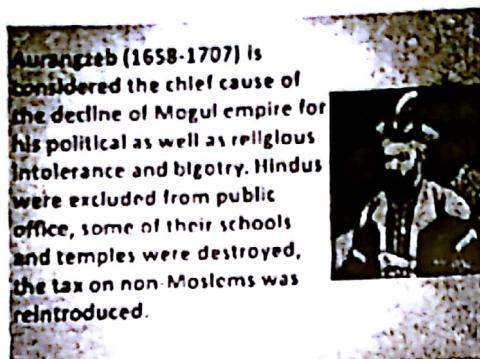


Decline of the Mughal empire

1707-1857:

The Mughal Empire reached its greatest extent in the time of Aurangzeb Alamgir, but it collapsed within a few decades after his death. The Mughal Empire owes its decline and ultimate downfall to a combination of factors:



Policy of Aurangzeb

Firstly Aurangzeb's policies are regarded as a cause for the decline of the Mughal Empire as it led to disunity among the INDIAN people. Aurangzeb was largely responsible for the downfall of the empire. His predecessors did a lot to win over the loyalties of their subjects, particularly the Rajputs and the other Hindus. But Aurangzeb was a fanatic and could not tolerate the non-Muslims. He imposed Jazia and forbade the celebration of Hindu festivals. He thus lost the friendship and loyalty of the Rajputs. His execution of the Sikh guru and his enmity with the Marathas forced them to raise arms against him. His excessive obsession with the Deccan also destroyed the Mughal army, the treasury and also adversely affected his health. Being a fanatic *Sunni Muslim*, he could not tolerate even the *Shias*. They too turned against him. He laid too much stress on simplicity and was against singing, dancing and drinking which were common habits of the Muslim nobles. They did not like a king who was so much against their ways. So after Aurangzeb's death the mighty empire disintegrated into smaller states.

Weak successors
Another reason was unworthy and incompetent successors of Aurangzeb. The character of Mughal kings had deteriorated over a period of time. The successive rulers after Aurangzeb were weak and lacked the character, motivation and commitment to rule the empire strongly. They had become ease loving and cowardly. They totally disregarded their state duties and were unable to detain the declining empire from its fall. These later Mughal rulers were proven neither *good generals* nor *good statesmen* who could control or administer the large empire which covered nearly the whole of the subcontinent during Aurangzeb's rule. The later rulers were renowned for *luxury* and *extravagant lifestyle* with little thought to the effect it had on the economy of the empire. They also lacked courage, determination and training. Money was spent lavishly on fine buildings, jewellery, fine clothes and food. No infrastructure was created for the improvement of administration, industry or agriculture.

Surfing

Infighting
The absence of any definite law of succession was another important factor. The war of succession not only led to bitterness, bloodshed, and loss of money and prestige of the empire over a period of time, but to its eventual fall. After the death of a ruler, the princess fought for the throne. This eroded the strength and led to the instability of the Mughal Empire. Jahangir, as prince Salim, revolted against his father Akbar. Shah Jahan revolted against Jahangir. Aurangzeb revolted against Shah Jahan. Shah Jahan killed his brother (Aurangzeb fought against his brothers Dara Shikoh and Shuja, and later got Kamran killed. Infighting continued even after Aurangzeb, defeated his brothers Azam and Kam Baksh and killed them) Bahadur Shah ruled for 5 years and died in 1712. His sons also fought for the throne. The infighting for the throne greatly weakened the Mughal Empire.

Local ice cults

Local Revolts
Local and foreign invasions on Delhi also made the Mughals weak. Marathas were the major opponents of Mughals. They were from central and south India. Aurangzeb fought with them but could not control them. Until 1750, they had become a major threat for the Mughals. However, Marathas were defeated in 1761 in the battle of Panipat and powerless Mughals got some more time to rule India. In Punjab, Sikhs were also a major threat for the Mughals.

Besides that two more invasions took place from Afghanistan and Persia. In 1738, Persian General Nadir shah invaded Delhi and looted their wealth. Between 1747 and 1769, Afghan General Ahmed Shah invaded India ten times. All these invasions and revolts made the Mughals virtually bankrupt and they lost their power completely. Mughal Kingdom was reduced to an area 300 miles long and 100 miles wide near Delhi within 100 years after the death of Aurangzeb.

Arrival of British

The rise of British power was the main reason of the decline of the Mughals. The British took full advantage of the weakness of the Mughals and gradually increased their power. The British expanded the territory under their control with the help of their superior administration and organization. A series of battles and annexations, through steps like 'Subsidiary Alliance' and 'Doctrine of Lapse' and effective administration the British gradually assumed control over a vast territory in the subcontinent. They also had clear military advantage because of Industrial development in England (1750-1850). The British had better weapons, superior war techniques and a well-trained and disciplined army. The British also possessed a strong naval force. The result was that by 1803 the British took over Delhi and placed Shah Alam under British protection with a pension. After 1857 power transferred to British.

MINOR REASONS:

The degeneration of the rulers had also led to the moral degeneration of the nobility. Under the early Mughals, the nobles performed useful functions and distinguished themselves both in war and peace. But the elite under the later Mughals was more interested in worldly pursuit and self-enhancement. The nobles who had once been talented men with integrity, honesty, and loyalty, turned selfish and deceitful. Growth of hostile and rival group in the court also undermined the strength of the government. Widespread corruption in the administration started and taking bribes became common.

One of the most potent causes of the fall of the Mughal Empire was the deterioration and demoralization of the army. The military had not only become inefficient but also lacked in training.

discipline and cohesion. The army was out-dated in regard to equipment. It consisted of contingents maintained by various nobles, which was the main source of Army's weakness. As the weakening of the nobles occurred, so did the army. This was because of the soldiers, instead of identifying and uniting as Mughal Indians, identified themselves with different ethnic groups like Persian, Afghans and Central Asians. The Mughals had no navy and only maintained small ships that were no match for the well-equipped ships of the foreign traders. It was this weakness that the French and the British used to their advantage, and were eventually able to establish their control over India.

Another factor contributing to the decline was the financial position of the Mughals, which had become deplorable. The war of successions, rebellions and luxurious style of living had depleted the once enormous treasury and had led to financial bankruptcy. During the time of Aurangzeb, the Mughal Empire had expanded to reach its maximum size. This vast area had become impossible for one ruler to control and govern from one centre. It was during the later Mughals that Deccan, Bengal, Bihar and Orissa declared their independence. Mansabdari system

Summary

- Aurangzeb's policies
- Absence of any definite line of succession
- Moral degeneration of the nobility
- Unworthy and incompetent successors
- Deterioration and demoralization of the army
- Lack of naval power
- Financial position of the Mughals
- Vastness of the Empire
- Raids by Nadir Shah (1739) and Ahmad Shah Abdali (1761)
- Raise of Marathas in Deccan and the Sikhs in Punjab
- Rise of British and the French
- Failure of Mansabdari system

Expected Questions Topic 1:

Question No.1: Was the infighting between Aurangzeb's successors the most important reason for the collapse of the Mughal Empire? Explain your answer. (14) November 2001. (Q.1.c)

Question No.2: Briefly explain three reasons for the decline of the Mughal Empire. (7) June 2002. (Q.1.b)

Question No.3: "Aurangzeb's successors failed to live up to his courageous and determined personality". Was this the most important reason for the decline of the Mughal Empire? Give reasons for your answer. (14) November 2003 (Q.1.c)

Question No.4: Why were the British able to replace the Mughals as the dominant force in the Sub Continent by 1850? (7) November 2004. (Q.1.b)

Question No.5: Were the weak and greedy characteristics of Aurangzeb's successors the most important reasons for the collapse of the Mughal Empire? Explain your answer. (14) November 2005 (Q.1.c)

Question No.6: Explain why the Mughal Empire declined following the reign of Aurangzeb. (7) June 2006. (Q.1.b)

Question No.7: "The coming of the British was the main reason for the decline of the Mughal Empire", do you agree or disagree? Give reasons for your answer. (14) June 2007 (Q.1.c)

Question No.8: Explain why the successors of Aurangzeb failed to prevent the decline of the Mughal Empire. (7) November 2008 (Q.1.b)

Question No.9: The policies of Aurangzeb were the main reason for the decline of the Mughal Empire'. Do you agree or disagree? Give reasons for your answer. (14) November 2009 (Q.1.c)

Question No.10: The spread of Maratha power was the main reason for the decline of the Mughal Empire. Do you agree or disagree? Give reasons for your answer. (14) June 2011 (Q.1.c)

Question No.11: Explain why the Mughal Empire declined following the reign of Aurangzeb. (7) June 2012 (Q. 1.b)

Question No.12: Read the source below carefully to answer question (a)

The Mughal Empire took 150 years from the death of Aurangzeb in 1707 to break up. His empire was facing difficulties at the time of his death and following this, the tensions and problems only became worse. The most serious challenge to Mughal authority came from the Marathas. (4) June 2013 (Q.1.a)

(a) Describe what the Marathas did.

Question No.13: How did the successors of Aurangzeb contribute to the downfall of the Mughal Empire? (7) November 2013 (Q.1.b)

Question No.14:

Were the invasions by the Persians and Afghans the main reason for the decline of the Mughal Empire? Explain your answer. (14) November 2015 (Q.2.c)

MANSABDARI SYSTEM:

"Mansab" is an Arabic word which means a post, an officer a rank, or status. Therefore, Mansabdar means an officer or the holder of the rank, status, and post. Akbar introduced a new system for regulating imperial services which was called Mansabdari system. It was introduced in 1570 A. D. All the imperial officers of the state were styled as Mansabdars. They were classified into (66) grades, from the rank of (10) to ten thousands (10,000) constituted. The (10) was the lowest rank and the ten thousand (10,000) was the highest. The Mansabdars belonged to both Civil and Military department.

AURANGZEB'S DECCAN POLICY:

Aurangzeb spent the last 25 years of his life (1682-1707) in the Deccan. During all this long period, he had practically no rest. The object of his Deccan wars was to conquer the states of Bijapur & Golconda & crush the power of Marathas. But the Marathas did not submit themselves and continued their struggle till the end. Thus his 25 years of campaign in Deccan resulted in nothing. The wars in the Deccan drained his resources & loosened his grip in the north. This led to his tragic end in 1707 at Ahamadnagar and slowly led to downfall of Mughal Empire.

The doctrine of subsidiary alliance was introduced by Lord Wellesley (1798-1805). According to this the Indian rulers were not allowed to have their own armed forces. They were protected by the company's forces but had to pay for them. If any ruler failed to make the payment, a part of his territory would be taken away.

PARAMOUNTCY:

Under Warren Hastings (1774-85), a new policy of paramountcy was initiated. The company claimed its authority was paramount or supreme as its power was greater than the Indian rulers. So they decided that they could annex or threaten to annex any state of India. It was applied by Lord Dalhousie in 1852 when a ruler didn't govern his state the British would annex his land (Oudh, Nagpur).

Nadir Shah



Nadir Shah
b. 1688 d. 1747 r. 1736-1747

Emperor Nader Shah, the Shah of Persia (1736-47) and the founder of the Afsharid dynasty of Persia, invaded the Mughal Empire, eventually attacking Delhi in March 1739. His army had easily defeated the Mughals at the battle of Karnal and would eventually capture the Mughal capital in the aftermath of the battle. Nader Shah's victory against the weak and crumbling Mughal Empire meant that he could afford to turn back and resume war against Persians and the neighbouring Ottoman Empire and Central Asia.

Ahmad Shah Durrani



Ahmad Shah Abdali

(1722-1772) also known as Ahmad Shah Abdali was the founder of the Durrani Empire and is regarded as the founder of the modern state of Afghanistan. He began his career by enlisting as a young soldier in the military of the Afsharid kingdom and quickly rose to become a commander of the Abdali Regiment, a cavalry of four thousand Abdali Pashtun soldiers. After the death of Nader Shah in 1747, Ahmad Shah Durrani was chosen as King of Afghanistan. Rallying his Afghan tribes and allies, he defeated Mughal and the Maratha empires of India and Afsharid Empire of Persia. Within a few years, he extended his control from Khorasan to Kashmir and to the Arabian Sea. Durrani's mausoleum is located at Kandahar, Afghanistan.

Mughal Rulers

Babur 1526-1530 Humayun 1530-1556 Akbar 1556-1605 Jahangir 1605-1627 Shah Jahan 1628-1658 Aurangzeb 1658-1707

Bahadur Shah 1707-1712 Jahandar Shah 1712-1714 Farrukhsiyar 1713-1719 Mohammad Shah 1719-1740 Ahmed Shah 1748-1754 Alamgir II 1754-1759 Shah Alam II 1759-1806 Akbar 1806-1837 Bahadur Shah 1837-1857

Reasons for the arrival of the EIC in the Sub Continent:Ans of Q no 11 Permission

The East India Company had the unusual distinction of ruling an entire country. On 31 December 1600, a group of merchants formed East India Company and got permission from Queen Elizabeth I on all trade with the East Indies. The Company's ships first arrived in India, at the port of Surat, in 1608. Sir Thomas Roe reached the court of the Mughal Emperor, Jahangir, as an ambassador of King James I in 1612, and gained for the British the right to establish a factory at Surat. Gradually the British threatened the Portuguese and over the years they saw a massive expansion of their trading operations in India. Numerous trading posts were established along the east and west coasts of India, and considerable English communities developed around the three presidency towns of Calcutta, Bombay, and Madras. In 1717, the Company achieved its most notable success when it received a firman or royal permission from the Mughal Emperor exempting the Company from the payment of custom duties in Bengal.

Trade Profit

There was enormous wealth in the subcontinent. Trade, profit and power were the real motives that East India Company (EIC) was looking at. Indian goods including spices, silk, yarn, cloth, cotton and goods of metallworkers were very demanding in the European markets. British factories needed raw materials while British merchants needed big markets like India to sell their industrial products. Cotton was the main raw material for the textile industries in Britain. EIC made huge profits and the company flourished very rapidly. By 1620, the company operated about 40 ships for trade with India. The company was having a very profitable future in trade with India. Indian soldiers at very cheap wages were available to protect their trade and profits. Therefore it was trade and high profit that allowed the EIC to keep on coming India which was later also known as the Golden Sparrow on account of its natural resources and wealth. It was found that 10 % of the income of British government was obtained from taxes on trade with India. ~~political, superiority, colonialisation~~ ^{imp}

East India Company had no political motives at first. It came to India primarily for trade. But the decline of Mughal Empire and the demolition of Maratha Power in 1761 by Ahmad Shah Abdali prepared the gateway for the British to take over India. Lack of a strong central government attracted the British attention for interfering with Indian political affairs. By that time, they had already got the skills of dealing with Indian rulers and merchants. Now they started thinking about establishing British Raj in the subcontinent.

Westernized Naval power

India had strategic position on the globe. It would give regional supremacy to the British and Royal Navy. They would control the sea routes and hence trade with the East. The company also wanted to westernize the Indians. The British believed that western culture is superior and must be spread in the world. They thought themselves the most civilized nation of the world.

Spreading of religion

S.M Burke (famous historian) believed that one of the most important reasons for British arrival was the spreading of Christianity. Churches and Chapels were established all over India and Christian missionaries also began with their arrival.

Far east

The Portuguese and the Dutch were already in the field. But they turned their attention to East Asia. They didn't allow EIC to come over there. That also provoked company to come here in India. The French also came but they were eliminated after their defeat by the British in 3 battles.

warm water pol. by

Another reason which provoked Britain to come towards India was the Russian expansion in Central Asia. It worried the British so much that they also had to make moves to secure Afghanistan. Although the British first major adventure in Afghanistan in 1839 failed miserably, but in 1858, after the failure of the war of independence 1857, the British assumed full and proper control of whole of India.

SUMMARY:

- Permission from both British and Indian monarch simultaneously
- Trade/Profit
- Spread Christianity
- Political supremacy/westernization
- Blue water policy/new sea routes
- Fear of Russian expansion/warm water policy
- Monopoly of Dutch and Portuguese in Far East

BRITISH EXPANSION AND UNSUCCESSFUL INDIAN RESISTANCE 1750-1850:

The British were almost completely successful in taking control of lands in the SC between 1750 and 1850. The British had come to India for trade and to increase and ensure their trade they found it necessary to have political control of lands in the sub-continent. The first opportunity came in 1757 when battle of Plassey took place. In this battle the forces of the East India Company under Robert Clive met the army of Siraj-ud-Doula, the Nawab of Bengal. Clive had 800 Europeans and 2200 Indians whereas Siraj-ud-doula in his camp at Plassey was said to have about 50,000 men with a train of heavy artillery. Unfortunately Mir Jafar, met with Clive and the greater number of the Nawab's soldiers were bribed to throw away their weapons, surrender prematurely, and even turn their arms against their own army.

Siraj-ud-Doula was defeated. Battle of Plassey marked the first major military success for British East India Company.



Battle of Plassey

It was followed by battle of Buxar. Mir Kasim the Nawab of Bengal took help from Nawab Shuja-ud-daulah and the Emperor Shah Alam II. But the English under the General Major Hector Munro at Buxar defeated the combined army on 22 October, 1764. Mir Kasim fled and died in 1777. After winning the Battle of Buxar, the British had earned the right to collect land revenue in Bengal, Bihar and Orissa. This development set the foundations of British political rule in India. After the victory of the English in Buxar, Robert Clive was appointed the governor and commander in chief of the English army in Bengal in 1765. He is claimed as the founder of the British political dominion in India. Robert Clive also brought reforms in the administration of the company and the organization of the army.

The British wanted full control of south India to ensure their spice trade. Lord Wellesley became the Governor General of India in 1798. Tipu Sultan tried to secure an alliance with the French against the English in India. Wellesley questioned Tipu's relationship with the French and attacked Mysore in 1799. The fourth Anglo-Mysore War was of short duration and decisive and ended with Tipu's death on May 4, 1799 who was killed fighting to save his capital.



Besides that Marathas were also defeated and Maratha power destroyed by British in several wars during 1817-1818. Holkar's forces were moved to Mahidpur December 21, 1817 and Baji Rao II, who was trying to consolidate Marathas, finally surrendered in June 1818. British under Hastings abolished the position of Peshwa and Marathas were limited to the small kingdom of Satara. This ended the mighty Maratha power.

British wanted to make sure that Afghanistan didn't fall into Russian hands. British agreed with Ranjit Singh (ruler of Punjab) that Afghanistan should remain independent. A rebellion broke out in Afghanistan in 1841 in which British troops were killed. British felt that their pride had been hurt in Afghanistan and decided to turn in Sindh. Sindh was ruled by collection of Amirs who had signed a treaty with British in 1809. British General Sir Charles Napier provoked the Amirs of Sindh so much that they attacked British residency in 1843. Amirs were defeated and Sindh was annexed by British.

Punjab was the next target. Ranjit Singh had signed a perpetual friendship in 1809 but after his death in 1839, the rival chiefs argued themselves over who should be a king. Army attacked British possessions south of River Sutlej and provoked the British to invade Punjab. War began but British remained victorious. Gulab Singh Dogra, a chief who helped the British and was given Kashmir as a reward. In 1849, after a revolt against British, Punjab, NWFP were annexed and became part of British Empire on 30 March 1849. Hyderabad, Deccan, Oudh and the local Nawabs had been forced to sign treaties with EIC; this gave their external affairs to Britain.

DOCTRINE OF LAPSE:

In 1852, the British annexed several Indian states under doctrine of lapse. In 1852 Governor General Dalhousie extended British control by applying Doctrine of Lapse which was that when a ruler died without a natural heir, the British would annex his lands. Due to this Satare, Nagpur and Jhansi came to British hands. Nawab of Oudh died in 1856 and he had the natural heir but instead of that his land was grabbed by the British.

TIPU SULTAN:

Tipu Sultan (20 November 1750 – 4 May 1799), also known as the Tiger of Mysore and Tipu Sahib, was a ruler of the Kingdom of Mysore and a scholar, soldier, and poet. He was the eldest son of Sultan Hyder Ali of Mysore. Tipu introduced a number of administrative innovations during his rule, including his coinage, and a new land revenue system which initiated the growth of Mysore silk industry. Tipu expanded the iron-cased Mysorean rockets. He deployed the rockets against advances of British forces and their allies in their 1792 and 1799. In the fourth Anglo-Mysore War, the combined forces of the British East India Company and the Nizam of Hyderabad defeated Tipu, and he was killed on 4 May 1799 while defending his fort of Srirangapatna.

RANJIT SINGH:

Maharaja Ranjit Singh (13 November 1780 – 27 June 1839) was the founder of the Sikh Empire, which came to power in the Indian subcontinent in the early half of the 19th century. The empire, based in the Punjab region, existed from 1799 to 1849. Ranjit Singh was succeeded by his son, Kharak Singh.



Pitt's India Act:

shortcomings of the Regulating Act of 1773 by bringing the East India Company's rule in India under the control of the British Government. Named for British prime minister William Pitt the Younger, the act provided for the appointment of a Board of Control, and provided for a joint government of British India by the Company and the Crown with the government holding the ultimate authority.

The East India Company Act 1784, also known as Pitt's India Act, was an Act of the Parliament of Great Britain intended to address the

Robert Clive:

Major-General Robert Clive, (1725-1774) also known as Clive of India, Commander-in-Chief of British India, was a British officer and soldier of fortune who established the military and political supremacy of the East India Company in Bengal. He is credited with securing a large area of South Asia (Bangladesh, India, and Pakistan) and the wealth that followed, for the British crown. Together with Warren Hastings he was one of the key early figures in the creation of British India, with all his attention focused on one prize, Bengal. Clive was also one of the most controversial figures in all British military history. His achievements included establishing control over much of India, and laying the foundation of the entire British Raj. Modern historians have criticised him for atrocities, for high taxes, and for the forced cultivation of crops which aggravated famines.

EXPECTED QUESTIONS:

Question No.1: Why did the East India Company become involved in the India Sub continent?
(7) June 2001 Q.1 b

Question No.2: How successful was Indian resistance to British attempts to take control of Lands in the Sub Continent? Explain your answer.
(14) June 2002 Q.1c

Question No.3: Why did the British government take control of the affairs of the East India Company in the early 19th century?
(7) June 2004 Q.1b

Question No. 4: Why were the British able to replace the Mughals as the dominant force in the sub-continent by 1850?
(7) November 2004 Q.1b

Question No.5: Explain why the East India Company became involved in the Indian sub-continent during the 17th century.
(7) June 2005 Q.1 b

Question No. 6: Why was Britain so successful in expanding its control of the sub-continent between 1750 and 1850?
(7) November 2006 Q.1 b

17 June 2007, Q. 1 b

Question No.8: Indian resistance to British attempts to take control of lands in the S.C. was totally unsuccessful. Do you agree? Give reasons for your answer.

(14) June 2008, Q. 1 c

Question No.9: why was Britain successful in increasing its control of some parts of the S.C. in the years 1750 to 1850?

(7) June 2009, Q. 2 b

Question No.10: Explain why the East India Company got involved in the S.C. during the 17th Century?

(7) June 2009, Q. 1 b

Question No.11: with the slow crumbling of the Mughal Empire, the only question left in the early 18th century was who would pick up the pieces. Few observers could have guessed that the EIC would have played such a major role.

What was the East India Company?

It was multi national company

(4) June 2010, Q. 1 a

Question No.12: Why did EIC become involved in the Indian S.C. during the 17th Century?

(7) November 2010 Q. 1 b

Question No.13: how successful were the British attempts to take control of lands in the S.C. between 1750 and 1850?

(14) November 2010 Q. 1 c

Question No.14: Explain why Britain was so successful in extending its control of the S.C. between 1750 and 1850.

(7) June 2011, Q. 1 b

Question No.15: In 1756 the French encouraged the nawab of Bengal, siraj ud daula to attack east India

Company's base at Calcutta. He captured the city but was unable to keep control of it. Robert Clive

decided to go to the city with a force of soldiers to retake it. This led to the battle of plassey

Describe the battle of plassey.

(4) June 2012, Q. 1 a

Question No.16: How successful was Indian resistance to British attempts to take control of lands in the Sub-Continent between 1750 and 1850? Explain your answer.

(14) November 2012 Q. 1 c

Question No.17: Why was Britain successful in maintaining its control of the sub-continent in the years 1750 to 1850?

(7) June 2013 Q. 2 b

QUESTION NO. 18:-

Who was Rana Ranjit Singh?

(7) June 2013 Q. 1 a

Question No.19: Was the Industrial Revolution in Britain the most important reason why the British were able to take control of India between 1750 and 1850? Explain your answer.

(14) November 2013 Q. 1 c

Question No. 20: Explain why the East India Company became involved in the sub-continent during the seventeenth century.

(7) May/June 2014 Q. 1 b

Question No.21: At first the East India Company had a neutral point of view towards religion in India. However with the work of missionaries in the sub-continent, the Christian faith of British people living in India was strengthened. A result people became more intolerant of Indian traditions and behaviour and the British began to impose changes on the way Indians lived, which caused resentment and anxiety.

(14) Oct Nov 2014 Q. 1 a

QUESTION NO. 22:-

This question is about the British in India

I Study the sources (Insert) carefully and then answer the questions which follow.

(a) SOURCE A

Nawab Siraj-ud-Daula opposed the growing British power in Bengal in 1757. Robert Clive, commander of the British East India Company's troops that had just retaken Calcutta from the Nawab, began to re-establish control of Bengal. Clive was heavily outnumbered by the Nawab's forces, but persuaded Mir Jafar, the Nawab's commander, to switch sides and not fight when the two armies met. The Nawab opened the battle with heavy gunfire which went on until it started to rain heavily. Clive's troops covered their cannon and muskets to protect them from the rain, whilst the Nawab's troops did not. When the rain cleared, Clive attacked. The Nawab's troops retreated. 22 of Clive's soldiers were killed and 500 of the Nawab's soldiers were killed.

From Seven Years' War: Battle of Plassey by Kennedy Hickman

According to Source A, what reasons are suggested for the British victory at the battle of Plassey in 1757?

(3) June.2015 Q.1 a

QUESTION NO. 23:-

This question is about the British in India

What does Source B tell us about the British East India Company in 1825?



A painting of a British official of the British East India Company riding in an Indian procession in 1825.

(5) June.2015 Q.1 b

QUESTION NO. 24:-

Why were the British able to take control of India by 1850?

(7) June.2015 Q.1 c

QUESTION NO. 25:-

Who was Tipu Sultan?

(4) June.2015 Q.2 a

QUESTION NO. 26:-

Who was Robert Clive?

(4) November.2015 Q.2 a

Topic 3

SHAH WALLI ULLAH (1703-1762)



Early Biographical detail:

- Shah WaliUllahMuhaddisDehlvi was born on February 21, 1703 at Delhi, just when the reign of Aurangzeb was nearing its end.
- He was named Qutb-ud-Din, but is better known by his title of WaliUllah, given to him by virtue of his goodness and piety.
- His father, Shah Abdul Rahim, was a Sufi and theologian of great repute.
- SWU was the founding member and teacher of the Madrasa-i-Rahimiyah in Delhi and also taught there for 12 years.
- SWU was influenced by Sheikh Abu Tahir bin Ibrahim, a renowned scholar of the time.

Beliefs:

Shah WaliUllah believed that Islam has lost its purity in the subcontinent. Hindu customs, practices and beliefs had crept into the worships and lives of the Muslims. It had become very important to tell the Muslims what was Islamic and what were simply myths and traditions. He also believed that a number of social evils had corrupted the Islamic society. He wanted to transform the society in the light of Islamic teachings. He wanted the rulers to enforce Islamic laws e.g. Islam condemns social injustice and protects the rights of peasants and workers. He urged the rich Muslims to lead pure life and stay away from luxury and extravagance. He also urged the traders to follow Islamic laws in their dealings. He wanted to eradicate the sectarian differences that were undermining the foundations of Muslim unity.

Shah WaliUllah wanted to protect Muslim religion, identity, values and interests. He believed that under the influence of infidels, Muslims will forget Islam and with the passage of time it would become difficult to distinguish them from non-Muslims. He therefore wished to revive the teachings of Quran and Sunnah in the subcontinent.

Besides that during the reign of SWU, Mughal/Muslim rule declined sharply. He believed that the real cause of Muslims' decline was their ignorance from the teachings of Quran and Sunnah. He wanted the Muslims to implement Islamic teachings in all spheres of their lives – social, political, economic and

religious. This would enable them to restore their pride and improve their living conditions.

Works:

1. Religious Services

Shah Wali-Ullah rendered many religious services. He completed the translation of Holy Quran in Persian in 1738. Later on his sons Shah Rafi-ud-Din and Shah Abdul Qadir translated the Holy Quran in Urdu. Moreover Shah Wali-Ullah wrote commentary on Ahadith in Arabic and Persian. Shah Wali-Ullah also arranged the Hadith in respect of their topics. In addition he worked for the renaissance of Islam and wrote 51 books. He propagated that Islam was a universal power and thus the Muslims should be the dominant force in the Sub-Continent and elsewhere.

Shah Wali-Ullah also trained students in different branches of Islamic knowledge. He recommended the application of Ijtihad against blind Taqlid in his famous work -al-Ijtihad wa-al-Taqlid.

He studied the writings of each school-of-thought to understand their point of view, and then wrote comprehensive volumes about what is fair and just in light of the teachings of Islam. He adopted an analytical and balanced approach towards four major school-of-thought of mysticism. In order to create a balance between the four schools i.e. Hanafi, Malaki, Shafii, Hambali he wrote Al-Insaf.

2. Political Services :

Shah Wali-Ullah possessed a deep political insight. He tried to trace the causes of the decline of Mughal Empire. In the middle of the 18th century Marathas had become a great political power. They were threatening to occupy the crown of Delhi. At this critical juncture Shah Wali-Ullah in order to check their advance prepared Najid-ullah (Rohilla Chief) and Shuja-ud-Daulah (Nawab of Oudh) for Jihad. Moreover he wrote a letter to Ahmed Shah Abdali, King of Afghanistan requesting him to save the Muslims from the aggression of Marathas. Consequently in the Third Battle of Panipat, Ahmed Shah Abdali inflicted a crushing defeat on the Marathas. Marhattas were a constant threat to the crumbling Mughal Empire. He wrote to Ahmed Shah Abdali; "...give up the life of ease. Draw the sword and do not to sheath it till the distinction is established between true faith and infidelity..."

In his time Shias and Sunnis were aggressively hostile to each other and their rivalry was damaging the Muslim unity. Shah Waliullah wrote Izalat-al-Akhifa and Khilafat-al-Khulafa in order to remove misunderstanding between Shias and Sunnis. He refused to denounce Shias as heretics.

In short, the Muslim Renaissance Movement launched by Shah Wali-Ullah was the forerunner of all the future freedom movements of Indo-Pakistan. Maulana Mohammad Qasim founder of Madressah Deoband and Sir Syed Ahmed Khan were among his followers. Later on his son Shah Abdul Aziz founded the Jihad Movement which was carried forward by Syed Ahmed Shaheed.

3. Social Services :

Shah Wali-Ullah directed his teachings towards reorienting the Muslim society with the concepts of

social justice, removing social inequities, and salvaging the society. In his book "Hujjat-ullah-il-Balighah", he pinpointed the causes of chaos and disintegration of Muslim society. He advised the Muslims to give up extravagance and wasteful expenditure on marriages, deaths, births and other occasions. Wealthy Muslims were asked to look after the poor and the needy.

Briefly speaking, ShahWali-Ullah was responsible for awakening in the community the desire to win back its moral fervor and maintain its purity. To rescue a community's conscience, belief and faith from destruction was no small achievement. Even after his death in 1762, his sons and followers carried on his work and noble mission. Many future Islamic leaders and thinkers were inspired by his example.

Third Battle of Panipat 1761:

Mughal emperor Aurangzeb (1658–1707) was a devout Muslim and persecutor of Hindus. Hindus of the Deccan rallied around a charismatic leader named Shivaji who was proclaimed king of the Marathas in 1674. His movement continued to gain momentum after his death in 1680, reaching its zenith in the mid- 18th century when the Marathas Confederacy controlled lands extending from Hyderabad in the south to Punjab in the north. But the quest for a restored Hindu empire in India came to an end in 1761 when the Marathas were badly defeated by Afghan forces under Ahmed Shah Durani at the Third Battle of Panipat. Although the Afghans retreated from India, the Maratha Confederacy never recovered. The British East India Company was the beneficiary and got strength.

EXPECTED QUESTIONS:

Question No. 1: How important was the work of Shah WaliUllah to the revival of Islam in the Sub-Continent? Explain your answer. (14) Nov. 2000. Q.1 c

Question No. 2: Which of the following was the most important in the spread of Islam during 17th and 18th centuries.

- a) Shah waliUllah
- b) Syed Ahemd Shaheed Barailvi
- c) Haji ShariatUllah?

Explain your answer with reference to all three of the above.

(14) June 2001 Q.2 c

Question No. 3: Why did Shah WaliUllah wish to revive Islam in the Sub-Continent?

(7) June 2003, Q.1 b

Question No. 4: How important was S.W.U in the spread of Islam in the Sub-Continent before 1850? Explain your answer. (14) Nov. 2004, Q.1 c

Question No. 5: Why did S.W.U have such an important influence on the revival of Islam in the Sub-Continent? (7) Nov. 2005 Q.1 c

Question No. 6: Was the work of S.W.U the most important factor in the revival of Islam in the Sub-Continent during the 17th and 18th centuries? Give reason for your answer.

(14) Nov. 2006 Q.1 c

Question No. 7: Why were there attempts to revive Islam in the Sub-Continent during the 18th and early 19th centuries? (7) Nov. 2007 Q.1 b

Question No. 8: did SWU contribute more to the spread of Islam than anyone else in the sub-continent before 1850? Explain your answer. (14) Nov. 2009 Q.2 c

Question No. 9: why did Shah WaliUllah have such a major influence on the revival of Islam in the sub-continent? (7) June 2010 Q.1 b

Question No. 10: By the end of Aurangzeb's reign the authority of the Mughal emperors was declining. Hindus were not happy with his reign and after his death, Muslim power and influence over India, which had been so strong, began to disintegrate. At this time SWU was growing up.

Describe the achievements of SWU in reviving Islam. (4) June 2011 Q.1 a

Question No. 11: Who of the following was the most important in the spread of Islam during the seventeenth and eighteenth centuries:

- (i) Shah WaliUllah;
- (ii) Syed Ahmad Shaheed Barailvi;
- (iii) Hajji ShariatUllah?

Explain your answer with reference to all three of the above.

(14) June 2013 Q.1 c

QUESTION NO. 12:-

Why did Shah Waliullah have such a major influence on the revival of Islam in the subcontinent? (7) November 2015 Q.2 (b)

Syed Ahmed Shaheed Barelv (1786-1831)



- His father Shah Ilm-Ullah was pious religious scholar. He was inspired spiritually by Shah Abdul Aziz.
- In 1810 he joined the army of Nawab Ameer Khan of Tonak in order to take part in Jihad against the British. He fought against the English and Sikh forces and displayed his skill in the art of fighting.
- Syed Ahmed Shaheed was an outstanding orator. His religious and political sermons won him many companions which included Shah Ismail and Shah Abdul Haye.

Early Biographical detail:

- Syed Ahmed Shaheed was born at Rai Bareilly in November 1786.

Beliefs:

In the first half of the nineteenth century Punjab was under the rule of Sikhs who were very cruel to the Muslims. They were showing disregard to the Muslim culture, customs and religious places. The Sikh rule which extended from Punjab up to Kabul was harsh on Muslims. Mosques were dishonored & Muslims could not follow their religion freely.

On hearing about these brutalities Syed Ahmed Shaheed decided to launch Jihad against the Sikhs. For this purpose he founded Jihad Movement. The Muslims of India responded to his call and thousands of Muslims got themselves enrolled in the Jihad Movement. Syed Ahmed Shaheed decided to launch Jihad from North West Frontier region of the country. Thus on 17th January 1826 he started his journey along with thousands of Mujahideens. He reached Sindh via Gwalior, Tonak, Ajmer and Marwar. Then he went to Afghanistan through Baluchistan. From Afghanistan he arrived at Nowshera after nine months journey.

Battles

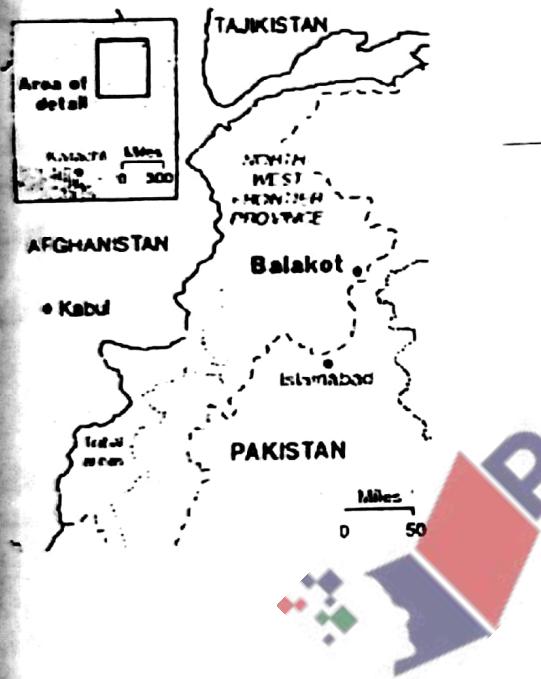
Against

Sikhs:

On his arrival in the Frontier province the warriors of YousafZai tribe, followers of Pir Syed Akbar Shah and the local Muslims joined the Jihad Movement. Syed Ahmed Shaheed declared war against Sikhs. Ranjit Singh the Sikh ruler of Punjab sent Budh Singh at the head of ten thousand soldiers to meet the challenge of the Mujahideens. On 21st December 1826 a strong group of Mujahideens attacked the Sikh army at night. As a result thousands of Sikh soldiers were killed and Budh Singh had to retreat with heavy losses. Later on after several skirmishes the Sikh army was defeated in the battle of Hazru. After these successes Syed Ahmed Shaheed decided to organize the local administration. He established an

Islamic state in the area and announced his caliphate on January 11, 1826. He decided to weaken the Mujahideens through of Mujahideens disturbed Ranjit Singh very much. He reached Peshawar and won the sympathies of two local chiefs Yar Mohammad Khan and Sultan Mohammad Khan.

However Syed Ahmed Shaheed succeeded in conquering Peshawar in November 1830. Through mistake Syed Ahmed Khan re appointed Sultan Mohammad Khan the ruler of Peshawar. Unfortunately Sultan Mohammad turned a traitor and hatched a conspiracy against Syed Ahmed Shaheed. Thousands of Mujahideens were murdered treacherously at Peshawar (after the withdrawal of SASB to Balakot to liberate Kashmir). In the meantime Sikh army under Sher Singh advanced against the Mujahideen. Syed Ahmed Shaheed gathered all of his forces and encamped at Balakot which was a very secure place. Sardar Sher Singh too arrived at Balakot at the head of 20 thousands soldiers. The Sikh army besieged the area. The famous *battle of Balakot* was fought on 6th May 1831. The Sikhs emerged victorious. Almost all the Mujahideens including Syed Ahmed Shaheed were martyred.



Expected Questions:

Question No. 1: why did Syed Ahmed Shaheed Barevi conduct a Jihad against the Sikhs in the early 19th century? (7)

November 2000, Q.1 b

Questions No. 2: why did Syed Ahmed Shaheed wish to revive Islam in the Sub-Continent? (7)

November 2002, Q.1 b

Question No.3: Why did Syed Ahmed Shaheed have such a major influence on the revival of Islam in the Sub-Continent? (7) November 2003, Q.1 b

Haji ShariatUllah (1781-1840)



Biographical detail:

Haji Shariatullah was born in Faridpur *district of Bengal*, in 1781. He was the son of an ordinary farmer. After getting his early education from his village, he went to Arabia to perform Hajj at an early age of 18 years. He stayed there from 1799 to 1818 and got his religious education. He learnt Arabic and Persian from his teacher, *Maulana Basharat*. During his stay in Arabia he came into close contact with *Wahabism* started by *Muhammad bin Abdul Wahab*. On his return to Bengal he sought to purify Islam that was impaired by the Hindu influence.

BELIEFS:

He believed that the miserable condition of the Muslims in India led to the country being Dar-Ul-Harb (Country under Foreign Rule). He told that Friday prayer and Eid prayer cannot be offered here. He also believed that Muslim community had moved away from Islamic practice. He wanted them to return to what he thought was the proper observation of Islamic duties called Faraizi. This was why he started his movement was called Faraizi Movement. The Faraizi Movement supported the idea of Jihad against the non-Muslims who were undermining the true principles of Islam.

Services of HSU:



Haji Shariatullah awakened the Muslims of Bengal by initiating *the Faraizi Movement*. He started his movement among the most depressed section of the Muslim society; the farmers and the artisans. He called upon the people to *discard un-Islamic practices and customs, and to act upon the commandments of faith, the "Faraiz", or duties*. He requested them to *observe strictly the principles of faith and rules of Shariah, and to refrain from Hindu practices*. This movement was mainly religious and social in character. The growing popularity of the movement amongst the people of Bengal alarmed the Hindu landlords who stressed Haji Shariatullah. British and Hindu Landlords did not want Haji ShariatUllah to create difficulty for them by uniting a desire to improve their lives and purify their religion so they drove Haji out of the reign to Nawabganj in Dhaka where he died in 1840.

After the death of Haji Shariatullah in 1840, his son, Muhammad DadhuMian, organized the movement and carried on the work of his father. He also visited Arabia at an early age but was more politically active than his father. DadhuMian popularized and strengthened the movement by organizing it in a systematic way. He acquired great influence amongst the Muslim peasants and craftsmen of Dhaka, Faridpur and Pabna districts. He appointed Khalifahs who kept him informed about everything in their jurisdiction. DadhuMian vehemently opposed the taxes imposed by the landlords on Muslim peasants for the decoration of the image of Durgah. He asked his followers to settle in lands managed by the government. During the revolt of 1857, he was put under arrest for organizing the peasants of Faridpur districts against the British government. He went further to declare a Jihad against British government. The British arrested him & put him in prison. After his death in 1860, the *Fraizi* movement was declined.

Titu Mir:

Mir Nasir Ali, known as Titu Mir is another important figure who was moved by the sufferings of the Muslim of Bengal. After returning from Pilgrimage, Titu Mir devoted himself to the cause of his country. He made Narkelbaria, a village near Calcutta, the center of his activities. Many oppressed Muslim peasants gathered round Titu Mir in their resistance against the Hindu landlord, Krishna Deva Raj. Titu Mir was able to defeat Krishna Deva and set up government. The British aiding the Hindu landlords sent an army of 100 English Soldiers and 300 sepoys to Narkelbaria. In 1831, Titu Mir died fighting the British forces in a famous bamboo castle war.

The death of Titu Mir did not dishearten his followers. His example rather served as a source of inspiration for them in the years to come.



EXPECTED QUESTIONS:

QUESTION NO. 1:-Who was Titu Mir?

(4) Nov. 2011 Q.1 a

QUESTION NO. 2:-Did Haji ShariatUllah contribute more to the spread of Islam than anyone else in the sub-continent before 1850? Explain your answer.

(14) Nov. 2011 Q.2 c

QUESTION NO. 3:-Who of the following was the most important in the spread of Islam during the seventeenth and eighteenth centuries:

- (i) Shah WaliUllah;
- (ii) Syed Ahmad Shaheed Barailvi;
- (iii) Hajji ShariatUllah?

Explain your answer with reference to all three of the above.

(14) June 2013 Q.1 c

QUESTION NO.4:

1 Read the source below carefully to answer question (a)
The authority of the Mughal emperors was declining by the end of Aurangzeb's reign in 1707. The Hindus were unhappy with aspects of his reign and after his death, began to exercise greater control over parts of the sub-continent. As a result Muslim power and influence over India, which had been so strong, began to disintegrate. Many Muslims began to feel strongly about reviving Islam, including Haji ShariatUllah.

(a) Describe the achievements of Haji ShariatUllah in reviving Islam (4) Oct/Nov 2013 Q. 1 a

COMPARISONS OF RELIGIOUS THINKERS

Islam was widely spread in subcontinent by Shah WaliUllah Syed Ahmed Shaheed Barelvi and Haji ShariatUllah.
Shah WaliUllah was a religious scholar. He taught Islamic teachings in the Madrassa Rahimya. This produced a number of scholars in the sub-continent and therefore increased spread of Islam. Shah WaliUllah also translated the Quran in Persian. Arabic was not very much understood in the sub-continent so translating Quran revived Quranic teachings in the subcontinent because Muslims and also other people could understand Quranic teachings. Shah WaliUllah also wrote to all Muslim leaders in the subcontinent to unite and defeat the Marathas it was partly due to his persuade that Ahmed Durrani came to subcontinent and defeated the Marathas. Thus by writing letters he decreased the non-Muslim influence of Marathas and united Muslim leaders which revived Islam in subcontinent. Shah WaliUllah wrote several books about 51. These books were extremely popular. These not only converted many people to Islam and increase understanding of religion for Muslims of Islam but also united the different Muslim sectarian such as the Shias and Sunnis. Although SWU was the great scholar and revivalist but he was not completely successful in bringing Muslim power back to subcontinent and Muslims were still being oppressed by Marathas who prevented them from obeying their religious law.

Besides SWU, Syed Ahmed Shaheed Barelvi also played an important part in reviving Islam. He started the Jihad Movement. The Jihad Movement was a Movement started by Muslims to defeat the non-Muslim oppressors. The Movement united all the different Muslim against one common enemy (Sikhs). This showed the power of the Muslims and united the Muslim community which spread Islam. He was the man of action rather than scholar. He defeated Sikhs in many battles but in his last battle because of the treachery of local tribal lords he met with death in his last battle of Balakot in 1831.

Haji ShariatUllah was another great scholar and decided to start the Faraizi Movement. It indicated that Muslims should return to their religious teaching and perform their religious obligations. This particularly became popular in Bengal and Muslims were revived back to their religious teachings. His movement also united the Muslims of Bengal. However Faraizi movement also failed.

Haji ShariatUllah could only bring rejuvenation in Bengal and so could not reach the entire subcontinent.

Analysis:

Although every religious thinker was quite successful in spreading the message amongst the people, Shah WaliUllah through writings, Syed Ahmed Shaheed Barelvi through his Jihad Movement and Haji ShariatUllah through his Faraizi movement, yet in my opinion Shah WaliUllah was most successful as his work was ever lasting and sowed a seed for the later "Pakistan Movement".

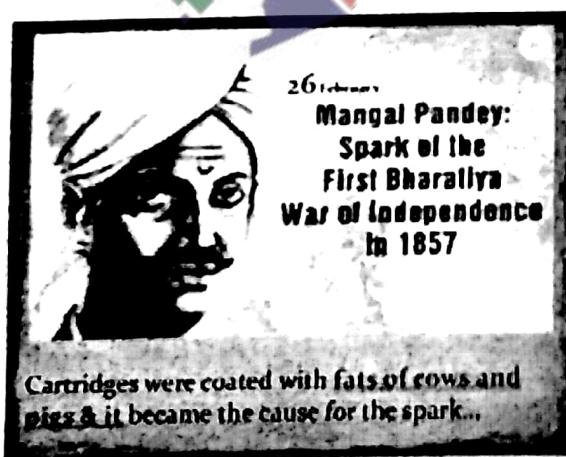
Topic 4



The revolt of 1857 was the most severe outburst of anger and discontent accumulated in the hearts of various sections of the Indian society ever since the inception of British rule in Bengal, following the Battle of Plassey in 1757 and the Battle of Buxar 1764. British historians called it a "Sepoy Mutiny" and the Indian historians termed it as the "*First War of Independence*". Jawaharlal Nehru in his book "Discovery of India" described it as the Feudal Revolt of 1857 and added that "*it was much more than a military mutiny and it rapidly spread and assumed the character of a popular rebellion and a war of Indian Independence*".

Though the revolt was started by the Indian soldiers in the service of the East India Company, it soon proliferated all over the country. Millions of peasants, artisans and soldiers fought heroically for over a year and sacrificed their life so that others might live. Hindus and Muslims kept their religious differences aside and fought together in order to free themselves from foreign subjugation.

The British tried to dismiss this Revolt by merely calling it a "Sepoy Mutiny", but this Revolt clearly shows the hatred that the Indians had for the foreigners. The Revolt did not take place overnight. There were many causes that added fuel to the fire. The British were exploiting the Indians and the following reasons led to revolt.



Military Reasons: The East India Company was formed with the help of Indian soldiers. Instead of giving them due credit, the Indian soldiers

were made victims of suppression. Disregarding the fact that the British officials paid them poor. Indian soldiers who had formerly held high offices in the times of the native princes found themselves in low ranks. All the higher ranks were reserved for white men irrespective of their capacity to perform. The futures of the soldier were doomed and bleak. There was no hope of receiving any allowance also. The sepoys were unhappy as they were for the most of the times sent overseas to fight, which was not desirable at all. There was no retirement age. The bitter feeling and anger reached its highest point with the emergence of the Enfield Rifles. The cartridges of these rifles were greased with cow and pig fats. The sepoys had to remove the cartridge with their teeth before loading them into the rifles. Both the Hindus and Muslims were discontented. Hindus consider cow sacred and Muslims considered pigs as impure. Thus, both refused to use this cartridge and they were disharmony everywhere.

Social and religious cause

Indians had a suspicion that they would be converted to Christianity under the new regime. The fear was largely due to the activities of some of the activities of some Christian missionaries. The English also established Chapels and Churches for propagating Christianity at the expense of the government. Even civil and military officers were asked to propagate the gospel. The religious sentiments of the people were further hurt when a tax was imposed on the construction of temples and mosques.

An ACT was also passed in 1856 known as the "General Services Enlistment Act", which imposed on the Indian sepoys the obligation to serve wherever required. This forced Hindus for overseas travelling which was against their religious customs.

The introduction of western innovations had unsettled the minds of the ignorant people. The spread of English education, the construction of railways and telegraph lines, legislation for the suppression of sati and the remarriage of the widows stimulated Indians belief that the British were determined to convert the people to Christianity. The introduction of railways was resented on the ground that people of all castes would have to travel in the same compartments. The common people did not appreciate these changes. They looked upon them as foreign innovations designed to break down the social order to which they were accustomed and which they considered sacred.

The educated Indians were also denied high posts. The highest office open to an Indian in Civil Services was that of a sadar or an Amin with an annual salary of Rs. 500 only. In the military

The highest office that an Indian could secure is that of a Subedar. Humiliation and torture were inflicted upon Indians in their own country. This racial discrimination hurt Indian sentiments tremendously.

POLITICAL CAUSES:

Lord Dalhousie's policy of annexation caused uproar among the people of India. The last Peshwa, Baji Rao's adopted son Nana Sahib was deprived of the pension his father was receiving. Rani Laxmi Bai's adopted son was not given the throne after the death of his father. The annexation of Oudh without a reason led to a huge uprising. The annexation of Jhansi, Satara and Nagpur shocked the Hindus as they were predominantly Hindu states. The remaining Hindus and Muslims who were unaffected became insecure, lest they meet the same fate.

To make matters worse Lord Dalhousie announced *in 1849 that Bahadur Shah Zafar will not be allowed to stay in the Red Fort* anymore and they were compelled to move to a place near Qutab Minar. To further worsen the situation *Lord Canning announced in 1856 that with the demise of Bahadur Shah Zafar, his successor will not be allowed to use the title "king"*.

The myth about the superiority of the British was shattered when they were badly beaten in the first Afghan War. Besides that there was a rumor floated around that with the end of the Revolt of 1857 the British Raj would come to an end. This rumor created from the fact that the battle of Plassey in 1757 brought about British power and with 1857 a century would be completed which will mark the end of British rule.

Economic cause:

a) The first two hundred years (sixteenth and seventeenth centuries) the East India Company confined its activities to trade and commerce and had no political intention. The production of the Indian goods became so popular that the British government had to pass a law in 1720 forbidding the use of Indian textiles.

During the 18th century, the pattern of trade went through a drastic change. *With the advent of the Industrial Revolution, England developed its own textile industry and with that the dependence on Indian textiles came to an end. Demand for Indian textiles having reduced, the local handloom industry faced heavy losses and suffered badly.*

Gradually, the Indian handicraft and Cottage industries died out. There was major unemployment problem and that resulted in resentment among workers against the British rule. *The little patronage that they received from the native princes also was gone because of the annexations of those dominions.* The miserable condition of the working class led to this rebellion against the British Rule. *The trade and commerce of the country was monopolized by*

the by the East Indian Company. No efforts were made to improvise on the living conditions of the people. Cruel exploitation of the economic resources made people miserable leading to periodic famines.

b) The British confiscated the lands and properties of many landlords. These landlords became leaders of the Revolt.

c) Thousands of soldiers under the employment of the native states became jobless when the states were annexed to the British dominion. As many as 60,000 families lost their livelihood, when Oudh's army was disbanded. Naturally the disbanded soldiers were seething with anger and were seeking an opportunity to strike at the new regime which had deprived them of their livelihood.

Events of WOI:

Meerut

On 6th May, 1857 A.D. 85 out of 90 Indian soldiers at Meerut refused to bite the greased cartridges with their teeth. These 85 soldiers were court-martialled and imprisoned for 10 years. They were stripped off their uniforms in the presence of the entire Indian crowd. It was too much of a disgrace and this incident sent a wave of anger. On 10th May 1857, the Indian soldiers at Meerut broke into open revolt. They released their companions and murdered a few European officers. On the night of 10th May the mutineers marched to Delhi and reached there on 11th May.

Delhi

The revolutionaries reached from Meerut to Delhi on 11th May, 1857 and the small British garrison at Delhi was not able to resist and consequently fell into their hands within 2 days. The Mughal Emperor, Bahadur Shah Zafar, was proclaimed Emperor of India. In order to regain Delhi, Sir John Lawrence sent a strong British force commanded by John Nicholson. After a long siege of four months, the British recovered Delhi in September 1857 A.D. The Mughal Emperor Bahadur Shah Zafar was captured, his two sons and a grandson were shot dead before his eyes and he was sent to Rangoon where he died in the year 1862 A. D.

Kanpur

At Kanpur the struggle for Independence was led by Nana Sahib (The adopted son of Peshwa Baji Rao II). A number of British fell into his hands and he showed great kindness to them. But when he heard about inhuman attitude of Gen. O'Neil towards Indians, he became very furious and killed all the British. General Havelock captured Kanpur after defeating Nana Sahib in a hotly contested battle on June 17, 1857. Later on Nana Sahib, with the help of Tantya Topi, recaptured Kanpur in November, 1857 but not for a long time and British defeated them once again in a fierce war from December 1 to 6, 1857. Nana Sahib fled towards Nepal, where he probably died, while Tantya Topi migrated to Kalpi.

Reasons for the Failure of WOI:

Lack of unity amongst Indians was one of the important reasons for the failure of WOI. The war spread over a few places. Starting from Meerut it spread to Delhi, Lucknow, Allahabad, Kanpur, Gwalior and Jhansi. Each area had its own leader. In Delhi the Mughal emperor bahadur shah II was made the commander. Hazrat mahal led the rebel forces in lucknow .Nana sahib and Tatia Topi rose up in Kanpur. Rani lakshmibai fought

The reason for lack of unity was that there was **no common cause** and no common planning. Muslims wanted to bring back Muslim rule, while Hindus wanted that the power should be in hands of Hindu rulers such as Marathas.

Another aspect of lack of unity was that there was **no common leader** and concept of nationalism was absent among Indian people. Most of the local fighters were interested in their personal security and wellbeing.

Many Indian states rulers sided and **helped the British**. Rulers of Gwalior, Kashmir, Hyderabad and Nepal were loyal and offered help to British. The Sikh from Punjab assisted the British to regain Delhi and the ruler of Kashmir sent 2000 troops to support the British. The leaders of Indian forces did not come to support one another.

There was also **no planning, no arrangement** for training of soldiers and no supply of weapons and funds on a regular basis which was essential to conduct a successful war. Therefore the local forces were too weak to face the British.

But besides all that the main reason for the failure of the WOI was that the British were too strong and had superiority in weapon and fighting methods. The British army was disciplined and trained. There was regular supply of weapons and funds from England. Therefore the Indian rebel forces were suppressed one by one at all the places by the British.



The war of Independence of 1857 achieved nothing .Give reasons why you agree & disagree with this statement.

The WOI 1857 achieved nothing for Indians who were defeated and crushed by British. Delhi was captured eventually. Later Lucknow, Kanpur, Allahbad, Gwalior and Jhansi were brought under full control of British. The plan and effort of Indian rebel forces to throw the British out of India failed badly. By July 1858 all uprising was suppressed and the British had brought the whole of India under their control.

Although the Indians achieved nothing, the WOI became a source of patriotic inspiration for the Indian people during later years. The war became a symbol of people's determination to free India from foreign rule. Educated Indians formed political parties and they adopted constitutional methods to achieve independence.

On the other hand, from the British point of view, the WOI achieved much for the British. The British strengthened the grip and control directly under British government, ending the rule of EIC. The British general was changed to viceroy who was given vast powers over India in every way. The title of governor general was reorganized in such a way that in future no revolt may be possible. India became a British colony and was a source of much economic benefit. The British rule over India became a pillar of strength for the British Empire. British became the permanent power in the world. The British started building roads, railways, canals and schools in India. The British gave a sound educational, judicial and administrative system to India.

EXPECTED SHORT QUESTIONS:

Mirza Abu Zafar Sirajuddin Muhammad Bahadur Shah Zafar (24 October 1775 – 7 November 1862), also known as **Bahadur Shah Zafar** was the last Mughal emperor. He was the son of Akbar II and Lal Bai, a Hindu Rajput. He became the Mughal emperor when his father died on 28 September 1837. He used **Zafar**, a part of his name, meaning "victory". Following his involvement in the Indian Rebellion of 1857, the British tried and then exiled him from Delhi and sent him to Rangoon in British-controlled Burma. When Zafar reached the age of 87, in 1862 he was "weak and feeble". However in late October 1862, his condition deteriorated suddenly. He was "spoon fed" but he found it difficult to do it by 3 November. Zafar finally died on Friday 7 November 1862.

Mangal Pandey (19 July 1827 – 8 April 1857), was an Indian soldier who played a key part in events immediately preceding the outbreak of the Indian rebellion of 1857. Mangal Pandey was a sepoy in the 34th Bengal Native Infantry (BNI) regiment of the British East India Company. While contemporary British opinion considered him a traitor and mutineer, Pandey is widely regarded as a freedom fighter in modern India.

Suttee, the Indian custom of a widow burning herself, either on the funeral fire of her dead husband or in some other fashion, soon after his death. Although never widely practiced, suttee was the ideal of certain Brahman and royal castes. It is sometimes linked to the myth of the Hindu goddess Sati, who burned herself to death in a fire that she created through her yogic powers after her father insulted her husband, the god Shiva—but in this myth Shiva remains alive and avenges Sati's death.

Expected Questions:

Question No. 1: Briefly explain three reasons for the war of independence of 1857

(7)June 2000 Q. 1 b

Question No. 2: Was the introduction of the 'Doctrine of lapse' in 1858 the most important reasons for the war of Independence in 1857? Explain your answer.

(14)June 2001 Q. 1 c

Question No. 3: Why did war of Independence of 1857 fail?

(7)June 2002 Q. 2 b

Question No. 4: The war of Independence of 1857 achieved nothing. Give reasons why you agree & disagree with this statement.

(14)Nov. 2002 Q. 1 c

Question No. 5: The war of Independence of 1857 was caused by the Greased Cartridges incident. Give reasons why you might agree & disagree with this statement.

(14)June 2003 Q. 1 c

Question No. 6: A lack of unity & coordination was the main reason for the failure of the war of Independence by 1858. Do you agree?

(14)June 2004 Q. 1 c

in 187. Do you agree? Give reasons for your answer.

(14) Nov. 2005 Q. 2 c

Question No. 8: "The establishment of English as the official language of the sub continent in 1834 was the main reason for the war of Independence of 1857". Do you agree or disagree? Give reasons for your answer.

(14) June 2007 Q. 2 c

Question No. 9: Why did the war of Independence of 1857 fail?

(7) Nov 2007 Q. 2 b

Question No. 10: Religious factors were more important than any other in causing the war of independence of 1857-58. Do you agree? Give reasons for your answer.

(14) Nov. 2008 Q. 1 c

Question No. 11: explain the three reasons for the failure of the war of Independence 1857-1858

(7) Nov 2009 Q. 1 b

Question No. 12: was a lack of unity amongst the Indians the main reasons for the failure of the war of Independence 1857-58? Explain your answer.

(14) June 2010 Q. 1 c

Question No. 13: in 1857, a number of sepoys refused to use the new cartridges at Meerut, near Delhi. The sepoys were given long prison sentences and this led to a revolt in which their fellow sepoys marched on Delhi and massacred all the British they could find. Things got worse for the British at Kanpur.

(a) What happened at the battle of Kanpur?

(4) June 2011 Q. 2 a

Question No. 14: Did educational reforms have a more important effect on the Indians than the social, religious and economic ones introduced by the British during the years 1773 to 1856? Explain your answer.

(14) Nov. 2011 Q. 1 c

Question No. 15: was the greased cartridges incident the most important cause of the war of independence of 1857? Explain your answer

(14) June 2012 Q. 1 c

Question No. 16:

Read the source below carefully to answer question (a).
The Indians began to resent British control of the sub-continent, and in 1857 the British faced a serious challenge to their control of India. For the British it was a revolt against their authority but for the Indians it was a revolt to throw off foreign domination.

(a) Describe the events of the War of Independence, 1857-1858.

(4) June 2013 Q. 2 a

Question No. 17: Why did the War of Independence fail to meet its aims in 1857? (7) Nov 2013 Q. 2 b

Question No. 18: "The strength of the British army was the sole reason for the failure of the War of Independence by 1858" Do you agree? Give reasons for your answer

(14) Nov 2014 Q. 1 c

TOPIC 5:

SIR SYED AHMED KHAN 1817-1898:



Educationist

Early Biographical details:

- Born in 1817 in Delhi.
- By the age of 18 he was skilled in Arabic, Persian, Mathematics and Medicine.
- In 1838 his father died and he was forced to seek an employment and became the judge in Delhi in 1846.
- This year (1846) he wrote his book on Archeology called ***Athas-al-Sanadeed***.
- In the war of Independence 1857 he was working as a chief Judge in Bijnaur & saved lives of many English women & children.
- As a reward of his loyalty, British offered him a state with a large income but he refused.
- Later he was appointed Chief Justice in Muradabad and then transferred to Ghazipure.
- In 1864 he was transferred to Aligarh where he worked to establish a new college.
- Aligarh became the Centre of a 'Muslim Renaissance'.
- He died on 27th March 1898.

Beliefs: Question 2, 6, 9, 14

→ British believed that
Muslims were
responsible for
WOI 1857

Sir Syed was extremely unhappy about the position of Muslims in the subcontinent. Since the days of the Mughal declined the social and economic status of Muslims had declined sharply and the role of Muslims in the war of Independence had left further decline as British took measures to ensure that their control was unchallenged.

Sir Syed Ahmed felt that the poor status of Muslims was due to they were treated as second-class citizen by British and Hindus and they had to take some responsibilities themselves. Most Muslims thought that British were no more than just invaders and they had nothing to do with them. Sir Syed Ahmed believed that Muslims had to accept that the British were there rulers and could only improve if they have a positive approach towards them. They needed to accept the British idea and their education if they wanted to improve. Sir Syed wanted to see Muslims untied and prospering in their social, economic and religious fortune. He made this his Life's

Muslims of India.

Stanley Welput

at the cricket grounds and common rooms

Educational Reforms/Aligarh College:

Sir Syed's greatest achievement was his **Aligarh Movement**, which was primarily an educational venture. He established Gulshan School at Muradabad in 1859, Victoria School at Ghazipur in 1863, and a scientific society in 1864. When Sir Syed was posted at Aligarh in 1867, he started Muhammadan Anglo-Oriental School in the city. Sir Syed got the opportunity to visit England in 1869-70. During his stay, he studied the British educational system and appreciated it. On his return home he decided to make M. A. O. High School on the pattern of British boarding schools. The School later became a college in 1875. The status of University was given to the college after the death of Sir Syed in 1920. M. A. O. High School, College and University played a big role in the awareness of the Muslims of South Asia.

A brief chronology of Syed Ahmad's efforts is given below:

1859: Built Gulshan School in Muradabad.

1863: Set up Victoria School in Ghazipur.

1864: Set up the Scientific Society in Aligarh. This society was involved in the translation of English works into the native language. **★Sir Syed translated 700 books to make science easy.**

1866: Aligarh Institute Gazette. This imparted information on history; ancient and modern science of agriculture, natural and physical sciences and advanced mathematics.

1870: Committee Striving for the Educational Progress of Muslims.

1875: Muhammadan Anglo-Oriental School (M. A. O.), Aligarh, setup on the pattern of English public schools. Later rose to the level of college in 1877 and university in 1920.

1886: Muhammadan Educational Conference. This conference met every year to take stock of the educational problems of the Muslims and to persuade them to get modern education and abstain from politics. It later became the political mouthpiece of the Indian Muslims and was the forerunner of the Muslim League.

Syed Ahmad Khan's Aligarh Movement played a significant role in bringing about an intellectual revolution among the Indian Muslims. Thus it succeeded in achieving its major objectives, i.e. educational progress and social reform. His efforts earned Sir Syed the title "Prophet of Education".

"Sir Saiyad was a prophet of education" (Mahatma Gandhi)

"The real greatness of the man (Sir Saiyad) consists in the fact that he was the first Indian Muslim who felt the need of a fresh orientation of Islam and worked for it" (Sir

Reconciliation Policy: Q 4

Unlike other Muslim leaders of his time, Sir Syed was of the view that Muslims should have friendship with the British if they want to take their due rights. To achieve this he did a lot to convince the British that Muslims were not against them. On the other hand, he tried his best to convince the Muslims that if they did not befriend the British, they could not achieve their goals. Sir Syed wrote many books and journals to remove the misunderstandings between Muslims and the British. The most significant of his literary works were his pamphlets "Loyal Muhammadans of India" and "Cause of Indian Revolt". He also wrote Interpretation of the Bible, in which he attempted to prove that Islam is the closest religion to Christianity. Tabyin-ul-Kalam and "A Series of Essays on the Life of Muhammad" helped to create cordial relations between the British Government and the Indian Muslims. They also helped to remove misunderstandings about Islam and Christianity. Tried to remove the misunderstanding of "Nabrih" British thought it was an insult. Sir Syed said that it means helper.

Political Reforms: Q 5

Sir Syed asked the Muslims of his time not to participate in politics unless and until they got modern education. He was of the view that Muslims could not succeed in the field of western politics without knowing the system. He was invited to attend the first session of the Indian National Congress and to join the organization but he refused to accept the offer. He also asked the Muslims to keep themselves away from the Congress and predicted that the party would prove to be a pure Hindu party in the times to come. By establishing the Muhammadan Educational Conference, he provided Muslims with a platform on which he could discuss their political problems. It was from this platform that Syed Ahmad Khan strongly advised the Muslims against joining the Hindu dominated Congress. He was in favor of reserved seats for Muslims and also promoted the idea that Hindus and Muslims are two distinct nations. This idea led to the Two-Nation Theory.

1906
Muslim
League

URDU HINDI CONTROVERSY 1867:

Scheme of 

During the last days of the Muslim rule, Urdu emerged as the most common language of the northwestern provinces of India. It was declared the official language, and all official records were written in this language. In 1867, some prominent Hindus started a movement in Banaras in which they demanded the replacement of Urdu with Hindi, and the Persian script with the Deva Nagri script, as the court language in the northwestern provinces. The reason for opposing Urdu was that the language was written in Persian script, which was similar to the Arabic script and Arabic, was the language of the Quran, the Holy Book of the Muslims. The movement grew quickly and within a few months spread throughout the Hindu population of the northwestern provinces of India. The headquarters of this movement were in Allahabad.

This situation provoked the Muslims to come out in order to protect the importance of the Urdu language. The opposition by the Hindus towards the Urdu language made it clear to the Muslims of the region that Hindus were not ready to tolerate the culture and traditions of the Muslims.

The Urdu-Hindi controversy had a great effect on the life of Sir Syed Ahmad Khan. Before this event he had been a great advocate of Hindu-Muslim unity and was of the opinion that the "two nations are like two eyes of the beautiful bride, India". But this movement completely altered his point of view. He put forward the Two-Nation Theory, predicting that the differences between the two groups would increase with the passage of time and the two communities would not join together in anything wholeheartedly. Sir Syed was the first person who used the words "My Nation" for Muslims and the words "Two Nation" in the subcontinent. His main idea was the protection and the safeguard of rights of Muslims in the sub-continent.

Expected Questions and Answers:

Question No. 1: Were the educational developments the most important contribution of Sir Syed Ahmed Khan in his attempt to improve the relations between the Muslims and the British? Explain your answer. 14

June 2000 Q.1 (c)

Question No.2: Why did Sir Syed Ahmed Khan try to improve relations between the Muslims and the British? 7

November 2000 Q.2 (b)

Question No.3: Why did Sir Syed Ahmed Khan develop his *Two Nation Theory*? 7

June 2001, Q.2 (b)

Question No.4: Was the attempt to achieve a better understanding with the British the most important contribution that Sir Syed Ahmed Khan made to the Muslim cause during the 19th century? Explain your answer. 14

June 2005 Q.1 (c)

Question No.5: Sir Syed Ahmed Khan's political beliefs had a greater impact on the Muslims than any of his other beliefs. Do you agree or disagree? Give reason for your answer. 14

November 2007. Q.2 (c)

Question No.6: Why did Sir Syed wish to develop a better understanding with the British following the War of Independence (1857-58)? 7

June 2008 Q.2 (b)

Question No.7: was the development of a western education system the most important contribution of Sir Syed Ahmed Khan in developing the cause of Muslims during the 19th century? Explain your answer.

June 2009 Q.2 (c)

*Sir William Muir - Life of Prophet
Carl Iwar - An apology to Mohammed and Islam
John Devin port - Heresies and heretic worship*

*gave rebuttal
/*

Question No.8: was the religious view of Sir Syed his most important contribution in developing the cause of Muslims during 19th century? Explain your answer. 14

*Essays
on the life
of the prophet
Muhammad
(PBUH)*

Question No.9: Why did Sir Syed found Aligarh Movement?
June 2011 Q.2 (b)

7

Question No.10: Sir Syed Ahmad Khan admired many British ways of doing things. At the same time he had a great faith in the Muslim religion. He was convinced that if the British ever left India the Muslims would be dominated by the overwhelming Hindu majority. He decided to do something about this. He published a pamphlet called 'The Loyal Mohammedans of India.'

(a) What was 'The Loyal Mohammedans of India'?

November 2011 Q.2 (a)

4

Question No.11: Read the source below carefully to answer question (a).

Sir Syed Ahmad Khan was determined to improve the status of Muslims. He had a desire to re-establish good relations with the British which, he hoped, would lead to greater opportunities for Muslims. He also believed that Muslims should have good relations with Hindus. However, he was concerned about the 'Hindu-Urdu Controversy.'

(a) Describe the 'Hindu-Urdu Controversy.'

November 2012 Q.1 (a)

4

Question No.12: Was the Two Nation Theory the most important contribution of Sir Syed Ahmad Khan?

Explain your answer.

June 2013 Q.2 (c)

14

Question No.13: Read the source below carefully to answer question (a).

Sir Syed Ahmad Khan decided to change Muslim attitudes towards receiving British education. He travelled to England to study the university system there. He believed in setting up a university for Muslims in the sub-continent and was impressed by the universities of Oxford and Cambridge. However, on his return home he found that his plans were met with suspicion from some people. Nevertheless he wanted to pursue the idea of providing better education for Muslims.

(a) What was the Mohammedan Anglo-Oriental School?

November 2013 Q.2 (a)

4

Question No. 14: Why did Sir Syed Ahmad Khan try to improve relations between the Muslims and the British?

Oct Nov 2014 Q. 1(b)

7

Answer to Question No. 5:

Sir Syed Ahmed Khan's political beliefs had a great impact on Muslims. This service of Sir Syed aimed at restoring the prestige, social position, political importance & economic well-being of Muslims. In the beginning Sir Syed believed that all people living in India (Hindus & Muslims) were one nation. But the Hindi – Urdu controversy convinced him that the two communities

... government peacefully. Thus he changed his political Sir Syed's other important political services include his advice to Muslim not to join the congress. He realized that Muslim minority will always be dominated by Hindu majority under the modern democratic system which the congress was demanding at that time & the British were trying to introduce in India. Therefore he suggested to the British government that some arrangement should be made to ensure Muslim representation in all assemblies. This later resulted in the rule of separate electorate for Muslims which was introduced in 1909 reforms. Congress also suggested that appointment in the government services should be made through competitive examinations. In this Muslims had no chance because they lagged behind the Hindus in education. Sir Syed suggested to the government that Muslims should be given jobs according to their ratio in population till they reach the same educational standard as the Hindus. Thus Sir Syed's political beliefs had a profound impact on Muslims.

But Sir Syed's services in other sectors were not less important. In fact Sir Syed gave so much importance to modern education that his efforts & contribution to Muslim education is considered to be the most important service for the betterment of Muslims of India. He established Scientific Society & published Aligarh Institute Gazette in order to introduce modern scientific developments to the Muslims. He visited England in 1869 on his own expenses to study the British educational system and to observe the working of British universities. His most important contribution in education sector was the founding of MAO College at Aligarh in 1877. Later he founded the Mohammedan Educational Conference. Its objective was to discuss and solve the educational problems of Muslims in the Sub-Continent. His effort for the cause of Muslim education served double purpose. It helped the Muslims in their economic well-being & raised status in society. It also helped in removing the mistrust between the British & the Muslims. In this way education was the most important aspect of all of Sir Syed's services for the Muslims of India.

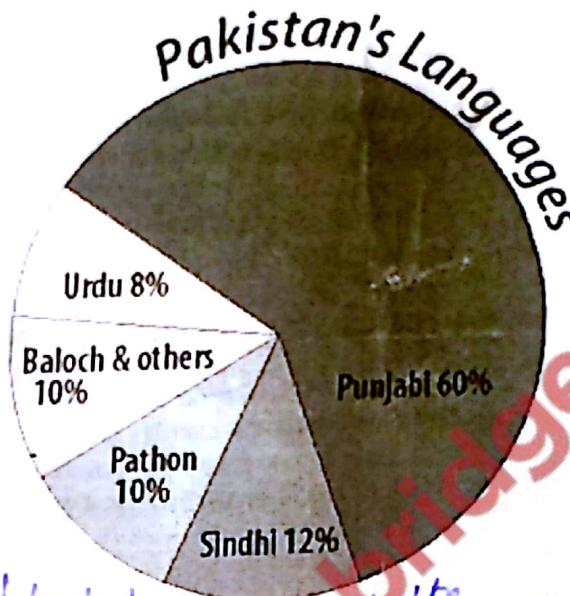
Another service of Sir Syed after 1857 was the removal of misunderstanding between the British and the Muslims. He came to the conclusion that Muslims were being handicapped because of the misunderstanding & lack of trust between them (Muslim) & the British. The Muslims thought that the British had taken over the rule of India from Muslim rulers. Therefore the Muslims opposed & hated everything associated with the British. The Muslims kept away from English & modern education which the British were introducing in India on the other hand the British held the Muslims responsible for the uprising of 1857 & considered them (Muslims) to be their enemies. The result of this misunderstanding was that Muslims were being crushed in every way.

Therefore Sir Syed's foremost task was to remove the misunderstanding by addressing both the British and the Muslims. Sir Syed wrote books and explained to the British that the real cause of the events of 1857 was the wrong policies & attitude of the British themselves. To Muslims Sir Syed explained that Christianity & Christians should not be hated. He specially stressed that Islam does not stop them from learning modern sciences & English language. He clearly emphasized that Muslims should come towards modern education, the lack of which was causing continual set back to the Muslims of India.

Therefore it can be said that Sir Syed's political beliefs had a great impact on Muslims, but his other services especially in the field of education were more important.

Topic: 6

- Every language had a literary board.
- Schools
- ~~Govt.~~
- Newspaper
- Universities
- Examinations



- Urdu provided back to two Nation ^{both to} got international not symbol of Unity ^{the one which create} recognition when ^{was partitioned} ^{was partitioned}
- Urdu is not language of any ^{regio} ⁿ [→] Literary history ^{for global}
-  movement began in ^{Aligarh became} taught upto M.A level Urdu language ^{Urdu as language of education before 1967}

Urdu is the national language of Pakistan since 1947. The main differences between the urdu and Hindustani is that Urdu is conventionally written in **Nastaliq calligraphy** style while Hindi is conventionally written in **Devanagari**.

Urdu is the national language of Pakistan and is spoken and understood throughout the country, where it shares official language status with English. It is used in education, literature, and office and court business.

The word *Urdu* itself comes from a Turkic word *ordu*, "tent" or "army," from which English also gets the word "horde." Hence Urdu is sometimes called "*Lashkari zabān*" or "the language of the army." Furthermore, armies of India were often composed of soldiers with various native tongues. Hence, Urdu was the language chosen to address the soldiers, as it abridged several languages.

In 1947, Urdu was established as the national language of Pakistan, in the hope that this move would unite and homogenize the various ethnic groups of the new nation. Urdu suddenly went from the language of a minority to the language of the majority. Today, Urdu is taught throughout Pakistani schools and spoken in government positions.

Key Points:

Key Points:

- It is a mixture of *Turkish, Persian, Punjabi* & other languages.
- *Amir Khusrau* (1253-1325) had a prominent position in its development.

Delhi.

- Urdu was decided to be the ***national language of Pakistan*** as it was the ***symbol of unity*** between the different regions of the new country.
- Urdu was chosen because of ***rich literally & poetry*** background which helped to promote its use.
- The language received a boost when Emperor Muhammad Shah & Bahdur Shah Zafar took an interest in promoting it. Famous poets are Mir, Sauda, Dard & Ghalib.
- ***Ali Garh Muslim University*** also became a center for the study of Urdu & produced talented writers like Hasrat Mohani, Majaz & Jazbi.
- In the early 20th century Dr. Allama Iqbal, Dr. Nazir Ahmed, Mohammad Husain Azad, Maulana Altaf Husain Hali & Allama Shibli greatly enriched Urdu prose.
- Its link to the Islamic religion has also been very important, most notably with the ***translation of the Holy Quran*** by Shah Abdul Qadir.
- In the 20th century Urdu ***played a major role in struggle for independence***.
- British made English the official language but some of its educational institutes like ***Fort William College*** took interest in Urdu & promoted it.
- Quaid-e-Azam was keen to promote Urdu as he saw it as a ***unifying force in the country & linking language for all the provinces of the country***.

- Urdu set as the medium of radio & television besides medium of instruction in many schools of Pakistan.
- Urdu Plays & films were prepared & became popular soon. Urdu novels, poetry, magazines & newspapers were written which were liked by the people & widely read.
- The government of Pakistan took different steps for the promotion of Urdu.

- (i) ***Anjuman-e-Taraqia urdu & Akadmy Adbiatt Pakistan***
- (ii) As national language in the constitution of 1956, 1962, 1973.
- (iii) Urdu teaching & research at M.A, M.Phil & PhD levels.
- (iv) NIC in Urdu.
- (v) Promotion through Electronic & Print Media.

SINDHI

Sindhi is the language of the Sindh region. It is the third most spoken language of Pakistan, and the official language of Sindh in Pakistan. The government of Pakistan issues ***national identity cards*** to its citizens only in two languages, Sindhi and Urdu. Its main influence was thus a local version of spoken form of Sanskrit.

Sindhi is taught as a first language in the schools of Sindh and as a second language in Balochistan in Pakistan. Sindhi has a vast vocabulary and a very old literary

Key Points:

- Compared with Urdu, Sindhi is an old language which is being spoken in the province of Sindh.
- Documents show that as far as the 12th century it was spoken in the same form as it is today.
- Before the arrival of Muslims, Sindhi was written in 'Marwari' & ARZ Nagari ways of language.
- Sindhi has been influenced by the both Arabic & the languages brought by the Turkish tribes & Persians.
- The most famous poets of Sindhi are *Makhdom Nuh of Hala* & *Qazi Qazan of Thatta*.
- Sindhi literature was on its peak during the *somrroo* period among 1050-1300& from 1685-1783.
- The poetry of *Sachal Sarmast* & *Shah Abdul Latif Bhattai* is particularly famous for spread of Islam, Humanity & peace.
- Development after independence
- In 1948, *Sindhi Literary Board* was set up & authors like Pir Ali Muhammad Rashdi, Faqir Nabi Bux & G. Allana wrote many books to promote the language.
- In 1954, *Bazm-e-Talib-ul-Maula* was set up to promote its literature.
- A 'Sarmast' academy was established in the memory of sachal Sarmast.
- A *Sindhology department* was established at Sindh University jamshorou.
- Several newspapers published in Sindhi, such as *Ibrat*, *Naw-i-Sind* and *Khadim-I-Watan* besides a number of Weeklies.
- Sindhi ID card is also printed in Sindhi language.
- PTU Karachi centre
- Radio Pakistan Karachi

PASHTTO

Pashto also known as **Afghani**, and **Pathani**, In Pakistan, Pashto is spoken in the provinces of the Khyber Pakhtunkhwa, FATA, and Balochistan, as well as parts of Mianwali and Attock districts of Punjab province. Modern Pashto-speaking communities are also found in the cities of Karachi and Hyderabad in Sindh. With close to 7 million ethnic Pashtuns by some estimates, Karachi hosts one of the largest Pashtun populations in the world.

Key points:

- Pashto is the language spoken by the people of KPK & in the northern area of Pakistan.
- It is influenced by Arabic, Persian & Greek.
- The history of Pashto literature can be divided into three periods.
 - (i) first one starts from 2nd to the 13th century & its first poet was Ami khan Pehivan but the most famous was *Bayazid Ansari* who wrote first book on Sufism, 'khair-ul-Bian'.
 - (ii) The second begins from the Muslim invasions on India in the early 13th century & lasted for 100 years & in this period its quality was on the

peak. In this age the well-known literally personalities were Sadat Ali Khan, Amir Mohammad Ansari & Hazra Mian Umer.

(iii) The third period extends to the establishment of British rule & it was also a golden age for Pashto literature as high quality writing was produced. Famous writers of this age are Arkhund Dardeesa & **Khushal Khan Khattak** & Sufi poet **Rehman Babba**.

- Sahibzada Abdul Qayum worked tirelessly to increase the political awareness in the people of NWFP & because of his efforts **Islamia College** was set up in Peshawar where Pashto was taught & soon it became the centre of freedom.
- Within three years of independence, Peshawar University was established where Pashto is taught up to Post Graduate level.
- An **academy** for the promotion of Pashto was set up in 1954 & it was initially headed by Maulana Abdul Qadir. This academy prepared a dictionary of Pashto language which is widely accepted.

-transformed into university in 1960 when
Pashto is taught upto M.A. Mphil

- Pashto is taught as a compulsory subjects in all govt. schools
- council has become hub of theater.
- CS and PCS exam.
- Newspapers are also published and widely read.
- PTU Peshawar centre

PUNJABI; most developed

Famous poets, authors and writers are Sama'ul Khayr

Sa'adat, Pervez Kharfak, A. Karim, Majeed, M. A. Mphill

Radio Pakistan Peshawar

Punjabi is the mother tongue of the majority of people in Pakistan. According to last census 60.43 per cent Pakistanis spoke punjabi, followed by Pashto for 13.14 per cent, Sindhi for 11.77 per cent, Urdu for 7.60 per cent and Baluchi for 3.02 per cent. The rich tradition of Punjabi literature, going back to the 12th century AD when Baba Farid composed his poetry in a highly developed and sophisticated Punjabi language.

Key points:

- Punjabi is the language spoken in the most populous of Pakistan's province, the Punjab but also in other areas like Azad Kashmir & NWFP.
- It is an easily understood language & it has been given various names throughout the history such as 'Masoode', Al-Hindi & Hindko.
- It is thought that in **1080** Hafiz Barkurdar was the first person to have used the term 'Punjabi' to describe the language.
- Punjabi has a long history .first it was written in *Gurmukhi* Script but during the latter years of the Mughals, Arabic script was used.
- Punjabi has been influenced by many other languages such as Sindhi, Pashto, Persian, Arabic, Hindi, and Turkish & English.
- The early Punjabi literature consists of folk tales among them are *Heer Ranjha, Sassi-Pannu, Sohni Mahiwal* are widely known.
- Sufi poets such as *Baba Farid Ganjshakar, Sultan Baho* wrote their famous works in Punjabi.
- Bullah Shah composed mystical & melodious Kafis which are commonly sung these days.

- At the beginning of 20th century novels, short stories & dramas were published in Punjabi but later books on academic subjects like Law, Medicine, and History & Philosophy have also been published in the language.
- Punjabi poetry is famous & it brought new mediums, ghazal & nazam.

- **Ustad Damman, Sharif Kunjahi, Ahmed Rahi & Munir Niazi** are the major exponents of the new wave of Punjabi. **M.Phil, PHD**
- Punjabi literature is now taught up to MA level at the **University of Punjab**. recent Punjabi writing.
- Punjabi films have gained unprecedented popularity. Punjabi theatre is also very famous.
- **Competitive examinations** - **Sultan Rahi** has produced most no. of movies
- **Electronic media** **Pakistan Television network** - **Punjabi music** e.g. **Shabat Fateh, Arit Lakh**
- **Newspapers** - **Punjabi**; **BALOCHI** - **Punjabi channels** e.g. **Punjab TV, Apm Punjab**
Sangat - **Jinnz Media** - **Famous newspaper** **Lahore, Multan, Karachi**
- Balochi is spoken in the largest province of Pakistan, Balochistan.
- There are two main kinds of Balochi languages, Sulemanki & Mekrani.
- Balochi was brought here by nomadic tribes of North West Iran. As it was brought by nomad people, there is not enough development in this language.
- Jam Darang is considered an important Balochi poet.
- Balochi language was first time known outside the region when British traveler W. Leech reported in the 'Journal of Asiatic Society' about it.
- Before partition Balochi literature was beginning to decline but after partition steps were taken to promote it.

Development after 1947

- **Radio Pakistan Karachi** began broadcasts in Balochi.
- Famous Balochi poets are Atta Shad & Ishaq Shamin.
- Famous writers are Gul Khan Nazir & Azad Jamal Din.
- **Quetta University** offers Master's degree in Balochi.
- The **Balochi literary Association** was set up which published many magazines and articles in Balochi language.
- A weekly magazine known as "**Nan Kessan**" was published. A monthly known as "**Olassis**" was also published.
- Translation of the Bible has also been published in Balochi language.

Least developed languages

PAST PAPERS QUESTIONS:

Success of Urdu after 1947

Question No. 1: How successful has Pakistan been in promoting its regional languages? Explain your answer.

14

Nov. 2000, Q.2 c

Question No. 2: Why did Pakistan choose Urdu as its national language? 7
Nov. 2001 Q.1 b

Question No. 3: how successful has been the promotion of the following regional languages in Pakistan between 1947 & 1988.

- Punjabi
- Pushto
- Sindhi?

Explain your answer with reference to all three of the languages. 14
June 2002, Q.2 c

Question No. 4: The development of Pashto has been promoted more than any other Pakistani regional language between 1947 & 1988. Give reasons why you might agree & disagree with this statement. 14
Nov. 2003. Q.3 c

Question No.5: Why was Urdu chosen as the national language of Pakistan? 7
June 2004, Q. 4 b

Question No. 6: How important was the development of regional languages to Pakistan between 1947 & 1980? Explain your answer.
14
Nov. 2004, Q.3 c

Question No.7: Why did Pakistan choose Urdu as its national language? 7
Nov. 2005, Q.2 b

Question No.8: The promotion of regional languages in Pakistan between 1947 & 1988 has been more successful than the promotion of Urdu. Do you agree, explain your answer. 14
June 2006, Q.1 c

Question No.9: Sindhi was promoted more than other regional language between 1947 & 1988. Do you agree or disagree? Give reasons for your answer.
14
Nov. 2007 Q.1 c

Question No.10: has the promotion of Urdu been more successful than that of any regional language in Pakistan between 1947 and 1988? Explain your answer.
14
June 2009, Q.1 c

Question No.11: why have regional languages been promoted by the Pakistani government since 1947?
7

Nov.2009 Q.2 b

Question No.12: how has the government promoted the development of Balochi since 1947?
4

Nov.2010 Q.2 a

Question No.13: Punjabi has been promoted more than other regional language between 1947 & 1999. Do you agree or disagree? Give reasons for your answer.
14

June 2011 Q.2 c

Question No.14: Explain the choice of Urdu in 1947 as the national language of Pakistan.
7

Nov.2011 Q.1 b

Question No.15: Language is extremely important in the development of any nation. A common language helps to build a shared understanding of what a nation believes in. Urdu became the national language of Pakistan but, due to the diversity of languages and culture across the country, many regional languages have been promoted by the government. One of these is Punjabi.

How has the Pakistan government promoted the development of Punjabi? 4
Nov. 2012 Q.2 a

Question No.16: Why have regional languages been promoted by the Pakistan government since 1947? **Importance**
June 2013 Q.1 b

Question No.17: 1 Read the source below carefully to answer question (a).
After Independence, Urdu became the national language as it was a unifying force in the new country. It was seen as the link language for all the provinces to provide for the cultural and educational needs of the people. However, it was also recognised that regional languages had an important role to play in the newly formed country. One of these was Sindhi.

(a) How has Pakistan promoted the development of Sindhi since 1947?
Nov. 2013 Q 1.c

ANSWER TO QUESTION NO. 16:

- Regional languages were promoted because they were spoken by a large number of people. Government also believed that the promotion will be helpful in national unity and integrity because promotion of language and culture gives a sense of pride among people.
- Punjabi, Sindhi and Pashto have a vast literature and had an important role in independence movement and creation of Pakistan. So it was necessary to promote these languages.
- Balochi language had little development before 1947 and its literature was in decline. Therefore Balochi was promoted to bring it in line with other regional languages.
- Urdu was declared as the national language. Promotion of regional language was necessary so that people of different provinces may not feel that Urdu was being imposed on them and their own language was being ignored.
- It was also felt that the literature and work undertaken by authors in such areas as Sindh should be kept alive and so the government set up bodies to promote it such as the Sindhi Literary Board in 1948.
- Many languages have played an important role in the history of the region, eg Pashto literature had an important role in creating opposition to British rule and the movement for independence.