

PAKISTAN STUDY

Lecture#1:

Ideology of Pakistan

Meaning of Ideology

The word ideology is composed of two Greek words “**Ideo**” and “**Logos**”. Its literal mean is “**The science or study of ideas**”.

Q 1: How does ideology emerge?

Ans: Reo M Christenson in his Book “**Ideology and Modern Politics**” said that an ideology emerges when people feel strongly that they are being mistreated under an existing order when their status interaction by fundamental changes occurring in society and when the prevailing ideology no longer satisfies them.

Definitions of ideology by different Philosophers: -

- **Autoine Destull De Tracy** (French Philosopher) used the word ideology during French Revolution in 1796. So, he defined it as “Science of ideas”. It means the study of origins, evolutions and nature of ideas.
- **Karl Marx** defined ideology as “The ideas of ruling people who seeks to establish the prevailing order of capitalism and their own privileged position.
- **Karl Menneheim** said that conservative self-seeking and biased views of dominant class in society.

➤ General Definition:

An ideology is the collection of ideas and beliefs shared by a group of people. It may be a connected set of ideas or a style of thoughts or a world view.

➤ Characteristics of Ideology:

1. Maximum people should be united on this ideology.
2. The ideology must be harmonized with feelings and emotions.
3. Individual man power is required in it.
4. This can be obtained by collective efforts.

5. An organized party leader to implement this ideology.
6. An ideology tries to interpret the reality in a new way.
7. It provides a window to see the world.
8. It inspires and motivates the people.
9. It provides justification for an act.
10. An ideology is adverse to change.

➤ **Importance of Ideology:**

1. It is a motivating force for a nation.
2. It is striving hard to bring stability and homogeneity.
3. It provides cement building base to the scattered people of society.
4. It brings people closer to each other on a common platform.
5. Ideology gives shape to the revolution.

Ideology Of Pakistan:

Ideology of Pakistan is a protective shield to its social, political, religious, economic and cultural heritage which is preserved, protected and projected under the umbrella of Islam.

➤ **Basis of Ideology of Pakistan:**

1. It based on the idea of Islam.
2. It created reaction against Hindu and British.
3. It stood against the prevailing system of Subcontinent.
4. It saved the Muslim culture.

➤ **Two Nation Theory:**

The Muslims are separate nation having their own culture, civilization, custom, literature, religion and way of life. So, the Muslims cannot be merged in any other nation.

(Given by Sir Syed Ahmad Khan (Founder of Two Nation Theory) 1st time in history in 1867 in Banaras at Urdu Hindi Controversy)

PAKISTAN STUDY

Ideology of Pakistan and Allama Iqbal

1. Personal Life:

Allama Iqbal was born on 9 November 1877, in Sialkot. His father name was Sheikh Noor Muhammad. Allama Iqbal was a great poet and Philosopher. He acquired countrywide fame and recognition as a great thinker. He received his education From Govt. College, Lahore and later on he went to England to pursue education in Law. He did his Ph.D. in Philosophy from German University. Allam Iqbal taught for many few years in Govt. College, Lahore. He had studied Islam Deeply and had profound liking for Islamic Principles.

2. Entry into Politics:

Basically, Allama Iqbal was a poet, teacher and thinker. However, he had to come in political field in order to safeguard the interest of Muslims of Sub-Continent. Allama Iqbal started his political carrier by joining Muslim League. His Entry into politics was greatly welcomed by the Muslims where a trustworthy companion of the Quaid-e-Azam was badly needed.

3. Vision of A Separate Muslim State:

Allama Iqbal proved a great political leader. He awakened the Muslims of Sub-continent with his stirring verses to demand a separate home land. Allama Iqbal vision of separate Muslim state was organically associated with the implementation of Islamic Law and Islamic Sharia subjected to modern interpretation ang Ijtihad. Allama Iqbal firmly believed in separate identity of Muslims as a **Nation**. He said there would be no possibility of peace in the country unless and until the Muslims are recognized as a separate nation, as they had their on cultural values which they must be preserve and maintain. He wanted to abolish the clashes that are based on religion between Hindu and Muslims.

4. Islam As A Complete Code of Life:

Allam Iqbal considered Islam a complete code of life. He said:

“I am fully convinced that the Muslims of India will ultimately have to establish a separate homeland as they can’t live with Hindus in United India”

He advised the Muslims to understand their real position and shed away their mental confusion and narrow approach to life. He clarified the glorious image of Islam in his poetry.

5. Allama Iqbal Negated the Concept of One-Nation:

Allama Iqbal openly negated the concept of One-Nation of India and emphasized on the separate and distinct national image of the Muslims. He considered the establishment of Pakistan very essential and vital for the restoration of national and religious identity of Muslims. His poetry reflected his love for the nation and country.

6. Religion and Politics Are Not Separate:

Allama Iqbal said that Islam guides the mankind in every aspect of worldly life affairs and therefore, must be enforced in an Islamic State as a code of life. He based the foundation of homeland on the Religion which later on become the ideology and basis of Pakistan. He said:

“Islam strengthens the life by infusing spiritual unity.”

“In Islam the Almighty ‘God and Universe’ the ‘soul and matter’ are the different part of “**One Whole.**””

He did not believe any system separated from religious and declared that religion and politics are not separate from each other.

7. Formation of A Strong Muslim State:

Allama Iqbal firmly believed in separate identity of Muslims as a nation. Allama Iqbal wanted to create a strong Muslim State where Muslims live their life and take decisions according to Islam. Where they enforce the sovereignty of Allah Almighty and establish Islamic democratic system. Muslim culture and civilization are preserves and protected. All the people belonging to different religions will have equal rights and religious freedom.

8. Allama Iqbal Introduce the Federal System:

Allam Iqbal believed in the federal system and thought it is an ideal system for subcontinent in the prevailing conditions. He emphasized on the introduction of federal system to bring unity and solidarity to the country. He also believed that the federal system would promote unity amongst various factions of society which would help in defense of the country. He said:

“I would never like the Muslims of subcontinent to agree on a system which negates the principles of a true Federation or fails to distinguish them as a separate political unit.”

9. Allahabad Address of Allama Iqbal in 1930:

The Allahabad address of Allama Iqbal in 1930 carries great importance and signification in the freedom struggle of the Muslims of India. The presidential address in Allahabad in fact, molded the destinies of the Muslims of the sub-continent and put their endeavors in right direction. His presidential address further clarified the Two-Nation Theory. He said:

“I believed that the protection of separate national identity is in the best interest of both Hindu and Muslims”

Also, he said:

“It was the prime duty of all civilized nations to show utmost regard and reverence for the religious principles, cultural and social values of other nations. Since the Muslims are separate nation with their distinct culture religious trends and they want to have a system of their own liking, they should be allowed to live under such system considering their separate religious and cultural identities.”

10. Muslims Are Separate Nation with Separate National Image:

Allama Iqbal expressed the Muslims sentiments and ideas in true spirit by defining them as separate nation having distinct national image. His presidential address washed away all the confusions from Muslims minds and show new dimension of their struggles. It later on enable the Muslims to determine their line of action and work out a clear cut and definite programing in order to accomplish their goal of separate homeland. The famous **Pakistan Resolution**, passes on 23rd March, 1940 at Lahore was based on Allama Iqbal's presidential address of Allahabad.

11. Allam Iqbal Separate Represented the Muslims in Round Table Conference:

Allama Iqbal represented the Muslims in 2nd and 3rd Round Table Conference in 1931 and 1932. The 2nd Round Table Conference was held in London from 7 September 1931 to 1 December 1931. The 3rd Round Table Conference was held from 17 November 1932 to 24 December 1932. In these conferences he very ably advocated the Muslim cause and vehemently opposed all such schemes which in any way jeopardized the Muslims interest.

12. Allama Iqbal Infused a new Spirit of Nationalism Among the Muslims:

Allama Iqbal infused a new spirit of nationalism among the Muslim with his stirring and thought-provoking poetry. He preached an idea of

nationalism based on Islamic unity and brotherhood. He was of the opinion that the individual is not linked with the geographical boundaries but with spiritual relationship. He negated the concept of territorial nationalism and brought to light its adverse effect and influence on the Muslims.

13. Islam Is A Fact of Life:

Allama Iqbal considered Islam a complete code of life also is a fact of life. He said:

“I am fully convinced that the Muslims of India will ultimately have to establish a separate homeland as they can't live with Hindus in United India”

He advised the Muslims to understand their real position and shed away their mental confusion and narrow approach to life. He clarified the glorious image of Islam in his poetry.

14. Forecast of Allama Iqbal About the Muslim State

15. Clear Identification of Ideology of Pakistan:

In 1930, Allama Iqbal clearly explain the Two-Nation Theory as: Muslims are separate nation. Which later on became the Ideology of Pakistan

16. Advocated Two-Nation Theory:

Allama Iqbal advocated Two-Nation theory. He clarified that Muslims are a distinct nation and thus deserve political independence from other regions and communities of India. Muslims have their own civilization, culture, history, ethnic values and religion.

Allama Iqbal's presidential address further classified two nation theory and demand a separate homeland for Muslims. He said:

“I have been a staunch advocacy of putting an end to religious prejudices and disinclination from country. But now I believe that protection of separate national identity is into country.”

17. Describe Importance of Religion:

Allama Iqbal believed that “religion is a power of utmost importance in the life of individuals as well as of states” and that “Islam is itself Destiny and will not suffer a destiny.” He was of the view that the religious ideal of Islam “is organically related to the social order which it has created. The rejection of the one will eventually involve the rejection of the other”. The religion Islam played a pivotal role in the development of the Muslim Society in South Asia.

He based the foundation of homeland on the religion which later on become the ideology and basis of Pakistan. He said:

“Islam strengthens the life by infusing spiritual unity.”

18. Condemn the Western Democratic System:

Allam Iqbal Compared the Western culture with Islam and reached at the conclusion that Mankind emancipation and welfare lay in adoption of Islam as a way of life.

Allam Iqbal strictly condemn the western democratic system. His view on payam-e-mashriq is to remain along from western democracy. According to him the brain of two hundred asses cannot produce the brain of single person.

19. Presented the Example of Hijrat-e-Madina

20. Presented the Importance of Sense of Duty

Death:

Allama Iqbal died on 21st April 1938 in Lahore. His tomb is located in Hazuri Bagh, the enclosed garden between the entrance of the Badshahi Mosque and the Lahore Fort.

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Ideology of Pakistan and Quaid-e-Azam

1. Personal Life:

Quaid-e-Azam (Muhammad Ali Jinnah) was born on 25 December 1876, in Karachi. His father name was Poonja Jinnah. He went to Sindh Madrassah High School in 1887. He passed the matriculation examination from Mission High School. His father decided to send him to England to acquire some business experience. He however, made up his mind to receive education in law at England. Jinnah returned to Karachi in 1896. He died on 11th September 1948. He is the founder of Pakistan.

2. Entry to Politics (1904):

Jinnah began political life by attending the Congress's twentieth annual meeting, in Bombay in December 1904. Jinnah entered politics in 1906 by taking part in Calcutta session of All India National Congress.

3. Political Role of Jinnah:

In politics Muhammad Ali Jinnah was greatly impressed by Krishna Gopal Gokhale, Quaid-e-Azam joined Muslim League in 1913 only after being assured that, Muslim League, too was committed to Indian freedom and self rule.

4. Ambassador of Hindu Muslim Unity:

Muhammad Ali Jinnah advocated Hindu–Muslim unity in early years of his political career. He was of the opinion that both Hindu and Muslim make joined efforts to get rid of British Rule.

5. Jinnah Resigned from Congress in 1920:

Gandhi was basically an extremist Hindu politician. Due to Gandhi non-cooperation movement, Quaid-e-Azam resigned from congress in 1920.

6. Acceptance of Simon Commission in 1927:

A split emerged in Muslim league over the acceptance of Simon Commission with Jinnah acting in opposition to group led by sir shafi.

7. 14 Points of Quaid-e-Azam in 1929:

In 1929, Jinnah had to come up with his famous 14 points which was satisfied by Muslims as the basis of future Muslim demand.

8. Represented the Muslims in Round Table Conference:

Quaid-e-Azam represented the Muslims in 2nd and 3rd Round Table Conference in 1931 and 1932. The 2nd Round Table Conference was held in London from 7 September 1931 to 1 December 1931. The 3rd Round Table Conference was held from 17 November 1932 to 24 December 1932. In these conferences he very ably advocated the Muslim cause and vehemently opposed all such schemes which in any way jeopardized the Muslims interest.

9. Great Efforts for the Election of 1937:

Provincial election under the act of 1935 were held in 1937. The Quaid-e-Azam was still thinking in cooperation between congress and Muslim League.

10. Separate Identity of The Muslims:

Quaid-e-Azam extremely pained to find congress acting in highly as anti-Islam behavior. So Quaid-e-Azam decided to give separate identity to Muslims by joining Muslim league.

11. Guidance and Inspiration for Muslims

With in brief period of time of 4 years, Jinnah awakened the slumbering Muslim masses, brought out them into platform under one banner and gave coherence to the innermost but vague verges aspirations.

12. Modern Democratic and Islamic State

On March 1940, the Muslim League at its annual meeting at Lahore passed famous Lahore resolution for separate homeland for Muslims of India. The dream of Muslims was to have a place where they can practice Islam. Pakistan was decided to make an Islamic state.

13. Advocated the Two-Nation Theory

Quaid-e-Azam was a staunch believer of two nation theory and considered the Muslims a separate and distinct nation.

14. Declared Separate Muslims Nationalism in 1940:

He declared

“The Muslims are a nation by any definition of the word nation.”

15. Establishment of Islamic System:

Quaid-e-Azam laid great stress on Islamic ideology because he believed Islam only unifying force of a Muslim millat.

16. Struggle for Islamic Democracy

17. Importance of Holy Quran:

He said:

“What relationship knits the Muslims into one whole, which is formidable rock on which Muslim edifice has been erected, which is the

sheet anchor providing base to the Muslim millat, that relationship, the sheet anchor and the rock is Holy Quran.”

18. Separate Historical Heritage

19. Condemn the Racial (نسلی) Biasness (تعصب)

20. Quaid-e-Azam as a Creator of Pakistan:

The Muslim League under the dynamic leadership of Quaid-e-Azam strove very hard to accomplish Pakistan on 14th August 1947.

Muhammad Irfan

PAKISTAN STUDY

Aims and Objectives of Creation of Pakistan

1. Enforcement of the Sovereignty of the Allah Almighty:

The Islamic state is built on the concept of sovereignty of God Almighty. The prime objective of demand for Pakistan was the establishment of state where God Almighty supremacy could be enforced.

2. Establishment of Islamic Democracy:

Islam has given an ideal concept of democracy which is distinctively different from the western concept. In Islamic democratic system everyone is equal and no one enjoys a privileged position on the basis of social status.

3. Protection of Muslim image and identity:

In united India, the Muslims were dominated by Hindus in every social field. The demand for Pakistan was aimed at protecting the Muslims from Hindus domination.

4. Protection of Muslim culture and civilization:

The Muslims were always a separate nation because of their distinctive cultural values and patterns. The Muslim culture, civilization and literature were living and proud symbols of Muslim identity.

5. Protection of Two Nation Theory:

The entire freedom movement revolved around the Two-Nation Theory which became the basis of demand for Pakistan. There were two major separate nations with their distinct culture, civilization and social values.

6. Emancipation from the Hindu majority:

The British and Hindus adopted a cruel policy of mass elimination against Muslim in order to erase them as nation. The demand for Pakistan was based on this very feeling that Muslims should be emancipated from the clutches of eternal Hindus domination.

7. Establishment of Balanced Economic System:

The economic system/condition was deplorable before partition. The major objective of creation of Pakistan was establishment of balanced economic system based on the economic principles of Islam which could ensure a happy and stable economic life.

8. Usage of Urdu Language

Mahatma Gandhi in 1935 at Nagpur session said:

“Muslims empires were use Urdu language in their darbars for improvement and this language is written in quranic words So, Hindus did not accept it in any condition.”

9. Independence of perfect Islamic State:

The economic system of Islam is based on balanced principles which do not permit an individual to keep wealth and economic resources more than one's need and requirement. By the system of Zakat and Usher extra wealth is extracted from system.

10. Clarity of Hindu Muslim Riots:

Hindu Leader Rajgopal acharya in April 1942 on the occasion of **Eid-Milad-un-Nabi** and said:

“I support Pakistan because I did not want such country where Hindu and Muslims both are not present the feelings of respect.”

11. To abolish the British Democratic System

12. Differentiate to mixing Islam and Hinduism:

Hindus always desired to crush Muslims as a nation and ultimately to merge them into Hindu society. Hindi-Urdu controversy, Shudhi and sang tan movements are glaring examples of ignoble Hindu's mentality.

In **1924, Lala Hardial** to interview in newspaper and said:

“Only one solution of Indian Critical problems that Indian Muslim converted into Hindu nation by shudhi movement”

13. Create the center of the World Islamic Unity

14. Formation of Islamic Society

15. Sense of Protection for Muslims

PAKISTAN STUDY

Arrival of Muhammad Bin Qasim and Successors:

The adapt(اينانے) of Islam in the Subcontinent

Shake Sharaf Ibn Malik na Raja Zeenon jo ka ak choti state Kirning Noor ka raja tha ko musalman banaya.

How Muslims Came?

Tahreeqa khilafat ma bagawat Mopla nay a shamja ka ya tahreeq haqmat bachana ka lia ha lihaza wo tahreeqa khilafat ka khilaf ho ga

Muhammad Bin Qasim(695AD-715AD)

1. **Date of Birth:** December 31, 695 AD
2. **Full Name:** Muhammad bin Qasim al-Thaqafi
3. **Place of Birth:** Taif, Saudi Arabia
4. **Father Name:** Qasim bin Yusuf brother of Hajjaj bin Yusuf
5. **Early Life:**
6. **Attack over Sindh:**

Muhammad Bin Qasim entered Daibul(Sindh) in 712 AD.

7. **Death of Hajjaj bin Yusuf (714AD)**
8. **Death of Muhammad Bin Qasim(715AD)**

Successors:

1. **Habib Ibn Al Muhallab Al Azdi (715-717)** (حبيب بن المهلب الأزدي)
2. **Abd Al-Malik Ibn Marwan (717-720)** (عبد الملك بن مروان)
3. **Amr Ibne Muslim Al Bahili (720-726)**
4. **Junaid Ibne Abdul Rahman Al Murri (726-730)**
(الجنيد بن عبد الرحمن المري)
5. **Tamim ibn Zaid al-Utbi (730-740)** (تميم بن زيد العتبي)
6. **Al-Hakam ibn Awana (740-744)** (الحكم بن عوانة الكلبي)
7. **Amr Ibne Muhammad Al Thaqafi (744-750)**
8. **Yazid Ibn Iraral Al Khali (750-755)**

Ghaznavi Dynasty (997-1136)

Ghori Dynasty (1124-1206)

Saltant Delhi (1206-1526)

1. **The Slave Dynasty (1206-1290)**

- Qutb Al-Din Aibak
- Shams Ud-Din Iltutmish
- Malika Razia Sultana
- Bahram Shah
- Nasir Ud Din Mahmud (ناصر الدين محمود)
- Ghiyas Ud Din Balban (غياث الدين بلبن)

2. Khilji Dynasty (1290-1320):

- Jalal-Ud-Din Khilji
- Alauddin Khilji:

Alauddin was a nephew and a son-in-law of his predecessor Jalal-Ud-Din Khilji.

- Qutb-Ud-Din Mubarak Shah (Son of Alauddin Khilji)

3. Tughlaq Dynasty (1320-1414):

- Ghiyath al-Din Tughluq, Ghiasuddin Tughlaq
- Muhammad bin Tughluq
- Sultan Firoz Shah Tughlaq (1351-1388)
- Sultan Ala ud-din Sikandar Shah (son of Sultan Muhammad Shah Tughluq)

4. Sayyid Dynasty (1414–1451)

- Syed Khizar Khan
- Mubarak Shah
- Muhammad Shah
- Alam Shah

5. Lodi Dynasty (1451-1526)

- Sikandar Khan Lodi (died 21 November 1517)
- Bahlul Khan Lodhi (died 12 July 1489)
- Ibrahim Khan Lodi (died 21 April 1526)

6. Mughal Empire (1526-1540) (مغلیہ سلطنت)

- Zahīr ud-Dīn Muhammad Babur (1526-1530)

Birth 14 February 1483

Death 26 December 1530

The Mughal empire start with Babar, the first emperor. At the age of 12, he becomes the ruler of tribe in central Asia. He was descendant of Timur and Genghis khan through his father and mother respectively.

- Nasir-ud-Din Muḥammad Humayun (1530-1540)

Birth 6 March 1508

Death 27 January 1556

Nasir-ud-Din Muhammad, better known by his regnal name, Humayun, the second emperor of mugal empire who ruled over territory in what now Afghanistan, Pakistan, Northern India, Bangladesh from 1530-1540 and again from 1555-15556.

7. Suri Empire (1540-1555)

- **Sher Shah Suri (Real name: Farid Khan) (1540-1545)**
- **Islam Shah Suri (Real name: Jalal Khan) (1545-1553)**
Son of Sher Shah Suri
- **Adil Shah Suri (1554-1555)**
- **Sikandar Shah Suri (1555)**

8. Mughal Empire (1555-1857) (مغلیہ سلطنت)

- **Nasir-ud-Din Muhammad Humayun (1555-1556)**

Birth 6 March 1508

Death 27 January 1556

Nasir-ud-Din Muhammad, better known by his regnal name, Humayun, the second emperor of mugal empire who ruled over territory in what now Afghanistan, Pakistan, Northern India, Bangladesh from 1530-1540 and again from 1555-15556.

- **Jalal-ud-din Muhammad Akbar (جلال الدین محمد اکبر) (1556-1605)**

Birth October 1542

Death 27 October 1605

Abu'l-Fath Jalal-ud-din Muhammad Akbar popularly known as Akbar the Great, (*Akbar-i-azam* اکبر اعظم), and also as Akbar I, was the third Mughal emperor, who reigned from 1556 to 1605. Akbar succeeded his father, Humayun, under a regent, Bairam Khan, who helped the young emperor expand and consolidate Mughal domains in India.

- **Nur-ud-din Muhammad Salim (نورالدین محمد سلیم) known by his imperial name Jahangir. (1605-1627)**

Son of Jalal-ud-Akbar

Birth 31 August 1569

Death 28 October 1627

Nur-ud-din Muhammad Salim known by his imperial name Jahangir (Persian: جهانگیر) was the fourth Mughal

Emperor, who ruled from 1605 until his death in 1627. His imperial name (in Persian) means 'conqueror of the world'.

- **Shahab-ud-din Muhammad Khurram** (شهاب‌الدین محمد) known by his **regnal name Shah Jahan** (شاه جهان) (1627-1658)

Birth 5 January 1592

Death 22 January 1666

Shahab-ud-din Muhammad Khurram better known by his regnal name, Shah Jahan (Persian: شاه جهان, lit. 'King of the World'), was the fifth Mughal emperor, and reigned from 1628 to 1658, Under his reign, the Mughal Empire reached the peak of its cultural glory.

- **Muhi-ud-Din Muhammad** commonly known by the sobriquet(nickname) **Aurangzeb** (1658-1707)

Son of Shah Jahan

Birth 3 November 1618

Death 3 March 1707

Muhi-ud-Din Muhammad commonly known by the sobriquet Aurangzeb (Persian: "Ornament of the Throne") or by his regnal title *Alamgir* (Persian: "Conqueror of the World"), was the sixth Mughal emperor, who ruled over almost the entire Indian subcontinent for a period of 49 years.

- **Bahadur Shah Zafar** (بهادر شاه ظفر)(1837-1857)

Birth 24 October 1775

Death 7 November 1862

Bahadur Shah Zafar or Bahadur Shah II (born as Mirza Abu Zafar Siraj-ud-din Muhammad) was the last Mughal emperor. He was the second son of and became the successor to his father, Akbar II, upon his death on 28 September 1837. He was a nominal Emperor, as the Mughal Empire existed in name only and his authority was limited only to the walled city of Old Delhi.

PAKISTAN STUDY

Tolerance, Religious Freedom and Kind Treatment Towards non-Muslims

1. Cooperative and sympathetic with non-Muslims
2. Respect for human rights
3. Equality for Everyone
4. Social Justice and Elimination of Social Evils
5. Equal opportunities for non-Muslims
6. Equal Chances for Job
7. Religious Freedom for All
8. Infra Structure Development
9. Welfare for all Minorities
10. Equal System of Taxation
11. Liberty to Express Their Views
12. Architecture development
13. Development of Urdu Language
14. Development of Literature
15. Development of Trade and commerce
16. Development of Social Custom

PAKISTAN STUDY

Historical Background of Ideology of Pakistan

Services of Hazrat Mujadid Alif Sani

Real Name: Sheikh Ahmad al-Fārūqī al-Sirhindī

Date of Birth: June 26, 1564

Place of Birth: Sirhind, India

Father Name: Shaykh 'Abd al-Ahad

Date of Death: 15 December, 1624

Title: Mujadid Alif Sani, Ahmed Rabbani, Faruqi Sirhindi, Abul Barkat

1. Birth and Early Life

The first of the great reformer, sheikh Ahmed Sirhindi al-Faruqi an Naqshbandi, was born in Sirhind on 26 June 1564.

2. Education

He received his basic education at home. His initial instructions in the holy Quran, Hadith and theology were rendered in Sarhindi and Sialkot.

3. Social Condition of India

When Sheikh Ahmed began his reform movement Muslim society was ridden with un-Islamic practices and trends. The mystic and Sufis of those days openly denied the authenticity of Sharia. The ulama and theologians ceased to refer to Quran and Hadith in their commentaries.

4. Services of Hazrat Mujadid Alif Sani

Sheikh Ahmed under took the job of purifying the Muslims society of un-Islamic tendencies by reding the number of his discipline in all direction to preach true Islam.

▪ Successful Jihad Against Deen-e-Ilahi

During these days Akbar ruled sub-continent whose anti-Islamic outlook had aggravated the social environs. Akbar had no learnings towards Islamic Principles and tents. The introduction of Din-i-illahi by Akbar was a grave attempt to distort Islam. The impact of Din-i-illahi greatly affected the Muslim beliefs and trends. So Hazrat Mujadid Alif Sani Jihad against Din-i-illahi.

▪ Refusal to Prostrate (سجده کرنا) before Jahangir

Sheikh Ahmed also deal with matters other than religious revival in letters. This policy drew him into serious difficulties. Jahangir summoned Sheikh Ahmed to his court and asked him to explain statement. Sheikh Ahmed appear in royal court and explain his statement in courageous style. Someone pointed out to Jahangir that

Sheikh had not performed the act of prostration. When Jehangir asked to perform sajdah sheikh refused. He declared that sajdah was only due to God Almighty. Jehangir, infuriated over this blunt reply ordered the Sheikh to be imprisoned.

- **Preaching of Islam during imprisonment:**

Sheikh Ahmed did not shirk his preaching of Islam during imprisonment. After two years, Jehangir feeling respectful, released him with dress of honor and 1000 rupees for his expenses.

- **Create concept of Wahdat-Shuhud**

The philosophy of wahdat-shuhud was presented by some Sufis of Akbar's time. The advocates of wahdat ul wajood believed that there was no living difference between man and his creator God and both individual and God are not separated from each other. Sheikh Ahmed openly negated this philosophy and presented his philosophy of wahdat-shuhud which meant that creator and creatures were two different entities.

- **Maktubat-e-emam Rabani**

Sheikh Ahmed adopted an effective method of persuasion by writing letters to leading nobles of royal court. His letters are known as Maktubat-e-emam Rabani and were addressed to it, besides leading nobles. Sheikh Farid, Khan-i-Azam, Sadr-i-jehan and Abdur Rahim khan-e-khana.

- **Books and Magazines for preaching Islam**

- **Develop the concept of Two Nation Theory**

Sheikh Ahmed firmly believed in two-Nation Theory. He was in favour of maintaining differences between Hindus and Muslims.

- **The effect of Sheikh Ahmed's Efforts**

The effort of Sheikh Ahmed to purify religious and practical life of Muslims left an incredible impact on the history of Muslim India. Allama Iqbal, poet philosopher of East, has paid tribute to sheikh Ahmed in his poems.

- **Death of Hazrat Mujadid Alif Sani**

He passed away on December 16, 1626 and was buried in sirhindi.

Abu Al Ala Maududi

He Said:

“Hazrat stopped to going the rule of India in the lap of non-Muslims and the flood of darkness change which claims the print of Islam here
3 to 4 hundred years ago.”

PAKISTAN STUDY

Hazrat Shah Waliullah

1. Introduction

- **Birth and Early Life:**

Date of birth (21st February, 1703 in Delhi). His real name was Syed Qutb ad-Dīn Aḥmad Walī Allāh ibn ‘Abd ar-Raḥīm al- ‘Umarī ad-Dihlawī. His father name was Abd ar-Raḥīm. Shah Waliullah has historical name Azeem-ud-din. His title was shah Waliullah. His kuniat is Abu-Faiz.

In ka walad Shah Abd ar-Rahim ak islami scholar hona ka nata ak madrasa kiam kia jis ka naan madrisa rahimia rakha jo aj bhi mojud ha

Death: 1762, Delhi

- **Education/Hafiz Quran:**

He received his early education in spiritualism and mysticism from his father. He memorized Holy Quran in childhood.

Hafiza quran tha 7 sal ki umar ma quran hifiz kia

- **Perform Hajj:**

He went to Saudi Arabia for higher studies and perform hajj in 1730. He return from Saudi Arabia in 1734.

1730 ma hajj kia or in ka aka hm ustad sheikh abu tahir bin Ibrahim waha mila or waha rah kar kitab likhi or 1734 ma wapis ay

2. Condition of Muslims in United State (United India/Subcontinent)

- **Political Conditions:**

- **Social Conditions:**

During these days political and social turmoil was rampant in subcontinent. Life, property and honor were not secure as there was number of disruptive forces at work in Muslim Society.

- **Religious Conditions:**

The religious group were also claiming their superiority and tussle between Shia and Suni sects.

3. Reformation and Services of Hazrat Shah Waliullah

- **Religious Services and Reforms**

Shah Waliullah during his stay in Hejaz, received the reports of unstable and chaotic conditions in India. He was advised to stay in Arabia when he did not accept and return to Delhi on July 9, 1732. He

prepared a few student and gave them knowledge in different branches of Islamic learning.

- **Need of Islamic Practices:**

Shah Waliullah persuaded the Muslims to strictly followed in footsteps of Holy prophet. He urged the Muslims to lead a peaceful life.

- **Need of Ijtihad:**

- **Preaching of Jihad:**

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

- **Islamic Principal of economy:**

He asked the traders to adopt fair principles of trade as preached and practiced by Holy Prophet (ﷺ). He informed the people about sins of accumulation of wealth.

- **Promote the Knowledge of Quran and Haddish:**

He advocated the Quranic education for the welfare and benefits of Muslims and asked them to abandon un-Islamic trend and practices.

- **Removal of sectarianism (فرقه واریت)**

- **Balance between For Muslim school Thoughts**

4. Political Reforms and Services

Apart from religious field educations of Muslims, Shah Waliullah provided leadership to the muslims in political field.

- **Struggle against anarchy (انتشار)**

- **Steps to check marhata**

The rise of marhata and Sikhs has passed serious problems to Muslim rulers. Marhata forces raided Delhi, the capital of Mughal Empire, at will Shah Waliullah Came up to tackle this precious situation. He had rightly noticed that if the Marhata are not checked effectively, the political power of Muslim disappear.

- **Effort for Muslim unity**

He effort to unite the Muslims to remove the Marhata power from Mughal Empire.

- **Promote Two Nation Theory**

He also promote two nation theory. He said that Hindus and Muslim are separate nation s and they can not live together in subcontinent.

- **Basic principle of Government System**

5. Literary Services

- **Translation of Quran (Farsi ma)**

His outstanding work was translation of Holy Quran into simple Persian language.

- **Hujjatullah-il-Baligha**

Hujjatullah-il-Baligha is another famous book of Shah Waliullah. In this book Shah Waliullah discussed in details the reason of social and religious decay of the Muslims.

- **Izalat-al-Khafa and Khalifa-al-Khalifa**

Shah Waliullah wrote Izalat-al-Khafa and Khalifa-al-Khalifa in order to remove misunderstanding between Shias and Sunnis.

- **Al-Insaf fi Bayan Sabab al-Ikhtilaf**

In order to create balance between four schools, he wrote Al-Insaf fi Bayan Sabab al-Ikhtilaf in which he traced their historical background.

- **Fuyun al Haramain**

In Fuyun al Haramain Shah Waliullah depicts one of his dream during his stay in Arabia.

6. Social reforms and services:

- Struggle to get rid of the Hindu concept about the marriage of Widows
- Told the Muslims to avoid superstitions and Charms wearing
- Struggle against the unnecessary expenses on the time of marriage
- Try to abolish mourning on death more than three days
- Advised the Muslims to work for lawful earning and to avoid interest on loan
- Worked against unjust distribution of wealth
- Preached simplicity
- Worked against the sectarianism and grouping

7. Successors of Hazrat Shah Waliullah

- **Shah Abdul Azim**
- **Shah Rafiuddin (Quran ka Urdu ma tarjuma kia)**
- **Shah Abdul Qadir (Quran Urdu ma)**
- **Shah Abdul Gani**
- **Shah Ismail Shaheed**
- **Shah Muhammad Sufi**

8. Efforts for sectarian harmony

- Solved the problem of Shia Suni sects (فرقے).
- Muslims strictly follow the foot step of Holy Prophet (صلی اللہ علیہ وسلم)
- Adopted of balanced approach and understanding towards religious matters

- Introduce the basic rules of Islam to the people
- Regarded as the founder of modern Muslim India

Muhammad Irfan

PAKISTAN STUDY

Syed Ahmed Shah

1. Syed Ahmed Shah

i. Birth and Early Life:

Syed Ahmed Bareilvi was born on **November 29, 1786** in a respectable family of Rai Bareilly. His father name was Syed Muhammad Irfan. His Grandfather name was Shah Allam Allah.

ii. Education:

He was greatly impressed by the preaching and doctrines (عقائد) of Shah Waliullah and was a staunch discipline of his son Shah Abdul Aziz. From very beginning he had an inclination of becoming soldier rather than endeavoring to become a renowned (مشہور) scholar or mystic as did his predecessors. Shah Abdul Qadir sa tallim hasil ki.

2. Biography:

i. Introduction

ii. Carrier of life:

Syed Ahmed began his carrier as a sarwar in the services of Nawab Amir Khan, The Ruler of Tonk (Town in India). During his service, Syed Ahmed learnt military discipline and strategy which made him a great military commander in the years to come.

Military ma jana ka shok tha. 1810 ma training hasil ki.

iii. Establishment of Alliance (اتحاد):

Etihad kiam kia musulmano ma.

iv. Perform Hajj (1821):

Syed Ahmed Shaheed left for Makkah in 1821 along with Maulana Ismail Shaheed, Maulana Abdul Haye and larger number of follower and admirers to perform Hajj and remained absent for nearly two years.

v. Jihad Movement:

Syed Ahmed shaheed was extremely dismayed to see the decline of the Muslims in their religious and ideological commitment. The purpose of his life and struggle was not confined to the spread of Islam by preaching only, but he

believed practical step for this purpose (mean movement of jihad).

vi. Objectives of Jihad Movement

- **Establishment of Islamic System of Government:**

The main objective before Syed Ahmed was the establishment of state which was based on Islamic principles.

- **Reforms/Corrections in Muslim Society:**

The objective of his jihad movement was the reform of Muslim society because at this time Punjab was ruled by Sikh ruler. The Muslims were heavily suffered under his tyrannic rule.

- **Preaching of Jihad:**

Syed Ahmed did not confined him to Delhi but also visiting to neighboring places. During one of his visit to Rampur some Afghan complain to him about the wide scale persecution of Muslim by Sikh regime.

- **Simple Living Life:**

The objective of his jihad was spread of awareness among people about simple living life.

- **Elimination from the atrocities (ظلم، بربریت) of Sikh:**

The Muslims heavily suffered under Sikh tyrannical rule and were denied liberty and freedom to perform and practice their religion. The holy places of Muslims that is Masjids, Shrines were turned into temples and stables by Sikh regime. So the objective of his jihad movement was the elimination of atrocities of Sikh.

- **Elimination of superstitions (توہم پرستی)**

vii. Travel for Jihad (1825-1826):

He traveled different countries and cities to preach jihad like Punjab, Khyber Pakhtunkhwa, Delhi and Nowshera.

Started from Rai Bareilly Punjab, Sindh, KPK

viii. Declaration of war:

Syed Ahmed believe that if Punjab and KPK were liberated of Sikh domination, the Muslims would regain their old position. He, therefore, picked up Punjab to begin his jihad movement against Sikhs and selected KPK to begin his operation for the elimination of non-Islamic forces.

ix. Akira Battle:

Syed Ahmed began his jihad against the Sikhs by challenging the Sikhs army at Akira on 21st December 1826. The fight at Akira was night assault when nearly 900 Muslims pounce on the sleeping Sikhs. It was successful mission and heavy loss was inflicted on the Sikhs.

Akira or Hizro ma sikoh ko haraya or tahrika mujahidin kamyab hui.

x. Conspiracy (سازش) of Sikhs:

The jihad movement went through the early stages of struggle with amazing success. At this time a conspiracy was hatched against the jihad movement the Sikh brought pressure on Yar Muhammad who tried to poison Syed Ahmed which he survived. In 1829, Yar Muhammad was killed in an encounter against mujahideen.

3. Creation of Islamic State:

i. Reforms/Correction in Muslim Society

ii. Introduction to Shariat:

After occupying Peshawar, Syed Ahmed pay his attention towards the introduction of shariat.

iii. Establishment of Islamic System

iv. Negotiation with Sardars and local people

v. Took oath of aligns:

By this time large number of sardars and khans had submitted to Syed Ahmed and had taken an oath of allegiance at Syed's hand. It was decided at a general meeting of sardars, khans and local people that every one should take an oath of baca at Syed's hand.

vi. Declared as a caliph:

Syed Ahmed was declared as a caliph whose order were binding on all subjects.

vii. Convinced the people to adopt Islamic way of Life:

He also introduced social reforms and asked the local people to abandon their old customs and life pattern. He urged them to adopt Islamic way of life and refrained from taking intoxication (نشہ آور چیزیں).

4. Opposition From local Tribes:

- i. Sultan Muhammad Khan** promised to give fixed amount to Mujahidin

Sultan Muhammad Khan waha ka kabila ka sardar tha, jino na wadah ka wo Mujahidin ko mukara karda rakam dan gam agar is par logo ko ikthalaf tha.

- ii. Conspiracy of Sultan Muhammad Khan
Sikho sa mil ga.
- iii. Small Local tribes started openly opposition.
- iv. Local Afghan Sardar also started opposition.
- v. Lack of unity in tribal sardar
- vi. Strong tradition of Revenge in Sardars
- vii. Mutual Difference of Tribal Sardars

5. Martyrdom At Balakot (May,1831):

After relinquishing Peshawar, Syed Ahmed Shifted to Balakot and began his movement from Rajouri in 1831. The Muslims were defeated in the battle in which Syed Ahmed, Ismail Khan and many other followers laid down their lives. With the death of Syed Ahmed, the Jihad Movement fell into disarray and could not be carried out with old enthusiasm.

Peshawar sa Balakot shift hua. Kashmir jana chata tha. Balakot ma makami sardaro ki sazish na rat ka andaro ma in par hamla kia.

Sikho or musalmano ma jang hui

Fasala ki jang(May, 1831)

- Companions
 - Ismail khan (Shaheed)
 - Syed Ahmed (Shaheed)
 - Molana Abdul Hai (Escaped)

Ya tahrik chalta chalta tahrika kalafat ma badal gai janga azadi ma bhi yahi jangju sharik hua yahi tahraka Pakistan ki bunyad Bani.

PAKISTAN STUDY

Sir Syed Ahmed Khan

1. Birth and Early life:

Date of Birth: **17 October 1817 Delhi**

Father Name: Mir Muhammad Muttaqi

2. Education

Maternal Grandfather, Holy Quran

Arabic, Persian Literature

History, Mathematics, Medicine

3. Entry into job

(1838) After death of father started job as a clerk to meet financial problems.

After 2 years in 1841 he became judge.

1846, he became chief.

1877, imperial council member.

After, he does LLB at the university of England.

4. Death

27th March, 1898 at Delhi

Death of Hero

Beginning of Aligarh Movement

1. Educational Services of Aligarh Movement

- ❖ Establishment of Gulshan School Murdabad
- ❖ Establishment of Victoria School Gazipur
- ❖ Establishment of Scientific Society Gazipur
- ❖ Aligarh Institute Gazette
- ❖ Muhammadan Educational Conference
- ❖ Anjuman-i-taraqqi-i-muslimana-i-hind
- ❖ Muhammadan Anglo-oriental college at Aligarh
- ❖ Sir Syed Ahmed Khan delivered speeches and wrote articles
- ❖ Sir Syed Ahmed Khan stressed on modern education
- ❖ Sir Syed Ahmed Khan Stressed on English and Western Education

2. Social services of Aligarh Movement:

- ❖ Sir Syed told the Muslim to adopt agriculture and trade as professional
- ❖ Write loyal Muhammadan of India

- ❖ Wrote Tehzeeb-ul-Ikhlaq
- ❖ Prepared social leadership
- ❖ Wrote Ahkam-e-Taam-e-Ahl-e-Kitab
- ❖ Managed platform for independence date
- ❖ Reformed the Islamic Society
- ❖ Create Environment of Understanding
- ❖ Establishment of orphan house
- ❖ Wrote Anjuman-i Taraqqi-i Urdu

3. Political Services of Aligarh Movement

- ❖ Focus on the causes of Indian revolt
- ❖ Told the Muslim to keep away from practical politics
- ❖ Establishment of British Indian Association
- ❖ Urdu Hindi Controversy
- ❖ Stress on separate electorate for Muslims
- ❖ Establishment of Indian patriotic Association
- ❖ Establishment of MAO defense Association
- ❖ Pioneer of two nation theory
- ❖ Wrote Risala Asbab-i-Baghawat-i-Hind
- ❖ Create friendly environment between Muslims and British
- ❖ Participation of Muslims in Government Jobs
- ❖ Gave suggestion to create political party for Muslims
- ❖ Provide political leadership to Muslims

PAKISTAN STUDY

Arise of Political Consciousness among Muslims

1. Background or Reason for the establishment of all India Muslim league:

- Legislative council act 1861
Founder British Government
Musalmano ko numiandagi nahi di gai in ka sath zayati ki gai.
- Urdu-Hindi Controversy 1867
- Formation of Indian National Congress
 - December 28, 1885
 - Mumbai, India
- Indian Council act 1892
Founder British
Musalmano ko numiandagi di gi hallat bahtar hua.
- Partition of Bengal 1905
- Positive reaction of the Muslims towards partition
- Negative reaction of Hindus towards partition
- Simla Deputation (October 1906)

2. Establishment of all India Muslim league:

- December 30, 1906
- Dhaka, Bangladesh

3. Objectives of all India Muslim league:

- Loyalty to British Government
- Protect the political rights of the Muslims
- Advancement in the interest of Muslims
- Hostility towards other communities
- Favor to people without any discrimination

4. Achievements of all India Muslim league:

- Minto Morley Reforms/ 1909 ki islahat
From British Government. Approve separate electorates for Muslims.
- Lucknow pact 1916
Hindu Muslim Etihad hua tha is ajlas ma.
- Montagu Chelmsford reform 1919/1919 ki islahat
Montagu sectary of state. Chelmsford Wasirai
- 14th points of Quaid-e-Azam Muhammad Ali Jinnah

- Allahabad Address of Allama Iqbal 1930
- Resignation of Congress ministries
- Lahore Resolution 23rd March 1940
- Quit India Movement 1944

After Gandhi Jinnah Talks decision hua ka quit india movement chali jai gi Hindustan sa angrazo ko nikala jai ga or is ki division ki jai gi

- Results of Election 1945-1946
- Establishment of Pakistan 14th August 1947

Muhammad Irfan

PAKISTAN STUDY

Pakistan Movement

1. Muslim Nationalism

1) Saying of Quaid-e-Azam Muhammad Ali Jinnah

Very famous saying: "Pakistan tab hi wajod ma a gya tha jb pahla Indian musalman hua tha"

2) Saying of Abu Rayhan al-Biruni

Said: "Hindu or Muslaman nahar ka do kanaro ki tarha han jo barabar chal to sakta han magar ak dosara ka andar zam nahi ho sakta."

3) Religious Differences

4) Negative Role of Hindus Nationalist Movements

5) Cultural and Social Differences are also caused between the Muslims and Hindus nominate the Muslim Nationalism

6) Economic and Educational Differences

7) Political Differences

2. Khilafat Movement

Turkey Ma jo Khilafat Osmania thi us ko bachana ka lia Barasgir ma jo tehrik ya atajaj kia gya tha us ko Khilafat Movement ka naam dia gya tha Khilafat ko bachana ka lia

1) Establishment of institution of Khilafat

2) Movement for the Protection of the Institution of Khilafat

3) Objectives of Khilafat Movement

Three Objectives given below:

- Secret Places gave to Turkish Government
- Maintained Khilafat-e-Osmania
- No change in areas of Turk Sultanate

4) Khilafat Conference

5) Establishment of Khilafat Comity

6) Unity of Hindu Muslim

7) Indian Deputation Calls on Viceroy

8) Treaty of Savery (City of Germany)

9) Khilafat Delegation send to England

10) Hijrat Movement

11) Mopla Uprising/Mopla Bhagavat

Mopla ak kom ka nam ha jo arabian tha or arabia country sa move kar ka Indian site par ja ka bas ga or wo mola kahlata tha

unho na jub musulmano ki tahraka khalifate dakhi to unho na british sa bagawat kar di

12) Chauri-Chaura Tragedy

Chauri-Chaura Ilaka ka naam tha. Farrukhabad District of India us ka ak ilaka tha

Tragedy: Muslims or Hindus Na mil kar taxes pay karna sa inkar kia tha to waha par strike kia gya ji ski wajah saw aha par mojud police station ko ag laga di gai ihtajaj ka doran 22 muslims zinda jal ga

13) End of Khilafat Movement (1924)

3. Non-cooperation Movement

- 1) Complete Boycott the British Institutions**
- 2) Complete Boycott the British Goods**
- 3) Resigned from the Government Services**
- 4) Returned Titles to British Government**
- 5) Boycott Courts of Law**
- 6) Walk out from local Schools and Colleges**
- 7) Take no Part in Elections**
- 8) Every thing from Foreign was rejected**
- 9) Foreign Cloths were burned**
- 10) Spinning wheel or charka become symbol of Indian Freedom**

4. Role of Ali Brothers

- 1) Khilafat Movement and Molana Muhammad Ali Jauhar**
- 2) Efforts of Molana Muhammad Ali Jauhar**
- 3) Role of Molana Shaukat Ali in Khilafat Movement**
- 4) Cooperation with Molana Muhammad Ali Jauhar in Political field**
- 5) Active Participation in Khalifate Movement**
- 6) Ali Brothers arrested during the Khalifate Movement**

5. Role of Mister Gandhi in Khalifate Movement

- 1) Mister Gandhi started civil disobedience movement**
- 2) Mister Gandhi started Sodashi Movement**
- 3) Separation from Army Services**
- 4) Returned Titles to British Government**
- 5) Resigned from Civil Services**
- 6) Boycott the Government courts**
- 7) Boycott the schools and colleges**
- 8) Boycott the private educational institutions**

6. Failure and Effects or Results of Khilafat Movement

➤ Reasons for the Failure of Khilafat Movement

- 1) Autocratic Decision of Mister Gandhi**
- 2) Announcement the end of Khilafat Movement by Turkish Government**
- 3) Blame of Misuse the Khilafat Fund**
- 4) Hijrat Movement**
- 5) Difference in Objectives**
- 6) All Important Muslim Leaders were Arrested**
- 7) Temporary Unity Disappeared**
- 8) Conspiracy of Establishment of Israel**
- 9) Negative role of the extremist Hindu Movements**
- 10) Communal Clashes were erupted in the country**

➤ Effects or Results of Khilafat Movement

- 1) Effects on economic and educational development of Muslims**
- 2) Awareness of political consciousness in Muslims**
- 3) Negative popularity of Mister Gandhi**
- 4) Indirect Help of Turkish People**
- 5) World Islamic Unity**
- 6) Provide Dynamic Leader to Muslims**
- 7) Establishment of Jamiat Ulema-e-Islam**
- 8) Change in thinking of Muslims**
- 9) End of Hindu Muslim Unity**
- 10) Ulama and Students Interested in Politics**
- 11) Anti-Muslims Activities of Hindu Movements**
- 12) Disappointment of the Muslims**
- 13) Weaknesses in British Government**
- 14) Encourage to face the British Government by Muslims**
- 15) Khilafat Movement turned into purely political struggle**
- 16) Demonstrated the Religious Enthusiasm by Muslims**
- 17) Ulama and Mashaikh worked as a well-knit team**
- 18) Muslims played an effective role in eliminating un-Islamic trends**
- 19) Developed sense of concern among the Muslims**
- 20) It immensely Strength the Two Nation Theory**
- 21) The Hijrat Movement cause Enormous Hardship to the poor Muslims**
- 22) Edit much to the economic problems of the Muslims**

PAKISTAN STUDY

Allama Iqbal Allahabad Address 1930

1. Background of Allama Iqbal Allahabad Address 1930

- 14th Points of Quaid-e-Azam Muhammad Ali Jinnah 1929

2. Causes of Allahabad Address

3. Main Points of Allahabad Address

- 1) Islam as a complete code of life
- 2) Islam as a living force
- 3) Separate Muslim Nationalism
- 4) Protection of Muslim Culture
- 5) Need of Islamic Sovereign state
- 6) Need of Muslim Unity
- 7) Islam Guarantees to success
- 8) Condemn the Sectarianism
- 9) Religious is not Individual Problem
- 10) India is the name of different nations
- 11) Criticism on Nehru's report
- 12) Demand of Separate Homeland
- 13) Establishment of Islamic Republic
- 14) Solution of Sectarianism problems
- 15) Criticism of suggestion of seaman commission
- 16) Religious and Politics are important to each other
- 17) Hindus and Muslims are two different nations
- 18) Individual and total status of religion in life
- 19) Benefits of Independent Muslim states
- 20) Forecast of Allama Iqbal

4. Importance of Allahabad Address

- 1) Ideological base for Pakistan
- 2) Negative Reaction of the Hindus
- 3) Suggested the name Pakistan for Muslim State
- 4) Explanation of two-Nation Theory
- 5) Superiority of Islamic life system
- 6) British Reaction Against the Muslims
- 7) Political Site of Iqbal

5. Discussion on Allahabad Address

- 1) Condition of Muslims in Sub-continent
- 2) Evaluation of Past and Future
- 3) Pointed out the destination

- 4) Create the concept of Pakistan
- 5) Idea of Independent Muslim State

Muhammad Irfan

PAKISTAN STUDY

Pakistan Movement

Provincial Elections of 1937

1. Provincial Elections of 1937

2. Election Results

Total provinces 11 jin ma sa 3 subo ma Muslim league ma Sindh, Punjab or Bengal ma Muslim league of citan milli magar itni zayada nahi thi ka wo government bana saka 8 ma congress ma apni government banai or in 3 ma dosari partio sa mil ka maklot government banai

3. Formation of Congress Ministries

11 subo jin ma sa 3 subo ma Muslim league ma Sindh, Punjab or Bengal ma Muslim league of citan milli magar itni zayada nahi thi ka wo government bana saka 8 ma congress ma apni government banai or in 3 ma dosari partio sa siwa Muslim league mil ka maklot government banai

4. Establishment of Congress Ministries

5. Why Muslim league fail in election

1) Absence of Quaid-e-Azam Muhammad Ali Jinnah

Quaid-e-Azam Hindustan ma nahi tha ji ski waja sa vote kam caste ua

2) Separate party of Sikandar Hayat Khan in Punjab

Sikandar Hayat Khan ki alada party unionist party jo bad ma congress ka sath mil gai or government bana li

3) Separate party of Maulvi Abul Kasem Fazlul Huq in Bengal

4) Separate party of sir Ghulam Hussain Hidayatullah in Sindh

5) Muslim league had unclear Manifesto

6) Muslims helped Hindus in the election

7) Muslim candidates did not appear in election

6. Congress Behavior towards Muslims

1) To ban the conduct of Muslim campaign

2) Hindi as National Language

3) Taranga as National Flag

4) To ban the cow slaying (Kurbani)

5) Banda ma Taram as the National Anthem

6) Religious in tolerance

7) Economic Barriers for Muslims

8) Vidya Mandir Scheme

9) Increase in Hindu Muslim Riots

10) Congress Refuse to make collation ministries with Muslim League

11) Congress made policies against Muslim league and Muslims

12) Congress arrange emotional treats for Muslims

13) Congress interrupted in courts and administrations

14) Congress interrupted in religious matters of Muslims

15) Congress increase social pressure on Muslims

16) Wardha Scheme

The Wardha scheme of Education, popularly known as 'Basic education' occupies a unique place in the field of elementary education in India. This scheme was the first attempt to develop an indigenous scheme of education in British India by Mahatma Gandhi, the father of India nation.

17) Efforts to ban the Muslim League

18) Efforts to ban the Urdu Language

19) Congress promote Hindi Language

20) Policies of Nehru against Muslims

7. Muslim League Role during Congress Rule

8. Resignation of Congress Ministries

9. End of Congress Rule

10. Results/Effects of Congress Rule

1) Muslim unity and integrity

2) Increase in the popularity of Muslim League

3) Create the concept of demand of Pakistan

4) Increase in the popularity of Quaid-e-Azam

5) Economic Decalin of Muslims

6) Muslim League reject the united nationalism

7) Hindu Mentality was clear

PAKISTAN STUDY

Lahore Resolution 1940

- **Background of Lahore Resolution**

1. Condition of Muslims after the war of 1857
2. British accepted separate electorate for Muslims in 1909
3. Hindu-Muslim unity 1916
4. Refusal of congress of separate electorate in Nehru report
5. 14 points of Quaid-e-Azam (1929)
6. Allahabad Address of (Allama Iqbal in) 1930
7. Scheme of Chaudhary Rehmat Ali
Now-or-Never Pamphlet
Suggested Name Pakistan
8. Proposal of division of Hind
9. Congress Ministries 1937 to 1939
10. Lahore Resolution 1940

- **Presidential Address of Quaid-e-Azam**

- **The Seconded of the Lahore Resolution**

Punjab, UP, Sindh, KPK(NWFP), Balochistan, Behar, CP, Madrass, Bombay, Bengal sa kon kon log Muslim league ki taed(seconded) karan ga un ka name mention karan ga

- **Results of Lahore Resolution**

1. Muslim League reject the act of 1935
2. Establishment of sovereign and independent states
3. Protection of the rights of minorities
4. Arrange standard of Independent of states

- **Congress reaction to the Lahore resolution**

1. Mohandas Karamchand Gandhi
2. Pandit Jawaharlal Nehru
3. Sardar Vallabhbhai Jhaverbhai Patel
4. The Hindu press
5. Chakravarti Rajagopalachari
6. Muslim nationalist ulamma
7. Maulana Sayyid Abul Kalam Ghulam Muhiyuddin Ahmed Azad
In sab na Lahore resolution ka Mazak udaya unho na hi Lahore resolution sa Pakistan resolution ka naam dia

- **Importance of Lahore resolution**

1. Clear destination of the Muslims
2. Unity in the Muslims

3. Elimination from the atrocities (ظلم، بربریت) of British and Hindus
4. Ideal example of Islamic brotherhood
5. Increase in the popularity of Muslim league
6. Clear the ambiguity (ابهام) in the Lahore resolution
7. Negative reactions of the Hindus
8. Negative reaction of the nationalist Muslims ulamma
Fazal-ul-Rehman ka father Pakistan banana ka mukhalif tha. kahta tha is gunan main ham hisa nahin la sakta.
9. Establishment of Islamic society
10. Unique and dynamic leadership of Quaid-e-Azam
11. Clear objectives of the Muslims
12. New excitement in Muslims
13. Clear strategy of the Muslims
14. Decided the future of the Muslims
15. Decided to demand a separate homeland
16. Acquire new hope and confidence
17. Infuse high spirit among the Muslims
18. Better for the safeguard of the Muslims
19. Strengthen the two-nation theory
20. Accept division no other solution of Indian problems

PAKISTAN STUDY

Establishment of Pakistan

- **Background of Establishment of Pakistan**

1. Lahore Resolution 1940
2. Cripps mission 1942
3. Quit India movement 1942
4. Gandhi-Jinnah talks 1942
5. Desai Liaquat pact 1945
Desai ak hindu, Liaquat Liaquat Ali Khan musalman
6. Wavell plan 1945
Lord Wavell Viceroy na plan dia jo congress or Muslim league ko mila kar bat karna chah ra tha is ko Wavell plan kaha gya
7. Shimla conference 1945
Shimla ma munakad hua Muslim league or congress dono ka lideran tha us hawala say a Shimla conference hui ya election ki tayari ka lia kia ja raha tha ka kya kia jay ga
8. Elections of 1945-1946
Central elections or Provincial elections hua jis ma Muslim league na 100% seats in central elections and 87.6% seats in provincial elections gain ki
9. Cabinet mission plan 1946
Kabina bana ka lia ijlas kia gya ka kis thra ki ho us hawala sa
10. Formation of interim(abori) government in center
14 wazra banaha ga jin ma 6 congress 5 Muslim league or 3 minorities
11. Formation of ministries in provinces
Election 1937 ma sab subo ma congress na ministries bana li thi lakin ab 4 subo ma Punjab ma Muslim league na kafi aksariat hasil ki lakin government na unical council na congress ka sath mila ka banai baki 3 subo ma Sindh, KPK, Bengal ma Muslim league ki wazaratan kiam hua
12. 3rd June plan 1947
13. Law of independence of India

- **Establishment of Pakistan**

1. Transfer of powers
2. Steps for the transfer of powers
3. Problems after the establishment of Pakistan
4. Establishment of first cabinet of Pakistan
5. Redcliff award 1947
 - Punjab Boundary Commission

- **Muslim league**

1. Justice Deen Muhammad
2. Justice Muhammad Muneer

- **Congress**

1. Justice Mehr Chand Mahajan
2. Justice Teja Singh

- Bengal boundary Commission

- **Muslim league**

1. Justice Abu Saleh
2. Justice S.A. Rehman

- **Congress**

1. Charu Chandra Biswas
2. B.K. Mukar Jeet