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BY: SIR IBRAHIM BAJWA

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Area of Focus

1. Sheikh Ahmed Sirhandi
2. Shah Waliullah
3. Syed Ahmed Shaheed and his Jihadi Movement
4. Haji Shareetullah and his Faraizi Movement.
5. Sir Syed Ahmed
 - ✓ His life, works and multifarious struggle.
 - ✓ Contribution in enlightening Muslims socially, politically & educationally.
 - ✓ Aligarh Movement
 - ✓ Origin, ideology, missions, dignitaries, contributions towards cause of Muslims.
6. Deoband Movement (Dar-ul-Uloom Deoband)
7. Nadwa tul Ulema
8. Impact of Deoband, Nadwah, and other educational institutions on Muslims



Important: Aligarh v/s Deoband (a comparison & contrast between the two.)

References

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2. S.M. Ikram, History of Muslim Civilization in India and Pakistan
3. K.K. Aziz, The Making of Pakistan
4. A.H. Khan, A Concise History of Indo-Pakistan
5. Francis Robinson, Islam and Muslim Separatism in South Asia
6. Ahmad Saeed – *Trek to Pakistan*

“Pakistan came into being the day the first Indian converted to Islam.”

— *Quaid-e-Azam Muhammad Ali Jinnah*

- **Kiring Noor**-- a ruler of a small state in the Indian subcontinent who was the first Indian to embrace Islam due to the preaching of Sheikh Sharaf Bin Malik. This occurred during the reign of the Caliph Umar, before the major conquests by Muhammad bin Qasim in the 8th century.

THE ADVENT OF ISLAM IN THE SUBCONTINENT (712–1206)

EVOLUTION OF MUSLIM NATIONALISM

- Trade Relations between Arabs and sub-continent had long been established even before the advent of Islam in Arabia. Southern coast of sub-continent served as a link between South East Asia and Arab continent.
 - Arab traders' honesty
- **Sarqafi**, Governor of Oman under Hazrat Umer (634 – 644), invaded sea ports near Bombay without his permission.



- In the **reign of Hazrat Umar coastal areas of India** were attacked but he was reported that **area of Sindh is deficient in food and scarcity of water** is also there. Moreover, the **dacoits there are very strong**.
 - If a few people will be sent they will be killed and more people sending will result in their starvation. That is why Hazard Umar forbade to attack.
- Some **Arab merchants died in Ceylon King of Ceylon sent widows, orphans and gifts on ship to Baghdad** via sea route. This caravan was looted near Debal by Sindhi pirates the Muslim families were taken as prisoners.
- During the **Reign of Umayyad Caliph Walid bin Abdul Malik, Hajjaj Bin Yusuf** was appointed the governor of eastern provinces. Hajjaj bin Yusuf asked Raja Dahir to take action he refused.
- **Raja dahir the then ruler of Sindh was quite unpopular among his subjects**. Pirates were given protection by Dahir who looted and disrupted sea trade along the coast especially Debal
- Then **Hajjaj decided to invade with an army of 1000 soldiers plus 300 horses**. They got defeated. Hajjaj sent 2 expeditions but failed.
- Then **6000 Syrian plus Iraqi army** was sent **under the command of MBQ**. He was 17 years old. He appeared before Deebal in 712, MBQ army was equipped with catapults (manjrique).
 - Muhammad Bin Qasim with Syrian soldiers entered from Makran.
 - Debal was captured and MBQ advanced forward. Nirun near modern Hyderabad was the next to be captured.
 - **Raja Dahir formally decided to engage the Arab army at Aror** (medieval capital of Sindh now currently **known as Rohri**). The battle took place on the banks of the Indus River, near Aror. Where he was defeated and killed in 712 AD.
 - **Rani Bai, Raja's wife, challenged MBQ with 15,000 soldiers** and defeated. She burnt herself and her kids
 - The **Arab army the turned towards Multan**. The Hindu monarch of Multan offered resistance for two months but were defeated.
 - Ultimately, **MBQ was called back by the new Umayyad caliph--Salman bin Abdul Malik** to Iraq, where he died at the age of twenty years.

MBQ's conquest marked the first political and cultural contact between Islam and the Indian subcontinent

- **RULE OF MBQ:** After the atrocious rule of Dahir. The whole area prospered as Qasim was lenient and generous.
 - He established an efficient administration based on
 - Islamic justice,
 - religious tolerance,
 - and social equality.



Non-Muslims were granted freedom of worship under the Dhimmi system, and local elites retained their positions under supervision — a unique model of coexistence for that time.

- This expedition opened the way of new cultural contracts between Hindus and Muslims
- He respected their religions and local administration as a result local population impressed by justice, leniency and fair play
- All taxes were abolished. On the other hand, **Jizya was a historical tax levied on non-Muslim subjects living under Islamic rule** was imposed.
- **Local conversions to Islam increased** owing to the **fair and just policies**.
- Consequently, **Sindh became a center of learning and knowledge**. As mosques and Madaris were constructed. **Learners and scholars emerged from neighboring areas. Music and poetry flourished Arabs learned Indian Sciences and Sanskrit Books** were translated into Arabic and vice versa.
- Furthermore, **Hindu scholars began to visit the knowledge centers of Baghdad during the reign of Abbasids**.
- **Muslim missionary activity increased by many folds** with the arrival of Mahmoud of Ghazni.
- Subsequently, **Muslim warriors establish their kingdoms in other parts of India**.
- Meanwhile, **Sufis started to settle in this subcontinent who were the main agent of Islamization Of India**.

“Muhammad bin Qasim was not merely a conqueror; he was a missionary of a new civilization.” — I.H. Oureshi, The Muslim Community of the Indo-Pakistan Subcontinent

Muslim Rule in Subcontinent

a. **Arab Conquest:** The Arab conquest of Sindh is the landmark event in the history of subcontinent. It gave Muslims a firm foothold in the region. (MBQ attack in 712 AD). **Arab rule lasted for 3 centuries.**

b. **Turkish Period:** Arabs were succeeded by Turks from 10th Century. It properly rose in Afghanistan under the leadership of Sultan Mahmud Ghazni, Mahmud Ghauri in 1196 A.D.

i. Ghaznavids (997-1186 A.D.)

ii. Ghauris (1186-1206 A.D.)

iii. **Sultanate of Delhi** (1206-1526 A.D.) marked the **first centralized Muslim empire** in India. It began with **Qutb-ud-Din Aibak** in 1206 and extended through five dynasties:

1. Slaves of Mumluks (1206-1290)
2. Khiljis (1290-1320)
3. Tughluq (1320-1413)
4. Sayyids (1414-1451)
5. Lodhis (1451-1526)



Mughal Period: With the defeat of Ibrahim Lodhi in 1526 at Panipat, **Babur** laid the foundation of the Mughal Empire — an era often called the *Golden Age of Muslim rule in India*.

- The Mughals developed an **efficient and rationalized bureaucracy**, with provinces (subahs), districts (sarkars), and local units (parganas)
- **Akbar's Mansabdari system** and **land revenue administration (Ain-i-Akbari)** gave the empire a unique strength
- Development of **Urdu as a lingua franca**-- meaning a common language used for communication between people who speak different native languages
- Architectural masterpieces — Taj Mahal, Badshahi Mosque
- Aurangzeb (1658–1707) reversed Akbar's liberalism, **reimposing Sharia** and **Islamic taxation**. His rule reasserted **Islamic orthodoxy** but also created internal discontent among non-Muslims

c. The Mughal Rule formally began in 1526 with the invasion of Babur

i. Babur (1526-1530)

ii. Humayun (1530-1540)

iii. Sher Shah (1540-1545)

iv. Islam Shah (1545-1556)

v. Akbar (1556-1605)

vi. Jehangir (1605-1628)

vii. Shah Jehan (1628-1658)

viii. Aurangzeb (1658-1707)

1. **Bahadur Shah Zafar (1837-1857)** Bahadur was banished to Rangoon, where he died in 1862. His two sons and grandsons were shot by British.

The Mughal Empire 1526 – 1857

1	ZAHEER UD DIN BABAR	1526 – 1530	4 YEARS
2	HUMAYUN	1530 – 1540 (Again 1 year in 1556)	11 YEARS
3	AKBAR	1556 – 1605	49 YEARS
4	JAHANGIR	1605 – 1627	22 YEARS
5	SHAH JAHAN	1627 – 1658	31 YEARS
6	AURANGZEB	1658 – 1707	49 YEARS
7	BAHADAR SHAH	1707 – 1712	05 YEARS
8	JAHANDAR SHAH	1712 – 1713	01 YEARS
9	FARRUKH SIYAR	1713 – 1719	06 YEARS
10	MUHAMMAD SHAH	1719 – 1748	29 YEARS
11	AHMAD SHAH	1748 – 1754	06 YEARS
12	ALAMGIR II	1754 – 1759	05 YEARS
13	SHAH ALAM II	1759 – 1806	47 YEARS
14	AKBAR II	1806 – 1837	31 YEARS
15	BAHADAR SHAH ZAFAR	1837 – 1857	



SPREAD OF ISLAM IN OTHER PARTS OF INDIAN SUB-CONTINENT

Muslim Sufis and Sufism—Role of Sufis in Muslim Renaissance

“It was through the Sufis that Islam touched the heart of India.”
 — Stanley Wolpert, *A New History of India*

Sufism transformed the spiritual and cultural landscape of the Indian Subcontinent by humanizing Islam, promoting equality

- Spread of Islam was due to untiring efforts of Saints and Sufis. They not only preserve the spirit of Islam but also converted down trodden Hindus
- Sufis due to their simple lifestyles, love to humanity and God were most fitted people for this cause. They came with Muslim conquerors and spread all over.
- They peacefully carried on their mission and converted thousands of masses without coercion. Western scholars also admire that spread of Islam was due to Sufis and not due to ever busy conquerors.

Major Sufi Orders in the Indian Subcontinent

1. Chishtiya Order (First to Arrive — 12th Century)

Origin & Founder

- Founded by: **Khwaja Abu Ishaq Shami** (in Chisht, near Herat, Afghanistan) in the 10th century.
- Introduced to India by: **Khwaja Moinuddin Chishti** (Gharib Nawaz) around 1192 CE, after the Ghurid conquest.
- Earliest and most influential Sufi order in India.

Prominent Sufis

1. **Khwaja Moinuddin Chishti (Ajmer, 1141–1236)** — Founder of the Chishti order in India.
2. **Khwaja Qutbuddin Bakhtiyar Kaki (Delhi)** — Disciple of Moinuddin.
3. **Baba Fariduddin Ganj Shakar (Pakpattan)** — Popular saint of Punjab.
4. **Hazrat Nizamuddin Auliya (Delhi)** — Symbol of love, tolerance, and social equality.
5. **Amir Khusrau** — Poet and disciple of Nizamuddin Auliya.

Core Teachings

- Love for all, hatred for none.
- Emphasis on service to humanity (khidmat-e-khalq).
- Spiritual purification through zikr (remembrance of God).
- Avoidance of political power and wealth.

Centers

- Ajmer, Delhi, Pakpattan, Multan, Kalyar Sharif, etc.



Impact

- Played the **earliest and most powerful** role in spreading Islam through love, tolerance, and **social reform** among the masses.
- Their **shrines (dargahs)** became centers of cultural integration and syncretism.

Reference: K.A. Nizami, *The Life and Times of Shaikh Nizamuddin Auliya* (Delhi: 1991).

2. Suhrawardy Order (Second — Early 13th Century)

Origin & Founder

- **Founded by: Abu Najib al-Suhrawardy** in Iraq (Baghdad).
- Systematized by his nephew **Shahabuddin Suhrawardi** (author of *Awarif al-Ma'arif*).
- **Introduced to India by: Shaikh Bahauddin Zakariya of Multan (1182–1268)** around **1200–1220 CE**.

Prominent Sufis

1. **Shaikh Bahauddin Zakariya (Multan)** — Founder of Suhrawardy order in India.
2. **Shaikh Jalaluddin Tabrizi (Bengal)** — Spread the order in eastern India.
3. **Shaikh Ruknuddin Abul Fath (Multan)** — Son of Bahauddin Zakariya.

Core Teachings

- Advocated a **balanced life** — spiritual devotion **within** worldly responsibilities.
- Unlike Chishtis, they did **not reject wealth or political association**.
- Stressed **sharia (Islamic law)**
- Encouraged **education, charity, and moral conduct**.

Centers

- **Multan, Uch Sharif, Bengal, Sindh.**



Impact

- Influenced **urban elites, administrators, and rulers** due to their moderate stance.
- Created a bridge between **spirituality and governance**, shaping early **Muslim political ethics** in South Asia.

Reference: S.A.A. Rizvi, *A History of Sufism in India, Vol. 1* (Delhi: 1978).

3. Qadriya Order (Third — 15th Century)

Origin & Founder

- **Founded by: Shaikh Abdul Qadir Jilani (Ghaus-e-Azam)** in **Baghdad (1077–1166)**.
- **Introduced to India:** Around **15th century**, spread widely in **Punjab, Sindh, and Deccan** by the followers of Abdul Qadir Jilani.

Prominent Sufis

1. **Shah Badruddin Gilani (Sindh)**
2. **Shah Abdul Latif Bhittai (Sindh)** — Combined Sufi devotion with Sindhi poetry.
3. **Mian Mir (Lahore)** — Laid foundation of the Golden Temple (Amritsar).
4. **Shah Abdul Haq Muhaddis Dehlvi (Delhi)** — Scholar and reformer.
5. **Syed Abdul Qadir Thanesari (later 19th century)** — Revivalist.



Core Teachings

- Emphasis on **strict adherence to Sunnah**.
- Focused on **charity, humility, and love for the Prophet (PBUH)**.
- Promoted **universal brotherhood and spiritual purification** through remembrance of Allah.

Centers

- **Lahore, Thatta, Sindh, Delhi, Deccan.**

Impact

- Highly influential in **Sindh and Punjab**.
- Produced saints who promoted **peaceful coexistence, education, and mystical poetry** blending Islamic and local idioms.

4. Naqshbandi Order (Fourth — 16th Century)

Origin & Founder

- **Founded by: Khwaja Bahauddin Naqshbandi (1318–1389) in Bukhara, Uzbekistan**
- **Introduced to India by: Khwaja Baqi Billah (1564–1603) and popularized by his disciple Sheikh Ahmad Sirhindi (1564–1624).**

Prominent Sufis

1. **Khwaja Baqi Billah** — Founder of the order in India.
2. **Sheikh Ahmad Sirhindi (Mujaddid Alf Thani)**
3. **Shah Wali ullah Dehlvi (1703–1762)** — Later revivalist with Naqshbandi influence.
4. **Shah Abdul Aziz** — His son and successor.

Core Teachings

- Emphasized **silent zikr (remembrance)** as opposed to vocal zikr.
- Focused on **sharia-compliant mysticism, purity of faith, and reform of society**.
- Opposed innovation (bid'ah--it refers to introducing beliefs or practices into religion that have no basis in the Qur'an, Sunnah) and syncretic practices (**the blending or fusion of different religious and cultural traditions**).
 - To **restore Islam to its original purity and remove superstitions**
 - Over centuries of Hindu-Muslim coexistence, many **folk traditions mixed Islamic and Hindu customs**. E.g. Muslims participating in **Holi or Diwali** festivities, Using **Hindu-style rituals** at weddings and Visiting **Hindu saints' shrines** or vice versa
- Sought **revival of Islamic orthodoxy** during Mughal decline.

Centers

- **Sirhind, Delhi, Lahore, Lucknow.**

Impact

- Became the **most influential reformist order** in later centuries.
- Its teachings inspired **religious reform movements** in India, including the **Mujaddid movement** and later **Waliullah revival**.
- Played a key role in shaping **Muslim identity and orthodoxy** during political fragmentation.



1. Political Impact

1. Integration of Diverse Communities:

- Sufis created a bridge between rulers and the masses, softening political relations through spiritual influence rather than coercion.
- Their khanqahs often became centers of mediation between the state and common people.

2. Legitimization of Muslim Rule:

- The moral authority of Sufis helped legitimize Muslim dynasties (e.g. Delhi Sultanate and Mughal Empire).
- Rulers like Iltutmish and Akbar patronized Sufi saints to strengthen their political base.

3. Stabilization of New Regions:

- Sufi missionaries settled in frontier areas (e.g. Sindh, Punjab, Bengal) before or alongside political conquest, preparing the social ground for Islamic governance.

4. Resistance and Reformation:

- Some Sufis (e.g. Mujaddid Alf Thani) resisted un-Islamic state policies, encouraging reform within political structures.

2. Social Impact

1. Social Equality and Fraternity:

- Sufism rejected caste hierarchies and promoted human equality, attracting marginalized groups (Dalits, artisans, peasants).
- **Supremacy of Brahmins was eliminated and lot of shooders embraced Islam**
- Class distinction disappeared as Muslim elite class interacted freely with everyone
- Women were no longer categorized as low graded citizens and practice of sati was abolished

2. Community Welfare:

- Langar (free kitchen) and khanqah hospitality promoted charity, service, and a sense of shared humanity.

3. Social Cohesion:

- Sufi shrines became intercommunal spaces where Muslims and non-Muslims mingled, fostering tolerance and mutual respect.

4. Empowerment of Rural Areas:

- Sufis settled in rural areas, uplifting local populations through education, moral teaching.

3. Religious Impact

1. Spread of Islam through Example:

- their personal conduct inspired mass conversions, especially in Bengal, Sindh, and Punjab.
- Islam attracted the mass due to its simplicity and respect giving characteristic



2. Revival of Islamic Spirituality:

- Sufi movements countered excessive materialism and emphasized inner purification (tazkiyah), strengthening Islamic ethics among the populace.

3. Counter to Extremism and Sectarianism:

- Sufis taught moderation, patience, and love — countering both rigid orthodoxy and syncretic excesses.

4. Many **Hindu leaders started advocating the equality love brotherhood principles** of Islam. Bhakti movement was launched for making love with shooders it was supported by Ramananda, Guru Nanak and Chaitanya were Hindu prominent leaders influenced by Islam

4. Cultural Impact

1. Sufi poets like Shah Abdul Latif Bhittai (Sindhi), Bulleh Shah (Punjabi), and Jalaluddin Rumi (Persian influence) **enriched local languages with spiritual themes.**

- Urdu and Hindi came into being and flourished

2. Architecture and Art:

- The fusion of Persian-Islamic and Indian aesthetics emerged in Sufi shrines — e.g. Ajmer Sharif, Multan’s Shah Rukn-e-Alam, and Sehwan Sharif.

3. Music and Devotional Art:

- Qawwali and Sufi poetry became vehicles of devotion and were given importance; Amir Khusrau pioneered new musical forms combining Persian and Indian styles.

4. Modesty in Dressing

1. Hazrat Mujaddid Alf Sani (Sheikh Ahmad Sirhindi, 1564–1624)

“Sirhindi was the first to articulate the distinctness of the Muslim community — the earliest voice of what would later become the Two-Nation Theory.”

— *I.H. Qureshi, Ulema in Politics,*

Historical Background & Conditions

1. The **Mughal Empire under Akbar (1556–1605)** had reached its **zenith politically but suffered from religious and moral decline.**
2. Akbar promoted **Din-i-Ilahi, a syncretic religion blending Islam, Hinduism, and other faiths** — undermining Islamic orthodoxy.
3. **Ulema’s authority had weakened, and court culture became dominated by secularism and moral laxity.**
4. Many Muslims began adopting Hindu customs (e.g. **bowing before idols, interfaith marriages, celebrating non-Islamic festivals**).

Life and Contribution

- Sheikh Ahmad of **Sirhind (city in Indian Punjab)**, known as **Mujaddid Alf Sani** (“Renewer of the Second Millennium”), was born in 1564 in Sirhind (Punjab).



- A disciple of Khawaja Baqi Billah of the Naqshbandi order.
- His spiritual and intellectual training combined Sufism with strict adherence to Shariah, giving him both moral authority and religious depth.

Social Conditions During his Time

1. **Populace beliefs in Karamaat--** are supernatural wonders or miracles performed by Muslim saints. E.g. such as **covering vast distances in a short time, walking on water,** and having prayers answered immediately.
2. Ulema refer to Jurisprudence rather than Quran
3. Akbar's anti-Islamic look: Din-E-Elahi, Title Of Mujahid-I-Azam and Imam-I-Adil.
4. Hindu cultural domination
5. Bakhti Movement
6. Wahdat al Wajood theory

Din-E-Ilahi (1582)

1. Akbar introduced in desire to win the collaboration of Rajput chiefs
2. **Marriages with Hindu girls**
3. **Elevation of Hindu to imp positions**
4. Worship of sun
5. Jizya and pilgrimage tax abolished
6. Akbar as shadow of god on earth
7. **Cow slaughter and Azan prohibited**
8. **No child named as Muhammad**



Reforms and Efforts

1. **Opposition to Din-i-Ilahi & Un-Islamic Practices of Akbar**

- He declared Akbar's innovations as deviations from Islam and reasserted the supremacy of the Quran and Sunnah.
 - Wrote numerous letters (*Maktubat-i-Imam Rabbani*) to nobles, scholars, and rulers — urging them to return to true Islam. E.g Abdur Rahim, Khan e Azam Mirza Aziz, Mufti Sardar Jehan
 - **Emphasized Tawheed (oneness of God)--** Countering Wahdat-ul-Wajood: Sufis of Akbar's time presented the wrong concept that **there is no difference between God and creations.** He negated that and presented **wahdat-ul-shahud that creator and creations are two separate entities-- emphasizing God's supremacy and man's servitude.**
 - **Emphasis on Ittibat-I-Sunnah** and the Commandments of Sharia.
 - **Preparation of Disciples** for Islamic preaching
- #### 2. **Separation of Religion and State Affairs:**
- Advocated for spiritual **independence of religion from political exploitation.**
 - **Urged rulers to act as protectors of Shariah,** not as law-makers in matters of faith.



3. Reform of Sufism:

- Purified Sufism from superstitions and excessive saint worship.

Books

- Isbat ul Nabuwwat
- Rislā e Nabuwwat
- Maktubat e Imam e Rabbani
- Toheed e Shaheedi



4. Two nation theory

- First stone of two nation theory and first founder of Pakistan

5. Shaikh imprisoned---Refusal to prostrate

- Asaf Jah, Jehangir's PM, Shaikh summoned, No prostration, jailed-- Jehangir imprisoned him in Gawaliar for three years
- After 3 years of imprisonment, Jehangir released him giving him 10000 rupees
- He stayed 3 years in Jehangir courts

Impact and Legacy

- Revived the orthodox Islamic consciousness among Indian Muslims.
- Laid the foundation for future revivalist movements, including those of Shah Waliullah.
- Reasserted that Islam is not merely spiritual but also a comprehensive socio-political code.
- Influence over King Jehangir--Khutba and Cow Slaughter

“The king should be the shadow of God on earth, not the rival of His authority.” —

Maktubat-i-Imam Rabbani

2. Shah Waliullah Muhaddis Dehlavi (1703–1762)

"When injustice becomes system, it is a religious duty to reform it." – Shah Waliullah

Historical Context

- After Aurangzeb's death (1707), Mughal authority rapidly declined.
- Political chaos, sectarianism, and moral anarchy spread across the empire.
- Muslim society was divided among sects and classes — Ulema, Sufis, rulers, and masses were detached from each other.
- The economic collapse and foreign invasions (Nadir Shah, Ahmad Shah Abdali) added misery.

Life and Works

- Born in Delhi in 1703, educated under his father Shah Abdur Rahim.
- Full name was Qutb ud-Din Ahmad ibn 'Abd-ur-Rahim
- A scholar, theologian, economist, and reformer — translated the Quran into Persian for common understanding.
- His major works: *Hujjatullah al-Baligha*, *Izalat al-Khafa*, and *Al-Fauz al-Kabir*.



Conditions at his time

1. Incapable successors of Aurangzeb
2. Un-Islamic trends,
3. Muslim life honor property not secured
4. Sectarianism--Shia-Sunni conflicts
5. Marathas and Sikhs challengers

SHAH's Reformist EFFORTS

a. Religious work

1. **Translation of Holy Quran in Persian 1738**
2. **Commentary on Hadith collection of Imam Muttah in Arabic and Persian**
3. Urged Muslims to **follow Holy prophet** & abandon un-islamic trends
4. **Trained students** in different Islamic knowledge
5. **Advocated Ijtihad (independent reasoning)** to adapt Islamic law to contemporary challenges.-- It is a jurist's (**called a mujtahid**) effort to deduce legal principles and norms from sacred texts Quran and Hadith and Islamic law, **when no clear rule exists**
6. **Initiated Tatbeeq**-- the doctrine of tatbeeq involves reconstructing and reapplying the principles of Islam in practical form.
7. **Balance b/w four schools**-- Hanafi, Maliki, Shafi'i, and Hanbali
8. **Removed misunderstanding b/w Shia & Sunni**--Khalifa-al-Khulafa

b. Political Reform and Call for Jihad

1. Marathas were threatening the Muslim empire
2. Wrote letters to seek help from Muslim nobles against Sikhs won over Najib ud Daula, Shuja ud Daula.
3. **Invited Ahmad Shah Abdali to intervene against the Marathas**, whom he saw as a threat to Muslim sovereignty
4. Ahmad Shah Abdali defeated Sikhs at the **Third battle of Panipat in 1761**
5. His vision was for a just Islamic polity based on Quranic principles.

c. Social work

1. **Emphasized economic justice and fair taxation**, condemning corruption and luxury among elites.
2. Strongly opposed integration of Islamic culture in subcontinent
3. Concept of reorientation of Muslim society
4. Basic social justice and removing social inequalities

Literary work

- a. Izalat-al-Akifa
- b. Khalifa-al-Khulafa
- c. Hujjat-ul-Balagha
- d. Commentary on Hadith Imam Muttah
- e. Quranic translation in Persian



Impact and Legacy

- Revived intellectual Islam in India and built the ideological foundation for later reform movements.
- His students and sons (especially Shah Abdul Aziz) continued his mission.
- Bridged the gap between orthodox Ulema and reformist thinkers — a legacy visible in later movements like Deoband and Aligarh.

“When the light of revelation wanes, reason must rise to sustain the faith.” —

Hujjatullah al-Baligha

3. Syed Ahmad Shaheed Bareilvi (1786–1831)

Historical Context

1. The 18th and early 19th centuries saw British dominance and complete Mughal decline.
2. Muslim political power was disintegrated; moral and religious decay spread.
3. Innovations (*Bid'aat*), shrine worship, and Hindu influences had diluted Islamic practices.
4. He believed that revival of Muslim power and restoration of Shariah rule required active struggle (*Jihad*) against non-Muslim domination and internal moral decay

Life and Mission

1. Born in **Rae Bareli** (city in Indian state of UP) in **1786**, a disciple of Shah Abdul Aziz (son of Shah Waliullah). Father: Shah Illam Ullah
2. In **1810**, served briefly as Sawar in the army of Nawab Amir Khan of Tonk (is a town in Tonk district of the Indian state of Rajasthan), later turned to religious activism.
3. Traveled across India **preaching Tawheed, Jihad, and Shariah**.

Condition

- a. Punjab ruled by Ranjit Singh who mutilated Muslims
- b. NWFP by Sikhs

Reformist and Revivalist Efforts

1. Religious Purification:

- Denounced *Bid'aat*, superstitions, and un-Islamic customs.
- Stressed personal piety, simplicity, and strict observance of Sunnah.
- In 1818 wrote *Seerat-e-Mustaqeem*
- His deputy **Shah Ismail Shaheed** wrote *Taqwiyat-ul-Iman*, reinforcing his teachings.

Jihad Movement (1826–1831)

Background

After the decline of Mughal authority and the consolidation of Sikh rule under Maharaja Ranjit Singh (1799–1839), the Muslims of North-Western India, particularly in the Punjab and frontier regions, faced political subjugation, religious suppression, and social humiliation.



Objective of the Movement

1. To **purify Muslim society, Islamic beliefs and practices** — eliminate shirk, bid'at, and un-Islamic customs.
2. To **establish an Islamic state** governed by Shariah.
3. To wage Jihad against the Sikh rule in Punjab and liberate Muslim territories.
4. To unite Muslims under a single banner of religious and political revival.
5. **destruction of British power through armed struggle**

Main Phases of the Movement

Phase	Events and Characteristics
1. Origin (1821–1826)	The movement originated in Rae Bareli (UP) , where Syed Ahmad started preaching reformist Islam, influenced by Shah Waliullah's ideology. His message emphasized Tawheed, Shariah, and Jihad as the means of revival.
2. Migration to North-West (Hijrat) (1826)	To escape British control and reach the frontier, he and his followers migrated from Rae Bareli towards Sindh, Baluchistan, and then to the North-West Frontier (Yusufzai areas near Peshawar).
3. Establishment of Islamic Rule (1826–1830)	In the tribal areas (especially Peshawar), he tried to establish a theocratic state based on Islamic principles. Local Pashtun tribes initially welcomed him; Syed Ahmad was declared “Imam-ul-Jihad.”
4. Military Campaigns Against Sikhs (1827–1831)	Syed Ahmad launched a series of battles against the Sikhs — <ol style="list-style-type: none"> 1. Battle of Akora (1827), 2. Battle of Hazro, 3. Battle of Balakot (1831). The most decisive and final one was Balakot, where he and his close companion Shah Ismail Shaheed were martyred in 1831.

Causes of the Failure of the Jihad Movement

Category	Explanation
1. Lack of Local Support	The tribal Pashtuns initially supported Syed Ahmad but soon resisted his strict enforcement of Shariah , rejection of tribal customs alienated them. Their loyalty was more tribal than religious.
2. Absence of Unified Leadership	The movement lacked organized administrative and military structure. The <u>tribes were disunited and undisciplined</u> , often acting independently.
3. Superior Sikh Forces	The Sikh army under Ranjit Singh was modernized and better equipped than Mujahideen



Category	Explanation
4. British Neutrality (In Name Only)	Although the movement targeted the Sikhs, the British watched closely, <u>fearing its anti-colonial potential</u> , and maintained indirect pressure on local rulers not to assist it.
5. Misunderstanding of Socio-Political Realities	Syed Ahmad <u>assumed that Muslims were ready for revival</u> and unity under Islamic law; however, society was deeply fragmented, semi-literate, and economically backward.
6. Betrayal by Local Chiefs	Some tribal leaders secretly collaborated with the Sikhs for personal gain , leading to the Mujahideen's defeat at Balakot.

Outcome and Legacy

1. **His movement combined religious reform with political activism** — unique in Muslim history of India.
2. The **movement failed militarily but succeeded ideologically**, inspiring later generations of reformers and freedom fighters.
3. It marked the **first organized attempt at Islamic revival and resistance to foreign/non-Muslim domination** in modern South Asian history.
4. **His vision of moral, social, and political reform influenced** Deoband scholars, Sir Syed Ahmad Khan, and even the **Pakistan Movement later.**
5. **Mobilized tribes of NWFP and Punjab** for a moral and political awakening.

“Faith without action is hypocrisy; action without faith is rebellion.” — *Attributed to Syed Ahmad Shaheed*

Conclusion:

These reformers successively carried the torch of Islamic revival — **from spiritual renewal (Sirhindi) to intellectual reconstruction (Waliullah) to practical activism (Syed Ahmad Shaheed)** — **ensuring that Islam remained the moral and political compass of Indian Muslims** even under decline and colonial rule.

A. Hindu Reaction to Sufi Influence (Medieval Period: 12th–15th Century)

1. Initial Curiosity and Admiration:

- Early Sufis like Khwaja Moinuddin Chishti, Baba Farid, and Nizamuddin Auliya were admired for their asceticism, humility, and service to humanity.
- Their **message of love, tolerance, and equality appealed to lower-caste Hindus** oppressed by Brahmanical hierarchy.

2. Conversion and Cultural Assimilation:

- Many **lower-caste Hindus voluntarily accepted Islam**, seeing it as a religion of social equality.



- Hindu devotional movements like **Bhakti Movement** drew inspiration from **Sufi philosophy**
 - **Cultural assimilation** occurred in **poetry, music, and architecture** — producing an Indo-Islamic civilization.
 - **Hindu mystics** adopted **Sufi-like practices** such as **musical devotion** (*bhajans* resembling *qawwali*)
- 3. Cautious Acceptance by Orthodox Brahmins:**
- **Orthodox Hindu elites** saw **mass conversions** as a **threat to social order**.
 - **Brahmanical scholars** began to **reassert caste boundaries** more rigidly in reaction to **Sufi egalitarianism**.
- 4. Emergence of Parallel Movements:**
- The **Bhakti movement 7th-17th Century** can partly be seen as a **Hindu response to Sufi egalitarianism**, reforming Hinduism from within to retain followers.
 - Promoted social equality and tolerance
 - No difference between Ram and Raheem, Parn and Quran
 - Prominent leaders (e.g. Ramananda, Chaitanya, Guru Nanak, Tulsidas)

B. Hindu Reaction to Islamic Reform Movements (Mujaddid–Waliullah–Syed Ahmad Era, 16th–19th Century)

- 1. General Indifference to Internal Muslim Reform:**
- **Early reform movements** (**Mujaddid Alf Sani, Shah Waliullah**) were **intra-Muslim efforts**, aimed at purifying Islamic thought, not directed against Hindus.
 - Hence, **Hindu reaction** was **mostly passive** or neutral at this stage.
- 2. Concern During Political Mobilization:**
1. With **Syed Ahmad Shaheed's Jihad Movement (1820s–1831)**, some **Hindu groups** saw **Islamic revivalism** as **political activism** seeking to **reassert Muslim dominance**.
- 3. Rise of Hindu Revivalist Movements (Counter-Reaction):**
2. Reformist zeal among Muslims indirectly stimulated Hindu revivalism, leading to:
- **Arya Samaj (1875)** by **Swami Dayananda Saraswati** — promoting **Shuddhi** (reconversion) of Muslims back to Hinduism. Also opposed idol worship
 - **Brahmo Samaj (1828)** by **Raja Ram Mohan Roy** — reforming Hinduism by **rationalizing its doctrines** (remove idol worship and social evils like **caste discrimination, child marriage, Sati**), partly to compete intellectually with **Muslim reformers and Christian missionaries**.
 1. Worked for **women's rights, abolition of Sati, education reforms**



Battle of Plassey (1757)

Background:

- Fought between Siraj-ud-Daula, Nawab of Bengal, and the British East India Company under Robert Clive.
- Trigger: Nawab's attack on Fort William (Calcutta) and British interference in Bengal politics.

Main Events:

- Date: 23 June 1757 near Palashi (Plassey), Bengal.
- **Key betrayal: Mir Jafar, the Nawab's commander-in-chief**, secretly allied with the British.
- British forces (approx. 3,000) defeated the Nawab's 50,000 troops.

Outcomes / Significance:

- **Mir Jafar** installed as puppet Nawab of Bengal.
- British gained **political control over Bengal** and access to its immense resources.
- Marked the beginning of British rule

Battle of Buxar (1764)

Background:

- After Plassey, Indian rulers tried to regain lost power.
- A **tripartite alliance** was formed against the British East India Company:
 - **Mir Qasim** – Nawab of Bengal
 - **Shuja-ud-Daula** – Nawab of Awadh
 - **Shah Alam II** – Mughal Emperor



Main Events:

- Date: **22 October 1764**, fought at **Buxar, near the Ganges River in Bihar.**
- British forces under **Major Hector Munro** defeated the combined Indian army.

Outcomes / Significance:

1. British victory confirmed their **military supremacy** in North India.
2. **Treaty of Allahabad (1765):**
 - Mughal Emperor **Shah Alam II** granted the **Diwani (revenue collection rights) of Bengal, Bihar, and Orissa to the Company.**
 - This gave the British **economic control** and made Bengal the **base of British power.**
3. Ended effective **Mughal sovereignty** in India.
4. Marked the **start of formal British rule** and colonial administration in the Subcontinent.

In short: Plassey (1757) → British *political foothold*.

Buxar (1764) → British *economic and administrative control*.



The Faraizi Movement and the Efforts of Titu Mir

Faraizi Movement and Titu Mir's struggle represent the Bengal-based dimension of Muslim reform and resistance in the 19th century.

Background

By the early 19th century, Muslims in Bengal were facing severe political, economic, and religious decline:

- The British East India Company had established complete control after the Battle of Plassey (1757) and Battle of Buxar (1764).
- Zamindars (mostly Hindus) exploited Muslim peasants **through heavy taxation and forced labor.**
- Religious ignorance, Hindu influence on Muslim practices, and foreign domination had eroded Islamic identity.

It was in this environment that **Haji Shariatullah** (1781–1840) launched the **Faraizi Movement** in Eastern Bengal, aimed at religious purification and social justice.

1. The Faraizi Movement (1818–1860s)

1. **Haji Shariatullah** (1781–1840), born in Faridpur (Bengal), educated in Calcutta, and later studied Islamic theology in **Makkah** for nearly 20 years.
2. The movement's name comes from the word "**Faraiz**" — the **obligatory duties in Islam**. Hence, *Faraizi* means "**those who perform all obligatory duties and reject un-Islamic innovations (Bid'at).**"

Main Features and Contours of the Movement

1. **Emphasis on Faraiz (Compulsory Duties)** — Prayer, fasting, zakat, and hajj were central.
2. **Condemnation of Bid'at (Innovations)** — Condemned shrine worship, Hindu-style rituals, and syncretic customs.
3. **Peasant Mobilization** — Gained massive following among **poor Muslim peasants** in districts like Faridpur, Dhaka, Bakarganj,
4. **Establishment of Local Jamaats** — Organized **religious communities led by local Imams** for preaching and social discipline.
5. **Peaceful Religious Movement** — Under Haji Shariatullah, it remained largely non-violent, focusing on preaching and education.

Leadership after Haji Shariatullah:

After his death in 1840, leadership passed to his son **Dudu Mian (Muhsin Uddin Ahmad, 1819–1862)**, who gave the movement a more **social and political dimension**.

Dudu Mian's Role:

- Transformed the movement into a **mass peasant protest** against Hindu landlords and British officials.
- Established a kind of **parallel administration** in some areas — **collecting voluntary taxes, resolving disputes, and organizing resistance.**



- Preached equality of all Muslims, irrespective of class or caste.
- Clashed with **Hindu Zamindars** and **British authorities**, leading to multiple arrests and suppression.

2. The Efforts of Titu Mir (Syed Mir Nisar Ali, 1782–1831)

Though often associated with the same reformist spirit, **Titu Mir** was a **distinct figure** in Bengal who combined **religious reform** with **armed resistance**.

Background:

- Born in a poor Muslim family in **Bengal**, he studied Islam in **Makkah**, where he was influenced by the **Wahhabi reformist movement**.
- Returned to Bengal around **1822**, witnessing the plight of Muslim peasants under **Hindu landlords** and **British indigo planters**.

1827–1831 Organized local peasants militarily; built a bamboo fort (“**Bansher Kella**”) at Narkelberia near Calcutta as a defensive stronghold.

1831 Faced a joint attack by **British forces and Hindu Zamindars**; Titu Mir and hundreds of followers were **killed in the Battle of Narkelberia** (1831).

Impact of Titu Mir’s Movement:

1. **First organized peasant resistance** against British and Hindu landlord oppression in Bengal.
2. **Combined religious revivalism and economic protest**
3. **Symbol of defiance and Muslim self-respect** in colonial Bengal.

Main Causes of the Decline of Muslims and the Mughal Empire

“The British conquered India not by the strength of their arms but by the weakness of Indian disunity.”

— *Sir Syed Ahmad Khan, Causes of the Indian Revolt (1858)*

1. Political Causes

Factor	Explanation
Weak Successors after Aurangzeb (1707)	After Emperor Aurangzeb’s death, the empire faced a series of weak, pleasure-loving, or inefficient rulers . They lacked both administrative capacity and moral authority.
Absence of Strong Central Authority	The vast Mughal Empire depended on strong central control. Once that weakened, provincial governors (Nawabs, Subedars) like those of Bengal, Awadh, and the Deccan became semi-independent .
Succession Wars	The Mughals had no clear law of succession . Almost every emperor faced civil war at accession , draining military and financial resources.



2. Administrative and Economic Causes

Factor	Explanation
Corruption and Mismanagement	The once-efficient Mansabdari and Jagirdari systems decayed. Nobles became corrupt, military strength declined, and revenue collection collapsed.
Agrarian Crisis	Excessive taxation and exploitation of peasants led to repeated agrarian unrest. Productivity declined, causing food shortages and weakening the empire's fiscal base.
Decline of Trade and Industry	European companies (East India Company, Dutch VOC) dominated maritime trade. The Mughals, focused inland, lost control over lucrative trade routes and ports.

3. Military Causes

Factor	Explanation
Outdated Military System	The Mughal army relied on traditional cavalry and elephants, while European powers used disciplined infantry and modern artillery.
Neglect of Naval Power	The Mughals never developed a navy, leaving the coasts vulnerable to European domination.
Regional Uprisings and Invasions	Successive invasions by Nadir Shah (1739) and Ahmad Shah Abdali (1748–1767) devastated northern India. Regional powers like the Marathas in the Deccan, Sikhs in Punjab, and Jats around Delhi challenged Mughal authority

4. Social and Religious Causes

Factor	Explanation
Moral and Cultural Degeneration	Luxurious lifestyles, immorality in the royal court,
Loss of Religious Unity	Sectarian conflicts between Shias and Sunnis, and lack of reform, weakened Muslim unity.
Spread of Un-Islamic Practices	Superstition, excessive saint worship, and deviation from Quranic teachings
Alienation from Science and Modern Learning	The Muslim elite failed to keep pace with scientific and technological advancements that Europe was undergoing during the Renaissance and Enlightenment. Muslims remained tied to classical learning while the British and Hindus adopted modern education
Isolation from Modern Administration	Muslims hesitated to join the British civil services or learn English, further alienating themselves from new sources of power



5. External and Colonial Factors

Factor	Explanation
Rise of British Power	The East India Company exploited internal weaknesses, won key battles (Plassey 1757, Buxar 1764) , and gradually took control.
Diplomatic and Military Superiority of Europeans	The British possessed modern administration, discipline, and better weaponry . They used divide-and-rule tactics and pitted Indian rulers against each other.
Economic Exploitation	British industrial revolution needed raw materials and markets; India became both a source and a dumping ground, ruining traditional industries .
Doctrine of Lapse and Subsidiary Alliances	These policies annexed remaining princely states and undermined Muslim political influence further.

Subsidiary Alliance 1798: a policy introduced by **Lord Wellesley** under which **Indian rulers were forced to accept British troops in their territory in exchange for protection against external attacks and internal rebellions**. Indian rulers had to pay a "subsidy" (money or territory) to maintain these troops, accept a British resident at their court, and couldn't make treaties with other powers or employ any Europeans without British consent. **This system allowed Britain to control Indian states' foreign policies and military affairs**

Doctrine of Lapse (1848–1856)

Introduced by:

- **Lord Dalhousie**, Governor-General of India (1848–1856).

Basic Principle:

- If a **ruler of a princely state** under British suzerainty **died without a natural (biological) male heir**, his state would **“lapse” (be annexed)** to the **British East India Company**.
- **Adopted heirs were not recognized** as legitimate successors.

Purpose:

- To expand British territories in India under the pretext of legal succession.
- To bring “administrative efficiency” but in reality, it was a **policy of imperial annexation**.

Major States Annexed under the Doctrine:

1. **Satara (1848)**
2. **Jhansi (1853)** – (Rani Lakshmibai famously resisted this)
3. **Nagpur (1854)**
4. **Udaipur, Sambalpur, and Jaitpur** (other smaller states)

7. The 1857 War of Independence (Final Blow)

- The failure of the 1857 uprising — in which **Bahadur Shah Zafar** was made a symbolic leader — marked the **complete end of Mughal sovereignty** and Muslim political power.
- The British labeled Muslims as the **principal instigators** and **took punitive measures** against them, deepening their decline.



1857 Resolve

Cause of the Resolve of 1857

There are two types of causes that led to mutiny in India. i. general Reasons II. Specific undercurrents
introduction: India revolution was not an unforeseen event.

II. GENERAL RESASONS

1. A natural Out Burst

Since 1757; Indians were suffering from East India Company

2. Company Innovations

Telegraph, Railways, were thought as the cultural invasions by the Natives.

3. Expansion Policy of British

Doctrine of Lapse: If there is no successor to the throne, the state will go to East India Company.

Annexation Policy: They annexed state after state just to expand the territory without considering the sentiments of the natives, e.g.; Sind in 1843



II. SPECIFIC UNDERCURRENTS

1. Greased Cartridges

A rumor in Calcutta that cartridges are greased with fats of pigs and cows.

2. New Military reforms

New soldiers had a disliking for the overseas Trends, but it was overlooked in new reforms.

3. Prejudice against Indian Soldiers

The native soldiers were given low salaries as compared to the British soldiers. And there were no promotions for the native soldiers.

4. Missionary Activities

Bible teaching in schools, Missionaries were patronized by the East India Company

5. Interference in Hindu Religion

Sati banned, Children Marriages banned, Introduction of remarriage for the widows.

6. Economic Policy

Excessive taxes were levied. The Agricultural sector was badly affected.

7. Exclusion of Indians from High Posts

The empire was concurred, still the Brithers were not ready to give any hig posts to Indians.

Causes of the failure of the war 1857

<p>Deficiencies of Indians</p> <ol style="list-style-type: none"> Lack of Leadership Bahadur Shah Zafar was too old, and hence there was no centripetal force. Lack of equipment Obviously the Indians had no notable access to the weapons. So they were poorly equipped. Revolt only in some areas Dehli, Luknow, Kanpur, Oudh responded the revolt i.e only central India. And there was no revolt in all North Western India and South India. Financial Constraints No proper aim or goal Internal conspiracies and disloyalties 	<p>Superiorities of Britishers</p> <ol style="list-style-type: none"> No external threats Russia was defeated, Chinese war had ended. Hence no external threats for the British. Better equipment Obviously they had better equipment for the war Overseas control Due to overseas control they had uninterrupted supply of weapons. Already controlling India Support of England England provided full support to E. I. Company. knew psychology of Indians
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Consequences of the war of independence 1857

<p>General Impacts</p> <ol style="list-style-type: none"> English superiority established End of East India Company Abolition of Doctrine of laps Constitutional and democratic development Change in British Attitude Organization of British Army 	<p>Undesirable Impacts</p> <ol style="list-style-type: none"> For All Indians <ol style="list-style-type: none"> An effort good for nothing Economic Loss Specifically for Muslims <ol style="list-style-type: none"> Long rule ended Revenge against muslims An era of British Muslim rivalry began Class difference b/w Hindus & Muslims Psychological Shock: * Persian to English
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As *Dr. Safdar Mahmood* notes (*Pakistan: Political Roots and Development*,):

“The Muslims of India, from being rulers, had been reduced to a defeated minority — politically powerless, economically backward, and psychologically shattered.”

THE WAR OF INDEPENDENCE (1857)

The final blow to Muslim political supremacy came with the **War of Independence of 1857** — known to the British as the *Sepoy Mutiny*, but to Indian nationalists as the *First War of Independence*.

1. Causes of the War

- **Political Causes:** Annexations under the Doctrine of Lapse, especially of Oudh (Awadh), angered local rulers and soldiers.
- **Religious Causes:** Introduction of cartridges allegedly greased with cow and pig fat — offensive to both Hindus and Muslims.
- **Economic Causes:** Heavy taxation and land confiscation policies.
- **Military Causes:** Discrimination in pay and promotions between Indian and British soldiers.
- **Psychological Causes:** Growing resentment against British arrogance and racial superiority.

2. Course of the Revolt

- **May 1857:** Mutiny begins at Meerut.
- Spreads to **Delhi, Kanpur, Lucknow, Jhansi, and Bareilly**.
- Mughal Emperor **Bahadur Shah Zafar** was declared symbolic leader of the uprising.
- Despite early successes, **lack of coordination, modern weaponry, and unified leadership** led to defeat.

3. Consequences

- **End of Mughal Rule:** Bahadur Shah Zafar was exiled to Rangoon — the symbolic end of Muslim sovereignty in India.
- **Abolition of East India Company:** Power transferred directly to the **British Crown (Government of India Act 1858)**.
- **Severe Repression:** Muslims were particularly targeted, accused of leading the revolt.
- **Policy of Divide and Rule:** British systematically encouraged Hindu–Muslim division to prevent unified resistance.

The Era of Political Awakening (1857–1906)

Government of India Act, 1858

1. Background

- The **War of Independence (1857)** — also known as the Sepoy Mutiny — revealed **serious flaws** in the East India Company’s administration.
- The British government blamed the Company for mismanagement and decided to **abolish its rule**.
- Hence, the **Government of India Act 1858** was enacted to **transfer all administrative powers from the Company to the British Crown**.



2. Major Provisions

Key Feature	Explanation
Abolition of East India Company	The East India Company was dissolved ; all its powers, territories, and assets were transferred to the British Crown .
Title of the Monarch	The Queen of England (Queen Victoria) became the sovereign ruler of India. Beginning of British Raj.
Appointment of Secretary of State for India	A powerful Secretary of State for India was appointed in the British Cabinet to oversee Indian affairs.
Creation of the Council of India	A Council of 15 members was formed to assist the SOS—including experienced British officials familiar with Indian matters.
Governor-General becomes Viceroy	The GG of India was now called the Viceroy , representing the British Crown directly (first Viceroy: Lord Canning).
Centralized Administration	India was now governed as a unitary state , with all powers concentrated in British hands through Viceroy and SOS.
Policy of Non-Interference	The Act declared that the British Crown would not interfere in religious affairs of Indians — a reaction to causes of 1857 rebellion.

Indian Councils Act, 1861

- After the **1857 WOI**, the British realized the need to **involve Indians in legislation** to gain local support and legitimacy for their rule.

Main Features

Provision	Explanation
Restoration of Legislative Powers	The Act restored legislative powers to the provinces (Madras, Bombay, Bengal), which had been taken away in Charter act of 1833. In which Brit centralized the authority to create a uniform law-making system under the GG of India in Council , but it led to inefficiency and local discontent — hence reversed in 1861.
Expansion of Viceroy's Council	The Viceroy's Executive Council was expanded by adding non-official Indian members for legislative purposes.
Beginning of Legislative Decentralization	Provincial governments were empowered to make laws for their own regions.
Viceroy's Power to Nominate Indians	The Viceroy could now nominate Indians as members of his Legislative Council — first step toward political inclusion.



Expansion of Viceroy's Executive Council (1861)

- The **Indian Councils Act 1861** allowed the **Viceroy to nominate 6 to 12 additional members** (official or non-official) **for legislative purposes**.

3. Indian Participation

- Yes, **Muslims were included**.
- **Sir Syed Ahmad Khan** was later nominated as a **non-official member** of the Viceroy's Legislative Council (in 1878 under this framework).
- However, the representation was **symbolic**, not democratic — meant to **advise, not decide**.

4. Significance

- Marked the **beginning of Indian participation** in law-making.
- Laid the **foundation for future legislative reforms** (1892, 1909, 1919, 1935).
- Helped **reduce alienation** after 1857.

Indian Councils Act 1892

- By the late 19th century, both **Indian National Congress (est. 1885)** and Muslim political circles were demanding **greater Indian participation** in governance.
- The British introduced the **Indian Councils Act of 1892** as a limited concession to these demands.

2. Main Provisions

1. Expansion of Legislative Councils:

- The number of members in both **Central and Provincial Legislative Councils** was **increased**.
- At the **central level**, the number rose from 12 to **24 members**.

2. Introduction of Indirect Elections:

- Members were **not directly elected**, but nominated through recommendations from provincial bodies like municipalities, universities, district boards, and chambers of commerce.
- This was the **first step towards the electoral principle** in India.

3. Right to Discuss Budget:

- For the first time, Indian members were allowed to **discuss the annual budget** and **ask questions**, though **they could not vote** on it.

4. Advisory Role Only:

- Councils remained **advisory**, with **no control over the executive**.
- Members could **not criticize the government openly**, nor propose laws.



Efforts for Muslim Renaissance

“The future of Muslims depends on their education and cooperation with the government.” — Sir Syed Ahmad Khan.

1. The Role of Sir Syed Ahmad Khan (1817–1898)

Sir Syed emerged as the visionary and central figure in Muslim awakening after 1857. His efforts were aimed at

- **reconciliation with the British,**
- **promotion of modern education,**
- and **intellectual revival** of Muslims.



The Role of Sir Syed Ahmad Khan and the Aligarh Movement (1858–1898)

Introduction: The Muslim Decline After 1857

1. The **War of Independence (1857)** was a complete disaster in every form for Muslims.
2. The **British** viewed Muslims as the **chief instigators of rebellion**, leading to **punitive actions that destroyed Muslim political, social, and economic standing.**
3. Arabic, Persian and religious education banned in schools
4. English made not only the medium of instruction but also the official language in 1835

Domain

Condition after 1857

Political	The Mughal dynasty ended; Bahadur Shah Zafar exiled; Muslim nobility stripped of power.
Social	Muslims stigmatized as disloyal; socially isolated and marginalized
Economic	Land confiscations and loss of employment in new British bureaucracy.
Educational	Muslims shunned English education, fearing cultural and religious corruption; Hindus quickly filled new government jobs.

1. After the rebellion, he authored “*Asbāb-e-Baghāwat-e-Hind*” (*The Causes of the Indian Revolt*) in 1858, courageously explaining that the revolt resulted from **British misrule and mutual misunderstanding**, not Muslim conspiracy.

Conditions That Motivated His Reform Efforts

1. **Ignorance and isolation** were keeping Muslims backward.
2. They had **lost political power but could regain dignity through education.**
3. **Cooperation with the British, not confrontation**, was the only way forward.
4. Islam, properly understood, was **not opposed to modern science or rationalism.**

Objectives of the Aligarh Movement

1. To persuade Muslims to abstain from politics of agitation
2. To introduce modern education among Muslims, integrating Western sciences with Islamic values. And persuading Muslims to learn English



- To create atmosphere of mutual understanding between British and Muslims.
- To intellectually prepare Muslims for eventual participation in politics
- To reinterpret Islam in light of reason and ijihad (independent reasoning).
- To eradicate ignorance, superstition, sectarianism, and rigid conservatism

The “Trinity of Ideas” — Sir Syed’s Reform Philosophy

Principle	Explanation
Loyalty to the British Government	Muslims should regain British trust and cooperate for social advancement, avoiding rebellion.
Devotion to Education	Modern education was the key to power and respect in colonial India.
Avoidance of Politics	Until intellectually prepared, Muslims should refrain from agitational politics and focus on self-strengthening.

Major Contributions and Institutions



Year	Initiative / Institution	Purpose & Significance
1859	Gulshan School at Muradabad	
1863	Victoria School in Ghazipur	
1864	Scientific Society at Ghazipur (later Aligarh)	Translation of Western scientific works into Urdu
1866	Aligarh Institute Gazette	A bilingual journal promoting modern ideas, religious tolerance, and educational awareness.
1875	Muhammadan Anglo-Oriental (M.A.O.) College at Aligarh	Modeled on Oxford and Cambridge; combined modern and Islamic education. It later evolved into Aligarh Muslim University (1920) .
1867–1890s	Mohammadan Educational Conferences	Annual gatherings to mobilize Muslims for education and unity.

Impact of the Aligarh Movement

A. Socio- Economic and Educational Impact

- Broke the Muslim aversion to English and scientific education.
- Created a **new class of modern, educated Muslims** — lawyers, teachers, civil servants.
- The M.A.O. College became a **model institution** across India and inspired similar colleges elsewhere (like Islamia College Peshawar).
- Raised **social mobility** and **confidence** among Muslims.
- Education opened new employment avenues in British bureaucracy, law, and trade.

B. Religious Impact

- Reconciled **Islam with modern science**, stressing **that faith and reason can coexist**.
- Opposed *Bid'ah* (religious innovations) and *syncretic practices* to restore Islamic authenticity.
- Promoted an **intellectual Islam**.



D. Political Impact

- Removal of mistrust between British and Muslims
- Though initially apolitical, it **politically awakened Muslims** by highlighting their distinct identity and interests—Political Awareness
- His 1888 speech at Meerut emphasized that Hindus and Muslims are **two nations** — a seed of the later **Two-Nation Theory**.
- Graduates of Aligarh became **leaders of the Muslim League (1906)** and champions of **Pakistan Movement**—Evolution of Muslim Leadership
- Inspired formation of **All India Muslim League (1906)**; ideological base of Muslim nationalism.

As I.H. Qureshi notes:

“Sir Syed lifted a fallen community and gave it the will to live again.”

[The Deoband Movement \(Dar-ul-Uloom Deoband, 1867\)](#)

Deoband Movement represented the **spiritual and theological revival** of Muslims, aiming to **preserve Islamic identity and resist Westernization**.

Two contrasting responses emerged:

Reformist Path	Core Idea	Representative Figure
Modernist	Reconcile Islam with modern education and Western ideas	Sir Syed Ahmad Khan (Aligarh)
Revivalist	Revive Islamic learning and faith in its pure, original form	Ulema of Deoband (Dar-ul-Uloom Deoband)

Founding of the Movement

Aspect	Details
Founded	30 May 1867
Location	Deoband, District Saharanpur (U.P.), India
Founder	Sayyid Muhammad Abid(idea), Mau Moh Qasim Nanotvi—Key figure
Key Associates	Maulana Rashid Ahmad Gangohi, Maulana Yaqub Nanautvi--Headmaster
Institution	Dar-ul-Uloom Deoband — a religious seminary (madrassa) established in a mosque with limited resources.
Medium	Urdu — to make education accessible to the common Muslim population.



Objectives of the Deoband Movement

Objective	Explanation
Revival of Islam	To educate Muslims in Quran, Hadith, Fiqh, Logic, Arabic grammar, Purify Islamic faith from un-Islamic innovations (<i>bid'ah</i>) and syncretic Hindu practices.
Religious Education	Establish a network of madrassas to preserve Quranic and Hadith learning.
Reassert Muslim Identity	Protect Muslims from cultural and religious dilution under British rule.
Non-political Resistance	Reject cooperation with British and avoid reliance on Western education.

Curriculum and Methodology

The Deoband curriculum was known as the **Dars-e-Nizami**, but revised to meet new needs:

Feature	Details
Core Subjects	Quran, Hadith, Fiqh, Logic, Arabic grammar, and Rhetoric.
Modern Subjects	Limited — focus remained religious.
Funding Model	Community-based donations (public endowments) — symbol of independence.

Political Outlook

Although Deobandis initially avoided active politics, their **nationalist leanings** evolved over time:

Phase	Political Position
Initial Period (1867–1900)	Avoid politics; focus on religious revival.
Early 20th Century	Opposed British colonialism; supported Indian nationalism.
Later Phase (1919–1947)	Split between: Jamiat Ulema-e-Hind (Anti-partition, pro-Congress) Jamiat Ulema-e-Islam (Pro-Muslim League, Pakistan supporters)

Impact of the Deoband Movement

A. Religious Impact

- Produced thousands of **ulema** who spread Islamic education across South Asia.
- Checked the spread of **Christian missionary and Hindu reform movements**.
- Reformed *popular Islam* by removing un-Islamic practices and rituals.

B. Educational Impact

- Inspired a vast network of **madrassas** across India, focusing on Quran and Hadith studies.



C. Political Impact

- Initially apolitical but later shaped **Muslim nationalist consciousness**.
- Many Deobandi scholars participated in **Khilafat Movement (1919)** and **freedom struggle**.

D. Social Impact

- Provision of education for Muslim welfare.
- Promoted **piety, simplicity, and equality**.
- Opposed class distinctions among Muslims.



E. Cultural Impact

- Preserved **Urdu language** as a vehicle of Islamic learning.
- Countered the influence of Westernization by emphasizing Islamic moral values.

Conclusion: While **Aligarh aimed to modernize Islam**, Deoband sought to **preserve its purity**. Together, they formed the **two pillars of Muslim revival** in post-1857 India — one intellectual, the other spiritual.

Dar-ul-Uloom Nadwat-ul-Ulama (1894, Lucknow)

Founded in Lucknow under Maulana Abdul Ghafar, **Maulana Shibli Nomani**, **Maulana Abdul Haq** and **Syed Suleman Nadwi**, it sought to **bridge the gap between traditional and modern education**, emphasizing moral reformation and inter-sect harmony among Muslims.

Historical Context: A Divided Muslim Response

By the late 19th century, Muslims of India were deeply **divided on the question of reform**:

Reform Stream	Orientation	Example
Modernist	Reconcile Islam with modern education and Western sciences	<i>Sir Syed Ahmad Khan (Aligarh Movement)</i>
Orthodox/Revivalist	Revive Islamic scholarship and preserve traditional faith	<i>Maulana Qasim Nanotvi (Deoband Movement)</i>

- The **Nadwat-ul-Ulama Movement** arose as an **attempt to synthesize these two approaches — to modernize without compromising faith**.
- The term “Nadwa” **literally means assembly or council** — reflecting its aim to **unite scholars of different schools of thought** (*Deobandi, Bareilvi, Ahl-e-Hadith, Aligarh modernists*).

Objectives of Nadwat-ul-Ulama

Objective	Explanation
Unity Among Ulema	To remove sectarian and intellectual differences among Muslim scholars.
Reform Religious Education	To combine Islamic sciences with selected modern subjects.
Promote Ijtihad (independent reasoning)	Encourage reinterpretation of Islamic teachings to address modern challenges.



Objective

Explanation

Strengthen Muslim Identity To equip Muslims with knowledge rooted in both faith and reason.

Counter Missionary and Hindu Reform Movements To protect Muslims from conversion and cultural erosion.

Ideological Foundations

Element

Description

Balanced Outlook Synthesized *Aligarh's modernity* and *Deoband's orthodoxy*.

Educational Philosophy Reform of madrasa curriculum to produce scholars familiar with both *religious* and *worldly* sciences.

Linguistic Medium Urdu and Arabic – emphasis on Arabic revival as the language of Islamic civilization.

Attitude towards British Neither confrontationalist (like Deoband) nor loyalist (like Aligarh); preferred **neutral engagement**.

Educational and Curricular Reforms

The most significant contribution of Nadwa was its **curricular innovation**.



Reform Area

Nadwa's Approach

Curriculum Integration of religious and modern subjects — Quran, Hadith, Fiqh, along with History, Geography, and English.

Modern Awareness Taught about modern thought and European intellectual movements.

Arabic Studies Strong emphasis on Arabic — Shibli Naumani aimed to revive it as a living language.

Sindh Madrassah-tul-Islam (1st September 1885, Karachi)

After the British annexation of Sindh in **1843**, the **Muslim population**—once politically dominant—fell into a **state of decline and disempowerment**.

Key Conditions

- **Loss of political authority:** The fall of the Talpur rulers meant Muslims lost administrative positions to Hindus favored by the British.
- **Educational lag:** Hindus adopted English education early, capturing posts in revenue and administration.
- **Religious stagnation:** Lack of modern institutions led to isolation of Sindhi Muslims from intellectual progress elsewhere.

As noted by K.K. Aziz, “The Muslims of Sindh, proud of their past, were unprepared for the new age of Western learning, and lagged far behind their Hindu compatriots.” (*The Making of Pakistan*)



In this setting emerged a reformer — **Khan Bahadur Hassan Ali Effendi**, who realized that **modern education compatible with Islamic values** was essential for the uplift of Sindhi Muslims.

Founding of Sindh Madrassah-tul-Islam

Aspect	Details
Founder	Khan Bahadur Hassan Ali Effendi (1830–1896)
Model Institution	Inspired by the Aligarh Movement of Sir Syed Ahmad Khan <i>According to Ahmad Saeed in “Trek to Pakistan”, Hassan Ali Effendi was directly influenced by Sir Syed’s educational philosophy and visited Aligarh to observe its system before founding the Madrassah.</i>

Objectives and Philosophy

Objective	Explanation
Educational Uplift	To educate Sindhi Muslims in modern sciences and English while maintaining Islamic values.
Social Reform	To eradicate illiteracy, superstition, and isolation from modern thought.
Character Building	To produce morally upright, self-reliant Muslim youth.
Bridge Between Religion and Modernity	Harmonize Islamic teachings with Western learning.
Leadership Development	To prepare Muslims for administrative and professional roles under colonial governance.

According to Ahmad Saeed’s “Trek to Pakistan”, Sindh Madrassah was “the cradle of Muslim political awakening in the South-West of India.”

Anjuman Himayat-e-Islam (24 September 1884, Lahore)

- After the **War of Independence (1857)**, the Muslims of India, especially in Punjab (once a center of Muslim learning under the Mughals), suffered immense **political, educational, and economic decline**.
- **Muslim leaders of Lahore** realized the urgent need to **protect and promote Islam** through education and social welfare.
- One of the **first Muslim organizations** to promote education for Muslim girls

Foundation and Leadership

Aspect	Details
Founders	Khalifa Hameed-ud-Din, Dr. Muhammad Wazir Khan, and Munshi Chiragh Din
First President	Khalifa Hameed-ud-Din



Objectives

Objective	Explanation
Religious Defense	To defend Islam against Christian missionaries and Hindu revivalist propaganda.
Education	To establish schools and colleges for Muslims, with both religious and modern education.
Social Welfare	To provide support to orphans, widows, and poor Muslims.
Moral Uplift	To reform social evils, promote morality, and spread Islamic teachings.

The Anjuman declared: "Without education, Islam cannot survive in the modern age."

Major Educational Achievements

Institution / Initiative	Year	Purpose / Significance
Islamia School, Lahore	1884	First educational initiative for Muslim boys.
Islamia College, Lahore	1892	Offered higher education combining religious and modern studies.
Islamia College for Women	1939	One of the earliest women's colleges in Punjab.
Dar-ul-Shafqat (Orphanage)	1897	For poor and orphaned Muslim children.
Publication of Islamic Literature	1880s–1930s	Produced books defending Islam, including works on Prophet (PBUH)'s life.

K.K. Aziz noted in "The Making of Pakistan":

"Himayat-e-Islam became the intellectual shield of Punjab Muslims."

Islamia College Peshawar (Founded 1913)

After the British annexation of the Frontier in **1849**, the **Pathan (Pashtun) Muslims** of the region remained **educationally, socially, and politically backward** compared to other provinces.

Key Problems

- Tribal conservatism and lack of modern education.
- British mistrust due to the region's resistance (the "martial race" reputation).
- Absence of institutions offering modern education compatible with Islam.



It was in this context that a visionary leader, **Sir Sahibzada Abdul Qayyum Khan**, conceived of a modern Muslim college to uplift his people. Inspired by **Aligarh College** of Sir Syed Ahmad Khan

Ahmad Saeed notes in "Trek to Pakistan" that Islamia College was

"the Aligarh of the Frontier" — a torchbearer of Muslim enlightenment in the North-West.



Objectives and Vision

Objective	Explanation
Educational Uplift	To educate the Pashtun youth in modern sciences, arts, and administration.
Moral Training	To preserve Islamic ethics and character alongside Western learning.
Leadership Development	To prepare Muslims of NWFP for civil and political leadership.
Unity and Nationalism	To promote Muslim solidarity and awareness of national issues.

Sir Sahibzada Abdul Qayyum said:

“Without knowledge, the Pathan cannot regain his lost dignity; education must be our sword.”

Role in Muslim Political Awakening

- Students and teachers were among the **earliest supporters of All India Muslim League** in the Frontier.
- Hosted **Quaid-i-Azam Muhammad Ali Jinnah** multiple times between 1936–1945.
- Became a **recruiting ground for Muslim League volunteers** during the 1945–46 elections and 1947 referendum.

IDEOLOGY OF PAKISTAN

1. Definition

- It refers to a **set of beliefs, values, and principles** that guide a nation’s political, social, and economic system.
- It defines **“what we stand for”** as a community and **“what goals we pursue”** as a state.
- The **Ideology of Pakistan** can be defined as the belief **that Muslims of the Indian subcontinent are a distinct nation, with their own culture, civilization, and values, and that they require a separate homeland to live according to the teachings of Islam.**
- It is essentially rooted in the **two-nation theory**, which holds that Hindus and Muslims are two distinct nations.

Ideology of Pakistan

“Pakistan was not merely demanded as a piece of land, but as a homeland where Muslims could live according to the teachings of Islam”—Quaid

2. The Concept of Muslim Nationhood

“The Muslims and Hindus belong to two different religious philosophies, social customs, and literatures... they neither intermarry nor inter-dine together.”

— *Muhammad Ali Jinnah, Lahore Resolution, 1940.*



Allama Iqbal's Concept of the Ideology of Pakistan

Dr. Allama Muhammad Iqbal (1877–1938) — was the intellectual architect of Pakistan's ideological foundation.

“Islam is not a religion in the usual sense of the word; it is a social order, a system of life.”
 — (Reconstruction of Religious Thought in Islam)—Allama Iqbal

Separate Recognition of Muslims:

“India is not a country; it is a Subcontinent of human beings belonging to different languages and practicing different religions. Muslim nation has its own religious and cultural identity.”--Quaid

Concept of Two Nation Theory:

“Despite living together for 1000 years, Hindus and Muslims have their own individual ideologies so the only solution of political conflict in India is to have a separate independent parliament for each nation”

Allahabad Address (1930): Iqbal's Political Manifesto

Delivered on **29 December 1930** at the **25th session of the All-India Muslim League**, Allahabad.

He envisioned Pakistan as a laboratory for Islamic principles in modern governance

Main Points of the Address:

1. **Muslim Nationhood:**

- Muslims are a **distinct nation**, not a minority.
- Their collective life is based on **Islamic principles**.
- Therefore, they deserve political recognition and autonomy.

“I would like to see the Punjab, North-West Frontier Province, Sindh, and Baluchistan amalgamated into a single state. Self-government within the British Empire or without the British Empire, the formation of a consolidated Northwest Indian Muslim state appears to me to be the final destiny of the Muslims.” — (Allahabad Address, 1930)

2. **Rejection of Secular Nationalism:**

- Iqbal rejected the Congress's idea of Indian nationalism, as **contradictory to Muslim identity**.
- Muslims could not sacrifice their spiritual and cultural individuality to fit into a Hindu-majority state.

3. **Islamic Polity and Sovereignty:**

- Political order in Islam is **based on equality, and freedom**, not theocracy.
- The proposed Muslim state was to be **modern, democratic, and Islamic in spirit**.



Quaid-i-Azam Muhammad Ali Jinnah and the Ideology of Pakistan

While **Allama Iqbal** gave the *philosophical foundation* of Muslim nationhood, **Quaid-i-Azam Muhammad Ali Jinnah (1876–1948)** transformed that **vision into a political reality**. He was the **practical architect** of Pakistan.

“Iqbal dreamed, Jinnah realized.” — (Stanley Wolpert, *Jinnah of Pakistan*)

Background and Early Political Outlook

- Initially, Jinnah was known as the **“Ambassador of Hindu-Muslim Unity”**
- He sincerely believed in **Indian nationalism** and **constitutional reforms** under British.
- However, repeated betrayal of Muslim interests by the **Congress leadership** (especially after 1928 Nehru Report and 1937 elections) convinced him that **Muslim identity could not survive** in a Hindu-dominated democracy

Theoretical Basis: **At the heart of Jinnah’s ideology lies the Two-Nation Theory**

Major Speeches Reflecting His Ideological Vision

a. Allahabad & Iqbal’s Influence (1930–1937)

After Iqbal’s death (1938), Jinnah publicly acknowledged Iqbal’s role:

“Iqbal was the first to give the Muslims the vision of a separate state.”

b. Lahore Resolution (23 March 1940)

- Articulated the **demand for independent Muslim states**.
- Jinnah declared that Muslims were a **separate nation**, not a minority seeking safeguards.
- The resolution became the **political blueprint** of Pakistan.

“The Muslims are not a minority. The Muslims are a nation according to any definition of a nation.”

c. 1945–46 Election Speeches

- Emphasized **Islamic social justice**, equality, and brotherhood.
- Stressed that Pakistan would be **founded on Islamic principles** of democracy (**based on consultation (Shura)**) and fair play

d. Address to the Constituent Assembly (11 August 1947)

Often misinterpreted, this speech reflects Jinnah’s **vision of an Islamic democracy**, not secularism:

“You are free; you are free to go to your temples; you are free to go to your mosques... We are starting with this fundamental principle that we are all citizens and equal citizens of one State.”

Political Developments (1867–1906)

The Hindi–Urdu Controversy (1867)



Background:

1. After the 1857 War of Independence, **British administrators began promoting Hindu interests to weaken Muslim influence**.
2. In **1867**, Hindu leaders in **Banaras** demanded that **Hindi**, written in **Devanagari script**, should replace **Urdu (Persian script)** as the official language in North-Western Provinces (present-day



Uttar Pradesh)--- Urdu became an official language of the British EIC in northern India in 1837, replacing Persian.

Key Points:

- Urdu had been the **language of administration and culture** during Mughal and early British periods.
- **Hindu revivalists**, argued that **Hindi represented Hindu identity**.
- **Muslims**, on the other hand, viewed Urdu as **an integral part of their culture and Islamic heritage**.
- **Sir Syed Ahmad Khan** was deeply affected and realized that **Hindus and Muslims were two separate nations**, with different languages, cultures, and values.

“The seeds of Two-Nation Theory were sown in 1867.” — **K.K. Aziz**

Formation of Indian National Congress (28th Dec 1885, Bombay)

Founders: Allan. Octavian. Hume, Womesh Chandra. Bonnerjee (1st president), Dadabhai Naoroji.

Objective: Greater participation of Indians in governance.

Muslim Response:

- Muslims viewed Congress as Hindu-dominated.
- Sir Syed advised Muslims to stay away, fearing political domination by the Hindu majority.

(In reality, the British saw it as a “safety valve” to release growing political discontent peacefully.)

Partition of Bengal (1905)

- **Purpose: Administrative efficiency** — Bengal was too large to manage--about **78 million people**.
- British Viceroy **Lord Curzon** decided to **divide Bengal** for better governance.
- The partition came into effect on **October 16, 1905**.



Division Plan

Province	Capital	Majority	Included Areas
Eastern Bengal and Assam	Dacca (Dhaka)	Muslim majority	East Bengal and Assam
Western Bengal	Calcutta	Hindu majority	West Bengal, Bihar, and Orissa

1. **Muslim Reaction:** Positive — **first time Muslims gained political recognition**—AIML at Dhaka (1906) was a **direct outcome** of this awakening and unity among Muslims of Bengal.
2. **Hindu Reaction:** Negative — Swadeshi Movement launched, boycotting British goods.

Swadeshi Movement (1905–1911)

- Launched after **Partition of Bengal (1905)** as a reaction to British “divide and rule” policy.
- “Swadeshi” means *of one’s own country* — **emphasis on using Indian goods and boycotting British products**.
- **Leaders:** Bal Gangadhar Tilak, Bipin Chandra Pal, Lala Lajpat Rai



- **Main Methods:** Boycott of British cloth, promotion of Indian industries and public demonstrations.
- The movement soon became **anti-Muslim** in nature and **violent**—targeting Muslims
- Movement declined after Bengal reunification (1911)

British Justification

- Claimed it was for **administrative efficiency**.
- However, it also had **political motives** — to **weaken the dominance of Hindu Bengali elites** who were anti-British and leading nationalist movements.
- It indirectly **empowered the Muslim-majority eastern areas**, giving them their own identity and administrative center in Dhaka.

Annulment of the Partition

- Due to **Hindu agitation and political pressure**, the British Government **annulled the partition** on **December 12, 1911** during the **Delhi Durbar**.
- The capital of British India was **shifted from Calcutta to Delhi** as a symbolic concession.
- The annulment **deeply hurt Muslim sentiments**, as they felt **betrayed and politically isolated**.

The Simla Deputation (1906)

- On **October 1, 1906**, a delegation of **35 prominent Muslim leaders**, led by **Sir Aga Khan**, met **Viceroy Lord Minto** at Simla.
- The delegation demanded:
 - **Right of Separate electorates** for Muslims in all representative bodies.
 - **Adequate representation** in governmental and legislative bodies
 - **Assurance of protection** for Muslim religious and cultural rights



Lord Minto accepted these demands in principle — a major breakthrough in Muslim political recognition.

“Muslims are a distinct community whose rights and interests must be safeguarded.” — Lord Minto, Simla, 1906.

SEPARATE ELECTORATE CONCEPT:

Muslims would **elect their own representatives** in legislatures **through separate voter lists** — only Muslims voting for Muslim candidates.

Origin:

- First accepted by the British in the **Indian Councils Act of 1909 (Minto-Morley Reforms)**.

Reasons:

1. Muslims were a **distinct community** with separate religion, culture, and social values.
2. Muslims feared **domination by the Hindu majority** in a joint electorate system.
3. They wanted **proportionate political representation** and protection of their identity.



Features:

- Separate constituencies created for Muslims.
- Muslim voters elected Muslim candidates to represent them in councils.
- Extended later to Sikhs, Christians, and others in subsequent reforms

Formation of All India Muslim League (1906)

Date: December 30, 1906 at Dacca (Dhaka) — at the annual session of the Muhammadan Educational Conference.

The **headquarters** of the League were set up in **Aligarh**, symbolically linking it with Sir Syed's educational and political legacy.

Key Founders:

- Nawab Salimullah of Dacca
- Aga Khan III
- Nawab Viqar-ul-Mulk
- Nawab Mohsin-ul-Mulk



Objectives:

1. Promote loyalty to the British government.
2. Protect and advance political rights of Muslims.
3. To foster unity and cooperation among Indian Muslims
4. Represent Muslim interests in political reforms.

Significance:

- Institutionalized Muslim political identity.
- Provided a constitutional platform for future movements.
- Marked the beginning of **organized Muslim politics**.

Indian Councils Act 1909 (Morley–Minto Reforms)

- Growing **political consciousness** among Indians after the **Partition of Bengal (1905)** and **Swadeshi Movement** pushed the British to offer reforms.
- The **Indian National Congress** demanded greater representation, while **Muslim leaders** sought **separate safeguards for their political identity**.
- The reforms were named after **Lord Morley** (Secretary of State for India) and **Lord Minto** (Viceroy of India).

2. Main Provisions

- The **Legislative Councils** at both **central and provincial levels** were **substantially enlarged**.
- **Muslims were granted separate electorates**, i.e., they would **vote only for Muslim candidates**.
- Members were now **partly elected and partly nominated**, moving **closer to representative government**.
 - Universities, landlords, and chambers of commerce could elect members.



- Members could **discuss the budget, move resolutions, and ask supplementary questions** but still **could not control the executive** or demand answers on “reserved subjects” like foreign policy or defense.

3. Limitations

- The reforms **did not grant real legislative powers**; the **executive remained fully in British hands**.
- **Separate electorates**, though beneficial for Muslim representation, **widened communal divisions**.

“The Morley-Minto Reforms of 1909 marked the first official recognition of Muslims as a distinct political community in India.”

— *Ayesha Jalal, “The Sole Spokesman” (1985)*

The Lucknow Pact (1916) — Hindu-Muslim Unity

Background

- The **political polarization** between Hindus(AINC) and Muslims(AIML) began to **soften during World War I** which after reversal of Bengal partition had intensified
- The **British faced growing pressure from both communities for constitutional reforms**.

Key contextual developments included:

- **Failure of Morley-Minto Reforms (1909)** to satisfy nationalist demands.
- **Outbreak of World War I (1914)**, which weakened Britain and increased hopes for Indian self-government.
- Realization among both communities that **united demands** would have greater impact on British policy.
- **Leadership transitions: moderate leaders** like *Jinnah, Tilak*, emphasized negotiation and collaboration.

2. The Agreement

Thus, the **Indian National Congress and Muslim League** held their **annual sessions simultaneously in Lucknow in December 1916**, resulting in the historic **Lucknow Pact**. Under the joint efforts of **Muhammad Ali Jinnah, Bal Gangadhar Tilak** and Maulana Azad, Sir Ali Imam.

3. Main Provisions of the Pact

A. Constitutional Demands to the British Government

Both parties jointly demanded:

1. **Self-Government** for India within the British Empire.
2. **Greater Indian representation** in all legislative councils.
3. **Elected majorities** in both central and provincial legislatures.
4. **Provincial Autonomy** — more powers to provinces and fewer to the centre.
5. **Separation of executive from judiciary**.
6. **Equal rights and seats for Indians in civil services and judiciary**.



B. Agreement between Congress and Muslim League

The Congress **accepted Muslim political safeguards**, including:

1. **Separate Electorates for Muslims** (as introduced in 1909) were **recognized by Congress for the first time**.
2. **Muslim representation in provincial legislatures** was to be **greater than their population** in provinces where they were a minority.
3. **Weightage formula** was developed for both communities to ensure fair representation.
4. **No legislative bill** would be passed if **three-fourths of the members of a community opposed it** — protecting minority interests.
5. **Muslims were guaranteed one-third representation** in the **Central Legislature**.
6. **Separate electorates were to continue** until both communities agreed to end them.

WEIGHTAGE FORMULA:

The *weightage formula* was an arrangement under which **Muslims were given more representation in provincial legislatures than their population warranted** — to safeguard their political interests.

Key Points:

1. It was a **mutual compromise** between the **Indian National Congress** and the **All-India Muslim League**.
2. Muslims were granted “**weightage**” — **extra seats** in certain provinces where they were minorities.
3. Example: In **Punjab and Bengal**, where Muslims were in majority, their representation was slightly **reduced**, while in provinces like **UP, Bihar, and Bombay**, it was **increased** beyond population ratio.
4. This was meant to **balance representation** and promote **Hindu–Muslim unity** at the national level.

4. Role of Muhammad Ali Jinnah

- Jinnah acted as the **bridge between the Congress and Muslim League**, earning him the title “*Ambassador of Hindu-Muslim Unity*”

5. Significance and Impacts

A. Political Significance

- **First and last major agreement** between Congress and the Muslim League.
- Strengthened the **nationalist cause** by presenting a **united front** to the British.



B. For Muslims

- Secured **recognition of Muslim political identity** by the Congress.
- Validated the **principle of separate electorates** as a permanent feature.
- Enhanced the **status of the Muslim League** as the **sole representative** of Muslims.



C. For British Rule

- The British were alarmed by this **united political front**.
- In later years, they adopted **divide-and-rule** strategies to re-fragment Indian politics.

6. Limitations and Decline of Unity

1. **Post-War developments** — British **betrayal of self-government promises** after WWI created frustration.
2. **Rise of Hindu revivalist movements** (e.g., *Shuddhi* and *Sangathan*).
3. **Khilafat and Non-Cooperation Movements (1919–22)** exposed **deep communal rifts** again.

Rowlatt Act (1919)

- **Official Name:** Anarchical and Revolutionary Crimes Act, 1919.
- **Provisions:**
 - Authorized imprisonment **without trial for up to two years**.
 - Allowed **press censorship** and **arrest without warrant**.
 - Extended **wartime emergency powers** into peacetime.
- **Reaction:** All-India protest led by **Mahatma Gandhi** — called the “**Rowlatt Satyagraha**.”
- **Impact:** Widespread unrest, strikes, and demonstrations — climaxed in the **Jallianwala Bagh massacre**.

Jallianwala Bagh Tragedy (April 13, 1919)

- **Place:** Amritsar, Punjab.
- **Incident:** British troops under **General Dyer** opened fire on an unarmed crowd gathered to protest the Rowlatt Act.
- **Casualties:** Over **1,000 killed** and many more injured (official figures understated).
- **Consequences:**
 - Shock and outrage across India and abroad.
 - Gandhi called for **Non-Cooperation Movement (1920)**.
 - Deepened **Hindu-Muslim alienation** due to differential responses to British rule.
 - Marked a turning point — destroyed Indian trust in British justice.

The Khilafat and Non-Cooperation Movements (1919–1924)

Leaders like **Maulana Muhammad Ali Johar**, **Maulana Shaukat Ali**, and **Maulana Abul Kalam Azad** launched a mass movement demanding restoration of the Caliphate and protection of Muslim holy places.

A. Global Context: The Ottoman Caliphate

- The **Ottoman Sultan**, revered as the **Caliph (Khalifa)** by Muslims worldwide, was dethroned and humiliated after the war.
- The **Treaty of Sèvres (1920)** dismembered the Ottoman Empire.
- This deeply hurt Muslim sentiments across the world — especially in India, where **religious solidarity with the Caliphate** was strong.



B. Indian Context: Political and Social Factors

1. **Disillusionment with British Rule** after the **Rowlatt Act (1919)** and **Jallianwala Bagh Massacre (1919)**.
2. **Failure of constitutional reforms** (Montagu–Chelmsford Reforms, 1919) to deliver real power.
3. Growing realization among both **Muslims and Hindus** that **mass politics** was now the key to pressuring the British.

Goals

1. To pressurize the British to **protect the Caliphate**.
2. To ensure that **Muslim holy places** (e.g., Mecca, Medina, Jerusalem) remained under Islamic control.
3. To **unite Muslims politically** under one cause — religious cum nationalistic.

KEY LEADERS:

Maulana Mohammad Ali Jauhar, Maulana Shaukat Ali, Maulana Abul Kalam Azad, Hakim Ajmal Khan, and Hasrat Mohani.

Alliance with Gandhi's Non-Cooperation Movement

1. For the first time, **Hindus and Muslims joined hands** in a common struggle against British rule. Gandhi saw this as an opportunity to unite both communities under the Indian National Congress banner.
2. However, the movement **collapsed** after the **Chauri Chaura incident (1922)** and the **abolition of the Caliphate by Mustafa Kemal Atatürk (1924)**.

Programme of Action

A. Non-Cooperation Measures

1. **Boycott of British institutions** — courts, schools, legislative councils, and offices.
2. **Resignation from government services.**
3. **Boycott of foreign goods** and **promotion of Swadeshi** (Indian goods).
4. **Boycott of titles and honors** conferred by the British (e.g., *Sir, Khan Bahadur*).
5. **Peaceful non-violent protests** (Satyagraha).



B. Khilafat-Specific Actions

1. **Delegations to Britain and the Middle East** to plead for restoration of the Caliphate.
2. **Fundraising** and **mass mobilization** through mosques and public meetings.
3. **Symbolic boycotts** of British institutions by Muslims to show solidarity with the Caliph.

CHAURI CHAURA INCIDENT:

1. The incident occurred on **5 February 1922** in the **Chauri Chaura** town of **Gorakhpur district, Uttar Pradesh**.
2. During a protest by participants of the **Non-Cooperation Movement**, clashes broke out between the police and protesters. The angry mob **set fire to a police station**, killing **22 policemen**.



3. In response to the violence, **Mahatma Gandhi immediately called off the Non-Cooperation Movement**, as he believed it had deviated from his principle of **non-violence (Ahimsa)**.

Causes of Failure

Cause	Explanation
1. Chauri Chaura Violence (1922)	Gandhi called off the movement abruptly due to violence, disappointing both communities.
2. Lack of Unified Objectives	Congress wanted <i>Swaraj (self-rule)</i> , while Muslims prioritized <i>Khilafat restoration</i> .
3. British Repression	Leaders like Maulana Mohammad Ali, Shaukat Ali, and Gandhi were imprisoned.
4. Turkish Developments	Mustafa Kemal Atatürk abolished the Caliphate in 1924 ,

Impacts of the Movement

A. Political Impact

- First **mass political movement** involving **both Hindus and Muslims** under a common platform.
- Marked the **entry of masses, peasants, and students** into Indian politics.
- Created **new Muslim political consciousness** that would later lead to **League's reorganization**.

B. Social Impact

- Promotion of **national education, use of Khadi, and boycott of foreign goods** strengthened self-reliance.
- Spread of **communal harmony (initially)** through joint prayers and meetings.

The Montagu–Chelmsford Reforms (Government of India Act 1919)

The Montagu–Chelmsford Reforms represented the **British response to rising Indian political aspirations** after the First World War.

A. The War and Indian Support

- During **World War I (1914–1918)**, India contributed immensely — providing over **1.3 million soldiers** and substantial financial support to the British war effort.
- In return, **Indian leaders expected** political concessions and a move toward self-government.

B. The August Declaration of 1917

- On **20th August 1917**, **Edwin S. Montagu**, the **Secretary of State for India**, issued a landmark statement in the House of Commons:
 “The policy of His Majesty’s Government is the increasing association of Indians in every branch of the administration and the gradual development of self-governing institutions with a view to the progressive realization of responsible government in India.”
- This declaration created **high expectations** among Indian political classes.



C. The Montagu–Chelmsford Report (1918)

- In response to the declaration, **Montagu** and **Lord Chelmsford** (the Viceroy) jointly prepared a report in **1918**, which formed the basis of the **Government of India Act 1919**.

2. Main Provisions of the Act

A. Introduction of Dyarchy in the Provinces

- The **most distinctive feature** of the 1919 Act was the introduction of “**Dyarchy**” — or dual government — at the provincial level.
- Provincial subjects were **divided into two categories**:

Category	Handled By	Examples of Subjects
Transferred Subjects	Indian Ministers responsible to the Legislative Council	Education, Health, Local Self-Government, Agriculture, Public Works
Reserved Subjects	Governor and his Executive Council (not responsible to legislature)	Law and Order, Finance, Revenue, Irrigation, Land Revenue

- This arrangement was designed to **train Indians in self-governance**, though ultimate authority still rested with the British governors.

B. Changes at the Central Level

- Bicameral Legislature Introduced** at the Centre for the first time:
 - Council of State (Upper House)** --- 5 year term
 - Legislative Assembly (Lower House)** --- 3 year term
- Limited voting rights** were granted to about **10% of the population**, based on property, education, and income qualifications.
- The **Viceroy retained overriding powers**, including the right to **veto legislation** and **certify bills** deemed essential.



C. Provincial Autonomy Expanded

- Provincial Legislative Councils were **enlarged with majority Indian members** (non-official).

D. Other Key Provisions

- Establishment of a Public Service Commission (PSC)** for recruitment to higher services.
- Separation of provincial and central budgets.**
- Creation of **Central and Provincial Legislative Councils** with limited power to discuss and vote on budgetary matters.
- Extension of separate electorates** to **Sikhs, Anglo-Indians, Indian Christians, and Europeans**, in addition to Muslims.



Evaluation and Significance

Dimension	Assessment
Political	Introduced the principle of <i>responsible government</i> but retained British supremacy.
Administrative	Experimented with provincial autonomy through Dyarchy — though inefficient in practice.
Communal	Deepened communal divisions by expanding separate electorates to more groups.
Historical	Laid the foundation for constitutional development — paving the way for the Simon Commission (1927) and Government of India Act 1935 .

The Simon Commission and Indian Boycott (1927)

A. Announcement

- In **November 1927**, the British Government appointed a **Statutory Commission** under **Sir John Simon** to review the working of the 1919 Act and suggest future reforms.
- **Notably, all seven members were British** — *no Indian representation*.

B. Indian Reaction

- The announcement was met with **universal condemnation** across India.
- The **Congress, Muslim League, and other parties** jointly **boycotted** the Commission under the slogan: “Simon Go Back!”

C. Demand for an Indian-Made Constitution

- In response, Indians decided to **draft their own constitutional proposal**, leading to the formation of an **All Parties Conference (APC)** in **1928**.

The Nehru Report (1928)

After the **failure of the Montagu–Chelmsford Reforms (1919)** to satisfy Indian aspirations, Indian politics entered a new phase marked by:

- **Increasing demands for Dominion Status**, and
- The growing **disillusionment of Muslims** with the Congress-led constitutional agenda.

The British Government’s **Simon Commission (1927)** excluded Indians, leading to nationwide protests. In response, an **All Parties Conference** drafted the **Nehru Report** under **Motilal Nehru** in 1928, proposing:

- Dominion status for India.
- Joint electorates.
- No separate Muslim electorates.

Muslims rejected it outright as it reversed **Lucknow Pact guarantees**.

A. Drafting Committee

- Chaired by **Pandit Motilal Nehru**
- Members included **Jawaharlal Nehru, Ali Imam, Tej Bahadur Sapru, Subhas Chandra Bose**, and others.
- The report was submitted in **August 1928**.

4. Main Recommendations of the Nehru Report



Area	Proposals
1. Constitutional Status	India to have self-governing dominion Status on the model of Canada and Australia.
2. Form of Government	Parliamentary form with bicameral legislature at the Centre. And Muslim representation in centre to be one-fourth.
3. Federal Structure	Unitary in nature — provinces to have limited autonomy under a strong central government.
4. Fundamental Rights	Included basic civil liberties — <i>freedom of speech, press, association, religion, and equality before law.</i>
5. Minorities	Rejected separate electorates ; proposed joint electorates with reservation for minorities only in areas where they were underrepresented.
6. Language	Hindi (in Devanagari script) proposed as the national language.
7. Judiciary	Independent judiciary with guaranteed fundamental rights.
8. Franchise	Proposed a limited, property-based franchise.

Muslim Reaction and Criticism

Muslim political leadership, especially under **Jinnah**, viewed the Nehru Report as a **complete betrayal** of earlier Hindu-Muslim understandings such as the **Lucknow Pact (1916)**.

Key Muslim Objections

1. **A Unitary (not Federal) Constitution** — reduced provincial autonomy and threatened Muslim-majority provinces.
2. **Rejection of Separate Electorates** — violated the Lucknow Pact which had recognized Muslims as a separate political entity.
3. **Hindi as National Language** — marginalized Urdu and Muslim cultural identity.
4. **No adequate safeguards** for Muslim representation in government services or politics.

5. **The All Parties Muslim Conference at Calcutta (December 1928)**

- All Parties Muslim Conference convened by Aga Khan III, Shafi, and Jinnah.
- **Jinnah proposed amendments** to make the report acceptable to Muslims, including:
 - **One-third representation** for Muslims in the Central Legislature.
 - **Separation of Sindh** from Bombay.
 - **Safeguards for North-West Frontier Province (NWFP) and Balochistan.**
 - **Residuary powers to be given to provinces.**
- These **amendments were rejected**



Jinnah's Fourteen Points (1929)

Fourteen Points, which became the **charter of Muslim constitutional demands**.

No.	Point	Essence
1	Federal Constitution	Form of future constitution should be federal in nature with residuary powers vested in provinces.
2	Provincial Autonomy	All provinces to have a uniform measure of autonomy .
3	Representation	Muslims to have adequate representation in all legislatures without reducing their majority in Muslim-majority provinces.
4	Communal Representation	Separate electorates to continue for all communities.
5	One-Third Muslim Representation	One-third seats for Muslims in the Central Legislature.
6	Representation in Services	Muslims to have adequate share in civil and military services.
7	Sindh	Separation of Sindh from Bombay Presidency.
8	NWFP and Balochistan	Reforms to be introduced on par with other provinces.
9	Religious Freedom	Full liberty of religion, culture, language, and education for Muslims and all communities .
10	Legislation	No bill or resolution to be passed if three-fourth of a community opposes it
11	Protection of Minorities	Adequate safeguards for minorities in all provinces.
12	Territorial Changes	No province to be altered without consent of its population.
13	Indian States	No cabinet either central or provincial to be formed without one-third Muslim ministers
14	Constitution Amendments	No change to constitution without consent of provinces.



Comparative Analysis: Lucknow Pact vs. Nehru Report vs. Fourteen Points

Aspect	Lucknow Pact (1916)	Nehru Report (1928)	Fourteen Points (1929)
Nature of Constitution	Federal	Unitary	Federal
Separate Electorates	Accepted	Rejected	Reaffirmed
Muslim Representation	Guaranteed	Reduced	One-third in Centre
Religious Rights	Ensured	Overlooked	Protected
Outcome	Hindu-Muslim Unity	Break in Unity	Polarization Begins



The events of **1928–29** resulted into two irreconcilable visions:

- **Congress’s Vision:** A **unitary, secular India** under majority rule.
- **Muslim Vision:** A **federal India** with strong provincial autonomy and community safeguards.

The Allahabad Address (1930)

Iqbal proposed the creation of a **separate Muslim state** in the northwest of India, comprising Punjab, NWFP, Sindh, and Balochistan:

“I would like to see the Punjab, North-West Frontier Province, Sindh, and Balochistan amalgamated into a single state.” — *Allama Iqbal, Allahabad, 1930.*

I.H. Qureshi: “It was not a dream; it was a diagnosis.”

“The idea of Pakistan was not born in 1940; it was born when the Muslims first demanded separate electorates in 1906.” — *Choudhary Rahmat Ali, Now or Never (1933).*

The Round Table Conferences (1930–1932)

1. After the **failure of the Nehru Report (1928)** and the growing political rift between the **Congress and the Muslim League**, constitutional deadlock deepened in India.
2. Meanwhile, the **Simon Commission (1927)** submitted its report in **1930**, recommending limited constitutional reforms.
3. To discuss its recommendations and the future constitutional framework for India, **British Prime Minister Ramsay MacDonald** convened the **Round Table Conferences (RTCs)** in **London (1930–1932).**

1st time all Indian communities discussed future constitution at one forum---RTC

Objectives of the Round Table Conferences

1. To discuss the **Simon Commission’s report.**
2. To devise a **new constitutional framework** for India.
3. To include **representatives of all Indian communities** and political parties in deliberations.
4. To find a solution acceptable to both **British authorities** and **Indian leaders.**

Key Muslim Demands at RTCs

1. **Separate electorates** must continue.
2. Muslims to have **adequate representation** in all legislatures.
3. **Federal structure** with strong **provincial autonomy.**
4. **Protection of Muslim culture, religion, and language.**
5. Protection of Muslim-majority provinces.



First Round Table Conference (Nov 1930 – Jan 1931)

- **Participants:** *Congress absent* due to **Civil Disobedience Movement.**
- **Muslim Representation:** Strong, led by *Sir Muhammad Shafi, Aga Khan III, Maulana Shafi Daudi*, etc.
- **Outcome:** Recognition of communal problems, but no final agreement.



Second Round Table Conference (Sept – Dec 1931)

- Gandhi attended as the *sole Congress representative* after the Gandhi-Irwin Pact (March 1931)
- *Muslim League represented by Jinnah and Aga Khan.*
- **Failure:** Gandhi refused to accept Muslims, Sikhs, or other Classes as separate political entities.
 - Jinnah famously lamented: “The Congress and the Hindu leaders are not prepared to share power with the Muslims.”
- This conference exposed deep-rooted Hindu-Muslim differences, convincing many Muslims that *Hindu-majoritarian democracy* would never ensure Muslim rights.



Third Round Table Conference (Nov – Dec 1932)

- Congress again absent.
- Finalized the “**White Paper on Constitutional Proposals**”, forming the basis for the **Government of India Act 1935**.

Analysis:

The Round Table Conferences confirmed that while British policymakers were open to federal structures, Congress was committed to **unitary democracy**, and Muslims insisted on **federalism with provincial autonomy**.

The Communal Award (1932)

When communal issues couldn't be resolved, **British Prime Minister Ramsay MacDonald** announced the **Communal Award (August 1932)**. It granted:

1. Separate electorates for Muslims, Sikhs, Indian-Christians, and others.
2. **Weightage for minorities** in certain provinces.
3. Recognition of “Depressed Classes (Dalits)--untouchables” as a separate category (which Gandhi protested through his “fast unto death”).
4. Led to **Poona Pact (1932)** between Gandhi and Dr. B.R. Ambedkar — replaced separate electorates for Dalits with reserved seats.

I.H. Qureshi (The Struggle for Pakistan) writes: “**The Communal Award marked the triumph of Muslim insistence that political safeguards were not a concession but a right.**”

The Government of India Act, 1935

The **Government of India Act 1935** was the *most comprehensive constitutional reform* introduced by the British in colonial India.

- Based on the findings of the **Simon Commission**, **Round Table Conferences**, and **White Paper (1933)**.

Salient Features:

1. **Provincial Autonomy for 1st time:** granted **full autonomy to provinces** and transferred control over provincial subjects (education, health, agriculture, etc.) to **elected Indian ministers**.
2. Proposed a **Federation of British Indian Provinces and Princely States**.



3. **Dyarchy abolished** at provincial level but continued at the centre. Dividing federal subjects into “reserved” and “transferred” categories.
4. **Separate electorates retained for Muslims, Sikhs and others**
5. **Provincial Governors retained discretionary powers and emergency authority.**
6. **BICAMERAL FEDERAL LEGISLATURE:** Established **Federal Assembly and Council of States.**
7. **FEDERAL COURT:** Established in **1937** to interpret the Act and resolve inter-governmental disputes-- precursor of modern Supreme Court.
8. **Governors retained vast powers**

Muslim Perspective:

- Muslims saw it as a mixed outcome.
- On one hand, *separate electorates* were retained — a safeguard.
- On the other, **Muslim-minority provinces (like U.P.(united provinces later Uttar Pradesh in 1950), Bihar, C.P(Central provinces).)** feared Hindu domination through provincial autonomy.

Implementation and Political Impact

1. **Provincial Autonomy Implemented (1937):**
 - Elections held in 1937 under the 1935 Act.
 - **Congress formed ministries in 7 provinces**, while **Muslim League** performed poorly due to limited organization.
2. **Congress Rule (1937–1939):**
 - Marked by **discriminatory policies** against Muslims (language, jobs, education).
 - Strengthened **Muslim alienation and revival of the League** under Jinnah.
3. **Jinnah’s Revival of Muslim League:**
 - Between **1937–1939**, Jinnah reorganized the League as a **mass political movement**, capitalizing on Congress’s mistakes.
 - By 1940, the Muslim League emerged as **sole representative** of Indian Muslims.

Congress Ministries (1937–1939): The Hindu Raj in Practice

1. The **Government of India Act 1935** introduced **Provincial Autonomy**, ending dyarchy and **allowing elected Indian ministries to govern in provinces for the first time.**
2. Elections were thus held in **January–February 1937** to establish new **provincial legislatures** across **11 provinces** of British India
3. After the elections, the **Congress formed ministries in 7 provinces** — U.P., C.P., Bihar, Bombay, Madras, Orissa, and North-West Frontier Province.
4. The elections tested how deeply the Muslim League and the Congress had penetrated public consciousness after decades of constitutional agitation.



Key Stats:

These were the **first elections based on limited franchise** — about **10–13% of the adult population** could vote, mainly property owners, taxpayers, or those with educational qualifications.

- **Total seats:** 1,585
- **Muslim seats:** 491
- **Congress victory:** 707 seats
- **Muslim League:** Only 109 out of 491 Muslim seats-- Failed to form government in any Muslim-majority province

Analytical Point:

1. The results were disastrous for the AIML.
2. The Muslims of Punjab voted for the *Unionist Party* (a cross-communal party led by Sir Fazl-i-Hussain and later Sir Sikandar Hayat Khan),
3. In Bengal, the *Krishak Praja Party* of A.K. Fazlul Haq triumphed.
4. **Sindh United Party/Sindh** (local landlords).
5. **Khudai Khidmatgar–Congress alliance (Dr. Khan Sahib) in NWFP**
6. This showed that **Muslim political loyalty was still regional, not national.**

Impact:

Muslims began to experience what they termed **“Congress Raj” — a period of cultural and political domination.**

This experience turned out to be, as *Stanley Wolpert (Jinnah of Pakistan)* calls it, “the greatest recruiting agent for the Muslim League.”

Congress Policies and Actions (1937–1939)

Once in power, Congress displayed a **majoritarian mindset** that alienated Muslims and minorities. The period became a **turning point** in Muslim political consciousness.

- **Promotion of Congress ideology** through administration; officials expected to display loyalty to Congress.
- Introduction of **Congress tricolor flag** in schools and offices.
- **Wardha Scheme (1937)** which had Hindu religious values
- **Textbooks** glorified Hindu heroes while neglecting Muslim contributions.
- Replacement of Urdu with Hindi in U.P. schools.
- Public celebrations of Hindu festivals as official events.
- Recitation of **Bande Mataram** made compulsory in many schools.
- Preferential treatment to **Hindu businessmen and industrialists** in provincial contracts.
- Muslims faced **discrimination in jobs, scholarships, and local boards.**
- Muslim League members and leaders were **arrested or harassed** in Congress-ruled provinces.



Resignation of Congress Ministries (1939)

- When **World War II** broke out in **September 1939**, **Viceroy Lord Linlithgow** declared India at war with Germany **without consulting Indian leaders**.
- Congress protested lack of consultation and **resigned from all provincial ministries in October–November 1939**.

Result:

- The **Muslim League** celebrated the resignations as “**Day of Deliverance**” on **22 December 1939**, on Jinnah’s call.

The Lahore Resolution, 1940

The 1940, 27th session of the All India Muslim League, held at **Minto Park, Lahore (22–24 March 1940)**, was a watershed moment in the history of the subcontinent.

Presided by: *Quaid-i-Azam Muhammad Ali Jinnah*

Context:

- Congress ministries had collapsed in 1939, leaving **Muslims politically awakened but directionless**.
- The British were embroiled in World War II and needed Indian cooperation.
- Muslim League under **Quaid-i-Azam Muhammad Ali Jinnah** had gained popularity as the **sole representative of Indian Muslims**
- Jinnah saw this as the right time to present the Muslim viewpoint clearly.



The Resolution:

Drafted by **Maulvi Fazlul Haq of Bengal**, the Lahore Resolution declared that:

“No constitutional plan would be workable or acceptable to Muslims unless geographically contiguous units are demarcated into regions which should be so constituted, with such territorial readjustments as may be necessary, that the areas in which the Muslims are numerically in a majority as in the north-western and eastern zones of India should be grouped to constitute ‘independent states’ in which the constituent units shall be autonomous and sovereign.” — *Lahore Resolution, 23 March 1940*

Key Features:

1. Though the resolution didn’t mention the word “Pakistan,” it laid the **foundation of the demand for a separate homeland**.
2. Demand for **independent Muslim states** — plural “states” implying a confederation.
3. Emphasis on **sovereignty and autonomy** for Muslim-majority regions.

K.K. Aziz (The Making of Pakistan,) writes:

“Lahore 1940 was not an accident; it was the logical culmination of Muslim political experience in India.”



The British Response: Cripps Mission (March, 1942)

1. In 1942, as World War II intensified, Britain sought Indian support through constitutional concessions.
2. The British government under PM Churchill, sent **Sir Stafford Cripps**, a member of the British War Cabinet, to negotiate a political settlement with Indian leaders.

Objective:

1. To secure **Indian cooperation** in the war effort.
2. To **offer a post-war constitutional framework** ensuring Indian participation in future governance.

Main Proposals of the Cripps Offer

1. **Dominion Status:**
 - o India would be granted **Dominion status** after the war
2. **Constituent Assembly:**
 - o A **Constituent Assembly** would be convened after the war to frame the **new constitution**.
3. **Right to opt Out:**
 - o Provinces not willing to join the new Union could **form separate constitutions**, i.e., *they could opt out* — a **hint towards partition**.
4. **British Control During War:**
 - o Defense and foreign affairs would remain under **British control** till the war ended.

Dominion status was a constitutional term for autonomous members of the British Empire, where they were **considered equal and self-governing but still owed allegiance to the British Crown**. Countries like **Canada, Australia, and Pakistan** were either in a dominion status at some point or are still in the British Commonwealth, though the term has become less common as countries gained full independence. **This status was a compromise between full independence and being a colony**, providing some self-governance while maintaining a symbolic link to the British monarch.

Muslim League's Position:

- Jinnah **rejected** the proposal because it did not guarantee a sovereign Pakistan immediately.
- He feared that the **offer of a "united dominion"** would dilute the Pakistan demand.

Congress Response:

- Congress also rejected it, demanding **immediate transfer of power and complete unity**.

Causes of Failure

1. **Conflicting demands** of Congress and Muslim League (United India vs. Partition).
2. **Vague assurance** of Dominion status — no immediate transfer of power.
3. **Distrust** between Indian leaders and British government.
4. **Timing** — war situation made genuine negotiations difficult



Analysis:

The Cripps Mission confirmed two things:

1. The British were finally acknowledging Muslim separatism as a political reality.
2. Congress and League were now poles apart — one demanded unity, the other separation.

I.H. Qureshi (The Struggle for Pakistan) notes:

“The Cripps proposals were the first British admission that partition was possible.”

The Quit India Movement (1942)

Soon after Cripps’ failure, the Congress launched the **Quit India Movement** in August 1942 — **calling for immediate British withdrawal.**

Launch of the Movement

- **Date:** 8 August 1942
- **Place:** Bombay
- **Occasion:** Meeting of the **All-India Congress Committee**
- **Leader:** *Mahatma Gandhi*
- The call was to **force the British to leave India immediately** without waiting for post-war settlements.

Objectives

1. Immediate **end of British rule** in India.
2. Establishment of a **provisional Indian government** to manage post-withdrawal transition.
3. Mobilization of **mass non-violent resistance** (Satyagraha) across India

Events:

- Mass protests, strikes erupted across India.
- British authorities crushed the movement brutally; **all Congress leaders, including Gandhi and Nehru, were arrested.**
- Congress was **banned**; its offices sealed
- Public protests turned **violent in many areas**, leading to sabotage of railways, telegraph lines, and government buildings.

Muslim League’s Stance:

- The **AIML opposed** the movement and **supported the British war effort**, calling it “*the best opportunity for Muslims to organize themselves.*”
- Jinnah declared:
“We will not lift a little finger to help Congress in its rebellion. The Muslims have their own cause, their own destiny.”
— Jinnah’s Statement, 1942

Effect:

While Congress was in jail, the **AIML expanded its organization nationwide.** Between 1942 and 1945, AIML membership increased from **100,000 to over 2 million.**

(*K.K. Aziz, The Making of Pakistan,*)



The Simla Conference (1945)

By **mid-1945**, the **Second World War** was nearing its end, and British victory seemed imminent. The political situation in India was tense but also ripe for negotiation:

- The **Congress leadership** had been released after the Quit India Movement.
- The **Muslim League**, under **Quaid-i-Azam Muhammad Ali Jinnah**, had grown into the **dominant voice of Indian Muslims**, especially after its wartime political strategy and organizational growth.
- The **British Government**, now led by **Prime Minister Winston Churchill**, wanted to devise a political settlement to **transfer power gradually** while keeping India united under the British Commonwealth.

To this end, **Lord Wavell**, the **Viceroy of India**, convened an **All-Party Conference at Simla**
Analysis:

Simla proved that the **Muslim League was now indispensable**. No political settlement could succeed without Jinnah's approval.

Main Proposals — “Wavell Plan”

The **Wavell Plan**, presented at the conference, contained the following key points:

1. **Formation of a new Executive Council**
 - All members, except the Viceroy and the Commander-in-Chief, were to be **Indians**.
 - It was to act as a **transitional government** until a new constitution was framed.
2. **Equal representation** for major communities:
 - **Muslims and Hindus** were to have **parity (equal seats)** in the Executive Council.
 - This was a major concession to the **Muslim League**, acknowledging them as a **distinct political entity**.
3. **Viceroy's Portfolio Distribution:**
 - Defense reserved for a British officer.
 - All other portfolios to be given to Indians.
4. **Future Constitution-Making:**
 - The Executive Council would work with Indian leaders to devise a framework for **self-rule or Dominion status**.



Breakdown:

- The AIML insisted that **only it** should nominate Muslim representatives in the Executive Council.
- Congress demanded that **Muslim members of Congress** could also represent Muslims (e.g., Maulana Azad).
- Negotiations collapsed on **14 July 1945** — **deadlock over Muslim representation** between the Congress and the Muslim League.



The End of World War II and the Political Climate (1945)

By late 1945, Britain had emerged victorious in the war but was **economically drained** and **politically exhausted**. The Labor Party under **Clement Attlee** came to power, **committed to decolonization**.

Key Developments:

- Announcement of **new elections in India (1945–46)**.
- Declaration that British rule would soon end.
- Congress and League both prepared for the final test: *Who represents India's future?*

Elections of 1945–46: And Their Impact on the Pakistan Movement

After the end of World War II, Britain was exhausted economically and morally. Prime Minister **Clement Attlee's Labor government** declared that India would be granted self-government soon. To determine the political representation of Indians, **provincial and central elections** were announced.

Election Campaign

- **Congress slogan:** "United India."
- **Muslim League slogan:** "Pakistan is our birthright."



Results

- **Central Legislative Assembly (1945):** Out of 30 Muslim seats, **Muslim League won 30**.
- **Provincial Assemblies (1945-1946):** Out of 494 Muslim seats, **AIML won 446** — over **90% of Muslim vote**-- for the **11 provincial legislatures** under the **Government of India Act 1935**
- **Electorate:** Limited franchise — only about **10–12% of India's population** could vote, mostly property owners, graduates, or taxpayers

Significance

1. The elections proved that **Muslim League was the sole representative** of Indian Muslims.
2. Congress could no longer claim to represent "all Indians."
3. The results gave Jinnah unprecedented political leverage in negotiations with the British and Congress.
4. The British government recognized that **no constitutional solution** could be workable **without the consent of both Congress and the Muslim League**

The Cabinet Mission Plan (March–June 1946)

After the **elections of 1945–46**, the British government realized that the **Muslim League** and the **Congress** represented **two distinct nations and visions** for India's future. To transfer power peacefully and avoid civil war, **Prime Minister Clement Attlee** announced a **Cabinet Mission** to India on **23rd March 1946**.

The British government sent a **Cabinet Mission** — composed of **Lord Pethick-Lawrence (SOS for India)**, **Sir Stafford Cripps**, and **A.V. Alexander** — to India to **decide the transfer of power and prevent partition**. The purpose was to **devise a constitutional framework** acceptable to both major parties.



Objectives

1. To discuss the **transfer of power** from the British to Indian hands.
2. To **preserve unity** while accommodating the **Muslim demand for autonomy**.
3. To **formulate a constitution-making body** that could represent both major communities.

Main Proposals of the Cabinet Mission Plan

1. Rejection of Pakistan

- The Mission **rejected partition** on the grounds that it would **not solve communal issues**, and would **leave minorities stranded** on both sides.
- Instead, it proposed a **federal structure** with **autonomous units** — a “*Pakistan within India*” model.

2. Formation of the Constituent Assembly

- A **Constituent Assembly** was to be formed with **389 members**:
 - **292** from British India
 - **93** from Princely States
 - **4** from Chief Commissioners’ Provinces

3. Grouping of Provinces (The Three Groups)

India was divided into **three sections**, each with its own **group constitution**:

Group	Provinces	Dominant Community
Group A	Madras, Bombay, United Provinces, Bihar, Central Provinces, Orissa	Hindu Majority
Group B	Punjab, NWFP, Sindh, Baluchistan	Muslim Majority
Group C	Bengal, Assam	Muslim Majority

Each group would frame its own **constitution** and later join a **federal union** for defense, foreign affairs, and communications.

4. Union of India

The proposed **Union of India** would control only:

- **Defense**
- **Foreign Affairs**
- **Communications**

All other subjects would be handled by **group or provincial governments**.



5. Princely States

- The **Princely States** could **join or stay out** of the Union voluntarily.

6. Interim Government

- Before full transfer of power, an **Interim Government** was to be formed at the **Center** with representatives from **major Indian parties**.



Reactions of Major Parties

Party	Reaction
Muslim League	Accepted the plan on June 6, 1946 , as it recognized Muslim-majority groupings — seen as a “ <i>Pakistan in disguise.</i> ”
Congress	Accepted it with reservations , refusing to be bound by grouping provisions and demanding central unity.
Later Developments	Congress’s ambiguous stance made Jinnah withdraw League’s acceptance on July 29, 1946 , calling for Direct Action instead.

Direct Action Day (16 August 1946)

- The **Muslim League**, frustrated by Congress’s refusal to honor the grouping scheme, declared **Direct Action Day** to demonstrate Muslim unity and resolve for Pakistan.
- Unfortunately, the day witnessed **communal violence**, especially in **Calcutta (Kolkata)**, leading to large-scale riots.
- The British realized that **partition might now be unavoidable.**

Analysis:

The Cabinet Mission Plan was the **last real opportunity** to keep India united under a loose confederation. Congress’s refusal to accept grouping ended that possibility.

Ayesha Jalal (*The Sole Spokesman*) writes:

“Congress’s rejection of grouping killed the only framework that could have preserved Indian unity. Jinnah’s Pakistan became inevitable.”

Interim Government (1946–47)

After the failure of the Cabinet Mission, the British decided to form an **Interim Government** in September 1946 under **Jawaharlal Nehru** as Vice-President of the Executive Council.

Muslim League’s Participation

- Initially boycotted, but later joined in **October 1946.**
- Jinnah nominated **Liaquat Ali Khan** as Finance Member.



Outcome:

- The interim government was paralyzed by constant **conflict between Congress and League ministers.**
- Liaquat’s “People’s Budget” (1947) drastically reduced funds for Hindu-dominated ministries — symbolizing *Muslim assertion in governance.*

The June 3 Plan (Mountbatten Plan), 1947

After the **failure of the Cabinet Mission Plan (1946)** and the **breakdown of the Interim Government**, communal violence intensified throughout India — especially after **Direct Action Day.**



Lord **Mountbatten**, who became the **last Viceroy of India in March 1947**, was tasked by the British government to **transfer power** as swiftly and peacefully as possible.

Mountbatten soon concluded that **partition was the only workable solution** to end the deadlock between **Congress and the Muslim League**.

Announcement

- **Date: June 3, 1947**
- **Announced by: Lord Louis Mountbatten**, in a radio broadcast simultaneously with **Nehru, Jinnah, and Baldev Singh** (representing Sikhs).
- The plan outlined the **procedure for partition and transfer of power** to Indian hands.

Objectives of the June 3 Plan

1. To ensure **peaceful transfer of power** from British to Indian leadership.
2. To **resolve the constitutional deadlock** between Congress and Muslim League.
3. To **settle the communal issue** by creating **two independent dominions** — India and Pakistan.

Main Provisions of the June 3 Plan

1. Partition of British India

- India would be divided into **two dominions**:
 - **India**
 - **Pakistan**
- Each dominion would have **full dominion status** under the **British Commonwealth**.



2. Provincial Option to Join Either Dominion

- **Punjab and Bengal** were to be **partitioned** based on **Muslim and non-Muslim majority areas**.
- **Provincial Assemblies** of Punjab and Bengal would vote **whether to remain united or to be partitioned**.
- **Sindh Assembly** would decide **whether to join Pakistan or India**.
- **NWFP** would hold a **referendum** to decide its fate.
- **Baluchistan** would decide through its **Shahi Jirga** (assembly of tribal elders).

3. Princely States

- Princely states were given **freedom to accede** either to India or Pakistan, **or remain independent**, though independence was discouraged in practice.

4. Constituent Assemblies

- Separate **Constituent Assemblies** would be formed for both dominions to **frame their own constitutions**.

5. Transfer of Power

- The **British rule would end by August 15, 1947**, earlier than the original target of June 1948.

6. Boundary Commissions

- **Boundary Commissions** were to be set up for **Punjab and Bengal** under **Sir Cyril Radcliffe** to demarcate new borders between India and Pakistan.



Indian Independence Act 1947

The **Indian Independence Act** was passed by the British Parliament on **18 July 1947**, providing legal sanction for partition.

Main Provisions:

1. Two dominions — **India and Pakistan** — to be created on **15 August 1947**.
2. **British suzerainty** over Indian States to lapse; princely states free to accede to either dominion.
3. **Constituent Assemblies** of each dominion to act as legislatures.
4. **Governor-Generals** appointed by the British King on advice of respective dominions.

Implementation:

- **Pakistan** to comprise:
 - **West Pakistan: Punjab (minus East Punjab), Sindh, NWFP, Baluchistan.**
 - **East Pakistan: Bengal (minus West Bengal) and Sylhet (after referendum).**
- **Capital:** Karachi.
- **Governor-General:** Muhammad Ali Jinnah.

Radcliffe Award and the Partition of Punjab and Bengal

Two Boundary Commissions, chaired by **Sir Cyril Radcliffe**, were appointed to demarcate the boundaries of Punjab and Bengal as per 3rd June Plan.

Challenges:

- Radcliffe had **never been to India** before.
- He had **five weeks** to draw boundaries for 88 million people.



Outcome (Published August 17, 1947):

- **Punjab: Gurdaspur, Pathankot, and Ferozepur** awarded to India — enabling Indian access to Kashmir.
- **Bengal:** Calcutta and contiguous districts awarded to India; East Bengal to Pakistan.

Consequences:

- Massive **communal violence** and **migration** followed — over **10 million displaced** and **1–2 million killed** in riots. (*Stanley Wolpert, Shameful Flight*)

Analysis:

Radcliffe's award has been widely criticized as **hurried and unjust**, especially regarding Gurdaspur.

1. Dawn of Freedom – The Dual Reality of 1947

When Pakistan emerged on **14 August 1947**, it was born as a **nation carved out in haste** — *amidst blood, migration, and administrative vacuum.*

The partition of British India had been **announced only 72 days earlier** under the **3rd June Plan**, leaving little time for preparation.

“Pakistan was born with a silver spoon in its mouth politically, but without even a spoon economically.”

— *K.K. Aziz, The Making of Pakistan*



The new country consisted of **two wings** separated by over **1,000 miles of Indian territory**:

- **West Pakistan:** Punjab, Sindh, NWFP, Baluchistan
- **East Pakistan:** East Bengal and Sylhet (Sylhet was a district in the British Indian province of Assam, Sylhet held a referendum in 1947 and voted to join Pakistan, becoming part of East Bengal/East Pakistan.)

2. Nature of Early Challenges-- Initial Problems of Pakistan (1947–1950s)

I.H. Qureshi (The Struggle for Pakistan) calls *“the worst possible inheritance in history.”*

1. Administrative Problems

Pakistan started virtually **without an administrative structure**.

- Pakistan inherited **no central government structure**; offices, records, and trained staff had to be built from scratch.
- Shortage of civil servants as most senior Muslim ICS officers opted for India
- Key departments like railways, posts, telegraph, and finance were controlled from Delhi.
- Government offices in Lahore and Karachi were literally short of **typewriters, furniture, and even paper**.
- The **capital Karachi** had to be built from scratch.

“We have to start with practically nothing,” said Quaid-e-Azam at the inauguration of Pakistan’s State Bank, 1948.

The absence of an established bureaucracy created a **governance vacuum**, forcing heavy reliance on a handful of CSP officers and military personnel.

2. Refugee and Rehabilitation Crisis

Partition led to the **largest mass migration in human history**.

- Around **8 million Muslims migrated to Pakistan**, while **6 million Hindus and Sikhs migrated to India**.
- Refugee influx was particularly heavy in **Punjab and Karachi**.
- This created acute problems of **housing, employment, sanitation, and health**.

2.1 Food and Health Crises

- Shortage of wheat, medicines, and doctors triggered humanitarian pressures.
- Diseases spread rapidly among refugee camps.



3. Boundary and Territorial Disputes

(a) Punjab and Bengal Borders

The **Radcliffe Award (17 August 1947)** created severe resentment:

- **Gurdaspur** district was awarded to India, enabling access to **Kashmir**.
- **Calcutta** was given to India, though it had a Muslim majority in surrounding areas.

(b) Kashmir Dispute

- Kashmir was a **Muslim-majority princely state** ruled by a Hindu Maharaja.



- The ruler's accession to India in **October 1947** triggered the **First Kashmir War (1947–48)**.
- The issue was taken to the **UN in January 1948**, resulting in **UN Resolution 47**, which called for a **plebiscite** — never implemented.

(c) Junagadh and Hyderabad

- **Junagadh**, a Hindu-majority state with a Muslim ruler, acceded to Pakistan — but India annexed it forcibly.
- **Hyderabad**, a state with Muslim ruler, was also annexed forcibly by India in 1948.

4. Economic and Financial Problems

Pakistan inherited an **economically underdeveloped region**:

- **Only 17% of India's industrial base.**
- **10% of total railways, and 7% of industrial establishments.**
- No central bank (until the **State Bank of Pakistan** was inaugurated on **1 July 1948**).
- Pakistan received very few industries; majority of jute and cotton-producing areas were in Pakistan but **mills were in India**.
- Had to import even basic goods.



Under the division of assets, Pakistan was entitled to Rs. 750 million as its share of the Indian treasury — but **India withheld the payment** after the Kashmir conflict, releasing it only partially after Gandhi's intervention.

Division of Military Assets

- Pakistan was to receive **36%** of the armed forces and military stores; India delayed and restricted supplies.
- No ordnance factory came into Pakistan's share
- Shortage of weapons, equipment, and trained officers in early months.

5. Political and Constitutional Problems

Pakistan had to frame its own **constitution**, but inherited **no parliamentary tradition**. The **Government of India Act 1935** was adopted as an interim constitution.

Key political challenges included:

- Defining the **role of Islam** in the new state.
- Balancing the **East-West disparity** (East Pakistan had majority population but lesser representation).
- Establishing functional political parties beyond the charismatic leadership of Quaid-e-Azam.

The **death of Quaid-e-Azam (September 1948)** and **Liaquat Ali Khan's assassination (1951)** created a **leadership vacuum**.

6. Integration of Princely States

British India consisted of **562 princely states**, of which 13 lay within or near Pak's boundaries.

- Major ones included **Kalat, Bahawalpur, Khairpur, Swat, Dir, and Chitral**.
- The integration process required **diplomacy and persuasion** rather than force.



7. Creation of New Institutions

To strengthen the administrative and financial base, Pakistan established key institutions:

Institution	Year	Significance
State Bank of Pakistan	1948	Monetary sovereignty
Pakistan Broadcasting Service	1947	National communication
Pakistan Railways	1948	Transport integration
Ministry of Refugee Rehabilitation	1948	Humanitarian response
Karachi Port Trust expansion	1949	Trade lifeline

The Land and People of Pakistan

“Geography has made Pakistan not merely a country, but a corridor of history.”

— *Lawrence Ziring, Pakistan in the Twentieth Century*

1. Geography of Pakistan



Location and Extent

- Lies between **24°–37° N latitude** and **61°–76° E longitude**.
- Borders: India (East), Afghanistan & Iran (West), China (North), Arabian Sea (South).
- Controls key trade route **Arabian Sea → Gwadar → Strait of Hormuz proximity**
- Area: **881,913 sq. km** (post-1971).
 - around 796,000 km² for land area (excluding water)

Strategic Importance: Pakistan occupies a **geopolitical crossroads**, connecting South Asia, Central Asia, and the Middle East.

B. Major Geographical Regions

1. Northern & North-Western Mountains

- Includes **Himalayas, Karakoram, Hindu Kush**.
- Home to **K2, Nanga Parbat**, and world’s largest glaciers outside polar regions.
- Significance: **hydropower, tourism, water reservoirs** (Indus origin).

2. Western Highlands

- Includes **Koh-e-Sulaiman, Kirthar Range, Balochistan Plateau**.
- Sparsely populated; mineral rich but underdeveloped.

3. Indus Plain

- Central heartland; formed by **Indus and tributaries**.
- Divided into **Upper (Punjab)** and **Lower (Sindh)** plains.
- Highly fertile → backbone of **agriculture**.



4. Desert Regions

- **Thar** (Sindh), **Thal** (Punjab), **Cholistan**.
- Arid climate; limited agriculture without irrigation.

5. Coastal Areas

- **Karachi to Gwadar** coastline (~1,046 km).
- Features: ports, fisheries, mangroves, marine resources

C. Climate

- Highly diverse: **arid to semi-arid, temperate, alpine**.
- Three major seasons:
 - **Summer (April–June)**
 - **Monsoon (July–September)**
 - **Winter (October–March)**
- Rainfall concentrated; many regions remain dry → **water scarcity** problem.



D. Key Rivers & Water System

- **Indus River System**: Indus, Jhelum, Chenab, Ravi, Sutlej, Kabul, Swat.
- Backbone of irrigation (world's largest canal network).
- Challenges: **water mismanagement, storage deficit, flooding, glacial melt**.

E. Trends

- Urban sprawl increasing around **Lahore, Karachi, Islamabad, Rawalpindi**.
- Climate change intensifying **heatwaves, floods, glacier melt**.
- Coastal development focusing around **Gwadar Port** under CPEC.

F. Major Problems

- **Water scarcity** due to lack of new reservoirs.
- **Climate change vulnerabilities** → floods (2022, 2025), droughts.
- **Land degradation & soil erosion** in mountains and deserts.
- **Deforestation** (forest cover <5%).
- **Earthquake-prone zones** in northern and western regions.

2. Society and Demography

Population Trends (1947–1958):

- 1947: ~75 million (East: 44m, West: 31m)
- Predominantly **rural (85%)**

The early decades were marked by:

- **Refugee integration** (especially in Karachi and Punjab).
- **Urbanization** and emergence of a **bureaucratic middle class**.
- **Religious solidarity** as the key social glue.



A. Characteristics of Pakistani Society

1. Multi-ethnic & Multi-lingual

- Major ethnic groups: **Punjabi, Sindhi, Pashtun, Baloch, Saraiki**, plus **Kashmiri, Hindko, Gilgiti, Chitrali**.
- Languages: **Urdu (national), Punjabi, Sindhi, Pashto, Balochi, Saraiki**, etc.

2. Predominantly Muslim Society

- Over **96% Muslim** population; religious minorities include **Hindus, Christians, Sikhs, Parsis, Buddhists**.

3. Strong Family System

- **Joint/extended family** system common, especially in rural areas.
- High emphasis on **collectivism**, elders' respect, social bonds.

4. Rural-Urban Divide

- Rural population ~ **61–63%**; dependent on agriculture.
- Urban centers (Karachi, Lahore, Islamabad, Peshawar, Quetta) are more modernized and industrial.

5. Patriarchal Social Structure

- Male-dominant decision-making.
- Women's participation increasing but gaps remain.

6. Rich Cultural Diversity

- Distinct regional traditions, dress, music, poetry, cuisines.
- Folk arts, Sufi heritage, festivals (Eid, Basant historically, Urs traditions).

B. Trends in Pakistani Society

1. Rapid Urbanization--Fastest in South Asia (2–3% yearly).

2. Youth Bulge--64% population under age 30.

3. Social Mobility through Education

- Increasing enrollment in schools, colleges, universities.
- Growth of private schooling.

4. Influence of Globalization

- Changing lifestyles, digital media influence, aggressive consumerism increasing.

5. Rise in Civil Society & Awareness

- Media freedom, social activism, and NGOs expanding.



C. Major Social Problems

1. Illiteracy & Low Education Quality--Literacy rate ~ 59–62%.

2. Poverty & Inequality

3. Gender Inequality



4. **Population Explosion**--Growth rate ~ 2%.
5. **Health Sector Challenges**--- low public spending, malnutrition, poor maternal health.
6. **Extremism & Sectarianism**
7. **Environmental Degradation**--Pollution, water contamination, waste management, smog.
8. **Weak Governance**--Corruption, institutional imbalance, political instability.

3. Natural Resources of Pakistan

Pakistan is endowed with a wide range of natural resources, including **minerals, water, forests, fertile land, energy resources, coastal resources, and biodiversity**. However, utilization is constrained by mismanagement, outdated technology, and governance issues.

B. Major Categories of Natural Resources

1. Water Resources

Characteristics

- Major system: **Indus River System** (Indus, Jhelum, Chenab, Ravi, Sutlej, Kabul, Swat, etc.).
- Storage dams: **Tarbela, Mangla, Warsak, Chashma**.
- World's largest contiguous **canal irrigation network**.

Trends

- Decreasing per capita water availability (from **5,260 m³ in 1951** to **<900 m³** now → *water-scarce*).
- Rapid groundwater extraction through tubewells.

Problems

- Water scarcity and mismanagement.
- Storage capacity silting.
- Irrigation inefficiency (≈40% water loss).
- Floods and drought variability due to climate change.
- India–Pakistan water tensions under **Indus Waters Treaty (1960)**.

2. Mineral Resources

Characteristics

- Over **50+ minerals** identified.
- Key resources:
 - **Coal** → Thar coal largest deposit (175 billion tons).
 - **Salt** → Khewra mines among world's oldest and largest.
 - **Natural gas** → Sui gas field backbone of energy mix.
 - **Copper & Gold** → Reko Diq (one of the world's largest undeveloped copper-gold reserves).
 - **Chromite, gypsum, limestone, marble, rock salt, iron ore** (e.g., Chiniot deposits).



Trends

- Growing foreign interest (e.g., Barrick Gold at Reko Diq).
- Shift toward exploiting Thar coal for energy security.
- Expansion of marble and granite industry.

Problems

- Outdated mining methods; low productivity.
- Weak regulatory frameworks; corruption and litigation delays.
- Lack of value addition (export raw, import refined products).
- Inadequate safety standards → mining accidents.

3. Forest Resources

Characteristics

- Forest cover: ~4–5% of total land area (low compared to global average).
- Types:
 - **Coniferous forests** (KP, Gilgit-Baltistan).
 - **Hill scrub** (Punjab, KP).
 - **Riverine forests** (Sindh).
 - **Mangroves** (Indus Delta—once 5th largest mangrove area in world).

Trends

- Mangrove restoration improving due to conservation projects.
- KP's "**Billion Tree Tsunami**" and national "**10 Billion Tree Tsunami**" programs increasing plantation.

Problem: **Deforestation due to illegal logging, population pressure, urbanization.**

4. Energy Resources

Characteristics

- **Hydropower, natural gas, coal, oil, renewables** (solar, wind, biomass).
- Key hydropower projects: Tarbela, Mangla, Neelum–Jhelum.

Trends

- Growing reliance on **coal (Thar)** and **LNG imports**.
- Wind corridor (Gharo–Keti Bandar) used for power expansion.
- Solar adoption increasing due to affordability.

Problems

- Circular debt > Rs. 2 trillion.
- Overdependence on imported fuel.
- Transmission and distribution losses (18–20%).
- Slow hydropower development.



5. Agricultural Resources

6. Coastal & Marine Resources

Characteristics

- **1,050 km coastline** (Sindh + Balochistan).
- Rich in marine life, fish species, mangroves, and minerals (offshore potential).
- Ports: **Karachi, Port Qasim, Gwadar.**

Trends

- Blue Economy: Expansion of Gwadar under CPEC.
- Growing fisheries export potential.

Problems

- Overfishing and trawling.
- Marine pollution.
- Weak coastal management planning.

7. Human Resources (Implied Natural Resource)

4. Agriculture of Pakistan

Agriculture is the **backbone of Pakistan's economy**, employing **~38–40%** of the labor force and contributing **~22% to GDP**. It supports **food security, exports, and the industrial base** (especially textiles and sugar)

Characteristics of Pakistan's Agriculture

1. Agro-Based Economy

- Agriculture is foundational to **GDP, exports, and industrial inputs** (cotton → textiles; sugarcane → sugar).
- Affects rural livelihoods and national food supply.

2. Irrigation-Dependent System

- About **80% of cultivated land** relies on the **Indus Basin Irrigation System**, the world's largest contiguous canal network.
- Only **15–20%** of agriculture depends on rainfall.

3. Major Crops (Food + Cash Crops)

Food Crops

- **Wheat** – staple food; grown mainly in Punjab and Sindh.
- **Rice** – major export crop (Basmati).
- **Maize** – increasing for poultry feed and food products.

Cash Crop

- **Cotton** – core of Pakistan's textile-led export economy.



- **Sugarcane** – used for sugar and ethanol.

4. Livestock Dominance

- Livestock contributes **60% of agriculture GDP**.
- Major products: **milk, meat, poultry, leather, wool**.
- Pakistan is among top 10 **largest milk producer** globally.

5. Regional Variation

- **Punjab** – breadbasket (wheat, cotton, rice).
- **Sindh** – rice belt, sugarcane, fruits, fisheries.
- **Khyber Pakhtunkhwa** – tobacco, fruits, cattle.
- **Balochistan** – horticulture (apples, grapes, dates, mangoes).

6. Mixed Farming System

- Combination of **crop production, livestock, and poultry**.
- Allows diversified income streams for rural households.

Trends in Pakistan's Agriculture

1. Mechanization Increase

- Growing use of **tractors, tube-wells, threshers, harvesters**.
- Enhances efficiency but remains low compared to global standards.

2. Changing Crop Patterns

- Cotton declining due to climate issues;
- Sugarcane and maize gaining more area.

3. Climate Change and Extreme Weather

- Floods (2022), heatwaves, droughts → reduce yield and disrupt supply chains.
- Agriculture is **highly climate-vulnerable**.

5. Water Scarcity

- Per capita water availability decreasing.
- More reliance on groundwater (increasing tubewells).

6. Growing Input Costs

- Seeds, fertilizers, diesel, pesticides becoming expensive.
- Affect profitability and small farmers the most.

7. Expansion of Corporate Farming & CPEC Agri Projects

- Chinese cooperation introducing **technology, drip irrigation, and value addition**.



Problems of Pakistan's Agriculture

1. Low Productivity

- Yields of major crops lag behind world averages.
- Causes:
 - Poor quality seeds
 - Outdated farming practices



2. Water Mismanagement

- Water losses of **30–40%** in canals.
- Flood–drought cycles increasing.
- Over-extraction of groundwater.

3. Climate Vulnerability

- Erratic monsoons.
- Glacial melt causing seasonal imbalance.
- Heat stress on crops and livestock.

4. Small Land Holdings

- **Fragmented farms** → low efficiency.
- 90% of farmers own **less than 12.5 acres**.

5. Lack of Modern Technology

- Low use of **drip irrigation, laser leveling, high-yield seeds, mechanized harvesting**.

6. Post-Harvest Losses

- Up to **30–40% losses** in fruits, vegetables, and grains due to poor storage and cold-chain facilities.

7. Market Dysfunction

- Middlemen (arthis) exploit small farmers.
- Price volatility affects income stability.

8. Limited Value Addition

- Mostly raw material exported (e.g., rice).
- Weak agro-processing industry.

9. Input Shortages & Costly Fertilizers

- Urea and DAP shortages hamper productivity.
- Fake pesticides and spurious seeds are common.

10. Institutional Weakness

- Poor agricultural research.
- Weak coordination between federal and provincial bodies after 18th Amendment.

5. Industry of Pakistan

At independence, Pakistan had **only 34 industrial units**, mostly small-scale. There were **no steel, heavy machinery, or chemical industries**.

By the early 1950s:

- **Pakistan Industrial Development Corporation (PIDC)** was created (1952) to promote industries.
- Textile and cement sectors developed rapidly in West Pakistan.
- East Pakistan contributed jute processing.



However, industrial growth was **uneven** — concentrated in Karachi, Lahore, and Faisalabad. Industry is the **second-largest sector** of Pakistan’s economy, contributing **~19–21% of GDP** and employing **~25% of the labor force**. It includes:

- **Large-Scale Manufacturing (LSM)**
- **Small and Medium Enterprises (SMEs)**
- **Cottage/Handicraft Sector**
- **Mining & Quarrying**
- **Construction Industry**



Textiles, food processing, petroleum, pharmaceuticals, and cement remain dominant.

Characteristics of Pakistan’s Industry

1. Dominance of Manufacturing Sector

- The industrial structure is manufacturing-heavy, especially:
 - **Textiles & garments (backbone; ~60% of exports)**
 - **Sugar mills, cement factories, fertilizers**
 - **Automobiles, electronics assembly**

2. Large-Scale Manufacturing (LSM)

- Accounts for **~60% of industrial output**.
- Key industries:
 - **Cotton textiles**
 - **Cement**
 - **Petroleum refining**
 - **Food products**
 - **Iron & steel**
 - **Chemicals & pharmaceuticals**

3. Small & Medium Enterprises (SMEs)

- Make up **~90% of industrial establishments**.
- Produce:
 - Sports goods
 - Surgical instruments
 - Leather goods
 - Carpets and handicrafts

Sialkot, Wazirabad, Gujranwala are major SME clusters.

4. Cottage & Handicraft Sector

- Traditional crafts:
 - Truck art
 - Pottery
 - Carpets
 - Embroidery (Sindhi, Balochi, Punjabi phulkari)

Important source of **female employment**.



5. Regional Concentration of Industry

- **Punjab:** Faisalabad (textiles), Lahore (engineering, chemicals), Gujrat/Wazirabad (fan and cutlery).
- **Sindh:** Karachi (port-based industrial hub, steel, textiles, refineries).
- **KP:** Marble, furniture, food-processing.
- **Balochistan:** Minerals, gas fields, emerging Gwadar-based industry.

6. Heavy Dependence on Imported Machinery & Raw Materials

- Pakistan imports:
 - Industrial machinery
 - High-tech components
 - Crude oil and petroleum products
 - Many chemicals and pharmaceutical inputs

7. Export-Oriented but Narrow Base

- Major export reliance on **textile value chain**, leaving Pakistan vulnerable to:
 - Cotton shortages
 - Global apparel market fluctuations
 - Energy crises impacting textile mills

Trends in Pakistan's Industry

1. Gradual Industrial Diversification

- Growth in:
 - Information Technology
 - Food processing
 - Pharmaceuticals
 - Automotive assembly (Kia, Hyundai, Chinese brands)



2. CPEC-Driven Industrial Development

- Special Economic Zones (SEZs) expected to:
 - Boost manufacturing capacity
 - Increase foreign investment
 - Improve logistics (Gwadar Port)
- Under CPEC, nine Special Economic Zones (SEZs) are planned, with four prioritized for initial development:
 - **Allama Iqbal Industrial City (Punjab), Rashakai SEZ (KP), Dhabeji SEZ (Sindh), and Bostan SEZ (Balochistan),**
 - alongside others like Moqpondass (GB), Mirpur (AJK), Mohmand Marble City (FATA), and federal zones in ICT and near Port Qasim.



3. Technology Upgradation (Slow but Increasing)

- Automation, CNC machines, e-commerce integration.
- Sialkot's export industries adopting global standards.

4. Growth in Construction & Housing

- Driven by:
 - CPEC infrastructure
 - Public and private housing schemes
 - Boosts cement and steel industries.

5. Rise of Services-Led Industry

- Logistics, finance, telecom, and IT services increasingly supporting manufacturing.

Major Problems of Pakistan's Industry

1. Energy Crisis

- **Chronic:**
 - Electricity shortages
 - High tariffs
 - Gas supply disruptions
- **Raises cost of doing business and reduces competitiveness**



2. Outdated Technology

- Many factories use old machinery → low productivity.
- Limited investment in R&D and innovation.

3. Poor Industrial Policy Continuity

- Frequent policy shifts discourage long-term industrial investment.
- Lack of coordination between federal and provincial departments.

4. High Cost of Production

- Import dependence → expensive inputs.
- Rupee depreciation increases cost of machinery, oil, chemicals.

5. Limited Skilled Workforce

- Skill mismatch between industry needs and training institutes.
- Weak vocational and technical education sector (TVET).

6. Infrastructure Bottlenecks

- Logistics inefficiencies:
 - Poor roads
 - Slow rail freight
 - Port congestion
- Increase transportation costs and delays.



7. Low Value Addition

- Exports dominated by **raw cotton, yarn, basic textiles**.
- Limited high-tech or high-value manufacturing.

8. Weak Industrial Clusters and SEZs

- Many zones lack:
 - Gas
 - Electricity
 - Water supply
 - Waste treatment
- Slow implementation hampers growth.



9. Small Industrial Base

- Only a few large firms dominate major industries (e.g., sugar, cement).
- SMEs face finance and regulatory barriers.

10. Security & Political Instability

- Previous decades witnessed law-and-order issues (e.g., Karachi).
- Discouraged FDI and industrial expansion.

5. Education in Pakistan

“Pakistan’s greatest resource was not land or minerals but the potential of its people — yet education remained its weakest link.”

— *S.M. Burke*,

1. Characteristics of Pakistan’s Education System

a. Multi-Layered, Unequal Structure

- Public, private, madrassa, non-formal, and elite English-medium systems run in parallel.
- Produces **deep class stratification**, inconsistent learning outcomes.

b. Constitutional Framework

- **Article 25-A (18th Amendment)** guarantees *free & compulsory education* for 5–16 years.
- Education is **provincial responsibility** after devolution → autonomy but also coordination challenges.

c. Low Investment Sector

- Pakistan spends **1–2% of GDP** on education (lowest in South Asia).
- Chronic underfunding impacts infrastructure, teacher quality, curriculum, and research.

d. Exams & Rote Learning Culture

- Curriculum heavily content-based; students trained to memorize instead of think critically.
- Outdated testing systems (Boards) reinforce rote learning.



e. Madrassa Education

- Around **30–35k madrassas** serve millions, mainly from low-income families.
- Parallel curriculum with limited integration into the mainstream job market.

2. Trends in Pakistan's Education



a. Rising Enrolment but Slow Progress

- Net enrolment rising gradually at primary level.
- Still **out-of-school children ~22 million** (UNESCO estimate).

b. Urbanization & Private Sector Growth

- Urban areas seeing explosive growth of **private schools** (low-cost + elite).
- Private sector now serves nearly **40% of total enrolment**.

c. Digital Learning & Ed-Tech

- Post-COVID push toward digital content (Teleschool, YouTube, Madrassa boards digitizing).
- Ed-tech companies emerging but **digital divide** still large.

d. Curriculum Reforms

- **Single National Curriculum (SNC)** introduced to reduce disparities, but implementation uneven.
- Debate continues on quality, inclusivity, teacher training, and ideological biases.

e. Higher Education Trends

- HEC encouraging **research publications, quality assurance, accreditation**.
- Growth of universities but concerns over faculty quality and employability.

3. Key Problems of Education in Pakistan

a. Access & Inequality

- Rural–urban divide, Gender gap particularly in Balochistan, KP, and rural Sindh.

b. Poor Learning Outcomes

- No standardized national assessments for learning outcomes (except limited HEC/PEC efforts).

c. Infrastructure Deficits

- Thousands of schools are **without toilets, electricity, drinking water or boundary walls---** Ghost schools and teacher absenteeism still remain.

d. Teacher Quality & Training Issues

- Teachers often recruited politically rather than merit-based.
- Limited induction training and almost no continuous professional development.

e. Outdated Curriculum & Policymaking

- Curriculum often ideological or exam-focused, not skill-based.
- Lack of alignment with job market → graduates face unemployment despite degrees.



f. Governance Fragmentation

- 18th Amendment caused **policy fragmentation** among provinces.
- No unified national standards for learning, teaching, or monitoring.

g. Funding Crisis

- Spending below international recommendation (4% of GDP).
- Development budgets often lapsed due to administrative delays.

4. Way Forward / Reforms Needed

a. Increase Education Budget

b. Standardized Learning Outcomes

c. Teacher Reforms

- Merit-based recruitment, modern training modules, continuous professional development, performance-based incentives.

d. Digital Inclusion

- Rural IT labs, tablets, digital libraries, low-cost internet for students.

e. Reduce System Fragmentation

- Harmonize provincial curricula; strengthen coordination between federal and provincial bodies.

f. Reform Examination System

- Shift from rote-learning exams to conceptual, analytical questions.

g. Skill & Vocational Focus

- Expand TVET sector; link industry with academia; promote entrepreneurship and job-ready skills.

h. Strengthen Public Schools

- Improve infrastructure, accountability, and parent–school engagement.



Compiled By Ibrahim Tariq Bajwa - 54th CIP

