

**Allama Iqbal Open University AIOU BS
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Code 9374 Pakistan Studies**

Q.1 Why did Sir Syed Ahmad Khan try to improve the relationship between the British and the Muslims?

Discuss in the light of the Two-Nation Theory.

Sir Syed Ahmad Khan occupies a central and foundational position in the political, social, educational, and intellectual history of the Muslims of South Asia. His efforts to improve relations between the British rulers and the Muslims of the Indian subcontinent were not accidental, temporary, or opportunistic; rather, they were deeply rooted in his

realistic assessment of historical circumstances, political power structures, civilizational differences, and the long-term survival of Muslims as a distinct nation. When analyzed in the light of the Two-Nation Theory, Sir Syed's policies and ideas appear not as contradictions to Muslim nationalism, but as its earliest intellectual and strategic expressions. His approach laid the groundwork for Muslim political consciousness, which later culminated in the demand for Pakistan.

To fully understand why Sir Syed Ahmad Khan tried to improve relations between the British and the Muslims, it is necessary to examine the historical background after the War of Independence of 1857, the condition of Muslims under British rule, Sir Syed's political realism, his educational and social reforms, and his evolving ideas that

eventually aligned with the essence of the Two-Nation Theory.

Historical Background: Muslims After the War of 1857

The War of Independence of 1857 marked a decisive turning point in the history of Muslims in India. Before 1857, Muslims had ruled the subcontinent for nearly seven centuries, first under the Delhi Sultanate and later under the Mughal Empire. Although Mughal authority had significantly weakened by the eighteenth century, Muslims were still associated with political power and governance in the eyes of the British.

After the failure of the 1857 uprising, Muslims faced severe political, economic, and social consequences. The British held Muslims primarily responsible for the rebellion

because the last Mughal emperor, Bahadur Shah Zafar, was made the symbolic leader of the revolt. As a result, Muslims were punished collectively. Thousands were executed, their properties confiscated, and their educational and cultural institutions destroyed. The British deliberately excluded Muslims from government jobs, administration, and modern educational opportunities.

Hindus, on the other hand, quickly adapted to the new British system. They learned English, entered government service, and benefited from British patronage. This growing Hindu advantage created a deep imbalance in socio-economic development between Hindus and Muslims. Sir Syed Ahmad Khan observed that Muslims were rapidly declining and heading toward political and social extinction if corrective measures were not taken.

Sir Syed Ahmad Khan's Political Realism

Sir Syed Ahmad Khan was not a revolutionary or an emotional leader; he was a rational thinker and a political realist. He understood that Muslims had lost political power permanently and that armed resistance against the British was neither possible nor beneficial. In his view, confrontation with the British would only worsen the condition of Muslims.

Sir Syed believed that the British were now the ruling authority and that Muslims must accept this reality. Instead of hostility, cooperation with the British was essential for Muslim survival. He argued that only by gaining the confidence of the British could Muslims secure protection, employment, and opportunities for advancement.

This realism explains why Sir Syed made deliberate efforts to reduce misunderstandings between Muslims and the British. He wanted the British to understand that Muslims were not inherently rebellious or anti-government but were loyal subjects who deserved fair treatment. His famous work *“The Causes of the Indian Revolt”* (1859) was written precisely to clarify the real reasons behind the 1857 uprising and to counter the British narrative that Muslims alone were responsible for it.

“The Causes of the Indian Revolt” and British-Muslim Relations

In *The Causes of the Indian Revolt*, Sir Syed boldly but respectfully criticized British policies. He pointed out that the revolt was caused by political alienation, economic exploitation, lack of Indian representation in governance,

and interference in religious and social customs. By doing so, he aimed to remove British suspicion toward Muslims and present them as rational and peace-loving people.

This book reflects Sir Syed's strategy of dialogue rather than confrontation. He believed that honest communication could improve British attitudes toward Muslims. At the same time, he advised Muslims to abandon hostility toward the British and focus on self-improvement through education and discipline.

This effort to improve relations was not a sign of weakness or submission; rather, it was a calculated move to protect Muslim interests under colonial rule.

Educational Backwardness of Muslims and British Relations

One of the most important reasons Sir Syed sought better relations with the British was his deep concern for Muslim educational backwardness. Muslims strongly resisted English education because they associated it with Christianity and cultural destruction. As a result, they remained confined to traditional religious education, which was insufficient for competing in the modern administrative and economic system created by the British.

Sir Syed realized that without modern education, Muslims would never regain influence or dignity. However, modern education was controlled by the British, and access to it required British goodwill. Therefore, improving relations with the British became essential for opening educational opportunities for Muslims.

The establishment of the Muhammadan Anglo-Oriental College at Aligarh in 1875 was a direct outcome of this thinking. The institution was modeled after British universities but aimed at preserving Islamic values and Muslim identity. Sir Syed encouraged Muslims to learn English, science, and modern subjects while remaining loyal to their religious traditions.

This educational strategy later became the intellectual foundation of Muslim nationalism and leadership, producing figures like Allama Iqbal, Liaquat Ali Khan, and many others who played a decisive role in the Pakistan Movement.

Fear of Hindu Dominance and the Need for British Balance

Sir Syed Ahmad Khan clearly foresaw the dangers of Hindu political dominance in a democratic or representative system. He observed that Hindus were numerically superior, economically stronger, and more advanced in modern education. If the British introduced representative institutions without safeguards, Muslims would become a permanent minority with little influence.

In this context, Sir Syed regarded the British as a balancing force between Hindus and Muslims. He believed that British rule, though foreign, was more just and impartial compared to potential Hindu majority rule.

Therefore, improving relations with the British was also a strategic move to protect Muslims from Hindu political and cultural domination.

This thinking directly aligns with the core idea of the Two-Nation Theory, which holds that Muslims and Hindus are two separate nations with distinct religions, cultures, traditions, and social values. Sir Syed repeatedly emphasized that Hindus and Muslims could not be treated as a single nation because of their fundamental differences.

Opposition to the Indian National Congress

Sir Syed Ahmad Khan strongly opposed the Indian National Congress, founded in 1885. While the Congress claimed to represent all Indians, Sir Syed argued that it was essentially a Hindu organization that would serve Hindu interests under the guise of nationalism.

He warned Muslims against joining the Congress and participating in majority-based politics. According to Sir Syed, such politics would permanently marginalize Muslims. He advised Muslims to stay loyal to the British and focus on education and social reform rather than political agitation.

This opposition further highlights why Sir Syed worked to strengthen British-Muslim relations. He saw the British as a safeguard for Muslim rights until Muslims became strong enough intellectually and economically to demand their due share.

Sir Syed and the Two-Nation Theory

Although Sir Syed Ahmad Khan did not formally present the Two-Nation Theory as later articulated by Allama Iqbal

and Muhammad Ali Jinnah, the essence of the theory is clearly present in his writings and speeches.

Sir Syed explicitly stated that Hindus and Muslims were two distinct nations because:

- They followed different religions.
- Their social customs, traditions, and festivals were different.
- Their historical experiences and heroes were different.
- Their laws, literature, and moral values were separate.

He famously remarked that even if the British were to leave India, Hindus and Muslims could not rule together peacefully. This statement reflects the ideological foundation of the Two-Nation Theory.

Improving relations with the British, therefore, was not contrary to Muslim nationalism; it was a temporary strategy to preserve Muslim identity and prepare Muslims intellectually for future political struggles.

Loyalty to the British as a Strategic Policy

Sir Syed repeatedly advised Muslims to remain loyal to the British Crown. This loyalty was not blind or unconditional but strategic. He believed that loyalty would earn Muslims British trust, reduce discrimination, and open doors to progress.

By demonstrating loyalty, Muslims could counter British fears of rebellion and establish themselves as responsible citizens. This, in turn, would allow Muslims to negotiate their rights more effectively.

Sir Syed's loyalty policy was also intended to buy time. He knew that Muslims needed decades of educational and social reform before they could assert political demands. Improving relations with the British provided the necessary stability for this transformation.

Criticism of Sir Syed and Historical Justification

Sir Syed Ahmad Khan faced criticism from both Muslims and Hindus. Some Muslims accused him of being pro-British and neglecting Islamic traditions, while Hindus criticized his opposition to Congress and his emphasis on Muslim separateness.

However, history proved the correctness of Sir Syed's vision. Without his educational movement, Muslims would not have produced the leadership that eventually guided

them toward independence. His emphasis on separate Muslim identity later became the ideological backbone of the Pakistan Movement.

Sir Syed's approach demonstrates that political wisdom sometimes requires compromise and strategic alliances rather than emotional resistance.

Long-Term Impact on Muslim Political Consciousness

The improvement of British-Muslim relations under Sir Syed's leadership had long-term consequences:

- Muslims regained confidence and access to modern education.
- A new Muslim intelligentsia emerged.
- Political awareness developed among Muslims.

- The idea of Muslim separateness was intellectually articulated.

These developments directly contributed to the emergence of the All-India Muslim League in 1906 and later to the Pakistan Resolution of 1940.

Conclusion

Sir Syed Ahmad Khan tried to improve the relationship between the British and the Muslims because he realistically understood the political realities of his time.

Muslims had lost power, were economically ruined, educationally backward, and politically vulnerable. Hostility toward the British would only deepen their decline.

By promoting cooperation with the British, Sir Syed aimed to secure Muslim survival, educational advancement, and political protection—especially against Hindu dominance.

When viewed in the light of the Two-Nation Theory, his efforts appear as the earliest and most practical expression of Muslim nationalism. He recognized Muslims as a separate nation long before the idea became a mass movement.

Thus, Sir Syed Ahmad Khan's policy of improving British-Muslim relations was not an act of submission but a visionary strategy that laid the foundation for Muslim identity, political consciousness, and ultimately the creation of Pakistan.

Q.2 Define the term Sufi, and discuss the role played by the Sufis in spreading Islam in the subcontinent.

The spread of Islam in the Indian subcontinent is one of the most significant religious and cultural transformations in South Asian history. While political conquest and trade played their roles, the most profound, peaceful, and lasting influence in the expansion of Islam came through the Sufis. These spiritual mystics of Islam introduced the message of the faith not through force or compulsion, but through love, tolerance, simplicity, and moral excellence. To understand how Islam took deep roots among diverse communities of the subcontinent, it is essential to define the concept of Sufism and critically examine the role played by Sufis in spreading Islam across this vast region.

Definition of the Term “Sufi”

The term **Sufi** refers to a Muslim mystic who follows the path of **Tasawwuf**, the inner, spiritual dimension of Islam.

A Sufi seeks closeness to Allah through self-purification, devotion, love, humility, remembrance of God (Zikr), and service to humanity. Unlike a purely legalistic or ritualistic approach to religion, Sufism emphasizes the purification of the soul and the transformation of character.

The origin of the word “Sufi” has been explained in several ways:

1. **Suf (Wool):**

The most widely accepted view is that the word Sufi comes from *suf*, meaning wool. Early Muslim ascetics wore coarse woolen garments as a symbol of

simplicity, renunciation of worldly luxury, and devotion to God.

2. Safa (Purity):

Another interpretation links Sufi to *safa*, meaning purity, referring to the purity of heart and soul that Sufis strive to achieve.

3. Ahl-e-Suffa:

Some scholars connect the term to *Ahl-e-Suffa*, a group of devoted companions of the Prophet Muhammad (PBUH) who lived a simple life near the Prophet's mosque in Madinah and dedicated themselves to worship and learning.

Regardless of its linguistic origin, a Sufi is essentially a person who lives according to the spiritual essence of

Islam, emphasizing love for God and compassion for His creation.

Core Beliefs and Characteristics of Sufism

Before analyzing the role of Sufis in spreading Islam in the subcontinent, it is important to understand their core beliefs and characteristics, as these shaped their influence:

- **Love for Allah:** Sufis believe that the highest form of worship is love for God.
- **Love for Humanity:** Service to humanity is considered service to God.
- **Tolerance and Inclusiveness:** Sufis showed respect for people of all religions and backgrounds.

- **Simple Lifestyle:** They lived modestly, rejecting materialism.
- **Moral Excellence:** Truthfulness, humility, patience, and forgiveness were central virtues.
- **Spiritual Practices:** Zikr, meditation, Sama (spiritual music), and contemplation were common practices.

These values made Sufism highly appealing to the people of the Indian subcontinent, who were already familiar with spiritual traditions emphasizing devotion and renunciation.

Arrival of Sufis in the Indian Subcontinent

The Sufis began arriving in the Indian subcontinent soon after the advent of Islam. Some came with Arab traders along the coastal regions of Sindh and Gujarat, while others arrived from Central Asia, Persia, and Afghanistan.

Unlike conquerors or administrators, Sufis traveled voluntarily to spread the message of Islam through personal example.

Their migration intensified between the 11th and 16th centuries, a period during which several renowned Sufi saints established spiritual centers (khanqahs) that became hubs of religious, social, and cultural activity.

Major Sufi Orders in the Subcontinent

Several Sufi orders (Silsilas) played a vital role in spreading Islam in South Asia. Each order had its own methods and emphasis, but all shared a common spiritual foundation.

Chishti Order

The **Chishti Silsila** was the most influential in the subcontinent. It emphasized love, tolerance, and service to humanity. Chishti saints avoided association with rulers and focused on the masses.

Prominent Chishti saints include:

- Khwaja Moinuddin Chishti (Ajmer)
- Khwaja Qutbuddin Bakhtiar Kaki
- Baba Fariduddin Ganj Shakar
- Hazrat Nizamuddin Auliya

Suhrawardi Order

The **Suhrawardi Silsila** was more open to interaction with rulers and played a role in advising political authorities while maintaining spiritual discipline.

Key figures include:

- Sheikh Bahauddin Zakariya (Multan)

Qadiri Order

The **Qadiri Silsila** emphasized strict adherence to Islamic law along with spirituality.

Notable saint:

- Sheikh Abdul Qadir Jilani (spiritual influence extended to the subcontinent)

Naqshbandi Order

The **Naqshbandi Silsila** focused on silent Zikr and strong observance of Sharia.

Famous saint:

- Sheikh Ahmad Sirhindi (Mujaddid Alf Sani)

Methods Used by Sufis to Spread Islam

The success of Sufis in spreading Islam in the subcontinent was largely due to their unique and peaceful methods.

Preaching Through Personal Character

Sufis preached Islam through their actions rather than speeches. Their honesty, humility, patience, and kindness deeply impressed local populations. People were attracted to Islam after observing the moral excellence of the Sufis.

Establishment of Khanqahs

Khanqahs served as centers of spiritual learning, hospitality, and social welfare. People of all religions were welcomed, fed, and treated with respect. These institutions became places where Islamic values were practiced in daily life.

Use of Local Languages

Unlike scholars who relied on Arabic or Persian, many Sufis communicated in local languages such as Punjabi, Sindhi, and Hindavi. This made the message of Islam accessible to the common people.

Adaptation to Local Culture

Sufis did not impose foreign customs. They respected local traditions as long as they did not contradict Islamic principles. This cultural flexibility helped Islam blend naturally into South Asian society.

Emphasis on Equality

The rigid caste system of Hindu society marginalized lower castes. Sufis preached equality of all human beings before God, which was deeply appealing to oppressed communities. Many conversions occurred because Islam offered dignity and social justice.

Role of Sufis in Religious Harmony

Sufis played a vital role in promoting interfaith harmony.

They engaged in dialogue with followers of other religions and avoided religious hostility. Their inclusive approach reduced tensions and fostered peaceful coexistence.

Sufi shrines became shared spaces where people of different faiths gathered, reflecting the unifying power of Sufi teachings.

Contribution to Social and Moral Reform

Beyond religious preaching, Sufis contributed significantly to social reform:

- They condemned social evils such as injustice and cruelty.
- They supported the poor, orphans, and travelers.
- They promoted ethical conduct in personal and social life.
- They encouraged self-discipline and moral responsibility.

These reforms strengthened the moral fabric of society and enhanced the appeal of Islam.

Role of Sufis in Rural Areas

Sufis played a particularly important role in spreading Islam in rural and remote regions, where state institutions were weak or absent. Their presence brought education, moral guidance, and social stability to these areas.

Many villages and towns developed around Sufi shrines, which later became centers of Muslim population.

Impact on Muslim Identity in the Subcontinent

The Sufis not only spread Islam but also shaped the cultural identity of Muslims in South Asia. Their teachings influenced literature, music, poetry, and social customs. The spiritual legacy of Sufism became an integral part of South Asian Muslim culture.

Criticism and Challenges Faced by Sufis

Despite their contributions, Sufis faced criticism from orthodox scholars who accused them of introducing innovations. Some rulers also viewed their popularity as a

threat. However, the enduring influence of Sufism demonstrates its deep connection with the spiritual needs of the people.

Long-Term Influence of Sufism

The influence of Sufis extended far beyond their lifetimes. Their shrines continue to attract millions of visitors, and their teachings remain relevant in promoting peace, tolerance, and spirituality.

The spread of Islam in regions such as Punjab, Sindh, Bengal, and Kashmir is directly linked to Sufi activity rather than military conquest.

Conclusion

The term Sufi refers to a Muslim mystic who seeks spiritual closeness to Allah through love, devotion, and moral excellence. In the Indian subcontinent, Sufis played a decisive role in spreading Islam by peaceful means.

Their emphasis on love, tolerance, equality, and service to humanity resonated deeply with the social and spiritual environment of South Asia.

By establishing khanqahs, using local languages, respecting cultural diversity, and embodying Islamic values in their daily lives, Sufis transformed Islam from a foreign religion into a deeply rooted spiritual and cultural force.

Their contribution was not only religious but also social, cultural, and moral, making them one of the most influential agents in the history of Islam in the subcontinent.

Q.3 Discuss the efforts made by Sir Syed Ahmad Khan as well as the role of the Aligarh Movement in the renaissance of the South Asian Muslims.

The renaissance of the Muslims of South Asia in the nineteenth and early twentieth centuries is inseparably linked with the personality of **Sir Syed Ahmad Khan** and the intellectual, educational, and socio-political movement initiated under his leadership, known as the **Aligarh Movement**. At a time when Muslims of the subcontinent were facing political decline, economic ruin, social stagnation, and intellectual backwardness, Sir Syed emerged as a visionary reformer who understood the root causes of Muslim decay and proposed practical solutions to revive their lost position. His personal efforts and the collective role of the Aligarh Movement laid the foundation

for Muslim awakening, self-confidence, and political consciousness, which eventually culminated in the Pakistan Movement.

To understand the magnitude of Sir Syed Ahmad Khan's contribution and the significance of the Aligarh Movement, it is essential to analyze the historical background, the condition of Muslims after 1857, Sir Syed's reformist efforts, and how the Aligarh Movement transformed Muslim society and shaped its future destiny.

Historical Background and Decline of Muslims

Before British rule, Muslims had been the dominant political force in the Indian subcontinent for several centuries. However, with the gradual decline of the Mughal Empire and the rise of British power, Muslims lost political

authority and economic privilege. This decline reached its lowest point after the **War of Independence of 1857**.

Following the failure of the revolt, Muslims were singled out as the main culprits. The British dismantled the remaining symbols of Muslim power, confiscated properties, destroyed institutions, and excluded Muslims from government services. English replaced Persian as the official language, which further marginalized Muslims who were unfamiliar with English. Meanwhile, Hindus quickly adapted to the new system, embraced modern education, and secured government jobs.

As a result, Muslims became socially backward, economically impoverished, educationally stagnant, and politically powerless. It was in this atmosphere of despair

and hopelessness that Sir Syed Ahmad Khan realized the urgent need for a comprehensive reform movement.

Sir Syed Ahmad Khan: Vision and Personality

Sir Syed Ahmad Khan was not merely a scholar or an educationist; he was a far-sighted thinker, social reformer, historian, and political realist. He believed that emotional resistance and confrontation with the British would further destroy Muslim prospects. Instead, he emphasized **reconciliation, reform, and regeneration.**

Sir Syed's central belief was that Muslims could not survive in the modern world without acquiring modern knowledge and adapting to changing political realities. He aimed to remove misconceptions, fear, and hostility that existed between Muslims and the British, while

simultaneously awakening Muslims from intellectual stagnation.

Efforts of Sir Syed Ahmad Khan

Sir Syed's efforts can be categorized into **educational, social, religious, political**, and **intellectual** reforms, all of which collectively contributed to Muslim renaissance.

Educational Reforms

Education was the cornerstone of Sir Syed's reform agenda. He firmly believed that the downfall of Muslims was primarily due to their educational backwardness and refusal to adopt modern knowledge.

Promotion of Modern Education

Sir Syed encouraged Muslims to learn English, science, mathematics, and modern philosophy, arguing that these subjects were essential for progress in the modern age. He assured Muslims that acquiring modern education did not contradict Islamic teachings.

Establishment of Educational Institutions

One of his greatest achievements was the establishment of the **Muhammadan Anglo-Oriental College at Aligarh in 1875**, which later became **Aligarh Muslim University**.

This institution aimed to produce educated Muslim leadership equipped with both Western knowledge and Islamic values.

Scientific Society

In 1864, Sir Syed founded the **Scientific Society**, which translated Western scientific works into Urdu. This

initiative made modern knowledge accessible to Muslims who were unfamiliar with English.

Social Reforms

Sir Syed also focused on reforming Muslim society by addressing outdated customs and social evils.

- He opposed blind imitation of traditions that hindered progress.
- He encouraged rational thinking and critical inquiry.
- He advocated social harmony and discouraged sectarianism.
- He promoted moral discipline, honesty, and responsibility.

Sir Syed believed that social reform was necessary to create an environment conducive to intellectual growth.

Religious and Intellectual Reforms

Sir Syed presented Islam as a rational and progressive religion compatible with science and modernity.

- He emphasized **Ijtihad** (independent reasoning) rather than blind following.
- He wrote commentaries on the Quran to reconcile Islamic teachings with scientific discoveries.
- He rejected superstition and irrational beliefs that had crept into Muslim practices.

Through his writings, Sir Syed aimed to restore Muslim confidence in their faith and remove the misconception that Islam was opposed to progress.

Political Awareness and Guidance

Although Sir Syed avoided active politics, his political guidance had a lasting impact.

Loyalty to the British

Sir Syed advised Muslims to remain loyal to the British government, not out of submission but as a strategic necessity. He believed that hostility toward the rulers would further marginalize Muslims.

Opposition to the Indian National Congress

Sir Syed opposed the Indian National Congress, warning Muslims that majority rule would lead to Hindu domination.

He argued that Muslims were a separate community with distinct interests that needed protection.

These ideas later became central to Muslim political thought and the Two-Nation Theory.

Literary Contributions

Sir Syed used literature as a powerful tool for reform.

- He wrote extensively on history, politics, religion, and education.
- His book “**The Causes of the Indian Revolt**” explained the reasons behind the 1857 uprising and attempted to clear Muslim misconceptions in British minds.

- He founded journals such as **Tahzib-ul-Akhlaq**, which played a crucial role in shaping modern Muslim thought.
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The Aligarh Movement: Nature and Objectives

The efforts of Sir Syed Ahmad Khan evolved into a broader reform movement known as the **Aligarh Movement**. This movement was not limited to one institution but represented a comprehensive program for Muslim revival.

The primary objectives of the Aligarh Movement were:

- To promote modern education among Muslims.
- To create political awareness and unity.
- To reconcile Islamic values with modern thought.

- To produce a new Muslim intelligentsia.
 - To safeguard Muslim interests in a changing political environment.
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Role of the Aligarh Movement in Muslim Renaissance

The Aligarh Movement played a transformative role in revitalizing Muslim society.

Educational Renaissance

The movement produced a generation of educated Muslims who were capable of competing with other communities. Aligarh graduates entered government services, law, journalism, and education, restoring Muslim presence in public life.

Intellectual Awakening

The Aligarh Movement challenged conservative thinking and encouraged rational inquiry. It created an intellectual environment where Muslims could engage with modern ideas without abandoning their religious identity.

Political Consciousness

The movement laid the groundwork for Muslim political organization. Many leaders of the **All-India Muslim League**, founded in 1906, were directly or indirectly influenced by Aligarh.

The demand for separate electorates and political safeguards for Muslims was a direct outcome of Aligarh's political thought.

Social and Cultural Revival

Aligarh played a key role in redefining Muslim social identity. It encouraged discipline, unity, and a sense of collective purpose. Muslim culture was revitalized through literature, debate, and reformist discourse.

Contribution to Muslim Nationalism

Although Sir Syed did not openly advocate a separate Muslim state, the Aligarh Movement nurtured the idea of Muslim separateness. It emphasized that Muslims were a

distinct nation with unique religious, cultural, and historical traditions.

This intellectual foundation later inspired thinkers like

Allama Iqbal and leaders like **Quaid-e-Azam**

Muhammad Ali Jinnah.

Criticism of Sir Syed and the Aligarh Movement

Despite its success, the Aligarh Movement faced criticism:

- Conservative Muslims accused Sir Syed of Westernization.
- Some religious scholars opposed his interpretations of Islam.
- Congress leaders criticized his opposition to joint nationalism.

However, history has validated Sir Syed's approach, as Muslim survival and progress were achieved through education and awareness rather than confrontation.

Long-Term Impact and Legacy

The long-term impact of Sir Syed Ahmad Khan and the Aligarh Movement is profound:

- Muslims regained confidence and self-respect.
- A modern Muslim leadership emerged.
- Political organization became possible.
- The intellectual basis of the Pakistan Movement was established.

Without Aligarh, there would have been no educated Muslim middle class to articulate and lead the demand for Muslim rights.

Conclusion

The efforts of Sir Syed Ahmad Khan and the role of the Aligarh Movement represent a turning point in the history of South Asian Muslims. Through educational reform, social awakening, intellectual revival, and political guidance, Sir Syed rescued Muslims from decline and set them on the path of progress.

The Aligarh Movement transformed a demoralized community into a confident nation, capable of understanding modern challenges and responding to them intelligently. It was this renaissance that ultimately enabled

South Asian Muslims to assert their identity, protect their interests, and strive for an independent homeland.

Q.4 Keeping in view the visits of Quaid-i-Azam Muhammad Ali Jinnah, highlight the role of Islamia College Peshawar for the uplifting of the people.

Islamia College Peshawar occupies a place of exceptional importance in the educational, political, and social history of the North-West Frontier Province (now Khyber Pakhtunkhwa) and the wider Muslim community of South Asia. Established in 1913, the college was not merely an academic institution; it was a center of Muslim awakening, political mobilization, and intellectual renaissance. Its close association with **Quaid-i-Azam Muhammad Ali Jinnah**, the founder of Pakistan, further enhanced its significance. Quaid-i-Azam's repeated visits to Islamia College Peshawar were not ceremonial in nature; they reflected his deep recognition of the college's pivotal role

in uplifting the people of the region and preparing them for the challenges of modern education, political awareness, and national struggle.

To understand the role of Islamia College Peshawar in the uplift of the people, it is essential to examine the historical background of the region, the objectives behind the establishment of the college, the nature and impact of Quaid-i-Azam's visits, and the long-term educational, political, and social contributions of the institution.

Historical Background of the Region

Before the establishment of Islamia College Peshawar, the Muslim population of the Frontier region was educationally backward and socially marginalized. The area was characterized by tribal traditions, lack of modern

educational institutions, and limited exposure to contemporary political ideas. British colonial policies largely neglected the educational development of the region, and Muslim participation in modern education was extremely low.

The situation was further complicated by poverty, conservatism, and resistance to Western education, which was often perceived as a threat to religious and cultural values. As a result, the people of the Frontier lagged behind other regions of India in education, administration, and political organization.

In this context, the establishment of Islamia College Peshawar was a revolutionary step aimed at transforming society through education and intellectual development.

Establishment and Objectives of Islamia College Peshawar

Islamia College Peshawar was founded by **Sir Sahibzada Abdul Qayyum Khan** and **Sir George Roos-Keppel**, the then Governor of the North-West Frontier Province. The primary objective of the college was to provide modern education to Muslim youth while preserving Islamic values and cultural identity.

The institution was modeled on **Aligarh Muslim College**, reflecting the influence of the Aligarh Movement. Its goals included:

- Promoting modern scientific and liberal education among Muslims.
- Producing educated leadership for the region.
- Creating political awareness and national consciousness.

- Bridging the gap between traditional Islamic learning and modern knowledge.
- Uplifting the socio-economic condition of the people through education.

From the very beginning, Islamia College was envisioned as a center of Muslim renaissance in the Frontier region.

Quaid-i-Azam Muhammad Ali Jinnah's Visits to Islamia College Peshawar

Quaid-i-Azam Muhammad Ali Jinnah visited Islamia College Peshawar on several occasions, most notably in **1936, 1945, and 1948**. These visits had a profound impact on the students, faculty, and the general public of the region.

Quaid-i-Azam regarded Islamia College as one of the finest educational institutions in the subcontinent. During his visits, he addressed students, encouraged teachers, and emphasized the importance of education, discipline, and unity. His speeches at Islamia College were instrumental in shaping political awareness and strengthening Muslim resolve.

Quaid-i-Azam's 1936 Visit and Political Awakening

During his 1936 visit, Quaid-i-Azam addressed a gathering at Islamia College and highlighted the critical role of education in the political and social uplift of Muslims. He stressed that without education, Muslims could not safeguard their rights or compete with other communities.

This visit coincided with the reorganization of the **All-India Muslim League**, and Quaid-i-Azam used the platform of Islamia College to mobilize Muslim youth. He urged students to play an active role in national politics, warning them against complacency and division.

As a result, Islamia College emerged as a stronghold of Muslim League influence in the Frontier region.

1945 Visit and Support for the Pakistan Movement

Quaid-i-Azam's visit in 1945 was particularly significant, as it took place during the final phase of the Pakistan Movement. At that time, the Frontier region was politically sensitive, with strong opposition from the Congress-supported Khudai Khidmatgar movement.

In his address at Islamia College, Quaid-i-Azam clarified the objectives of the Pakistan Movement and explained why Muslims needed a separate homeland. He emphasized that Islamia College students were not merely students but future leaders of the Muslim nation.

This visit strengthened Muslim League support in the region and played a vital role in mobilizing public opinion in favor of Pakistan.

Quaid-i-Azam's 1948 Visit: Recognition and Inspiration

After the creation of Pakistan, Quaid-i-Azam visited Islamia College Peshawar in 1948. This visit was symbolic as well as inspirational. He praised the college for its contributions to the Pakistan Movement and described it as a “jewel” of educational institutions.

During this visit, Quaid-i-Azam emphasized the need for character-building, discipline, and service to the nation. He reminded students that Pakistan was achieved through immense sacrifices and that it was now their responsibility to strengthen and develop the new state.

This visit reinforced the national importance of Islamia College and elevated its status as a center of learning and leadership in Pakistan.

Educational Role in the Uplift of the People

Islamia College Peshawar played a crucial role in uplifting the people of the region through education.

Promotion of Modern Education

The college introduced modern subjects such as science, mathematics, economics, political science, and English

literature. This enabled students from the Frontier region to compete with students from other parts of the subcontinent.

Access to Higher Education

For the first time, Muslim students from remote and underdeveloped areas gained access to quality higher education. This reduced educational disparities and opened new opportunities for social mobility.

Teacher Training and Academic Excellence

Islamia College attracted highly qualified teachers who emphasized intellectual rigor, critical thinking, and moral discipline. The academic environment fostered confidence and competence among students.

Political Awareness and Leadership Development

Islamia College Peshawar became a breeding ground for political leadership.

- Students actively participated in political debates and discussions.
- The college served as a platform for Muslim League activities.
- Graduates of Islamia College played key roles in the Pakistan Movement and later in national politics.

Quaid-i-Azam's visits further strengthened the political consciousness of students, motivating them to contribute to national causes.

Social and Cultural Uplift

The role of Islamia College was not limited to education and politics; it also contributed to social and cultural uplift.

- It promoted Islamic values such as honesty, discipline, and social responsibility.
- It encouraged unity among diverse tribal and ethnic groups.
- It helped reduce social conservatism by promoting rational thinking and dialogue.
- It fostered a sense of national identity among the people of the region.

The college served as a bridge between tradition and modernity.

Economic Impact and Social Mobility

By producing educated professionals, Islamia College contributed to economic uplift:

- Graduates entered civil services, education, law, and administration.
- Employment opportunities increased for educated youth.
- Families benefited economically from improved career prospects.

Education became a tool for breaking the cycle of poverty and backwardness.

Contribution to National Integration

Islamia College played a vital role in integrating the Frontier region into the national mainstream.

- It strengthened loyalty to the Muslim League and later to Pakistan.
- It promoted national unity and patriotism.
- It reduced regional isolation through intellectual and political engagement.

Quaid-i-Azam recognized this role and consistently encouraged the college to continue its mission.

Legacy and Long-Term Significance

The legacy of Islamia College Peshawar is enduring:

- It continues to produce leaders, scholars, and professionals.
- It remains a symbol of Muslim renaissance in Khyber Pakhtunkhwa.

- Its historical association with Quaid-i-Azam enhances its national importance.
 - It stands as a testament to the power of education in transforming society.
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Conclusion

Keeping in view the visits of Quaid-i-Azam Muhammad Ali Jinnah, it becomes clear that Islamia College Peshawar played a monumental role in the uplift of the people of the Frontier region. Through modern education, political awareness, social reform, and leadership development, the college transformed a backward and neglected society into an active participant in national life.

Quaid-i-Azam's repeated visits were a recognition of the college's contributions and an endorsement of its mission.

Islamia College not only educated individuals but awakened a nation, making it one of the most influential institutions in the history of South Asian Muslims and the Pakistan Movement.

Q.5 Highlight the importance of a separate electorate as presented in the Simla Deputation.

The **Simla Deputation of 1906** is one of the most decisive events in the constitutional and political history of the Muslims of the Indian subcontinent. It marked the first organized, collective, and constitutional demand by Muslims for the protection of their political rights under British rule. Among the various demands presented to the Viceroy, **Lord Minto**, the most significant and far-reaching was the demand for a **separate electorate for Muslims**. This demand was not merely a political request; it was an assertion of Muslim identity, political autonomy, and national consciousness. In many ways, the idea of a separate electorate laid the foundation for Muslim

nationalism and later evolved into the Two-Nation Theory and the demand for Pakistan.

To fully appreciate the importance of a separate electorate as presented in the Simla Deputation, it is essential to analyze the historical background, the political conditions of Muslims, the objectives of the deputation, the meaning of separate electorate, and its long-term impact on Muslim politics in South Asia.

Historical Background of the Simla Deputation

After the War of Independence in 1857, Muslims faced severe political, economic, and educational decline. The British viewed them with suspicion and largely excluded them from power and administration. At the same time, Hindus rapidly adapted to Western education and British

political institutions, gaining dominance in government services and representative bodies.

By the beginning of the 20th century, constitutional reforms were being discussed by the British, particularly regarding the expansion of legislative councils and representative governance. Muslims feared that **any system based on majority rule would permanently marginalize them**, as Hindus were numerically superior.

The Indian National Congress, claiming to represent all Indians, was increasingly pushing for democratic reforms based on majority representation. Muslims, however, realized that such a system would allow Hindus to dominate political institutions and suppress Muslim interests.

It was in this context that Muslim leaders decided to approach the British government directly to safeguard Muslim political rights.

Formation of the Simla Deputation (1906)

On **1st October 1906**, a delegation of **35 prominent Muslim leaders**, led by **Sir Aga Khan III**, met Lord Minto at Simla. The delegation represented Muslims from all parts of India, including landlords, intellectuals, scholars, and political leaders.

The primary objective of the Simla Deputation was to demand **constitutional safeguards** for Muslims in any future political reforms. Among these demands, the most central and historic was the request for **separate electorates**.

Meaning of Separate Electorate

A **separate electorate** means that:

- Muslims would elect their own representatives.
- Only Muslim voters would vote for Muslim candidates.
- Muslim representation would not depend on Hindu votes.
- Muslim political voice would be independent and protected.

This system was fundamentally different from joint electorates, where all communities voted together, allowing the majority community to dominate elections.

Why Muslims Demanded Separate Electorate

The demand for a separate electorate was based on political realities, historical experience, and a deep understanding of communal differences.

Protection Against Hindu Majority

The most important reason for demanding separate electorates was the **fear of Hindu majority domination**.

Hindus constituted nearly two-thirds of the Indian population. In a joint electorate system, Muslim candidates would have little chance of success without Hindu support, making them dependent on Hindu political interests.

The Simla Deputation clearly argued that **numerical strength alone should not determine political representation**, especially when communities differed

fundamentally in religion, culture, traditions, and social values.

Safeguarding Muslim Political Identity

The separate electorate was essential for preserving **Muslim political identity**. Muslims were not merely a religious group; they were a historical nation with a distinct civilization, laws, customs, and worldview.

The deputation emphasized that Muslims could not be treated as a minority community like others. Separate electorates would allow Muslims to express their collective political will independently.

Ensuring Fair Representation

Muslims demanded representation **not only on the basis of population but also on their historical importance**, political significance, and contribution to the governance of India.

In provinces where Muslims were in a minority, separate electorates would still ensure their representation. Without this system, Muslims would be completely excluded from legislative councils in Hindu-majority areas.

Encouraging Muslim Political Participation

Under joint electorates, many Muslims felt discouraged from participating in politics due to fear of defeat and marginalization. Separate electorates provided Muslims with **confidence and motivation** to enter politics, contest elections, and develop leadership.

This demand was, therefore, a means of politically empowering a backward and demoralized community.

Preventing Cultural and Religious Marginalization

Political power directly affects legislation related to education, religion, language, and social practices.

Muslims feared that Hindu-dominated legislatures might impose laws contrary to Islamic values and Muslim traditions.

Separate electorates were seen as a constitutional mechanism to protect Muslim culture, religion, and social institutions.

British Response to the Simla Deputation

Lord Minto responded positively to the demands of the Simla Deputation. He acknowledged the **distinct political position of Muslims** and accepted the principle of separate electorates.

This acceptance was later incorporated into the **Morley-Minto Reforms of 1909**, which officially introduced separate electorates for Muslims. This was a landmark achievement for Muslim politics and a direct result of the Simla Deputation.

Importance of Separate Electorate in the Light of Muslim Nationalism

The demand for separate electorates was not an isolated political tactic; it was a **clear expression of Muslim nationalism**.

By demanding separate electorates, Muslims declared:

- They were a separate political community.
- Their interests could not be represented by others.
- Joint nationalism was unrealistic in a deeply divided society.

This idea later matured into the **Two-Nation Theory**, which held that Hindus and Muslims were two distinct nations deserving separate political arrangements.

Role of Separate Electorate in the Growth of Muslim Leadership

The system of separate electorates produced a new class of Muslim political leaders who represented Muslim interests independently. It allowed Muslims to:

- Develop political organizations.

- Train leadership.
- Formulate political demands.
- Negotiate with the British from a position of unity.

This directly led to the formation of the **All-India Muslim League in 1906**, just months after the Simla Deputation.

Opposition to Separate Electorate

The Indian National Congress strongly opposed separate electorates, arguing that they divided Indian society.

However, Muslims countered that **unity imposed by majority rule was unjust**, and true unity could only exist when all communities felt secure.

History later proved that Congress-led majoritarian politics failed to protect Muslim interests.

Long-Term Impact of the Demand

The importance of separate electorates extended far beyond 1906:

- It institutionalized Muslim political identity.
- It strengthened Muslim unity.
- It enabled constitutional struggle instead of violent resistance.
- It laid the groundwork for later demands such as provincial autonomy and, ultimately, Pakistan.

Without the principle of separate electorates, Muslims would have remained politically irrelevant under colonial rule.

Separate Electorate as a Constitutional Safeguard

The Simla Deputation viewed separate electorates as a **peaceful constitutional safeguard**, not a revolutionary demand. It was a way to ensure coexistence while recognizing diversity.

This approach demonstrated Muslim political maturity and commitment to lawful struggle rather than agitation.

Historical Significance of the Simla Deputation's Demand

The demand for separate electorates:

- Marked the beginning of organized Muslim politics.
- Established Muslims as a distinct political force.
- Changed British policy toward communal representation.

- Set a precedent for future constitutional negotiations.

It was the first formal recognition of Muslims as a separate political community in British India.

Conclusion

The importance of a separate electorate as presented in the Simla Deputation cannot be overstated. It was a historic demand rooted in political realism, communal diversity, and the need for justice. By demanding separate electorates, Muslims asserted their political identity, safeguarded their interests, and laid the foundation for Muslim nationalism.

The Simla Deputation transformed Muslims from a passive, marginalized community into an organized

political force. The acceptance of separate electorates was the first constitutional victory of Muslims and a decisive step toward the eventual creation of Pakistan.