

Course: Evaluation of Muslim Civilization in the Sub-Continent (6488)**Level: B.Ed****Semester: Autumn, 2019****ASSIGNMENT No. 2****Q.1 Discuss the role of Chistia Sofi order in spread of Islam in sub-continent?****Answer:**

In the words of Muhammed Iqbal, the philosopher-poet of India-Pakistan, Islam is like a balloon. When it is squeezed in one direction, it bulges out in another. Within a hundred years after Genghis Khan, Islam conquered the conquerors. The Mongols who had destroyed Bukhara and Baghdad themselves became the standard bearers of the new faith. The westward thrust of Islam carried it into Europe. To the east, it put down new roots in India and Indonesia. The center of gravity of the Islamic world shifted from Cairo and Damascus to Lahore and Kuala Lumpur.

After the conquest of Sindh by Muhammed bin Qasim in 711, the borders between the Baghdad Caliphate and India were relatively stable for 500 years. Islam made limited inroads into the subcontinent along the coast of Malabar in southern India and in southern Pakistan. Political Islam had reached equilibrium and was preoccupied as much with internal debates as with external threats. For almost 200 years, Fatimid chieftains controlled Multan and Sindh. Propagation of the faith took second place to the global struggle between the Sunnis and the Fatimids and later between the Muslims and the Crusaders. This situation changed towards the end of the 12th century with the dissolution of the Fatimid Caliphate in Cairo (1171), the defeat of the Crusaders at the Battle of Hittin (1186) and the conquest of Delhi by Muhammed Ghori (1192).

The Islamic penetration of the subcontinent accelerated in the 13th century. Several reasons may be cited for this change. First, the establishment of the Delhi sultanate enabled Muslim scholars and traders to travel freely throughout India under the protection of the political authorities. Second, India was a beneficiary of the Mongol invasions (1219-1261) that devastated Central Asia and Persia. Many noted scholars fled the Mongols into the security of Hindustan. Third and perhaps the most important element, was the establishment of Sufi orders throughout the vast subcontinent. Indeed, Islam spread in India and Pakistan not by the force of conquest or the elaborate arguments of mullahs and kadis but through the work of the great Sufi shaykhs. In this respect, Muslim India is different from the Arab countries where Islam was introduced during the classical period (665-1258) through the work of the muhaddithin and the mujahideen.

The process by which a faith enters the hearts of the believers has a profound impact on the way religion is felt and followed by them. In the Arab experience, the solidification of Islamic life took place during the imperial days of the Baghdad Caliphate and was tilted heavily in favor of the exoteric aspects of religion. By contrast, the Indo-Pakistanis, Indonesians and Africans were exposed more to the esoteric and spiritual dimension of Islam.

The principal place where adherents of a Sufi order meet is called a *zawiyah*. Secondary places of meeting for *dhikr* and study are referred to as *halqah* (circle). *Zawiyahs* and

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halqahs grew up throughout the Muslim world. The Sufi orders and their organizations provided continuity through their *silsilah* (spiritual connectivity relating a Sufi through his teachers to the Prophet). Ascension to the highest position in the organization was by appointment of the *Qutub*, who, as he approached the end of his life, would nominate and confirm his heir. Syed Mohammed Ghouse of Sindh introduced the *silsilah* of Abdul Qader Jeelani into India and Pakistan in the 15th century (1482). Although the Qadariya *silsilah* had less of an impact on Indian soil than the Chishtiya order, the name of Abdul Qader Jeelani is revered throughout the subcontinent. He is commonly referred to as *Peeran-e-pir Dastagir* or *Ghouse-ul-Azam Dastagir*. One of the most famous shaykhs of the Qadariya *silsilah* was Miyan Pir who passed away in Lahore in 1635. Miyan Pir was a teacher to Dara Shikoh, the eldest son of Moghul Emperor Shah Jehan. Dara Shikoh, a scholar of repute who was well versed in several languages, wrote a biography of Miyan Pir, who is widely credited with introducing Islam to the rural areas of Punjab and Kashmir.

From Ajmer the Chishtiya order spread to Delhi, Punjab, Bengal and the Deccan. Khwaja Moeenuddin Chisti trained and dispatched to the far-flung corners of the subcontinent men who stand out as spiritual giants in the region. These include Khwaja Qutbuddin Bakhtiar Khaki (Delhi, d. 1236), Baba Farid of Punjab (Pak Patan, d. 1265), Nizamuddin Awliya (Delhi, d. 1325) who was a disciple of Baba Farid, Hazrat Maqdam, another disciple of Baba Farid (Rourki, Bihar, d. 1291), Nasiruddin Muhammed, commonly referred to as *Chirag-e-Dehli* (a disciple of Nizamuddin Awliya, Delhi, d. 1356) and Hazrat Gaysu Daraz (a disciple of *Chirag-e-Dehli*, Gulbarga, d.1422). Together, these men transformed a continent, molded it in an Islamic crucible, lit the candle of faith in the hearts of millions and laid the spiritual foundation for one of the richest and most powerful dynasties the world has ever known, namely the great Moghuls of India.

The history of the Chishtiya order is so intricately woven into the politics of the Delhi court that no survey of Indian history is complete without an acknowledgment of the profound impact made by the Chishtiya order. The first Moghul emperor Babur was himself a Sufi mystic. Emperor Akbar was a *murid* of Shaykh Salim Chishti (Fatehpur Sikri, d. 1572). He made annual pilgrimages on foot to the tomb of Shaykh Salim as well as to the tomb of Khwaja Moeenuddin of Ajmer. Emperors Jehangir, Shah Jehan and his son Dara Shikoh were ardent believers in these shaykhs. Since the methods and processes of the Sufis have changed little over the last thousand years, the Chishtiya order, together with its sister Qadariya and Suhrwardi orders, provide a cultural link between modern Islam with the Middle Ages. Their history helps us understand the condition of the Muslims in the world today.

Khwaja Khutbuddin Bakhtiar Khaki was the designee of Khwaja Moeenuddin for the Delhi region. Born in Turkistan, he was educated in Baghdad where he met Khwaja Moeenuddin and became his *murid*. When Khwaja Moeenuddin migrated to Ajmer, Bakhtiar Khaki followed him and was sent to Delhi as the Chishtiya representative. Delhi was the seat of political power and a cauldron of political intrigue. Sultan Altumish offered the post of the Kadi of Delhi to Shaykh Bakhtiar but the Shaykh declined, preferring the independence of the spiritual pursuit to the constraint of official power. The sultan was an avid supporter of *tasawwuf*. Sufi practices received official protection and common acceptance. Shaykh

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Bakhtiar himself was a well-known *khawwal* (reciter of mystic poetry) and often led *qawwali* gatherings (called *sama'a* by the Sufis). Thousands in the Delhi area accepted Islam through the radiance of this great mystic. Shaykh Bakhtiar passed away in 1236 and the mantle of the Chishtiya order passed on to Baba Fareed Ganj Shakr.

The emergence of *tasawwuf* as a powerful force in the Indian milieu did not go unchallenged by competing ideas. In the 14th century, the courts of Delhi witnessed a tug-of-war between the Sufis, the reformers, the kadis, the philosophers and the ruling elite. The geopolitics of the times presents a colorful backdrop for the war of ideas in the Delhi courts.

By the middle of the 14th century, trade routes between Africa, Europe, the Middle East, Central Asia, India and China, which had been cut by the Mongol invasions, had been restored. With the conversion of Ghazan the Great (1295), Persia was back in the fold of Islam. This removed the impediment to travel by land from India to west Asia and from there to Africa and Spain. A resilient Islam welded together a world order wherein people and ideas traveled freely from one continent to another.

There emerged three centers of political power in the Muslim world. The first was the rich Mali Kingdom in Africa, which attained its zenith under Mansa Musa (d. 1332). The second was the Mamluke Empire embracing Egypt and Syria. The third, and by far the most powerful, was the Sultanate of Delhi. (Yuan China was a global power but we will refer to it only in the context of diplomatic relations between Delhi and Beijing). The Khiljis (1296-1316) conquered all of India and Pakistan, from Peshawar to Malabar, an area covering more than a million and half square miles. The Tughlaqs (1316-1451), who followed the Khiljis, inherited this vast empire. We shall focus on the court of Muhammed bin Tughlaq (d. 1351), primarily because we know a great deal about his court through the writings of Ibn Batuta. So rich was the Delhi Sultanate that Ibn Batuta, who was a *kadi* in Delhi from 1335-1341, records that whenever the Emperor passed through the streets of Delhi, the courtiers following him threw coins of gold and silver in the streets for the *amah* (common folk) to pick up. It was in this magnificent Delhi court that the final resolution of the tug-of-war between the Sufis, the anti-Sufis, the philosophers, the doctors of law and the ruling elite took place. It is a fascinating story because the outcome of the events in the 14th century directly affected the course of further historical developments down to our own times.

The Mongol devastations resulted in a substantial migration of men of learning from Central Asia and Persia into India. The influx of the Sufis provided the spiritual momentum for the spread of Islam in India and Pakistan. However, the migration was not confined to dervishes and Sufis. A large number of *ulema* and *kadis* also fled and sought employment in Hindustan. Others migrated further east to the Indonesian islands.

The Delhi sultans, eager to show that they were defenders of the faith, made every effort to employ these scholars. They also sent out emissaries to the far-flung corners of the Islamic world to hire renowned *kadis*, *ulema* and philosophers for official service in the Indian empire. The simultaneous presence of the Sufis who pursued the intuitive and spiritual approach to Islam and the *kadis* who sought strict adherence to the rules of *Fiqh* provided the first element of tension in the Delhi courts. The doctors of law sought to influence the empire in the direction of strict adherence to the Shariah. They found some Sufi practices,

such as *sama'a* (a forerunner of modern day *qawwali*) objectionable and sought to influence the Delhi court to declare a ban on them.

A second element of tension was introduced by the reform movements of the era. In the 13th century, as it is today, there were reformers who saw in *tasawwuf* the possibility of social stagnation. One of the best-known reformers of the age was Ibn Taymiyah of Damascus (d. 1326). Ibn Taymiyah was one of the last of the scholars of the classical age of Islam and he saw in the other-worldliness of *tasawwuf* the seeds of social decadence. Through his writings and his speeches, he sought to energize a defeated community, which was reeling from the Mongol onslaught. His model was the activist model of the early Companions of the Prophet. As a young man, he aroused the Mamlukes to take a stand against the Mongols. Ibn Taymiyah's ideas traveled to Delhi where they were pitted against the powerful Sufi movement of the Chishtiya Order.

A third element of tension was the presence of the Mu'tazilites (philosophers). The Mu'tazilites emerged in the eighth century as a result of the impact of Greek ideas on Islam. They won the patronage of the Abbasids and their dogma became the court dogma at the court of Harun al Rashid. Taking advantage of official patronage, the Mu'tazilites overextended themselves, applied the philosophical approach to the Qur'an, incurred the wrath of the conservative *ulema* and were finally dethroned from power towards the beginning of the 9th century. But philosophy was by no means dead among the Muslims. The Islamic intellectual world rediscovered the empirical method within its own ethos and became the originators of the scientific method. The Islamic world continued to produce a galaxy of philosopher-scientists right up to the time of the Mongol invasions. Among the more renowned were Al Khwarizmi (d. 863), Al Farabi (d. 950), Abu Ali Sina (d. 1037), Omar Khayyam (d. 1132) and Al Tusi (d. 1274). The great philosopher of the Maghrib, Ibn Rushd (d. 1198) wrote his commentaries on Aristotle in the 12th century. During the 13th and 14th centuries, some of the philosopher-scholars migrated to India and found a receptive environment in the Delhi courts. Amongst the more notable of the philosophers in Delhi was Shaykh Ilmuddin. The philosophers, too, were pitted against the popular Sufi movement of the Chishtiya Order.

It was under the Tughlaq emperors that the Sufi movement ran headlong into the combined opposition of the *ulema*, the philosophers and the monarchs. The *kadis* and the *ulema* sought a ban on *sama'a*, declaring it to be against the injunctions of the Shariah. To sort out these controversies, Gayasuddin Tughlaq, Sultan of Delhi, convened a conference of the leading *ulema*, *kadis* and philosophers in Delhi at his court in 1320. Nizamuddin Awliya was also invited. What started as a conference turned into a court martial of the Chishtiya Sufis. Kadi Jalaluddin, chief *kadi* of Delhi and Shaykh Zadajam argued against *sama'a*. Nizamuddin Awliya defended the practice, basing his arguments on certain *Hadith*. The opposition argued that the supporting *Hadith* were weak. The discussion became heated, so the Sultan turned to Shaykh Ilmuddin, who was a philosopher (Mu'tazilite) and had traveled extensively through Persia, Iraq, Syria and Egypt. Shaykh Ilmuddin answered that *sama'a* was halal for those who listened to it with their hearts and was *haram* for those who heard it with their *nafs*. Nonetheless, he too sided with Kadi Jalaluddin and asked the Emperor to forbid *sama'a*. The Emperor deliberated and, not to be drawn into a religious controversy,

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gave a split decision permitting *sama'a* gatherings for the Chishtiya Order but forbidding it to the followers of the Qalandariya and Haidari Orders. (The Qalandariya and Haidari orders had not yet made major inroads into India at that time so the Emperor had nothing to lose in taking a position against the practices of these two orders).

Gayasuddin Tughlaq died in 1325. The tug-of-war between the Sufis, the kadis and the philosophers, continued in the court of Muhammed bin Tughlaq (d. 1351). One of the most capable monarchs of the age, Muhammed bin Tughlaq is an enigma to students of history. He was a scholar, a *hafiz-e-Qur'an*, well versed in *Fiqh* and was punctual in his prayers, fasting and *zakat*. Like the first four caliphs, he treated the non-Muslims with dignity and ensured that taxation was fair to all of his subjects. Yet, he was impetuous, intolerant of dissent and punished, with a vengeance, those who stood in his way. He was the first monarch who realized that ruling the vast subcontinent from far-away Delhi was hopeless and sought to establish his capital near the center of gravity of Hindustan, namely at Daulatabad, located about a hundred miles inland from the modern city of Bombay. When the entrenched bureaucrats, comfortable in their luxurious villas in the capital, dragged their feet, he forced them to move. Then, as fate would have it, the monsoons failed for five consecutive years and India was hit with a terrible famine. Daulatabad was without water. Tughlaq had the entire court trek back to Delhi, causing untold misery for everyone.

It was during the Tughlaq period and the preceding Khilji period that Islam was introduced into the Deccan and the Dakhni language, the parent of modern Urdu, was born. Borrowing an idea from Kublai Khan of China (d. 1294), Tughlaq introduced leather currency. This was a far-sighted move designed to further trade, which was constrained by the availability of gold and silver. But the wily Indians, Muslims and Hindus alike, frustrated this move by creating counterfeit currency. Tughlaq had to withdraw the currency at an enormous cost to the treasury. However, it is his interactions with the *ulema*, *kadis*, philosophers and Sufis of the age that concern us here because these interactions determined the shape of Islam for centuries to come.

Returning to the powerful Chishtiya movement, Shaykh Baba Fareed Ganj succeeded Khwaja Qutbuddin in 1235. His forefathers had migrated from Kabul during the Mongol devastations. As directed by Moeenuddin Chishti of Ajmer, Baba Fareed migrated to western Punjab. If there was one person who may be given credit for the introduction of Islam into Punjab (and hence into today's Pakistan), it was Baba Fareed. Impressed with his piety, sincerity and dedication, thousands, including some of the powerful Rajput clans, accepted Islam. Baba Fareed was a doctor of *Fiqh* and was a noted poet in Arabic and Farsi. Both the Sabiriya and Nizamiya branches of the Chishti Order within the subcontinent originated from him. He trained and sent teachers to the far corners of India and Pakistan. Notable among them were Shaykh Jamal of Hanswi, Imamul Haq of Sialkot, Mawzum Alauddin Sabir of Sahranpur, Shaykh Muntaqaddin of Deccan and most importantly, Nizamuddin Awliya of Delhi. Baba Fareed was the author of *Israr ul Awliya* (secrets of the sages), which contains encyclopedic information about Sufi thought and practices.

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Q.2 Elaborate the impact of Mujahedeen Movement on the Muslim society of the sub-continent?

Answer:

Syed Ahmad Barelvi was born on 29th of November 1786 in Rai Barelley in India. He was also known as Syed Ahmad Shaheed. When Syed Ahmad was born it was the time when the Muslims of India were facing downfall by the hands of the British, Sikhs, and Hindus after such a glorious past. He launched his struggle against the enemies of Islam which were becoming fatal threat to the survival of Islam. His main struggle was against the Sikhs of the Punjab who were becoming biggest hindrance in the way of survival of Islam in Punjab and North Frontier regions of India. His main aim was to establish a Muslim state in Peshawar region but his dream could not materialized after his martyrdom in Balakot region in a battle against Sikhs. He was the initiator of famous Jihad movement or Mujahedeen Movement against Sikhs. He was a follower of Shah Abdul Aziz son of great Muslim reformist Shah Waliullah.

Syed Ahmad Barelvi spent his child hood in his home town and at 18 he went to Delhi College for further education. He was the founder of a revolutionary Islamic movement called "Tahriq-i-Muhamadiyah" and he was named as "Amir-al-Muminin" by his followers. He stayed at Delhi for his necessary education and then in 1812 he joined the army of Nawab Ameer Khan Tonak of Northern India in order to take part in Jihad against the British. In 1821 he went to Mecca to perform Hajj where he received a spiritual experience and met many Islamic scholars, Ulemma, and thinkers, he stayed there for 2 years. He came back with many new ideas and knowledge about the Islamic movements going on in all over the world. On 6th August 1823 he came back to India after that he devoted himself for the religious and social reformation of the Muslims of India. He strived to revive the glory of Islam and wanted to implement Sharia rather than clinging to Sufism. He denied and refused to support Bida (innovation) and supported "Tauhid".

After that he went to Peshawar in 1826 from where his actual journey of struggle starts. Syed Ahmad and his one thousand followers made Charsadda their base camp in late December they clashed with Sikh army at Akora but no result could be deduced. He faced lots of challenges in his struggle such as he could not gather or united local element into an organized shape. In 1829 due to his local influence he obtained the agreement of Khans and general public to administer their localities according to Sharia law. In 1830 he started collecting Usher (the crop tax 10% of the total production) many khans became reluctant to pay this tax. This thing agitated the chiefs who formed an alliance to undermine Syed Ahmad's power. That alliance was defeated by Syed Ahmad and he formally occupied Peshawar, unfortunately his rule in Peshawar could not last for more than few months because internal uprising started in Peshawar which shattered his power and he had to take refuge in the hills of Balakot. Where he had to fight the Sikh army and he received martyrdom in 1831 in Balakot.

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Q.3 What are the important characteristic of poetry of Sofi poet Rehman Baba? Discuss in detail?

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Answer:

Rahman Baba, is one of the great Afghan poets of the seventeenth century; his writings are devoted to the awareness of God and the Sufi Muslim mysticism. I believe that no other classical Pashto poet has won so much affection as he has: he is celebrated, loved and honoured. That's why he's known as Baba, little father or grandfather. This is a title which is only awarded to elders who are worthy of honour in our society.

Rahman Baba's poetry is also wonderfully expressive of love and affection, and his poems are not just loved by religious people and dervishes, but also by women, young people and all kinds of people who love life. His poems also portray the world view of the Pashtuns of the time; that ought to be of great interest to people.

What makes Rahman Baba stand out from other great Pashto poets?

Anzor: Beside Rahman Baba, there were many other great Sufi poets, like Mirza Khan Ansari, Daulat Luani, Wasel Rokhani and Mullah Arzani in the sixteenth century, Abdul Qader Khattak in the seventeenth, or Pir Mohammad Kaker in the eighteenth, just to name a few. The topics of mysticism and awareness of God are central to Pashto literature up to modern times. But Rahman Baba's mystical poetry is different from that of the others because it is not entirely dedicated to God, but also reflects the wishes of the people of his time. Rahman Baba deals with social issues and other important topics which concern everyone. For example, you can find in his Diwan the following lines:

Greater than building Abraham's Qaaba

Is it, to heal the wounded heart of another.

What are the typical characteristics of his poetry?

Rahman Baba's shrine after the attack. Rahman Baba's Diwan, a collection of poems, is his only work. It has only recently been fully translated into English

Anzor: Rahman sees awareness of God as part of human evolution. How can human beings free themselves from the animalistic world and reach a higher spiritual status? Another characteristic is the moral aspect of his poetry, from which people can take examples for their own lives. Most of his poems are Ghazals; he almost always stuck to this form, whatever the content of his poems. There are a few examples of Mokhamas (five line poems) and Qasida (poems with over 15 lines).

People are so fond of Rahman Baba's poems because the language as well as the images and metaphors are very simple. It's only when you take the poem as a whole that you find a highly complex philosophical view of the world.

Orientalists who have translated Rahman's work, like Major Raverty in the nineteenth century or Annemarie Schimmel in the twentieth, emphasise the aspects of love and praise of God in his poems. How far can Rahman Baba be seen as a socially critical poet?

Mohammad Zarin Anzor says than Rahman's poetry is marked by a subtle rhythm and a musicality

Anzor: Like Khoshal Khan, Rahman Baba lived and wrote during the period of Mogul rule. Khoshal fought against the Moguls after he'd been imprisoned by them, and he incited a revolt against Mogul domination. Some of his poetry deals with this issue. But Rahman Baba is not a poet of national resistance. He never submitted to any rulers, or worked and wrote under them. He dealt with all the social issues of his time in a critical manner. He belonged to the Momand tribe, but in one of his poems he writes:

I am a lover and I concern myself incessantly with love

I am not a Khalil, not a Daudzai, not a Momand

For Rahman, it was humanity which stood at the centre of his thoughts, and not the more or less random membership of a particular group.

Western academics often see Rahman's poems as being in the tradition of the Persian-language Sufi poetry of Jalal ud Din Rumi. The topics of Rahman's poetry and his manner of expression have something timeless and universal about them. Can one not see in his poetry the values of the kind of spiritual and philosophical development which later became known in Europe as humanism?

Anzor: In oriental writing, and especially in that which deals with awareness of God and mysticism, there are common values and metaphors shared by Arabic, Persian, Turkish, Indian and Afghan lyrical poetry which are not totally unknown in Western poetry and literature. Some of the metaphors belong to the cultural heritage of humanity. It would be an offence against the principles and values which characterise Muslim mystical and love poetry if one were to draw clear borders.

From the point of view of an international readership, what is the literary value of Rahman's Diwan? Is it world literature which still has to be discovered?

Anzor: Aside from its importance for Pashto literature, Rahman Baba's Diwan is of great value for an international public. But it's not just the Diwan – it's also the works which were written before and after Rahman Baba of which people need to become aware. People will see that the Afghans were able to develop a complex value system and philosophical depth. That will help the world to grow together a little more and it will remove another empty space on the map of world literature. The whole world is looking towards the Pashtuns, but no-one is taking any interest in their cultural heritage.

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Q.4 Critically analyze the social and religious services of Sir Syed Ahmed Khan?

Answer:

The Muslim community of India produced a great leader in the darkest hour of its life namely Sir Syed Ahmed Khan. Sir Syed took the condition of Muslims in India very seriously and struggled laboriously to develop and regain the economic, social and educational level of the Muslims of India. He was a great Muslim scholar and reformer. He struggled so hard to bring Muslims out of the darkness of illiteracy and hazardous policies of British government. Sir Syed deeply observed the prejudice behavior of Hindus towards Muslims and evil intentions to tarnish Islamic culture.

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Sir Syed Ahmed Khan belongs to the pious Muslims family and was born in **Dehli on 17 October 1817**. He got his early education from his Grandfather **Khawaja Farid-ud-din** who had served Moghal Court as Prime Minister for the period of 8 years. Sir Syed got education of Quran, Arabic and Persian literature along with medical, mathematics and history.

In **1838** he joined government job because of the death of his father. The spontaneous deaths of his father and grandfather brought financial crises to his family. Initially he was appointed as Clerk but later because of his education and intellect, he was promoted to **Munsif (Sub-judge) in 1841**. After years of service he was promoted to **Chief Judge** and while his stay in Dehli he wrote a book **Asar-us-Sanadid** (about famous building within and around Dehli). After his transfer to **Bijnaur in 1855** he wrote another book **Ain-i-Akbari** in which he compiled the history of Muslim-Rule in India. During his service in Bijnaur the **war of 1857** broke out which brought trouble for British people. Sir Syed risked his own life in order to secure numerous British people and also pleaded rebels to leave the places unmolested. Against such loyalty and unconditional help Sir Syed was offered an estate which however he refused to accept.

Commencement of Aligarh Movement:

The Muslims were considered solely responsible for the War of Independence (1857) despite of the fact that all other nations including Hindus were equally responsible for this war. However, the British government took hostile actions against Muslim community, they withdrawn their jobs and imposed permanent ban for future appointment on government positions, the properties of Muslims were confiscated along with the social and economic values. The Muslims who at a time had ruled the India where now turned into least esteemed community. The British government replaced the Persian with English as official language which causes further downturn of Muslims since they believe the learning of English is against Islamic Principles.

Sir Syed was really concerned with all this scenario of Muslim-slump and he eagerly wanted to elevate the economic and social level of Indian Muslims. For this purpose he took number of practical steps which are collectively known as Aligarh Movement.

Educational Reforms:

The Aligarh Movement of Sir Syed Ahmed Khan was based on two primary objectives; the revival of Muslims with advanced education and civilizing good relationship of the Muslims with British Government. For this foresightedness he faced abundant criticism from orthodox Muslims however this didn't deter him from his mission. He believed that acquiring modern education and learning English is the only way left for the Muslims to fight against Hindus' prejudicial behavior since Hindus were developing in educational and political fields only because of modern education. Sir Syed elucidated that acquiring modern education and learning English is no way against the Islamic principles and then he took practical steps to pursue his mission.

In 1859 he established a **school in Muradabad** where the Persian and English language was taught. In 1863 another school was established in **Ghazipur**. Little later in 1864 he established a **Scientific Society** in Ghazipur which was aimed to translate modern studies in Persian and Urdu language for better understanding of Muslims. In 1966 this Scientific

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Society published a journal called "**Aligarh Institute Gazette**" which was both in Urdu and English language just to show the British government a good gesture and sentiment of goodwill for better relationship between Muslims and British Government.

In 1869 the son of Sir Syed "**Syed Mahmud**" got scholarship from British government to get education in England. He along with his son went to England where he deeply analyzed the educational system of England. There he decided to establish a university in India with the same standards and educational level of Oxford and Cambridge University. Thus after getting back in 1870 he established an institute "**Anjuman-e-Taraqi-e-Mualaman-e-Hind**" for the same purpose.

After the struggle of numerous years finally in 1874 "**M.A.O High School**" was established at Aligarh which was the monumental achievement of Sir Syed in respect of Educational Reforms for Muslims in India. Later based on the laborious struggle of Sir Syed in **1977** this school upgraded to the status of "**M.A.O College**" by **Lord Lytton**. Sir Syed always desired to get this college the status of University but this couldn't happen in his life; however after his death in **1920** this college became "**Aligarh Muslim University**"

Political Strategy:

The foresightedness of the Sir Syed Ahmed Khan helped Muslims in designing their political strategy. Sir Syed advised Muslims of India to stay away from the political activities temporarily because they have had no modern and political education at that time. The Hindus had established "**Congress**" and had very sharp political knowledge which could be helpful for them in crushing the Muslims very easily. He forbade the Muslims to join Congress since he knew that Hindus will never be of the same interests as that of Muslims. He put stress on acquiring modern and political education before getting into politics.

Muslim-British Relations:

After the War of Independence the relationship of Muslims and British Government was in deadly tarnished. Sir Syed knew the only way of revival of Muslims was to maintain the relationship with British Government and wining their trust. In this respect he wrote a magazine "**Rasala-e-Asbab-e-Baghawat-e-Hind**". In which he explained that not only the Muslims were responsible for the War of Independence but also Hindus and other nations involved and this was backed by ill-measured government policies. In 1886 he formed **British Indian Association** at Aligarh with the objective of expressing grievances of Indian-Muslims before British Government. In this course he wrote "**Loyal Muhammadans of India**" a detailed article accounted for the services which were rendered by loyal Muslims to British Government.

Religious Services:

During that period the Muslims were facing prejudice behavior and were not allowed to practice their Islamic principles freely. Meanwhile the Christian Missionaries were trying so hard to demolish the Islamic culture and civilization. In this course "**William Muir**" wrote a book "**Life of Mohammad**" in which he tried to damage the personality of Prophet Muhammad (PBUH). However, when Sir Syed was in England he struggled to gather the content to respond Muir for his evil writing. There he met "**John Davenport**" who had

written a book "**An Apology for Muhammad and Muhammadans**". Sir Syed translated and got this book published at his own expense in a response to Muir. He felt it isn't enough so wrote an essay on the life of Prophet (PBUH) "**Khutbat-e-Ahmadiya**". He also wrote a **commentary on Bible** to pinpoint the similarities between Muslims and Christians which got tremendous criticism.

Social Reforms:

Sir Syed Ahmed Khan always disliked conservative Muslims because he knew the social crises of Muslims can only be coped up by modern socialization. For this he wrote a magazine "**Tehzeeb-e-Ikhlaq**" in which he criticized the conservative way of living and advised Indian Muslims to adopt modern trends and society. He also established **Orphan Houses** where the orphan Muslim children were given shelter and basic necessities because Sir Syed did not want them to go to Christian Missionaries. Sir Syed also struggled for the revival and sustainment of Urdu language which was the prime language of Muslims. In this regard he established "**Anjuman-e-Taraki-e-Urdu**". He wrote another magazine "**Ahkam-e-Ta'am-e-Ahle-Kitab**" in which he discussed the Islamic principles of etiquettes of drinking and dining. He also elaborated that it is allowed in Islam to have meal with Christians on the same table.

Two-National Concept:

Initially Sir Syed Ahmed Khan was a nationalist and he considered both the Hindus and Muslims as one nation. However the prejudice behavior of Hindus compelled him to have the second thought. In **1867 Urdu-Hindi Controversy** changed the way he thinks, when Hindus initiated campaign to replace the Urdu with Hindi as official language. At that time Sir Syed realized that Hindus and Muslims can never live as one nation, they have different interest along with distinct culture, beliefs, tradition, literature and civilization. Thus in 1868, he pronounced the concept of "**Two-Nation**" which states that Hindus and Muslims are two different nations and this became the basis of the Pakistan Movement.

Impacts of Aligarh Movement:

The Aligarh movement awakened the Muslims and helped them regaining their lost value and social status. This movement encouraged the Muslims to fight for their economic and political rights to flourish their Islamic Civilization. This movement broadly helped Muslims reviving their social, economical, political, cultural and religious value in the sub-continent. Educational reforms opened new ways for Muslims to progress in economic and political spectrum. Sir Syed died in 27th March 1898 and his Aligarh Movement led the foundation for Pakistan Movement which resulted in Separate homeland for Muslims in 1947.

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Q.5 Make a critical analyze of the role of Daru-ul-Ullum Deoband in creating consciousness amongst the Muslims of the sub-continent?

Answer:

The Aligarh Movement did a lot of work for social, political and economic uplift of the Muslims. It, however, lacked in religious sphere and could not work commendably for

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religious training of the Muslims. The lack of stress on religious aspect of the Muslims in the Aligarh Movement brought adverse effects on the spread of Islam. For this purpose Ulema started their movement with the establishment of institution to impart religious training.

Establishment Of Darl-UI-Uloom-i-Deoband:

Maulana Mohammad Qasim Nanautvi started this movement by establishing Darl-UL-Uloom Deoband in the Chattah Mosque, in Deoband (Sharanpur) on 30th May 1866. A managing committee consisting Maulan Mohammad Qasim, Maulana Zulifqar Ali, Maulana Fazul-ur-Rehman and Maulana Muhammad Mahmood was formed to look after the affairs of the madrasah. Maulvi Muhammad was appointed as its first teacher with a monthly salary of fifteen rupees. Haji Muhammad Abid was also the founder member and took great pains in collecting funds for madrasah. Though Deoband Madrassah took its origin in a very humble manner yet through dedicated approach, very soon it developed into one of the leading religious institutions of India.

Reasons Of Establishment Of Deoband Movement:

Main causes of the Deoband Movement were as under:

- i) After the 1857 war of Independence the Christian missionaries had started preaching their religion unhindered under the disguised patronage of the government. Under these circumstances, preaching of Islam was the need of the hour.
- ii) The Deoband Movement was the corollary of the Muslim desire for renaissance.
- iii) The Indian Ulema wanted to give a proper position to the teachings of the Quran and Hadith which enjoyed secondary importance of Darse Nizami. Thus the Syllabus of Deoband comprised of Tafseer, Hadith, and Arabic literature, Fiqah, Ilmu Kalam, Serf-o-Nehv and Tajveed.

Syllabus Of Deoband Madrassah:

- i) In the first four years the Holy Quran was memorized.
- ii) Then the disciplines of Urdu, Diniyat, Social Studies, geography, Islamic Civilization and Fiqah were Taught to the students for four years.
- iii) In the Arabic course the students were taught Arabic literature, Hadith, Logic, Philosophy, fiqah, Tafseer, Ilmu Kalam, Mathematics and Manazara. In addition, the students of Urdu language, Arabic language and Translations were taught in three year Arabic course.
- iv) In the five year Persian and Mathematics course, the students of Persian language, History of Islam, Geography, Mathematics and Translation were taught to the students.

Characteristics And Effects Of Deoband Movement:

- i) Deoband was the only seat of learning where all the three branches of knowledge i.e. Maqulat, Manqulat and Ilmu Kalam were taught in a balanced proportion.
- ii) In addition to the religious subjects the students were also given training in trades like calligraphy, bookbinding and medicine.

iii) Deoband Movement produced many eminent religious scholars, authors and orators like Maulana Ashraf Ali Thanvi, Maulana Hussain Ahmed Madni, Maulana Ubaidullah Sindhi, Maulana Ahmed Ali Lahori, Maulana Tajwri Najibabadi and Maulana Mahmud-ul-Hasan and Maulana Rashid Ahmed Gangohi. These scholars successfully checked the growth of Christianity and other secular faiths.

iv) The Ulemas of Deoband rendered great services in protecting/defending Islam against all anti-Islamic forces. This movement also protected religious and national rights of the Muslims.

Critical Analysis:

i) Deoband Movement no doubt contributed greatly to preserve Islamic rituals, customs and Islamic civilization but neglected the contemporary modern subjects. Thus the syllabus of Deoband could not meet the requirements of the modern age.

ii) In the syllabus of Deoband, the disciplines of Philosophy, Logic and rhetoric were over-stressed. As a result renowned orators were produced but the demands of the scientific age were neglected.

iii) The Deoband Movement due to its severance of link with the English language could not conform itself to the requirements of the modern age.

iv) Persian and Arabic languages and literature continued to enjoy a prominent position in the syllabus of Deoband whereas the practical utility of both these languages had ceased due to the official status of English Language.

Deoband And Aligarh Movement:

The Tahrik-i-deoband, immediately after its inception did not see eye to eye with the Aligarh due to the working strategy of the Aligarh. Aligarh Movement adopted the policy of reconciliation with the British whereas the Deoband stressed on the religious aspects of the Muslims and was opposed to the policy of reconciliation with the British. The complete different approach to the politics had widened the gulf between the two authorities. Maulana Muhammad Qasim, a Leading and prominent personality of Deoband had remained engaged in a controversy with Sir Syed. They had sharp differences on the political matters of the country. Maulana Qasim and his companions actively fought against the British and for sometimes set-up their own government in their own areas. On the other hand Sir Syed, who was active during the war of 1857, remained loyal to the British. He adopted the reconciliatory posture simply because he felt it essential for the protection and revival of the Muslims after war.

When sir Syed advised the Muslims to keep themselves away from the congress politics, Maulana Rashid Ahmed Gangohi opposed him. The anti-British attitude was a marked feature in Deoband whereas the Aligarh followed a policy of cooperation to the British. The leaders and Ulemas of Deoband emphasized on the religious aspects of the Muslims and believed that the Muslims must strictly adhere to their religious customs so that they could easily combat the impact of secularism.

Another glaring contrast between the Deoband and Aligarh movement was their different approach towards educational system. Aligarh laid stress on the western and English education. M.A.O college was the centre of English and its main objective was to prepare a bunch of students well equipped in the western style of education. On the other side Deoband was a seat of Islamic and religious learning. It laid stress on religious disciplines.

The political tension between the two institutions could not be lessened till 1947. This led to many controversies but, the establishment of a central institution, combining the features of two movements and imparting of education in religious and western field did have a healthier and unifying effect.

Conclusion:

Deoband, in fact, was a movement which focused on Islamic teachings rather than materialism. The pioneers of Deoband Movement were against the Aligarh movements of Sir Syed and considered him a materialistic who was imparting only modern knowledge to the Muslims and drifting them away from Islam. That was why; the Deoband Movement was started parallel to Aligarh Movement to adorn the Muslim lives with the Islamic teachings. This movement also raised Muslim consciousness in a superb way who later on demanded for a separate homeland for Muslims in India.

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