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Test # 01 PAK Affairs

Question no 01: Critically analyze the influence of religious reformers in shaping Muslim identity in United India. To what extent did the Aligarh Movement play an instrumental role in forming the political ideals of Muslims in the 20th century. Assess its impacts in comparison to other contemporary movements.

Religious Reformers in United India:
Religious reformers play important role in shaping muslim identity in united india. They viewed islam as people in subcontinent forgot islamic practices. During reign of Akbar the Deen-i-Ilahi misguided muslims. In the same way saints of that time did not refer to the Quran and Hadith in their commentaries rather the development of magical and supernatural powers were prevailed at that time. The reformer Shakh Ahmed Bikhindi was dismayed over situation of muslims and islam. Shakh Ahmed Bikhindi

took great effort in imparting Islamic knowledge as he guided his students to impart Islamic knowledge in different regions of India. Similarly he wrote

Isbat-un-Nabuwat

in which he wrote the excellent explanation of prophethood. Moreover, Sheikh Ahmed Rishidi emphasized on

Ittibad-e-Sunnah

for the several of the Islamic teaching for Muslims. Similarly

Sheikh Ahmed Rishidi wrote letters to different people for the promotion of Islamic knowledge. His letters are known as **Makhtubat-e-Imam**.

Sheikh Ahmed Rishidi also distinguished between **wahat-ul-wajid** and **wahat-ul-shahood**.

He rejected the wahat-ul-wajid and gave concept of wahat-ul-shahood in which creator and creation are two separate identities. So in this way he guided people for right and he also influenced Jahangir who got Sheikh Ahmed Rishidi at first became imprisoned in Gawaligarh Fort under Jahangir but after released from jail he took reforms in royal court

as well. This was the influence of Sheikh Ahmed Raza Khan. Jahangir requested a big mosque in the name of Sheikh Ahmed Raza Khan. Similarly Shah Wali Ullah also wanted people to know. Shah Wali Ullah used Tedbary method for Islamic teaching. His famous works are

Hujjat-ullah-Baligha, Khilafat-ul-Khilafa and Izalatul-Akhiya.

Like wise Syed Ahmed Barelvi took part in the shaping of muslim identity in united india. He took part in Jihad and fought wars against Sikhs in Punjab, Peshawar and Baluchistan. In Baluchistan he laid his life while fighting for the cause of Islam.

Aligarh Movement:

It is true that Aligarh movement play an instrumental role in forming the political ideals of muslims in the 20th century. Aligarh movement was started by

Sir Syed Ahmed Khan. The movement was started for the educational, social, economic and political uplift of muslims. Sir Syed Ahmed Khan perceived

that muslims are backward in education and there was lack of reconciliation between muslims and Britishers. According to Sir Syed Ahmad Khan this was the main reason of muslims' exploitation in every field of life. So, Sir Ahmad Khan encouraged muslims to acquire modern education if they had to compete with Hindus.

Sir Syed Ahmad Khan took different steps related to education, politics and society under Aligarh movement after that these significant steps framed the political ideals of muslims in 20th century. Following are the steps of Aligarh movement:

1. Rasala Asbab-e-Baqawat-e-Hind:

Sir Syed Ahmad Khan wrote Rasala Asbab-e-Baqawat-e-Hind in order to develop true cause of war of independence (1857).

He elaborated that only muslims were not responsible for the war but Hindus are also responsible for war. The misconceptions of Britishers were reduced through this effort of Sir Syed Ahmad Khan.

2- Muhammadan Educational Conference:

The second significant step of Sir Syed Ahmed Khan was the development of a Muhammadan educational conference which was held in various parts of subcontinent. The purpose of the conference is to enhance opportunities for modern education in educational institutions. It was the step through which Muslims were encouraged for modern education and was able to ~~com~~ complete circles.

3- M.A.O College:

The most important achievement of Sir Syed Ahmed Khan was the establishment of M.A.O college in 1877. The college became university in 1920 after the death of Sir Syed Ahmed Khan. The students of M.A.O college later took part in nationalist movement.

4- Loyal Muhammadans of India:

Sir Syed Ahmed Khan wrote "Loyal Muhammadans of India" in which he gave a detailed account of the loyal services of Muslims which they had rendered to British rulers. This was another effort to create better understanding between Muslims

and Britishers.

5- Aligarh Institute Gazette:

Aligarh Institute Gazette was journal was published in both Urdu and English. The main purpose of journal is to arouse sentiments of goodwill of Britishers for muslims.

The above mentioned efforts of Sir syed Ahmad Khan was to rebuild status lost status of muslims and in this way muslims took part in politics and finally they would able to acquire a separate homeland for in order to pursue their islamic principles.

Impacts of Aligarh movement in comparison to other contemporary movements:

Aligarh movement was not religious movement. The sole purpose of Aligarh movement was to strengthen muslims identity in the society with respect to every field of life whether it is social & economic and political. The cont

The contemporary movements of Aligarh movement were **Deoband movement** and **Nidwat-ul-ulma**. But these two movements were religious in

nature and started by conservative orthodox ulema who were against Aliqah movement because it lack religious element.

Although Aliqah movement was not religious but it was an endeavour for the muslims to accomplish a separate land for based on islamic principles.

The significant impacts of Aliqah movement were as follows:

1:- The students of M.A.O. college took part in panislamic movement actively and achieved land for muslims.

2:- The acquisition of ~~new~~ modern knowledge changed muslims economic and social situations. Before the movement they were not hired for higher posts because of lack of education. But after acquiring modern education they were hired in higher ranks and their economic situation become less worsen.

3:- Due to Sir Syed efforts the reconciliation between muslims and Britishers was developed and later Britishers consider muslims a nation separate nation.

Conclusion:

In a nutshell, the

movement to resurrect play a significant role. For the revival of Islamic and reformist shaped muslim identity in united India. The Aligarh movement was initiated by Sir Syed Ahmed Khan for the social, political and educational uplift of muslims and it impacted the political career of muslims positively.

QNo 2: Discuss the ideological foundations of Pakistan as envisioned by its founders. How did these ideologies manifest in the political and social fabric of the newly formed state?

Ideological Foundations of Pakistan:

Ideology is defined as "Science of ideas". The French philosopher **Antoine Destutt de Tracy** said that it is the origin, of evolution and nature of ideas. Ideology is formed when suppressed ones want to get rid of prevailing ideology.

Reo M Christenson defined in his book "Ideologies and

Modern political" that "it emerges when people strongly feel mistreated and their status is threatened by fundamental changes occurring in the society and when the prevailing society is no longer satisfies them."

The ideology of Pakistan is based on Islam. Muslims wanted to establish a state in which they spend their lives according to Islamic principles. As the founder of Pakistan Quaid-e-Azam said while addressing an Islamic college that:

"we did not demand Pakistan for a piece of land but we wanted a laboratory where we could experiment on Islamic principles."

Quaid-e-Azam was an supporter of two nation theory. According to him Muslims and Hindus are two separate nations and they can not sustain in united India. As he said that:

"India is not a nation nor a country but it is a subcontinent of nationalities where Hindus and Muslims are two

major nations. The hindues and muslimans belong to two different religions, philosophies, social customs and literature.

Similarly Quaid-e-Azam awakened muslims of subcontinent that being muslims they can not live with hindues as they have their own cultures and islamic traditions. He said that:

"It has been taken for granted that muslims are minority, and of course we are used to it for such a long time that these settled notions are difficult to remove. The muslimans are not minority. They are nation by every definition."

Moreover Allama Iqbal also gave ideology of panislam. According to him muslims have religion of islam and it is different from other religions in all aspects. So, it is difficult to merge both religions and live together. Allama Iqbal while addressing Alla Akbar said that:

"India is a subcontinent of ~~the~~ human beings belonging to different languages and different religions. To base a constitution of homogenous India is to prepare her for civil war. I therefore demanded for the formation of consolidated Muslim state."

Allama Iqbal was also supporter of two nation theory and he preferred subcontinent's solution is the separation of both nations. As he said that:

"I have been a staunch advocate of putting an end to the religious prejudices and distinction from the country but now I believe that the protection of separate national interest is in the best interest of both, Hindus and Muslims."

It shows that once he was in favour of Hindu Muslim unity but after seeing attitudes of Hindus he realized that it is better that Muslims have their own separate land.

Ideologies manifest in the Political and Social Fabric of the newly formed State:

in Pakistan came into being on 14 August 1947. After that regulation of affairs of country were based on ideological foundations of Islam whether it is social aspect or political aspect.

Ideologies in Political Fabric:

The ideological foundations can be seen in political fabric of the newly formed state as the constitution of 1956, 1962 and 1973 the sovereignty of the state belongs to Almighty ALLAH. Similarly in the 1973 constitution the head of state and prime ministers both would be Muslims. Moreover in the 1973 constitution the name of our country is "Islamic Republic of Pakistan". This shows that the ideological foundations of country were manifest in the newly formed state.

Ideologies in Social Fabric:

The ideological foundations can be seen in the social fabric of newly state. As the

Muslims are free in celebrating
their religious activities, like Eid-ul-
Fitr and Eid-ul-Eza. It could
not be happened in united
India. The fear is raised to
harmless but muslims slaughter
out on Eid-ul-Eza. It could
become the source of contention
if Pakistan was not formed.