

CUET UG (History) - 20 May 2025 Shift 1

Question1

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

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

Choose the correct answer from the options given below:

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

Options:

A.

1

B.

2

C.

3

D.

4

Answer: B

Solution:

The correct option is 2. (D),(B),(A),(C).

Question2

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

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

Options:

- A. 1
- B. 2
- C. 3
- D. 4

Answer: D

Solution:

The **Guru Granth Sahib** was compiled in its final form in the late seventeenth century when **the tenth Sikh Guru, Guru Gobind Singh**, incorporated the hymns of the ninth **Guru Tegh Bahadur**. Thereafter, this scripture came to be known as the **Guru Granth Sahib**.

Question3

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

1. Brihadaranyaka Upanishad
2. Mahabharata

3. Manusmriti

4. Rigveda

Options:

A. 1

B. 2

C. 3

D. 4

Answer: D

Solution:

Rigveda because :

1. Patriliney was a common concern, reflected in many Rigvedic mantras.
 2. **Indra**, a key deity, symbolized **valour, warfare, and rain**.
 3. “**Here**” refers to the **father’s house**, and “**there**” to the **husband’s house**.
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Question4

When was the ‘Regulating Act’ passed by the British Parliament to regulate the activities of the East India Company?

1. 1773

2. 1774

3. 1775

4. 1776

Options:

A. 1

B. 2

C. 3

D. 4

Answer: A

Solution:

Due to growing concerns over the **East India Company's misrule**, the British Parliament passed **regulatory Acts in 1773** requiring regular reports and inquiries into its administration.

Question5

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

- 1. Arabia**
- 2. Syria**
- 3. Afghanistan**
- 4. Palestine**

Options:

- A. 1
- B. 2
- C. 3
- D. 4

Answer: C

Solution:

The *Jazirat-Ul-Arab* consisted of **Arabia, Syria, Iraq, Palestine** hence the region which was not a part is **Afghanistan**.

Question6

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

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

Options:

- A. 1
- B. 2
- C. 3
- D. 4

Answer: C

Solution:

In western India, merchant groups called **mahajans** were led by a **sheth**, and in urban centres like Ahmedabad, their chief representative was the **nagarsheth**.

Question7

Where was the Safavid Empire located?

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

Options:

- A. 1
- B. 2
- C. 3
- D. 4

Answer: B

Solution:

The correct option is 2. Iran.

Question8

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

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

Options:

- A. 1
- B. 2
- C. 3
- D. 4

Answer: A

Solution:

While wheat, barley, lentils, chickpeas, sesame, and millets were commonly found at Harappan sites, **rice remains are relatively rare.**

Question9

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

(A) The initial demands were very high.

(B) This high demand was imposed in the 1790s, a time when the prices of agricultural produce were depressed, making it difficult for the *ryots* to pay their dues to the *zamindar*.

(C) The revenue was invariable, regardless of the harvest, and had to be paid punctually.

(D) The 'Permanent Settlement' initially limited the power of the *zamindar* to collect rent from the *ryot* and manage his *zamindari*.

Choose the correct answer from the options given below:

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

Options:

A. 1

B. 2

C. 3

D. 4

Answer: C

Solution:

The correct statements are 3. (A),(B),(C) and (D).

Question10

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

1. Eight
2. Nine

3. Ten

4. Eleven

Options:

A. 1

B. 2

C. 3

D. 4

Answer: A

Solution:

After the 1937 elections under the Government of India Act (1935), Congress formed ministries in **eight of the eleven provinces**, working under British Governors.

Question11

Who built Secundrah Bagh as a 'pleasure garden'?

1. Shah Mal

2. Birjis Qadr

3. Wajid Ali Shah

4. Bahadur Shah

Options:

A. 1

B. 2

C. 3

D. 4

Answer: C

Solution:

Secundrah Bagh was built as a pleasure garden by **Nawab Wajid Ali Shah**, the last ruler of Awadh (Oudh).

Question12

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

(A) Ganweriwala

(B) Kalibangan

(C) Banawali

(D) Rakhigarhi

Choose the correct answer from the options given below:

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

Options:

A. 1

B. 2

C. 3

D. 4

Answer: D

Solution:

Kalibangan is located in **present-day Rajasthan**, **Banawali** and **Rakhigarhi** are in **Haryana**, while **Ganweriwala** is situated in **modern-day Pakistan**.

Question13

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

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

Options:

- A. 1
- B. 2
- C. 3
- D. 4

Answer: D

Solution:

Gandhiji met Jawaharlal Nehru, Jamnalal Bajaj, Subhas Chandra Bose, Mahadev Desai, and Sardar Vallabh Bhai Patel in **Allahabad**.

Question14

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

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

Choose the correct answer from the options given below:

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

Options:

- A. 1
- B. 2
- C. 3
- D. 4

Answer: D

Solution:

Statements (B), (C), and (D) are correct, while (A) is incorrect because the amara-nayakas were **military commanders, not civil servants**, appointed by the raya to govern territories.

Question15

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

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

Options:

- A. 1
- B. 2
- C. 3

D. 4

Answer: B

Solution:

The Ain-i Akbari, completed in 1598 during Emperor Akbar's **forty-second regnal year**, was the result of an extensive administrative project led by Abu'l Fazl, undergoing five revisions before its final compilation.

Question16

Match List-I with List-II:

List-I	List -II
Contents	Daftar of the Ain-i-Akbari
(A) Imperial household and its maintenance	(I) Fourth and fifth <i>daftars</i>
(B) Military and civil administration	(II) Mulk-Abadi
(C) Fiscal side of the Mughal Empire	(III) Sipah-Abadi
(D) Akbar's "auspicious sayings"	(IV) Manzil-Abadi

Choose the correct answer from the options given below:

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

Options:

A.

1

B.

2

C.

3

D.

Answer: B

Solution:

The correct answers are 2. (A)-(IV),(B)-(III),(C)-(II),(D)-(I).

Question17

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

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

Options:

- A. 1
- B. 2
- C. 3
- D. 4

Answer: D

Solution:

The correct option is 4. 1857

Question18

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

(A) North India

(B) Central India

(C) South India

(D) East India

Choose the correct answer from the options given below:

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

Options:

A.

1

B.

2

C.

3

D.

4

Answer: B

Solution:

New burial practices, including the construction of elaborate stone megaliths, appeared in **central and south India** from the first millennium BCE, often accompanied by iron tools and weapons.

Question19

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

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

Options:

- A. 1
- B. 2
- C. 3
- D. 4

Answer: A

Solution:

At the end of 1858, following the collapse of the rebellion, **Nana Sahib escaped to Nepal**, adding to his legacy of courage and valor.

Question20

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

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

Options:

- A. 1
- B. 2
- C. 3

D. 4

Answer: C

Solution:

Sarojini Naidu was nominated to the Constituent Assembly on **9 December 1946**, representing **Bihar**.

Question21

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

- 1. Dhritarashtra**
- 2. Pandu**
- 3. Duryodhana**
- 4. Yudhishthira**

Options:

- A. 1
- B. 2
- C. 3
- D. 4

Answer: A

Solution:

“You” refers to **Dhritarashtra**, spoken by his son **Duryodhana** out of jealousy as people favored the Pandavas for their courage.

Question22

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

(A) Shaikh Fariduddin Ganj-i Shakar

(B) Shaikh Nasiruddin Chiragh-i Dehli

(C) Khwaja Qutbuddin Bakhtiyar Kaki

(D) Shaikh Nizamuddin Auliya

Choose the correct answer from the options given below:

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

Options:

- A. 1
- B. 2
- C. 3
- D. 4

Answer: D

Solution:

The correct option is 4. (C),(A),(D),(B) because :

(C) Khwaja Qutbuddin Bakhtiyar Kaki - 1235

(A) Shaikh Fariduddin Ganj-i Shakar - 1265

(D) Shaikh Nizamuddin Auliya - 1325

(B) Shaikh Nasiruddin Chiragh-i Dehli - 1356

Question23

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

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

Options:

- A. 1
- B. 2
- C. 3
- D. 4

Answer: B

Solution:

Baba Guru Nanak formed a community with collective worship and appointed **Guru Angad** as his successor. This tradition continued for nearly 200 years.

Question24

What does the term 'Piyadassi' means in the earliest inscriptions?

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

Options:

- A. 1
- B. 2
- C. 3

D. 4

Answer: C

Solution:

James Prinsep deciphered the Brahmi and Kharosthi scripts, revealing that many inscriptions referred to a king called **Piyadassi**, meaning “**pleasant to behold.**”

Question25

Match List-I with List-II:

List-I	List-II
The Azamgarh Proclamation	Social Group
(A) Section I	(I) Regarding Artisans
(B) Section II	(II) Regarding Public Servants
(C) Section III	(III) Regarding Zemindars
(D) Section IV	(IV) Regarding Merchants

Choose the correct answer from the options given below:

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

Options:

A.

1

B.

2

C.

3

D.

Answer: B

Solution:

The correct option is 2. (A)-(III),(B)-(IV),(C)-(II),(D)-(I)

Question26

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

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

Options:

- A. 1
- B. 2
- C. 3
- D. 4

Answer: C

Solution:

William Hodges, who sailed with Captain Cook, came to India and befriended Augustus Cleveland. In 1782, he accompanied Cleveland to the Jangal Mahals and painted a series of aquatints.

Question27

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

- 1. Horse-post**

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

Options:

- A. 1
- B. 2
- C. 3
- D. 4

Answer: A

Solution:

In India, the postal system had two types: the horsepost, or **uluq**, using royal horses stationed every four miles, and the foot post, known as **dawa**.

Question28

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

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

Options:

- A. 1
- B. 2
- C. 3
- D. 4

Answer: C

Solution:

The correct option is 3. Ram Raja.

Question29

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

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

Options:

- A. 1
- B. 2
- C. 3
- D. 4

Answer: D

Solution:

Domingo Paes described the “House of Victory” as two sculpted platforms, with the upper one containing the king’s chamber and an idol’s shrine. A dais with the throne, crown, and royal anklet stood at its center.

Question30

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

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

Options:

- A. 1
- B. 2
- C. 3
- D. 4

Answer: C

Solution:

Archaeologists found a ploughed field with intersecting furrows at **Kalibangan**, indicating the cultivation of two crops simultaneously.

Question31

Arrange the major religious developments in a chronological order:

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

Choose the correct answer from the options given below:

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

Options:

- A. 1
- B. 2
- C. 3
- D. 4

Answer: B

Solution:

The correct sequence is 2. (D),(B),(C),(A) because :

(D) Vedic traditions - c. 1500-1000 BCE

(B) Early Upanishads - c. sixth century BCE

(C) First stupas - c. third century BCE

(A) Earliest temples - c. third century CE

Question32

Match List-I with List-II:

List-I: Sanskrit/Prakrit Words	List-II: Meaning
(A) Kula	(I) Kinfolk
(B) Jnati	(II) Son
(C) Vamsha	(III) Families
(D) Puta	(IV) Lineage

Choose the correct answer from the options given below:

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

Options:

A.

1

B.

2

C.

3

D.

4

Answer: C

Solution:

The correct option is 3. (A)-(III),(B)-(I),(C)-(IV),(D)-(II).

Question33

Match List-I with List-II:

List-I	List-II
Book	Author
(A) Travels in India	(I) François Bernier
(B) Travels in the Mogul Empire AD 1656-1668	(II) Mushirul Hasan
(C) The Travels of Ibn Battuta	(III) Jean-Baptiste Tavernier
(D) Westward Bound: Travels of Mirza Abu Talib	(IV) H.A.R. Gibb

Choose the correct answer from the options given below:

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

Options:

A.

1

B.

2

C.

3

D.

Answer: A

Solution:

The correct sequence is 1.(A)-(III),(B)-(I),(C)-(IV),(D)-(II).

Question34

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

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

Options:

- A. 1
- B. 2
- C. 3
- D. 4

Answer: D

Solution:

The correct option is 4. Kalibangan.

Question35

Match List-I with List-II:

List-I	List-II
Landmark Discovery/Events	Year

(A) John Marshall and Alfred Foucher publish <i>The Monuments of Sanchi</i>	(I) 1989
(B) John Marshall publishes the <i>Conservation Manual</i>	(II) 1955
(C) Jawaharlal Nehru lays the foundation stone of the National Museum in New Delhi	(III) 1923
(D) 'Sanchi' declared a World Heritage Site	(IV) 1914

Choose the correct answer from the options given below:

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

Options:

A.

1

B.

2

C.

3

D.

4

Answer: D

Solution:

The correct pairs are 4. (A)-(IV),(B)-(III),(C)-(II),(D)-(I).

Question36

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

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

Choose the correct answer from the options given below:

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

Options:

- A. 1
- B. 2
- C. 3
- D. 4

Answer: B

Solution:

The correct sequence is 2. (A),(C),(B),(D).

Question37

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

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

Options:

- A. 1

B. 2

C. 3

D. 4

Answer: B

Solution:

The city of Delhi had twenty-eight gates called darwazas, with **Budaun Darwaza** being the largest; inside **Mandwi Darwaza** lies a **grain market**, and next to Gul Darwaza is an orchard.

Question38

What were the *rayas* of the Vijayanagar Empire called:

- 1. Gajapati**
- 2. Ashvapati**
- 3. Narapati**
- 4. Singhpati**

Options:

A. 1

B. 2

C. 3

D. 4

Answer: C

Solution:

Gajapati, meaning lord of elephants, was a powerful fifteenth-century dynasty in Orissa. In Vijayanagara, Deccan Sultans were called ashvapati (lord of horses) and **rayas as narapati (lord of men)**.

Question39

Arrange the following major political events in a chronological manner:

- (A) Second Round Table Conference**
- (B) Gandhi–Irwin Pact**
- (C) "Purna Swaraj" accepted as Congress goal**
- (D) Dandi March**

Choose the correct answer from the options given below:

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

Options:

- A. 1**
- B. 2**
- C. 3**
- D. 4**

Answer: B

Solution:

The correct sequence is 2. (C),(D),(B),(A).

Question40

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

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

Choose the correct answer from the options given below:

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

Options:

- A. 1
- B. 2
- C. 3
- D. 4

Answer: B

Solution:

The correct option is 2. (D),(C),(B),(A).

Question41

Read the passage and answer the questions:

****Historical Evidence from Inscriptions****

Most scripts used to write modern Indian languages are derived from Brahmi, the script used in most Asokan inscriptions. From the late eighteenth century, European scholars aided by Indian pandits worked backwards from contemporary Bengali and Devanagari (the script used to write Hindi) manuscripts, comparing their letters with older specimens. Scholars who studied early inscriptions

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

Which script was used in the northwest inscriptions?

1. Aramaic
2. Greek

3. Prakrit

4. Kharosthi

Options:

A. 1

B. 2

C. 3

D. 4

Answer: D

Solution:

The correct option is 4. Kharosthi.

Question42

Read the passage and answer the questions:

****Historical Evidence from Inscriptions****

Most scripts used to write modern Indian languages are derived from Brahmi, the script used in most Asokan inscriptions. From the late eighteenth century, European scholars aided by Indian pandits worked backwards from contemporary Bengali and Devanagari (the script used to write Hindi) manuscripts, comparing their letters with older specimens. Scholars who studied early inscriptions sometimes assumed these were in Sanskrit, although the earliest inscriptions were, in fact, in Prakrit. It was only

after decades of painstaking investigations by several epigraphists that James Prinsep was able to decipher Asokan Brahmi in 1838. The story of the decipherment of Kharosthi, the script used in inscriptions in the northwest, is different. Here, finds of coins of Indo-Greek kings who ruled over the area (c. second–first centuries BCE) have facilitated matters. These coins contain the names of kings written in Greek and Kharosthi scripts. European scholars who could read the former compared the letters. For instance, the symbol for "a" could be found in both scripts for writing names such as Apollodotus. With Prinsep identifying the language of the Kharosthi inscriptions as Prakrit, it became possible to read longer inscriptions as well. Note that the name of the ruler, Asoka, is not mentioned in the inscription. What is used instead are titles adopted by the ruler – devanampiya and piyadasi. The name Asoka is mentioned in some other inscriptions, which also contain these titles. After examining all these inscriptions, and finding that they match in terms of content, style, language and paleography, epigraphists have concluded that they were issued by the same ruler.

Most Asokan inscriptions were in which script?

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

Options:

- A. 1
- B. 2
- C. 3
- D. 4

Answer: D

Solution:

The correct option is 4. Brahmi.

Question43

Read the passage and answer the questions:

****Historical Evidence from Inscriptions****

Most scripts used to write modern Indian languages are derived from Brahmi, the script used in most Asokan inscriptions. From the late eighteenth century, European scholars aided by Indian pandits worked backwards from contemporary Bengali and Devanagari (the script used to write Hindi) manuscripts, comparing their letters with older specimens. Scholars who studied early inscriptions sometimes assumed these were in Sanskrit, although the earliest inscriptions were, in fact, in Prakrit. It was only after decades of painstaking investigations by several epigraphists that James Prinsep was able to decipher

Asokan Brahmi in 1838. The story of the decipherment of Kharosthi, the script used in inscriptions in the northwest, is different. Here, finds of coins of Indo-Greek kings who ruled over the area (c. second–first centuries BCE) have facilitated matters. These coins contain the names of kings written in Greek and Kharosthi scripts. European scholars who could read the former compared the letters. For instance, the symbol for "a" could be found in both scripts for writing names such as Apollodotus. With Prinsep identifying the language of the Kharosthi inscriptions as Prakrit, it became possible to read longer inscriptions as well. Note that the name of the ruler, Asoka, is not mentioned in the inscription. What is used instead are titles adopted by the ruler – devanampiya and piyadasi. The name Asoka is mentioned in some other inscriptions, which also contain these titles. After examining all these inscriptions, and finding that they match in terms of content, style, language and paleography, epigraphists have concluded that they were issued by the same ruler.

Identify the time period of Indo-Greek kings:

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

Options:

A. 1

B. 2

C. 3

D. 4

Answer: A

Solution:

The correct option is 1. Second-First Centuries BCE.

Question44

Read the passage and answer the questions:

****Historical Evidence from Inscriptions****

Most scripts used to write modern Indian languages are derived from Brahmi, the script used in most Asokan inscriptions. From the late eighteenth century, European scholars aided by Indian pandits worked backwards from contemporary Bengali and Devanagari (the script used to write Hindi) manuscripts, comparing their letters with older specimens. Scholars who studied early inscriptions sometimes assumed these were in Sanskrit, although the earliest inscriptions were, in fact, in Prakrit. It was only after decades of painstaking investigations by several epigraphists that James Prinsep was able to decipher Asokan Brahmi in 1838. The story of the decipherment of Kharosthi, the script used in inscriptions in the northwest, is different. Here, finds of coins of Indo-Greek kings who

ruled over the area (c. second–first centuries BCE) have facilitated matters. These coins contain the names of kings written in Greek and Kharosthi scripts. European scholars who could read the former compared the letters. For instance, the symbol for "a" could be found in both scripts for writing names such as Apollodotus. With Prinsep identifying the language of the Kharosthi inscriptions as Prakrit, it became possible to read longer inscriptions as well. Note that the name of the ruler, Asoka, is not mentioned in the inscription. What is used instead are titles adopted by the ruler – devanampiya and piyadasi. The name Asoka is mentioned in some other inscriptions, which also contain these titles. After examining all these inscriptions, and finding that they match in terms of content, style, language and paleography, epigraphists have concluded that they were issued by the same ruler.

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

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

Options:

- A. 1
- B. 2
- C. 3

D. 4

Answer: A

Solution:

The correct option is 1. Brahmi.

Question45

Read the passage and answer the questions:

****Historical Evidence from Inscriptions****

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

written in Greek and Kharosthi scripts. European scholars who could read the former compared the letters. For instance, the symbol for "a" could be found in both scripts for writing names such as Apollodotus. With Prinsep identifying the language of the Kharosthi inscriptions as Prakrit, it became possible to read longer inscriptions as well. Note that the name of the ruler, Asoka, is not mentioned in the inscription. What is used instead are titles adopted by the ruler – devanampiya and piyadasi. The name Asoka is mentioned in some other inscriptions, which also contain these titles. After examining all these inscriptions, and finding that they match in terms of content, style, language and paleography, epigraphists have concluded that they were issued by the same ruler.

Asoka was the grandson of which ruler of Magadha?

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

Options:

- A. 1**
- B. 2**
- C. 3**
- D. 4**

Answer: D

Solution:

Question46

Read the passage and answer the following questions;

Khanqahs and Silsilas

Sufi silsilas began to crystallize in different parts of the Islamic world around the twelfth century. The word *silsila* literally means a chain, signifying a continuous link between master and disciple, stretching as an unbroken spiritual genealogy to the Prophet Muhammad. It was through this channel that spiritual power and blessings were transmitted to devotees. When the shaikh died, his tomb-shrine (*dargah*) became the centre of devotion for his followers. This encouraged the practice of pilgrimage to his grave, particularly on his death anniversary (or marriage, signifying the union of his soul with God). This was because people believed that in death saints were united with God and were thus closer to Him than when living. People sought their blessings to attain material and spiritual benefits. Thus evolved the cult of the shaikh, revered as *wali*. Many scorned the Khanqah and took to mendicancy and observed celibacy. They ignored rituals and observed extreme forms of asceticism. There were known by different names — Qalandars, Madaris,

Malangs, Haidaris, etc. Because of their deliberate defiance of the *shari'a*, they were often referred to as *be-shari'a*, in contrast to the *ba-shari'a* sufis who complied with it. The khanqah was the centre of social life. We know about Shaikh Nizamuddin's hospice (c. fourteenth century) on the banks of the river Yamuna in Ghiyaspur, on the outskirts of what was then the city of Delhi. The earliest textual references to Khwaja Muinuddin's *dargah* date to the fourteenth century. It was evidently popular because of the austerity and piety of its Shaikh, the greatness of his spiritual successors, and the patronage of royal visitors. Muhammad bin Tughlaq (ruled, 1324–51) was the first Sultan to visit the shrine, but the earliest construction to house the tomb was funded in the late fifteenth century by Sultan Ghiyasuddin Khalji of Malwa. Since the shrine was located on the trade route linking Delhi and Gujarat, it attracted a lot of travellers. By the sixteenth century, the shrine had become very popular; in fact, it was the spirited singing of pilgrims bound for Ajmer that inspired Akbar to visit the tomb.

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

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

Options:

A.

1

B.

2

C.

3

D.

4

Answer: C

Solution:

Akbar visited the dargah fourteen times until 1580, offering gifts like a large cauldron and **building a mosque** there.

Question47

Read the passage and answer the following questions;

Khanqahs and Silsilas

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

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

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

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

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

Options:

A.

1

B.

2

C.

3

D.

4

Answer: B

Solution:

The correct option is 2. Ghiyasuddin Khalji of Malwa.

Question48

Read the passage and answer the following questions;

Khanqahs and Silsilas

Sufi silsilas began to crystallize in different parts of the Islamic world around the twelfth century. The word *silsila* literally means a chain, signifying a continuous link between master and disciple, stretching as an unbroken spiritual genealogy to the Prophet Muhammad. It was through this channel that spiritual power and blessings were transmitted to devotees. When the shaikh died, his tomb-shrine (*dargah*) became the centre of devotion for his followers. This encouraged the practice of pilgrimage to his grave, particularly on his death anniversary (or marriage, signifying the union of his soul with God). This was because people believed that in death saints were united with God and were thus closer to Him than when living. People sought their blessings to attain material and spiritual benefits. Thus evolved the cult of the shaikh, revered as *wali*. Many scorned the Khanqah and took to mendicancy and observed celibacy. They ignored rituals and observed extreme forms of asceticism. There were known by different names — Qalandars, Madaris, Malangs, Haidaris, etc. Because of their deliberate defiance of the *shari'a*, they were often referred to as *be-shari'a*, in contrast to the *ba-shari'a* sufis who complied with it. The khanqah was the centre of social life. We know

about Shaikh Nizamuddin's hospice (c. fourteenth century) on the banks of the river Yamuna in Ghiyaspur, on the outskirts of what was then the city of Delhi. The earliest textual references to Khwaja Muinuddin's *dargah* date to the fourteenth century. It was evidently popular because of the austerity and piety of its Shaikh, the greatness of his spiritual successors, and the patronage of royal visitors. Muhammad bin Tughlaq (ruled, 1324–51) was the first Sultan to visit the shrine, but the earliest construction to house the tomb was funded in the late fifteenth century by Sultan Ghiyasuddin Khalji of Malwa. Since the shrine was located on the trade route linking Delhi and Gujarat, it attracted a lot of travellers. By the sixteenth century, the shrine had become very popular; in fact, it was the spirited singing of pilgrims bound for Ajmer that inspired Akbar to visit the tomb.

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

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

Options:

A.

1

B.

2

C.

3

D.

4

Answer: B

Solution:

the most revered shrine is that of **Khwaja Muinuddin**, popularly known as “Gharib Nawaz” (comforter of the poor).

Question49

Read the passage and answer the following questions;

Khanqahs and Silsilas

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

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

fact, it was the spirited singing of pilgrims bound for Ajmer that inspired Akbar to visit the tomb.

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

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

Options:

A.

1

B.

2

C.

3

D.

4

Answer: C

Solution:

After the shaikh's death, his tomb became a pilgrimage site, symbolizing his union with God. This led to the shaikh being revered as a wali, or **"friend of God."**

Question50

Read the passage and answer the following questions;

Khanqahs and Silsilas

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

earliest textual references to Khwaja Muinuddin's *dargah* date to the fourteenth century. It was evidently popular because of the austerity and piety of its Shaikh, the greatness of his spiritual successors, and the patronage of royal visitors. Muhammad bin Tughlaq (ruled, 1324–51) was the first Sultan to visit the shrine, but the earliest construction to house the tomb was funded in the late fifteenth century by Sultan Ghiyasuddin Khalji of Malwa. Since the shrine was located on the trade route linking Delhi and Gujarat, it attracted a lot of travellers. By the sixteenth century, the shrine had become very popular; in fact, it was the spirited singing of pilgrims bound for Ajmer that inspired Akbar to visit the tomb.

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

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

Options:

A.

1

B.

2

C.

3

D.

Answer: D

Solution:

Some mystics rejected rituals and embraced extreme asceticism, known as **Qalandars**, **Madaris**, and **Malangs**, often defying the shari‘a. Therefore, **Qazi** is the odd one out,
