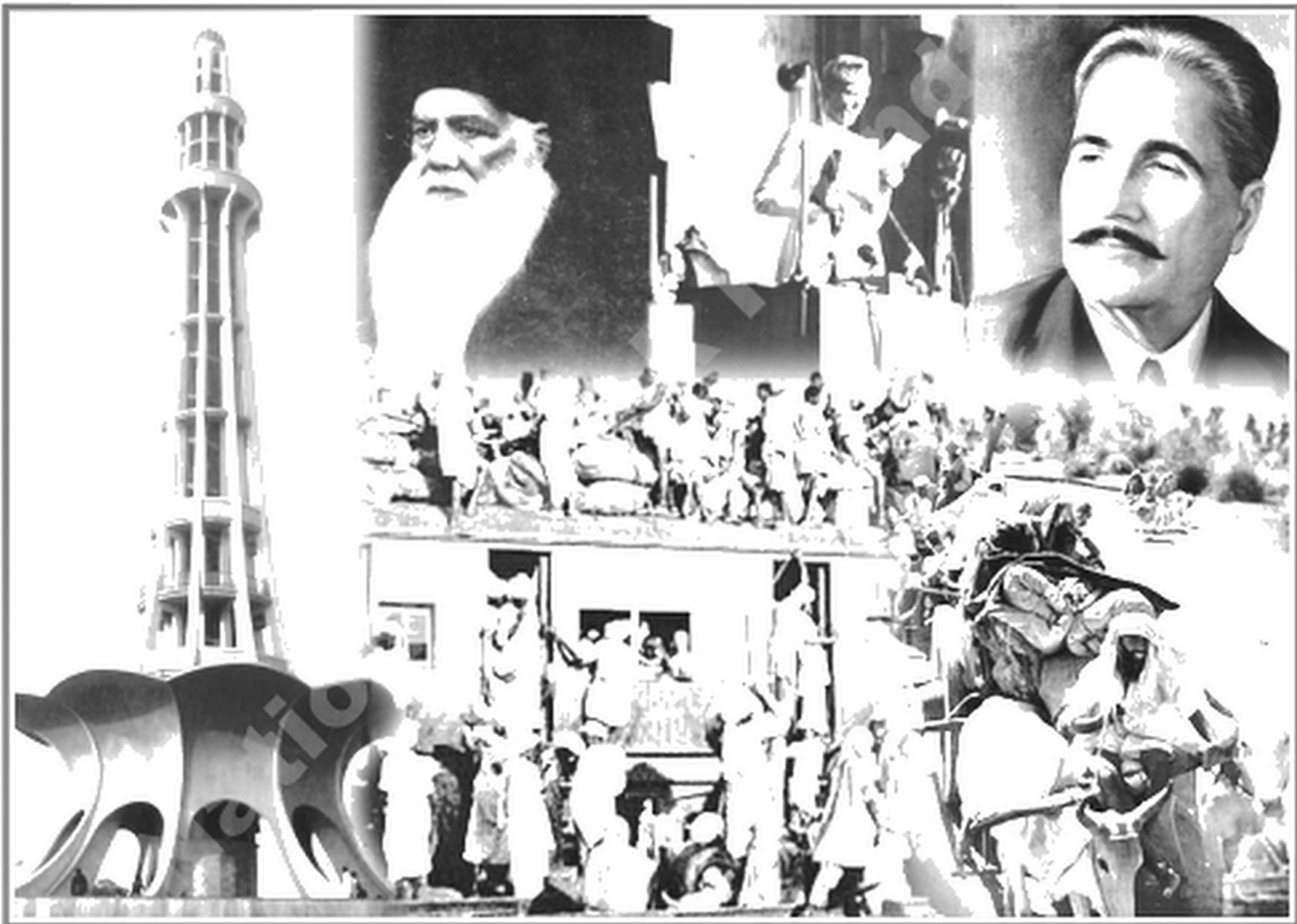


Textbook of **HISTORY**

GRADE

8



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Textbook of
HISTORY
British Rule and the Freedom Movement
(1858 - 1947)

Grade

8

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OUR MOTTO

◉ Standards ◉ Outcomes ◉ Access ◉ Style

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Textbook of History Grade - 8



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Preface

HISTORY GRADE - 8 is developed according to the National Curriculum 2006 and National Style Guide. It is being published since 2014 and in 2015 it was presented under the new management and supervision of textbook development, principles and guidelines with new design and layout.

History is a subject of great significance. It is not only based on the knowledge of our past and our ancestors but helps us to view events, changes, people, issues and opportunities in an analytical manner. Studying a subject in this manner prepares us to view present time in a wider perspective. Such a vision will continue to make us predict future by developing an insight and a grasp over all that is happening around us.

History Grade - 8 aims to bring themes and topics closer to the interests of the students. The subject becomes enjoyable when facts are narrated in a familiar setting. It is hoped that the important period showing the creation of Pakistan will involve the mind and soul of the students and prepare them as patriotic Pakistanis. Special emphasis is given to the towering personalities who changed the dream of Pakistan into reality. All such historic figures are described in a way that the students follow them as their heroes. Such an act will put us on the road to success.

The book includes activities and pictures to involve students to understand facts and learn the skill of presentation. It is intended to encourage them towards taking the responsibility of their own learning. All the important dates related to the topic are mentioned for the students to locate the events as an activity. The book aspires to inculcate concepts, skills and attitudes to develop key elements of personality like confidence, research, cooperation and communication.

Our efforts are to make textbooks teachable with quality, i.e. maintaining of standards. It is a continuous effort and we will get feedback of the yearly feasibility reports and redesign the textbook every year. The test items given in the exercises are for learning reinforcement. The examination question should be prepared according to the SLO's and the Bloom's Taxonomy.

Like before, the National Book Foundation has made specific endeavours to publish the text and illustrations in much effective pedagogical form. We acknowledge the revising efforts of Mr. Muhammad Ashraf Ch. CSP(Rtd.). The meticulous effort of the team is also acknowledged.

Quality of Standards, Pedagogical Outcomes, Taxonomy Access and Actualization of Style is our motto. With these elaborations, this series of new development was presented for use. After educational feedback, research and necessary changes, the book is being published again.

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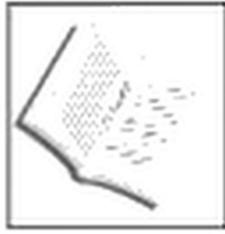
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1

CONSOLIDATION OF BRITISH RULE



After completing this lesson, you will be able to:

This is a 12 days lesson
(Periods including homework)

- Describe the transfer of British power in India from East India Company to the Crown and the salient features of Queen Victoria's proclamation.
- Delineate the structure of British administration in India and early efforts to co-opt Indians in the British setup.
- Outline the objectives and results of the British education policy with special reference to Lord Macaulay's Minute (1836-37) and Wood's Despatch (1854).
- Identify the salient features of colonial economic policy in India.
- Highlight the measures for the social transformation since the British accession to power.
- Specify the advantages and implications of communication networks introduced by the British.
- Discuss the quantum of devolution of power to Indians introduced in the Acts of 1861, 1892, 1909, 1919.





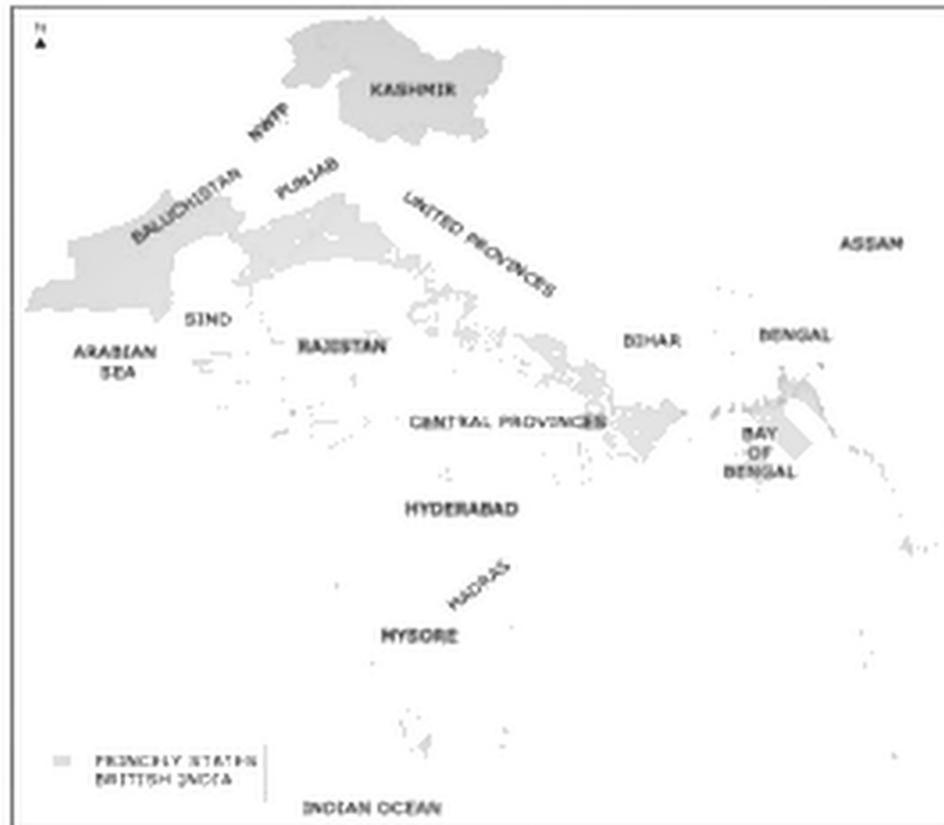
Reading

Introduction

Since 1600, East India Company (EIC) had been established and the British had been given permission to trade in the sub-continent. However, after the Battle of Plassey in 1757, the Company not only succeeded in trade but also emerged as a political power to defeat Indian rulers in Bengal. In

return, the Company served large sections of land along with millions of rupees to finance further expansions. EIC functioned as a military authority along with trading cotton, silk, tea and opium etc. The Battle of Buxar in 1764 and Treaty of Allahabad in 1765, restricted the political power of Sultans and the Mughal Kings to their courts only. They became the pension holders and the British became the actual rulers. By 1770, the British had overpowered Bengal and through a heavy taxation the Company pushed the people to starvation and death. Within three years millions of people died of famine in Bengal. This enabled the British traders to grow with all the political and financial successes resulting into a force to control and rule India in the manner which suited them.

Such a situation created a lot of hostility leading to frustration among the Indians. They decided to fight for their rights and free the land from the foreign rule. To this was added the fear of type of rifle cartridge, which had been greased with pig and cow fat. Both the groups of Muslims and Hindus refused to use them as their religions prohibited to touch these animals. Thus on May 10, 1857, the soldiers revolted and marched to Delhi to pledge their support to the Mughal King, Bahadar Shah Zafar. The War of Independence lasted for more than one year and ended on June 20, 1858, with the exile of the Mughal king to Burma.



Indian Empire during British Rule



The British government abolished, the Mughal rule spread over 300 years as well as the rule of East India Company which had spread out in the whole of India in a period of 100 years. India was brought under the rule of Queen Victoria in 1858 by the British Parliament.

1. QUEEN VICTORIA'S PROCLAMATION AND THE ACT OF 1858 AD

The spread and success of East India Company grew manifold due to their own organized efforts as well as the battles fought between different local rulers. With power came political awakening and strength, to highlight the Company's role further, the British Parliament passed a number of bills. India was administered by all such rules passed in England. Some of the important Acts depicted the ultimate change of handing over India's rule to the Queen. After defeating Indians in the War of Independence 1857, the British declared India as their colony through the Act of 1858. This also helped them to calm down the after effects of the 1857 revolt.

1.1. Government of India Act of 1858 AD

The Government of India Act, 1858, was passed in the British Parliament on August 2, 1858. It demanded an end of the Indian rule by the British East India

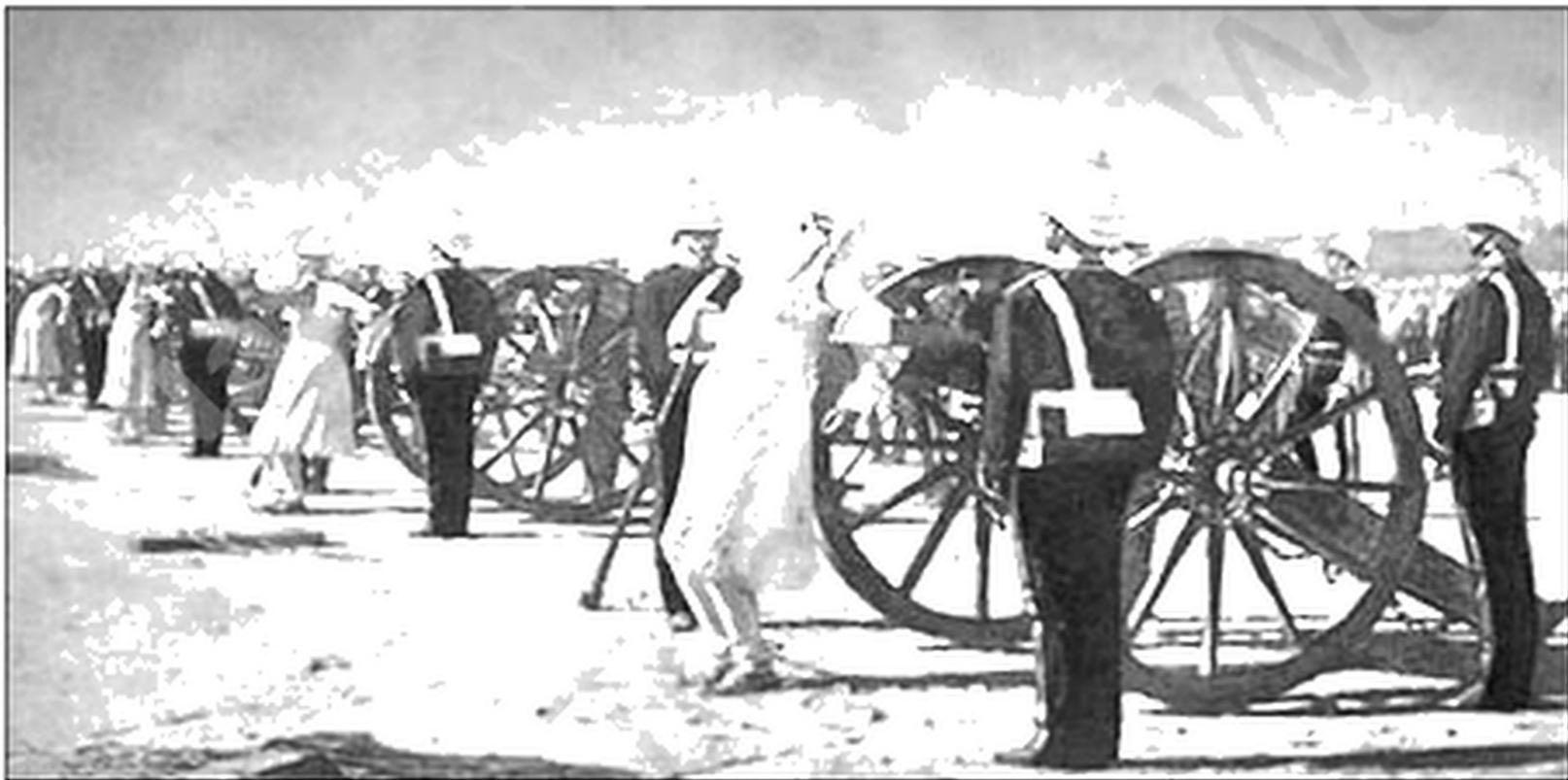


Fig. 1.1: The soldiers of War of Independence, 1857 are captured to death.



Company. The queen gave assent to a bill for the transfer of control of the Government of India from the East India Company to the Crown. It was due to the fact that the War of Independence fought between the Indians and the forces of East India Company in 1857, created a lot of disturbance. The king of India **Bahadur Shah Zafar** was defeated and was exiled to Burma. The important features of government of India Act, 1858, were:

- i. India would be governed in the Queen's name.
- ii. The Governor General of India would be called a Viceroy and the British Crown would appoint him for a fixed duration.
- iii. Company's Board of Directors would be replaced by the Queen's Secretary of State with a Council of 15 members.
- iv. The Secretary of State would help the Viceroy for the administrative control over India

This Act created a new era of Indian history, which lasted till the partition of India in 1947.

1.2. Proclamation of Act 1858 AD

The Proclamation of Act was delivered on November 1, 1858. According to this, Lord Viscount Canning was appointed as the first Viceroy and Governor-General of India, to administer the government in the name of the Queen. The other important features were:

- i. The policy of acquiring land of the native Princes of India was abolished.
- ii. It was declared that there would be no interference with the belief or worship of any religious group of the people. Furthermore, jobs and opportunities would be offered to people of whatever race or creed, according to their qualification.
- iii. Due regard would be paid to the ancient rights and customs of India according to merit.
- iv. Indians will abide by all obligations of the Treaty of Allahabad.
- v. After restoring internal peace in India, the works of public utility and administration would be promoted.



Coronation Portrait of Queen Victoria



1 Consolidation of British Rule

1.3. Queen Victoria (1819 AD – 1901 AD)

Queen Alexandrina Victoria was the daughter of Prince Edward, III. She was born on 24 May 1819. After the death of both, her father and grandfather, in 1820, she inherited the throne in 1837 at the age of 18. Thus she became the monarch of the United Kingdom of Great Britain and Ireland from 20 June 1837 until her death on 22 January 1901. From 1 May 1876, she used the additional title of Empress of India.

Victoria married her first cousin, **Prince Albert**, in 1840. Her reign of 63 years and seven months, which is longer than that of any previous British monarchs is known as the Victorian era. It was a period of industrial, cultural, political, scientific, and military change within the United Kingdom, and was marked by a great expansion of the British Empire. Her son **Edward VII** became her successor. The United Kingdom was established as a constitutional monarchy long ago, in which the queen or the king held little direct political power. However **Queen Victoria** attempted to influence government policy and ministerial appointments during her long reign of 63 years. She gained a lot of popularity and became a national icon. She was known for her strict standards of personal morality.

2. BRITISH ADMINISTRATION (1858 AD – 1919 AD)

The British administration in India was known as "British Raj" which means rule by the British in India. This rule was over parts of what are now four countries: **India, Pakistan, Bangladesh,** and **Myanmar (Burma)**. Over hundreds of independent "princely states" ruled by their own Indian rulers were also influenced by the overall authority of the British crown. The British Parliament in London, through its Secretary of State was involved for reforms in



India. Once the bills were passed from the house, these were later implemented by the Viceroy of India.

The structure of British administration, therefore, consisted of:

- **The Queen**: She was the overall authority to approve orders and appoint representatives for India from amongst the British Lords and Parliamentarians.
- **British Parliament**: The House of Lords and the House of Commons would discuss and debate issues of importance for Britain and pass Acts for better governance which would be called "Acts of Parliament".
- **Secretary of State**: The Secretary of State was a British Cabinet Minister and the political head of the India Office responsible for the governance of India.
- **Indian Council**: There were fifteen members nominated in the council by the British government and their decision was binding on the Viceroy /Governor General.
- **Governor-General / Viceroy of India**: This post was originally a representative of the British Government and the head of the British administration in India. After independence, this title was given to the head of the state.
- **Indian Civil Service (ICS)**: This was the élite higher civil service of the British Empire in South Asia during British rule in the period between 1858 and 1947. Its members were appointed under Section of the Government of India Act, 1935. Initially all the members were selected from a rigorous testing system from Britain but later on Indians too competed for this exam and got selected. The most important task of the Service was to get the orders of the Viceroy implemented throughout India.

3. EDUCATION POLICY

A clause in Charter Act of 1813 forced the East India Company to accept responsibility for the education of the Indian people

- i. From 1813 to 1857, the company opened many schools and colleges under their control.
- ii. The policy laid the foundation of the English system of education in India.



- iii. In the beginning, the missionaries were not allowed to open up religious education to the common people in India but after this charter, they were allowed to open one government school in every district.
- iv. A large amount was reserved every year for promotion of English language and knowledge of science.

3.1. Macaulay's Minute (1836 AD- 1837AD)

In June 1834, **Lord Macaulay** was given the task to prepare and launch an education system in India. Such a system would aim to prepare an Indian class of people who would interpret British orders to the Indians. Macaulay wrote in his famous Minute "We must at present do our best to form a class of persons Indian in blood and colour and English in taste, opinions in morals and in intellect". Due to this important document, the following results were achieved:

- i. In 1837, English was made the court language.
- ii. In 1844, a government resolution opened doors for high posts to Indians which resulted in a rapid growth of English education.
- iii. The missionaries got permission to establish a number of English medium schools and colleges.
- iv. The new Indian elite adopted a Western life-style using the English language and promoting English schools.

3.2. Wood's Despatch (1854 AD)

The first formal Educational Charter of India was sent by **Charles Wood**, the President of the Board of Control of the East India Company to **Lord Dalhousie**, the then Governor-General of India. The following recommendations were made according to this charter:

British Parliament, through this Despatch showed acceptance of its responsibility for educating Indians. It recognized the importance of Indian literature, culture and knowledge. Even Indian languages were accepted as medium of instruction along with English. In accordance with Wood's Dispatch, education departments were established in the universities of Calcutta, Bombay, Madras, Punjab and Allahabad.

**Wood's
Despatch**

- i. An education department was to be established in every province.
- ii. Universities on the model of the London University were to be established in big cities such as Bombay, Calcutta and Madras.
- iii. At least one government school was to be opened in every district.
- iv. The Indian natives should be given training in their mother tongue also.
- v. Some provisions were made for a systematic method of education from primary level to the university level.

4. SOCIAL AND ECONOMIC POLICY AND COMMUNICATION NETWORKS

India was a vast area with variety of land, weather conditions and resources. It had oceans, seas, lakes and rivers for irrigation and transportation through boats and ships. India was known for its cotton, tea and spices.

4.1. Social Policy

India was never a country. It had always been divided into tribes, cultural groups and princely states. They all followed different religions, cultures, traditions and festivals. The British changed the court life-style of the Mughals along with its titled Nawabs, Zamindaars etc. with bureaucracy and military establishment. This gave them a very efficient system in maintaining law and order. New towns and urban residential areas with facilities were developed specific to the British way of living. Their habits were copied by the new professional elite of lawyers, doctors, teachers, journalists and businessmen. Within this group, old caste barriers were eased and social mobility increased. For the British, some of the following customs were totally against humanity therefore they passed laws to make adjustments.

- i. **Abolition of Satti:** In Hindu culture, if the husband died, the wife also had to burn herself alive with the body of the husband. This was called satti. In 1829, **Lord William Bentinck** banned it in all the lands under Bengal Presidency. Later on, it was banned in other parts of India as well.



- ii. **Early-age Marriage:** The British passed the Child Marriage restraint law in 1929 on Colonial India. It forbade the marriage of a male younger than 21 or a female younger than 18 for Hindus, Buddhists, Christians and most people of India. For the Muslims, the prescribed age-limit for the girl and boy was as per shariah. However, due to poverty, illiteracy, culture, dowry and social pressures, the marriages at an early age was still popular.
- iii. **Religious Tolerance:** In India, different groups of people followed different religions. These people lived separately as per their religion and culture. However, due to urbanization and politics many tribes and religious groups started living closer to each other, where differences became threats. It was the major task of the British government to keep Hindus, Muslims, Sikhs and Christians under a secular form of government. The rulers built colonies with separate rows of houses and areas for different groups of people working in the government. This pattern was accepted in big cities where people developed tolerance for each other.

4.2. Economic Policy

By the end of the 18th Century the industrial revolution was in full swing in Europe. The manufacturing industry was flourishing and there was a tremendous demand for raw material. The level of price of different goods in India was fairly low, and East India Company and its employees were able to make handsome profits. The main points of economic policy of British were as:

- i. **Change of Tax System:** The British administration based on bureaucracy and military system was much smaller as compared to Mughals court of princess and nawabs etc. This enabled them to reduce the inherited Mughul tax system of land revenue.
- ii. **Property Rights:** The British abolished the system of Mughul property and distribution of jagirs except in the princely states. The bulk of warlord aristocracy was also reduced. The zamindars in these areas were given hereditary status, so long as they paid their land taxes. They could inherit or sell land freely.



iii. System of Measurement & Weight: The British system was introduced for measurement and weight, which was the following:

Type	Unit
Distance	Furlong, mile
Volume	Ounce & gallon
Length	Inch, foot & yard
Mass & weight	Ounce, pound & ton

iv. Introduction of New Currency: The currency was mainly in coins for; paisa, anna, rupee and gold mohars and fractions.





- v. **Encouragement of Independent Trade:** Indian mills produced cheap coarse yarn and cloth using local short-staple cotton and cheap machinery imported from Britain. There were very few Indian industries which could accept the competition. The famous industrialists in the present areas of Pakistan were Dawood, Isphani, Adamjee etc for chemical, tea and jute goods.
- vi. **Import Duties:** In India, most of the things were imported from Britain on the terms which suited them best. It was difficult for the Indian traders to bear the burden of import duties. Therefore the trade was handled by the British mostly and very few Indians got the chance to import items and goods.



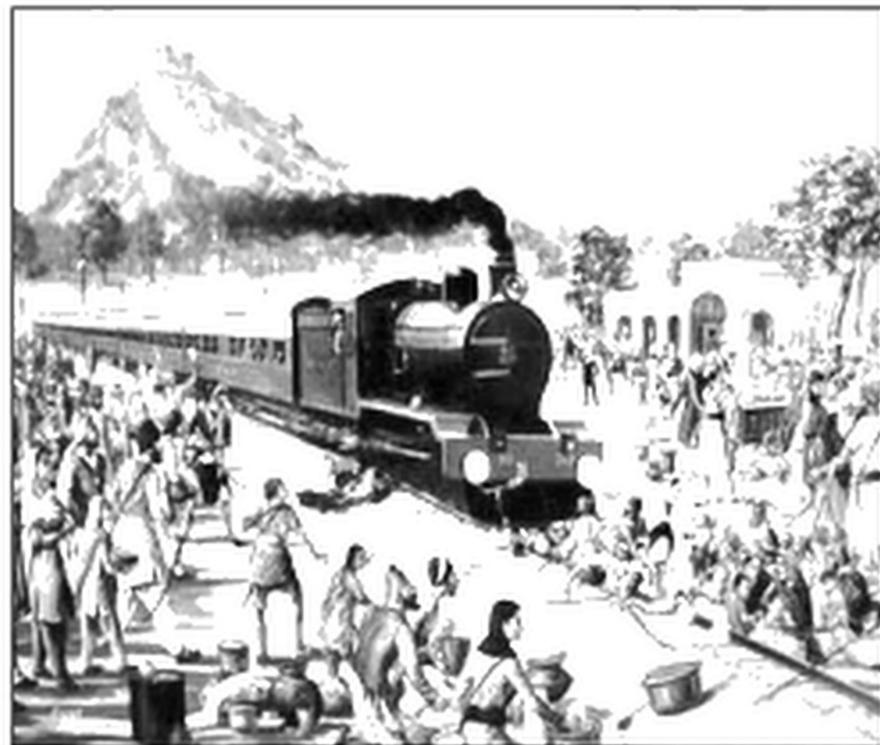
Remarkable Facts:

The British rapidly built railways, roads, canals and bridges in India and established telegraph links in order to collect raw materials from the remote areas and transport them efficiently from ports like Bombay to England.

4.3. Development of Communication Networks

The Industrial revolution in the middle of the 19th century brought unique changes all over the world. The British Government carried out productive investment in different systems of communication by land. As a result there was growth in both agricultural and industrial output. Some of the systems developed were:

- i. **Railway System:** A modern railway system, the fourth largest in the world, was built for military and communication purposes. It was managed by the British administrators, engineers and craftsmen. The first passenger railway line in North India between Allahabad and Kanpur was opened in 1859. In the First



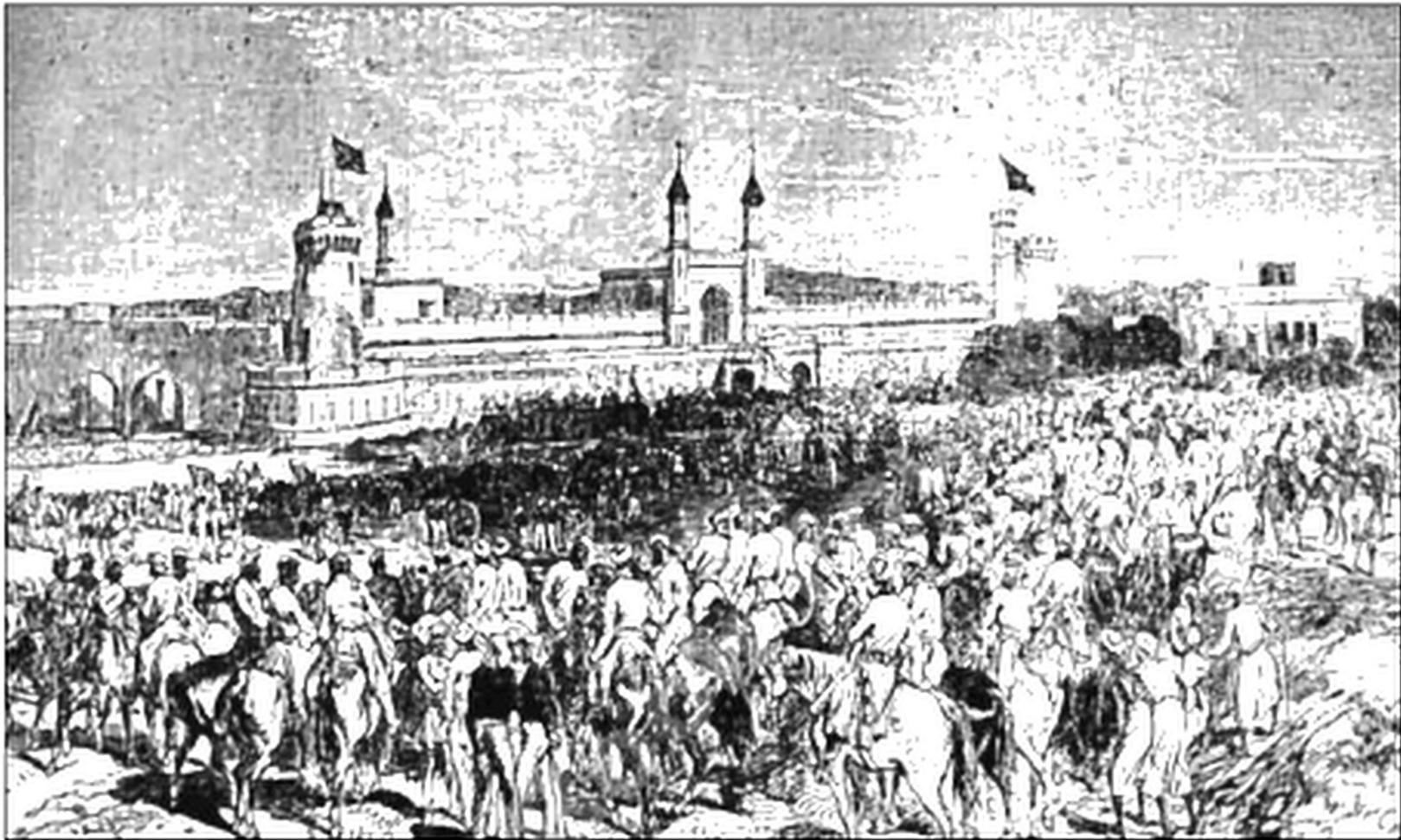
Steam Engine Pulling a Train at a Railway Station



1 Consolidation of British Rule

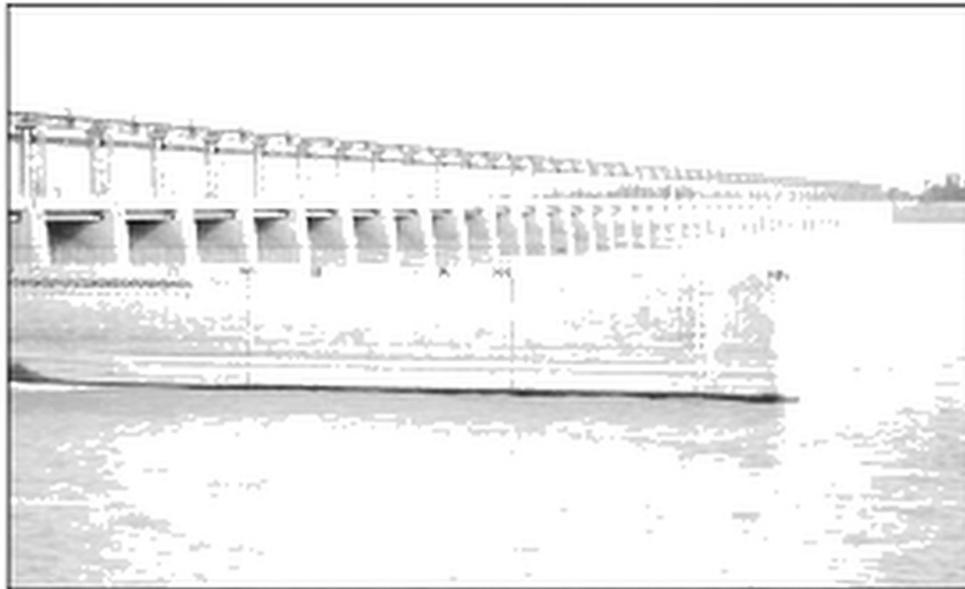
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used to transport troops and grains to the ports of Bombay and Karachi on the route to Britain. The Indians realized railway system a modern symbol of progress. It gave thousands of jobs to people and industry support to traders and businessmen of India.



Arrival of Governor General at construction of Lahore Railway Station

- ii. Roads: The construction of new roads and maintenance of existing roads was initiated along with the railway system. The principal roads were linked to the networking of small roads for better transportation and linkage. Many canals were constructed along with them for the purpose of easy navigation. Public Works Department was developed for the project in the land especially the urban areas. Roadways were handled by the Public Works Secretariat which was under the control of the member of the Governor's Executive Council.
- iv. Irrigation System: The irrigation system developed by the British in the areas included in **Pakistan**, is one of the best in the world. Almost 75% of the land which is in agricultural use is covered by the irrigation system.



Regulators and Barrage proper spanning the river



1 Consolidation of British Rule

The irrigation system of India constituted on large and small dams, barrages, link canals, and main canals. This became the most popular means of irrigation as the supply of water to remote rural areas for use and vegetation was at very cheap rates.

5. DEVOLUTION OF POWER – ACTS OF 1861, 1892, 1909 AND 1919

The devolution of power to Indians was introduced in the Acts of 1861, 1892, 1909 and 1919. The British administration followed the Acts of Parliament in London from time to time. These became rules and regulations and the viceroy of India became responsible to implement these decisions of the Parliament which were conveyed through the Secretary of State. Given below are some of the important Acts which shaped the future of the sub-continent:

5.1. Act of Parliament 1861 AD

The Indian Councils Act 1861 was an Act of the Parliament of the United Kingdom that transformed the Viceroy of India's executive council into a cabinet with important portfolios. This cabinet had six appointed members who each took charge of a separate department in Calcutta's government: home, revenue, military, law, finance, and public works.

The legislative council at Calcutta was given extensive authority to pass laws for British India as a whole, as Calcutta was the capital of British India. While the legislative councils at Bombay and Madras were given the power to make laws for the peace and good governance of their respective presidencies. The Governor General was given the power to create new provinces for legislative purposes. He



5.2. Act of Parliament 1892 AD

The political climate of the subcontinent underwent a big change with the passage of time. Many Indians got the western education and came to know how to ask for their rights. They made groups, organizations and committees to start campaigns for their rights in public meetings. By 1885, with the support of the British, Indian National Congress was founded. The bill was introduced in the upper house of the British Parliament called the House of Lords in 1890 and after a delay of two years, it was passed in 1892.

The Indian Councils Act 1892 was an Act of the Parliament of the United Kingdom that authorized an increase in the size of the various legislative councils in British India. Due to the demand of the Indian National Congress to expand legislative council, the number of non-official elected members was increased both in central and provincial legislative councils. It relaxed restrictions, thus allowing the councils to discuss each year's annual financial budget. They could also put questions within certain limits to the government on the matter of public interest. Thus it prepared the base of Indian Democracy.

5.3. Act of Parliament 1909 AD

The Indian Councils Act 1909 was commonly known as the Morley-Minto Reforms. It was an Act of the Parliament that brought about a limited increase in the involvement of Indians in the governance of British India.

John Morley, Secretary of State for India and Governor-General of India, **The Earl of Minto**, believed that it was necessary to stop the revolt in Bengal after its partition in 1905. The Act of 1909 was important for the following reasons:

- i. It effectively allowed the election of Indians to the various legislative councils in India for the first time.
- ii. A basic parliamentary system was introduced through the elections.
- iii. Indian Muslims were allotted reserved seats in the Municipal and District Boards in the Provincial Councils and in the Imperial Legislature.
- iv. Only Muslims would vote for candidates for the Muslim seats (separate electorates for Muslims)



5.4. Act of Parliament 1919 AD

The World War 1 brought the fever of Self Rule for the Indians. They had supported the British government conditionally. However, the political situation got very difficult for the British with many movements of Hindus and Muslims against them. Therefore, The Act of the Parliament 1919 was passed to expand participation of Indians in the government of India. The Act embodied the reforms recommended in the report of the Secretary of State for India, **Edwin Montagu**, and the Viceroy, **Lord Chelmsford**. The Act covered ten years, from 1919 to 1929.

The Act provided a dual form of government called "diarchy" for the major provinces. In each province, control of some areas of government was given to ministers who were answerable to the Provincial Council. The list included agriculture, local government, health and education. The Provincial Councils were enlarged. At the same time, all other areas of government remained under the control of the Viceroy i.e. defence, foreign affairs, and communications.

Conclusion:

Even though the British government enacted reforms to include Indians in their fold but the natives were not satisfied with these slow-paced efforts. Secondly, the British had their own interest of trade and power. Thus many leaders among Hindus and Muslims assumed the responsibility to save their people from the clutches of the foreign rule.

**Exercise**

Q. 1. Answer the following questions in detail:-

- i. How did the British come into power in the sub-continent?
- ii. Elaborate Proclamation Act 1858 in detail.
- iii. Discuss Wood's Despatch (1854) and its importance in the British Education Policy.
- iv. Discuss the important points of British Social policy in India.
- v. Mention different Acts passed by the British Government and give one important point of each.

Q. 2. Write short answers of the following questions:-

- i. Write two sentences about Queen Victoria.
- ii. Specify the advantages of communication networks introduced by the British.
- iii. What was the purpose of Acts of 1861 and 1892?
- iv. Who were Minto and Morley?
- v. Who was Macaulay?

Q. 3. Select most appropriate option among the following:-

- i. The British declared India as their colony through the Act of _____.
(a) 1818 (b) 1827 (c) 1857 (d) 1858
- ii. The Act of _____ created a new era of Indian history which lasted till the partition.
(a) 1855 (b) 1856 (c) 1857 (d) 1858
- iii. The Queen inherited the throne at the age of _____.
(a) 16 (b) 18 (c) 21 (d) 23
- iv. The railway system of India was the _____ largest in the world.
(a) third (b) fourth (c) fifth (d) sixth
- v. The Act of _____ was passed to expand participation of Indians in the government.
(a) 1861 (b) 1892 (c) 1909 (d) 1919



Q. 4. Fill in the blanks with appropriate words.

- i. The Industrial revolution in _____ century brought unique changes all over the world.
- ii. The task to prepare an education system in India was given to _____ in 1834.
- iii. The capital of British India was _____ in 1861.
- iv. The Indian Councils Act of _____ was known as the Minto-Morley Reforms.
- v. The Act of 1919 provided _____ form of government for the country.

Q. 5. Mark the following statements as TRUE or FALSE:-

- i. East India Company had become quite strong by overpowering the local Sultans and Rajas. **(True/False)**
- ii. For the measurement of distance, furlong is the unit in the British system. **(True/False)**
- iii. Lord Curzon announced the partition of Bengal in 1911. **(True/False)**
- iv. The king of India Bahadar Shah Zafar, was defeated and exiled to England. **(True/False)**
- v. Many canals were constructed for the purpose of easy navigation. **(True/False)**

Q. 6. Match the following columns:-

Column "A"
i. Queen Victoria
ii. East India Railway
iii. Empress of India
iv. Indian National Congress
v. Wood's Despatch

Column "B"
a. 1876
b. 1857
c. 1885
d. 1909
e. 1853-54
f. 1854
g. 1819



Activities

1. **Time line:** All the important dates of the chapter are given below. Find out their details.

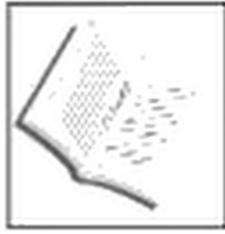
Important dates of the topic	Details
1836	
1837	
1844	
1854	
1858	
1876	
1861	
1892	
1909	
1919	

2. The students may dramatize the conditions faced by the Indians under the imperial rule of a Viceroy. Also highlight the conditions of the general public.



Teacher's Points

- Make the students compare and contrast the conditions of India before and after the British rule.



2

SIR SYED AHMED KHAN AND THE ALIGARH MOVEMENT



After completing this lesson, you will be able to:

**This is a 12 days lesson
(Periods including homework)**

- Describe the dismal situation of Muslims in the post – 1857 era.
- Highlight Sir Syed Ahmad Khan's effort in Anglo-Muslim rapprochement.
- Illustrate Sir Syed's success in introducing Muslims to acquire modern education.
- Delineate Sir Syed's role as a Social Reformer.
- Delineate Sir Syed's political testament and manifesto: Continued loyalty to the British Crown and abstention from active politics.
- Discuss the establishment of various modern educational institutions in areas constituting Pakistan with particular reference to Sindh Madrassatul Islam.
- Trace out the origins, evolution and the accomplishments of Muslim Educational Conference.
- Specify the response of Deoband and Nadva to modern education.



Reading

1. SIR SYED AHMAD KHAN AND MODERN RESPONSE

Sir Syed Ahmed Khan was one of the greatest reformers of his time. Sir Syed's family had close contacts with the Mughal court. His father, Mir Muttaqi, had been close to Akbar Shah since the days of his childhood. Syed Ahmad's mother, Aziz-un-Nisa, took a great deal of interest in the education and upbringing of her son. She made him live a life of discipline as Sir Syed himself admitted. He felt his responsibility very strongly towards his suffering Muslim community after the war of Independence in 1857. He emerged as a great Muslim scholar for spreading education among the Indian Muslims. He sensed the changing trends of time and as a visionary took important decisions due to the following reasons:



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- i. After the war, the British blamed the Muslims for the war. **Bahadur Shah Zafar**, along with his wife, was exiled to Burma. His sons and many other male members of royal family were brutally murdered so that there should not be any future hindrance for the expansion of the British rule.
- ii. The British stopped the grant for the Makateb institutions in Indo-pak to increase popularity of the English education system. Mudarassa Rahimiya of Shah Waliullah, along with many other important Muslim Institutions were closed during this period.
- iii. Most Muslims were removed from important government jobs for not having command over English language.



Sir Syed Ahmed Khan (1817-1898)

- iv. Muslims on the other hand were not ready to accept British as their rulers. As they considered them as invaders and foreigners, therefore, they refused to accept British reforms. Muslims as a community had lost all hope and were pushed to complete depression.

1.1. Early Life of Sir Syed Ahmed Khan

Sir Syed Ahmed Khan received his education under the old system. He learnt to read the Quran under a female teacher at his home. After this, he was put in the charge of **Maulvi Hamid-ud-Din**, the first of his private tutors. Having completed a course in Persian and Arabic, he took to the study of mathematics, which was a favourite subject of his family. He later became interested in medicine and studied some well-known books on the subject. However, he soon gave it up without completing the full course. At the age of 18 his formal education came to an end but he continued his studies privately.

With the passage of time, **Sir Syed Ahmed Khan** started taking keen interest in the literary gatherings and cultural activities which brought him closer to other writers of the time. **Sir Syed Ahmed Khan's** patronage of Urdu led to its widespread use amongst the Indian Muslim communities and following the partition of India, it was adopted as the official language of Pakistan.



2. SIR SYED AHMED KHAN'S CONTRIBUTION TOWARDS EDUCATION AND SOCIAL REFORMS

Sir Syed Ahmed Khan encouraged the Muslims to obtain English language and education which was the demand of time for better economic, social and political future of the Muslims. He also wanted the Muslims to maintain their own culture and values. When he saw that Muslims were not cooperating to send their children to British schools because of the foreign culture promoted there, he started establishing educational institutions for purely Muslims with equal British standards of education.

Sir Syed very wisely realized that it would not be possible to drive the British out by force. They had come to stay. So he adopted a compromising role from the very beginning of his political career. He made his best efforts to create an atmosphere of mutual understanding between the British Government and the Muslims. In this respect he wrote several books such as "The causes of the Revolt", "The Royal Mohammedans of India" etc to explain the situation in which the Muslims were placed. In the beginning, Sir Syed was a staunch advocate of Hindu-Muslim unity. But the Hindi-Urdu controversy started at Benaras in 1867 brought a change in his political thinking.

2.1. Educational Reforms

Sir Syed Ahmed Khan had firm belief in the education of Muslims. For him, this was the only cure for all the miseries around Muslims as a nation. Therefore, he invested all his resources and efforts to establish the following institutions:

Institutions of Sir Syed Ahmed Khan

- i. Modern Madrassa in Muradabad in 1859 was the first religious school to impart scientific education.
- ii. Scientific society in 1863
- iii. School at Ghazipur in 1863
- iv. Anjuman-i-Taraqi-i-Musalmanan-i-Hind
- v. Muhammadan Anglo-Oriental (MAO) School (May 1875) was up-graded to a college and inaugurated in 1877 by Lord Lytton, the British Viceroy



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T.W. Arnold

The name of MAO College signified both western and Indian education blended with Islamic values and culture. It was a residential institution. It rendered great services in imparting modern education to the Muslims. It boasted of the services of many renowned scholars of that period like Professor T.W. Arnold in Philosophy who influenced Allama Muhammad Iqbal (رحمة الله عليه) deeply for his



Maulana Shibli

political philosophy. Maulana Shibli (رحمة الله عليه) in Persian and Jadu Nath Chakarwati in Mathematics. In 1921 M.A.O College was raised to the status of Aligarh University. The university played a significant role in promoting the spirit of Islamic nationalism among the Muslim students. These students later on became the torch bearers of the freedom movement in Indo-Pakistan.



Aligarh University



Remarkable Facts:

Most of the times, Quaid-i-Azam Muhammad Ali Jinnah used to go to Aligarh university to address the students. He called it his "pilgrimage". On the call of Quaid-i-Azam to campaign for elections of 1945-46 for AIML candidates, all 12000 students of the university volunteered. Such was the contribution of the University in the making of Pakistan. The vision of Sir Syed Ahmed Khan, therefore, became a reality.

2.2. Social Reforms

Some personalities leave far-reaching impact in history and the succeeding



who showed the ray of light to the Muslims and enabled them to restore their lost status. He realized that the Muslims were against western education for three reasons:

- i. They considered it inferior as compared to traditional Islamic learning.
- ii. It was being forced upon them by a foreign power.
- iii. They thought that an education promoting Christianity might corrupt their beliefs.

It was therefore important for Sir **Syed Ahmed Khan** to launch a modern education system combined well with the values of Islam and English language. Moreover he wrote *Khutbat-e-Ahmedya* in reply to **Sir William Muir's** book "Life of Muhammad". In 1870 he issued his famous magazine named "Tehzib-ul-Ikhlaq" in order to apprise the Muslims of their social evils and moral shortcomings. This magazine promoted Urdu language immensely.

Sir Syed Ahmed Khan was one of the pioneers of the Two Nation Theory. He openly declared that the Hindus and the Muslims were two different communities with different interests. He advised the Muslims to refrain from joining Indian National Congress as at that moment they lacked political wisdom and training.

3. SIR SYED AHMED KHAN'S POLITICAL ACCOMPLISHMENTS

During the war of Independence Sir Syed saved the lives of many Englishmen. The Government bestowed the title of "Sir" on him. Thus, he had won the confidence of the British Government. After the war of Independence the Muslims were passing through a critical phase. Their ignorance of English language and lack of modern education kept them away from respectable government posts. On the other hand the Hindus acquired modern knowledge and dominated the government jobs.

Sir Syed Ahmed Khan was the first Muslim leader to realize the gravity of the situation. He was greatly pained to see the miserable conditions of the Muslims everywhere. He decided to devote his full efforts for the welfare of the Muslims. The first need was the removal of mistrust about the Muslims from the minds of British rulers. For this purpose he wrote an essay on the causes of Indian Revolt



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in which he proved that there were many factors which led to the uprising of 1857 and that only the Muslims were not to be held responsible for it. In addition he wrote another essay; "Loyal Muhammadans of India" in which too he defended the Muslims against the charges of disloyalty. These works restored confidence of the British in the Muslims to a large extent. He pleaded that there was no harm in adopting western science education and learning English language. He issued a magazine named "Tahzib-ul-Ikhlaq" which projected adoptable European manners. The university he founded remains one of India's most prominent institutions. Prominent alumni of Aligarh include Muslim political leaders **Maulana Mohammad Ali, Abdur Rab Nishtar, Maulana Shaukat Ali** and **Maulvi Abdul Haq**, who was popularly known in Pakistan as *Baba-e-Urdu* (*Father of Urdu*). The first two Prime Ministers of Pakistan, **Liaquat Ali Khan** and **Khawaja Nazimuddin**, as well as the late Indian President **Dr. Zakir Hussain**, were amongst Aligarh's most famous graduates.

The main objectives of Sir Syed's efforts can be summed up in the following points:

- i. To bring about conciliation among the Muslims and the British.
- ii. To spread education among the Muslims, impart English language and learning and make the Muslims familiar with the British culture and way of life, without deviating from their faith.
- iii. To make the Muslims loyal subjects of the British government.
- iv. To develop friendly and good relations between the Muslims and other Indian nations.
- v. To convince Muslims to refrain from active politics till they are educated and politically sound to handle British and Hindus.
- vi. To promote Urdu language as a symbol of unity for the Muslims of India. Throughout the Mughal period, the languages of Muslim Ummah comprising Persian, Arabic, Turkish and Urdu were given preferences. Hindus, however took their inspiration from Sanskrit. This resulted into the famous Urdu-Hindi controversy amicably led by Sir Syed Ahmed Khan.
- vii. To propagate Muslims and Hindus as two distinct cultures and nations. This resulted into the Two-nation theory propagated by other Muslim leaders as well including **Allama Iqbal** and **Muhammad Ali Jinnah**.



viii. To promote the legitimate rights of the Indians through establishing their connections with the British Parliament. **Sir Syed Ahmed Khan**, therefore, became the founder member of British India association.

Sir Syed Ahmed Khan lived the last two decades of his life in Aligarh, regarded widely as the mentor of 19th- and 20th century Muslims. Battling illnesses and old age, Sir Syed died on March 27, 1898. He was buried inside the campus of the Aligarh College. His funeral was attended by thousands of students, Muslim leaders and British officials.

4. MUSLIM EDUCATIONAL CONFERENCE: ITS OBJECTIVES AND REACH

The All India Muhammadan Educational Conference was an organization promoting modern and liberal education for the Muslim community in India. It was founded by Syed Ahmed Khan in 1886 after the Hindus founded Indian National Congress. He provided a political platform to the Muslims when he stopped Muslims from joining Congress because of obvious Hindu influence. It held its meetings at various places to provide a forum for discussing problems that affected the Muslims at large. All India Muhammadan Educational Conference was the origin of the Muslim League. The Muslim League was born in the 20th session of All India Muhammadan Educational Conference. The principal aims of the Conference were:

- i. To make an effort to spread western education to the higher standard among the Muslims.
- ii. To introduce religious education in English schools founded by Muslims and to find out means to conduct it in the best possible way.
- iii. To examine a state of education and instruction in the local primary schools and take steps to remove their present state of decay in directing them onto the path of progress.

All India Muhammadan Educational Conference used to conduct its meetings at Ishrat Manzil, a mansion of the Dhaka Nawab Family. It was later donated for the establishment of the Dhaka University by **Khawaja Nawab Sir Salimullah** in 1912. On 30th December 1906, political session of the conference took place in this building. It was chaired by **Nawab Vigar-ul-Mulk**. In this session

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a motion to form an All India Muslim League (AIML) was approved. The name was proposed by Nawab **Sir Salimullah Bahadur** and seconded by **Hakim Ajmal Khan**. All delegates were registered as members of the proposed party led by **Muhsin-ul-Mulk and Viqar-ul-Mulk** as Joint conveners.



Khawaja Nawab Sir
Salimullah



Nawab Viqar-ul-
Mulk



Nawab Mohsin-
ul-Mulk



Hakim Ajmal
Khan

5. ESTABLISHMENT OF MUSLIM EDUCATIONAL INSTITUTIONS IN AREAS CONSTITUTING PAKISTAN

By the time Pakistan was created, there were unique educational institutions established throughout the country. **Sindh Mudrassa-tul-Islam** was started in 1885 by **Hassan Ali Affandi** on the lines of **Sir Syed Ahmed Khan's** educational philosophy. Initially, it was housed in a small building at Bolton Market. Later, with the financial assistance of **Nawab of Khairpur**, its building was completed. **Quaid-i-Azam Muhammad Ali Jinnah** had his initial education from this institution. He donated one-third of his property to the institution for its welfare.

In Peshawar, **Sir Abdul Qayyum Khan** started a high school known as Darul Uloom



Sindh Mudrassa-tul-Islam, Karachi



Islamia College, Peshawar



Jamia Ashrafiya, Lahore

popularity as Islamia College Peshawar. At present, the institution is serving as a university. Another institution with the name of Islamia High school Peshawar was initiated by **Ghulam Haider** and **Mian Abdul Karim**. It also served as a library to develop educational standards of the students.

Parallel to that there were educational institutions organized by Christian missionaries which were spread all over the areas included in Pakistan. Some graduates of Darul Uloom Deoband and Nadwatul Ulama opened up seminaries and Mudrassas in different parts of the country as well. Amongst these, the three most famous seminaries were Darul 'Uloom Karachi, Jami'ah Ashrafiya Lahore and Jami'ah Ziyaul-Qur'an (Al-Ma'ruf Bagh-Wali Masjid), Faisalabad.

6. RESPONSE OF DARUL ULOOM DEOBAND AND NADVATUL ULAMA

Madarasa schools had provided education throughout the Mughal period. According to religious requirements of teaching Quran, many schools were initiated in mosques. With the arrival of the British, Muslim scholars joined hands to build institutions which provided religious as well as science and mathematics studies. Nadvatul Ulama was one such institution.

6.1. Darul Uloom Deoband

Darul Uloom Deoband is an Islamic school in India where the Deobandi Islamic movement was started. It is located at Deoband, a town in Saharanpur



Darul Uloom Deoband

district of Uttar Pradesh(UP), India in 1866 by several prominent Islamic Ulema headed by **Maulana Muhammad Qasim Nanotvi**. The institution is highly respected across India, as well as in other parts of the Indian subcontinent. Its main aim is to preserve the Islamic culture and train the children and youth in Islamic knowledge.



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Over 15,000 graduates have gone on to found many similar madrasas across South Asia and further afield. The followers of this school of theology are often described as followers of the Deobandi school of thought. Deoband's curriculum is based on the 17th century Indo-Islamic syllabus known as Dars-e-Nizami. The core curriculum teaches Islamic law (*sharee'ah*), Islamic jurisprudence (*Fiqh*), traditional Islamic spirituality (*Tasawwuf*), which is the focus of Sufism, as well as several other fields of Islamic study. It contributed towards the independence movement and has made great efforts for the freedom of this country.

6.2. Nadwatul Ulama

Darul Uloom Nadwatul Ulama is an Islamic institution at Lucknow, north of India. It draws large number of Muslim students from all over the world. Additionally it is one of very few institutes in the region to teach the Islamic sciences completely in Arabic. Nadwa's objective



Nadwa tul Ulama

was reaching a middle path between classical Islam and modernity. It was founded at Kanpur in 1894 in the first annual convention of *Nadwatul Ulema* ("Organisation of Scholars") by **Muhammad Ali Mongiri, Ashraf Ali Thanwi, Mahmud-ul-Hasan** and **Shibli Nomani** with an idea to counter the challenge of western education. The institution was intended to be a modified version of Deoband. The foundation stone was laid by **John Briscott Hewitt**, Lieutenant Governor of India on November 28, 1906.

The choice of the name *Nadwa* was inspired by a hall in Mecca, where nobles used to assemble to discuss religious matters. Nadwa was eventually shifted to Lucknow in 1898 (from Kanpur) and updated the Islamic curricula with modern sciences, vocational training etc.



On April 23, 1894 a special session of 30 scholars convened which discussed and finalized each and every guideline. On the next day, under the chairmanship of **Maulana Lutfullah** of Aligarh, **Maulana Shibli Nomani** announced the proposals:

- i. The present educational system needs a reform.
- ii. Principals or representatives of all the Islamic Institutions (*Madaaris*) should attend the annual convention of Nadwatul Ulema.
- iii. A Federation of Madaaris should be formed so that all the *madaaris* should come under one umbrella.
- iv. Expansion of Madarsa Faiz-e-Aam with hostel facility.
- v. Reforms in curriculum were proposed

Some eminent scholars were named to develop curriculum following the main aim of the formation of Nadwa which was to bring all the sects of Islam irrespective of their beliefs into the system of education.



Exercise

Q. 1: Answer the following questions in detail:-

- i. Discuss Sir Syed Ahmed Khan's contribution towards education.
- ii. What were Sir Syed Ahmed Khan's political achievements?
- iii. Elaborate the objectives of Muslim Educational Conference.
- iv. Discuss the importance of the two institutions Deoband and Nadva.
- v. Discuss Sir Syed Ahmed Khan's role as a leader of Indian Muslims.

Q. 2: Write short answers of the following:-

- i. Describe the conditions of Muslims in the post-1857 era in three lines.
- ii. Describe any three of Sir Syed Ahmed Khan's social reforms.
- iii. What was the purpose of the Scientific Society?
- iv. How was Darul Uloom Deoband established?
- v. Give the main reason behind establishment of Nadwatul Ulama's institution.



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Q. 3: Select most appropriate option among the following.

- i. Syed Ahmed Khan's first school was built at _____.
(a) Ghazipur (b) Muradabad (c) Banaras (d) Delhi
- ii. Hindi-Urdu controversy was started at _____ in 1867.
(a) Delhi (b) Benaras (c) Aligarh (d) Calcutta
- iii. In 1894, _____ announced the proposals at a special session of Nadwatul Ulama.
(a) Hakim Ajmal Khan (b) Sir Ali Imam
(c) Maulana Shibli Nomani (d) Sir Abdul Rahim
- iv. Sir Syed Ahmed Khan established a Scientific Society in _____.
(a) 1863 (b) 1869 (c) 1874 (d) 1886
- v. Quaid-i-Azam donated one-third of his property to _____.
(a) Islamia High School (b) Sindh Mudrassa-tul-Islam
(c) Dararul Uloom Islamia (d) Jamia Ashrafia

Q. 4: Fill in the blanks.

- i. Darul Uloom Nadwatul Ulama is an _____ institution at Lucknow, north of India.
- ii. All India Muhammadan Educational Conference used to conduct its meetings at Ishrat Manzil, a _____ of the Dhaka Nawab Family.
- iii. Sir Syed Ahmed Khan issued a magazine named _____ which projected adoptable European manners.
- iv. The defeat in the war of Independence in _____ left the Muslims in a state of great misery.
- v. Maulvi Abdul Haq was known in Pakistan as _____.

Q. 5: Mark the following as TRUE or FALSE:-

- i. Professor T.W. Arnold, a teacher in Philosophy at MAO College influenced Allama Iqbal's philosophy. **(True/False)**
- ii. The Hindi-Urdu controversy was started in 1869. **(True/False)**
- iii. Tahzib-ul-Ikhlaq" projected adoptable European manners. **(True/False)**



iv. Ishrat Manzil was donated for the establishment of Dhaka University.

(True/False)

v. Deoband's curriculum is based on the 17th century Indo-Islamic syllabus known as Dars-e-Nizami.

(True/False)

Q. 6: Match the following columns:

Column "A"
1. M.A.O. College
2. Scientific society
3. Darul Uloom Deoband
4. Establishment of Muhammadan Educational Conference
5. Darul Uloom Nadwatul Ulama

Column "B"
a) 1886
b) 1859
c) 1863
d) 1898
e) 1866
f) 1877
g) 1894



Activities

1. **Time line:** All the important dates of the chapter are given below. Find out their details

Important dates of the topic	Details
1857	
1859	
1863	
1866	
1867	
1869	



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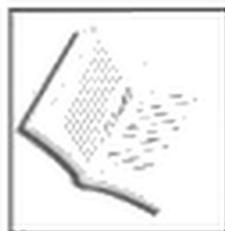
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1870	
1875	
1877	
1894	
1898	
1906	
1912	
1921	

2. There are many dimensions to Sir Syed Ahmed Khan's personality. In groups the students may prepare the following and present to the class:
- Development of his character
 - Dealing with British
 - Reforms in education
 - Social Reforms



Sir Syed Ahmed Khan was a visionary. His vision was extended by other Muslim leaders. Discuss in detail how he lifted the disillusioned Muslims, opened the doors of success through education and social reforms and finally laid the foundations of Muslim Nationalism in India.



3

POLITICAL AWAKENING IN BRITISH INDIA



After completing this lesson, you will be able to:

This is a 12 days lesson
(Periods including homework)

- Trace out the background and the formation of Indian National Congress and its consolidation as a political spokesman for India.
- Narrate the background of the Partition of Bengal, the Congress agitation, the introduction of the Swadeshi Movement and the Muslim Response.
- Discuss the British reversal of their "pledged word" and the "settled fact", and the annulment of the Bengal Partition in 1911.
- Delineate the origins of the Separate Electorate demand, the background to the Simla Deputation, and the formation of the All-India Muslim League.
- Discuss M.A. Jinnah's role as Ambassador of Hindu-Muslim Unity.
- Describe the major developments leading to the Congress-League Lucknow Pact, and the Congress-League coalescence till 1920.
- Elucidate the origins and the rationale of the Pan-Islamic Movement in India and the birth of the Khilafat Movement.
- Discuss the Hijrat Movement and the Reshmi Romal Movement.
- Specify the joint Hindu-Muslim Civil Disobedience Movement under M.K. Gandhi and Maulana Muhammad Ali Jauhar, and its impact on Hindu and Muslim politics.
- Highlight the salient features of Diarchy and its impact, with special reference to the Punjab and Bengal.



Reading

Introduction

The British, having ruled India for more than a century, started to believe that India was the story of monarchs, kings and princes and the people of the land were their subjects and slaves. To them, the land and the people seemed divided under



harmony in the political system of India and project it as one nation where people were living together for centuries.

1. FORMATION OF INDIAN NATIONAL CONGRESS (1885)

1.1. Background

The Muslims had started separating themselves from the Hindus due to allegations against them for War of Independence 1857 and Hindi-Urdu controversy in 1867. Hindus of United Provinces of Agra and Oudh began to demand that Hindi be made an official language in place of Urdu. Communal violence broke out all over India. **Sir Syed Ahmed Khan** who had called Hindus and Muslims as one-nation had to change his philosophy. Speaking to **Mr. Shakespeare**, the governor of Banaras, he said "I am now convinced that the Hindus and Muslims could never become one nation as their religion and way of life was quite distinct from one and other."

The British in the meantime decided to launch a political party for all the Indians to experiment a party-based political system.





1.2. Formation of Indian National Congress

In 1884 at Madras, **A.O. Hume** discussed the plan to organize Congress with his friends. A committee was formed to make the necessary preparations. The committee consisted of Hindus mainly. Hence the dominating role of Hindus emerged obvious right from the beginning.

In March 1885 the first notice was issued to convene the first meeting of the Indian National Union in December 1885. The British government as the supreme inspiration for modernism, Nationalism and Democracy wanted to create a political system in India which would help them safeguard their interests in India. For the majority was authority, hence the Hindus were delighted to make the best use of the situation. In 1885, **Hume** staged a platform for political experimentation for the Indians with the blessings of the new Viceroy, **Lord Dufferin**.

The first meeting was held at Gokuldas Tejpal Sanskrit College, Bombay on 28th December 1885. **W.C. Bannerjee**, the most eminent personality of the Calcutta Bar presided over the meeting. It was truly a gathering consisting of leading men from all parts of India. Most of the people who attended the meeting were Hindus and the place selected for the meeting also showed the religious bias. **Sir Syed Ahmed Khan** took a decision in favour of the Muslims not to join the Congress but to create a political platform for themselves once the time would be right.

1.3. Consolidation as a Political Spokesman

Indian National Congress (INC) with all the support from the British, succeeded in creating the nationalistic sentiments for the Indians. The Hindus, who considered themselves better in political acumen, took the lead. It gave them a forum to vote in lawmaking and issues of administration of India. Congressmen emerged as loyalists to the British Empire but still wanted an active political role to rule their own country. This trend was personified by **Dadabhai Naoroji**, who was considered as the eldest Indian statesman. Being a Parsi, he tried to maintain a secular spirit to run the party on political grounds only. In 1892, he contested an election to the British House of Commons successfully and became its first Indian member. **Muhammad Ali Jinnah** joined his campaign in London as a young, aspiring Indian student activist and this period was the beginning of his long



political career. He joined INC and became its president in 1913, and left it due to differences with Hindus in 1920.

Indian National Congress (INC) gradually contributed to the development of Hindu politicians. They started experiencing political strategies and power of being a national party. A group of staunch Hindus started a movement called *Swaraj* (self rule) as the destiny of the nation. It deeply opposed the British education system. Many Indians joined hands to demand for India's nationalism purely Hindu in religion. Indian National Congress (INC), therefore, became more a Hindu political party than a voice of the whole India. Muslims, in the meanwhile, also got alarmed with the rise of Hindu influence. It was too early for Muslims to make a mark as they were way behind in education as well as political reawakening. Already through the Hindi-Urdu conflict the two groups of Hindus and Muslims had fallen apart. Finally Muslims created a political front for themselves in the form of All India Muslim League (AIML) in 1906.

2. PARTITION OF BENGAL (1905 AD)

The Partition of Bengal was announced in 1905 by the Viceroy of India, Lord Curzon. It separated the largely Muslim Eastern areas from the largely Hindu Western areas. The Hindus of west Bengal who dominated Bengal's business and rural life complained that the division would make them a minority in a Muslim dominated province. Indians were outraged at what they recognized as a "divide and rule" policy, even though **Lord Curzon** stressed it would produce administrative efficiency. The partition helped the Muslims to form their own national organization.

2.1. Reasons for the Partition

The main reasons are:





- i. The provincial state of Bengal had a large area of 189,000 miles and a population of nearly 8 crores (80 million). Moreover, the capital Calcutta was the capital of the entire British India.
- ii. As Indian National Congress (INC) became more powerful with its political pressure to free India from British rule, it was decided to partition Bengal into two provinces, reducing the pressure on Calcutta and improving administrative standards.
- iii. More schools, industries and economic opportunities could be created for better jobs in the area.
- iv. Furthermore, the division of the population on religious grounds would also enable British government to divide population and rule better.

2.2. Congress Agitation and Swadeshi Movement

Swadeshi means "of ones own country". This movement promoted that people should only use the goods produced in India. The Hindus from the forum of INC boycotted foreign goods and burned British cloth in public. The Muslims opposed the Hindus and the movement to support the British for their economic, social and cultural welfare.

For the Hindus, the success of the Swadeshi spirit brought a deep realization towards Indianization of education. There was a feeling that the educated youth should turn to their own culture and tradition. For Bengali Muslims, it caused a lot of resentment as they were benefited from the partition. However, the Muslims got their identity and they realized that they had to unify for strength. These were the feelings which set the path for the establishment of a Muslim political party.

The year 1905 was in many ways a turning point. Its immediate impact was political. Hindus had become very vocal from the platform of INC. They initiated many anti British political activities in Bengal. The boycott and strikes of labourers and factory workers ruined the peace of the region. The protests were totally out of hand for the British government and in order to save the administration and the cloth trade, it had to withdraw its decision.

2.3. Muslim Response

The partition was greatly supported by the people of East Bengal. After the partition, Dacca began to change into a major city and regain its past glory. A



number of educational institutions were established which resulted in an increase in the literacy rate of the region. As Muslims dominated the eastern province, the position of Hindus got weakened there. This happiness of Muslims was short lived as the Hindus got together for the cancellation of the Bengal division.

2.4. Annulment of the Partition (1911)

The pressure of the Hindus due to the partition of Bengal was so great that in just six years from 1905 to 1911, the British government went back on its decisions and promises of "pledged word" and the "settled fact" in favour of Muslims. In 1911, the partition of Bengal was annulled. **King George V** came to India and announced the reunification of Bengal as a gift to the Indians. As Europe was prepared for war, therefore, the support of the Indians was highly essential for the British government. However the capital was shifted from Calcutta, to Delhi. The British had realized that Hindus and Muslims were two powerful communities of India. The Muslims had seen growth in the east wing of Bengal and for this they continued their efforts. Finally, when the British rule ended in 1947, the Bengal had to be partitioned once again among the Hindus and the Muslims.

3. SIMLA DEPUTATION AND THE FORMATION OF ALL INDIA MUSLIM LEAGUE (1906 AD)

It took the British some years to know that India was not totally about Hindus and majority rule under Democracy was not the only political solution. The importance of Muslims as a very large community was also established. Therefore, to create a balance in the political environment, support was lent by the British to establish a separate political party for Muslims in the form of All India Muslim League (AIML) in 1906.

3.1. Simla Deputation and demand for Separate Electorate

Lord Minto as the Viceroy of India in 1905 brought many new reforms. The partition of Bengal brought the realization to Muslims that they could not expect any fair-play from the Hindu majority. Therefore, to safeguard their interests, the Muslim leaders drew up a plan for separate electorates for their community, and presented it to the Viceroy Lord Minto at Simla, on October 1, 1906.



The Simla Deputation headed by Sir Aga Khan consisted of around 35 representatives from Bengal, Punjab, Utter Pradesh., Bombay, Madras, Sindh, Central Punjab, Deccan, and Delhi.



Sir Aga Khan

Sir Agha Khan's long address before the Viceroy expressed the position of the Muslim community in terms of its political importance and services rendered to help the British government. The Muslims made it clear that they had no confidence in the Hindu majority. It was emphasized that the separate electorate for the Muslims would be the only solution. Hence the grounds for the realization of the Two-Nation Theory were politically laid. The deputation presented the demands in front of the viceroy stating that:

- i. Rights of separate electorates should be given to the Muslims;
- ii. Muslims should be given three more seats in central legislature;
- iii. Quota should be given to the Muslims in civil services;
- iv. Muslims should be given representation in universities senates and syndicates;
- v. Aid should be given to the Muslims for the establishment of a Muslim university.

The Viceroy in his reply reassured the Muslims that their political rights and interests as a community would be safeguarded under him. The acceptance of the Deputation's demands proved to be a turning point in the history of the Sub-



Group photo taken at the Annual Mohammedan Educational Conference in Dacca, 1906

continent. For the first time, the Muslims were getting some political recognition. Separate electorates for the Muslims got statutory recognition in the Indian Councils Act of 1909. Muslims were accorded not only the right to elect their representatives by separate electorates, but also the right to vote in general constituencies. The demand of separate electorates, which were presented through the



deputation, was the foundation of all future constitutional amendments for India. The inevitable consequence of deputation was the partition of India and the emergence of Pakistan.

3.2. Formation of AIML (1906)

i. **Background:** The year 1906 stands out for Muslim politics in the subcontinent, when the Muslim delegation met the Viceroy at Simla to demand the political rights of the Muslims. Their leader was a young man of twenty-nine years, **H.H. Aga Sir Sultan Mohamed Shah Aga Khan** from Bombay had close and friendly relations with prominent British people. Some important members of the group were: **Nawab Mohsin al-Mulk, Hakim Ajmal Khan, Sir Ali Imam, Sir Muzammallah Khan, Sir Rafiquddin Ahmad, Sir Muhammad Shafi, Sir Abdul Rahim, Sir Salimullah, Justice Shah Din,** etc.

ii. **Establishment:** On October 24, 1906, Sir Aga Khan wrote a letter to **Mohsin al-Mulk** regarding a need to form a Muslim organisation on what had been achieved at Simla. In the meantime, The All-India Muslim Educational Conference met at Dacca on December 30, 1906 and the letter of the Aga Khan was circulated among the delegates. The Conference unanimously resolved to form a political association styled as the All-India Muslim League. The **Aga Khan III** was thus elected permanent President of the All-India Muslim League and **Sayed Hussain Bilgrami** was made the Honorary Secretary.



At the launching of All India Muslim League in 1906

iii. **Objectives:** Following were the objectives of the All India Muslim League:-

- To promote among the Muslims of India, feelings of loyalty to the British government
- To protect and advance the political rights and interests of Muslims of India
- To prevent, among the Muslims of India, the rise of any feelings of hostility towards other communities



Sir Ali Muhammad Khan,
the Raja of Mahmudabad

iv. **Organization:** At the sixth annual session of Muslim League held on March 22-23, 1913 at Lucknow, the Aga Khan resigned from the presidency due to his personal request. In a meeting of the Council of the League, held on February 25, 1914, the Aga Khan was declared the Vice-President of Muslim League as desired by him, and **Sir Ali Muhammad Khan**, the Raja of Mahmudabad was elected as the second President of Muslim League in the eight session at Bombay on December 30, 1915. **M.A. Jinnah** joined AIML in 1913 and became its president in 1933.

It was because of All India Muslim League (AIML) that the demands of the two important points (a) separate electorate and (b) representation in number to all elected bodies were accepted by the Viceroy **Lord Minto**, and later were included in the Minto-Morley Reforms of 1909.

4. CONGRESS-LEAGUE RAPPROCHEMENT (1912-20): ROLE OF M.A. JINNAH

World War-I forced the British government to negotiate with the Indians. Britain needed support from the people of her empire. Indian leaders granted the support with the hope that in return they would gain greater rights and political power. It was considered that war time could bring a moment of decision in favour of the Indians.

4.1. Role of M.A. Jinnah

Quaid-i-Azam Mohammad Ali Jinnah returned to India as a young barrister in 1905. With his dedication to profession, charismatic personality and hard work, he established himself as a very successful lawyer in Bombay. His political interests also continued as he joined INC in 1906 and AIML in 1913. He was the only leader who was a member of both the parties. To begin with, his efforts were directed towards a unified India where Hindus and Muslims would respect rights of each other.



4.2. Congress-League Lucknow Pact

As the World War started in 1914, British government needed more support from the Indians against the German attack. This situation was used by the Quaid to join Congress and League on a single platform for self rule of the Indians after the war. With his efforts, the two parties met at Lucknow and signed the Pact in 1916. The divided Congress re-united in the Lucknow session, with **Bal Gangadhar Tilak** and **Gopal Krishna Gokhale** taking the seat together on the stage. Some of the important points of Lucknow Pact were:

- i. The Muslims shall be elected through special electorates.
- ii. Seats were reserved for the Muslims in the provinces of minority under the system of weightages.
- iii. An Imperial Legislative Council of 150 members will be there in the centre and Muslims will be given 1/3 seats of the elected members

The Quaid, along with **Tilak** and **Mrs. Annie Besant** launched the Home Rule Movement to put forth Indian demands for *Home Rule* i.e. Indian participation in the affairs of their own country. **Mrs Annie Besant** was by far the most prominently involved European in the Indian struggle. **Mrs Sarojni Naidu**, a famous poet politician gave the title of *Ambassador of Hindu-Muslim unity* to the Quaid for his consistent efforts.

4.3. Congress Coalescence till 1920 AD

In 1916, another important man emerged from the Congress platform. His name was **Mohandas Karamchand Gandhi**. He was a lawyer who had successfully led the struggle of Indians in South Africa against British laws of labour and slavery. From the platform of Congress, he devised policies to bring in a new revolution. He announced non-violent civil-disobedience movement called **Satyagraha**. Many Muslim leaders were charmed by him and therefore joined him. However, as the British government had all the power and it was slow to act, the expectations of the Congress were not fulfilled. INC, with Gandhi's support bitterly attacked the government. The Quaid, on the other hand wanted the movement to be peaceful. The harmonious spirit of Lucknow Pact created with a lot of effort by the Quaid, vanished with the hostile decisions of INC. Gandhi had the backing of the people and a whole new generation of Indian nationalists. In a series of sessions



in 1918, 1919 and 1920, where the old and the new generations clashed in famous and important debates. **Gandhi** and his young supporters took charge of Congress and approach of Hindu as a majority and disregard to Muslim rights created hatred, jealousy and narrow-mindedness. With the Self Rule proposition, the Hindus thought that the British would leave power of the throne to them.

5. KHILAFAT AND HIJRAT MOVEMENTS (1919-24)

The political parties and the demand of Self Rule had created a new vigour among the Indians. With many sacrifices for the British government during the First World War, there was a realization that Indians would be respected for their demands.

5.1. Pan-Islamic Movement

After the First World War, Muslim scholars and leaders from different regions came out in each other's support creating a Pan-Islamic culture under the Caliphate. **Maulana Ubaidullah Sindhi** was sent to Kabul with a request to support Turkey to attack India to free it from British power. Some other noted scholars for the same cause were **Sayyed Jamaluddin Afghani** and **Mohammad Abduh**.



Remarkable Facts:

Mohammad Abduh once said:

"I went to the West and saw Islam, but no Muslims; I got back to the East and saw Muslims, but no Islam."

5.2. Reshmi Romal Movement

Maulana Mehmood-ul-Hassan was the founder of this movement. He was the master-mind of a plan which was embroidered on a Reshmi Romal (silk handkerchief) movement. According to this, Turk troops were to attack Indian Territory and liberate it from the British on February 19, 1917. As the Plan was sent to Mecca for its support from the Holy City, it was caught and **Maulana Hassan** was sentenced to life imprisonment.

5.3. Khilafat Movement

After the First World War, the Caliph rule in Turkey was threatened by the allied forces. The British government supported these forces as Turkey had sided



with Germany against them. The allied forces wanted to teach Turkey a lesson by dividing its territory as a gift to allied forces.

The position of the Caliph and Khilafat was religiously sacred for every Muslim. In India, therefore, Khilafat Movement was initiated as an effort for revival of Khilafat by putting pressure on the British. Famous Indian leaders, **Maulana Mohammad Ali Jauhar** and his brother **Shaukat Ali** called on Muslims to defend Turkey. **Gandhi** and Congress who had little interest in the Caliphate had joined them to bring their own protest agenda of Self Rule against the British Government.



**Maulana Mohammad Ali Jauhar
and Shaukat Ali Jauhar**

The whole of India got charged with the demand to save the Caliph and the caliphhood. There was a boycott of all British goods. People refused to pay taxes, workers went on strike, British schools and colleges went unattended and former soldiers returned their medals. Many leaders, including the Quaid had gone to England to get reassurance of Caliph's safety. The movement lasted from 1918 to 1922 and ended with the abdication of the Caliph. There was a greater disaster for almost 18,000 Muslims who volunteered to leave India as Darul Harb, (the land under non-Muslim foreign rule), sold their lands, packed their possessions and migrated to Afghanistan.

5.4. Hijrat Movement

Hijrat Movement was the continuation of the Khilafat Movement. Ulema felt that India had become unsafe for Islam and there were two courses before them. Either they should declare Jihad (holy war) or Hijrat (migration). Since they did not have the means to launch Jihad, Hijrat was the only course left. Many Muslim families started migrating to Afghanistan from different areas of India.

Hijrat was suggested first of all by Ali brothers who were being arrested by the government and put in the jail. In April 1920 when an Afghan peace delegation



arrived in India, many Muslims negotiated with them for the Hijrat Movement. Keeping in view this offer people sold their lands and crops at a low price in order to perform Hijrat. However they were not allowed to enter Afghanistan. Having failed, they tried to come back to their homes but all their money was spent. Many of them died due to hardships of weather and health and those who came back could not claim their lands back. The tragic outcome of the movement made the Muslims more miserable. They neither could save the Khilafat, nor could they save themselves from misery. Gandhi as well had called off the non-cooperation movement much before the British government could offer the Muslims major concessions.

However, the Muslims had learned an important lesson that they could neither trust Hindus nor British. They had to create unity among themselves to emerge as a nation. The Khilafat movement in this respect brought in the concept of nationhood for the Muslims of India.

6. MONTAGU-CHELMSFORD REFORMS (1919 AD) AND THE INTRODUCTION OF DIARCHY IN THE PROVINCES

The Montague–Chelmsford Reforms were introduced by the British Government in India for handing over self-governing institutions gradually to India. The reforms take their name from Edwin Montagu, the Secretary of State and Lord Chelmsford, Viceroy of India. The reforms were prepared in 1918 and formed the basis of the *Government of India Act 1919*. Indian nationalists were critical of the reforms as these did not fulfill their demands.

The 1919 reforms did not satisfy political demands in India. The British used force to stop opposition by putting restrictions on the press. *Rowlatt Acts* were introduced in 1919 according to which certain political cases would be tried without juries and trial. These measures were approved by the British government without taking the Indian members into confidence. Several members of the council including Jinnah resigned in protest.

In protest of these reforms, thousands of people gathered at Jalianwala Bagh in Amritsar in April 1919. The people were fired upon by soldiers under the command of Brigadier General Dyer. He also ordered the only exit to be



Jalianwala Bagh Incident

blocked. The massacre resulted in the deaths of some 370 protestors while over 1000 were injured in the shooting. This started violence and protests in Punjab. The Jallianwala Bagh Massacre became the most infamous event of British rule in India. As a result, at the Indian National Congress annual session in September 1920, delegates supported Gandhi's proposal of swaraj (self-rule) preferably within the British Empire or outside it if necessary.

6.1. Introduction of Diarchy in the Provinces

In a system called "Diarchy," the nation-building departments of government i.e. agriculture, education, public works, and the like were placed under ministers who were individually responsible to the legislature. Many changes were brought at the provincial level. There was a considerable majority of elected members in the provincial legislative councils. Some of the departments like finance, revenue, and home affairs were retained by executive councilors who were nominated by the Governor. They were often British. In 1921 another change recommended by the report was carried out when elected local councils were set up in rural areas, and during the 1920s urban municipal corporations were made more democratic through elected Indian members.



7. NON-COOPERATION MOVEMENT 1920-1922 AD

The Non-Cooperation Movement was a significant phase of the Indian struggle for freedom from British rule. It was led by **Mahatma Gandhi** from the platform of Indian National Congress after Jallianwala Bagh incident. The Indians were asked not to buy British goods. They were encouraged to adopt the use of local handicrafts and try to uphold the Indian values. The movement was a strong protest against (a) colonial oppression, (b) Rowlatt Act and Jallianwala Bagh massacre, (c) economic hardships to the common man due to a local wealth being exported to Britain, (d) ruin of Indian artisans due to British factory-made goods replacing handmade goods, and (e) popular resentment with the British over Indian soldiers dying in World War I while fighting as part of the British Army. It was feared that the movement which started through the summer 1920 might lead to great violence.

Political leaders like **Tilak, Annie Besant and Mohammad Ali Jinnah** took the moderate view of propagating home rule agenda through petitions and major public meetings. They never resulted in disorder or obstruction of government services. The British did not take them very seriously and later paid the price. The movement forced the governments of the affected regions to sign agreements suspending taxation in face of the famine, allowing the farmers to grow their own crops, releasing all political prisoners and returning all seized property and lands. All offices and factories would be closed. Indians would be encouraged to withdraw from Raj-sponsored schools, police services, the military and the civil service, and lawyers were asked to leave the Raj's courts. Public transportation and English-manufactured goods, especially clothing, was boycotted.

The movement ended in violence when more than twenty police officers were killed at Chauri Chaura. **Gandhi** called it off as it was no more non-violent in nature. He was also imprisoned in March 1922 for six years for publishing anti-state material. However due to serious illness, he was released after two years. The other leaders, both from All India Muslim League (AIML) and India National Congress (INC) were greatly disappointed as the movement ended without results.



Exercise

Q. 1: Answer the following questions in detail:-

- i. Discuss the factors responsible for the partition of Bengal and its annulment.
- ii. Discuss the major demands of Simla Deputation.
- iii. Discuss M.A. Jinnah's role as Ambassador of Hindu-Muslim Unity.
- iv. Discuss the formation and objectives of All India Muslim League.
- v. Discuss joint Hindu-Muslim Civil Disobedience under the leadership of Gandhi and Mohammad Ali Jauhar.

Q. 2: Write short answers of the following:-

- i. When was Indian National Congress formed?
- ii. Give two reasons of the partition of Bengal.
- iii. What was the background of Khilafat Movement and why did it fail?
- iv. Write a short note on Reshmi Romal Movement.
- v. Explain the meaning of Diarchy.

Q. 3: Select most appropriate option among the following:-

- i. In the very beginning, _____ viewed Congress negatively as a Hindu body.

(a) Mr. Jinnah	(b) Allama Iqbal
(c) Rehmat Ali	(d) Sir Syed Ahmed Khan
- ii. A group of staunch _____ started a movement called Swaraj (self rule) as the destiny of the nation.

(a) Parsis	(b) Hindus	(c) Sikhs	(d) Muslims
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- iii. Rowlatt Act was introduced in _____.

(a) 1905	(b) 1909	(c) 1919	(d) 1929
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- iv. Muhammad Ali Jinnah joined Muslim League in 1913 and became its president in _____.

(a) 1930	(b) 1933	(c) 1935	(d) 1939
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- v. Maulana Mohammad Ali Jauhar and Maulana Shaukat Ali called on Muslims to defend _____.

**Q. 4: Fill in the blanks.**

- i. In 1884 at Madras, A.O. Hume discussed the plan to organize _____ with his friends.
- ii. In 1892, _____ contested an election to the British House of Commons successfully and became its first Indian member.
- iii. The Jalianwala Bagh _____ became the most infamous event of British rule in India.
- iv. The non-cooperation movement was led by _____.
- v. The position of the Caliph was sacred for every _____.

Q. 5: Mark the following as TRUE or FALSE:-

- i. The Partition of Bengal was announced in 1908 by the Viceroy of India, Lord Curzon. **(True/False)**
- ii. Maulana Mohammad Ali Jauhar and Shaukat Ali were great friends. **(True/False)**
- iii. The Montague – Chelmsford Reforms were introduced for handing over self-governing institutions gradually to India. **(True/False)**
- iv. *Rowlatt Act* were introduced in 1920. **(True/False)**
- v. More than forty police officers were killed at Chauri Chaura **(True/False)**

Q. 6: Match the following columns:

Column "A"
1. Indian National Congress
2. Partition of Bengal
3. Simla Deputation
4. Montague-Chelmsford Reforms
5. Annulment of the Bengal Partition

Column "B"
a) 1906
b) 1911
c) 1920
d) 1885
e) 1918
f) 1919
g) 1905



Activities

- 1. Time line:** All the important dates of the chapter are given below. Find out their details.

Important dates of the topic	Details
1885	
1892	
1905	
1909	
1911	
1912	
1915	
1916	
1918	
1919	
1920	
1921	
1922	
1933	

- The class is to be divided in groups for discussion. Dramatically project the enthusiasm of the speakers of the two political parties. Role play may be encouraged to understand the status of the
 - Muslim leaders
 - Hindu leaders
 - British leaders.
- Watch any movie based on the creation of Pakistan. Choose a scene to dramatize it in the class



The Muslims of India followed the political traditions of Congress and created a party of their own. They had emerged from the stigma of a minority and emerged as a nation. Starting with Sir Syed Ahmed Khan, discuss the role played by all the leaders mentioned in the chapter / book to support the cause of Muslim Nationalism in India.

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With a mosaic of vast experiences in genres of English literature, language and Pakistan Studies in both the fields of teaching and training, Dr. Samina Zafar Nadeem has been providing services in education from school to university level for the last thirty eight years.

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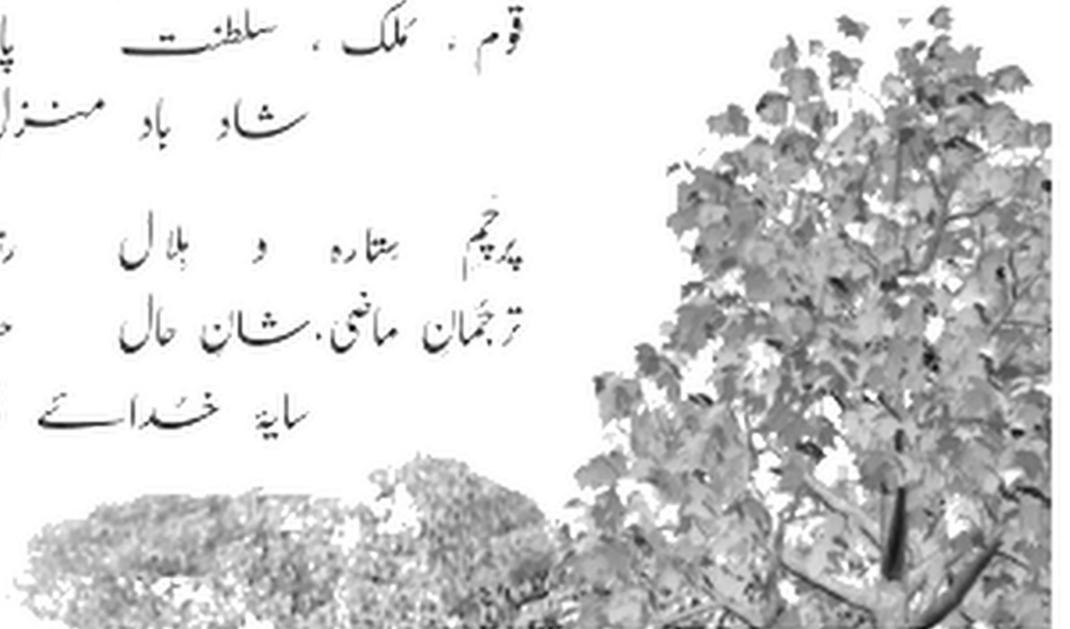


قومی ترانہ

پاک سر زمین شاد باد! کشور حسین شاد باد!
تو نشان عزم عالی شان ارض پاکستان
سرکز یقین شاد باد!

پاک سر زمین کا نظام قوت اخوت عوام
قوم، ملک، سلطنت پائندہ تابندہ باد!
شاد باد منزل مسراد!

پرچم ستارہ و بلال رہبر ترقی و کمال
ترجمان ماضی، شان حال جان استقبال
سایہ خدائے ذوالجلال!



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