Sir Syed Ahmed Khan

Early life (Biography):

Sir Syed Ahmed Khan was a well-known Muslim reformer, educator and politician. Syed Ahmed was born on 17th October 1817 in Delhi. Born into a family with strong Mughal connections. He came from a wealthy family which was well known and respected in the area. Great care was taken by his father to ensure that he received a high-quality education. His father, Syed Muttaqi Mohammad was an advisor to Emperor Akbar II, while his grandfather, Syed Hadi Alamgir, held a position of prominence in the Mughal court. He studied Persian, Arabic, Mathematics and medicine along with the Quran. He left his conventional course but continued to study privately. He had a keen interest in literature. After his father’s death, Khan joined the East India Company as a clerk and gradually got promoted to become a judge of the small court. He received the conventional education but was a pioneer in introducing modern education for the Indian Muslim Community.

When the war of independence broke out in 1857 Sir Syed was working as a chief judge Bijnaur and is said to have saved the lives of many women and children during the fighting. In return for his loyalty the British offered him an estate with a large income, but he refused the offer. He was appointed Chief Justice in Muradabad and later was transferred to Ghazipore.

In 1864 He was transferred to Aligarh where he played an important part in establishing new college. In 1876 he retired from his work in the law to concentrate on running the college and to devote himself to improving the position of Muslims in the Sub-continent through education.
Aligarh became the center of a "Muslim Renaissance". He died on 27 MARCH 1898, having served his fellow Muslims in a way which few had rivalled.

**Educational services or Ali Garh Movement:**

As we know that, after the war of independence the condition of the Muslims of India were very miserable as the British fell more on the Muslims than on Hindus. They considered that Muslims were responsible for all the wrongs and the war held just because of their harsh and rude behavior. After 1857, the Muslims emerged as a backward nation; they were illiterate and hopelessly ignorant in every walk of life. They were deprived of their basic rights and were neglected in every sphere of life. Nevertheless, they were economically, politically, socially and to be more exact religiously made the subject of ruthless punishment. In such conditions, Sir Syed Ahmad Khan came forward and tried to help the Muslims come out from such deplorable and miserable conditions. He guided the Muslims towards the right path and attempted to draw out the Muslims from such helpless condition. He started a movement in order to give respectable position to Muslims in society as they had in past, this movement is known as Aligarh Movement. The main focus of the Aligarh movement was:

- Loyalty to British Government.
- Modern western education for the Muslims to compete with Hindus.
- To keep away the Muslims from politics.

The most important movement for the spread of modern education and social reform among Muslims was started by Sir Syed Ahmad Khan. Sir Syed realized that this miserable and deplorable condition of Muslims was due to the lack of modern education. He believed that the cure of every problem of Muslims was the modern education. Therefore, he commenced an educational program in order to uplift the deprived and disappointed Muslims, who had lost their past glory. He took concrete steps for his education plan.

**Establishment Of First School In Muradabad (1859):**

Thus, in 1859, Sir Syed Ahmad Khan set up a school for Muslims in Muradabad where English, Persian, Islamiat, Arabic, Urdu were compulsory subjects.

**School in Ghazipur (1862):**
In 1862, Sir Syed was transferred from Muradabad to Ghazipur where he established another school for Muslims, which was known as Madrass Ghazipur. Here, also the English, Arabic, Persian, Urdu and Islamiat were compulsory subjects.

Scientific Society Ghazipur 1864:

In 1864, Sir Syed Ahmad Khan laid the foundation of a scientific society at Ghazipur. The purpose of this society was to translate the English books into Urdu language. But, later on, in 1866, after his transfer to Aligarh, the main office of the scientific society was also transferred to Aligarh.

Aligarh Institute Gazette (1866):

In 1866, the scientific society issued a journal named as Aligarh Institute Gazette. This journal was published both in Urdu and English languages. The aim of this journal was to wash away the misconception between Muslims and British government and brought them close to each other.

Committee Striving for Educational Progress of Muslims:

In order to closely watch the educational system of England, Sir Syed Ahmad Khan accompanied his son Syed Mehmud, visited England in 1869 and stayed there for seventeen months studying English educational institutions like Oxford and Cambridge University. Later, after his return to India, he set up a committee known as “Committee Striving for Educational Progress of Muslims”.

Under the Committee Striving for Educational Progress of Muslims” another committee was established named as “Fund Committee for the establishment of a Muslim College”. For this purpose, Sir Syed toured across the country and collected funds for the establishment of college. The committee decided first for the forming of school as a model to the people and later to found the college.

Mohammedan Anglo Oriental School 1875:
Hence, in 1875, Sir Syed established Mohammedan Anglo Oriental School at Aligarh. In 1877, the school was upgraded to the level of college which was inaugurated by Lord Lytton. The main characteristic of this college was that it offered both Western and Eastern educations. Later on, this college was raised to the level of university, after the death of Sir Syed in 1920.

Mohammedan Educational Conference 1866:

In 1886, Sir Syed set up an organization which is known as Mohammedan Educational Conference, which presented a twelve-point program in western and religious education in English and other languages. It aims was to convey the message of education to the Muslim masses. The Conference held its sessions at different towns of the country to know about the educational problems and then tried to solve them. The conference in its meeting discussed the modern techniques for the development and improvement of the standard of the education.

Political services:

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

Muslim-British Relations:

After the War of Independence, the relationship of Muslims and British Government was in deadly tarnished. Sir Syed knew the only way of revival of Muslims was to maintain the relationship with British Government and winning their trust. In this respect he wrote a magazine “Rasala-e-Asbab-e-Baghawat-e-Hind. In which he explained that not only the Muslims were responsible for the War of Independence but also Hindus and other nations involved and this was backed by ill-measured government policies. In 1986 he formed British Indian Association at Aligarh with the objective of expressing grievances of Indian-Muslims before British Government. In this course he wrote “Loyal Muhammedans of India” a detailed article accounted for the services which were rendered by loyal Muslims to British Government.
The Aligarh movement awakened the Muslims and helped them regaining their lost value and social status. This movement encouraged the Muslims to fight for their economic and political rights to flourish their Islamic Civilization. This movement broadly helped Muslims reviving their social, economic, political, cultural and religious value in the sub-continent. Educational reforms opened new ways for Muslims to progress in economic and political spectrum. Sir Syed died in 27th March 1898 and his Aligarh Movement led the foundation for Pakistan Movement which resulted in Separate homeland for Muslims in 1947.

**Conclusion:**
Sir Syed Ahmed Khan played a big role in the awareness of the Muslims of South Asia. Unlike other Muslim leaders of his time, Sir Syed was of the view that Muslims should have friendship with the British if they want to take their due rights. To achieve this, he did a lot to convince the British that Muslims were not against them. On the other hand, he tried his best to convince the Muslims that if they did not befriend the British, they could not achieve their goals. Sir Syed wrote many books and journals to remove the misunderstandings between Muslims and the British. The most significant of his literary works were his pamphlets “Loyal Muhammadans of India” and “Cause of Indian Revolt”. He also wrote a commentary on the Bible, in which he attempted to prove that Islam is the closest religion to Christianity. Sir Syed asked the Muslims of his time not to participate in politics unless and until they got modern education. He was of the view that Muslims could not succeed in the field of western politics without knowing the system. He was invited to attend the first session of the Indian National Congress and to join the organization but he refused to accept the offer. He also asked the Muslims to keep themselves away from the Congress and predicted that the party would prove to be a pure Hindu party in the times to come. By establishing the Muhammadan Educational Conference, he provided Muslims with a platform on which he could discuss their political problems. Sir Syed is known as the founder of Two-Nation Theory in the modern era. In the beginning of 1898, he started keeping abnormally quiet. For hours he would not utter a word to friends who visited him. Medical aid proved ineffective. His condition became critical on 24th of March. On the morning of March 27, a severe headache further worsened it. He expired the same evening in the house of Haji Ismail Khan, where he had been shifted 10 or 12 days earlier. He was buried the following afternoon in the compound of the Mosque of Aligarh College. He was mourned by a large number of friends and admirers both within and outside South Asia.
Early Life / Biography:

Allama Muhammad Iqbal was born on November 9, 1877 in Sialkot, inside the Punjab province of British India. His grandparents were Kashmiri Pandits, who changed over to Islam. Iqbal was at the age of four years when he was sent to the mosque to study the Holy Qur’an. He did his matriculation in 1893. He completed his intermediate from Government College Lahore where he got his Bachelor of Arts in theory, English writing and Arabic in 1897. In 1899, he got his Masters of Arts degree from a similar college and had the primary spot in Punjab University, Lahore. Allama Iqbal finished his Masters of Arts Degree and started his academic career as a reader of Arabic at Oriental College but within a short period of time, he became a junior professor of philosophy at Government College Lahore. Iqbal opted for higher studies in the West and travelled to England to study on a scholarship from Trinity College, Cambridge, and received his Bachelors of Arts degree from the same in 1906. In 1907, he went to Germany to pursue doctorate and earned PhD degree from the Ludwig Maximilian University, Munich. He returned to India and became an assistant professor at Government College, Lahore but the job did not provide enough financial support which is why he decided to turn to practice of law. He practiced as a lawyer from 1908 to 1934. In 1919, he became the general secretary of Anjuman-e-Himayat-e-Islam, an Islamic intellectual and political organization based in Lahore, Pakistan, which he was an active member of many years before gaining this position. In 1927, Iqbal was elected to the Punjab Legislative assembly and was later elected to preside over the session of the Muslim League. It was in these positions that he for the first time introduced the idea of ‘Pakistan’. Due to his failing health, Iqbal stopped practicing law altogether in 1934 and was honoured with a pension by the Nawab of Bhopal. He dedicated his life to his own spiritual upliftment and contributing to the Persian and Urdu literature.

Service of Iqbal in Pakistan Movement:

In 1926, Iqbal started his political career when he was elected as member of Punjab Imperial Legislative Council (PILC). Allama Iqbal is a unique contributor to the making of Pakistan. If Sir Syed prepared the ground through Aligarh Movement for a Muslim State, Then Allama Iqbal raised the structure of the Muslim state through the Allahabad Address on which the blue print was prepared in the Pakistan Resolution. It goes to Allama Iqbal’s credit that he initiated the idea of separation of the two communities, Muslims and Hindus. He negated the concept of
One-Nation of India and emphasized on the separate and distinct national image of Pakistan. According to Iqbal making of a separate homeland was essential for the restoration of identity of Muslims. He clearly declared that the principle of European democracy could not be applied in India as communalism was indispensable to form a harmonious country. It was from here that he strongly defended the Muslim Nationalism defining it as moral consciousness.

**Iqbal and ideology of Pakistan (Two nations Theory):**

Allama Iqbal was also a strong believer of Hindu-Muslim unity but Congress extremism forces him to change his attitude. In 1930, Iqbal clearly discussed Two Nation Theory as: Islam: as code of conduct and way of life. Muslims are separate nation. Demand of separate state.

**Islam: as Code of Conduct and Way of Life:**

Islam is complete code of life; so Indian Muslims should get assistance from Islam. It will support them fully. He believed that the creation of superior people centres around Islam alone and not the race. He said: “Islam guides the mankind in every aspect of worldly life and therefore must be enforced in an Islamic state as a code of life. Allama Iqbal believed that the Holy Quran and the teaching of the Prophet (PBUH) are highly meaningful for the development of mankind.

**Muslims are Separate Nation:**

Allama Iqbal openly negated the concept of one nation and said: “Nations are based with religion; not with territories. So, we are separate nation because we have our own ideology.”

**Demand of Separate State:**

If British Government is interested to resolve Hindu-Muslim conflicts then India should be divided into states. NWFP, Sindh, Baluchistan, Punjab, Aasam and Bengal should be converted into one unit and authority should be given to Indian Muslims.”

**Thus, in Allahabad Address he declared:**

“I would like to see the Punjab, NWFP, Sindh and Baluchistan amalgamated into single state. Self-government within the British Empire or without British Empire, the formation of a consolidated North-West Indian Muslim state appears to me to be the final destiny of the Muslims at least of North-West India”. He did not believe in any system separated from religion and declared that religion and politics are not separated from each other in Islam. Allama iqbal believed in the federal system and thought it as an ideal system for India in prevailing system. He believed that federal system would promote unity amongst the various segments of the society which would help in defence of the country. His concept of “Khudi” and philosophy of believe in faith and
institutions led him to the concept of Nation as Moral Consciousness which declared his genius in his famous Allahabad Address.

It was definitely Iqbal’s call to action in the name of Islam that Pakistan came into shape. It was him who gave the meaning of ideology of Pakistan as ideology of Islam.

### Ideology of Pakistan with Reference to Quaid-e- Azam

**Early Life / Biography:**

Mohammed Ali Jinnah was born on 25 December 1876 in Karachi, now in Pakistan, but then part of British-controlled India. His father was a prosperous Muslim merchant. Quaid’s family was basically from Rajkot India they migrated towards Karachi to find better business opportunities. Mister Ponja wanted his son to get the best education available.

Muhammad Ali, started his education from Sindh Madrasatul Islam, then he went to Bombay for more education. After this he went to England where he studied law at Lincoln’s Inn. Quaid e Azam later told that he applied in Lincoln’s Inn because he saw Holy Prophet Muhammad (peace be upon him) name at the reception of the college.

This shows the love Quaid e Azam had for Holy Prophet and Islam. Since the early days of his youth he was always a neat and clean boy. He was very well mannered, punctual and disciplined. He was a born leader and had all the essentials for a leader since his childhood. After completing his education, he practiced law in Bombay and instantly became the most well-known and reputed lawyer in Bombay. It was his commitment to his profession and his view of legal system.

**Political Career:**

So many leaders led their nations to get freedom from British rule. But Jinnah created a nation and then demanded a separate homeland for them. This part of his life is the toughest and caused changes in the geography, culture and every aspect of life in South Asia. Jinnah first entered politics by participating in the 1906 session of the Indian National Congress (Congress Party) held at Calcutta (now Kolkata), in which the party began to split between those calling for dominion status and those advocating independence for India. Four years later he was elected to the Imperial Legislative Council—the beginning of a long and distinguished parliamentary career. In 1906, Jinnah joined All India National Congress. In 1913, Jinnah joined All India Muslim League on the
request of Mollana Muhammad Ali Johar. In 1919, he became the President of All India Muslim League. The attitude congress showed after the elections of 1935. Most Muslims felt that their future is not safe in united India. Congress not only refused to accept Muslim league’s cooperation but also refused to protect Muslim minorities by providing them legislative guard. As a result of Jinnah’s ceaseless efforts, the Muslims awakened. It was a great success for Quaid because Congress had accepted separate electorate for the Muslims of India. Due to this pact the Quaid was called Ambassador of Hindu-Muslim unity but this unity did not last long and in the year 1924 this unity vanished in thin air because of non-cooperative attitude of Mr M. K Gandhi in the Khilafat Movement and after the period of 1924 the Indian Muslims were in deep trouble due to the launching of the Arya Samaj Movements. Due to this movement riots and bloodshed started all over India and Muslims were being killed everywhere. In the year 1928, the Nehru Report was published which great injustice was done to the Muslims and their political rights were snatched. This attitude of the Congress disappointed the Quaid and in the year 1929 he presented the famous fourteen points for the protection of the rights of the Muslims. In the year 1929, Quaid-i-Azam wrote a long letter to the British Prime Minister Sir Ramsay McDonald in order to find a political solution for India. Due to Quaid’s efforts three sessions of Round Table Conference was held in London. However the antagonistic and non-cooperative attitude of M.K Gandhi resulted in the failure of these conferences. The Quaid was so disgusted by the behavior of the Congress leaders that he decided not to return to India and settle down in London for good but due to letters of Allama Iqbal which impressed him very much the Quaid-i-Azam returned to India and in the year 1934 became a permanent member of the Muslim League. But in the election of 1937 Muslim League was disappointed badly for the Congress formed governments in eight of the provinces of India and from the period of 1937 to 1939, the Indian Muslims were in distress. In the year 1939 the Second World War broke out and the Congress demanded maximum provincial autonomy which was not acceptable to the Government of India due to which Congress Ministries resigned and the Muslims took a sigh of relief. In the year 1939 on the advice of the Quaid the Indian Muslims celebrated "the day of deliverance", because the cruelties and injustices of the Hindus had come to an end. In the year 1940 the 27th meeting of Muslim League was held at Lahore. On 22nd March 1940 the Quaid-i-Azam addressed a large gathering of Muslims in Iqbal Park, Lahore, and presented
the idea of a separate homeland for the Muslims of India. In the year 1942 the Cripps Mission came to India but the Quaid did not co-operate with it because this mission had suggested formulation of Indian Union.

**Creator Of Pakistan**

Jinnah had originally been uncertain about the practicability of Pakistan, an idea that the poet and philosopher Sir Muhammad Iqbal had propounded to the Muslim League conference of 1930, but before long he became convinced that a Muslim homeland on the Indian subcontinent was the only way of safeguarding Muslim interests and the Muslim way of life. It was not religious persecution that he feared so much as the future elimination of Muslims from all prospects of advancement within India, as soon as power became devolved in the close-knit structure of Hindu social organization. To guard against that danger, he carried out a nationwide campaign to warn his coreligionists of the perils of their position, and he converted the Muslim League into a powerful instrument for unifying the Muslims into a nation.

**Two Nation Theory**

Up to the 1928, Jinnah was also true believer of Hindu Muslim unity. But Nehru report of 1928 dishearten Jinnah. So, after Nehru report, Jinnah also talks on Two Nation Theory. “Pakistan was created the day the 1st Indian National entered the fold of Islam”

**Formation of Pakistan**

On August 14, 1947 by the Grace of Allah Pakistan came into being. On the very initial basis the government of India Act-1935 was implemented as the constitution of Pakistan. Quaid-e-Azam was the first Governor General of Pakistan.

**INDUS CIVILIZATION**

Indus valley is one of the oldest civilizations of the world. the region where these civilizations was developed had been irrigated mainly by River Indus and its tributary rivers. The signs of this civilization are found in Sindh at Mohenjo Daro and in Punjab along the River Ravi at Harappa (Sahiwal). About 1500 additional settlements and signs of this civilization have been discovered in Pakistan and Western India.

**The Period of Indus Valley Civilizations:**

The Indus Valley Civilization consisted of three periods: Primary Period 3800 BC to 2500 BC Middle Period 2500 BC to 1700 BC Last Period 1700 BC to 1300 BC During the primary period, urban life made a great progress. The art of handicrafts flourished. In the middle period, this
civilization progressed well. Many new cities and villages were established. In the end of third period, the Indus Valley Civilization was inclined towards downfall.

**Important Cities of Indus Valley Civilization:**

**Mohenjo Daro:**

It is an ancient city, situated in District Larkana (Sindh). This city was the most important center of Indus Valley. Indus River flows on its Eastern part. The signs of Indus Valley Civilization were first discovered in 1922 in Mohenjo Daro during excavation of the land. The things which have been found here are ornaments, clay, bronze, utensils, seals, carts, boats, toys, statues, spindles and skeletons of different animals. Bangles and beads of red clay are discovered from here which had been worn by ladies and children. Along with that precious gems, oyster shells made ornaments had also been used there.

**Harappa:**

Harappa is the second most important city of the Indus Valley Civilization. From here, a lot of assets have been discovered of this civilization. Solid clay utensils, seals and system of measures and weights are included in it. Seals were made of solid clay, silver and copper. The pictures of elephant and humped bull are more prominent. Tools were made with bronze. Resemblance has been found in objects, which have been found in both cities, because both cities were the part of the Indus Valley Civilization.

**Characteristics of Indus Valley Civilization:**

**Religious Beliefs**

There have been found the portraits of gods and mother goddesses on stamps, which reflect that they used to worship the statues and gods. Clay statues were also made for worshiping purposes. People used to consider the trees of holy values. Here consider were also worshipped as a custom. The portraits of the bull, rhinoceros, lion and elephant have been found.

The Indus Valley people buried their dead bodies as well as burnt them.

**Social System:**

The social system was run under a regular administration. It was enforced to keep the system of weight and measurement correct and according to the standards. Sweepers were bound to keep streets and paths neat and clean. The society was divided into different sections. Town planning provides us information about it. Landlords and influential persons resided in upper parts in large and spacious houses. Separate quarters had also been reserved for servants. Majority of people had been poor. They lived in lower areas in small houses. Farmers lived in villages, while nomads
wandered with herds of cattle in forests and plains. Artisans and merchants also lived in cities. Grand palaces, temples and tombs were not seen in cities. Jobs had been allocated among men and women. Women used to grind wheat, weave cloth and look after the cattle whereas cultivation, commerce and industrialization were specified for men. Cotton was commerce and industrialization were specified for men. Cotton was cultivated in Indus Valley. Spindles also have been found in homes which indicate that weaving cloth was also a profession of those people. Statues of clay and printed cloth gave impression of textile industry. Women used to wear necklace, strings of beads and bangles for decoration. They were also used to wear "Lahanga" (long skirt). Men used to wear Shawl.

**Script (calligraphy):**
The people of Indus Valley could read and write. Their mode of writing was very interesting and complicated. A supreme system of writing was conducted in that period which had 400 symbols. Merchants, soldiers and political personalities used it. The experts of archaeology department could not find their meanings till now. Certainly, some experts have formed an idea, that these scripts consisted of more than one language. Many corners of this civilization will be hidden until an expert does not read the words and the mode of writing of this civilization.

**Agriculture:**
The soil of Indus Valley was fertile. The dependence of its wealth was upon trade and agriculture. The majority of Indus Valley Civilization consisted of farmers, who made the soil fit for cultivation purposes after cutting the forests. The crops were damaged due to seasonal rains. People retained the water to make banks on rivers for cultivation. The signs of crops which have been found from the settlements, it is said on this basis that the wheat, millets, barley, vetches, peas, Indian millet, rice, linseed, mustard-seed and cotton was produced. The signs of dates, melon and grapes have been found among fruits.

**Peaceful:**
Society Few numbers of huge weapons have been found during excavation of cities. The rulers had not kept large army or police. They maintained the relations with their neighbors and contemporary civilizations on the basis of peace. The common weapons which have been found during excavation, can be used only for hunting. This indicates that those people led peaceful life. No proof was found about assassination and plundering in that society.
The Presence of Bull:
Cattle were the part of their lives. A large number of the skeletons of bulls have been found in Indus Valley. It shows that it was a common practice to rear the bulls. The bull was the most important animal in their society. Countless seals with bull's picture and clay toys have been found. The people also used the bull for transportation.

Commercial Activities:
The trade of agricultural crops and minerals had been carried among cities and villages of Indus Valley. Internal trade had been happened by bullock-carts. Weights and scales of measurements have been found which are made of stones in quadrilateral shape.

Town Planning:
The people had excellent knowledge of art of architecture. Cities and towns had been constructed with great technique and planning. Artisans had known the art of making and baking the bricks. They made the foundations of houses profound and deep, strong and also paid attention to exterior beauty. Houses had been built on the edges of the roads of city. Baked bricks were used in their construction. Every house had bathrooms which had been made towards outer street. Houses had more than one story. Ladders had been used to go to upper story. There was a reasonable arrangement of light and air in houses. Roads had been constructed with such a style in ancient Harappa that people could easily move among different towns and streets. Narrow gates had also been made from which a bullock-cart could pass easily at one time. It has been found by digging that a straight road was one kilometer long and nine meters wide.

Drainage System:
There was an excellent drainage system of filthy water. Narrow and wide drains were made in proper order for the outlet of dirty water. Narrow drains had been covered by bricks and wide drains by large marble slabs. The stinking water had been brought together with wide drains; thus, stinking water was flowed out from the city. There is no example of any other city built in ancient period which has such a perfect facility for the drainage of the waste water.

God owns of Grain:
Mostly god owns of grain were situated on the bank of river in Mohenjo-Daro. The collected wheat from different areas was brought to god owns by the river routes and then had been sent to other regions. Concrete roads had also been made for this purpose. Solid floors had been made in 17 god owns. The salaries of government servants had been paid from that grain. The grain had also been
used as currency. Huge god owns of grain were found in Harappa which had been used to store extra grain.

**Evacuation of Local Community:**
People of the Indus Valley were civilized, peaceful and developed, the Aryan assailants destroyed their graceful civilization. Aryans were Worriers. They had war-horses and excellent weapons. When Aryans attacked Indus Valley inhabitants, they could not face them. Aryans had pushed the local community towards South-East and became occupants.

**The Decline of Indus Valley Civilization:**
Indus Valley Civilization gained a magnificent place by making a progress gradually. Its effects had been implemented upon a vast region. but suddenly it had disappeared in 1500 B.C. It cites had been buried into earth. Its art, religion and culture were invisible from eyesight. There is a great difference among archaeologists to find the reasons about decline of the Indus Valley Civilization. It is estimated that both internal and external factors were involved in its decline. Some experts think that this civilization had come to an end due to natural calamities like earthquakes and floods. Some experts think that epidemics, diseases played a significant role to undo the Indus Valley Civilization. Drought was also major cause according to one opinion, because when rivers changed their course then supply of water had become impossible and this region had become barren. Well populated cities on the banks of rivers had been utterly destroyed. Some experts think that people intensively cultivated the land. They had finished the fertility of the land by cutting the forests. The pastures for animals had come to an end. Some experts consider that the trade had been finished with Mesopotamia and other contemporary civilizations. A major portion of income could not have retained due to this reason. When cities and colonies had been ruined. then people migrated to other places.

**MUSLIM ADVENT**

**Arrival-Of Arabs In the Sub-Continent and The Conquest of Sindh:**
The Arabs were traders by profession. Basically, they used to visit different countries for their trade. They carried their luggage by boats and ships for Egypt and Syria. The Arabs had established their friendly relations with the people of these regions, due to trade. The Arabs had also delivered the message of Islam to the people of sub-continent. The Muslim traders had also settled at the coast of Sri Lanka and western India.

**Reasons of Attack of Sindh:**
In 703 A.D, The Governor of Makran Saeed bin Aslam was murdered and his murderer took refuge with Raja Dahir of Sindh. Hajjaj bin Yousuf demanded the hand over the murderer but Raja Dahir rejected it. A ship of Arab Muslims who had settled in Sri Lanka carrying trade luggage and gifts for Hajjaj bin Yusuf. When it reached near the coast of Debal, it was plundered by pirates. They imprisoned the children as well as women. Hajjaj bin Yusuf wrote a letter to Raja Dahir to recover the luggage from the pirates. In response to it, Raja Dahir wrote that pirates were out of his control. Hajjaj bin Yousuf infuriated and his young son-in-law and nephew Muhammad bin Qasim was sent to Sindh with troops to punish Raja Dahir.

**Conquest Of Debal:**

In 712 A.D. Muhammad bin Qasim reached Debal through Makran and besieged it. Debal was a famous sea-port of Sindh. Hajjaj Bin Yusuf wrote a letter to Muhammad bin Qasim, “Let Raja Dahir not cross the River Mehran (Sindh), face the enemy in an open area, keeping in view the organization of the troops, and win the favor of chiefs of Sindh”. Muhammad bin Qasim acted upon these instructions and succeeded in winning the battle. Forces of Raja came out of the fort and started fighting. The Arabs fought boldly entered over the fort captured the city. Raja Dahir fled away from the battle field and was killed later on. The Muslims got Freedom from the prison of the pirates who were punished heavily. In 712 A. D, Sindh was conquered completely.

**Conquest of Multan:**

The province of Multan was also included in the kingdom of Raja Dahir at that time. It was the center of trade and counted among strong forts. The ruler of Multan was the son of Raja Dahirs uncle. Having conquered Sindh, when Muhammad bin Qasim reached Multan, the Raja faced the Islamic troops b Lit saved his life by his escape. Muhammad bin Qasim found much wealth and treasure there. The major portion of the booty was divided among the soldiers and the rest was sent to Hajjaj bin Yusuf in Iraq. This conquest made Hajjaj bin Yusuf very happy.

**Effects of Invasion:**

People of Sindh welcomed Muhammad bin Qasim after the conquest of Sindh. Muhammad bin Qasim established the rule of equality and justice, which effected the Indian society very much. The Hindus of low caste embraced Islam by the moral influence and fraternity of Muhammad bin Qasim and his companions. The Muslims opened schools and Maddarasas to give education. Sanskrit books were translated into Arabic. After the conquest of Sindh, many scholars, and traders settled in Sindh. The Arab trade increased along the coastal areas of Baluchistan and Sindh. A
number of religious scholars, writers and poets were emerged and they spread their knowledge. The Muslims learned Indian sciences like medicine, astronomy and mathematics. Sanskrit books on various subjects were translated into Arabic. During the reign of Haroon al Rasheed, a number of Hindu scholars were even invited to Baghdad. The establishment of Muslim rule also paved way for future propagation of Islam in Sindh and the adjoining regions. Later Sindh also attracted Ismaili missionaries who were so successful that Sindh passed under Ismaili rule. With the conquest of Lahore by Mahmud of Ghazni, missionary activity began again under the aegis of Sufis who were the main agents in the Islamization of the entire region.

**Location and Geo-Physical Features of Pakistan:**

The official name of Pakistan is Islamic Republic of Pakistan. It covers an area of 796,096 sq. km. Pakistan is located in the south of the continent of Asia. It is a country having fertile land, lofty plains, rivers and beautiful valleys.

**Location of Pakistan:**

Pakistan is located between latitudes 23° to 37° North, and longitudes 61° to 77° East. India lies in the East, China in the North, Afghanistan in the North-west, and Iran in the West. The Arabian Sea lies in the South.

**Geo-Physical Features of Pakistan:**

The land of Pakistan can be divided into five major parts with respect to physical features.

1. Mountain Ranges
2. Plateaus
3. Indus Plains
4. Deserts
5. Coastal Areas

**1. Mountain Ranges:**

The high piece of land that has rocky, uneven and steep surface is called a mountain. Pakistan has following mountain ranges: i. Northern Mountain Ranges ii. Central Mountain Ranges iii. Western Mountain Ranges.

**Northern Mountain Ranges:**

These mountains are located in the north of Pakistan. These mountain ranges make the Northern borders of Pakistan secured to a great extent. They stop the winds coming from the Arabian Sea and Bengal Gulf causing snow-fall and rain. Their peaks are covered with snow throughout the
year. This snow is a source of supplying our rivers with water throughout the year. We also get precious wood from these mountains. There are many healthy places in this region where people go for tourism. Among these places, Murree, Ayubia, Nathiagali, Kaghan, Lipa, Skardu, Swat, Kalam, Neelam, Bagh, Hunza, Chitral, Yasin, and Gilgit are famous. The northern mountain ranges include the following ranges:

1. Himalayas
   a. Sub-Himalayas or Siwalik Hills
   b. Lesser Himalayas
   c. Greater Himalayas
2. Karakoram
3. Hindukush
4. Mountains of Swat and Chitral.

**Himalayas:**

Sub-Himalayas or Siwalik This mountain range is in the east of the River Indus. It is the southern branch of Himalayas which stretches from east to west. It is also called Siwalik Mountain Range. Pabbi Hills are its famous hills which are situated in the south of Hazara and Murree.

**Lesser Himalayas:**

The Lesser Himalayas lie north of the Sub-Himalayas. This range stretches from east to west. Pir Panjal is the highest mountain range here. Murree, Ayubia, and Nathiagali are the famous resort places.

**Greater Himalayas:**

It is one of the highest mountain ranges in the world. It is covered with snow throughout the year. The beautiful valley of Kashmir is located between the Pir Panjal and Great Himalayas. The glaciers are found in this region which melt to form rivers. Nanga Parbat is the highest peak of this range.

**Karakoram Karakoram:**

Range stretches from west to east in Kashmir and Gilgit along with the borders of China. It is in the north of Himalayas. The second highest peak in the world is located in this range. It is called Mount Godwin Austin or K-2. It reaches to a height of 8611 meters. Karakoram Highway passes through this range and leads to China via Khunjerab Pass.

**Hindukush:**
The Hindukush Mountain Range is located in the north-west of Pakistan. Most of the mountains of this range are in Afghanistan. The highest peak of this range is Tirch Mir.

Mountains of Swat and Chitral:
Small mountain ranges stretch to the south of the Hindukush Range. Between these mountains, there is the Lowari Pass which connects Chitral with Peshawar. It remains closed in the winter due to snow-fall. A tunnel named Lowari Tunnel is constructed here. Through this tunnel, traffic between Chitral and Peshawar runs throughout the year. The Swat River, the Panjkora River (Kunar River) and the Chitral River flow between these mountain ranges.

Central Mountain Ranges:
Salt Range:
This mountain range is located in the south of Pothwar Plateau, between River Jhelum and Indus River. Sakesar is the highest and beautiful place in this range. Deposits of salt, gypsum and coal are found in this range. Salt Range is also known as Koh-e-Namak.

Suleiman Range:
The Sulaiman Mountain Range stretches from north to south; it starts from south of River Gomal and reaches to the center of Pakistan. Takht-e-Sulaiman is the highest peak.

Kirthar Range:
This range is located in the south of Sulaiman Range, and in the west of Indus River and west of Lower Indus Plains. It consists of low and barren mountains. Hub river and lyari River flow from Kirthar towards the Arabian Sea.

Western Mountain Ranges:
Koh-e-Sufaid:
Range Koh-e-Sufaid stretches from east to west in the south of River Kabul. Khyber Pass, which is a historic passage between Pakistan and Afghanistan, lies to the north of the Koh-e-Sufaid. River Kurram flows in the south of Koh-e-Sufaid.

Waziristan Hills:
This mountain range stretches in the south of River Kurram along the Pak-Afghan border from north to south. Tochi Pass and Gomal Pass are situated in these hills.

Toba Kakar Range:
Toba Kakar Mountains is situated along the Afghan border to the south of Waziristan Hills. It extends from north-east towards south-west till it ends in the north of Quetta.
**Chaghi Hills and Ras Koh Hills:**
To the west of Pakistan, along the Afghan border, there lie the Chaghi Hills. Ras Koh Hills are situated in the south of Chaghi Hills along the border of Iran.

**Saihan Hills:**
To the south of Rash Koh, there are Saihan Hills.

**Central Makran:**
Hills These hills are situated in Baluchistan. The winter season here is extremely cold whereas the summers are mild.

**Hills of Makran Coast:**
These hills are situated in the west of Saihan Hills. These are low hills.

**Plateaus Following are the plateaus situated in Pakistan.**

**Pothwar Plateau:**
Pothwar Plateau is situated in the north of Salt Range. It is in the middle of River Jhelum and Indus. Huge reserves of Gypsum, Coal, and mineral oil are found here. River Sawan is an important one of this area. River Sawan make its valley known as Sawan Valley. The surface of Pothwar Plateau is badly cracked.

**Balochistan Plateau:**
Balochistan Plateau is located in the west of Sulaiman Range and Kirthar Range. It is uneven and barren. It receives very low rainfall; therefore, this region has desert characteristics. To the north of this Plateau, there are mountain ranges of Chaghi and Toba Kakar. There are lakes with salty water in the western part of the province of Balochistan. Among them, the most famous and the larges one is the Hamoon-e-Mashkel lake.

**Plains:**
A vast, less steepy and comparatively even surface of land is called a plain. These plains are also known as the food baskets. We can divide the plains of Pakistan into two major parts. 5.2.5.1 Upper Indus Plains This plain extends from the south of Pothwar Plateau to Mithankot in the Punjab Province. If we assume Mithankot a base, where all the rivers of the Punjab join the River Indus, the whole are above Mithankot towards the Panjab will be called the upper Indus Plain. Whereas, the whole area below Mithankot towards Sindh to the point of Thatha will be the Lower Indus Plain. Towards north, the Upper Indus Plain is high whereas it is steep towards south. That’s why all the large rivers of Pakistan flow from north towards south. To the west of this plain lies
the sand desert. This plain is called Punjab (the land of five rivers). These plains are very fertile. Even before the establishment the United Punjab was known as the Home of Grain. These plains of Punjab are playing an important role in meeting the food requirements of the country.

**Lower Indus Plains:**
Below Mithankot, the River Indus forms the shape of a huge river and flows alone till it reaches Thatta.

**Deserts:**
Desert is an area where annual rainfall rate is less than 250 mm. There are four major deserts in Pakistan. The major feature of these deserts are the sand dunes.

**Thar:**
The eastern part of lower Indus plain is sandy and known as “Thar Desert”.

**Cholistan:** Cholistan desert is locally known as “Rohi” and covers the area of Bahawalpur.

**Thal:**
The vast area of this desert is situated between River Indus and Jhelum. It covers the districts of Bhakkar, Khushab, Mianwali, Layyah, Muzafargarhas, and Jhang.

**Kharan:**
The Kharan Desert is a sandy and mountainous desert situated in Balochistan in south-western of Pakistan. The terrain is mainly dry, gray-brown sand.

**Coastal Areas:**
Sindh and Balochistan form the coastal line of the Arabian Sea. The coastal plain is located on the shore of Arabian Sea. The coastal area of Pakistan is about 1000 km long and comprises of important sea ports such as Karachi, Bin Qasim, and Gawadar.

**Factors Leading to Muslim Separatism**
There are a few factors which split the inhabitants of the sub-continent into two nations.

**The Evolution of Two-Nation Theory:**
In the perspective of sub-continent, Two-Nation Theory means that two major nations, the Muslims and the Hindus, were settled there. The two nations were different from each other in their religious ideas, the way of living and collective thinking. Their basic principles and the way of living are different that despite living together for centuries, they could not interact with each other. The Indian Muslims struggled for their separate state on the basis of Two-Nation Theory.
and after accepting this theory as a historical fact, two separate states, Pakistan and India, came into existence. This theory is also the basis of the ideology of Pakistan.

**Religious Differences:**
Although, India was a highly diverse society, having variety of religions, but the Hinduism and Islam were the two major religions in India. Muslims believe in one God, and the last prophet. Whereas, Hindus follow the religion which is based on the concept of multiple Gods.

**Cultural and Social Differences:**
The Hindus and Muslims belonged to different cultures based on their divergent outlook towards life. The Hindus and Muslims followed different socio-cultural customs and traditions. The Hindus burnt their died bodies while Muslims buried them. their language and communication reflected peculiar and different ways and styles. Hindus and Muslim families which lived in the same neighborhood for generations could be distinguished at a glance from each other. The clothes, the foods, the household utensils, the layout of homes, the words of salutation, the gestures and everything about them was different.

**Freedom:**
In the subcontinent the Muslim leaders were foreseeing the future of Muslims that when British government will leave subcontinent Hindus will try their best to get charge all over subcontinent and at that time they will openly remove Muslim community by killing them so they put the demand of a separate homeland where they can lead their life according the teachings of Islam and also with the great freedom.

**Self-respect and dignity:**
Hindus always hated Muslims and they never want Muslims to get success in any field of life. British government played a vital role in keeping Muslims backward by eliminating all job vacancies in subcontinent. Hindus tried to rape Muslim women and tried to kill them so the self-respect of Muslims was badly damaged in subcontinent. It was necessary for them to demand for a separate homeland where they have complete free atmosphere to live a perfect religious life with perfect self-respect and dignity.

**Economic Differences:**
After 1857, Muslims economy was crushed and all the trade policies were formed in such a way so as to destroy the Muslims ambition. They were thrown out of Government services and their
estate and properties were confiscated. However, the Hindus were provided ample opportunities to make program.

**Educational Differences:**
The Hindus had advanced in educational field because they readily acquired English education. The Muslims were not able to acquire modern knowledge so they lacked behind in education.

**Political Differences:**
There were many political differences which gave both to the partition of India. The political differences between the Hindus and Muslims have played an important role in the development and evolution of Two Nation Theory.

**Hindi Urdu Controversy:**
Hindus and Muslims have different languages. The Muslims and Hindus wrote and spoke two different languages. The language of the Muslim majority was Urdu and it was written in Persian Script. On the other hand, the Hindi language was spoken by Hindu majority and it was written in Devanagari Script. Urdu and Hindi language had the difference in writing, thoughts of poetry, arts, painting and words of music. In 1867, Hindus demands that Urdu should be written in Hindi Script instead of Persian script. This created another gap between Hindus and Muslims.

**Congress Attitude:**
The Indian National Congress was founded in 1885. It claimed to represent all communities of India but oppressed all Muslim ideas and supported the Hindus. Partition of Bengal In 1905, the partition of Bengal province was divided on administrative grounds, but the Hindu community and Congress itself, launched an agitation against the partition and partition was canceled in 1911.

**Conclusion:**
The Muslims apprehended that they would lose their identity if they remained a part of Hindu society. They also came to realize the above-mentioned differences between them and the Hindus and hence demanded separate electorate on the ground that they were different nation from Hindus. Hence it is right to say that this Two-Nation Theory is the basis of the creation of Pakistan.