

**(HISTORY AND CULTURAL HERITAGE OF INDIA)****Key with Explanation**

<p><b>1.</b></p>	<p><b>C</b></p> <p>Home Charges refer to the expenditure incurred in England by the Secretary of State on behalf of India during British rule in India. The main constituents of home charges were:</p> <ol style="list-style-type: none"> <li>Dividend to the shareholders of the East India Company</li> <li>Interest on Public Debt raised abroad</li> <li>Expenses on India Office establishment in London</li> <li>Pensions and furloughs payments of British officers in the Civil and Military departments in India</li> <li>Payments to the British war office</li> <li>Store purchases in England</li> </ol>		<p>fraction of the value of India's total exports, if invested within the country it could have helped generate a surplus to build a capitalist economy.</p> <p>R.C. Dutt was a major economic historian of India of the nineteenth century. His thesis on de-industrialization of India under the British rule remains forceful argument in Indian historiography.</p> <p>In 1899, M.G. Ranade published Essays on Indian Economics.</p>
<p><b>2.</b></p>	<p><b>D</b></p> <p>Early Indian nationalists like Dadabhai Naoroji, M.G. Ranade and R.C. Dutt had expected Britain to undertake capitalist industrialization in India but were deeply disillusioned with the results of colonial industrial policies. Consequently, they formulated a strong economic critique of colonialism in the late nineteenth century. Dadabhai Naoroji put forward the drain of wealth theory. Poverty in India, according to them, was the result of a steady drain of Indian wealth into Britain-a result of British colonial policy. This drain occurred through the interest that India paid for foreign debts of the East India Company, military expenditure, guaranteed returns on foreign investment in railways and other infrastructure, importing all stationery from England, 'home charges' paid for the Secretary of State in Britain and salaries, pensions and training costs of military and civilian staff employed by the British state to rule India. Even if this drain was a small</p>	<p><b>3.</b></p> <p><b>D</b></p> <p>Various religious symbols have been studied from the excavations of Harappan sites. A large number of amulets have been unearthed which symbolize religious inclinations of the people of that era.</p> <p>In many civilisations, rivers have been worshiped as a form of God. The Ancient Egyptians worshipped river Nile. River Ganges has been worshipped by Hindus since ages. However, there has been no evidence found showing that Harappan people worshiped Indus river</p> <p>Great Bath found in Mohenjo-daro is associated with ritual bathing performed by the local people on special occasions.</p> <p>While in ancient Persian civilisation, number of temples existed, however, no temple has been excavated so far in the remains of Harappan Civilisation.</p> <p><b>4.</b></p> <p><b>C</b></p> <p>Subsidiary Alliance was basically a treaty between the British East India Company and the Indian princely states, by virtue of which the Indian kingdoms lost their sovereignty to the English. It also was a major process that led to the building of the British Empire in India. It was framed by Lord Wellesley, the Governor-General of</p>	

<p>5.</p>	<p>India from 1798 to 1805. It was actually used for the first time by the French Governor-General Marquis Dupleix.</p> <p>An Indian ruler entering into Subsidiary Alliance with the British had to dissolve his own armed forces and accept British forces in his territory. He also had to pay for the British army's maintenance. If he failed to make the payment, a portion of his territory would be taken away and ceded to the British. In return, the British would protect the Indian state against any foreign attack or internal revolt. The British promised non-interference in internal affairs of the Indian state but this was rarely kept. The Indian state could not enter into any alliance with any other foreign power. He could also not employ any other foreign nationals other than Englishmen in his service. And, if he were employing any, on the signing of the alliance, he had to terminate them from his service. The idea was to curb the influence of the French.</p> <p>The Indian state could also not enter into any political connection with another Indian state without British approval. The Indian ruler, thus, lost all powers in respect of foreign affairs and the military. Some of the Indian states entered into Subsidiary Alliances were Hyderabad (1798), Mysore (1799 - After Tipu Sultan's death), Tanjore (1799), Awadh (1801), Peshwa (1802), Scindia (1803) and Gaekwad (1803), Rajput states of Jodhpur, Jaipur etc.</p> <p><b>A based on (UPSC-2017)</b></p> <p>When the hymns were written the focus of Aryan culture was the region between the Yamuna and Satluj rivers, south of modern Ambala and along the upper course of Ancient Saraswati river. Poets of that era did not know land south of Yamuna and they did not mention Vindhya. To the east the Aryans had not expanded beyond Yamuna, the Ganga is mentioned only in one late hymn.</p>	<p>6.</p> <p>7.</p>	<p><b>B</b></p> <p>The Atchison Commission (Public Service Commission) was set up in 1886 under the chairmanship of Sir Charles Umpherston Aitchison to come up with a scheme for fulfilling the claims of Indians to higher and more extensive employment in public service. It made the following recommendations in its report submitted in 1887:</p> <ol style="list-style-type: none"> <li>1. The two-tier classification of civil services into covenanted and uncovenanted should be replaced by a three-tier classification-Imperial, provincial and subordinate civil services.</li> <li>2. The maximum age for entry into civil services should be 23 years.</li> <li>3. The statutory civil service system of recruitment should be abolished.</li> <li>4. The competitive exam should not be held simultaneously in England and India.</li> <li>5. Certain percentage of posts in the imperial civil service should be filled by promotion of the members of provincial civil service.</li> </ol> <p>The above recommendations were implemented and consequently the statutory civil service was abolished in 1892.</p> <p><b>D</b></p> <p>Initially, the East India Company did not evince any particular interest in matters of education. Although the British had captured Bengal in 1757, yet the responsibility of imparting education remained only in Indian hands. The study of ancient texts written in Arabic, Persian and Sanskrit still continued.</p> <p>A decade later in 1791 due to the sincere efforts of the British resident, Jonathan Duncan, a Sanskrit College was established to promote the study of Hindu laws and philosophy in Banaras.</p>
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<p><b>8.</b></p>	<p><b>C</b></p> <p>The IVC culture has all the attributes of a fully developed urban society supported by rural villages around the urban centres. The uniformity of culture throughout the length and breadth of the Indus valley region, reveals the role of a central political influence.</p> <p>City consisted of two components - a) a Citadel on higher ground b) a lower city.</p> <p>The citadel stood apart from the other parts of the city. Within the citadel, there were structures like large halls and palatial residences for the nobles. In addition, citadel had well known great bath and the state granary.</p> <p>Large party of the city people lived in the lower city while nobles and the priests used to reside in the citadel. Presence of differentiation in the type of clothes people wore also testifies to the fact that hierarchal division in the society existed in the IVC.</p>	<p>Tungabhadra river, had its capital in the town of Sira. Known also as Carnatic-Balaghat, it was composed of seven parganas (districts): Basavapatna, Budihal, Sira, Penukonda, Dod-Ballapur, Hoskote and Kolar; in addition, Harpanahalli, Kondarpi, Anegundi, Bednur, Chitaldroog and Mysore were considered by the Mughals to be tributary states of the province. Qasim Khan was appointed the first Subahdar (governor) of the province in 1686.</p>
<p><b>9.</b></p>	<p><b>D</b></p> <p>Amongst the states that were carved out of the old Mughal provinces in the eighteenth century, three stand out very prominently. These were Awadh, Bengal and Hyderabad. All three states were founded by members of the high Mughal nobility who had been governors of large provinces - Saadat Khan (Awadh), Murshid Quli Khan (Bengal) and Asaf Jah (Hyderabad).</p> <p>All three had occupied high mansabdari positions and enjoyed the trust and confidence of the emperors. Both Asaf Jah and Murshid Quli Khan held a zat rank of 7,000 each, while Saadat Khan's zat was 6,000.</p> <p>The Province of Sira in southern India was a subah (imperial first-level province) of the Mughal empire, that was established in 1687 by conquering emperor Aurangzeb (like Bijapur in 1686 and Golkonda in 1687) and lasted until 1757. The province, which comprised the Carnatic region south of the</p>	<p><b>10. D</b></p> <p>Vedanta also Uttara Mimamsa is one of the six schools of Hindu philosophy. Literally meaning "end of the Vedas", Vedanta reflects ideas that emerged from, or were aligned with, the speculations and philosophies contained in the Upanishads, specifically, knowledge and liberation. It focuses on interpreting the philosophy of the Upanishads, particularly the soteriological and metaphysical ideas relating to Atman and Brahman.</p> <p><b>11. B</b></p> <p>The Famine Inquiry Commission, also known as the Woodhead Commission, was appointed by the Government of British India in 1944 to investigate the 1943 Bengal famine. Controversially, it declined to blame the British government and emphasised the natural, rather than man-made, causes of the famine.</p> <p>After Archibald Wavell arrived as Viceroy of India in October 1943, he encountered sustained demands from Indian politicians for an inquiry into the ongoing famine. Leopold Amery, secretary of state for India, worried that an inquiry would be "disastrous". If an inquiry had to be held, it should focus not on Indian financing of the war effort-which he believed was responsible for the famine-but instead on the food supply and population growth to the exclusion of political considerations. The commission was finally appointed in 1944, chaired by Sir John Woodhead, a former civil servant. Other members included a</p>

<p><b>12. C</b></p>	<p>representative each from the Hindu and Muslim communities, a nutrition expert, and Sir Manilal Nanavati, the former deputy governor of the Reserve Bank of India.</p> <p>The question of granting special preference to British goods entering India had never arisen in the heyday of free trade imperialism, i.e. the period prior to the First World War. But as India started gradually to move away from free trade and, after the report of the Fiscal commission in 1922, adopted officially a policy of discriminate protection, British interests began to agitate for special preference which would help them fight the decline of their position in the Indian market. Imperial preference was considered for the first time by the members of the Fiscal commission, who rejected it on the ground that it would nullify the advantage accruing to Indian industries from the adoption of protection. Yet, two years later, in 1924 when the Tata Iron and steel Company was fighting a desperate battle for survival in the face of fierce competition from cheap Belgian steel, they were forced to accept preferential rates on British steels as a price for the granting of protection. Thus, the Steel protection Bill passed by the Indian Legislative Assembly in 1924 was the first embodiment of the principle of imperial preference in Indian trade policy. Till 1930, it remained a unique case, partly because protection all but petered out in the late 1920s. But with the advent of the world depression and the subsequent decline in British sales on the Indian market, British metropolitan interests, and particularly the Lancashire lobby, put renewed pressure upon the Government of India for the grant of unilateral preferences to British goods. During the 1930s imperial preference was a major bone of contention between the colonial government and the nationalist movement. The attitude of Indian business to imperial preference is a good indicator of their real position in relation to imperialism and nationalism in the 1930s.</p>	<p><b>13. A</b></p> <p>Archaeological evidence points to the development of agriculture among the Rig Vedic people. The plough share is mentioned in the Rig Vedas. The field was known as kshetra and the term krishi referred to ploughing. The terms langla and sura referred to plough and the term sita meant the furrow created by ploughing. Water for irrigation was probably drawn from wells by cattle-driven water-lifts using pulleys. They had knowledge of different seasons, sowing, harvesting and thrashing. They cultivated barley (yavam) and wheat (godhuma).</p> <p><b>14. C</b></p> <p>Maharaja Ranjit Singh (2 November 1780 - 27 June 1839), popularly known as Sher-e-Punjab or "Lion of Punjab", was the first Maharaja of the Sikh Empire, which ruled the northwest Indian subcontinent in the early half of the 19th century.</p> <p>Prior to his rise, the Punjab region had numerous warring misls (confederacies), twelve of which were under Sikh rulers and one Muslim. Ranjit Singh successfully absorbed and united the Sikh misls and took over other local kingdoms to create the Sikh Empire. He inherited his father's Sukerchakia Misl estates. He repeatedly defeated invasions by outside armies, particularly those arriving from Afghanistan, and established friendly relations with the British.</p> <p>Powerful Sikh kingdom of Punjab was ruled by Maharaja Ranjit Singh until his death in 1839. During his reign he built up one of the most formidable armies in the world, the Khalsa. These Sikh soldiers were subject to strict discipline, trained by European and American mercenaries and armed with the latest European weaponry.</p> <p>As long as Ranjit Singh lived, it suited the British to treat him as an ally. It meant they had a stable, powerful state on their northern frontier which blocked potential Muslim invaders from beyond and saved the expense of maintaining a large military presence in that part of India.</p>
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<p><b>15.</b></p> <p><b>16.</b></p>	<p><b>D</b></p> <p>Harappa was situated on the bank of river Ravi in Montgomery district of Punjab.</p> <p>Kalibangan was situated on the bank of Ghaggar river in Rajasthan.</p> <p>Sutkagendor in southwestern Balochistan province, Pakistan was situated on Dast river.</p> <p>Alamgirpur was situated on the bank of river Yamuna.</p> <p><b>B</b></p> <p>The practice of sati, the age-old custom of burning of widows alive on the funeral pyre of their husbands was prevalent in India from ancient times. This inhuman social custom was very common in northern India more particularly in Bengal. Lord William Bentinck was greatly distressed when he received a report of 800 cases of sati in a single year and that from Bengal. He determined to abolish this practice which he considered an offence against natural justice. Therefore, he became a crusader against it and promulgated his Regulation XVII on 4 December 1829 prohibiting the practice of sati. Those who practiced sati were made liable for punishment by law courts as accessories to the crime. The Regulation was extended to the Madras and Bombay Presidencies in 1830.</p> <p>The most commendable measure which Bentinck undertook and which contributed to the material welfare of the people was the suppression of the 'thugs'. They were hereditary robbers. They went about in small groups of fifty to hundred posing as commercial gangs or pilgrims 'strangling and robbing peaceful travellers'. They increased in number in central and northern India during the 18th century when anarchy reigned after the disintegration of the Mughal Empire. A campaign was systematically organised by Colonel Sleeman from 1830 against the thugs. During the course of five years nearly 2000 of them were captured. A</p>	<p>greater number of them were exterminated and the rest were transported to the Andaman and Nicobar Islands. For his role in the suppression of thugs, Sir William Sleeman was known as "Thuggee Sleeman".</p> <p><b>17. D</b></p> <p>The revolutionary changes in agrarian property relations, rigid execution of an exorbitant land revenue policy, decline of the Handicrafts sector, commercialization of agriculture, and rise in the population were in effect, responsible for the growth of agricultural labour in India.</p> <p>The introduction of the new agrarian relations largely stripped the peasants of their customary and hereditary rights to cultivate land. This forced many of the poor peasants to become agricultural laborers.</p> <p>Under the British rule in India, land revenue rates were not only exorbitant but were payable only in cash terms. This often forced the poor peasant to mortgage his lands, in order to borrow money to meet his land revenue and rent obligations. On default of payment the land was confiscated reducing the peasant to a landless labourer.</p> <p>The decline of handicrafts sector was largely an outcome of the penetration of cheap manufactured goods from Britain, into the Indian market. With the development of railways, the village self sufficiency was pierced through, and rural artisans were dislocated. Many of the urban handicraft artisans and rural artisans had to fall upon the agricultural sector for their livelihood.</p> <p>The commercialisation of agriculture was also responsible for the growth of agricultural labour in India. It brought about capitalistic farming on a large scale and thereby led to increased demand for agricultural labour, especially in the plantation estates. The rising trend in population growth was also partly responsible for the growth in agricultural labour.</p>
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<p><b>18.</b></p> <p><b>19.</b></p>	<p><b>A</b></p> <p>There were no temples and no idol worship during the early Vedic period. Prayers were offered to the gods in the expectation of rewards.</p> <p>Worship was not meant for the spiritual upliftment or ending miseries, but it was intended mainly for praja (children), pashu (cattle), food, wealth, health etc.</p> <p><b>C</b></p> <p>The forces and factors for the success of the British in India are as below:</p> <ol style="list-style-type: none"> <li>1. The British had modern muskets and cannon were well equipped with a speed of firing and range which were better than Indian arms.</li> <li>2. The British were very particular about regular salary and a strict regime of discipline which ensure that officers and the soldiers were loyal. On the other hand, Indian rulers did not have sufficient funds to pay salaries on a regular basis.</li> <li>3. The British select their officers and soldiers on the basis of reliability and skills not on the basis of heredity, caste and clan. They were very strict on the subject of discipline and objectives of their campaign. On the other hand, Indian rulers select their administrator and military officers on the basis of caste and personal relations that sometimes disregarding the merit and ability.</li> <li>4. The British had enough funds to pay its shareholders with good dividends that compel them to finance the English wars in India. Moreover, the British trade added enormous wealth to England that makes their government to help them indirectly or directly through material and money.</li> <li>5. The Indian rulers were not well-versed in a materialistic vision of diplomacy whereas British believe in material advancement. Indian rulers were</li> </ol>	<p><b>20.</b></p> <p><b>C</b></p> <p>During the later Vedic period, sacrifices became far more important, and they assumed both public and domestic character. Public sacrifices involved the king and the whole of the community. Sacrifices involved the killing of animals on a large scale.</p> <p>Sacrifices were accompanied by formulae which had to be carefully pronounced by the sacrificer. The sacrificer was known as the yajamana, the performer of yajna.</p> <p>The guest was known as goghna or one who was fed on cattle.</p> <p><b>21.</b></p> <p><b>A</b></p> <p>The first Law Commission was established during colonial rule in India, by the East India Company under the Charter Act of 1833, and was presided by Lord Macaulay. After that, three more Commissions were established in pre-independent India.</p> <p>The First Law Commission was established in 1834 by the British Government under the Chairmanship of Lord Macaulay. It suggested various enactments to the British Government, most of which were passed and enacted and are still in force in India. Few of the most important recommendations made by this First Law Commission were those on, Indian Penal Code (first submitted in 1837 but enacted in 1860 and still in force), Criminal Procedure Code (enacted in 1898, repealed and succeeded by the Criminal Procedure Code of 1973), etc. Thereafter three more Law Commissions were established which made a number of other recommendations the Indian Evidence Act (1872) and Indian Contract Act (1872), etc. being some of the significant ones. Second Pre-Independence Law Commission was established in 1853 under Sir John Romilly while he also</p>
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<p>22. <b>A</b></p> <p>In 1791, Cornwallis organised a regular police force to maintain law and order by going back to and modernising the old Indian system of thanas (circles) in a district under a daroga (an Indian) and a superintendent of police (SP) at the head of a district. He relieved the zamindars of their police duties. In 1808, Mayo appointed an SP for each division helped by a number of spies (goyendas) but these spies committed depredations on local people. In 1814, by an order of the Court of Directors, the appointment of darogas and their subordinates was abolished in all possessions of the Company except in Bengal.</p> <p>Lord William Bentinck abolished the office of the SP. The collector/magistrate was now to head the police force in his jurisdiction and the commissioner in each division was to act as the SP. This arrangement resulted in a badly organised police force, putting a heavy burden on the collector/magistrate. Presidency towns were the first to have the duties of collector/magistrate separated.</p> <p>The recommendations of the Police Commission (1860) led to the formulation of the Indian Police Act, 1861. A system of civil constabulary maintaining the village set-up in the present form (a village watchman maintained by the village) but in direct relationship with the rest of the constabulary. Inspector-general as the head in a province, deputy inspector-general as the head in a range, and SP as the head in district.</p>	<p>23. <b>A</b></p> <p>The Indus Valley Civilization was discovered by the Archaeological Survey of India under the directorship of Sir John Marshall. Under John Marshall's direction various sites were systematically excavated from 1924 until his retirement in 1931.</p> <p>Alexander Cunningham is known as the father of Indian archaeology due to his in-depth study of the material remains of Ancient India.</p> <p>On the initiative of William Jones, Asiatic Society of Bengal was founded. His works include translation of the law-book of Manu and great Indian play like Kalidasa's Sakuntala from Sanskrit to English.</p> <p>James Prinsep was an official of the Calcutta Mint and Secretary of the Asiatic Society of Bengal, interpreted for the first time the earliest Brahmi script and was able to read the edicts of the great emperor Ashoka.</p> <p>24. <b>D</b></p> <p>25. <b>D</b></p> <p>The location of various mahajanapadas of Pre- Mauryan age is as below:</p> <div data-bbox="890 1350 1377 1821"> </div> <p>Map: Mahajanapadas of Pre-Mauryan Period</p>
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<p><b>26.</b></p>	<p><b>B</b></p> <p>First Non-synchronous Census was conducted in India in 1872 during the reign of Governor-General Lord Mayo. First Synchronous Census was taken under British rule on February 17, 1881, by W.C. Plowden (Census Commissioner of India).</p> <p>The Census of 1881 which was undertaken on 17th February, 1881 by W.C. Plowden, Census Commissioner of India was a great step towards a modern synchronous census. Since then, censuses have been undertaken uninterruptedly once every ten years. In this Census, emphasis was laid not only on complete coverage but also on classification of demographic, economic and social characteristics. The census of 1881 took in entire continent of British India (except Kashmir) which also included feudatory states in political connection with the Government of India. However, it did not include French and Portuguese colonial possessions. However, a census of Portuguese colonial dominions in India was also undertaken at the same time as the British Indian Census. British provinces viz, Bengal, North-west Provinces, Madras, Bombay, Punjab, Assam, Baruch, Berar, Coorg and Ajmer besides Native states of Rajputana, Central India, the Nizam's dominions, Mysore, Baroda, Travancore and Cochin were included in the census of 1881. In the Census of 1881 a schedule 'Census Schedule' with 12 questions was canvassed.</p>	<p>2. There were four provincial courts of appeal at Calcutta, Dacca, Murshidabad and Patna, each under three European judges assisted by Indian advisers.</p> <p>3. District and City courts functioned each under a European judge. Every district was provided with a court. Cornwallis had taken away from the collectors of their judicial powers and made them solely responsible for the collection of revenue. As a result, District Judges were appointed.</p> <p>4. Indian judges or Munsiffs were appointed to all the courts at the bottom of the judicial system.</p>
<p><b>27.</b></p>	<p><b>D</b></p> <p>In the work of judicial reorganization, Lord Cornwallis secured the services of Sir William Jones, who was a judge and a great scholar. Civil and criminal courts were completely reorganized.</p> <p>1. At the top of the judicial system, the highest civil and criminal courts of appeal, namely Sadar Diwani Adalat and Sadar Nizamat Adalat were functioning at Calcutta. Both of them were presided over by the Governor-General and his Council.</p>	<p><b>28. D</b></p> <p>During Indus Valley Civilization period, bronze was made by the smiths by mixing tin with copper. Since none of the two metals were easily available to the local people, tin was imported from Afghanistan. The Sari-i Sang mines in the region of Badakhshah in north east Afghanistan were probably the source for all Lapis - Lazuli used by the ancient people of Indus Valley Civilization. So, the people of Indus Valley Civilization period imported Lapis-Lazuli from Badakhshah (Afghanistan).</p> <p><b>29. B</b></p> <p>Both Hyder Ali and Tipu Sultan owed nominal allegiance to the Mughal Emperor Shah Alam II; both were described as Nabobs by the British East India Company in all existing treaties. But unlike the Nawab of Carnatic, they did not acknowledge the overlordship of the Nizam of Hyderabad.</p> <p>Immediately after his coronation as Badshah, Tipu Sultan sought the investiture of the Mughal emperor. He earned the title "Nasib-ud-Daula" with the heavy heart of those loyal to Shah Alam II. Tipu was a self declared "Sultan" this fact drew towards him the hostility of Nizam Ali Khan, the Nizam of Hyderabad, who clearly expressed his hostility by dissuading the Mughal emperor and laying claims on</p>



<p><b>30. D</b></p>	<p>Mysore. Disheartened, Tipu Sultan began to establish contacts with other Muslim rulers of that period.</p> <p>Tipu Sultan was the master of his own diplomacy with foreign nations, in his quest to rid India of the East India Company and to ensure the international strength of France. Like his father before him he fought battles on behalf of foreign nations which were not in the best interests of Shah Alam II.</p> <p>After facing substantial threats from the Marathas, Tipu Sultan began to correspond with Zaman Shah Durrani, the ruler of the Afghan Durrani Empire, so they could defeat the British and Marathas. Initially, Zaman Shah agreed to help Tipu, but the Persian attack on Afghanistan's Western border diverted its forces, and hence no help could be provided to Tipu.</p> <p>In 1787, Tipu Sultan sent an embassy to the Ottoman capital Constantinople, to the Ottoman Sultan Abdul Hamid I requesting urgent assistance against the British East India Company. Tipu Sultan requested the Ottoman Sultan to send him troops and military experts.</p> <p>Vinaya Pitaka, (Pali and Sanskrit: "Basket of Discipline"), the oldest and smallest of the three sections of the Buddhist canonical Tripitakas ("Triple Basket") and the one that regulates monastic life and the daily affairs of monks and nuns according to rules attributed to the Buddha.</p> <p>The Sutta Pitaka consists of five sections (nikayas) of religious discourses and sayings of Buddha. The fifth section contains the Jataka tales (birth stories of Buddha).</p> <p>The Abhidhamma Pitaka contains the philosophical ideas of teachings of Buddha. It is written in the form of questions and answers.</p>	<p><b>31. C</b></p> <p>Sir Charles Wood was the President of the Board of Control, played an important role in spreading English learning and female education in India. In the year 1854 he sent a dispatch to Lord Dalhousie, the then Governor-General of India.</p> <p>Wood suggested that primary schools must adopt vernacular languages, high schools must adopt Anglo-vernacular language and at college-level English should be the medium of education. This is known as Wood's despatch.</p> <p>The Wood's Despatch, for the first time, recommended the creation of a Department of Public Instruction in each of the five provinces of Bengal, Bombay, Madras, the Punjab and the North-Western provinces. Another major recommendation of the Despatch was expansion of mass education. It was observed that the common people were deprived of educational opportunities and therefore much emphasis was given on the increase of setting up primary, middle and high schools. The Despatch recommended the establishment of universities in the three Presidency towns of Calcutta, Bombay and Madras.</p> <p><b>32. B</b></p> <p>With the passing of the Government of India Act 1919, the Imperial Services headed by the Secretary of State for India, were split into two - All India Services and Central Services.</p> <p>After passing of the Government of India Act, 1919, in spite of a prolonged correspondence among various levels on the functions and machinery of the body to be set up, no decision was taken on setting up of the body. The subject was then referred to the Royal Commission on the Superior Civil Services in India (also known as Lee Commission). The Lee Commission, in their report in the year 1924, recommended that the statutory Public Service Commission contemplated by the</p>
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<p>33. D</p> <p>34. B</p> <p>35. A</p> <p>36. B</p>	<p>Government of India Act, 1919 should be established without delay.</p> <p>Subsequent to the provisions of Section 96(C) of the Government of India Act, 1919 and the strong recommendations made by the Lee Commission in 1924 for the early establishment of a Public Service Commission, it was on October 1, 1926 that the Public Service Commission was set up in India for the first time. It consisted of four Members in addition to the Chairman. Sir Ross Barker, a member of the Home Civil Service of the United Kingdom was the first Chairman of the Commission.</p> <p>The basic principle of the Ajivikas was niyati or fate: they believed that nothing in this world could be changed as everything was predetermined. Everyone has to pass through a series of transmigrations to put an end to pain. According to Ajivikas, there were six inevitable factors in life, viz. Gain and loss, joy and sorrow, and life and death.</p> <p>From the 1860s onwards, the nature of agricultural production was determined by the demands of the overseas markets for Indian primary products. The items exported in the first half of the nineteenth century included cash crops like indigo, opium, cotton and silk.</p> <p>But commercialization seems to have been a forced artificial process that led to very limited growth in the agricultural sector. It led to differentiation within the agricultural sector but did not create the figure of the 'capitalist landowner' as in Britain. The lack of any simultaneous large scale industrial development meant that accumulated agrarian capital had no viable channels of investment, for it to be converted into industrial capital. Initiatives to expand the productive capacity and organization of agriculture was also a risky proposition, as</p>	<p>the sector catered to a distant foreign market with wildly fluctuating prices, while the colonial state provided no protection to agriculturists. Commercialization thus, increased the level of sub-infeudation in the countryside and money was channelised into trade and usury.</p> <p>The larger part of the profits generated by the export trade went to British business houses, which controlled shipping and insurance industries, besides commission agents, traders and bankers. Those who benefited in the colony were big farmers, some Indian traders and moneylenders. Commercialization further intensified the feudal structure of landlord-moneylender exploitation in rural areas.</p> <p>The introduction of English Education was a significant event of Lord William Bentinck's administration. He appointed a committee headed by Lord Macaulay to make recommendations for the promotion of education. Thomas Babington Macaulay, a legal member of the Council of India and a British parliamentarian, gave his important minute that changed the entire course of education, in 1835. He addressed the Committee of Public Instruction and based his argument on the basis of the central themes of the Charter Act of 1813. In the Act, a sum is set apart "for the revival and promotion of literature and the encouragement of the learned natives of India, and for the introduction and promotion of a knowledge of the sciences among the inhabitants of the British territories".</p> <p>Macaulay's arguments were in direct contradiction to the decisions of the Committee of Public Instruction, appointed by the British Parliament. The committee took major decisions in education before 1835. Macaulay alleged that the committee had not used the scope given by the parliament in the charter in the most efficient ways.</p>
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<p><b>38.</b></p> <p><b>A based on (UPSC-2022)</b></p> <p><b>39. D</b></p>	<p>In his report, Macaulay emphasized the promotion of European literature and science through English medium to the people of India. This recommendation was wholeheartedly accepted by William Bentinck.</p> <p>In Jainism, the Acharanga Sutra (First book c. 5th- 4th century BCE; Second book c. 2nd-1st century BCE) is the first of the twelve Angas, part of the agamas (religious texts) which were compiled based on the teachings of Mahavira. The Acharanga or acaranga Sutra was written around the 3rd and 2nd centuries BC. It is the oldest agam and contains two Srutaskandhas or books. The second book is a treatise and was added to the first book to describe the ways of conduct in the ascetic life.</p> <p>In 1732, Mughal emperor Muhammad Shah appointed Saadat Khan Burhan-ul-Mulk as the governor of Awadh. With Faizabad as his capital, Burhan-ul-Mulk was first in the line of rulers, known as the Nawabs of Awadh, whose contribution to Indian culture and history is invaluable. Asaf-ud-Daula, the fourth Nawab of Awadh, shifted the capital from Faizabad to Lucknow, and from 1775 to 1856, Lucknow was built by the Nawabs as a unique architectural city with a syncretic culture.</p> <p>The geography of Lucknow meant that stone and marble, the main features of Mughal architecture, had to give way to lakhauri brick-and-lime plaster buildings. The main features of Nawabi architecture were bulbous domes, vaulted halls, chhatris and double arches, with the inner one pointed and the outer one foliated, but the main improvisation given the resources and the unavailability of stone was the beautiful stucco ornamentation on buildings along with plaster decoration in the interior. The stucco work gave a deep relief even on flat walls, but unfortunately, much of it has been lost in repairs and</p>	<p>whitewashing. The variety of motifs ranging from floral designs, false arches and false domes that produce an exceptional surface articulation of walls, columns and ceilings remain for us to marvel at.</p> <p>Many stunning religious and secular buildings were constructed, but as the Nawabs were Shia, magnificent imambaras were their special contribution to architecture. An imambara is the place where congregational assemblies are held to commemorate the sacrifices of Imam Hussain, the grandson of Prophet Muhammad who was martyred along with friends and male members of his family in the Battle of Karbala by Yezid, the ruler of Syria.</p> <p>Of these buildings, nothing is grander than the Bara Imambara, built as a relief measure for a populace stricken by famine in 1784. Construction continued till the famine ended. It was a hard time for all, including the elite. To ensure that they were not embarrassed to be seen working for daily wages, it is said that payment was made at night.</p> <p><b>40. D based on (UPSC-2013)</b></p> <p>A Vihara in Sanskrit means 'dwelling' or 'house'. Originally, viharas were dwelling places used by wandering monks during the rainy season. Later they transformed into centres of learning through the donations of wealthy lay Buddhists.</p> <p>In the field of education, Buddhist Sanghas and Viharas served as centres of education. Students from various parts of the world came here to receive education. Nalanda, Taxila and Vikramshila gained reputation as great educational centres. They were originally Buddhist Viharas. Students from Tibet and China were influenced by Buddhism and they took effective steps to spread Buddhism.</p> <p><b>41. B</b></p> <p>The Cornwallis Code is a body of legislation enacted in 1793 by the East India Company to improve the governance of its territories</p>
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<p>in India. The Code was developed under the guidance of Charles, Earl (Lord) Cornwallis, who served as Governor of Bengal from 1786 to 1793.</p> <p>The code contained significant provisions governing, policing and judicial and civil administration. Its best known provision was the Permanent Settlement (or the zamindari system enacted in 1793), which established a revenue collection scheme that lasted until the 20th century.</p> <p>The system, as codified in these regulations, provided that the East India Company's service personnel be divided into three branches: revenue, judicial, and commercial. Private trade was forbidden to the members of the first two branches, and they were instead compensated by a new and generous scale of pay. The land revenue assessment (the major source of revenue) was fixed permanently with zamindars, or hereditary revenue collectors. These native Indians, provided they paid their land taxes punctually, were treated as landowners, but they were deprived of magisterial and police functions, which were discharged by a newly organized government police. This "permanent settlement" provided the British with an Indian landed class interested in supporting British authority. The local administration was placed in the hands of the revenue collectors of districts. The judiciary was reorganized; there were district judges with magisterial powers responsible to provincial courts in civil cases and to courts of circuit in criminal cases. The law administered was Hindu and Muslim personal law and a modified Muslim criminal code. The higher ranks of the services were restricted to the British, thus depriving the Indians of any responsible office. The principle of sovereignty of law was established under the code.</p> <p><b>42. B</b></p> <p>The judicial system at the time of Warren Hastings' ascendancy was a store-house of abuses. The Nawab who was hitherto the chief administrator of justice, misused his</p>	<p>powers. Often, his judgments were careless. The zamindars who acted as judges at lower levels within their own areas were highly corrupt and prejudiced. On the whole, the judicial institution suffered from extreme corruption.</p> <p>Warren Hastings felt the necessity of reorganising the judicial system. Each district was provided with a civil court under the Collector and a criminal court under an Indian Judge. To hear appeals from the district courts two appellate courts, one for civil cases and another for criminal cases, were established at Calcutta. The highest civil court of appeal was called Sadar Diwani Adalat, which was to be presided over by the Governor and two judges recruited from among the members of his council. Similarly, the highest appellate criminal court was known as Sadar Nizamat Adalat which was to function under an Indian judge appointed by the Governor-in-Council. Experts in Hindu and Muslim laws were provided to assist the judges. A digest of Hindu law was prepared in Sanskrit by learned Pandits and it was translated into Persian. An English translation of it - Code of Hindu Laws - was prepared by Halhed.</p> <p><b>43. B based on (UPSC-2001)</b></p> <p>Buddhist Councils marked important turning points in the early Buddhism. There have been four Buddhist councils:</p> <ol style="list-style-type: none"> <li>1. The first council was held soon after the Mahaparinirvana of the Buddha, around 483 BC under the patronage of King Ajatshatru and was presided by Mahakasyapa, a monk.</li> <li>2. The second council was held in Vaishali, a village in Bihar under the patronage of the king Kalasoka in 383 BC. It was presided by Sabakami.</li> <li>3. The third council was held in 250 BC in Patliputra under the patronage of Ashoka and was presided by Moggaliputta Tissa.</li> <li>4. The fourth council was held in 72 AD at Kundalvana, Kashmir under the patronage of King Kanishka of Kushan Empire. It was presided by Vasumitra.</li> </ol>
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44.	<b>B</b>		only after the First World War and the Montagu Chelmsford reforms that this was agreed to. From 1922 onwards the Indian Civil Service Examination began to be held in India also, first in Allahabad and later in Delhi with the setting up of the Federal Public Service Commission. The Examination in London continued to be conducted by the Civil Service Commission.
45.	<b>A</b>		

<p>48.</p>	<p><b>A</b></p> <p>Chandragupta's empire included all of the present-day Bihar. However, Kerala was not part of his empire. Only some parts of Odisha were included in Chandragupta's empire i.e. Kalinga was not part of his empire. Later Deccan also came under Chandragupta's reign. The map showing the area under Chandragupta Maurya is as below:</p> 	<p>Sant Tukaram Maharaj was a 17th century Marathi poet, saint and a great devotee of Lord Shri Vitthal (Krishna), popularly known as Tuka, Tukobaraya, Tukoba in Maharashtra. He was a Sant of Varkari sampradaya (Marathi-Vaishnav tradition) in Maharashtra. He was part of the egalitarian, personalized Varkari devotionalism tradition. Sant Tukaram Maharaj is best known for his devotional poetry called Abhanga and community-oriented worship with spiritual songs known as kirtans. According to some scholars, Tukaram met Shivaji - a leader who challenged the Mughal Empire and founded the Maratha kingdom; their continued interaction is the subject of legends. Historian Eleanor Zelliott states that Bhakti movement poets including Tukaram were influential in Shivaji's rise to power.</p> <p>52. <b>A</b></p> <p>The Sangam Tamil literature confirms the Mauryan invasion of the far south. Therefore, it can be said that the Mauryan Empire under Bindusara extended up to Mysore. It was Bindusara and not Chandragupta who appointed his son Ashoka as the governor of Ujjain. Bindusara supported the Ajivikas, a religious sect, unlike his father who adopted Jainism and left for south along with Bhadrabahu.</p> <p>53. <b>C</b></p> <p>54. <b>A</b></p> <p>55. <b>A based on (UPSC - 1998)</b></p> <p>Under Shivaji's administration, to assist the king there was council of state ministers known as asthapradhan which included Peshwa, Mazumdar (auditor), Wakins (incharge of king's private officers), Dabirs or Sumant (foreign secretary), Surnis (superintendent), Panditrao (Ecclesiastical head), Senapati (commander in chief) and Nyayadhish (Chief Justice). Each of the ashtapradhan was assisted by eight assistants: diwan, mazumdar, fadnis, sabnis, karkhanis, chitnis, jamadar and potnis.</p>
<p>49. <b>A</b></p> <p>50. <b>D</b></p>	<p>Banskhera is known in the Indian history for the discovery of Banskhera copper plate of Harsha vardhana. The copper plate bears the signature of king Harshavardhana. It was issued in 22nd year of Harsha's reign i.e. 628-629 AD. This copper plate gives the ancestry of Harsha. This inscription was issued from place named Vardhamanakoti.</p> <p>51. <b>B based on (UPSC - 2006)</b></p> <p>Swami Ramdas and Sant Tukaram were contemporaries of Chhatrapati Shivaji. Ramdas was a noted 17th century saint and spiritual poet of Maharashtra known for his text, Dasbodh. He was a spiritual guru of Chhatrapati Shivaji Maharaj and advised him from tactical and warfare angles. He asked Shivaji to rule the kingdom and to think that the kingdom did not belong to himself but treat it as a trust to be ruled justly and well before God.</p>	

	<p>These offices were neither hereditary nor permanent. They held office till the king's pleasure, and they were frequently transferred. They were directly paid by exchequer and no jagir was granted to any civil or military officer. The council could advice the king, but it was not binding on him.</p>		<p>Shivaji Maharaj in 1646, at the age of 16. The fort was under Bijapur rule.</p>
56.	<b>D</b>		<p>Shahaji Bhosale, as the commander of Ibrahim Adil Shah II, was entrusted with the control of the Pune region. His son Shivaji, refused to accept the Adilshahi (Bijapur) and initiated the task of setting up Swarajya. Shivaji gained control of Kondana in 1647 by convincing Siddi Amber, the Adilshahi Sardar who controlled the fort, that he, the son of Shahaji Bhosale, could manage the fort's defences optimally.</p>
57.	<b>D</b>		
	<p>"Lectures from Colombo to Almora" is a book of Swami Vivekananda based on the lectures he delivered in Sri Lanka and India after his return from the West.</p>		<p>Shivaji seized the Raigarh fort in 1656, then the fortress of Rairi, from the royal house of the Chandrarao Mores, a junior or Cadet dynasty descended from the ancient Maurya imperial dynasty. The last More king was a feudatory of the Sultan of Bijapur</p>
58.	<b>B</b>		
	<p>The Chalukya temples may be divided into two stages. The first stage is represented by the temples at Aihole and Badami. The second stage is represented by the temples at Pattadakal. There are ten temples here, four in the northern style and the remaining six in the Dravidian style. The Papanatha temple is the most notable in the northern style. The Sangamesvara temple and the Virupaksha temple are famous for their Dravidian style. The Virupaksha temple is built on the model of the Kailasanatha temple at Kanchipuram. It was built by one of the queens of Vikramaditya II. Sculptors brought from Kanchi were employed in its construction.</p> <p>The Vesara style also called the Chalukyan type possessed the Dravidian vimana and the Nagara- type faceted walls. The stepped diamond plan that is a plan of design arrangement as seen in Chalukya temples is from northern region. In case of ornamentation of temple walls and pillars, Chalukya temple shows indigenous quality.</p>	60.	<b>C</b>
			<p>Farmers comprised the largest part of the population, and agriculture was taxed. Trades people were organised into guilds that held both executive and judicial authority and also functioned as banks. Crafts people engaged in a particular industry tended to live together. Goods could not be sold at the place where they were produced; they had to be brought to specific markets. Tolls were collected for roads and river crossings; and goods sold within the kingdom were taxed, as were imports and exports. The state fixed the wholesale price of goods and inspected weights and measures. Barter was prevalent, as were gold, bronze, and copper coins. Money was lent on interest against promissory notes.</p>
59.	<b>D</b>	61.	<b>C</b>
	<p>Shivaji conquered Raigarh, Kondana and Torna from the ruler of Bijapur.</p> <p>Torna Fort, also known as Prachandagad, is a large fort located in Pune district, in Maharashtra. It is historically significant because it was the first fort captured by</p>		<p>SS. Komagata Maru was a ship that travelled from Hong Kong to Vancouver in 1914, carrying economic migrants who did not like their living conditions back in India. Carrying 376 Indians [12 Hindus, 24 Muslims and 340 Sikhs], Komagata Maru sailed from Hong Kong, Shanghai, China to Yokohama, Japan and then to</p>

<p>62. <b>D</b></p> <p>63. <b>B</b></p> <p>64. <b>B based on (UPSC-1997)</b></p> <p>65. <b>d</b></p> <p>66. <b>D based on (UPSC- 2003)</b></p> <p>67. <b>C based on (UPSC - 1998)</b></p>	<p>Vancouver, British Columbia, Canada. However, Canadian authorities did not allow Indians into Vancouver. After staying in the ship itself or two months, Indians along with the Ship was forcibly sent back to India. The Ghadar party used Komagata Maru incident as an opportunity to recruit more members for the Ghadar Movement.</p> <p>Canada was liberal at that time compared to other colonial powers. It was a resource rich nation but lacked sufficient manpower. So these factors attracted many youths from many Asian countries [mainly China, Japan &amp; India] to Canada.</p> <p>After the death of Alexander, one of his generals, Seleucus Nikator sent his envoy, Megasthenes, to the court of Chandragupta Maurya in Patna around 300 BC. Megasthenes' work, Indika, is available only through its quoted portions in other works but it is the best source for the India of 2,300 years ago. Megasthenes says Indians were divided into seven castes, with Brahmins, the smallest in number, being engaged by others to perform sacrifices, and Kshatriyas, among others. On food he writes that India grows a lot of millet (bajra), and that it has two crops and a monsoon.</p> <p>The Maratha polity was essentially a centralised autocratic monarchy but an enlightened one. The king was at the helm of affairs. The king's chief objective was the happiness and prosperity of his subjects (raja kalsya karanam). To assist the king, there was a council of state ministers known as ashtapradhan. The ashtapradhan was neither the creation of Shivaji nor was at first organised at the time of his coronation. The peshwa, mazumdar,</p>	<p>wakins, dabir, sunris (and thesarnobat) existed under the Deccani rulers also.</p> <p>Most of the administrative reforms of Shivaji were based on the practices of the Deccan sultanates. For example, Peshwa was the Persian title. As early as 1397, the Bahmani Sultanate designated its prime minister as "peshwa".</p> <p><b>68. D</b></p> <p>The Congress ministry was not formed in Punjab under the 1935 Act due to the electoral results of the 1937 provincial elections. The Indian National Congress did not perform well in Punjab, unlike in other regions where it managed to form governments. In Punjab, the Unionist Party, which was primarily supported by the landowning classes and had a strong base among the Muslim, Sikh, and Hindu Jat communities, emerged as the largest party and formed the government. The Congress's poor performance in Punjab can be attributed to several factors, including the strong influence of the Unionist Party, communal politics, and the Congress's inability to gain significant support among the Muslim majority in the province</p> <p><b>69. C based on (UPSC - 2006)</b></p> <p>The Pala Empire (750-1161 CE) was an imperial power during the post-classical period in the Indian subcontinent, which originated in the region of Bengal. It is named after its ruling dynasty, whose rulers bore names ending with the suffix Pala ("protector" in Prakrit). They were followers of the Mahayana and Tantric schools of Buddhism.</p> <p>The resurgent Hindu Sena dynasty dethroned the Pala Empire in the 12th century, ending the reign of the last major Buddhist imperial power in the Indian subcontinent. The Pala period is considered one of the golden eras of Bengali history. The Palas brought stability and prosperity to Bengal after centuries of civil war between warring divisions. They advanced the achievements of previous Bengali</p>
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<p>70. <b>D</b></p> <p>71. <b>D</b></p> <p>72. <b>D</b></p> <p>73. <b>B</b></p> <p>74. <b>A</b></p>	<p>civilisations and created outstanding works of arts and architecture. The Proto-Bengali language developed under Pala rule laid the basis for the Bengali language.</p> <p>Various factors contributed to the rise of Marathas in the sixteenth and seventeenth centuries. The physical environment of the Maratha country shaped certain peculiar qualities among the Marathas. The mountainous region and dense forests made them brave soldiers and adopt guerrilla tactics. They built a number of forts on the mountains.</p> <p>The spread of the Bhakti movement in Maharashtra inculcated a spirit of religious unity among them. The spiritual leaders like Tukaram, Ramdas, Vaman Pandit and Eknath fostered social unity. The political unity was conferred by Shivaji.</p> <p>The Marathas also held important positions in the administrative and military systems of Deccan Sultanates of Bijapur and Ahmadnagar which gave them invaluable experience.</p> <p>In 1024, Mahmud of Ghazni marched from Multan across Rajputana, defeated the Solanki King Bhimadeva I, plundered Anhilwad and sacked the famous temple of Somanatha. Then, he returned through Sind desert. This was his last campaign in India. Mahmud died in 1030 A.D. Bhimadeva I (1022-1064 CE) was a Solanki (Chalukya) king who ruled parts of present-day Gujarat.</p> <p>Chhatrapati was a royal title that was mainly used by the Hindu Marathas. It is often taken to be the equivalent of emperor. The word 'Chhatrapati' is a Sanskrit language compound word (tatpurusha in Sanskrit) of chhatra (parasol or umbrella) and pati (master/lord/ruler) which is considered as a symbolic representation of the protector of people.</p>	<p>75. <b>C</b></p> <p>76. <b>B</b></p> <p>77. <b>B</b></p> <p>The title "Chhatrapati" was created by Shivaji upon his coronation which means a protector than merely using the term "Raja" or "Maharaja" meaning just a "king", and this was held by his immediate successors, sons Sambhaji, Rajaram, and grands on Shahu. The term is a symbolic representation of what he meant to the Maratha Empire as he protected them from outside forces of Mughals and British. After the death of Chhatrapati Shahu, however, the increasing power of the Peshwas and later Maratha generals reduced his successors to a nominal position.</p> <p>The most important officer in the Gupta Empire was the Kumaramaty. He was the highest officer in a district and was the link between centre and the district. The officers in charge of the districts (ayukta) and kumaramaty were the link between local administration and the centre. The Kumaramatys were the personal staff of the emperor and were appointed by the king in the home provinces and possibly paid in cash. Recruitment was not confined to the upper varnas only and several offices came to be combined in the hands of the same person.</p> <p>It was Lord Wavell who was the viceroy of India when the Simla conference took place.</p> <p>The system of village autonomy with sabhas and their committees developed through the ages and reached its culmination during the Chola rule. Two inscriptions belonging to the period of Parantaka I found at Uttiramerur provide details of the formation and functions of village councils. Village was divided into thirty wards and each was to nominate its members to the village council.</p> <p>The qualifications to become a ward member were:</p>
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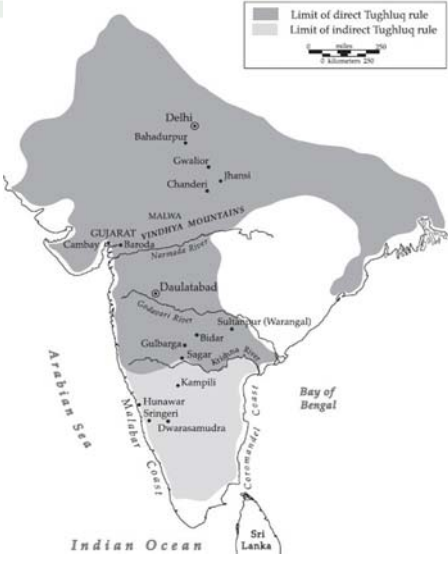
<p>78. <b>D</b></p>	<ul style="list-style-type: none"> <li>a. Ownership of at least one fourth veli of land.</li> <li>b. Own residence.</li> <li>c. Above thirty years and below seventy years of age.</li> <li>d. Knowledge of Vedas.</li> </ul> <p>However, certain norms of disqualification were also mentioned in the inscriptions. They were:</p> <ul style="list-style-type: none"> <li>a. Those who had been members of the committees for the past three years.</li> <li>b. Those who had failed to submit accounts as committee members.</li> <li>c. Those who had committed sins.</li> <li>d. Those who had stolen the property of others.</li> </ul> <p>Shivaji's great asset was popular support due to political cause. He waged his war against Mughal harassment, forceful conversion and heavy taxation on Hindus, which had disturbed Hindu community at large. After the emergence of Shivaji as leader, these people fully supported Shivaji and helped him to carry out his struggle. The terrain condition also favoured Shivaji. The mountainous country made it possible for the Marathas to adopt guerrilla tactics successfully. The broken ranges of hills provided the Marathas "readymade and easily defensible rock forts." The Deccan land is more suitable for guerrilla form of war than the regular type of war. Since Shivaji's army was smaller and had limited sources, the best course of their struggle was guerrilla warfare. Shivaji trained his men for hit and run tactics which proved very successful. Deceptive tactics for attack employed by Shivaji against Mughals provided success after success to Shivaji and boosted the morale of Marathas while demoralising the Mughal soldiers.</p> <p>Shivaji's strategy was to harass the enemy and create chaos and confusion in the enemy camps to demoralise the enemy</p>	<p>soldiers and enemy leadership. He used to achieve the objective through unexpected Military moves, shock tactics, hit and run and other deceptive techniques successfully. Surprise, mobility, speed and deception were the other features of Shivaji's army which is considered a must for successful guerrilla army. Maratha guerrillas were able to cut off enemy's supply line and put fire near enemy's camp to harass the enemy's soldiers. Advantage was always with Shivaji because of short-cut road approaches, defensible hills and local areas were well-known to Maratha guerrillas while Mughals were not so familiar with the terrain conditions. Maratha guerrillas were able to watch enemy movement, direction and distance well in advance, and accordingly they used to formulate their strategy with the help of mobile cavalry to sabotage enemy plans. Their forts proved as 'eyes' and 'ears' for observing the enemy.</p> <p>Shivaji's forts were defended by a stone wall. Besides the barracks of men and officers, every fort was provided with a Darukhana or a powder house, an Ambarkhana or granary and store room for oil and ghee. Either a tank or well yielded sufficient drinking water. In every fort there were officers of the same status and conjoint authority. For everything, even of the least importance touching the fort, they had to consult one another.</p> <p>79. <b>B</b></p> <p>Dakshinapatha literally means "Towards South" and refers to the Samudragupta's military expedition towards South or in south India to defeat few south Indian Kingdoms. he defeated the kings, but gave them their territories back. The expedition of Dakshinapatha is mentioned in the 19th and 20th stanza of Prayag Prashasti. Under this policy of Grahnamokshanugrahana he defeated 12 states of Dakshinapatha and forced their rulers to accept his supremacy.</p>
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<p><b>80. C</b></p>	<p>The Poona Pact was about reservation of seats for depressed classes in the central and provincial legislative councils.</p>	<p><b>83. D</b></p>	
<p><b>81. B</b></p>	<p>A number of monasteries grew up during the Pala period in ancient India in the eastern regions of the Indian subcontinent, comprising Bengal and Magadha. According to Tibetan sources, five great Mahaviharas (universities) stood out: Vikramashila (in Bihar), the premier university of the era; Nalanda (in Bihar), past its prime but still illustrious; Somapura Mahavihara; Odantapuri (in Bihar); and Jaggadala.</p> <p>Somapura Mahavihara in Paharpur, Badalgachhi, Naogaon, Bangladesh is among the best known Buddhist viharas, monasteries, in the Indian Subcontinent and is one of the most important archaeological sites in the country. It was designated as a UNESCO World Heritage Site in 1985. It is one of the most famous examples of architecture in pre-Islamic Bangladesh.</p> <p>Jagaddala Mahavihara (late 11th century - mid-12th century) was a Buddhist monastery and seat of learning in Varendra, a geographical unit in present north Bengal in Bangladesh.</p>	<p><b>84. C</b></p>	<p>The Hindu sects of Vaishnavism and Saivism flourished during the period of Rashtrakutas. Yet, they did not affect the progress of Jainism under the patronage of Rashtrakuta kings and officers. Almost one third of the population of the Deccan were Jains. There were some prosperous Buddhist settlements at places like Kanheri, Sholapur and Dharwar. There was harmony among various religions.</p> <p>Rashtrakutas were of Kannada origin and Kannada language was their mother tongue. Dantidurga was the founder of the Rashtrakuta dynasty. Amoghavarsha I (815-880 A.D.) ruled for a long period of 64 years. He had lost control over Malwa and Gangavadi. Yet, his reign was popular for the cultural development. He was a follower of Jainism. Jinasena was his chief preceptor.</p> <p>The economy was also in a flourishing condition. There was an active commerce between the Deccan and the Arabs. The Rashtrakuta kings promoted the Arab trade by maintaining friendship with them.</p>
<p><b>82. B</b></p>	<p>The Nair Service Society (NSS) was established in 1914 under the leadership of Mannathu Padmanabha Pillai for the social advancement of the Nair community that is found primarily in Kerala. NSS is a three-tier organisation with Karayogams at the base level, Taluk Unions at the intermediate level and a central headquarters operating from Perunna, Changanassery in Kerala. The Society owns and manages many educational institutions, hospitals, hostels and agricultural estates.</p>	<p><b>85. C</b></p>	<p>The Young Bengal was a group of Bengali free thinkers emerging from Hindu College, Calcutta. They were also known as Derozians, after their firebrand teacher at Hindu College, Henry Louis Vivian Derozio.</p> <p>The Young Bengal Movement peripherally included Christians such as Reverend Alexander Duff (1809-1878), who founded the General Assembly's Institution, and his students like Lal Behari Dey (1824-1892), who went on to renounce Hinduism. Latter-day inheritors of the legacy of the Young Bengal Movement include scholars like Brajendra Nath Seal (1864-1938), who went on to be one of the leading theologians and thinkers of the Brahmo Samaj. The Derozians however failed to have a long-term impact. Derozio was removed from the Hindu college in 1831 because of</p>

<p><b>86. B</b></p> <p><b>87. B</b></p> <p><b>88. C</b></p>	<p>radicalism. The main reason for their limited success was social conditions prevailing at that time which were not ripe for adoption of radical ideas. Further, they did not link masses through peasant causes.</p> <p>Gnanadeva was the founder of the Bhakti Movement in Maharashtra in the thirteenth century. It was called Maharashtra dharma. He wrote a commentary of Bhagavat Gita called Gnaneswari.</p> <p>In the twelfth century, Ramanuja, who was born at Sriperumbudur near modern Chennai, preached Visishtadvaita. According to him God is Sagunabrahman. The creative process and all the objects in creation are real but not illusory as was held by Sankaracharya. Therefore, God, soul, matter are real. But God is inner substance and the rest are his attributes. He also advocated prabattimarga or path of self-surrender to God. He invited the downtrodden to Vaishnavism.</p> <p>Pandit Shiv Narayan Agnihotri (20 December 1850 - 3 April 1929) was a Hindu social reformer who emerged as a leading member of the Brahmo Samaj (Society of God), a Hindu reform movement. He broke from Brahmoism in 1886 to form his own religious group, the Dev Samaj (Divine Society). On 16 February 1887 Agnihotri founded the Dev Samaj, rejecting Brahmo rationalism and drawing on the concept of the Guru as an enlightened soul as its central tenet, while retaining elements of Brahmo reformism. Combining a strict moral code with social radicalism, Agnihotri advocated vegetarianism, the social integration of castes, the education of women, widow remarriage and the elimination of child marriage. Adultery, polygamy and other 'unnatural crimes' were outlawed and hard work was stressed with</p>	<p>members being urged to lead a useful life and shun excessive ceremonial expenses. The Dev Samaj followed the philosophy propounded by the founder in 4 religious texts named as Dev Shastra volumes 1 to 4 and on the person of its Guru, Agnihotri, who held all doctrinal authority. Though initially upholding the worship of God, from 1892 Agnihotri advocated dual worship of himself and God claiming a status of near divinity. He asserted that he had attained the highest possible plane of existence and that eternal bliss could only be attained with his guidance. While retaining the nature of a cult, by 1895 the Society underwent a new development and became essentially atheistic in its ideology when Agnihotri rejected the worship of God and taught instead that the Religious Philosophy as written in the Dev Shastra volume 1 to 4 and Guru were for attention for its members.</p> <p><b>89. C</b></p> <p>Shankara, also called Shankaracharya was a philosopher and theologian, most renowned exponent of the Advaita Vedanta school of philosophy, from whose doctrines the main currents of modern Indian thought are derived.</p> <p>His masterpiece is the Brahma sutrabhashya, the commentary on the Brahma-sutra, which is a fundamental text of the Vedanta school.</p> <p>His works reveal that he not only was versed in the orthodox Brahmanical traditions but also was well acquainted with Mahayana Buddhism. The basic structure of his philosophy is more akin to Samkhya, a philosophic system of nontheistic dualism, and the Yoga school than to Buddhism.</p> <p><b>90. D</b></p> <p>On August 20, 1917, the Secretary of State for India, Edwin Samuel Montagu, made a statement in the British House of Commons known as the August Declaration of 1917. According to the August Declaration of 1917, control over the</p>
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<p>91. <b>A</b></p>	<p>Indian government would be gradually transferred to the Indian people, and a responsible government would be gradually established. In 1917, Montagu visited India and held talks with the various representatives of Indian polity including Mahatma Gandhi and Muhammad Ali Jinnah. He, along with the Governor-General of India Lord Chelmsford, brought out a detailed report titled Constitutional Reforms in India, also called the Montagu-Chelmsford Report. When this report was published on 8th July 1918, it was criticized by most congress leaders, many veteran Congress moderate leaders led by Surendra Nath Banerjea left the party to form Indian Liberal Federation in 1919.</p> <p>The literature during the period of the Pallavas was both religious and secular but largely religious in nature. Both Sanskrit and Tamil literature flourished during this time. The court of the Pallava rulers granted royal patronage to Sanskrit literature. The Tamil literature received an impetus with the growth of Bhakti movement.</p> <p>Pallava rulers largely patronized Sanskrit learning and culture. Sanskrit was their court language. However, their early inscriptional records are in Prakrit which by the latter half of the 14th century was replaced by Sanskrit. Bharavi, a Sanskrit poet who wrote Kiratarjuniyam visited the Pallava court during the time of Simhavishnu. Kanchipuram was an important center of Sanskrit learning.</p>	<p>because a member of a lower caste, forbidden from entering the temple, had himself consecrated the Shiva image in a temple. On the wall of the temple Sree Narayana Guru inscribed the words: "Devoid of the dividing walls of caste or race, or hatred of rival faith, we all live here in brotherhood."</p> <p>Millions saw Sree Narayana Guru as a saint, seer, philosopher, poet and social reformer. Education and organisation were amongst his many slogans for freedom and strength. He held that the essence of all religions is one and the same, and advocated the comparative study of all faiths.</p> <p>Sree Narayana Guru articulated a doctrine aimed at improving the Ezhavas' social position. He urged them to abandon the occupation of toddy-tapping and to abstain from liquor. He summed up his message in a slogan: "Drink not, serve not, brew not." He condemned all forms of animal sacrifice, the singing of obscene songs etc. The organisation which he set up to maintain and manage the institutions he had founded later became known as Sree Narayana Dharma Paripalana Yogam (Society for the Propagation of Sree Narayana Guru's Tenets).</p> <p>In the early years of the 20th century, the Aravipuram movement was given new vigour when two new leaders, Dr Palpu and Kumaran Asan, joined Sree Narayana Guru, Dr Palpu was the first Ezhava to receive education in Western medicine. Kumaran Asan was a well-known writer and poet. The movement began to condemn the caste system as the basis of Hindu social structure.</p> <p>The Sree Narayana Dharma Paripalana Yogam (S.N.D.P) is a social service organization that has been representing the Ezhava community from Kerala since 1903. The S.N.D.P Yogam was founded by Dr. Padmanabhan Palpu and other Ezhava leaders with the blessing of Sree Narayana</p>
<p>92. <b>D</b></p>	<p>Aravipuram Movement was launched by Sree Narayana Guru on Shivaratri day of 1888. On that day, Sree Narayana Guru defied the religious restrictions traditionally placed on the Ezhava community, and consecrated an idol of Shiva at Aravipuram.</p> <p>Sree Narayana Guru, born in a low-caste Ezhava family, had studied Sanskrit, Malayalam, Tamil and astrology. The Aravipuram Pratistha was a historic event,</p>	

<p>93. <b>C</b></p> <p>94. <b>B</b></p> <p>95. <b>D</b></p> <p>96. <b>A</b></p>	<p>Guru. The organization aimed to lead the Ezhava community to the religious reform movement and to achieve economic prosperity and educational opportunities.</p> <p>Daulatabad, also called Devagiri or Deogir, village and ancient city, is in north-central Maharashtra. It is situated in a hilly upland area about 13 km northwest of Aurangabad. Muhammad bin Tughlaq wanted to make Devagiri his second capital so that he might be able to control South India better. In 1327 he made extensive preparations for the transfer of royal household and the ulemas and Sufis from Delhi to Devagiri, which was renamed as Daulatabad. When they resisted the Sultan enforced his orders ruthlessly and caused great hardship of the population of Delhi. The distance between these two places was more than 1500 kilometres. Many people died during the rigorous journey in the summer. After two years, the Sultan abandoned Daulatabad and asked them to return to Delhi.</p> <p>Pancha Rathas (also known as Five Rathas or Pandava Rathas) is a monument complex at Mahabalipuram, on the Coromandel Coast of the Bay of Bengal, in the Kancheepuram district of the state of Tamil Nadu. Pancha Rathas is an example of monolithic rock-cut architecture. The complex is under the auspices of the Archaeological Survey of India (ASI) and is part of the UNESCO World Heritage site inscribed by UNESCO as Group of Monuments at Mahabali puram. The structures are named after the Pancha Pandavas and Draupadi, of epic Mahabharata fame.</p> <p>Narayan Malhar Joshi (5 June 1879 - 30 May 1955) was an Indian trade union leader and follower of Gopal Krishna Gokhale. Joshi became involved in labour issues and</p>	<p>started the All India Trade Union Congress in 1920 along with Lala Lajpat Rai.</p> <p>In 1911, Joshi established the Social Service League. The League conducted training programmes for volunteers, whose services were later utilized for relief work among people suffering from famines, epidemics, floods and other disasters, and also for welfare programmes among the poor and the destitute. The objective of the movement was "to collect and study social facts and discuss social problems with a view to forming public opinion on questions of social service" and to secure for the masses a better quality of life and work. The League opened a number of day and night schools, libraries, dispensaries and started boys' clubs and scouts corps.</p> <p><b>97. C based on (UPSC - 2000)</b></p> <p>The extent of the empire under Muhammad bin Tughluq is shown in the below map:</p>  <p><b>98. C</b></p> <p><b>99. C</b></p> <p>Jyotiba Phule founded Satyashodhak Samaj in Pune, Maharashtra, on 24th September 1873. It was a reformatinal society that promoted education, increased social</p>
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<p><b>100. C</b></p>	<p>rights, justice and political access in the deprived sections. Moreover, its primary focus was on uplifting and supporting Dalits, Shudras, and women in Maharashtra. Jyotiba Phule's wife, Savitribai, used to administer the social activities for the women's section.</p> <p>Jyotiba Phule's major work include Tritiya Ratna (1855); Powada: Chatrapati Shivajiraje Bhosle Yancha (1869); Gulamgiri (1873), Shetkarayacha Aasud (1881).</p> <p>Dhondo Keshav Karve (18 April 1858 - 9 November 1962), popularly known as Maharshi Karve, was a social reformer in the field of women's welfare. Karve wrote two autobiographical works: Atmawrutta (1928) in Marathi and Looking Back (1936) in English.</p> <p>During Sultanate period art of music developed in India. Amir Khusrau introduced many new ragas such as ghora and sanam. He evolved a new style of light music known as qwalis by blending the Hindu and Iranian systems. The invention of sitar was also attributed to him.</p> <p>The Indian classical work Ragadarpan was translated into Persian during the reign of Firoz Tughlaq. Pir Bhodan, a Sufi saint was one of the great musicians of this period. Raja Man Singh of Gwalior was a great lover of music. He encouraged the composition of a great musical work called Man Kautuhal.</p>	<p>cooperation in education, arts, sciences, and culture. As a focal point for world culture and science, UNESCO's activities have broadened over the years; it assists in the translation and dissemination of world literature, helps establish and secure World Heritage Sites of cultural and natural importance, works to bridge the worldwide digital divide, and creates inclusive knowledge societies through information and communication.</p> <p>There are more than 1120 World Heritage sites today. They include 869 cultural sites, 213 natural sites, and 39 sites that are a combination of the two. The first two sites in India that made the list were the Agra Fort and the Ajanta Caves.</p> <p>Of the total of 38 sites in India, 30 are cultural sites, 7 are natural wonders, and one is mixed property. The latest site to make the list is the Victorian Gothic and Art Deco Ensembles of Mumbai. 5 Mughal Architecture on the list includes Agra Fort, Taj Mahal, Humayun's Tomb, Fatehpur Sikri, and Red Fort.</p> <p><b>103. A</b></p> <p>Manav Dharma Sabha was one of the earliest socio-religious reform organization in Gujarat and British India. It was founded on 22 June 1844 in Surat by Durgaram Manchharam Mehta, Dadoba Pandurang Tarkhadkar and a few others. The goals of the Sabha were to expose the hypocritical arts present in Christian, Muslim and Hindu religions. It had a very short life span and ceased to exist as Dadoba left for Bombay in 1846 and Durgaram left for Rajkot in 1852.</p> <p>The main objective of Manav Dharma Sabha was to highlight the positive side of true religion based on truth and morality. The organization accepted the concept of monotheism, a concept which belies in existence of one God only. The organization used to organize public meetings every Sunday in which the speakers used to exhort to give up casteism, to encourage</p>
<p><b>101. C</b></p>	<p>The INC at its Lahore session adopted the goal of Purna Swaraj and authorized the Congress Working Committee to launch a civil disobedience to achieve the goal.</p>	
<p><b>102. A</b></p>	<p>The United Nations Educational, Scientific and Cultural Organization (UNESCO) is a specialised agency of the United Nations (UN) aimed at promoting world peace and security through the international</p>	

<p>widow remarriages and to stop the practice of idol worship. The main activity of the organization was to abolish superstitious beliefs from the society and to ensure that people do not practice black magic, witchcraft and such other malpractices.</p> <p>Paramahansa Mandali was a secret socio-religious group, established in 1840, in Bombay and is closely related to Manav Dharma Sabha which was found in 1844 in Surat. It was started by Durgaram Mehta, Dadoba Pandurang and a group of his friends. Dadoba Pandurang assumed leadership of this organisation after he left Manav Dharma Sabha.</p> <p><b>104. C</b></p> <p>The Bahmani kingdom reached its peak under the guidance of Prime minister Mahmud Gawan. He was a Persian merchant. Gawan's progress was not tolerated by native Muslim leaders. They made false allegations and made Sultan to punish him with death sentence. After execution of Gawan, Bahamani Sultanate started to decline.</p> <p>After few years Sultanate gradually broke up into five independent kingdoms: Bijapur, Ahmadnagar, Berar, Golkonda and Bidar.</p> <p><b>105. D</b></p> <p><b>106. A</b></p> <p>The history of organised European colonisation on the Nicobar Islands began with the Danish East India Company in 1754-56. During this time they were administered from Tranquebar (in continental Danish India); missionaries from the Moravian Church Brethren's settlement in Tranquebar attempted a settlement on Nancowry island, an island in the central part of the Nicobar Islands, and died in great numbers from disease; the islands were repeatedly abandoned due to outbreaks of malaria.</p> <p>Italy made an attempt at buying the Nicobar Islands from Denmark between 1864 and 1865. However, the negotiations were interrupted and never brought up again.</p>	<p>Denmark's presence in the islands ended formally on 16 October 1868 when it sold the rights to the Nicobar Islands to Britain, which in 1869 made them part of British India.</p> <p><b>107. A</b></p> <p>Arya Samaj is a Hindu reform movement that was founded by Dayanand Saraswati in 1875 in Bombay. The movement believes in the infallible authority of the Vedas. The central objectives of Arya Samaj is to, "eradicate Ignorance (Agyan), Indigence or Poverty (Abhav) and Injustice (Anayay) from this earth. This mission is enshrined in the ten Niyams or Principles."</p> <p>Swami Shraddhanand (22 February 1856 - 23 December 1926), was an Indian Independence activist and an Arya Samaj sannyasi who propagated the teachings of Dayananda Saraswati. This included the establishment of educational institutions, like the Gurukul Kangri University, and played a key role on the Sangathan (consolidation and organization) and the Shuddhi (purification), a Hindu reform movement in the 1920s. In 1892 Arya Samaj was split into two factions after a controversy over whether to make Vedic education the core curriculum at the DAV College Lahore. Swami Shraddhanand left the organization and formed the Punjab Arya Samaj. The Arya Samaj was divided between the Gurukul Section and the DAV Section. Swami Shraddhanand headed the Gurukuls.</p> <p><b>108. B</b></p> <p>Sher Shah Suri (1472 -1545), born Farid Khan, was the founder of the Suri Empire in India, with its capital in Sasaram in modern-day Bihar. His empire was as under:</p> <p><b>109. C</b></p> <p><b>110. D</b></p>
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<p><b>111. D</b></p>	<p>Swami Vivekananda founded the Ramakrishna Mission in 1897 (eleven years after the death of Ramakrishna) as a philanthropic organisation, getting inspiration from Ramakrishna Paramhans. It aimed at protecting India from the materialistic influences of western culture. It idealized Hinduism and the spiritual genius of India. It strove for the spiritual conquest of the world through resurrected Hinduism. To the founder, the Vedanta as the grand, universal and super-religion of the world. It actively worked for social reforms humanitarian service and imparting education through a network of Ramkrishna schools. Besides it emphasized self-help and building-up of man strength.</p> <p>Unlike the Arya Samaj, Ramakrishna Mission recognizes the utility and value of image worship in developing spiritual fervour and worship of the Eternal Omnipotent God.</p> <p>Ever since its inception the Ramakrishna Mission has been in the forefront of social reform in the country. It runs a number of charitable dispensaries and hospitals, offers help to the afflicted in times of natural calamities like famines, floods, epidemics.</p>	<p>His Deccan policy was more successful. He defeated the forces of Ahmadnagar and annexed it. Both Bijapur and Golkonda signed a treaty with the emperor. Shah Jahan carved four Mughal provinces in the Deccan - Khandesh, Berar, Telungana and Daulatabad.</p> <p><b>113. D</b></p> <p>Residuary powers were given to the provinces.</p> <p><b>114. C</b></p> <p>The Bahmani kingdom reached its peak under the guidance of Mahmud Gawan. He was a Persian merchant. Slowly he became the chief minister due to his personal qualities. After the execution of Gawan, the Bahmani kingdom began to decline. Muhammad Shah was succeeded by weak Sultans. During this period the provincial governors declared their independence. By the year 1526, the Bahmani kingdom had disintegrated into five independent sultanates. They were Ahmadnagar, Bijapur, Berar, Golkonda and Bidar and known as Deccan Sultanates.</p> <p><b>115. D</b></p> <p>Bal Ganghadhar Shastri Jambhekar is also known as Father of Marathi journalism for his efforts in starting journalism in Marathi language with the first newspaper in the language named 'Darpan' in the early days of British Rule in India.</p> <p>Balshastri Jambhekar understood the importance of public libraries. He founded 'The Bombay Native General Library'. He also started 'Native Improvement Society', of which 'Student's Literary and Scientific Society' was an offshoot. Intellectual giants like Dadabhai Navroji and Bhau Daji Lad drew inspiration through these institutions.</p> <p>In 1840 he published first Marathi monthly, Digdarshan (meaning direction in English). He edited this magazine for 5 years. Digdarshan published articles on various subjects including physics, chemistry,</p>
<p><b>112. B based on (UPSC - 2002)</b></p>	<p>The rise of Shah Jahan was due to his personal ambitions. He rose in revolt against his father who ordered him to go to Kandahar. This rebellion distracted the activities of the empire for four years. After Jahangir's death in 1627, Shah Jahan reached Agra with the support of the nobles and the army.</p> <p>Shah Jahan launched a prolonged campaign in the northwest frontier to recover Kandahar and other ancestral lands. The Mughal army lost more than five thousand lives during the successive invasions between 1639 and 1647. Then Shah Jahan realized the futility of his ambition and stopped fighting.</p>	

<p><b>116. A</b></p> <p><b>117. B</b></p> <p><b>118. B</b></p>	<p>geography, history etc. He had mastery in many languages including Marathi, Sanskrit, English and Hindi. Apart from that he also had a good grasp of Greek, Latin, French, Gujarati and Bengali. He was the first Indian to have published research papers in the quarterly journal of the Asiatic Society. He was the first person to print Dnyaneshwari in 1845. It was known as the first ever-printed version.</p> <p>The Anglo-French rivalry in India came to a close with British success and French failure. The causes for the French failure can be summed up as follows:</p> <ol style="list-style-type: none"> <li>1. Commercial and naval superiority of the English.</li> <li>2. Lack of support from the French government.</li> <li>3. French had support only in the Deccan, but the English had a strong base in Bengal.</li> <li>4. English had three important ports - Calcutta, Bombay and Madras but French had only Pondicherry.</li> <li>5. Difference of opinion between the French Generals.</li> <li>6. England's victory in the European wars decided the destiny of the French in India.</li> </ol> <p>The last years of Shah Jahan's reign were clouded by a bitter war of succession among his four sons - Dara Shikoh (crownprince), Shuja (governor of Bengal), Aurangzeb (governor of Deccan) and Murad Baksh (governor of Malwa and Gujarat).</p> <p>Aurangzeb was one of the ablest of the Mughal kings. He assumed the title Alamgir, World Conqueror. To contain the spread of the Marathas, Aurangzeb decided to invade Bijapur and Golkonda. He defeated Sikandar Shah of Bijapur and annexed his kingdom. Then, he proceeded</p>	<p>against Golkonda and eliminated the Kutb Shahi dynasty. It was also annexed by him. In 1679, he reimposed jiziya and pilgrim tax. He was also not tolerant of other Muslim sects. The celebration of Muharram was stopped. His invasions against the Deccan sultanates were partly due to his hatred of the Shia faith.</p> <p><b>119. C</b></p> <p>Dharma Sabha published a newspaper called Samachar Chandrika. Samachar Chandrika was a weekly newspaper founded in 1822 by Bhabani Charan Bandyopadhyay it was an orthodox Hindu newspaper of the Dharma Sabha. It campaigned against social reforms including the ban on Sati by Lord William Bentinck. It was published for over 32 years. It was published in Bengali language.</p> <p><b>120. B</b></p> <p><b>121. A</b></p> <p><b>122. D</b></p> <p>The downfall of the Mughal Empire led to the independence of Deccan under Nizam-ul-Mulk. The Carnatic region also formed part of the Nizam's dominion. The ruler of the Carnatic accepted the suzerainty of the Nizam.</p> <p>In 1740, the Austrian War of Succession broke out in Europe. In that war England and France were in the opposite camps. They came into conflict in India also. War of the Austrian Succession, (1740-48), a conglomeration of related wars, two of which developed directly from the death of Charles VI, Holy Roman emperor and head of the Austrian branch of the house of Habsburg, on Oct. 20, 1740.</p> <p>The Austrian ruler Maria Theresa (daughter of Charles VI) derived her main foreign support from Britain, which feared that, if the French achieved hegemony in Europe, the British commercial and colonial empire would be untenable. Thus, the War of the Austrian Succession was, in part, one phase of the struggle between</p>
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<p>France and Britain that lasted from 1689 to 1815.</p> <p>Treaty of Aix-la-Chapelle, (Oct. 18, 1748), negotiated largely by Britain and France, with the other powers following their lead, ended the War of the Austrian Succession.</p> <p><b>123. D</b></p> <p>Hailed as one of India's first modern feminists, Savitribai Phule was born on January 3, 1831 in Maharashtra's Satara district. Savitribai Phule, along with her husband, Jyotirao Phule were instrumental in improving women's rights in India during the British rule as well as starting India's first school for girls at Bhide wada in 1848.</p> <p>Even though Savitribai and Jyotirao Phule faced a lot of resistance and opposition from contemporary society, they went on to run three different schools for girls in Pune. They also established two educational trusts -- The Native Female School, Pune and the Society for Promoting the Education of Mahars, Mangs, and Etceteras. Savitribai along with her husband was also instrumental in the formation of the reform society Satyashodhak Samaj, which initiated the practice of marriage without dowry or overt expenses.</p> <p>She published Kavya Phule in 1854 and Bavan Kashi Subodh Ratnakar in 1892. In her poem, "Go, Get Education", she urges the oppressed communities to get an education and break free from the chains of oppression. In 1852, Savitribai started the Mahila Seva Mandal to raise awareness about women's rights. Savitribai called for a women's gathering where members from all castes were welcome and everybody was expected to sit on the same mattress.</p> <p><b>124. D</b></p> <p>The mir saman was the officer incharge of the royal karkhanas. He was also known as khan saman. He was the chief executive officer responsible for the purchase of all kinds of articles and their storage for the</p>	<p>royal household. Another important duty was to supervise the manufacture of different articles, be it weapons of war or articles of luxury. He was directly under the emperor but for sanction of money and auditing of accounts he was to contact the diwan. Under the mir saman there were several officers, including the diwani buyutat and tahvildar (cash keeper).</p> <p><b>125. D</b></p> <p><b>126. B</b></p> <p>Madras in South India was a port town ideally situated on the Coromandel Coast off the Bay of Bengal. The city as we know it today started as an English settlement in Fort St. George.</p> <p>The land was ruled by the Vijayanagar rulers, and they appointed chieftains known as Nayaks who ruled different regions in the province, almost independently.</p> <p>Damarla Venkatadri Nayaka was the chieftain of the area of present day Chennai when the British East India Company arrived to set up its trade and other commercial activities. The British, looking for a new settlement along the coast, secured a Grant by Damarla Venkatadri Nayaka giving over to the company a three-mile long strip of land in the fishing village of Madrasapatnam.</p> <p>On August 22, 1639, the deed was signed by British East India Company's Francis Day accompanied by his interpreter Beri Thimmappa and superior Andrew Cogan.</p> <p>In February of 1640, Day and Cogan proceeded to the land to start a new English factory and build a fort as allowed by the Grant which was for a period of two years.</p> <p>On the expiry of the Grant, a new Grant was issued in 1645 by the new Raja, Sri Rangarayulu, empowering the Company to expand its property by attaching an additional piece of land thus laying the foundation for the expansion of Madras into its present form.</p>
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<p><b>127. B</b></p>	<p>In 1646, Golkonda forces under Mir Jumla conquered Madras and massacred or sold into slavery much of its Christian inhabitants and their allied Indian communities.</p> <p>Though in the late 17th century, plague, genocide and racial violence reduced the population dramatically and almost destroyed the town, the city was rebuilt with new English and European settlers.</p> <p>In 1687, after the fall of Golkonda, the area came under the control of the Mughals, who granted the rights to the company in Madras, and the city developed and expanded.</p> <p>The city was subsequently attacked by the French and Hyder Ali, the Sultan of Mysore, in the First Anglo-Mysore War, but the British regained control to fend off further attacks and eventually drove away the French, the Dutch and the Danes.</p> <p>Sree Narayana Guru was born on 22nd August, 1856 to Madan Asan and his wife Kuttiamma in Chempazhanthy, a village near Thiruvananthapuram, Kerala. His family belonged to the Ezhava caste and was considered 'avarna' according to the social mores of the time.</p> <p>He gave the famous slogan "One Caste, One Religion, One God for All". In 1888, he built a temple dedicated to Lord Shiva at Aruvippuram which was against the caste-based restrictions of the time. Sree Narayana Guru became one of the greatest proponents and re-evaluators of Advaita Vedanta, the principle of non-duality put forward by Adi Shankara. He wrote various books in different languages. Few of them are: Advaita Deepika, Asrama, Thevarappathinkangal, etc.</p> <p>Veena Poovu is a 1907 Malayalam poem written by Kumaran Asan. The poem is considered the beginning of a new era in Malayalam literature, and is one of Asan's most significant works.</p>	<p><b>128. C</b></p> <p>Ghiyas-ud-Din Zainul-Abidin was the eighth sultan of Kashmir. Zainul-Abidin is still called Bud Shah (the Great Sultan) by the Kashmiris. Though not a great warrior, he defeated the Mongol invasion of Ladakh, conquered the Baltistan area (called Tibbat-i-khurd) and kept control over Jammu, Rajauri, etc. He, thus, unified the Kashmiri kingdom.</p> <p>Zainul-Abidin abolished jizyah and cow slaughter, and to respect the wishes of Hindus, withdrew ban on sati. The Hindus occupied many high offices in his government.</p> <p><b>129. C</b></p> <p><b>130. C</b></p> <p>The 18th century saw the first phase of uprising against the alien powers of northern and southern Orissa. In northern Orissa, the Raja of Mayurbhanja was a powerful ruler. He resisted the authority of the English company strongly. In southern Orissa, the district of Ganjam came under the formal possession of the English in 1765 by a farman of the Mughal emperor. The Raja of Ghumusar gave first resistance to the European authorities. In 1767-68, Raja Narayan Dev of Paralakhemundi rebelled against the British. Insurrectionary activities continued in Ghumusar and Paralakhemundi till the middle of the 19th century when they were completely suppressed by the British.</p> <p><b>131. B</b></p> <p>Mahar is an "untouchable" caste cluster, living chiefly in Maharashtra and in adjoining states. The Mahars live in the villages' outskirts. They were classified as "untouchables" during the Gupta age.</p> <p>Mahar movement was the movement of the Mahars of Maharashtra, under the leadership of Dr. B. R. Ambedkar (their first graduate), which gained momentum in the 1920s. Their demands included the right to use public drinking water tanks and</p>
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<p><b>132. C</b></p> <p><b>133. C</b></p> <p><b>134. C</b></p> <p><b>135. A</b></p>	<p>enter temples, abolition of the mahar watan (traditional services to village chiefs) and separate representation in the legislative councils. From 1927, some of them even started burning the Manu Smriti as a symbol of a sharper break with Hinduism.</p> <p>The Ahom dynasty (1228-1826) ruled the Ahom kingdom in present-day Assam for nearly 598 years. The dynasty was established by Sukaphaa, a Shan prince of Mong Mao who came to Assam after crossing the Patkai mountains i.e. from Burma. The rule of this dynasty ended with the Burmese invasion of Assam. Later following the Treaty of Yandabo in 1826, Assam was annexed by the British East India Company.</p> <p>The Wagon massacre or Bellary train tragedy was the death of 70 prisoners on 10 November 1921 in the Malabar region of Kerala state of India. The prisoners had been taken into custody following the Mappila Rebellion against British in various parts of Malappuram district. Their deaths through apparent negligence discredited the British Raj and generated sympathy for the Indian independence movement.</p> <p>In order to attract more Muslim support to the Indian National Movement, Mahatma Gandhi and the national leaders of India initially supported the Khilafat movement and merged it to the famous Non Co-operation Movement. This succeeded in bringing almost all sections of Indians under one flag for a Pan-Indian movement for the first time. The southern Malabar district welcomed this movement in a great spirit. However, in Eranad and Walluvanad taluks it took the form of an armed rebellion by the Muslim Mappila community.</p> <p>Karma Yoga (The Yoga of action) is a book of lectures by Swami Vivekananda, as</p>	<p>transcribed by Joseph Josiah Goodwin. It was published in February 1896 in New York City. Swami Vivekananda delivered a number of lectures in his rented rooms in New York City from December 1895 to January 1896. In 1895 friends and supporters of Swami Vivekananda hired Goodwin, a professional stenographer, who transcribed some of the lectures which were later published as this book. Goodwin later became a follower of Vivekananda.</p> <p><b>136. A</b></p> <p>Amuktamalyada is a Telugu epic poem composed by Krishnadevaraya, the Vijayanagar Emperor in the early 16th century. Amuktamalyada translates to "One who offered the garland after wearing it themselves". Considered as a master piece, Amuktamalyada describes the story of wedding of the Hindu Lord Ranganayaka an avatar of Lord Vishnu and Goda Devi aka Andal the Tamil Alvar poet and daughter of Periyalvar, at Srirangam.</p> <p>Krishnadevaraya was the king of the Vijayanagar Empire reigning between 1509-1530. He was the third ruler of the Tuluva Dynasty and presided over the Vijayanagar empire at its zenith.</p> <p><b>137. C</b></p> <p><b>138. B</b></p> <p>The General Service Enlistment Act of 1856 was passed by the British Parliament in 1856. It required every Indian soldier to go overseas for deployment if required. The Act was brought just before the Anglo-Persian War. The British were reluctant to send a force overland to Herat, reminiscent of the disasters of the first Anglo Afghan War. So instead, the Government in India decided to launch a maritime expeditionary force to attack the general area of Bushehr, the primary port of entry into Persia at the time. For this reason, Lord Canning, the Governor-General of India, decided to pass the Act that forced deployment literally overseas, as he was aware of the resistance he would</p>
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<p><b>139 C</b></p> <p><b>140 B</b></p> <p><b>141 B</b></p> <p><b>142 D</b></p>	<p>face because of the Kala pani taboo. It was thus one of the main causes for the Great Uprising of 1857.</p> <p>Narayan Meghaji Lokhande (1848-1897) was the father of trade union movement in India. He is remembered not only for ameliorating the working conditions of textile mill-hands in the 19th century but also for his courageous initiatives on caste and communal issues.</p> <p>From 1880 onwards he took over the management of Deenbandhu which was published from Mumbai. At this time he also quit his job as head clerk in a cotton mill in Mumbai and founded Millhands' Association, devoting himself fully to social service.</p> <p>Along with Lokhande, Phule also addressed the meetings of the textile workers in Bombay. It is significant that before Phule and his colleagues Krishnarao Bhalekar and Lokhande tried to organise the peasants and the workers, no such attempt was made by any organisation to redress their grievances. Lokhande started the first labour association in India - 'Bombay Mill Hands Association'.</p> <p>The Khilafat Movement had started in 1919 in India in support of the restoration of the caliphate in Turkey. The Indian National Congress (INC) was aligned with it. The Khilafat meetings in Malabar incited communal feelings among the Moplahs and it became a movement directed against the British as well as the Hindu landlords of Malabar. There was large-scale violence that saw systematic persecution of Hindus and British officials. Many homes and temples were destroyed.</p> <p>The prominent leaders of the rebellion were Ali Musaliyar and Variyankunnath Kunjahammed Haji. From August 1921 till</p>	<p><b>143 B</b></p> <p>about the end of the year, the rebels had under their control large parts of Malabar. By the end of the year, the rebellion was crushed by the British who had raised a special battalion, the Malabar Special Force for the riot. The Moplah uprising is a widely debated one with some people arguing that it was a nationalist uprising against the British while others say that it was a communally charged series of riots.</p> <p>The Akali movement, also called the Gurdwara Reform Movement, was a campaign to bring reform in the gurdwaras (the Sikh places of worship) in India during the early 1920s.</p> <p>The Akalis also participated in the Indian independence movement against the British Government, and supported the non-cooperation movement against them. The goal of the movement was to rescue the Gurdwaras (Sikh temples) from the rule of corrupt and illiterate mahants (priests). During the 18th and 19th centuries, Maharaja Ranjit Singh, Sikh chieftains, and other pious Sikhs generously gifted the Gurdwaras with revenue-free land and money. During the 18th century, these shrines were administered by Udasi Sikh mahants who avoided the anger of Mughal rulers by not wearing their hair long. With time, corruption spread among these mahants, and they began to use the Gurdwaras' gifts and other income as their own. Many of them began to indulge in opulence and frivolity.</p> <p>Apart from the mahants, some supervision over the Gurdwaras was held by Government-nominated managers and caretakers after the British invasion of Punjab in 1849, who frequently collaborated with mahants. The mahants were given full support by the government. It employed them and their managers to preach Sikh loyalty and keep them away from the growing nationalist movement. Sikh reformers and nationalists, on the other side, wanted the Gurdwaras to be completely reformed by removing them</p>
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	<p>from the control of mahants and colonial agents. The priests of the Golden Temple in Amritsar issued a Hukamnama (directive from the Gurus or holy seats of Sikh authority) against the Ghadarites, declaring them renegades, and then honoured General Dyer, the butcher of the Jallianwala massacre, with a saropa (robe of honour) and declared him to be a Sikh. When the reformers organised groups of volunteers known as jathas to push the mahants and Government-appointed managers to hand over administration of the Gurdwaras to the local devotees, a popular campaign for Gurdwara reform erupted quickly in 1920.</p> <p>The movement led to the introduction of the Sikh Gurdwara Bill in 1925, which placed all the historical Sikh shrines in India under the control of Shiromani Gurdwara Parbandhak Committee (SGPC).</p> <p><b>144 C</b></p> <p>Ala-ud-Din Hasan Bahman Shah whose original name was Zafar Khan, also known as Hasan Gangu, was the founder of the Bahmani Sultanate. The capital of Bahmani dynasty was Gulbarga. Then the capital was shifted from Gulbarga to Bidar by Ahmad Wali Shah. During Muhammad Shah III, the power of the Kingdom reached its zenith. The extent of Bahmani empire was as below:</p> 	<p><b>145 B</b></p> <p>Dr Ambedkar was first elected to the Constituent Assembly in July 1946 from Bengal Legislative Assembly. But following the Partition many members of the constituent assembly representing Bengal, including Ambedkar, lost their membership. Subsequently he was chosen by the Bombay Legislative Congress party to fill the vacancy caused by M.R. Jayakar. When the first elections were conducted under the new constitution, Ambedkar unsuccessfully contested from Bombay constituency. He was elected to the Rajya Sabha in March 1952 from the Bombay legislature.</p> <p><b>146 B</b></p> <p>The Kheda Satyagraha of 1918 was a satyagraha movement in the Kheda district of Gujarat organised by Mahatma Gandhi during the period of the British Raj. It was a major revolt in the Indian independence movement. It was the third Satyagraha movement, after four days of Ahmedabad Satyagraha. Gandhi organised the movement to support peasants who were unable to pay the revenue because of famine and plague epidemic.</p> <p>In Gujarat, Mahatma Gandhi was chiefly the spiritual head of the struggle. He was assisted by the newly joined Satyagrahi Sardar Vallabhbhai Patel and other local lawyers and advocates namely Indulal Yagnik, Shankarlal Banker, Mahadev Desai, Narhari Parikh, Mohanlal Pandya and Ravi Shankar Vyas. They toured the countryside, organised the villagers and gave them political leadership and direction. Many aroused Gujaratis from the cities of Ahmedabad and Vadodara joined the organizers of the revolt, but Gandhi and Patel resisted the involvement of Indians from other provinces, seeking to keep it a purely Gujarati struggle.</p> <p>In 1918, the British authorities had increased the taxes of Kheda region by 23% while it was hit by Chappania famine and</p>
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<p><b>147. A</b></p> <p><b>148. A based on (UPSC - 2021)</b></p>	<p>others leading to cholera and plague. Nadiad collector refused any aid from 'Anavari' system of taxes in spite of Sardar Patel and Mahatma's meetings. Patel and his colleagues organised a major tax revolt, and all the different ethnic and caste communities of (Kheda) rallied around it. The peasants of Kheda signed a petition calling for the tax for this year to be scrapped in wake of the famine. The government in Bombay rejected the charter.</p> <p>Bharat Dharma Mahamandala was a prominent Hindu organization founded by Pandit Din Dayalu Sharma in Hardwar in 1887, who also founded the Hindu College, Delhi, on May 15, 1899. Its objective was to bring together all leaders of the orthodox Hindu community and to work together for the preservation of Sanatan Dharma.</p> <p>The offshoots of the Mahamandala were the Sanatan Dharma Sabhas, founded for the defence of Hinduism from critics both within the community and outside it. In the early years of the 20th century, Pandit Madan Mohan Malaviya was very closely associated with the Mahamandala and the Sanatan Dharma movements. The Dharma Maha Parishad in South India, and the Dharma Mahamandal in Bengal were also formed to preserve traditional Hinduism.</p> <p>By 1512, Vijayanagar rulers succeeded in bringing almost the whole southern peninsula under their control. The small Hindu chieftdom of Rajagam birarajyan (Tondai mandala); the Zamorin of Calicut and the ruler of Quilon (Kerala) accepted suzerainty of Vijayanagar. By 1496, almost the whole deep south up to the Cape Carnorin including local Chola and Chera rulers, Tanjore and Pudukottai and Manabhusa of Madura were subjugated.</p> <p>An interesting feature of the occupation of the Tamil country was that after the conquests the Telugu soldiers settled down</p>	<p>permanently in remote and sparsely populated areas. These migrants exploited the black soil which later led to the emergence of the Reddis as an important cultivating group. Besides, the emergence of the nayakas as intermediaries in the Tamil country was also the result of expansion into that region. The Nayakas were originally military governors under the Vijayanagar Empire. After the battle of Talikota, several of them declared themselves independent.</p> <p><b>149. C</b></p> <p>On the day before his assassination in 1948, Gandhi wrote a document on the direction he wanted the party to take. Now dubbed 'His Last Will and Testament', it envisaged a path for the Congress that was closely connected to his own philosophy. According to Gandhi, the party's purpose was served with the attainment of independence, therefore it needed to now focus on attaining social, moral and economic independence. The Congress must be kept out of unhealthy competition with political parties and communal bodies. For these and other similar reasons, the A.I.C.C. (All India Congress Committee) resolves to disband the existing Congress organization and flower into a Lok Sevak Sangh (Society to Serve the People). This organization was to consist of panchayat-like units, who would be present in villages and closely interact with villagers for achieving swaraj, along Gandhian lines. In sum, rather than a fundamental objection to the party, he wanted the role of the Congress to be evolved in line with the changing times.</p> <p><b>150. B</b></p> <p>PANDURANG KHANKHOJE</p> <p>Who was Pandurang Khankhoje?</p> <ul style="list-style-type: none"> <li>Born in Wardha, Maharashtra, in the late 19th century, Pandurang Khankhoje came in contact with other revolutionaries early on.</li> </ul>
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<ul style="list-style-type: none"> <li>• As a student, Khankhoje was an ardent admirer of the French Revolution and of the American War of Independence.</li> <li>• The Hindu reformer Swami Dayanand and his Arya Samaj movement, which called for a spirit of reform and social change, became the hero to a young student group led by Khankhoje.</li> <li>• Khankhoje decided to go abroad for further training in revolutionary methods and militaristic strategy.</li> <li>• At this time, the British government's suspicions of him were also growing due to his anti-government activities.</li> <li>• Before leaving, he visited Bal Gangadhar Tilak, by whom he was inspired.</li> <li>• Tilak advised him to go to Japan, which was itself a strong, anti-West Asian imperialistic force then.</li> <li>• After spending time with nationalists from Japan and China, Khankhoje eventually moved to the US, where he enrolled in college as a student of agriculture.</li> </ul> <p>His association with the Indian independence movement:</p> <ul style="list-style-type: none"> <li>• Khankhoje was one of the founding members of the Ghadar Party, established by Indians living abroad in 1914, mostly belonging to Punjab.</li> <li>• Its aim was to lead a revolutionary fight against the British in India. While in the US, Khankhoje met Lala Har Dayal, an Indian intellectual teaching at Stanford University.</li> </ul>	<ul style="list-style-type: none"> <li>• Har Dayal had begun a propaganda campaign, publishing a newspaper that featured patriotic songs and articles in the vernacular languages of India.</li> <li>• This was the seed from which the Ghadar Party would emerge.</li> </ul> <p>How did Khankhoje reach Mexico?</p> <ul style="list-style-type: none"> <li>• The Mexican Revolution of 1910 had led to the overthrow of the dictatorial regime, and this inspired Khankhoje.</li> <li>• He also reached out to Indians working on farms in the US with the aim of discussing the idea of Indian independence with them.</li> <li>• He then reached out to Bhikaji Cama in Paris, and met with Vladimir Lenin in Russia among other leaders, seeking support for the Indian cause.</li> <li>• However, as he was facing possible deportation from Europe and could not go to India, he sought shelter in Mexico.</li> <li>• He was appointed a professor at the National School of Agriculture in Chapingo, near Mexico City.</li> <li>• He researched corn, wheat, pulses and rubber, developing frost and drought-resistant varieties, and was part of efforts to bring in the Green Revolution in Mexico.</li> <li>• Later on, the American agronomist Dr Norman Borlaug, called the Father of the Green Revolution, brought the Mexican wheat variety to Punjab.</li> <li>• Khankhoje was revered as an agricultural scientist in Mexico.</li> </ul>
<p style="text-align: center;"><i>For further clarifications and feedback feel free to write to us at “<a href="mailto:testseriesrcr@gmail.com">testseriesrcr@gmail.com</a>”</i></p>	
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