

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

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

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

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

4. Identify the given image from the following options:

[1]



a) Sculpture of Hindu god, Nataraja

b) Sculpture of Krishna Bhakt, Meera

c) Sculpture of a Buddhist goddess, Marichi

d) Sculpture of Tamil goddess, Karaikkal Ammaiya

5. Identify the famous ruler with the help of the following information:

[1]

- He was the grandson of Chandragupta Maurya.
- He annexed the state of Kalinga into the Mauryan empire.

a) Ashoka

b) Bindusara

c) Chanakya

d) Bimbisara

6. Who wrote the book, **Travells In The Mughal Empire**?

[1]

a) James Princep

b) Callin Mcenzie

c) Francois Bernier

d) John Marshall

7. Ottoman empire belonged to _____.

[1]

a) Turkey

b) China

c) Iraq

d) Iran

8. Consider the following events.

[1]

- World war - I.
- Formation of Muslim league.
- Split in Congress.
- Rowlatt Act.

The correct chronological order of these events is.

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

9. In 1815, who was appointed as the first Surveyor General of India? [1]

- a) John Marshall b) David Marshall
- c) Colin Mackenzie d) J. F. Fleet

10. **Assertion (A):** The patronage of temples and cults was important for rulers. **[1]**

Reason (R): They were trying to establish their authority through association with the divinities in the shrines.

- a) Both A and R are true and R is the correct explanation of A.
- b) Both A and R are true but R is not the correct explanation of A.
- c) A is true but R is false.
- d) A is false but R is true.

11. Match the following: [1]

LIST I	LIST II
(a) Salat	(i) Prayer
(b) Zakat	(ii) Pilgrimage
(c) Sawm	(iii) Fasting
(d) Hajj	(iv) Alms

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

12. **Assertion (A):** The Mahabharata is a great rigid epic. [1]

Reason (R): It includes stories that originated in specific regions or circulated amongst certain people who found their way into the epic. The central theme was retold in different ways.

- a) Both A and R are true and R is the correct explanation of A.
- b) Both A and R are true but R is not the correct explanation of A.
- c) A is true but R is false.
- d) A is false but R is true.

13. Complete the following with the correct option: [1]

Polaj : Cultivated land, Chachar :

- a) Barren land b) Land left fallow
- c) Infertile land d) Arable land

- [illegible]

c) Names derived from metrology

d) Names derived from that of mother

Section B

22. Examine any two evidences found by the archaeologist B.B. Lal after excavation at a village named Hastinapur in Meerut, Uttar Pradesh. [3]

OR

Define the system of exogamy. Give one reason for adopting it.

23. What was the policy of Paharias towards plains people and why? [3]
24. Describe the condition of agrarian women in the Mughal rural society. [3]
25. Discuss the causes of discontent among soldiers leading to the mutiny. [3]
26. What were the materials used for the craft production during Harappan culture? From where were these materials procured? Explain. [3]

OR

Describe the distinctive features of domestic architecture of Mohenjodaro.

27. Highlight the aspects observed by Domingo Paes on the Mahanavami dibba of the Vijayanagara empire. [3]

Section C

28. What has Ibn Battuta described about Delhi? [8]

OR

From the descriptions of Ibn-Battuta, what glimpse we find about the agricultural economy of the village and trade and commerce of the sub-continent?

29. Explain three different kinds of sources through which we can know about Gandhiji. Give any two problems faced while interpreting them. [8]

OR

Discuss the Quit India Movement.

30. How did the painters who produced the images of the Revolt of 1857, feel perceive those events and what did they want to convey? Explain briefly. [8]

OR

How did the white officers make it a point, during the 1820s till the 1840s to maintain friendly relations with the sepoys? Describe briefly.

Section D

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

These are some of the rules laid down in the Vinaya Pitaka:

When a new felt (blanket/rug) has been made by a bhikkhu, it is to be kept for (at least) six years. If after less than six years he should have another new felt (blanket/rug) made regardless of whether or not he has disposed of the first, then-unless he has been authorized by the bhikkhus-it is to be forfeited and confessed.

In Case a bhikkhu arriving at a family residence is presented with cakes or cooked grain-meal, he may accept two or three bowlfuls if he so desires. If he should accept more than that, it is to be confessed. Having accepted the two or three bowlfuls and having taken them from there, he is to share them among the bhikkhus. This is the proper course here.

Should any bhikkhu, having set out bedding in a lodging belonging to the sangha- or having had it set out-and then on departing neither put it away nor have it put away or should he go without taking leave, it is to be confessed.

- (i) Explain the relevance of Vinaya Pitaka.
- (ii) What was the purpose of framing these rules?
- (iii) State any two rules mentioned in the passage, for the bhikkhus.

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 Nizam-ud-din Auliya's hospice in 1313: I (the author, Amir Hasan Sijzi) had the good fortune of kissing his (Shaikh Nizam-ud-din Auliya's) feet At this time a local ruler had sent him the deed of ownership of two gardens and much land, along with the provisions and tools for their maintenance. The ruler has 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 Ghiyas-ud-din, who at that time was still known as Ulugh Khan, came to visit Shaikh Farid-ud-din (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 (Farid-ud-din) 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) Which incident is described in this excerpt?
- (ii) What had a local ruler sent to Shaikh Sahib? What is the name of Shaikh Sahib?
- (iii) How did Shaikh Farid-ud-din and Shaikh al-Islam indicate their selflessness?

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

[4]

"The Real Minorities are the Masses of this country"

Welcoming the Objectives Resolution introduced by Jawaharlal Nehru, NG Ranga said:

Sir, there is a lot of talk about minorities. Who are the real minorities? Not the Hindus in the so-called Pakistan provinces, not the Sikhs, not even the Muslims. No, the real minorities are the masses of this country.

These people are so depressed and oppressed and suppressed till now that they are not able to take advantage of the ordinary civil rights. What is the position? You go to the tribal areas. According to law, their own traditional law, their tribal law, their lands, cannot be alienated.

Yet our merchants go there and in the so-called free market, they are able to snatch their lands. Thus, even though the law goes against this snatching away of their lands, still the merchants are able to turn the tribal people into veritable slaves by various kinds of bonds and make them hereditary bond-slaves. Let us go to the ordinary villagers. There goes the money lender with his money and he is able to get the villagers in his pocket. There is the landlord himself, the zamindar and the malguzar and there are the various other people who are able to exploit these poor villagers. There is no elementary education even among these people. These are the real minorities that need protection and assurances of protection. In order to give them the necessary protection, we will need much more than this Resolution....

- (i) How is the notion of a minority defined by NG Ranga?
- (ii) How did Ranga explain the conditions of ordinary villagers?
- (iii) Describe the living condition of the tribals as explained by Ranga.

Section E

34. i. On the given political outline map of India, locate and label the following with the appropriate symbols: [5]
- a. Ujjayni, capital of Avanti
 - b. Masulipatnam, a city under British control in 1857
 - c. Amritsar, an important centre of the National Movement
- OR
- Chandragiri, a centre of Nayaka power
- ii. On the same outline map, two places have been marked as A and B which are territories under Babur, Akbar, and Aurangzeb. Identify them and write their correct names.



SOLUTION

Section A

1. **(d)** Pampadevi
Explanation: Pampadevi
2. **(a)** Henry Lawrence
Explanation: Henry Lawrence
3. **(a)** (a) - (iii), (b) - (ii), (c) - (iv), (d) - (i)
Explanation: (a) - (iii), (b) - (ii), (c) - (iv), (d) - (i)
4. **(c)** Sculpture of a Buddhist goddess, Marichi
Explanation: Sculpture of a Buddhist goddess, Marichi
5. **(a)** Ashoka
Explanation: Ashoka
6. **(c)** Francois Bernier
Explanation: Francois Bernier
7. **(a)** Turkey
Explanation: Turkey
8. **(a)** ii, iii, i, iv
Explanation: Muslim league formed - 1906
Split in Congress -1907
World war-I - 1914
Rowlatt act - 1919

9. (c) Colin Mackenzie

Explanation: Colin Mackenzie

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

Explanation: The royal centre was located in the south-western part of the settlement. Although designated as a royal centre, it included over 60 temples. The patronage of temples and cults was important for rulers because they were trying to establish their authority through association with the divinities housed in the shrines. The reason explains the assertion.

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

Explanation: Offering prayers five times a day (namaz/salat)

Giving alms (zakat)

Fasting during the month of Ramzan (sawm)

Performing the pilgrimage to Mecca (hajj)

12. (d) A is false but R is true.

Explanation: The text of Mahabharata was a **dynamic one** as it incorporated many stories that originated in different regions or circulated amongst certain people who found their way into the epic. At the same time, the main story of the epic was often retold in different ways.

The assertion is incorrect but the reason is correct.

13. (b) Land left fallow

Explanation: Land left fallow

14. (d) Awadh

Explanation: Awadh

15. (c) iii, iv

Explanation: iii, iv

16. (a) Chanhudaro

Explanation: Chanhudaro is a tiny settlement (less than 7 hectares) as compared to Mohenjodaro (125 hectares), almost exclusively devoted to craft production, including bead-making, shell-cutting, metal-working, seal-making, and weight-making. It is an archaeological site belonging to the post-urban Jhukar phase of the Indus valley civilization. It was the only Indus city without a citadel.

17. (d) B.R. Ambedkar

Explanation: B.R. Ambedkar

18. (c) Mahavira

Explanation: Mahavira

19. (c) 11

Explanation: 11

20. (d) Land of Santhals

Explanation: Damin-i-Koh was the land of Santhals given to them by Britishers.

21. (d) Names derived from that of mother

Explanation: Satavahana rulers were identified through metronymics.

Section B

22. The archaeologist B.B.Lal found evidence of five occupational levels:

- i. The houses in the second phase had no definite plan. The walls of mud and mud bricks were duly encountered in the second phase.
- ii. The mud plaster with prominent reed marks suggested that some houses had reed walls plastered over with mud.
- iii. Later in the third phase, burnt brick was used.
- iv. Brick drains were used for draining out refuse water, while terracotta ring-wells may have been used both as wells and drainage pits.

OR

Exogamy is a system of marriage in which no one is allowed to marry within his own group i.e. gotra or clan. He required to marry out of his blood relations. This system of marriage was adopted to save the purity of blood and to stop sexual relations between close relatives.

23. i. They often attacked the plains where settled agriculturists lived.

ii. These attacks were a way of asserting power over settled groups.

iii. Zamindars lived in plains, regularly paid tribute to Paharia Chiefs to keep themselves safe and secure.

iv. Traders also gave a small amount of money to Paharias for getting the permission of using the passes controlled by them. After getting the toll, these traders were protected by Paharia chiefs and were ensured that no one could plunder their goods.

24. i. The agrarian women in the rural Mughal society worked shoulder to shoulder in the fields. Men tilled and ploughed, while women sowed, weeded, threshed and winnowed the harvest.

ii. Artisanal tasks such as spinning yarn, sifting and kneading clay for pottery and embroidery were among the many aspects of production dependent on female

labour. They even went to the houses of their employers or to the markets if required.

- iii. They were child-bearers in a society dependent on labour. Marriages in many rural communities required the payment of brideprice rather than dowry to the bride's family.

25. The mutiny of 1857 began as a rebellion among soldiers and later it took the shape of a mass uprising at least in some parts of India.

The following were major causes of discount among soldiers:

- i. **New Cartridge:** The company introduced a new cartridge which the soldiers had to tear by mouth before use. This creates discontent among the Indian soldiers as it was rumoured that cartridge contains cow and pig fat which was prohibited in both Hindus and Muslims religion.
 - ii. **Racial Discrimination:** The discrimination with the Indian soldiers increased the army. The soldiers paid below the European soldiers and had to work double. Also, the Indian soldiers had to serve outside India which was against their culture and beliefs.
 - iii. **The village background of soldiers:** A large number of soldiers were recruited from Oudh and adjoining areas. In these areas, people were not happy with the company rule. The Nawab of Oudh was removed unceremoniously creating anti-company sentiments in the area.
26. Craft production like bead-making, shell-cutting, metal-working, seal-making and weight-making was prevalent in Harappan culture. The variety of materials like carnelian (of a beautiful red colour), jasper, crystal, quartz and steatite were used for beads; metals like copper, bronze and gold; and shell, faience and terracotta or burnt clay were used for other craft work.

The Harappans procured materials for craft production in various ways. For instance, they established settlements such as Nageshwar and Balakot in areas where shell was available. Other such sites were Shortughai, in far-off Afghanistan, near the best source of lapis lazuli, a blue stone that was apparently very highly valued, and Lothal which was near sources of carnelian (from Bharuch in Gujarat), steatite (from south Rajasthan and north Gujarat) and metal (from Rajasthan). Another strategy for procuring raw materials may have been to send expeditions to areas such as the Khetri region of Rajasthan (for copper) and south India (for gold).

OR

The features of domestic architecture of Mohenjodaro are as follows:

- i. Mohenjodaro is the most well-known site of Harappan Civilisation. The Lower Town at Mohenjodaro provides examples of residential buildings. Many were centred on a courtyard, with rooms on all sides.
- ii. Citadel: It was smaller but higher. It was walled and was physically separated from the lower town. Here the buildings were constructed with mud, bricks platform. Here, we find some structures that were probably used for special public purposes.
- iii. Drainage System Mohenjodaro had carefully planned drainage system. The roads and the streets were laid out along an approximate 'grid' pattern, intersecting at right angles.
- iv. It seems that streets with drains were laid out first and then houses built along them. Every house had its own bathroom paved with bricks, with drains connected

through the walls, to the street drains.

- v. The most unique feature of the Harappan Civilisation was the development of urban centres.

27. Domingo Paes called the Mahanavami Dibba of the Vijayanagara empire as 'The House of Victory'. This building had a massive platform rising from the base of about 11,000 sq.ft to a height of 40 ft. It was beautifully sculpted. On the upper platform, the king had a room made of cloth, where the idol had a shrine. It was the highest point in the city and a massive platform. The other in the middle was placed a dais (a low platform for a throne) on which stood a throne of state. The calling of the house as the house of victory was due to the fact that it was situated at the highest site among all in the kingdoms. It was constructed so as to keep up the memory of the victory of the kingdom in a war over other kingdoms and empires.

Section C

28. Master chronicler and famed traveller Ibn Battuta described Delhi city in a very fascinating manner. He described the city of Delhi as a grand city with colourful life and massive infrastructure. He wrote that the city was crowded, had bright and colourful markets stacked with a wide variety of goods. Delhi was the largest city of India. It was a peaceful city except for the occasional disruption caused by wars and invasions. He explained that Delhi covered a wide area and had a large population. The rampart around the city was without parallel. The breadth of its wall was eleven cubits and inside it the houses for the night sentries and gate-keepers. Inside the ramparts, there were storehouses for storing edibles, magazines, ammunition, ballistic and siege machines. The grains stored in these ramparts can last for a long time, without rotting. In the interior of the rampart, horsemen, as well as the infantry moved from one end of the city to the another.

The rampart was pierced through by windows which open on the side of the city. It was through these window light enters in the city. The lower part of the rampart was made-up of stone while the upper part was made-up of bricks. It had many towers closed to one another. There were twenty-eight gates to enter the city of Delhi which were called Darwaza and of these, the Budaun Darwaza was the greatest inside the Mandwi Darwaza. There was a grain market adjacent to the Gul Darwaza.

The city of Delhi had a fine cemetery in which graves had been domes over them and those who were without a dome, had an arch. In the cement, they sowed flowers such as Tuberose, Jasmine, wild rose etc and flowers blossomed there in all seasons.

OR

Ibn-Battuta had no interest in describing the prosperity of the cities. But historians have used his description to argue that the prosperity of the cities depended on the agricultural economy of the villages. According to Ibn-Battuta, Indian agriculture was quite productive. Its reason was the fertility of the land. It was easy for the farmers to grow two crops in a year. Ibn-Battuta also saw that the sub-continent was part of a global network of communication. The Indian goods were in great demand in Central and South-East Asia. It was profitable to both artisans and merchants. There was a great demand in India for cotton cloths, soft muslin, silk brocade, and satin. Ibn-Battuta tells us that some kinds of muslin were so costly that only the rich could afford to buy them.

In other words, the cities of the sub-continent provided exciting opportunities to

those who had the necessary drive, skill, and resources. All the cities had colourful markets having a wide variety of goods. The bazaars were the main places of economic transactions. They were also the hub of social and cultural activities. In fact, the sub-continent was well-integrated with inter-Asian networks at trade and commerce.

29. i. **Autobiographies:** Autobiographies give us a peep into the rich and illustrious past. But we must remember how do we study autobiographies and how do we comprehend and explain them. After reading an autobiography, we come to know what the writer remembered and what things were important from his point of view. We also become aware of the facts that the writer intended to remember. In fact, writing an autobiography is a means of leaving the impact of one's personality on the minds of others. Consequently, while reading an autobiography, we must try to find out the unrevealed truth. There are many things that the author does not want to share with its readers.
- ii. **Government Records:** The colonial rulers always kept a strict vigilance on issues that they considered against them. So the Government records are also an important source of information. At that time, the reports penned down by policemen and other officials were confidential. But now these documents are available in the museums where anybody can see and study them. In the 20th century, many fortnightly reports were written. Such reports were prepared after every two weeks. They were based on the information received from policemen and other officials. They reflected what the officials intended to see and what not to see. Keeping the possibility of revolt and treason in mind, these rulers tried to give the impression that these reports were baseless. If you look at the reports prepared during the Dandi March where Mahatma Gandhi broke the Salt Law, you will come to know that the home ministry was not ready to acknowledge that Gandhiji enjoyed mass support. These reports termed the Dandi March a drama that was aimed to get support from unwilling and luxury-loving people against British rule. There are many other sources by which we can know a lot about the political life of Gandhiji and the national freedom struggle.
- iii. **Public Voice and Personal Writings:** There were many who were in favour of Gandhiji. There were also many who opposed him for one thing or the other. The speeches depict the objective on the basis of which they were written. For example, we can hear the public views of the speaker in his speech. But his personal letters reflect his personal and private views. These letters make us acquainted with the anger and anguish, restlessness and dissatisfaction, hopes and frustration of the \yyiter. Many of the things cannot be made public by them. But many times there is no gap between private and public views. Many letters are written to individuals. It is possible that they may sometimes be got published. For the fear of being published someday, sometimes the writer hesitates to pen down any letter freely. Mahatma Gandhi used to publish the letters that he got from the people in his newspaper entitled 'Harijan'. Nehru prepared a compilation of letters addressed to Mahatma Gandhi during the freedom struggle. He got them published under the head 'A Bunch of Old Letters'.

OR

When the Cripps Mission had failed, Mahatma Gandhi gave a call for Quit India Movement his third major movement against British Rule. It started in 1942 under the leadership of Mahatma Gandhi. The Congress had passed a resolution for this movement on 9 August 1942 and challenged the British to Quit India. Soon this movement too became a mass movement. In many districts like Satara and Medinipur, independent governments were proclaimed. The whole country resonated with the slogans “Englishmen: Quit India”. The British responded with force to crush this movement. Most of the leaders of the Indian National Congress were arrested. It enraged the people who then started plundering government offices, post offices, and railway stations. The government became adamant and put thousands of people behind bars. The whole country was, in fact, turned into a jail. At last, the Quit India Movement shook the foundation of British rule in India.

30. a. The pictorial images produced by the British and Indians - paintings, pencil drawings, posters, cartoons, etc. form an important record of the mutiny. In particular, British pictures offering a variety of images have provoked a range of different emotions and reactions.
- b. Some of them commemorate the British heroes who saved the English and repressed the rebels. An example of this type was ‘Relief of Lucknow’ painted by Thomas Jones Barker in 1859. It depicts the efforts of James Outram, Henry Havelock and Colin Campbell in rescuing the besieged British garrison in Lucknow.
- c. The dead and injured in the foreground of the picture indicate the sufferings which occurred during the siege. While the triumphant figures of horses in the middle ground emphasized the fact that British rule had been established. This reassured the British people that the rebellion had been crushed and the British were victorious.
- d. Newspapers reported incidents of violence against women and children which led to demands for revenge and retribution. Artists gave expression to these feelings through their visual representations of trauma and suffering.
- e. “In memoriam” painted by Joseph Noel Paton portrays helpless English women and children huddled in a circle awaiting their fate at the hands of the rebels. It represents the rebels as violent seeks to provoke anger and fury.
- f. In certain sketches and paintings, women are depicted as heroic and defending themselves against the rebels as did Miss Wheeler.
- g. Threatened by the rebellion, the British felt the need to demonstrate their invincibility. In one image a female figure of justice with a sword in one hand and a shield in the other is shown. Her posture is aggressive and her face expresses anger and a desire for revenge. She is shown trampling sepoys under her feet while Indian women and children hide from her.
- h. This urge for vengeance led the rebels to be executed in brutal ways. They were flown from guns or hanged from the gallows. Images of these executions were widely found in popular journals.

OR

During the years preceding the uprising of 1857, the relationship of the sepoys with their British officials underwent significant change. In the decade 1820, British officers stressed maintaining friendly relations with the sepoys. They would even take part in their leisure activities, wrestle with them, fence with them and went out hawking with them. Some of these officials were fluent in speaking Hindustani and were familiar with local customs and culture. These officers had strictness and love of parents in them.

But this situation began to change in the decade of 1840. A sense of superiority began to develop among the officers and they started treating the Indian sepoys as their racial inferior. They hardly cared about their sentiments. Abuse and physical violence became very common which increased the distance between sepoys and their officers. The place of trust was taken by suspicion. The episode of the greased cartridges was a classic example of this thing.

Section D

31. Read the text carefully and answer the questions:

These are some of the rules laid down in the Vinaya Pitaka:

When a new felt (blanket/rug) has been made by a bhikkhu, it is to be kept for (at least) six years. If after less than six years he should have another new felt

(blanket/rug) made regardless of whether or not he has disposed of the first, then-unless he has been authorized by the bhikkhus-it is to be forfeited and confessed.

In Case a bhikkhu arriving at a family residence is presented with cakes or cooked grain-meal, he may accept two or three bowlfuls if he so desires. If he should accept more than that, it is to be confessed. Having accepted the two or three bowlfuls and having taken them from there, he is to share them among the bhikkhus. This is the proper course here.

Should any bhikkhu, having set out bedding in a lodging belonging to the sangha-or having had it set out-and then on departing neither put it away nor have it put away or should he go without taking leave, it is to be confessed.

- (i) *Vinaya Pitaka*, **one of the three Buddhist Pitakas**, comprised rules and regulations for those who joined the sangha or monastic order.
- (ii) Rules were made for the bhikkhus and bhikkunis and they were supposed to live a pure life because they used to teach the people. A teacher must lead the people by becoming a role model for the people.
- (iii) i. When a bhikkhu made a new blanket, he must keep it for at least 6 years, before the blanket was taken away from him. This blanket was forfeited even though he had disposed of his first blanket.
ii. Every bhikkhu belonging to a Sangha had to set out his bedding in a lodging. It was considered a crime not to set out the bedding before departure.
iii. In case a bhikkhu arriving at a family residence is presented with cakes or cooked grain meal, he may accept two or three bowlfuls if he so desires. (any two)

32. Read the text carefully and answer the questions:

Declining a Royal Gift

This excerpt from a Sufi text describes the proceedings at Shaikh Nizam-ud-din Auliya's hospice in 1313: I (the author, Amir Hasan Sijzi) had the good fortune of kissing his (Shaikh Nizam-ud-din Auliya's) feet At this time a local ruler had sent him the deed of ownership of two gardens and much land, along with the provisions and tools for their maintenance. The ruler has 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 Ghiyas-ud-din, who at that time was still known as Ulugh Khan, came to visit Shaikh Farid-ud-din (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 (Farid-ud-din) 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) This excerpt describes an event that occurred in the Khanqah of Shaikh Nizam-ud-din Auliya in 1313.
- (ii) A local ruler had sent a deed of ownership to two gardens and much land to the Shaikh Sahib. He had also sent the provisions and tools for their maintenance. The name of Shaikh Sahib was Nizam-ud-din Auliya.
- (iii) When Sultan Ghiyas-ud-din (Ulugh Khan) offered Shaikh Farid-ud-din some money and ownership deeds for four villages to the Shaikh for the Sufis. He asked the Sultan to give him only the money so that he may use it for the Sufi. But he did not accept the land deeds. He suggested the Sultan to give these to those who needed them. This shows the selflessness of Shaikh.

33. Read the text carefully and answer the questions:

“The Real Minorities are the Masses of this country”

Welcoming the Objectives Resolution introduced by Jawaharlal Nehru, NG Ranga said:

Sir, there is a lot of talk about minorities. Who are the real minorities? Not the Hindus in the so-called Pakistan provinces, not the Sikhs, not even the Muslims. No, the real minorities are the masses of this country.

These people are so depressed and oppressed and suppressed till now that they are not able to take advantage of the ordinary civil rights. What is the position? You go to the tribal areas. According to law, their own traditional law, their tribal law, their lands, cannot be alienated.

Yet our merchants go there and in the so-called free market, they are able to snatch their lands. Thus, even though the law goes against this snatching away of their lands, still the merchants are able to turn the tribal people into veritable slaves by various kinds of bonds and make them hereditary bond-slaves.

Let us go to the ordinary villagers. There goes the money lender with his money and he is able to get the villagers in his pocket. There is the landlord himself, the zamindar and the malguzar and there are the various other people who are able to exploit these poor villagers. There is no elementary education even among these people. These are the real minorities that need protection and assurances of

protection. In order to give them the necessary protection, we will need much more than this Resolution....

- (i) According to NG Ranga, the real minorities were the poor and downtrodden, especially the tribals because these people are so depressed, oppressed, and suppressed till now that they are not able to take advantage of ordinary civil rights.
- (ii) Talking about the ordinary villagers, Ranga said that their life was miserable since they remain subjugated and exploited in the hands of the landlords, zamindars, and the *malguzar*. They had no access to even elementary education.
- (iii) Explaining the living conditions of the tribals, Professor NG Ranga said:
 - i. According to tribal law, the tribals cannot be alienated from their lands in their own areas yet they were being alienated.
 - ii. The merchants snatched their land and turned the tribals into veritable slaves by various kinds of bonds and make them hereditary bond slaves.

Section E

34. i.



- ii. A - Panipat
- B - Ajmer