

Date: 9 May 2024

Day: Thursday

Mock Exam I:

Question-3:

Answer:

Introduction:

Shah Waliullah was renowned Muslim Scholar and reformer of the 18th century. He was one of the greatest original thinkers of Muslim in sub-continent. After the death of Aurangzeb in 18th century, the Muslim society faced serious problems. The Mughal empire had fallen into the hands of the most incapable successors of Aurangzeb. They could not uphold the supremacy of Muslim rules because they were indulge in luxurious life. The weakness of Muslim empire lead to the downfall of Islam. The un-Islamic traditions and trends make their way into the lives of Muslims. Quran and Hadith had created anguish among the religious saints. Shah Wali Ullah was greatly worried about the situation of Muslim and Islam in India. Moreover, Muslims were losing their political and economic power. Many Hindu Powers were resurging. The time and situation was in dire need a great Saint whose dedicated services would the Muslim's

glory back.

Social Condition of India at the time of Shah Waliullah:

Shah Waliullah went to Hejaz for higher education and performing Haj. "During his stay at Makah, Shah Waliullah saw a vision of Prophet PBUH in which He blessed Shah Waliullah with the tidings that he would be instrumental in the organization of a section of the Muslim Society."

During these days political and social turmoil was rampant in the Muslim Sub-continent. Life, property and honour were not secure as number of destructive forces were at work in Muslim society. The Mughal empire after the death of Aurangzeb went into wrong hands. The Mughal empire began to collapse and was losing its glory. Also the Muslim religious groups were claiming their dominance and the Shia and Sunni sects tussle began to rise. This were posing serious threat to Muslim society.

Resurgence of Anti-Islamic forces:

In the middle of 18th century, anti-Islamic forces were gaining power in the Sub-continent.

Marathas were dreaming about the rule over the North India. They were supported by Jat who ruled the area between Delhi and Agra. Sikh were also strengthening their position in Punjab. All these three cause so much destruction of the lives, property and beliefs where they attack.

On the other hand, the Mughal nobles were involved in sensual pleasure and forget about religion at all.

Reform Movements of Shah Waliullah:

The main ideas of his reform movement was to introduce a new way for Muslims to put them on track. He stressed upon the rationality of Islam. He preach pristine values of Islam by different methods. He wanted to create unity among different Schools of thought of Muslim. He also

believe that fairness from Quran is the reason for the downfall of Muslims in Sub-continent.

Religious Reformation:

Upon receiving the news of deprivation of Muslims in sub-continent, Shah Waliullah preach few students the knowledge of different branches of Islam. They were entrusted with the job of imparting the knowledge to others.

Shah Waliullah persuaded the Muslims to strictly follow in the footsteps of Holy Prophet (PBUH). He introduced the basic tenets of Islam to the people. He stressed to take Quranic education and for this purpose he translated the Quran to Persian language as this was the language of Muslim nobles of that time. He urged the Muslims to let go of un-Islamic principals and lead a simple life instead of luxuries life. He initiated **tatbiq** (integration) of the Muslim society. By this method of **tatbiq**, he introduced a liberal element and brought elasticity in the

in the understanding of Islam. He wrote Hujjatullah-il-Baligha which shows suitability of Islam for all Muslims of all time and also the ability of Islam to solve all problems faced by humanity.

Rift between Shia and Sunni:

The major problem for the Muslim society was the way it was divided into sectarian groups i.e. Shia and Sunni. They were hostile to each other and their rivalry was causing damage to Muslims. Shah Waliullah thoroughly studied all schools of thoughts and adopted a sophisticated approach to reconcile different sects without hurting anyone. He removed misunderstanding between Shia and Sunni by writing Izalat ul Akhfa and Khilafat-al-Khulafa. To quote Dr. Ishtiaq Hussain Quraishi, "the real greatness of Shah Waliullah in the field of reconciliation of differing points of view is demonstrated". Shah Waliullah strongly pleaded the Muslims for mutual respect, tolerance and also what he called Hus-i-Musawat. He provided a spiritual basis of national unity and harmony.

Stressed to use Ijtihad:

Shah Waliullah recommended the application of Ijtihad rather than blind Taqlid in his famous work **Aqad-al-jaiyad-fi-Ahkam-al-Ijtihad**. He studied all schools of thoughts of mysticism to understand their point of view. He adopted an analytical and balanced approach toward major 4 schools of thoughts. He explored the teachings of fiqah and Hadith and also compare the differences of them. He criticised the trend of blind following and stressed to ponder over matters.

He also stressed the importance of jihad to soldier and asked them to go on jihad for the glorification of Islam.

Political Services:

Other than religion services, Shah Waliullah also provided leadership to the Muslims in the politics.

The rise of Marathas and Sikhs had posed the serious threat to the Muslim rulers. The Mughal rule was in no position to stand against the anti-Islamic forces.

The existence of Muslims were in great jeopardized. Shah Waliullah came to tackle this serious situation. He wrote letters to leading Muslim noble and informed them about the critical situation of Muslims of Sub-continent. He asked for military assistance from them. He eventually won over Najib-ud-Daula, Rahmat Khan and Shuja-ud-Din against Marathas.

Moreover, he wrote letter to Ahmad Shah Abdali of Afghanistan requesting him to take action and protect Muslims. He invited him to come and rescue Muslim. The efforts were successful and the dream of establishment of Hindu government was shattered.

Legacy of Shah Waliullah:

Shah Waliullah was strongly opposed to integration of Islamic culture in the cultural cauldron of subcontinent. He wanted the Muslims to ensure their distance from them. He ordered to eliminate the customs contrary to the spirit of Islam. These customs made their ways in lives

of Muslims through the constant contact with Hindus and other religions. According to Ishtiaq Hussain Quraishi, "Shah Waliullah did not want the Muslims to become part of the general milieu of the Subcontinent. He wanted to keep alive their relation with Muslim world."

Conclusion:

As a great reformer, thinker and intellectual par excellence Shah Waliullah made a tremendous contribution toward revival of Islam in the Subcontinent. Like all great reformers, Shah Waliullah's influence continued long after his death. Not only did his writings survive and be translated in many languages, but the Madrasa Rahimiya continued to flourish as his sons carried forward his work and teachings. Muslim renaissance movement launched by Shah Waliullah became the direction for all the future freedom movements of Subcontinent.

Question-8

Answer:

Introduction:

National integration has remained an evolving pursue in all the post-colonial divided societies. Despite learning the importance of unity, harmony for a nation from the founding father, Quaid-e-Azam, Pakistan has suffered from national disintegration since its inception. According to George Williams, "A man's country is not a certain area of land, of mountains, rivers and woods but it is principle, and patriotism is a loyalty to that principle." Patriotism isn't just about piece of land but rather about uniting people and letting go of differences to achieve national integration. More precisely, national integration is a quest for unanimity within the state regardless of religion, race, creed or ethnic traits and language. National integration in Pakistan is halted due to multi-ethnic and multi-linguistic population. National integration for Pakistan does not mean to create ethnic or national homogeneity in the country. It rather means only establishing a common citizenry.

common political and social structure and a common state to create a sense of belonging together.

Main Obstacles to Pakistan's National Integration:

1. Political Polarization:

In Pakistan's history, nation building, creating psychological sense of unity among a nation, and national integration have excluded the people, making it very difficult to transform it into a citizenry. Therefore, national integration remained shallow and could hardly develop. The main reason behind this that Pakistani state did not change after independence. It remain under the influence of colonization. The state remained a tool for controlling people rather than becoming an instrument for self-government. The state is captured by political elite from one province which consistently tried to exclude any competing counter-elite.

Moreover, political polarization has made our society a mutually mistrustful of "us and them" groups that is harming social cohesion, creating intolerance.

as well as destroying societal bonds. Political party affiliation determine one social identity. Hate and bizzare are new norm for adressing opponents. Over the last 77 years, Pakistan has seen many forms of governments and numerous slogans to win elections while paying little attention to fostering cohesion, integration, equal opportunities and social justice. The ongoing trends of hate-based violence and lack of respect for other's views have created division in society, which is eroding national pride and national integration.

2. Ethnic Issues:

According to Cambridge Encyclopedia; ethnicity is defined as "It is a group of individuals identified on the bases of race, colour, language and territory". Cultural, ethnic and linguistic diversities are natural phenomena in a state. Approximately, 80% of states are multiethnic, meaning that no ethnic group dominates the society. In a multiethnic society, it is of importance that how it distribute the resources and state power among different ethnic group. The different ethnic

groups in Pakistan do not have an identical class composition. Nor do they have an equal or even proportional representation in the higher state affairs.

Moreover, growing inclination towards the regional identities instead of united Pakistan is another challenge. The sub-nationalist groups in various provinces of Pakistan posed threat to Pakistan's national integration. These sub-nationalist groups show high levels of organization and increased group cohesion. Ethnic conflict arises due to inadequately representation in government and judicial system. This preference to regional, tribal, ethnic identity halts the national integration.

3. Religion based Extremist tendencies:

Out of the most complicated challenges Pakistan facing today, sectarianism and extremism are dominant. The unwanted desire to impose their own interpretation and version of Islam has generated disharmony in Pakistan. Over a period of time, sectarianism evolved as the intricate challenge to Pakistan's security and stability. The current political

system in Pakistan is gathering momentum in portraying explosive culture where religious card is used to advance political agendas and motivations and gain public support. The Pakistani Society the tolerance toward different schools of thoughts is ending thus creating a damage to national integration.

Recommendation for achieving National Integration:

1. **National Social Action Plan:** A well thought and well-developed National Social Action Plan is essential. This will include socio-economic and political imperatives of all the provinces. This will satisfy the essential needs of the ethno-cultural and socio-cultural divergent identities. It will minimize the regional-provincial disequilibrium.

2. **Grand Reconciliation:** It is the high time now that all political parties should end their rift and come together to protect national integration. All the political grudges should be set aside for the sake of

Pakistan. The intolerance, hatred should be replaced by unity and tolerance for each other. Pakistan is in dire need of environment of homogeneity, respect and trust.

3. More development and equal distribution among provinces:

The on-going political and economic initiative in disturbed provinces of Pakistan is commendable but state has to do more to lessen the disparities. More actions should be taken to integrate them with other provinces. The availability of basic life facilities would ensure the good/positive outcome. The transmission of 4G internet service and development of infrastructure will help bring the national unity. Also, equitable distribution of development projects is required in all provinces.

Conclusion:

National integration is a process of bringing together culturally and socially distinct groups within the unified geographical boundaries of a country in order to create a sense of oneness among them integral to the

national unity. In fact, the nexus between sentiments of oneness and human development has become a central focus of national integration. The challenges that the country is facing in the political and social realms get compounded by provincialism, ethno-cultural divergences, bad political system and religious divide. As a result, socio-cultural and political fault lines remain the dominant features of Pakistani society.