

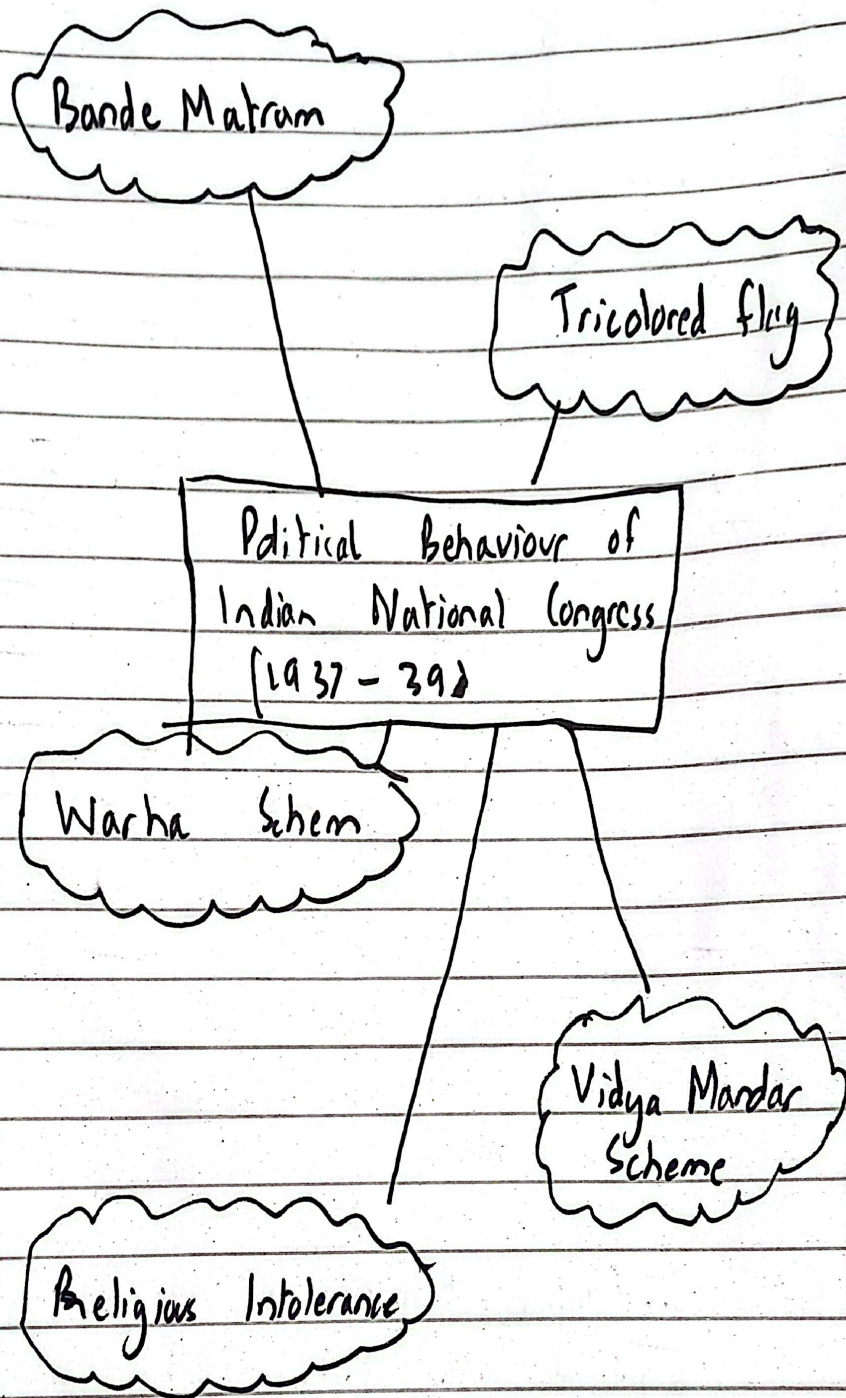
Question no. 2

1. Introduction

The mere two years of Congress ministries (1937-39) exposed the inherent bigotry of the Congress leaders. Their political behaviour was a harbinger for the tough times had they been there to rule in the future. The mechanisms of *Bandematram* and *Vidya Mandar Scheme* shed light on the deep psyche of Hindu command; the Muslims of India in general and the Muslim political leadership in particular recognized this. These two years were to shape the future course of action of Jinnah and his team. They led to their political reorganization, transformed their communalistic feeling to a nationalistic ideology and paved the way for Pakistan.

2. Political Behaviour of Indian National Congress (1937-1939)

After the Government of India Act 1935, Congress won the elections. They formed ministries in eight provinces. The policies of this time can be illustrated in the following way.



1. Bande matram ; a Hinducentric religious anthem

According to Khalid bin Sayeed, this was an ~~song~~ anthem that signified Hindu superiority. It decimated Muslim pride and was consequently an embarrassing way of ridiculing the Muslims. Congress started their official business of the day with this anthem.

2. Hosting of the tricolored flag

The tricolored flag symbolized the glorious past of Hindu civilization. By making it the official flag, the Indian National Congress further denigrated the Muslim community.

3. Wardha Scheme

The syllabus of the junior elementary schools was changed. K.K. Aziz notes in Making of Pakistan that this was part of Hindu supremacist ideology to portray Hindu heroes and Muslims as villains.

4. Banda Vidya Mandar Scheme

Religious indoctrination in schools and bowing to a portrait of Gandhi was established as a norm even for Muslims.

5. Religious intolerance exhibited by Hindus

Cow slaughter was prohibited, azaan was banned and loud processions were organized during Muslim praying times.

How these events influenced Muslim League's Political Strategy and demand of Pakistan

Strengthened Two Nation Theory

Exposed duplicity of Congress

Catalyzed reorganization of Muslim League

Paved the way for Pakistan Resolution

Joining of leaders in Muslim League

Communal feeling translated to a nationalist sentiment

1. Exposed the duplicity of Indian National Congress

According to I H Qureshi, the two years of sheer Hindu domination exposed the duplicity of Indian National Congress. The Muslim population understood that their survival would be in question if the Hindus continued to rule them. Thus, their political preference changed to Muslim League.

2. Strengthened the ideology of Two Nation Theory

The Picpur report shed light on the atrocities committed by Congress. The popular narrative highlighted the Hindus and Muslims as two separate nations. This Two Nation Theory was soon to become the manifesto of Muslim League.

3. Catalyzed the reorganization of All India Muslim League

The failure of the Muslim League in the 1936-37 elections was coupled with Congress domination in 1937-39. Both led to the political reorganization of Muslim League with the emergence of Jinnah as Qaid-e-Azam.

4. Paved the way for Pakistan Resolution

In 1938, Sind Assembly passed a resolution for Pakistan. Moreover, the political environment in the aftermath of 1937-39 led to the passing of Pakistan Resolution in 1940. From there on, the demand of Muslim League was of an autonomous and sovereign Muslim state.

5. Reckoning of Muslims; other leaders joined hands with Muslim League

Sir Saeed-ud-Din Khan, Sir Sikander Hayat Khan (Unionist Party) joined hands with Muslim League. The addition of such popular leaders (Sikander Hayat was C.M of Punjab) strengthened the popularity of Muslim League.

6. Communal feeling translated to a Nationalist sentiment

The separate identity of Muslims, after these two years, was translated into a feeling of Muslim nationalism (K.K. Aziz in Making of Pakistan). This proved to be the blue print of Muslim League in the years to come.

Conclusion

To sum up the discussion, the two years of Congress ministries was a wakeup call for the Muslims of subcontinent. The ultranationalist and Hindu supremacist ideology of Indian National Congress was exposed. This strengthened the two nation theory and led to a drastic shift in the future working of the Muslim League. Under the leadership of the sole spokesman, Jinnah, the Muslim then cemented the path to freedom in 1947.



Question no. 1

1. Introduction

The religious reformers of the subcontinent had a very instrumental role to play in the future of Muslims of this region. Prior to their respective efforts, the Muslims were stuck in the quagmire of stagnation. The reformers, according to their respective eras, extricated the Muslims from this slumber. They succeeded in awakening the Muslims to recognize their inherent yet dormant political force. These reformers also had a received criticism from various quarters during their lifetimes. The following discussion would revolve around these aspects of reformers.

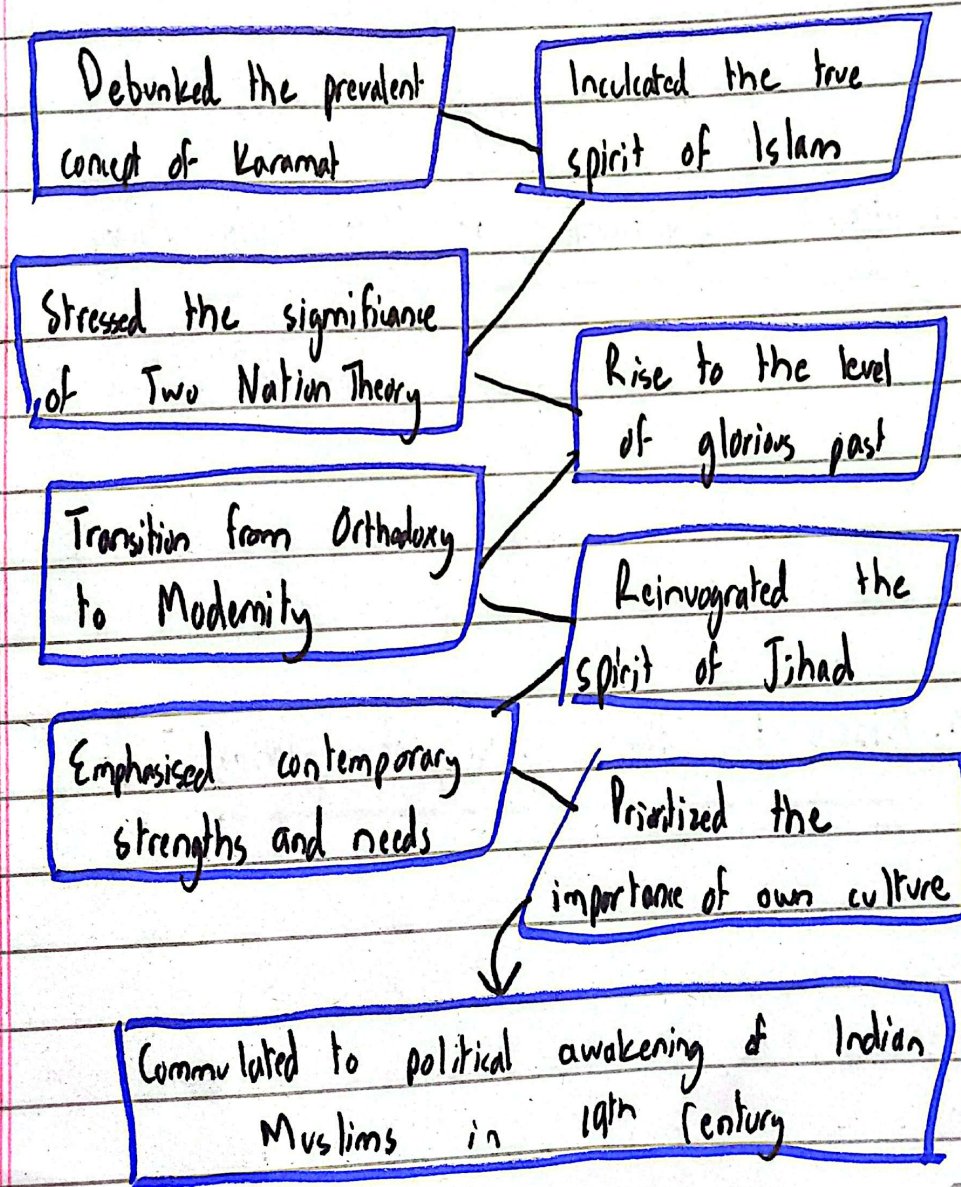
2. The Socio-political Slumber of Indian Muslims

Prior to the ~~eighteenth~~ twentieth century, Muslims were engaged in many activities considered un-Islamic. This led to

their social downfall and consequently political stagnation. Sheikh Ahmed Rihindi, Shah Wali Ullah, Syed Ahmed Shahid Barailvi, Haji Shariat Ullah and Sir Syed Ahmed Khan are responsible for their political rekindling.

3. Critical Analysis of the role of Religious Reformers

The following flow chart illustrates the positive role of reformers to awaken the Muslims from their slumber



1. Debunked the prevalent concept of Karamat
Sheikh Ahmed Sirhindi removed the
existing dogmas of miracles. He enunciated the
difference between Saints and Prophets. He revoked
Akbar's Din-e-Ilahi and gave the concept
of Wahdat ul Shahad to refute Wahdat ul Wajood.

2. Inculcated the true spirit of Islam
The Sheikh, hence, extracted the unIslamic
practices that had crept in the daily lives
of Muslims. By ridding them off it, it gradually
led to their political reawakening as well.

3. Stressed significance of Two Nation Theory

The Muslims and Hindus were separate nations.
In Kitab ul Hind, al-Beruni illustrated these two
as two parallel streams that would never mix.
Hence, the concept of separate identities was born.

4. Rise to the level of glorious past

During the ~~British era~~ late Mughal era (post
Aurangzeb) Muslims were at the bottom of their
progress. Shah Wali Ullah particularly preached Muslims
to rise the ladder of success by following
true Islam.

5. Transition from Orthodoxy to Modernity

Sir Syed Ahmed Khan wanted enlightened Muslims. He taught them to seek education. Only then could they compete with their rivals: Hindus. Hence, he advocated them to transition from orthodoxy to modernity.

6. Rejuvenated the spirit of Jihad

Syed Ahmed Shahid Hanif, in his own time, launched the Jihad Movement. This was a purely religious militant movement against the Sikhs of the frontier province. Hence, he infused the spirit of militantly progressing themselves.

7. Emphasised contemporary strengths and needs

During Sheikh Ahmed Sirhindi's time, Muslims lagged behind due to their severance from basic tenets of Islam. In the nineteenth century, they were not educated enough. Thus, the reformers addressed the immediate needs that were required.

8. Prioritised the importance of own culture

Sheikh Ahmed and Shah Waliullah indoctrinated the significance of their own Muslim identity. Both emphasized taking pride in Islam.

9. Cumulated Effect:- Reawakening of Muslims in the 19th century

The ~~compr~~ combined result of their efforts were ~~too~~ to strengthen the Muslims in the realms of society, education, politics, and warfare. As a result, their joint efforts led to Muslim reawakening in the 19th century.

4. Critique of Religious Reformers

Some authors also argue that their reformers had their respective drawbacks.

1. Sheikh Ahmad Sirhindi was referred as an Orthodox preacher

Despite being a polymath and modern for his time, Sheikh's over emphasis on Islam led to a rise in orthodox Muslims. Merely a century after Sheikh's demise, Aurangzeb emerged as a dogmatic Muslim ruler.

2. Shah Wali Ullah's efforts were unidirectional with religious emphasis

Similarly, Shah Wali is critique for strengthening the religious quarter solely. His Madrasah Rahimya was copied elsewhere. However, Shah's absence in them bred orthodoxy and dogmatism. This is especially true in the frontier provinces.

3. Sir Syed was labelled as pro-British

Although Sir Syed can be credited for the Aligarh movement, some of his actions like swearing loyalty to the British are deemed controversial. Due to his services, Muslims began to rely too much on the British as their benefactors.

4. Haji Shariat ullah ~~was~~ gave impetus to Hijrat of 1920s.

The Faraizi Movement of Haji Shariat ullah was seen by some scholars like Ayesha Jalal to have given impetus to the Khilafat Movement and Hijrat Movement in its aftermath.

5. Syed Ahmed Shaheed Barkatullah's views were myopic to the frontier.

Syed Ahmed Shaheed Barkatullah's Jihad Movement was limited to the frontier. It bred animosity between the Sikhs and Muslims. It had its effects during the massacres of 1946 and 1947 in Calcutta.

Conclusion

The religious reformers of the subcontinent had an important role to play in the political awakening of Muslims. Aitzaz Ahmed in his book 'The Indus Saga,' credits them

instilling the element of Islam in the
locals of subcontinent. They have also been
critiqued in the aforementioned discussion. However,
their works in the political uplift of Muslims
far outweighs their drawbacks.

