



HISTORY

BOOKS - FULL MARKS HISTORY (HINGLISH)

UNDERSTANDING PARTITION POLITICS MEMORIES , EXPERIENCES

Ncert Textbook Questions Solved

1. Answer in 100-150 words:

What did the Muslim League demand through its resolution of 1940?



[View Text Solution](#)

2. why did some people think of partition has very sudden development ?



[View Text Solution](#)

3. How did ordinary people view partition?



[View Text Solution](#)

4. What were Mahatma Gandhi's arguments against Partition?



[View Text Solution](#)

5. Why is Partition viewed as an extremely significant marker in South Asian history?



[View Text Solution](#)

6. Why was British India partitioned?



[View Text Solution](#)

7. How did women experience Partition?



[View Text Solution](#)

8. How did the Congress come to change its view on Partition?



View Text Solution

9. Examine the strengths and limitations of oral history. How have oral-history techniques furthered our understanding of Partition?



View Text Solution

Additional Questions Solved | Very Short Answer Type Questions

1. What is meant by the term 'Holocaust'?



[View Text Solution](#)

2. What do you know about Lucknow Pact?



[View Text Solution](#)

3. What was the impact of the separate electorates for Muslims on the communal politics?



View Text Solution

4. Who founded Muslim League and when?



View Text Solution

5. Write any two causes for the formation of Muslim League.



[View Text Solution](#)

6. Write any two reasons responsible for the partition of Bengal.



[View Text Solution](#)

7. Which two problems did the historian face while taking help from oral sources and memories?



[View Text Solution](#)

8. Which were the two demands of the founder of Muslim League for Indian Muslims.



[View Text Solution](#)

9. What do you know about Unionist Party?



[View Text Solution](#)

10. Why did the Congress did not accept the proposal to form a joint government with the Muslim League in the United Province? Give reasons.



[View Text Solution](#)

11. What was Pakistan's resolution?



View Text Solution

12. Describe in brief the attitude of Indian National Congress towards Second World War.



View Text Solution

13. Why do contemporary scholars regard the violence as holocaust ? Give two reasons.



View Text Solution

14. The communal groups have kept the memories of the partition violence alive
Describe the two consequences of the same.



View Text Solution

15. What did the Urdu poet Muhammad Iqbal mean by "North West Indian Muslim State"?



View Text Solution

16. Why did when Cabinet Mission was sent to India?



View Text Solution

17. Mention the significance of oral source of history. Give two points.



View Text Solution

18. When was the Hindu Mahasabha founded?
What was its main aim?



View Text Solution

19. Why was the happiness of independence diminished?



[View Text Solution](#)

20. What was the August Offer of 1940?



[View Text Solution](#)

21. What happened on Direct Action Day?



[View Text Solution](#)

22. Mention any two provisions of the Indian Independence Act.



View Text Solution

23. How was the name of Pakistan coined?



View Text Solution

24. Who and why the name Pakistan coined?



[View Text Solution](#)

25. Why did Sikh leaders favour partitions?



[View Text Solution](#)

26. Mention the name of two films based on partition.



[View Text Solution](#)

27. Why did the bhadralok Bengali Hindus favour partition? Mention two reasons.



View Text Solution

28. Write the name of book which was written by Urvashi Butalia. Mention the incident which it describes.



View Text Solution

Additional Questions Solved | Short Answer Type Questions

1. Describe the strength and weakness of oral source of history.



[View Text Solution](#)

2. Write a critical note on the provincial election held in 1946.



[View Text Solution](#)

3. Write the demands meant for oral history.



[View Text Solution](#)

4. Under what pretext. Did British divide Bengal? What was its consequence?



[View Text Solution](#)

5. Why was the Cripps Mission sent to India?
Why did it fail?



[View Text Solution](#)

6. How did the British government try to crush the freedom movement?



[View Text Solution](#)

7. Explain the reasons for the growth of communalism in the 1930's and 1940.



[View Text Solution](#)

8. What were similarities and contrasts between experiences of Partition in Punjab and Bengal?



[View Text Solution](#)

9. Why was there immense bloodshed after March 1947?



[View Text Solution](#)

10. What were the contributions and limitations of the Lughnow Pact?



[View Text Solution](#)

Additional Questions Solved Iii Long Answer Type Questions

1. Describe how communalism led to partition of India.



[View Text Solution](#)

2. Enumerate the causes of partition. Was it avoidable?



[View Text Solution](#)

3. Discuss the development of aggressive nationalism among Muslims.



[View Text Solution](#)

4. "The acceptance of the demand for the Partitions of the country was an act of appeasement "Examine the statement .



[View Text Solution](#)

5. What steps did Ganadhiji takes to restore communal harmony? Discuss.



[View Text Solution](#)

6. Discuss in detail the plans of the Cabinet Mission.



[View Text Solution](#)

Additional Questions Solved Iv Source Based Questions

1. Read the passage given below and answer the question that follow:

" I am simply returning my father's karz , his bebt"

This is what the researcher recorded: During my visit to the History Department Library of Punjab University. Lahore, in the winter of 1992, the librarian , Abdul Latif , a pious middle-aged man, would help me a lot,He would go out of his way, well beyond the call of duty.to provide me with relevant material meticulously keeping photocopies requested by me ready before my arrival the following morning. I found his attitude to my work so extraordinary that one day I could not help asking him " Latif Sahib, why do you go out of your way to help me so much? Latif Sahib glanced at his watch

,grabbed his namazi topi and said" I must go for namaz right now but I will answer your question on my return" Stepping into his office half an hour later he continued " yes , your question. I ... I mean my father belonged to Jammu to a small village in Jammu district. This was a Hindu-dominated village and Hindu ruffians of the area massacred the hamlet's Muslim population in August 1947. One late afternoon ,when the Hindu mob had been at its furious worst , my father discovered he was perhaps the only Muslim youth of the village left alive. He had already lost his entire family

in the butchery and was looking for ways of escaping, Remembering a kind, elderly Hindu lady, a neighbour, he implored her to save him by offering him shelter at her place. The lady agreed to help father but said, 'Son if you hide here they will get both of us, This is of no use You follow me to the spot where they have piled up the dead. You lie down, there as if dead and I will dump a few dead-bodies on you. Lie there among the dead, son as if dead through the night and run for your life towards Sialkot at the break of dawn tomorrow.

"My father agreed to the proposal. Off they went to that spot, father lay on the ground and the old lady dumped a number of bodies on him. An hour or so later a group of armed Hindu hoodlums appeared. One of them yelled, Any life left in anybody ?" and the others started with their crude staffs and guns. to feel for any trace of life in that heap. Somebody shouted, 'There is a wrist watch on that body!' and hit my father's fingers with the bult of his rifle. Father's used to tell us how difficult it was for him to keep his outstretched palm, beneath the watch he was

wearing, so utterly still, Somehow he succeeded for a few seconds until one of them said 'Oh , it's only a watch. Come let us leave ,it is getting dark' Fortunately ,for Abbaji they left and my father lay there in that wretchedness the whole night , literally running for his life at the first hint of light. He did not stop until he reached Sialkot.

" I help you because that Hindu mai helped my father.I am simply returning my father's karz, his debt."

"But I am not a Hindu," I said" Mine is a Sikh family , at best a mixed Hindu-Sikh one"

"I do not know what your religion is with any surety. You do not wear uncut hair and you are not a Muslim, So ,for my you are a Hindu and I do my little bit for you because a Hindu mai saved my father."

What kind of a period the report of the researcher was?



[View Text Solution](#)

2. Read the passage given below and answer the question that follow:

" I am simply returning my father's karz , his bebt"

This is what the researcher recorded: During my visit to the History Department Library of Punjab University. Lahore, in the winter of 1992, the librarian , Abdul Latif , a pious middle-aged man, would help me a lot,He would go out of his way, well beyond the call of duty.to provide me with relevant material meticulously keeping photocopies requested by me ready before my arrival the following morning. I found his attitude to my work so extraordinary that one day I could not help asking him " Latif

Sahib, why do you go out of your way to help me so much? Latif Sahib glanced at his watch ,grabbed his namazi topi and said" I must go for namaz right now but I will answer your question on my return" Stepping into his office half an hour later he continued " yes , your question. I ... I mean my father belonged to Jammu to a small village in Jammu district. This was a Hindu-dominated village and Hindu ruffians of the area massacred the hamlet's Muslim population in August 1947. One late afternoon ,when the Hindu mob had been at its furious worst , my father discovered he was

perhaps the only Muslim youth of the village left alive. He had already lost his entire family in the butchery and was looking for ways of escaping. Remembering a kind, elderly Hindu lady, a neighbour, he implored her to save him by offering him shelter at her place. The lady agreed to help but said, 'Son if you hide here they will get both of us, This is of no use. You follow me to the spot where they have piled up the dead. You lie down, there as if dead and I will dump a few dead-bodies on you. Lie there among the dead, son as if dead through the night and run for your life

towards Sialkot at the break of dawn tomorrow.

"My father agreed to the proposal. Off they went to that spot, father lay on the ground and the old lady dumped a number of bodies on him. An hour or so later a group of armed Hindu hoodlums appeared. One of them yelled, Any life left in anybody ?" and the others started with their crude staffs and guns. to feel for any trace of life in that heap. Somebody shouted, 'There is a wrist watch on that body!' and hit my father's fingers with the bult of his rifle. Father's used to tell us how

difficult it was for him to keep his outstretched palm, beneath the watch he was wearing, so utterly still, Somehow he succeeded for a few seconds until one of them said 'Oh , it's only a watch. Come let us leave ,it is getting dark' Fortunately ,for Abbaji they left and my father lay there in that wretchedness the whole night , literally running for his life at the first hint of light. He did not stop until he reached Sialkot.

" I help you because that Hindu mai helped my father.I am simply returning my father's karz, his debt."

"But I am not a Hindu," I said" Mine is a Sikh family , at best a mixed Hindu-Sikh one"

"I do not know what your religion is with any surety. You do not wear uncut hair ans you are not a Muslim, So ,for my you are a Hindu and I do my little bit for you because a Hindu mai saved my father."

Which kind of incident described in this report?



[View Text Solution](#)

3. Read the passage given below and answer the question that follow:

" I am simply returning my father's karz , his bebt"

This is what the researcher recorded: During my visit to the History Department Library of Punjab University. Lahore, in the winter of 1992, the librarian , Abdul Latif , a pious middle-aged man, would help me a lot,He would go out of his way, well beyond the call of duty.to provide me with relevant material meticulously keeping photocopies requested by me ready

before my arrival the following morning. I found his attitude to my work so extraordinary that one day I could not help asking him " Latif Sahib, why do you go out of your way to help me so much? Latif Sahib glanced at his watch ,grabbed his namazi topi and said" I must go for namaz right now but I will answer your question on my return" Stepping into his office half an hour later he continued " yes , your question. I ... I mean my father belonged to Jammu to a small village in Jammu district. This was a Hindu-dominated village and Hindu ruffians of the area massacred the hamlet's

Muslim population in August 1947. One late afternoon ,when the Hindu mob had been at its furious worst , my father discovered he was perhaps the only Muslim youth of the village left alive. He had already lost his entire family in the butchery and was looking for ways of escaping, Remembering a kind, elderly Hindu lady ,a neighbour, he implored her to save him by offering him shelter at her place. The lady agreed to help father but said,'Son if you hide here they will get both of us, This is of no use You follow me to the spot where they have piled up the dead. You lie down ,there as if

dead and I will dump a few dead-bodies on you. Lie there among the dead ,son as

If dead through the night and run for your life towards Sialkot at the break of dawn tomorrow.

"My father agreed to the proposal. Off they went to that spot, father lay on the ground and the old lady dumped a number of bodies on him. An hour or so later a group of armed Hindu hoodlums appeared. One of them yelled, Any life left in anybody ?" and the others started with their crude staffs and guns. to feel for any trace of life in that heap.

Somebody shouted, 'There is a wrist watch on that body!' and hit my father's fingers with the bult of his rifle. Father's used to tell us how difficult it was for him to keep his outstretched palm, beneath the watch he was wearing, so utterly still, Somehow he succeeded for a few seconds until one of them said 'Oh , it's only a watch. Come let us leave ,it is getting dark' Fortunately ,for Abbaji they left and my father lay there in that wretchedness the whole night , literally running for his life at the first hint of light. He did not stop until he reached Sialkot.

" I help you because that Hindu mai helped my father.I am simply returning my father's karz, his debt."

"But I am not a Hindu," I said" Mine is a Sikh family , at best a mixed Hindu-Sikh one"

"I do not know what your religion is with any surety. You do not wear uncut hair ans you are not a Muslim, So ,for my you are a Hindu and I do my little bit for you because a Hindu mai saved my father."

Why did Abdul Latif go out of his way to help the researcher?



4. Read the passage given below and answer the question that follow:

" I am simply returning my father's karz , his bebt"

This is what the researcher recorded: During my visit to the History Department Library of Punjab University. Lahore, in the winter of 1992, the librarian , Abdul Latif , a pious middle-aged man, would help me a lot,He would go out of his way, well beyond the call of duty.to provide me with relevant material meticulously

keeping photocopies requested by me ready before my arrival the following morning. I found his attitude to my work so extraordinary that one day I could not help asking him " Latif Sahib, why do you go out of your way to help me so much? Latif Sahib glanced at his watch ,grabbed his namazi topi and said" I must go for namaz right now but I will answer your question on my return" Stepping into his office half an hour later he continued " yes , your question. I ... I mean my father belonged to Jammu to a small village in Jammu district. This was a Hindu-dominated village and Hindu

ruffians of the area massacred the hamlet's Muslim population in August 1947. One late afternoon ,when the Hindu mob had been at its furious worst , my father discovered he was perhaps the only Muslim youth of the village left alive. He had already lost his entire family in the butchery and was looking for ways of escaping, Remembering a kind, elderly Hindu lady ,a neighbour, he implored her to save him by offering him shelter at her place. The lady agreed to help father but said,'Son if you hide here they will get both of us, This is of no use You follow me to the spot where they have

pilled up the dead. You lie down ,there as if dead and I will dump a few dead-bodies on you. Lie there among the dead ,son as if dead through the night and run for your life towards Sialkot at the break of dawn tomorrow.

"My father agreed to the proposal. Off they went to that spot, father lay on the ground and the old lady dumped a number of bodies on him. An hour or so later a group of armed Hindu hoodlums appeared. One of them yelled, Any life left in anybody ?" and the others started with their crude staffs and

guns. to feel for any trace of life in that heap. Somebody shouted, 'There is a wrist watch on that body!' and hit my father's fingers with the bult of his rifle. Father's used to tell us how difficult it was for him to keep his outstretched palm, beneath the watch he was wearing, so utterly still, Somehow he succeeded for a few seconds until one of them said 'Oh , it's only a watch. Come let us leave ,it is getting dark' Fortunately ,for Abbaji they left and my father lay there in that wretchedness the whole night , literally running for his life at the first hint of light. He did not stop until he

reached Sialkot.

" I help you because that Hindu mai helped my father.I am simply returning my father's karz, his debt."

"But I am not a Hindu," I said" Mine is a Sikh family , at best a mixed Hindu-Sikh one"

"I do not know what your religion is with any surety. You do not wear uncut hair ans you are not a Muslim, So ,for my you are a Hindu and I do my little bit for you because a Hindu mai saved my father."

How did the lady save the life of his father?



[View Text Solution](#)

5. Read the passage given below and answer the question that follow:

"No,no ! You can never be ours"

This is the third story the researcher related: I still vividly remember a man I met in Lahore in 1992. He mistook me to be a Pakistani studying abroad.For some reason he liked me. He urged me to return home after completing my studies to serve the qaum (nation).I told him I shall do so but , at some stage in the conversation, I added that my citizenship

happens to be.

Indian, All of a sudden his tone changed, and much as he was restraining, he blurted out,

" Oh Indian! I had thought you were Pakistani." I tried my best to impress upon him that I always see myself as South Asian. "No, no ! You can never be ours. Your people wiped out my entire village in 1947, we are sworn enemies and shall always remain so."

Why did the man like the researcher?



[View Text Solution](#)

6. Read the passage given below and answer the question that follow:

"No,no ! You can never be ours"

This is the third story the researcher related: I still vividly remember a man I met in Lahore in 1992. He mistook me to be a Pakistani studying abroad. For some reason he liked me. He urged me to return home after completing my studies to serve the qaum (nation). I told him I shall do so but , at some stage in the conversation, I added that my citizenship happens to be.

Indian, All of a sudden his tone changed, and

much as he was restraining, he blurted out,
" Oh Indian! I had thought you were Pakistani." I tried my best to impress upon him that I always see myself as South Asian. "No, no ! You can never be ours. Your people wiped out my entire village in 1947, we are sworn enemies and shall always remain so."

What did the person advise the researcher who met him in Lahore in 1992? Why did he say like this?



[View Text Solution](#)

7. Read the passage given below and answer the question that follow:

"No,no ! You can never be ours"

This is the third story the researcher related: I still vividly remember a man I met in Lahore in 1992. He mistook me to be a Pakistani studying abroad. For some reason he liked me. He urged me to return home after completing my studies to serve the qaum (nation). I told him I shall do so but , at some stage in the conversation, I added that my citizenship happens to be.

Indian, All of a sudden his tone changed, and

much as he was restraining, he blurted out,

" Oh Indian! I had thought you were Pakistani." I tried my best to impress upon him that I always see myself as South Asian. "No, no ! You can never be ours. Your people wiped out my entire village in 1947, we are sworn enemies and shall always remain so."

What did the Indian try to explain? Who was right and why?



[View Text Solution](#)

8. Read the passage given below and answer the questions that follow:

What" recovering" women meant

Here is the experience of a couple,recoted by Prakash Tandon in his Punjabi Century an autobiographical social history of colonial Punjab:

In one instance ,a Sikh youth who had run amuck during the Partition persuaded a massacrng crowld ot let him take away a young beautiful Muslim girl. They got married,and slowly fell in love with each other ,

Gradually, memories of her parents, who had been killed and her former life faded. They were happy together, and a little boy was born. Soon however, social workers and the police, labouring assiduously to recover abducted women began to track down the couple. They made inquiries in the Sikh's home-district of Jalandhar he got scent of it and the family ran away to Calcutta. The social workers reached Calcutta. Meanwhile, the couple's friends tried to obtain a stay-order from the court but the law was taking its ponderous course. From Calcutta the couple

escaped to some obscure Punjab village hoping that the police would fail to shadow them. But the police caught up with them and began to question them. His wife was expecting again and now nearing her time. The Sikh sent the and now nearing her time. The Sikh sent the little boy to his mother and took his wife to a sugarcane field. He made her as comfortable as he could in a pit while he lay with a gun, waiting for the police determined not to lose her while he was alive. In the pit he delivered her with his own hands. The next day she ran high fever. and in three days she was

dead. He had not dared to take her to the hospital. He was so afraid the social workers and the polices would take her away.

How were women viewed?



[View Text Solution](#)

9. Read the passage given below and answer the questions that follow:

What" recovering" women meant

Here is the experience of a couple,reconted by Prakash Tandon in his Punjabi Century an

autobiographical social history of colonial Punjab:

In one instance ,a Sikh youth who had run amuck during the Partition persuaded a massacring crowd ot let him take away a young beautiful Muslim girl. They got married,and slowly fell in love with each other , Gradually, memories of her parents, who had been killed and her former life faded. They were happy together,and a little body was born. Soon however, social workers and the police, labouring assiduously to recover abducted women began to track down the

couple. They made inquiries in the Sikh's home-district of Jalandhar he got scent of it and the family ran away to Calcutta. The social workers reached Calcutta. Meanwhile, the couple's friends tried to obtain a stay-order from the court but the law was taking its ponderous course. From Calcutta the couple escaped to some obscure Punjab village hoping that the police would fail to shadow them. But the police caught up with them and began to question them. His wife was expecting again and now nearing her time. The Sikh sent her and now nearing her time.

The Sikh sent the little boy to his mother and took his wife to a sugarcane field. He made her as comfortable as he could in a pit while he lay with a gun, waiting for the police determined not to lose her while he was alive. In the pit he delivered her with his own hands. The next day she ran high fever. and in three days she was dead. He had not dared to take her to the hospital. He was so afraid the social workers and the polices would take her away.

What does it reflect about the government attitude?

10. Read the passage given below and answer the questions that follow:

What" recovering" women meant

Here is the experience of a couple, recounted by Prakash Tandon in his Punjabi Century an autobiographical social history of colonial Punjab:

In one instance ,a Sikh youth who had run amuck during the Partition persuaded a massacring crowd ot let him take away a young beautiful Muslim girl. They got

married, and slowly fell in love with each other ,
Gradually, memories of her parents, who had
been killed and her former life faded. They
were happy together, and a little boy was
born. Soon however, social workers and the
police, labouring assiduously to recover
abducted women began to track down the
couple. They made inquiries in the Sikh's
home-district of Jalandhar he got scent of it
and the family ran away to Calcutta. The social
workers reached Calcutta Meanwhile ,the
couple's friends tried to obtain a stay-order
from the court but the law was taking its

ponderous course From Calcutta the couple escaped to some obscure Punjab village hoping that the police would fail to shadow them. But the police caught up with them and began to question them. His wife was expecting again and now nearing her time. The Sikh sent the and now nearing her time. The Sikh sent the little boy to his mother and took his wife to a sugarcane field. He made her as comfortable as he could in a pit while he lay with a gun, waiting for the police determined not to lose her while he was alive. In the pit he delivered her with his own hands. The next day

she ran high fever. and in three days she was dead. He had not dared to take her to the hospital. He was so afraid the social workers and the polices would take her away.

How did a Sikh marry a Muslim girl? What kind of family did she have?



[View Text Solution](#)

11. Read the passage given below and answer the questions that follow:

What" recovering" women meant

Here is the experience of a couple, recounted by Prakash Tandon in his Punjabi Century an autobiographical social history of colonial Punjab:

In one instance, a Sikh youth who had run amuck during the Partition persuaded a massacring crowd not to let him take away a young beautiful Muslim girl. They got married, and slowly fell in love with each other. Gradually, memories of her parents, who had been killed and her former life faded. They were happy together, and a little boy was born. Soon however, social workers and the

police, labouring assiduously to recover abducted women began to track down the couple. They made inquiries in the Sikh's home-district of Jalandhar he got scent of it and the family ran away to Calcutta. The social workers reached Calcutta Meanwhile ,the couple's friends tried to obtain a stay-order from the court but the law was taking its ponderous course From Calcutta the couple escaped to some obscure Punjab village hoping that the police would fail to shadow them. But the police caught up with them and began to question them. His wife was

expecting again and now nearing her time.

The Sikh sent the and now nearing her time.

The Sikh sent the little boy to his mother and

took his wife to a sugarcane field. He made her

as comfortable as he could in a pit while he lay

with a gun, waiting for the police determined

not to lose her while he was alive. In the pit he

delivered her with his own hands. The next day

she ran high fever. and in three days she was

dead. He had not dared to take her to the

hospital. He was so afraid the social workers

and the polices would take her away.

Why was their family life in the verge of destruction?



[View Text Solution](#)

12. Read the passage given below and answer the questions that follow:

What" recovering" women meant

Here is the experience of a couple, recounted by Prakash Tandon in his Punjabi Century an autobiographical social history of colonial Punjab:

In one instance ,a Sikh youth who had run amuck during the Partition persuaded a massacring crowd ot let him take away a young beautiful Muslim girl. They got married,and slowly fell in love with each other , Gradually, memories of her parents, who had been killed and her former life faded. They were happy together,and a little body was born. Soon however, social workers and the police, labouring assiduously to recover abducted women began to track down the couple. They made inquiries in the Sikh's home-district of Jalandhar he got scent of it

and the family ran away to Calcutta. The social workers reached Calcutta. Meanwhile, the couple's friends tried to obtain a stay-order from the court but the law was taking its ponderous course. From Calcutta the couple escaped to some obscure Punjab village hoping that the police would fail to shadow them. But the police caught up with them and began to question them. His wife was expecting again and now nearing her time. The Sikh sent the and now nearing her time. The Sikh sent the little boy to his mother and took his wife to a sugarcane field. He made her

as comfortable as he could in a pit while he lay with a gun, waiting for the police determined not to lose her while he was alive. In the pit he delivered her with his own hands. The next day she ran high fever. and in three days she was dead. He had not dared to take her to the hospital. He was so afraid the social workers and the polices would take her away.

On what dark aspect does this excerpt throw light?



[View Text Solution](#)

13. Read the passage given below and answer the questions that follow:

A small basket of grapes

This is what Khushdeva Singh writes about his experience during one of his visits to Karachi in 1949.

My friends took me to a room at the airport where we all set down and talked...(and) had lunch together. I had to travel from Karachi to Londonat 2,30 a.m At 5.00 p.m... I told my friends that they had given me so generously of their time, I thought it would be too much for them to wait the whole nights and

suggested they must spare themselves the trouble. But nobody left until it was dinner time.... Then they said they were leaving and that I opened the door, 1,45 a.m and when I opened the door, I saw that all of them were still there ...They all accompanied me to the plane and, before parting presented me with a small basket of grapes. I had no words to express my gratitude for the overwhelming affection with which I was treated and the happiness this stopover had given me.

How was Khushdeva Singh seen as a symbol of humanity and harmony?



[View Text Solution](#)

14. Read the passage given below and answer the questions that follow:

A small basket of grapes

This is what Khushdeva Singh writes about his experience during one of his visits to Karachi in 1949.

My friends took me to a room at the airport where we all set down and talked...(and) had lunch together. I had to travel from Karachi to Londonat 2,30 a.m At 5.00 p.m... I told my

friends that they had given me so generously of their time, I thought it would be too much for them to wait the whole nights and suggested they must spare themselves the trouble. But nobody left until it was dinner time.... Then they said they were leaving and that I opened the door, 1,45 a.m and when I opened the door, I saw that all of them were still there ...They all accompanied me to the plane and, before parting presented me with a small basket of grapes. I had no words to express my gratitude for the overwhelming affection with which I was treated and the

happiness this stopover had given me.

How did his friends show their affection to him during his visit to Karachi?



[View Text Solution](#)

15. Read the passage given below and answer the questions that follow:

A small basket of grapes

This is what Khushdeva Singh writes about his experience during one of his visits to Karachi in 1949.

My friends took me to a room at the airport where we all set down and talked...(and) had lunch together. I had to travel from Karachi to Londonat 2,30 a.m At 5.00 p.m... I told my friends that they had given me so generously of their time, I thought it would be too much for them to wait the whole nights and suggested they must spare themselves the trouble. But nobody left until it was dinner time.... Then they said they were leaving and that I opened the door, 1,45 a.m and when I opened the door, I saw that all of them were still there ...They all accompanied me to the

plane and, before parting presented me with a small basket of grapes. I had no words to express my gratitude for the overwhelming affection with which I was treated and the happiness this stopover had given me.

How did oral history help the historians to reconstruct the events of the recent past?



[View Text Solution](#)

16. Read the passage given below and answer the questions that follow:

"Without a shot being fired"

This is what Moon wrote:

For over twenty-four hours riotous mobs were allowed to rage through this great commercial city unchallenged and unchecked. The finest bazaars were burnt to the ground without a shot being fired to disperse the incendiaries (i.e. those who stirred up conflict). The....

District Magistrate marched his (large police) force into the city and marched it out again without making any effective use of it at all

Which events does this excerpt refer to? What were the mobs doing?



[View Text Solution](#)

17. Read the passage given below and answer the questions that follow:

"Without a shot being fired"

This is what Moon wrote:

For over twenty-four hours riotous mobs were allowed to rage through this great commercial city unchallenged and unchecked. The finest bazaars were burnt to the ground without a shot being fired to disperse the incendiaries (i.e. those who stirred up conflict). The.....

District Magistrate marched his (large police) force into the city and marched it out again without making any effective use of it at all

Give reasons, why Amritsar became the scene of bloodshed in 1947?



[View Text Solution](#)

18. Read the passage given below and answer the questions that follow:

"Without a shot being fired"

This is what Moon wrote:

For over twenty-four hours riotous mobs were allowed to rage through this great commercial city unchallenged and unchecked. The finest bazaars were burnt to the ground without a shot being fired to disperse the incendiaries (i.e. those who stirred up conflict). The.... District Magistrate marched his (large police) force into the city and marched it out again without making any effective use of it at all

How did Gandhiji try to bring about communal harmony? Give one example.



[View Text Solution](#)

19. Read the passage given below and answer the questions that follow:

" A voice in the wilderness"

Mahatma Gandhiji knew that his was " a voice in the wilderness" but he nevertheless continued to oppose the idea of Partition:

But what a tragic change we see today. I wish the day may come again when Hindus and Muslims will do nothing without mutual consultation. I am day and night tormented by the question what I can do to hasten the coming of that day. I appeal to the League not

to regard any Indian as its enemy ... Hindus and Muslims are born of the same soil. They have the same blood. eat the same food, drink the same water and speak the same language.

Speech at Prayer Meeting,

7 September 1946,

>CWMG, Vol ,92,

But I am firmly convinced that the Pakistan demand as put forward by the Muslim League is un-Islamic and I have not hesitated to call it sinful. Islam stands for the unity and brotherhood of mankind, not for disrupting the oneness of the human family. Therefore ,

those who want to divide India into possible warring groups are enemies alike of Islam and India. They may cut me to pieces but they cannot make me subscribe to something which I consider to be wrong.

Harijan 26 September 1946,

CWVG, Vol.92,P,229

Why did Gandhiji oppose the idea of partition?



[View Text Solution](#)

20. Read the passage given below and answer the questions that follow:

" A voice in the wilderness"

Mahatma Gandhiji knew that his was " a voice in the wilderness" but he nevertheless continued to oppose the idea of Partition:

But what a tragic change we see today. I wish the day may come again when Hindus and Muslims will do nothing without mutual consultation. I am day and night tormented by the question what I can do to hasten the coming of that day. I appeal to the League not

to regard any Indian as its enemy ... Hindus and Muslims are born of the same soil. They have the same blood. eat the same food, drink the same water and speak the same language.

Speech at Prayer Meeting,

7 September 1946,

>CWMG, Vol ,92,

But I am firmly convinced that the Pakistan demand as put forward by the Muslim League is un-Islamic and I have not hesitated to call it sinful. Islam stands for the unity and brotherhood of mankind, not for disrupting the oneness of the human family. Therefore ,

those who want to divide India into possible warring groups are enemies alike of Islam and India. They may cut me to pieces but they cannot make me subscribe to something which I consider to be wrong.

Harijan 26 September 1946,

CWMG, Vol.92,P,229

What appeal did Gandhiji make to Muslim League?



[View Text Solution](#)

21. Read the passage given below and answer the questions that follow:

" A voice in the wilderness"

Mahatma Gandhiji knew that his was " a voice in the wilderness" but he nevertheless continued to oppose the idea of Partition:

But what a tragic change we see today. I wish the day may come again when Hindus and Muslims will do nothing without mutual consultation. I am day and night tormented by the question what I can do to hasten the coming of that day. I appeal to the League not

to regard any Indian as its enemy ... Hindus and Muslims are born of the same soil. They have the same blood. eat the same food, drink the same water and speak the same language.

Speech at Prayer Meeting,

7 September 1946,

>CWMG, Vol ,92,

But I am firmly convinced that the Pakistan demand as put forward by the Muslim League is un-Islamic and I have not hesitated to call it sinful. Islam stands for the unity and brotherhood of mankind, not for disrupting the oneness of the human family. Therefore ,

those who want to divide India into possible warring groups are enemies alike of Islam and India. They may cut me to pieces but they cannot make me subscribe to something which I consider to be wrong.

Harijan 26 September 1946,

CWVG, Vol.92,P,229

Gandhiji exhorted the League not to be prejudiced towards Indians. Why?



[View Text Solution](#)

22. Read the passage given below and answer the questions that follow:

" A voice in the wilderness"

Mahatma Gandhiji knew that his was " a voice in the wilderness" but he nevertheless continued to oppose the idea of Partition:

But what a tragic change we see today. I wish the day may come again when Hindus and Muslims will do nothing without mutual consultation. I am day and night tormented by the question what I can do to hasten the coming of that day. I appeal to the League not

to regard any Indian as its enemy ... Hindus and Muslims are born of the same soil. They have the same blood. eat the same food, drink the same water and speak the same language.

Speech at Prayer Meeting,

7 September 1946,

>CWMG, Vol ,92,

But I am firmly convinced that the Pakistan demand as put forward by the Muslim League is un-Islamic and I have not hesitated to call it sinful. Islam stands for the unity and brotherhood of mankind, not for disrupting the oneness of the human family. Therefore ,

those who want to divide India into possible warring groups are enemies alike of Islam and India. They may cut me to pieces but they cannot make me subscribe to something which I consider to be wrong.

Harijan 26 September 1946,

CWMG, Vol.92,P,229

What two arguments did Gandhiji give against partition?



[View Text Solution](#)

1. "The relationship between India and Pakistan has been shaped by the legacy of Partition"

Give arguments in favour or against the statement.



[View Text Solution](#)

2. Why do memories of hatred have not mellowed down in both countries?



[View Text Solution](#)

3. How does partition still construct the history of India?



[View Text Solution](#)

4. Examine the recommendations (proposals) of the cabinet missions and explain reasons for rejecting the plan suggested by the cabinet missions in 1946. by both Congress and Muslim League.



[View Text Solution](#)

5. Examine the view of Gandhiji against the Partition of India.



[View Text Solution](#)

6. How communal identities were consolidated by host of developments other than political in the early 20th century? Explain.



[View Text Solution](#)

7. "Some scholars see partition as a culmination of communal politics." Examine the statement.



[View Text Solution](#)

8. What is meant by "separate electorates"? How did the introduction of separate electorates lead to partition?



[View Text Solution](#)

9. Why have many scholars written of the months after independence as being Gandhiji's finest hour?



[View Text Solution](#)

10. Explain how the demand for Pakistan was formalised gradually.



[View Text Solution](#)

11. Why did Congress vote for dividing Punjab into two halves? Explain



View Text Solution

12. Why did the Congress accept partition of the country? Mention the reasons.



View Text Solution

13. Partition of India led to a holocaust. Give reasons for this statement.



View Text Solution

14. How did Partition affect people on both sides of the border?



View Text Solution

15. Describe the harrowing experiences of ordinary people during the period of partition of India.



View Text Solution

16. Analyse the distinctive aspects of the oral testimonies to understand the history of the partition of British India.



View Text Solution

17. Examine various events that led to the partition of British India.



View Text Solution

18. Explain the outcomes of the provincial elections of 1937. Examine the role of Congress ministries in widening the rift between the Congress and the Muslims League.



View Text Solution

19. "Oral testimonies and memories are the important sources for constructing the history of partition of India." Examine the statement.



View Text Solution

20. "The relationship between India and Pakistan has been profoundly shaped by the legacy of partition." Explain any two consequences of it.



View Text Solution

