

Q No 1:

Critically analyze the influence of religious reforms 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 impact in comparison to other contemporary movements.

### 1- Introduction:

Ever since Islam came to the sub-continent through Arab traders, the Muslim identity of the reverts was threatened by the long withstanding traditions and ideas of Hindus and Buddhists. The rise and fall of Mughal empire also saw fluctuations in this threat. Several religious reformers including Sheikh Ahmad Sirhindi, Shah Wali Ullah and Ahmad Shah provided their services to Islam being upheld as a religion in subcontinent and Muslim Nationalism. Later, Aligarh Movement by Sir Syed Ahmad Khan practically laid the foundation of a separate homeland for Muslims. The emphasis on educational reformation of Muslims and right lining for political participation made it unique and more effective as compared to the rest of contemporary movements.

## 2- Role of Religious Reformers in Shaping Muslim Identity:

### Background:

Muslims in the sub-continent were facing a threat to their identity because of increasing dominance and threat of social evils. They were being alienated from their religion and Islam was being contaminated with other rituals i.e. Deen-e-Illahi. The rise of Bakti Movement further ~~was~~ threatened their national integration.

### A): Sheikh Ahmad Sirhindi:

A prominent reformer of 16<sup>th</sup> century, also known as "Mujaddid Alf Sani", Sheikh Ahmad contributed to Muslim society through his work both in writing and practical services.

i): Forceful Voice against unfaithful activities of ruler i.e. Akbar's Deen-e-Illahi:  
Sheikh Ahmed raised voices against the contamination of unfaithful practices into Islam and its propagation through rulers. The Maratha barked Mughal ruler was questioned for his beliefs.

ii): Ending of Social Evils:

He raised awareness among masses of the social evils currently surrounding it. The Hindu practices along with other immoral activities were considered as part of Islamic rituals too.

### iii). Opposing Assimilation:

In the backdrop of rise of Bakhsh movements, Sirhindi continuously reminded Muslims of their identity and encouraged towards Muslim Nationalism rather than assimilation.

### iv). Reformation of Islamic society:

The Islamic society was encouraged to educate itself and learn more about its roots to separate moral from immoral activities.

### v). Books:

- Asbat - un - Naboo (encouraged logic and reason)
- Maroof - ud - Dunya (based on Shariah and Tasawwuf)

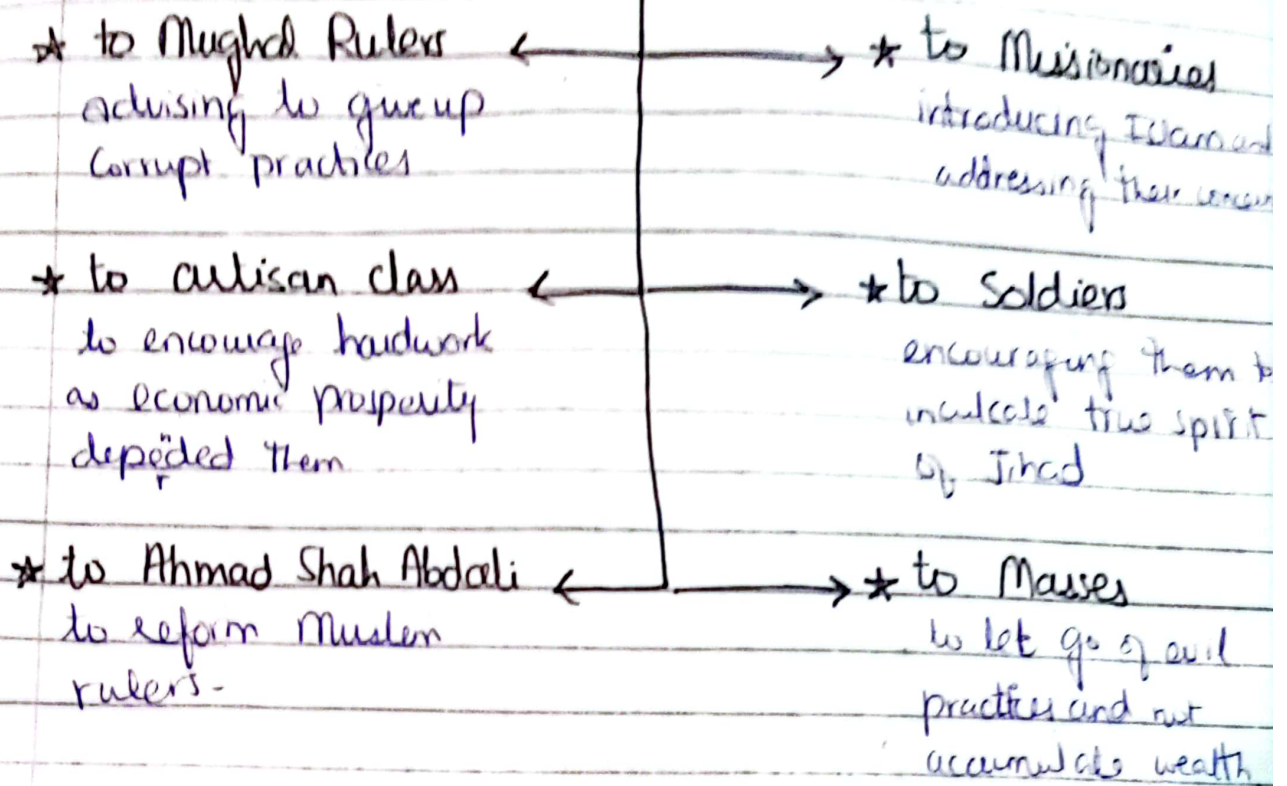
### vi). Decline in Sectarianism:

Shah encouraged logical thinking and reasoning amongst Muslims. He also accepted Mystics to be a part of Islam rather than a separate element. This led to a common sense of purpose among Muslims and eliminated sectarianism.

## B). Shah Wali Ullah:

Also known as Qutabuddin, Shah Wali-Ullah reformed the Muslims of 18<sup>th</sup> century. In the time of downfall of Muslim rule in India, he addressed the Muslims as a nation as well as its leaders for a better future.

## i) Open Letters:



## ii) 4 Economic Principles:

- ① Every individual has a right to limited ownership according to his abilities
- ② - Accumulation of wealth to be restricted
- ③. In a specific geographical boundaries, everyone has right to resources
- ④. Balanced development in a society as a whole encouraged

iii): Educational Reformation of Muslims  
Shah Wali Ullah overhauled the existing education system by introducing education reforms amongst Muslims. Europeans was encouraged to educate himself with the true teachings of Quran and Shariah.

iv): Opposition of Sectarianism  
All forms of sectarianism was prohibited and Muslim nationalism was promoted through his works and teachings.

v): Persian translation of Holy Quran:  
With many musavvirs and important figures taking interest in Islam, Shah translated Quran for Islamic preaching.

### C): Ahmad Shaheed Bareilly:

Syed Ahmed Shaheed in the eighteenth and nineteenth century used a two pronged approach to reform muslim society.

Purification of Muslim



Destruction of British Empire.

Being part of armed struggle himself, he encouraged true jihad amongst Muslims against British empire and wrote books to preach Islam.

i) Establishment of state on Islamic Principles  
He built a Muslim empire by taking part in Jihad - But he was killed by Ranjeet Singh in Balakot fighting Sikh Army.

ii). Jihad Against Sikh Ruler:

The holy places were converted into temples and azzan was prohibited in that time. Syed Shakked declared war against Sikh.

iii): To Preach unity of Allah & Jihad:

He wrote "Sirat-ul-Mustaqim" to guide Muslims towards the true teachings of Islam.

### 3- Role of Aligarh Movement in shaping political ideas of Muslims:

Sir Syed Ahmad Khan encouraged the Muslims of 20th century to stay away from politics and equip themselves with western education. This led to British recognising Muslims as a separate entity than Hindus of Indian subcontinent.

### Political Impacts of Aligarh Movement in comparison with others

After the war of independence, to revive Muslims image in the British eyes, Aligarh movement provided educational institutions, scientific societies and conferences to present Muslim's views.

### i): Muslim British Compromise:

In order to revive the image of Muslims, the damage control was done by Syed Ahmad encouraging Muslims to refrain from politics and stay loyal to British to present their points.

### ii): Risala-e-Arbab-e-Bagawat-e-Hind:

The Causes of Indian revolt, a pamphlet was published by Syed Ahmad Khan to highlight that Muslims were not the only culprits that that everyone was at fault.

### iii): Loyal Mohammedans of India:

Seeing under the British rule himself, he wrote the Loyal Mohammedans of India to reiterate that Muslims have been loyal to Britishers in separate times.

### iv): Udu-Hindi Controversy:

Sir Syed addressed that since Hindus and Muslims are two separate Nation have separate identity, they cannot exist as one following the 1857 Udu-Hindi Controversy.

### v): Two Nation theory:

The mastermind of two-Nation theory Sir Syed iterated that Muslims and Hindus are two separate Nations and cannot exist as one. Thus the need for separate homeland for Muslims rose through Aligarh movement.

## Conclusion:

Although the concept of Two Nation Theory emerged early on during religious reformations of Muslims by Ahmed Sirhindi, it wasn't until Sir Syed Ahmed Khan that Muslims were treated as separate entity. The evolution of Muslims as a Nation followed struggles of several glorious reformers. This ultimately led to the creation of Pakistan.

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## QNO. 2:

Discuss the ideological foundations of Pakistan as envisioned by its founder - How did these ideologies manifest in political and social fabric of newly formed state.

## Introduction:

It is said that the first Arab trader in the subcontinent laid the foundation of Pakistan, a Muslim Homeland. The ideological foundation of Pakistan is based on Islamic ideology. The need for an Islamic state with Islamic ~~state~~ way of life and freedom of expression laid the foundation of Pakistan. Starting from Sir Syed's claim for a separate state for Muslims to Iqbal's vision and Quaid's political struggle, the ideology of Pakistan evolved into its final shape.



## Background:

### Ideology:

"A set of ideas or beliefs or norms on which the collective ideals of a society is based upon is known as ideology."

### Ideology of Pakistan:

The ideology of Pakistan is based upon Islamic ideology and comprises of following features

- Components
- Sovereignty belongs to Allah Almighty
  - Practice of Islamic code of conduct
  - Dominance of Quran, sunnah and Shari'ah
  - Religious freedom
  - Protection of Minorities
  - Urdu as National language
  - Social justice, equality and sense of responsibility
  - Fundamental human rights

### Origin: 4 school of thoughts

1<sup>st</sup>: Pakistan is the product/result of cold war i.e. Capitalism vs Communism

3<sup>rd</sup>: Pakistan is the product of <sup>(Muslim League)</sup> clash between Agricultural and industrial class (Congress)

2<sup>nd</sup>: Pakistan was established as a result of British Divide and Rule Policy

4<sup>th</sup>: Pakistan was based on an idea of Nationalism to save the world from future disaster i.e. WW III

## Founder's Vision of Pakistan's Ideology:

### A) Sir Syed Ahmed Khan

- Detecting the sense of separatism among Muslims of sub-continent, Sir Syed gave Two Nation theory and the idea of separate homeland.
- He ~~created~~ transformed the scattered consciousness to collective consciousness in Muslims.
- He gave the Nation State concept on Religion.

### B) Allama Iqbal:

- Allama Iqbal believed that Islamic democracy suited Muslims i.e. sovereignty of Allah for subcontinent not western democracy.
- He believed in complete rule of life to be based on Islamic rules and principles.
- Muslims as a separate nation and not one nation of India. This National Religion identity concept laid the bases for Pakistan.
- Allahabad Address (1930) demanded a separate state for Muslims for their freedom struggle. Allama Iqbal said that the final destruction of Muslims is known.
- He represented Muslims in Round Table conferences and advocated Muslim causes.
- Through his poetry, he preached the Muslim Nationalism and brotherhood.

among Muslim Ummah of subcontinent

### C): Quaid-e-Azam:

- After realizing the difference between Muslims and Hindus and failure of "Hindu-Muslim unity" slogan, Quaid ~~resigned~~ from Congress in 1930 and started working for Muslim cause only.
- Presented 14 points in answer to Nehru report to put forward Muslims demand.
- Propagated Muslims right to a separate homeland at every platform.
- Propagated that Islam unites Muslims and as a Nation, demanded freedom from British rule.
- Hindu-Muslim have always been two separate state entities as addressed by Quaid in Muslim University Address in 1944.
- Pakistan is based on Islamic ideology, not just a piece of land; Quaid during an address to Islamia College Peshawar.

### Impact on Political and social fabric of Pakistan:

① Pakistan was/is based on Islamic ideology

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- ② Based on Islamic democracy and federal system of government (Iqbal)
- ③ Equality and freedom of expression
- ④ Fundamental rights granted to every human being
- ⑤ Freedom for minorities to practice religion
- ⑥ Implementation of Islamic code of life & religious freedom

### Conclusion:

As Quaid said that Pakistan came into being when the first Indian became Muslim, similarly Islamic ideology emerged as an ideology for the basis of Pakistan through the concepts and ideas of different scholars. Ultimately Muslims got a homeland where they can practice any religious activity and not be punished.

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