

Question: 2

Influence of Religious Reformers

Prominent Reformers:

- a. Sheikh Ahmad Sirhindi
- b. Shah Wali-Ullah
- c. Syed Ahmad ^{Shah} Sheed
- d. Sir Syed Ahmad Khan

Sheikh Ahmad Sirhindi:

Sheikh Ahmad Sirhindi, widely known as Mujadid Ali Qari, was amongst these great religious reformers, who timely analyzed the anti-practices, which were widespread among common people in general and

among ruler in particular. He was the one who openly denounced Akbar's Deen-e-illahi. He raised the voice that Muslims are very distinct from Hindus. By discussing such argument, he is considered as pioneer of Two-Nations Theory (TNT) which became helping hand behind Pakistan Movement.

:- Shah Wali-Ullah:-

Amongst the most influential religious reformers, Shah Wali-ullah holds a very distinct and prestigious position. He was the one who tried to unite different sects of Muslims. He timely diagnosed ills in Muslims and reasons behind deteriorating rule of King. He called Ahmad Shah Abdali for help. Also he wrote "Munira" for the guidance of Muslims and played role in awakening.

:- Syed Ahmad Sheed^{ah}:-

Syed Ahmad Shaheed was the one who revived the spirit of Jihad in practical manners. He believed in arms struggles to consolidate Muslim-rule

over sub-continent. For that he beated
Sikhs and embraced Martydom in Kohat.

Sir Syed Ahmad Khan:

Sir Syed Ahmad Khan was the one, who mobilized the Muslims potential in right way, after the war of Independence. As he remained against arms rebellion, so he advised Muslims to avoid agitation against British rulers. He led the modern educational foundation of Knowledge in Subcontinent and Scientific Knowledge. He advised Muslims not to become part of Congress. He was considered as pioneer of TNT. Who use firstly, the word "Nation" for Muslims. Also remained on fore-front for political awakening of Muslims in United India.

Role of Aligarh Movement:

The pioneer of Aligarh movement was basically Sir Syed Ahmad Khan. Who remained focus about educational needs of Muslims to make them part of system. The most triggering factors was the annihilation and destruction

of Muslims after the war of independence 1857. About which, Britishers considered Muslims as the reason behind mutiny. The purpose of Aligarh movement was political enlightenment of Muslims.

Instrumental Role in forming Political

Ideals:

In the words of founding father of Pakistan, Quaid-Azam, Aligarh provided ammunition for Pakistan Movement.

Many political leaders, who were the part of Aligarh, remained prominent during Pakistan Movement and influenced and convinced the general masses about the Ideology of Pakistan (IOP). Which had expedited the overall movement and resulted in the formation of Pakistan.

Comparison With Contemporary

Movements:

- Palestinian Struggle -

Palestinian struggle is all about to regain the land of indigenous people. Which was captured by Zionist. However, if we discuss the basic difference between both than we come to know that Aligarh movement was free from arms rebellion. It was purely based upon political enlightenment. However, Palestine movement is still struggling with armed rebellion.

∴ Kashmir Struggle/Movement ∴

The struggle of princely state Kashmir began just after the partition of sub-continent. However, this movement, not wholly, but has dubbed as arms movement, by local Mujahadeen. ^{you need to write a good intro} ^{you knew things and your writing style is good} ^{what you need is to bring more improvement in} ^{the overall analysis.} ^{here contemporary movements mean contemporary to} ^{aligarh like deoband, conclusion should be atleast} ^{half a page or 2/3rd of the page.}

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Conclusion ∴

thus the overall work of religious reformers and Aligarh movement remained impressive in political struggle against colonial oppressors. Which provided grounds for independence of Pakistan.

Question: 3

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Ideological Foundations of Pakistan

Historical Perspective:

Ideology of Pakistan (IOP) is based on Two Nations Theory (TNT). Which states that Hindus-Muslims differ by culture, norms, traditions and religion. These such interpretations provided foundations to IOP.

Founders Perspective:

Quaid-i-Azam:

"Muslims are nation by any definition of nation, and nation lives on ground not in air. Which is what we are demanding."

"Muslims and Hindus differ by culture, tradition, customs,

and the most important thing religion. They even don't inter-marriage or not even inter-dine with each other, despite living 1000 year together".

(Minto-Park - 1940)

∴ Allama Iqbal Perspective ∴

The philosopher and national poet of modern Pakistan, Allama Iqbal wrote a letter to Quaid, in which he said,

∴ "There is a need of distribution of subcontinent on the basis of linguistic regions and religion. Without which enforcement of Sharia in this area is not possible."

Both were very clear about their perspective regarding political struggle for Pakistan.

∴ Foundations ∴

Islam remained in core amongst ideological foundations of Pakistan. At one point Quaid said

"We want a land, where we can experiment Islamic principle"

∴ Constitutionalism ∴

It was envisioned that the constitution of Pakistan will be based upon Islam. All the laws and regulations would be derived from Islam. All the minorities would be given equal rights. Everyone would be free to go anywhere in Pakistan.

∴ Nationalism ∴

As the majority of people are Muslims, so the whole nation would be considered as one brotherhood and no infringement of rights of anyone would be allowed to anyone.

Patriotism

The whole country being one brotherhood would draw inspiration from Islam and would go to any length for the defense of motherland.

All these three perspectives remained central pillars under the shelter of Islam and gave or accelerated Pakistan Movement. Which ultimately created Pakistan. These also include

- i. Equality
- ii. Rights of Minorities

Political Manifestation

Under the Objective resolution, Islamic foundations of Constitution were laid down by acceptance two nation theory and Allah as the supreme ruler of the universe. Under which, it was stated that laws would be purely based upon Quran and Hadith. It remained in the preamble of 1956, 62 and 1973 Constitution. Which

has further strengthened the basis for Islam in Pakistan.

Being an Islamic country, political rights are also given to minorities. They have the rights to acquire crucial positions in the system also got representations in assemblies via quota system. Thus, this evolutionary process will remain continue, until the achievement of progress and prosperity in Pakistan, under the visions of founders.

:- Social Perspective :-

In the newly formed state, all the people regardless of their cast, color or religion, were accepted by the state. Similarly, people also gave them space in society. Socially, being Muslim country, all other minorities rights are protected by people as well. However, there exists some loopholes in the social transformation of Pakistan on the basis of true Islamic principles. So that the visions of founders can move further and become true in reality.

Conclusion:

In the words of Quaid, Pakistan came into being on that day, when first man became Muslim in Subcontinent. These such compelling arguments, which remained on fore-front among TNT in the provisions of ideological foundations of Pakistan are the golden principles of Islam. Thus, the true implimentation of Islam was the ~~the~~ ideological foundations as visioned by founders.

good attempt, length of the answer need to extend second part of the question can be exaplained a bit more

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