

ROLE OF RELIGIOUS ELEMENTS IN PAKISTAN MOVEMENT

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Abstract

Religious elements have played a tremendous role to strive for independence, however, if one faction of the Ulema supported the movement under Jinnah's leadership, the others, at this occasion, bitterly opposed the creation of a separate state by propagating the Indian Nationalism. Yet there is a long list of Ulema from different religious parties who laid their lives in the struggle for freedom. Fight for the cause of Pakistan has not been started in early 1930s but the Muslims of subcontinent tried their best to get rid of the British dominancy since the establishment of colonial rule. Current study will strive to analyze the role of Ulema finally paved the way for an independent Muslim state. It will try to pin point that how their freedom struggle remained an unseparable like the two sides of a coin representing a single worth. Descriptive method have been used with most of the secondary sources including books, journal, internet, writings of international scholars published materials and newspaper for the collection and evaluating data. It is an attempt to get the answer that how Ulema from different sectors, along with other elements, successfully ended the British rule in the subcontinent.

Keywords: Ulema, Freedom struggle, Pakistan Movement, JUH, JUI.

Introduction

In Indian subcontinent whenever any movement started for freedom religious clergy or Ulema of their respective parties played their every possible role to unite the people. Whether it is Pakistan movement or the movement of 1857 the Muslim leaders led the struggle as a front line. It is a matter of fact that there were also some religious Ulema who actively played their role antagonistically against these movements. So sometimes it become complicated to distinguish between the right and wrong Ulema leaders.

It was 1803 when Shah Abdul Aziz of Delhi gave *fatwa* against British rule

and declared *jihad* compulsory. He also declared India as a place of war (Dar-ul-Harb). This verdict became the source of culmination of spiritual insight about the freedom movement in even other Ulema and common people. They tried to create a sense of failure about the state that the state has failed to establish and administer the Muslim judicial law. In such circumstances it becomes the foremost duty of religious parties or their Ulema leaders to come forward to lead the nation in such a critical situation. So, it was the Ulema from religious parties which played their magnificent role to mold to the scenario of freedom movement in India.¹

The Independence War Of 1857 and Ulema.

No doubt that the Independence war of 1857 was a marvelous example of fraternization between the Indian Muslims and other ethnic groups. It is also very crystal-clear fact that only the Muslims were stood responsible for this whole struggle after the end of the war. The British called this war a "Mutiny" as the Indian Muslims were not professionally trained and well equipped against the British Army. Here it becomes very important to mention that the consequences of this war present a very dismal picture against the Indian Muslims. So, to educate the Indian Muslims Maulana Nanotwi and Maulana Ganguhi put the foundation stone of Deoband Madrassa in 1866.² The Deoband Madrassa was not established only to teach the revealed knowledge but to restore the weak and defeated Indian Muslims. As mentioned, that the whole heap of rubbish of war was poured only on the Muslims and the Muslims were being ignored as a deliberate attempt, this Madrassa was founded to perform multiple duties.³

It was Ulema who were the first to pointed out that the Indian Muslims after the Independence war the British adopted the revengeful stance. They tried to realize the Indian Muslims that the British want to eliminate the Indian culture with foreign culture. They also tried to assure them that Indian autonomy is at the brink of destruction by the hands of British.⁴ As for the matter is concerned about the tremendous involvement of Ulema in Indian politics it becomes obvious that the Ulema of Deoband were not only actively involved in the freedom movement but also led the movement. It was due to the great efforts of religious parties and their hot-headed leaders that different ethnic groups of sub-continents also joined the movement. As the consequence the Ulema along with the political leaders had to subject the detention in jails. Here it becomes difficult to split the efforts of religious sector from political sector like the two sides of a coin.⁵

Even after the independence there are several available evidences which support the idea that religious Ulema had a prominent role in the freedom fight in sub-continent. In the opinion of Bacha Khan from NWFP revealed that since the time of Mehmood ul Hassan Deoband remained the central point of controlling freedom movement.⁶ Here one thing comes in mind that in sub-continent whether political and religious groups have been always found on same platform or it was mere a necessity of the time. It is true that religious leaders actively played their role whenever it is needed. But it is also a matter of fact that before 1919 religious leaders did not formally join any political platform. They remained supportive with a little bit

different style. Even the congress which was established in 1885 to create a link between all Indian nations and British establishment the Deoband Ulema never forced to join it.⁷

There were several reasons behind the limited cooperation of the Muslims with Hindus. As it is quite clear that the Muslims were totally different from Hindus with respect culture and religion. So, Muslims always waited for the verdict or permission of Ulema to join any movement. Secondly it has become also clear to the Indian Muslims that it was not very easy to exile British out of India to embrace the complete freedom.⁸

Jamiat ulama-i- Hind and freedom struggle

By glancing the history of freedom struggle in sub-continent one comes to know that the movement led by religious scholars was different from that of a political movement. Though the objectives were same whether demanded by a political party or religious party but the difference is seen in the stance adopted by a political party and a religious party. Religious Ulema have always been found hotheaded and enthusiastic. Unlike political parties they do not believe in peaceful attempts. But after the wake of Khilafat movement in 1919 a drastic change is seen in the mood and mode of movement proceeded by Ulema, because they have realized the importance of political parties. In the first meeting of Jamiat Ulama-i- Hind (JUH) headed by Maulana Abdul Bari the fact was accepted that Indian Muslims cannot gain following objectives without the support of a political party. These objectives were:

- To guide and assist the Indian Muslims in their political and non-political affairs, issues with respect to religious point of view.
- To protect Islam and its center (Hijaz), customs of Islam and Islamic way of life.
- To struggle for the complete independence of India and freedom.
- To struggle for the protection and achievement of rights of Indian Muslims.
- To organize and unite Ulema on a single platform.
- To establish the link between the Indian Muslims and other communities of India on the concept of brotherhood.
- To put found the religious courts so that the religious needs of Indian Muslims could be meet.
- To preach Islam on the basis of missionary activities in India.
- To protect and promote the rights of other communities in India.⁹

In Indo-Pakistan history Khilafat movement proved to be a turning point in the fusion of religious groups with political groups. After the Ulema joining the political front a huge mass of other groups was molded to join the Muslim League.¹⁰ By the emergence of religious-political groups Indian Muslims became successful in obtaining the support of Hindus. Even in some occasions the Hindu leaders addressed on relics on Friday gathering. No doubt Khilafat movement proved to be

the main source of fraternization between congress and Muslim League.¹¹

Here astonishing fact is that two famous leaders Mohammad Ali Jinnah and Allama Iqbal remained aloof from the movement. They perhaps wanted to avoid the riots and were impressed by the reforms and leadership qualities of Mustafa Kamal Attaturk.¹² The leadership of JUH had a belief that the complete freedom from British rule is the scared cause of the time. For this purpose, it becomes necessary for every individual especially Indian Muslims to strengthen the freedom movement individually. They also tried to affirm the Indian nation that we must unite together for our success irrespective of religious and beliefs. They tried to realize the Indian people that British have kept continued the policy of "Divide and Rule "which is neither in the favor of Muslims nor Hindus.

As the main emphasis was being given to the unity rather than religion the stress was on mutual cooperation to get rid of British domination. In such crucial time the leaders from both the Muslims and Hindus side declared the unity as the demand of success. They also warned the people about the attempts that would be made to segregate the unity.¹³ It was the time when term composite Nationalism used by JUH got great importance. In contrary to this later on the concept of Two Nations become the cause of the division of the sub-continent. Even the famous Muslim League leaders and Deoband Ulema also supported the concept of separate nationalism.

Here another difference of these terms become controversial according to religious point of view. According to the views of Maulana Madni the nation was never constituted by the elements of religion and faith etc. The term nation is actually applied to the group of different ethnic communities of an area. The difference occurs when the term "Millat" is used. He also pointed out the establishment of the State of Madina which also had the Muslims, Christians and Jewish as an its inhabitants.¹⁴

The concept of the freedom was taken differently by the Muslim league and JUH. Religious parties were demanding the removal of British from India and were considering the Hindus and Muslims the composite nation. But the Muslim league was struggling and demanding for a divided separate Hindu and Muslim India. The idea or thoughts of Allama Iqbal were also contrary to JUH and Maulana Madni. Iqbal was of the view that it is the only religious bifurcation that segregates one nation from other nation. Iqbal cited from the Quranic references that the Muslims have nothing common to Hindus.¹⁵

After the demand for a divided India the Ulema also divided in to two factions. One such as JUH and Maulana Madni who bitterly criticized the Muslim League and its supporters like Maulana Ashraf Ali Thanvi which supported the struggle of Muslim League. According to the views of Muslim League supporters the Hindu dominating India will perish the Islamic identity and culture. Later on, the nephew of Maulana Thanvi Maulana Zafar Ahmed Usmani in 1945 established its own Jamiat Ulama-i-Islam (JUI) of Deoband and opposed the idea of Pakistan.¹⁶

Maulana Maududi stance towards freedom struggle

A change can be observed in the stance of Maulana Maududi regarding the freedom struggle. In early phases Maulana Maududi is seen severely criticizing the

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Muslim league but after a few years a change in the mindset appears. As mentioned, the religious groups were divided in to two factions on the issue of divided and united India. Unlike JUH, Maulana Maududi opposed the idea of Nationalism as manifested by Indian National Congress (INC). According to him the concept of Nationalism resembles to the Western concept of secularism. He totally rejected the idea of composite nationalism and advocated the belief of Pan-Islamism.¹⁷ Secondly Maulana Maududi was the supporter of divided India but he also criticized the theory of "Muslim Nationalism" propounded by Muslim League. He argued that the definition of Muslim Nationalism stated by Muslim League has confined the Muslims up to some identified geographical boundaries. He urged the people to struggle for freedom by following Islamic characters.¹⁸

The reason behind the antagonistic arguments of Maududi about the Muslim League philosophy was their type of thinking. Maududi said that the leaders of Muslim League do not have any knowledge about the in-depth Islamic values. They further added that three elements that Muslim League leadership is culminating in the mind of Indian Muslims are not only against the Islamic nature but also the cause of evil. These are nationalism, Western democracy and secularism.¹⁹

Maududi wanted to proceed the freedom struggle in a pure Islamic sense. He was continuously supporting the idea of universalism rather than British Nationalism. He emphasized on the fact that nationalism is a disease that created a gulf between Arabs and Turks. British are using this nationalism as a tool to exploit young Muslim generation. He stressed over the need that Indian Muslims should struggle for a separate homeland where they could apply and implement the true Quranic teachings freely. He severely criticized the secular Pakistan under the leadership of modern Nationalist Muslim League. They further explained that Muslim League Leaders have a great influence of Modern Western education. And the way or sense in which they are interpreting the Islamic characters and values will give rise to a secular Pakistan. He expressed the feelings of strong assurance that neither he (Maududi) nor any other School of Thought (JUH) in India are ready to accept any other system of Islam.²⁰ Muslims were struggling by following the perspective of Two Nations Theory which according to Jinnah and other leaders were also believed. In that period Maulana Maududi were also at somehow supporting Two Nations Theory through writings. Religious leaders were also in favor of the concept that despite of living together from the centuries and mixing of culture still the Muslims and Hindus are two distinct nations.²¹

While expressing the views Vali Nasr opined that the Muslim League leaders were absolutely aware of the fact that they cannot attain the objective of partition without having the support of communal sector. They further said that they got the support of religious sector to justify their movement. That is why a large mass of Indian Muslims joined the freedom movement.²² It is another fact that many religious parties or their leaders also criticized Jinnah and their idea of partition. They were not agreed to the splitting of India in to two separate states. It looks weird that the leadership of JUH bitterly criticized Jinnah and their followers and portrait Jinnah as

Kafir-i-Azam. But League leaders contained this opposition through the writings of Maududi. No doubt the use of Maududi writings as a shield for freedom movement also resulted in the publicity of Maududi.²³

Emergence of Jamiat Ulama-i- Islam

The writing of Maududi resulted in the creation of bifurcation in like-minded Ulema of JUH. Due to the Maududi support to the movement there occurred a controversy of issues regarding the Indian Muslims. As a result, the supporter of movement split from the JUH in 1945 and founded the Kul Hind Jamiat Ulema-i-Islam (KHJUI). It was actually the Pro-Congress attitude of JUH which resulted in the establishment of KHJUI. Maulana Shabir Ahmed Usmani resigned from JUH and lead the KHJUI as he was of the view that Congress is not serious and loyal regarding the issues of Indian Muslims.²⁴

Ulema from JUI also gave the verdict (*fatwa*) that any kind of support to Congress is unlawful (*haram*) according to Islam. It was a religious based stance of likeminded Ulema of JUI. Actually, after the segregation of Shabir Ahmed Usmani from JUI their followers decided to oppose the Congress and its Muslim alliances through *fatwas*. It was an attempt to culminate the feelings for religious based strategies in Indian Muslims.²⁵ The efforts of Shabir Ahmed Usmani started to bring fruit when KHJUI expanded to the other cities of Indian. It means that their struggle was proven to be helpful to change the minds of Indian Muslims towards freedom. It was July 11, 1945, when in the leadership of Allama Azad Subhani the Ulema of Calcutta founded the Jamiat Ulama-i- Islam Calcutta.²⁶

The formation of JUI in Calcutta was a matter of great rejoicing for Maulana Usmani but keeping in view the critical situation he preferred to focus on the division of Indian Muslims over the issue of partition. Some wanted an organization just like the pattern of JUH and further Muslim League also showed its interest in such organization. The Ulema of Calcutta arranged a big convention regarding its arrangements the Muslim League leaders appointed Husain Shaheed Suhrawardy and Khawaja Nazim-du-Din to provide guidelines.²⁷

The Calcutta convention was comprised of all the Ullman of all other areas of the subcontinent. The message of the Maulana Usmani was read by Maulana Matin. In message to convention Moulana Usmani stressed on the question that which is a nation and nationalism in the lights of Islam. He quoted in the Quranic teachings according to which there are two nations in the universe. One who believe on ALLAH and other is who donot. So, according to the Quran the Indian Muslim are different nation from every other nation of the subcontinent. He also mentioned that that it is right of every Muslim to lead their collective and individual life according to Quran and Sunnah. And it is only possible if Indian Muslim would have separate piece of land for themselves. He also appealed the Ullman to join Muslim league and support Jinnah in his mission.²⁸

In Calcutta convention the message of maulana Usmani proven to be tool for culminating the will of the freedom in the mind of Indian people. So, it was decided to establish n organization including the Ullman of supporting the movement.

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Moulana Shabir Ahmad Usmani even his absence elected as its president, and maulana Zafer Ahmad Usmani as vice president. Maulana Quraish Shamsi took the responsibility of General secretary of "All India Jamiat Ullama-i-Islam."²⁹ All India Jamiat Ullama-i-Islam was indeed created with great spirit and thrill. Even its first official meeting Ullman announced their every possible support for the cause of separate home land. It had an advisory committee of eight members which decided to appoint Maulana Usmani as an advisor in the Muslim League regarding the religious matter.³⁰

Role of Jamiat Ullman Islam (JUI) in 1946 Election

The role of Ullman remained marvelous during the 1946 elections they took it as golden opportunity for the creation of Pakistan. A group of Ullama headed by a Moulana Usmani visited the different parts of the country as a part of their election campaign. The main emphasis during this campaign was on the convincing the people to vote for Pakistan by voting to Muslim league. Ullema also stood like a shield against the objective of JUH against the Muslim league and its leaders. It won't be overstated that the success of Muslim league during 1946 elections can be attributed towards the countrywide campaign of JUI.³¹

Sometimes it's becomes difficult to distinguish the role of religious group in Pakistan movement. It is because of the division within the Ullema. So, in such circumstance it was very difficult to defend the Jinnah's political role and the containment of leftwing Ullema fatwas. For instances Maulana Mazhar Ali gave a fatwa against the Jinnah and declared him as a "kafir-i-Azam" that is a great infidel. Maulana Madni from JUH gave fatwa that in present situation the joining of the Muslim league is "Haram" that is illegitimate. The situation was creating a breach among the Indian Muslim regarding the demand for Pakistan. Maulana Usmani and their supporting Ullema played their historical role by defending Muslim League against pro-Congress ulema.³²

Meeting of JUH with JUI

In December 07, 1945, a delegation of JUH visited the home of Maulana Usmani to convince him to withdraw the support his support for the cause of Pakistan, but they failed to convinced the Maulana Usmani. Maulana Usmani argued that the demand of a separate homeland is the necessity of the present time. It is the demand for the protection of religious and social rights of the Indian Muslim in the future. They further argued that in United India how it is possible that a parliament whose more than 70% of Hindus members will take positive decisions in the favor of minorities Muslim. So, they refused to withdraw from the Jinnah's support.³³

Facts show that the freedom movement strengthened considerable under the banner of the JUI. It was the historic role of likeminded Ullman of JUI that the Indian Muslim come to aware that their survival in subcontinent is only in possible creation of Pakistan. Ullman further added in order to implement the teaching of Quranic and sunnah without any hesitation the establishment of Pakistan becomes indispensable. Ullman also expressed the feelings of every kind of sacrifice for the sacred cause.³⁴ The day and night unfatigued efforts of Ullman with Muslim league did not go in

vain. They became fruitful when Muslim League became successful in 1945-1946 elections. It was the first reward of the co-efforts of religious and political leaders. Jinnah expressed the feelings that this success is due to the tremendous effort of Maulana Usmani in elections campaign.³⁵

Role of Peer Amin-ul-Hasanat in freedom movement

It would be a matter of a great un-fair if the role of enthusiastic Muslim from N.W.F.P now Khaybar Pakhtoonkhwa is not mentioned in the journey of the Pakistan movement. But it is also a concrete fact that it was Peer Amin-ul-Hasanat (Peer of Manki Sharif) who led the people of N.W.F.P in struggle for freedom. Peer Amin-ul-Hasanat belonged to a religious saint family, who had a lot of followers. Here one point to be noted is that N.W.F.P was a Muslim majority province but he was under the influence of Frontier Congress. Provincial Muslim League seems to be dormant regarding the political matters.³⁶

To counter the activities of Congress in NWFP Jinnah adopted effective techniques but it was not an easy task against such an influential party. The meeting of Jinnah with Peer Jamat Ali Shah at Srinagar resulted in the introduction of Peer of Manki Sharif and Jinnah was sincerely advised to meet them. Jinnah acted upon the advice of Peer of Manki Sharif to know about his wish to meet them regarding the matter of the future perspective of Indian Muslims. Jinnah asked Peer of Manki Sharif for his help in such a critical situation of Indian Muslim. An important point to be noted here is that like other religious personalities Peer of Maulana Sharif was also much molded after the failure of Shimla Conference that it is no more possible for the Muslim of subcontinent to live as a composite nation.³⁷ In response to the Jinnah message Peer of Manki Sharif called upon the meeting of prominent Ulemah and Mashaikh. In this meeting he expressed the feelings that "All of my followers and my family are switched with Congress. If an announced withdrawal of from Congress then they also be separate from its support and will support the cause of Pakistan."³⁸

Mashaikh Conference 1945

To support the political cause of Muslim League Peer of Manki Sharif started a countrywide campaign. This campaign was headed by Maulana Shaista Gul and Maulana Masleh-ur-din. A historic conference of five hundred Ulema and Mashaikh was held on 13 October, 1945 at the spiritual culture of Peer of Manki Shareef. The most prominent leaders included Amir-i-Milat, Peer Syed Jamat Ali Shah, Maulana Shabir Ahmad Usmani, Abdul Hamid Badayuni, Naeem Ud Din Muradabadi, Peer Abdul Latif of Zakori Sharif, Maulana Shaista Gul and others. It was an historic conference that remained continued for three days.³⁹

Speech of Peer of Manki Shareef

On the second day of the conference that is 14th October 1945 Peer of Manki Sharif in his speech said, "the main function of this conference is to highlight the fact on the one hand we have got freedom from the British rule and on the other hand we have to get rid of Hindu domination. It can be done by the opposing Congress. In present critical situation Muslim League is the only political party under the leadership of Jinnah which can effectively counter the Congress. So, the demand of the time is the

unity among the Muslim. they further added that it is the duty of every Indian Muslim to struggle for the creation of the Pakistan where it would be only possible for Muslim to live with honor and according to the teachings of Quran and Sunnah. He concluded that the Indian Muslim have no other option except to join Muslim league and struggle for Pakistan. So, that dignity of Islam and Muslim could be preserved".⁴⁰

Establishment of Jamia-ul-Islam

The conference remained successful that all the Ullman and Mashaikh agreed upon on the establishment of a party named Jamiat-ul-Asifa. The main purpose of the foundation of the party was to assist the freedom struggle just according to the principle of the Quran and Sunnah. But Peer of Manki Sharif said that "he was vowed to support Jinnah cause for Pakistan if the Law of Islam (sharia) would be enforced in the Pakistan after its establishment.⁴¹ After the establishment of the Jamiat-Ul-Asifa Muslim started to gain the continuous support of Ullman. There had been an exchange of letters between Jinnah and peer of Manki Sharif. In a letter written on November 18, 1945 to Jinnah to know about the feed back of Jinnah regarding their campaign and the future constitution of Pakistan through his close companion Qazi Abdul Hakim Khattaq Jinnah replied on the same date and said, "I am greatly thankful for your marvelous support for All India Muslim league. As for the matter of the future constitution to be concerned Jinnah said it will not be Muslim League to decide about the Constitution of Pakistan, but the 75% of majority of the Muslims to frame the constitution for them, so it is not to be worried about that future government of the Pakistan that will be comprised on the majority of Muslims can frame a constitution based other than the universal principle of Islam. Jinnah further assured that neither the constitution nor the government of the Pakistan would be contrary to Islam."⁴²

Jinnah Meeting with Peer of Manki Sharif

Muhammad Ali Jinnah visited Peshawar on November 24, 1945 a met peer of Manki Sharif. Jinnah was companioned by Liaquat Ali Khan, sardar Abdul Rab Nishtar, and Abdul Qayyom khan and others. In this visit Jinnah received a spectacular historic welcome. Both sides of road were full of gathering a holding a green flag and six miles before entering the Peshawar. There was a shout of the slogans Allah-o-Akbar, Quaid-i-Azam Zindabad, Peer Manki Sharif Zindabad.⁴³ This spectacular welcome compelled to Jinnah to expressed his feelings to one of his companions Sardar Abdul-Rab-Nishtar that "until now i was not quiet suer that whether would come into being in my life or not, but now I feel that we come to our final destination. I see the glorious future of Indian Muslim in the creation of Pakistan. Now I am going to die like a happy and successful person."⁴⁴

When Jinnah reached to venue, he and others companion were taken to hall where Ullman and Mashaikh were waiting for them. A draft was put before Jinnah for approval to precede further if accepted, by peer of manki sharif. This draft contained the terms and condition of the future constitution and form of the government in Pakistan. Its main point to be concluded as "every law in Pakistan will be made according to Islamic Shariah and will not be repugnant to Quran and

Sunnah. Any bill related with the shariah will be presented to the president of the Jamiat-ul-Asifa. After its approval by its president, it will be presented to the constituent assembly for future proceedings. It will be duty of the Muslim league to present to every rule or principle of Jamiat-ul-Asifa in the assembly for approval.⁴⁵

By the efforts of Ullman and Muslim league the demand for the Pakistan got popularity in N.W.F.P at the end of the 1945. But due to some internal issue the opportunity could not be attained in actual sense and clashes between sardar Aurangzeb Khan and selection board of the League made the situation jolting. In such situation peer of manki sharif refused their nomination as a league candidate in 1946 elections. To inform Jinnah about the circumstances and for his due considerations peer sahib wrote a letter to Jinnah on January 16,1946 in which he said " the purpose of my joining the Muslim league was purely work for the league candidate in contest so that the dream of the Pakistan could be put into reality. We were hope full that Muslim league will assist us in election campaign but it is said regretfully that nothing has done." ⁴⁶ After the immediate response from Jinnah to Jamiat-ul-Asifa called upon a Pakistan conference at Shahi Bagh Peshawar on April 21, 1946. In which conference peer Manki Sharif expressed that.

"The demand for the creation of Pakistan is the final demand for Muslim league for which we are ready to everything. Even Islam ready to sacrifice my life for this sacred cause. If the creation of Pakistan demands my blood, or even if it is built on my bones, I am present for it. and if Quadi-Azam asks for such sacrifices I will never grudge".⁴⁷ Now by moving toward the other side of coin it is come to know that the creation of Pakistan was a very difficult task. Muslim had to contest to against congress and to counter the anti-movement Ullman too. It was challenge to protect the Indian Muslim from being losing hearts because there was a very active faction of Ullman who was bitterly against the Jinnah. But studying the historical perspective of Pakistan movement it become clear that there was a division among the Muslim leader over the issue of nationalism. In one of the Maududi's work "Muslim and present political turmoil" Maududi called Muslim nationalism as a "chaste prostitute".⁴⁸

Similarly, Maududi called Jinnah and his followers ignorant of Islam and rejected two nation theory. They resemble their movement based upon the modern lives of western concept. He further said "to pronounce the people fit for leading Muslim for the simple reason that they are expert of western type of politics and mater of western organizational arts, and are deeply in love with their people, is a reflection of an un-Islamic concept and shows ignorance of Islam."⁴⁹ During the election of 1945-46 when the Pakistan movement was at its climax JUH started a political propaganda against the league leaders. Pro-congress Ullman not only declared the Quaid-i-Azam as Kafir-i-Azam but also announced to full support of congress during elections to counter the anti-movement Ullman was a challenging task for Muslim league in which he became successful by the honest support of supporting Ullema.⁵⁰

Maulana Maududi a strong critic of Muslim league and his followers and

also referred them as a crowed not a religious minded people. He expressed his feeling about Jinnah and his companion and Indian society as a whole by saying "the survey of so-called Muslim society reveals the different type of Muslims of infinite groups. It is like a so inhabiting thousand kind of birds each we one among them is a sparrow." ⁵¹ Once after the firm determination of the Muslim league for the creation of Pakistan it had to face the resistance from congress and as well as from jamit-ul-Hind (JUH) to contest against the Muslim league JUH formed an Azad Muslim Parliamentary Board. It was headed by Maulana Hussain Ahmed Madni the head of the Dar-ul uloom Deoband. He was called Maulana Madni as he had been teaching the Hadiths in the holy city of the Medina for fifteen years. Maulana madni was a strong supporter of composite India as he was analyzing the freedom struggle in the perspective of the Indian Nationalism. ⁵²

Over the question of Maulana Madni grinning with Hindus he argued that the Muslim are living Hindustan since hundred of decades. I was also born in Indian and grew here. He further included that the inhabitants of same country or city interact with each other and share a lot. With Hindus he said we share home, markets, traveling areas, and means, business even each and everything. Maulana Madni replied that by sharing and exchanging everything with Hindus trimeans that ten crore Muslim are regretting for being living in united India. ⁵³ About the creation of Pakistan Maulana Madni evident that it is not in favor of Indian Muslims but a part of old British policy of divide and rule, which they applied to split Ottoman Empire. He criticized Muslim League and Jinnah by declaring them puppets of British because he accused that British under the leadership of Jinnah are intended to establish a secular state who will have nothing to do with the universal principles of Islam. ⁵⁴

JUH and its allies such as Majlis-i-Ahrar and Khaksar movement had a strong base for opposing the idea of Muslim Nationalism. They were of opinion that the idea purely centripetal the British imperialistic philosophy of nation and state. It confines the idea of nation up-to some limited geographical boundaries. In contrast the idea prescribed about the nation is beyond the limits of boundaries in Islamic perspective. They further alleged that these ideas of modern Islam were propagated by sir Syed Ahmad khan and Syed Ameer Ali which were pro-western minded personalities. ⁵⁵ Perhaps they were facing the fear that it will stray Indian Muslims from pure Islamic ideology which keeps united all Muslims irrespective of the territory. That is why they said the slogan of Muslim League is revolving around the concept of nation but actually they are proceeding on the lines of *Millat*. This could possibly create a breach in Muslims who do not have any difference.

Conclusion

Freedom struggle whether it is from the period of British imperialism of 1857 or for the partition of India during the period of 1940 Ulema played their unforgettable role. No doubt religious sector remained active as well as divided over the issue of freedom but from the lesson of past finally Ulema learnt that it has become necessary to switch themselves with political organization to achieve their goals. So, Ulema of sub-continent decided to support the freedom struggle of Pakistan

under the leadership of Quaid-e-Azam Mohammad Ali Jinnah. This time the religious faction was aware of the fact that the religious and cultural identity of Indian Muslims can only be preserved through political means. It is also inferred that it took some time to convince Ulema for the cause of Pakistan movement as the opposing wing was making the decision difficult. It was not an easy task because the religious sector had to handle two strong opponents. That is to say the Congress and anti Pakistan orthodox group. They not only show a high level of patience but also propagated the movement in right direction by convincing the Indian Muslims for a separate home land. In every delicate situation the religious sector was found to be active and sharpen to get the full benefit of the changing circumstances. It was their sincere efforts that a huge mass of Indian Muslims got ready to make this movement successful in a short period of seven years. They stood firmly like a wall with Muslim League and finally succeeded in their cause in the shape of Pakistan, the destination of millions of Muslims suffering in sub-continent.



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