

o He advocated a form of nirguna bhakti and rejected external practices of religions.

a) Guru Gobind Singh

b) Baba Farid

c) Baba Guru Nanak

d) Sant Jarnail Singh Bhindranwale

9. Who was the prominent leader in Lucknow during the Revolt of 1857? [1]

a) Bahadur Shah Zafar

b) Rani Laxmi Bai

c) Kuwar Singh

d) Begum Hazrat Mahal

10. Consider the following statements regarding the Virupaksha temple. [1]

i. The hall in front of the main shrine was built by Krishnadeva Raya to mark his accession.

ii. It has a unique shrine designed as a chariot.

iii. The principal deity of this temple was generally worshipped in Maharashtra.

a) i and iii

b) All of these

c) Only i

d) ii and iii

11. Identify the name of the person from the information given below. [1]

i. He was the commissioner of Guntur (Andhra Pradesh).

ii. He visited Amaravati and collected several sculpture panels and took them away to Madras.

iii. He also discovered the remains of the Western gateway.

iv. He came to the conclusion that the structure at Amaravati was one of the largest and most magnificent Buddhist stupas ever built.

a) Alexander Cunningham

b) Colin Mackenzie

c) Walter Elliot

d) H.H. Cole

12. The composition of the Constituent Assembly was: [1]

a) 388

b) 385

c) 379

d) 389

a) Bhil

b) Bekarwal

c) Gujjar

d) Santhal

20. Read the following statements carefully and identify the person from the given options. [1]

i. He is credited with building some fine temples and adding impressive gopurams to many important south Indian temples.

ii. He founded a suburban township near Vijayanagara called Nagalapuram after his mother.

a) Viranarasimha Raya

b) Rama Raya

c) Narasimha Deva Raya

d) Krishnadeva Raya

21. The earliest inscriptions were written on _____. [1]

a) Metal

b) Stones

c) Paper

d) Wood

Section B

22. What was the relationship between the Varna system and occupation according to Brahmanical texts? Which strategies were used by Brahmanas for enforcing these norms? [3]

OR

Distinguish between Endogamy and Exogamy.

23. How did village panchayat use the funds available to it? [3]

24. Why were so many Zamindaris auctioned after the Permanent Settlement? [3]

25. How did the ties of loyalty and patronage between peasant and taluqdar break? [3]

26. Who were Amara Nayakas under the Rayas of Vijayanagara? What did they do? [3]

27. "The drainage system in Harappan Civilisation indicates town planning." Support the statement with suitable examples. [3]

OR

Do you think that literacy was widespread among the Harappans?

Section C

The conception of social pollution intrinsic to the caste system was contrary to the law of nature. Examine Al-Biruni's statement on Indian caste system.

29. Describe the salient features of Mahajanapadas. [8]

OR

Describe the Mauryan contribution to Indian art and architecture.

30. Discuss the contribution of Mahatma Gandhi in the freedom struggle of India. [8]

OR

How can we reconstruct the political career of Gandhiji? Explain with the help of public voice and private scripts.

Section D

31. **Read the text carefully and answer the questions:** [4]

Verses from the Upanishads

Here are two verses from the Chhandogya Upanishad, a text composed in Sanskrit c. sixth century BCE:

The nature of the self

This self of mine within the heart is smaller than paddy or barley or mustard or millet or the kernel of a seed of millet. This self of mine within the heart is greater than the earth, greater than the intermediate space, greater than heaven, greater than these worlds.

The true sacrifice

This one (the wind) that blows, this is surely a sacrifice... While moving, it sanctifies all this; therefore, it is indeed a sacrifice.

- (i) When were the given verses composed?
- (ii) There are many Upanishads, out of which only 14 are well-known. Identify one of the 14 Upanishads from which the given verse is taken from.
- (iii) Many ideas are found in the Upanishads. Mention any of its two ideologies.

32. **Read the text carefully and answer the questions:** [4]

Declining a royal gift

This excerpt from a Sufi text describes the proceedings at Shaikh Nizamuddin Auliya's hospice in 1313:

I (the author, Amir Hasan Sijzi) had the good fortune of kissing his (Shaikh Nizamuddin Auliya's) feet ... At this time a local ruler had sent him the deed of ownership to two gardens and much land along with the provisions and tools for

Instead, he had lamented: 'What have I to do with gardens and fields and lands? ... None of... our spiritual masters had engaged in such activity.' Then he told an appropriate story: "... Sultan Ghiyasuddin, who at that time was still known as Ulugh Khan, came to visit Shaikh Fariduddin (and) offered some money and ownership deeds for four villages to the Shaikh, the money being for the benefit of the dervishes (Sufis), and the land for his use. Smiling, Shaikh al Islam (Fariduddin) said: 'Give me the money'. I will dispense it to the dervishes. But as for those land deeds, keep them. There are many who long for them. Give them away to such persons."

- (i) What did the local ruler want to indicate by sending a deed to Shaikh Nizamuddin Auliya?
- (ii) What did Ulugh Khan offer to Shaikh Fariduddin when he visited him?
- (iii) Why did Nizamuddin Auliya refuse to accept the offer of Amir Hasan Sijzi and what did he say to him?

33. **Read the text carefully and answer the questions:**

[4]

"I Believe Separate Electorates will be Suicidal to the Minorities"

During the debate on 27th August, 1947, Govind Ballabh Pant said. I believe separate electorates will be suicidal to the minorities and will do them tremendous harm. If they are isolated forever, they can never convert themselves into a majority and the feeling of frustrations will cripple them even from the very beginning. What is that you desire and what is our ultimate objective? Do the minorities always want to remain as minorities or do they ever expect to form an integral part of a great nation and as such to guide and control its destinies?

If they do can they ever achieve that aspiration and that ideal if they are isolated from the rest of the community? I think it would be extremely dangerous for them if they were segregated from the rest of the community and kept aloof in an air-tight compartment where they would have to rely on others even for the air they breathe. The minorities, if they are returned by separate electorates, can never have any effective voice.

- (i) What is your basic understanding of a separate electorate?
- (ii) Why did GB Pant feel a separate electorate would be suicidal for the minorities?
- (iii) What is your take on the reservation of seats in educational institutions based on the community? Give one argument either for or against it.

Section E

34. i. On the given political outline map of India, locate and label the following with the appropriate symbols: [5]

c. Vaishali, an important town

OR

Dholavira, a Harappan site.

- ii. On the same outline map, three places have been marked as A and B which are centres of the national movement. Identify them and write their correct names.



Section A

Solutions

1.

(b) 1801

Explanation: 1801

2.

(b) 1813

Explanation: The Fifth report was submitted in 1813 by Britishers in the parliament of Britain.

3.

(b) Sangha

Explanation: Sangha

4. **(a)** A Yaudheya coin

Explanation: The given picture represents a Yaudheya coin.

5.

(d) Qilachas

Explanation: Qilachas

6.

(b) All of these

Explanation: Krishnadeva Raya's rule was characterised by expansion and consolidation. This was the time when the land between the Tungabhadra and Krishna rivers (the Raichur doab) was acquired (1512), the rulers of Orissa were subdued (1514) and severe defeats were inflicted on the Sultan of Bijapur (1520). Although the kingdom remained in a constant state of military preparedness, it flourished under conditions of unparalleled peace and prosperity. Krishnadeva Raya is credited with building some fine temples and adding impressive gopurams to many important south Indian temples.

7. **(a)** Both A and R are true and R is the correct explanation of A.

Explanation: There were sometimes conflicts as well – those who valued the Vedic tradition often condemned practices that went beyond the closely regulated contact with the divine through the performance of sacrifices or precisely chanted mantras. On the other hand, those engaged in Tantric practices frequently ignored the authority of the Vedas.

The reason explains the assertion.

8.

(c) Baba Guru Nanak

Explanation: Baba Guru Nanak (1469-1539) was born in a Hindu merchant family in a village called Nankana Sahib near the river Ravi in the predominantly Muslim Punjab. The message of Baba Guru Nanak is spelt out in his hymns and teachings. These suggest

9.

(d) Begum Hazrat Mahal

Explanation: Begum Hazrat Mahal

10.

(c) Only i

Explanation: Only i

The Virupaksha temple was built over centuries. While inscriptions suggest that the earliest shrine dated to the ninth-tenth centuries, it was substantially enlarged with the establishment of the Vijayanagara Empire. **The hall in front of the main shrine was built by Krishnadeva Raya to mark his accession.**

11.

(c) Walter Elliot

Explanation: In 1854, Walter Elliot, the commissioner of Guntur (Andhra Pradesh), visited Amaravati and collected several sculpture panels and took them away to Madras. (These came to be called the Elliot marbles after him.) He also discovered the remains of the western gateway and came to the conclusion that the structure at Amaravati was one of the largest and most magnificent Buddhist stupas ever built.

12.

(d) 389

Explanation: 389

13.

(d) (a) - (iii), (b) - (i), (c) - (iv), (d) - (ii)

Explanation: (a) - (iii), (b) - (i), (c) - (iv), (d) - (ii)

14.

(d) More than 2000

Explanation: More than 2000 Indus Valley seals have been found so far.

15. **(a)** Chauri Chaura

Explanation: Chauri Chaura

16.

(d) B.R. Ambedkar

Explanation: B.R. Ambedkar

17. **(a)** Turkey

Explanation: Turkey

18.

(b) Dholavira and Lothal

Explanation: While most Harappan settlements have a small high western part and a larger lower eastern section, there are variations. At sites such as Dholavira and Lothal (Gujarat), the entire settlement was fortified, and sections within the town were also separated by walls.

Explanation: Santhal

20.

(d) Krishnadeva Raya

Explanation: Krishnadeva Raya is credited with building some fine temples and adding impressive gopurams to many important south Indian temples. He also founded a suburban township near Vijayanagara called Nagalapuram after his mother.

21.

(b) Stones

Explanation: We seldom come across documents that record the histories of the early periods. Inscriptions are the most common source of early history. The earliest inscriptions were mostly found on **stones**.

Section B

22. The Dharmasutras and Dharmashastras contained rules about the ideal “occupations” of the four categories or *varnas*.

Brahmanas were supposed to study and teach the Vedas, perform sacrifices and get sacrifices performed, and give and receive gifts. **Kshatriyas** were to engage in warfare, protect people and administer justice, study the Vedas, get sacrifices performed, and make gifts. The last three “occupations” were also assigned to the **Vaishyas**, who were in addition expected to engage in agriculture, pastoralism and trade. **Shudras** were assigned only one occupation – that of serving the three “higher” *varnas*.

The Brahmanas used the following strategies to enforce these norms:

- a. Asserting that the Varna order was of divine origin.
- b. Advised kings to ensure that these norms were followed by their subjects.
- c. Attempted to persuade people that their status was determined by birth.

OR

Endogamy means marriage within a unit. The unit could be a kin group, caste or a group living in the same locality. On the other hand, exogamy refers to marriage outside the unit.

23. Village Panchayat runs its administration from the financial pool or treasury. The Panchayat derived its funds from the contributions made by an individual to a common financial pool. Funds were used for the cost of entertaining revenue officials who used to visit villages from time to time. From this fund, the salary was paid to Muqaddam and chowkidar. It was also used to meet the expense of community welfare activities. This fund was also used for community works like construction of bunds or digging canal, etc. which peasants usually could not afford to do on their own.

24. Many Zamindaris were auctioned after the permanent settlement.

Because of the following reason:

- i. After the permanent settlement, the food grain prices declined. The Ryots could not pay up the land revenue and hence Zamindars also defaulted.

- iii. The power of Zamindars was curbed by the Company. They were no longer law and order enforcing agency at the local level. As a result of this Zamindars could not effectively collect taxes at times.
 - iv. Many times Jotedars and peasants deliberately delayed the land revenue payment. This resulted in default by Zamindars and the auction thereafter.
25. The peasants broke the loyalty to the taluqdars due to breakdown in social order. The British policies dispossessed the taluqdars from their lands which create the problems of earnings with the peasants.
26. The military commanders of the Rayas of Vijayanagara were known as Amara-Nayakas.

They had to do the following works:

- i. They kept control over the lands given to them by the rulers. Also, they had to protect the forest of their region.
 - ii. They were entitled to Collect the right of land revenue and other taxes. They had to pay tributes to the Rayas once in a year. They were more like landlords of the empire collecting revenue and protect the kingdom. This also helped the king to look after and protect the whole kingdom as they were aware of all happenings within the empire.
27. We completely agree with the fact that all Harappan cities had a carefully planned drainage system. The drainage system was an integral part of the Harappan town-planning. It was also essential to keep the city neat and clean. From this point of view, the drainage system of the Harappan cities was perfect.

The domestic waste water passed through gutters to flow out in the street drains. It seems as if the streets along with the drains were laid out first. Then the residences were made along side these roads. One wall of the house always touched the side of a street so that the waste water may easily flow into the drains of the street. The main drain was made of mud and sand bricks. It was covered with such bricks which could be removed for the purpose of sanitation. The gutters of the houses first fell into a dump or cesspit. The solid in the water was accumulated here and the water flowed into the main drain. In this way, the dirty water drained out of the city.

According to Macky, "It is certainly the most complete ancient system as yet discovered." In the end, we can say that every house of the Harappan society was connected to the street drains which were made of bricks set in mortar. They were covered with limestone or loose bricks which could be easily removed for cleaning. In fact, the drainage system is considered a wonder of archaeology. The above mentioned facts prove the statement that: "The drainage system in Harappan Civilisation indicates town planning."

OR

Although we have evidence of writing on varieties of objects, we even have evidence of signboards. We cannot answer this question with surety that literacy was widespread

generally used by the Harappans.

Section C

28. Al-Biruni's description of the caste system as he understood by comparison. Al-Biruni tried to explain the caste system by looking for parallels in other societies.

He described that in ancient Persia, four social categories were recognised as:

- i. Knight and princes.
- ii. Monks.
- iii. Fire-priests and lawyers; physicians, astronomers, other scientists.
- iv. Finally, peasants and artisans.

He attempted to suggest that social divisions were not unique to India. It existed in other countries also. But, along with this, he also pointed out the fact, that in Islam, all human beings are equal. There is only one criterion of difference is the way in which man observe piety. In spite of his acceptance of the Brahmanical description of the case system, Al-Biruni disapproved of the notion of pollution. He believed that everything which falls into a state of impurity strives and succeeds in regaining its original condition of purity.

His description of the caste system in India was deeply influenced by his study of Sanskrit texts which laid down the rules governing the system from the point of view of Brahmans. According to these texts, the highest castes were the Brahmins as they were created from the head of the Brahmins.

The Kshatriyas were the next caste created from the shoulders and hands of the Brahmin. The Vaishyas and Shudras were created from the thighs and feet of the Brahmin respectively.

Thus, he sought to understand the Indian caste system by looking for parallels in other societies. Nothing that ancient Persian society was divided into four categories he realized that social division was not unique to India.

But despite accepting the caste system he was against the notion of pollution. He believed that according to the laws of nature anything which becomes impure ultimately becomes pure again, e.g. the sun clears the air. The concept of social pollution is the bedrock of the caste system. Thus, the caste system was according to him contrary to the laws of nature. He failed to realize that the caste system was not as rigid as portrayed in the Sanskrit texts.

OR

Al-Biruni wrote the voluminous text 'Kitab-ul-Hind' in which he elaborately discussed the social life of India. According to him, the conception of the pollution intrinsic to the caste system in India was contrary to the law of nature. Al-Biruni tried to explain the caste system by looking for parallels in other societies. He noted that in ancient Persia, four social categories were recognised. These were kings and princes; monks, fire-priests and lawyers; physicians, astronomers and other scientists and peasants and

- i. **Social Divisions not Unique to India** In other words, he attempted to suggest that social divisions were not unique to India. The caste system existed in other parts of the world also. At the same time, he pointed out that within Islam all men were considered equal, differing only in their observance of piety (deep respect for God).
- ii. **Rejection of the Notion of Pollution** In spite of his acceptance of the Brahmanical description of the caste system, Al-Biruni disapproved of the notion of pollution. He remarked that everything which falls into a state of impurity strives and succeeds in regaining its original condition of purity, e.g. the sun cleanses the air, and the salt in the sea prevents the water from becoming polluted. By explaining the phenomenon of this continuous change in nature, Al-Biruni tried to explain that in every society, everyone was continuously striving to gain the perfection and searching for the survival and the division of the caste system created a vast gap between rich and poor, upper and lower.
- iii. **The cycle of Purification Important for Life on Earth** Al-Biruni believed that if there were no phenomenon of removing impurity, then life on Earth would have been impossible. Hence, the conception of social pollution intrinsic to the caste system, was according to him, contrary to the laws of nature.

Al-Biruni's description of the caste system was deeply influenced by his study of normative Sanskrit texts, thus he described the caste system from the point of view of Brahmanas. But in real life, the caste system was not so rigid.

The categories defined as Antyaja (means born outside the system) were often expected to provide inexpensive labour to both peasants and Zamindars. In other words, while they were often subjected to social oppression. They were included within economic networks.

29. Mahajanapadas were states that existed between the 6th and 4th BC centuries. Buddhist and Jain texts mention sixteen Mahajanapadas. The name of all these are not uniform in all texts but some names are common and uniform which means they were the powerful ones. These Mahajanapadas are Vajji, Kasi, Magadhas, Kaushal, Kuru, Panchal, and Gandhar. The important features of the Mahajanapadas are as follows.
- i. Most Mahajanapada was ruled by Kings though some ruled by people called republic. In some cases, the king and people collectively ran the states in order to maintain peace and security.
 - ii. Every Mahajanapadas has its own capital which was a fortified city. The fortification was done to protect the city, people and its economic resources.
 - iii. It was around 6th Century BC, Brahmins began to compile scripture called "Dharmashastra". According to that the king had to be a kshatriya and had to maintain all the rules of Dharmasastras.
 - iv. The main job of the king was to rule the people and collection of taxes from farmers, traders, craftsmen. They also received gifts and other awards.

- vi. Gradually Mahajanapadas began to have full-time army and officials. Soldiers were from the ranks of farmers.
- vii. The battle for supremacy was continued between them for any years. Magadha became the most powerful one among them.

OR

During the Mauryan period, significant progress was made in the fields of craft, architecture, sculpture, stone polishing, engineering and jewellery making, etc.

- i. **Craft and Architecture:** The grand palaces built by the Mauryan emperors struck foreign travellers with amazement. As most of these structures were built of wood so none of their fine specimens has survived to this day.
 - ii. **Sculpture:** The greatest stride was made by the art of chiselling stone columns, the beautiful icons and caves. Asokan pillars are the best specimen of Mauryan art. Their pillars are 50-60 feet high weighing about 50 tons. It is amazing how such huge pillars were carved from a single rock. In spite of their huge size, these pillars have a capitol head carved with the unique figures of birds and animals. The four-headed iron capital at Sarnath, which has been adopted as the official seal or national emblem of India, is the living example of Mauryan art.
 - iii. **The art of polishing:** The art of polishing hard-rock was so advanced during the Mauryan period that even today we are far behind in this field. The cave walls near Gaya are so well polished that they shine like a mirror. The Asokan pillar in Firozshah Kotla at Delhi was mistaken by an English Bishop Heber, as made of metals. It was all because of its mirror-like shine.
 - iv. **Engineering Skill and Technology:** Huge rocks were cut, preserved and chiselled into pillars that were as high as 50 feet and as heavy as 50 tons. These huge rocks were cut probably from the Chunar Hills and from here they were carried to distant destinations. It was a marvellous feat to transport such huge rocks to such distances. It can be easily imagined from the fact that in 1356 A.D., King Firoz Tughlak desired to carry on Asokan pillar from Topara in Ambala to Delhi.
 - v. **Jewellery:** The art of jewellery was also advanced. Some ornaments of Asokan period (250 B.C.) have been found during the excavation at Taxila. They testify the skill of the Mauryan craftsmen and goldsmiths.
30. Mahatma Gandhi attained a supreme place in the history of modern India. Under his leadership, the national movement got such a way that led directly to the independence of India in 1947. He challenged the authority of British rule with the weapons of truth and non-violence. He forced the Englishmen to quit India. We can discuss the contribution of Mahatma Gandhi in the freedom struggle as given below
- Political Life:** The political life of Mahatma Gandhi started in South Africa. When he came back from England, he started practising as a lawyer in India. But then he went to South Africa.

insult and started his Satyagraha against the white government of South Africa. He helped the people in getting their rights.

Life in India: Gandhiji returned to India from South Africa in 1916. The First World War had already started. The British Government was fighting this war against the Axis Powers. So it needed both men and money. Therefore Gandhiji appealed to the people to cooperate with the British. He wanted to win the hearts of the white men by helping them. He was convinced that the British would free India after the end of the war. But when the First World War ended, the British did not do anything concrete to free India. Contrary to the expectations of the people, it passed the Rowlatt Act. Gandhiji was shocked to see this drastic law and made up his mind to start the Non-Cooperation Movement against British rule.

Non-Cooperation Movement: Gandhiji started this movement in 1920. The people fully supported this movement and whole-heartedly participated in it. However, Gandhiji called off this movement when violent incidents took place at Chauri Chaura in Uttar Pradesh.

Civil Disobedience Movement: This movement was launched by Gandhiji in 1930. He took out his Dandi March and symbolically broke the Salt Laws by making a fistful of salt from the seawater. The government was taken aback by this action of Gandhiji. At last, it allowed the Indians to make salt near the coast. An important Act was also passed in 1935.

Quit India Movement: Gandhiji wanted to seek freedom for the country. So in 1942, he started the Quit India Movement. Lakhs of followers joined the movement of Gandhiji. The British felt shocked at such a mass movement and made up their mind to free India. At last, India was set free on 15 August 1947. The credit for Indian independence obviously goes to Mahatma Gandhi.

Other Works: Gandhiji did a lot of work to enhance the prestige of the Indians. To remove the poverty of the Indians, he exhorted all the people to wear Khadi. For the upliftment of the untouchable, Gandhiji called them 'Harijans'. Similarly, he preached fraternity to get the people rid of communal riots.

Death: Gandhiji was shot dead on 30 January 1948 by Nathu Ram Godse, a youth. He recited thrice "Hey Ram" and died. His death was mourned all over the country. The Indians cannot forget Gandhiji and still remember him as the 'Father of the Nation'.

OR

There are many different kinds of sources from which we can reconstruct the political career of Gandhiji and the history of the nationalist movement.

- i. **Public voice and private scripts:** One important source is the writings and speeches of Mahatma Gandhi and his contemporaries, including both his associates and his political adversaries.

and interpret autobiographies. We need to remember that they are retrospective accounts written very often from memory. They tell us what the author could recollect.

- iii. **Through police eyes:** Another vital source is government records, for the colonial rulers kept close tabs on those they regarded as critical of the government. The letters and reports written by policemen and other officials were secret at the time but now can be accessed in archives.
- iv. **From newspapers:** One more important source is contemporary newspapers, published in English as well as in the different Indian languages, which tracked Mahatma Gandhi's movements and reported on his activities, and also represented what ordinary Indians thought of him.

Private Letters:

- a. Definitely, official accounts are prepared by some commission or special officers or surveyors appointed by the government with specific aims or objections to submit reports or to maintain records for a specific purpose and period. All Government descriptions or accounts are maintained secrecy. They kept as secret records. Generally, these records cannot be published completely without the written permission of the government.
- b. Generally, private letters are published with the permission of an individual. Similarly, autography may be written and published side by side if an individual desire so. However, if an individual desire to maintain secrecy about his private letter or autobiography it is up to the concerned individual. The contents or truthfulness of facts mentioned in private letters and autobiography totally depend on individual honesty, impartiality and his liking to write all descriptions with the truth.

Section D

31. Read the text carefully and answer the questions:

Verses from the Upanishads

Here are two verses from the Chhandogya Upanishad, a text composed in Sanskrit c. sixth century BCE:

The nature of the self

This self of mine within the heart is smaller than paddy or barley or mustard or millet or the kernel of a seed of millet. This self of mine within the heart is greater than the earth, greater than the intermediate space, greater than heaven, greater than these worlds.

The true sacrifice

This one (the wind) that blows, this is surely a sacrifice... While moving, it sanctifies all this; therefore, it is indeed a sacrifice.

- (i) The given verses in the excerpt were composed in 6th century BCE.

(iii) Ideologies of the Upanishads:

- The rebirth of humans depended on their deeds.
- The dealt with nature of the ultimate reality.

32. **Read the text carefully and answer the questions:**

Declining a royal gift

This excerpt from a Sufi text describes the proceedings at Shaikh Nizamuddin Auliya's hospice in 1313:

I (the author, Amir Hasan Sijzi) had the good fortune of kissing his (Shaikh Nizamuddin Auliya's) feet ... At this time a local ruler had sent him the deed of ownership to two gardens and much land along with the provisions and tools for their maintenance. The ruler had also made it clear that he was relinquishing all his rights to both the gardens and land. The master ... had not accepted that gift. Instead, he had lamented: 'What have I to do with gardens and fields and lands? ... None of... our spiritual masters had engaged in such activity.' Then he told an appropriate story: "... Sultan Ghiyasuddin, who at that time was still known as Ulugh Khan, came to visit Shaikh Fariduddin (and) offered some money and ownership deeds for four villages to the Shaikh, the money being for the benefit of the dervishes (Sufis), and the land for his use. Smiling, Shaikh al Islam (Fariduddin) said: 'Give me the money'. I will dispense it to the dervishes. But as for those land deeds, keep them. There are many who long for them. Give them away to such persons."

- (i) The local ruler sent to Shaikh Nizamuddin Auliya the deed of ownership to two gardens and much land along with the provisions and tools for their maintenance. The ruler sent it to Shaikh to make it clear that he was forsaking all his rights to both the gardens and land.
- (ii) Ulugh Khan had offered Shaikh Fariduddin some money and ownership deeds for four villages when he visited Shaikh.
- (iii) Nizamuddin Auliya refused to accept the offer as those things had no place in spiritualism. The Masters did not engage in those earthly activities. Spirituality has no relation to worldly pleasures and things. It is totally a devotional way to connect with the gods. Thus, he refused all the gifts of Ulugh Khan.

33. **Read the text carefully and answer the questions:**

“I Believe Separate Electorates will be Suicidal to the Minorities”

During the debate on 27th August, 1947, Govind Ballabh Pant said. I believe separate electorates will be suicidal to the minorities and will do them tremendous harm. If they are isolated forever, they can never convert themselves into a majority and the feeling of frustrations will cripple them even from the very beginning. What is that you desire and what is our ultimate objective? Do the minorities always want to remain as

If they do can they ever achieve that aspiration and that ideal if they are isolated from the rest of the community? I think it would be extremely dangerous for them if they were segregated from the rest of the community and kept aloof in an air-tight compartment where they would have to rely on others even for the air they breathe. The minorities, if they are returned by separate electorates, can never have any effective voice.

- (i) Separate Electorate is a political arrangement whereby seats are reserved for minority candidates. Here the members of that particular community are allowed to vote only for a candidate belonging to their community. The basic idea behind it is to give a fair representation to the minorities of the country.
- (ii) Views put forward by GB Pant against the system of separate electorates were:
 - i. It would be suicidal to minorities and would tremendously harm them.
 - ii. It would be difficult for them to be an integral part of a nation and as a such guide and control their destinies.
 - iii. They would have to always be dependent upon others.
 - iv. In this way, if they were returned by separate electorates, they could never have an effective voice.
- (iii) In my opinion, there should not be any reservation based on the community in the educational institution because education is based on merit and competition for which there should be a level-playing field. Reservation in this field will be a subject of abuse.

Section E

34. i.



