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Sayings of Quaid & Iqbal's writings explain the conceptual understanding of ideology and state. Explain.

Give a systematic analysis of the role of charismatic leadership of Quaid-e-Azam in establishment of Pakistan.

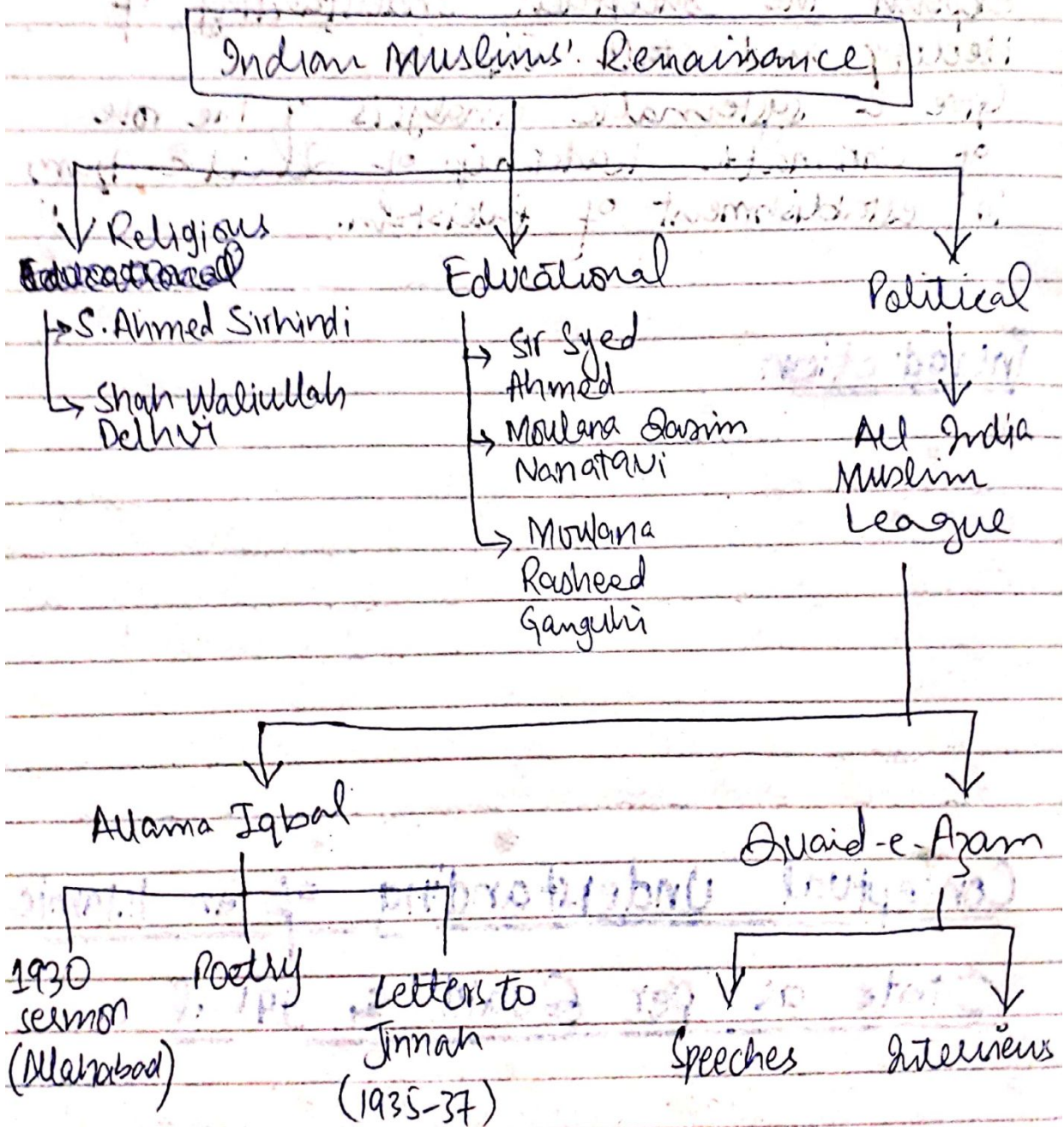
## Introduction

Pakistan was a struggle of nearly half a century of political efforts, preceded by religious and educational reformation. The political struggle mainly relied upon the shoulders of Quaid-e-Azam and Allama Iqbal, expressed through their sayings and writings.

## Conceptual Understanding of an Islamic State as per Quaid & Iqbal

The flagbearer of the political struggle of Indian Muslim were Allama Iqbal and Quaid-e-Azam Muhammad Ali Jinnah. They both

were the members of All-India Muslim League. A flowchart dissecting Muslims' efforts is shown below.



## Islamic Principles and Democracy

It was reiterated by the Quaid at multiple occasions that the system of the new state will be based purely on Islamic principles of social justice, tolerance, equity, and fairness. Allama Iqbal said at an occasion.

اللہ کی راہ میں جو کچھ کرنا ہوگا  
کرتے ہیں اور جو کچھ کرنا ہے  
کرتے ہیں۔

Quaid held a similar view regarding the future constitution of the newly born state.

The constitution of Pakistan is yet to be formed by the Pakistan Constituent Assembly. I don't know what its final form will be, but it will be based upon Islamic principles of social justice, equality, and ~~fairness~~ democratic.

(Quaid in an interview, 1948)

## Religious Freedom

Professing religious freedom was the major cause of Indian Muslims vying for independence in the form of separate homeland. So, great concern was laid to this cause while framing the foundations of the state. At this occasion, Quaid said:

"You are free. You are free to go to your mosque or your temple or to any place of worship in this state of Pakistan. You may belong to any religion, caste or creed, that has nothing to do with the business of the state. We all are an equal citizens of the state."

(Quaid-e-Azam, 11-08-1947)

## Non-theocratic Rule

Indian Muslims were already under the threat of Hindus' dominance in government and Hinduism, so it was made sure by the architects of Pakistan that it doesn't fall prey to the

religious fanatic or extremist rule.  
On this occasion, Quaid said:

“Pakistan will never be a theocratic state. We want to live in a free country where we are not ruled by religious authorities or divine missions. We have non-Muslims like Hindus, Christians, and Parsis with us too.”

(1948 - Quaid to NWFP students' association)

Not only Quaid-e-Azam, but the similar views were held by Allama Iqbal as well.

“Hindus fear a religious rule in the Muslim majority state. Let me make it clear that it will be based on Islamic values and not for theocratic state.”

(Iqbal - 1930's Allahabad sermon).

## Separate Homeland

Muslim League and Quaid-e-Azam turned to the demand of separate homeland after Lahore Resolution (1940).

Earlier, they as well as Iqbal supported a joint state or Union of India, a Muslim state within India, as illustrated by Iqbal's Allahabad sermon of 1930.

"North-western and Northern parts of India be demarcated into states (Independent), in which Muslims are numerically a majority."

(Lahore Resolution, 1940)

In letters to Jinnah (1935-37), Iqbal was of the same views that Shariah cannot be implemented without having an independent state.

## Equality of Citizens

In accordance with the Islamic values, it was made clear by Jinnah that all the citizens will be equal in the state of Pakistan without any discrimination of caste, color, or creed. Quaid-e-Azam said in this regard:

ee In course of time, Muslims will cease to be Muslims and Hindus will cease to be Hindus - not in religious sense as that is private to the individual - but in political sense. All will be the equal citizens of the state." (Quaid-e-Azam)

Hence, this factor was among the major reasons for thriving for independence from British and Hindus alike.

## Islamic Nationalism

In his Annual Sermon of 21<sup>st</sup> session of AIML held at Allahabad (now: Prayagraj), Allama Iqbal disagreed with European nationalism and advocated the cause of self-government for the Indian Muslims. As per him, the bond of a common nationhood was not territorial integrity as in Treaty of Westphalia, ~~but~~ but the (common) bond of religion. He said:

انہی قوت پر قیاس اقوام مغرب سے نہ کر دے  
خاص ہے ترکیب میں قوم رسولی  
ان کی کیفیت کا یہ فرق وہ نہ انحصار  
قوت مذہب سے مستقیم کی کیفیت تری

Depending such a situation, he  
said at another point.

خوت اس کو کہتے ہیں آج کلے کا نفا جو کابل میں  
لوئیہ رستان کا یہ پیر و فرزندے ناب پر جا کے

## Conclusion

Jinnah and Iqbal, constantly by  
virtue of their positions in Muslim  
diaspora, made the ideological  
foundations of Pakistan very  
dear. They discarded theocratic  
rule in favor of inclusive  
state machinery.



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Shehwar A.2.

Pms (Punjab) - Pakistan Studies

Evaluate the role of Reformer & Educational movements in the Muslim Renaissance in sub-continent.

Please evaluate this answer against 20 marks.

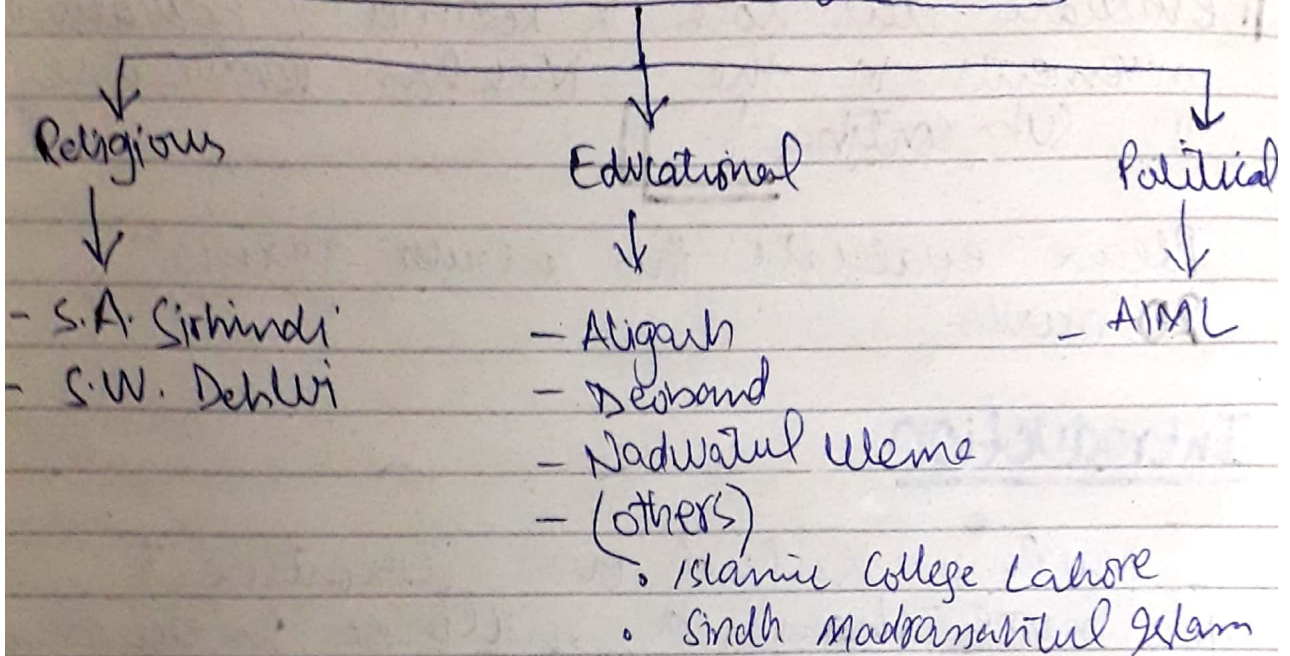
## Introduction

Muslims ruled over subcontinent for more than a millineer. In accordance with Ibn-e-Khaldun's theory, every dynasty has a fall. Muslim empire of Mughal met their fate in 1857 ~~but~~ when the power was shifted to the Brits. After them, different Muslim factions worked for the revival of Muslims' glory on religious and educational fronts.

## Role of Religious Reformation

Religious reformation of the Muslims in India has two main protagonists: Sheikh Ahmed Raza Khan and Shah Waliullah Delhi. Let us discuss them.

## Indian Muslims' Reformation



## Sheikh Ahmed Sirhindi

### Early life

He was born in 1564 in Sirhind, East Punjab. After a long struggle for Muslims, he died in 1624 at the age of 60.

### Background

There were the following main challenges of Muslims in his era.

- Mughal succession wars between Jahangir (1605-1627).
- Rise and threat of syncretic

effects on Islam due to Akbar's  
Deen-e-Ilahi.

- Assimilation with Hindu culture, like absence of dowry.
- Shia-Sunni strife among Muslims.
- Threat to Muslim identity due to Bhakti movement.

Efforts:

He took many efforts to stop the menace.

- Wrote "Maktoobat" to prominent Muslim figures.
- Established "Majlis-e-Muntazimeen".
- Introduced doctrine of "Wahdat-ul-Shukhoo"
- Used "Two-Nation Theory" on religious lines and declared Muslims a nation.

Shah Waliullah Dehlvi

Early life: He was born in Delhi in 1703, and died in 1762 at the age of 59 years.

## Background

His efforts were motivated by the following background.

- Lack of unity among Muslims.
- Mughal succession wars (Shahjahan & Aurangzeb)
- Threat of Marathe Empire to Mughal throne.
- Growing British influence in Mughal court.

## Efforts

Shah Waliullah made the following efforts in this regard.

- Wrote books like Hajjatul Balagha, Nehjatul Balagha etc.
- Presented his doctrine clarifying differences between Wahdatul Wajood and Wahdatul Shuhood.
- First person to translate the Holy Quran (from Arabic) to Persian.
- Sided with Ahmed Shah Abdali against Nadir Shah Durrani and Marathe Empire to save the throne of Muhammad Shah.

## Effects of Religious Reformation:

- Muslims of India were united.
- Introduced stability to the Mughal Empire.

- Tried to reduce the religious differences among the Muslims.

“Sheikh Ahmed Sirhindi is such a light that has illuminated the whole world”

(Hazrat Khawaja Baqibillah (R.A.))

- Muslims were declared a nation, distinct from Hindus and others, thus propounding Two-Nation theory on religious lines.

## Role of Educational Movements

Different factions drove educational movements for Indian Muslims, as discussed in the following lines.

### Background

After W.O.I (1857), throne was taken away from the Muslims. In the aftermath of Urdu-Hindu controversy (1857), Muslims were no longer aligned with Hindus or others. They were declared a separate nation due to religious

reformation yet lack basic rights such as education.

## Aligarh

This movement was started by Sir Syed Ahmed Khan (1817-98) with following goals.

- Giving western education to Muslims.
- Establishing good relations with the govt.
- Retaining Urdu as an official language of British India.

## Efforts

- Established many schools like Gulshan, Victoria, and MAO.
- Published books to impart western and scientific education in Muslims.

"Sir Syed was a prophet of education".

(Mahatma Gandhi)

- Advocated modernizing religion using Ijtihad ~~and~~ and removing superstitious outlook.

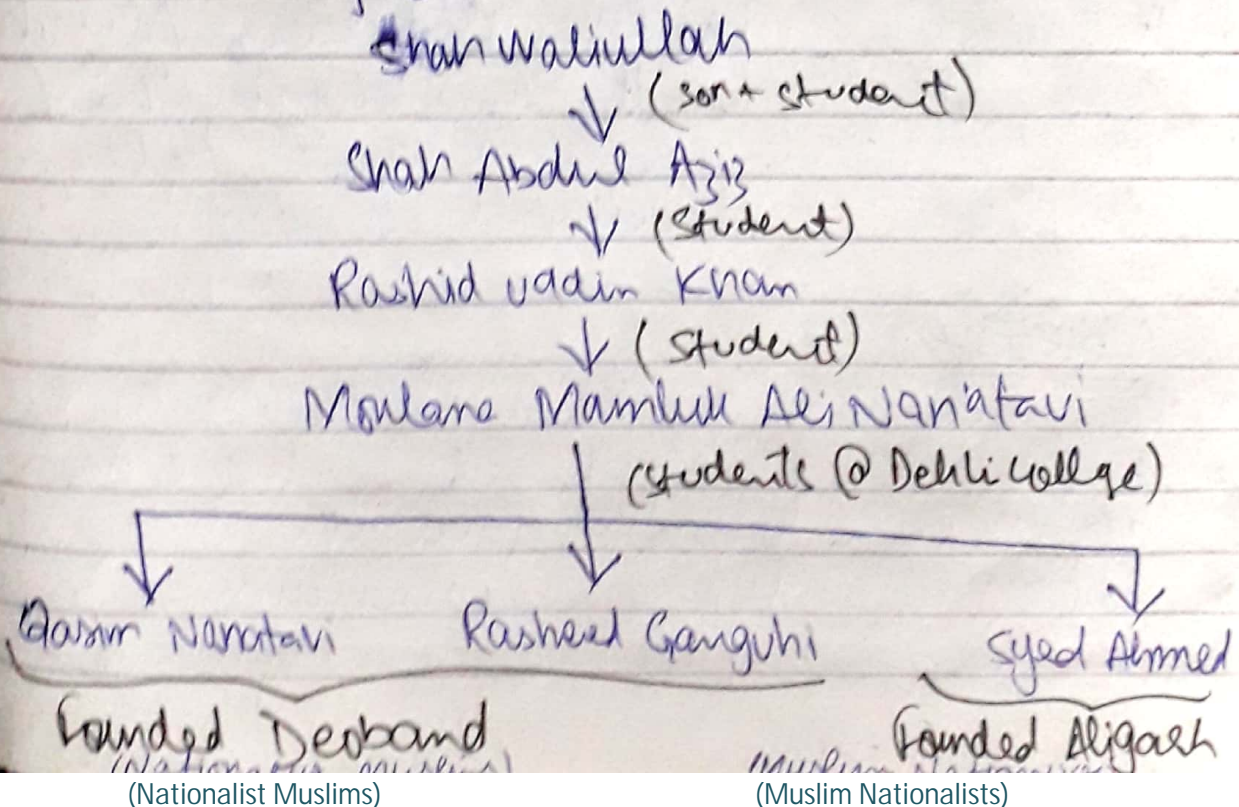
"The greatest achievement of a man lies in the fact that he was the first to realize to interpret the religion in modern times and worked for it"

(Allama Iqbal).

- Gave a political forum to Muslims like MAO Educational Conference (1886), a precursor to AIML.

## Deoband

This movement was anti-thesis to Aligarh movement but with same objectives.



## Objectives

Deoband almost shares same objectives as Aligarh, but kept a hostile attitude towards Brits. These are declared as "National Muslim" by Dr. Ishtaq Ahmed and opposed the creation of Pakistan.

## Efforts

They established a religious Seminary Darul-Uloom Deoband in Deoband (U.P.) in 1867 to impart religious education to Muslims.

## Nadwatul Uloom

It was a bridge between Aligarh and Deoband. It was established in 1894 at Kanpur and later shifted to Lucknow in 1898.

## Objectives

- To act as a council of Madaris.
- Expansion of Madrasah Faiz-e-Aam to include hostel facility.
- Reforming religious curriculum.



## Effects

- To many extent, it bridged the gap between the two extremes of Aligarh & Deoband.
- Presented a modest image of Indian Muslims.
- Bestowed with great muslim ~~at~~ leaders:-
  - ↳ Moulana M. Ali Johar
  - ↳ Moulana Zafar Ali Khan
  - ↳ Moulana Shaukat Ali
  - ↳ Syed Salman Nadwi
  - ↳ ~~Abdullah~~ ~~Abdullah~~ ~~Abdullah~~
  - ↳ Moulana Hussain Madni
  - ↳ Moulana Abul Kalam Azad

## Conclusion

Hence due to the vigilant efforts by religious and educational movements in India, they were able to regain their entity and these movements produced great men of letters for Muslims.