

MOJZA

OL

History 14 Markers

9701

BY TEAM MOJZA

Q: Was the attempt to achieve a better understanding with the British the most important contribution that Sir Syed Ahmad Khan made to the Muslim cause during the nineteenth century? Explain your answer. [14]

A: A significant figure in the 19th century, Sir Syed Ahmed Khan understood that Muslims in British India needed social and educational change. He established the Muhammadan Anglo-Oriental College in 1875 with the goal of advancing contemporary education by fusing Western and Islamic knowledge. The college subsequently became Aligarh Muslim University. He thought that Muslims, who had lagged behind after the fall of the Mughal Empire, needed education to catch up. In order to ensure the political and social growth of Muslims and establish the groundwork for their future political movements, Sir Syed also argued in favor of collaboration with the British.

The "Loyal Muhammadans Of India" is a pamphlet Sir Syed Ahmed Khan authored. In this pamphlet, he shed light on the Indian Muslims' devoted services to the British; as a result, the British were less hostile towards Muslims after seeing that they were genuinely loyal. Second, he penned a booklet titled "Ahkam E Haame Ahle Kitaab" (The Book's People's Food Laws). He emphasised that it was permissible for Christians and Muslims to eat together due to religious differences. This promoted communication and the eradication of barriers between Muslims and British people.

Thirdly, Sir Syed Ahmed Khan dispelled a mistake made by the British, according to which the Indians termed the British "nadrath," a phrase the British thought to be derogatory. After Sir Syed Ahmed Khan clarified the issue and informed the British that the word meant "helper," ties between the British and Indians were thereafter improved.

Additionally, Sir Syed Ahmed Khan established the British Indian Association, which provided a forum for British and Indian delegates to engage in dialogue and resolution of disputes, enhancing bilateral relations.

But Sir Syed Ahmed Khan also made contributions to education. He established a scientific association in Ghazipur and translated scientific publications from English, Persian, and Arabic into broken, which aided Muslims in learning more about science.

In addition, he founded the Mohammedan Anglo-Oriental School in 1875, which was later upgraded to a college in 1877. By doing this, he brought the British Public School system to India, enabling Muslim students to receive a higher quality education that would eventually lead to better employment opportunities. In addition, it improved their ability to communicate with the British and served as a unifying force for Muslims in the absence of the Muslim League. In addition, Sir Syed Ahmed Khan made a great deal of political contributions.

The Congress had proposed open competitive exams for government and civil service jobs, but Sir Syed Ahmed Khan opposed this reform because he believed Muslims should have a

quota in every sector to ensure they receive equal opportunities. Khan knew that Hindus were better educated and would easily win all the positions.

Additionally, he presented the Two Nation theory during the 1867 Urdu/Hindi controversy, where Muslims stood up for Urdu and Congress argued for Hindi as the official language. This realisation led him to conclude that Muslims and Hindus were two distinct nations with two distinct demands, necessitating some form of partition.

Thus it can be seen that political reforms were more important as the Two Nation Theory paved the way for the formation of Pakistan which is why Sir Syed Ahmed Khan is known as the father of the Pakistan movement.

Q: Which of the following was the most important with regard to the revival of Islam in the subcontinent?

i) Shah Wali Ullah

ii) Syed Ahmed Shaheed Bralvi

iii) Haji Shariat Ullah

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

A: Islamic revivalism started in Bengal in the 19th century by Haji Shariat Ullah. He started his change development known as the Faraizi Movement, which was a response to the anti-Islamic approaches of the British and the Hindus. The development demanded the fulfilment of Faraiz i.e. devout commitments forced by God and His Prophet(s). His adherents came to be known as the Faraizis on account of their request for the fulfilment of one's obligations.

As a result, numerous Muslims committed themselves to the execution of their obligations and became staunch supporters of Islam. Haji Shariat Ullah. Moreover brought the Muslim proletariat together against the pitiless abuse by the Hindu Zamindars. It imbued a soul among the labourers who got together to coordinate Jihad against them rather than devout and social persecution to battle for their rights. This certainty and arousing of the Bengalis from their sleep arranged the ground for the future works of his successors like Titu Mir and Dadu Mian for the restoration of Islam.

Haji Shariat Ullah. Moreover worked towards the end of Hindu traditions that had crawled into Muslim society due to their persistent interaction. It was noteworthy as he endeavoured to filter the lives of Muslims so that they might not recognize Islamic customs and Hindus but too take after the genuine Islam.

Being a military man, Syed Ahmed Shaheed Bralvi propelled the Jihad Development against the Sikhs in Punjab who were not letting the Muslims hone their religion openly. He accumulated an armed force and propelled war on them. Even though the Mujahideen were afterwards crushed this appears his commitment to freeing Muslims from onerous rules and allowing them their due rights. His Jihad Movement not as it were imbued an incredible

bargain of ethical mettle and assurance among his supporters but moreover had its distant coming to an increasing impact on long-term eras as well who got a source of devout and political direction and motivation from Syed Ahmed Shaheed Bralvi's endeavours for the Islamic cause.

As a result, it acted as a forerunner for the up-and-coming developments including the Pakistan Development. The Jihad Development included diverse Muslims from distinctive tribes within the encompassing Punjab. He snickered the Muslims, not as it were of Punjab, but of the minor tribes living in its encompassing as well to battle for Islam. In this way, Syed Ahmed Shaheed Bralvi contributed to the restoration of Islam by empowering other tribal people to upgrade their information of Islam by restoring it through Jihad Development.

Shah Waliullah's endeavours to resuscitate Islam within the subcontinent by incorporating his interpretation of the Quran into Persian, the nearby dialect, despite the resistance of the ulema, so that it was much less demanding for the common Muslims to get it and act upon brilliant Islamic lessons subsequently Islam resuscitated among through Shah Wali Ullah's endeavours as he made a difference the Muslims of the subcontinent to get it and take after the genuine Islamic standards.

This endeavour of his afterwards cleared the way for the interpretation of the Quran into Urdu by his children who were motivated by him and made the lessons of the Sacred Quran available to a more noteworthy number of individuals who might as it were get it Urdu. Shah Wali Ullah moreover contributed to the restoration of Islam by composing 51 books on diverse angles of Islam like Fiqh and Hadith. Among them were Hujjatullah-ul-Baligha and Izalat-ul-Akhfa were noteworthy. This made a difference in the Muslims to get the Islamic standards and so act upon them. Shah Wali Ullah too instructed at Madrasa-e-Rahimia for many years. This was imperative because it implied that Shah Wali Ullah paved the way for the youth to familiarise themselves with the basic standards and the wonderful past of Islam thus actuating solidarity and pride in them concerning their religion which made a difference in them shaping their lives concurring to the lessons of Islam.

It was due to his endeavours that Syed Ahmed Shaheed Bralvi, an understudy of Madrasa Rahimia, afterwards worked for the rights of Muslims and established the Jihad Development. He also attempted to join together the Muslims against Marathas and Sikhs so that Islam could be both secured and restored. It was he who welcomed Ahmed Shah Durrani from Persia.

He crushed the Marathas and so the Muslims were spared from the oppressive run of the show of Non-Muslims. This effort of his too actuated a sense of Jihad among the Muslims who were prepared to battle unitedly for a common cause. Shah Wali Ullah restored Islam within the predominant financial system by focusing on social equity and harmony.

He made the labourers and skilled workers more mindful by focusing that they ought to be paid legitimately and encouraged the dealers and businessmen to adjust a reasonable Islamic framework of exchanging hence disposing of a sense of debasement in commerce

exercises. Shah Wali Ullah suggested the application of Ijtihad i.e. the judgement of a person on the premise of the Quran and Sunnah as against the daze taking after of the four Muslim schools of thought. Subsequently, he attempted to resolve the issues of the Muslims of that time by translating Islam in a modernised way.

Q: “Economic reasons were more important than the social reasons for the outbreak of the War of Independence.” Explain why you might both agree and disagree with the statement. [14]

The exploitative practices of the British East India Company were the source of the economic concerns that precipitated the War of Independence in 1857. Local industries declined as a result of the inflow of low-cost British manufactured goods, which negatively impacted Indian artisans and weavers. In addition, there was a great deal of poverty and unrest brought about by the strict land revenue laws and high taxes placed on Indian landlords and peasants.

A major factor in the War of Independence’s broad rebellion was the growing discontent towards British rule brought on by the loss of customary means of subsistence and the worsening of economic circumstances.

British officers were utilised to assess Indians exceptionally intensely. The financial condition of Indians was of no destitute and was declined by such taxation. The occupants particularly seemed to manage to pay the charges and this caused hatred among them and caused distress afterwards since the Indians felt overburdened.

Numerous British officers were degenerate. The assess collectors regularly cheated and kept most of the charge cash for themselves. This annoyed the Indians as they felt misused. The British advanced their possession exchange within the subcontinent. British arrangements favoured British merchandise. British products were sold in huge amounts while Indian merchandise was considered to be substandard. In this way, a nearby showcase went into misfortune and this influenced the Indian economy. The financial circumstances of Indians declined and bitterness for the British within the heart of the Indians expanded.

Satti was a Hindu convention in which the dowager had to burn herself with the dead body of her spouse. The British prohibited Satti. Even though this custom was brutal and brutal, Hindu feelings were connected with it and they were exceptionally irritated when it was prohibited. They felt that the British were outside intruders but were attempting to meddle in their religion and traditions and create severity for the British.

The British presented a coeducation framework within the subcontinent. Indians, by and large Muslims, did not the concept since Muslims watch purdah for ladies which seem not to be watched when

boys and young ladies both considered together. In this way, Muslims saw this as an impedance in their religion and they were significantly disappointed. The British did racial separation between themselves and the Indians. British families and authorities considered their culture and themselves prevalent to those of Indians. Financial and social separation was common. This harmed the sentiments of the Indians and they felt mortified.

British upheld the Christian evangelists who utilised to do intense changes from other religions to Christianity. They were used to instruct Christianity in schools. This irritated the Indians as they dreaded that their religions were debilitated by the British. The British supplanted Persian with English as the official dialect of India. Indian culture was generally protected in Persian and they felt that an outside dialect was a danger to their social personality and they began abhorring the British or their need of concern for Indians.

Q: Was lack of military training the main reason for the failure of the Jihad Movement? Explain your answer. [14]

Firstly, Syed Ahmed Shahid Bareilvi's (SASB) armed force was not well prepared in military strategies. Most of the warriors were instructors or otherworldly pioneers. This made it troublesome for Muslim strengths to battle against the Sikhs and come up with intelligent techniques to vanquish them. On the other hand, the Sikhs were extreme and exceptionally well prepared beneath their solid military ruler, Ranjit Singh. Hence it was less demanding for the Sikhs to compete against the untrained Muslims.

Besides, there was a need for solidarity between Muslims as the drive contained of Muslims from diverse foundations. Troopers regularly doubted each other and were frequently hesitant to concur with each other. As a result, due to inside clashes, there wasn't continuously full back from everyone, which debilitated the Muslim strengths. Too the Pathans seem not to endure being in an armed force that they themselves weren't administering. They weren't prepared to compromise which strained their relationship with other Muslims.

This debilitated the Muslims powers as there was less back from the Pathan tribes, making the Muslims more helpless to their vanquish. Since SASB forced charges on the neighbourhood populace to bear military costs which numerous individuals detested to pay, the stores got to be constrained and so not all military taken a toll may well be managed. As a result, SASB's armed forces did not have unused and moved forward war hardware that may make it less demanding for them to battle the Sikhs. In this way it contributed to the disappointment of the Jihad Development. Also, SASB's armed force was not as earnest to him. Firstly there were endeavours by Yar Muhammad Khan, one of his commanders, to kill SASB. Consequently, presently SASB too had to handle inner dangers in expansion to the outside ones.

In this way, occupied SASB's consideration from his major objective, which was to overcome the Sikhs. Afterward, when battling Sikhs in Skora, Yar Muhammad cleared out the fight field

in mid battling. As a result, SASB's strengths got to be progressively weaker and were in this way vanquished.

Then, when SASB was moving his forces to Balakot, backstabbers educated Sikhs of the Muslims course. This gave the Sikhs an opportunity to plan themselves and reinforce their strengths which made it less demanding for them to overcome the Muslims. So, when they propelled their astonishing assault at Balakot, Muslims ill-equipped for this unforeseen occasion, found it troublesome to battle and were crushed. Moreover, at this fight the Sikhs incredibly dwarfed the Muslims. In this manner they were more grounded than Mujahedeen, empowering them to vanquish a few Muslims.

Upon this, SASB was slaughtered in this fight. This implied that the Jihad development had nearly come to a conclusion as presently the direction of a solid military pioneer was lost.

The movement's momentum and direction significantly decreased with the passing of its eloquent and astute leader. The followers became disorganized and disheartened in the lack of a strong military leader, which caused their efficacy to rapidly erode. Furthermore, the movement's aim was further undermined by its reliance on regional tribes, who frequently had more at stake than the larger objectives of jihad. As a result, the Jihad Movement, which had once given rise to optimism about the resurgence of Muslim authority in the area, progressively vanished, leaving a valiant but ultimately unsuccessful legacy.

Q: How successful was Indian resistance to British attempts to take control of Indian lands? Explain your answer. [14]

Indian opposition to British attempts to seize Indian territory was characterized by both noteworthy successes and formidable setbacks. Even while a number of organizations and individuals, including Tipu Sultan, the Marathas, and eventually the leaders of the 1857 War of Independence, made a concerted attempt to thwart British expansion, their opposition was frequently dispersed and ultimately ineffective.

In 1686, Aurangzeb, the Mughal sovereign, sent solid powers against the EIC as they refused to pay the charges to the Mughal Domain. As a result of this war, the British were vanquished and they had to pay an overwhelming fine to Aurangzeb to proceed their exchange within the subcontinent. This triumph of the Indians appears to show that the Mughal Realm at that time was solid enough to diminish the powers of the EIC.

In 1756, Nawab of Bengal, Siraj ud Daulah, assaulted the EIC base in Calcutta in an endeavour to remove the British. He was fruitful in capturing the city and so it appears that indeed the nearby regal rulers were solid enough to vanquish the British. In 1757, the British vanquished Siraj ud Daulah, the ruler of Bengal, within the Battle of Plassey.

Due to this victory, the British were able to extend their impact as Bengal was the biggest and the wealthiest area of the subcontinent which reinforced their ownership both economically and politically. In 1764, the British crushed the Mughal Head, Shah Alam II,

beside the rulers of Bengal, Bihar and Orissa. This reinforced their position indeed more within the subcontinent as now they had total monetary control of the regions they prevailed like Bengal and Bihar which gave them sufficient assets to preserve a solid armed force.

In 1782, the primary Senator, Warren Hastings, marked an understanding with the Maratha's finishing the primary Maratha War between the British and Marathas. This made a difference, to extend their impact somewhere else as Maratha danger was presently over for them. Be that as it may, it too appears that a few of the Indian countries like the Marathas were still capable and did not permit the British to capture their arrival, or maybe constrain them to arrange with them.

Another resistance for the EIC was Ranjit Singh, the solid Sikh ruler of Punjab. Amid his nearness, the British challenged him not to enter Punjab but marked an understanding of never-ending fellowship with him in 1809. This appears that in spite of the fact that he did not battle, his simple nearness was a risk and resistance for the EIC.

The Nawabs of Mysore, Tipu Sultan and Haider Ali, enormously diminished the powers of the EIC by battling against its strengths and vanquishing them. Thus they demonstrated to be a fruitful resistance as they did not permit the British to capture their lands for very little time. In 1799, Senator Common, Wellesley, attacked Maysore and murdered its ruler Tipu Sultan. This was useful for the British since not as it were a solid adversary was slaughtered. Still, his lands were presently beneath British control which fortified the British belonging indeed more.

In 1903, the British entered Delhi and constrained the Mughal Sovereign, Shah Alam he was administering British security. This implied that the British were presently the circuitous rulers of India as Delhi, its capital, was beneath their control and the Mughal Head was a puppet in their hands.

The British had experienced mechanical insurgency which made them innovatively more predominant. Subsequently, they had advanced weapons which gave them an edge over the Indians who made use of conventional and obsolete weaponry and so with the assistance of these weapons, they captured the Indian army very effectively.

Through political scheming, strategic alliances, and superior military equipment, the British overcame Indian resistance and by the middle of the 19th century had gradually established their dominance over the subcontinent.

A Note from Mojza

This resource for Chemistry (9701) has been prepared by Team Mojza, covering the content for AS Level 2022-24 syllabus. The content of this resource has been prepared with utmost care. We apologise for any issues overlooked; factual, grammatical or otherwise. We hope that you benefit from these and find them useful towards achieving your goals for your Cambridge examinations.

If you find any issues within these notes or have any feedback, please contact us at support@mojza.org.

Acknowledgements

Authors:

Tehreem Ghouri

Proofreaders:

Miraal Omer

Aroosham Mujahid

Designers:

Fasiha Raza

© 2023 Mojza. All rights reserved.

The content of these notes may not be republished or redistributed without permission from Mojza. All diagrams have been designed by Team Mojza except where cited.