

Role of Tehrīk-e- Mujahedin in promotion of Two Nation Theory: (An analysis of Freedom Movement in the Light of Islamic Teachings)

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Abstract

It is a historical fact that wherever the Muslims went; they were considered as a distinct community from others due to their strong Islamic identity, which is called Two Nation Theory. Muslims, due to this Islamic Ideology, conquered Subcontinent and ruled over there more than one millennium. They successfully ruled the Indian Subcontinent till the Two Nation Theory was alive in their minds. When Mughal Emperor, Akbar tried to demolish this Theory by introducing his new, fake, fabricated and heretical religion, named as “*Dīn-e-Akbari*” or “*Dīn-i-Ilāhī*”. The renowned Islamic scholar Sheikh Mujaddid Alif Sānī challenged this so-called innovated religion. After that Shāh WalīUllāh Muḥaddith Dehlavī worked against this innovative and heretical religion. After it, the first organized movement was established by Shāh Abdul‘Azīz, the son of Shāh WalīUllāh in 1820 AD. This Movement played a dynamic role in Muslim's Renaissance in the Subcontinent. It also played a vital role to promote Two Nation Theory and major Muslim movements got inspiration from it .Although, this movement was crushed at Bālākōt in 1831 AD, but it left comprehensive impacts across the Muslim world, especially, in Indian Subcontinent. This movement kindled a flame of freedom in the Muslims of Subcontinent. Historically, this Movement has a practical participation in the Independence movement of Pakistan. As we see its role at the time of Referendum in the North-Western Frontier Province in 1947. It is an irrefutable historical fact that the leadership of Pakistan’s Movement, especially, Allāma Muhammad Iqbāl, was much influenced by Sayyīd Shahīd’s Movement. Therefore, this study presents a missing link between the Pakistan Freedom Movement and the Two Nation Theory. This study reflects historical and analytical approaches and its application frequently . In this study effort are made to explore the historical link between the Two Nation Theory and Tehrīk e Mujahedeen as well as its dynamic role during the period of Freedom Movement of Pakistan in Indian Subcontinent.

Keywords: Role of Tehrīk-e-Mujahedeen, Promotion of Two Nation Theory, Freedom Movement Historical Struggle, Separate Identity in Indian subcontinent

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Introduction:

The Indian Subcontinent is considered as one of the highest Muslim population areas in the Islamic World. This Continent is an eyewitness of the historic story of Muslims' rise and downfall. Islam spread in the subcontinent due to Muslims legends, Arab traders, Ulamā (Islamic scholars) and the Saints. Finally, Muslim entered into this continent in the revolutionary command of young Muslim legend Muhammad Bin Qāsim in 711 AD. According to the author of *Tārīkh-e-Pak-o-Hind*, “Muhammad Bin Qāsim conquered Daibal (Karachi in 711 AD and then he defeated Raja Dāhir in Multan, which was the capital City of Sindh.”¹ In this way Muslim conquered Sindh, the strategic entrance point of the Indian subcontinent and established their first powerful government in 712 AD. According to Professor “Abdul Rasūl, “Muhammad bin Qāsim was not only a conqueror, but he was a proficient ruler as well, so, he founded a Muslim government on a sound basis, which became an excellent example for the later Muslim Rulers.”² Muslims ruled this great country more than one millennium. The main reason of their success and rule was Islam and the indubitable faith in the Two Nations Theory. According to Professor Bashīr Aḥmad Tamannā's views, “The basic reason of the Muslims success against Hindu forces was due to Jihādīst spirit and unbreakable affiliation with Islamic cause”.³ When they tried to search out other reasons and justification for the rule and success rather than Islam, they declined and faced about 200 years of British and Hindus subjugation till August 1947. The Muslim Historians are agreed up on the fact that, “The Muslims’ decline started the day when the Mughal Emperor Akbar founded a fake and heretical Religion 'Dīn-i-Ilāhī’⁴ in the Indian Subcontinent against Islam to prolong his period of Rule”.⁵

The history of the Indian subcontinent is full of Muslim legends, scholars, saints, reformers, freedom fighters and revolutionary movements. *Tehrik-e-Mujāhidīn* or Sayyīd Aḥmad Shahīd’s Movement is one of the most prominent movements of the Islamic Renaissance in the Indian subcontinent. It was founded by a renowned Islamic Scholar, an intellectual son of Shāh WalīUllāh Muhaddith Dehlavī, Shāh ‘Abdul‘Azīz, soon after starting the downfall of the Mughal Empire in India in 1818 CE. According to Dr. Mahmoud Aḥmad Ghāzī’s views, “The revivalist zeal of Sheikh Mujadid AlifSānī combined with the

thought and vision of Shāh WalīUllāh Muhadith Dehlavī inspired the launching of an Islamic revivalist Movement (Tehrīk e Mujahidin).”⁶ This movement is also considered as the first regular Islamic movement in the Indian subcontinent. It played a dynamic role in the Muslim Renaissance in the Indian Subcontinent. He further said;

“This Movement was conceived of and planned jointly by Shāh Abdul Azīz along with his close successors of Sayyīd Aḥmad Shahīd and Shāh Ismā‘īl Shahīd launched this first ever popular revolutionary Movement in the History of Muslims of South Asia.”⁷

This should be kept in mind that it was not only a Jihādīst movement, but also it played a vital rule to reform the Muslim society of Indian Subcontinent. Although its basic objective was Jihād and the Two Nation Theory but its leadership also struggled against crucial, non-Islamic customs of the Indian Muslim society. According to a renowned Islamic scholar Sayyīd Abūl Hassan Alī Nadvī, “The important reform work of Sayyīd Aḥmad Shahīd is that he prepared a Jam’āt on the way of Qur’an and Sunnah that refresh the remembrance of the prophet صلی الله علیه وسلم age. We cannot present an example of this Jam’āt except Sehāba of the Prophet صلی الله علیه وسلم. They were model of Sehāba in 13th century Hijrī.”⁸

The founders and leaders of this Movement were not ordinary people but they were scholars, saints and reformers. Mawlānā Ghulām Rasūl Mehr, an eminent researcher of this movement considers them the summary of the Islamization of the time. He said, “There is no doubt that the Muslims of the Indian Subcontinent did not see that kind of Islamic force before it. They were models of knowledge, practice, piety and inspiration. This force included Ḥāfīz, Mufassir, Mujtahid, Faqīh, Muḥaddith, saints and scholars”.⁹ As a result they played a vital role to transform the Muslim society of the Indian Subcontinent. According to the comments of a prominent historian Muhammad Husain, “Indeed it can be said Sayyīd Aḥmad Shahīd Brailvī was the first popular political leader in South Asia (subcontinent).”¹⁰ They tried to make an Islamic society in the light of the Qur’an and Sunnah. Their approach was very clear regarding Qur’an and Ḥadīth. They did not invite people for any sect or ism but they called only for Qur’an and Sunnah of the Prophet صلی الله علیه وسلم. According to them, transformation of Muslim society will be done in following the path of Allah صلی الله علیه وسلم and his beloved Prophet Muhammad صلی الله علیه وسلم.

According to a Doctoral Research of Jahānzaib Khalīl, “The purpose behind his struggle was not worldly gain, fame and popularity but their purpose was to submit themselves to the will of Allah and to follow the Sunnah of the Prophet ﷺ.”¹¹ So, due to this decent approach, later on, all Muslim movements have been getting inspiration from this movement. A research paper defines the basic objectives of Sayyīd Aḥmad Shahīd's Movement as;

“Establishment of Islamic state, reformation and purification of society from un-Islamic traditions and practices, restoration of Jihād and created awareness for Jihād amongst Muslims of the region and to free the Muslims of Punjab from the clutches of Sikhs”.¹²

In fact, they want to establish a model Islamic state and society in the subcontinent in the light of Qur'an and Sunnah of the Prophet ﷺ.

This movement also has a close relationship with the Pakistan Independence Movement. Their sacrifices became the foundations of Pakistan. Scholars found many similarities and links between this movement and creation of Pakistan. This homeland has ownership of the blood of many martyrs in his foundation. Therefore, it is called an ideological state and fort of Islam in the world. This study elaborates the role of this movement in making of Pakistan and its historical links with the Independence movement. I hope it will prove a fruitful step in this regard and will open new dimensions about the Independence movement of Pakistan.

Role of Shāh WalīUllāh Muhaddith Dehlavī in Two Nation Theory:

In the historical perspective of the subcontinent the Two Nation Theory started from the day when first local non-Muslim embraced Islam. According to Ḥafiz Ashfāq Aḥmad, “The concept of the Two Nation Theory is as old as the Muslim community in Indian subcontinent. The Two Nation Theory had been formed in India when Raja Sāmīrī of KadangāNūr (most probably the first new Muslim in India) accepted Islam, because Hindus and Muslims of India belonged to the same race, color, country, language and society. In spite of all these common things, religious fervor had provided them such a strong base for nationalism which altogether made the Muslims and everything different from Hindus”.¹³ It is also a living fact that Muslims remained a separate nation throughout the history in the subcontinent. Prof. RR Sethi states;

“With the growth of the Muslim nationalism (Theory of Millat¹⁴) in the Hindu dominated India, the Two Nations Theory had evolved and persevered throughout the history. Both the communities lived together under the same rulers. Their integration was inconceivable and, even when the Mughal emperor Akbar tries to unite both the Hindus and Muslims into a single nation had miserably failed”.¹⁵

Many studies show, the Muslim's decline started the day when King Akbar tried to demolish this theory and founded an innovative and fake religion 'Dīn-i Ilāhī' for the prolonging of his Empire. Mawlānā Masūd Ālam Nadvī states, “In Muslim India, the Akbar's era was most dangerous and difficult for Islam. In this age Hindus narrowed down the life circle of Muslims and tried their best to degrade Islamic rituals”.¹⁶ Then the renowned Islamic scholar Sheikh Mujaddid Alif Sānī challenged this fake religion Dīn-e-Ilāhī'. So Sheikh Mujaddid Alif Sānī is considered as the revivalist founder of the Two Nation Theory in the subcontinent. Here, Muhammad Aslam inquiry;

“The first man in the history of subcontinent who provided the geneses of the Two Nation Theory was not a political leader in today's academic sense but he was a renowned Sufi who laid emphasis on the separate Islamic identity of Muslims in the teeth of overpowering Hindu majority”.¹⁷

Due to Mujaddid untiring efforts, the (Fitna)turmoil of Dīn-e-Ilāhī' buried with the death of Mughal king Akbar but the King laid down the foundations of Muslim decline in India. However, the journey of Islamic Renaissance, the promotion of the Two Nation Theory has been carried on in the Indian history in any way. After that Shāh WalīUllah Muhaddith Dehlavī and his successors started his benevolent work and they sacrifice their lives to promote the Two Nation Theory and to reject this innovative and heretical religion. Shāh WalīUllāh Muhaddith Dehlavī worked hard to uplift the Muslim society and to promote the Two Nation Theory in the subcontinent. Undoubtedly his work is profound on the Muslim organizations. He was the active promoter of the Two Nations' Theory. A landmark statement of Hujjat Ullah al-Bāligha tells us;

“The most important principle of the Islamic ideology is that it is different at all from all other religions of the

world. Islam is only Dīn which able to follow because all other religion of the world have been changed and amended or do not present from Prophets of Allah. Islamic symbols of identity should put separate from other religions of the world“.¹⁸

ShāhWalīUllāh's work has comprehensive impact in all over the Muslim world and especially in the Indian subcontinent. Actually he succeeded to prepare a huge group of successors, disciples and companions whom carried on his Islamic mission of reform and the Renaissance in subcontinent. According Dr. Maḥmūd Ghāzī's views;

“Shāh WalīUllāh developed a strategy to salvage the Muslim of the subcontinent. It consist long-term and short term strategy. In short term strategy, he tried to preserve the Muslim rule in subcontinent and in long term strategy, he wrote books and prepared a number of his great successors which played a vital role to reform the Muslim society and for Islamic renaissance in subcontinent”.¹⁹

After great martyrdom of Tipū Sultan in 1799 CE in the historical battle of SarangāPatam(India), the British East India Company was rapidly started to capture the rest of India, According to a young scholar ‘Abdul Wakīl's analysis, “After martyrdom of Tipū Sultan when Muslims of Subcontinent felt unsafe and were slaves in the hands of British and Sikhs, a legend son of Shāh WalīUllāh's Family founded a movement which took the responsibility to encounter these cruel powers and to safe the Muslim community of Indian subcontinent from these brutalities”.²⁰ Here started the historical era of Sayyīd Aḥmad Shahīd's Movement, famous as Tehrīk-e- Mujāhidīn, which influenced the Muslims of subcontinent in depth and multidimensional ways which was never influenced by any other movement or thought of that kind, especially, by the Islamic movements. In the following points, I shall elaborate the historical link between Independence movement of Pakistan and its efforts to promote Two Nation Theory in Indian subcontinent.

Sayyīd Ahmad Shahīd's Movement and promotion of the Two Nation Theory: It is our good-luck that we found a kind of sequence and continuity in Muslim thought, resistance and movement in the subcontinent, while there are seen many controversies, ups and downs in

Muslim history of the Indian subcontinent. After the historical fall of Nwāb Sirāj-ud-Dawla and Tīpū Sultan respectively, due to British conspiracy and disloyalty of some Muslim hypocrites and when Muslim rule had become weak and the East India Company was rapidly capturing the whole India without any resistance. When nobody was ready to lead the Muslims in India then Shāh WalīUllāh's Family come ahead and raised the flag of Muslim resistance. According to Dr. Sultan Mahmud comments, "Then the ever first revolutionary Islamic Movement Tehrīk-e-Mujahidin (famous as Sayyīd Aḥmad Shahīd's Movement) was founded by Shāh 'Abdul 'Azīz's visionary son of Shāh WalīUllāh in 1820".²¹ Mawlānā Nadvī analyzed this movement in this way; "It was the first Islamic movement of India which was founded with true Islamic spirit and also remained stood up on his foundations till the end".²² This movement was a social and local phenomenon of the Muslims of subcontinent. In other words, we can say it was the representation of the local Muslims. Professor Amjad' Alī Shākīr said, "Sayyīd Aḥmad Shahīd and his Movement was a social phenomenon, which stand up with Daw'ah and Jihād for Islām and after many sacrifices, it left a many deep impact on Muslim society of subcontinent and on pages of the History as well".²³ Sayed Aḥmad Shahīd Movement basically was a practical interpretation of Shāh WalīUllāh Thought. Dr. Sādiq Husain said, "This is a proved fact that Jama'at-e-Mujahidin was a permanence of Shāh WalīUllāh's movement and we can easily start this movement from Shāh WalīUllāh Muhadith Dehlavī".²⁴ The scholars consider this movement as continuation of Shāh WalīUllāh's thought. As Mawlānā Masūd' Ālam Nadvī stated, "It was the greatness of Shāh WalīUllāh that Almighty Allāh gave him intellectual sons and disciples. Furthermore, they laid down the foundations of a revolutionary movement which changed the trends of Muslim history".²⁵ This Movement had a dynamic role in Muslim Renaissance in Indian Subcontinent. It was not only a Jihadist Movement but it also played a vital role to promote the Two Nation Theory and to reform the Muslim society. Its leadership struggled hard against crucial, non-Islamic traditions of the Indian society.

The founders and leaders of this Movement were scholars, saints and reformers. Their approach was very clear regarding Qur'an and Ḥadīth. After a deep analysis of Tehrīk-e-Mujāhidīn, we come to know that the basic objectives of this Movement was not to establish an

empire or government, but their only objective was to reform the Muslim society and to save the Muslims from the persecutions of the Sikh and British. According to Prof. Amjad‘Alī’ analysis;

“Firstly, Jama‘at-e-Mujahidin never made an effort for its personal rule on the subcontinent but they tried to save the Muslims from persecutions and tortures of the Sikh and British. Secondly, they did not want to make slave the local Indian inhabitant but they want to share them in the rule. Thirdly, they were doing their best efforts to establish a Centre of Jihād against East India Company in India but in the mean while their Movement was crushed.”²⁶

It should also be clear in all aspects that the movement was not a revolt against Mughal Empire or parallel government, but it was the last effort to save the Muslim rule in the subcontinent. According to Dr. Sādiq Ḥusain's research; “The Mughal Empire was going to be weakened day by day. The Mughal Government was not able to defend Muslims in any way. The new players of the Rule like Sikhs, Marhatās and East India Company captured many Muslim areas; Masājīd had become the horse fields of the Sikh forces. The sanctity of the Muslims was not saved”.²⁷ The ethical and moral values were also spoiled. According to Dr. Zafar Ishāq Aṣārī's views;

“In eighteenth Century, the sun of Mughal Rule was going to be set. The Muslim's political Rule was under decline. So in this way the Muslim society which was already under threat due to Hindu culture and philosophy along with many other evils and weaknesses became weaker”.²⁸

Although it's basic stance was on Jihād but it was not only a Jihādīst movement. It is revolutionary cum reform movement which played a vital role to make and change the Muslim thought. According to Dr. Aṣārī's analysis; "only this perception that this movement was only a reaction of the Western supremacy or their sources had no knowledge, and the thought which was introduced by colonial's powers was not true. This movement was a strong reaction against blind Imitation (Taqīd) and the Muslim intellectual stagnation”.²⁹ Due to this Muslim stagnancy and cruel imperialistic role of the British and Sikhs, Shāh ‘Abdul Azīz discussed it in his intellectual sittings with his nearest

disciples. According to his landmark judgment to respond a question from a student of high caliber;

“We study in Islamic sources, in the last time; Christians will become supreme on Muslims. A disciple raised a question that those would be these (British) Christians or others. He replied, "Perhaps they would be these because now a day in Muslim states they are spreading much cruelty and (according to the famous views³⁰ of Hazrat Ali RA) A state can survive with infidelity (Kufr) but cannot stay with injustice (Zulm)”.³¹

At that time when nobody was ready to stand against the British imperialism, the family of Shāh WalīUllāh Muḥaddith Dehlavī decided to stand. For this purpose they started to prepare the mind of his disciples for Jihad and resistance. Here, a young writer ‘Abdul Wakīl rightly commented, “When British had strongly fixed their steps, the Muslim Rulers had no power to defeat them and the Muslim public had become cowardice. At this sensitive time Shāh‘Abdul‘Azīz decided to confront the British Empire bravely”.³² For that purpose one day in his routine work he gave a Fatwā³³ to differentiate the Dar-ul-Aman and Dar-ul-Ḥarab. He replied to a query: “Hindustan (India) is a Dar-ul-Ḥarab³⁴ for Muslims“.³⁵ It means every Muslim has a right to raise the weapon and do fight against his enemy, which captured his land. Even though, it was a just a Fatwā but after it becomes the informal announcement of Jihād against Sikhs and British. This Fatwā woke up the sleeping Muslims for the safety of their freedom and religion. Later, to act upon this Fatwā, Tehrīk e Mujahidin was founded in his leadership. So this movement proved the first episode of Pakistan Independence movement. Leaders of Sayyīd Aḥmad Shahīd’s movement were the active promoters of the Two Nation Theory because their efforts were not for their personal benefits, but they were fighting in the favor of the Muslim Nation and Islam. So, later, all major Muslim educational, social, religious, political and reformative movements got deep inspiration from it even Pakistan Independence movement was influenced very much by it. If we would like to check its role in promotion of Independence movement, then we shall be focused on its establishment and objectives of this movement.

As it has been mentioned before that the leaders of the Sayyid Aḥmad Shahid Movement were scholars. Although their style resembled

the style of the traditional scholars, but their approach was very different to them. Mawlānā Ghulām Rasūl Mehr states;

“They belonged to the Sādāt family and their style was according to the traditional Peers but their style to reform the society and love to Islamic cause cannot be seen in the centuries. His personality was very attractive. Therefore, anyone who met him or listened to his lecture adopted his cause. They were practical men and wanted to uplift and save the Muslim society from internal and external threats”.³⁶

They contributed very much to uplift and reform the Muslim society of the Indian subcontinent. Leaders of Sayyīd Aḥmad Shahīd’s movement have a lot of contribution intellectually, academically and physically. Here, I would like to share some examples of their contribution. For example in 1818, when some so called Ulamā gave a Fatwā to postpone Ḥajj because the travelling was not safe. According to Sayed Abūl Hassan Nadvī, “In those days an important pillar of Islam Ḥajj was stopped due to a so called Fatwā of Ulamā that Ḥajj is postponed because travelling is unsafe”.³⁷ Then Sayyīd Aḥmad Shahīd announced a Qāfilah (Group) for Ḥajj and they offered Ḥajj under his guardianship. According to a renowned Biographer of Sayyīd Aḥmad Shahīd, Mawlānā Ghulām Rasūl Mehr’s analysis;

“To open the door of Ḥajj for Muslims was an essential duty of the Muslim rulers and so to defend the public was also a most important duty of Muslim rulers but they could not do it with power and authority. In this critical situation, Sayyīd Aḥmad Shahīd did this important duty without resources”.³⁸

Actually they wanted to establish an active and powerful Islamic Rule and transform Muslim society which does not adopt silence on violation and disregard of Sha’ærillah³⁹ and Ḥudūdullāh⁴⁰.

Another important example of their contribution was to purify the Muslim society from non-Muslims bad traditions and customs, which were spoiling the Muslim society of India. Mawlānā Mehr said, “Muslim of India under the influence of the Hindus did not remarry their widows. Sayyīd Aḥmad Shahīd broke this bad custom and initiated this bold step from his family and friends”.⁴¹ Another most academic contribution of this movement was to reform the society and to purify it

from every kind of Shirk (Pantheism) which also entered into Muslims due to Hindus' influence. This was the basic objective of this movement because they sincerely understood that if Muslims did not leave Shirk (Polytheism) and Bid'at (Heresies) then they could not become true Muslims and if they did not become true Muslims they would not participate in Jihād. They showed their issue in their sermons. An intellectual contribution, Taqwīyyat-ul-Emān by Shāh Ismāīl Shahīd is an excellent academic participation in this issue. He discussed in detail the issue of Tawḥīd and Shirk in this book. Therefore, he stated, "Know it very well; Tawḥīd is the key concept of Islam, it is the base of every virtue and differentiate the Muslims societies from non-Muslims persons and societies".⁴² Shāh Ismāīl Shahīd was an intellectual and scholar personality. According to Sayyīd Abūl Hassan 'Alī Nadvī's assessment;

"He was a great personality of Islam which was born after hundreds of years. He had the characteristics of Mujahidin. Due to his Jihādist and preaching activities, he could not give proper time for writings. If he did it he would have surpassed many of the renowned Muslim scholars".⁴³

These examples show their comment to Islam and the Two Nation Theory. We can realize it easily that this movement on the one side tried to purify the Muslim society ethically from bad customs, pantheism, heresies and on the other side; they physically and spiritually defend and save Muslims of the subcontinent from British and the Sikh Rule. It was a multidimensional Independence movement and it played a vital role to save Muslims from non-Muslim internal and external attacks. . We can see that in the critical situation when nobody was ready to face the Hindus, Sikhs and British attacks, this movement successfully saved the Muslims from disbelieve. In a very critical and difficult situation they did the duty to save the Muslim society from merging into non-Muslims norms. So, we consider it the historical chapter of Independence movement and the Two Nations Theory. According to Dr. Khalid Masūd's analysis,

"This was the religious reformist movement .This great Movement could not get proper attention of the Muslim society of the subcontinent due to some reasons, if it succeeded, the map of the subcontinent would be different".⁴⁴

In this way they try to promote the Two Nation Theory in the Indian subcontinent. Their biggest contribution was to separate the Muslim society of the subcontinent from the Hindu society. Their efforts brought Muslims near to the Qur'an and Sunnah and they began to follow the path of the Sunnah. Therefore, according to these facts and arguments, this Movement is considered as the missing link between Pakistan's Independence Movement and Two Nation Theory.

Link between Tehrīk-e-Mujāhidīn and Pakistan Freedom Movement: It is a historical misconception and wrong analysis about Sayyīd Aḥmad Shahīd Movement that it got finished at Bālākot in 1831 AD. According to Professor 'Abdul Ḥafīz Chaudarī, "No doubt it was a great and historical loss for this Movement that its top leadership was got martyred. It should be kept in mind this Movement was crushed at Bālākòt in 1831 AD, but it casts a comprehensive impact on all over the Muslim World, especially in the subcontinent".⁴⁵ Historically, this Movement had a practical participation in the Independence movement of Pakistan. According to Syed Ali Nadvī views;

"This opinion was not valid that Tehrīk-e-Mujāhidīn was finished at Blālākot with martyrdom of Sayed Aḥmad and his fellows but it is an open fact that this movement was active against British Raj till 20th century. Shortly you can say that if we see today some zeal of faith and action in the subcontinent of India and Pakistan, it is due to this movement".⁴⁶

We found many similarities in Pakistan Independence movement and Tehrīk Sayyīd Aḥmad Shahīd. According to three most renowned researchers on Tehrīk-e-Mujāhidīn, Moulana Ghulam Husain Mehar, Syed abu-al-Hassan Nadvi and 'Ābad ShahPurī stated the most important objectives of the movement likewise;

"I-To establish a separate Muslim State, II-To represent and to defend Muslims of the Subcontinent, III- To struggle for defense of Tawḥīd and Sunnah and IV- Try to reform the Muslim society, V- Try to eradicate the heretical and innovative practices in Islam etc".⁴⁷

Now if we try to compare these objectives with the objectives of the Pakistan Independence movement of 1947, we find more or less the same.

It is also an irrefutable historical fact that the worthy leadership of Pakistan's Movement, especially the visionary leader Allāma Muhammad Iqbāl was much influenced by Sayyīd Aḥmad Shahīd's Movement. He presented tribute to Sayyīd Aḥmad Shahīd's Movement in his revolutionary poetry many times. He said in his dynamic poetry;

کافر ہے تو کرتا ہے شمشیر پہ بھروسہ

مومن ہے تو بے تیغ بھی لڑتا ہے سپاہی

“Nonbeliever always depends upon sword and weapons
But a believer fights in the way of Allah even without weapons”.⁴⁸

The main stream leader of Pakistan Independence movement, Quaid-e-Azam Muhammad ‘Alī Jinnah, his struggle and Statements also leads to these links. He said, “Pakistan was created on the day when the first Hindu entered into the fold of Islam in Indian subcontinent⁴⁹. In all over the Indian history, Muslims have been trying their best to set up a free Islamic state in the subcontinent and this movement is a historical continuity and proof of this struggle.

We have also found some physical links between the top leadership of Pakistan Independence movement and Sayyīd Aḥmad Shahīd because their aims were same. Both wanted to exit British and made an Islamic state. Only their methodology was different. One group believed on the peaceful democratic way while other adopted Jihādīst spirit. A renowned historian of the Pakistan Independence movement started;

“During Inter-War period, Mujahidin remained allied with the Indian National Congress which was considered the chief anti-British force in the Indian politics. But when the Congress ruled the provinces of India, which started in 1937, it opened the eyes of the Indian Muslims as to reveal the real aims of Congress; Then Mujahidin also began to favor Muslim League and became champion of the cause of Pakistan”.⁵⁰

Another important and interesting historical issue is that none of them oppose to each other. While the Indian National Congress and its nationalist Muslims blamed that Tehrīk-e-Mujahidin is armed group of Indian Muslim league. Although officially the leadership of the Indian Muslim league never owned them but the historical documents prove

that they help each other on many occasions. For example it is said that the security of the annual gathering of Muslim League in 1940 in Minto Park (Present Minār e Pakistan) Lahore in which Pakistan Resolution passed, was the responsibility of Tehrīk-e-Mujahidin. Abad Shah Purī, a prominent biographer of Teherīk e Mujahedeen, said: “It is historical fact that Quaid-e-Azam Muhammad ‘Ali Jinnah was on board with Mawlānā Fazal Elāhī Wazīr Abādī, the last Amīr of this movement, at the time of Pakistan Resolution in 1940 at Lahore”.⁵¹ Some other solid evidences also prove the links between Pakistan Freedom Movement and Tehrīk-e-Mujahidin. Professor Muhammad Iqbal Kelani said: “MoulānāFazal Elāhī met Quaid-e-Azam Muhammad Ali Jinnah and an agreement was made to establish an Islamic government in Pakistan and then Mujahedeen spread all over the India with the immense massage of Pakistan Freedom Movement ”.⁵² The leaders of this movement practically participated in NWFP referendum against Bācha Khan Movement (Pakhtūnistān) in 1946. He clearly said in his analysis, “This movement played a vital role at the time of Referendum in the North-Western Frontier Province NWFP (Present KPK) in 1947 on the directions of Quaid-e-Azam Muhammad Alī Jinnah”.⁵³ Moulāna Fazal Elāhī Wazīr Abādī, the last Amīr of Mujāhidīn in the united India before the partition, actively participated in Pakistan Independence Movement with his other Mujahidin fellows. He wrote briefly about these activities in his famous book "Jihād-e-Kashmir". He stated, “In these days the Muslims of the Indian subcontinent are under different threats and difficulties due to mutual cooperation of Hindus and British. These are in the form of United India, Referendum, Pakhtūnistān ⁵⁴Movement, RāmRāj and Issue of Kashmir etc”.⁵⁵ These were the great threats and troubles which could fail the collective efforts of Muslims for freedom. So, Mujāhidīn actively took part to overcome these issues. In this way we can observe the practical role of this movement in creating of Pakistan. Wazīr Abādī describes these great efforts of Mujāhidīn in making of Pakistan. He stated likely;

“Mujāhidīn of Sayyīd Aḥmad Shahīd Movement played an imperative role to overcome these issues to consider it as great Jihād. Firstly they visited India many times and tried to save the Muslims from united India and nationalism slogans. Secondly, Pakhtūnistān is a great Fītnah (Sedition) from British and Congress, so Mujāhidīn participated in the referendum

campaign and inform the Muslims of NWFP from this Fitna and prepared them to give vote in favor of Pakistan. The important thing is that these campaigns were successfully completed without any expenditure of Pakistan".⁵⁶

Another important example of this participation is that when India entered with its armed forces to capture Kashmir, these were the Mujāhidīn of Sayyīd Aḥmad Shahīd's Movement who fought against Indian and British forces to help out the Kshmirī Muslims on public appeal of the founder of Pakistan. Wazīr Abādī gave a Fatwā in favor of Jihād-e-Kashmir and wrote some details of this Jihād in his famous book "Jihād-e-Kashmir". He stated, "This is a beautiful and wonderful miracle of Almighty Allah that the first Jihād of Kashmir round about one hundred years ago against Dogrā forces was founded by the companions of Sayyīd Aḥmad Shahīd and the present Jihād against Hindus and British forces is also started by the companions of Sayyīd Aḥmad Shahīd".⁵⁷ These are some examples of the practical participation of the Mujāhidīn in Pakistan Independence Movement. Mujāhidīn also actively took part to accommodate the Muslim immigrants, which came from different parts of India.

On these valid arguments we can clearly observe that Sayyīd Aḥmad Shahīd's Movement is an essential part of the continuous struggle of the Muslim freedom and Renaissance in the Indian subcontinent. Mawlānā Mehr said in the preface of his Book, "This movement was a continuity of the arranged historical efforts, for which much blood of the Muslim legends had been flooded till a complete century. These efforts and personalities are considered a result of national dignity and supremacy".⁵⁸ Mujahidin took part to make Pakistan with their money blood and preaching. Fazal Elāhī stated, "The Mujahidin actively took part to decrease the collective and national difficulties of the Muslims of the subcontinent. Their services were more than those of all other groups.

Hopefully it is assumed; a time will come when Pakistani leadership will remember them with great thanks. The objective of their participation was just to help out the Muslims to make an Islamic State".⁵⁹ Pakistan was not obtained just with political struggle, but it established after much scarifies. Therefore, Mawlānā Mehr said;

"A living fact about Pakistan is that to get freedom of this great country, Muslim offered many sacrifices, which are

not found in any other nation of the world. If we compare the efforts of other nations with these efforts, those will be as small as water in a hand as compare to sea”.⁶⁰

Sayyīd Aḥmad Shahīd Movement has a closer relationship with Independence movement of Pakistan. Mawlānā Sayyīd Abūl Ḥassan‘Alī Nadvī said, “There is founded blood of great martyrs and Mujahidin of Sayyīd Aḥmad Shahīd’s movement in the foundations of Pakistan. If we should want a free, stable and peaceful Pakistan, we must make it a welfare Islamic state”.⁶¹ Allah demands us to implement Islam in Pakistan with its complete spirit, then it will fulfill the objectives of the creation of Pakistan.

Here, the Nobel Book of Allah, the Holy Quran states;

الَّذِينَ إِذَا مَكَتَاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ وَلِلَّهِ عَاقِبَةُ الْأُمُورِ

*Those who, if We establish them in the land, establish regular prayer and give regular charity, enjoin the right and forbid wrong: with Allah rests the end of affairs”.*⁶²

If we should try to understand the link and message of this movement, it is very clear and easy. Mujahedeen started a movement for a separate Islamic state. They tried their best. They were persecuted and martyred, but could not succeed. They got martyred, but gave us a way of freedom. So we succeed to get an Islamic and a free state. So it is a message from the martyred that we should fulfill these promises, which we have been doing during the Independence movement with the Muslims of the subcontinent. Once upon, the Quaid-e-Azam Muhammad Ali Jinnah said about status of Pakistan, “We did not demand Pakistan just to own a piece of land, but we in fact wanted to have a laboratory for examining the true teachings of Islam,”⁶³ Actually this thing separates Islamic Republic of Pakistan from other secular countries of the world. Ideologically, this is called the Two Nations' theory. Therefore, a leading member of Pakistan’s Independence movement, Liaquat Ali Khan stated;

“The primary identity and unifying denominator of Muslims in the Indian subcontinent is their Religion (Islam), rather than their language or ethnicity, and therefore Indian Hindus and Muslims are two distinct nations, regardless of ethnic or other commonalities”.⁶⁴

On these footings we can say without any doubt this movement did a historical struggle and role to get a separate country with his untiring efforts, which is the land of our dreams and called Pakistan. Therefore, due to these reasons and arguments, a number of Muslim scholars and historians consider it an important episode of the Pakistan Independence Movement. It means this movement has deep influence and historical link with the Pakistan Independence Movement. So we can say this revolutionary movement played a historical role to establish a separate homeland for Muslims of the Indian subcontinent.

Conclusions :

The most important results of the study are given below;

1. the Two Nation Theory is a most significant ideology from the Islamic perspective of the Indian subcontinent. It is perceived for that purpose on which Islam identifies the people with the name of believers and Non-believers. The History is eyewitness of the fact that where the Muslims went, they were considered a distinct community and had special identity of Islam from other religions which is called Two Nation Theory.
2. Sayyīd Ahmad Shahīd Movement played a vibrant role in the Muslim Renaissance in Indian subcontinent. Due to some reasons this Movement was trampled at Bālākot in 1831 AD, but it kindled a flame of freedom in the hearts of the Muslims.
3. Throughout the long presence of Islam in subcontinent, the Muslim community has been continuously striving to live according to the Islamic values, to broadcast the teachings of Islam and to build the set of Islamic institutions that ensure the vision of life in terms of reality with the complete spirit of Islam. Besides pursuing these objectives, the Muslims also have been trying their best from time to time for the conservation of a Separate Islamic State.
4. Sayyīd Ahmad Shahīd's Movement was a practical struggle for a separate Islamic state and society in the Indian subcontinent. Although they did not succeed to get freedom from Sikhs and the British Rāj (Cruel Empire), but they gave a clear way and strong message for the Muslims of Indian subcontinent to achieve freedom by hook or by crook.
5. This Movement has practical contribution in Independence Movement of Pakistan. So much so, some scholars considered it a

missing link between Two Nation Theory and Pakistan Independence.

6. In Journey of Pakistan's creation , we see multiple and diverse efforts , i.e, political, cultural, academic and freedom fighting even we cannot ignore practical contribution of Mujahedeen of Tehrīk Syed Ahmad Shahīd .
7. As well as we see contribution from all spheres of life i. e, Male and Female, children and elders, teachers and students, rich and poor, businesses men farmers, liberal and religious , scholars and poets .
8. The last one , we find contribution of non- Muslim minorities in creation of Pakistan as well. Therefore, the white part of Pakistan's flag shows the presence of minorities.

Recommendations:

1. It can be said faithfully that the creation of Pakistan was a clear fruit of these historical efforts and sacrifices. We cannot forget their precious sacrifices and efforts in the way of the historical struggle for separate Muslim identity in the subcontinent.
2. Therefore, it is recommended on the behalf of this study that it is need of time that we should study and teach this link and connection in our educational institutes.
3. We should inculcate and deliver this concept of history in the minds of our young generation for sake of ideological security of Pakistan.

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- ⁴**Dīn-i-Ilāhī**: A fake religion which was started by Mughal king Akbar in 1582 for continuation of his rule. It was not a complete religion but mixture of religions. Scholars of religion rejected it.
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- ¹³<http://www.scribd.com/doc/89685837/Pakistan-Studies-Notes/Accessed:8/7/2016>.
- ¹⁴**Millat**: The theory of Millat is based on (Dīn) religion while nationalism is based on color, race, language, ethnicity and generation.
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- ²³Sādiq Husain, *Syed Ahmad Shahīd aur Tehrīke-e-Mujahedeen* , Mīzān, Lahore, 2010,p 2.
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- ²⁵Nadvī ,*Hindu-Pak main Islāmī Tehrīk ki Tārīkh*,p 47.
- ²⁶Husain ,*Syed Ahmad Shahīd aur Tehrīk e Mujahedeen* ,p 4 .
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- ³²*Wakīl, Ali, Allāh key Sipāhī*, p255.
- ³³**Fatwā:** Fatwā is a written judgment which is given by an authentic Islamic scholar, Muftī or Mujtahid.
- ³⁴**Dār-ul-Ḥarab:** According to Islamic Scholars Dar-ul-Ḥarab is a place where war is allowed.
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³⁹**Sha'aerillah:** It means the rituals and symbols of Islam which differentiate it from other religions and faiths.

⁴⁰**Hudūdullah:** legal limits and capital punishments which are defined by the Holy Qur'an and Sunnah of the Prophet ﷺ and no body have authority to amend or illuminate it.

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⁵³Husain, *A History of the Freedom Movement*, 3:160.

⁵⁴**Pakhtūnistān:** It was a conspiracy theory against creation of Pakistan. When Indian Congress and British empire failed to stop the separation of Indian subcontinent then they launch Pakhtūnistān Fitna to dismiss the separation. But due to Mujahidin efforts, this Fitna was buried with the Referendum.

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⁶⁰*Mehar, Sargazashat Mujahedeen*, p65.

⁶¹*Nadvi, Emān kī Bahār*, 266-27.

⁶²*Surah al-Hajj 22:41*.

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