

Question #02

Keep length equal for all answers
Issue in understanding questions
Answer what is asked in question

I- Introduction: Shah Lalali Ullah

Shah Lalali-ul-Ullah was a Muslim reformist who was born in 1703 on 21 February during the era of Emperor Aurangzeb.

His real name was Qutub-ul-Din but he later became known as Shah Lalali-ul-Ullah due to his pious services. During his time, Muslim rulers were very incompetent. No ruler had potential to sustain Muslim rule in the subcontinent. Islam was not more practicing in that time. The downfall of Islam was imminent. At that time Hinduism was uprising. Therefore, a effortless reform was of needed.

II- Background:

After the demise of Emperor Aurangzeb, rulers were very weak and incompetent that they could not sustain the foundation of the empire. Islam was going down. Army became demoralized - invaders were humiliating the Mughal Army. At that time, the

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strength of Hindium was rising. Moral depravity was so common. The morality of Muslims was very weak. People were leaving Islam. The conditions of both and Muslims were very pathetic at that.

Therefore, a reformer was needed.

III - Services of Shah-Wali-ullah

a - Religious:

(i) He translated the Quran into Persian so that its message could reach to everyone.

(ii) He gave the concept of Ijtihad which purpose was to give an insightful interpretation of Islam.

Because at certain areas, silent and Sunnah were not given the clear projection.

(iii) He called for unity among the Muslims.

b - Political:

He talked about

no hereditary politics. He said no to dynastic politics. He focused on the establishment of merit-based system. He stressed on the need of integrity and meritocracy.

c Military:

(i) He wrote letters to Ahmad Shah Abdali - Because Mughal Empire was being attacked and threaten by Marathas from the South. He wrote a letter to Ahmad Shah Abdali to rescue the Empire.

(ii) He called for Jihad to get their due struggle

(iii) Ahmad Shah Abdali came and defeated the Marathas. As a result Mughal Empire sustained.

d Economic:

He negated the accumulation and stockpiling of wealth. He was in favor of wealth distribution. He believed in economic parity and equality.

e Tiwo-Nation Theory:

He believed that Muslims are distinct nation. If that time Marathas would have captured the Mughal Empire, ~~in~~ perhaps the dream of Pakistan would not have come true.

I- Introduction: Sheikh Ahmad Sirhindi

Sheikh Ahmad Sirhindi was born on 26 June 1564 in Sirhind in East Ahmadabad. His real name was Abul Barkat Badruddin Ahmad. His title was Imam Rabbani and Mujadid Alif Sani. His education was got from ~~his~~ his father. He got Hadith and fiqh education from Molana Kamal. He went to Dehli and met with Khawaja Baji Billah Bairang. He was died on 10th December 1624 in Sirhind.

II- Background:

He came to Dehli at the age of 36 and received Khilafat and Baji Billah died in 1603.

At that time the concept of Ibne Arabi which was al-ahda-ul-lalajood, which was concept of oneness. According to this concept creator and creation are one. Body and soul are one.

Hazrat Khawajah Razi Billah said

"Sheikh Ahmad is a such light which will illuminate the whole world."

Hamid Algar; a Malaysian based scholar said;

"The Maktubat of Sirhindi came to replace the focus of Ibne Arabi as a text for study and meditation."

III - Services of Sheikh Ahmad Sirhindi:

1) Preaching and reformation of Sufism:

→ He ousted the prevailing myth on Bid'at and Karamat.
He wrote many books and delivered sermons.

2) Emphasis on Shariah and Shariat:

He focussed on rationalism and promoted the true essence of Islam. He said the prime source of Quran and Hadith should be understood.

3) Concept of Ialahdatul-Shahood against Ialahdatul-Talajoodi

He emphasized on the idea that creator and creation are two separate entity.

4) Focusing Muslim Nationalism and Two Nation Theory:

He gave the concept of Muslim Nationalism and gave the two Nation Theory.

5) Incident of Imam Rabbani in front of Emperor Jahangir:

In the court of Emperor, he refused to go for prostrate. He put into jail for two years. Then he realized his own mistake and offered him a job in court.

6) Efforts against Bhaqti Movement and Deen-Illahi:

He debunked the pre-emptory concept in the time of Akbar and his Deen-Illahi.

7) Religious Reformation:

He gave a true teaching and reshaped the distorted Islam.

IV - Literary Services of Mujadid

- (i) Isbat un Nabuwat
- (ii) Risala-e-Jehdeelia
- (iii) Maktoobat

V - Conclusion:

To sum up, the services of both reformists Sheikh Ahmad Sirhindi and Shah Ismail-ulah have impacted the life of Muslims in sub-continent. The situations of Islam and Muslims were very pathetic at that time. The services of both reformist were remarkable that uplift the Muslim as a nation.

Question # 03

I- Introduction:

The Pakistan resolution of 1940 is also known as the Lahore resolution, is often termed as the Magna Carta of the Pakistan Movement because it laid down the foundation for the creation of Pakistan.

Lahore Resolution was adopted on 23 March 1940, during the All-India Muslim League's annual session in Lahore. The resolution paved a way for the establishment of separate nation of the Muslims of sub-continent.

II- Significance of Lahore Resolution (1940):

II- Background:

Sir Syed Ahmad Khan was the first Muslim who declared Muslim and Hindus as two separate nations. Afterward Allama Iqbal demanded the separate Homeland for the Muslims in sub-continent in 1930.

In 1933, Ch. Rehmat Ali gave the same idea of a separate homeland. However, the ideology of Muhammad Ali Jinnah who used to believe that Muslims and Hindus are united nations, but with the growing Congress dual face, he realized that it was not possible.

On 22nd March 1940, the historic session of Muslim League started at Minto-Park, Lahore under the leadership of Muhammad Ali Jinnah.

III - Takeaways:

→ On the first day, Muhammad Ali Jinnah narrated the situations and events of the past few months. He also mentioned the problems faced by Muslims.

He was of the view that survival of Hindus and Muslims under single leadership is not possible anymore.

He gave the idea of a separate homeland for the Muslims.

On 23rd March 1940, based on Muhammad Ali Jinnah's statements, Fazlul Haq, the Chief Minister of Bengal passed the resolution that Lahore become Lahore

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resolution. The Hindu press started referring the resolution as Pakistan resolution.

IV - SIGNIFICANCE OF LAHORE RESOLUTION:

(i) All India Muslim League stressed that scheme of federation in the Government of India Act 1935, was unfavorable. The scheme was altogether unacceptable to the Muslims of India.

(ii) As the then Viceroy on 18th October 1939 that British government made up mind to bring change in the scheme of federation of Government of India Act 1935. But All India Muslim League stressed to reconsider the whole constitutional plan. The Muslims said no revised plan would be acceptable to Muslims unless that was framed with their approval and consent.

(iii) The Muslim League only focussed the need to constitute an "autonomous state" in which the constituent units were to be autonomous and sovereign.

(iv) Lahore resolution advocated for the mandatory safeguards of minorities.

V - What is Magna Carta?

In England, people proclaimed the right and got the signature on the agreement from King of England. It said "Within the modern law Magna Carta is the oldest declaration of Human rights. It advocated the rights of peasants and lay people."

VI - ~~What is~~

Why is Pakistan resolution termed as the Magna Carta of Pakistan Movement?

This is the answer

The Lahore Resolution 1940 also considered a Pakistan resolution had a remarkable significance that paved a way for the rights of Muslims and minorities. The scheme of federation embedded in the Constitution of 1935 was not acceptable because it had a structural issues. It did not promise rights for Muslims of the Subcontinent. The Lahore Resolution had proven to be a Magna Carta which was the declaration of Human rights. Like Magna Carta, Pakistan Resolution played a landmark role in bringing rights to Muslim.

VII - Critical Analysis:

Resolution came at that moment when Muslims were not bestowed their due electoral rights. Although it had played a significant role in bringing the direction that set the course of action of the politics of subcontinent, but it was much needed to do more for the paradigm shift of the political landscape of sub-continent. Only resolution did not play much, more actions were needed to be taken at that time.

VIII - Conclusion:

To conclude the discussion, it is perceptible to say that "Pakistan Resolution of 1948 is considered as the Magna Carta of Pakistan Movement" because it shaped the course of actions of political discourse in the subcontinent. It promised the fundamental right to the Muslims of sub-continent.

