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Pakistan Affairs

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Q. No. 1

Role of Religious Reformers in the Socio-political awakening of Indian Muslims in the 19th century

1. Introduction

The 19th Century was a period of decline for Muslims in the subcontinent. Following the decline of the Mughal Empire and the aftermath of the war of Independence (1857), Muslims faced political exclusion, social stagnation, and educational backwardness. Amid this crisis, a series of religious reformers and movements emerged to restore Islamic values, modernize education, and revive Muslim self awareness.

Their efforts collectively gave birth to the socio-political awakening and laid the foundation for the a separate Muslim identity.

2. Historical Context

→ The loss of political representation and British dominance alienated

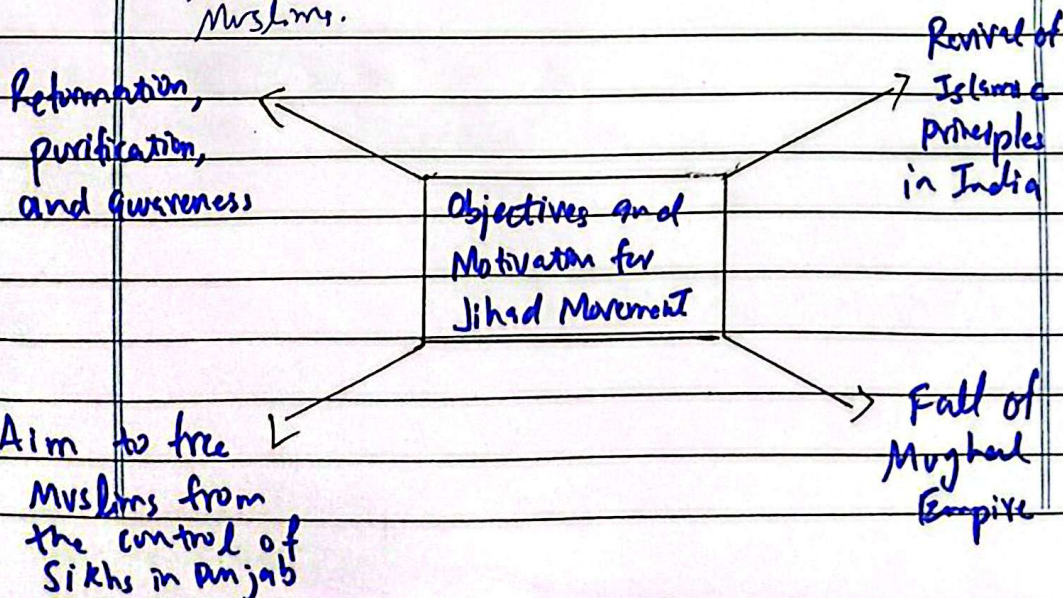
Muslims.

- Western Education favored Hindus, while Muslims remained conservative.
- Religious, educational, and moral revival was needed to restore Muslim dignity.

Hence, reformers sought to revive faith, re-educate society, and rebuild Muslim unity and confidence.

3- Major Religious Reformers and Their Role in Awakening

- Sayed Ahmad Barelvi - The Jihad Movement
 - Launched in early 19th century to purify Islamic practices and resist foreign domination.
 - Aimed at restoring Shariah and unity among Muslims.
 - Though unsuccessful, it created political consciousness and unity among Muslims.

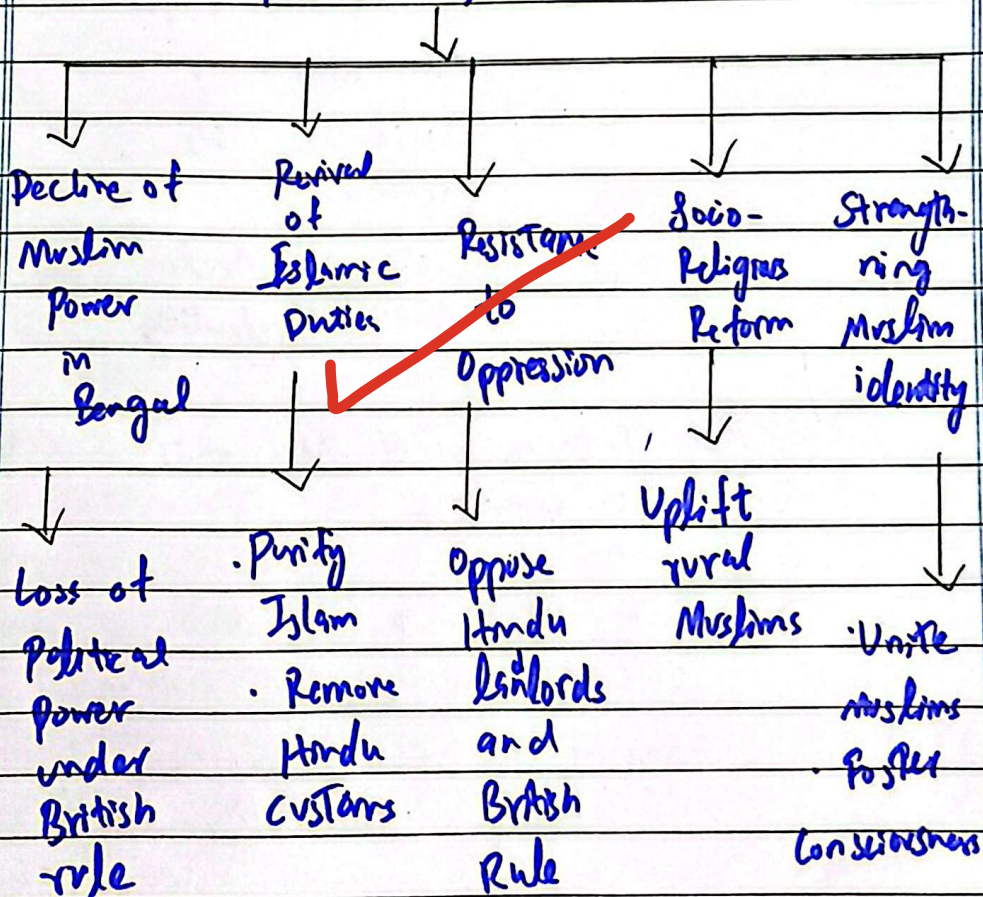


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b) Haji Shariatullah and Dudu Miyan -
Faraizi Movement

- Emphasized performing the Faraiz (religious duties) and removing Hindu customs from Muslim life.
- Empowered poor Bengali Muslims and fostered social and religious awareness against oppression.
- Strengthened the feeling of being a separate Muslim community.

Faraizi Movement

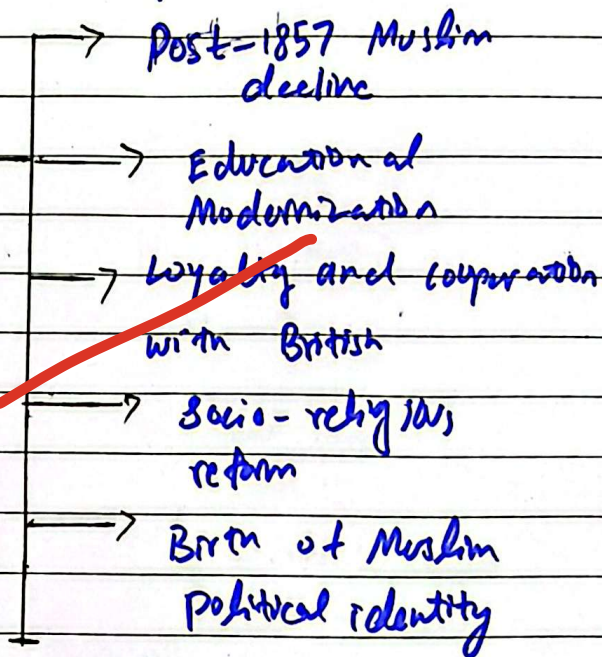


c) Sir Syed Ahmad Khan - Aligarh Movement

- Advocated modern education.

- Founded Muhammedan Anglo-Oriental College, later upgraded to Aligarh Muslim University.
- Promoted political loyalty to the British to secure Muslim interests.
- His approach ~~later~~ inspired the Two-Nation Theory.

Aligarh Movement



4- Other Key Reform and Movements of the 19th Century

- The Deoband Movement; led by Maulana Qasim Nanauti and Rashid Ahmad Gangohi, worked to revive Islamic teachings ~~through~~ Dar-ul-Uloom Deoband and resisted Western influence by focusing on religious education and unity.

- The Nadwat-ul-Ulama in Lucknow tried to balance Deoband's religious approach with Abolghani's modern ideas under scholars like Shibli Naumani and Sulaiman Nadwi.
- The Sindh ~~Madrassah~~-ul-Islam, founded by Hassan Ali Effendi in Karachi, offered both religious and modern education and later produced leaders like Quaide-Azam Muhammad Ali Jinnah.
- The Islamic College Peshawar spread modern ~~and~~ Islamic teaching in the north-west and played a vital role in Muslim political consciousness and identity formation in the region.

Collectively, these movements revived Muslim education and faith, shaping their unity and political identity in British India.

5- Role in Socio-Political Awakening and Formation of Muslim Identity

- Religious reformers revived Islamic values and purified Muslim beliefs to restore unity and moral strength.

discuss these parts by giving subheadings; not points.

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- They established educational institutions like Aligarh, Deoband, and Nadwah to combine modern and religious learning.
- These efforts ~~lifted~~ social awareness and reduced backwardness among Muslims after the fall of Mughal rule.
- Reformers created political consciousness, urging Muslims to ~~as~~ safeguard their rights under British rule.
- Their movements ~~promoted~~ cultural unity and self-awareness, forming the base of a distinct and separate Muslim identity.
- Ultimately, these efforts formed the idea of Muslim nationhood, paving the way for the Two-Nation Theory and the creation of Pakistan.

6- Critical Analysis

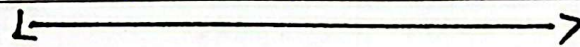
- The reformers differed in approach: modernists (Aligarh), traditionalists (Deoband, Bareilly), and activists (Jamaat and Faraizi movements).
- They shared a common goal, revival of Islam and ~~regeneration~~ regeneration.

add and highlight references/examples against these arguments.

- of Muslim community.
- Internal differences and sectarian divisions sometimes hindered collective progress.
- Despite ideological diversity, their combined efforts revived Muslim thought, pride, and political awareness, preparing the ground for future nationhood.

1- Conclusion

The religious reformers of the 19th century were architects of Muslim revival in the subcontinent. They guided their community from decline to revival through faith, knowledge, and self-awareness. Their intellectual and educational movements redefined Muslim society and nurtured a distinct national consciousness, culminating in the eventual demand for Pakistan.



Q.2

Political Behaviour of the Indian National Congress (1937-1939) and its Impact on Muslim League and the Demand for Pakistan

1- Background

The 1937 provincial elections, held under the Government of India Act 1935, brought the Indian National Congress to power in most provinces. The period of Congress rule (1937-39), revealed anti-Muslim tendencies, which deeply affected the Muslims of the subcontinent and accelerated the demand for a separate Muslim homeland; Pakistan.

2- Political Behavior of The Congress Ministries (1937-1939)

→ Congress claimed to represent all Indians but ruled as a Hindu party ignoring Muslim representation and concerns.

→ Policies such as Vande Mataram, the Wardha Scheme, Vidyamandir Scheme and the three-colour flag in ceremonies reflected pro-Hindu dominance, sidelining Muslim sentiments.

→ Indian National Congress started campaign of Muslim mass contact movement. The objective was to undermine the Muslim influence in

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Muslim majority areas and curb the popularity of the Muslim League.

→ Ban on cow slaughter, restricting Azan, creating nuisance before mosque during ~~prayer~~ times and attacks on ~~worshippers~~ in the mosques was the order of the day. A move seen as biased towards Hindu religious beliefs over Muslims.

→ Hindi was promoted as the national language, replacing Urdu, threatening Muslim linguistic and cultural identity.

→ Congress ministries ~~failed~~ to control or prevent ~~communal~~ violence in several regions. This led to increased mistrust among Muslims.

→ Congress ministries discouraged League activities, discriminated against Muslim officials, and ignored Muslim demands in governance.

3- Influence on Muslim League's Political Strategy

→ The League was restructured under the leadership of Jinnah ~~into~~ as

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sole representative for protection of Muslim rights.

-> The Congress rule period convinced Muslims that coexistence between Hindu-Muslim was impossible.

-> On December 22, 1931, declared by Jinnah to mark freedom from Congress rule.

-> Muslims realized that only a separate homeland could safeguard their identity and rights.

"The Muslims are not a ~~minority~~. They are a nation by any definition."
- (Jinnah)

4- Demand for Pakistan

The experiences of Congress rule (1937-1939) exposed Hindu political domination and proved the failure of Hindu-Muslim unity in practice. Discriminatory acts & pro-Hindu policies alienated Muslims and endangered their religious and cultural identity. The period reinforced the Two-Nation Theory, awakened Muslim political consciousness,

and linked the ideology of Pakistan with the defense of Muslim national identity and interests.

These developments ~~united~~ united Muslims across India and directly paved way for the Lahore Resolution (1940) where the demand for Pakistan was formally declared.

3- Conclusion

The Congress ministries became a turning point in Muslim politics. Their Hindu-dominated policies, from language and education to religion and governance, reinforced the demand for a separate Muslim homeland, not in Hindu-Muslim co-existence.

The Congress ministries (1937-39) played a very significant role in the creation of Pakistan.

←————→
The End

add more arguments.

a 20 marks answer should have around 15 arguments and be on 7-9 pages.