

National Officers Academy

SADILA

Roll no: 7844

Pakistan affairs

Test # 1

LMS: 33192

13th Jan, 2024

Q. No 2

Critically analyze the influence of religious reforms in shaping Muslim identity in United India. To what extent did Aligarh Movement play an instrumental role in forming the political ideals of Muslims in 20th century? Assess its impact in comparison to other contemporary movements.

intro is not upto the mark Answer

In 16th century, during Akbar's reign (1556-1605), Islam faced threats. Akbar influenced by Bhakti Movement, Muslims during this period had some became deficient in knowledge of Islam that they started believing ~~or~~ more in miracles than the

teachings of Islam. In this way ~~as~~ muslims lost their identities and declined ~~as~~ of muslim nation was observed.

Sheikh Ahmad Sirhindi:

Sheikh Ahmad Sirhindi ~~used~~ to ~~to~~ Islam. He opposed the concept of Bidaat and Bhakti movement which was ~~Hindu~~ religious movement. He worked ~~for~~ for shaping the muslim identity according to Islam by preaching Islam ~~in~~ during the ~~in~~ imprisonment.

→ Concept of government: Sheikh Ahmad Sirhindi was supreme in shaping the state of affairs. He shaped the concept of government by defining the role of king's role is of custodia in a Muslim state.

→ Opposition to United ~~Nationhood~~: To oppose the ~~the~~ United Nationhood ~~in~~ sub-continent he ~~said~~ cleared the differences among Hindus and Muslims.

“If Muslims want to live as a nation than they have to quit the ~~the~~ talk of Shirk and Bidaat and stay away

from Hindus. If awareness of separate national identity is not awakened in Muslims then it is feared that they would be swept away with the flood the united nationhood. [”]Islam would

(Sheikh Ahmad Sirhindi)

→ Two-nation theory: He urged people to adhere to the accepted and clearly laid down path of Islam. He preserved Muslim identity through his tireless efforts. Sheikh is not only identified the erosion within the Muslim society but also, worked towards addressing them in his books.

Shah Waliullah

At the time of Shah Waliullah, Ulema was divided into sects. Basic Islamic instructions were being challenged. Blue face of correct Islamic teachings ~~was~~ was seen as rationalism had overshadowed the tradition. Shah Wali Ullah did Persian Translation of Holy Quran to answer the questions of Christian Missionaries in 1738. He trained students in different branches of Islamic knowledge. He wrote "Khilafat-al-Khulafa" and "Izalat-e-Akhifa" in order to remove misunderstanding

between Shia & Sunni.

Aligarh Movement (1859-1920):

“Do not show the face of Islam to others; instead show your face as the follower of true Islam representing character, knowledge, tolerance and piety.”

(Sir Syed Ahmad Khan)

Seeing the atmosphere of despair, Sir Syed Ahmed Khan launched his attempts to revive the spirit of Muslims of India. He tried to transform the outlook of Muslims from a medieval to modern one.

* Objectives of Aligarh Movement

- To protect Islam ~~against~~ to prove that it is the one true religion.
- To remove ^{bitter} ~~the~~ relations between Muslims and British, which was caused by religious or political reasons, and to establish friendly relations between them.
- To reinterpret the teaching of Islam and bring harmony with modern science and philosophy.

- To maintain Urdu along with English as an associate official language and to develop it through original writings and translations.

* Political aspects:

Sir Syed Ahmed Khan's writings played an important role in popularizing the ideals for which the Aligarh stood.

Urdu-Hindi Controversy: In 1867 the Benarsi Hindus started campaign to replace Urdu by Hindi. To gain the objectives they declared ~~many~~ numerous organizations, which discouraged Sir Syed Khan. ~~Later~~ Later the followers of Sir Syed Ahmed Khan tried their best to save Urdu language.

Muslims as a Nation:

Sir Syed used the word Nation for Muslims. Some writers criticized ^{on} and declaration of Muslims as a nation. Sir Syed Ahmed Khan favoured separate electorate for the Muslims in 1883 ~~by~~ saying that: "the majority will override the interests of the minority."

Sir Syed Ahmed Khan introduced
* some associations to meet the propaganda
of Congress. Those associations are:

- United Indian Patriotic Association
in 1888.
- Mohammedan Defense Association
in 1893

Effects of movements

- Development of Western education.
- Establishment of educational
institutes.
- Economic development of muslims
- Development of Urdu language
- Emergence of Political leadership
- Role in Pakistan movement

conclusion??

analysis need improvement

one liner headings without any analysis ?

no mention of other contemporary movemnts

Q. No 3

Discuss the ideological foundation of Pakistan by its founders. How did these ideologies manifest in the political and social fabric of newly formed states?

Answer

"India is not a nation, nor a country. It is a subcontinent of nationalities."

Quaid-e-Azam

Ideology of Pakistan was based on two-nation theory which describes the two nations, religions and two societies of sub continent.

As Muslims identity was quite different than Hindu on the aspects of religion, culture and living lifestyles.

Pakistan's ideology ~~was~~ took shape through an evolutionary process.

Historical bases depends upon Sir Syed Ahmed Khan, Allama Iqbal and Quaid-e-Azam.

Allama Iqbal ^{discouraged} ~~gave~~ the idea of Single Nation for muslims and he further added,

"I remained the supporter of this idea but now I am of the view that preservation of separate nationhood is useful for Hindus and Muslims. To have concept of single nation in India is no ~~a~~ doubt poetic and beautiful but it's impractical regarding present circumstances."

To hold the two-nation theory idea in the form of separate homeland as Pakistan Quaid-e-Azam ~~word~~ worked hard. ~~He~~ In 1939, Quaid-e-Azam said "Muslim and Hindu are two nations. We are going to live as a nation" and play a role as a nation.

He wrote an article published in England "Time and Tide in 1940.

How ideology manifest in the political & social fabric of newly formed states?

Allama M. Iqbal explained the relation of Islam & politics by pointed that all nation living in sub-continent should be allowed to govern themselves by sayings: "Islam does not consider matter and soul separate from each other. Allah, Universe and state all are the basic elements of single unit. Man is not so alien that he should leave worldly affairs for the sake of religion."

Islam is the complete code of life.

Quaid-e-Azam also focused to attain political matters sorted out in the favour of Muslims as being founder of Pakistan. In this regard he said ~~once~~ in 1940,

"By all canons of international law we are a nation."

He introduced "Pakistan as a modern democracy" by saying

"Pakistan ~~was~~ ^{is} to be a democratic state that derived its ethical foundation from Islam, where the source of guidance and inspiration for constitution ~~making~~ and governance is going to be Islam."

Quaid-e-Azam stated Muslims as a Distinctive Nation by saying,

"We are a nation with our distinct culture and civilization, language, literature, art and architecture."

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didn't properly answer the second part of the question conclusion is missing?