.g., parliamentary system from the UK, Fundamental Rights from the USA, Directive Principles from Ireland).
- **Blend of Rigidity and Flexibility:** It is neither too rigid nor too flexible. Some provisions can be amended by a simple majority, while others require a special majority of the Parliament and ratification by states.
- **Federal System with Unitary Bias:** It establishes a federal structure with a clear division of powers between the Centre and the States. However, it is biased towards the Centre, giving it more powers, especially during emergencies.
- **Parliamentary Form of Government:** It provides for a parliamentary system where the executive (Council of Ministers) is responsible to the legislature (Parliament).
- **Fundamental Rights:** Part III of the Constitution guarantees six fundamental rights to all citizens, which are justiciable (enforceable by courts).

- **Directive Principles of State Policy (DPSP):** These are guidelines for the government to follow to create a just and equitable society. They are non-justiciable.
- **Independent Judiciary:** The Constitution establishes an independent and integrated judicial system, with the Supreme Court at its apex, to safeguard the Constitution and citizens' rights.
- **Universal Adult Franchise:** It grants the right to vote to every citizen above the age of 18 without any discrimination.

Step 3: Final Answer:

The Indian Constitution is a unique document, characterized by its length, its blend of features from various sources, a parliamentary and quasi-federal system, and a strong commitment to democracy through fundamental rights and universal suffrage.

Solution (Description of Indian Society by Ibn Battuta):

Step 1: Understanding the Concept:

The question asks for an overview of Indian society as described by the 14th-century Moroccan traveler, Ibn Battuta, in his travelogue, the *Rihla*.

Step 2: Detailed Explanation:

Ibn Battuta's account provides a rich and detailed picture of the social and economic life in India during the reign of Muhammad bin Tughlaq. His key observations include:

- **Prosperous Cities:** He described Indian cities, particularly Delhi, as vast, wealthy, and densely populated, with magnificent buildings and bustling markets that were centers of social and economic activity.
- **Vibrant Trade:** The markets were full of a wide variety of goods. He noted that India was well-integrated into inter-continental networks of trade and commerce.
- **Efficient Communication System:** Ibn Battuta was highly impressed by the efficiency of the postal system. He described two types: the horse-post (*uluq*) and the foot-post (*dawa*), which was even faster. This system was used to send information and dispatch goods quickly.
- **Unique Social Practices:** He wrote in detail about Indian social customs that he found unfamiliar. He was fascinated by the use of the **coconut** and **paan** (betel leaf), describing them at length.
- **Caste System and Untouchability:** He observed the workings of the caste system and the practice of untouchability.
- **Practice of Sati:** He gave a detailed and harrowing eyewitness account of the practice of Sati (the immolation of a widow on her husband's funeral pyre), expressing his horror at the custom.
- **Slavery:** He noted that slavery was widespread, and slaves were openly sold in markets. He himself purchased slaves for his service.

Step 3: Final Answer:

Ibn Battuta described 14th-century India as a land of prosperous cities, extensive trade, and an impressively efficient communication system. He also provided a valuable outsider's perspective on its unique social customs, including the caste system and practices like Sati.

Quick Tip

For the Indian Constitution, remember keywords like "Lengthiest," "Federal," "Parliamentary," and "Fundamental Rights." For Ibn Battuta, associate him with his travelogue "Rihla," his description of Indian cities, and the efficient postal system.

24. Throw light on Maurya Administration with mentioning the sources of information of Mauryan dynasty. OR Mention the rules of marriage in Mahabharat period in India.

Solution (Maurya Administration and Sources):

Step 1: Understanding the Concept:

This question asks for a description of the administrative system of the Mauryan Empire, supported by the historical sources from which we derive this information.

Step 2: Detailed Explanation:

Sources of Information:

- **Literary Sources:**

- **Arthashastra of Kautilya:** This is the most important source. It is a detailed treatise on statecraft, politics, and economic policy, providing a blueprint for Mauryan administration.
- **Indica of Megasthenes:** Megasthenes was a Greek ambassador to the court of Chandragupta Maurya. His account, though available only in fragments, gives valuable information about the capital city Pataliputra, the military, and social life.
- **Puranas and Buddhist texts:** Works like the Puranas and the Sri Lankan chronicles *Dipavamsa* and *Mahavamsa* provide information on Mauryan kings.

- **Archaeological Sources:**

- **Edicts of Ashoka:** These inscriptions on rocks and pillars are the most authentic sources. They provide direct insight into Ashoka's policies, his concept of Dhamma, and the extent of his empire.

Features of Mauryan Administration:

- **Centralized Monarchy:** The administration was highly centralized. The King was the supreme authority and the source of all law. He was assisted by a council of ministers (*Mantriparishad*).

- **Provincial Administration:** The empire was divided into four or five major provinces, each headed by a prince or a governor (*Kumara* or *Aryaputra*).
- **District and Local Administration:** Provinces were further divided into districts (*Janapadas*) under officials like the *Pradeshika* and *Rajuka*. The village (*Grama*) was the smallest unit, headed by a *Gramika*.
- **City Administration:** According to Megasthenes, the administration of the capital city, Pataliputra, was managed by a committee of 30 members, divided into six boards of five members each. These boards looked after areas like industries, foreigners, trade, and tax collection.
- **Elaborate Bureaucracy:** The administration was run by a large and well-organized bureaucracy. The *Arthashastra* mentions numerous high officials (*Tirthas*) and superintendents (*Adhyakshas*) who managed various departments like revenue, treasury, and commerce.
- **Spy System:** The Mauryans maintained a vast and efficient espionage system to keep the king informed about the empire.

Step 3: Final Answer:

Information about the highly centralized Mauryan administration is derived from sources like Kautilya's *Arthashastra*, Megasthenes' *Indica*, and Ashoka's edicts. The administration was characterized by a powerful king, a multi-layered bureaucracy, and distinct provincial, district, and city-level governance.

Solution (Rules of Marriage in Mahabharat Period):

Step 1: Understanding the Concept:

The Mahabharata, as an epic text, reflects the social norms and rules of its time, particularly those codified in the Brahmanical texts like the Dharmasutras and Dharmashastras.

Step 2: Detailed Explanation:

The rules of marriage during the period reflected in the Mahabharata were complex and hierarchical:

- **Eight Forms of Marriage:** The Brahmanical texts recognized eight forms of marriage (*ashta-vivaha*). The first four (Brahma, Daiva, Arsha, Prajapatya) were considered ideal and involved the *kanyadana* (gifting of the daughter) by the father. The other four (Asura, Gandharva, Rakshasa, Paishacha) were less approved.
- **Gotra Exogamy:** A key rule, especially for Brahmins, was that people of the same *gotra* (lineage) could not marry. A woman was expected to give up her father's gotra and adopt that of her husband upon marriage. This rule ensured that marriage took place outside the immediate lineage.
- **Caste Endogamy:** While people were expected to marry outside their gotra, they were normatively required to marry within their caste (*varna* or *jati*). This was the rule of endogamy.

- **Hypergamy (Anuloma):** The marriage of a man from a higher varna to a woman from a lower varna was permissible, although not ideal.
- **Hypogamy (Pratiloma):** The marriage of a woman from a higher varna to a man from a lower varna was strongly condemned in the texts.
- **Polygyny and Polyandry:**
 - **Polygyny** (one man having multiple wives) was a common and accepted practice, especially among kings and affluent men.
 - **Polyandry** (one woman having multiple husbands) was rare and generally disapproved of. The marriage of Draupadi to the five Pandava brothers is the most famous example in the epic, and it is presented as an exceptional case that required elaborate justification.

Step 3: Final Answer:

The rules of marriage in the Mahabharata period were primarily governed by caste endogamy (marrying within one's caste) and gotra exogamy (marrying outside one's lineage). While eight forms of marriage were recognized, polygyny was common, and polyandry was a rare exception.

Quick Tip

For Mauryan administration, remember the trio of sources: *Arthashastra*, *Indica*, and Ashokan Edicts. For marriage rules in the Mahabharata, remember the two key principles: "marry IN your caste, but OUT of your gotra."

Section - E

25. Mention the events related to the following historical dates:

- 185 B.C.
- 320 A.D.
- 1435 A.D.
- 1490 A.D.
- 1739 A.D.
- 1765 A.D.
- 1818 A.D.
- 1857 A.D.
- 1919 A.D.
- 1949 A.D.

Solution:

Step 1: Understanding the Concept:

This question requires identifying a major historical event that corresponds to each of the given years. The dates span from ancient to modern Indian history.

Step 2: Detailed Explanation:

- **185 B.C.: End of the Mauryan Empire.** The last Mauryan emperor, Brihadratha, was assassinated by his commander-in-chief, Pushyamitra Shunga, who then established the Shunga dynasty.
- **320 A.D.: Beginning of the Gupta Empire.** Chandragupta I ascended the throne of Magadha and founded the Gupta dynasty, marking the start of a period often called the 'Golden Age of India'.
- **1435 A.D.: Founding of the Gajapati Dynasty in Odisha.** Kapilendra Deva established the Suryavamsi Gajapati dynasty, which became a powerful military empire in eastern India.
- **1490 A.D.: Disintegration of the Bahmani Sultanate begins.** The governors of Ahmednagar, Bijapur, and Berar declared their independence, leading to the formation of the five Deccan Sultanates.
- **1739 A.D.: Invasion of Nadir Shah.** The Persian ruler Nadir Shah invaded India, defeated the Mughal army at the Battle of Karnal, and sacked the city of Delhi, taking away immense treasures, including the Peacock Throne and the Koh-i-Noor diamond.
- **1765 A.D.: Grant of Diwani to the East India Company.** After the Battle of Buxar, the Mughal Emperor Shah Alam II granted the Diwani (the right to collect revenue) of Bengal, Bihar, and Orissa to the British East India Company. This marked the beginning of British territorial rule in India.
- **1818 A.D.: End of the Maratha Empire.** The Third Anglo-Maratha War concluded with the defeat of the Marathas. The Peshwa's territories were annexed, and the Maratha Confederacy was dissolved, establishing British paramountcy.
- **1857 A.D.: The Revolt of 1857.** A large-scale rebellion against the rule of the British East India Company, often referred to as India's First War of Independence.
- **1919 A.D.: Jallianwala Bagh Massacre.** Following protests against the repressive Rowlatt Act, a peaceful gathering at Jallianwala Bagh in Amritsar was fired upon by

British troops under the command of General Dyer, killing hundreds of unarmed Indians. The Government of India Act 1919 was also passed this year.

- **1949 A.D.: Adoption of the Constitution of India.** The Constituent Assembly of India adopted, enacted, and gave to themselves the Constitution of India on November 26, 1949.

Quick Tip

Creating a timeline of key events is an excellent way to revise history. For each major event, try to remember the year and the key figures or consequences associated with it.

26. Question related with Map :

Show the following places on the outline map of India supplied to you by the symbol  and also write their names. For showing correct name and correct location 1+ marks are allotted.

- The place where Mahabir Swami took birth.
- The capital of Avanti Mahajanapada.
- The meeting place of Ganga-Yamuna.
- The place where the British built their first business mansion.
- The place where Shaikh Nizamuddin Auliya's Dargah situated.

Solution:

Step 1: Understanding the Concept:

This question requires the identification and location of five significant historical sites on a map of India. For each point, the name of the place and its correct geographical location must be provided.

Step 2: Detailed Identification and Location of Places:

- **The place where Mahabir Swami took birth.**
Name: Kundagrama (near Vaishali).
Location: This ancient site is located in the present-day state of **Bihar**. On a map, it would be marked north of Patna.
- **The capital of Avanti Mahajanapada.**
Name: Ujjaini (modern Ujjain).

Location: Ujjain is a major city in the state of **Madhya Pradesh**. It should be marked in the western part of the state.

- **The meeting place of Ganga-Yamuna.**

Name: Prayagraj (formerly Allahabad).

Location: Prayagraj, where the Triveni Sangam is located, is a major city in **Uttar Pradesh**. It should be marked in the southeastern part of the state.

- **The place where the British built their first business mansion.**

Name: Surat.

Location: The first permanent factory (trading post) of the British East India Company was established in Surat, a major port city in the state of **Gujarat**, on the western coast of India.

- **The place where Shaikh Nizamuddin Auliya's Dargah situated.**

Name: Delhi.

Location: The Dargah (shrine) of the famous Sufi saint is located in **Delhi**. The city of Delhi should be marked on the map.

Step 3: Final Answer Summary:

The five places to be located on the map of India are:

- i) Kundagrama (Vaishali), Bihar
- ii) Ujjaini, Madhya Pradesh
- iii) Prayagraj, Uttar Pradesh
- iv) Surat, Gujarat
- v) Delhi

Quick Tip

Map work is a scoring section in history exams. Create a list of important historical sites and practice locating them on a blank map of India. Group them by category: ancient Mahajanapada capitals, religious centers, colonial settlements, etc., to make them easier to remember.

26. (Only for Vision Impaired Examinees in lieu of Q.No. 26 for Map Work)

Instruction: Write the answers of the following questions in your answer-book. not use the map.

- Where was Mahabir Swami born?
- Where was the capital of Avanti Mahajanapada?
- Where does Ganga meet with Yamuna?

- Where was the British built their first business mansion?
- Where is Shaikh Nizamuddin Auliya's Dargah situated?

Solution:

Step 1: Understanding the Concept:

This question requires identifying the specific geographical locations associated with key historical events, figures, and places from Indian history.

Step 2: Detailed Explanation:

- **Where was Mahabir Swami born?**

Mahavira Swami, the 24th Tirthankara of Jainism, was born in **Kundagrama**, which is a village near the ancient city of Vaishali in the present-day state of **Bihar**, India.

- **Where was the capital of Avanti Mahajanapada?**

The ancient Mahajanapada of Avanti had two capitals. The northern part's capital was **Ujjaini** (modern Ujjain), and the southern part's capital was **Mahishmati**. Ujjaini is the more prominently cited capital.

- **Where does Ganga meet with Yamuna?**

The Ganga and Yamuna rivers meet at the sacred confluence known as the Triveni Sangam, which is located in the city of **Prayagraj** (formerly known as Allahabad) in the state of **Uttar Pradesh**.

- **Where was the British built their first business mansion?**

The term "business mansion" likely refers to the first English factory (trading post). The first permanent factory of the British East India Company was established in **Surat** (in modern-day **Gujarat**) in the year 1613.

- **Where is Shaikh Nizamuddin Auliya's Dargah situated?**

The Dargah (tomb or shrine) of the revered Sufi saint, Shaikh Nizamuddin Auliya, is located in the Nizamuddin West area of **Delhi**, India. It is a major pilgrimage site.

Quick Tip

Connecting historical events and figures to their geographical locations is crucial. For map-based questions, practice identifying major ancient cities, capitals, religious centers, and sites of important modern events on a map of India.