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Paper 1: History and Culture

SOLVED TOPICAL

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Assessment at a Glance

Component	Weighting
<p>Paper 1: The History and Culture of Pakistan 1 hour 30 minutes</p> <p>Section A (25 marks)—candidates answer one compulsory question made up of four parts: (a), (b), (c), and (d), which are linked by a common theme. Parts (a) and (b) are source-based questions using historical sources, either text or pictures/graphic. Candidates use and interpret each source in answering the questions.</p> <p>Section B (50 marks)—candidates answer two questions from a choice of four. Each question has three parts</p> <ul style="list-style-type: none"> • One part testing knowledge (4 marks) A factual answer of no more than one short paragraph is required • One part testing knowledge and understanding includes selecting relevant and appropriate information (7 marks) Answers require at least two paragraphs of writing • One part testing knowledge, understanding and analytical and evaluative ability (14 marks) This includes the ability to synthesize information, the appropriate use of selected relevant examples and the ability to compare and contrast. This question should be answered in an essay, in continuous prose of approximately two pages of writing, not in note form. <p>Total 75 marks. Externally assessed.</p> <p>Notes</p> <ol style="list-style-type: none"> 1. All answers must be written in English 2. Timing guidelines <p>Candidates should spend approximately 30 minutes on each question. Within that, candidates need to allocate time according to the value of the marks awarded in each part of each question.</p>	<p>50 %</p>

Syllabus Content at a Glance

All candidates study:

The history and culture of Pakistan

- Cultural and historical background to the Pakistan Movement
- The emergence of Pakistan 1906–47
- Nationhood 1947–99

The environment of Pakistan

- The land of Pakistan
- Natural resources – an issue of sustainability
- Power
- Agricultural development
- Industrial development
- Trade
- Transport and communications
- Population

Important Instructions to Candidates

- **Organize your time.**
 - i. Allow 4–5 minutes to read through the question paper.
 - ii. Section-A is compulsory.
 - iii. Select **two** questions from Section-B you are going to attempt.
 - iv. Time for the exam is 90 minutes. Keeping 5 minutes for reading the paper, 10 minutes for revision, give about 5-7 minutes to part (b), and about 15 minutes to part (c).
- **Plan and prepare your answer.**
 - i. Underline or highlight the command words.
 - ii. Keep checking the command word as you write the answer and comply with the command word.
- **Do not write out the question.**
- **Do not write introductory paragraph. Straight away start answering the question.**
- **Write relevant answer because no marks are given for the material which is not answering the question even if the material is correct.**
- **Avoid vague statements and exaggerations.**
- Failure to understand the question is a shortcoming common to many candidates. Therefore, command words should be properly understood which are given below:
 - Name** or **state** means only to name an item and no explanation is required.
 - Explain** means that reason(s) for something is required i.e. why something occurs or happens.
 - Describe** means a detailed description is needed.
 - Discuss** or **analyse** means that different aspects (positive and negative, or different points of views) are to be given.

Compare means that both similarities and differences are to be given. Separate description of two things is not required.

In questions like **How successful**, or **which was more important** give your opinion in clear words and give details supporting your opinion.

- Part **(a)** requires one paragraph of writing of basic information.

Part **(b)**, answer will require one or two paragraphs of writing (10-15 lines) showing **knowledge** (5 marks), and **understanding** (2 marks).

Part **(c)**, answer needs a short essay one to two pages of writing showing **knowledge** (6 marks), **understanding** (4 marks) and **analytical ability** (4 marks).

Paper 1 The History and Culture of Pakistan

The syllabus content for Paper 1 is divided into three sections:

Section 1: Cultural and historical background to the Pakistan Movement

Section 2: The emergence of Pakistan 1906–47

Section 3: Nationhood 1947–99.

The material within each section is inter-related. Different parts of individual exam questions may require knowledge of more than one item within a section, and the demonstration of understanding and analysis of these relationships. The importance of and the attention that needs to be given to each item in teaching varies according to its significance and the amount of information available.

SECTION 1

1. Religious Reformers

Shah Waliullah, Syed Ahmad Shaheed Bareilvi & Haji Shariatullah

1. Why were there attempts to revive Islam in the sub-continent during the eighteenth and early nineteenth centuries? [7] [N 07] [J 13]

The downfall of the military and political power of the Muslims in the eighteenth century was accompanied by the moral, intellectual and economic breakdown of the society. This alarmed the right thinking Muslims inside and outside the government to make an attempt to stop the decline and revive Islam. Many reformers work for the revival of Islam. Shah Waliullah was greatly grieved over the situation and condition of Muslims. He believed that Muslims were ignorant about Islam and the teachings of the Holy Quran. Therefore an emphasis on the Quranic teachings would not only improve their knowledge but produce a feeling of solidarity. He also believed that Muslims' knowledge of Islam was difficult to gain and so he felt that by translating the Holy Quran into Persian would enable more people read it. He wished to see Islam regain its past glory. Therefore, he tried to bring in reforms by calling Muslims to adhere to the true path of Islam.

During the early 19th century, the Punjab was under Sikh rule and the Punjabi Muslims found it difficult to practice their religion and were humiliated by the Sikhs. Sikhs had made the life of Muslims miserable and Muslims could not perform their religious obligations freely. Sikhs converted the mosques to horse stables, banned Azaan and prayers. Syed Ahmad Shaheed Bareilvi wanted a jihad (Holy War) to restore the Muslim faith. He wished to liberate the Muslims of Punjab from the oppression of the Sikhs. Syed Ahmad thought that, besides coming to true Islam, Muslims cannot regain their lost glory unless un-Islamic forces could be suppressed by military force. Therefore he started armed struggle and tried to create an Islamic state for which he launched the Jihad Movement.

Haji Shariatullah also wanted to spread Islam through his Faraizi Movement which insisted that Muslims should perform their Faraiz (religious obligations) properly. The growing popularity of the movement amongst the people of Bengal alarmed the Hindu landlords who were unhappy with the Muslim practices. He also wanted that the Muslims should not indulge themselves into evils and superstitions. They should revive their glorious past. A huge group of followers grew which were called 'Faraizis' but unfortunately the attempts of these reformers

failed. Muslim power and Muslim society continued to decline while non-Muslims forces gained strength in the sub-continent.

2. Why did Shah Waliullah have such important influence on the revival of Islam in the sub-continent? [7] [N 05] [J 10] [N 15]

3. Explain why Shah Waliullah was an important figure for the Muslim community during the eighteenth century. [7] [N 20]

Shah Waliullah was a great religious leader and a well known figure of his time. His importance and greatness lies in the fact that he was the pioneer and the first important figure to work for the resurgence of Muslims. He was one of the first Muslim thinkers to state that the decline of the Mughal Empire and the vulnerable position of the Muslims were due to a neglect of the principles of Islam. Muslims had deteriorated into being a helpless and disorganized group of people and if they were to regain their power then strong leadership was required. He believed that Muslims were ignorant about Islam and teachings of the Holy Quran. Shah Waliullah concentrated on preaching. He taught at his father's Madrassa Rahimiyah and created a group of scholars who spread his message in the sub-continent. He advised Muslims to come to true and pure Islam and give up un-Islamic beliefs and practices. He translated the Holy Quran into Persian which was the language of educated Muslims, so that Muslims could understand the principles of Islam. For this purpose he wrote fifty-one books in Arabic and Persian to explain the true and proper teachings of Islam. Among the most famous were Hujjatullah-ul-Baligha and Izalat-Akhfa.

He realized that disunity among Muslims was an important reason for their decline. Muslim society was divided into many sects especially Shias and Sunnis. He explained that during the early period of Islam there was no Shia-Sunni problem. He tried to bring Shias and Sunnis closer and advised Sufis and Ulema to resolve their differences and bridge the gulf between them. He trained a number of students and sent them out to promote the message of harmony and unity among all Muslims. He did not believe that the principles of politics, economics or sociology could be separated from religious teachings. He advised the Muslims to avoid extravagance and wasteful expenditure on marriages, births, deaths and other ceremonies. Wealthy Muslims were advised to look after the poor and needy. He urged traders and businessmen to adopt a fairer system of trading and making money. During his time the Mughal rulers had become weak. Therefore non-Muslim powers specially the Marathas had become a threat to Mughal power. He advised Muslim rulers of states to unite and suppress the anti-Islamic forces which were making the life of Muslims difficult in the sub-continent. He wrote letters to the rulers of Muslim states advising them to unite and rise against non-Muslim forces. On his persuasion the Afghan ruler Ahmad Shah Abdali defeated and crushed the

Marathas in the Third Battle of Panipat (1761) and they were not able to rise again. The later reform movements were off-shoots of Shah Waliullah's work and therein lay his greatness and importance.

4. Why did Syed Ahmad Barelvi call for Jihad to overthrow Sikh rule in the early nineteenth century? [7] [N 18]

Syed Ahmad Barelvi wanted to restore the Muslim faith and, by doing so, achieve religious and spiritual freedom for the Muslim community. He believed that there was a need to end the difficulties facing Islamic society and having identified Sikh rule as the dominant force in the Punjab targeted them at first. As a man of action, Syed Ahmad was an ideal person to act as a leader to work against Sikhs and the British power in India and to try to ensure that Muslims were ruled by fellow Muslims. He believed that the freedom of Muslims could only come as a result of armed struggle against the foreign and non-Muslim forces which were oppressing them.

In 1821, Syed Ahmad Barelvi left for Haj to Makkah. After spending a year and a half in Arabia, he returned to Delhi in May 1823 with a clearer view of Jihad. Syed Ahmad founded the Jihad Movement, which was aimed at the rejuvenation of Islamic thought and the restoration of Muslim power in the subcontinent. The Punjab was under Sikh rule at this time and the Punjabi Muslims found it difficult to practice their religion. The call to prayer was banned, and the Muslims had to undergo other humiliations at the hands of the Sikhs. Syed Ahmad became convinced of the need to declare a Jihad to try to liberate the Punjab and the North West Frontier area from Sikh rule.

4. Explain why Haji Shariatullah was an important figure in the revival of Islam during the eighteenth century. [7] [J 22]

Muslims living in poor conditions in East Bengal, were greatly encouraged by the leadership of Haji Shariatullah. Until the 1750s they had been the ruling class, but then their status declined as the British took over, working closely with the Zamindars—landowners—and tax collectors, who were nearly all Hindus. The Muslims were mistreated by their British rulers and oppressed by the Zamindars.

Haji Shariatullah founded the Faraizi Movement that emerged to confront both the British and the Hindus. He urged Muslims to give up non-Muslim practices and instead strictly follow the commandments of their religion known as Faraiz or duties. The Faraizi Movement supported the idea of Jihad against the non-Muslims who were undermining the true principles of Islam. Emphasis was placed on praying for past sins and on promising to lead a righteous life in the future. An important part of this reform would be to follow the religious obligations of true Muslim. Muslims could thus resist the growth of Hindu as well as the spread of British and Christian ideas.

It was a peaceful movement. The many Muslims who followed his teaching became known as Faraizis. He believed that the miserable condition of the Muslims in India led to the country being Dar-ul-Harb. This meant an area where non-Muslims ruled. Haji Shariatullah said that in such areas Friday and Eid prayers should not be offered. The rapid growth of the Faraizi Movement alarmed and angered Hindu landowners as well as worrying the British. They recognized that the Movement was stirring up opposition against them. Haji Shariatullah died in 1840 but his Movement was carried on by his son Mohsin-ud-Din.

5. How important was Shah Waliullah in the spread of Islam in the Sub-continent before 1850? Explain your answer. [14] [N 04]

6. Was the work of Shah Waliullah the most important factor in the revival of Islam in the sub-continent during the seventeenth and eighteenth centuries? Give reasons to your answer. [14] [N 06]

7. Did Shah Waliullah contribute more to the spread of Islam than anyone else in the subcontinent before 1850? Explain your answer. [14] [N 09] [J 16]

8. Was the work of Syed Ahmad Shaheed Bareilvi the most important factor in the revival of Islam in the sub-continent during the seventeenth and eighteenth centuries? Give reasons for your answer. [14] [J 08]

9. Did Haji Shariatullah contribute more to the spread of Islam than anyone else in the sub-continent before 1850? Explain your answer. [14] [N 11] [N 17]

10. [Re-test] 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 Bareilvi; (iii) Haji Shariatullah?

Explain your answer with reference to all three of the above. [14] [J 13]

11. Did Syed Ahmad Bareilvi contribute more to the spread of Islam than anyone else in the subcontinent before 1840? Explain your answer. [14] [J 19]

12. 'The work of Shah Waliullah was the main factor contributing to the spread of Islam between 1700 and 1850.' How far do you agree with this statement? Explain your answer. [14] [J 21]

Shah Waliullah was one of the first Muslim thinkers to state that the decline of the Mughal Empire and the vulnerable position of the Muslims were due to a neglect of the principles of Islam. He believed that the decline in the position of the Muslims was to be stopped, there had to be spiritual and moral regeneration.

Shah Waliullah worked hard to ensure that he was a role model for other Muslims. His deep understanding of the Quran, Hadith, Fiqah and Tasawwuf made him a highly knowledgeable scholar at an early age. Since he believed that an emphasis on Quranic teachings was vital to Muslims, he translated the Quran into Persian. The Ulema criticised Shah Waliullah, but his work proved very popular. He also wrote fifty-one books in Persian and Arabic. Amongst the most famous were Hujjat Allah al-Baligha and Izalat-Akhfa. Muslim society was divided into many sects specially Shias and Sunnis. He explained that during the early period of Islam there was no Shia-Sunni problem. He wrote an account of the first four caliphs of Islam in a way that was acceptable to both Shias and Sunnis. He recommended the application of Ijtihad as against blind following. Believing in the universalism of Islam, he wanted to interpret Islam in the terms of time and place. His entire teaching was directed towards reorienting the Muslim society on the basis of social justice, distribution of equal wealth and removing the inequalities. He believed in preparing a large number of followers who could spread in different parts of India and carry his message in order to correct the lives of Muslims. His sons and followers did this. He advised the Muslims to avoid extravagance and wasteful expenditure on marriages, births, deaths and other ceremonies. Wealthy Muslims were advised to look after the poor and needy. He was also concerned about the prevalent economic system. He laid great emphasis on adl and tawazan, that is, social justice and equilibrium. He stressed that the labour of the peasant and craftsman should be justly rewarded. He urged traders and businessmen to adopt a fairer system of trading and making money. During his time the Mughal rulers had become weak. Therefore non-Muslim powers specially the Marathas had become a threat to Mughal power. He wrote letters to the rulers of Muslim states advising them to unite and rise against non-Muslim forces. On his persuasion the Afghan ruler Ahmad Shah Abdali defeated and crushed the Marathas in the Third Battle of Panipat (1761) and they were not able to rise again.

Syed Ahmad Shaheed Barelvi was a follower of Shah Waliullah's ideas. He started Jihad Movement because he believed that the freedom of Muslims could only come as a result of armed struggle against the foreign and non-Muslim forces which were oppressing them. At this time Punjab was under the control of the Sikh regime of Ranjit Singh. The Muslims suffered under Sikh rule because they were unable to carry out many of their religious practices. He launched Jihad Movement by raising an army of Mujahideen and established his headquarters near Peshawar. His main idea was to liberate the Muslims of Punjab from tyrannical Sikh rule. They could not offer congregational prayers, as Azan (call for prayer) was banned and the Badshahi Mosque in Lahore was used as a stable by the Sikh army. He set up an Islamic state with Shariat laws which was a determined effort to revive Islam. A major problem for Syed Ahmad was that his army consisted of men from different communities which disagreed over how the campaign was fought. Local chieftains were not happy at being told what to do. Syed

Ahmad tried to collect taxes but angry tribesmen who had never before paid taxes to anyone turned on his men and killed many of them. Weakened by this lack of support, Syed Ahmad was driven back by the Sikh ruler Ranjit Singh's army to Kashmir. The Jihad Movement came to an end when Syed Ahmad was defeated and martyred in the battle of Balakot in 1831. His work was a uniting force for Muslims to achieve a life based on Islam.

The Faraizi Movement of Haji Shariatullah (1781-1840) was another effort for the revival of Islam. He found that the Muslims of East Bengal had been oppressed both by the Hindus and by the British. Muslims had been working with the local landowners (zamindars), who were mainly Hindus. He believed that the Muslim community had moved away from true Islamic practice. He wanted them to return to what he thought was the proper observation of Islamic duties called faraiz. He emphasized on praying for past sins and on promising to lead a righteous life in the future. The Faraizi Movement supported the idea of jihad against the non-Muslims who were undermined the true principles of Islam. He believed that the miserable condition of the Muslims in India led to the country being Dar-ul-Harb. This meant an area where non-Muslims rule. Haji Shariatullah said that in such areas Friday and Eid prayers should not be offered. He organized the Muslim cultivators and made them aware of their rights and united them against the harsh treatment which they faced. He also emphasized the performance of religious obligations (based on 5 pillars or commandments of Islam) and advised them to lead a righteous life of a true Muslim. He tried to purify the religion by advising the Muslims to give up un-Islamic beliefs and practices and Hindu traditions which had crept in them. He was noticed by the local administration, and had to leave for Dhaka, where he died in 1840. The Faraizi Movement was continued by his son Mohsin-ud-Din (Dudu Mian) and followers till 1860 who introduced the idea of Jihad in the movement but the Faraizi Movement remained confined to Bengal and ended soon. Due to his Faraizi Movement, Hindu influence on Muslims was minimized. He united poor Muslim farmers for a common cause aimed at their welfare.

Thus it is clear that the efforts of Shah Waliullah for the revival and spread of Islam were most significant than the other reformers.

Short Questions with Answers

What was Faraizi Movement?

[4] [N 10]

Faraizi Movement was founded by Haji Shariatullah (1781-1840) in Bengal to revive Islam, to restore pride of Muslims and remove what he thought were the Hindu practices which had crept into their worship. Emphasis was placed on praying for past sins and on promising to lead righteous life in the future. An important part of this reform would be to follow the religious obligations of a true Muslim. The rapid growth of the Faraizi Movement alarmed and

angered Hindu landowners as well as worrying the British. They recognized that the movement was stirring up opposition against them. To the depressed Muslims the movement offered a solution to their problems and awakened a desire for an independent Muslim state. The movement was carried on by his son till 1860.

Describe the achievements of Shah Waliullah in reviving Islam.

[4] [J 11]

Shah Waliullah worked for the revival of Islam during the decline of Mughal rule. He promoted his message through his writings. His writings brought him great fame and prestige and enabled him to have influence in other areas too. He translated the Holy Quran into Persian so that educated Muslims could understand and follow its teachings. He emphasized on traditional values of faith. He tried to remove the differences between two main Muslim sects Shias and Sunnis. He wrote an account of the first four caliphs of Islam in a way that was acceptable to both Shias and Sunnis. He hoped that this could help to heal the division between them. He realized that the Muslims had to unite to deal with Marathas who were the greatest threat to the Mughals. He invited Afghan ruler Ahmad Shah Abdali to fight with Marathas. Ahmad Shah defeated the Marathas at the Battle of Panipat in 1761. Shah Waliullah's influence continued long after his death by his followers.

Who was Titu Mir?

[4] [N 11] [J 18]

Syed Mir Nisar, who came to be known as Titu Mir, was a Bengali freedom fighter and a disciple of Syed Ahmad Shaheed Bareilvi. He too was a man of action and believed that fighting one's enemies was the best course of action. In the 1830s Titu Mir was horrified by the sufferings of Muslim farmers in West Bengal. Bengali Muslims were humiliated in various ways including tax on keeping beards. He organized many of them to take a stand against their oppressive Hindu landlords, the zamindars, who were being supported by the British. He proclaimed himself as king and raised an army of 15,000 followers. He built a bamboo fort at Narkelbaria in October 1831 and defeated British forces sent to destroy it. As a result the British sent an army including cavalry and cannon. Titu Mir's forces could not withstand the power of the British modern weapons. He was defeated and killed by the British army after five days of fierce fighting in 1831.

Describe the achievements of Haji Shariatullah in reviving Islam.

[4] [J 14]

Haji Shariatullah worked for the revival of Islam in East Bengal. He found that the Muslims of East Bengal had been oppressed both by the Hindus and by the British. He believed that the miserable condition of the Muslims in India led to the country being Dar-ul-Harb. This meant that an area where non-Muslims ruled. Haji Shariatullah said that in such areas Friday and Eid prayers should not be offered. He also believed that the Muslim community had moved away from true Islamic practice, so he started Faraizi Movement for proper observation of

Islamic duties called Faraiz. He wanted to restore the pride of the Muslims and remove what he thought were the Hindu practices which had crept into their worship. Emphasis was placed on praying for past sins and on promising to lead a righteous life in the future. He developed a relation of ustad and shagird. The Faraizi Movement supported the idea of jihad against the non-Muslims who were undermining the true principles of Islam. His work was carried on by his son Mohsin-ud-Din up till 1860 who continued to work to improve the position of Muslims in East Bengal and introduced important economic measures.

Who were zamindars?

[4] [J 17]

Zamindars were the landlords and tax collectors. They were wealthy and influential persons and some of them had private armies. After the death of Aurangzeb, they were increasingly unwilling to accept rule of any new emperor or to make payments to government of Delhi. Muslims were oppressed by zamindars from the 1800's onwards especially in East Bengal. One of these zamindars, Krishna Deva Rai, enraged Muslims when he imposed on them a tax on beards. Titu Mir was a great Bengali freedom fighter who led the people against the oppression of the zamindars. He advised Muslims to refuse to pay this spiteful beard tax. Muslims peasants saw this as a means to free themselves from their hated landlords.

Describe what happened at the battle of Balakot.

[4] [J 22]

The battle of Balakot took place in 1831. Syed Ahmad Barelvi was killed with his commander Shah Ismail. Syed Ahmad had hoped to liberate Kashmir and Hazara. Balakot was thought to be safe as it was protected on three sides by mountains. Syed Ahmad was betrayed by local leaders who told the Sikhs a way through the mountains to Balakot. The Sikhs led by Ranjit Singh launched a surprise attack who outnumbered Syed Ahmad's forces. 600 of Syed Ahmad's forces were killed.

2. Decline or Downfall of the Mughal Empire

1. Explain why the Mughal Empire declined following the death of Aurangzeb.

[7] [J 06] [N 10] [J 12] [N 19]

2. How did the successors of Aurangzeb contribute to the downfall of the Mughal Empire?

[7] [N 13]

After the death of Aurangzeb (1707) the Mughal Empire declined sharply. The main reason was that the later Mughal rulers became weak, lazy and corrupt and left the administration to their ministers who often put their own interests first. There was no law of succession. Instead there was usually a struggle for succession which would end in a war. Moral degradation had set in. The rulers and nobles were ease-loving and were used to life of luxury. They were interested in music, poetry, dancing and drinking rather than administration and government. Infighting among the princes for the throne was another important reason which weakened the Mughal rule. After the death of Aurangzeb his son Moazzam succeeded the throne under the name of Bahadur Shah. He defeated his brothers Azam and Kam Bakhsh who were killed. Bahadur Shah ruled for 5 years and died in 1712. His four sons also fought for the throne but the victor, Jahandar Shah was murdered a year later. Other successors who destroyed the Empire were Farukhsiyar, Muhammad Shah etc. Succession often depended upon the ability of the candidates and the support they got. It resulted in loss of treasury and military strength. Fighting wars became expensive and the military was stretched and suffered much inefficiency which affected their ability to defend the Empire. The successors failed to run the Empire effectively, becoming very extravagant and so suffered from financial inefficiencies which affected their ability to defend the Empire.

Aurangzeb's kingdom covered nearly the whole of India. The vastness of the empire also became a reason for the decline. The far off provinces such as Oudh, Bihar, Orissa, Bengal and Deccan became independent states and Mughal Empire was greatly reduced in size. It resulted in loss of revenue and treasury remained empty. Vastness of Empire made it difficult to defend it and as such suffered many invasions. Nadir Shah from Iran attacked and looted Delhi in 1739. The Mughal army could not stop the attack. Ahmad Shah Abdali of Afghanistan also attacked Delhi. It clearly showed the weakness of Mughal rule. Mughal army, though large, was neither efficient nor effective because of outmoded equipment, lack of training and irregular pay. These were the main reasons for the decline of the Mughal Empire after Aurangzeb.

3. Why were the Marathas defeated after the decline of the Mughal Empire?

[7] [N 17]

The Marathas formed a Hindu Empire in southern India and were a constant source of difficulty for the Mughals. The Marathas were known for their skills as guerilla fighters and their

devotion to Hinduism. Aurangzeb spent over twenty-five years trying to defeat the Maratha forces and after his death, they continued to take land from the Mughals. In 1737, they defeated the Mughal army and plundered Delhi. By the middle of the eighteenth century, the Marathas had replaced the Mughals as the most powerful force in India. At that time, the Marathas controlled vast lands that had been part of the Mughal Empire, but they found it difficult to control and administer. This led to problems in fighting off threats from other armies confirming that the empire was now too big for them to protect or defend. Maratha families began to show more loyalty to local rulers rather than the Maratha leaders (peshwa) in the capital city of Pune. As a result, cracks began to show in Maratha unity and control. Their grip on the empire was weakened.

At that time, Shah Waliullah organized an opposition to the Marathas. He wrote to all the Muslim nobles calling on them to join together to save the Mughal Empire. It was partly his influence which helped to persuade Ahmed Shah Abdali of Afghanistan to intervene. He joined forces with local Muslim leaders and defeated the Marathas at the Battle of Panipat in 1761. Ahmed Shah Abdali was a military genius and it was his tactical skills that achieved victory. For the Marathas it was a dreadful day: their army was totally destroyed and thousands of them were killed. Among the dead were many important Maratha leaders including the peshwa's heir, and peshwa himself died soon afterwards as a result, so it was said, of the shock of defeat. The Battle of Panipat ended the ambitions of the Marathas.

4. Explain why the Hindu community objected to the Jizya tax.**[7] [N 21]**

The charge was levied on able-bodied non-Muslim adult men. Only non-Muslim men who chose to join the Mughal army were exempted from the charge. It created an incentive amongst non-Muslims to convert to Islam to avoid the charge. The Jizya charge was sometimes more than the zakat charge paid by Muslim men. Some of the charge was used for the Deccan Wars. Some of the charge was used to support Islamic religious activities and for funding the royal court.

This tax was a deeply disliked differential tax levied on non-Muslims. Originally, Jizya had been levied on non-Muslims, from the earliest Islam period, instead of their being required to join the Muslim army, and as such, could be termed a tax for protection or defence. It had been ended by the emperor Akbar more than a hundred years earlier.

In 1679, Aurangzeb reintroduced this controversial tax. Protests and disturbances followed the announcement but the emperor was determined; some opponents claimed he was trying to force Hindus to convert to Islam, while others saw it as a means to support the long-drawn wars. It should also be kept in mind that Aurangzeb had earlier abolished a large number of other tolls and taxes that were applicable to the whole population.

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] [N 05]
6. 'The coming of the British was the main reason for the decline of the Mughal Empire'. Give reasons for your answer. [14] [J 07]
7. '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] [N 09] [J 20]
8. 'The spread of Marathan power was the main reason for the decline of the Mughal Empire.' Do you agree or disagree? Give reasons for your answer. [14] [J 11]
9. Were the invasions by the Persians and Afghans the main reason for the decline of the Mughal Empire? Explain your answer. [14] [N 15]
10. Was the in-fighting between Aurangzeb's successors the most important reason for the break-up of the Mughal Empire? Explain your answer. [14] [J 17]
11. Was British expansion in India the most important reason for the decline of the Mughal Empire? Explain your answer. [14] [N 18]
12. 'The Marathan rebellions were the main reason for the decline of the Mughal Empire after the death of Aurangzeb.' How far do you agree with this statement? Explain your answer. [10] [N 21]

Weak and Greedy Characteristics of Aurangzeb's Successors: It is correct to say that the most important cause of the decline and downfall of Mughal Empire was the incompetence and weakness of Aurangzeb's successors. Aurangzeb himself had become emperor by defeating his rivals in battle. He was determined to avoid such a war after his death so he divided the Empire between his three sons but he did not succeed and fighting broke out between them. In the ten years after Aurangzeb's death, twelve different people claimed to be Emperor at one time. The stable Mughal Empire had become weak and divided. Muhammad Shah became emperor in 1719 and ruled for almost thirty years, but he faced so much opposition, that he was really the last Mughal leader who could claim to be emperor. The later successors were neither good generals nor good statesmen who could control and effectively administer a large empire. They lacked courage and determination. The Emperors were renowned for living extravagant lifestyle and spending money with little thought to the effect it had on the economy of the Empire. This led to inefficiencies and a lack of interest in the running of the Empire.

Arrival of the British: The British were too strong and they never saw defeat in India because of superior weapons and a trained and disciplined army. The Mughal Empire was in serious

decline by the end of the eighteenth century. The ambition of the British pushed it into the final decline. The East India Company was a private trading company, but behind it was the most powerful government of the world. 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. They had clear military advantage because of Industrial Revolution in England. The British had better weapons, superior war techniques and a well-trained and disciplined army. The British possessed a strong naval force. They could afford a military strength which the Mughals could not match. The result was that by 1803 the British took over Delhi and placed Shah Alam-II under British protection. The weaknesses of the Mughal Empire, together with the strength of the British, meant that the fall of one of the mightiest dynasties in history was almost inevitable.

Policies of Aurangzeb: Aurangzeb had an intolerant attitude towards non-Muslims. He imposed a tax on non-Muslims called the Jizya that had earlier been abolished by Akbar. This was resented by Hindus and rebellions took place. He destroyed a number of Hindu temples and adopted a harsh attitude towards the Sikhs. Being a Sunni ruler, he banned many cultural activities such as painting, music and dance at 'court' that already had become part of the Indian culture and art. He also tried to ban Hindu custom of Suttee. He went back to the use of the Islamic calendar. Taxation was high as he had to pay for the cost of military campaigns such as the Deccan Wars and he spent highly on luxurious palaces. Because of these he became an unpopular ruler. He had to fight a battle against Rajputs which resulted in the loss of friendship and support of Rajputs and Hindus which Akbar had created. His kingdom stretched from Kashmir to extreme south and from Kabul to Bengal. This vastness of the empire also became a reason for its decline because the later rulers could not control the large kingdom. Aurangzeb ruled for about 50 years. During the latter half of his long rule he stayed in the Deccan fighting against the Marathas. This unsuccessful war proved so costly that the treasury was empty. His prolonged absence from the capital weakened the hold and control of his government over provinces.

Spread of Marathan Power: The most serious challenge to Mughal authority came from the Marathas. At the time of his death, Aurangzeb had failed to crush the Marathas who lived in the Deccan and were a constant thorn in his side. The Marathas were known for their skills as guerrilla fighters and their devotion to Hinduism. During the seventeenth century, under their daring and ruthless leader Sivaji, Maratha influence spread. In the eighteenth century they were ideally placed to fill the vacuum left by the Mughal decline. Maratha power expanded across central India and they gradually organized themselves and began to offer stiff resistance to the Mughals. They defeated the Mughal army in 1737 outside Delhi and had captured the strategic town of Malwa in 1738. During the first six decades of the 18th century, they were the most powerful and established community in India. Successive Mughal rulers found it almost

impossible to check the rapidly growing Marathan power. Aurangzeb spent about 25 years in the Deccan desperately trying to suppress the menace of Marathas. On his return, he found the state treasury almost empty.

Invasions by Persians and Afghans: As the Mughal Empire started to decline; it found itself at risk from invasion. An Empire that was already divided within it was open to invasion and conquest by others. The first armed invasions came from the Persians and the Afghans. For most of the Mughal period the land that is now Afghanistan was shared between Persia and the Mughals. The Persians launched an invasion in 1738-39 under Nadir Shah. They took advantage of the weak state of the Mughal army and sought to capture some of the empire's wealth. It was no more than a successful looting expedition. Delhi was captured and gold, jewels, and anything else of value was plundered, including the famous Peacock Throne. The Persians then returned home with their loot. Between 1747 and 1769, the Afghans under the leadership of Ahmad Shah Abdali attacked northern India ten times. In 1747, Ahmad Shah Abdali attacked Kabul, Peshawar and Lahore. By 1749 he had gained control of the Punjab and by 1756 he added Kashmir and Multan to his possessions. The weakness of the Mughal Empire can be seen by the fact that the Mughals were unable to stop Afghan expansion and it was Ahmad Shah Abdali who defeated the Marathas expansion in the battle of Panipat in 1761. The Afghans had been in control of much of the Empire for some time but they were unable to make the most of their victory and returned to Kabul. However, they were able to invade the Empire a number of times during the 18th Century.

Infighting between Aurangzeb's Successors: The absence of a definite line of succession led to in-fighting, instability and the downfall of the Mughal Empire. After Aurangzeb's death (1707), there was an in-fighting for the throne and his son Muazzum succeeded under the name of Bahadur Shah. He defeated his younger brothers Azam and Kam Bakhsh who were killed. Bahadur Shah was 65 years old and he ruled for only 5 years and died in 1712. Bahadur Shah's four sons also fought for the throne but the most important reason for the downfall of the Mughal Empire was the incapability of the later rulers who proved very ease-loving and incompetent. Moral degeneration had set in and rulers, nobles and officers were used to drinking, music and poetry rather than administration and statesmanship. This led to inefficiencies and a lack of interest in the running of the Mughal Empire.

Other Reasons:

Vastness of the Empire/Administration: The Mughal rule reached the climax during the time of Aurangzeb. It had extended from Afghanistan to Assam and from Kashmir to Mysore. The vastness of the empire made it impossible for one man to do justice to the government and administration under the inconvenient condition of transportation and communication of those