Wada Nirmiti Education Society's
GURUKUL GLOBAL SCHOOL
WORKSHEET

SUB: **LESSON:** **STD: VII**

NAME: _____ ROLL No: _____ DATE:

Multiple Choice Questions

1. Which ancient Jewish community settled along the Konkan coast after their ship was caught in a storm around 175 BCE?
(a) Cochin Jews (b) Bene Israel
(c) Baghdadi Jews (d) Ashkenazi Jews

2. Which ruler of Kochi granted land free of cost to Jewish settlers 'as long as the world, sun, and moon endure'?
(a) Zamorin of Calicut (b) Raja of Kochi
(c) Maharaja of Travancore (d) King Jadi Rāṇā

3. The Parsis came to India fleeing religious persecution in Persia after the fall of which empire in the 7th century CE?
(a) Ottoman Empire (b) Byzantine Empire
(c) Sassanid Empire (d) Mongol Empire

4. According to Parsi tradition, which local king of Sanjan welcomed the Zoroastrian refugees after the famous 'milk and sugar' demonstration?
(a) Raja Jadi Rāṇā (b) Vikramaditya
(c) Rajendra Chola (d) Bhoja

5. What is the name of the oldest active mosque in India, constructed in Kerala by early Arab sea traders?
(a) Jama Masjid (b) Cheraman Juma Masjid
(c) Mecca Masjid (d) Babri Masjid

6. The Siddis, a community of African origin who integrated into Indian society and are recognized as a Scheduled Tribe, are especially known for which unique cultural art form?
(a) Kathakali dance (b) Siddi dance with African-style drumming
(c) Garba (d) Chhau dance

7. In which city did Mughal Emperor Akbar grant permission to Armenian merchants to build their first church in northern India?
(a) Delhi (b) Agra
(c) Surat (d) Kolkata

8. Which Indian ruler saved around one thousand Polish orphans between 1942 and 1946 during World War II, earning a memorial square in Warsaw?
(a) Maharaja of Patiala (b) Maharaja Digvijaysinhji Ranjitsinhji Jadeja of Nawanagar
(c) Nizam of Hyderabad (d) Maharaja of Mysore

9. In which year did the 14th Dalai Lama flee across the Himalayas to take refuge in India following the uprising in Lhasa?
(a) 1947 (b) 1950
(c) 1959 (d) 1962

10. Which traditional Tibetan system of medicine, codified in the 8th century and practiced at Dharamshala, is integrated into India's AYUSH program?
(a) Siddha (b) Sowa Rigpa
(c) Unani (d) Naturopathy

Short Questions and Answers

1. Explain the significance of the legend of King Jadi Rāṇā and the Parsi wise man regarding the 'milk and sugar' demonstration.

Answer: When Zoroastrian refugees (Parsis) arrived on the coast of Sanjan in Gujarat fleeing religious persecution in Persia, King Jadi Rāṇā expressed concern that his land was fully populated by showing them a jug filled to the brim with milk.

A wise Parsi leader carefully dissolved a spoon of sugar into the milk without causing a single drop to spill. This symbolic gesture signified that the incoming community would blend harmoniously into Indian society, sweetness and enrich the local culture without displacing existing inhabitants or disrupting social order. Pleased by this wisdom, the king granted them land and freedom to practice their faith.

2. How did early Arab merchants settle in India, and what was their contribution to trade and socio-cultural life along the western coast?

Answer: Early Arab traders arrived along India's western coast (such as Malabar in Kerala, Gujarat, and Karnataka) from the 7th century onward as peaceful maritime merchants rather than conquerors.

• Trade & Integration: They traded in spices, textiles, and precious goods, establishing strong commercial networks across the Arabian Sea. Many settled permanently and married local women, leading to the formation of distinct communities like the Mappila Muslims of Kerala.

• Cultural Contribution: They facilitated the exchange of ideas, technologies, and language, and built historic structures such as the Cheraman Juma Masjid, enriching India's tradition of peaceful religious coexistence.

3. Describe the historical role played by Armenian merchants in India during the Mughal era and subsequent periods.

Answer: Armenian merchants arrived in India via trade routes and built flourishing settlements starting as early as the 8th century on the Malabar coast, expanding significantly during the 16th-century Mughal period.

• Royal Patronage & Administration: Emperor Akbar granted them permission to build a church in Agra. Individual Armenians held prestigious positions; for instance, Abdul Hai served as Chief Justice in Akbar's court and Lady Juliana worked as a physician in the royal palace.

• Mercantile Hubs & Cultural Legacy: They established prominent commercial centers in Surat, Chennai (where 'Armenian Street' is named after them), and Kolkata, contributing immensely to international trade in silk, spices, and precious gems while constructing historic churches and educational institutions like the Armenian College.

Long Questions and Answers

1. Analyze how civilisational values such as 'Vasudhaiva Kutumbakam' and 'Atithi Devo Bhava' shaped India's historical tradition of providing sanctuary to persecuted communities across the globe.

Answer:

Throughout history, India earned a global reputation as a safe sanctuary for communities fleeing religious persecution, political upheaval, or violence in their native homelands.

1. Core Philosophical Foundations:

• Vasudhaiva Kutumbakam ('The whole world is family'): Originating from ancient texts like the Hitopadeśha, this ethos emphasizes universal brotherhood beyond narrow territorial or ethnic boundaries.

• Atithi Devo Bhava ('A guest is akin to God'): Reflects the deep-seated cultural imperative to

treat seekers of refuge with divine respect, warmth, and hospitality.
• Sarve Bhavantu Sukhinah ('May all beings be happy'): Emphasizes compassion (karuṇā) and non-violence (ahimsa), extending protection to all living beings.

2. Historical Examples of Sanctuary:
• Jewish Communities: The Bene Israel (175 BCE) and Cochin Jews found safe havens in India, receiving land grants from local rulers (such as the Raja of Kochi and Maharaja of Travancore) to practice Judaism without fear of persecution.
• Zoroastrians (Parsis): Escaping post-conquest persecution in Persia, they were warmly accommodated in Gujarat and grew to become key contributors to India's economic, scientific, and cultural growth.
• Syriac Christians & Baha'is: Fled religious intolerance in West Asia/Persia and established vibrant, self-governing communities on Indian soil.

3. Socio-Cultural Impact:
These values fostered a pluralistic society where diverse groups retained their unique cultural identities, languages, and religious practices while fully assimilating into the broader national fabric.
2. Examine the history and humanitarian gesture of Maharaja Digvijaysinhji Ranjitsinhji Jadeja of Nawanagar in sheltering Polish refugees during World War II, and discuss its global significance.
Answer:
During the devastation of World War II (1939–1945), Poland was invaded, leaving thousands of families displaced and hundreds of children orphaned.

1. Humanitarian Response:
• Maharaja Digvijaysinhji Ranjitsinhji Jadeja of Nawanagar State (Jamnagar, Gujarat) was deeply moved by the plight of fleeing Polish refugees.
• He coordinated with the Red Cross and international agencies to rescue around 1,000 orphaned Polish children and thousands of refugees between 1942 and 1946.

2. Rehabilitation & Care at Jamnagar:
• The Maharaja established a dedicated sanctuary camp at Balachadi near Jamnagar, ensuring that the children received proper housing, nutritious food, medical attention, and schooling.
• Crucially, he respected their heritage by arranging education in the Polish language, allowing them to preserve their national identity until it was safe to return home after the war ended.

3. Global Recognition & Legacy:
• The Maharaja's selfless leadership earned him the affection of the Polish people, who fondly remembered him as the 'Good Maharaja'.
• In the 21st century, the Government of Poland officially honored his legacy by constructing a memorial square ('Good Maharaja Square') in Warsaw, highlighting India's enduring international legacy of compassion.
3. Detail the flight of Tibetan refugees to India in 1959, their institutional rehabilitation, and their contribution to preserving Tibetan culture and traditional knowledge systems like Sowa Rigpa.
Answer:
Following political developments and military takeover in Tibet, popular uprisings in Lhasa in 1959 forced the 14th Dalai Lama and thousands of Tibetans to cross the Himalayas and seek asylum in India.

1. Institutional Rehabilitation in India:

- The Indian Government granted political asylum to the Dalai Lama, establishing the Central Tibetan Administration (government-in-exile) at Dharamshala, Himachal Pradesh.
- Agricultural land and dedicated settlements were established in states like Karnataka (Bylakuppe) and Himachal Pradesh, enabling Tibetan families to rebuild their lives and maintain communal cohesion.
- Schools and reconstructed monasteries provided environments where Tibetan youth could learn their native language, philosophy, and spiritual traditions.

2. Preservation of Culture & Values:

- The Dalai Lama promoted four main commitments: human compassion (karuṇā), inter-religious harmony, preservation of Tibetan cultural heritage, and the revival of ancient Indian wisdom.
- Re-establishing major monastic universities enabled the preservation of thousands of ancient Buddhist texts, many of which originated in ancient Indian centers like Nalanda.

3. Preservation of Sowa Rigpa:

- Sowa Rigpa (the 'Art of Healing'), a traditional Tibetan medical system codified in the 8th century blending Ayurveda with regional medical knowledge, was preserved through institutions like Men-Tsee-Khang in Dharamshala.
- Recognized under India's AYUSH ministry, Sowa Rigpa continues to provide healthcare solutions, demonstrating how refugee integration enriches the host nation's medical and cultural diversity.