

ROLE OF ISLAM IN THE FREEDOM MOVEMENT: AN ANALYSIS

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Abstract

Pakistan was created due to many factors that put impression on the life of people of the Country. Before creation of Pakistan or before the arrival of British in Subcontinent both Hindu and Muslims used to live together under the Mughal Empire. There was not any concept of separatism in the mind of the people of that time. When British came to the Subcontinent, they had adopted a course of action of divide then rule, which resulted as separation. Subcontinent was place of Hinduism and Buddhism, but with the arrival of Muslim merchant in Subcontinent the people had started to convert to Islam. As the result of the arrival of Muslims in Subcontinent many dynasties came into existence and most popular of them was Mughal Dynasty that lasted more than any other. During 17th Century when East India Company had started to work there, they captured the minds of the people and in 1857 controlled the whole Subcontinent. To send them back many movements had started Muslim had started their struggle to get independence not only from British but also from Hindus. Most of the time it has been said that the struggle of Muslim to get independence was based on Islamic point of view. The current study is Qualitative in nature and based upon the descriptive and analytical approach which is based upon both primary and secondary sources. This is an Attempt to find out that how religion played its role in creation of Pakistan with an analytical approach.

Keywords: Indian Subcontinent, Pakistan, Advent of Islam, Religion, Muslim.

INTRODUCTION

Pakistan had got its Independence on 14th August 1947 from not only British rule but also from the Hindus of Subcontinent¹. The independence of Pakistan was done due to many factors but the most prominent factor according to the religious leaders of that time was Religious Factor². According to many scholars Pakistan was created to protect Islam from the evils of Subcontinent. Pakistan a country where many people lived there and those belongs to many religions and communities³. As it has been said that Pakistan is the country of only Muslims then why other minorities lived there with full freedom. As in Subcontinent both Hindu and Muslim were living together and were sharing same culture, same lifestyle and both had no issues with each other. Quaid e Azam and Allama Iqbal both were the great leaders that led the Muslim towards the demand of a separate homeland⁴. Allama Iqbal was a poet and philosopher who gave the idea of Pakistan on the name of religion. Many other leaders head tried their best to mobilize the people of subcontinent to demand for a separate homeland for them and for their generation. Initially Jinnah and Iqbal were on the favor of United India. They both wanted that Muslims and Hindus had to solve their issues by sitting together. But due to the results of many occasions both had realized that the issues of the Muslim could be solved when they got their separate homeland. For that purpose, in 1930 Allama Iqbal in Allahabad address declared that Muslim had to struggle for a separate homeland for themselves⁵. Muhammad Ali Jinnah was also in the favor of united India as he was supporter of secularism but when he saw the reaction of Congress towards Muslims he had also tried for a separate homeland for Muslim and was succeeded⁶. Many leaders played their important role in the creation of Pakistan. When Pakistan got independence, it had been said that it got freedom for Muslims and on the name of two nation theory⁷.

During the last years in subcontinent the religion Islam was used by the leaders to mobilize people to come forward for the independence as a result Muslim league got the success in the elections of 1945 and 1946 and declared itself as the sole representative party of Muslims⁸. During this Islam was used continuously, and it has been said that Pakistan was created for the Muslims. Whether it was right or wrong by saying that Pakistan was created only on the religion basis in this research paper it is tried to analyze the role of Islam in creation of Pakistan that whether Islam played an important role, or it was just used as a tool to mobilize the people of subcontinent to get the independence from not only British but also from the Hindus⁹. So here is the question that how Islam flourished in subcontinent? Before the advent of Islam in subcontinent Buddhism and Hinduism were followed by the people of subcontinent but when Arab traders started to come to India to sell their goods specially during the region of Hazrat Omar, as Arabs were recognized for their sincere contribution in business so they put impact and leave there simplicity on the population of India which put great impact on the people so that they had started to convert to Islam. Kiring Noor who was the ruler

of small area was the first Indian who embraced Islam because of the campaigning of Sheikh Sharif bin Malik. From that many other people started to embrace Islam. The first encounter among Muslims and Hindus were fought during the time of Hazrat Umar (R.A). From that the Islam had started to spread amongst the people of subcontinent, and those people had started to leave Hinduism and Buddhism. The actual Islamic history started when Mohammed bin Qasim came to subcontinent in 712 AD, he challenged Raja Dahir for a battle¹⁰. In the battles of Debal and Rawer he defeated Raja Dahir and kept taking over the possession of areas in subcontinent. He ruled Sindh for about three years and gave all the religious rights to the people of subcontinent. He provided civil security and religious rights and allowed everyone to go to their temples and any other place of worship¹¹.

It was said by many scholars that due to his humble behavior and security to the religion that local people had started to convert to Islam. After the arrival of Mohammed bin Qassim many other dynasties came to subcontinent e.g., Mahmoud of Ghaznwi, Shahab ud din Ghori, Slave empire, Khilji's, Tughluk, Syed dynasty, Lodhi dynasty and the great Mughal dynasty of subcontinent¹². Not only the dynasties but the Sufis of that time had also impact on the people of subcontinent. Islam in subcontinent groove with the efforts of these Sufi Ulema and by the dervishes but not with violence and forced conversion. All these had put great impact on the people of subcontinent that the people had started to convert their religion to Islam¹³. From that the donation theory was adopted by Shah Walli Ullah for the first time. According to this theory religion, life, way of living, culture, social structure, festivals, traditions, and beliefs of both the Hindus and Muslims were different from each other so that they are two different nations. Two nation theory is not only based upon the religion, but it is a broad concept which is also based upon politics, culture, and social structure¹⁴. When a person studied the history of Pakistan movement, he can easily realize that the religious party of that time were not on the favor of separation but according to them Mohammed Ali Jinnah and those who were leading the Muslims of subcontinent toward the separation were kafir. All the religious leaders and religious parties were working with Indian National Congress, they want a united India¹⁵. Jinnah was liberal minded person and a big supporter of secularism so it is questioned again and again that how a liberal minded people can get independence on the name of religion. Before the introduction of democracy in the subcontinent no one was aware of the politics so when it was introduced by the British Hindus had started for their self-rule that initiated the Muslims to think about their Future¹⁶.

REVIEW OF LITERATURE

The current research topic "Religious Factor in creation of Pakistan: A analysis" is an attempt to investigate and analyze the contribution of religion in the making of Pakistan and its impact on the Muslim of subcontinent and on the people of Pakistan, and how This factor helped the leaders of Muslim League to get the

independence. There is enough research on Islam and Pakistan or Islam and creation of Pakistan, its importance, its significance but only some of the Researchers had focused on investigating or doing a critical analysis on the role of religion, that how the religion was used as a tool to create Pakistan. There is also lack of information, Knowledge, and data on this research topic. This topic is not readily available in one book, library, or journal. Etc.

Akber. Jinnah, Pakistan, and Islamic Identity: The Search for Saladin, (New York:1990), wrote in this book Writer describes that Pakistan and India got independence from Great Britain. This independence was not an easy task. According to the writer every generation had to read the life of their great men. He reveals Jinnah's human face alongside with his achievements. Everyone knows that Nehru Gandhi Mountbatten and Jinnah shaped the end of British rule in subcontinent. But among them Jinnah was those who was the founder of Pakistan. although many factors have been described by the writer, but he did not analyze the role of Islam in creation of Pakistan.

Jamil, A.S. Islamic Thought and Movement in the Subcontinent, (Delhi :2000), wrote in this book The writer surveys the Islamic thought and movements in subcontinent. he further emphasized on the Thoughts and activities of two prominent Islamic leaders when was Molana Maududi and other was Molana Nadvi. According to the author the evolution of Islam was came through these leaders. In this book the writer describes that how Islamic thoughts and views put effect on the mindset of people of subcontinent which shaped Pakistan later. The right is all these describes with the fact off mobilizing people by the religious leader of subcontinent in this book he mostly focused on the interest of Islamic scholars and on the evolution of Islamic philosophy in modern times. But the writer did not described that how Islam came to subcontinent and how it would impact on the mindset of people to get independence.

Qasim, Z.Q. Islam in Pakistan: A History, (New Jersey: 2018), wrote in this book About the history and concentration on Islam in the colonial India and in Pakistan. Writer starts from the colonial period in subcontinent and role of Islam in there. In this book Pakistan was declared at the first modern Muslim state that was established in the name of Islam by its founders it was became the second most popular area after Indonesia. Islam that was promoted in subcontinent was continued in current Pakistan with Sufism and with the role of traditional scholars and ulmas. But the author did not describe the impact of Islam on the people of subcontinent, or he did not analysis the participation of Islam in providing an independent state to Muslims. In this research paper it is tried to fix all such issues and fill all gaps.

Sumbal, S. Islam and Religious change in Pakistan: Sufis and Ullamas 20th century South Asia, (New York: 2022). In this book the writer examines the history of Islam and Islamic nature in the religious change of 20th century in Pakistan with the focus of some moments of Islamic reform. this is the first book that brings the different

facts of Islam, Islamic reformism, and shrine oriental traditions altogether. In this book the writer investigates that how Islamic reformism and shrine-oriented system interacted with one another in the post convenience state of Pakistan. this book was based on the reformist idea. Although many things are described in the book, but history is not mentioned in it that how Islam came in India and spread there with the help of Sufis and traditional scholars throughout not only Pakistan but throughout the subcontinent that resulted the independence of Pakistan.

Mujhaid, C.F. *Islam and Pakistan's Political Culture*, (New York: 2015), writes in the book that what is the political culture of Pakistan which is related to Pakistan. This book also explores the rivalry which is based on ideological basis that is fueling the political instability in Pakistan and in Muslim politicians. This book also discussed that how political thoughts and political culture developed over the time in the mindset of the politician and the people of Pakistan. the author relates all such things with the political evolution of Pakistan it also presents the political culture and growing instability throughout the country. the writer concludes in this book that the secularist approaches and traditionalist do re counseling the modernity and tradition could not be able to get success and this led towards the more instability but in this book, it is not mentioned that how Islam came to Pakistan and how Pakistan was won on its name. Further there is also not done an analysis that how Religion played its part in the independence.

J Mathew. *In the Shadow of Shari'ah*, (New York: 2011), writes Describes the role of Islamic laws and democracy in Pakistan. In this book a gap was tried to fill that is related to the study of Islamic laws that was not before researched on the actual ground. In this book it was tried, to show that what was the actual relationship between Islam Islamic laws and democracy in two different cultural contacts. According to this book Islam is neither compatible nor incompatible in any sense. As this book was related to the democracy of Pakistan and Islamic laws with the light of shariat, but writer did not focus on the independence of Pakistan or did not mention the place of Islam, so in this book it was not mentioned that from where the Islam reached to subcontinent and spread their and how Islam cooperated an essential during partition.

Ahmed, I. *The concept of an Islamic State*, (Lahore: 1991), writer in this book that what was the concept of an Islamic state. This book is based on an analysis on the concept of Islamic state. Pakistan a country that was won on the name of Islam was on the effort of Quaid and such leaders. Pakistan a country where rules and laws were made on the name of Islam and its law. Whether it is Islamic or not so on it an analysis was done by the writer. Islam is not only a complete code of life but also give Islamic laws and rules to live life and run the government of the country. The author did an analysis on the role of Islam and Islamic promoted leaders of Subcontinent that always use Islam as a tool to mobilize the people of subcontinent. But author did not mention that what was the role played by the Islam in creation of Pakistan. Whether it was played

International Research Journal of Religious Studies, Vol.:02, Issue: 02, July-Dec 2022
or not. So, with analysis the role of Islam was examined in the current study.

Avari, B. *Islamic civilization in South Asia*, (New York: 2013), the author in this book described the Muslims in South Asia. According to him the Muslims have been present in South Asia for more than 14 centuries and among the people of South Asia almost 40% of the people of this land converted to religion of Islam by the impact of its preaching. According to the author the Muslim contribution to the cultural heritage of subcontinent has been Much effective in the region. As Islam came to Subcontinent by the Arabs which put an important impact on the people of that region. In this book the writer discusses the main events from 600 CE till date. He mostly focuses on the impact of Muslim in South Asia. But the author did not adopt the analytical approach towards the role of religion in making of Pakistan. So, this research is an attempt to analyze the role also. In the current research it is tried to fix such gapes that was not fill by these books. By analyzing the role of Islam in creation of Pakistan the current gap of knowledge is tried to fix.

Islam, Arshad. "The civilizational role of Islam in the Indian Subcontinent: The Delhi Sultanate," *Intellectual Discourse*. (January 2017), in this Article he started from the introduction of Islam in Sindh and end with the creation of Pakistan. According to the Author Islam had an important role in the Sindh and in South Asia. As Islam started here from 8th century which put an important impact on the social and cultural life of people. He concluded with the fact that the Islam changed the social life of the people of subcontinent, as from time to time many people come and go from subcontinent but no civilization put an important impact on the History as Islam did. The Author although started from the history of Islam in Subcontinent but he did not analysis the role of religion in creation of Pakistan, he only focused on the history.

Khan, S & Bibi, H. "Role of Islam in the political History of Pakistan", *International Journal*. (2020), wrote in this Article The emergence of political Islam in Pre and post partition era. They discussed the role of Islam in the politics of prepartition era, they told the contribution of Islam in politics with the reference of Jamal Uddin Afghani and others The role of Allama Iqbal and other Ulema. And often the creation of Pakistan they discussed the role of dictator's bureaucrats and politicians in islamization. Although the authors focused on both the pre partition end post partition era of subcontinent and of Pakistan, but they did not elaborate the role of religion in the creation of Pakistan as the major factor or they did not analyze it. this research is an attempt to fill the existing knowledge gap.

Dildar Ali I his research paper "Pakistan the Product of Factors: Reasons for the Partition of the British India," *Pakistan Studies* (July 2020), wrote in this Article about the partition of Pakistan and its Factors that involved in the creation of Pakistan. He starts from the arrival of Islam in the subcontinent That how Islam came in subcontinent and how it spread there. He then writes about the arrival of Islam through herbs with the conquest of Sindh and with the change of culture and religious. He

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considered the cultural and the religious factor as the bone of contention between the differences of both the nations of subcontinent He concluded this article by saying that the reason of the separation after Pakistan was the attitude of Indian National Congress and the ideologies of Hindus this post result was the creation of Pakistan, but he didn't focus on the major place of the religion in creation of Pakistan. This research will fix the existing gap in knowledge.

Muhammad Usman, in his paper "Islam and Pakistan: A critical Analysis", Pakistan Journal of Society, Education and Language, (Austria: 2020), wrote in this Article The current situation of religion in the politics of Pakistan. according to them many scholars and writers had tried two focus on Islam and Pakistan because in Pakistan religion is considered as an important role not in only society but also in the social life of everyone and in the politics. the author also criticizes the unjust social religious practice in the name of Islam any Pakistan he also criticized the misleading education system and raising question that why Islam was being misinterpreted. The author deeply focused on the current situation of Islam and Pakistan but he did not right anything about the history of Islam in Pakistan so this research will fix the existing gap of knowledge.

All above cited Books and Articles are related to the role of Islam for case of Pakistan, analysis on the place of Islam in politics and other, but it is not enough to explain the place of Islam in the making of Pakistan, also these are not enough to not only describe the role of Islam in the creation of Pakistan but to analyze that whether Islam had played an key role in the creation of Pakistan, or it was just a myth created by the people of that time. It is tried by this research paper to know that how Islam played an important role in creation of Pakistan, or it was just used as a tool to mobilize the people of subcontinent to raise on the name of Islam and fight with the evils. The mentioned books and Articles were although enough to describe the position of Islam in Pakistan but are not enough to describe that how Islam being a religion played its role in the creation, with and analytical approach.

ADVENT OF ISLAM IN SUBCONTINENT

Islam in subcontinent did not came during the time of Mohammad bin Qasim but during the Asian times there was a trade relation between Arabian and subcontinent people. Years before the arrival of Islam in Arab, the traders from Arab countries used to visit the southern India when these Arab merchants became Muslims, they brought Islam to South Asia which put great impact on the people of subcontinent. As Arabs were famous for their honest contacts in business and economy so that they left their impact on Indian¹⁷. Before the advent of Islam in subcontinent Buddhism and Hinduism were followed by the people of subcontinent but when Arab traders started to come to India to sell their goods specially during the region of Hazrat Omar, as Arabs were famous for their fair dealings in business so they put big impact on the population of India which put great impact on the people so that they had started to

convert to Islam¹⁸. Kiring Noor who was the ruler of a small state, was also the first Indian who comprised Islam because of the campaigning of Sheikh Sharif bin Malik. From that many other people started to embrace Islam. The first battle between Muslims and Hindus were clashed during the time of Hazrat Umar (R.A). From that the Islam had started to spread amongst the people of subcontinent, and those people had started to left Hinduism and Buddhism¹⁹. The advent of Islam in Subcontinent was divided into 5 Phases by the different writers, these are the 5 phases:

MUHAMAD BIN QASIM

This was the first Phase, During the region of great caliph of Umayyad dynasty, Hijaj Bin Yusuf was appointed as the governor of eastern provinces of the dynasty. During that time a Brahman Raja Dahir ruled in Sindh. Although majority of the people of his area were Shudders and Buddhists. Raja rules on them very curly, He did not allow them to ride the horses how to wear shoes. On the seashore of Sind, the pirates word protected by Raja so whenever they get a chance, they plunged the ships that were passing by Debal²⁰. During that time some Muslim traders but passing through that area those Cindy pirates looted them and took their women and children as prisoners. When the news of these attacks reached to Hijaj Bin Yusuf he demanded from Raja to send them back, but he refused. So Hijaj decided to invade the Sindh for that purpose he sent two small expeditions but failed then in 1712 please send another expedition under the authority of his nephew Imad Uddin Mohammad bin Qassim who was a young boy of just 17 years²¹. Mohammed bin Qassim first captured the Debal then he started to capture the area of Sindh. He brought peace in Sind. He ruled in Subcontinent for 3 years, it has been said that he allowed religious rights to all the peoples. He provided social security and religious rights to everyone he allowed everyone to go to their temples or any other place of worship. Due to his humble behavior the local had started to convert Islam even though they were allowed to live freely according to their own religion²². When Muhammad bin Qasim conquered Sind, the local people were living life in misery, they had breath with relief. He adopted a policy to treat the local population bigheartedly. All people had full religious freedom to live there, even the separated leaders of these local resident religions were also given wages from the government²³. There were no such changes were a made in the local administration system those who were already holding the office were allowed to hold in the future²⁴. All the taxes for abolished by him, and everyone was treated equally. Buddhist who was poor of that time were much impressed of the policies of Muhammad bin Qasim so many of them had decided to impressed Islam due to that number of mosques work constructed. So, it can be said that the short time of Muhammad bin Qasim was the time when send became a Centre of Islamic learning²⁵.

DIFFERENT MUSLIM DYNASTIES IN SUBCONTINENT

Second phase was related to the Turkish Muslim dynasty of Ghaznwi. Mahmood belonged to the town of ghazni in the region of current day Afghanistan on

2nd November 971²⁶. His father Sabuktigin was a Turk slave commander who led the foundation of Ghaznwi dynasty in 977. When Mahmood Ghaznavi became the sultan, he made 17 invasions from 1000-1026 in Subcontinent. He is famous with the name of 'Idol Breaker'²⁷. Although he did not come to subcontinent to preach Islam, but he wanted to take all the wealth of Subcontinent with him. As during that time, the Subcontinent was named as Golden Sparrow which means that it was famous for its wealth its spices etc., This all-invited Mahmood to invade in Subcontinent and take all the Wealth with him. After Ghaznavi the time of Ghori was started This dynasty ruled from 10th century to 1215. They were also related to Afghanistan²⁸. This empire overthrows the Ghaznavi empire when Ghori captured the last principality of Ghaznavi dynasty which was Lahore in 1186. He was the first Muslim rulers who constructed mosques and school in Ghor. According to the historians he made 7 major invasions in India, and he was the winner in most of the invasions. Although he was also same in Subcontinent for wealth, like other dynasty he also wanted to take all the wealth from Subcontinent²⁹ . After the Ghori the five major dynasties ruled the Subcontinent, the Mamluk rule, the Khilji dynasty, the Tughlaq dynasty, the Syed dynasty, and the Lodi empire from 1206 to 1526. The time of these dynasty's was two short leave impact on the mind of the people of subcontinent. Among all these dynasty's the daily sultanate was one of the major dynasties in subcontinent³⁰. This dynasty not only established rule in subcontinent but also provided a political system, economic policies administration system, social policies, well established military system which put impact on the life of people of that time, this time from 1206 to 1526 was remembered as the fourth phase of the Muslim in Subcontinent.

After These dynasties Muslim established their rule in Subcontinent with the powerful dynasty which was the Mughal empire. They rule in Subcontinent from 1526 to 1857 and put great impact on the life of the people. This empire was named as the firth Phase of Muslim in Subcontinent³¹.Although these dynasties came in India from time to time, but they put important impact on the people of subcontinent. As the Muslim established the government and then incorporated the whole country as the single political place³². They also created a well systematized administration and its system with the help of that they established foreign relations with other countries. They also initiated revolutions in the military policy and equipment, all these put impact on the political situation of subcontinent. This uniform system and well-organized system brought peace and harmony in the society, the local population of that time had started to adopt various feature of Muslim culture e.g., architecture arts literature language and dresses, which put impact on the social condition of the people³³. With impact of the social condition on the people of subcontinent large number of local populations has started to accept Islam due to its teaching. During them Mughal empire the Muslim scholars and Sufi played their important role to preach Islam throughout the subcontinent, due to which the people had started to convert to Islam with the teachings

of these scholars all though all these dynasties had provided religious rights to all the people who lived in subcontinent but due to the behaviors of these rulers local had started to convert Islam³⁴. This put great impact on the life the local people of that time, that those who were suffering from many issues came under the umbrella of Islam and started to live their life according to it. Although the emergence of Islam in subcontinent had further invited many Ullamas to come to Subcontinent for the Muslims.

ROLE OF SUFIS AND ISLAMIC SCHOLARS IN SUBCONTINENT

Tasawaf is some knowledge through which purity of soul and purity of behavior is done this drive from the word *Soof* a cloth and *suffa* which means the purity. The first Sufi who introduced Tasawaf was Abu Hashim. The Tasawaf have four major parts e.g., Chistiyyah, Suhrawardiyyah, Naqshbandi and Qadiriyyah³⁵. The Chistiyyah order came from the Central Asia. It was established by the Abu Ishaq in Afghanistan. Khawaja Mohiuddin Chishti who was from Sistan had started to travel to South Asia and other places. They formed Khanqah to preach the local community and help to spread Islam. Due to their efforts Islam had started to reach in subcontinent and spread there without any violence and force conversion because of this till now both Muslims and non-Muslims used to visit the famous term of Mohiuddin Chishti³⁶. After this order the Suhrawardiyyah order spread there. The founder pf this order was Abdul Wahir. Who followed the teachings of Ahmed Ghazali? Next is the Naqshbandiyyah order that was started by the Yousef al Hamdani. Khawaja Albaqi introduced this order in Subcontinent³⁷. This order had the royal affiliation of Mughal empire. The last was Qadiriyyah order which was founded by Abdul Qadir Gilani who was from Iran. All these orders put an important impact on the life of the people of subcontinent that they had started to think for themselves and with the peace way of preaching due to which local had started to convert to Islam³⁸. Along with these, other Islamic scholars also participated in mobilizing the people of subcontinent that they are separate Nation from Hindus amongst the Great religious scholars of subcontinent the first and the great reformer was sheikh Ahmed Sirhandi who was a Naqshbandi³⁹. During his time the condition of the Muslims in subcontinent was started to getting worse day by day. Islam has started to mix with the Hinduism and Buddhism with the introduction of Din-e-Elahi by Akbar the great Mughal emperor. Sheikh was totally against the introduction of this system with Islam. He had to face impression due to work against Akbar. But he continued to work for the betterment of people⁴⁰. Due to his work and services many locals had not only converted to Islam, but they had started to differentiate themselves from Hindus. Along with him another scholar had played his important role not only in mobilizing the people of subcontinent but also introduced first time the Two nation theory based on religion, He was Shah Walli Ullah⁴¹.

RELIGION DURING PAKISTAN MOVEMENT

The religion had played an important role during Pakistan movement. After the end of the Mughal dynasty, Muslim must face many issues from not only British

but also from the Hindu majority. British and Hindu had started to harm the religion of Muslim⁴². The Hindus had started many movements against the Muslim by saying that the Muslims of subcontinents were Hindu, and they converted their religion and became Muslim, so they had to convert back to the Hinduism and Buddhism, for that purpose they had started not only many moments against the Muslim but had started to harm the life of the Muslims for the force fully conversion of their religion to Hinduism⁴³. The British government had also started many policies to stop the Muslims from any development as they already know that Muslim ruled subcontinent for hundreds of years all though they were in minority so that can create issues for the government of British in subcontinent. The issues that were created by the British were not based on religion, but They created issues for the Muslim on the ground of social, education, educational institution, civil and military based. But to protect the Muslims from such issues many movements from not only religious leaders but also by the other Muslim leaders were started to protect the rights of Muslim⁴⁴.

ROLE OF ULEMAS DURING PAKISTAN MOVEMENT

The freedom of Pakistan which was gained on 14th of August 1947 was the result of a long struggle that was contributed by many men and women and by all the classes and communities of subcontinent. Most of the freedom fighters were back by the ulamas and religious peoples of subcontinent especially Muslim religious leaders⁴⁵. The ulamas who played important role in the freedom movement and freedom struggle are mostly ignored. After the war of independence in 1857 the ulamas were the leading force of this war so that they became the target of British punishments. Among the two lakh men and women who were killed that time among these almost 51200 var ulamas and among them 500 of ulamas were hanged to death in Delhi⁴⁶.

According to A British army general Thomson who fought against the Muslim in 1857 war he wrote in his memoir 'Rebellion' that , if one had to fight for the country and had to plan and mastermind all the struggle for being patriot the major role in it could be played by the ulamas who were the loyal patriot to the country so as they played their important role they were remember as the heroes through generations. Throughout the history of subcontinent, the Ulema played their important role in it. The tradition of the participating of the almas in the politics is very old most of the almas in Pakistan movement for belong to, Chishtia, Qadria, Naqshbandiyyah and Suhrawardiyyah. The followers of these orders actively participated in establishing the two Nation theory. The organization of Pakistan movement was led by these Ulema who, specially Hazrat Mujadad alif Sani and Sheikh Ahmed Sirhandi who Actively participated in mobilizing the people to speak for their rights. A movement that was started by Shah Walli Ullah later turned into Jihad movement for the formation of an Islamic nation in subcontinent for all the Muslims, for that purpose they fought with Sikh rulers of Punjab⁴⁷. It was said by the Congress leader that the decision among the Hindu and Muslims will be decided after when the British left, but Muslim were

demanding that the issue between the Muslims and Hindu must be solved first then British should leave. If the future of the Muslim were not decided before the departure of British than Muslim will remain slave forever⁴⁸. So, it was decided by not only the religious leaders but also by the other leaders of Muslim League that, the future of the Muslims must be decided first. After the war of independence in 1857 the ulema started to establish reduce institutions throughout the country to help the Muslim to reach their goals. For that purpose, many young generations had started to work with them. Amongst these moments some of them were in front of everyone but other were started underground⁴⁹. During the World War 1 to protect the religious places of Muslims and the Ottoman empire a movement was started in subcontinent by not only religious leaders, but Congress also participated in it that moment was called the Khilafat movement. This was the first time in the history of subcontinent that Congress was participating along with Muslims all the prominent Muslim leader Muhammad Ali Jinnah were against this moment.

THE JAMAT I ULEMA HIND: INDEPENDENCE OR UNITY

During the Khilafat movement the Ulema of Deoband had organized a platform named Jamiat-Ulema-Hind in 1919, through a resolution of Khilafat committee. This party was organized under these objectives:

- The first objective of this was to lead the supporters of Islam in all political and nonpolitical matters.
- The other objective was to defend Islam and the religion with external danger and to defend it on shariyat ground Islam and centers of Islam.
- It was also decided that the party will establish and protect the religious and social rights of the Muslims in subcontinent
- To organize the Muslims community and Muslim almas in one platform to work for the betterment of Muslims in subcontinent⁵⁰.

Due to the result of corporation of all the ulamas in one platform the Khilafat movement became much popular among the Muslim masses and other people in subcontinent. During the Khilafat movement Ulema and Congress for working together⁵¹ ⁵². It is one of the most unforgotten in fact that when Indian National Congress was demanding partial freedom from the British, but I will my hand was one which demanded complete freedom from India. Both Congress and jamaat was working together accept of one time when in 1928 during Nehru report the jamaat a post demand of autonomy from the British rule instead day demanded the complete freedom from British but soon they had started to work together again⁵³. During the Simon commission the almas also worked for the cause of Congress due to that the Simon commission had to leave the subcontinent. During the civil disobedience movement that was started by Gandhi and by congress many ulamas had participated in it and amongst other who were following the civil disobedience movement one lakh men were provided by the jamaat. Amongst in the 90000 people those arrested during the second this

obedient movement almost 44.5 thousand ulama and freedom fighters⁵⁴.

The ulama had also passed their resolution of Quit India Movement on 5 August 1942 and that moment was followed by the Congress on August 9th during the Bombay session that let the arrest of not only ulamas but also several prominent Congress leaders⁵⁵. The donation theory was strongly opposed by not only by congress but also by the ulamas of Jamaat. These ulamas were totally against cause of Quaid-e-Azam according to them Quaid-e-Azam was declared as kafir so those who were promoting cause of Quaid-e-Azam throughout the subcontinent were also Kafir and the idea of Pakistan is also based on Kufr⁵⁶. They not only work against Quaid-e-Azam, but they also mobilize people to do not work with Muhammad Ali Jinnah and his party Muslim League, according to them the party Muslim League was the party of kafirs. So, most of the people did not participate in voting the Muslim League during 1935 and 36 elections that cause the defeat of Muslim League and start of Congress ministries. During Pakistan movement the jamaat ulama Hind had decided to corporate with the Hindus and with the Congress to achieve the objectives but some almas were against this support⁵⁷. As the result of this jamaat ulama hinds split into two groups one was pro Congress and other was anti congress. The anti-congress polymers during 1938 a delegation was sent by Molana Ashraf Ali Thanvi to Quaid-e-Azam for the support of freedom movement on the principles of Islam so that the anti-congress Ulamas had decided to support the cause of Muslim League by following the teachings of Islam. These Ulema met Quaid-e-Azam from time to time to participate in the Pakistan movement effectively⁵⁸. They had started to promote the objectives of Quaid-e-Azam throughout the country which helped Quaid-e-Azam a lot to gain his objective.

The major contribution to make the Pakistan movement a success was done by peer Sahib of Manki Sharif as he joined all India Muslim League in 1945 the followers of him had started to promote the cause of Pakistan women throughout the country⁵⁹. In 1945 during the meeting in NWFP in Peshawar it was declared by him that the future of the Muslim of subcontinent could only be saved if Pakistan was coming into being. So that during elections of 1945 and 46 he had convents the Muslim of Northwest frontier province to vote in the favor of Pakistan and in the favor of Muslim League. All the during these elections most of the ulamas were given Fatwa to those who were supporting the Muslim League and according to them those who were supporting Muslim League were doing a sin, but the anti-congress had continued their struggle to mobilize the people to support the Muslim League and Quaid-e-Azam so that resulted the unforgettable win of Muslim League in 1945 and 46 elections. So, it can be said that all though from 712 AD Muslim had started to influence in subcontinent through many moments, but they participated for the cause of Pakistan after 1938⁶⁰.

ANALYSIS OF THE ROLE OF RELIGION DURING PAKISTAN MOVEMENT

Religion had significance place during not only Pakistan movement but also

after its freedom. Pakistan was coming into being for the Muslims and as the Muslim state that is why religion has an important role in the state and its politics⁶¹. Division had played its important role into two phases of Pakistan one is before partition and other race after partition role. Before partition Islam was used as an important tool for the mobilization of the people of subcontinent to achieve and Muslim state for the future. Although there are many other important factors which play important Role even more than the religion these factors were e.g., Political Factor as the introduction of Democracy, Cultural factor, economic factor etc.⁶². These were the important factors which played important part in the independence of Pakistan. However, it has been said that as a donation theory is based on Islam, and Pakistan was named as the Islamic Republic of Pakistan, so religion was one of the most prominent factors that leads towards the independence.

Although it is true that the two-nation theory had lost its importance when Quaid e Azam during his 11th August 1947's speech declared that Pakistan would provide everyone the equality of religion so it cannot be said that Pakistan is one only for Muslims⁶³. Before partition religion had not played its effect role in the politics before 1938, during 1938 when some Deoband ulamas had started to work with Quaid-e-Azam and mobilized the people to vote the Muslim League for the cause of independence. After the partition of Pakistan religion played its important role in not only day to day life of the individuals of Pakistan but also played an important role in the politics⁶⁴. Religion was much active in the politics after the creation of Pakistan as the first constitutional step the objective resolution was based on Islamic concept and important role of ulamas had been played in the introduction of objective resolution. Soon after partition the Anti Ahmadis movements had started by the religious institutes of Pakistan and so in the 2nd amendment of 1973 constitution the Bhutto had to declared them as non-Muslim⁶⁵. Except of this, the 22 points of ulamas and the 1956 constitution was much were the results of religion propaganda⁶⁶. All though after the creation of Pakistan it is declared that the religion was a private affair of any individual of the people of Pakistan, by Quaid e Azam. All the role of religion is not clear yet, it is not clear that how religion played its important role in not only creation of Pakistan but also after the creation. Pakistan moment was initially started as a formula to resolved the constitutional, Representative, and political issues after Muslims of Subcontinent but during the last days of Pakistan movement the formula was changed tomorrow religious even the secular parties of Subcontinent had started to use the slogan of Islam to gain their political causes, they most of the time used a slogan that Islam was in danger so that Muslim had to support their leaders to protect cause of Muslims. Pakistan was coming into being on the hope to unite the Muslims of Subcontinent⁶⁷.

The Islamic religious parties of Subcontinent played their hostile role with the cause of Pakistan. According to them the Pakistan movement was nothing just a step towards the Kufr. According to most of the Ulamas of Subcontinent Quaid-e-Azam was

a kafir so those who were supporting his cause were also kafirs. Most of the ulamas during freedom movement for supporting because of Congress to unite the Subcontinent and got independence from British imperial rule. According to those polymers the priority of both Muslims and Hindus was to get independence from British rule and to unite both the nations in Subcontinent⁶⁸. Famous leaders had played their imperative role in the freedom movement. Their role was not related to free the Muslims from Hindus, but they wanted to get the freedom from British imperial rule for both Congress and Muslim League⁶⁹. Did important role during the war of Independence in 1857. Many of the Ulamas were arrested and kill during war of independence. Among the two lakh men and women who were martyred at the time of war of independence among those 51,200 were Ulamas. When Congress was demanding partial freedom from British at that time Ulamas had demanded fully freedom from British rule according to them the main issue was complete freedom not the issue of Hindus and Muslims. These Ulamas had worked with Congress for the cause of getting independence from the British rule as Congress was not accepting the demand of Muslims for separation of Subcontinent, so all Ulamas were also against it⁷⁰. All those Ulamas had played important role in changing the mindset of the people of subcontinent, they work for the Islam but not for the Independence. Most of the Ulema who part of prominent religious parties of subcontinent were specially Jamaat-I-Ulema-Hind were focusing on the demand of separation from British rule till 1938. When in 1938 the issues started between the Ulamas of Jamaat-I-ulama-Hind, so the party split into two groups one was pro Congress and other was anti congress⁷¹. The anti-congress group under the direction of Maulana Ashraf Ali Thanvi decided to support the cause of Quaid-e-Azam Muhammad Ali Jinnah so for that purpose they in 1938 meet as a Muhammad Ali Jinnah and promised him for the support⁷². After 1938 these anti congress polymers had started to propagate the cause of all India Muslim League throughout the subcontinent, the local Muslims were following the Ulema blindly so when the cause of all India Muslim League propagated by the ulamas among these locals, they had started to support the Muslim League and voted for it As the result of the support of Maulana Ashraf Ali Thanvi Muslim League had won the election of 1945 and prove them as the sole representative party for the Muslims of subcontinent⁷³.

After the Independence these ulamas became the active part of daily politics in Pakistan till now. They not only take part in the politics but also take part in the legislation and constitutional making process it was due to them the objective resolution and the constitution of 1956 was passed and introduced by the constitutional assembly of Pakistan. The ulamas and religious scholars work for the betterment of Muslim Nation. From 712 ad till 1947 the Ulamas had mobilized the people to impress Islam⁷⁴. They preached Islam in a peaceful manner. Although they work to make people understand that Islam is different from any other religion so that everyone must have to protect it from any external involvement. They spread the message of Islam

throughout the Subcontinent. Because of the teachings and role of religious scholars that the local Hindus had started to convert to Islam. As these religious scholars and Ulamas had played their role to preach Islam so one can say that they played important role in independence, yes, they played but no to get independence from Hindus but from Only British. According to them Hindustan was for all the communities and for all the races who before the arrival of British were living there. There was only one nation who had to leave from there were British. This was also propagated by Hindus, but they considered only Hindus as the nation of Subcontinent and Muslim as the converters. Religion does play its role but not as effective as Politics and culture as two nation theory was not only based on religion⁷⁵.

CONCLUSION

As it has been said that Pakistan got its independence due to religion. According to many writers Religion is a factor that have much importance in the country of Pakistan. Most of the population of Pakistan are the followers of the Islam. During the last days of Pakistan movement, it was used as a tool to mobilize the people to demand a separate homeland. Even Liberal and secular people like Quaid uses its name and soon after independence its was declared by him that religion and State were two separate things, and both had no connection and relation between each other. The Two nation theory was also ended by Quaid e Azam soon after independence when he gave all the religious rights to every citizen of Pakistan. So, the main purpose of getting the independence was ended itself by the person who day and night worked for it. Religion which was not active during the demand of independence became much effective after getting the independence.

During these days in Pakistan the Religion, ulamas and religious scholars plays their important role in day-to-day politics because it's the belief of Muslim to follow Islam deeply and implement it on the daily life. During Pakistan movement the religious leaders and scholars wanted a united India because according to them they rule India for hundreds of the years, so the place belong to them, only British had to leave the place. They wanted that the Muslims and Hindus had to solve their issues with the mutual consultations with each other and no one had to left India but the only Nation and power that was not belonged to Subcontinent and would have to left were British Government. Not only ulamas but the Muslim people of Subcontinent were also favoring the cause of Congress until Congress Ministries when they realized that their future would be save only by creating a separate state for themselves. So, by this current research work it can be concluded that:

- Term religion was used in the politics of Subcontinent by the leaders of All India Muslim League after 1938 when some Ulamas of Jamaat-I-ulama-Hind had started to follow Quaid e Azam.
- Religion played its role in converting the locals of Subcontinent by the Religious scholars and Ulamas.

- Two nation theory was not only based on the religious concept, but it is also based on Politics, Cultural and Economic factors.
- The leaders of Pakistan only worked under the political and representative cause. They did not use religion as a tool first but when they realized that locals would never vote them until they use religion as a tool to mobilize the people to vote for them.
- Local Muslim of subcontinent were voting for the Congress due to the religious leaders who were working with the Congress and propagandizing the cause of Indian National Congress.
- Ulamas had started to work under the leadership of Quaid e Azam when they realized that the future of Muslim was not saved when the government of Congress. According to them when the British left the Subcontinent the Muslim would become the prominent minority and slaves of Hindus
- Religious was not the Only factor that created Pakistan. It cannot be said that Religion did not play any role, but it played its role along with other major factors.

It is also a fact that religion played its role in creation of Pakistan after 1938 when Maulana Ashraf Ali Thanvi joined the Quaid e azam and support the cause of Pakistan, from there the Ulamas had started to spread the message of Quaid and declared their support for the cause of Pakistan, as the result Muslim voted for Muslim league so that they won the elections and make Pakistan.



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