

Section : History

Q.1 Arrange the following political and economic developments in a chronological order:

- (A) Shaka (peoples from Central Asia) rulers in the northwest
- (B) Indo-Greek rule in the northwest
- (C) Vakatakas in the Deccan
- (D) Invasion of Alexander of Macedon

Choose the correct answer from the options given below:

- 1. (A), (B), (C), (D)
- 2. (D), (B), (A), (C)
- 3. (B), (A), (D), (C)
- 4. (C), (B), (D), (A)

Options 1. 1

- 2. 2
- 3. 3
- 4. 4

Q.2 Verses ascribed to Kabir have been compiled in three distinct but overlapping traditions. Which among the following is not one of them?

- 1. Kabir Bijak
- 2. Kabir Granthavali
- 3. Adi Granth Sahib
- 4. Guru Granth Sahib

Options 1. 1

- 2. 2
- 3. 3
- 4. 4

Q.3 "I free her from here, but not from there. I have bound her firmly there, so that through the grace of Indra she will have fine sons and be fortunate in her husband's love." From where is this excerpt of a *mantra* for producing 'fine sons' taken:

- 1. Brihadaranyaka Upanishad
- 2. Mahabharata
- 3. Manusmriti
- 4. Rigveda

Options 1. 1

- 2. 2
- 3. 3
- 4. 4

Q.4 When was the 'Regulating Act' passed by the British Parliament to regulate the activities of the East India Company?

- 1. 1773
- 2. 1774
- 3. 1775
- 4. 1776

Options 1. 1

- 2. 2
- 3. 3
- 4. 4

Q.5 The Khilafat Movement of 1919-1920 demanded that the *jazirat-ul-Arab* must remain under Muslim sovereignty. Which region was not a part of *jazirat-ul-Arab*?

- 1. Arabia

2. Syria
3. Afghanistan
4. Palestine

Options 1. 1

2. 2
3. 3
4. 4

Q.6 In urban centres, who represented the merchant communities during the medieval period?

1. Gramsheth
2. Kokasheth
3. Nagarsheth
4. Durgsheth

Options 1. 1

2. 2
3. 3
4. 4

Q.7 Where was the Safavid Empire located?

1. China
2. Iran
3. Turkey
4. Afghanistan

Options 1. 1

2. 2
3. 3
4. 4

Q.8 The archaeological findings of which grain are relatively rare at Harappan sites?

1. Rice
2. Wheat
3. Barley
4. Lentil

Options 1. 1

2. 2
3. 3
4. 4

Q.9 Why did the zamindars regularly fail to pay the revenue demand in the early decades after the 'Permanent Settlement'. Choose the correct statements from below:

- (A) The initial demands were very high.
- (B) This high demand was imposed in the 1790s, a time when the prices of agricultural produce were depressed, making it difficult for the *ryots* to pay their dues to the *zamindar*.
- (C) The revenue was invariable, regardless of the harvest, and had to be paid punctually.
- (D) The 'Permanent Settlement' initially limited the power of the *zamindar* to collect rent from the *ryot* and manage his *zamindari*.

Choose the correct answer from the options given below:

1. (A), (B) and (D) only
2. (A), (B) and (C) only
3. (A), (B), (C) and (D)
4. (B), (C) and (D) only

Options 1. 1

2. 2
3. 3

Q.10 During the elections of 1937 in British India, the Congress came to power in _____ provinces.

1. Eight
2. Nine
3. Ten
4. Eleven

Options 1. 1

2. 2
3. 3
4. 4

Q.11 Who built Secundrah Bagh as a 'pleasure garden'?

1. Shah Mal
2. Birjis Qadr
3. Wajid Ali Shah
4. Bahadur Shah

Options 1. 1

2. 2
3. 3
4. 4

Q.12 Which of the following 'mature' Harappan sites are located in present-day India?

- (A) Ganweriwala
- (B) Kalibangan
- (C) Banawali
- (D) Rakhigarhi

Choose the correct answer from the options given below:

1. (A), (B) and (D) only
2. (A), (B) and (C) only
3. (A), (B), (C) and (D)
4. (B), (C) and (D) only

Options 1. 1

2. 2
3. 3
4. 4

Q.13 After M.K. Gandhi's release from prison in January 1931, where did the Congress leaders meet to plan the future course of action?

1. Lucknow
2. Lahore
3. Calcutta
4. Allahabad

Options 1. 1

2. 2
3. 3
4. 4

Q.14 Which of the following statements is true about the amara-nayakas:

- (A) The *amara-nayakas* were civil servants who were given territories to govern by the *raya*.
- (B) The *amara-nayakas* collected taxes and other dues from peasants, craftsmen and traders in the area.
- (C) The *amara-nayakas* sent tribute to the king annually and personally appeared in the royal court with gifts to express their loyalty.
- (D) Kings occasionally asserted their control over the *amara-nayakas* by transferring them from one place to another.

Choose the correct answer from the options given below:

1. (A), (B) and (D) only
2. (A), (B) and (C) only
3. (A), (B), (C) and (D)
4. (B), (C) and (D) only

Options 1. 1

2. 2
3. 3
4. 4

Q.15 The *Ain-i Akbari* was completed in which regnal year of the emperor Akbar?

1. Forty-first regnal year
2. Forty-second regnal year
3. Forty-third regnal year
4. Fifty-fourth regnal year

Options 1. 1

2. 2
3. 3
4. 4

Q.16 Match List-I with List-II:

List-I

Contents

- (A) Imperial household and its maintenance
- (B) Military and civil administration
- (C) Fiscal side of the Mughal Empire
- (D) Akbar's "auspicious sayings"

List -II

Daftar of the Ain-i-Akbari

- (I) Fourth and fifth *daftars*
- (II) Mulk-Abadi
- (III) Sipah-Abadi
- (IV) Manzil-Abadi

Choose the correct answer from the options given below:

1. (A) - (I), (B) - (II), (C) - (III), (D) - (IV)
2. (A) - (IV), (B) - (III), (C) - (II), (D) - (I)
3. (A) - (I), (B) - (II), (C) - (IV), (D) - (III)
4. (A) - (III), (B) - (IV), (C) - (I), (D) - (II)

Options 1. 1

2. 2
3. 3
4. 4

Q.17 In which year was the last Mughal ruler, Bahadur Shah II, deposed by the British and exiled to Rangoon?

1. 1791
2. 1855
3. 1870
4. 1857

Options 1. 1

2. 2
3. 3
4. 4

Q.18 The making of elaborate stone structures known as "megaliths" emerged in which part of the Indian subcontinent from the first millennium BCE?

- (A) North India
- (B) Central India
- (C) South India
- (D) East India

Choose the correct answer from the options given below:

- 1. (A) and (B) only
- 2. (B) and (C) only (Central India and South India)
- 3. (C) and (D) only
- 4. (D) and (A) only

Options 1. 1

- 2. 2
- 3. 3
- 4. 4

Q.19 At the end of 1858, when the rebellion collapsed, who escaped to Nepal?

- 1. Nana Sahib
- 2. Kunwar Singh
- 3. Rani Lakshmi Bai
- 4. Birjis Qadr

Options 1. 1

- 2. 2
- 3. 3
- 4. 4

Q.20 Sarojini Naidu, a woman member of the Constituent Assembly, was elected from which constituency?

- 1. United Provinces
- 2. Madras
- 3. Bihar
- 4. Central Provinces

Options 1. 1

- 2. 2
- 3. 3
- 4. 4

Q.21 In the Mahabharata text, "You yourself did not receive the throne, although it fell to you, because of your defect. If the Pandava receives the patrimony ..., his son will surely inherit it in turn, and so will his son, and his." Who is referred to as 'you' in the excerpt?

- 1. Dhritarashtra
- 2. Pandu
- 3. Duryodhana
- 4. Yudhistira

Options 1. 1

- 2. 2
- 3. 3
- 4. 4

Q.22 Arrange the following teachers of the Chisti Silsila according to their year of death chronologically:

- (A) Shaikh Fariduddin Ganj-i Shakar
- (B) Shaikh Nasiruddin Chiragh-i Dehli
- (C) Khwaja Qutbuddin Bakhtiyar Kaki
- (D) Shaikh Nizamuddin Auliya

Choose the correct answer from the options given below:

- 1. (A), (B), (C), (D)
- 2. (A), (C), (B), (D)
- 3. (B), (A), (D), (C)

4. (C), (A), (D), (B)

Options 1. 1

2. 2
3. 3
4. 4

Q.23 Who did Baba Guru Nanak appoint as one of his disciples to succeed him as the preceptor (guru)?

1. Guru Arjan
2. Guru Angad
3. Guru Gobind Singh
4. Guru Tegh Bahadur

Options 1. 1

2. 2
3. 3
4. 4

Q.24 What does the term 'Piyadassi' means in the earliest inscriptions?

1. Beloved of the gods
2. Beloved of the people
3. Pleasant to behold
4. Beloved of the universe

Options 1. 1

2. 2
3. 3
4. 4

Q.25 Match List-I with List-II:

List-I

List-II

The Azamgarh Proclamation Social Group

(A) Section I

(I) Regarding Artisans

(B) Section II

(II) Regarding Public Servants

(C) Section III

(III) Regarding Zemindars

(D) Section IV

(IV) Regarding Merchants

Choose the correct answer from the options given below:

1. (A) - (I), (B) - (II), (C) - (III), (D) - (IV)
2. (A) - (III), (B) - (IV), (C) - (II), (D) - (I)
3. (A) - (I), (B) - (III), (C) - (IV), (D) - (II)
4. (A) - (III), (B) - (IV), (C) - (I), (D) - (II)

Options 1. 1

2. 2
3. 3
4. 4

Q.26 Who accompanied Augustus Cleveland, the Collector of Bhagalpur, to the Jangal Mahals in 1782, and painted a set of aquatints?

1. Joseph Noel Paton
2. Thomas Jones Barker
3. William Hodges
4. Captain Cook

Options 1. 1

2. 2
3. 3
4. 4

Q.27 According to Ibn Battuta's description of the postal system in India, what is the 'uluq'?

1. Horse-post
2. Elephant-post
3. Bullock-post
4. Oxen-post

Options 1. 1

2. 2
3. 3
4. 4

Q.28 Who published the *Essay on the Architecture of the Hindus* in 1834?

1. James Fergusson
2. Alexander Cunningham
3. Ram Raja
4. Rajendra Lala Mitra

Options 1. 1

2. 2
3. 3
4. 4

Q.29 Which foreign traveller to the Vijayanagara Empire called the audience hall and the mahanavami dibba together as the "House of Victory"?

1. Nicolo de Conti
2. Abdur Razzaq
3. Afanasii Nikitin
4. Domingo Paes

Options 1. 1

2. 2
3. 3
4. 4

Q.30 Which Harappan site suggests that two different crops were grown together?

1. Cholistan
2. Banawali
3. Kalibangan
4. Dholavira

Options 1. 1

2. 2
3. 3
4. 4

Q.31 Arrange the major religious developments in a chronological order:

- (A) Earliest temples
- (B) Early Upanishads
- (C) First stupas
- (D) Vedic traditions

Choose the correct answer from the options given below:

1. (A), (B), (C), (D)
2. (D), (B), (C), (A)
3. (B), (A), (D), (C)
4. (C), (B), (D), (A)

Options 1. 1

2. 2
3. 3
4. 4

Q.32

Match List-I with List-II:

List-I: Sanskrit/Prakrit Words

- (A) Kula
(B) Jnati
(C) Vamsha
(D) Puta

List-II: Meaning

- (I) Kinfolk
(II) Son
(III) Families
(IV) Lineage

Choose the correct answer from the options given below:

1. (A) - (I), (B) - (II), (C) - (III), (D) - (IV)
2. (A) - (I), (B) - (III), (C) - (II), (D) - (IV)
3. (A) - (III), (B) - (I), (C) - (IV), (D) - (II)
4. (A) - (III), (B) - (IV), (C) - (I), (D) - (II)

Options 1. 1

2. 2
3. 3
4. 4

Q.33 Match List-I with List-II:

List-I

Book

- (A) Travels in India
(B) Travels in the Mogul Empire AD 1656-1668
(C) The Travels of Ibn Battuta
(D) Westward Bound: Travels of Mirza Abu Talib

List-II

Author

- (I) François Bernier
(II) Mushirul Hasan
(III) Jean-Baptiste Tavernier
(IV) H.A.R. Gibb

Choose the correct answer from the options given below:

1. (A) - (III), (B) - (I), (C) - (IV), (D) - (II)
2. (A) - (I), (B) - (III), (C) - (II), (D) - (IV)
3. (A) - (I), (B) - (II), (C) - (IV), (D) - (III)
4. (A) - (III), (B) - (IV), (C) - (I), (D) - (II)

Options 1. 1

2. 2
3. 3
4. 4

Q.34 Which site has not been identified as a major city in the Indus Valley Civilisation?

1. Rakhigarhi
2. Dholavira
3. Ganweriwala
4. Kalibangan

Options 1. 1

2. 2
3. 3
4. 4

Q.35 Match List-I with List-II:

List-I

Landmark Discovery/Events

- (A) John Marshall and Alfred Foucher publish *The Monuments of Sanchi*

List-II

Year

- (I) 1989

- (B) John Marshall publishes the *Conservation Manual* (II)
1955
- (C) Jawaharlal Nehru lays the foundation stone of the National Museum in New Delhi (III)
1923
- (D) 'Sanchi' declared a World Heritage Site (IV)
1914

Choose the correct answer from the options given below:

1. (A) - (I), (B) - (III), (C) - (III), (D) - (IV)
2. (A) - (I), (B) - (III), (C) - (II), (D) - (IV)
3. (A) - (I), (B) - (II), (C) - (IV), (D) - (III)
4. (A) - (IV), (B) - (III), (C) - (II), (D) - (I)

Options 1. 1

2. 2
3. 3
4. 4

Q.36 Arrange the following rights/powers as mentioned in the Constitution of India in an ascending manner of the 'Articles':

- (A) Rights to equality
- (B) Cultural and educational rights
- (C) Rights to freedom of religion
- (D) Powers of the Centre to take over state administration

Choose the correct answer from the options given below:

1. (A), (B), (C), (D)
2. (A), (C), (B), (D)
3. (B), (A), (D), (C)
4. (C), (B), (D), (A)

Options 1. 1

2. 2
3. 3
4. 4

Q.37 According to Ibn Battuta's account of Delhi, inside which *darwaza* of Delhi there was a grain market?

1. Budaun darwaza
2. Mandwi darwaza
3. Gul darwaza
4. Buland darwaza

Options 1. 1

2. 2
3. 3
4. 4

Q.38 What were the *rayas* of the Vijayanagar Empire called:

1. Gajapati
2. Ashvapati
3. Narapati
4. Singhapati

Options 1. 1

2. 2
3. 3
4. 4

Q.39 Arrange the following major political events in a chronological manner:

- (A) Second Round Table Conference
- (B) Gandhi-Irwin Pact

- (C) "Purna Swaraj" accepted as Congress goal
(D) Dandi March

Choose the correct answer from the options given below:

1. (A), (B), (C), (D)
2. (C), (D), (B), (A)
3. (B), (A), (D), (C)
4. (C), (B), (D), (A)

Options 1. 1

2. 2
3. 3
4. 4

Q.40 Arrange the following Viceroy's of British India in a chronological order:

- (A) Lord Mountbatten
(B) Lord Wavell
(C) Lord Linlithgow
(D) Lord Irwin

Choose the correct answer from the options given below:

1. (A), (B), (C), (D)
2. (D), (C), (B), (A)
3. (B), (A), (D), (C)
4. (C), (B), (D), (A)

Options 1. 1

2. 2
3. 3
4. 4

Q.41 Read the passage and answer the questions:

****Historical Evidence from**

Inscriptions**

Most scripts used to write modern Indian languages are derived from Brahmi, the script used in most Asokan inscriptions. From the late eighteenth century, European scholars aided by Indian pandits worked backwards from contemporary Bengali and Devanagari (the script used to write Hindi) manuscripts, comparing their letters with older specimens. Scholars who studied early inscriptions sometimes assumed these were in Sanskrit, although the earliest inscriptions were, in fact, in Prakrit. It was only after decades of painstaking investigations by several epigraphists that James Prinsep was able to decipher Asokan Brahmi in 1838. The story of the decipherment of Kharosthi, the script used in inscriptions in the northwest, is different. Here, finds of coins of Indo-Greek kings who ruled over the area (c. second–first centuries BCE) have facilitated matters. These coins contain the names of kings written in Greek and Kharosthi scripts. European scholars who could read the former compared the letters. For instance, the symbol for "a" could be found in both scripts for writing names such as Apollodotus. With Prinsep identifying the language of the Kharosthi inscriptions as Prakrit, it became possible to read longer inscriptions as well. Note that the name of the ruler, Asoka, is not mentioned in the inscription. What is used instead are titles adopted by the ruler – devanampiya and piyadasa. The name Asoka is mentioned in some other inscriptions, which also contain these titles. After examining all these inscriptions, and finding that they match in terms of content, style, language and paleography, epigraphists have concluded that they were issued by the same ruler.

Which script was used in the northwest inscriptions?

1. Aramaic
2. Greek
3. Prakrit
4. Kharosthi

Options 1. 1

- 2. 2
- 3. 3
- 4. 4

Q.42 Read the passage and answer the questions:

****Historical Evidence from**

Inscriptions**

Most scripts used to write modern Indian languages are derived from Brahmi, the script used in most Asokan inscriptions. From the late eighteenth century, European scholars aided by Indian pandits worked backwards from contemporary Bengali and Devanagari (the script used to write Hindi) manuscripts, comparing their letters with older specimens. Scholars who studied early inscriptions sometimes assumed these were in Sanskrit, although the earliest inscriptions were, in fact, in Prakrit. It was only after decades of painstaking investigations by several epigraphists that James Prinsep was able to decipher Asokan Brahmi in 1838. The story of the decipherment of Kharosthi, the script used in inscriptions in the northwest, is different. Here, finds of coins of Indo-Greek kings who ruled over the area (c. second–first centuries BCE) have facilitated matters. These coins contain the names of kings written in Greek and Kharosthi scripts. European scholars who could read the former compared the letters. For instance, the symbol for "a" could be found in both scripts for writing names such as Apollodotus. With Prinsep identifying the language of the Kharosthi inscriptions as Prakrit, it became possible to read longer inscriptions as well. Note that the name of the ruler, Asoka, is not mentioned in the inscription. What is used instead are titles adopted by the ruler – devanampiya and piyadasa. The name Asoka is mentioned in some other inscriptions, which also contain these titles. After examining all these inscriptions, and finding that they match in terms of content, style, language and paleography, epigraphists have concluded that they were issued by the same ruler.

Most Asokan inscriptions were in which script?

- 1. Greek
- 2. Aramaic
- 3. Pali
- 4. Brahmi

Options 1. 1

- 2. 2
- 3. 3
- 4. 4

Q.43 Read the passage and answer the questions:

****Historical Evidence from**

Inscriptions**

Most scripts used to write modern Indian languages are derived from Brahmi, the script used in most Asokan inscriptions. From the late eighteenth century, European scholars aided by Indian pandits worked backwards from contemporary Bengali and Devanagari (the script used to write Hindi) manuscripts, comparing their letters with older specimens. Scholars who studied early inscriptions sometimes assumed these were in Sanskrit, although the earliest inscriptions were, in fact, in Prakrit. It was only after decades of painstaking investigations by several epigraphists that James Prinsep was able to decipher Asokan Brahmi in 1838. The story of the decipherment of Kharosthi, the script used in inscriptions in the northwest, is different. Here, finds of coins of Indo-Greek kings who ruled over the area (c. second–first centuries BCE) have facilitated matters. These coins contain the names of kings written in Greek and Kharosthi scripts. European scholars who could read the former compared the letters. For instance, the symbol for "a" could be found in both scripts for writing names such as Apollodotus. With Prinsep identifying the language of the Kharosthi inscriptions as Prakrit, it became possible to read longer inscriptions as well. Note that the name of the ruler, Asoka, is not mentioned in the inscription. What is used instead are titles adopted by the ruler – devanampiya and piyadasa. The name Asoka is mentioned in some other inscriptions, which also contain these titles. After examining all these inscriptions, and finding that they match in terms of content, style, language and paleography, epigraphists have concluded that they were issued by the same ruler.

Identify the time period of Indo-Greek kings:

1. Second–First Centuries BCE
2. Third–Second Centuries BCE
3. Second–Third Centuries BCE
4. Fourth–Third Centuries BCE

Options 1. 1

2. 2
3. 3
4. 4

Q.44 Read the passage and answer the questions:

****Historical**

Evidence from Inscriptions**

Most scripts used to write modern Indian languages are derived from Brahmi, the script used in most Asokan inscriptions. From the late eighteenth century, European scholars aided by Indian pandits worked backwards from contemporary Bengali and Devanagari (the script used to write Hindi) manuscripts, comparing their letters with older specimens. Scholars who studied early inscriptions sometimes assumed these were in Sanskrit, although the earliest inscriptions were, in fact, in Prakrit. It was only after decades of painstaking investigations by several epigraphists that James Prinsep was able to decipher Asokan Brahmi in 1838. The story of the decipherment of Kharosthi, the script used in inscriptions in the northwest, is different. Here, finds of coins of Indo-Greek kings who ruled over the area (c. second–first centuries BCE) have facilitated matters. These coins contain the names of kings written in Greek and Kharosthi scripts. European scholars who could read the former compared the letters. For instance, the symbol for "a" could be found in both scripts for writing names such as Apollodotus. With Prinsep identifying the language of the Kharosthi inscriptions as Prakrit, it became possible to read longer inscriptions as well. Note that the name of the ruler, Asoka, is not mentioned in the inscription. What is used instead are titles adopted by the ruler – devanampiya and piyadasi. The name Asoka is mentioned in some other inscriptions, which also contain these titles. After examining all these inscriptions, and finding that they match in terms of content, style, language and paleography, epigraphists have concluded that they were issued by the same ruler.

Most scripts used to write modern Indian languages are derived from _____.

1. Brahmi
2. Devanagari
3. Kharosthi
4. Roman

Options 1. 1

2. 2
3. 3
4. 4

Q.45 Read the passage and answer the questions:

****Historical**

Evidence from Inscriptions**

Most scripts used to write modern Indian languages are derived from Brahmi, the script used in most Asokan inscriptions. From the late eighteenth century, European scholars aided by Indian pandits worked backwards from contemporary Bengali and Devanagari (the script used to write Hindi) manuscripts, comparing their letters with older specimens. Scholars who studied early inscriptions sometimes assumed these were in Sanskrit, although the earliest inscriptions were, in fact, in Prakrit. It was only after decades of painstaking investigations by several epigraphists that James Prinsep was able to decipher Asokan Brahmi in 1838. The story of the decipherment of Kharosthi, the script used in inscriptions in the northwest, is different. Here, finds of coins of Indo-Greek kings who ruled over the area (c. second–first centuries BCE) have facilitated matters. These coins contain the names of kings written in Greek and Kharosthi scripts. European scholars who could read the former compared the letters. For instance, the symbol for "a" could be found in both scripts for

writing names such as Apollodotus. With Prinsep identifying the language of the Kharosthi inscriptions as Prakrit, it became possible to read longer inscriptions as well. Note that the name of the ruler, Asoka, is not mentioned in the inscription. What is used instead are titles adopted by the ruler – devanampiya and piyadasi. The name Asoka is mentioned in some other inscriptions, which also contain these titles. After examining all these inscriptions, and finding that they match in terms of content, style, language and paleography, epigraphists have concluded that they were issued by the same ruler.

Asoka was the grandson of which ruler of Magadha?

1. Bimbisara
2. Ajatasattu
3. Mahapadma Nanda
4. Chandragupta Maurya

Options 1. 1

2. 2

3. 3

4. 4

Q.46 Read the passage and answer the following questions;

Khanqahs and Silsilas

Sufi silsilas began to crystallize in different parts of the Islamic world around the twelfth century. The word *silsila* literally means a chain, signifying a continuous link between master and disciple, stretching as an unbroken spiritual genealogy to the Prophet Muhammad. It was through this channel that spiritual power and blessings were transmitted to devotees. When the shaikh died, his tomb-shrine (*dargah*) became the centre of devotion for his followers. This encouraged the practice of pilgrimage to his grave, particularly on his death anniversary (or marriage, signifying the union of his soul with God). This was because people believed that in death saints were united with God and were thus closer to Him than when living. People sought their blessings to attain material and spiritual benefits. Thus evolved the cult of the shaikh, revered as *wali*. Many scorned the Khanqah and took to mendicancy and observed celibacy. They ignored rituals and observed extreme forms of asceticism. They were known by different names — Qalandars, Madaris, Malangs, Haidaris, etc. Because of their deliberate defiance of the *shari'a*, they were often referred to as *be-shari'a*, in contrast to the *ba-shari'a* sufis who complied with it. The khanqah was the centre of social life. We know about Shaikh Nizamuddin's hospice (c. fourteenth century) on the banks of the river Yamuna in Ghyaspur, on the outskirts of what was then the city of Delhi. The earliest textual references to Khwaja Muinuddin's *dargah* date to the fourteenth century. It was evidently popular because of the austerity and piety of its Shaikh, the greatness of his spiritual successors, and the patronage of royal visitors. Muhammad bin Tughlaq (ruled, 1324–51) was the first Sultan to visit the shrine, but the earliest construction to house the tomb was funded in the late fifteenth century by Sultan Ghiyasuddin Khalji of Malwa. Since the shrine was located on the trade route linking Delhi and Gujarat, it attracted a lot of travellers. By the sixteenth century, the shrine had become very popular; in fact, it was the spirited singing of pilgrims bound for Ajmer that inspired Akbar to visit the tomb.

Which ruler had a mosque constructed within the compound of the *dargah* of Khwaja Muinuddin?

1. Muhammad bin Tughlaq
2. Ghiyasuddin Khalji
3. Akbar
4. Shah Jahan

Options 1. 1

2. 2

3. 3

4. 4

Q.47 Read the passage and answer the following questions;

Khanqahs and Silsilas

Sufi silsilas began to crystallize in different parts of the Islamic world around the twelfth century. The word *silsila* literally means a chain, signifying a continuous link between master and disciple, stretching as an unbroken spiritual genealogy to the Prophet Muhammad. It was through this channel that spiritual power and blessings were transmitted to devotees. When the shaikh died, his tomb-shrine (*dargah*) became the centre of devotion for his followers. This encouraged the practice of pilgrimage to his grave, particularly on his death anniversary (or marriage, signifying the union of his soul with God). This was because people believed that in death saints were united with God and were thus closer to Him than when living. People sought their blessings to attain material and spiritual benefits. Thus evolved the cult of the shaikh, revered as *wali*. Many scorned the Khanqah and took to mendicancy and observed celibacy. They ignored rituals and observed extreme forms of asceticism. There were known by different names — Qalandars, Madaris, Malangs, Haidaris, etc. Because of their deliberate defiance of the *shari'a*, they were often referred to as *be-shari'a*, in contrast to the *ba-shari'a* sufis who complied with it. The khanqah was the centre of social life. We know about Shaikh Nizamuddin's hospice (c. fourteenth century) on the banks of the river Yamuna in Ghiyaspur, on the outskirts of what was then the city of Delhi. The earliest textual references to Khwaja Muinuddin's *dargah* date to the fourteenth century. It was evidently popular because of the austerity and piety of its Shaikh, the greatness of his spiritual successors, and the patronage of royal visitors. Muhammad bin Tughlaq (ruled, 1324–51) was the first Sultan to visit the shrine, but the earliest construction to house the tomb was funded in the late fifteenth century by Sultan Ghiyasuddin Khalji of Malwa. Since the shrine was located on the trade route linking Delhi and Gujarat, it attracted a lot of travellers. By the sixteenth century, the shrine had become very popular; in fact, it was the spirited singing of pilgrims bound for Ajmer that inspired Akbar to visit the tomb.

Who funded the earliest construction to house the tomb of Khwaja Muinuddin?

1. Muhammad bin Tughlaq
2. Ghiyasuddin Khalji of Malwa
3. Feroz Tughlaq
4. Ibrahim Lodhi

Options 1. 1

2. 2

3. 3

4. 4

Q.48 Read the passage and answer the following questions;

Khanqahs and Silsilas

Sufi silsilas began to crystallize in different parts of the Islamic world around the twelfth century. The word *silsila* literally means a chain, signifying a continuous link between master and disciple, stretching as an unbroken spiritual genealogy to the Prophet Muhammad. It was through this channel that spiritual power and blessings were transmitted to devotees. When the shaikh died, his tomb-shrine (*dargah*) became the centre of devotion for his followers. This encouraged the practice of pilgrimage to his grave, particularly on his death anniversary (or marriage, signifying the union of his soul with God). This was because people believed that in death saints were united with God and were thus closer to Him than when living. People sought their blessings to attain material and spiritual benefits. Thus evolved the cult of the shaikh, revered as *wali*. Many scorned the Khanqah and took to mendicancy and observed celibacy. They ignored rituals and observed extreme forms of asceticism. There were known by different names — Qalandars, Madaris, Malangs, Haidaris, etc. Because of their deliberate defiance of the *shari'a*, they were often referred to as *be-shari'a*, in contrast to the *ba-shari'a* sufis who complied with it. The khanqah was the centre of social life. We know about Shaikh Nizamuddin's hospice (c. fourteenth century) on the banks of the river Yamuna in Ghiyaspur, on the outskirts of what was then the city of Delhi. The earliest textual references to Khwaja Muinuddin's *dargah* date to the fourteenth century. It was evidently popular because of the austerity and piety of its Shaikh, the greatness of his spiritual successors, and the patronage of royal visitors. Muhammad bin Tughlaq (ruled, 1324–51) was the first Sultan to visit the shrine, but the earliest construction to house the tomb was funded in the late fifteenth century by Sultan Ghiyasuddin Khalji of Malwa. Since the shrine was located on the trade route linking Delhi and

Gujarat, it attracted a lot of travellers. By the sixteenth century, the shrine had become very popular; in fact, it was the spirited singing of pilgrims bound for Ajmer that inspired Akbar to visit the tomb.

Whose *dargah* is popularly known as "Gharib Nawaz"?

1. Khwaja Qutbuddin Bakhtiyar Kaki
2. Khwaja Muinuddin
3. Shaikh Nizamuddin Auliya
4. Shaikh Nasiruddin Chiragh-i Dehli

Options 1. 1

2. 2

3. 3

4. 4

Q.49 Read the passage and answer the following questions;

Khanqahs and Silsilas

Sufi silsilas began to crystallize in different parts of the Islamic world around the twelfth century. The word *silsila* literally means a chain, signifying a continuous link between master and disciple, stretching as an unbroken spiritual genealogy to the Prophet Muhammad. It was through this channel that spiritual power and blessings were transmitted to devotees. When the shaikh died, his tomb-shrine (*dargah*) became the centre of devotion for his followers. This encouraged the practice of pilgrimage to his grave, particularly on his death anniversary (or marriage, signifying the union of his soul with God). This was because people believed that in death saints were united with God and were thus closer to Him than when living. People sought their blessings to attain material and spiritual benefits. Thus evolved the cult of the shaikh, revered as *wali*. Many scorned the Khanqah and took to mendicancy and observed celibacy. They ignored rituals and observed extreme forms of asceticism. They were known by different names — Qalandars, Madaris, Malangs, Haidaris, etc. Because of their deliberate defiance of the *shari'a*, they were often referred to as *be-shari'a*, in contrast to the *ba-shari'a* sufis who complied with it. The khanqah was the centre of social life. We know about Shaikh Nizamuddin's hospice (c. fourteenth century) on the banks of the river Yamuna in Ghyaspur, on the outskirts of what was then the city of Delhi. The earliest textual references to Khwaja Muinuddin's *dargah* date to the fourteenth century. It was evidently popular because of the austerity and piety of its Shaikh, the greatness of his spiritual successors, and the patronage of royal visitors. Muhammad bin Tughlaq (ruled, 1324–51) was the first Sultan to visit the shrine, but the earliest construction to house the tomb was funded in the late fifteenth century by Sultan Ghiyasuddin Khalji of Malwa. Since the shrine was located on the trade route linking Delhi and Gujarat, it attracted a lot of travellers. By the sixteenth century, the shrine had become very popular; in fact, it was the spirited singing of pilgrims bound for Ajmer that inspired Akbar to visit the tomb.

In Sufism, the *shaikh* was revered as *wali*. What does the term *wali* mean?

1. Friend of People
2. Friend of Holy Spirits
3. Friend of God
4. Friend of Disciples

Options 1. 1

2. 2

3. 3

4. 4

Q.50 Read the passage and answer the following questions;

Khanqahs and Silsilas

Sufi silsilas began to crystallize in different parts of the Islamic world around the twelfth century. The word *silsila* literally means a chain, signifying a continuous link between master and disciple, stretching as an unbroken spiritual genealogy to the Prophet Muhammad. It was through this channel that spiritual power and blessings were transmitted to devotees. When the shaikh died, his tomb-shrine (*dargah*) became the centre of devotion for his followers. This encouraged the practice of

pilgrimage to his grave, particularly on his death anniversary (or marriage, signifying the union of his soul with God). This was because people believed that in death saints were united with God and were thus closer to Him than when living. People sought their blessings to attain material and spiritual benefits. Thus evolved the cult of the shaikh, revered as *wali*. Many scorned the Khanqah and took to mendicancy and observed celibacy. They ignored rituals and observed extreme forms of asceticism. There were known by different names — Qalandars, Madaris, Malangs, Haidaris, etc. Because of their deliberate defiance of the *shari'a*, they were often referred to as *be-shari'a*, in contrast to the *ba-shari'a* sufis who complied with it. The khanqah was the centre of social life. We know about Shaikh Nizamuddin's hospice (c. fourteenth century) on the banks of the river Yamuna in Ghiyaspur, on the outskirts of what was then the city of Delhi. The earliest textual references to Khwaja Muinuddin's *dargah* date to the fourteenth century. It was evidently popular because of the austerity and piety of its Shaikh, the greatness of his spiritual successors, and the patronage of royal visitors. Muhammad bin Tughlaq (ruled, 1324–51) was the first Sultan to visit the shrine, but the earliest construction to house the tomb was funded in the late fifteenth century by Sultan Ghiyasuddin Khalji of Malwa. Since the shrine was located on the trade route linking Delhi and Gujarat, it attracted a lot of travellers. By the sixteenth century, the shrine had become very popular; in fact, it was the spirited singing of pilgrims bound for Ajmer that inspired Akbar to visit the tomb.

Who among the following was *not* be-shari'a?

1. Madaris
2. Qalandars
3. Haidaris
4. Qazis

Options 1. 1

2. 2

3. 3

4. 4