

Asian History, Culture and Environment: Vernacular and Oriental Paradigms

PAPERS PRESENTED AT
International Conference of Historians of ASIA
5-9 DECEMBER 2016

Vol. III

Patron

Syed Umar Hayat
Officer Incharge, NIHCR

Editors

Sajid Mahmood Awan
President IAHA

Dr. Rahat Zubair Malik
Secretary General IAHA



National Institute of Historical and Cultural Research
Centre of Excellence, Quaid-i-Azam University (New Campus)
Islamabad, Pakistan
2016

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Preface

With the Grace of Almighty Allah, the National Institute of Historical and Cultural Research (NIHCR), Centre of Excellence, Quaid-i-Azam University, Islamabad has come up to honour its commitment to host an International conference on Asian History. This commitment was basically a distinction won by one of our colleagues Sajid Mahmood Awan in the previous conference of the International Association of Historians of Asia (IAHA) when he was elected the first ever President of IAHA from Pakistan for a term of two years 2014-2016. Eventually, the NIHCR is honoured to host the 24th IAHA 2016 international conference on “Asian History, Culture and Environment: Vernacular and Oriental Paradigms” in Islamabad, the capital city of Pakistan from December 4-9, 2016. Previously, NIHCR has been organizing international conference every year on different aspects of the history of Pakistan and South Asia particularly, and covering global history in general. One of the objectives of the NIHCR is to engage national and local researcher organizations as well as universities in its endeavour to explore the rich historical and cultural fields of various regions of Pakistan. With the present conference, NIHCR has widely enhanced its horizon, expanding its focus from national history and culture to Asian History and culture adding environment in the main theme of the conference. This was done due to the changing patterns of weather and other problems that are being exacerbated due to increasing pollution and influencing the human ecology, society and culture. Being the national institute, NIHCR decided to play its role to keep the environment human friendly for which many papers are received and are adjusted in the conference programme accordingly.

I am personally thankful to all the participants in the 24th IAHA 2016 in Islamabad, Pakistan. To the best of my knowledge, the IAHA had been contributing to the promotion of research on the discipline of history all across the world through Asian prism, since its establishment in 1960. Organizing an international conference every alternate year is one of its important features. In this pursuit, the first IAHA Conference was held in 1960 in Manila and then onwards it has become a permanent commotion of academic activities of the International Association of Historians of Asia. The last IAHA Conference (IAHA 23) was held in Malaysia in 2014.

The call for paper of the present conference was circulated around the globe wherever some of the scholars were linked with the Asian History, Culture and Environment. Having quite a healthy

response, I am glad to publish the papers approved by the Conference Review Committee (CRC). This publication provides a comprehensive knowledge about almost all the dimensions of Asian history, culture and environment. We tried to place the individual papers with similar themes into specific panels. Consisting of all the papers accepted for presentation in the conference, the present publication is divided into three volumes; each volume covering the proceedings of one day. Actually, we clustered all the papers with similar themes into different panels which were devised thematically and chronologically.

The present event initially seemed impossible as we selected 180 papers out of 250 among which 60 are from international scholars. To make arrangements for boarding, lodging and other things, it could be a hard target to achieve. NIHCR alone was facing problem in organising such a mega event so it sought partnership. One of the major collaborators in organizing the conference is the Higher Education Commission (HEC) of Pakistan which has always patronized NIHCR. We are grateful to the Chairman HEC Prof. Dr. Mukhtar Ahmed, Executive Director of HEC, Ghulam Raza Bhatti, and Project Manager (R&D) Mr. Humayoun Awan for their support to organize this mega event of Historians of Asia. Our second partner was Shaheed Benazir Bhutto Women University (SBBWU) Peshawar. Its dynamic Vice-Chancellor Prof. Dr. Razia Sultana extended her unconditional support to make this event a real success. People Empowering & Development Alternatives (PEDA) joined us as a volunteer service provider agency. Their expertise helped us settle the complexities of registration, event management, particularly the excursion trips.

It is hoped that the present conference would initiate a positive, academic dialogue about the History, Culture, and Environment particularly with reference to vernacular and oriental paradigms. It will provide to the academics, researchers, students and Asian historians a forum to exchange their ideas and find out new avenues of researchers with reference to Asian prism. It is hoped that this venture will bring about closer cooperation and integration between various historians of Asia belonging to different countries; bridging the intellectual gap.

Such international events cannot be carried out successfully without the support of others, particularly when the required finances and logistic facilities were not always at hand. A number of dignitaries took special interest in the successful organization of the conference. First of all, I want to pay my gratitude to Prof. Dr. Javed Ashraf, Vice

Chancellor, and Prof. Dr. Sayed Wiqar Ali Shah, Dean Faculty of Social Sciences, Quaid-i-Azam University, Islamabad, for their guidance and support throughout the process. Heartiest regards and thanks to Dr. Sajid Mahmood Awan, President 24th IAHA 2016 for winning the office of the President of IAHA and getting an opportunity for the NIHCR, Pakistan to host this commendable event. The support extended by Prof. Dr. Razia Sultana, V.C. Shaheed Benazir Bhutto University, Khyber Pakhtunkhwa, played an important role to organize this Event. I owe a special thanks to the Executive Director of Peoples' Empowering & Development Alternatives, Mr. Mujahid Hussain whose support regarding organization of the event is commendable. I am thankful to all the faculty members of NIHCR Dr. Farah Gul Baqai, Dr. Sajid Mahmood Awan, Dr. Himayatullah Yaqubi Dr. Altaf Ullah, Dr. Rahat Zubair Malik, Mr. Akhtar Rasool Bodla, Mr. Muhammad Hassan, Mr. Noor Jamal, Ms. Iffat Humayun Khan. Very effective role and help of Mr. M. Mushtaq-ur-Rahman and Mr. Azhar Javed of NIHCR gave me much relief. With reference to the handling of the finances and management, we are grateful to Mr. Atlas Khan (Accounts Officer). Continuous support and efforts of Mr. Muhammad Munir Khawar (Publication Officer), Mr. Adnan Yousaf (Admin Officer), Mr. Khalid Mahmood, Mr. Zahid Imran and Mr. Sher Afgan Javed along with professional input of Mr. Rao Tahir Hussain, Mohammad Saleem and Mr. Muhammad Ashfaq made the work easier. The role played by the Focal Person of the conference Mr. Hazoor Bux Channa is also very valuable. As a matter of fact, all other officials of the NIHCR deserve heartiest thanks and gratefulness due to their continuous help and support in making the event a success story. I am also thankful to all the delegates who agreed to participate and present their papers in the conference. Their contribution in research is of immense importance. I am thankful to the organizing committees of the NIHCR, SBBWU and PEDTA for their continuous effort to make this conference fruitful. I am deeply obliged to all those whose names remained unmentioned as the list is very long.

(Syed Umar Hayat)

Introduction

Nothing is permanent but change! The world is in perpetual transition, eventually the discipline of history remains in persistent progression. Till the time world is in transition the discipline of history may certainly not cease to evolve. The modernist perspective of history intends having uniformity, homogeneity and conformity to human ideas and wants to put a full stop with an absolutist explanation. Contrarily, the postmodern perspective aspires documenting diversity, heterogeneity and infirmity of ideas. The initial histories were written in comparatively simple manner but the transformation of thought and growth of human ideas have added versatility to perspectives. The division of world into the white, black and yellow nations on one side and its compartmentalization into First, Second and Third Worlds on the other or with reference to its geographical location as Eastern and Western World; the worldviews or the thinking patterns have been shifted from simple to complex and unusual ones. Increasing complexities of the ideas and every day changing patterns of thinking with reference to historic interpretations of the past events invite historians to define, refine and redefine what has happened in the previous times and the way it was reported beforehand. The present Conference on "Asian History, Culture and Environment: Vernacular and Oriental Paradigms" is an attempt to decipher the changing patterns of historic events and multiple approaches to understand the phenomenon of change and growth.

The conference owes its geneses to the International Association of Historians of Asia (IAHA) which decided to hold 24th IAHA Conference in Pakistan to be hosted by the National Institute of Historical and Cultural Research (NIHCR), Quaid-i-Azam University, Islamabad. Venue of the IAHA conferences keeps rotating all around Asia, along with the office of the IAHA president. President of the IAHA is elected democratically through a majority vote of all the conference delegates for a term of two years. Election of the president is arranged by the IAHA Secretariat after every two years right on the last eve of the conference. During the 23rd IAHA Conference in Kedah, Malaysia, I was elected as President for a term of two years eventually the Islamic Republic of Pakistan had been given the chance to host this conference. This indeed is a landmark victory for Pakistan, Quaid-i-Azam University and the NIHCR as this is for the first time that any one from Pakistan has won this

distinction. Hence, the present conference is declared as the 24th IAHA 2016 conference.

The incremental course and gradual discourse of history witnessed the evolution of human thought from Ancient Philosophy (Greek, Hellenistic and Roman Philosophy) to Medieval Philosophy (Patristic and Scholastic Philosophy), to Modern Philosophy and finally to Contemporary Philosophy (21st Century—Postmodernism) was theoretically a paradigm shift from theocentrism to anthropocentrism and practically from cosmocentrism to logocentrism. The conventional course of modernism followed through Rationalism (Descartes, Spinoza, Leibniz, Malebranche, Pascal), Empiricism (Hobbes, Locke, Berkeley, Hume), Idealism (Fichte, Schelling, Hegel, Schopenhauer), Materialism (Feuerbach, Marx), Positivism (Comte, Mach), and Existentialism (Kierkegaard and Nietzsche). The teleological evolution of history shows that the process of history is not arbitrary, but it has an end or purpose that can be anticipated. The German idealists tried to discover the rational scheme behind the empirical historical events. They believed that the '*telos*' [Greek: Purpose] of history was freedom of man and his society. Actually, the evolution of civilization through the course of history was indeed a way to the human freedom. Teleological thought itself seems to be the source of utopianism in the modern social theories. For instance, George Wilhelm Friedrich Hegel (1770-1831) declared that the end (*telos*) of history is the final reconciliation of the idea with its self, i.e. the history that knows its self. Auguste Comte (1798-1857) claimed that the fundamental purpose of history was the positivist society and the scientific civilization of mankind. Karl Marx (1818-1883) assumed that the human being was the actor of history that drives it to its end through the social transformation i.e. revolutions. To him the ultimate end of history was the classless society. Thus the modernist perspective of history intends having uniformity, homogeneity and conformity to human ideas and wants to put a full stop with an absolutist explanation. The End of History (1992 book 1989 Article) by Francis Fukuyama and The Clash of Civilizations and the Remaking of World Order by Samuel P. Huntington both were rigorous efforts in this regard.

Contrarily, the postmodern perspective is distinguished by the idea that there is not one but many truths and that the notions of truth are culturally and historically relative constructions. Fundamental principle of postmodernism is to put all assumptions under scrutiny in order to reveal the values that underlie all systems of thought, and

thus to question the ideologies within them that are seen as natural, so the idea of authenticity is always in question in postmodernism.

The transformation of thought and growth of human ideas have made perspectives more complex. Even more than the classification of world into the white, black and yellow nations and its compartmentalization into First, Second and Third Worlds the geographical location as Eastern and Western World has determined the palatial and spatial value of the world as vernacular and oriental.

Before arguing about vernacular and oriental paradigms, I would like to contest some of the aforementioned argument which refers to an overview of the world history. However, it is necessary to investigate and deconstruct the notion of 'Asia' that how it has been treated in past two – three hundred years.

Focusing down to Asia the largest and most populous continent stretching on 17,212,000 square miles (44,579,000 square kilometres) is home to more than 4.4 billion people containing around 30 percent of the world's land area and 62 percent of the world's population. It is the only continent which is bordering two continents of Africa and Europe and even sometime touches the third one of North America through the frozen seas. It not only has the most varied landscape rather can be declared to have the greatest diversity of all kinds including religions, races, cultures, and languages. It has also the distinction to host the ancient civilizations of the world namely Sumer Civilization in Mesopotamia (7000 years old) and the Indus Valley Civilization in Pakistan (6000 years old). The most populous country of the world that is China and the largest country of the world i.e. Russia are also situated in Asia. Both the highest as well as lowest point of the World—Mount Everest at 8,848 meters (29,029 feet) and the Dead Sea at -395 meters (-997 feet) respectively lie in Asia. With such a diversified variety of its land and people the Asian continent is generally divided into five major of North Asia, Central Asia, Middle East, Southeast Asia and South Asia. All the major religions of the world including Buddhism, Hinduism, Christianity, Judaism, Islam and Sikhism were produced in Asia.

However, talking historically, the idea of Asia is not a vernacular construct but an oriental one. It can be traced in European enlightenment thought when knowledge formulation and transcendence of theories of state, race, linguistics, historiography, epistemology, hermeneutics, philosophy and natural sciences were constituting the new world map. The ideas of Europe and Asian were debated in the context of world history under new knowledge

conditions. Adam Smith, Montesquieu, Hegel and Marx constructed the idea of Asia in difference to Europe and incorporated Asia in a teleological vision of history. The European configuration of the characteristics of Asia can be explained as multi-ethnic as compared to Europe's monarchical and sovereign, nomadic and agrarian modes of production differing from European industry, trade and urban life, political despotism as opposed to Europe's political and legal system, etc. In other words, the European nation-states and expanding of capitalist market was considered an advanced stage or ultimate objective of history, meanwhile Asia and its aforementioned characteristics were subsequently labelled to a lesser stage of history.

In this framework, Asia was not merely a geographical category, rather a civilization *viz-a-viz* the European nation state system and capitalism passing through a transitional phase between an unhistorical and historical stage. This derivative discourse offered a framework to European intellectuals, philosophers, theorists, revolutionaries and historians to represent Asian societies to reform policies, establish revolution and most importantly to make sense of its past and future. During most of the 19th and 20th Centuries, the idea of Asia was contained under universal European discourse on modernity which provided a similar narrative framework to colonizers and the colonized. In the 19th Century European intellectuals' work on history, religion, state and law ironically presented Asia as the 'centre' of all nations in the world and "starting point" of world history (Hui 2010). Hegel (2012) argues in the *Philosophy of History*:

"The History of the World travels from East to West, for Europe is absolutely the end of History, Asia is the beginning... The East knew and to the present day knows that one is free; the Greek and Roman world, that some are free; the German World knows that all are free. The first political form therefore which we observe in history, is despotism, the second democracy and aristocracy, the third monarchy."

Such a generalized perspective of history was appropriated on the cognition of expanding European colonialism. European knowledge gained the so called objective conditions to develop a worldwide comparative methodology and outlook. For instance, Hegel was inspired by the connections between European languages and Sanskrit 'discovered' by some European linguists, and he linked this historical linguistic connection with the other two discoveries of the 19th Century Europe—the theory of race and historical geography. Hegel says that it is a great discovery in history.

Asia existed in the orientalist's imaginations and discourse in difference to Europe which is at different stage of history while 'centering' the idea of state to define and evaluate stages. In orientalist imaginations Asia had no state and was not yet a full subject of history, it was the beginning of history, or an unhistorical or non-historical period. It can be inferred from this argument that when Asian regions become states, Asia will not be Asia anymore. The catchphrase "Departure from Asia and Joining Europe" advocated by Japanese intellectuals in the 19th Century should also be analysed in the context of this line of thought, i.e., that of how nation-states were formed.

Thus, the slogan "Departure from Asia and Joining Europe", was raised in a short essay by Fukuzawa Yukichi (1835-1901), published in 1885. It tells about the time when Japan started colonization and made material progress on Industrial lines and reproduced similar orientalist constructions. "Departure from Asia" reveals a determination to get rid of the Indo China centered world and its politics and ideology, and "joining Europe" means to establish Japan as a European-style national state. Similarly, it can be observed in Russia after 1917, when it faced the question that either they should associate themselves with Asia or Europe (Hui 2010).

This discussion on Asia reveals that how it was discursively constructed in orientalist thoughts and reproduced and appropriated with modernity. This legacy was institutionalized with European colonial experience and reconstructed the Asian past purposefully. These consistent practices are hint to understand the constitution of subjectivities of the colonized subjects, what Said argues as the political subjectivity in his works.

However, this conference is an attempt to investigate the concepts of oriental, imperial, colonial, vernacular, indigenous, knowledge, power, geography, culture and ideology in relation to what Edward Said's "rethinking of what had for centuries been believed to be an unbridgeable chasm separating East from West". (Said 1977).

On one side, orientalism or oriental paradigm is that fixation that Europeans in general and Europeans scholars in particular had in their minds and across in their works about Asian countries—about the difference these cultures have from the Occidental cultures (European) for being mysterious and religion, behaviour and lifestyle.

In other words, Orientalism is a discourse concerning the Orient, compiled over time by regimes of interpretation; qualifications for acceptable knowledge; and the consequent regularities of image,

identity, metaphor, and analogy—all of which are structures of comparison” (Said 1977). Orientalism is constituted predominantly by these structures of comparison between the Occident and its other Orient. The other which has been constructed by the West is not just a mere discourse construction but it is controlled by the same West. This complete authority of the West over the Orient construction allows them to disintegrate the Orient identity empowering the colonial regime. So it can be said that this is the power which entertain the accumulation of knowledge and it is the same power which constraint it, thus allowing the Occident to be superior to the Orient. So, according to Said, it is the Occident which not only controls its own identity but also it has power to control and manipulate that of its others. “The people of the Orient are subjected to the colonial powers that know, describe, and classify them in precisely the same manner as they are subjected to colonial or imperial rule by Western powers.”

On the other side, the teleological debate on the notion of vernacular corresponds to the “native to an area” with an indigenous identity as a particular innate entity distinct from the modern, national or a standard character. A vernacular history, culture and environment are supposed to be natural, nonstandard and home grown. In Latin vernaculus refers to domestic, native, indigenous; pertaining to “home-born slaves”. For all human action is after all a domestic product—a creation not of scholars and professional but of unschooled and uneducated. The scholars and educationists however may cultivate and enrich it but not at the cost of its novelty and deep rooted genuine identity. The figurative meaning was broadened from the diminutive extended words vernaculus or vernacula for female and male slaves. In the whole of Europe Latin had dominated all the vernacular identities. Even the Christianity could not penetrate in different parts of Europe until the Bible was not translated into vernacular languages. Even science could also be popularised in vernacular. An early user of the vernacular was Galileo, writing in Italian c. 1600, though some of his works remained in Latin. A later example is Isaac Newton, whose 1687 Principia was in Latin, but whose 1704 Opticks was in English. Latin continues to be used in certain fields of science, notably in biology, while other fields such as mathematics use vernacular. Similarly, in India, the 12th Century Bhakti Movement led to the translation of Sanskrit texts to the vernacular. Quite similarly, Islam gained its popularity in vernacular. However, some societies have both a classical form and various vernacular forms, with two widely used examples being Arabic and Chinese.

Owing to such compartmentalisation and polarisation of approaches the Oriental-Occidental clash or paradigmatic inability to reach out and understand one another is getting stronger day by day. Without indulging myself in this complex debate, I leave it upon the honourable key-note speakers of the conference which we have selected very carefully. One is purely vernacular with his native thoughts and legacy i.e. Prof. Dr. Khurram Qadir. The other one is foreigner coming from Western Michigan University, USA. Prof. Dr. Mahendra Lawoti, a Nepali by birth but an American by nationality, happens to be an oriental. With their respective approaches both the key note speakers will add variety of flavour to the course of the conference.

Then onwards the Conference will provide you all a dynamic platform to take this debate further in the pleasant environment of Islamabad to warm you up in the chilly December.

Main objectives of the conference include: to provide scholars in different countries an opportunity to come together for an exchange of views, ideas, and information regarding what was being done in their respective countries towards the extension, improvement, and refinement of historical knowledge relating to the national and regional wants of Asian peoples particularly with reference to the vernacular and oriental perspective. The conference further aims to find ways and means through collaboration and networking among academics and international scholars for fruitful information with a view to discard myths, fables, and stereotyped claims appearing in the guise of facts in history books and for solving common problems in research as growth of history under vernacular and oriental paradigms. The conference also aspires to strengthen the IAHA forum, having as its main objective the augmentation of written history as an instrument for the promotion of world peace, goodwill, understanding and peaceful co-existence. The conference will also help strengthen the position of NIHCR-Pakistan as a competitive and world-class higher institution of learning. It will also reinforce the networking between educational institutions, government agencies, non-governmental organizations (NGOs), media and other related institutions.

Venue of the conference, the capital city of Pakistan, Islamabad is of a particular significance with the antiquity and historicity of its location in the northwest of the country in Potohar Plateau. This area has been significant in history for being a part of the crossroads of Punjab and Khyber Pakhtunkhwa. The city was built in 1960 to replace Karachi as the capital city of Pakistan, which it has been

since 1963. The site of the city has a history going back to the earliest human habitations in Asia. This area has seen the first settlement of Aryans from Central Asia, ancient caravans passing through Central Asia including the massive armies of Alexander and Tamerlane. To the North of the city one can find the Margalla Hills. Hot summers, monsoon rains and cold winters with sparse snowfall in the hills almost summarize the environment of this area.

The conference is open to all academia, educators, civil society, media professionals and practitioners extending their contributions corresponding to the main scope and themes of the conference. Researchers, national and international students of higher education are also encouraged to avail the opportunity. In order to accommodate the vernacular language of the host county the conference was declared bi-lingual with the announcement that papers may be written either in English or Urdu. Having such a healthy response, we had to run parallel session. We had to place the papers in ten sessions; each session was carrying three panels, counting in total thirty parallel sessions. Placement of the papers was made chronological as well as logical. Same is the pattern of this publication covering all the papers to be presented in the three academic days of the conference dividing this publication into three volumes.

With all these dispensations, the 24th IAHA 2016 is a unique Conference in its scope, goals, and history in many ways. It lays the groundwork for a continuation of the effort to provide a platform for academics and consultants on the Asian History, Culture and Environment: Vernacular and Oriental Paradigms. Significantly, the conference will also serve as a forum for discussion and debate about the challenges and future of Asian History and Culture and the impact of Environmental change on the life and culture of the Asian community.

(Sajid Mahmood Awan)

President

International Association of Historians of Asia

Fazl-i-Husain as Education and Public Health Minister

Baljeet Singh Cheema*

ABSTRACT

Under the Montague-Chelmsford Reforms next elections to the Legislative Council were due in 1923. Fazl-i-Husain was appointed Minister (Education) on December 20, 1923. Fazl-i-Husain was the first Minister for Education and the Member-in-charge of European education was Sir John Maynard. Fazl-i-Husain adopted the old constructive Congress programme of nation-building, and the development of responsible, self-government. The way in which he carried it out had, however, some distinctive features. One of these was the measure of his success, due to a rare combination of tact, firmness, tenacity and mastery over general principles as well as minute details. Another and perhaps the most important feature of the working of this programme was the practical emphasis he laid on the word 'people'. He could not but as a nationalist interpret the word to mean all classes of people, and not only the middle class, the educated and political-minded people. To bring the masses forward was the keynote of his policy as a minister, and the various measures of legislative and executive policies and orders for which he was responsible as a

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minister and Executive Councillor from 1921-1930 were inspired by this principle.

Fazl-i-Husain also played a very important role for the development of Public Health under the Unionist government. A comprehensive programme of expansion was worked out for the first time during the year 1925. So the researcher will be going through the different perspectives of the programs of Fazl-i-Husain, which affected the condition of education and the public health of Punjabis.

Aim and objectives

1. To draw out the condition of politics of early 20th century.
2. To explain the education program under the British Government.
3. To analysis of the education programs under Fazl-i-Husain.
4. To show the changes in education under the efforts of Fazl-i-Husain.
5. To critically analysis the condition of public health programs.
6. To examine how successful Fazl-i-Husain to handle the charge of Public Health minister.

Fazl-i-Husain participated in the local politics before joining the Unionist Party, but he earned name in the political arena through this Party. Fazl-i-Husain was appointed Minister for Education on December 20 1923, "But after Sir Malcolm Hailey joined as Governor of the Punjab (31 May 1924) his influence was considerably contained because the Governor was surprised to note that, 'a minister who was merely in-charge of a few departments and who should be behaving as an obedient driver of state vehicle, was behaving as if he owned it'.¹

As an Education Minister, Fazl-i-Husain adopted the old constructive Congress programme of nation-building, and the development of responsible, self-government. The way in which he carried it out had, however, some distinctive features. One of these was the measure of his success, due to a rare combination of tact, firmness, tenacity and mastery over general principles as well as minute details. Another

1 Raghuendra Tanwar, *Politics of Sharing Power: The Punjab Unionist Party*, p.52.

and perhaps the most important feature of working of this programme was practical emphasis he laid on the word 'people'. He could not, but as a nationalist, interpret the word to mean all classes of people, and not only the middle class, the educated and political-minded people. To bring the masses forward was the keynote of his policy as a minister, and various measures of legislative and executive policies and order for which he was responsible as a minister and Executive Councillor from 1921-1930 were inspired by this principle.

In India, as a whole, the administration was spending only two *Annas* per head on education, while the United State spent over Rs. 16 per head, England more than Rs. 9 and Japan Rs.8 for the education of their people. It was not surprising, therefore, that only 5% of the population in India could be describe as literate; as against 98% in Japan, 95% in the United States, and 93% in England. This appalling disparity in national expenditure on education among some of the civilized countries of the world and India, and the wide divergence in the figures of literacy, showed in unmistakable terms how this great nation-building department had been neglected by the British administrators.

Fazl-i-Husain initiated a four-fold programme of expansion, economy, efficiency and equality. The expansion of education was the most urgent need, because in 1920 out of a population of 20 million, only 2.42% were receiving education in the Punjab. The urgency of expansion and serious financial stringency demanded drastic economy, so that every rupee saved could be made available for expansion of education. A very large proportion of pupils were congregated in the lowest school class, which indicated a large measure of inefficiency. The alarming backwardness of several areas and communities demanded greater equality in the advance that was proposed to be made.²

2 Azim Husain, *Fazl-i-Husain: A Political Biography*, 131.

During the year 1920-21 Education Department was not only responsible to develop and expand the provision of education on lines previously determined, but to overhaul its machinery to meet new and changing conditions. Expenditure increased by about 33%. In all Rs. 184, 06,424 were spent on education during the year. Expenditure on scholarships rose from 4, 16,226 to Rs. 4, and 73,571. Government made grants of Rs. 24, 20,016 to district boards and of Rs. 2, 38,401 to Municipalities. Fazl-i-Husain was the first Minister for Education and the Member-in-charge of European education was Sir John Maynard.³

Explaining to the Legislative Council about the watch wards of his educational policy, Fazl-i-Husain declared, "Government intends to pursue an education policy which is national, economic, and makes for efficiency". For the department of education,

"It is again the most difficult task in education to maintain a just balance between the claims of urban and rural areas, and between the main branches of education system. In different schools and in different teaching skills may well create a reaction against what all desire; and a disturbing feature of the present situation is that the increase in attendance by no means corresponds with the increase in expenditure and in the number of schools. Exaggerated attention to the requirements of the towns may result in an unhealthy congestion alongside disheartening apathy. Indifference to the development of a well ordered University may weaken the supply of teaching strength for other grades of education."⁴

Even, on August 3, 1924 Fazl-i-Husain wrote a letter to Malcolm for education changes, he told that:

In view of the great pressure that the extremist press (both Hindu and Muslim) and Congress are bringing to bear on these unfortunate Councillors, I commend the change from 20 to 25 to Your Excellency's favourable consideration.⁵

3 *Ibid.*, p. 135.

4 Ved Pal Rana, *The Dilemma of Growth: Education and Punjabi Society (1920-1934)*, S.S. Publishers, Delhi, 1997, 29.

5 Dr. Waheed Ahmad, (ed.), *Letters of Mian Fazl-i-Husain*, Research Society of Pakistan, Lahore, 1976, 1.

Under the Unionist Party in the Punjab, the Department of Public Health was entrusted to a popular Minister, placed under the charge of the Education Minister. Public Health in Punjab had been in a very deplorable position but Fazl-i-Husain played a very important role for the development of Public Health under the Unionist government. There had been a strong and persistent demand, which found frequent expression in the Legislative Council, for preventive and curative measures to reduce the incidence of mortality from epidemic diseases and to improve the sanitary conditions of towns and villages. The popular Minister took some immediate steps in this direction. In 1922, the designation of the department was changed from Sanitary Department to Department of Public Health. The Sanitary Commissioner and Deputy Sanitary Commissioners were now named Director of Public Health and Assistant Director of Public Health, respectively; sanction was also given for the creation of two new posts of Assistant Directors of Public Health. In 1923, the department was reorganized: The Punjab Malaria Bureau became the Epidemiological Bureau, Punjab. Fifteen medical graduates with the British Diploma of Public Health were added to the establishment. Eight sanitary inspectors and twenty dispensers were also added to the department for work in the rural areas. It was decided in 1926 that every district, except the Shimla district, should have its own District Medical officer of health, who should be a Government servant. On April 1, 1927 every district was provided its own Medical Officer of health with a sanitary inspector and dispenser attached to him.⁶ Municipal Committees were also advised to appoint whole-time Medical Officers. The government contributed half the cost of the salary of the Medical Officers for the Municipal Committees which were hesitant to give effect to this proposal due to financial stringency. The Government also

6 Report on the Public Health Administration of the Punjab for the year 1927, Lahore, 1928, 25.

approved a scheme whereby private medical practitioners might be appointed part-time health officers in small towns.⁷

A comprehensive programme of expansion was worked out for the first time during the year 1925. The programme had three parts. In the first part, an ideal was set of one dispensary for every 100 square miles of territory or for every 30,000 of population within five years. The calculation showed that to achieve this aim it would be necessary to open 375 new dispensaries in the rural areas. The progress made in this direction was very encouraging. From the year 1925 to the end of the year 1930, 359 new dispensaries were opened;⁸ and by the end of the year (1930) the total number of dispensaries rose to 973. Thus, there was one dispensary for a population of 25,000 people and there were seven dispensaries in an area of one thousand square miles.⁹ There was also a steady and considerable increase in the number of indoor and outdoor patients during this period,¹⁰ which was perhaps due to the increase in the number of rural dispensaries and due to the good work done in the hospitals of the province.

The second part of the programme contemplated the taking over by the government of the hospitals at the headquarters of each district and the dispensaries at the headquarters of each revenue sub-division (Tehsil) of each district. But much progress could not be made in this direction because financial stringency did not permit the provincialisation of hospitals at district and tehsil headquarters. By March 1935, the number of public hospitals in the direct charge of the Government was only 51 and the number of dispensaries and hospitals awaiting provincialisation due to 'financial stringency' was 67.¹¹

7 Virinder Singh, *Diarchy in Punjab*, National Book Organization, New Delhi, 1991, 61.

8 Census of India 1931, Vol. XVII, 27.

9 *The Tribune*, Lahore, November 20, 1934.

10 Census of India 1931, Vol. XVII, 30.

11 *The Tribune*, Lahore, November 21, 1934.

The third part of the programme was related to the special care in medical facilities for females. It was contemplated to provide women's hospitals under a lady doctor at the headquarters of each district where such a hospital was not already in existence. It was also aimed to provide a separate section for the female patients under the charge of a female Sub-Assistant Surgeons were provided in the tehsil headquarter hospitals. But unfortunately, the progress made in this direction also was not encouraging. By the end of the year 1933, there were only twenty-four women doctors employed by the Government and 29 by the local bodies in charge of separate hospitals for women or sub-in-charge of women's sections of general hospitals.¹² Financial stringency and the *purdah* system were perhaps the main obstacles to increase the number of trained women doctors; this remained a formidable problem throughout this period. It may also be observed in this connection that whereas the Muslim women were not forthcoming in the medical institutions due to the *purdah* system, the Hindu women were frequently denied admission in such institutions on communal grounds. It was also alleged that the Muslim Minister of Public Health deliberately delayed the establishment of a separate medical school for women at Lahore, the foundation of which had been laid earlier.¹³

An offshoot of the above-mentioned factor, which explains the unsatisfactory condition of public health in Punjab, was that like other beneficent departments the money allotted to this department was very meagre. Only 1.3 per cent of the total expenditure was spent on the maintenance of public health of the province. Fazl-i-Husain, who remained Minister of Public Health for about six years, expressed the financial difficulty very frankly in these words: "I plead guilty that the Punjab at present does very little in the way of preventive medicine and also in the way of curative medicine...for the large rural tracts there was no medical relief. Medical relief,

12 *The Tribune*, Lahore, November 23, 1934.

13 *The Tribune*, Lahore, November 25, 1934.

however, needs money. If money is forthcoming a large number of institutions can be started.”¹⁴ The real cause of the failure of the Government and local bodies was that one has dominated by bureaucratic ideas and the other by communal proclivities; they never seriously realized the vital importance of Public Health and sanitation in the national life.¹⁵ The policies of the Unionist Party under the ministry of Fazl-i-Husain gain so much in the field of education and Health areas. Punjab had gained its position from the previous times in education and health under the ministry of Fazl-i-Husain.

14 Virinder Singh, *Dyarchy in Punjab*, 64.

15 *The Tribune*, Lahore, February 01, 1934.

Life and Works of Saint Shah Daula Gujrati: Revisited

Dr. Javed Haider Syed*
Qudsia Batool* *

ABSTRACT

Islam was spread in Indian subcontinent due to the efforts of Sufi saints. Sufis spread Islam through their ideas and deeds. Sufis not only played an important role in spreading Islam, they also influenced the religious approach of the people. The sole purpose of the life of every Sufi was to serve humanity. They had an important role in society. But unfortunately, the main focus of the biographies and literature about the saints has been based on marvels and miraculous powers. Certain supernatural elements are attached with Sufis that diminish their actual and vigorous role as an active member delivering benedictions in society. This study is about a Sufi personality in Gujrat named Shah Daula. He is popularly known throughout the world owing to his miracle of rat kids. He is known as miraculous personality only and people know very little about his vital input in society. So, the aim of the study is to revisit the life and works of Shah Daula and to analyze his healthy contribution

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in society through Sufi teachings and Sufis' way of serving humanity. In the light of his contributions, the sole purpose of his life has been tried to assess.

Introduction

Ibadat Bajuz Khidmat-e-Khalq Neest,

Ba Tasbih-o-Sajdah-o-Dalq Neest (Sheikh Sa'adi)¹

"Worship is nothing but service of humanity, it is not (chanting) the rosary, (remaining on the) prayer carpet or (wearing) coarse garments" (Translation)

Spiritualism is a universal phenomenon. In Islam the mystical movement is called Sufism.² It is the esoteric aspect of Islam. The term 'Sufism' is first used by German Philosopher F.A.G Tholuck in 1821 A.D.³ and British Orientalists popularized it.⁴ Another word *Tasawwuf* is anglicized with Sufism. *Tasawwuf* is Arabic word⁵ which means becoming a Sufi. The term 'Sufi' is made of three Arabic words s y f⁶ but there is controversy over the derivative root of the term Sufi. There are various etymological roots are described by the scholars but majority of the scholars is agreed upon the word *Sufi* as the derivative root of Sufi. So, *Tasawwuf* literally means wearing wool.⁷

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- 1 Couplet of Sa'adi Shirazi as Cited in Baidyanath Saraswati, *Culture of Peace: Experience and Experiment*, (India: Indira Gandhi National Centre for The Arts, 1999), 155.
 - 2 A.J Arberry, *Muslim Saints and Mystics: Episodes from The Tazkiratul Auliya (Memorial of The Saints) By Farid al Din Attar* (London: Routledge and Kegan Paul, 1979), xiii.
 - 3 F.A.G. Tholuck, *Sfimus Sive Theosophia Persarum Pantheisitica* (Berlin: Duemmleri, 1821)
 - 4 William C. Chittick, *Faith and Practice of Islam: Three Thirteen Century Sufi Texts* (Lahore: Suhail Academy, 2000), 2.
 - 5 Maulvi Abdul Aziz, Maulana Muhammad Saeed, and Maulvi Muhammad Munir, *Lughat e Sa'adi*, 3rd Ed (Karachi: H.M Saeed Co., 1957), 168
 - 6 Farida Khanam, *Sufism: An Introduction* (New Delhi: Goodword Books, 2009), 8
 - 7 Tanvir Anjum, *Chishti Sufis in The Sultanate Of Delhi 1190-1400, From Restrained Indifference To Calculated Defiance*, (Karachi: Oxford University Press, 2011), 38

According to some scholars, the basis of Sufism is laid on Indian Vedanism, Neo Platonism, Christianity and Aryan.⁸ Some Sufis trace the basis of Sufism in Quran⁹ and Sunnah.¹⁰ Sufis take inspiration from Quran¹¹ and *Ahadis*. Sufis take the life of the prophet (S.A.W) as role model and believed that prophet Muhammad (S.A.W) was himself a Sufi throughout his life.¹²

Arberry opines that Sufism is mystical movement in Islam and those who associate himself with it are known as Sufis.¹³ Sufis articulated many doctrines like love for Allah, simplicity, repentance, renunciation, voluntary poverty, patience, fear, hope, satisfaction, sincerity piety, and trust in God etc. The essence of all these virtues is Allah's love. The ultimate end of every human person is to attain Allah's love. The aim of

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- 8 Sheikh Muhammad Iqbal, *The Development of Metaphysic in Persia*, (London: Luzac & Company, 1908), 97.
 - 9 Seyyed Hossein Nasr, 'The Quran as The Foundation of Islamic Spirituality' In *Encyclopaedia of Islamic Spirituality* Ed. Seyyed Hossein Nasr, Vol1 *Foundations* (Lahore: Suhail Academy 2000), 3-10; Frithjof Schuon, *The Spiritual Significance Of The Substance Of The Prophet* in *Ibid.*, 48-63;
 - 10 E.G. Brown, *Literary History Of Persia*, Pp. 418-19; Duncan Black Macdonald, *Aspects Of Islam*, (New York, Macmillan, 1911), 184; John P. Brown, *The Darvishes And Oriental Spiritualism*, Ed, With Introduction And Notes H.A Rose (London: Frank Cass And Co. Lt., 1968 Rpt., First Published 1868), 71-72; Hamilton A.R Gibb, *Mohammedanism: A Historical Survey* (New York: Oxford University Press, 1963) p. 128; Louis Massignon, *Essai Sur Les Origins Du Lexique Technique Mystique Musulmane* (Paris: J Vrin, 1954), p.104 as Cited in Jonathan P Berkey *The Formation Of Islam: Religion And Society In The Near East, 600-1800* (Cambridge: Cambridge University Press, 2003), 153; Philip K. Hitti, *History Of The Arabs* (London: Macmillan Education Ltd. 1970), 433; G. E Von Grunebaum, *Classical Islam: A History 600-1258* Eng. Trans, Katherine Watson (London: George Allen And Unwin, 1970, German ed. Published From Berlin in 1963), 131; Nasr, 'The Quran As The Foundation Of Islamic Spirituality' , 3-1; Schimmel, *Mystical Dimensions Of Islam*, 345; Trimmingham, *The Sufi Orders In Islam*, 2; Nizami, *Tarikh-i-Mashaikh-i-Chishti*, 45
 - 11 Shiekh, Bashir Ahmad, *The Impact of Sufism on the Socio-Economic and Cultural Conditions Of The Jammu & Kashmir (16th-18th c.)*, PhD Thesis (India: Aligarh Muslim University, Department of History, 2012) p. 55
 - 12 Ahmad, *The Impact of Sufism*, 55; Anbu A., *Socio Religious Contribution of Chishti Sufis*, 6.
 - 13 A.J. Arberry, *Muslim Saints and Mystics*, 1-2

every Sufi's life and activities is to please Allah that is why he surrenders himself to Allah's Will. Sufi remains absorbed in Allah's love and want to close to Allah but the nearness to Allah cannot be attained through worship only. According to Nizamuddin Auliya, there are two categories of devotion to Allah; *Ata'ate Lazmi* and *Ata'at Muta'ddi*. *Ata'ate Lazmi* consisted of individual worship and practices whereas *Ata'ate Muta'ddi* is to help the poor and the needy and to feed the hungry. For him the reward for *Ata'ate Mutaddi* is higher than the obligatory individual prayers.¹⁴ So the nearness to Allah could not be attained until human rights are not fulfilled.

In Quran Allah says; "Lo: those who are with thy lord are not too proud to do Him service, but they praise him and prostrate him".¹⁵

Question is what does serving to Allah means and how Allah is being served? Allah is Himself *Al-Samd* (independent of creation) *Al-Ghani* (self-sufficient) *Al-Mughni* (fulfiller of needs) and *Al-Waris* (inheritor of all). He does not need any service from anyone then how he can be served? The service to Allah means to be obedient to him in that a way as he expected to human beings. Acceptance of oneness of Allah is the first stage of obedience. Acceptance of *Tawhid* means to obey him according to his prescription and will. At this stage man directs his links with Allah through individual practices of worship i.e., prayers, fasting, charity, and Hajj etc. At the third stage there comes the service of family and relatives. The Holy Quran states in Chapter 4:37:

And worship Allah and associate naught with Him and show kindness to parents, and to kindred, and orphans, and the needy, and to the neighbour that is a kinsman and the neighbour that is a stranger, and the companion by your side, and the

14 "Spiritual Teachings of Sufi Master Hazrat Nizamuddin", <http://www.techofheart.co/2011/10/spiritual-teachings-of-sufi-master.html> (accessed, 18 July, 2016)

15 Marmaduke Pickthall, *Meanings Of Holy Quran*, (07:206, Alaraf, verse no, 206), 53.

wayfarer, and those whom your right hand possess (employees). Surely, Allah loves not the proud and the boastful.¹⁶

Then there comes the service to humanity at fourth stage. Allay says: "*Ye are the best community that hath been raised up for mankind. Ye enjoin right conduct and forbid indecency; and ye believe in Allah.*"¹⁷

Our Holy Prophet Muhammad (S.A.W) also laid stress on the love and kindness to all mankind. Numerous sayings can be quoted regarding service of humanity. As at one place the prophet said; "All creatures of Allah are like (Ayal) family of Allah and He likes the person who treats His family in a good manner."¹⁸ (*Mishkat al Masabeeh*)

So nearness to Allah can be attained through the service of humanity. As Sa'adi says "Worship is nothing but the service of humanity, It is not the rosary, prayer carpet or coarse garments." Question is that how humanity should be served so that it could become the service of Allah in the real sense of the term. With reference to Ayatullah Murtaza Mutahhari, serving to humanity does not confine to provide food and clothes only. It does not fulfil the purpose unless human beings are not valued as human beings.¹⁹ Actual service is far more than mere providence of food and clothes. Every Muslim should render his service to his society. Humanity could be served through educating the people, especially giving importance to religious education, to launch educational and awareness campaign, and through charity and universal brotherhood.

So, different Sufi paths based their services on the different Quranic principles and teachings. Sufis belonged to Different Sufi orders directed their energy in different kinds of services according to the need of the time. For instance, Sufis from

16 *Ibid.*, Chapter 4: verse no. 37.

17 *Ibid.*, chapter 3, verse no. 110, 19.

18 Narrated by Anas and Abdullah ibn Masud, *Mishkat al-Masabih*, 3:1392; quoted from Bukhari.

19 Ayatullah Murtaza Mutahhari, *The Perfect Man*, translated by Aladdin Pazargadi Edited by Shah Tariq Kamal (AllIslam.org: Foreign Department of Boyad Be'that), 8.

Naqshbandi order constructed roads in remote areas so that the sick could be taken to hospitals, for the easy transportation of food and access to the religious institutions. Some Sufis became guardian of weak. Chishti Sufis established free kitchens for hungry, shelter places and *Saraïs* for homeless and travellers. Sufi *Khanqahs* provided food and shelter to all kind of people irrespective of their religions. So the sole purpose of every Sufi was to serve humanity.

Shah Daula

Date of Birth, Name and Recognition

There is controversy among historians regarding date of birth, name, recognition and caste of Shah Daulah.²⁰ Mufti Riaz recorded his date of birth in 500 A.H (1107 A.D) at Baghdad, in 599 A.H (1205 A.D) by Nawab Ma`shuq Yar Jang Bahadur, Mufti Ahmad Yar Khan and Muhammad Hassan Şabri.²¹ Qadri pointed out his date of birth in 988 A. H (1581 A.D), on the 25th year of Mughal King Akbar's ascendancy while Munshi Mushtaq Raam indicated his date of birth in 945 A. H. (1538-1539 A.D) eighteen year before the Akbar's ascendancy. Qadri and Raam were both the disciple of Shah Daula both had written *Karamat Namah* about Shah Daula but the works of both these writers contradict each other. So it could be said that his date of birth is debatable. Mufti Ahmad Yar Khan related him to *Khalifa Azzam* of Ghousul Azam²² but Mufti Riaz does not agree with this version. According to him it was the Shah Daula Gujrati (Baghdadi Kathiyawari) who was the disciple of Ghousul Azam, not Shah Daula Gujrati Punjabi and Mufti Ahmad Yar mistakenly took the later as Shah Daula Gujrati

20 Pir Nasirudaula, *The Story of Hazrat Shah Daula (R.A) Saint The Engineer*, (Gujrat: Ghazia Publisher, 2005), xii

21 M. Ahsan Chinnah, *Gujrataur Shah Daula Walli*. (Gujrat: Reesman Publishers, 2010). 36

22 Chinnah, *Gujrataur Shah Daula Walli*. 36

(Baghdadi Kathiyawari).²³ His name is also debatable among his historians. At his shrine his name is written as “Hazrat Kabiruddin Shah Daula Gujrati”²⁴. According to Kunjahi, Kabiruddin²⁵ and Shah Daula²⁶ were not his real rather these were attributed names of Shah Daula. Various Appellations i.e. Hazrat Shah Muhammad Qasim Shah Daula Darya’i²⁷, Muhammad Shah Daula and Abu-al-Fazal²⁸ are also attributed to him. Suffix *Darya’i* is also affixed to his name which was first used by Qadri.²⁹ It refers to river. Various reasons are recorded for the attachment of this suffix to his name i.e. due to altering the bitter water of well into sweet water,³⁰ his generosity,³¹ construction of bridges,³² etc.

Shah Daula is referred to different casts like Afghani, Ara’in, Lodhi, Pathan, Gujjar and Sayyed by different writers. The writer of *Roḡah-i-Qayyumiyah*, Sujān Roy, Bakhtiyar, Muhammad Aslam Pasrori and Kunjahi (with reference to *Roḡah-i-Qayyumiyah*) declared him as Sayyed. *Roḡah-i-*

23 Sayyed Irtaza ‘Ali Kirmani, *Ḥaḡrat Shah Daula Darya’i (R.A)*. (Lahore: Azim and Sons Publishers, 2005), 24, 25.

24 *Ibid.*, 25

25 Sharif Kunjahi, *Ḥaḡrat Shah Daula Darya’i Gujrati, Hayat-o-Ta’alimat*, Urdu, (Lahore: Markaz-i-Mu’araf Auliya’, Mehkama Auqaf, Punjab, 1985), xiv + 182. 6-7.

26 *Ibid.*, 2-3.

27 Kirmani, *Ḥaḡrat Shah Daula Darya’i (R.A)*, 35- 36

28 Pir, *The Story Of Hazrat Shah Daula*, 34

29 Kunjahi, *Ḥaḡrat Shah Daula Darya’i Gujrati*, 7-8

30 M. Rām, *Karamat Namah Klan Ḥaḡrat Shah Daula Darya’i*, 1132 A. H. (1719 -1720A. D. Persian, Written about 47 years after the death of Shah Daula. Copied version 1905 (1323 A. H.) in Pir, *The Story Of Hazrat Shah Daula*, 138-42

31 Mufti Ghulam Sarwar Lahori, *Khazinatul Asiffiya*, Persian. (Lucknow: Munshi Naval Kishore, Vol, 4, 1290 A.H). Pp.102-104 in M. Zahiruddin Bhatti, *Khazinatul Asiffiya*, Urdu. (Lahore: Maktabah Nabviyyah, Vol, 4, 1994), 166; Pir, *The Story of Hazrat Shah Daula*, 140.

32 A. C. Elliott, *The Chronicles of Gujrat* (Lahore: Civil and Military Press, 1970), 53-65.

Qayyumiyah provides weighable reason to declare him as Sayyed.³³

Early Life

About his early life history, a typical same story is narrated by several writers. Shah Daulawas born in the reign of third Mughal King Akbar. His father Abdul Rahim Khan Lodhi, was a descendant of Sultan Ibrahim Lodhi. His mother was Ni`amat Khatun, (great granddaughter of Sultan Sarang, Gakhar).³⁴ Sultan Sarang sheltered Khwas Khan who rebelled against Sultan Salim. Khwas Khan was killed in battle near Rohtas by Sultan Salim and Sultan Sarang and Ni`amat Khatun were made captives.³⁵ Later, Ni`amat Khatun married Abdul Rahim Lodhi, (a soldier of the King's house) in Akbar's reign.³⁶ Shah Daula was born in the 25th year of Akbar's reign³⁷ but his place of birth is unknown. His mother brought him up in turmoil. At the age of nine, his mother also died and Shah Daula came to Sialkot. Khem Karn Wadera, adopted Shah Daula³⁸ and brought him up in luxury. He started to serve Qanungos and became Incharge of their *Tosha Khana*. Being generous by nature, Shah Daula spent all of his money and even the furniture of *Tosha Khana* to poor and the needy. On knowing, Qanungos got furious and tortured and imprisoned him but later they believed his innocence and set him free. Then Shah Daula went to Sangohi near Sialkot there he met Shah Saiden Sarmast and became his disciple. Another disciple, named *Makhu, Moku, or Mungo* was also at the service of Shah

33 *Ibid.*, 49.

34 *Ibid.*, 53.

35 Kirmani, *Hazrat Shah Daula Daryā'i (R.A)*. 20

36 Sir Denzil Ibbetson, Maclagan, Sir Edward, M and Rose, H, *A Glossary of the Tribes and Castes of the Punjab and North-West Frontier Province*. Vol. III (Punjab: Superintendent Government Printing, 1919) 630-31.

37 Elliott, *The Chronicles of Gujrat*, 53.

38 Pir, *The Story of Hazrat Shah Daula*, 97.

Saiden Sarmast³⁹ Shah Daula remained in his service for twelve years.⁴⁰ At his deathbed Shah Saiden called Mokhu to gave his *Dalq* (Fakir's cloak) but he was not present there. Thrice he was called by Shah Saiden, thrice he refused to come so Shah Saiden gave *Dalq* to Shah Daula by saying "Jisydy Tusay Mola" (only God gives to whom He gives) and died.⁴¹

The works of Qadri and Raam are the main sources upon which most of the writers relied. But both writers are dealing with two different Daulas who were present at the service of Shah Saiden Sarmast at the same time and at same place. To support this contention, we can assume this evidence that Qadri in his book repeats the name as Sheikh Daula whereas Raam refers his name as Shah Daula. According to historical facts this life story is about Sheikh Daula who was devoid of spiritual enlightenment.⁴² The writers may have mixed up two different accounts of these Daulas.

As far as, his personality is concerned, he had bearded face, fair complexion, ample forehead and black eyes. He dressed simply; a cap with a handkerchief tied on it and had a leather flip-flop or slipper (*Chappal*) in his feet.⁴³ In the light of his life pattern as presented by writers, it can be assumed that he had not received any formal religious education.⁴⁴ According to some writers he remained single throughout his life but Ram indicated that Shah Daula was married⁴⁵.

39 *Ibid.*, 54 and, Ibbetson, *et al.*, *A Glossary of the Tribes and Caste*. 631-36 and Qadri, *Karamat Namah Khurd*, in Kunjāhi, *Hazrat Shah Daula Darya'i Gujrati*, 36.

40 Elliott, *The Chronicles of Gujrat*. 54.

41 Lahori, *Khazinatul Aşiffiya*, Persian, 102-104. Urdu transl. Bhatti, *Khazinatul Aşiffiya*, 167.

42 *Ibid.*, 93.

43 Chinnah, *Gujrataur Shah Daula Walli*. 149.

44 Kirmani, *Ḥazrat Shah Daula Darya'i* (R.A), 60.

45 Rām, *Karamat Namah Klan Ḥazrat Shah Daula Darya'i*, Persian.

Sufi Silsila⁴⁶

His Sufi *Silsila* is also not confirmed. His *Silsila* is recorded in Naqshbandi order by Lahori⁴⁷, and Qazi Sultan Mahmud, Chiragh Qadri and Mashoq Yar Jang declared him in Qadri⁴⁸. But most of the writer indicated him to Suharwardi *Silsila* because his mentor Shah Saiden also belonged to the Suharwardi command.⁴⁹ Elliot says that he belonged to not only Suharwardi order as well as Qadri, Naqshbandi and Chishti orders too.⁵⁰

Contributions

He had great healthy contribution in society. His contribution is divided into two categories: Religious contribution and social contribution.

Religious Contribution

Religiously he spread Islam in the area and converted many Hindus to Islam. Many of his disciples were Hindu i.e., Munshi Mushtaq Raam who wrote Shah Daula's biography and Raja Chatter Singh were also among his disciples taught his disciples and Raj Begum (wife of Aurangzeb) converted to Islam due to the influence of Shah Daula. He constructed religious buildings i.e., mosques and shrines

46 In Sufism later developed *Silsilas* or *Tariqahs*. Term '*Silsila*' means connection or link whereas '*Tariqah*' means path or methods of practices. Both are defined as spiritual lineage. There were four major *Silsilas* found in India i.e., the Chishtiyyah, founded by Abu Ishaq Shami but started in India by Mo'inuddin Chishti, the Suhrawardiyyah started by Shahabuddin Suharwardi, but introduced by Bahauddin Zikariyya Multani, the Naqashbandiyyah started by Bayazid Bisṭami however, introduced in Delhi by Khwajah Baqi Billah and Qadriyyah order- by 'Abdul Qadir Jilani but introduced by Ghous Muhammad into the Punjab.

47 Lahori, *Khazinatul Asiffiya*, Persian, 102-104 in Bhatti, *Khazinatul Asiffiya*, Urdu. 166.

48 *Ibid.*, 152; Riaz., "Shah Daula Gujrati," 183-91, Mirza Muhammad Akhtar Dehlvi, *Tazkirah-i-Auliya-i-Hind*, Vol. 3, (Delhi: Meer Press, 1906), 12; Kirmani. *Ḥazrat Shah Daula Darya'i (R.A)*. 67.

49 Kirmani, *Ḥazrat Shah Daula Darya'i (R.A)*, 66-67

50 Elliott, *The Chronicles of Gujrat*. p. 26 in Ibbetson, et.al., *A Glossary of the Tribes and Castes*, 631-36.

and *Khanqahs Eidgaahs*. A *Jami`a Shahi* mosque in village Qilladar,⁵¹ Dome of Imām `Alī-ul-Ḥaq's tomb, mausoleums of Shah Saidan and Pir Sabz, an Eidgaah in the west of the city, many shrines and Miradors (*Nashaiman*) were built by Shah Daula.⁵² The main purpose of his life was to serve humanity through doing public welfare. He revered all and sundry so that everyone in his company adopted this manner. He respected everyone irrespective of their status. He taught his followers through his actions and deeds. When Sayyed Jawad Bukhari, the Faujdār of Gujrat, was deposed, he left his elephant to Shah Daula. His gesture of taking care of the elephant shows that he practically taught his disciples to do good to animals.⁵³ The ideology and teachings of Shah Daula can be understood by studying the book *Siyarul Salukal Malikul Malūk* which is attributed to him. He had used the term *Qayyum*⁵⁴ many times which shows his inclination towards Mujaddadi's school of thought⁵⁵ and Mujaddadi's ideology of *Waḥdatul Wajud*.⁵⁶ He advised to adopt *Shari`ah*.⁵⁷ Between 'Aṣar and Maghrib prayer Shah Daula used to teach Islamic manners to his disciples. Especially, he advised them to offer prayer.

Any authentic information about Shah Daula's Scholarly aptitude is not available through any source. Qilladari wrote that he was a great religious Scholar.⁵⁸ His contemporary

51 Pir, *The Story of Hazrat Shah Daula*, 196.

52 Qadri, *Karamat Namah Khurd*, in Kunjahi, *Ḥazrat Shah Daula Darya'I Gujrati*, Pp 70-71; Elliott. *The Chronicles of Gujrat*, p. 10; Jallandhary, *Salimul Twarikh*. p. 104

53 *Ibid.*, 140-42.

54 *Qayyum* was the title of Mujaddad Alif Sani. *Qayyum* means "the one with whose help the universe and the whole world is maintained".

55 Kunjahi, *Ḥazrat Shah Daula Darya'I Gujrati*, in Kirmani *Ḥazrat Shah Daula Daryā'i (R.A)*. 143-44.

56 The doctrine of *Waḥdatul Shahud* was presented by Mujaddad Alif Sani. He presented the concept of 'Hama az Ausat' which means that everything is from Him or reflection of Him.

57 *Ibid.*, 162

58 A.H.Q. Qiladari. *Zila` Gujrat, Tarikh, Saqafat Adab*, Punjabi (Lahore: Punjabi Adabi Board, 1995). 193.

religious Scholars were Miran Fazil Gujrati and Qazi Sheikh 'Abdul Fattah, with whom he exchanged his religious views and thoughts.⁵⁹

Social Contribution

Socially he contributed society by constructing bridges tanks, wells, *Sarai* and *Langar Khanas* (free kitchens). Shah Daula was fond of constructions. He first of all worked as labourer in rebuilding of Sialkot fort. During his stay in Sialkot, he built many, tanks, wells and bridges. Very important among his constructions is the bridge over the *Aik Nala* in Sialkot.⁶⁰ The name of *Aik Nala* is also mentioned in *Apnashids* and *Ved*.⁶¹ He arrived at Gujrat in 1612 A.D, 1022 A.H.⁶² He constructed many bridges and tanks in Gujrat also. On eastern side of the city there is one bridge Shah Daula (*Shah Daulah Pul*) which was later repaired by the British Government.⁶³ He also built a bridge on *Dek Nala* in Gujranwala D⁶⁴. He constructed Sara'i and Miradors Garhi Shah Daula Gujrat, *Langar Khanas* Gujrat and Sialkot etc. Almost forty-four constructions in different areas are attributed to him.⁶⁵ (List

59 A.H.Q. Qiladari, *Hasin Yadain*, Urdu, (Gujrat: Ra'I Zaid JarraI advocate, 2000). 103

60 Elliott. *The Chronicles of Gujrat*. 56.

61 K. Hasan. "Sialkot's Vanished Days". The Friday Times, Lahore, February 20-24, 2004, p. 9. Apnashids and Ved are the religious books of Hinduism.

62 Elliott, *The Chronicles of Gujrat*. 57

63 M. Azam Baig, *Tarikh-i-Gujrat*, Urdu. (Lahore: Sheikh 'Azizuddin, Victoria Press 1870), 88-91

64 S. A Khan, *Ar'aishe Mehfil*. (London: J & Cox Brothers, 1844) 151-52

65 *Ibid.*, p. 197; List of Sialkot Fort, Mausoleum of Imam Ali-ul-Haq, Bridge *Dek Nala* Gujranwala, Bridge Shah Duala Gujrat, Well Saiden Sarmast Sialkot, Dome of Mausoleum Shah Saiden Sarmast Sialkot, Bridge Outer Kabli Gate Gujart, Bridge Garhi Shah Daula Gujrat, Sara'i and Miradors Garhi Shah Daula Gujrat, Mosque Mulla Gujrati Gujrat, Haveli Bazeed Sialkot, Construction Of Gujrat Well, Jami`a Mosque Shahi Qilladar Gujrat, Ruined Building Kula Chor Adjacent to Jalalpur Jattan, Repaired the Grave of Mirza Gujrat, Chah Dar Gujrat, Marh Parbat Chowki, Fort and Dell, Mandi Mir Ganj, Martyr Sara'i, Amir Khan Sara'i, Tank Maulvi 'Abdullah, Garden Maulvi 'Abdullah, Mausoleum Hazrat Bayabani, Bridge *Nala Aik*, Mausoleums of Martyrs Sialkot, Mausoleum of Pir Sabz Sialkot, Eidgah Sialkot, Two Vast Grounds In West of Sialkot, Miradors in Gujrat, Bridge

is provided below). It shows his constructive zing and his healthy contribution in society.

Meetings with Mughal Royalty

It is narrated that Shah Daula met with four Mughal mighty kings *i.e.*, Akbar, Jahangir, Shah Jahan Reign and Aurangzeb. Rehman and Wescoat declared him contemporary of Akbar⁶⁶ but there is no record of any meeting occurred between King Akbar and Shah Daula.⁶⁷ King Jahangir had great regards for Sufis. Elliot mentioned the meeting of Shah Daula with King Jahangir.⁶⁸ It is assumed some courtiers and important personalities of Jahangir's court had used to visit Shah Daula.⁶⁹ Meeting of Shah Daula with Shah Jahan is also narrated by Elliot and Raam. During one of his journey to Kashmir Shah Jahan while passing by Sialkot, ordered his Faujdar to construct a bridge over *Nala Dek*. Faujdar constructed it twice but it could not stay. Then it was constructed with the help of Shah Daula.⁷⁰ Mughal king Aurangzeb was also the great devotee of Shah Daula. He met twice with Shah Daula. Elliot has mentioned the details of his meetings with shah daula.⁷¹ Jahan Ara, the daughter of Shah Jahan was also the devotee of Shah Daula. In her book *Risalah Sahibiyah* she

Gujrat, Bridge Devka Adjacent to Behdāl, Langar Gujrat, Langar Sialkot, Gujrat Mosque Adjacent to Dargah Eidgah Gujrat. Mosque Miran Fāzal Gujrati. Reference Source: (Chinnah, *Gujrataur Shah Daulah Walli*. 59- 60

66 A. Rehman, & J.L. Jr. Wescoat. *Pivot of the Punjab, the Historical Geography of Medieval Gujrat* (Lahore: Dost Associates Publishers, Al Karīm Market, Urdu Bazar, 1993), 88-91.

67 Elliott. *The Chronicles of Gujrat*. 57

68 Elliott. *The Chronicles of Gujrat*. 57-58; Ibbetson, *et.al A Glossary of the Tribes and Castes*. p. 635; Ram Karamat Nama Klan Persian.

69 Kunjahi, *Ḥaṣrat Shah Daula Darya'I Gujrati*, 70 in Kirmani *Ḥaṣrat Shah Daula Darya'I (R.A)*. 61-62.

70 Elliott. *The Chronicles of Gujrat*. Pp.58-59; Chinnah, *Gujrat aur Shah Daula Walli*. 65-66.

71 Elliott, *The Chronicles of Gujrat*. p.60; Kunjahi, *Ḥaṣrat Shah Daula Darya'I Gujrati*, 116 and Rehman & Wescoat. *Pivot of the Punjab*, Pp.88-91.

has mentioned her efforts to meet Shah Daula.⁷² The Raja of Rajour, Chatter Singh was a devotee of Shah Daulah. He wanted to kill her new born baby girl because at that time female infanticide was commonly practiced. Shah Daula forbade him to do so. Chatter Singh named this girl Rajwarī or Raj Bā'ī. Later, Chatter Singh presented his daughter to Shah Jahan. Shah Jahan arranged the marriage of this girl with Prince Aurangzeb.⁷³ She was given the title of "Raj Mahal Begum". She was also the devotee of Shah Daula. Earlier she was Hindu but converted to Islam due to the influence of Shah Daula.⁷⁴ After her death she was buried in the yard of *Begum Pura* Mosque in the footsteps of Shah Daula. Name of a *Mohallah 'Begum Pura'* is also attributed to the princess.⁷⁵

Rat Kids

Like other Sufis so many marvels are attributed to him and the most important one is "Rat Kids of Shah Daula" for which he is popularly known throughout the world. These are the kids with large ears, small heads and rat liked face. They are used for begging.⁷⁶ These Rat kids are associated to Shah Daula's *Karamat*. It is believed that Shah Daula can bless a barren woman with a child but the baby that is born by his prayer is always like a rat. The other view is that sometimes one vows that if he/she would be blessed with a child, he/she would leave it to *Darbar*. If he/she fails in doing so all the later children would be Rat kids until he/she fulfils his promise.⁷⁷ If we evaluate these versions in the light of the

72 Chinnah, *Gujrataur Shah Daula Walli*. Pp. 78-79; Pir, *The Story of Hazrat Shah Daula*, 153

73 Elliott. *The Chronicles of Gujrat*. p.60; Ibbetson, *et.al A Glossary of the Tribes and Castes*, p. 636

74 Chinnah, *Gujrataur Shah Daula Walli*. 43-44

75 *Ibid.*, 43

76 Elliott. *The Chronicles of Gujrat*. Pp.61-63; Kirmani *Ḥaẓrat Shah Daula Daryā'ī (R.A)*. p. 125

77 *Ibid.*, p.64; Kirmani *Ḥaẓrat Shah Daula Daryā'ī (R.A)*. p. 127; H.S Williamson, *Gazetteer of The Gujrat District 1921* (Lahore: Sang-i-Meel Publications, 2007), p. 54; Riaz., "Shah Daulah Gujrati," Pp.188-189 with

teachings of saints, these two versions seem to be incorrect. No saint could be so cruel that he imposes such inhuman condition. A saint always tries to reduce the afflictions and agonizes of people and turns the patients and disabled to recovery or recuperation. Then how is it possible that Shah Daula could afflict such strict condition. Possibly Shah Daula in his life might have seen these type of kids wandering helplessly and ordered his disciples to gather these children to him so that he may take care of them. Thus his *Khānqāh* might have become the habitat for such kids.⁷⁸ A rational idea is that these children were born naturally and parents left these children to the saint so that Shah Daulah might take care of them.⁷⁹ But after his death his disciples and *Fakirs* at *Dargah* started to use these Kids for begging.

Several questions are aroused that whether these kids are born naturally or artificially deformed and that if are they found in Pakistan only or in other countries also? Another question is that why these children are found in Pakistan in great number? There are two views about it. One is that there is custom of cousin marriages in Pakistan which often results in the genetic abnormalities in the new born babies. Another view is that kidnappers kidnap the children and then artificially deform the heads of these children by using clamps and iron vessels and sell these mentally retarded children in the market.⁸⁰ With reference to Kunjahī, term 'microcephalic' is well known in other countries across the globe. It shows that kids with small heads are born across the world but without any vow. In any historical source about Shah Daulah like *Khulaṣatul Twarikh*, *Ma'aṣarul Umarā*, *Karamat Namah Khurd* and *Ḥaḳīqat-i-Gulzar Ṣabri*, there is

reference to *Tazkirah-i-Auliya'-i-Hind* Vol.3 by Dehlvi; Mufti Ghulam Sarwar Quraishi Lahori, *Tarikh-i-Makhzane Punjab*. (Lucknow: Munshi Naval Kishore, 1877) p.168; Baig, *Tarikh-i-Gujrat*, p. 89.

78 Kirmani, *Ḥaṣrat Shah Daula Daryā'ī* (R.A). Pp. 127-128.

79 Elliott. *The Chronicles of Gujrat*. p.64

80 Pir, *The Story of Hazrat Shah Daula*, p. 233

no indication towards such kids. First of all, Baig then, Lahori mentioned these kids in their books⁸¹.

This myth is not mentioned in any contemporary writing, in any *Tazkirah* or in any *Karamat Namah*. Neither in any historical sourcelike *Tuzk-i-Jahangiri*, *Shah Jahan Namah* and *Wiqā'i-alamgiri* nor any traveller like Huegal and Burnier in any of their memoir or travelogue has mentioned about these Kids. Having no authentic evidence in history it seems that there is no truth in this myth. It is hard to believe that Shah Daula would have indulged people in such situation. With reference to Kunjahi, the reason might be that Shah Daula would have opened his arms for such kids.⁸²

Scientific Research about Microcephaly

Microcephalic is used for rat kids. This term is derived from Greek language. Term *Micro* means 'small' and *Kephalikos* mean 'head'. It was reported that foolishness occurred due to the small size and weight (341 grams) of the brain whereas the normal weight of the brain is 1300-1400 grams. According to modern scientific research, main causes of Microcephaly are: infections, radiation in the pregnant women abdomen, medication used by mother during pregnancy, Chromosomic abnormalities, injuries in the last three months of pregnancy, genetic diseases and heredity complications.⁸³ In the light of these facts it can be stated that these are only baseless rumours. The shrine of the saint is an open public place to go and to check the authenticity of this rumour. It is only a fabrication.⁸⁴

81 Kirmani, *Hazrat Shah Daula Darya'i (R.A)*. p. 129; Pir, *The Story of Hazrat Shah Daula*, p. 224

82 Kunjahi, *Hazrat Shah Daula Darya'I Gujrati*, Pp. 45-53; Kirmani, *Hazrat Shah Daula Darya'I (R.A)*. Pp. 129-131

83 Pir, *The Story of Hazrat Shah Daula*, p. 239

84 *Ibid.*, p. 238

Death

His date of death is recorded in 1085 A.H. by Bhandari⁸⁵ Qadri, with reference to *Mahbub Maula Sheikh Daula* pointed out his date of death in 1086 A.H.⁸⁶ and in 1087 A.H. by Raam⁸⁷. He nominated Bhawan Shah as his successor.⁸⁸ In some books it is narrated that Bhawan Shah was his disciple.⁸⁹ Many other related that he was Shah Daula's legitimate son⁹⁰ and according to some other writers he was not his son, he was an adoptee.⁹¹ It is related that present *Sajjadgan* are the descendents of Bhawan Shah.⁹² Shrine of Shah Daula was built in the last decades of 17th century by Bhawan Shah. It was rebuilt twice once in 1867 and then in 1898 by Qazī Sultan Mahmud.⁹³ Shrine was taken over by Auqaf Department in 1976.⁹⁴ People visit shrine and perform religious practices such as *Tilawat*, *Fatiḥah Khwani*, *Du`a* and *Zikr* etc. Many of them perform other rituals such as *Chadar Poshi*, (covering tomb with cloth), spreading petals, making vows, Brooming, *Jharu Lagana* etc. some women make vows for their different kind of problems and physical diseases and on the fulfilment of vows many of them offer idols and warts too. Shops are installed near the shrine and

85 Bhandari, *Khulasatul Twarikh*, Pp. 24, 116-117 in Kirmani, *Ḥaṣrat Shah Daula Daryā'ī (R.A)*. Pp.164-165

86 Qadri, *Karamat Namah Khurd*,

87 Rām, *Karamat Namah Klan*, p. 188; Elliott. *The Chronicles of Gujrat*. p.61

88 Rām, *Karamat Namah Klan*, p. 188

89 Jallandhary, *Salimul Twarikh*. Pp. 398-403; Riaz, "Shah Daulah Gujrati," P. 90

90 K. S. U Kharābātī, *Tazkiratul Wāṣilīn*, Persian. 1862-1863. Vol. 2, Pp. 298-471 in Kunjāhī, *Ḥaṣrat Shah Daula Daryā'ī Gujrati*, p. 63; Kunjāhī, *Ḥaṣrat Shah Daula Daryā'ī Gujrati*, Pp. 74-75;

91 Qadri, *Karamat Namah Khurd*,

92 Elliott, *The Chronicles of Gujrat*. p.61; Ibbetson, *et.al A Glossary of the Tribes and Castes*, p. 636

93 Baig, *Tarikh-i-Gujrat*, p. 90; Bhatti, *Khazinatul Asiffiya*, p. 169; Kirmani, *Ḥaṣrat Shah Daula Daryā'ī (R.A)*. p. 166

94 Katherine Pratt Ewing, *Arguing Sainthood: Modernity, Psychoanalysis, and Islam*, (Durham: Duke University Press, 1997) Pp. 79-80

Zaireen buy these things from these shops and present to the shrine.

Conclusion

Sufism is defined as an internal aspect of Islam. Sufis remained absorbed in Allah's love and want to be close to Him through various practices and service of humanity. By following the Sufi way of serving humanity, Shah Daula also contributed a lot in society. He is included in early Sufis who came in Gujrat and served Islam and society. He, religiously, contributed by converting the local population to Islam, educating the people, especially religious education, erecting the religious buildings like mosques, *Khanqahs* and *Eid Gahs* and shrines etc. His meetings with Mughal royalty show that he not only influenced the common folk but he impressed the Mughal royalty too. Socially, he served humanity through doing public welfare. Many bridges, tanks wells, free kitchens to feed hungry and *Sarai* for travellers are also on his credits which show his healthy contribution in society about which people know a very little. He was so kind that he opened his arms for the sick children known as rat kids, in fact, he was the guardian of these kinds of children but unfortunately this act of kindness is diminished by attributing it to his *Karamat* and confined his role as miraculous person who could do miracles only. A glance at his life and work shows that his contribution was far more than doing miracles and he was an active member of society. The sole purpose of his life was to serve humanity and doing public welfare works.

Sir Ganga Ram: A Great Soul of Punjab

Farah Gul Baqai*

ABSTRACT

Born	April 1851, Mangtanwala, British India (now Pakistan)
Died	10 July 1927, London
Known for:	Philanthropy, Architecture and Agriculture.

Sir Ganga Ram's life has the magnitude, the variety and the human qualities that make it evergreen. In the words of Sir Malcolm Hailey, the Governor of Punjab, "he won like a hero and gave like a Saint". He was a great engineer and a great philanthropist.

Ganga Ram was an engineer who designed majestic building of Lahore, Amritsar, Patiala and other cities of joint India.

He designed and built General Post Office, Lahore, Lahore Museum, Lahore, Aitchison College, Mayo School of Arts (now the National College of Arts), Ganga Ram Hospital, Lady Mclagan Girls High School, the Chemistry department of the Government College University, the Albert Victor wing of Mayo Hospital, Sir Ganga Ram High School (now Lahore

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College for Women), the Hailey College of Commerce, Ravi Road House for the Disabled, the Ganga Ram Trust Building on The Mall and Lady Maynard Industrial School. He also constructed Model Town, once the best locality of Lahore, the powerhouse at Renala Khurd as well as the railway track between Pathankot and Amritsar.

He built Sir Ganga Ram Hospital, Lahore (1921), Lady Mclagan School and Renala Khurd Power House with his own money. Another hospital Sir Ganga Ram Hospital, Delhi was built in 1951. Aitchison College, Lahore.

Engineer

In 1873, after a brief Service in Punjab P.W.D, he devoted himself to practical farming. He obtained, on lease, from government 50,000 acres (200 km) of barren, unirrigated land in Montgomery District, and within three years converted that vast desert into smiling fields, irrigated by water lifted by a hydroelectric plant and running through a thousand miles of irrigation channels, all constructed at his own cost. This was the biggest private enterprise of the kind, unknown and unthought-of in the country before. Sir Ganga Ram earned millions most of which he gave to charity.

In 1900, Ganga Ram was selected by Lord Curzon to act as superintendent of works in the British Darbar to be held in connection with the accession of King Edward VII. He finished the work at the Darbar managing its manifold problems and challenges but his name was not included in the New York Honours list. Consequently, he retired prematurely from service in 1903.

The love of Indian traditions mirrors itself in his buildings and they look at home on Indian soil. But, in their construction, all the tricks and devices of the scientific West have been employed to improve them, to protect them from extreme heat and cold of the Punjab climate, to ensure their sanitation was efficient and unobstructed. More modern styles have since invaded the Mall, and the future will show many others with modern construction and technique, but

the simple dignity of Ganga Ram's building will bear comparison with the best that the future has to offer.

He was a promising agriculturist. He leased thousands of acre of barren land in Montgomery (modern days Sahiwal) by using engineering skills and modern irrigation methods turned the barren land into fertile fields.

He designed and built General Post office Lahore. He was appointed Assistant Engineer and called in Delhi to help in the building of Imperial Assembly.

Impressed by his work, Lord Ripon sent him to Bradford, UK to get further training for two years in office, Lahore Museum, Government College, Aitchison College, Mayo Hospital, Ganga Ram Hospital, Sir Ganga Ram High School (now Lahore College for Women) He also constructed Model Town one of the best localities in Lahore.

He built Sir Ganga Ram Hospital, Lady Mclagen School and Renala Khurd Power House with his own money.

Education of Ganga Ram

He had his early schooling from Amritsar, he attended a private school near Darbar Sahib in Amritsar. He passed 10th class from the Government High School and joined Government College, Lahore in 1869. Afterwards, he obtained a scholarship to the Thompson Engineering College Roorkee 1871, at Roorkee, he worked hard and paved the way "to the stars", where he passed with the Gold Medal in 1873. He started his career as Assistant Engineer and called in Delhi to help in the building of the amphitheatre of the Durbar. In 1877, he came back to his hometown Amritsar to assist in the planning and completion of the Railway from Amritsar to Pathankot. Then, with the urge of perfecting himself in his profession very strong within him, he went to Bradford, in the North of England, for training in the waterworks and drainage construction.

His drainage expertise helped Lahore to be safe from Malaria

As an Agriculturist

As an Agriculturist, he combined in himself the realism of an engineer with the imagination of farmer. He was the pointer to the future, the rational farmer and the love for soil. The story of how Renala Khurd wasteland was converted into a power driven and prosperous farm reads more like a twentieth century version of the Arabian nights, and the true account of the doing of a man who had the audacity of a Danton combined with the money sense of a Rothchild.

Daring in its conception, a hydro-electric scheme for lifting water to high land was very exceptional in India, showing the way towards a very wide field of expansion of lift irrigation in the whole country. A hydro-electric station was constructed on the canal at a point near the Renala Khurd Station on the North Western Railway. From it, in accordance with the designs, transmission lines radiate both up-stream and down-stream, the total length of these lines being thirty miles. Steel poles provided throughout, and the telephone system connected all the main points.

At Renala, the sight of the power house, the canal had a fall of only two feet, but it was found possible, by regarding the channel to convert the fall to one of six feet. Even six feet is a low fall for economic turbines of a horizontal type had to be designed. Looking at the figures of this huge undertaking we can realize how enormous it was in its scope. Five turbines, 220 k.v. commanded about 80,000 acres or 125 square miles. The cost of the installation was nearly half a crore and twelve lakhs of rupees were spent on seventy-five miles of irrigation channels, six hundred and twenty-six miles of watercourses, forty-five bridges, five hundred and sixty-five miles of village roads, one hundred and twenty-one miles of boundary roads, and six hundred and forty culverts. About ten lakhs of rupees were spent on the stream machinery used for the lift prior to the completion of the hydro-electric plant, and up to the rabi of 1924, the government were paid twelve lakhs in revenue. From the engineering point of view, Renala works stand unique in their distinction of harnessing

energy from the smallest fall in the world. ““The story of his development of 80,000 acres of waste land in the Montgomery district” says Dr. Lucas, “read like a romance”.

Charitable Work of Ganga Ram

In 1921, Sir Ganga Ram purchased a land in the heart of Lahore City, Wachhowali, and constructed with Rs. 1,13,500 a building for the Sir Ganga Ram Charity Dispensary, which has become a most priceless boon to the inhabitant of Lahore and a beacon light for the very poor.

He conceived the idea of a commerce college. Today, streams of student throng the corridors of the Hailey College of Commerce, and fill its classes, and behind them, unseen, stand the mighty figure of Sir Ganga Ram, happy in the child of his creation.

When organizing his charitable donations, Sir Ganga Ram did not forget his first love, agriculture and endowed a prize of Rs. 3,000 to be given every year for the inventor of any practical method of increasing the profits of agriculture in Punjab.

When Sir Ganga Ram was seventy-six years old, he crowned his charities of more than three million rupees by founding the Hindu Apahaj Ashram for the old, the neglected and the disabled

Service in Patiala State

He became Superintending Engineer in Patiala State for the capital's reconstruction project after his retirement. Amongst his works, were Moti Bagh Palace, Secretariat Building, Victoria Girls School, the law courts and police station.

In district Faisalabad (then Lyalpur) Tehsil Jaranwala, Ganga Ram built a unique travelling facility, it was Gora Train (horse pulled train). It was a railway line from Buchiana Railway station (on Lahore Jaranwala railway line) to his village Gangapur. It remained in use for decades even after independence. It became useless for need of repair in 80s. It

was unique of its kind. It was two simple trollies pulled on a narrow rail track with horse instead of railway engine.

He was a promising agriculturist, too. He purchased thousands acres of barren land in Lyallpur (now Faisalabad) on lease and by using engineering skills and modern irrigation methods, turned the arid lands into fertile fields.

Death

He died in London on July 10, 1927. His body was cremated and his ashes were brought back to India. A portion of the ashes were consigned to Ganges River and the rest was buried in Lahore on the bank of the Ravi.

Sir Ganga Ram in Literature

A statue of Sir Ganga Ram once stood on Mall Road in Lahore. Saadat Hasan Manto, the famous Urdu writer, in one of his stories on the frenzy of religious riots of 1947 writes that an inflamed mob in Lahore, after attacking a residential area, 'turned to attacking the statue of Sir Ganga Ram, the Hindu philanthropist. They first pelted the statue with stones; then smothered its face with coal tar. Then a man made a garland of old shoes climbed up to put it round the neck of the statue. The police arrived and opened fire. Among the injured were the fellow with the garland of old shoes. As he fell, the mob shouted: "Let us rush him to Sir Ganga Ram Hospital."

Legacy

A student hostel, Ganga Bhawan was established at IIT Roorkee (erstwhile University of Roorkee) on November 26, 1957 in his honour. The Sir Ganga Ram Hospital in Lahore, Pakistan was partially damaged in the blasts that destroyed a nearby Police Station on May 27, 2009.

Institutes that are Named after Ganga Ram

Sir Ganga Ram Hospital (Pakistan)

Sir Ganga Ram Hospital (India)

***Indus Water and Social Change: The Evolution
and Transition of Agrarian Society in Pakistan***
by Saiyid Ali Naqvi

Dr. Zarina Salamat*

ABSTRACT

Rivers have played a predominant role in the emergence of civilization. Since pre historic times social organization around rivers have given rise to human settlements, acting as a primary impetus that constituted the growth of civilization. Human settlement around the watershed is humanity's richest record of our dialogue where nature's economic and technical interests interact. In fact, the direction of the flow of rivers have influenced the movement of civilization. As such man's activities relating to water sources embody a relatively comprehensive history of civilization itself. Mesopotamia is considered the cradle of civilization. Of the four ancient urban civilizations of Egypt, Mesopotamia, South Asia and China that of the Indus river was home to the largest.

According to one account, 'one of humankind's proudest achievement has been the taming of the Indus Rivers by a vast irrigation system, which has reduced their raging floods and diverted their waters for human benefit'. The history of this achievement is recorded in the magnificent study by

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Sayyed Ali Naqvi in *The Indus Waters and Social Change: The Evolution and Transition of Agrarian Society in Pakistan*. He observes that from time immemorial the exploitation of the Indus Waters has provided the force that drives the social change in the region that is Pakistan. The River Indus and its tributaries (also referred to as rivers) he asserts are, almost literally, arteries through which flows the lifeblood of Pakistan. On it depends not only the country's economy but the livelihood of its inhabitants directly or indirectly.

The study is an outcome of almost 50 years of Naqvi's involvement in development and management of water resources of the mighty Indus. His vast knowledge imbued in him the passion to synthesize his professional experience, by analyzing the socio-economic process in the context of harnessing of Indus water. He took a leading part in the interim negotiations between India and Pakistan on sharing of the Indus rivers, and their implementation; and subsequently in the signing of the Indus Basin Treaty under the aegis of the World Bank. Later as part of the Asian Development Bank he worked widely on development of water resources and rural development projects in Philippines Vietnam, Laos, China, Indochina, Sri Lanka, Nepal and Pakistan.

Subject to limitations of available historical information and data the book traces the process of social change from the earliest time and more thoroughly from 1850 to the present time, when the process of social change is clearly seen as process of transition from a traditional agrarian society to an industrial one. The author acknowledges the assistance of social scientists, leading authorities in their field, in covering the evolution of socio-economic field. Irfan Habib Professor Emeritus, Aligarh Muslim University helped in covering the period from pre-history to the end of Moghul history. Economists Akber Zaidi, Naveed Hamid and Ijaz Nabi and social scientists Hamza Alvi and Arif Hassan provided valuable information respectively.

The study of Indus Water and Social Change reviews the heritage of remote part of this vast and in so many ways, a unique region to which we owe our heritage in our part of South Asia. The study is a multi disciplinary yet a holistic approach to the multidimensional transformation, which manifest attributes characteristics that are veritably a subject of social sciences. It comprises a compendium of data on geography and socio-economic changes that brings out the historical growth in all its continuities and diversities. It has an intellectual approach both interpretive and descriptive (placed in a universal framework of reference).

The 800-page extensive study is arranged in seven parts, besides the information in preface, introduction and epilogue, it is supported with a detailed list of illustrations (images, maps and diagrams) extensive tables, and figures, with extensive end notes and bibliography. In the introduction the author lays down the perimeters of his discourse. He explains the term social change to mean a progressive change in social relations of production leading to improvement in socio-economic conditions of people at grassroots. The term 'relations of production' refers to social relations specific to mode of production, be it feudal, capitalist or socialist. The study of change in Pakistan by Naqvi, is fundamentally a process of transition from traditional agrarian society to an industrial society characterized by capitalist social relations of production, accordingly driven by Indus waters.

The seven parts of the voluminous book are further divided in chapters, parts I, IV and V have three chapters each, parts II, III and VI have two chapters and part VII the last part has six chapters. Each part contains chapters on i) Harnessing the Indus Waters and ii) Economy and Society. The first two parts cover a period ranging from, Indus Region in pre history to the Indus Region in Medieval, part III and IV cover British colonial time (1843 to 1947). Part V, VI and VII review the formative years of the new country to the present time (1947-2008).

The first chapter in the first Part brings to light the 'Indus Region in the Ancient to the Early Medieval Period', the origin and physical characteristics of the Indus system and the Indus Basin. The author traces the origin of the mighty Indus before the rise of the Himalayas. The upper reaches he claims, possess enormous potential of power generation. The chapter closes with an interesting account of the Indus in pages of history.

The second chapter continues with the prehistorical evolution of socio-economic changes in the agrarian society during Neolithic times, the Indus civilization and the early Aryan (Vedic) settlements. The author points out that although no irrigation works are known to have existed it was the fertile alluvial soil of the river that provided the region's wealth and prosperity to various forces, as far apart as Macedonia and central Asia.

The historical period commences with the third chapter, with the Persian conquest inc. 520 BC and ends with the establishment of the Turko-Afghan Sultanate in AD 1206, covering the evolution of social and economic changes of a period of seventeen centuries. Under the Persians the Indus region was considered the jewel of the Persian Empire. The survey identifies a sequel of notable historical landmarks of development and transition of agrarian society in the period, the urban revolution under the Indus civilization, the Gandhara civilization, rise of craftsmen guild under the Mauryas, the mercantile community under the post Mauryan, the rise of feudalism in Sindh region, the agrarian societies of the period, and ends with the establishment of the Delhi Sultanate.

Part II with Chapters 4 and 5 cover a period of six and a half centuries marking the medieval period. The 4th surveys the historical characteristics of the socio-economic development under Delhi Sultanate, the Moghul Empire, the post Moghul kingdoms and the emirates, with reference to the harnessing the Indus water. Each epoch is accounted, by myriad political upheavals, foreign invasions and dynastic changes.

The basic aim of the rulers, as changes elsewhere in the subcontinent, remained consistent, to extract revenue in the form of agrarian surplus marked by authors words 'to turn the blue water of the Indus into gold and other treasures for themselves'

Chapter 5, further identifies notable features of the socio-economic development of the Delhi Sultanate such as feudalism, Iqta and other grants, and jagirdari and Zamindari under the Moghuls. The chapter concludes with the annexation of the Indus Valley by the British following the conquest of Sindh in 1843 and Punjab in 1849. The socio-economic conditions in urban and rural spheres of Sindh and Punjab are under scored separately. The post Moghul and the Pre-British period (1736-1843) are discussed in context of ruling dynasties and ruling classes and the landless haris in Sindh, and the Sikh state in Punjab.

In part III and IV of the book, in chapters 6 to 10 the author contends that the most remarkable milestone in the process of socio-economic development of harnessing the Indus waters were undertaken during the British colonial times in the period stretching from mid 19th century to 1947. It surveys the momentous irrigation works built on the mighty Indus by the British Raj. New technology was introduced to divert water during the Kharif and Rabi seasons by the construction of inundation and perennial canals, and land was converted to private property to be freely sold or mortgaged or yield rent, that led to the establishment of big colonies and finally to the commercialization of agricultural land. This entailed development of an infrastructure for building roads, measures for public administration, shaping of technology and science, setting up legal and judicial system. By annexing the whole of India the British now sought to increase the cultivatable land to increase production. According to the author granting of proprietary rights in land, as opposed to the right of its cultivation made it a source of income and thus provided the motivation for concentration of land ownership. These land extracting landlords emerged as the zamindar class.

The agrarian revolution provided by the canals deprived the rural population-- 90% of the population---of the benefits it created, ruined the rural cottage industry and transformed village economy to a commodity of market economy. Whereas the feudal lords nurtured by British Raj came to dominate the socio-economic structure of the society. The increasing purchasing power generated by agricultural production was used for expansion of the market for British manufactured goods rather than investment in industries. Naqvi observes that the collaboration of the feudal lords with colonial Raj scuttled the process of social change put in motion earlier'.

In Sindh the Zamindar were already dominant at the time of annexation. The British strengthened the Zamindari system to a degree that the zamindar (or the Wadera) became the virtual rulers in Sindh, while an increasing proportion of the landless cultivators known as haris, joined the agricultural labour. In Sindh there were no village communities such as panchayats as in Punjab. In the circumstances the British Government depended on zamindars or the waderas and jagirdars to look after the administrative affairs, chiefly in the countryside. Another important component of power structure of Sindh's agrarian society was the Hindu merchants (bania) or moneylenders. They handled the trade and commerce. They now took advantage of the additional incentives for investment provided by the improved and expanded canal irrigation. Later steps had to be adopted to safeguard the growing in debt of waderas. Yet the author points out neither relations of production nor of means of production changed, cultivation continued as before, to be carried out by landless haris on basis of batai or share cropping.

The author argues that in terms of social change there was an inherent difference between Punjab and Sindh whereas in Punjab there existed a feudal system, Sindh had a system akin to serfdom. In which the tenants had no legal rights and were entirely at the mercy of feudal. Political ascendancy of the landed elite was further confirmed and strengthened later

by the formation of provincial governments following elections under 1935 Act.

The major focus of the book lies in the last eleven chapters in part V, VI and VII comprising more than half the book in which the author first comments on the crucial events in the final years of the British colonial rule, leading to the partition of the subcontinent and describes the efforts by the government to resolve the Punjab-Sindh water dispute. The main conflict the new country inherited was division of the Indus basin that affected the irrigation canal system.

The chapters 11 to 21 stretch from years 1947 to 2006 wherein the author surveys the formative years of the new nation when the country faced multitude of problems, most outreaching being the influx of refugees and irrigation water crisis precipitated by India when it stopped delivery of water to Pakistan canals from their head works of Ravi and Sutlej rivers.

The high water mark of the period following partition is the era from 1960 to 1980 referred to as years of Triumphs and Debacles discussed in part VI. The historic event of the period was the decade long negotiations that led to the signing of the Indus Water Treaty in 1960 by India and Pakistan under aegis of the World Bank. The settlement comprised construction of mainly three reservoirs Mangla, Tarbela and Chashma dam, seven new barrages and remodelling of inter river link canals, that were to replace the eastern rivers—Sutlej, Beas and the Ravi. The infrastructure involved combating water logging and salinity. The author gives a graphic account of the challenges faced in the construction of the project--- from locating of the site of the dams, their funding and implementation that was a race against targeted time. Its implementation involved thousands of construction workers and technicians, hundreds of engineers and many others from other disciplines. According to the author it was the Tarbela dam that was a saga of tribulations and triumph. The damning of Indus was a challenge to human knowledge and skills. "A remarkable

engineering achievement in many respects” was an observation by the World Bank.

As a result of the development of the infrastructure, the irrigated area more than doubled, from 21.5 million acres in 1947-48 to 48.5 million acres and the cultivated area from 58 percent to 89 percent in the period 2006-2007. Besides the expansion of the irrigated area there was a remarkable increase in hydropower capacity rising from mere 21 megawatts in 1947 to 6,492 megawatts in 2004.

In the accompanying chapters, the author gives a critical account of the political events that led to the collapse of parliamentary government and imposition of martial law. Chapter 13 and 15 look at land reforms introduced by Ayub Khan and its impact on agrarian relations and ventilates on the transition of the society from a traditional agrarian to an industrial society that began in the 1950's with the setting up of the manufacturing industries by mercantile merchants, and big landowners used the technologies generated by the green revolution – tractors, tube wells, new seeds and chemical fertilizers. By 1960 an agrarian capitalism had developed which was manifested in farming techniques and mechanized cultivation, agriculture driven industrialization, and the social dynamics of urbanization in the period between 1962 to 1982.

Chapter 16 reviews the huge increase in exploitation of ground water to supplement canal water for irrigation. Chapters 17 to 21 further examine the changes in land concentration and utilization, the transition to agrarian capitalism, agriculture growth, and development of industrialization and socio- economic changes (1981-2008). Each Chapter examines the impact of agricultural sectors performance on Gross Domestic Product (GDP) growth and highlights the pivotal role of agriculture in the economy, and the growth of industrialization. This is sustained with an account of the status of key indicators of social dynamics, including urbanization, civil Society, human conditions and an economically active population labour force.

Chapter 22 is the Epilogue with a summary of the findings of the study, and presents a critical assessment of the chief impediments that were a restraining factor of the transition from a traditional agrarian society to a progressive modern industrial society. The transition states the author, is precluded largely by ineffective utilization of the potential of the Indus waters and potential of the land, and human resources, arising consequently from social, political and institutional problems, which are deeply rooted in feudalism, tribalism, outmoded customs, extreme religiosity, political opportunism and the centralized bureaucratic state. The author maintains that there is strong inter-relation between the ineffective utilization of three main resources of the country: while on one hand ineffective utilization of the Indus waters contributes to the ineffective utilization of land and human resources, on the other the ineffective utilization of human resources is one of the major causes of the ineffective utilization of the Indus waters.

He attributes ineffective utilization of the potential of land to iniquitous distribution of land, non cultivation of significant area of cultivatable land, sluggish industrialization of agriculture, and low productivity of land due to water logging and salinity. Whereas the aging irrigation system, traditional and wasteful methods of irrigation, outdated system of operating and maintenance, lack of storage capacities of existing reservoirs owing to sedimentation and the declining capacity of hydropower generation were main causes of ineffective utilization of Indus waters

A major cause of ineffective use of Irrigation water and low agricultural productivity is the ineffective utilization of human resources which stems from low level of human development indicators chiefly among rural population which include low literacy among women especially girls, health, nutrition, lack of safe drinking water and poverty. The author has quoted The World Bank Report (2006) entitled *Pakistan Water Economy Running Dry* warning, that the survival of modern and growing Pakistanis threatened by water, and adds, that Pakistan has to invest and invest soon in costly

and contentious issue new large Dams. Lack of consensus on building large dams – referring to Kalabagh and Bhasha dam — has withheld overcoming water and power shortage and economic growth.

While the Indus water has been harnessed for irrigation, Naqvi points out that only one sixth of the estimated hydropower generation potential of the Indus and its tributaries, estimated at 40,000 megawatts, has been used for power generation. Presently power generation by power stations has a capacity of 6,4092 megawatts.

The author's impressive account of harnessing of the Indus water is a major contribution in the multidisciplinary field of social sciences, dealing with evolution of the fabric of society. The author's exhaustive study on Indus water is ample testimony that water is the fuel of the country's economic growth, and Issues related to water development must be a national priority. It is imperative that water is taken as Pakistan's number one development and governance issue. For its address, the government needs to adopt a comprehensive water policy to lay down the foundations for the blue economy – to create water jobs, invest in water efficient technologies, create water markets for water savings and systems. Unless water is made the central issue of development agenda it will fail to meet its targets for SDG.

The Pakistan Commission for Indus Waters has failed miserably in its court cases with India it needs to be reconstituted into an independent constitutional authority with strong capacity for technical and legal studies and look into assistance by universities and think tanks in areas of hydrology, meteorology, climatology etc. In fact, Indus Water Treaty has provision for collaboration which have not been pursued either by India or Pakistan. As a lower riparian state we need to explore better options for collaboration.

Furthermore, we also share water resources with three other neighbours. We have failed to engage with China and Afghanistan with collaborative approaches. In fact, the

author under review points out that the upper reaches of the Indus possess enormous potential of power generation

Within the country as well, the provinces are entangled in subtle water war and subjected to political bickering. Punjab feels it has surrendered its due share to its lower riparian, whereas Sindh has accused Punjab of non-transparent transaction. IRSA lacks sense of urgency to translate its mandate of action. This too needs to be taken up by an independent commission with constitutional authority.

Above all most important issue is the existential challenge of climate change. The changing pattern of monsoons has made water supply erratic. Baluchistan not traditionally covered, has presently started receiving it

In conclusion it is only apt to quote Naqvi, that there is imperative need to create awareness of the key role Indus Water has in the country's progress.

The book *'The Indus Water and Social Change the Evolution and Transition of Agrarian Society in Pakistan'* by Sayyed Ali Naqvi published by Oxford University Press was awarded the annual Akhter Hamid Khan Award by the Council of Social Sciences, Pakistan as the best book on Social Sciences in the year 2013 in the sector of rural urban divide.

The Reflection of Fear and Anger in Thai Society before Thammasat University Massacre on October 6, 1976

Miss Pattarat Phantprasit*

ABSTRACT

Just three years after the glorious uprising of university students in October, 1973 calling for democracy in Thailand, the students were alleged as Communists on October 6, 1976 and they were injured and killed by right-wing groups at Thammasat University, located in the city centre of the capital of Thailand. During that time, there was a process of demonization these students from 'the future of the country' to 'an enemy of the state' by the government and right-wing groups. This process, along with an unstable state of Thai economic and social conditions, is a key condition affecting the Thais emotions and feelings. Gradually, they became afraid and felt angry before turning against students. Most of Thai no longer remembered that these students fought against the dictatorship and brought democracy to Thailand. Although a lot of academic research has been done on this issue, none of these however investigates the event in terms of individuals connecting with historical contexts. Thus, this paper is going to examine further by investigating verses in a

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woman magazine as a window to reveal some angles of Thammasat University massacre in terms of individual emotions in particular and see how it changed dramatically.

This essay, thus, aims to analyse individual emotions, to be exacted fear and anger of Thai in 1974 and 1975 by examining verses sent to 'Sattrisan' (Women's Voice), a woman magazine. The key question of the paper is; how can we understand an explosion of Thammasat University Massacre of October 6, 1976 by investigating individuals' fear? In other words, how individual feelings can reveal and connect with social events in the past? This will broaden historical approaches especially social history by using emotions and feeling as a framework to understand individual and connect it with historical contexts of Thai society and culture.

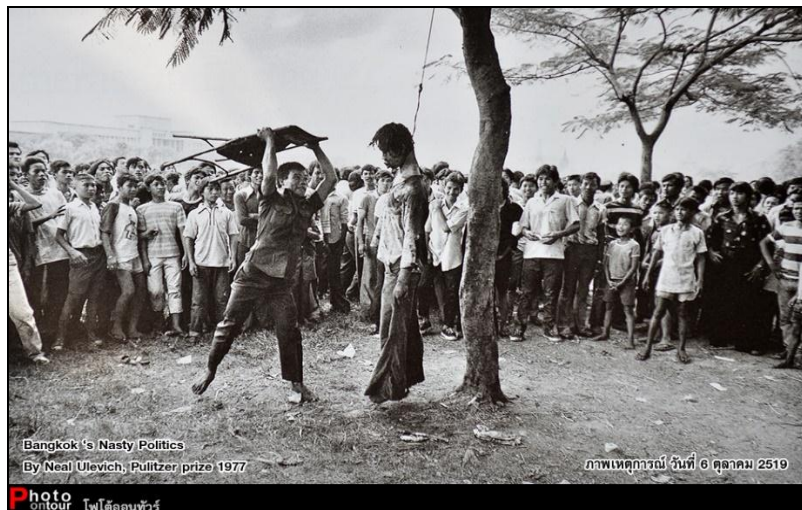
Introduction



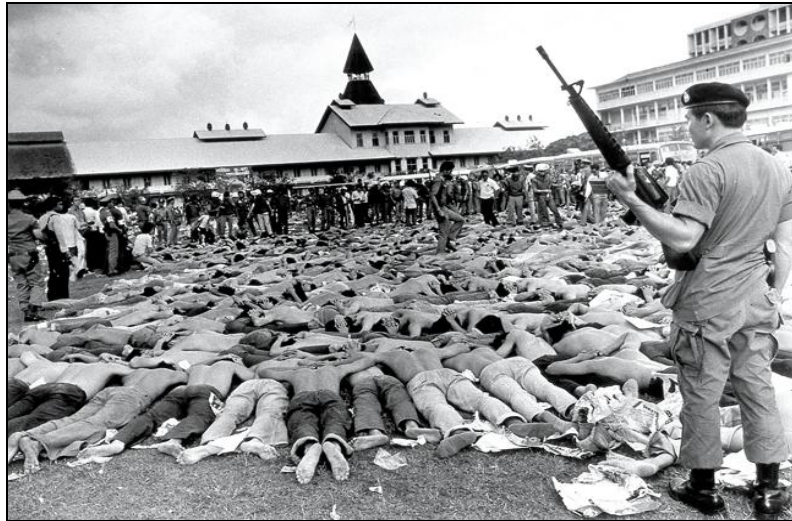
The glorious uprising of university students on 14th October 1973.
Source: <http://www.siamintelligence.com/studen-power-14th-56/>



The glorious uprising of university students on 14th October 1973.
Source: <http://www.oknation.net/blog/alone-win/2008/10/14/entry-1>



Thammasat University Massacre on 6th October 1976.
Source: http://www.photoontour.com/Misc_HTML/Books/MBooks_d2.htm



Thammasat University Massacre on 6th October 1976.
Source: <http://www.sarakadee.com/blog/oneton/?p=1229>

Just three years after the glorious uprising of university students calling for democracy in Thailand on October 14, 1973, on October 6, 1976 students were alleged as communists and they were injured and killed by right-wing groups at Thammasat University, which located in the city centre of the capital of Thailand. At that time, the atmosphere was covered by fear and anger and most of Thai no longer remembered that these students fought against the dictatorship and brought democracy to Thailand. How can we understand an explosion of Thammasat University Massacre on October 6, 1976 by investigating individual fear? In other words, how individual feelings can reveal and connect with social events in the past?

According to some significant issues raised by Benedict Anderson, during 1974-1976 there were 'orchestrated mob violence' urged by right-wing campaigns in Thai society¹ Also, he suggests that because of economics deflation, Thai middle class felt fear and unstable, they thought about

1 Anderson, Benedict. 'Withdrawal Symptoms: Social and Cultural Aspects of the October 6 Coup.' *Bulletin of Concerned Asian Scholars*, 9, (1977), 13.

glorious days in the past when economics boomed and this caused them felt angry when students continued to demonstrate after October 14, 1973.² However, it can be argued that Anderson focuses mainly on social perspective and tensions between generations by examining society and collective feelings as a whole rather than individual. Not only Anderson, some scholars who interested in this event also present their ideas based on anthropological approaches, which relate with memory, trauma and violence, such as Catherine Bowie, Tyrell Haberkorn, and Thongchai Winichakul.³

This essay, thus, aims to examine individual emotions, to be exacted fear and anger of Thai in 1974 and 1975 by examining verses sent to 'Sattrisan' (Women's Voice), a woman magazine. The reason why investigating verses in order to understand individual feelings is matter, is representations and metaphors in verses are 'an unsayable feeling'. For example, it is hardly to see someone say 'I hate Communists. So, I am going to kill them.' On the contrary, it is much easier to use metaphor about an enemy of a country and one's desire to fight against them to protect a homeland. In addition, language in verses can link with personal emotions and feelings very much, which will be discussed shortly after. This will broaden historical approached by using emotions and feeling as a tool to understand individual and connect it with society. As Joanna Bourke and David L. Scruton suggest that individual emotions relate with society

2 *Ibid.* 13-33, See also Winichakul, Tongchai. 'Remembering/ Silencing the Traumatic Past. The Ambivalent Memories of the October 1976 Massacre in Bangkok.' In *Cultural Crisis and Social Memory: Modernity and Identity in Thailand and Laos*. Eds. Charles F. Keyes and Shigeharu Tahabe, 243-83. (Richmond: Curzon, 2002). 244.

3 Please see, Bowie, Katherine A. *Rituals of National Loyalty: An Anthropology of the State and Village Scouts Movement in Thailand*. (New York: Columbia University Press, 1997), Harberkorn, Tyrell. 'The Hidden Transcript of Amnesty: the October 6, 1976 Massacre and Coup in Thailand.' *Critical Asian Studies*, 47, (2015): 44-68., Mallet, Marian. 'Causes and Consequences of the October '76 coups'.' in *Thailand: Roots of Conflict*. eds. Andrew Turton, Jonathan Fast, Malcolm Caldwell, (Nottingham: Spokesman Books, 1978).

and vice versa.⁴ Also, emotions especially violence and anger are one of key perspectives to widen academic framework and lead us to an understanding 'meaningless violence' than in the past.⁵

In terms of the main source examined in this essay, it is a collection of verse sent to 'Sattrisan' by readers from 1970-1976.⁶ This book has been done by scholars who are interested in Thai society, who are Ngamphit Chakasinsaki, Charuwan Aengkoen, Tyrell Harberkorn. So, it is a collection of verses selected by professional scholars instead of editors of the magazine itself. The layout of the book is juxtaposing related news headlines and verses in order to give general context for readers together with verses. In addition, it is categorised in 220 topics such as economic pressure, education, flood, labour strikes etc. Although, it can be argued that the editors of the book did not collect every verses presented in the magazine, this 700-hundred-page collection of verses can reveal more or less some parts of Thai people's thought at that time.

The Age of Democracy, Communist Insurgency and Economic Deflation in 1974

After few months of the demonstration in October 1973, which is the end of dictator era, it was a honeymoon time to celebrate university students as a forefront of people who supported the country's development. Many people perceived these students as a hero and called them 'a good student'. Also, they suggested that students should participate in social movements in order to help the country

4 Bourke, Joanna. *Fear. A Cultural History*. (London: Virago, 2005) p.355., Scruton, David L. 'The Anthropology of an Emotion.' in *Sociophobics. The Anthropology of Fear*. ed. David L. Scruton, (Colorado: Westview, 1986), 22.

5 Burke, Peter. *What is Cultural History?* (Cambridge: Polity, 2008). 109.

6 Ngamphit Chakasinsaki, Charuwan Aengkoen, Tyrell Harberkorn. trans. *Siang Klon Sathon Kan: Ruam Botklon Luaksan Khong Nittayasan Sattri San, Pho So 2513-2519*. (Thai Poetry Reflecting Economic and Social Conditions and Political Events of Thailand from 1970-1976.) (Bangkok: Silk Worm Books, 2013).

to be developed. A verse sent by 'Waranyaporn Sukpattee' suggested students '*not only study but also thinking about society*'⁷ 'Bussaya Ongsulee' said students were the power of Thailand and they had to sacrifice their lives for the country.⁸ Also, 'Srinoi Jitti A-ram' suggested students to support 'democracy'⁹ In addition, 'Nattha' gave an example of a girl who decided to continue to study in a university and stated that she was a good girl because her education would help the country's development.¹⁰ Moreover, there was a positive idea about being a teacher. At that time, teachers who went to rural areas were also admired because of their ideology to help poor children. For example, 'Samran Rodpetch' mentioned himself as a university student who nearly graduated and going to be a teacher in rural areas for children.¹¹ Also, 'Rattana Watcharakarn' said that being a teacher was dignity.¹² It can clearly be seen that an image of students and teachers in 1974 were key people to develop the country and society in democratic way. However, under pressures from economic and political conditions, emotions and feelings in versed drastically changed in the next year. This will be discussed soon after.

In 1970s, communist insurgency spread throughout Southeast Asia region such as Cambodia, Laos, Vietnam and Thailand. Not only its threat was about invasion the country's border, it also affected Thai's mentalities. The worst rumor about Communism was they would destroy national identity and important institution such as religious and monarchy. The fear of such Communist insurgency, thus, led to an idea of unification among Thai especially in

7 *Ibid.* 332.

8 *Ibid.* 332.

9 *Ibid.* 332.

10 *Ibid.* 272.

11 *Ibid.* 178.

12 *Ibid.* 179.

groups of conservative and right-wing.¹³ This idea also appeared in verses. 'Rachinee student' said that because of Communism, Thailand was not in peace.¹⁴ 'Toi' said Communism was 'an enemy of the state' Because of this issue, Thai should be united. Also, 'Toi' gave a metaphor that unity was a wall to defend the country.¹⁵ War, thus, was not only soldiers' duty but also civilian's responsibility.¹⁶ In addition, 'Taksinee', stated that unity was the country's power to conquer 'devil Communists'.¹⁷ Hence, the unity could protect the state's sovereignty and the three main institutions of Thailand; state, religious, and king.¹⁸

As already be seen, Thai felt that only unity could fight against an outside-invasion from Communists. Thus, political movements and demonstration against peaceful of the state was perceived negatively as undermining state's stability. It should be noted that after the demonstration in 1973, there were a lot of labour's strikes and demonstrations called for equality, social welfare and higher wage from the new government, as usual in democratic way. One of criticism from society toward groups of demonstrators was that they exaggeratedly called for freedom.¹⁹ There were a large number of verses criticised labour's strikes as 'mob rule' and it was against the law. For example, 'Chantotai Kliebmek' and 'Satid Silabutr' said that freedom was a double-edge sword. Some people used it negatively and it caused chaos in society.²⁰ However, this was just the beginning of fear

13 Bowie, Katherine A. *Rituals of National Loyalty*. 105 See also Klima, Alan. *The Funeral Casino. Meditation, Massacre, and Exchange with the Dead in Thailand*. (New Jersey: Princeton University Press, 2002) 73.

14 Ngamphit Chakasinsaki, Charuwan Aengkoen, Tyrell Harberkorn. trans. *Siang Klon Sathon Kan*. 288.

15 *Ibid.* 286.

16 *Ibid.* 277.

17 *Ibid.* 277.

18 *Ibid.* 278,

19 Klima, Alan. *The Funeral Casino*. 70-73.

20 Ngamphit Chakasinsaki, Charuwan Aengkoen, Tyrell Harberkorn. trans. *Siang Klon Sathon Kan*. 268, 268.

among Thai. In the next year, these feelings were much more tense and aggressive.

Moreover, one thing should be mentioned here is economics deflation and its huge impact. According to Anderson's argument, many Thai middle class people moved their status from Lower-Middle class to Middle class because of economic expansion since 1950s, when Thailand had a good relationship with The USA.²¹ However, because of the USA's withdrew their investment and military bases in Thailand after Vietnam War in 1970s, it meant a large amount of money disappeared almost immediately from Thai economic cycle.²² It cannot be denied that such economics deflation affected 'new Middle class' a lot. There were a lot of verses sent to 'Sattrisan' complained about economic deflation and price of goods increased. 'Kamporn Wattanavejasak' said that 'Nowadays, people have no idea what to do. Everything is expensive' and 'we cried because we could not afford any consumer goods'.²³ The fear that people could not earn money as much as in the past led to the thought that an economic pressure would undeniably affect the state's unity among Thai. 'Suwan Pengded' said that 'the unity will disappear when people hungry'.²⁴ 'Wimonrat' stated that the economic pressure led to chaos and conflicts in society because some people gained profit from stocking merchandise and sold it expensively and also criminal problem. Under this circumstance, it was not safe for people.²⁵ Moreover, for some people this fear turned into anger. As 'Kawisitti Wiseso' said that the dysfunction government was not anything except 'a bullshit'.²⁶ And 'Udom Chailerk' said that 'when Thai cannot put up with this

21 Klima, Alan. *The Funeral Casino*, 57-62.

22 Anderson, Benedict. 'Withdrawal Symptoms' 14-16.

23 Ngamphit Chakasinsaki, Charuwan Aengkoen, Tyrell Harberkorn. trans. *Siang Klon SathonKan*. 177, 275.

24 *Ibid.* 255.

25 *Ibid.* 275.

26 *Ibid.* 318.

situation [economic pressure], danger would occur toward merchants.²⁷

An Inside Enemy, the Dysfunction Government, and the State's Disorder in 1975

In 1975, an image of university students as a forefront of the democracy demonstration disappeared. In the last few months of 1974, according to Communist insurgency, student activities and worker movements were perceived negatively. They were criticised that they misunderstood democracy and enjoyed their freedom exaggeratedly. 'Umnua Nantatana' said that university students were the group of people who wanted to be infamous and always grouped together and did bad things.²⁸ Also, 'Duan Sip Song' said that university students always looked down on their teachers and disrespected them because of an idea of equality and freedom, which was seen as an inappropriate action in Thai society because of hierarchy between the elderly and the young.²⁹ From this point, it can be seen that there were conflicts and age gap between two generations; the old and the young. It was identity crisis of university students in 1970s. Such students sought for their places in the age of transition in Thai society.³⁰ They wanted to be 'a hero' of their country and also 'an intellectual' as they were a university student. While their parents had a lot of pressures and wanted to live in stable state, which means 'unity'.³¹ Thus, university students became rebellion in society's perception. For example, 'Sermys Ruengsrising' gave an example of a man in rural area who disappointed his younger sister. She went to Bangkok, the capital city of Thailand, to be a university student and later a teacher but

27 *Ibid.* 353.

28 *Ibid.* 280.

29 *Ibid.* 280.

30 Anderson, Benedict. 'Withdrawal Symptoms' 13-30.

31 *Ibid.* 17.

she did not go back to her hometown.³² It can assume that the girl who had left her hometown forgot about her ideology to be a teacher and enjoy her life in modern atmosphere instead. Another example is from the same writer stated that he would not join in student movements anymore because university students were going in the wrong way and they did not want to help the poor and farmers like in the past.³³

In the latter part of the year, fear and anger toward university students drastically increased. It turned from 'a good student of the country' to 'people who stood against the government and caused a chaos.'³⁴ University students, thus, were related with communist. In addition, their activities to go to rural areas and joined villagers to develop their lives was not a good thing anymore. One verse sent to 'Sattrisan' strongly presented an idea against these students, 'Go back to your home. We don't want you. You was lured by false ideology from communism.'³⁵ Reversed from the last year, in 1975, university students were suggested that they should focus on their study instead of joining a demonstration.³⁶ One significant thing should be mentioned here, in 1976, feelings and emotions presented in verses were more aggressive. For example, there was a metaphor of university students as a snake. 'Under their images as an intellectual, there were nothing except badness. They were "a trash."'³⁷

Interestingly, on an occasion of memoriam of October 14, 1973 event, there was a verse sent in 1975 complained that society were misunderstanding university students. This is a clear reflection of fear toward Communist insurgency among Thai and perceived students as a scapegoat for every troubles:

32 Ngamphit Chakasinsaki, Charuwan Aengkoen, Tyrell Harberkorn. trans. *Siang Klon Sathon Kan*. 179.

33 *Ibid.*, 338.

34 *Ibid.*, 457.

35 *Ibid.*, 457.

36 *Ibid.*, 459.

37 *Ibid.*, 459.

‘Mother, they labelled me as a bad student. They accused and condemned me as a cause of chaos and discord in the society. Mother, all we are doing is a peaceful demonstration. We are not bad people. You don’t believe their allegation; do you mother?’³⁸

This verse was printed on June 13, 1976, just a few months before Thammasat University Massacre occurred.

Trough verses, Economic pressures in Thai’s perception still continued. Thailand in 1975 was the age of economic desperation also the age of the lost moral compass and the dysfunctional government. Many verses reflected about moral issues, death, depression and desperation. Without hope from the government, which was turned from junta government to an instability civilian government in 1974, these feelings and emotions turned into fear; the fear of people who saw that state’s law and rules were meaningless. It was indeed a state of chaos.

In a verse, farmers were suggested to solve their problem especially agricultural price themselves instead of waiting for the government because waiting could lead to ‘death’ because of an ineffective government³⁹ ‘Mon-Siri’ said that there were a lot of problems in Thai society at that time and there was no unity among Thai anymore.⁴⁰ Considered in terms of Buddhism, which is very significant in Thai society, the time when people’s moral disappeared, *Kali Yuga*, is the end of the world.⁴¹ The state’s chaos highly relate with people’s moral and peace in society. The less people think about moral and religious, the more society become worse. This is the reason why most of Thai ‘fear’ the state of

38 *Ibid.*, 493.

39 *Ibid.*, 414.

40 *Ibid.*, 417.

41 Attachak Sattayanurak, *Karn Phen Pleng Lokkatat Kong Chon Chan Phu Num Thai Thang Tai Rachakarn Tee See Thung 2475* (The transition of Thai Elite Perception sine the reign of King Rama 4th-1932) (Bangkok: Chulalongkorn Press, 1991).

anarchy. From this point, it is clearly that fear is 'an act of interpersonal' and it 'conveys significant cultural meanings.'⁴²

Not only university students were criticised, labour strikes were also condemned as mob rule. From people who undermined the country's unity, it went further to be a cause of the country's collapse. For example, 'Ratchanee Sakdipitak', described that mob would lead to 'the breakdown of Thailand.'⁴³ 'Santi Chanalert' and 'Prasong Yongsakul' said that 'mob rule was going to destroy religious laws and moral values.'⁴⁴ It can be concluded that at that time religious and moral were highly connected with social chaos. The fear and pressure forced people to turn to Buddhism beliefs and criticised others who did not suit this idea. It led to killing in the name of religious, killing heretics. It is the process of labelling university students as 'others' and demonization. As 'Nikom Mahakun' stated that there were an enemy both from outside and inside Thailand.⁴⁵ Thus, it is the beginning of an idea 'an inside enemy' in Thai society in 1975.

According to all pressure, it led to an emergence of mourning for mother land. Fear exposed significantly and this reflected in verses sent in '*Sattrisan*'. It was about an idea about death of Thai and the breakdown of Thai state. Most of words used related with death, division of the country and state's collapse. For example, 'M.T.141311' gave a metaphor that Thailand had an earthquake which undermined its stability and caused a lot of bad things.⁴⁶ 'W. Jariyakorn' said that the country was a pervasive state as it had never been before because problems from outside and inside.⁴⁷ 'Pornkawin Sri-Intra' said that Thai society was a

42 Scruton, David L. 'The Anthropology of an Emotion.' 33.

43 *Ibid.*, 268.

44 *Ibid.*, 357, 357.

45 *Ibid.*, 418.

46 *Ibid.*, 418.

47 *Ibid.*, 431.

ship which was going to sink.⁴⁸ 'Wannawilai' compared Bangkok and Ayutthaya, the old kingdom of Thailand which was collapse because of lacking unity.⁴⁹ Also, 'Uthai Nusri' said that Thailand was being on fire because of disunity.⁵⁰ These fear and desperate, at last, turned into anger. People condemned everybody who were not in the path of unity. Undeniably, university students and workers were the cause of everything. From then on, words used in verses related with evil, demon, badness and killing. For example, 'Kaweessit Wiseso' talked about 'Holy spiritual ancestor as a warrior.' He called for Thai ances to spirits to fight with badness in society and killed bad people.⁵¹ 'Uthai Nusri' said that Thai should be like bee because it had unity. If Thai could not do like bee, they are lower than insects and animals.⁵² 'Jumjim' said that she was ready to do anything to 'protect the country from its enemy.'⁵³ And 'Duan Sip Song' who said that 'now Thai betrayed and lost their love for the country.'⁵⁴ Unquestionably, what Thai would do when they thought that their mother land was being invade is to fight. Violence became resolution in order to solve problems and alleviate their fear and anger. They grouped as right-wing groups and called themselves as people who protected 'nation-religion-king' and began to 'kill' Communists.

Conclusion

To read a verse through historian's eyes is not only about diving deeply in aesthetics and rhyme, but also about considering a writer's emotions and the way it is presented. It cannot deny that social conditions affect individual a lot and people's emotions and feelings are constructed. However, it can throw some light in social history if historians

48 *Ibid.*, 478.

49 *Ibid.*, 496.

50 *Ibid.*, 417.

51 *Ibid.*, 432.

52 *Ibid.*, 465.

53 *Ibid.*, 465.

54 *Ibid.*, 498.

include individual feelings and see how it affects social events in the past. These individual nuance feelings, undeniably, can disclose us a glimpse of the past and lead to a new insight of history studies. Within two years from the glorious demonstration of university students, it turned them from the future of the country to an enemy of the state. Under the pressure of economic deflation led to instability feeling of Thai especially middle class. It emerged because they feared that their future might not be as good as they hope. They became depended much on the government to support and provided their needs. However, the government's instability and lacked of vision did not answer their needs. It can be seen that at that time Thailand faced a lot of pressure and problems from both economic and politics conditions and also Communist insurgency took place around Southeast Asia region. When the government became dysfunction, the unity among Thai was the best solution. Nothing better than grouped together to conquer fear and instability. It is a common sense of individual. However, in university students' mind-set, they were enjoying with their glorious moment. As teenagers who received social admiration in the year before, they continued their activities and politics movements both in urban and rural areas. They sought for equality for the poor and workers. They had a lot of emotions and eagerness. It was, on the contrary, criticised from their parents' generation. It became generation conflicts and was gradually widen. Under these tense circumstances, it was easy to find a scapegoat sacrificed for the mother land. Finally, university students who were the cause of social conflicts and highly related with Communism, were an enemy of the state. Fear turned into anger and it exposed as Thammasat University Massacre on 6th October 1976.

Difficulties Faced by English Language Teachers in Teaching Writing Skills to Mild Mentally Retarded Students in ICT

Mamoona Sajid*

ABSTRACT

This study is designed to investigate “difficulties faced by English language teachers in teaching writing skills to mild mentally retarded students”. The main objectives of the study were to identify and highlight the importance of writing skills for the mild mentally retarded children, to analyze the various strategies used by the teachers in teaching writing skills to the mild mentally retarded and to recommend strategies in developing the writing skills of these students. The study was delimited to the English language teachers teaching writing to mild mentally retarded students of class 4 and 5 at ibn-e-Sina special education centre for mentally retarded children h-9/4, Islamabad and Fatima Jinnah special education centre for mentally retarded children h-9/4, Islamabad. Questionnaires and interviews were used as the tool of research. The study concluded that writing plays vital role in the life of such students. The teachers teaching the mild mentally retarded are not properly trained. There is a dire need to address this problem by the concerned authorities. Teaching writing to mild mentally retarded is a difficult task for the teachers who lack professional

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competencies to tackle the students in classroom. For a successful social and professional life these children need proper guidance from the teachers. On the basis of findings and conclusions various strategies were recommended for teachers and there are many techniques for the students that can promote writing.

Introduction

Mental retardation (now called Intellectual disability) is a state of functioning that begins in childhood and characterized by limitations in intelligence and adaptive skills (American Association of Mental Retardation)¹. Mental retardation is described as a condition that is diagnosed before age 18, and includes below average intellectual functioning accompanied by impairment in the person's ability to acquire the skills necessary for daily living. According to Grossman, mental retardation is identified as a significantly sub-average level of intellectual functioning associated with deficits in adaptive behaviour and manifests itself during the developmental period.²

Language is the basic need of life and its importance is as much important as basic needs of a person. We learn the language and also we acquire the language. Language learning is different from language acquiring. When a child is born, its parents start communication and with the help of that language, a child acquire its mother tongue. So, he or she will automatically starts getting the meaning of those words. All of this procedure are the language acquisition. Whereas when a child starts its social life, he observes other languages spoken in society.

According to David Nunan³:

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- 1 American Association of Mental Deficiency, *Definition of Mental Handicap* (New York: American Association of Mental Deficiency, 2002).
 - 2 Grossman, g, *Manual on terminology and Classification on Mental Retardation* (Washington, D.C.: American Association of Mental Deficiency, 1972).
 - 3 David Nunan, *Collaborative Language Learning and Teaching* (Australia: Cambridge University Press, 2003), 88.

“Writing can be defined as a series of contrasts: it is both physical and a mental act, its purpose is both to express and impress, and it is both a process and a product”.

Statement of the Problem

This research project tries to find out the difficulties faced by English teachers in developing writing skills of the mild mentally retarded children and to enables them to express themselves in a social context.

Objectives

The main objectives of this research are:

- a. To determine the important role of English teachers in teaching Mild mental retarded.
- b. To analyze the importance of English language for mild Mental retardation.
- c. To examine the problems of English language teachers while teaching English language.

Hypothesis

1. The teachers, who are teaching English to mild MRC, are facing problems in teaching to the mentally retarded children.
2. It is assumed that with the help of various strategies recommended the designed goals could be achieved.
3. It is assumed that with the help of various strategies recommended, the designed goals could be achieved.

Delimitation

The study will be delimited to investigate the difficulties faced by English teachers in teaching the writing skills of the mild MRC at

- a) Ibn-e-Sina Special Education Centre for Mentally Retarded Children H-9/4, Islamabad.
- b) Fatima Jinnah Special Education Centre for Mentally Retarded Children H-9/4, Islamabad.
- c) The number of teachers is delimited to 10 trained English teachers, teaching to class 1 to 5.

Significance of the Study

The research is significant in the sense that it will help the teacher who face problems in teaching to the mild MRC and

it will help to improve their strategies to make mentally retarded proficient. The study will be helpful for the children having mild Mental Retardation. It will help and provide a foundation for child understanding in all subjects and help developing their communication skills so that they can communicate effectively with fellow being. This study will also help in overcoming the problems faced by special children in developing their writing skills. The study will be helpful for teachers teaching the mild mentally retarded children and the study will help other people to think how special education teacher teaches and their problems.

Mental Retardation

Mental retardation (now called intellectual disability) is a state of functioning that begins in childhood and characterized by limitations in intelligence and adaptive skills (American Association of Mental Retardation).

Mental retardation is described as a condition that is diagnosed before age 18, and includes below average intellectual functioning accompanied by impairment in the person's ability to acquire the skills necessary for daily living. According to Grossman, mental retardation is identified as a significantly sub-average level of intellectual functioning associated with deficits in adaptive behaviour and manifests itself during the developmental period.⁴

Mental retardation is not something like having grey hair or brown eyes, a beautiful or an ugly heart. It is not having mental or medical disorder but it is a particular state of functioning that begins in an individual's childhood and is characterized by limitation in both intelligence and adaptive skills.

Intellectual disability refers to significant limitations in learning, thinking, solving problems, making sense of the world, and developing everyday life skills. All people with

⁴ Grossman, *Manual on terminology and Classification on Mental Retardation*.

intellectual disabilities are capable of learning and can live a worthwhile and happy life⁵.

Classification of Mental Retardation

The mentally retarded individuals are classified according to their level of intelligence (calculated as Intelligence Quotient). The IQ of a person is calculated as a percentage against individual's chronological age. Thus the IQ of a 10 year old with equal mental age of 10 years will be 100. A child of 10 years with a mental age of 5 years will have an IQ of 50. In sum, any person who has an intellectual capacity of less than 70 percent of his physical age can be called mentally retarded. The classification of mental retardation is as follows:

Severity Levels Range of IQ

Mild Mental Retardation	50-70
Moderate Mental Retardation	35-49
Severe Mental Retardation	20-34
Profound Mental Retardation	BELOW 20

i) Mild Mental Retardation

Nobody can recognize such babies at the time of birth. They grow as their normal age fellows. Usually a teacher notices their mild condition in class room environment. They face more problems in fine motor skills except gross motor skills. This category of mental retarded children is called "Educable Mentally Retarded — EMR. Approximately, 85% of the mentally retarded population is in the mildly retarded category. Their IQ score ranges from 50-75, and they can often acquire academic skills up to the 6th grade level. They can become fairly self-sufficient and in some cases live independently, with community and social support.

ii) Moderate Mental Retardation

5 American Association of Mental Deficiency, *Definition of Mental Handicap*.

Their IQ scores ranging from 35-55. They are called Trainable Mentally retarded — TMR. About 10% of the mentally retarded population is considered moderately retarded. They can do some works and self-care tasks with or after taking a proper training or moderate supervision. They can acquire communication skills in childhood and they are able to live and function successfully within the community in a controlled environment. Due to their low IQ level, they are not able to get more education. They are sometimes very good workers of sheltered workshops. They always need other's help in free movement. It is difficult for them to live as an independent member of the society.

iii) Severe Mental Retardation

They are easily recognizable at their time of birth due to their specific features. They are having IQ of 20-40. Their developments such as cognition, motor, language, socialization and self help skills are very poor and slow. Their retardation causes many other problems. About 3-

4% of the mentally retarded population is severely retarded. Their eye hand coordination is at its least level. They are always in need of any support. They are not able to do their any work by their self.

iv) Profound Mental Retardation

Only 1-2% of the mentally retarded population is classified as profoundly retarded. They have IQ scores under 20-25. They may be able to develop basic self-care and communication skills with appropriate support and training. Their retardation is often caused by an accompanying neurological disorder. The profoundly retarded need a high level of structure and supervision.

Common Characteristics of Mental Retardation

Mentally retarded /intellectually challenged children show typical features like slowness in development, distraction, clumsy movements, control of body actions, body image, behaviour problems and no eye contact. In children with severe or profound intellectual disability, there may be other

health problems as well. These problems may include seizures, Anxiety, Autism, Motor skills impairment, vision problems, or hearing problems etc.

Intellectual disability refers to significant limitations in learning, thinking, problem solving, making sense of the world, and developing everyday life skills. All people with intellectual disabilities are capable of learning and can live a worthwhile and happy life⁶.

Some people may require support in only a few specific areas, and others require support in almost every area of life. An intellectual disability often affects a person's expressive or receptive language, social, and self-care skills. It may affect a person's memory or abilities to learn and remember. Common causes include head injuries, Down syndrome, malnutrition, maternal health, inheritance and fatal alcohol syndrome etc. Intellectual disability is often associated with other disabilities as well.⁷

There are various limitations of the mentally retarded children. The nature and severity of these limitations depend upon the degree and type of the disability. These limitations cause many other problems in the child's personality. Every child has its own problems and issues. Here are some common characteristics of mentally retarded children:

- Hyperactivity
- Anxiety
- Distraction
- Difficulty in language acquisition
- Un even motor development
- Socially handicapped
- Poor eye hand coordination
- Delay in development
- Health problems

6 American Association of Mental Deficiency, *Definition of Mental Handicap*

7 Beirne- Smith, P., Patton, J. R., & Ittenbach, R, *Mental retardation 4th Edition* (NJ: Macmillan, 1994).

■ Behaviour problems

■ Learning problems

Role of Education in Mental Retardation

Special people need an education to be an active and meaningful member of a society. As there are institutes for special children in which teachers are serving their best in the form of education, special services, vocational trainings and the proper guidance to integrate them in a society according to their needs. Some of our special institutes have sheltered workshops in which the jobs are given to special children after completion of their vocational trainings. To achieve all these challenges the teachers also need special trainings to teach these challenged children. In doing it so they face a lot of problems. Teachers taught them all the subjects according to their understanding level.

Role of Teacher of Mentally Retarded

Teacher plays a vital role in making a man successful member of any society. With the help of a teacher a man can understand different things. The teacher of mentally retarded should be qualified with the knowledge and required skills to provide quality teaching to these children. Basically the role of a teacher is to create and maintain a support to enable mentally retarded learner to face the challenges. The teacher should be able to manage the learning environment which includes time management, engagement of learners in different tasks so that they will not get bored and the mess could be avoided. So the teacher promotes effective learning and teaching principles.

Importance of English Language in the Life of Mentally Retarded

A teacher makes a man an educated person and the educated person is the one who is skilful. In language there are four basic skills which are essential for anyone to be learnt. Being poor in any one skill, one cannot be a skilful. There are four language skills that are

- Speaking

- Writing
- Listening
- Reading

Scholars divided these four skills into two basic skills, such as

- i. Expressive language
- ii. Receptive language

Receptive language is that language which we can get from others while listening and reading. Whereas expressive language is a form of language in which we can express our own ideas, feelings, emotions and thoughts such as writing and speaking. This type needs more accuracy.

As my research work is on problems faced by English teachers in teaching writing skills to the mild mental retardation that's why I will not go in depth of other skills.

Writing Skills

"Writing" is the process of using symbols (letters of the alphabet, punctuation and spaces) to communicate thoughts and ideas in a readable form basically it reflects the job or career of an author.

In any language, writing is usually the fourth language skill that one can learn. Writing is a process of complete competence in required language. To write clearly it is essential to understand the basic system of a language. In English this includes knowledge of grammar, punctuation and sentence structure. Vocabulary is also necessary for correct spelling and formatting.

According to David Nunan:⁸

"Writing can be defined as a series of contrasts: it is both physical and a mental act, its purpose is both to express and impress, and it is both a process and a product."

Obviously, writing is not an easy task, so learning how to write is difficult enough for most of the students as it involves

8 David Nunan, *Collaborative Language Learning and Teaching*, 88.

several cognitive process that promote learning. Students also find problem. When a child starts writing they face basic problem such as; how to hold a pencil, how to operate it, how to place paper in a proper position, they even feel problem in writing each alphabet. So without proper training such problems of mild mentally retarded students can never be overcome.

Taking notes, story writing or writing any book is an example of writing. There are many different styles of writing, from informal to formal writing.

Writing skill is the back bone of all the language skills. Writing is known as the productive skill in which the producer (writer) gives the symbolic shape to its thoughts.

Teaching Writing to Mild Mentally Retarded

Teachers of mentally retarded children use many of the same strategies to teach writing as teachers of mental retardation do. However, mentally retarded children cannot focus on a thing for a long period of time due to their cognitive problems, so the teacher need to use different, colourful and joyful technique to learn to record letters and words. Variety of teaching strategies can be used.

Mental retardation effects a person's writing in various areas. Research has identified some of these areas such as; grammar, fluency and pronunciation etc. The individual's literacy depends upon his or her development of language.

i) Teaching Writing

Harmer⁹ explains four reasons for teaching writing to students of English as a foreign language. They are reinforcement, language development, learning style and writing as a skill.

(A) Reinforcement

9 Harmer, J, *The Practice of English Language Teaching. Reading Process, 3rd ed.* (Essex: Pearson Education Limited. 2001).

Some students acquire languages in an oral /aural way; others get benefit from seeing the language written down. "The visual demonstration of language construction is invaluable for both understanding and memory". It is useful for students to write the new language shortly after studying it.

(B) Language Development

The process of writing is different from the process of speaking, the former helps us to learn as we go along. "The mental activity of constructing proper written texts is part of the ongoing learning experiences."

(C) Learning Style

Some students are quick at acquiring language just by looking and listening. Others may take longer time spent in producing language in a slower way is invaluable. So, writing is appropriate for those learners.

(D) Writing as a Skill

The most essential reason for teaching writing is that, it is a basic language skill like speaking, listening and reading. Students need to know how to write letters, compositions, essays and reports and how to use writing's conventions. The researcher defines writing as a mean used to express needs and feelings by using a variation of certain tools and sub skills.

Monaghan¹⁰ notes that teaching writing would include writing strategies, defined as methods of imparting necessary knowledge of the conventions of written discourse and the basis of grammar, syntax through various pedagogical methods. Ultimately, teaching writing means guiding students toward achieving the highest ability in communicating in words.

ii) Writing Stages

10 Cannie Monaghan, "Effective Strategies for Teaching Writing" (Master thesis, The Evergreen State College, 2007).

Writing is not an easy task as it needs skills and high thinking abilities. It is a productive skill of important stages which should be focused on during teaching writing. White and Arndt¹¹ assert, writing serves as cyclical process. This means that when students are revising their writing, they might return to the prewriting phase so as to expand their ideas. They show the nature of the writing stages as in the following diagram.

Mroczek and Little¹² in their research on personality studies contend that the self-concept is learned through the child's environment, both at home and at school.

A teacher's responses and feedback given to students also have the capability to shape their perceptions of themselves it can, therefore, be deduced that the following factors can cause underachievement in school children:

1. Lack of motivation
2. Parental/home influence
3. Lack of nurturing of intellectual potential.
4. Conflict of values
5. Disabilities/poor health condition.
6. Life experiences of specific groups of pupils; for example, resulting from brain damage/cerebral dysfunction or neurological impairment.
7. Inability to recruit and also retain highly qualified personae.

iii) Purposes of teaching writing skills

Teachers of English often choose writing tasks from textbooks to help students improve their writing ability. The writing tasks that teachers select from text books and assign to students can help them become confident writers and independent thinkers.

Foong¹³ points out four purposes for teaching writing:

11 White, R. and Arndt, V., *Process Writing* (London: Longman, 1991), 5.

12 Mroczek, D.K. and Little, T.D., *Handbook of Personality Development* (London: Routledge, 2006)

(A) Writing for Language Practice

Writing can be taught for practicing language forms to develop accuracy and correctness. It is basically for reinforcement, training and imitation of language forms. In language based writing tasks, students would be given writing exercises that would reinforce language structures that have been taught through the manipulation of grammatical patterns. For example, students would be given a paragraph and asked to perform substitutions, transformations, expansions or completion exercises.

(B) Writing for Rhetorical Practice

In writing tasks that teach rhetorical forms, teachers would provide the content and use model essays as stimuli for writing. Students will imitate the rhetorical and syntactic forms by following the chosen model passage. Examples of such tasks are: writing guided compositions in which the content and organization are given by the teacher, reading a passage and writing a composition with parallel organization, reading an essay and analyzing its organizational pattern and writing a similar essay on a related topic.

(C) Writing for Communication

Teaching writing began to shift its emphasis on accuracy and patterns to the ability to understand and convey information content. Completing communicative writing tasks would require greater awareness of writer's purpose, audience and the context of writing. Here, writing has a social function. Such communicative writing tasks stimulate real life situations where a writer will write to convey some information to a reader.

Importance of Writing for Mild Mentally Retarded

Perhaps the most significant difference between the children who are normal and the children who are mentally retarded is their literacy skills such as writing because it is an

13 Foong, K.P., "Teaching Writing Teaching Writing. A look at Purpose, Writing Tasks and Implications" *The English Teacher*, vd. xxv111 (1999):30-47.

important mode of social communication (Maxwell¹⁴; Rottenberg and Searfoss¹⁵. When any attempt of communication fail, children rely on drawing or writing to express themselves¹⁶. For children who are not yet able to write or draw a clear message, environmental print—such as name tags, charts, signs, and labels—is shown to a communication partner to convey a message.¹⁷ This is an obvious phenomenon that continues throughout the life of adults who can't express their feelings.

Because the mild mentally retarded student is nearer to a normal student. So writing skill is very much important for it as well. Taking and making notes and organization of graphs. Sometimes students may need modifications such as advance and graphic organizers, instructional material, practice and time to complete assignments. Teachers should adjust all the helping materials or their presentation to stop the barriers and help these students in learning. So they become beneficial part of any society.

Opinions Collected Through Interview from English Teachers of two Schools

The structured open ended interviews were also conducted with the teachers of two schools to further investigate the problems of teachers related to teaching writing skills to mild mentally retarded children. The responses of teachers were compiled and presented as follows;

- Most of the teachers feel that the lack of eye hand coordination or poor visual perception is a main difficulty while teaching MMR to write between two lines.

14 Maxwell, M. *Some functions and uses of literacy in the deaf community. Language in Society*, 14 (2) (1985): 205-21

15 Rottenberg, C. J., & Searfoss, L. W. *Becoming literate in a preschool class: Literacy development of hearing-impaired children. Journal of Reading Behavior*, 24 (4) (1992): 463-79

16 Maxwell, M. *Language in Society*, 205-221 and Rottenberg, & Searfoss," *Literacy development of hearing-impaired children*" 463-79.

17 Rottenberg, & Searfoss," *Literacy development of hearing-impaired children*" 463-79.

- In teaching of spellings, usually the problem area is their short term memory.
- There are multiple problems in nature and so intermingled that teacher could not comprehend.
- Lack of cognitive abilities causes difficulties in recognition of words/ alphabets.
- Due to fine and gross motor disability a MMR feels difficulty in gripping pen/pencil.
- MMR feels difficulty to write in straight line due to lack of visual perception.
- The eye hand coordination and their less cognitive ability cause many problems in learning writing.
- To avoid over writing the teacher have to give instructions to MMR repeatedly.
- In fact, teachers do not stress on writing English because it is time consuming and hard task. They just emphasized on verbal teaching and cramming.
- Sometimes, the classrooms physical environment was not comfortable and feasible for the student.
- Shortage of time is a big hurdle in learning. To clear the concept, guidance, motivation and copy checking is difficult to manage in 40 -45 minutes.

Findings

i) Findings from Questionnaires

The majority of recruited respondents were qualified. Total number of teachers was ten (100%). Out of those one (10%) was graduate, seven (70%) were masters and two (20%) were having any other qualification like B.Ed / M.Phil.

Out of total ten (100%) teachers, nine (90%) teachers had the special training for mentally retarded teaching. Only one (10%) teacher did not have any special teaching training.

The eight (80%) of the teachers knew the use of special synthesis and two (20%) did not know.

All ten (100%) out of ten (100%) teachers felt it difficult to teach MMR.

The total nine (90%) teachers out of ten understood the characteristics of MMR. Rest of the one teacher did not know them properly.

Out of ten (100%) only one (10%) teacher helped the students to improve their writing skills by giving instructions, two (20%) were practicing on the spot feedback to improve, four (40%) were giving help by prompting and remaining three (30%) were using some other ways like tracing or dotting etc.

One (10%) out of ten felt that the difficulty faced in teaching writing skills was lack of teacher training, one (10%) teacher was having difficulty in lack of special schools, one (10%) felt that inappropriate implementation of inclusive education is a great difficulty, two (20%) thought that difficulty was a rigid behaviour, four (40%) felt the difficulty was in lack of awareness about the special needs of MMR and only one (10%) was feeling that difficulty is in any other area like administration or physical environment etc.

There are seven (70%) teachers whose students show interest in writing. The students of rest of three teachers did not take any interest in writing.

Only seven (70%) out of ten teachers said that it was not easy to encourage MMR to write, however three (30%) felt it difficult to encourage them.

There were four (40%) teachers found the classroom environment cooperative to the MMR while teaching English writing to them, six (60%) of all respondents felt that classroom environment is not cooperative for learning.

The four (40%) of the total respondents tried to make students confident as the main objective of teaching English writing. Three (30%) were trying to make their students independent in life, while one (10%) was teaching them to make them educated, one (10%) was improving socialization and the remaining one (10%) was having the main objective to make them learning writing.

All the teachers had the experience of teaching to mentally retard from 3 to 10 years. However, eight (80%) of them had the experience of teaching English to mentally retarded for the last 10 or more years, whereas one (10%) of the teacher had the experience of 8 years and other one (10%) had experience of 5 years.

The difficult area identified by teachers in teaching English to the mild mentally retarded, one (10%) out of ten teachers found it difficult to teach their students to write between lines. Three (30%) found recognition as difficult task, one (10%) had difficulty in grip on pen, one (10%) felt difficult to write in straight line, three (30%) said that most of the students felt difficulty in the adjustment of paper, one (10%) had difficulty to clear the concepts of the students.

Three (30%) out of ten (100%) teachers were using copying method as the perfect method which the English teachers were using while teaching writing, two (20%) were practicing prompt method, and five (50%) were teaching through all of these methods.

Nine (90%) teachers felt that they focus all the areas mentioned in the question such as Self Grooming, Self Help Skills, Socialization and Activities of Daily Living (ADL) while teaching them writing skills. Only one (10%) felt that socialization is focused while teaching English to MMR.

ii) Findings from Interviews

The structured open ended interviews were also conducted with the teachers of two schools to further investigate the problems of teachers related to teaching writing skills to mild mentally retarded children. The responses of teachers were compiled and presented as follows;

- Most of the teachers feel that the lack of eye hand coordination or poor visual perception is a main difficulty while teaching MMR to write between two lines.
- In teaching of spellings, usually the problem area is their short term memory.

- There are multiple problems in nature and so intermingled that teacher could not comprehend.
- Lack of cognitive abilities causes difficulties in recognition of words/ alphabets.
- Due to fine and gross motor disability a MMR feels difficulty in gripping pen/pencil.
- MMR feels difficulty to write in straight line due to lack of visual perception.
- The eye hand coordination and their less cognitive ability cause many problems in learning writing.
- To avoid over writing the teacher have to give instructions to MMR repeatedly.
- In fact, teachers do not stress on writing English because it is time consuming and hard task. They just emphasized on verbal teaching and cramming.
- Sometimes, the classrooms physical environment was not comfortable and feasible for the student.
- Shortage of time is a big hurdle in learning. To clear the concept, guidance, motivation and copy checking is difficult to manage in 40 -45 minutes.

Conclusions

The mentally retarded students have had other problems also rather than academic problems which were very evident in the routine activities of their lives. They are under stress and anxiety due to lack of cognition, motor skills and STM. Obviously they lack in confidence. These children need special attention and guidance of the teacher.

The mentally retarded children have less interaction with the teaching material and gadgets for developing writing skills because their teachers are not acquainted with latest pedagogical skill. Teachers are preoccupied due to crowded classes and in preparing teaching material, moreover teaching writing skills demands a lot of individual attention while teaching writing to students with mental retardation and thus may not approach the latest material and seek guidance from other colleagues.

The following hypotheses were conceived for this study.

- The teachers who are teaching English to mild mentally retarded children are pedagogically trained in teaching writing.
- The teachers who are teaching English to mild mentally retarded children are facing problems in teaching writing.
- The above mentioned hypotheses are proved as they were conceived.

Recommendations

The confidence level of children with mental retardation may be raised by promoting child friendly schools and inclusive society

Teachers need to be trained in latest pedagogical methods. They must be trained in use of latest gadgets like computers, special markers, colour charts, writing boards etc.

The English teachers are provided assistance to enrich their knowledge in pedagogy, use of technology and attending in-service training.

An Alternative Model to Promote Education: A Case Study of Roshan Girls Primary School

Gohar Ali Iftikhar*

ABSTRACT

Invincible base is an essential constituent for the beginning of any organization or system and the education sector is no exception. Primary education is the backbone of the education system. Professor Asghar Adeem is the founder of Roshan Girls Primary school, established in April 2011. This School is situated in Basti Abbaspur, Jodhpur, Kabirwala district Khanewal. The main reason behind the establishment of School in area of Abbaspur was that there was no school for girls in the radius of 2-3 kilometres. Since April 2011, the school is functioning and currently more than hundred students are studying in it. Furthermore, the school is running on the concept of collective responsibility and its working shows that this model can be replicated in the other parts of the country. According to the Pakistan Economic Survey 2015-16, the literacy rate of Pakistan is 60 percent and to be more specific, women literacy rate is 49 percent which is an alarming situation for the whole country. Currently, half of our population comprises of women. Therefore, it is the need of the hour to provide at least primary education to all women because education in itself is

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potent tool for the empowerment and if primary education is properly working, then education sector has a solid foundation to excel and also to respond the major national challenges in a more appropriate and efficient manner. The paper examines the efforts taken by a founder of the school in the field of education, in specific, education of women and it explores the whole journey of this school, from conception of idea till date in socio-culture context. The paper also highlights the theme, motivation and idea behind the establishment of the school and to explain this whole journey, the narrative of founder, principal, teachers, students and natives is the vital aspect..

Introduction

Impregnable foundation is an indispensable component for the genesis of any system and the education sector is no exception. Primary education is the buttress of the education system. In other words, if primary education is properly working then education sector has a solid foundation to excel. Education is the process of receiving or giving systematic instruction for enlightening the masses. In Pakistan, deterioration in the education sector is one of the major challenges that hinders the progress of the nation.

Education and Constitution of Pakistan

The Constitution of Pakistan provides right of education to every citizen without any discrimination. Basically, article 37 and 25A ensure the fundamental right of education for all citizens of Pakistan.

Prior to 18th amendment the article 37 of the constitution deals with the subject of education.

Article 37 of the constitution says:

- a. "Promote, with special care, the educational and economic interest of backward classes or areas."
- b. "Remove illiteracy and provide free and compulsory secondary education within minimum possible period."

The Concurrent list deals with the following areas:

- a. Curriculum
- b. Syllabus
- c. Planning
- d. Policy
- e. Centre of excellence
- f. Standard of education

The Concurrent list has been abolished after the 18th amendment in the constitution of 1973. Subjects of Concurrent list have been transferred to the provincial government. The article 25 (Equality of Citizen) has been added to the constitution of Pakistan. Specifically, 25A deals with the subject of education. It states: "The state shall provide free and compulsory education to all children of the age of five to sixteen in such a manner as may determined by law."

Budget Allocation for Education

It is an acknowledged fact that education is an important tool to eliminate poverty Education plays a significant role in the development of society in all aspects. In the context of South Asia, it is very unfortunate that Pakistan is spending the lowest amount of GDP in the public expenditure on education. Pakistan is spending 2% of GDP for the last decade.¹ On the other hand, Bangladesh is spending 2.1 percent, Bhutan 4.9 percent, India 3.2 percent and Iran 8 percent.²

Budget Allocation for Education in Punjab

In the fiscal year 2014-15, the government of Punjab has allocated Rs 48.31 billion for the field of education.³ The breakup of Rs 48.31 billion includes Rs 28.10 billion for School education, Rs 14.05 billion for higher education, Rs

1 Ministry of Finance, Government of Pakistan, *Pakistan Economic Survey 2014-15*, 179.

2 *Ibid.*

3 *Ibid.*

2.40 billion for literacy enhancement and Rs 2.96 billion for sports and youth Affairs.

Millennium Development Goals (MDGs)

As the member of the United Nation, Pakistan is a signatory of the MDGs. MDGs are the eight international developmental goals adopted by the UN at the time of Millennium Declaration in 2000. Basically, there are seven goals which deal with the different aspects of the society. Specifically, goal 2: to achieve Universal Primary Education (UPE) which is related to the present work.

Indicators for Universal Primary Education (UPE)

1. Net Primary Enrolment ratio

The children aged 5-9 years attending primary level education that is grade 1 to 5.

2. Completion/ Survival Rate Grade 1 to 5

The percentage of the student who have completed studies from grade 1 to 5.

3. Literacy Rate

The people aged more than 10 years who can read and write.

Table 1: MGD 2 UNIVERSAL PRIMARY EDUCATION AT NATIONAL LEVEL (PERCENTAGE) ⁴

Indicator	1990-91 (Bench Mark)	2001- 02	2004- 05	2007- 08	2010- 11	2011- 12	2012- 13	2013- 14	MDG Target 2015
Net Primary Enrolment Ratio (5-9 Years)	46	42	52	55	56	57	57	57	100
Completion/Su rvival rate Grade 1 to 5	50	57	67	52	49	50	-	-	100
Literacy Rate (%) 10 years and above	35	45	53	56	58	58	60	58	88

4 *Ibid.*, 172.

The above table seeks to explain the progress of MGD 2 at National level in till 2014. The table provides a comparison between the target and the progress. The target of first indication is to achieve 100% enrolment ratio primary level till 2015 but by the end of 2014 the country has only achieved 57%. Almost there is same condition in indicator two and three, nation is standing far ahead /behind of the targets.

Table 2: MGD 2 UNIVERSAL PRIMARY EDUCATION AT PUNJAB LEVEL (PERCENTAGE) ⁵

Indicator	National	Punjab	MDG Target 2015
Net Primary Enrolment Ratio (5-9 Years)	Total: 57 Male: 60 Female: 53	Total: 64 Male: 66 Female: 63	100
Completion/Survival rate Grade 1 to 5	-	-	100
Literacy Rate (%) 10 years and above	Total: 58 Male: 70 Female: 47	Total: 61 Male: 71 Female: 52	88

The above table is providing an overview of the progress of MGD 2 at Punjab level. After the 18th amendment the education has become the subject of provincial government. After that/now, it is the responsibility of the provincial government to fulfil international commitments like MDGs.

Provincial Departments for Education

Literacy & Non Formal Basic Education Department (Literacy & NFBE)

The motto of (Literacy & NFBE) is “Literate, learning & prosperous Punjab”.⁶

⁵ *Ibid.*

⁶ Government of the Punjab, “Literacy & Non Formal Basic Education Department”, (Vision, Mission, Goal and Objectives), http://www.literacy.gop.pk/mission_objective.html, (accessed June 7, 2015).

Literacy & Non Formal Basic Education Department has been established by the government of Punjab with the basic purpose of resolving the issue of dropout of the students at primary level. It has collaborated with the UNESCO and JICA. The department has started various projects to attain the goal of 100 percent literacy by 2020.⁷

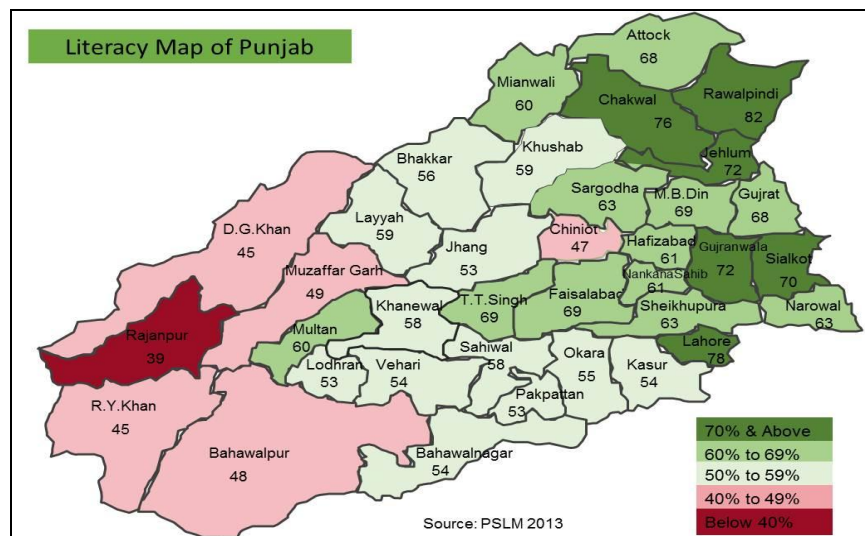


Figure 1⁸

This is the map of Punjab and it explains the district wise literacy rate of the province. This map provides an overview of the literacy rate of the province.

Functions of Literacy & Non Formal Basic Education Department (NDBE)

Literacy & NFBE deals with the updating of reading material for non-formal education. Lastly, the department handles the program of training, manages the information system and financial matters which include maintenance of accounts, preparation of budgets and audit.

Following are the main functions of Literacy and NFBE⁹

7 Government of the Punjab, "Literacy & Non Formal Basic Education Department", (Home) <http://www.literacy.gop.pk/>, (accessed June 7, 2015).

8 *Ibid.*

1. Devise and evaluate the policies and planning for the promotion of non-formal education.
2. To establish the institutes like directorate of literacy and literacy council for the purpose of assistance is part of the duty.
3. To create a smooth working relationship between provincial, national and international institutes.

The set of functions means to motivate and encourage the public-private partnership. The department therefore, aims at developing of equivalency, accreditation and assessment system in the department.¹⁰

School Education Department the Government of the Punjab and its functions

The School Education Department directly deals with the working of education sector of Punjab. The School Education Department has five major functions.

- a. Legislation, Policy formulation and Planning
- b. All levels of legislation, policy formulation and planning for primary, secondary and higher secondary education is made here.
- c. Maintaining Standard of Education
- d. It includes the making of curriculum and syllabus for primary, secondary and higher secondary level. The production and publication of the textbooks are also part of its authority.
- e. Monitoring and Evaluation
- f. Monitoring and evaluation deals with the distribution of free books and other important task is to keep checks and balances on the developmental schemes. The School Education Department also monitors the efficiency of the teaching and non-teaching staff. Furthermore, it is also responsible to respond to the public complaints.
- g. Promotion of quality education

9 Government of the Punjab, "Literacy & Non Formal Basic Education Department", (Punjab Government Rules of Business, 2011) <http://www.literacy.gop.pk/functions.html>,(accessed June 8, 2015).

10 *Ibid.*

- h. The Punjab education assessment system is the body which works under School Education Department and it deals with the function to award scholarship and it also regulates the terminal examinations.
- i. Staff Development
- j. Staff Development is related to the professional development and training of the teachers.

The other important functions of the School Education Department include formulation of regulatory policy for private schools. It is also responsible for ensuring compulsory and free education to all aged 1 to 16 years.¹¹ Moreover, it is also supposed to prepare the budgets to meet the necessary demands in education sector.

Punjab Education Foundation

Punjab Education Foundation is an autonomous to promote education in private sector schools which are working on the non-profit basis.¹² Its main function is to provide financial assistance for the development and upgradation of educational institutes.¹³ It is also responsible for encouraging public-private partnership and to provide support for enhancing the capacity.

Roshan Girls Primary School as a Case Study

Before partition of 1947, Jodhpur had very less population but after the partition, the migrants from India settled here and now it has more than 17000 number of population. It is traditional and conservative society where caste system has played a significant role in the designing of the societal fabric. The prominent castes are Rajputs, Arians, Kambohs and etc. Politically, Jodhpur is included in NA156 the

11 Government of Punjab, "School Education Department", (Functions), <http://schools.punjab.gov.pk/?q=ourfunctions>, (accessed June 30, 2015).

12 Government of Punjab, "School Education Department", (Autonomous Bodies), <http://schools.punjab.gov.pk/index.php?q=autonomousbodies>, (accessed June 5, 2015).

13 *Ibid.*

constituency for National Assembly and in PP 212 the constituency of Provincial Assembly.

Basically, Jodhpur is an agrarian economy. The yields of the area includes/include wheat, cotton, mangoes, citrus fruits and sugar cane. Livestock is the other important source of livelihood which includes cattle, buffaloes, sheep and goats. Furthermore, in the last decade poultry has also flourished in the area.

The Roshan Girls Primary School is situated in the area of Abbaspur. Abbaspur is situated in the union council 62 Jodhpur tehsil Kabirwala district Khanewal. Kabirwala was named after the sufi saint Syed Ahmad Kabir.¹⁴ Bhutta tribe led the foundation of modern day Kabirwala city. After settlement in the area, Syed Kabir used to visit the place frequently and spread the teaching of Islam. Historically, Kabirwala has been part of Multan. The history of the land can trace back from 11th century during the time of Mahmud of Ghazni. About 35 kilometres away from the city at *Khati Chot* there are the remains of the shrine of Harzat Khalid Waleed. He came here with Mahmud of Ghazi and spent his whole life there. According to oral history, Harzat Khalid Waleed devoted his entire life to Islam. At the end of 12th century during the time of Sultan Shahabuddin Ghorī his shrine was build. The architecture of the building is worth-watching and it also reflects the art of that time. Gardezis were one of the earliest settlers of the land and during 13th century Qureshis also settled there.¹⁵ In the medieval times the area was not densely populated and was not even suitable for agriculture. The earliest settlements of the population were at the bank of Ravi and Chenab. In 1886, Sidhani canal was constructed by the British.¹⁶ In 1913, Lower Bari Doab canal started functioning and due to it lot of

14 Nazir Tariq, *Tareekh e Khanewal* (Lahore: Takhliqat, 1997), 79.

15 TMA Kabirwala, "TMA Kabirwala", (Home), <http://www.tmakabirwala.com/> (accessed May 2, 2015).

16 Tariq, *Tareekh e Khanewal* (Lahore: Takhliqat, 1997), 36.

land was irrigated. It also became one of the major reasons for the increase in population.

Establishment and Objective of the Roshan Girls Primary School

Asghar Ali Adeem started the project of Roshan School for Girls in April 2011. The school is situated in the area of Abbaspur, where the majority of people are living below the poverty line. People living in this area are mostly farmers and labours, and they didn't have facilities regarding education provided by the government. Professor Asghar Ali, a social entrepreneur, established the Roshan Girls Primary School in area of Abbaspur because there was no school for girls in the radius of 2-3 kilometres.¹⁷ He worked with his own firm conviction "education empowers, especially for women empowerment it is the tool".¹⁸

Funds and Resources for the School

To set up this school, he employed his personal resources. In the beginning, he gathered people of the area and had a detailed discussion with them to start this project and received appreciation from people. The project was to be started from the scratch as there was no building, no furniture and no other required stuff but he had a thought which led him to his way. As in the beginning, Prof. Adeem lacked the building, so one of the resident of the area, Mr. Allah Buksh Sargana offered him to setup a school at his home, the offer got accepted.¹⁹ The initial arrangements were made under the shade of a tree. Later, that he constructed a boundary wall for school on his personal property, then made a veranda, washroom, two classrooms and bought furniture for the students. While talking about the rising female strength, Professor Asghar Ali told:

17 Asghar Ali Adeem, interview by Gohar Ali Iftikhar, Roshan Girls Primary School, March 10, 2015.

18 *Ibid.*

19 *Ibid.*

“In school, 150 female students are enrolled now but in the beginning strength was 22”²⁰

He also mentioned that “it is a humanitarian institute; we don’t charge fees from students and provide them books for free and for that we don’t take funds from people or any organization”.

Hurdles from the Government’s Side

This project faced a large number of difficulties during the process of registration as despite being a government official. The founder has to face the stereotypical mind set of the government officials that delayed in getting the school registered.²¹ As it was meant for the noble cause but somehow, he managed to register the school. Since 2011, the school is providing education facilities to girls of Abbaspur and have plans to provide better education facilities to the area.

Role of Teachers at the School

The next challenge Prof. Adeem faced was to find the teacher. In this regard, he talked to Ms. Safia Naseem, who visited the area offered her services. Ms. Safia Naseem, who started working as a teacher, is now the principal of the school. Expressing her dedication to the cause, she said: “along with teaching, we focused on giving a good bringing up to girls, by teaching them manners as well”.²²

Prof. Adeem considers teachers of the school as a backbone of the project and gives all credit of project’s success to teachers.²³ He told that teacher emphasises very much on education and good upbringing of girls. The main purpose of this school is to provide a good education and moral values

20 *Ibid.*

21 *Ibid.*

22 *Ibid.*

23 Safia Naseem, interview by Saira Ali Iftikhar, Roshan Girls Primary School, March 11, 2015.

for the quality upbringing of girls as they are the future of a nation.

Ms. Iqra Nadeem, teacher at Roshan Girls School, is unparalleled in her devotion because she believes that girls need education and teaching them, made her happy. She said: “in the beginning my parents didn’t allow me to work at this school as they believed that surrounding area of school is not safe but later, they changed their mind as the school pays me good and people give a lot of respect so, they allowed me to work.”²⁴

The best part of this school is that along with education and brought up, teachers are also focusing on building up confidence among girls and for doing that, teachers set up small functions at school in which all the girls participate and show their talents like recitation, poem reading and singing.

Response from the Students

To learn about the response from the students, one of the students named Rubina Rubnawaz, a student of class 3 about her experience at the school, she replied: “before joining the school, I was used to of doing some household tasks and rest of the day, I spend in playing but now I study along with playing”.²⁵

While talking about future plans, she said “I will study hard so that one day I will become a doctor”.²⁶

To become a doctor was a biggest desire among students. When students were asked to mention what they want to become, majority of them said they want to become a doctor, some said engineer and some said teacher.²⁷

24 Iqra Nadeem, interview by Saira Ali Iftikhar, Roshan Girls Primary School, March 11, 2015.

25 Rubina Rubnawaz, interview by Saira Ali Iftikhar, Roshan Girls Primary School, March 11, 2015.

26 *Ibid.*

27 *Ibid.*


Conclusion

The present work helps in exploring the functioning of Roshan Girls Primary School with an aim of providing an alternative model in the society for promoting education at grass root level. Roshan Girls Primary School is an example of collective responsibility on the part of society. Ideally, it is the prime responsibility of the government to provide education but if the government fails to fulfil its responsibility effectively, there can be two possible ways to respond to it. First, leave that to the government. The second is to respond to the challenge through some practical measure from the people themselves. When the government fails to ensure fundamental rights to its citizens resultantly, a vacuum is created. The vacuum can be filled by the society either with the blessing of education or with the curse of illiteracy. Then Roshan Girls Primary School serves as a model to fill the vacuum in the education sector. Professor Asghar Ali Adeem chooses the way of education/action and he is quite successful at it. This school, established in 2011, is working successfully, serving a social cause and in a nutshell, it can be replicated in the other parts of the country as well. In a long run, it can be proven beneficial for growth of society.

Appendix

EXTRA ORDINARY ISSUE

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The Punjab Gazette
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LAHORE MONDAY NOVEMBER 10, 2014

PROVINCIAL ASSEMBLY OF THE PUNJAB
NOTIFICATION
10 November 2014

No.PAP/Legis-2(36)/2014/1149. The Punjab Free and Compulsory Education Bill 2014, having been passed by the Provincial Assembly of the Punjab on 27 October 2014, and assented to by the Governor of the Punjab on 08 November 2014, is hereby published as an Act of the Provincial Assembly of the Punjab.

THE PUNJAB FREE AND COMPULSORY EDUCATION ACT 2014
ACT XXVI OF 2014

[First published, after having received the assent of the Governor of the Punjab, in the Gazette of the Punjab (Extraordinary) dated 10 November 2014.]

**An
Act**
to provide for free and compulsory education to all children of the age of five to sixteen years.

Whereas Article 25A of the Constitution of Islamic Republic of Pakistan enjoins that the State shall provide free and compulsory education to all children of the age of five to sixteen years and, for the purpose, it is expedient to make necessary provisions;
It is enacted as follows:

CHAPTER I
PRELIMINARY

1. **Short title, extent and commencement.**—(1) This Act may be cited as the Punjab Free and Compulsory Education Act 2014.
(2) It shall extend to whole of the Punjab.
(3) It shall come into force on such date as the Government may, by notification, determine and the Government may, in like manner, determine different dates on which the specified provisions of this Act shall come into force.

2. **Definitions.**— In this Act:
(a) "child" means a child from the age of five to sixteen years;

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4. **Duty to provide education.**—(1) The Government shall:
- (a) provide free and compulsory education to every child in the neighborhood school or the school allocated for the child;
 - (b) ensure good quality education conforming to the standards and norms of quality education; and
 - (c) prepare an annual statement of the children admitted and retained in the educational institutions.
- (2) A local government shall:
- (a) maintain, in the prescribed manner, a record of children up to the age of sixteen years residing within its jurisdiction; and
 - (b) ensure and monitor admission, attendance and completion of education by every child residing within its jurisdiction.
5. **Special provisions for education.**— If a child above five years of age has not been admitted in any school or after admission, could not complete education, the local government shall, in the prescribed manner, develop a mechanism to ensure admission of the child in a school according to age, previous class and other circumstances.
6. **Transfer to other school.**— (1) Where in a school, there is no provision for completion of the prescribed education, a child or a parent may opt for transfer of the child to any other school for completing his education.
- (2) Where a child is required to move from one area to another, for any reason, such child shall continue to have a right to complete his education in such other area.
- (3) For purposes of admission in another school, the incharge of the school where the child was last admitted, shall immediately issue the transfer certificate or school leaving certificate.

CHAPTER III

DUTIES OF GOVERNMENT, LOCAL AUTHORITY AND PARENTS

7. **Sharing of financial and other responsibilities.**— (1) The Government and local authority shall have concurrent responsibility for providing funds for carrying out the purposes of this Act.
- (2) The Government may approach the Federal Government to provide as grants-in-aid such percentage of expenditure for education as may be determined with mutual consultation.
8. **Establishment of schools.**— (1) For carrying out the purposes of this Act, a local authority shall make arrangements for the requisite number of schools, within such area as may be prescribed.
- (2) The Government shall devise a scheme for using the schools in the evening hours for providing education to the children and for making arrangements for providing non-formal education to the children in other educational institutions.
- (3) The Government and a local authority may encourage enterprises, institutions and other segments of civil society, by granting exemption or rebate in taxes and offering incentives for those who establish, maintain or run schools for provision of free and compulsory education to children.
- (4) The Government and a local authority shall devise a system of grants-in-aid to encourage admission of a child in a school and to support the school attendance of a disadvantaged child.
9. **Duty of parent.**— (1) A parent shall admit or cause to be admitted the child for education in a school or, as the case may be, in the school allocated for the child.
- (2) The parent shall, except in the case of a reasonable excuse, cause the child to attend a school in the neighborhood or the allocated school until the said child has completed the education provided and contemplated for him.
- (3) If a parent fails to admit and keep the child in a school, he may not be

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- local authority, subject the child or his parent to any screening procedure.
- (2) Any school or person who, in contravention of the provisions of subsection (1),-
- (a) receives capitation fee, shall be punishable with fine which may extend to twenty times the capitation fee charged in the first instance and fifty thousand rupees for each subsequent instance of the contravention; or
 - (b) subjects a child or parent to screening procedure, shall be punishable with fine which may extend to fifty thousand rupees in the first instance and one hundred thousand rupees for each subsequent instance of contravention.

15. Proof of age for admission.— (1) For purposes of admission to a school, the age of a child shall be determined on the basis of the birth certificate or such other document as may be prescribed but a child shall not be denied admission in a school for lack of proof of age.

(2) If a child is admitted in a school without producing the birth certificate, the incharge of the school shall send, in writing, the particulars of the child to the local authority responsible for birth registration of the child.

16. Admission, expulsion and corporal punishment.— (1) Subject to such exceptions as may be prescribed, a school shall admit children at the commencement of every academic year.

(2) Subject to the provisions of sections 3 and 8, a school shall not transfer or expel a child admitted in the school till the completion of the prescribed education until:

- (a) arrangement is made for transfer of the child to any other school in the prescribed manner;
- (b) the child has been assessed in two consecutive annual examinations as being below the educational standard of the school;
- (c) a reasoned judgment has been passed by the disciplinary committee of the school that further retention of the child in such school shall be detrimental to the discipline of the school; or
- (d) the child or parent fails to fulfill any prescribed condition including non-payment of fee of a private school.

(3) If a child is expelled from a school under subsection (2), the incharge of the school shall immediately inform the local government and to such officer as the Government may authorize to receive such communication.

(4) The teacher or incharge of a school shall ensure that a child studying in the school is not subjected to corporal punishment or harassment.

(5) A person who contravenes any provision of this section shall be guilty of gross misconduct and shall be liable to disciplinary action under the law or contract of service of such person.

17. Duties of teachers.— (1) The incharge of a school shall effectively carry out his functions and shall enforce discipline amongst the teachers and the students.

(2) A teacher including the incharge shall:

- (a) maintain regularity and punctuality in attending the school, classes, curricular and co-curricular activities;
- (b) complete the curriculum within the specified time;
- (c) assess the learning abilities of every child and impart additional instructions, if required;
- (d) try for all round development of the child;
- (e) build up child's knowledge, potential and talent;
- (f) adopt learning through activities; discovery and exploration in a child-friendly and child-centered manner;
- (g) keep the child free of fear, trauma and anxiety and help the child to express his views freely;

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(2) The Court shall conduct the summary trial of an offence under the Act in accordance with the provisions of Chapter XXII of the Code of Criminal Procedure 1898 (V of 1898) relating to the summary trials.

(3) If the Court is of opinion that the nature of the offence does justify summary trial, it may conduct proceedings in accordance with the provisions of Chapter XX of the Code of Criminal Procedure 1898 (V of 1898).

23. Protection of action taken in good faith.— No suit or other legal proceeding shall lie against the Government, the prescribed authority, a local authority or any other person, in respect of anything which is in good faith done under this Act, the rules or any order made under the Act.

24. Power to make rules.— (1) The Government may, by notification, make rules for carrying out the purposes of this Act.

(2) In particular, and without prejudice to the generality of the foregoing powers, such rules may provide for any of the following matters:

- (a) manner of maintenance of records of children;
- (b) criteria for determination of disadvantage children or payment of vouchers;
- (c) the area or limits for establishment of a neighbourhood school;
- (d) extended period for admission of a child and the manner of completing study by the child if admitted after the extended period;
- (e) academic calendar;
- (f) duties to be performed by the teachers;
- (g) the manner of redressing grievances of teachers, students or any other person;
- (h) the manner of giving opportunity of hearing under this Act;
- (i) receipt of contribution, utilization and withdrawal of money from the Taleem Fund; and
- (j) maintenance and audit of accounts.

25. Act to override other laws.— Notwithstanding anything contained in any other law, this Act shall have overriding effect and all such other laws shall be brought in conformity with the scheme and the objectives of this Act within a period of five years.

26. Repeal.— The Punjab Compulsory Primary Education Act, 1994 (IX of 1994) and the Punjab Free and Compulsory Education Ordinance 2014 (V of 2014) are hereby repealed.

Rai Mumtaz Hussain Babar
Secretary

A Comparative Study of Mosques and Modern Institution's Role in Education of Sindh

Mahboob Ali Dahraj*

ABSTRACT

The land of Sindh is known in the history as the gate of Islam and its starting in Sindh is by mosque of Banbhore. It is reality that the Quranic educations centre is mosque and it has greatly affected this land and the Sindhi language has alphabet script taken from the Arabic alphabet. No doubt, the Sindhi people increased their knowledge by Islamic education,

Still today, the Sindhi language is alive in the world by Mosque education. History tells us that the Mosque education greatly affected this education from Sindhi alphabet and mostly today, when Sindhi language going away from the Sindhi classes and from Sindhi text books. According the review of literature, mostly every street, village muhala, town, cities consist of many mosques. These mosques are main source to increase this education.

For this study, we have selected for population sampling the division of Hyderabad, The research methodology, review of literature and interviews favoured Mosque education and questionnaires, which were distributed among selected area,

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also agreed that this has greatly affected to spread Sindhi language by their Islamic noorani qaida. Texts of alphabets are revised from the student and after these student, not only commanded over Quranic alphabet, but they are also able to read Sindhi papers can easily be compared to our normal schooling student. These students have more command over Sindhi by well Arabic text. Despite that the government invested very huge amount on the local education, NGO's are also engaged but the result, day by day, is getting very weak, so it is recommended that mosque education should be encouraged and make them in stream line of Sindh.

Introduction

Education has given great importance in Islam from the very first day of revelation. It is Islam's beauty that in first 10 years of Madina, Islam rapidly increased in the world due to great scholars and education. In same way, the literacy rate was reached more than 87%.¹ By the help of education, Muslim became dominated over the world and that lowest Arab nation was renowned as a teacher of the world.²

Muslim came in Sindh 92 *Hijree* and spread mosque culture as well as mosque, that is continued till today, The Sindh is full with mosques, these mosques are working throughout Sindh. According to M. Murad, there is not one village or any street of Sindh, where these mosques are not working properly for the cause of education, these are running in every city, village, street and muhalla.³

Sindh is the 2nd largest province, where also, all of these are working but these all are failed throughout in Sindh, every year, many billion and trillion rupees is being used for the

-
- 1 Khan, J.M. ((2001),. Juned mahammad khan presidents of wafaqul madaris . 23.
 - 2 Abbasi, I.U. (2014). *Ibn Ul Hassan Abbasi*. Multan : Monthly Wafaqul Madaris Multan, 44-47.
 - 3 Yar, K. (1960). *education of islam*. karachi: sweera publisher. PP. 63-78.

increase literacy rate but these all of these efforts remain because result is zero.

Some NGOs are also working with the help of government and they have provided aid from many foreigners but still they could not achieve the educational goals. These NGOs are working throughout the Pakistan as well as directly in provinces and mostly, they are working in education. Governmental department remain directly in collaboration with them but result is zero.⁴

On the other side, these mosques are working in muhalla and villages. These are providing results very well.⁵

According the Ameerul Den, Maher writes that in every year, 10 thousand mosques are made in Pakistan, in new colonies, village, streets and in muhallas.⁶

It is the tradition of Muslims to construct first mosque in village or colony before any other construction. It is also tradition of Muslims to send their children to mosque for the Quranic and religious education before modern education.⁷

General Hameed Gul said these Madaris produce more effective and precious production to the Pakistan⁸.

So, Pakistan vows that the Pakistani intuitions are working effectively to reduce the illiteracy rate but results can be seen from the last few years. Figures in year 2010, Pakistan literacy rate number was less than 172 out of 180 countries, while in 2014-15, the literacy rate was over 60% and Pakistan has invested 600 billion on education. Sindh literary rate also lowest in position. The education of Sindh in quality education but it also remain lowest in position recently 2013-

4 Asmi, A.J. ((2014), July Monday). Teaching of Holy Prophet,. *monthly Wafaq ul Madaris*, 23-26.

5 Haneef, M. (2011). *Maqdamai i Madaris* . Karachi: Bait ul Ellem, 83-94.

6 Build Den Maher, Construct of Mosque and it Importance, Darul Islam Karachi, 2004, 3-7

7 Saleemullah, M. (2014, September). Madaris mein Traing. *montly*, p. 2.4.

8 M.J. (M.Haneef Jaludri 2011). *Maqadmi Madaris*. Karachi: Bait ul Ellm, 35-41.

14. The first 56 district of Pakistan belong to other provinces even Jhalmagsi, Baluchistan was higher in literacy rate than the district of Sind.⁹ The chief minister and educational minister accepted that Sindh is about two hundred years back from the advanced education and teachers, mostly, are using the 150 years oldest teaching method in classes.¹⁰

Statement of the problem

Today the greatest problem of Pakistan is considered the education and many steps are being taken to improve the literacy rate of Pakistan. For this purpose, the government is facing lots of problems like lack of proper infrastructure, buildings, human resources and finance. These all are big and basic issues of our country.

Objectives

The study would be specially focused on:

- To analyze the role of Mosque in education of Sindh.
- To study the role of Mosque education for making a good citizen of society.
- To assess the role of Mosques character building of student

Research Question

Does the mosque perform vital role in the education of Sindh?

Does mosque education make a good citizen of society?

Does the education increase truthfulness, simplicity and tolerance among the student?

Review of literature

For this purpose, researcher looked into the past studies but not such article was seen, in which the role of mosques in education of Sindh has been explained and comparison

9 Chandio, J. (2014, News Abrat). *The Decline Of Sindh Education Aser Survey 3013 DAILY*. hyder abad : DAILY News Abrat, P.4.

10. (2016, News kawish). *Emergency in education al institutes*,1.

between the mosques education and educational institute has been drawn. The performance of mosques is expressed for this model first time in Pakistan. General Zia Ul Haq made mosque a primary school but not enhanced the mosque as an institution for education of Sindh and not used it for the literacy purposes. Though, there are some other hand written articles on the role of mosque in education but they also do not compare the role of mosque with modern education.

During the interview, Abdul Kareem said that now, it is acceptable that these madaris are going to develop modern school's education system in these mosques and Madaris.

Chandio said that these mosques are creating the peaceful environment among the people properly, in our rural area, where mostly, teachers of mosque remain all the day in the village mosque.

Niazmostoi said that these people easily access the mosque teacher, asking about their children and their progress report is always taken from them.

Hamzali said after the completing Holy Quran, these students can easily read or write the newspaper.

Moulana Ziauldeen said that mosque plays very effective role in education and in the training of children.

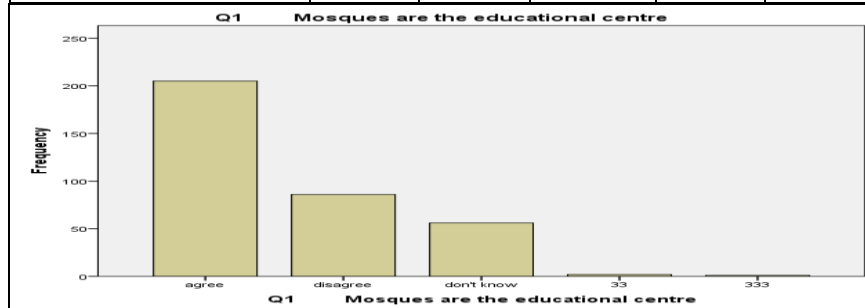
Mahammad Ibraheem said the mosque improves their critical thinking and learning approach.

Khalil-u-llahmed Lund expressed that mosque education also improved the student familiarity, even the little kids, to educational institutions and make a habit of them to sit and learn in the school.

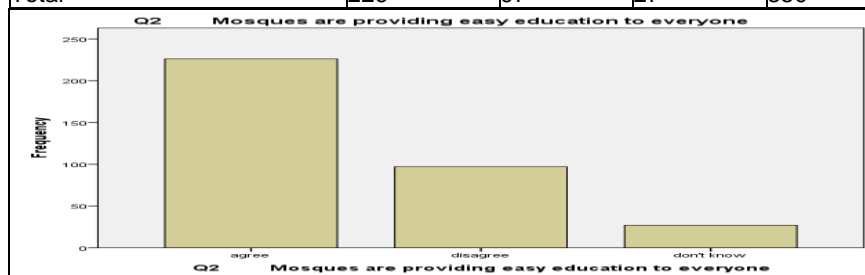
Safiullah Mosque added that mosque develops the student's confidence and make them able to study in the class room and developed their confidence for leaning.

Q 1: MOSQUES ARE THE EDUCATIONAL CENTRE CROSS

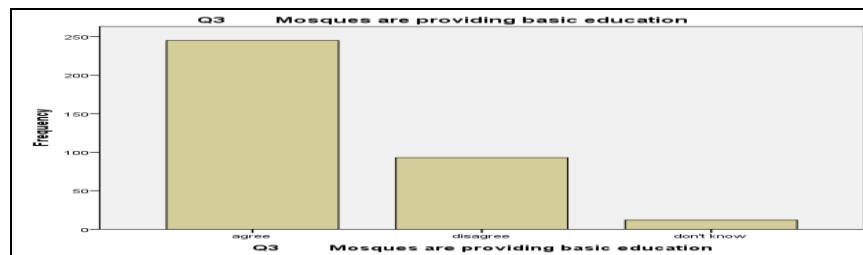
		Q1 Mosques are the educational centre				Total
		Agree	disagree	don't know	33	
Occupation	Primary teacher	141	45	14	0	200
	Local people	23	3	23	1	50
	Student	41	38	21	0	100
Total		205	86	58	1	350

**Q 2: MOSQUES ARE PROVIDING EASY EDUCATION TO EVERYONE**

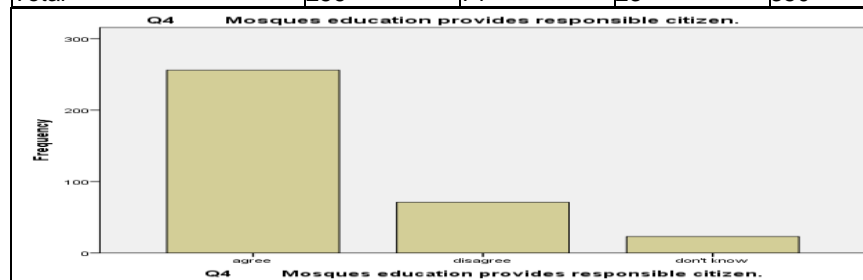
		Q2 Mosques are providing easy education to everyone			Total
		agree	disagree	don't know	
Occupation	Primary teacher	138	43	19	200
	local people	34	12	4	50
	Student	54	42	4	100
Total		226	97	27	350

**Q 3: MOSQUES ARE PROVIDING BASIC EDUCATION**

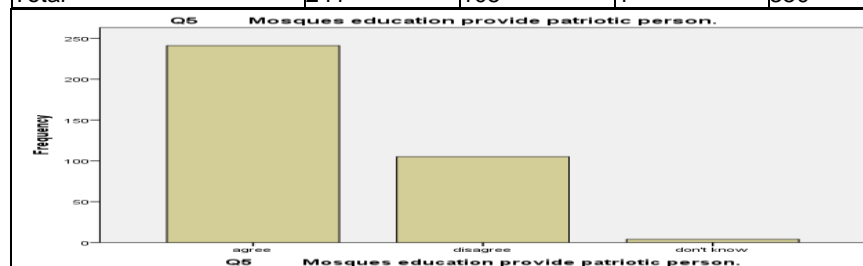
		Q3 Mosques are providing basic education			Total
		agree	disagree	don't know	
Occupation	Primary teacher	108	89	3	200
	Pesh Imam	45	1	4	50
	Student	92	3	5	100
Total		245	93	12	350

**Q 4: MOSQUES EDUCATION PROVIDES RESPONSIBLE CITIZEN.**

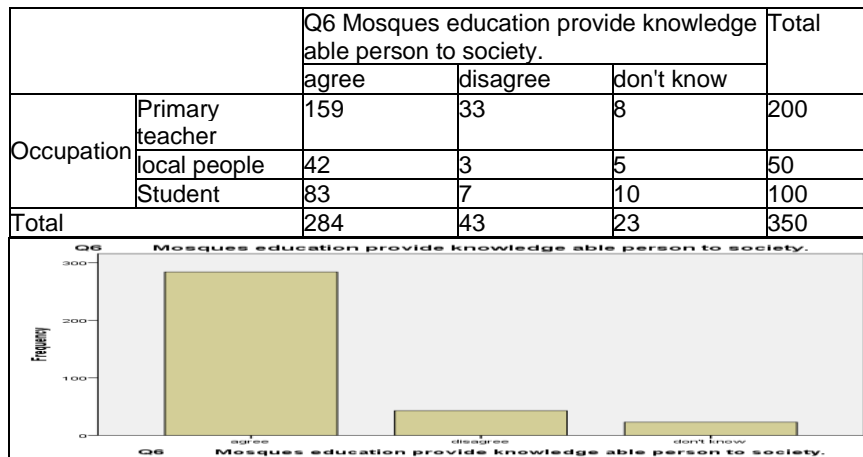
		Q4. Mosques education provides responsible citizen.			Total
		agree	disagree	don't know	
Occupation	Primary teacher	142	49	9	200
	local people	30	16	4	50
	Student	84	6	10	100
Total		256	71	23	350

**Q 5: MOSQUES EDUCATION PROVIDE PATRIOTIC PERSON**

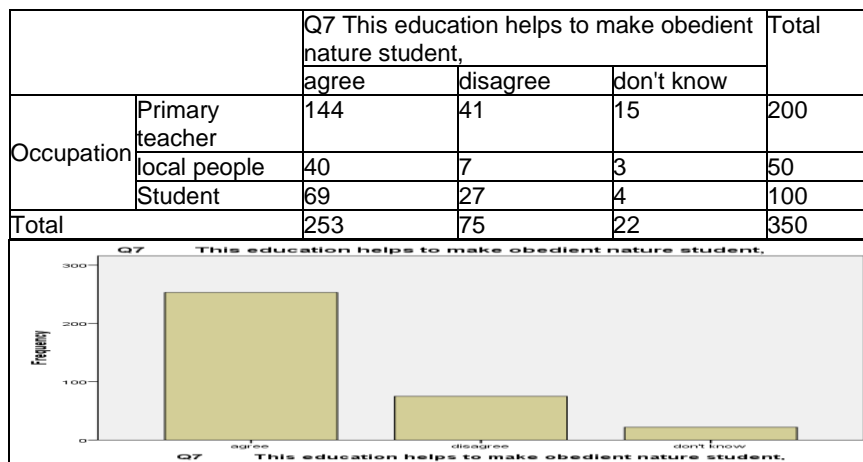
		Q5 Mosques education provide patriotic person.			Total
		agree	disagree	don't know	
Occupation	Primary teacher	140	60	0	200
	local people	47	2	1	50
	Student	54	43	3	100
Total		241	105	4	350



Q 6: MOSQUES EDUCATION PROVIDE KNOWLEDGE ABLE PERSON TO SOCIETY

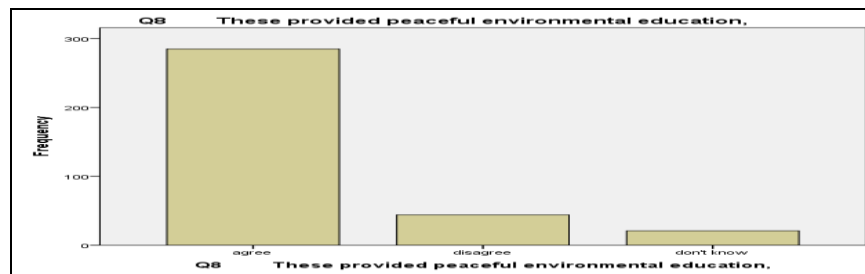


Q 7: THIS EDUCATION HELPS TO MAKE OBEDIENT NATURE STUDENT



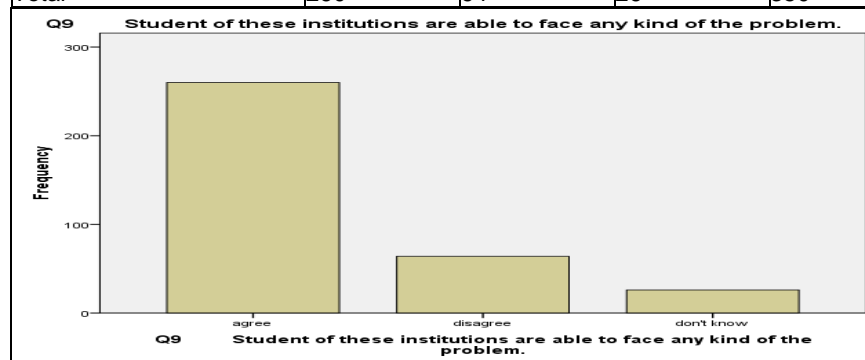
Q 8: THESE PROVIDED PEACEFUL ENVIRONMENTAL EDUCATION, CROSS TABULATION

		Q8 These provided peaceful environmental education,			Total
		agree	disagree	don't know	
Occupation	Primary teacher	161	29	10	200
	local people	42	4	4	50
	Student	82	11	7	100
Total		285	44	21	350



Q 9: STUDENT OF THESE INSTITUTIONS ARE ABLE TO FACE ANY KIND OF THE PROBLEM

		Q9 Student of these institutions are able to face any kind of the problem.			Total
		Agree	disagree	don't know	
Occupation	Primary teacher	148	36	16	200
	local people	33	15	2	50
	Student	79	13	8	100
Total		260	64	26	350



Recommendations

- It is also observed that these mosques are working well in education, government should give them ground of education and encourage them for education.
- The students are studying in mosques, must be given preference in modern colleges for higher education,
- Government should also make some courses for these mosques and provide guideline these mosques.
- The mosques should also enhance to increase the literacy rate.

Current Teaching Practices in Grammar Teaching: A Case Study from Pakistan

Zaigham Aizad Malik*

ABSTRACT

Modern research in language teaching has produced many innovative and alternative approaches to the teaching of English grammar to non-native learners. However, instruction in English Grammar in Pakistan's government-run schools has relied on traditional methodology and out-dated pedagogic techniques. At worst, there has been no structured approach to the teaching of grammar, even though the preferred or default method has been the Grammar-Translation Method. The present research attempts to investigate the extent to which government school teachers are conversant with modern techniques in grammar instruction and the multifarious challenges that would have to be surmounted, especially by the teachers of English for making the transition from the traditional to the modern pedagogical techniques. In addressing these questions, the qualitative research, based on the grounded theory and the case study approach was carried out in two public schools (each for girls and boys) of Karachi. The purposeful sampling techniques were used for selection of schools, two teachers of English (male and female) and six students. The research methods included document

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analysis, classroom observation, informal discussion and semi-structured and group focus interviews. The research shows that majority of the teachers using traditional methods which are primarily based on rote memorization and de-contextualized method of teaching is in practice. Based on its findings, the study concludes for pre-job training and regular refreshers courses, better curricula designing, filling the resource/infrastructural gaps and reform of the examination system. Finally, the study recommends replication on wider geographical scale to corroborate its findings and fine tune conclusions.

Introduction

This study attempts to understand challenges in introducing alternative methods of teaching English in government-run middle schools¹. The grammar translation method and rote memorization of grammar rules has been the preferred approaches to teach English language in Pakistan throughout its history. The consequence has been that even when the students have memorized grammatical rules and structures, their communication abilities, both written and oral, remain severely limited.

The public schools are following traditional teaching methodologies where students are passive learners and objective of learning is to get through final examination. Majority of public school teachers do not have relevant academic or professional training (Malik, 2008²) for teaching English grammar. They find it easy to stick to this traditional method of teaching because they have never been exposed to alternative methods. Ghafoor³ observed that teachers of English concentrate more on translation and grammatical

1 Middle level means 8th grade students.

2 Malik, "Discovering identities of teachers of English in Pakistan" (master's diss., The Aga Khan University-Institute for Educational Development, 2008)

3 Ghafoor, "Promoting oral communication in a Pakistani (EFL) primary classroom" (master's diss., The Aga Khan University-Institute for Educational Development, 1998)

aspects of language as compared to oral competency of students. However, some teachers are of the view that it is rather a set of activities involving well-developed teaching methods and creative teaching aids.

The study was conducted in Karachi, which is the biggest city of Pakistan and the capital of the Sindh province. There are 1300 boys, 1087 girls and 1244 co-education schools in Karachi with an enrollment of 283317 (Boys) and 368663 (Girls) students. According to the Sindh Education Management Information System SEMIS Census⁴ 2003-2004, there are 10377 male and 21237 female teachers in Karachi. Currently, there are 4 and 3 qualified English teachers in School A and B respectively.

Research Question

What are the current teaching practices in grammar teaching in English at government-run middle schools?

Literature Review

The body of research work concerning the issue of grammar teaching has been quite exhaustive but many issues remain undecided given the complications and multiplicity of factors involved. Not only the teaching methods of grammar but the very idea of grammar's utility in acquiring a language has been and continues to be the subject of intense debate and extensive research. Despite numerous controversies and disagreements, grammar continues to hold a central place in language teaching. Even though zero grammar approach has been experimented at various times in different parts of the world, the idea has not found complete hold in view of the persistent belief that teaching grammar does have benefits i.e. grammar instruction is foundational and a prerequisite to effective speaking and writing. This explains the fact that grammar teaching continues to be the staple of English curricula worldwide. Apart from its perceived efficacy, grammar's persistence has also been attributed to

4 SEMIS. Retrieved on December 11, 2011, from www.sindhedu.gov.pk/semisfinal (2003-04).

teachers' habitual following of traditions, limitations of teacher education programmes and consequently teachers' shortcomings (ability to teach in more ingenious and adventurous ways), poor work conditions, and institutional pressures.⁵

Traditional teaching of grammar has involved the presentation by teacher of a discreet grammatical rule or structure and then its practice through a single session by repetition. This has often been described as "presentation and practice of grammar."⁶ Such traditional approach has involved textbook exercises oriented to labelling parts of speech in clauses and phrases, choosing a correct word to use in a given sentence, and correctly parsing language into its component parts without actually using language to generate and express ideas. There is a strong consensus that traditional grammar instruction (isolated instruction of grammar without any language usage), is at best ineffective in improving students oral and written communicative ability⁷.

More alternative techniques have sought to help learners discover and internalize grammatical rules by themselves in a more implicit manner i.e. without any presentation and practice. This method is closer to the minimalist approach of Krashen⁸, who argued that grammar instruction played no role in language acquisition and therefore saw it of little value. He argues that grammar teaching should be limited to the fewest simple and most fundamental rules that enable communication.

Subsequent studies, however, showed that instructed learners generally achieved higher levels of grammatical

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- 5 Johnson, Smagorinsky, Thomson & Fry. Learning to Teach the Five-paragraph Theme. *Research in Teaching of English*, Vol. 38, (2003):136-176
 - 6 Hedge. *Teaching and Learning in the Language Classroom*. (Oxford, England: Oxford University Press, 2000)
 - 7 Ellis. Current Issues in the Teaching of Grammar: An SLA Perspective. *TESOL Quarterly*, Vol. 40 No. 1, (2006) :83-107
 - 8 Krashen. *Second language Acquisition and Second Language Learning*. (Oxford, England: Pergamon, 1981)

competence and linguistic accuracy than naturalistic learners. It was discovered that, contrary to what Krashan thought was the case, students were capable of grasping a wide range of complex grammatical rules. This led to a more middle of the road approach wherein learners are exposed to input specially contrived to focus on a particular target structure or grammatical rule. This can be said to involve practice without explicit presentation.

Still another modernistic approach can be described as “corrective feedback” – where learners are placed in a communicative setting and their errors are corrected (though without quoting the applicable grammatical rule) during and immediately after the activity. This approach has been particularly effective in identifying and focusing on errors that L2 learners generally make with different grammatical structures as they transfer some of the features of their L1 into the L2.

Another allied approach followed in modern syllabuses is that even where grammar has to be taught, more attention is given to the functions performed by grammatical forms and structures (meanings), rather than the forms and structures themselves (sentence patterns, tense paradigms etc).

Some fundamental issues to the whole debate around grammar pedagogy⁹ include if there is any utility of explicit grammar teaching, should grammar be taught explicitly, or should the goal be to create conditions where it is learned more naturally, what grammar should be taught and at what stage, grammar teaching be concentrated into short periods or distributed over longer periods, it should be intensive (by focusing on a single aspect/rule in a single lesson) or extensive (by focusing on various aspects/rule in the same lesson) and should it be taught separately or integrated into communicative activities.

9 Ellis. Current Issues in the Teaching of Grammar: An SLA Perspective. *TESOL Quarterly*, Vol. 40 No. 1(2006): 83-107.

Another aspect of grammar teaching methods that has gained considerable attention is the role of teachers' beliefs, whether held consciously or unconsciously, play in their classroom practices. Similarly, what exactly constitutes the teaching of grammar can also cause problem when doing a comparative study of various research studies. The broadest definition of teaching grammar is that of Ellis:

"Grammar teaching involves any instructional technique that draws learners' attention to some specific grammatical form in such a way that it helps them either to understand it meta-linguistically, and/or process it in comprehension and/or production so that they can internalize it."

Other issues include students' engagement and motivation, teachers' theories and their influence on practice of grammar teaching and last but not least the broader context in which grammar is being taught.

It is a matter of common observation of all practitioners that students, especially at the secondary school level, consider grammar instruction notoriously dry and uninteresting. Grammar is most often seen as "numbing" and "drudgery"¹⁰. In this context, keeping student's interest and motivation remains a subject of constant debate.

Laura Wright noticed that the method most generally followed was "by coercing youth to attend to standardized, sequential information". The techniques Laura employed to engage her students included, building a rapport with the students, helping students understand the importance and utility of grammar, and finally having groups of students teach their classmates. She admitted that it took a great deal of ingenuity and planning to keep her and her students engaged. This study shows that Laura's search for the perfect method followed a "twisting path" and involved constant re-adjustments. Student engagement is also seen as contingent upon class atmosphere Richards, Gallo &

10 Weaver. *Teaching Grammar in Context*. (Portsmouth, NH: Heinemann, 1996)

Renandya¹¹ while exploring the teachers' most commonly held beliefs, discovered that creating a 'fun, motivating, non-threatening and secure learning environment' was seen by many of their respondents as a necessary condition for language learning.

Another body of research has focused itself on the teachers' beliefs/theories and how they influence their instructional decisions and practices. In his study, Borg¹² observed the class room practices of five teachers of English language in Malta and tried to investigate the beliefs which underlay them. His strategy consisted of three stages: describing classroom practices, making explicit the rationales for these practices and to evaluate those rationales. Bell¹³ and Jackson (1992) point out that changes in teachers' beliefs are triggered by both personal factors as well as by the professional context. They also underline the importance of engaging teachers in a process of self-exploration through reflection and critical questioning so as to serve as the starting point of later adaptations. They also suggest that some of the core beliefs may not be changeable as they are 'impermeable'. They observed that change comes about when there is dissatisfaction with the current situation, a change in the teaching context and also through life changes and personal growth of teachers. Richards, Gallo & Renandya, have listed in-service courses, seminars/conferences and student feedback as the three top sources of changes in teachers' beliefs.

A research project conducted in 1993 by the National University of Nicaragua took into consideration the perceptions and assumptions on which the teachers based their teaching practices, the teachers' knowledge base and their situational contexts, institutional policies, and didactic

11 Richards, Gallo & Renandya. Exploring Teachers' Beliefs and the Process of Change, *PAC Journal*, Vol. 1, Issue 1, Panasia Consortium (Korea TESOL, 2001).

12 Borg. Teachers' Theories in Grammar Teaching, *ELT Journal*, Vol. 53/3, Oxford University Press,(1999): 157-67.

13 Bell. *Doing your Research Project*. (Buckingham: OUP, 1995).

materials used. The physical conditions were extremely hard with resources and equipment lacking and didactic materials outdated. In the classrooms, Spanish was used most of the time and in the teaching process a teacher-centred approach was pursued. The teachers tended to repeat their own teachers' traditional roles and techniques with little teacher-student interaction and lot of repetition drills. On the macro level, the problems identified were high levels of poverty and corruption at the government level, general indifference of the successive governments and extremely unattractive salary structures for the teachers. Teachers were found to be generally unmotivated and were acutely aware of the limitations of their situational contexts such as extreme workloads, large number of students and the absence of necessary resources and equipment. It was discovered that most teachers' teaching philosophies/beliefs were unconscious and undetermined. Even though teachers did not see grammar-translation method as effective, it was the only method they had seen being followed and were merely sticking to a ritual behaviour. The degree of class involvement was limited with students in a very passive and receptive role. There were egregious shortcomings in teachers' linguistic competence in pronunciation, accuracy and fluency.¹⁴ Teachers had to rely on mother tongue since they lacked the confidence regarding their command of the target language. Students, as a result, were exposed to unnatural, inaccurate and unreal language in many cases.

Alam¹⁵ conducted a research to analyse various problems in teaching of English grammar in Urdu-medium schools of Karachi, which brings out striking similarities with Chavez's findings. Although the two researches were carried out in two different countries but there is considerable similarity in

14 Chavez .*In-service teachers' beliefs, perceptions and knowledge in the Nicaraguan EFL context*, *Encuentro*, Vol. 16, (2006): 27-39.

15 Alam, "Analyzing Various Problems in Teaching English Grammar to S.S.C. Students in the Urdu-medium Schools of Karachi". (masters diss., AllamaIqbal Open University, 2005).

the social, political and economic conditions in general and educational culture in particular.

Methodology

My research approach can best be described as a qualitative and descriptive case study based on grounded theory. The central objective of my study was to get a detailed description challenges in introducing alternative methods of English teaching in two different government middle schools in Karachi. Therefore, I opted for purposeful sampling for selection of my research participants, with the ultimate objective of collecting data by using semi-structured and focus group interviews, classroom observations (CO), informal discussions and data analysis.

I collected the data for my research study in two stages. The first stage consisted of selection of research participants for the collection of relevant data. In the second stage, case study techniques like semi-structured and focussed group interviews, informal discussions, class observation and document analyses were carried out to collect relevant data.

The sampling strategy, which I employed to select research participants, is called purposeful sampling. Merriam¹⁶ says that purposeful sampling helps to discover, understand and gain an insight from research participants, who can give much knowledge or information. As my research study is focused on understanding the challenges being faced by public school teachers of English in employing alternative methods of teaching, I selected schools with relatively good infrastructure as well as good academic reputation where I could find professionally trained teachers of English, who have undergone refresher courses.

Data Collection Procedures and Tools

I used a variety of tools including semi-structured interviews, observations, informal discussions and document analyses

16 Merriam, *Qualitative research and case study applications in education*. (San Francisco: Jossey-Bass., 1998).

for collection of data. Fraenkel & Wallen¹⁷ say that use of different instruments in data collection not only enhances validity and reliability of the study but also help triangulate data.

I completed my fieldwork in two phases over three weeks. During the first phase, I spent one week at each School and collected data by conducting eight semi-structured interviews - four with teachers and four with students and through classroom observations at each school over five days. During this period, I also had a number of informal discussions with teachers and students besides analyzing documents such as lesson plans, textbooks, classroom exercise materials. Even though I was processing data on daily basis, I spent three weeks, before starting the second phase of interpreting and analyzing data. Subsequently, I spent one week filling-in the data gaps, dividing my time equally between the two schools, though informal discussions and post classroom observations.

I recorded all my semi-structured interviews with teachers as well as student research participants. There were eight interviews of 20-30 minute each and one focused group interview from all the research participants from each school.

During the course of my data collection, I always tried to note down any observation immediately to avoid any chance of omission or distortion of facts. Moreover, I collected data through multiple methods; interviews, observation and document analysis for constant and repeated checks and comparison to prevent any distortions and biases. I tried to continuously formulate hypothesis and keep on discarding them if not confirmed by further data. The only way to avoid bias to creep in your data is constant check and triangulation of data. During my research, I regularly compared and triangulated data gathered.

17 Fraenkel & Wallen, *How to design and evaluate research in education* (6th ed.). (New York: McGraw-Hill Companies, Inc., 2006)

Proper analysis and interpretation of the data gives meaning to it. In qualitative research in general and in grounded theory approach in particular, comparison and re-comparison of the data is stressed to achieve reliable results. This approach is called constant comparison method¹⁸. In this method, researcher compares one component of the data with another to determine similarities and differences. Glaser¹⁹ has proposed open coding and selective coding as essential elements for data analysis.

FINDING AND ANALYSIS

Current Teaching Practices

Excessive Reliance on Grammar-Translation Method

In both the schools, the traditional Grammar-Translation Method was largely being followed to teach English with an occasional attempt at resorting to non-traditional methods. The Grammar-Translation method involved instruction in grammar from the earliest stages of learning and translation of passages from one language to another, memorization of grammatical rules which are reduced to formulas regulating the formation of different tenses, the direct and reported speech, and active and passive voice etc. English is never used as a vehicle of communication but is treated as a subject to be studied. Students are never called upon to express their thoughts and feelings in English and are only required to learn by rote what are called “summaries” of chapters and answers to fixed questions.

Rote Learning of Grammar Rules

The grammar teaching in both the schools was being approached as largely committing to memory certain set patterns, formulas and rules through an uninteresting, regimented, repetitive and de-contextualized routine with the result that grammar comes to function like a straitjacket.

18 Mertens, Research methods in education and psychology. (London: Sage Publications, 1998).

19 Grbich, *Qualitative data analysis: An introduction*. (London: Sage., 2007).

Teaching methods in government schools do not foster the ability to use English language in actual communication. For these students, being 'quite good' with English meant the ability to tell the past participles of irregular verbs and to turn direct into reported speech.

Disjointed and Impersonal Method of Teaching Grammar

The disjointed and impersonal method of teaching grammar and its complete lack of reference to their personal experiences do not allow the students to form an intimate bond with the language in terms communicability. The fragmented and out of context teaching method and material in government-run schools hardly permits this. Throughout the two weeks of classroom observation, use of English to communicate with one another or to express their own opinions and experiences was not observed.

Non-availability of Modern Teaching Aids

Due to non-availability of audiovisual aids, development of listening and speaking skills was ignored. There was no listening activity. The result of such practices is that students never acquire a natural ease with the language and the ability to manipulate it to give expression to their experiences, thoughts and feelings. Their expression remains mechanical, stilted, unnatural, limited and, more often than not, incorrect.

Non-Conducive Environment for Modern Teaching Techniques

The teachers in both schools are familiar with these techniques and apparently would like to integrate them into their teaching but the lack of institutional support does not always allow it. They had a fair theoretical, even if vague, knowledge about modern teaching techniques, gathered through various workshops and seminars. Both teachers and students displayed a far greater concern about their ultimate performance on the examination day rather than what was their actual ability to communicate in English.

Lessons without Planning

Poor time management in the classroom was another frequent problem. The exercise was not finished during the assigned period and was deferred till the next day. The next day, however, no mention was made of the essay and the class was devoted instead to active/passive voice.

Distant Teacher-Student Relations

The teachers had a fair awareness about the importance of teacher-student relations in learning but its display was not seen in the classroom. Teachers never encouraged students to ask questions when he was delivering lecture and students, most of the times, remained passive listeners. In the eastern tradition, teacher is placed on a pedestal of veneration and students are expected to give unquestioning obedience. This cultural aspect continues to remain strong and hinders frank and equal interaction associated with western cultural settings.

Informal School Culture

Institutional culture can be a great help or hindrance for encouraging innovation and jettisoning of the outdated practices. This was apparently a negative factor in both the schools observed. The teachers complained about the absence of participatory and democratic decision-making in the affairs of the schools especially decisions that have a bearing on classroom activities.

Benefits of Innovative Methods

Benefits that would accrue from introduction of alternate methods of teaching include students' involvement in learning, improved and accurate communicability, integrated Language skill development, decrease in drop-out ratio of students, better Teacher-Student relations and introduction of rational examination system.

Conclusion

In both the schools, English teaching techniques and methodology are deeply influenced by the deep-seated

perception that Grammar-Translation method and rote memorization are the most suitable way given the desired goal of better performance in the exams. Students are engaged in memorization of formulas and rules of grammar without knowing practical utility of grammar – accuracy and communicability of the language. This state of affairs persists even though the teachers shared the perception that grammar-translation method and rote memorization are the major reason for students' inability to communicate in English language both orally and in writing. This perception about the flawed but necessary (geared towards a certain goal) approach is further reinforced by different pedagogical and non-pedagogical factors, which are deeply linked with our education system of public schools. These factors include *interalia*: impersonal and de-contextualized methods of teaching grammar, non-availability of modern teaching aids, lack of necessary infrastructure and institutional support as well as informal school culture marked by distant teacher-student relationship and unbridgeable gap between young and old teachers. During my informal discussions with the students, 84% were hesitant even in trying to express them in English language. The translation method and excessive stress on formula and rules of grammar never allowed the students to feel ease in English language.

Implications

Even though at times the line between implications for teachers and policy-makers can be blurred given the close inter-linkages, these have been set out separately for better understanding for the corrective/remedial measures required.

Implications for Policymakers and Trainers

It goes without saying that education has to be moved up the list of government priorities quite considerably with necessary financial commitments. Revising the salary structure so as to attract more suitable and better-qualified individuals to the teaching profession, raising the incentives of those already employed in the education structure are of

the utmost importance. Secondly, not only more schools but better equipped schools are needed if the pressure of numbers in class rooms is to be reduced and the necessary educational infrastructure is to be made available.

Similarly, investments have to be made in revising the curricula on scientific basis. The new curriculum must take into account the cultural context, must be attractively packaged and age appropriate and should be user-friendly for the teachers. Similarly, the examination system has to be overhauled. It should place a premium not on regurgitating what has been internalized through cramming but should be devised to test and reward students' originality, analytical skills and the ability to apply what has been learnt in the classroom to practical situations.

Teacher training, before and during the career, must be made a priority. Regular refresher courses and exposure to modern methods of teaching are necessary to challenge and root out the deeply held erroneous beliefs that have been handed down from generations of teachers.

Implications for Teachers

Teachers should be always willing to build/refresh their own knowledge base. Even when they are obliged to stick to traditional methods, they should educate themselves about the available alternatives and should be willing to experiment and be innovative to the extent allowed by their institutional and cultural context. Teachers must make an effort to consciously rationalize their class room practices.

Teachers must be aware of the choices available to them when teaching grammar such as implicit and explicit method, diffused and concentrated teaching, intensive and extensive approached etc. They should also be aware that these approaches are not necessarily mutually exclusive and may be employed in an integrated fashion. This would enable them to teach grammar not in the desiccated and disjointed manner that has been conventionally followed hitherto but to weave it into classroom activities that help internalize

grammar in a more engaging, interactive and interesting manner.

Teachers willing to be innovative and experimental must be ready to withstand institutional pressure. These may range from explicit policy guidelines to general skepticism about modern techniques on the part of colleagues to a generally unfavourable response from students. Teachers must also attempt the cultural leap, which would allow them to connect with their students on a more equal level and in a democratic setting, which is so necessary for adopting modern methods of teaching.

Teachers must remain mindful that grammar teaching is not an end in itself. The ultimate goal is to develop among students an ability to communicate and express themselves effectively, fully and accurately. Therefore, students must be able to treat grammatical rules not merely as formulas to be memorized but as necessary tools for better communication.

Lessons Learnt as a Researcher

Social research can be a painstaking and demanding activity. It not only calls for diligence and conscientious attention to details but also necessitates an ethical awareness of the sensitivities involved when the subjects are human beings. A social researcher's subjects are not inanimate objects that always act in a predictable manner. They make an active sense of their surroundings and social interaction and are capable of considerably adopting their behaviour according to a particular situation. Secondly, in a social research like the present one, time schedule cannot be adjusted according to the researcher's convenience.

Selection of research participants can be a tricky problem since the researcher does not have the necessary knowledge about the subjects chosen and has to rely on observations made during too short a period of time. For my study, the implication was that the teachers and students that I worked with may not be the best representatives of their groups, no matter how carefully chosen.

Finally, the fact that this study was conducted on a small scale cannot be lost sight of. The study may have to be replicated on a larger scale and with wider scope to further corroborate its findings and their policy implications.

Recommendations

While doing the literature review before undertaking this study, I was made painfully aware of the lack of research work in this field. My problem was further complicated by the narrow focus of my study; the focus was confined to i) teaching of grammar, ii) of English language iii) in government schools. This made the task quite difficult. As stated earlier, the present study has been very limited in terms of scale, so there is ample scope for further research work. It can be quite useful to replicate this study at the national level which can be useful in hammering out a national policy. Future studies can be expanded across other dimensions also. For instance, the focus can be the teaching of English itself, differences between government and private elite institutions and even madrassas, which are now experimenting with English teaching. Another possible variation could be comparing schools in large cities with those in far flung villages. In short, there is immense scope for further research in this practically uncharted and unexplored territory.

China's Policy towards Afghanistan Since 9/11

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ABSTRACT

The aim of this paper is to analyse China's policy towards Afghanistan since 9/11. China had a minimal role in Afghanistan politics before 9/11. During civil war in Afghanistan after Soviet withdrawal, China neither helped any group nor did it assist the Afghan government. Though China did not take part militarily along with US and its allies but it has been diplomatically and economically engaged in Afghanistan since 2001. China has made a limited aid contribution of about \$250 million to Afghanistan in the last thirteen years. Since 2012, China has been actively engaged in Afghanistan within bilateral and multilateral frameworks as it hosted the 4th Ministerial Conference as part of the Istanbul Process in October 2014. Besides, China is also a part of Quadrilateral Coordination Group (QCG) along with Afghanistan, Pakistan, and US that urges Afghan Taliban to negotiate in order to end the Afghanistan crisis.

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The paper concludes that the main motivating forces that compel China to make overtures toward Afghanistan are: to prevent the spread of terrorism into Xinjiang as China wants to ensure that Afghanistan does not become a strong base for Uyghur militancy; accesses to Afghanistan's natural resources; limiting narcotic flow from Afghanistan into China; and promoting security in the Chinese neighbourhood. China should play its role in the peace process of Afghanistan because it is not only essential for the latter but also for the whole region. China active diplomatic, economic and political engagement in Afghanistan will not only bring peace and stability there but it will also enhance China's political clout globally.

Introduction

China-Afghanistan relationship is centuries old. Afghanistan was, once, the focus of Buddhism. In 7th century, Chinese Monks used to travel to Bamiyan, a province of Afghanistan, through Silk Road, for Buddha statues there. However, in modern history, the diplomatic relationships were established between the two neighbours in 1955. Chinese Prime Minister, Zhu Enlai visited Afghanistan in 1957. Reciprocally, Prime Minister Daoud Khan also paid a visit to Peking in the same year. These visits strengthened the bilateral relationship between the two states. The Treaty of Friendship and Non-Aggression was signed between the two countries in August, 1960.¹ In 1963, the two countries signed a joint Boundary Agreement, thus settling the 76-kilometer-long border issues, once and for all.²

When the Soviet Union deployed tens of thousands of combat troops in Afghanistan during the 1980s to help the beleaguered Kabul government suppress a popular uprising against its un-Islamic policies, the Chinese government

1 S. Rahimi, "The Emerging Sino-Afghan political and economic relations," October 8, 2008, available at: <http://sefatrahimi.blogspot.com/2008/10/emerging-sino-afghan-political>, accessed on August 23, 2016.

2 *Ibid.*

played an active, if low-keyed, role in assisting the armed resistance, providing weapons and training in collaboration with the United States and Chinese ally Pakistan, where most of the insurgents were based. The Peoples Republic of China (PRC) refused to recognize the new government established by Moscow in Kabul and did not normalize relations with Afghanistan until 1992, when the Afghan insurgents succeeded in capturing Kabul and establishing a new "Islamic State of Afghanistan." After the guerrilla factions began fighting among themselves for power, the PRC in February 1993 withdrew its embassy staff from Kabul.³ The Chinese never established formal relations with the Taliban government that emerged several years later, and did not reopen its Kabul embassy until February 2002,⁴ nevertheless, PRC representatives used China's close ties with Pakistan to maintain channels of communication with the Taliban, well as to monitor developments in Afghanistan.

Since 2001, China has maintained good neighbourly relations with Afghanistan. Though any Chinese president or premier has not visited Afghanistan yet, but official interaction has been mostly conducted through secondary level officials, particularly through the foreign ministers of the two countries. China has also made a limited aid contribution of about \$250 million to Afghanistan in the last thirteen years. Late last year, the US-led coalition forces held the ceremony in a secret due to threat of Taliban attack in order to mark the end of its mission in Afghanistan. The question arises whether have they (US and its allies) achieved their objectives in Afghanistan? Surely, the answer would be 'No' as Afghanistan is still mired in conflict. At this critical juncture, China's intends to play a key role in this war-torn

3 Ministry of Foreign Affairs of the People's Republic of China, "China and Afghanistan," Aug. 25, 2003, available at: <http://www.mfa.gov.cn/eng/wjb/zzjg/yzs/gjlb/2676/t15822.htm>, accessed on August 13, 2016.

4 Richard Weitz, "The Limits of Partnership: China, NATO and the Afghan War," *World Security Institute*, China Security, Vol. 6 No. 1, 2010, p 22.

country is a welcome step for the stability of the region in general and for the Afghanistan in particular.

Historically, China have had never been involved militarily in Afghanistan; which have four main reasons why China is likely to avoid military intervention in Afghanistan? First and foremost, the efficacy of military intervention is seen as limited. Even an observer, who sees risks in post-ISAF Afghanistan such as Zhao Huasheng, has argued against the military option: "The Taliban has existed in Afghanistan for some time and to eliminate it through military force is impossible." Second, Chinese policy-makers fear that military intervention would make China a target for non-Uyghur militant groups, something often referred to as 'inviting trouble'.⁵ As noted in the previous section global, international terror groups have largely avoided China as an operational target, despite offering intermittent moral support to Uyghur militants. Beijing would like to keep it that way. Third, there are serious questions about China's military capability to handle a situation like Afghanistan. The modern People's Liberation Army has very limited experience deploying combat troops overseas. Its combat capabilities are undoubtedly weaker than those of the ISAF forces. The fourth reason China is likely to avoid military action is its long-held position of non-interference. This is not the major factor; interviewees for this paper consistently stated that Beijing's reticence to intervene militarily is driven by weighing up the benefits and costs. Of course, in this instance there is no difference between the policy consensus and the principle of non-interference, so no decision needed to be made.

China's Security Interests in Afghanistan

The internal security and stability of Xinjiang Uighur Autonomous Region are particularly vulnerable to the spill

5 Zhu Yongbiao and Cao Wei, "The Afghan Issue and China", *South Asian Studies Quarterly*, Vol. no. 1 (2012): 3.

over of terrorism and extremism from Afghanistan.⁶ The Afghan–Xinjiang security nexus can be seen in particular in the close linkage between the Taliban and Al-Qaeda and the ‘East Turkistan’ terrorist groups, which can be traced back to well before 11 September 2001.⁴⁶ Among the detainees at Guantánamo Bay, 22 were in fact Uyghur. Terrorists associated with the East Turkistan Islamic Movement continue to cause security problems in Xinjiang. Worse still, they have spread to cities outside Xinjiang, seriously affecting not only the Autonomous Region’s political and social security, but that of China as a whole.⁷ In such circumstances, the importance of Afghanistan to China’s national security is clear. If Afghanistan does not stabilize, it will continue to be an incubator for terrorism and extremism, a source of external pressure on Xinjiang and a powerful factor increasing the difficulty of solving the security problem there.

Ethnic unrest and terrorism in Xinjiang have been an ongoing concern for Chinese authorities for decades. Uyghurs chafe under Beijing’s rule in Xinjiang. Tensions have been particularly heightened since 2009, when nearly 200 people died in ethnic violence in the provincial capital of Urumqi.⁸ Violent attacks have increased in recent years and, on occasion, spread beyond Xinjiang. In October 2013, Uyghur terrorists were linked to an attack in which a car was set alight and driven into Beijing’s central square, Tiananmen. The three occupants of the car and two bystanders were killed.⁹ In May 2014 a mass knife attack at Kunming train station in China’s south killed 29 and left

6 Jeff Reeves, “Does China’s Afghan policy constitute a grand strategy?” *Journal of Defense Concept*, Vol. 5, Ed. 4, p. 24.

7 *Ibid.*, p. 28.

8 Michael Bristow, “Many ‘Missing’ after China Riots,” *BBC News*, 21 October 2009, available at: <http://news.bbc.co.uk/2/hi/8317644.stm>, accessed August 23, 2016.

9 Jeremy Page, “China Says Tiananmen Crash Was Terrorism,” *Wall Street Journal*, 30 October 2013, available at: <http://online.wsj.com/news/articles/SB10001424052702303618904579167181737377834>, accessed August 20, 2016.

dozens injured. Within Xinjiang, 100 people died in violent incidents in the last week of June 2014, including 59 'terrorists' gunned down by police.¹⁰ A Communist Party-supported imam was stabbed to death in Kashgar in August.¹¹ A further 50 people were reported killed in violence in Luntai County in September, including six people killed in bomb blasts and 40 people, described as 'rioters' by some state media, gunned down by police.¹²

China's Economic Interests in Afghanistan

Being an economic giant, China has many economic interests in Afghanistan. China economic interests in Afghanistan are not only beneficial for China but are likely to help build political stability in Afghanistan as well. In 2007, China signed a contract with Kabul for the Aynak copper deposits — estimated to be worth US\$ 80 billion.¹³ The Chinese state-owned China Metallurgical Group (SMG) has a US\$ 3.5 billion copper mining venture in Lughar province. Reportedly, the Chinese bid includes building a 400-megawatt, coal-fired power plant and a freight railroad passing from western China through Tajikistan and Afghanistan to Pakistan.¹⁴ The plant is considered necessary to generate electricity for mining and extraction. The Railway

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- 10 Xinjiang Unrest Leaves Nearly 100 Dead, Including 37 Civilians, China Says," *The Guardian*, 3 August 2014, available at: <http://www.theguardian.com/world/2014/aug/03/xinjiang-100-dead-37-civilianschina>, accessed August 21, 2016.
 - 11 "Islamist Militants Armed with Knives, Axes Kill Imam of China's Biggest Mosque, Chinese Authorities Say," *ABC News*, 1 August 2014, available at: <http://www.abc.net.au/news/2014-08-01/knife-wielding-islamist-militants-killchineseimam/5639844>, accessed August 22, 2016.
 - 12 Dan Levin, "At Least 50 Killed in Xinjiang Violence, Officials Say," *The New York Times*, 25 September 2014, <http://www.nytimes.com/2014/09/26/world/asia/death-toll-in-xinjiang-violencemaybe-higher-than-reported.html>.
 - 13 Erica Downs, "Afghanistan buys into China," *SAIS Review*, Vol. XXXII, No. 2, Summer-Fall 2012, John Hopkins University Press, p. 65.
 - 14 Ron Synovitz, "China: Afghan Investment Reveals Larger Strategy," *Radio Free Europe/Radio Liberty*, May 29, 2008, available at: <http://www.rferl.org/content/article/1144514.html>, accessed on August 20, 2016.

link will contribute to supplying the mineral resources to western China to be used for the region's development. In addition, the Chinese companies ZTE Corporation and Huawei are building up their presence in the telecommunication sector in Afghanistan.¹⁵

During the recent digging at the Aynak copper mines, some archaeological sites have been found that are not only part of Afghanistan's cultural heritage but also of Chinese interests. Afghan and foreign archaeologists and historians have repeatedly highlighted the cross-border cultural links interspersed throughout this region. These sites are also part of China's history. According to China, "this is China's neighbourhood, and they are committed to making sure it works out well" (UNESCO). Through the extensive use of the Silk Road, a robust trade relationship existed between Asia and Europe. While China was the hub of Asian trade, Afghanistan played significant role as key transit trade route between the two continents; Asia and Europe. The cordial Sino-Afghan relationships have been maintained through ages. It was after the re-positioning of global power centres, sequel to World War-II, People's Republic of China and

Afghanistan established their bilateral relationship in 1950s. Being a signatory of 'Good Neighbour' Declaration-2002, China has pledged to respect Afghanistan's independence and territorial integrity.

Indeed, both the states enjoyed friendly relations since the beginning of the bilateral relationship in 1950s; something that could perhaps be exceptional in the realm of international relations. China suspended her official relations with Afghanistan amidst the Soviet Union and restored relations only after the fall of Taliban regime in 2001. Since then, the Sino-Afghan relations have transformed and improved. Recently, the bilateral meetings and high level meetings have become quite frequent. Just last year, Chinese Foreign Minister, state Councillor, and Deputy Chief

15 Richard Weitz, "The Limits of Partnership: China, NATO and the Afghan War," *op. cit.*, p 22.

of PLA General Staff visited Afghanistan separately. In fact, this is the first time in history that this many Chinese visits have been made to Afghanistan in a span of one year only. Furthermore, China's has massively upgraded aid to Afghanistan. While it provided a total of \$240 million aid to Afghanistan from 2001-2013; in 2014 it has provided \$80 million aid to the country and pledges to provide another \$ 240 million from 2015-2018.¹⁶

Within the regional context, Afghanistan's relations with China are likely to figure out much, both during the ongoing transition period and in the post-2014 scenario, as China is not only the most powerful regional country, with a thriving economy but also has the will to play a positive role in Afghanistan. China, as an economic power and neighbour can play a key role to help Afghanistan overcome the devastation of more than a decade long war. On its part, Afghanistan can offer China the easiest transport route for exploration of energy and mineral resources within Afghanistan and in its neighbouring region of Central Asia and Caucasus.

As of today, thousands of Afghan citizens acquire visas to travel to China in order to find good opportunities for business and trade. In addition to this, there are hundreds of Chinese citizens living and working in Afghanistan. Another important aspect of Sino-Afghan relationship is that China never had any political or ideological conflicts with Afghanistan, thus providing it with a special and unique privilege, unavailable to those countries that are apparently struggling to stabilize and democratize Afghanistan for their vested interests. "They are rare among the actors in Afghanistan in that they are not seen as having been too close to any side of the conflict. All sides are happy to see China's expanded role".¹⁷ China has had balanced

16 Zhao Huasheng, "China and Afghanistan: China's Interests, Stances, and Perspectives," A Report of the Center for Strategic and International Studies Russia and Eurasia Program, March 2012, p. 1.

17 Denis D. Gray, "China Could Prove Ultimate Winner in Afghanistan," Associated Press, January 26, 2013.

relationship with almost Afghan ethnic groups and therefore has not favoured any particular faction against the other; a policy that should have been learnt by others. According to Andrew Small, a US based Chinese expert, "China is the only actor which can foot the level of investment needed in Afghanistan to make it succeed and stick it out".¹⁸

The geo-economic significance of Afghanistan as well as Chinese huge investments in Afghanistan reflects an urge by both the sides to further expand relations and economic cooperation. Currently, several Chinese Companies are engaged in various economic and construction activities in Afghanistan. It is likely that in near future, China emerges as the largest investor in Afghanistan's enormous energy and mineral resources. The pay off for China could be enormous, despite having provided little aid and no blood over the last decade. In October 2009, Sultan Ahmad Baheen, Afghanistan's ambassador to China stated that, "We believe that Afghanistan should be the ground for cooperation of civilizations, not for competition between the countries. I think there is room for everyone in Afghanistan" (Kuhn, 2009). If Beijing uses its strategy of less politics, more economy; it can definitely enjoy the larger share of room.

China's Political Interests in Afghanistan

In the last couple of years, China has taken some steps towards Afghanistan that would likely improve the latter economic and security situation. First, in September 2012, China's head of internal security made a surprise visit to Afghanistan. This was the highest level visit by a senior Chinese official since 1966. He met with president Karzai and signed various agreements on intelligence sharing and training for Afghan police officers in China. Second, in July 2014, China appointed a special envoy to Afghanistan, Sun Yuxi, a former ambassador to both Afghanistan and

18 Wadsam, (2013, January 27). China has its Eyes on Afghanistan's Minerals, *Afghan Business News Portal*. Available at: <http://wadsam.com/afghan-business-news/china-has-its-eyes-on-afghanistans-minerals-2342/>, accessed August 22, 2016.

Pakistan. According to a statement by the Chinese Ministry of Foreign Affairs, Sun was appointed to step up the communication with Afghanistan and all parties concerned and safeguard lasting peace, stability and development of Afghanistan and the region.

Third, President Ashraf Ghani Ahmadzai made his first official a four-day visit to China where he was warmly welcomed by his counterpart, Xi Jinping at the airport, a sign of the importance China attaches to its relationship with Afghanistan.¹⁹ They inked four cooperation agreements to enhance bilateral relations between the two countries. China also pledged \$327 million in aid to Afghanistan from 2014 to 2017. Besides, China will provide 500 scholarships to Afghan students and train 3,000 professionals in various fields in the next five years. Fourth, China hosted for the first time the fourth Istanbul Ministerial process, a regional forum on Afghanistan. During the conference, Chinese prime minister presented five point proposals for the solution of Afghan issue, including insisting on the self-governance of the Afghan people, promoting political reconciliation among different Afghan political parties, speeding up economic reconstruction, exploring a development path for the country, and strengthening external support.

Fifth, China has vigorously pursued bilateral, trilateral and multilateral dialogues with Afghanistan's neighbours. In February 2012, the first trilateral dialogue took place among Afghanistan, Pakistan and China. China has also established trilateral dialogues on Afghanistan between India, China, and Russia, as well as China, Pakistan, and Russia. In addition, China and Russia hosted a 6+1 dialogue on the Afghan issue in Geneva in March 2014. Last but not least, China is taking a keen interest to mediate between the Afghan government and the Taliban. During Ashraf Ghani visit to China, the latter proposed a "peace and reconciliation forum" including representatives from Afghanistan, Pakistan

19 Fazl-ur-Rehman, "Sino-Afghan Relations," *Daily the Nation*, December 4, 2014.

and the Taliban. According to some media reports, a Taliban delegation visited Beijing recently for talks with the Chinese officials.

China Strategic Interests in Afghanistan

Afghanistan has great importance in China's strategic calculus.²⁰ China's Silk Road Economic Belt strategy includes the construction of railways and highways to better connect Central Asia, South Asia, and the Middle East. Afghanistan is located at the geographical hub of these regions, and any unrest or civil war there would likely result in instability spilling over into nearby regions, making it difficult for the strategy to succeed.²¹ One Belt, One Road (OBOR) is China's plan to expand its politic and economic influence via a network of economic integration initiatives with stops across three different continents. China has big plans to fund the initiative. The Chinese Development Bank (CDB), the lead financial body for OBOR, will invest \$890 billion into over 900 projects. China has also announced a \$40 billion Silk Road Fund to invest in OBOR. This largesse will be spread over 60 countries –including Afghanistan. Though OBOR is primarily aimed at expanding China's economic power and finding new markets for Chinese goods, it will also bring significant economic opportunities for countries in the region, including Afghanistan. Afghanistan's integration into OBOR will give the country the ability to pursue economic stability by improving trading opportunities, connecting with regional rail and road networks, emerging as an important partner in regional energy market, and fighting the regional narcotics trade.

China has also developed influence in the Central Asian region by focusing its economic engine westward and in turn gaining political influence and securing resources. The most unstable area of Central Asia is Afghanistan, and its future will have strategic implications for the balance of power in Central Asia.

20 Raj Muhammad Khan, "China's Economic and Strategic Interests in Afghanistan," *FWU Journal of Social Sciences*, special issue, Summer 2015, Vol.1, No.1

21 Zhao Huasheng, "What is behind china's growing attention to Afghanistan?" Carnegie Endowment for International peace, available at: <http://carnegieendowment.org/2015/03/08/what-is-behind-china-s-growing-attention-to-afghanistan-pub-59286>, accessed on August 19, 2016.

China for Connectivity and Development in South Asia

Mushtaq Ahmed Abbasi*

ABSTRACT

China's foreign policy approaches towards South Asian countries are largely focused on promoting regional connectivity, economic development and stability. While pursuing the objectives of China's dream and Harmonious world, China is striving for peaceful neighbourhood on the basis of cooperation in matters of security and economic development. In this regard, China is promoting infrastructure developments in South Asian countries including India, Pakistan and Sri Lanka to facilitate economic development in these countries and encourage them for increasing participation in the regional trade and cooperation. The initiatives taken by China in South Asia and response by the regional countries are facilitating in promoting regional connectivity and enhancing cooperation for economic development. In this regard understanding on security and strategic issues is of vital importance. In the wake of Pakistan – India tensions due to terrorist attacks in Pathankot and Uri areas in India, China has played crucial role to minimize regional tensions. Instability in Afghanistan is a crucial issue at regional and global level. China has come up with sharing due responsibility to encourage peace

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process in Afghanistan. The emerging regional and global trends can facilitate China to help stabilize South Asian region and find out more possibilities for enhanced regional connectivity and development.

The Global Order and Changing Role of China

China is the largest player in geo economic scenario in Asia and its reach goes almost everywhere in the world, including Asia, Africa, Americas, Australia and Europe. The global order is gradually orienting more towards China due to continuous growth in its power and capabilities. With China becoming wealthier and expected to taking over the title of the world's largest economy in near future, many more countries would look towards Beijing for economic cooperation. In the wake of these developments Asia has attained status of the most critical region for China as well as for global economic growth. China's Foreign policy approaches towards South Asian countries seem promoting economic development and stability. While pursuing the objectives of China's dream and harmonious world, China is striving for peaceful neighbourhood on the basis of cooperation in matters of security and economic development. In this regard, China is extending hand of friendship to India keeping aside the bilateral contentious issues. Besides, it is promoting infrastructures in South Asian countries specially, Pakistan and Sri Lanka to facilitate economic development in these countries and encourage them for increasing participation in the regional trade and cooperation. The impact of China's policy in South Asia and response by the regional countries are facilitating in enhancing understanding on security and strategic issues. The emerging regional and global trends can facilitate China to enhance connectivity within South Asian region as well as among China and South Asian countries and promote economic development.

In Asia Pacific context, United States and Japan are allies having serious implications on foreign policy options for China. China and Japan are economic competitors and there

are significant security tensions between them. Given the importance of both Japan and the United States, China is trying to maintain good relations with them and carefully avoiding conflict without losing its pre-eminence. Besides, in order to neutralize the possible containment by the US in future, China is making steady but deep ingress in the neighbouring countries and setting aside controversial issues like border dispute with India giving way to economic interdependency.¹ Striving to build trust with other countries, China has introduced the policies based on the concept of harmonious world. In pursuit of this objective China is focusing on developing strong bilateral relationships. This is exhibited by its huge investments and assistance for multiple economic and infrastructure projects in neighbouring countries specially in South Asia, having basis of long term partnership and even interdependency. The landmark development among the China sponsored initiatives are OBOR, CPEC and BCIM.

Trade Routes and Pipelines

In the 17th century, the rising European sea powers controlled the East to West trade routes passing through sea-lanes. Thus the caravan trade via the land routes specially the China sponsored Silk Road lost its importance. But the history has its course of change. In the 21st century Silk Road is back with the main agenda of Eurasian economic integration. China is emerging as a game changer with its expanding economy at the fastest ever growth in the history. The pressing need of securing resources including oil, gas aluminium, copper, lead, nickel, zinc, tin, iron and access to export and investment markets are some of the major driving forces behind this paradigm shift. In this regard

1 China is rising as the US declines. Britain can't ignore this reality. Martin Jacques. 19 Oct 2015.
<http://www.theguardian.com/commentisfree/2015/oct/19/china-us-osborne-xi-jinping-visit-economic>. Retrieved on 30 Oct, 2015. Also see, 'The Potential for a Win-win Cooperative Relationship Between China and the U.S. in Southeast Asia, South Asia, the Middle East, Africa and Latin America'. Jia Xiuding. CIIS. 31. Jul, 2015.

China has to face numerous challenges including competing with the US and the regional powers from Europe to Asia. In this complex, intertwined geo-economic competition, known as the New Great Game in Eurasia, main focus of the global and regional competitors is to securing pipeline and the multiple intersections of the new trade routes of 21st century. In the year 2013, leadership of China came up with consolidated plans for regional connectivity, called One Belt and One Road. The OBOR includes railway, road and maritime links connecting China with Eurasia, Asia Pacific and Africa through land and sea routes. CPEC is the crucial component of these plans.²

OBOR- Implications for South Asian Countries

China is actively pursuing plans to invest an estimated \$150 billion on its One Belt One Road (OBOR) project connecting countries from Asia to Europe via rail, road, energy pipeline, sea lanes and port infrastructure. This multi-dimensional infrastructure development program along the traditional silk route will link South Asian economies with China, Central Asia and West Asia. Some scholars even compare the scale of this proposed plan to the Marshall Plan under which the US spent around \$13 billion over a period of 6 years to develop infrastructure in post-world war-II Europe. US utilized its industrial capacity to reconstruct Europe and by the end of that exercise the US economy reached nearly 50% of world GDP. China seems attempting something similar. It is estimated that the inflation adjusted value of \$13 billion spent by the US on Marshal Plan is roughly \$130 billion today. China is spending the same amount on the OBOR project.³ This whole exercise act as a major booster for the South Asian economies as the regional countries

2 Vision and Actions on Jointly Building Silk Road Economic Belt and 21st-Century Maritime Silk Road. NDRC. March 2015. <http://en.ndrc.gov.cn/newsrelease/.html>. Accessed on 17 May 2015.

3 How China's 'Belt and Road' Compares to the Marshall Plan. Simon Shen. The Diplomat. 6 February, 2016. <http://thediplomat.com/2016/02/how-chinas-belt-and-road-compares-to-the-marshall-plan/>. Retrieved on 7 Feb, 2016.

connectivity to various world markets will increase manifold. By developing OBOR, China is likely to facilitate open many a trade barrier between India and Pakistan too. Pakistan is the critical link to connect India with West Asia and Central Asia. Pakistan's former Ambassador to the US, Dr. Maleeha Lodhi, during a talk at Harvard University on 26 April 2016 remarked, "the strategic evolution of Pak- China relationship has given the Sino-Pak partnership added significance at a time of a fundamental change in the global balance of power brought about by China's rise as a global economic powerhouse. In recent years, bilateral ties have broadened and diversified from the traditional focus on defence and military cooperation towards a greater economic and investment orientation. CPEC is a critical link in China's 'One Belt, One Road' initiative, as a manifestation of the direction this key relationship is taking. This project will bring greater prosperity to the people of the region and beyond".⁴ OBOR project comprising of both land and sea routes would further facilitate connectivity between South Asia, Central Asia, West Asia, Europe and Africa. South Asia is likely to undergo strategic and economic transformation based on these development activities. The ongoing shift in the axis of economic power to the east is encouraging South Asian economies to naturally look at institutionalizing SAFTA's connect with Central Asia and China in a win-win framework. It is likely that the broader global dynamic would speed up the integration process even if state actors are slow in adjusting the changing scenario. The global economic statistics indicate a marked increase in the pace of trade and investment engagement among the Asian economies as compared to the West. Economic integration within South Asia region and also between South Asia and China is embedded within the larger framework of China's attempt to build massive rail, roads and port infrastructures across the territories of Central Asia, Afghanistan and Pakistan, thereby dramatically shortening cargo transport time between Asia

4 China pivotal to Pakistan's foreign policy: Maleeha Lodhi. DAWN 27 Apr 2016.

and Europe/Africa/Middle East. OBOR plan is likely to enhance the growth of not only Asia but the whole world, in the next couple of decades. South Asia would be benefiting immensely through deeper trade connectivity with the global markets. The regional geo-economics dynamics and the initiatives taken by China suggest that India and Pakistan both will be drawn into this mega development framework.

However, this will require the major South Asian countries India and Pakistan to promote cooperation on the matters of regional security and peace. China sponsored CPEC passing through Gilgit-Baltistan is providing opportunities to the leadership of China to facilitate Pakistan and India to ensure security on borders for the greater interests of regional connectivity between South Asia and Central Asia. India's deepening interests in economic integration with Central Asia would require ensuring long term security on borders in Kashmir. China is having grand agenda like OBOR while India is pursuing connectivity with Central Asia via Pakistan. However, without reaching an understanding with Pakistan, India cannot pursue such objectives. In this scenario China can help both Pakistan and India to evolve a border management in Kashmir as per international law acceptable to both countries. This would help chalk out regional cooperative security mechanism as extremism and terrorism has emerge a common threat to the security of all regional countries in South Asia, Central Asia and China. OBOR by China, CPEC of Pakistan, BCIM and regional connectivity of India with Eurasia are closely interlinked and dependent on cooperative security involving these countries.

Pakistan-China Partnership for Regional Development

Since decades Pakistan and China have been sharing strong unanimity of views on regional and international issues. Both the countries enjoy an exemplary relationship in the defence, political and diplomatic fields. However, the extent of relationship in these areas remained less reflected in economic and commercial ties. Realizing the need to expand trade and economic relations, the two countries have

taken initiatives to promote cooperation through investment and joint projects. Resultantly, economic cooperation between the two is gradually progressing. Between 2000 and 2010 the volume of bilateral trade grew sevenfold and in 2014 it reached around 15 billion US \$. But that is still far below the potential figure.

The year 2014 witnessed milestone development in Pakistan-China relations as the ongoing projects were combined with newly designed long term mega projects under the umbrella of CPEC. The CPEC is a multidimensional approach to develop trade and energy corridors connecting Pakistan and China with neighbouring regions and promoting interdependency at broader level. CPEC is being termed by Chinese scholars as a vital component of OBOR project of China. Muhammad Munir Research Fellow in IPRI during an interview said “the OBOR project is a manifestation of China’s rise as a global power. With rapidly developing economy and diplomatic status China has acquired the potential to promote stability in the neighbouring regions especially South Asia. Being a strategic partner of Pakistan and a major trading partner of India, China is exercising considerable influence in South Asia having the potential to facilitate resolving bilateral disputes between Pakistan and India and pave way for promoting an environment of materializing cooperation for regional connectivity and development”.⁵

Gwadar deep sea port built with Chinese technical and financial help, located at the mouth of the Persian Gulf is the

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source of 40 percent of the world's oil. Gwadar port will allow China to secure oil and gas supplies from the Persian Gulf and provide technical and communication facilities to its voyages in the Indian Ocean. China has financed 80 percent of the \$300 million cost and is also offering funds for the construction of airport and other related facilities in Gwadar. An important component of the infrastructure projects is developing an Exclusive Economic Zone (EEZ) for which China has been allotted 800 acres' land in Gwadar. Besides under China Pakistan Economic Corridor (CPEC) project, China has extended technical and financial assistance to develop rail-road networks in Pakistan connecting China with the Gwadar port aimed at turning Pakistan into an energy and trade corridor for China. The oil and gas supply line through Pakistan is a safer, shorter and cheaper alternative route to the Malacca Straits, which occasionally remains vulnerable to attacks by pirates and passes through the region dominated by the United States and its allies. China is the largest consumer of oil after the United States and its consumption is expected to double by 2025 with 70 percent coming from the Middle East and the Persian Gulf. Gwadar offers the closest access point to the western regions for China. The importance of Gwadar for China further increases as it will provide an overland energy and trade route to the Chin's western region Xinjiang, shortening the journey by 9000 km. The routes being developed under CPEC plan will bring substantial benefits to Pakistan, making it one of the region's largest energy players. The completion time for CPEC related projects varies as per terrain and funding etc, however it is estimated that all the projects would be completed in next fifteen years' time. According to one estimate, Pakistan will be earning \$60 billion annual revenue in transit fees in 20 years' time. Some may consider it an overestimation but Pakistan's Federal Minister for Kashmir Affairs and Gilgit-Baltistan Chaudhary Muhammad Barjees Tahir claimed in an interview that the China-

Pakistan Economic Corridor (CPEC) will bring about \$70 billion annual revenue in the form of transit fee.⁶

In addition to above, there is vast potential for further deepening the Pakistan-China strategic partnership. Pakistan is set to become the fifth Asian country to use China's domestic satellite navigation system which was launched as a rival to the US global positioning system. The Beidou, or Compass, system providing services to civilians in the region since the latter half of 2013 is expected to provide global coverage by 2020.⁷ It also has military applications. This will, in turn, further strengthen the security and defence links between the two countries, which are considered by experts on both sides as a firm guarantee for peace and security in the region. On the other hand, the social and cultural aspect of the bilateral relations is also being given due importance. The increasing exchanges of think tanks, media and cultural delegations are promoting understanding at people to people level. Young generations of the two nations are cementing bonds of friendship through educational programs as hundreds of students from Pakistan are studying in China. Hence the strategic understating between the two countries is all encompassing and comprehensive in nature covering both hard and soft powers.

China Encouraging for Political Stability in Nepal

Nepal occupies strategically important location due to its long borders between China and India, Himalyan water resources, and Buddhist dissidents of Tibet stationing in Nepal. Since decades, Nepal is supporting China's efforts for regional stability and economic cooperation. By offering economic assistance packages and infrastructure development projects, China has launched initiatives in the

6 Weighing in on benefits: Implementing transit fee on CPEC routes . Ali Salman. *The Express Tribune*. 15 Nov 2015.
<http://tribune.com.pk/story/992014/weighing-in-on-benefits-implementing-transit-fee-on-cpec-routes/>Retrieved on 30 May, 2016.

7 Pakistan adopts Chinese GPS satellite system. *DAWN*. 18 May, 2013.

direction of economic interdependence and peacemaking in its neighbourhood. One of the landmark development projects being undertaken by China in Nepal is rail link from Tibet to Nepal. This will be further connected with India through state of Bihar likely to be completed in 2020. Besides China is sponsoring various infrastructure projects in Nepal including roads, bridges and dams which would help transform Nepal economy and contribute in prosperity of the country.⁸

China Helping in Economic Development in Bangladesh

Sino-Bangladeshi relations have witnessed healthy and smooth development, with both sides cooperating for economic development. Numerous infrastructure projects including roads, bridges, airports and seaports like Chittagong port have been developed and modernized with assistance from China. Bangladesh is part of regional connectivity plan BCIM, comprising of Bangladesh, China, India and Myanmar, aimed to promote trade and regional cooperation. Besides, Bangladesh is supporting the China proposed connectivity project OBOR. Bangladesh features in the Belt and Road both as part of the overland component – via the Bangladesh-China-India-Myanmar corridor – and as a port hub for the Maritime Silk Road.⁹ These developments would help Bangladesh in promoting its economic development and diplomatic status in the region. Bangladeshi leadership opines that China is an active force in safeguarding peace and stability in South Asia and Indian Ocean. Therefore, they appreciated the role played by China to defuse military tension between Myanmar and

8 Nepalese experts call for extending Chinese railway to Nepal. Xinhau 25 April 2016. http://news.xinhuanet.com/english/2016-04/25/c_135309691.htm, Retrieved on 29 April, 2016.

9 China, Bangladesh Pledge Deeper Military Cooperation. Shannon Tiezzi. 4 Dec, 2015. <http://thediplomat.com/2015/12/china-bangladesh-pledge-deeper-military-cooperation/>. Retrieved on 9 Dec, 2015.

Bangladesh over territorial boundaries in the Bay of Bengal in 2008.¹⁰

China - Sri Lanka Strategic Partnership

Both countries are maintaining understanding for regional connectivity and economic development since last couple of years. Both sides signed an agreement in 2012, to upgrade the relations between the two countries to a “strategic cooperative partnership.” This partnership covers trade, economic relations and greater cooperation in security and defence.¹¹ It is assessed that India and US, both do not welcome the growing influence of China in South Asia specially Sri Lanka having crucial strategic position in Indian Ocean.¹²

The Sino- Lanka strategic partnership also covers a range of economic aspects including bilateral trade and investment, financial assistance specially for infrastructure development and cooperation in tourism. Sri Lanka is working on launching a telecommunication satellite by a Sri Lankan private company at a cost of \$320 million in partnership with China’s state-owned Great Wall Industry Corporation. Besides, China has offered around \$2.2 billion loan for infrastructure projects, especially for the northern express highway connecting the central highlands city of Kandy with the northern town of Jaffna at the cost of \$1.5 billion. The

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- 10 China-Bangladesh Relations and Potential for Regional Tensions. Vijay Sakhuja. Jamestown Foundation. China Brief Volume: 9 Issue: 15. 23July, 2009.
http://www.jamestown.org/single/?tx_ttnews%5Btt_news%5D=35310&no_cache=1. Retrieved on 19 Aug, 2011.
 - 11 Xi Jinping Holds Talks with President Mahinda Rajapaksa of Sri Lanka Rajapaksa Holds Grand Welcome Ceremony for Xi Jinping. The Two Heads of State Decide to Join Hands to Promote China-Sri Lanka Strategic Cooperative Partnership for Solid and In-Depth Development. MoFA PRC.2014/09/17. http://www.fmprc.gov.cn/mfa_eng/topics_.shtml. Retrieved on 13 Sep, 2014.
 - 12 China: President Xi Jinping’s South Asia policy- Implications for India. D. S. Rajan. Paper No. 5920 . South Asia Analysis Group., 27-Apr-2015.<http://www.southasiaanalysis.org/node/1763>. Retrieved on 13 Sep, 2014.

Hambantota port is considered one of a number of ports built by the Chinese to safeguard its large and growing trade with Africa and the Middle East. Sri Lanka has also constructed the new Mattala International Airport near Hambantota with the Chinese loans. The expansion of the Colombo port's southern terminal is also being financed by China. From 2007 to 2012, China granted \$2.13 billion in loans to Sri Lanka. Chinese companies involved in major projects have also agreed to build Nelum Kuluna or Lotus Tower, said to be the largest tower in Asia in Colombo at a cost of \$87 million.¹³ In March 2015, the two sides agreed to finalize the proposed China-Sri Lanka Free Trade Agreement (FTA).¹⁴

China Sponsoring Mega Development Projects in Maldives

Since a decade, the assistance of the Chinese Government has played a significant role in development of the Maldives in various areas. In 2012, China announced a \$500 million package of economic assistance for Male. China has welcomed Maldives to be a partner in developing OBOR projects that will help to modernize shipping in Indian Ocean sea-lanes.¹⁵ Besides, under bilateral agreements, Government of China is providing assistance for development projects including constructing roads connecting all the islands in the southern atoll of the country, one of the most prospective population centres in the Maldives. Besides, China is also cooperating with the Maldives Government in the area of climate change and its impacts on the Maldives Islands. The Chinese presence in Maldives is very prominent through its housing and

13 China, Sri Lanka agree loans, defence; seek to allay Indian worries. 29 May, 2013. <http://www.reuters.com/article/us-china-srilanka-loans>. Retrieved on 13 June, 2013.

14 President Returns After the Successful Visit to China. <http://www.president.gov.lk/news/president-returns-after-the-successful-visit-to-china/>. Retrieved on 16 April, 2015.

15 Chinese President welcomes Maldives in maritime Silk Road construction. Xinhua. 6 Aug, 2014. http://news.xinhuanet.com/english/china/2014-08/16/c_133561225.htm. Retrieved on 16 Aug, 2014.

development projects, so much so that the important government buildings are being constructed by Chinese assistance. Chinese investments in Maldives are providing China a legitimate platform to increase its presence in the area.

Growing India- China Relations

For decades, China and India have been adversaries due to territorial disputes. Both have been maintaining divergent approaches on regional security and global governance. Being claimant over the disputed territories in Himalayas region, both countries China and India, fought a war in 1962. The borders issues continue remain critical in bilateral relations between the two. Besides, India has specific concerns about China's support to Pakistan on bilateral disputes between the two South Asian neighbours. Though in post-cold war period, the geostrategic environment has changed and news alignment have been in process but the legacy of past often reinforce political fragility of China-India relations. Despite the growing Sino- India economic engagement in recent years, the resolution of disputes is yet to be seen. However, various developments suggest that the positive trends are getting more strengthened. Visit by Chinese leader Wen Jiabao to India in 2005 is considered as the most substantive political interaction between the two countries. That visit produced the first ever negotiated document aimed to resolve the boundary disputes that have disturbed their bilateral relations since last 60 years. Both sides at senior level unveiled the aspirations to build a bilateral strategic partnership as well.¹⁶ This development generated a unique optimism in Sino -India relations leading to an intense phase of all-round engagement between the two nations. However, in terms of regional security and global governance, China and India have yet to reconcile their divergent approaches. The bilateral boundary issues

16 China, India to Build Strategic Partnership. Xinhua News Agency. 12 April, 2005. <http://www.china.org.cn/english/2005/Apr/125627.htm>. Retrieved on 2 March, 2009.

are definitely interlinked with regional and global issues as foreign policy cannot be formulated in isolation. In view of the US assertive approaches in Asia Pacific region, China raised objections over the Indo-US civil nuclear initiative and thus countered it by providing a matching deal to Pakistan. Similarly, China is opposing India's bid to become a member of NSG. Both China and India are competing for influence in Afghanistan. Besides, China is opposed India's bid for a permanent seat on the United Nations Security Council. After Iran- US rapprochement on nuclear weapon issue, India is making deals with Iran to counter growing Sino-Pakistan understanding and cooperation for regional peace and economic connectivity. Construction of Chahbahar port in Iran is a case in point.

In the wake of US policy of Pivot to Asia, the leadership of China sensing the possibilities of India's tilt in favour of US desire to encircle China, is trying to promote understanding on controversial issues. During 2009 talk of an armed confrontation between China and India became common as both sides stepped up their military activity along the contested boundaries in both Arunachal Pradesh and Jammu & Kashmir. The bilateral relations were heading downward, however, Chinese leadership, especially, PM Wen Jiabao stepped in to restore normalcy. In the end of 2009, during meetings with Prime Minister of India on the margins of multilateral conferences in Bangkok and Copenhagen, President Wen sought to arrest the slide. These steps raised hopes among Indian leadership that the spirit of 2005 in bilateral relations is being revived. The subsequent interactions between leadership of the two countries are gradually generating an environment of cooperation and interdependency. Apart from sharing information on terrorism, conducting joint military exercises is a land mark development in this regard. Both China and India are working together on multilateral for as like BRICS and SCO. Pakistan is also a member of SCO. On the economic front the progress is more encouraging as in 2014 the Sino- India bilateral trade crossed \$70 billion and it

reached nearly US\$ 80 billion in 2015. For further promoting trade, the only irritant is said to be India's concern that the structure of the bilateral trade is somehow entirely in favour of China. To address these concerns, China is making efforts to facilitate better market access to Indian goods and services. It is important to note that during last few years both sides have signed a number of agreements from cooperation in green technologies to banking and from maritime security to the launch of a strategic economic dialogue.¹⁷ This indicates that both China and India have realized the need to work jointly to overcome the political fragility of their expanding economic engagements. Both sides are working on developing closer integration of banking and financial sectors of the two economies. The almost fourfold increase in trade during the last five years from 2007 to 2012 has led to China becoming India's largest trade partner and India becoming one of China's major trade partners.

Recent developments suggest that both countries are working together in infrastructure, telecommunications, investment, finance, information and technology and environmental protection for achieving 'mutual development' outcomes. Around fifty Memoranda of Understanding (MOUs) were signed between Chinese and Indian business entities during the visit of PM Wen to India in 2005. Mile stone among these were between the Federation of Indian Chamber of Commerce and Industry (FICCI) and China Chamber of Commerce (CCC), and the Reserve Bank of India (RBI) and the China Banking Regulatory Commission (CBRC) respectively for forging closer integration of banking and financial sectors of the two economies. The Industrial and Commercial Bank of China (ICBC) one of the largest global lenders by market value is setting up branches in India, while other leading Chinese banks such as Bank of

17 India-China trade has potential worth \$80 billion in 2015: ICCCI. <http://economictimes.indiatimes.com/news/economy/foreign-trade/india-china-trade-has-potential-worth-80-billion-in-2015-iccci/articleshow/49183590.cms>. Retrieved on 27 Mar, 2016.

China, China Construction Bank and Agricultural Bank of China are working on these issues. Existing Indian banks in China are further expanding operations. In order to achieve a balanced trade, China is encouraging Indian agricultural, pharmaceutical and service exports in its domestic market by gradually decreasing non-tariff barriers (NTBs). The expanding scope and level of cooperation make it clear that China and India are promoting interdependency. This environment would facilitate promoting efforts for regional stability and security cooperation in South Asia. It seems that unresolved borders would no longer hold back the two growing economies from exploiting mutual synergies. Similarly, Pakistan and India would realize to resolve the disputes specially over Kashmir so that the ongoing projects for connectivity and economic cooperation can be materialized for mutual benefit. China has the potential to facilitate both Pakistan and India for materializing these objectives.

Though divergences on various issues persist but at the same time, both China and India are making serious attempts to arrive at a fair, reasonable and mutually acceptable solution to the issues causing frictions at bilateral level. Both countries have developed a well-organized set of confidence building measures to ensure peace and tranquillity on the border. International community has time and again appreciated that the India-China boundary is one of the peaceful of all borders. Recently, highlighted issue of concern is the management of trans-border rivers between china and India. Many rivers nourishing the plains of Northern India and serving as a source of livelihood for millions of people get birth in the mountainous lands of the Tibetan Autonomous Region of China. Both, China as well as India have reservations over the storage and flow of water of the rivers specially Brahmaputra. The emerging challenges like environmental pollution and energy and food security are compelling the regional countries including China and India to develop mutual understanding for beneficial usage of rivers and water resources. For both

China and India, the question of regional security has remained a source of divergent perceptions and policies. Indian leadership has time and again conveyed to the international and regional media that India strongly believes that a stable and prosperous Pakistan is in India's interest, and India is not against Pakistan's relations with other countries including China. However, Indian leadership does not hesitate to stress concerns regarding some aspects of the China-Pakistan relationship particularly when it comes to China's Kashmir policy and the China - Pak security and nuclear relationship.

The overview of bilateral China- India relations demonstrates that both sides have achieved considerable progress to strengthen positive trends. The border is now more peaceful than before and focus is entirely on amicable settlement. It is opined that China desires keeping India away from the possible anti-China alliance comprising of the United States, Japan, and the Philippines. In this regard, the government of China wants to improve relations with India and settle the border in order to have more strategic manoeuvrability against UA and Japan in the Asia Pacific region. Leadership of China opines that India is a country of strategic independence and it is unlikely to be dictated by other powers. Historically, being a leader of the Non-Aligned Movement, and an emerging regional power with growing international influence, India would try maintaining its traditional balanced and to some extent independent foreign policy. However, India requires promoting bilateral relations with its neighbours in South Asia. Such an environment would facilitate India to contribute for the peace and development in the region and beyond.

China as a Major Factor for Development and Connectivity in South Asia

China's efforts for regional connectivity and economic development in the neighbouring regions including South Asia, Central Asia and Western Asia through OBOR like initiatives are having both challenges and opportunities for

regional countries. The OBOR proposed integration and consolidation of the Eurasia includes the network of pipelines, roads, railways, ports and other connectivity proposals. Important among these is the China-Pakistan Economic Corridor (CPEC). Most of these projects are being supported institutionally and financially by the Asian Infrastructure Investment Bank (AIIB), World Bank and the New Development Bank. India is a founding member of AIIB. Besides, India has proposed for connectivity in the Indian Ocean Region and Asian continent. Some Indians talk of historical spice road in comparison to Silk Road. India continues to strongly advocate Look East Policy. Thus, Indian leadership seems looking how to work together with the China sponsored institutions for enhancing overall trade, infrastructure, and investment and promotes openness in Eurasia. This requires promoting connectivity and stability at broader level. The emerging scenario suggests that China would have to promote understanding with South Asian countries specially Pakistan and India under the parameters of cooperative security and interdependence to achieve its long term objectives.

Since decades, the South Asian regional environment is faced with host of issues including inter-state tensions, conflicts, poverty, terrorism and environmental degradation. Realization of the continuous disadvantages and damages caused by these problems, the countries in South Asia are now seriously striving to change their pattern of relations. With the growing realization of the importance of newly developed concept of comprehensive security by the leadership in South Asian countries, there are efforts in process among the decision making circles to review the priorities in the field of defence and foreign policies with a gradual pace. In view of the changing domestic and foreign policy priorities, it is assessed the emerging order is likely to be more focused on enhancing participation in regional connectivity projects through mutual accommodation. Recent developments suggest that China and the South Asian countries specially India and Pakistan are in the process of reshaping their priorities, aimed to achieve the objectives of socio-economic development and comprehensive security.

Comparative and International Politics of Pakistan and Malaysia: An Analysis of Difference in Economic Growth

Muhammad Jahanzaib*

ABSTRACT

This paper attempts to explain the differences in the political continuity and change of Pakistan and Malaysia that affected economic growth. Reasons are being analyzed on the basis of the comparative politics and international politics of the two countries since independence that affected or can affect the economic growth of the country. To understand the disparity in growth, this paper used a model based on the assumptions of functionalism and rational choice institutionalism. It is posited that Malaysia grew better because of her cooperation even with conflicting states, and her better institutional cost and benefit analysis. Besides this study aims to test hypotheses, firstly, inconsistent forms of governments in Pakistan since independence led to less economic growth and secondly, the security centric foreign policies and alignments led Pakistan to perform lesser. Model guided analysis, explains the causes of differences in growth and research also suggests that if the course of action is to be changed according to model, chances of better economic growth can increase at greater level. Economic growth has strong impact on poverty reduction,

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policies that differentiated the poverty reduction for example long term policies and consistency in those, led Malaysia to reduce it more as compare to Pakistan.

Introduction

Pakistan and Malaysia both lie in the category of developing countries and both countries share the similar modern history of being colonized by the British. The two mentioned countries also got independence one after another with a few years' gap. But in spite of being so similar the performance of economic growth differed with great disparity. Malaysia after independence proved its ability to grow with fast pace with regard to economic aspects whereas Pakistan could not do so in a way Malaysia could achieve. So this study will help us in doing the comparison among the politics, institutions and foreign policy that played significant role for giving the Malaysia name of "Asian Tiger", whereas Pakistan could not gain any fame and practicality in this regard. This research will help us to find the reasons among domestic politics, institutions and international politics of Malaysia and Pakistan; those affected or caused the difference of growth among both countries. This study requires answer to the following question:

What are the reasons those led to difference in economic growth of Malaysia and Pakistan on the basis of comparative and international politics?

This study has also posed the hypotheses firstly (*H1*), inconsistent forms of governments in Pakistan since independence led to less economic growth as compare to Malaysia. It is hypothesized here that Pakistan had to face different forms of government it stayed under the confusions of democracy and dictatorship in a cyclical order, and it affected badly the policy makers to implement the devised policies with consistency to achieve short term and long term benefits. Secondly (*H2*), the security centric foreign policies and alignments led Pakistan to perform lesser as compare to Malaysia. It is hypothesized here that since independence Pakistan adopted or gave priority to security centred policies

as compared to economic policies and those decisions affected economic progress. Similarly, alignments on the basis of security concerns further pushed Pakistan away from economic goals and turned it to be a security state.

Political and Economic Overview of Malaysia and Pakistan

Malaysia has land area of around 328,549 sq.km and in 2014 the population was approximately 30 million.¹ The areas on Peninsular Malaysia were unified as the Malayan Union in 1946. Malaya got rearranged as the Federation of Malaya in 1948 later succeeded liberation on 31st August 1957. In Malaysia, it is a federal elective constitutional monarchy. The government's system is moulded on the Westminster system of parliament that is an inheritance of British rule during colonization.² The elected term for a King is a five-year. Power of legislation is divided between the two; state and federal legislatures. The bicameral parliament consists of the two houses; upper house, the Senate and the lower house, the House of Representatives. The legal system of Malaysia is grounded on English Common Law. The apex court in the system of judiciary is the Federal Court trailed by the Court of Appeal and two high courts; one for East Malaysia and one for Peninsular Malaysia. Special court is also there in Malaysia to listen to the cases against or brought by Royalty.³ The Shariah Courts are separate from the civil courts those apply Shariah law to the cases that involves Muslims of Malaysia.

Comparing, Pakistan now with the institutions and politics of Malaysia. Pakistan is having population around 200 million

1 "Malaysia", Info please, Available at:<<http://www.infoplease.com/country/malaysia.html>>

2 "Malaysia Information", Federation of International Trade Associations, Available at:<<http://fita.org/countries/malaysia.html>>

3 Abdul Razak Bin Haji Mohammad Hassan, "The Administration Of Criminal Justice In Malaysia: The Role And Function Of prosecution", United Nations, Available at: <http://www.unafei.or.jp/english/pdf/RS_No53/No53_25PA_Hassan.pdf>

and with an area of 796,095 sq. km.⁴ The state of Pakistan got independence on 14th August 1947, in the north-western and eastern regions of India during British regime. Pakistan is a parliamentary democratic federal republic with Islam as the religion of the state. Constitution of Pakistan was first adopted in 1956 but later on paused in 1958 by Ayub Khan. The active Constitution of 1973 was suspended in 1977 by Zia-ul-Haq but resumed in 1985. It is the most important document of the country, setting the grounds of the present government.⁵ Military coups were ruled in 1958–1971, 1977–1988 and 1999–2008 in the country.⁶ Pakistan, at present, is a multi-party system parliamentary country with distinct distribution of responsibilities and power between tiers of government. The ceremonial head of the state is the president that is elected by an Electoral College. The legislature is bicameral and comprises of a National Assembly, the lower house and Senate, the upper house. The prime minister is the representative of the largest party or an alliance in the National Assembly. He functions as the head of persistent government and is elected to work out as the republic's chief executive⁷. Four provinces of the country have similar systems of government, with each directly elected Provincial Assembly and in that, the leader of the largest political party or alliance is chosen Chief Minister. Pakistan has a hierarchical judicial system with two levels of courts; the subordinate (or lower) judiciary and the superior (or higher) judiciary⁸. The higher or superior judiciary is

4 Pakistan, Area and Population of Countries, Info Please Available at:<
<http://www.infoplease.com/ipa/A0004379.html>>

5 "South Asia-Pakistan", World Fact book, Available
at:<https://www.cia.gov/library/publications/the-world-factbook/.../countrypdf_pk.pdf>

6 "Pakistan profile – Timeline", BBC News Asia, Available
at:<<http://www.bbc.com/news/world-south-asia-12966786>>

7 "Governmental Structure of Pakistan", National Democratic Foundation,
Available at:<<http://www.democraticfoundation.com.pk/govt-structure-of-pakistan>>

8 Dr Faqir Hussain, "The Judicial System of Pakistan", Federal Judicial
Academy, Available

attributed to the Supreme Court of Pakistan, the Federal Shariah Court and the High Courts, with the apex as Supreme Court.

Comparing the politics and institutional system we come to know that both are following the British systems with little or more changes in their systems but the roots are same. The economic development in Malaysia is seemed to be marvellous on many grounds and following data indicators approves that there is much difference in the economies of Malaysia and Pakistan.

Malaysia is a high income country and a medium sized economy. Malaysia has the 34th largest economy in the world by nominal GDP. In 2013, the GDP of Malaysia was USD 312.43 billion. GDP of Malaysia grew at 4.69% in 2013. Recent GDP per capita, in purchasing power adjusted dollar terms is USD 18,284.54. The inflation in Malaysia, as measured by the change in consumer price index was 2.11% in 2013. The unemployment percentage in Malaysia in 2014 was 3.21%. The economy of Malaysia is mainly based on services. Agriculture accounts for 9.33% of GDP and employs 12.60% of the population. Industry and manufacturing accounts for 40.51% of GDP and employs 28.40% of the population. The service sector employs 59.00% of the population and accounts for 50.18% of the GDP. The government revenue of Malaysia in 2013 was 25.01% of GDP while its government spending was 29.64% of GDP. Malaysia's currency is the Malaysian Ringgit (MYR). The latest exchange rate, as of 13-Mar-2015, is 3.69 MYR per 1 USD⁹.

Pakistan is a lower middle income country with a medium sized economy. Pakistan has 44th largest economy of the

at:<http://www.supremecourt.gov.pk/web/user_files/File/thejudicialsystemofPakistan.pdf>

9 All the figures of data in this paragraph are taken from the following reference: Malaysia Economic Overview, QUANDL, Available at:<<http://www.quandl.com/malaysia/malaysia-economy-data>> Accessed on 31 August 2016

world by nominal GDP. In 2013, GDP of Pakistan was USD 238.74 billion. GDP of Pakistan grew at 3.62% in 2013. Recent GDP per capita, in purchasing power adjusted dollar terms is USD 3,951.71. The recent figure for inflation in Pakistan as measured by the change in consumer price index was 7.69% in 2013. The unemployment rate in Pakistan in 2013 was 6.00%. The economy of Pakistan is largely services based. Agriculture employs 43.70% of the population and accounts for 25.11% of GDP. Industry and manufacturing employs 21.50% of the population and accounts for 21.08% of GDP. The service sector accounts for 53.81% of the GDP and employs 33.20% of the population. The government revenue of Pakistan in 2013 was 13.19% of GDP while its government spending was 21.02% of GDP. The government debt of Pakistan, as of 2013, is 52.89% of GDP. Pakistan's currency is the Pakistani Rupee (PKR). The latest exchange rate, as of 13-Mar-2015, is 101.97 PKR per 1 USD.¹⁰

Conceptual Consideration

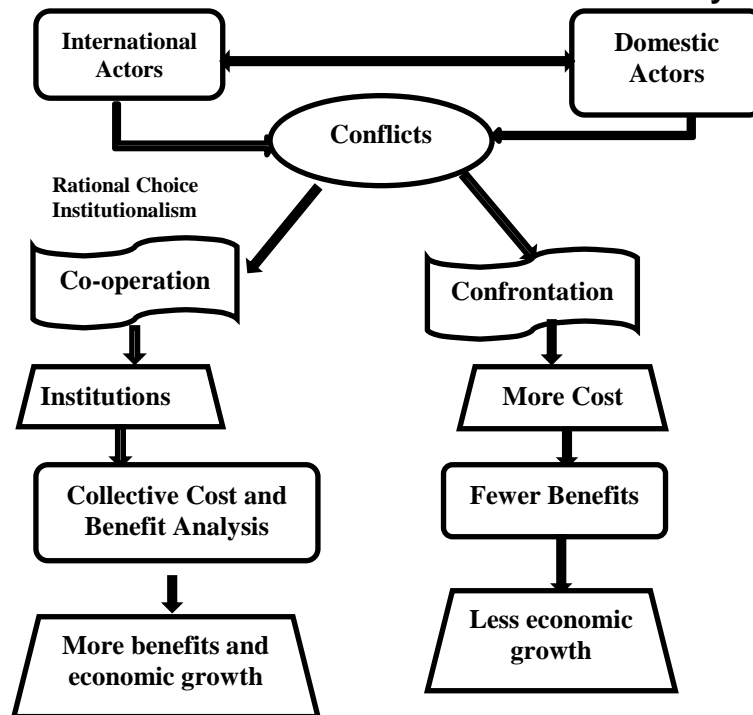
In this part of our paper, we will try to apply conceptual framework to understand the difference of economic growth between Pakistan and Malaysia. Assumptions of conceptual framework are in terms of "The functional theory"¹¹ of David Mitrany. Mitrany advised that 'functional agencies' should shape the desires of collaboration and cooperation among even rival and conflicting countries. With this "the rational choice institutionalism" (RCI) is also being used to design our conceptual model. RCI describes the making of institutions as an effort to lessen transaction costs of mutual and collective activity that would be meaningfully higher

10 All the figures of data in this paragraph are taken from the following reference: Pakistan Economic Overview, QUANDL, Available at: <<http://www.quandl.com/pakistan/pakistan-economy-data>> Accessed on 31 August 2016

11 Wiener R. Functionalism, University of Massachusetts Boston, Available at: <<http://ocw.umb.edu/political-science/international-relations/lectures-assignments/polSci%20220/lectures%20and%20assignments/Lecture10.pdf>>

without such type of institutions.¹² Institutions continue to function after their establishment because they decrease ambiguity and permit gains and benefits from exchange. RCI undertakes that actors of politics within the setting of institution have a fixed set of preferences. To get the best out of those preferences stakeholders behave greatly contributory through efficient foresight and strategic cost and benefit calculations.¹³ On the basis of the two mentioned theories above, we devised a model as follows by which we can compare the differences among Pakistan and Malaysia.

Figure 1: Framework for Understanding the Difference of Economic Growth between Pakistan and Malaysia



12 Williamson, Oliver (1985). "The Economic Institutions of Capitalism", New York Free Press.

13 Shepsle, K. (2005). "Rational Choice Institutionalism", Harvard University Press.

On the basis of the above model, we can assume that Pakistan acted upon on the right side of the model, the conflicts with the neighbouring states were among big hurdles and policy makers of the country instead for going cooperation had to adopt the confrontation. This confrontation is considered to be with highly cost. High costs lead to less benefits and less benefits ultimately leads to less economic growth.

On contrary, we can assume that Malaysia acted upon on the left side of the model, it faced conflicts as well but they were not taken as priority and were set by the policy makers at secondary. This caused them to adopt the cooperation even with conflicted states which is a major assumption of functionalist school of thought. Then, cooperation urged them to make institutions where they can exercise their exchanges in a more trustworthy and beneficial way. Institutions when do collective cost and benefit analysis according to Rational Choice Institutional theory, it leads to more benefits and ultimately more benefits lead to more economic growth. Thus more economic growth attempts to reduce poverty.

International Politics: Policies and Alignments

Pakistan since independence had to peruse her security centric¹⁴ policies. Rivalry started just after the independence which is still lasting after more than 60 years. Pakistan's focused remained on the security concerns of the country and in order to build the security institutions, since independence, Pakistan had to spend a huge amount on them. The conflicts are many with neighbouring states i.e. India and Afghanistan but instead of having the policy of cooperation as functionalists' also suggest the state had doctrine of confrontation or defence. This acted as a big hurdle for the economic growth of Pakistan, as a huge amount of budget went to the security institutions which could be utilized in a better way in building the industries of

14 Akhtar A S,. "Turn Pakistan from national security state to a people's welfare state", Available at:<<http://www.sacw.net/article418.html>>

the country or in any other way. A report of a global monitoring society explains, "Pakistan spends seven folds more on its military than on primary education and has the second highest number of out-of-school children in the world. Education could eliminate the consequences of the economic crisis, reducing the long-term impact of the crisis on growth and help achieve a more robust long-term growth."¹⁵ It is clear from the evident that the cost going for defence is greater in Pakistan and not productive as it could be used at some other sectors of the country. This defence policy or the policy of confrontation led Pakistan to have more cost and less benefits. This affected the economic growth in a negative way.

Similarly, after independence, Pakistan joined the different military pacts like CENTO and SEATO mainly with US.¹⁶ This further raised the image of Pakistan in the world of a military nature. It is considered that Pakistan is a front non-NATO ally of the USA that is the second largest provider of military apparatus to Pakistan after the neighbour China and the largest aid donor and contributor as well.¹⁷ This trend in the policy of Pakistan showed that priority resided with security concerns first and later to economic prosperities.

Malaysian case regarding this is almost completely at contrast. Malaysia pursued the policy of being neutral. It stayed as an integral part of Non-Align Movement (NAM) that shows her neutrality in this regard further. Her policies primarily focused on the economic growth and that is why, they succeeded in having it. Security concerns were dealt in Malaysia with cooperation and negotiations.

15 "Pakistan allocates only 2.3 percent of budget for education", Pakistan Today, January 14, 2013, Available at: <<http://www.pakistantoday.com.pk/2013/01/14/city/karachi/pakistan-allocates-only-2-3-percent-of-budget-for-education/>>

16 Provost, Claire (July 15, 2011). "Sixty years of US aid to Pakistan: Get the data". Guardian (London).

17 "U.S.-Pakistan relations: An unhappy alliance". Los Angeles Times. May 7, 2011

The example of Singapore's and Malaysia's conflict can be taken as a good example according to functionalist's school of thought. Singapore got separated after few years from Malaysia and instead of increasing confrontation; Malaysia adopted the policy of cooperation that led them to huge benefits which are quite visible. Malaysia and Singapore are the biggest trade partners amongst the member nations of ASEAN.¹⁸ This cooperation led them further to be an active part of the institution for their economic benefits namely ASEAN. Hence collectively they are successful in calculating their cost and benefit analysis. The economic situation of both countries is witnessing the rational decisions which are leading them to better economic growth.

So, seeing these, we can now better say that security centric policies and alignments with military aims were hurdles for Pakistan in acquiring better economic growth whereas, on the other hand, Malaysia pursued economic policies at priority and stayed neutral to have better economic growth.

Comparative Politics: Forms of Governments

Pakistan in this regard, again, remained unlucky. Pakistan, since independence, remained in the confusions of forms of government. She has experienced presidential form, parliamentary system and with many time coups of dictators.¹⁹ This inconsistency in the forms of government led the rulers of different regimes to change the policies continuously with their own ideas. This inconstancy in policies acted as a slow poison for the economy of the country. No long term plans were implemented as they were designed by any government. This shift of policies again and again by different rulers could not give benefits to the citizens as it could have given if the form of government stayed consistent. Hence, Pakistan was not able to achieve

18 "Singapore, Malaysia bilateral trade up 36 pct in H1", Xinhua, 4 August 2010.

19 "History – Post 1947", Viva Pakistan Blog, Available at: <<http://vivapakistan.wordpress.com/history-post-1947/>>

high economic growth which she was capable of achieving, seeing her demographic and capital resources.

The military of Malaysia is neutral and not a political tool used to influence people. The army has no part in implementing or forming policy. Malaysia is not taken as a democratic fortress, but its institutions are at most based in the process of democracy. Mahathir and his party were chosen by the public in fair and free elections. Though his party dominated, politics of Malaysia but opposition parties were prevalent and had posed serious challenge to the rule of Mahathir. The process of politics in Malaysia is comparatively open and free.²⁰ The stable form of government is a key variable that led Malaysia's economy at better growth. It is seen that consistency and same rule of government for many years, gives institutions opportunity to perform with more efficiency and efficacy. It helps in making institutions of the country mature.

Malaysia is an example that can be quoted strongly under this argument, that her stable form of government led the rulers to implement long term policies and in result, she has been receiving very high rates of growth in GDP²¹ and other economic indicators. So, with this, we are in a better position to understand that consistent forms of government lead to more economic growth and prosperity.

Poverty Reduction and Economic Growth Strategies of Malaysia: Lessons for Pakistan

Malaysia remained successful to reduced incidence of poverty from 52.4 % to 3.0 %²² from 1970 to 2013. Current government of Prime Minister Najib Tun Razak is pursuing

20 Malaysia: Another Indonesia?, January 1 1999, Available at:<<http://www.smithbrandon.com/intelligence-white-papers/233.html>>

21 Malaysia Economic Overview, QUANDL, Available at:<<http://www.quandl.com/malaysia/malaysia-economy-data>> Accessed on 31 August 2016

22 Zulkarnain A. H., Isahaque A. (2013). "Poverty Reduction Policies in Malaysia: Trends, Strategies and Challenges". Available at:<<http://www.ccsenet.org/journal/index.php/ach/article/view/25475>>

the New Economic Model (NEM) to reduce poverty intending to more than twice the per capita income in Malaysia around 2020. NEM's approach is quite different than that of previous programs, for example, it is need-based rather than ethnically-based and thus, it is a more competitive and market friendly programmed.

Verified strategies that have proven include arrangements like the Malaysia People's Housing Program, assuring low cost houses for Malaysians making less than RM 3,000 per month. This resulted; house ownership by poor families has doubled over under the government system. Women especially from poor upbringings are also being promoted and supported, with the objective for the low income women getting trainings of entrepreneurship being surpassed by seven percent. Malaysia since independence tried very well for the benefits of poor and implemented pro poor policies, her focus remained on following sectors with high priority:

- Advancement in agricultural sector
- Strengthening and supporting small medium enterprises (SMEs)
- Improving welfare of students
- Creating quality schools
- Increasing home ownership
- Expanding public health facilities
- Enhancing social safety nets
- Quality and Productivity improvements
- Microfinance

Pakistan's government will have to take long term measures a strong economic policy for Pakistan like Malaysia's NEP and NEM. On urgent basis, government needs to expand law and order condition and energy sector in the state. Other vital steps which the management should take are target oriented education, firming up institutions by organized re-engineering and a healthy accountability and answerability mechanism to eliminate menace of corruption from the

society as state is on the brink of tragedy due to corrupt actors in the society.

Government needs to work for institutional building, introduce vocational training programs to remove poverty from Pakistan. Actions needed to enhance social safety nets, Benazir Income Support Program stayed as also one of the best programs but it should be sustainable and transparent. People can also be brought out of poverty through SMEs and by providing microfinance opportunities.

Conclusion

This paper attempted to understand the reasons of which there is disparity in the economic growth of Pakistan and Malaysia. The reasons were primarily based on international and comparative politics of the two countries. The contrasts and similarities are analyzed by seeing the comparative politics of both the countries. It urged us to understand that lesser growth of Pakistan is due to security priorities and inconsistent forms of government since independence. Whereas on the other hand, Malaysia stayed contrasted in both the attributes mentioned and witnessed the success in economic growth. The model based on assumptions of functionalism and rational choice institutionalism suggests framework upon working on, the economic growth in Pakistan can be boosted. The poverty reduction strategies of Malaysia elaborated that long term policies can help a lot in reducing poverty that Pakistan is lacking off. Pakistan should learn from the key policies of Malaysia in order to make its economic area better.

Rapprochement between China and South Korea: Implications for United States of America

Nida Khalid*

ABSTRACT

With the advent of division of Korean peninsula, the closed relationship between China and Korea turned as of adversaries. Since then, both the countries were unable to normalize their relationship with each other until 1992. China and South Korea are trying to keep their relationship normalized and at a pace. On one hand South Korea is a strategic ally of United States of America and on the other hand it is trying to maintain a rapport with China as well. This situation has put South Korea into a state of dilemma where China is the economic partner and USA is the security partner of South Korea. China and USA, being opposite in their ideologies and having many other unmarked differences doesn't get along well with each other. Also, China is considered as the next super power replacing USA in some decades as China has conquered most of the world with its soft power image. If things are started to go well between South Korea and China, then this will cause a grievous implication for USA, as South Korea is the ally of USA, mainly against North Korea and USA has provided South Korea with a nuclear umbrella mainly because of the

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nuclear threats from North Korea. This newly formed rapprochement between China and South Korea will surely disturb the equation in the region as well as pose serious implications for USA. This paper will discuss about the recent reconciliation between the two East Asian states and its consequences on the current super power of the world.

Introduction

With the advent of division of Korean peninsula, the closed relationship between China and Korea turned as of adversaries. Since then both the countries were unable to normalize their relationship with each other until 1992 when the diplomatic relations started despite of many voices aroused from North Korea and the West. Since then, China and South Korea are trying to keep their relationship normalized and at a steady pace. On one hand South Korea is a strategic ally of United States of America and on the other hand it is trying to maintain a rapport with China as well. This situation has put South Korea into a state of dilemma where China is the economic partner and USA is the security partner of South Korea.¹

China and USA, being opposite in their ideologies and having many other unblemished differences, doesn't get along well with each other. Also, China is considered as the next super power replacing USA in some decades as China has conquered most of the world with its soft power image. If things are started to go well between South Korea and China then this will cause a grievous implication for USA, as South Korea is the ally of USA, mainly against North Korea and USA has provided South Korea with a nuclear umbrella mainly because of the nuclear threats from North Korea.²

It has emerged as a challenge for Republic of Korea to maintain its security oriented relationship with USA while

1 Yoon, Sukjoon. "What South Korea's New Ambassador to China Must Do." *The Diplomat*, (2015): 1-2.

2 C.H. Chai, Y.Y. Kueh, Clement Allan Tisdell. *China and the Asia Pacific Economy*. (London: Nova Publishers, 1997).

mounting its economic liaison with China. This situation has led to a dilemma where South Korea has to accommodate the rising economic and strategic partner China while maintaining a good relationship with its old ally USA. This newly formed rapprochement between China and South Korea will surely disturb the equation of balance and power in the region as well as will pose serious implications for USA.³ This paper will discuss about the recent reconciliation between the two East Asian states and its consequences on the current super power of the world USA.

Sino-Korean Relations: A Historical Overview

In this first part of the paper, the flow of Sino-Korean relationship over time with the regional, historical, and politico-economic contexts and the normalization of the bond will be discussed. This will include a brief history, relationship during cold war, normalization of their relationship and the current status of association between China and South Korea.

Traditionally, China and South Korea had a close relationship with each other before the division of the Korean Peninsula and after the division both the states emerged as foes and there was no diplomatic or official contact between the two states for nearly 4 decades.⁴ However, in 1992, after being adversaries for about 40 years, both the states started to normalize their diplomatic relationships despite the protests from North Korea. This newly established relationship gave acceleration to the already booming economies of both the states. It also provided China with a pivotal role of influence as the only country to maintain relations with both the Koreas.⁵ Covert trade relations during

3 Jun-young, Kang. "15 Years after Rapprochement, What Does China Mean for South Korea?" *Korea Focus*, (2007): 1-2.

4 Renner, Laura. *The Growing Relationship Between South Korea and China: Consequences for North Korea*. Thesis, (California: Naval postgraduate College, 2006).

5 Chung, Jae Ho. *Between Ally and Partner: Korea-China Relations and the United States*. (New York: Columbia University Press, 2007).

1980s proved that the rapprochement started even more than a decade earlier. After the South Korean democratization process, the then President Roh Tae Woo emphasized for improving its relationship with communist states as well especially with China. Since their formal rapprochement in 1992, China has become South Korea's top trade off partner and a favourable market for exports and as the top tourist spot for Koreans. China is also providing enormous educational facilities to Korean students that comprises over half of the foreign students in China. Both the states are keen in bringing a solution to the problems on the Korean peninsula regarding the aggressive approach of North Korea.⁶ Even after 24 years of their reconciliation, both China and South Korea are maintaining their friendly relationship that continues to improve with passing time.⁷

The Matrix of Relations before 1988

To understand the importance of political impact of relationship between China and South Korea, there is a need to be familiarized and understand the historical past of both the states. The history of Sino-Korean relations can be dated back to 6th century A.D. when Korea emerged as a unified state. China was an important state for Korea since the 4th century B.C. Both have close relationship with each other, they had drawn cultural influences such as language, dress, Confucianism and Buddhism and Chinese courts were paid tributes by the Koreans. These good will gestures continued until the Chinese Qing dynasty. Though this relationship was defined as suzerainty but it was one of trivial hierarchy and real independence, if not equality. Koreans had their huge interest in China as they considered it as the fortress of civilization and culture whereas China used to consider Korea as a younger brother yet immersed

6 Renner, Laura. *The Growing Relationship Between South Korea and China: Consequences for North Korea*. Thesis, (California: Naval postgraduate College, 2006).

7 Chung, Jae Ho. *Between Ally and Partner: Korea-China Relations and the United States*. (New York: Columbia University Press, 2007).

in the flow of its superiority over Korea.⁸It assumed that Korea will keep following China, whatever it does. This equation worked well as a perfect blend of cooperation culturally, militarily and independently. But after the installation of Qing dynasty by the Manchus in early 17th century, things started to change between these two not so equal partners.

Koreans were not very fond of Manchus as they were barbaric and had their own weaknesses that led China to lost Korea to Japan in the Sino-Japanese war 1894. China, after losing the war, lost all the practical connections with Korea as it was colonized by Japan and the power struggle on the peninsula by other Western powers initiated. This competition aggravated with the onset of Korean War (1950-1953). After the end of these three brutal years of war China started to maintain a highly influential relationship with North Korea but no virtual contact with the South of the peninsula. This 2,000-year-old relationship started to become friendly after almost 40 years of having no contact with each other. This rapprochement was based upon the economic benefit of both the states while China was implementing some market reforms. Their silent and covert economic relationship kept on growing steadily from late 1970s until the formal normalization of relationships in 1992. It was kept hidden in an unsaid effort to not disturb and upset North Korea.⁹It can be said that it was the economic opportunity that made both the states to grow together as economic partner and to left behind their 40 years old rivalry.

The Politico-Economic Rapprochement (1988–1992)

The economic relationship served as the base for further developing liaison between the two states, after forming this solid foundation of economic relations, China and South Korea slowly started moving towards forming their

8 G. Rozman, I. Hyun, Shin-wha Lee. *South Korean Strategic Thought toward Asia*.(New York: Springer, 2008).

9 Washburn, Taylor. "How an Ancient Kingdom Explains Today's China-Korea Relations." *The Atlantic*, (2013): 1-2.

association in other arenas such as political, diplomatic, military and cultural. Whatever troubles this relationship faced, their economic activity and trade with each other was never halted and it kept on moving with its pace. It was in 2002, when the Sino-Korean trade increased 7 times than that of 1992.¹⁰ To accomplish the comparable level of expansion of trade, both the states took about 30 years.

The seeds of this ever growing relationship were planted in late 1970s, when Korea wanted to capitalize its growth on China's mounting market reforms. This relationship was solely based upon the willingness by both parties to keep politics and economics apart to avoid any kind of political and security implications. This decision was proved as a step that allowed in incremental development of their relationship. After this economic rapprochement, diplomatic terms also started to flourish in 1990s and an official rapprochement was made in 1992. Both states granted each other the MFN status and a framework to protect investment was designed.¹¹

The Normalization of Relations

The relation between South Korean and China flourished after their formal rapprochement in 1992. Since then, both the parties have tracked some dissimilarity in a cooperative partnership. After building up a strong base of economic relationship, both were keen to build up their diplomatic relationship as well. Though the process was slow than the economic progress yet it has made some remarkable progress. Both countries have their own embassies and several consulate offices throughout.¹²

10 Pollack, Jonathan D. "The Strategic Meaning of China-ROK Relations: How Far Will the Rapprochement Go and with What Implications? ." *China-US Focus Library*, (2014): 1.

11 Renner, Laura. *The Growing Relationship Between South Korea and China: Consequences for North Korea*. Thesis, (California: Naval postgraduate College, 2006).

12 Jun, Alastair Gale and Kwanwoo. "Seoul Tests Its Closer Ties to China Over North Korea's Nuclear Blast." *The Wall Street Journal*, (2016): 1.

Both the states made effective cooperation in terms of bilateral as well as multilateral framework, specially to work together for the solution of the growing problems of the peninsula with special attention to North Korea. Frameworks such as ASEAN 10+3 and China-Japan-South Korea trilateral conferences have put an impact on the normalization of the relationship between these two states. Both of these states share the confluence of interests in the region as the Six Party Talks and the nuclear program of North Korea are of regional concern.¹³

Beyond Normalization: South Korea and China in the Post–Cold War Era

The Sino-Korean bilateralism reached a point where both the states realized that maintaining this long term cooperation is now both necessary and vital after the normalization of their relation in 1992. It is to mention that it was the time when the cold war structure was dismantled and there was an uncertainty about the future of the global politics especially about the Northeast Asia.¹⁴

Direct hotlines were installed between the two foreign ministers in 2002 and both the governments signed a treaty on “judicial cooperation in criminal investigations,” for information and evidence exchange between these two states. South Korean government taken steps that showed their concern in maintaining good relations with China and China always respected that effort.¹⁵

The Apparent Geometry of Sino-Korean Relations

Though this slowly built relationship faced tensions and problems and became rocky at times, but the importance of this rounded relationship cannot be denied especially in

13 Wong, Tze Chin. *South Korea-China Mutual Perceptions: The Good, The Bad, and The Ugly*. Thesis, (Maryland: Johns Hopkins University, 2009).

14 Washburn, Taylor. "How an Ancient Kingdom Explains Today's China-Korea Relations." *The Atlantic*, (2013): 1-2.

15 Yi, Xiao Xiong. "Ten Years of China-South Korea Relations and Beijing's View on Korean Reunification." *The Journal of East Asian Affairs*, (2002): 1.

terms of addressing the regional affairs particularly related to North Korea. The strength of this relationship is measured by a perimeter that both of these states remained enemies for about 40 years. Now, both the states are eager to solve their disputes rather quickly and through democratic means but where their growing relationship is gaining momentum, the disputes are also increasing and have the potential to upset the relationship. But as for today, association is growing despite of having many conflicts and disputes in the way.

Both the states are increasing their trade patterns. Also, China is playing a role of mediator between North Korea and the United States to resolve the issues of the peninsula. Today both of these states are major players in the Six-Party Talks aimed at resolving the North Korean nuclear crisis.¹⁶

The Futuristic Dispensation of Sino-Korean Rapprochement

The second part of this paper is dealing with the rise of Sino-Korean relationship along with the importance of their formal diplomatic relationship and recent rapprochement. This part will deal with all the factors that are part of the Sino-Korean bond and the importance of this relation for both of these states as this flourishing and interdependent relationship has progressed over time. It will also highlight the importance of this rapprochement for both China and South Korea in the contemporary world.

China and South Korea both are top trading partners of each other. Relations have been improved diplomatically as well and now both are determined to work together in resolving the issues of the region. Tourism and cultural exchange programs have been increased a lot as both the states are willing to open up doors for each other's public.¹⁷ This normalization of relationship holds a keen importance for

16 Pollack, Jonathan D. "The Strategic Meaning of China-ROK Relations: How Far Will the Rapprochement Go and with What Implications? ." *China-US Focus Library*, (2014): 1.

17 Kelly, Robert E. "The Complex China-South Korea Relationship." *The Diplomat*, (2014): 2.

both China and South Korea for their own interests. It is important here to explore what benefits and importance this relation holds for both China and South Korea.

Importance for South Korea

According to the liberal paradigm, South Korea wants to engage China in a network of complex economic interdependence to have a threat free environment in the region. This policy opened doors of reconciliation for both Koreas in 2000 when North Korea along with other states participated in the historic summit. Earlier, President Roh also hoped to show efforts in moving forward with the other communist states as well.¹⁸

South Korea wants to achieve its national security and regional hegemony while having a partnership with China. This will also lead South Korea to achieve domestic stability and peace by having trade and economic bonds with China. South Korea now understands that what it means to have a reliable relationship with its long time enemy neighbour and how it will help South Korea in their current state affairs. This relationship opens two ways for South Korea. As the growing economy of China will be beneficial for South Korea because of the economic opportunities it will bring and also because of the close relationship between North Korea and China, South Korea can feel a sense of security and reduction of tensions on the peninsula while having an alliance with China.¹⁹

It can also be assumed that South Korea is trying to band wagon the situation. According to realism, weaker states sacrifice their interests in exchange for more security benefits from a great power. South Korea even severed its ties with Taiwan after the normalization of its relationship

18 Renner, Laura. *The Growing Relationship Between South Korea and China: Consequences for North Korea*. Thesis, (California: Naval postgraduate College, 2006).

19 Yi, Xiao Xiong. "Ten Years of China-South Korea Relations and Beijing's View on Korean Reunification." *The Journal of East Asian Affairs*, (2002): 1.

with China to show that they are anticipating a friendly relationship with the great regional power.²⁰

Importance for China

China desires to have a friendly relationship with its neighbours including North and South Korea. China wants to achieve a status of regional hegemony and in attempt of doing so it is making its relationship normal with South Korea because of its close proximity, size and its historic strength. Beijing is also interested in balancing the power of USA in the region actively as China is rising as a great power in the world. According to realists, China is trying to improve its relations with Seoul to achieve more power and strength in a broader sense in the region. While liberals claim that China is only using the economic development of South Korea for its own economic reforms. China has its own interests in the region and it is a confident step from China to make an alliance with South Korea and move forward because the region is already facing some grievous issues like the nuclear program of North Korea and China must have buoyancy from both the sides of Korea to establish any framework for the resolution of the issues of the region.²¹

Bipolar Balancing and the Emerging Contours of International Politics

The last part of this paper will discuss about the bipolar policy of South Korea that will allow it to keep a balance between both of its important partners in terms of security and economy. USA is an important partner of South Korea in ensuring its security mainly against North Korea while China is providing a bigger economic interdependence to South Korea as it is the largest trade partner of South Korea and South Korea being the third largest economic partner of China. So South is at crossroads between the Dragon and

20 Renner, Laura. *The Growing Relationship Between South Korea and China: Consequences for North Korea*. Thesis, (California: Naval postgraduate College, 2006).

21 Wong, Tze Chin. *South Korea-China Mutual Perceptions: The Good, The Bad, and The Ugly*. Thesis, (Maryland: Johns Hopkins University, 2009).

the Eagle. This part will analyze this complex situation with the view point of Korean Foreign Policy adopted after this reconciliation of relationships with China.

South Korea is caught between the dragon for its economic partnership and the eagle for its security concerns. It has its economic dependence on China while it's military or security dependence on USA. USA has provided South Korea with a nuclear umbrella against any aggression from North. South Korea wants to keep a sound relationship with both of these great powers as it is constantly threatened by the nuclear program and aggression from North Korea and it needs some back up for its security. China, on one hand, has good terms with its communist neighbour North Korea, while USA is aggressive towards North Korea. So, South Korea needs to balance the relationship with these two countries for its future security and safety from North Korea and also for its economic progress and growth.²²

Recent foreign policy of South Korea is clear about its redefining of relationships with its neighbouring states particularly China and Japan. Several confidence building measures are being signed with China and Japan. South Korea seems ambitious to maintain a healthy relationship with its regional partners and its policies are dictating its stance. It is thought that South Korea will keep on balancing its diplomatic relations with both China and USA and will keep providing them what they want from it. As it will be the best policy to survive in this power struggle while having a constant threat from North Korea. But now is the time when Seoul will have to be more careful and calculated about its decisions as it involves a current super power and a great power. South Korea has to play a vague role in this power struggle of the two great powers, and should continue making the most out of this special relationship with the two most powerful states of the world.

22 Schiavenza, Matt. "What Exactly Does It Mean That the U.S. Is Pivoting to Asia?" *The Atlantic*, (2013).

Implications for USA and Policy Recommendations

This part will analyze the implications posed to USA as the result of this rapprochement. It will also be focusing on the tensions and the consequences that will be faced by USA as the result of this rapprochement between China and Korea. The foreign policy approach of USA towards China and South Korea in the current situation will also be highlighted. Future policy recommendations for USA will also be given in this part.

South Korea and USA formed a security alliance during the cold war when the threat of spread of communism was evident. Both states signed the ROK/US Mutual Security Agreement in 1954 in which both the parties agreed on mutual defense in case of outside aggression. There was a Combined Forces Command (CFC) made by both states in 1978 to defend South Korea from the aggression of North. It was always the threat of North Korea that kept USA and South Korea together in the alliance.²³

Also the US backed authoritarian government of South Korea helped in maintaining the alliance for years until 1990s. In 1998, after the government was passed on to the Democratic Party, the policy of South Korea became more independent of USA that sometimes lead to the friction between both states. This liberal party also changed its stance towards North Korea until 2007 when Lee Myung Bak's administration came into power and once again harsh stance towards North Korea was taken. Relationship between South Korea and USA also started to improve especially because of the personal relationship between Lee and Obama.²⁴

After the rapprochement between South Korea and China in 1992, USA felt threatened with this relationship as it posed

23 Jayshree Bajoria, and Youkyung Lee. "The U.S.-South Korea Alliance." *Council on Foreign Relations*, (2011).

24 Snyder, Scott. "China-Korea Relations: Under New Leaderships." *Comparative Connections*, (2013).

many implications for USA and its presence in the region. Biggest and one of the important implications for USA is that China will not diminish its involvement with South Korea anytime time soon and the relationship will keep on strengthening.²⁵ USA is feeling a bit insecure about its declining role in peninsula because of China's influence. These implications are truly based upon US's own perception of the relationship between two North East Asian states. USA might sense that China is trying to pursue a relationship with South Korea to have dominance in the region and to have an influence on peninsula that will result into the power loss of USA. If this happens, then the role of USA in resolving the North and South issue will be negligible, as China is already maintaining a sound relationship with North Korea and if it happened to succeed in maintaining the same relationship with South Korea then it will solely be able to resolve this regional issue between both neighbouring states.²⁶

If this relationship keeps on growing, then it will be impossible for Washington to ignore Beijing and its growing regional as well as global influence. USA will have to take China in consideration while planning and making any decisions regarding the peninsula and even the region as a whole and this will threaten the super power status of USA. The close ally of USA, which was generally under its wing and always looked upon USA for any security or other assurances, will definitely be counting in China as the ultimate source of help. This will imply if USA will act upon zero sum game.²⁷

But it can also pose a positive implication for USA, if it acts upon as a non-zero sum mindset. This relationship can be proved as an opportunity for maintaining peace in the region

25 Wickett, Xenia. "The Asia Pacific Power Balance." *Catham House*, (2015): 1.

26 Kang, Choi. "A Changing East Asia and U.S. Foreign Policy." *Council on Foreign Relations*, (2012): 1.

27 Carpenter, Ted Galen. "China Courts South Korea: Opportunities and Risks for the United States." *China Focus*, (2014): 1.

especially on the peninsula. It will provide a peaceful regional stability under disciplined China and a less influenced USA. A peaceful Asia is the dire interest of USA itself as the economic stability of USA quiet depends upon peaceful and stable Asia. South Korea can also act as a mediator between China and USA in near future to bring these two great powers together for working and resolving issues mutually. But this change will bring a lot of power changes in the region as well as globally and USA feels like it will be the one to bear the cost of this modification.²⁸

Theoretically, the Theory of Power Transition can be applied in this case, as USA is leaving a vacuum in East Asia because of its engagements in Middle East especially against ISIS and in Syria and China is trying to use this opportunity and fill up the vacuum left by USA by its soft power strategy. If China succeeds in it, then USA will be kicked out from the region as China will be the new regional hegemony and will not let USA to stay. A major shift in the influx of the international politics can be seen with this power transition from USA to China.²⁹

USA has to watch out the historical role of China in the Asia Pacific region, as USA always went for its national interest without considering much of the others background. Continuing such a policy will be disastrous in future for USA. It's time for USA to reconsider its relationship with China, as China is a huge trade and economic partner of USA. USA must build mutual trust and framework of cooperation. It should use South Korea as a bridge to cover up the differences and distances between itself and China. This step will not only be beneficial for USA but it will also ensure

28 Naughton, Barry. "What will the TPP mean for China?" *Foreign Policy*, (2015): 1.

29 Andrews, Kurt Campbell and Brian. *Explaining the US 'Pivot' to Asia*. (London: Catham house, 2013).

USA's hegemony in the region along with China. It will have its say in the changing political perspectives of East Asia.³⁰

USA can also use this opportunity to bring North on the negotiation tables as North Korea is going forward in making its nuclear arsenals and posing a serious threat to the world peace. Recent nuclear testing of North Korea has raised many questions and alarmed the world about the complication of the situation. So it is high time to bring Pyongyang on some peace terms to stop its nuclear aggression majorly against USA backed South Korea. USA, along with China and South Korea can employ this prospect to be on talking terms with North Korea and try to find a solution to this serious problem.

Conclusion

The world and its politics are changing every day. States that never had any formal relationship with each other are now trying to open up with each other and are discovering new ventures of cooperation for them. China and South Korea are such two states. Their liaison is helping them to achieve things, which they failed to gain earlier. USA is also facing the heat of close relationships and the changing dynamics of global politics. Korean peninsula is an important region for world politics because of the authoritarian and aggressive government of North Korea. After finalizing a nuclear deal with Iran, USA is keeping its eyes on North Korean Nuclear Program but is unable to do anything through diplomatic channel because of the hostile and aggressive government of North Korea and the relationship of USA with North Korea.

Today, after Middle East, Korean peninsula is the region of serious concern for global leaders. North Korea is conducting more and more nuclear tests and causing implications for whole of the world. At this time, China is the only state that can mediate between North and South and can bring North Korea to talking tables. China's situation is

30 Chen, Rong. "A Critical Analysis of the U.S. "Pivot" toward the Asia-Pacific: How Realistic is Neo-realism?" *Connections*, (2013).

strong in the region and its relationship is good with North Korea because of the similar ideologies. USA is facing many fronts war in Syria. It has not completely withdrawn from Afghanistan as of yet and on the other hand, it is failing to bring any peaceful solution to the Syrian Conflict, despite the fact that many parties are involved in the peace process. But the internal politics is not letting anyone to achieve success in their efforts to bring peace and stability in Syria. Russia is also giving tough time to USA in Syria. China on the other hand is not involved in Syrian conflict or any other Middle Eastern conflict. It is focusing on its soft power image. Apparently China is not trying to achieve this super power status of the world but USA is feeling insecure because of the growing reach of China in even African areas, where China is setting up its economic platforms.

In this situation, China and South Korean rapprochement can be aggrieved concern for USA. If China ever succeeds to solve this Korean peninsula conflict by using any of its economic policies, then all the hard power policies of USA will seem as a failure to bring any peace in the world. While China and South Korea can maintain a good economic and diplomatic relationship and can go for further progress together. Things are becoming tough for USA and it seems like the time where USA has to revise its foreign policy otherwise, soon China can emerge as the next super power upon completion of its string of pearl strategy.

Mamluks of the Sultans: Evolution of Military Slavery in the Delhi Sultanate

Dr. Fouzia Farooq Ahmed*

ABSTRACT

The Delhi Sultanate (twelfth-fifteenth century medieval northern India) was a political setting where a Muslim minority of foreign origins ruled over the native non-Muslim majority through the canon of power. Owing to the court intrigues and popular rebellions, this political setting was immensely vulnerable and prone to anarchy. In order to sustain their rule, the sultans needed a power-base, a class of confidants, civil and military administrators who were loyal, trustworthy and the experts of their fields of operation. Thus, like other medieval Muslim societies, the mamluk institution was introduced in India by the Delhi Sultans. The institution had the Arab and Afghan characteristics largely, with some gradually acquired Indian features. Despite many irregularities, including training, ranks, social death, natal alienation and patterns of promotions, the institution had some systemic patterns including social inversion and new identity formation. The present article is an attempt to explain the evolution of mamluk institution in the Indian environs.

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Among many quagmires that the historian Zia al-Din Barani (684-758/1285–1357) warned Firuz Shah (r.752-88/1351-87) of Tughluq dynasty against, slaves were the foremost. Due to their over-ambitiousness, slaves were both architects and demolishers of all the five dynasties¹ that are accredited to as the Delhi Sultanate. The apprehensions of Barani proved to be justified when four decades after the historian's death a civil war incited by the slaves of Firuz Shah (r.752-88/1351-87) unleashed an era of anarchy and disorder that encouraged the central Asian conqueror Amir Timur (737-808/1336-1405) to attack India in 801/1399. These events swept away not only Tughluq dynasty but also the Delhi Sultanate itself.

The reason due to which slavery is one of the important themes in the sultanate historiography in general and Barani's work in particular is because of the vital presence of slaves in the sultanate environment and the significance of their socio-political roles. The present article aims to compare the *mumruk* institution of the Delhi Sultanate with the *mamluk* institutions that pervaded rest of the medieval Muslim world. The study argues that slavery as institution evolved in the Delhi Sultanate with time. While the institution was an adoption of medieval muslim political culture, it did develop its own characteristics which were particular to the socio-political environs of the Delhi Sultanate.

1 1-Qutbi Dynasty (603-7/1206-10) founded by Qutb al-Din Aybeg (r.603-7/1206-10), 2-Shamsi dynasty (607-65/1210-66) founded by Shams al-Din Iltutmish (r. 607-33/ 1210-36), 3-Ghiyathi Dynasty (665-89/1266-90) founded by Ghiyath al-Din Balban (r.665-85/1266-86), 4-Khilji Dynasty (689-709/1290–1320) founded by Jalal al-Din Firuz Khalji (689-95/1290-6) and 5-Tughluq Dynasty (709-817/1320–1414) founded by Ghiyath al-Din Tughluq (709-14/1320-5). With the fall of Tughluq dynasty the greater Delhi Sultanate comes to an end. The Sayyid (817-55/1414–51) and Lodhi (855-932/1451–1526) dynasties were among various successor states of the greater Delhi Sultanate who sought political legitimacy by claiming as the Delhi Sultanates.

Terminologies Used for Slaves in the Sultanate Historiography

Slave is a term of closest approximation in order to explain nature of bondage in the Delhi Sultanate. Slaves are generally referred to as, *bandagan*, *sing. bandah*, *ghilman*, *sing. ghulam*, *burdah*, *kaniz*, *laundi* and *mamluk*, in the sources of the Delhi Sultanate. The terms *bandah* and *ghulam* were also used metaphorically in order to depict loyalty and association of free and unfree persons both, towards a particular person or God.² *Burdah* is the word exclusively used for captives of war whereas, *laundi* and *kaniz* were the terms applied to female slaves and, sometime free maids too. In the Delhi Sultanate, the traditional Muslim institution of *wala* existed as well. *Mawla* was a freed slave who became a lesser family member of his ex-master. Owing to this institution the master slave association was conserved even after the manumission.³ This phenomenon preserved the distinct slave social identity throughout bondsman's life. *Mamluk* is the term that is rarely mentioned in the sultanate primary sources, nevertheless in secondary sources the military elite slaves were generally mentioned as *mamluk*. Thus, all slave soldiers who participated in wars cannot be labeled as *mamluk*. In the present research therefore, instead of using multiple terms such as *bandah*, *burdah*, *kaniz*, *ghulam*, *laundi*, and *mawla*, a single English term 'slave' is uniformly applied, regardless of the subsequent status of the bondsman, in order to keep the explanation simple. Moreover, the term *mamluk* used to discuss the institution of military slavery.

The Elite Slaves and the Menials: A Comparison

Three categories of slaves existed in the Delhi Sultanate, that were; 1) *mamluk*, 2) slaves on high civil/military administrative services and 3) menial slaves. The first two

2 Khurram Qadir, "The Political Theory and Practice of the Sultanate of Delhi" (PhD. Diss., B.Z.U. Multan, 1992), pp. 239-41.

3 Sunil Kumar, "When Slaves were Nobles: The *Shmasi Bandagan* in the Early Delhi Sultanate," *Studies in History* 10 (1994): p. 48.

categories were overlapping and were the forms of the elite slavery or *kol*, which was relatively exclusive in medieval Muslim world and was an essential component in the medieval Muslim state-machinery. Condition of menial slavery or *koli* was generally the same as existed in rest of the world.

Mamluk is the term specific for the elite military slaves. They were the persons of slave origins who underwent acquisition in a systematic manner, followed by training and employment as soldiers. This term does not apply to all slaves who fought in wars, but only to the selected few, whose lives revolve around elite military service. Interestingly, the military slaves did not abandon their *mamluk* status even after he attained legal or real freedom.

The *mamluk* were dissimilar to the menial slaves in many ways. The foremost difference was of ownership. The possession of a military slave was much more exclusive than that of ordinary slaves. While even a destitute person could purchase an ordinary slave, only leading political figures; the ruler, his officials, provincial leaders-could afford the military slaves, due to their expense and rarity. Most military slaves, in fact, belonged to the ruler, the central or provincial government or high nobility.⁴ Unlike ordinary slaves who if employed in army were used as pawns, the *mamluk* formed the elite corps, who were given the authority of command and conquer.⁵ Moreover, there were three stages in a *mamluk* soldier's life that distinguished him from other forms of slaves. These stages were acquisition, identity transformation and employment.⁶

4 *Ibid.*, p. 7.

5 For instance, Andre Wink, *Al-Hind: The Making of the Indo-Islamic World: The Slave Kings and the Islamic Conquest 11th- 13th Centuries 2* (New Delhi: Oxford University Press, 1999), p. 92.

6 Denial Pipes, *Slave Soldiers and Islam: The Genesis of a Military System*, (London: Yale University Press, 1981), p. 6.

Section 1

***Mamluk* Institution in the Medieval Muslim World**

The *mamluk* institution was a socio-military institution that was omnipresent in almost all Muslim dynasties. In its ever evolving forms, it remained the mainstay of Islam's military might during the entire last millennium; that is, from ninth to nineteenth century. 'For many centuries, the pagan Turks and their like formed the backbone of the elite *mamluk* armies because of their remarkably superior military qualities, according to the criteria of medieval times'.⁷ Many political thinkers identified the effectiveness of the institution of military slavery, including al-Jahiz (165-254/781-868) in ninth century, Ibn Hassul and the Seljuk Wazir Nizam al-Mulk Tusi (d.588/1092) in the eleventh century, Ibn-i Khuludn (732-808/1332-1406) and Fakhr-i Mudabbir in the thirteenth century.⁸ These writers not only venerated the qualities of *mamluks* including loyalty and military expertise, but also identified or suggested training programs to improve their skills. They extolled the Turks, as a race most appropriate for military slavery.⁹ Nevertheless, the Turks did have their limitations as well, as it seems that they were not suitable for delicate monetary transactions, due to their impetuosity.

The *mamluk* institution of the sultanate was particular to its own environment. Turks were prized as the most apt for the *mamluk* institution. Juzjani uses word 'Turk' for identifying elite slaves. This means that during the Ilbari era, the Turkish slaves dominated. Although, the role of slaves was very diverse during the Ilbari rule, yet, it was not a monopoly of the Turks in rank and office, as it was in Egypt. In India they shared power with the slaves and free men of other

7 Ayalon, David. "The Mamluks of the Seljuks: Islam's Military Might at the Crossroads." *The Journal of Royal Asiatic Society* 6 (1996): p. 305.

8 Interestingly, Fakhr-i Muddabir wrote under the patronage of the slave Sultans. Nizam al-Mulk Tusi himself had thousands of slaves. *Ibid.*, p. 52.

9 Ibn Khaldun, *Muqaddamah: An Introduction to History*, trans. Frensz Rosenthal, vol. 1 (London: Routledge and Kegan Paul, 1958), pp. 301-2.

nationalities, the slaves were predominantly of Habshi (African), Indian, European and Chinese races. The free elements, that are, Turks, Khalaj, Ghuris, Tajiks and later Mongols and Afghans were also among the major power brokers.

Unlike the Egypt where sons of slaves were deliberately excluded from the highest offices of the state, there were opportunities of advancement for the progenies of the slaves in the Delhi Sultanate. Markedly, the slave training that was prevalent in the *Mamluk* Egypt and Ottoman Empire and also as recommended by Nizam al-Mulk Tusi, is impossible to document in the sultanate. However, Juzjani, Barani and Afif obliquely refer to the process of cultivation of the marksmanship, military and equestrian skills among the slaves.

Identifiable Patterns within the *Mamluk* Institution

Analogous and very regular patterns can be observed in the *mamluk* institutions of all the pre-modern Muslim societies and, the Delhi Sultanate is no exception to it. These regularities were as follows. The slave was generally a non-Muslim by birth and belonged to some region not under Muslim control. Through the medium of slave traders, the military slave was acquired by a Muslim ruling figure, as a youth who was old enough to undergo training but, still young enough to be moulded by it. His arrival in an Islamic country generally coincided with his conversion to Islam. He subsequently entered an on-job military training program, emerging eventually as a professional soldier. If he had exceptional abilities, he could ascend to any elevated rank in the army or the government. While most military slaves spent their adult lives in the ruler's army, they were not just soldiers but a key element of the ruling elite.

The Delhi Sultanate was a continuation of the Ghaznavid and the Ghaurid rule in India. The *mamluk* institution of the Ghaznavids and the Ghaurids had effectively operated in their campaigns of India. These armies consisted upon regular and volunteer elements both. The volunteers,

whether mounted or infantry, normally remained unregistered and unsalaried. They lived on plunder only. Occasionally, they were provided with a sum of money for military equipment and provisions. They were considered unreliable and very inferior to the regular army, and were never included in the vanguard. The regular elements were the real strength of these armies. Within these regular elements, the military slaves (*bandagan*, *mamluk*, *ghilman*) were of core significance. Above all were the sultans' personal slaves that were called *bandagan-i khas*, *ghulaman-i sultani* and *ghulaman-i saraey*. According to Ibn-i-Khuldun, they functioned under their own special officers, with their own flag with a lion and spears and wore golden belts. There were other contingents of slaves that belonged to high commanders or governors as well. The number of such slaves was very small in comparison to the total number of the army. Majority among these slaves were Turks. Their number was probably never more than a figure in the thousands, while the special corps or *kaukaba* of royal slaves were usually as less as 60 to 200. The royal slaves were made the commanding officers. Often, they began their career as the slave guards of the rulers.¹⁰ It is likely that similar military traditions of rest of the Muslim world may have continued in the Delhi Sultanate, which held deep imprints of medieval Muslim political practices in general and had many political and administrative impressions of its parent Afghan dynasties (the Ghaznavids and the Ghaurids) in particular.

The *mamluk* institution in the Delhi Sultanate that already had Arab and Afghan features gradually acquired some characteristics particular to its own circumstances. Such as, in the last two dynasties of the sultanate many of the military slaves were the prisoners of war who rose to become the key shareholders in the echelons of power.

10 *Ibid.*, pp. 91-2.

i. Military Skills of the *Mamluks*

Juzjani is the most dependable source of the Delhi Sultanate till the reign of the last Shamsi ruler Nasir al-Din Mehmud (r. 644-64/1246-66). He generally uses the term 'Turk' in his writing for a person of a slave status. This indicates that initially majority of the slaves employed in the sultanate were Caucasian. Nevertheless, other races, including Europeans, Indians, Africans and the like also existed. Majority of the Turks were acquired from steppes where 'every male individual could be recruited as a soldier and was trained in mounted archery from as young as three or four years of age.'¹¹ According to Al-Jahiz (165-254/781-868), the martial skills and mobility of the Turks was incomparably superior to the Arabs. As, if 'a thousand of their horse join battle and let off a single shower of arrows, they can mow down a thousand (Arab) horse.' The Turks can 'shoot at beasts, birds, hoops, men, sitting quarry, dummies and birds on the wing, and do so at full gallop to fore or to rear, to left or to right, upwards or downwards, loosing ten arrows before the Arabs can knock one.'¹² Small troopers/ contingents of professional soldiers struck the deal for Ghaznavids and Ghurids against the great Indian armies. Likewise, the Indian defense force were dominantly comprised of non-professional peasant infantry, whereas the Ghurid conquerors brought with them armies with noticeable number of *mamluk* Turks who had already established themselves for their martial skills, pace and mobility. Keeping in view the martial skills of the *mamluks*, the claim of Balaban, that "six to seven thousand Delhi horsemen could overthrow a hundred thousand strong army of infantry and archers of Hindu *rais* and *ranas*"¹³ does not seem a very implausible exaggeration.

11 Wink., *Al-Hind*, p. 91.

12 *Ibid.*, p. 87.

13 Diya al-Din Barani, *Tarikh-i Firuz Shahi*, trans. Saiyid Moen al-Haq (Lahore: Shafiq Press, 1969), p. 112.

ii. Recruitment of the *Mamluks*

The rulers or other notables were very meticulous while selecting high quality recruits for their elite military contingents. Explicitly, the purchaser searched for two qualities: military potential and impressionability. The master ensured these by acquiring slaves both young and foreign. A preference for youths of noble origins and the high prices paid for outstanding recruits reflect the master's interest in finding the highly qualified prospects as military slaves. Noble birth meant higher social status before enslavement; for instance, Aybeg (r.603-7/1206-10), Iltutmish (r. 607-33/1210-36) and Balban (665-685/1266-86) were said to be the sons of the chieftains.

The youths of such 'noble births' ended up in the slave markets as slaves via several mediums including; sold due to jealousy of the kinsmen, abduction by slave traders or by the Mongol hordes. Those who took asylum in various kingdoms were also sold by the unscrupulous rulers, as sale of manpower was an important means to generate money. In some instances, fugitives or impoverished persons exchanged their own children for necessities of life. On broader level, the victors sold the captives of war in the slave-markets, as it was a ubiquitous practice of the pre-modern world.

Fakhr-i Mudabbir describes a direct relation of distance with price as, "the further (slaves) are taken from their hearth, their kin and their dwellings, the more valued, precious and expensive they become."¹⁴ The price paid for Shams al-Din Iltutmish (r. 607-33/1210-36) was one hundred thousand *jitals* and Malik Kafur Hazardinari (r. 716/1316) was purchased in the sum of one thousand *dinars*. Conversely, the price of native menial slaves was not more than few *tankas*. The reason due to which the nataly-alienated slaves were more prized was that, these slaves could neither go back, nor could they look up to their relations in homeland

14 Fakhr-i Mudabbir, *Tarikh-i Fakhr al-Din Mubarak Shah*, ed., E.D. Ross, (London: Royal Asiatic Society. 1927), p. 36.

for support. In the new circumstances, the slave was socially dead.¹⁵ The master being their only relation, they were mere his possessions in the eye of law, hence, their survival dependent only upon him. No person in such situation would deliberately do anything, to displease his/her only link in the new world.

Children, being far more malleable than adults, the master spared no effort in acquiring youthful recruits. He accepted boys as old as seventeen but preferred them about twelve; at that age they were still highly amenable to training but were already skilled in the martial arts of their own peoples. The transferral of these skills to the master's army constituted one of the main benefits of military slavery. Of the numerous qualities desired in a military slave, youth was unquestionably the most important. Noble origins, high potential, and being foreign all helped, but youth mattered most, because this quality alone suffices to ensure the success of the training program. The rationality behind acquiring impressionable slaves was the extraordinary autonomy of action that was to be endowed to them in their careers. Ordinary slaves could be coerced, for the nature of their jobs was unimportant. On the other hand, military slaves nearly always assumed great responsibilities where they were given power of decision-making. Therefore, personal bonds between the master and elite slaves mattered greatly.

iii. Training as a Professional Soldier

Slave's identity was transformed to suit the interest of his master by the medium of training. He was trained and educated to develop martial or intellectual skills and to imbue loyalty. Skills were imparted through an intensive on-job program of physical and ethical instruction, with rather more emphasis placed on the former. Although in the sultanate sources there are no indications of training academies for the slaves but it is evident that recruits regularly practiced

15 Orlando Patterson, *Slavery and Social Death: A Comparative Study* (Cambridge: Harvard University Press, 1982).

the martial arts through games, contests, hunts, and the like. The product was excellently trained and highly disciplined soldiers, who were trained as light cavalry with superior archery abilities and also as elite corps with heavily armours. *Mamluk* were also trained in 'the *cataphractari* tradition as in that of the typical Western-Turkish steppe warriors.'¹⁶ Or, if assessed as intellectually promising during his service in royal or aristocratic households, a slave was further educated and prepared for administration of *iqtas*. By the means of training entire identity of the recruit was transformed. He began as a pagan foreigner with loyalty only to his own people; by the end of the transition period he was a Muslim, conversant in the manners of his new country and intensely loyal to his master and his cause. As a result, military slaves normally proved themselves to be their master's most solid and loyal troops.

iv. Patterns of Promotions

There are regular patterns of slave training and promotions, reported in Samanid and Ghaznavid dynasties. In *Siyasat Nama*, Nizam al-Mulk Tusi delineates a system of slave training and promotion that was prevalent in the Samanids. The criteria of promotion were services, acumen and potential. This was a systematic training program in which the slave was promoted annually in accordance to the improvements shown during job training. The slaves, started from a foot soldier and the last rank was of *hajib*, who was the highest rank of the royal staff. The *hajib*, when established his reputation for loyalty and aptitude, was promoted on the ranks of *amir* or *wali*. Nevertheless, slaves did not get such promotions before they were thirty-five years old. The famous Alptagin was trained under such a system and was able to become the commander of Khurasan in his thirty-fifth year. However, there were some exceptional cases; such as Subuktagin who was able to acquire rapid promotions under the aegis of his master Alptagin, due to a mere stroke of luck. Consequently, in his eighteenth year Subuktagin was

16 Wink, *Al-Hind*, p. 89.

the commander of two hundred slave soldiers.¹⁷ Similarly, Edmund Boswarth identifies an exclusive slave department in the Ghaznavid army. A hierarchy of ranks existed that ranged from *salar-i ghulaman* to the slave soldiers. The number of slave army was around two hundred thousand.¹⁸ Likewise, the number of slaves in the Delhi Sultanate was very profuse. The tradition of these ancestral dynasties must have been followed in the Delhi Sultanate as well. Therefore, it is probable that similar kind of patterns for training and promotions may have been employed to the *mamlūk* of the Sultanate.

Section 2

Elite Slaves in the Delhi Sultanate

The Delhi Sultanate was a political setting where a Muslim minority of foreign origins ruled the majority of the non-Muslims. In the initial stages the rule was not penetrated in the society, therefore, it was a risk to trust the natives who could overthrow the sultans with the support of the subversive local elements. Moreover, the politically strong kinsmen were generally unreliable, being the potential contenders to the throne who could take over by the medium of court intrigues. Hence, the sultans used slaves as their political power base. Loyalty was ascribed and conserved for a relatively longer duration through the medium of dependence.¹⁹ As stated earlier, in the sultanate these foreign slaves were socially dead. The owner isolated these foreigners by eliminating any ties outside his immediate household, thus making them entirely dependent on the small world of the master and his fellow slaves. To complete this isolation, most military slaves arrived on the scene,

17 Nizam al Mulk Tusi, *Siyasat Namah*, trans. Shah Hasan 'Atā (Karachi: Nafees Academy, 1976), pp. 123-24.

18 Clifford Edmund Boswarth, *The Ghaznavids: Their Empire in Afghanistan and Eastern Iran 994-1040*. (New Delhi: Munshiram Manoharlal Press, 1992), p. 101.

19 Roy P. Mottahedeh, *Loyalty and Leadership in an Early Islamic Society* (New Jersey: Princeton University Press, 1980), pp. 40-41.

ignorant of the language and customs of the country in which they served. Self-willed socialization in this case was nearly impossible. Besides under Islamic law, the slave could neither marry nor make a will, in these circumstances nothing but the status of the master determined the status of the slave. The survival of a slave depended upon his master in the new environment.²⁰

Nevertheless, the institution evolved in the same pattern, as did the governance of the sultanate, as there was a gradual Indianization. It was a steady shift from a total reliance on foreign slave elements to dependency upon the native bondsmen, from the purchased slaves to captives of war and slave recruits. Similarly, there was a visible technological a shift from cavalry which was the forte of the Turks, towards infantry and elephantry, the fundamental characteristics of traditional Indian warfare. The themes of natal alienation and social up-rootedness must have become infrequent in the later stages. Nonetheless, the slaves remain an integral part of the ruling elite of the Delhi Sultanate.

As mentioned earlier, the ruling elite of the Delhi Sultanate can be divided into three groups. The *muqti*, the military officers and the royal household slaves. All three groups were interrelated and overlapping. The sultan mainly used their household slaves as political agents. These slaves are referred to as *bandagan-i khas*, *ghulaman-i sultani*, *ghulaman-i saraey*, in historical sources. They were usually from the ranks of the military elite. They acquired political power, as rulers needed trusted agents. Domestic slaves were most suitable for this purpose, for they were totally under the sultan's control and served him with great loyalty. Whenever the sultan wished to retire to pleasanter pursuits, they could take over the responsibilities of state, sometimes even without threatening his position as ruler.

20 For *mamluks* during the Ilbari rule see, Peter Jackson, "The Mamluk Institution in Early Muslim India." *Journal of the Royal Asiatic Society* (1990): pp. 340-58.

In the service of the political elite, slaves became the tools to rule too. The slaves of the political elite replicated the services which were offered by the sultans' slaves to the sultan. The elite slaves lived a more affluent life than the common people. Far from being lowly domestics or servile labourers, they enjoyed the respect and the power. Although slaves, they bore arms, had access to their politically powerful patrons, filled important administrative positions, and enjoyed the amenities of wealth and power.

In the sultanate, the sons of elite slaves known as *mawalzadgan*, played important role in power politics and were able to succeed their fathers' ranks. Indeed, elite slaves had many privileges that most free men could not obtain and, as a result, their slave status carried with it no stigma. On the contrary, it became an emblem of distinction. Slavery, in this extraordinary social reversal, gave access to power and social superiority, which free borns, might envy. Far from considering it a humiliation, 'free men coveted this status and slaves jealously guarded it.'²¹ None of this, of course, held true for ordinary slaves. Baron De Montesquieu explains this phenomenon of social inversion in the terms of political slavery and civil slavery. In the despotic countries everyone is already a political slave of the ruler. Thus, those who are virtually slaves and serve the ruling class have a relatively more privileged life.²²

In the Delhi Sultanate, a military slave's life underwent three stages, including medium of obtaining, training and employments. Individuals with malleability, physical and intellectual potential were more prized. The nobles of every sultan comprised of a noticeable number of slave elements, which were the support groups and power-base of the Sultan; for instance, Muizzi, Qutbi, Shamsi, Ghiyathi, Alai, Firuz Shahi slave nobles. Slaves of the reigning slaves bore

21 Pipes, *Slave Soldiers and Islam*, p. 10.

22 Charles De Secondat Baron De Montesquieu, *The Spirit of the Laws*, ed. Robert Maynard Hutchins (London: William Benton Publishers, 1952), p. 109.

the title of 'sultani'. These slaves were included in important matters of decision-making, including pressurizing, enthroning and dethroning of the Sultans.

In the Delhi Sultanate, the slaves had numerous achievements on their credit, including conquest and annexation of the Indian lands, consolidation of the Muslim rule in India and invincible military defense against the Mongol hordes on the Northern borders.²³ These slaves were expert soldiers, civil and military administrators. They rose to power, not on the basis of their lineage but skills. The role of slaves continuously evolved in the statecraft in accordance to the challenges of time. Under the Ilbari sultans the purchased foreign slaves were given primacy over all other slaves. Under the Khaljis and Tughluqs the sultans provided more opportunities to the native slaves, who rose to elite positions.

Evolution of Institution of Military Slavery in the Delhi Sultanate

Under the Ilbari rule, the elite slaves were generally acquired through slave trade. These slaves were usually of high quality and had noble lineage. Iltutmish (r. 607-33/ 1210-36) sent merchants to Baghdad, Samarkand, Bukhara and Tirmid to buy Turkish slaves on his behalf. He began to purchase slaves when he was the *muqti* of Baran.²⁴ In sultanate historical sources, there is no mention of an extensive training program as mentioned by Bosworth in his work on the Ghaznavids. While checking the time frame of purchase and rise of the slaves it seems impertinent to think that these slaves would have undergone an extensive training program. For instance, Balban (665-685/1266-86) was a junior Shamsi slave and within few years after his

23 For *mamluk* defense against the Mongols see also, S. Qalb-i-Abid, "The Mamluks, Their Rise and Military Campaigns Against the Mongols: An Overview." *The Journal of the Research Society of Pakistan* 42, no. 1 (2005): pp 63-84.

24 Habib, "Ruling Class," p. 10.

purchase he acquired a high status in the government.²⁵ In the case of promotions, the sultans seem to follow Aybeg (r.603-7/1206-10) who immediately hired Iltutmish (r. 607-33/1210-36) to the governorship of Gwalior.²⁶

The role of slaves was very pivotal during Ilbari rule, Iltutmish (r. 607-33/ 1210-36) and Balban (665-685/1266-86) were elite military slaves. Even, the role of the slave during the weak rulers became that of the kingmakers. Slaves neither worked as a monolithic cohesive group, nor did they ever exclude the freemen from their ranks. All of them work for their vested interests.²⁷ These court intrigues and treasons proved to be disastrous for the Ilbari rule, where except for Iltutmish (r. 607-33/ 1210-36) and Balban (665-685/1266-86) none of the ruler was able to consolidate his/her rule.

The issue of legitimacy of the slaves as the rulers recurred during the Ilbari rule. Shahab al-Din Ghuri's (545-603/1150-1206) slave successors, Yildiz, Qubacha, Toghril and Aybeg (r.603-7/1206-10), proclaimed themselves as the sultans after their master's death. None of these conquerors had the definite sovereignty as Aybeg's (r.603-7/1206-10) talented slave successor Iltutmish enjoyed later. Iltutmish (r. 607-33/ 1210-36) was able to make a repute and credibility as a consolidator of the sultanate that the line of Iltutmish (r. 607-33/ 1210-36) was considered the only legitimate group for the throne, up till the death of Jalal al-Din Firuz Khalji. Thus, the principal reason due to which, Shamsi slaves did not venture to become sultans in the post-Iltutmish era was, the issue of legitimacy. As, in this era, only the family link, either by blood or matrimony gave the individuals legitimacy to rule. Kushlu Khan's rebellion is a clear indication for this phenomenon.²⁸ Similarly, Ikhtiyar al-Din Aytegin²⁹ and the

25 Jackson, *The Delhi Sultanate*, pp. 66-70.

26 Jackson, *The Delhi Sultanate*, p. 26.

27 Qadir, "The Amiran-i-Chihalgan," see also, Gavin Hambly. "Who were the *Chihalgani*: The Forty Slaves of the Sultan Shams al-Din Iltutmish of Delhi." *Journal of the British Institute of Persian Studies* 10 (1972): 57-62.

28 Qadir, "The Political Theory and Practice," p. 110.

free noble Qutulugh Khan,³⁰ when established matrimonial links with the Shamsi family were considered potential contenders to the throne. Even, Balban (665-685/1266-86) took over and acquired legitimacy as the father-in-law of the deceased sultan. He ascended to the royal seat, when no male heir of the Shamsis was left to rule. Besides, his successful military and administrative career had established him as the *primus inter pears*.

So powerful and exceedingly disunited were these slaves, that their rivalries threatened the very integrity of the Sultanate. During the reign of Nasir al-Din Mehmud, serious inter-slave rivalry between Balban (665-685/1266-86) and Kushlu Khan, evoke the possibility of a strong Mongol attack on the sultanate.³¹ Nevertheless, Balban was reinstated and the Mongol attack was averted. Roughly, a decade later, he braced the Delhi Sultanate as a sultan, with all his skills to dictate and command

With the rise of the Khaljis, there was a discernible shift in the ethnicity of the slaves. The role of Turk slaves also receded in background.³² There are a number of reasons why Turk slaves were not employed with the same keenness as they were employed in the earlier sultanate. These reason range from the lack of trust of the Khaljis on the Turks slaves, to easy accessibility of the Indian captives. Also there was a visible shift in the technology, since the sultans now relied more on *paiks* and elephants than the Turk mounted archers. The Indianization of war tactics must have been another reason for growing use of the Indian slaves.³³

Tughluqs retrieved the Turks into the sultanate, as Muhammad ibn-i Tughluq had several thousand Turk slaves.

29 Qadir, "The Amiran-i-Chihalgan," p. 105.

30 He had married Iltutmish's wife who was the mother of Nasir al-Din Mehmud.

31 Jackson, *The Delhi Sultanate*, p. 72-4.

32 *Ibid.*, p. 174.

33 *Ibid.*, pp. 174-5.

³⁴ Nevertheless, their influence was not the same as it was under the Ilbaris and majority of the slaves were natives. The next ruler Firuz Shah (r.752-88/1351-87) promoted a slave culture that remains unparalleled in the Indian history. The slaves were given such privileges that were unavailable to the free borns. Due to the slave recruitments, many free unemployed men voluntarily submitted themselves to slavery. On elite level, slavery was always more of a superior government service. Firuz Shah's mass slave recruitments confirmed the institution as a symbol of trust and loyalty than of coercive labour. ³⁵

The slaves multiplied vastly under the Khaljis and the Tughluqs. These slaves were the result of purchase, war and tax-default. Majority of these slaves were of Indian origin and were captives of war. The two qualities that enabled the sultans to attain the loyalties of their slaves were natal alienation and social death, were absent in these slaves. These slaves were neither socially dead, as India was not an unfamiliar environment for them and they could easily socialize with local people. Nor were they nataly alienated, as they could always look back towards their people for support as did Khusraw Khan (r.720/1320). ³⁶ As soon as a slave was in position and power to check his master he very well did that. Like the Shamsi slaves, the slaves of weaker Sultans reduced their masters to the statues of puppets. Malik Kafur (r. 716/1316), ³⁷ Khusraw Khan (r.720/1320) ³⁸ and Mallu Iqbal Khan³⁹ managed to become the de facto rulers of the sultanate. As these slaves were the property of

³⁴ *Ibid.*, p. 183.

³⁵ Afif, *Tarikh Firuz Shahi*, p. 191: Firuz Shah used slaves to consolidate his rule. Khurram Qadir, "Firoz Shah (Tughluq): A Personality Study," *Journal of Central Asia* 9, No.2, (December 1986): pp. 17-39.

³⁶ Foot notes, Ibn-i Battuta, *Ajaib al-Asfar*, p. 85: Barani, *Tarikh*, pp. 589-90.

³⁷ See end notes; Husain, *Futuhu's Salatin*, pp. 457-458. Later peter Jackson also confirms this opinion, see, Jackson, *The Delhi Sultanate*, p. 175.

³⁸ Barani, *Tarikh*, p. 589.

³⁹ Jackson, *The Delhi Sultanate*, p. 310: Sirhindi, *Tarikh-i Mubarak Shahi*, p. 166.

the state, after the death of one Sultan they were to be inherited by the other. They did not show loyalty to their new masters. The immense power in the hands of slaves and their advantage of being native was the reason for this downfall of both the dynasties. Still, not all slaves were disloyal, there were many who guarded their master's life and property including Malik, Malik Dinar, Muhammad ibn-i Tuquluq's spies, Khwaja Jahan the confidant of Firuz Shah (r.752-88/1351-87) and Khwaja Jahan Sarwar in the post Firuz Shah's era.

Ala al-Din Khalji's (r. 695-716/1296-1316) slave Malik Dinar⁴⁰ who was the guardian of *harem* at that time debarred Ikhat Khan from going in, as he did not have the head of the allegedly murdered Sultan. Shortly after, Ala al-Din Khalji (r. 695-716/1296-1316) made a successful return to the court. The conspirers were given exemplary punishments and the loyalists were rewarded immensely for their services.⁴¹ Malik seem to have given swift promotions. By 704/1305, this slave was *akhur beg* and *muqti* of Samana and Sunnam when he defeated the Mongol army.⁴² Malik Dinar later served Ala al-Din (r. 695-716/1296-1316) as the governor of Badaun, Koelah (Kol) and Kark (probably Katehar)⁴³ and also as *shihna yi-pil* (keeper of elephants).⁴⁴ He acquired greater ascendancy in post-Alai era, when he was given important offices.

Qiwam al-Mulk Maqbul (later Khan Jahan), the governor of Multan and Tilang was a slave as well.⁴⁵ Originally he was a Brahman (name Kannu) who was taken as prisoner of war during the conquest of Tilang in 722/1322.⁴⁶ He entered in the service of the Sultan and converted to Islam. He was

40 Jackson, *The Delhi Sultanate*, p. 175.

41 Barani, *Tarikh*, pp. 403-9.

42 Jackson, *The Delhi Sultanate*, p. 175.

43 Lal, *The Khaljis*, p. 168.

44 Barani, *Tarikh*, p. 551.

45 *Ibid.*, p. 185.

46 Afif, *Tarikh Firuz Shahi*, 267.

named Maqbul and subsequently given the title of Qiwan al-Mulk. Although, this person did not have the expertise of the official Persian, but was an administrative genius.⁴⁷ Therefore, he was appointed the governor of Multan by Muhammad on the suppression of Khuslu Khan's rising in 727-8/1327-8,⁴⁸ he briefly governed Tilang until its revolt in 736/1336. Maqbul played an important role in the next reign.⁴⁹

In 794/1392, Islam Khan was executed as a result of his rivalry with the Khwaja Jahan Sarwar who was now stable on his *wazirzat*.⁵⁰ Within next two years the Sultan Muhammad passed away. Muhammad was succeeded by his son Humayun Khan as Ala al-Din Sikandar Shah. He also expired shortly, leaving the throne for his younger brother, Nasir al-Din Mahmud Shah.⁵¹ The new Sultan enjoyed little support from the nobles. Nevertheless, the faithful slave *wazir* Khwaja Jahan Sarwar persuaded the nobility to extend their allegiance to the young sultan.⁵² In May 796/1394 Khwaja Jahan was entrusted with the eastern territories from Kanauj to Bihar as *naib* in order to clear the region from reluctant Hindu chieftains. He was given an army and twenty elephants along with the title of Sultan *al-Sharq*. He set up his headquarters in Junpur and never returned to Delhi.⁵³

Under the Khaljis and the Tughluqs, slaves were employed on almost every level ranging from *wazirs*, *naibs*, military commanders and governors to water bearers, domestic servants and spies. Following the example of their

47 See Notes, Ibn Battutah, *Ajaib ul Asfar*, p. 200.

48 Khuslu Khan was a friend of Muhammad ibn Tughluq and ruler of Sind he disobeyed the Sultan. The Sultan decided to kill him so he openly rebelled. He was killed. For details see, *Ibid.*, p. 165.

49 Afif, *Tarikh Firuz Shahi*, p. 267; Jackson, *The Delhi Sultanate*, p. 185.

50 *Ibid.*, p. 161.

51 *Ibid.*, pp. 162-3.

52 *Ibid.*, p. 164.

53 Sirhindi, *Tarikh-i Mubarak Shahi*, p. 165; Edward Thomas, *The Chronicles of the Pathan Kings of Delhi* (Lahore: 1975), p. 312.

predecessor Ilbari slaves, continued to command and control in both the dynasties; Kafur (r.716/1316), Khusraw Khan (r.720/1320), Imad al- Din Bashir, Khwaja Jahan and Mallu Iqbal Khan exercised immense authority in the name of their sultans. Kafur (r.716/1316) and Khsuraw Khan (r.720/1320) were able to gain autonomy but since did not have a strong power base to counter the Muslim nobility and public opinion thus they failed. Later, the politically erratic slaves of Firuz Shah (r.752-88/1351-87) proved to be the same disaster as were Kafur (r.716/1316) and Khusraw Khan (r.720/1320) for the Khaljis.

During this era, there is a complete absence of any systematic training or promotion program which is similar to the Ilbari period. However, Afif does mention that Firuz Shah (r.752-88/1351-87) used to give his slaves to the *muqti* and *umara* for education and training purposes, who reared these slaves as their own children. These slave trainers were given rewards for their good training.⁵⁴ Only the military triumphs of the slave commanders make one believe that such achievements cannot come to the amateurs. Besides, the careers of most of the elite slaves were military which also confirms their military training. The promotions of the slaves were dependent upon their performance, potential and above all the level of trust their masters had on them.

In the Delhi Sultanate, master had the legal authority to manumit the slaves. Slaves also fled or rebelled. Nonetheless, it seems that manumission was never a serious issue for the military slaves. The power held by military slaves enabled them to gain control over their own destinies. These slaves commonly freed themselves through a gradual shift in relations with their master. With time, they evolved from being his subordinates into being an independent military force, power brokers and even became master's rivals in the power game. This opportunity of acquiring power from within the power structure was completely unavailable to the ordinary slaves.

54 Afif, *Tārikh Firuz Shahi*, p.193.

In the Delhi Sultanate, social mobility seems to have gained an exceptional momentum. The intellectually promising individuals, majority of whom were slaves, found their way in the highest echelons of power. There was no stigma attached to being slaves. Even many of the freemen were envious to the lives of the slaves. Being slave was more symbolic than practical on elite level. Coercion seems the fate of menials.

Many among the *de facto*, *de jure* rulers and the potential contenders to the throne were slaves. These were the slaves who nurtured the Delhi Sultanate in its formative phase with their military achievements. Just as, the two consolidator sultans, Iltutmish (r. 607-33/ 1210-36) and Balban (665-685/1266-86) were the slaves. The Delhi Sultanate expanded to the South for the first time with the sword of the slave commander Malik Kafur (716/1316). Thus, it would not be unjust to say that it were the slaves who built the Delhi Sultanate.

Nevertheless, it will be pertinent here, to identify a phenomenon that exhausted all five dynasties and eventually the Sultanate of Delhi. It was the concentration of political and military power in the hands of the over-ambitious slave individuals who were promoted on mere inclinations of their masters, such as Balban (665-685/1266-86), Malik Kafur (716/1316) and Khusraw Khan (r.720/1320). The masters aimed only to secure their own position, such as Iltutmish's (r. 607-33/ 1210-36) progenies promoted Balban (665-685/1266-86) for their personal ambitions. Such slaves soon outgrow in power, usually at the last days of their masters or after their death, as it happened during the post Shamsi era, post-Alai era and post Firuz Shahi era. These slaves could not heed to a single authority and their mutual noncompliance generally resulted in chaos and anarchy. Slave and free elements operated together for their vested interests. The inter-slave

rivalries seriously impaired the strength of the Sultanate. Balban (665-85/1266-86) and Kushlu Khan's rivalry brought the sultanate on the verge of a Mongol invasion. Later, due to the inter-slave rivalries between the Tughluqid slaves the sultanate could not be guarded against the Temuri forces.⁵⁵ Therefore, the political role of the slaves may well be concluded in a single statement, that the slaves were the foremost among those, who built the Sultanate of Delhi as an empire with their military and administrative skills, and later destroyed it with their over ambitiousness.

55 Most of the population of Delhi was enslaved and was subsequently taken to central Asia, for details see, Scott C. Levi, "Hindu Beyond Hindu Kush: Indians in the Central Asian Slave Trade." *Journal of Royal Asiatic Society* 12, Part 3 (November 2002): pp, 277-88

Tourism in Asia: An Environmental Perspective

Savitri Shrestha*

ABSTRACT

Asia is the largest and most populous continent of the earth. It is also the site of many ancient civilizations containing 51 countries; home to 4.4 billion people. Each Asian country has its own historical importance, socio-economic variables, cultural values, architectural varieties, sculptural specialties and great fine arts with environmental varieties. Hence, Asia is a destination for scholars and all types of tourists from around the world. The Asian environment has unique specialties which can satisfy a variety of tourists.

Tourism is a global religion, getting more and more popular among the world population. Tourism is based on natural beauty, economic expansion, cultural exchange, historical study and much more. Asia is a wonderful destination for environmental tourism, as it has beautiful natural places, best opportunities for scientific research and economic investments. But the changing climate is affecting water, land, forest, agriculture, people's life style and social well being. A decade from now, climate change will become an increasingly pivotal issue affecting tourism development and management.

People are adapting to newer ways of living, technology and values that support life, but ignoring the environmental

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aspects. Rapid technological and industrial development is supporting to produce carbon and green house gas. The economics of climate change found that the cost of taking action to reduce greenhouse gas emission now, is much smaller than the cost of economic and social disruption from unmitigated climate change.

The roof of the world, the tallest peak Mount Everest and Himalayan regions are melting due to climate change. Melting Himalayas does not only mean melting snow, but also the destruction of natural life of all living creatures, birds, and medicine herbs. Snowless black mountains are losing its life and sea level is increasing, due to this not only the sea world but also low level countries such as Maldives is in danger, also affecting its tourism. Almost all top Asian tourist destinations, Himalayas, Taj Mahal, Great Wall, Victoria peak etc. are environmentally affected. To promote the Asian tourism, international rules and regulation about ecosystem and environment must be followed.

Introduction

“Responsible travel to natural areas that conserves the environment, sustains the well being of local people and involves interpretation and education” is ecotourism.

Tourism is most popular, debate less global religion. It has become a huge industry and a most delightful hobby for people around the world. Tourism is travelling for recreational issue, business purpose, entertainment, religious purpose, research, academic, technological and exchange of knowledge and wisdom etc.

Tourism is the largest popular industry of the world. This fact has been recognized all over the world. Tourism is also a largest industry of Asia. Asia is one of the popular destinations for people around the world, mainly due to the presence of the amazing mountain ranges such as the great Himalayan range, historical sites and wonder of the world such as Tajmahal, Angkor Wat, Great wall, a large number of world heritage sites, amazing beaches, and a variety of

civilization and cultures from the tribal to the most advanced ones. These amazing beauties of Asia is making it a favourite destination for mountaineers, rock climbers, researchers, and people seeking adventure, natural beauty, luxury and many more. It has also become a popular shopping destination in the recent times. The cultural heritage and historical, variety is another attracting factor for world tourist.

With the development of tourism industry and exposure to the world culture, people are adapting to newer ways of living, technology and values that support life, but ignoring the environmental aspects. Rapid technological and industrial development is supporting to produce carbon and green house gases. The economics of climate change found that the cost of taking action to reduce greenhouse gas emission now, is much smaller than the cost of economic and social disruption from unmitigated climate change. Thus, there is an alarming need to take action to make tourism environmental friendly and sustainable.

“Tourism as a form of education, is a part of civilized existence. Tourism allow people to escape from their normal humdrum lives. It can be termed as a 'dream machine'. Due to the revolution in transportation and communication, technological progress and emergence of middle class with time and money to spare for recreation, has led to growth of tourism 'the modern holiday industry’”.¹

Tourism is 'smokeless industry', and it has environmental implications. Expanding tourism had the capacity to pollute the environment as woody any smoke –ridden industry.²

A good, beautiful and healthy environment stimulates tourism in the area. Everybody likes to enjoy the beautiful nature but tourism also plays a significant role in polluting and destroying the environment. Hence, it is important to

¹ Shrestha, 2069:41

² Bhatia, 2014:235

have a sustainable approach to environment friendly tourism practices to have a harmony between environment and tourism. So, there must be good regulator and a proper strategy, which provides the best relationship between environment and tourism. Balance between local people and tourists are also necessary.

Impact of Tourism on Environment

Tourism is a source of livelihood for a large number of people and it is helping a significant number of poor people to earn their living. Tourism has both positive and negative impacts. The relationship between tourism and environment is complex. Pure and serene environment promotes tourism but on the other hand tourism has many adverse environmental effects. Most of the impacts are related to construction of basic infrastructures for tourism development. "The major social benefits accrue to tourist themselves. But tourism also has valuable benefits for tourist receiving countries. Notable among these is the contribution of tourism to preservation of historic and cultural values. Careful maintaining, cleaning and beautifying the monuments, cleaning the areas around monuments, improving them for tourism purpose are a case in point. Through tourism development, the environment is not degraded but, in fact, can be improved. So great has been the national and international demand for tourism and recreational facilities that government has increasingly to face up the choice between extending public access and availability of sites and conservation and protection against over development. Governments are increasingly aware that future growth of the industry will necessitate careful management and avoiding over development of regions of natural beauty."³

Tourism has potential to create beneficial effects on environment by contributing to environment protection and conservation. It is a way to raise awareness about

³ Bhatia, 2014:237

environmental values and it can serve as tool to finance protection of natural area and increase their economic values.

Central Theme

Asia contains some of the most amazing natural destinations of the world but it is also the part of the world which is most severely affected by the changing climate. The roof of the world, the tallest peak Mount Everest and Himalayan regions are melting due to climate change. Melting Himalayas does not only mean melting snow, but also the destruction of natural life of all living creatures, birds, and medicine herbs. Snowless black mountains are losing its life and sea level is increasing, due to this not only the sea world but also low level countries such as Maldives is in danger, also affecting its tourism. Almost all top Asian tourist destinations, Himalayas, Taj Mahal, Great Wall, Victoria peak etc. are environmentally affected. To promote the Asian tourism, international rules and regulation about ecosystem and environment must be followed.

Tourism is based on natural beauty, economic expansion, cultural exchange, historical study and much more. Asia is a wonderful destination for environmental tourism, as it has beautiful natural places, best opportunities for scientific research and economic investments. But the changing climate is affecting water, land, forest, agriculture, people's life style and social well being, which is again affecting the tourism. Tourism and environment is inter-related. Beautiful environment increases the inflow of tourists to the area, but on the other hand tourism puts pressure on the natural environment of the location. For the betterment of environment and tourism, harmony between good environment and tourism is basic principle, it is necessary for the promotion of Asian tourism and environment protection. Though most of the Asian countries are low in carbon emission, it is the region which is affected the most. To save the amazing tourist destinations and natural heritages, all

Asian countries must come together for environmental conservation.

Without a proper environment, friendly approach and sustainable plan to promote tourism – both the tourism industry as well as the environment cannot prosper. Likewise, with proper planning and consideration to eco-friendly ways both the sectors can develop and complement each other.

Tourism has both positive as well as negative impact on the environment and human society, both its pros and cons are discussed as follows:

Positive Impacts:

If managed properly, tourism has more positive impacts than negative impacts. The most beautiful aspect of tourism is that it has connected the entire world with each other. Many researchers are working in the field of environmental sector, they are helping to protect environment and natural beauty to benefit the local people. Entire world is getting benefits from research tourists, as they are studying about and providing knowledge about environmental situation.

Precaution to be taken for physical, economic and socio-cultural impacts:

1. Study the level of visible impact and congestion
2. Ecological systems are maintained before damage occurs
3. Point out and maintain the acceptable level of air, water and noise pollution
4. Conservation of wildlife and natural vegetation in both the land and marine environment.
5. Maintain the extent of tourism that provides optimum economic benefits without environmental destroy, economic distortion or inflations.
6. Practice tourism that will help to keep safe, historic and cultural values, belief systems, customs, traditions and arts and crafts without detrimental effects.

7. Promotion of such tourism that can be absorbed without detriment the lifestyle of local people and which will help to improve living status of them.
8. Promotion of new employments and protection of traditional cottage industries without environmental damage.
9. Expansion of human relationship and knowledge.
10. Utilization of underutilized resources.
11. Exchange of knowledge about health and safety, water supply, electric and solar or air power, sewage and solid waste disposal, means of transportation and communications etc. which could even maintain environment.

Negative Impacts

Though tourism has become an integral part of our lives and livelihoods, there are a lot of negative impacts that it brings to nature as well as local communities. As the extend and scope of tourism is increasing so is the impact it is making on the environment. Negative impacts from tourism occur when the number of tourist is more than the environmental capacity to cope with the limits of change. Uncontrolled tourism poses potential threats to most of natural sectors of entire world. It is putting enormous pressure in many areas and impacting on soil erosion, pollution, rise in temperature, discharge into sea, increasing sea level, misbalance of water distribution, loss of natural habitats, increased pressure on endangered species and heightened vulnerability to forest fires etc.

Impact on Natural Resources

Development of tourism is impacting natural resources. It is putting pressure on natural resources as it is increasing consumption in those areas too where resources are already scare. Over utilization of scare resources is creating the problem of natural imbalance.

Water resources: Fresh or drinkable water is one of the most important and critical natural resource. More than 70% of the earth is covered by water, but only 2% is drinkable. There is

an over-use of water in tourism industry for hotels, swimming pools, golf courses and many other luxuries. Due to this water supply for local people is decreasing and even the original sources of water are going low or drying up. Mainly in dryer regions, water scarcity is being a great problem, due to over generating volume of water. It is effecting the environment and the life of the people. Tendency of tourist to consume more water on holidays than they are at home is creating the scarcity of water.

Studies have shown that the climate change (due to tourism industries too) has become one of the critical cause for building pressure in water resources of entire world.⁴ The rate and magnitude of temperature rise along with change in water resources, which can affect Asia's seven most important rivers that originate from the Himalayas.⁵

Pollution: Tourism is also creating same form of pollution as other industries, noise, air emission, release of sewage, oil and chemicals, solid waste and littering. Even the highest peak mount Everest is polluted by solid waste and it is the same case with sea. Tourism is an industry so by nature it also impacts the environment.

Noise Pollution: With the development of tourism, all forms of transportation such as air, road, rail, etc is continuously increasing which are the source of air and noise pollution. Himalayan regions have lost its natural beauty and serenity. Due to tourism, different kinds of non pleasant noises are arising, which is affecting not only the life of local people but also disturbing wild animals, birds, plants, herbs, rivers and environment.

Local Resources: Tourism is creating pressure on local resources such as food, vegetables, fruits, energy, electricity, and other resources. There is no matching on demand and supplies due influx of tourists which is resulting

⁴ IPCC, 2001

⁵ WWF, 2005

in the rise in prices and the purchasing capacity and living standard of the people is decreasing. It is also affecting their health status which is the result of environmental change directly or indirectly.

Land Degradation: All natural resources deserved to stay on its original natural state, only the natural changes could maintain environment, but tourism is affecting each part of nature including land. Land resource includes fertile soil, forest, rivers, wetland, minerals, wild life, fossil fuels etc. For tourism development, construction and recreational facilities had increased, which is directly affecting on land and causing landscapes. Tourism has direct impact on renewable and non renewable natural resources. Much fertile land had been used in accommodation and other infrastructural provisions and many more. Deforestation is also a challenging problem created by tourism industry (fuel wood collection, and land clearing).

Solid Waste and Littering: Tourist activities at highly sensitive areas is creating a serious solid waste and littering problem. Even highest Himalayan and deepest seas are not free from the problem. Waste disposal is a serious problem and improper disposal can be a major cause for despoiler of the natural environment, including river, hills, scenic areas, roadsides etc. For example, cruise ships (Caribbean Sea) are estimated to produce more than 71,000 tons of waste in every year. Solid waste can degrade the natural form water and the marine animals will not survive in it. Trekking in mountain is creating a great deal of waste. Tourist leave their garbage, oxygen cylinder, plastic bags, camping equipment in mountains. These things degrade the environment.

Impact on Snow and Glacier: Extent glaciers and snow in Asia is constantly hanging with time which has influenced the discharge of streams originating from the Himalayas. Due to tourist activities, all the natural processes are being affected. "The South Asian Environment outlook 2009 published by UNEP, SAARC, and DA reported that nearly

15,000 glaciers are likely to retreat from their present total area of 500,000 sq. km. to the total 100,000 sq. km. by 2035 in the South Asian Region. This shrinkage of the glacier will severely impact water supply, agricultural production, wildlife habitat, and will affect socio-economic conditions of millions of people.⁶

Impact on Ecosystem

An eco system is a geographic area including all the living organisms (people, plants, animal and microorganisms etc. their physical surroundings such as soil, water, and air), and the natural cycles that sustain them. The ecosystems most threatened with degradation are ecologically fragile areas such as alpine regions, rain forests, wetlands, mangroves, coral reefs, sea grass beds etc. The pressures on these ecosystems are often severe because such places are very attractive to both tourists and developers.

Due to tourism sandy beaches, lakes, riversides, mountain tops and slopes (characterized by rich ecosystem) all are polluted, and wildlife viewing can make stress animals and birds and alter their natural behaviour when tourist come too near to them. Wildlife viewing and safari is disturbing natural life of the animals.

Sewage: Sewage pollution is increasing, due to constructions of hotels, recreations etc. Waste water has polluted rivers, sea and lakes. Tourist attractions are damaging the flora and fauna. Sewage pollution is affecting the health of humans, animals, birds and environment.

Impact of tourism on environment is not only increasing but also changing. The climate of Asia is already changing. Temperatures have increased rapidly in recent decades, at a faster rate than the global average. Heavy rainfall trends are more complex. There are also changes in Nepalese glaciers and few of them are thinning and retreating. However, the climate of Asia is very challenging because of its complexity.

⁶ Paudel, D, 2011

Due to tourism and land graving, 60% of climate had destroyed, and raising the conflict in using land, jungle, and water resources. In name of tourism, many multinational companies are graving lands and making environment polluted. Farmers of Bangladesh are fighting against land graving and also actively working, in context of climate change and food security. Bangladesh and Maldives is facing most challenging problem of climate change, as the sea level is increasing in rapid pace. Due to tourism and climate change, life style of Asian people is changing slowly and gradually.

As tourism is one of the greatest industries of the world, it is impacting the world environment. Impacts of climate change are becoming more frequent and visible around the world.

According to CAMEL (2012) "All of the permafrost observations in Alaska have shown a substantial warming during the last 20 years, often resulting in damage to infrastructure, rivers, shorelines, lakes and forest".

Several glaciers in the Himalayan and other part of the world are melting faster than their average natural rate, and extreme climate events are also in increasing trend. Besides glacier melting, there were some events such as floods in Pakistan and China; heat waves and forest fires in Russia, drought in the Amazon and record breaking temperature rise around the world in 2010 and 2011. With development of tourism sector, impact of climate change is increasing day by day.

Some environment friendly guideline principles of tourism industry:

1. Tourism should be healthy and productive to promote lives with harmony with nature.
2. Better and proper knowledge for tourism and environment among policy makers, researchers, media and all those working at this sector.
3. Tourism should contribute to protection, conservation and restoration of the earth's eco system.

4. Tourism should be based on sustainable pattern of production, distribution and consumption.
5. Tourism should be based on peace, development, and environmental friendly.
6. Environmental protections should be integral part of tourism.
7. Tourism industries should follow the international laws of protecting environment.
8. There should be specific design of proper environmental policy for tourism in Asia.
9. Identifying critical environmental performance of tourism.
10. Research and collaborate on tourism and climate change.
11. Implementation of sustainable water use practice and climate change decisions regarding tourism.
12. Raise tourist awareness in the issue of environment.
13. Awareness about environmental protection and economic development, which are closely and positively related.

Impact of Environmental Change on Tourism

Tourism is closely linked to climate and environment. Most of the tourists travel to enjoy pleasant climate and environment. Tourists leave their home to see natural beauty with good environment. Natural calamities like earthquake, floods, volcanoes, wildfires, drought, avalanches etc. can have a serious negative impact on national and international tourism. Tourism not only affects on climate change but is affected by it as well. Changing climate is increasing the frequency of storms and severe weather, which is directly affecting the tourism development.

Some environmental factors which impacts tourism:

- Less snowfall
- Rising sea level, melting glaciers and polar ice
- Floods in low-lying countries and island states
- Increasing the coastal land
- Extreme weather, as typhoons, tornadoes hurricanes

- Storm waves, heavy rains, flooding etc. are the major cause for loss in national and international tourism and tourism industries
- Impact on water resources
- Impact on natural beauty
- Natural disasters
- Over snowfall

International Environmental law in the Pacific Asia:

- Environmental and natural resources law is a collective describing the network of treaties, status, regulations and common laws addressing the effects of human activity on the natural environment.
- For a level of quality environment international environmental laws are formulated. As for example;
- Air quality: A special law about air quality is formulated to protect human health, to address ecological problems, such as limitations on chemicals that affects the ozone layer, address acid rain or climate change, and for pollution free air quality.
- Water quality: Water quality laws govern the release of pollution to water resources, surface water and ground water and stored drinking water too.
- Waste management: A waste management law includes transport, treatment, storage and disposal of waste including municipal solid waste, hazardous waste, nuclear waste etc.
- Chemical safety: These laws govern the use of chemical in human activities, particularly manmade chemicals. Beside this environmental laws about mineral resources, forest resources, wildlife and plants, fish and game are also formulated for safety of environment, because these all things are a vital part of environment.
- Significant principles: Environmental laws are developed for the control each type of environmental pollution of entire world. Basic environmental laws are as followed.

Conclusion

Environment and tourism are most important topic of this era, as tourism is not only global religion but also

the important and interesting industry too. But tourism's industry is destroying environment and bad environment destroying tourism industry. Asia itself has no more roles to destroy environment, but as it contains highest peaks and low sea lands it is more affected by environmental degradation and climate change. Hence Asia must be careful about environment and about mother earth, and the balance between environment and tourism.

Promoting Heritage Tourism in Pakistan using Volunteered Geographic Information: An Investigative Outlook

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ABSTRACT

Tourism industry had global economic contribution of almost 7.6 trillion US dollars in 2014. To protect the valued heritage landmarks, tourism and heritage management when integrated together lead to the rise of a new form of tourism i.e. heritage tourism that includes cultural, historic and natural resources. It is learned that climate change has negative impacts on heritage tourism by aggravating the problems raised by haphazard heritage tourism planning and development. Promoting awareness, capacity and active participation of all relevant stakeholders is considered vital to safeguard heritage sites. All this require availability and accessibility of essential information including geographical information (GI). Volunteered Geographic Information (VGI)

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is geographical information produced and shared through the World Wide Web (WWW) by the volunteers. VGI can be created, shared and disseminated by anyone, anytime and anywhere to support better tourism, education, health, environment and transportation etc. Pakistan has several tourism and heritage sites yet economically weak. According to World Travel and Tourism Economic Impact 2015 Pakistan is ranked 52 out of 184 countries. Due to poor planning and management only 6 cultural sites are included in the World Heritage List of 1052 sites managed by UNESCO. 18 more heritage sites of the country are waiting decision from UNESCO since 2014. There are plenty of other such sites in Pakistan that are only known to local dwellers but not to rest of the world. Exposure of these sites to the world can play key role to promote tourism in the country and hence to improve the economy, as the tourism industry of Pakistan is linked with multiple business sectors like transportation and hoteling etc. Therefore, challenge is to make visible tourism and heritage sites of Pakistan. To meet this challenge, we make use of VGI as it is being benefited in many other sectors such as health, education and emergency response etc. Many argue that VGI has great potential to support the heritage tourism related matters like remaking local heritage, marketing heritage sites, authenticating tourist sites, protecting heritage sites, planning sustainable heritage tourism, heritage management, maintaining national solidarity etc. The research is useful not only for Pakistan but for some other countries as well that are facing similar situation.

Introduction

Tourism is a money-making industry. According to Travel and Tourism Economic Impact 2015¹, tourism industry had global economic contribution of almost 7.6 trillion US dollars in 2014. Many countries included in the list of world's top 100 economies such as India, China, France, Italy and

1 Travel & Tourism Economic Impact 2015 - World Travel & Tourism Council (WTTC), <https://www.wttc.org>

Switzerland generate a lot of revenue due to their tourism industries. Pakistan has several tourism and heritage sites yet economically weak due to poor management and exposure of its heritage assets. Despite being heritage rich country, Pakistan is ranked 52 out of 184 countries by World Travel and Tourism Economic Impact 2015, because only 6 cultural sites are included in the World Heritage List of 1052 sites managed by UNESCO² and 18 more heritage sites of the country are waiting decision from UNESCO since 2014. There are plenty of other such sites in Pakistan that are only known to local dwellers but not to rest of the world. Exposure of these sites to the world can play key role to promote tourism in the country. Tourism industry of Pakistan is linked with multiple business sectors like transportation, hoteling, import/export etc and hence will aid to improve the economy of the country as well as social value of dwellers of that heritage sites.

Heritage tourism is a kind of tourism that interconnects heritage and tourism to protect cultural and historic landmarks as well as natural resources. However, protection of heritage landmarks demands active participation of all relevant stakeholders, promotion of heritage tourism and general awareness. Availability and accessibility of relevant and essential information including geographical information (GI) is the pre-requisite to plan and execute active participation of stakeholders, promotion and awareness about heritage tourism. In Pakistan there is no platform like National Spatial Data Infrastructure (NSDI)³ for sharing of geographical information produced by different public sector organizations which makes it difficult for the policy makers, researchers and other interested individuals as well as needy organizations to have access to the required geographical information. Volunteered Geographic Information (VGI) is geographical information produced and shared through the World Wide Web (WWW) by the

2 <http://whc.unesco.org/en/statesparties/pk>

3 Ali, A.& Ahmad, M. "Geospatial Data Sharing in Pakistan: Possibilities and Problems." In *GSDI 14 world conference*. 2013.

volunteers. VGI can be created, shared and disseminated by anyone, anytime and anywhere to support better tourism, education, health, environment and transportation etc. VGI has emerged as potential alternate to authoritative data produced by public sector organizations especially in countries like Pakistan where accessibility and availability of geographical information is a difficult rather impossible task. Therefore, in this research we make use of VGI to enable visibility of heritage sites of Pakistan to promote heritage tourism as VGI is being benefited in many other sectors such as health, education and emergency response etc. The research is useful not for Pakistan but also for some other countries as well that are facing similar situation in the context of data sharing. Rest of the paper is organized as: Section 2 briefly explains the motivation for this study. Section 3 introduces the concept of Volunteered Geographic Information (VGI) whereas section 4 presents the concept of heritage tourism and its needs for Pakistan. Section 5 highlights the value of VGI to promote heritage tourism. Finally, last section concludes the study and recommends future research directions.

Motivation

Pakistan's Vision 2025⁴ plan endorsed that gorgeous cultural heritage and diverse topography of the country offers huge potential to promote tourism. Hence, heritage tourism is national level issue as well as priority for Pakistan. Meeting this challenge require multiple geospatial datasets. Although efforts are being made in Pakistan to set up an infrastructure for sharing of geospatial information produced by various departments but to date, no tangible progress has been made in this regard. VGI is viable solution in this scenario, so it needs to be investigated in the context of heritage tourism. Pakistan has sufficient resources such as volunteers, mobile phones, active social media as well as internet users to create and disseminate VGI to promote

4 Pakistan Vision 2025 - Ministry of Planning, Development & Reforms, <http://www.pc.gov.pk/>

heritage tourism in the country. This backdrop is main motivation behind this research study.

Volunteered Geographic Information

In the recent decade, significant growth has been witnessed for online platforms involved in the production, management and visualization of geographic information. The notion of Volunteer Geographical Information (VGI) was first introduced by Goodchild⁵ in 2007. VGI involves production and sharing of spatial data by the common citizen voluntarily by using internet, mobile phones and location sensors like GPS. VGI has been used to collect data for different domains like health, education, environment, forestry, land use, disaster management, and transportation and so on. Although VGI is not comprehensive in its coverage or competent in respect of quality and credibility as authoritative data, yet it may prove as an alternate source to provide updated, locally consistent information as compared to authoritative data.⁶ VGI is another custom of crowd sourcing. Various VGI platforms like open street map, Wikimedia, Google, Map Maker, Tagzania, Foursquare, Wayfaring, Trapster and Waze, have been introduced to collect spatial data for different purposes and field of studies.

Collaborative mapping projects permit volunteers to contribute VGI by creating and/or sharing. VGI has the potential to shift the specific mapping related activities from National Mapping Organizations (NMOs) to volunteers if energy, knowledge, time of volunteer is exploited in efficient way⁷. VGI does not appeal much to researchers due to its data accuracy, quality, credibility, social benefit, application

5 Wu, Yu, Chuan Wu, Bo Li, Linqun Zhang, Zongpeng Li, and Francis Lau. "Scaling social media applications into geo-distributed clouds." *IEEE/ACM Transactions on Networking (TON)* 23, no. 3 (2015): 689-702.

6 Craglia, Max, and Lea Shanley. "Data democracy—increased supply of geospatial information and expanded participatory processes in the production of data." *International Journal of Digital Earth* 8, no. 9 (2015): 679-693.

7 Goodchild, Michael F. "Citizens as sensors: the world of volunteered geography." *GeoJournal* 69, no. 4 (2007): 211-221.

and so on⁸. However, for investigating VGI multifaceted, one has to take care of different aspects of technology, society and politics⁹.

Heritage Tourism

Tourism is global phenomena¹⁰. Heritage site either cultural or natural appeals majority of the world tourists and provide great opportunity for low income countries to share of global tourism. Heritage tourism is a kind of tourism that interconnects heritage and tourism to protect cultural and historic landmarks as well as natural resources. Key dimensions of heritage tourism involve museums, heritage centres, theme parks, village reconstructions, and seasonal trading fairs or markets.¹¹ Heritage tourism emerged as a booster of urban economies and motivated by local influences¹². Heritage tourism creates new jobs and businesses on one hand and helps to protect unique characteristics of the minor historic places on the other hand. It can be indispensable source to eradicate poverty and improve the living standards of the people.

VGI for Heritage Tourism

Social media can play a vital role to raise awareness regarding importance and promotion of heritage tourism. There are few studies that deploy VGI in the context of

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- 8 M. J. Jackson, H. A. Rahemtulla and J. Morley "The synergistic use of authenticated and crowd-sourced data for emergency response". In Proceedings of the Second International Workshop on Validation of Geo-Information Products for Crisis Management (VALgEO), 2010, Ispra, Italy: 91–99
 - 9 D. Coleman, "Volunteered geographic information in spatial data infrastructure: An early look at opportunities and constraints," *Spat. Enabling Soc. Res. Emerg. ...*, pp. 1-18, 2010.
 - 10 Boniface, Priscilla, and Peter Fowler. *Heritage and tourism in the global village*. Routledge, 2002.
 - 11 Halewood, Chris, and Kevin Hannam. "Viking heritage tourism: Authenticity and commodification." *Annals of tourism research* 28, no. 3 (2001): 565-580.
 - 12 Chang, Tou Chuang, Simon Milne, Dale Fallon, and Corinne Pohlmann. "Urban heritage tourism: The global-local nexus." *Annals of Tourism Research* 23, no. 2 (1996): 284-305.

heritage. In the case study¹³, VGI as geo-referenced images collected from Instagram are analyzed to reveal cultural ecosystem services. In another study¹⁴ role of VGI has been emphasize to paint minor historic centres and their surrounding landscapes for development and enhancement of cultural territorial systems. In another study authors explore the opportunity of employing VGI for archaeology and cultural heritage¹⁵.

From the above discussion it can be concluded that VGI has potential to promote heritage tourism and countries like Pakistan where availability and accessibility of locally generated and compatible geographical information is a tough task. VGI can be a workable alternative to official/authoritative information. The rest of this section highlights the potential areas where VGI can be used to promote the heritage tourism in Pakistan.

Remaking Local Heritage

Local communities can help to re-create the local heritage as they have strong affiliation with personal and valued memories and therefore it is suggested to involve local communities and individuals in the process of planning for cultural and/or historical attractions¹⁶. VGI can be suitable to revamp the local heritage by sharing the personal memories

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- 13 Guerrero, Paulina, Maja Steen Møller, Anton Stahl Olafsson, and Bernhard Snizek. "Revealing Cultural Ecosystem Services through Instagram Images: The Potential of Social Media Volunteered Geographic Information for Urban Green Infrastructure Planning and Governance." *Urban Planning* 1, no. 2 (2016): 1-17.
 - 14 Loconte, Pierangela, and Francesco Rotondo. "VGI to enhance minor historic centres and their territorial cultural heritage." In *International Conference on Computational Science and Its Applications*, pp. 315-329. Springer International Publishing, 2014.
 - 15 Sylaiou, S., S. Basiouka, P. Patias, and E. Stylianidis. "The volunteered geographic information in archaeology." *ISPRS Annals of the Photogrammetry, Remote Sensing and Spatial Information Sciences* (2013): 301-306.
 - 16 Teo, Peggy, and Brenda SA Yeoh. "Remaking local heritage for tourism." *Annals of Tourism Research* 24, no. 1 (1997): 192-213.

coupled with geo-location of the site to enable easy discovery and accessibility of the sites.

Authenticating Tourist Sites

Authenticity plays a pivotal role to motivate tourism and paint the real picture of attraction site¹⁷. Locals are the best suitable to provide authenticity for the tourist sites. VGI can help to expose the real face of the attraction and draw the exact where about to catch the local, national as well as international tourists and uplift the social status of the population as well as land.

Protecting Heritage Sites

Heritage sites are under serious threats of population pressure, adequate financial support and development policies of local economies¹⁸ that is hampering its protection. VGI can be helpful to safeguard the heritage sites by informing and complementing development policies of local economies.

Heritage Management

Heritage sites have unique features for the development of tourism industry, thus, their management is essential for conservation of the sites. Management of the heritage sites for present as well as future, demands the active role of community¹⁹. VGI can help in the management of the sites by pinpointing the exact location of such venues.

Maintaining National Solidarity

Heritage tourism help to reconstruct and communicate national belonging as well as maintain the national

17 Apostolakis, Alexandros. "The convergence process in heritage tourism." *Annals of tourism research* 30, no. 4 (2003): 795-812.

18 Li, Mimi, Bihu Wu, and Liping Cai. "Tourism development of World Heritage Sites in China: A geographic perspective." *Tourism Management* 29, no. 2 (2008): 308-319.

19 Millar, Sue. "Heritage management for heritage tourism." *Tourism Management* 10, no. 1 (1989): 9-14.

solidarity.²⁰ VGI can aid to portray the emotional interpretations and sentiments with geographical location to represent and demonstrate the national solidarity and emotions to rest of the word.

Planning Sustainable Heritage Tourism

To attain the sustainability in heritage tourism there is need to effectively manage the heritage sites so that tourists get quality experience and heritage sites be preserved.²¹ VGI could be exploited to communicate true and real facts about the heritage sites as well as to share the quality experiences of the tourists.

Marketing Heritage Sites

Marketing is essential component to promote heritage tourism²². VGI could help to demonstrates and communicates unique attributes of the sites to offer better marketing opportunities and hence promote tourism.

Conclusion and Future Research Directions

Governments are taking interest in information especially geographic information to govern as well as for implementing developmental projects of socio-economic value. For this purpose, public sector organizations are continuously kept engaged in the process of generating spatial and non-spatial information at various levels and for different domain applications. However, collection of all sort of information especially of remote and difficult to approachable areas requires lot of financial and human efforts. This become quite difficult and rather impossible for the low economy country like Pakistan. In this scenario, VGI emerges as potential candidate for the government to govern and resolve the critical and important issues like health, education,

20 Yu Park, Hyung. "Heritage tourism: Emotional journeys into nationhood." *Annals of Tourism Research* 37, no. 1 (2010): 116-135.

21 Alazaizeh, Mohammad. "Sustainable Heritage Tourism: A Tourist-Oriented Approach for Managing Petra Archaeological Park, Jordan." (2014).

22 Nuryanti, Wiendu. "Heritage and postmodern tourism." *Annals of tourism research* 23, no. 2 (1996): 249-260.

disaster management, climate change, food security, tourism and son on.

Tourism has immense potential to boost the economy of the country, uplift the social values of dwellers as well as tourists and sustain as well as protect the environment. Heritage tourism has great importance in the current era and have lot of futuristic implications for Pakistan and rest of the world too. VGI can be accessed and utilized free of charge by anyone, anywhere and anytime. In the context of VGI, every citizen can serve as a sensor i.e. human sensor to collect and disseminate the needed information. There are few case studies available in the literature that employ VGI to promote heritage tourism related matters as endorsed in the previous section. But VGI has great potential to support the heritage tourism related matters like remaking local heritage, marketing heritage sites, authenticating tourist sites, protecting heritage sites, planning sustainable heritage tourism, heritage management, maintaining national solidarity etc as argued in this research. We therefore, recommend the implementation of suggestions as endorsed in the paper and further recommend investigation of VGI for more heritage tourism related issues, as a future work.

Language used in Advertisements: Promoting Culture and Ideology

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Naheed Ashfaq* *
Faiza Abid♣

ABSTRACT

This research has aim to examine the promotion of culture and ideology with the help of language used in advertisements. For analysis, the data is consisted of 10 commercials which have been collected from different Pakistani T.V channels. The researcher has selected qualitative method for analysis of data and under the domain critical discourse analysis (CDA) the selected data has been analyzed. Fairclough's three dimensional Model which consists of description, interpretation and explanation have been used in present research. It is the focus of the researcher to explore how Pakistani culture and ideology is promoted and presented through advertisements. It was found that the advertisements of Pakistan are rich in culture and depicts the cultural ideology of its people, through its language.

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Introduction

It is an acknowledgeable fact that advertising companies around the world are in continuous struggle to get a prominent place in market and for that purpose they usually use various strategies. It is true that in this way they are not only promoting the product but also presenting the culture and ideology of a specific nation and its inhabitants. The present research has focused on how Pakistani culture is promoted through commercials and what are the linguistic devices used in these commercials. The specific thought and ideology is promoted in advertisements and the researcher has aim to find out how such thoughts have been conveyed in specific words. It is necessary to highlight the link between use of language and promotion of culture and ideology in advertisements. According to Fairclough¹ an influential advertisement has the capacity to effect the beliefs of people and their way of thinking. Verbal and non-verbal clues given in the advertisements give way to certain ideologies and cultural identity”.

Research Questions

What is the significant role of advertisements in promoting cultural?

What sort of cultural ideologies are being promoted through Pakistani advertisement?

Objectives of study

The main objective of the present research is to highlight that language is the ultimate source of promoting culture in advertisements. Our advertisements have been designed to promote the tradition of Pakistan on different occasions.

Literature Review

Advertisers use variety of techniques to convey and promote the specific idea via advertisements. This research is the

1 Norman Fairclough, “Discourse and Social change”(Cambridge:1992)

step to highlight to that advertisement is designed to support particular ideology related to some culture and society.

As Babb² has suggested that promotion of religion through communication technology have certain effects, and someone will understand religion, demands of religion and different perspectives of tradition. People unusually consider the tradition of religion through such communications. The ultimate truth is that religion is probe into tradition but some traditions only live for a while. The significant and pervasive thought, emotions and values of a person who is from a particular culture will surely be resided within the text and transmitted through advertisements.

CDA is playing a significant role in depicting various messages from pictures and their variant backgrounds. The aim of critical discourse analysis is to highlight every message that these advertisements are trying to convey.

The analysis of media content is of increasing significance and worth. The critical analysis and the postmodernist technical approach of analyzing advertisements are the basic need of time. Ahmed ³ is of the view that it is not about using the qualitative, quantitative methodologies or any other perspective of analysis though it is the fact to say that researcher being a linguist has to follow the post modern and scientific approach in analysis of data.

According to, Chand & Chaudhery,⁴ it is true to say that semiotics promote the concept and construction of relationships in society. Such social links are actually the systems of knowledge, culture and identity. While analyzing the advertisements taken from media, semiotic analysis shows its own importance. Sometimes, the non-verbal

2 Lawrence Babb," Media and the transformation of Religion in South Asia. In L. A. Wadley."(Dehli: Motilal Banarsidass Publisher, 1997).

3 Niaz Ahmed, "cultural content analysis of advertising" (*United states and India*. USA, 2000).

4 Piar Chand and Shivani Chaudhary," Advertising discourse: Studying creation and perception of meaning."

gestures used in advertisements gives the purpose of production.

Fairclough⁵ states that the discursive practices like advertisements are the most prominent connection with culture and society. He further points out that: "Discursive practice...contributes to reproducing society (social identities, social relationships, systems of knowledge and belief) as it is, yet also contributes to transforming society." As discussing about the discourse analysis in the perspective of cultural values with credible and influential advertisements, the above mentioned proclamation summarizes the task of discourse analyst. According to the definition given by him, it can be contingent that society somehow leads to uniqueness of a culture.

Vahid & Esmae li⁶ stated that, the veiled purpose of a producer is to use the ideology and power as a tool to make a significant change in thinking and attitude of people about some specific agenda.

The analysis of the research is based on Fairclough's three-dimensional approach of critical discourse analysis. This approach centralizes on the construction and reception process of discourse than just investigating the text. This approach not only focuses on social and historical perspective but also elevates ideologies and discrimination.

Analysis of the advertisements

1. Up to 2 tones fairer in 28 days' Measure and See

This ad shows the importance of fairness in our society. The underlined words signify the importance of being fair in our Pakistani culture. The text of the advertisement depicts that it is very significant to be fair in our society and failing to be like that would be really embarrassing. For gaining such fairness, which would give a girl pride would be only gained

5 Norman Fairclough, "Discourse and Social change" (Cambridge: 1992)

6 Hossein Vahid, Saeedeh Esmae li," *The Power behind images: Advertisement Discourse in Focus.*"*International Journal of Author* (2012) 37-51.

in 28 days and by use of Garnier fairness cream. By showing measuring scale of fairness, this advertisement explicit that how important it is to be fair. The advertisement is conveying its message through a very famous and fair celebrity. The price shown in the advertisement is an inspiring factor for its audience as it is not very high and will attract lower and middle class. The hidden agenda behind the ad is just to sell their product and arouse the awareness of fairer skin in society as it is the duty of women to look fair and beautiful.

2. Your Instinct is to Protect Him. Its Nido's as well

(a). Good Foundation of a Good Future

The word instinct depicts the duty of a mother for his child. This advertisement shows the ideology of an idol mother who want his child to be nourished and she can never give him anything wrong. It is assumed in our society that its solely a woman's duty to take care of his child so through this relationship, advertisement informs and orders women that it is the only prime duty of women to protect her 'child'. According to Hakim & Aziz⁷, the completely feels that her social credibility and status depend on her childbearing. Gender biasness is portrayed through the ad as this ad solely shows women with the child. The ad further indicates the healthy diet for a child. As the social identity of women in the form of mother is produced in this ad, thus the healthy diet is to be selected by mother because it is a matter related to home. Furthermore, another advertisement of the same product shows that Nido is for different age groups and it will prove to be a strong foundation for a child's good growth. The presence of a prominent figure/personality in the second ad puts more emphasis on its audience to take advantage of it.

7 Abdulhakim and Azra Aziz, "Socio-cultural, Religious, and Political Aspects of the Status of Women in Pakistan, The Pakistan Development Review" (vol. 37, no. 4, 1998) pp. 727-746.

3. Sonam Kapoor uses Fall Repair 3X, What about you?

The words like Sonam Kapoor uses and What about you? is used to create a relationship between the audience and the product. It is a natural phenomenon that girls want beautiful hair and if a celebrity like Sonam Kapoor would recommend something then audience will definitely be attracted. Loreal is an international company so they include star from all over the world and all of them are beautiful women like Ashwarya Rai, Madhuri Dixit, Depika Padocone, Eva Longoria, Blake Lively and Karlie Kloss etc. This advertisement depicts a cultural ideology that women are beautiful, they should look striking and will become beautiful by use of this shampoo.

4. Sunsilk Lively Clean and Fresh Created for Covered Hair

The text of Sunsilk ad addresses the problems faced by Pakistani women. In Muslim religion, women are liable to cover their head. For such women, it becomes difficult to maintain the beauty of their hair, so Sunsilk has introduced a product which will help them to restore and maintain the natural health of their hair. This ad has a specific target audience and will definitely hit to the women who cover their head. This ad maintains an ideology that women are beautiful and they should maintain themselves. A celebrity has been used in the ad which will definitely appeal the target audience and will motivate them to buy the product.

5. Share the Spirit of Freedom with Cadbury Dairy Milk

This ad shows the spirit of patriotism. It is motivating its audience to share this joy by sharing Cadburys with each other. Cadbury is very sweet chocolates and by sharing it, sweetness would be spread. This ad shows the cultural ideology and identity of a Pakistani. The flag in the background signifies it's more. Two men in the advertisement depict brotherhood and bonding between people of Pakistan. Celebrities have been used in the ad to

influence people. Hidden agenda behind the ad is to sell the product and to promote patriotism among the people of Pakistan.

6. Our Food Our Love

This ad is of a well know brand National. It co relates the food and love by using the word “our” that apparently reflect the concept of nation but inwardly used for this brand. Moreover, for this they choose two Pakistani celebrities dressed in National dress code. Female holding the plate represent the norms of cooking by female. Parallel they used brand packs of different spices along with sharp and multi colours in background to make it more attractive and eye catching for the targeted audience.

7. Our food Our Tradition

Shan is another renowned brand. The tag line is unfolding the transmission of customs and belief from one generation to another. For this they have used image of celebrities one shown aged and another of mid age. In Pakistani culture it is considered to act on elder’s advice as they are much experienced in their field. This is how ads writer bring into play the concept of transmission from generation to generation with a belief/ or trust on the brands. Few packs of the same brand have been placed jointly as they have used the image of two ladies. The background was simple with the combination of both bright and dark shades.

8. My Vote is with Olper’s Give Out Unlimited Blessings

This is one of the famous brands of Pakistan in dairy products. The tag line refers to ones join and interest in a product. This tag instigates the audience to think about their choice. This tag line also influences the audience by its religious implications in Ramadan. In Muslims, milk is considered a very pious drink and doing something related to it would also be virtuous. Two sort of language styles have been used in the ad. Colours used in the ad are very vibrant and attracts the attention of the viewer.

9. Complete Tea, Complete Home

Tea is as popular drink in the world as in Pakistan. The tag line highlights the importance of tea for the completion of home. As in this ad, they have used a complete family image consist of mother, father, husband, wife and sister in-law (celebrities). wife holding a tray of tea cups whereas all other looking at her with smile and pride. The wife's serving is used as an emblematic of chore for satisfying others opinion. In sub continent it is considered a very dominant feature that the wife of your son should be capable enough for household. Mostly it is observed that hot issues between mother in law and son's wife consist of the same compatibility. The ad writer very shrewdly used this matter for the promotion of the product. That ultimately reflects as a symbol of completeness. Family image and brand image placed parallel for one stands for another.

10. To Help Others is also a Supplication/Worship

This ad depicts the religious and spiritual concept of Muslims. In Muslim religion, helping others is considered a pious act. It is also a ritual of our community to help other to gain reward from Almighty. This ad totally demonstrates the norm of a Muslim community. The presence of children in the ad portrays purity and piousness. The presence of an old age man reflects the ideology and culture of our community which is to serve humanity and elders. In this ad woman is serving which shows the ideal job of a women which is to serve all in our community. The lighting used in the ad is very soothing which gives it a heartfelt effect and leave the viewers enhanced for long. The basic message behind the ad is to promote religion and cultural value of our society/community.

Conclusion

It has found that the advertisement of Pakistan is the true depiction of our societal norms and values. It reflects the ideologies engraved in people's mind. Ad makers keep in mind the ideological viewpoint of

masses to get the right influence of their ad. It was seen that majority of ads included women and their position in our society. It was observed that advertisements of products vary from occasion to occasion like Ramadan, Independence day etc. In short, the language, background, colours, gestures, people etc were used according to the cultural ideologies of the people of Pakistan.

نوقد قریش: ما وراء النهر میں عرب کا ایک تاریخی شہر اور اسکے بعض مشہور علماء

استاذ محمد شاہ عالم *

خلاصہ:

"نوقد قریش" ما وراء النهر میں عرب کا ایک اہم شہر تھا۔ مسلمانوں نے ہی سب سے پہلے ما وراء النهر کی اصطلاح ایجاد کی، اس سے پہلے یہ علاقہ اس عظیم ترکستان کا حصہ تھا۔ سعید بن عثمان بن عفان نے امیر معاویہ (رض) کی زمانہ میں (55ھ/674م) بخارا، مسلم بن زیاد نے یزید بن معاویہ کی زمانہ میں سمرقند اور قتیبہ بن مسلم الباہلی نے خلیفہ ولید بن عبد الملک کی زمانہ میں (95ھ/713م) پورے ما وراء النهر کو فتح کیا۔

پہلی صدی ہجری کے نصف ثانی کے بعد قریش کے لوگوں نے اس شہر کو بنایا تھا اور شروع اسلام ہی سے یہاں آکے بس گئے تھے۔ یہ شہر موجودہ "قار اباغ" گاؤں کی جگہ میں واقع تھا۔ جو "قاماشی" شہر سے 12 کلومیٹر کی دوری پر واقع ہے۔ اسکا محل وقوع نقشہ نمبر 1 سے واضح کیا گیا ہے۔ پھر وہاں سے ازبکستان کی وادی "قشقا دریا" کے مختلف گوشوں میں پھیل گئے۔ مختلف تاریخی کتابوں سے پتہ چلتا ہے کہ یہ علاقہ تین حصوں پر مشتمل تھا۔ ایک حصہ پر قریش کے لوگ رہتے تھے۔ دوسرے حصے میں "خرداخن" لوگوں کی آبادی تھی۔ تیسرے حصے پر "ساذہ" لوگ آباد تھے۔

بخارا، سمرقند اور کش کے ساتھ نوقد قریش کی قریبی مناسبت ہونے کے وجہ سے اس شہر میں بھی علوم و فنون کی ترقی ہوئی۔ چنانچہ (سن 400ھ تا سن 610ھ) کے دوران

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اس شہر میں بہت سے مشاہیر علماء گزرے۔ جن سے مختصر حالات پیش کئے گئے ہیں۔ مثلاً ابو الفضل عبد القادر نوقدی، محمد بن منصور نوقدی، ابو بکر محمد بن سلیمان نوقدی، ابو اسحاق ابراہیم بن محمد نوقدی، ابو اللیث نصر بن عامر نوقدی، ابو محمد عبد اللہ بن محمد نوقدی اور ابن النفیس علاء الدین علی بن ابی الحزم نوقدی۔ ساتویں ہجری یعنی تتاریوں کے حملہ کے بعد اس شہر کی آبادی ختم ہو گئی۔

۱۔ تمہید

علاقہ "ما وراء النہر" ^(۱) اس قدیم بین الاقوامی اہم ترین راستہ کے پار واقع ہے جو تمام مغربی ملکوں کو مشرقی ملکوں اور جنوبی ملکوں کو شمالی ملکوں کیساتھ جوڑتا تھا ^(۲)۔ اس وجہ سے اسکا نام "وسطی ایشیا (Central Asia) یا "مرکزی ایشیا" ^(۳) رکھا گیا۔ یہ علاقہ ایک مخصوص جگہ کے اوپر واقع ہونے کی وجہ سے مختلف تمدنوں اور ثقافتوں کے امتزاج کا محل تھا۔ نیز یہ علاقہ ہمیشہ دنیا کی بڑی بڑی ثقافتوں کا مرکز رہا ^(۴)۔ علاوہ ازیں، وہ دنیا کے مختلف گوشوں کے غازیوں کا بھی مطمع نظر بنا رہا۔ دولت کی فراوانی اور حساس علاقہ ^(۵) میں اسکا واقع ہونا ہی اسکی اصل وجہ ہے۔ باہر سے آنے والے حملہ آور اور غازی اس ملک میں واضح طور پر اپنی کچھ نہ کچھ نشانیاں اور اثرات چھوڑ جاتے تھے۔ کبھی تو وہ کوئی نئے شہر بناتے تھے اور کبھی پہلے سے آباد شہروں میں قلعے ^(۶) بناتے تھے۔ یہاں اس بات کا ذکر بھی ضروری ہے کہ مسلمان عربوں نے پہلی صدی ہجری کے نصف ثانی میں "ما وراء النہر" کے علاقے میں بہت سارے شہر آباد کئے جیسا کہ عربی مصادر ^(۷) سے اسکا پتہ چلتا ہے۔ ایسا معلوم ہوتا ہے کہ ان شہروں میں سے اہم ترین شہر "نوقد قریش" تھا جو "ما وراء النہر" کے صوبہ کش میں واقع ہے۔

۲۔ وجہ تسمیہ اور محل وقوع کی تفصیلات اور بحث:

لفظ "قریش" جو اس اسم مرکب کا جزء ثانی ہے اس بات کی طرف اشارہ کرتا ہے کہ عرب کے قریش کے لوگ شروع اسلام ہی سے یہاں بس گئے تھے ^(۸)۔ یہ بات سب کو معلوم ہے، کہ سعید بن عثمان بن عفان نے امیر معاویہ (رض) کی زمانہ میں (674/ھ55م) بخارا ^(۹) سلم یا مسلم بن زیاد نے یزید بن معاویہ کی زمانہ میں سمرقند ^(۱۰) اور قتیبہ بن مسلم الباہلی (متوفی سنہ 714/ھ96م) نے خلیفہ ولید بن عبد الملک کی زمانہ میں حجاج بن یوسف سے اجازت لیکر (7۰۷/ھ۸۹م-۷۱۳/ھ۹۵م کے ما بین) پورے ماوراء النہر کو فتح کیا، ^(۱۱) انکے نسب بھی اسی قریش قبیلہ سے ملتا ہے۔ نیز انکے زیادہ تر لشکری بھی قریش ہی سے تعلق رکھتے تھے۔ چنانچہ یہ ممکن ہے کہ انہوں نے اس ملک کو فتح کرنے کے بعد اسے اپنے قبیلہ کے افراد کو دے دیا ہو، تاکہ جنگ کے بعد وہ لوگ اپنے خاندانوں کو وہاں بسا سکیں۔ بعد میں یہ مثال عرب کے دیگر قبائل کیلئے ماوراء النہر میں شہروں کے انتساب کرنے کا نقطہ آغاز بن گئی عرب کے جن قریشوں نے ابتداء اسلام میں "نوقد قریش" شہر کو اپنا وطن بنا لیا تھا۔ انکے بعد ان کی اولاد کے بارے میں بھی پتہ چلتا ہے کہ یہ لوگ ازبکستان کی وادی "قشقا دریا" ^(۱۲) کے مختلف گوشوں میں

بس گئے تھے۔ جہاں قدیم "نوقد قریش" شہر واقع ہے اور جہاں عرب پہلے سے مقیم تھے جنہوں نے اپنی زبان اور پرانے رسم و رواج کا تحفظ کیا۔ ہو سکتا ہے کہ یہ لوگ اس شہر کے بس جانے کے بعد رفتہ رفتہ وادی کے دوسرے علاقے میں بھی منتقل ہو گئے ہوں۔ ابھی تک وادی "قشقا دریا" کے بہت شہروں اور گاؤں میں ایسے کچھ علاقے ہیں جنکے ناموں میں انکے عربی الاصل^(۱۳) ہونے کی طرف اشارہ ملتا ہے۔ ان ناموں کے اندر اس بات کا بھی اشارہ ہے کہ جو عرب اپنا شہر "نوقد قریش" چھوڑ کر ان علاقوں میں پھیل گئے تھے، وہ وہاں سکونت پذیر بھی تھے۔

ہمیں اس "نوقد قریش" شہر کے بارے میں کچھ باتیں ملتی ہیں جو نصف اور کش کے بیچ کے مرکزی راستے پر واقع ہے جیسا کہ تیسری صدی ہجری کے عرب کے علماء جغرافیہ کی تصانیف^(۱۴) میں اس شہر کے بارے میں تذکرہ آیا ہے۔ انہوں نے اس شہر کو صوبہ کش^(۱۵) کی طرف منسوب کیا ہے۔ تیسری صدی ہجری کے اواخر کی فارسی کتاب "حدود العالم"^(۱۶) میں اسکا ذکر آیا ہے یہاں اسکو صوبہ نصف^(۱۷) کے طرف منسوب کیا گیا ہے۔ چھٹی صدی ہجری میں سمعانی^(۱۸) اور ساتویں صدی ہجری کے شروع میں یاقوت^(۱۹) نے بھی اس شہر کو صوبہ نصف کی طرف منسوب کیا ہے۔ دسویں صدی ہجری کی کتاب "وئائق الأوقات"^(۲۰) میں بھی اسکا ذکر آیا ہے۔ یہاں اسکی نسبت صوبہ "کش"^(۲۱) کے طرف کی گئی ہے۔

"حدود العالم" کتاب میں اس شہر کو "نوکت قریش" کے نام کے تحت ذکر کیا گیا ہے۔ اسلام سے پہلے اس شہر کا نام لفظ نوکت سے تعبیر کیا جاتا تھا۔ امام طبری کے رائے یہ ہے کہ "نواکت" ماوراء النهر میں "ختل" کے قریب ایک شہر کا نام ہے^(۲۲)، اور ختل^(۲۳) نہر جیحون^(۲۴) پر پہلا ضلع ہے، ابن الاثیر نے اپنی کتاب "الکامل فی التاریخ"^(۲۵) میں نواکت کا ذکر قلعے صوبہ کش میں ان حادثات کے ما تحت کیا ہے جو ہجری سن 159ھ/775م^(۲۶) میں پیش آئے۔ "سغدیہ"^(۲۷) زبان میں لفظ "نوکت" یا "نوقد" نئے^(۲۸) گاؤں یا نئے قلعوں یا نئے شہر کے معنی میں مستعمل ہوتا ہے۔ اور اس نام کو جغرافیائی اصطلاح سمجھا جاتا ہے جو علاقہ ماوراء النهر میں ایک وسیع خطہ پر بولا جاتا تھا۔ عصر متوسط میں صرف جنوبی سغد میں چند گاؤں کا نام اس نام سے مشہور تھا۔ جن میں سے دو گاؤں "نوقد خرداخن"^(۲۹) اور "نوقد ساذہ"^(۳۰) صوبہ نصف میں واقع تھے۔ اصل بات یہ ہے، کہ نوقد قریش علاقہ تین حصوں پر مشتمل تھا۔ ایک حصہ پر قریش کے لوگ رہتے تھے۔ دوسرے حصے میں "خرداخن" لوگوں کی آباد تھے، خرد کے معنی عوام لوگوں کے ہیں، اور "اخن" "خان" کا مرادف لفظ ہے، اس لفظ کا اطلاق ماوراء النهر کے ان لوگوں پر ہوتا تھا، جو حکومتی کام انجام دیتے تھے، لہذا "خرداخن" یا "خرد خان" کا مطلب خان لوگوں کے عوام ہیں، اسکا ایک دوسرا مطلب بھی ہو سکتا ہے اور وہ یہ ہے کہ "خرد" کے معنی چھوٹے کے ہیں، جب اسے خاء مضموم وراء ساکن کے ساتھ پڑھا جائے۔ اور اگر بکسر خاء وفتح راء پڑھا جائے تو اسکے معنی ہیں دنائی، عقل اور سمجھ وغیرہ کے۔ اور "اخن" ہو سکتا ہے کہ "اخون" کا مخفف ہو، اور اخون کے معنی عالم کے ہیں، اس اعتبار سے پورے لفظ کے معنی چوٹے عالم کے ہوئے، اور اگر خورد کو دنائی کے معنی میں لیا

جائے تو اسکے معنی بقاعدہ تجرید ڈبل اور بڑے عالم کے ہونگے، اور یہی آخری دو معنی زیادہ قرین قیاس ہے کیونکہ آجکل بھی اس علاقے اور اسکے آس پاس علاقے میں بڑے عالم اور عالم زادے کو اخون زادہ کہتے ہیں۔ تیسرے حصے پر سادہ لوگ آباد تھے، "سادہ" عربی "سادہ" کا مصحف ہے، یعنی اصل لفظ "سادہ" تھا، جو سید کی جمع ہے، اس میں تصحیف ہو کر "سادہ" ہو گیا (31) جیسا کہ موجودہ زمانہ کے قشقادریا میں چند گاؤں نوکٹ (32) نام سے پائے جاتے ہیں۔ رہا نو قد قریش یا نوکٹ قریش کا آخری تذکرہ، تو وہ سن دسویں ہجری کی کتاب "وثنائق الأوقات" (33) میں آیا ہے۔ یہاں اسکا تذکرہ "منفرد خصوصیت کے حامل زرعی علاقہ" سے کیا گیا ہے۔ جو صوبہ کش کے سرخاب (34) نہر کے ساحل میں واقع ہے، بعد کی صدیوں کے مصادر میں اسکا ذکر نہیں ملتا۔

3- علماء کی مختلف آراء:

نو قد قریش کے کسی معین جگہ منحصر ہونے کے مسئلے میں علماء آراء مختلف ہیں کیونکہ جو مصادر ہم تک پہنچے ہیں ان میں کافی معلومات ہیں۔ بارٹولڈ اپنی کتاب "ترکستان غزوہ منگول کے عہد تک" (35) میں لکھتا ہے کہ "نو قد قریش" موجودہ "قاراباغ" گاؤں کی جگہ میں واقع تھا۔ جو "قاماشی" شہر سے 12 کلومیٹر کے فاصلے پر واقع ہے، ماسون نے اپنا مقالہ "وادی قشقا دریا کی طرف آرکیالوجی ڈیلی گیشن کی کاروائیاں" (36) میں لکھا ہے کہ نو قد شہر "قامای نیبا" کے ویران علاقے میں واقع ہے۔ جو کہ "جیم" گاؤں کے دکھن پورب 3 س 5 کلومیٹر کے فاصلے پر واقع ہے۔ لونینا نے اپنا مقالہ "نو قد قریش کی یکساں طاقت کے بارے" میں لکھا ہے کہ نو قد قریش "قاوجین" گاؤں سے قریب "قاراباغ" گاؤں سے 3 کلومیٹر کے فاصلے پر واقع "آلتین نیبا" کے ویران علاقے میں واقع تھا۔ (37)

لسٹرنج (ت 1353ھ) اپنی کتاب "مشرقی خلافت کے بلاد" میں لکھا ہے کہ "نو قد قریش" "نسف" اور "کش" کے درمیان ایک شہر یا بڑا گاؤں ہے، جو نسف کے جنوب مشرق میں واقع تھا پھر نہر خزار سے سیلاب کے زد میں آکر تباہ ہو گیا (37)۔ اسبطرح اس سلسلے میں اور بھی مختلف رائیں ملتی ہیں:

مذکورہ مصادر میں نو قد قریش کے واضح تعین میں ہمیں تین اشارات ملتے ہیں:

اول، اصطخری نے اپنی کتاب "مسالك الممالك" (40) میں ذکر کیا ہے کہ وہ شہر کش شہر سے 5 فرسخ (41) کے فاصلے پر واقع ہے۔

ثانی، سمعانی نے اپنی کتاب "الأنساب" (42) میں لکھا ہے کہ وہ شہر نسف سے 4 فرسخ فاصلے پر واقع ہے۔

ثالث: "وثنائق الأوقات" (43) میں مرقوم ہے کہ وہ شہر نہر "سرخاب" کے ساحل پر واقع ہے۔

نو قد قریش کے محل وقوع کے بارے میں بارٹولڈ اور لونینا نے اصطخری کی خبر پر اعتماد کیا ہے، ماسون کا اعتماد سمعانی کی روایت پر ہے اور لسٹرنج کے قول

ابن خردادذہ ، مقدسی اور یاقوت کی روایت پر مبنی ہے ، لیکن لسٹرنج کے قول انکے قول جیسے واضح نہیں ہے۔

میری رائے میں یہ شہر مذکورہ دو ویران شہروں میں سے کسی ایک میں واقع ہے اور وہ "قامای تیا" اول "التین تیا" ہے۔ غالب گمان یہ ہے کہ یہ ویران "قامای تیا" میں واقع ہے۔ اس رائے کو اختیار کرنے میں ہم نے دو باتوں پر اعتماد کیا ہے۔

اول: "قامای تیا" کا ویران علاقہ "شلوک تیا" (نسف شہر) (44) سے 48 کلومیٹر مشرق پر واقع ہے۔ یہ دوری تقریباً 4 فرسخ کے برابر ہے یعنی یہ سمعانی کی رائے کے موافق ہے۔

ثانی: "قامای تیا" کے ویران علاقے کے حفریات اور آرکیالوجی کی تحقیق میں کہا گیا ہے۔ کہ اس شہر میں ابتدائے اسلام سے آبادی کا آغاز ہوا اور بارہویں صدی تک قائم رہا۔ (45) ادھر "التین تیا" کے ویران علاقے میں سن ساتویں ہجری یعنی تتاریوں کی جنگ کے بعد آبادی ختم ہوگئی۔ جبکہ دسویں ہجری کی کتاب "وثائق الأوقاف" میں "نوقد قریش" کا تذکرہ آیا ہے۔ (دیکھئے نقشہ نمبر 1، ص 15)۔

لیکن اصطخری اسکا مخالف ہے۔ چنانچہ اس نے لکھا ہے کہ نوقد قریش شہر کش شہر سے 5 فرسخ کے فاصلے پر واقع ہے۔ حالانکہ ویران "قامای تیا" اور ویران "کتاب" (کش شہر) (46) کی درمیانی مسافت 60 کلومیٹر کے برابر ہے۔ اور یہ مسافت 5 فرسخ سے بہت زیادہ ہے۔

البتہ اس رائے کے خلاف دو دلیلیں ہیں۔ اول، اصطخری اور سمعانی کے قول کے مطابق نسف اور کش کے بیچ کی مجموعی مسافت 11 فرسخ کے برابر ہونا ضروری ہے (یعنی 5 اول 6 فرسخ) جس سے نوقد قریش شہر کا تقریباً درمیانی راستے پر واقع ہونا لازم آتا ہے، 11 فرسخ تقریباً 80-85 کلومیٹر کے برابر ہے۔ جبکہ حقیقت میں پرانے ویران نسف شہر اور پرانے ویران کش شہر کے درمیان کی مسافت 108 کلومیٹر کے برابر ہے جو کہ 20-25 کلومیٹر زائد ہے یعنی تقریباً 15 فرسخ۔ یہاں یہ بات واضح ہے کہ اصطخری اور سمعانی کے دو مختلف قول میں سے کوئی ایک قول غلط ہے، کیونکہ اول تو "مسالك الممالك" میں شہروں اور گاؤں کے تمام فاصلے بیشتر حالات میں مرحلوں (47) میں بیان کئے گئے ہیں – اسکا مطلب یہ ہے کہ یہ فاصلے انکے نزدیک ظن غالب حساب سے ہیں۔ ہاں ، انہوں نے جن فاصلوں کو کبھی کبھی فرسخ کے معیار سے بیان کیا ہے وہ تحقیقی نہیں ہیں – ادھر سمعانی نے اسکا الٹ کیا ہے : وہ اپنی کتاب "الأنساب" میں تمام مسافتوں کو فرسخ کے اندازے سے بیان کرتے ہیں۔ جیسا کہ اکثر آرکیالوجی کی تحقیق میں بیان کیا گیا ہے۔ جو حقیقی مسافتوں کے برابر ہے اور تحقیقی ہے۔ لہذا جب صورت حال یہ نکلی تو آخر ہم سمعانی کی بات پر اعتماد کیوں نہ کریں ! مذکورہ دو مختلف مصادر کی خبر پر اعتماد کر کے اس بات پر یقین کرنا درست نہیں ہوگا کہ نوقد قریش شہر نسف (جو 6 فرسخ کے فاصلے پر واقع ہے) کے مقابلہ میں کش (جو کہ 5 فرسخ کے فاصلے پر واقع ہے) سے زیادہ قریب ہے۔

ثانی: اصطخری نے اپنی کتاب "مسالك الممالك" (48) میں لکھا ہے کہ نسف اور کش کی درمیانی مسافت تین مرحلوں (49) کے برابر ہے۔ جبکہ کش اور نوقد قریش کے درمیان کی مسافت دو مرحلوں کے برابر ہے (50)۔ یہ آخری بات پرانے ویران کش اور ویران "قامای تیا" (نوقد قریش) کے درمیان کی حقیقی مسافت کے موافق ہے یعنی 60 کلومیٹر، کیونکہ ایک مرحلہ تقریباً 30 کلومیٹر کے برابر ہے۔

اسکا مطلب یہ ہے کہ "نوقد قریش" اور "کش" شہر کے راستہ کے بیچ میں ایک مکان تھا جس میں عصر متوسط میں قافلے ٹھہرتے تھے۔ مصادر میں اس منزل کا واضح طور پر ذکر نہیں ہے۔ البتہ سمعانی نے اسکو غیر واضح طور پر بیان کیا ہے، انہوں نے کہا ہے کہ "نسف" سے "کش" کو جاتے وقت راستہ میں "نیازہ" یا "نیازی" گاؤں میں انہیں نے ایک رات گزاری تھی اس گاؤں کی نسبت انہوں نے صوبہ "کش" کیطرف کی ہے۔ (51) نیز سمعانی نے "نوقد قریش" شہر کو صوبہ "نسف" اور "نیازہ" گاؤں صوبہ "کش" کیطرف منسوب کیا ہے، اور "نیازہ" گاؤں نوقد قریش شہر اور کش شہر کے بیچ میں دونوں سے ایک مرحلہ کی دوری پر واقع ہے۔

اٹھویں صدی ہجری میں بھی "نیازہ" گاؤں کا ذکر آیا ہے۔ معین الدین ننتزی نے اپنی فارسی کتاب "منتخب التواریخ" میں اس کا ذکر کیا ہے۔ وہ لکھتے ہیں کہ اسمیں امیر تیمور پیدا ہوئے اور اسی میں پروان چڑھے (52)۔ شرف الدین علی یزدی نے اپنی کتاب "ظفرنامہ" (53) میں بھی ذکر کیا ہے اور لکھا ہے کہ ایک مرتبہ امیر تیمور "سمرقند" سے نکل کر "قینار شقشار" کو پہنچے جو "نسف" اور "کش" کے جنوبی راستے پر واقع ہے۔ جبکہ "سمرقند" اس سے شمال میں واقع ہے۔ اور وہ اپنے راستے میں "نیازی" گاؤں سے گزرے۔

قابل ذکر بات یہ ہے کہ تیمور اپنے راستے میں "نسف" یا "کش" سے نہیں گزرے جسکا یہ مطلب نکلتا ہے کہ "سمرقند" سے "سغد" کے جنوب کیطرف دوسرا ایک راستہ تھا جو "نسف" اور "کش" کے راستہ سے دور تھا (54)، یعنی "نیازہ" یا "نیازی" گاؤں مذکورہ بالا راستے سے الگ جگہ پر واقع تھا۔ (55)

آرکیالوجی کی تحقیق سے ثابت ہوا ہے کہ نسف اور کش کے راستے میں صرف ایک ہی (تقاطع) جگہ ہے جہاں ویران "قورغان تیا" (40 ہیکٹار)، ویران "قامای تیا" (نوقد قریش) سے 30 کلومیٹر اور ویران پرانے کش شہر سے 30 کلومیٹر فاصلے پر واقع ہے یعنی شہر "نوقد قریش" سے جو شاہ راہ "کش" شہر کیطرف جاتا ہے "قورغان تیا" اس راستے کے درمیان میں واقع ہے۔ اس سے ہم یقین کے ساتھ یہ کہہ سکتے ہیں کہ "نیازہ" یا "نیازی" گاؤں ویران "قورغان تیا" (56) کی جگہ پر واقع تھا۔ اسطرح ہم یہ بھی کہہ سکتے ہیں کہ عصر متوسط میں "نسف" سے جو راستہ "کش" کیطرف گذرتا ہے اسکے درمیان جو دو منزلیں واقع تھیں وہ "نوقد" شہر اور "نیازی" گاؤں ہیں جو ویران "قامای تیا" اور ویران "قورغان تیا" میں واقع تھیں۔

عربی وبران شہر "نوقد قریش" نہر "قشقادریا" کے ساحل سے ایک کلومیٹر کے فاصلے پر واقع ہے۔ جسکا رقبہ تقریباً 40 ہیکٹر ہے جو تین اجزاء پر مشتمل ہے (1) اندرونی قلعہ، (2) مضبوط محفوظ شہر اور (3) شہر کے گرد و نواح جس سے وہ گھیرا ہوا تھا۔

اس میں پندرہویں صدی عیسوی سے سترہویں صدی عیسوی تک آبادی رہی۔ شروع میں یہ ایک چھوٹا شہر تھا رفتہ رفتہ اسمیں اضافہ ہوتا گیا اور اسلام کے بعد تو ایک بڑا وسیع شہر بن گیا

اسمیں حفریات اور آرکیالوجی کی تحقیق سے ایک بڑی مسجد کی خنڈرات ملیں جسکی نسبت چوتھی صدی ہجری کیطرف کی جاتی ہے۔ اندازہ ہوتا ہے کہ یہ قدیم مسجد عرب کے قریش مسلمانوں نے بنائی تھی جنہوں نے شروع اسلام میں اس شہر کو اپنا وطن بنا لیا تھا۔

4- نوقد قریش کے چند علماء کے مختصر حالات:

اس زمانہ میں بخارا، سمرقند اور کش علوم وفنون کے عظیم الشان مرکز تھے۔ (57) ان کے ساتھ نوقد قریش کی قریبی مناسب ہونے کی وجہ سے اس کے علوم وفنون میں بھی ترقی ہو گئی اور بعد میں وہ ایک قابل یاد داشت حقیقت بن گئی۔ اس شہر کیطرف منسوب چند مشہور علمائے کرام کے مختصر سوانح درج ذیل ہیں۔

1- ابو الفضل عبد القادر بن عبد الخالق بن عبد الرحمن بن قاسم فضل بن عبد الرحیم بن حسین بن ربیع نوقدی:

سمعانی کہتا ہے: ابو الفضل علماء نوقد قریش میں سے ہیں۔ آپ بڑے امام تھے، بخارا میں سید ابو بکر محمد بن علی بن حیدرہ جعفری سے حدیث سنی، اور مکے میں ابو عبد اللہ حسین بن علی طبری وغیرہ سے حدیث سنی، پھر آپ سے عقائد نسفیہ کا مصنف ابو حفص عمر بن محمد بن احمد نسفی (461/1067 م - 537/1142) نے حدیث سنی، آپکی ولادت 15 شعبان سنہ 450ھ/1058 م میں ہوئی۔ (58)

2- محمد بن منصور بن مخلص بن اسماعیل نوقدی: آپ اپنے زمانے کے امام، زاہد، صائم دھر، مدرس اور سمرقند کے مفتی تھے، آپ قاضی ابو الیسر محمد بن محمد حسین بزدوی سے احادیث روایت کرتے ہیں - آخر سنہ 535ھ/1140 م کے رمضان کے مہینے میں انتقال فرمایا۔ (59)

3- ابو بکر محمد بن سلیمان بن خضر بن احمد بن حکم معدل نوقدی: آپ "نوقد خرداخن" میں سے تھے۔ آپ بڑے ثقہ اور امین شخص تھے، محمد بن محمود بن عنبر جنہوں نے ابو عیسیٰ ترمذی صاحب "جامع ترمذی" سے احادیث روایت کی ہیں۔ ان سے آپ نے احادیث روایت کیں۔ آپ نے سنہ 407ھ/1016 م کے یکم جمادی الاولیٰ میں انتقال فرمایا۔ (60)

4- ابو اسحاق ابراہیم بن محمد بن نوح بن محمد بن زید بن نعمان بن عبد اللہ بن حسن بن زید بن نوح نوحی فقیہ نوقدی: آپ "نوقد ساذہ" میں سے تھے، آپ نے ابوبکر بن بندار استرابادی اور ابو جعفر محمد بن ابراہیم فرخانی اور ابو اللیث نصر بن عمران نوقدی اور ابو سعید خلیل بن احمد سجزی اور ابو محمد ابراہیم قلانسی وغیرہ سے حدیث روایت کی ہے۔ اور آپ سے خطیب ابو العباس مستغفری نے روایت کی ہے۔ آپ حق گو تھے اور ناصر حق بھی تھے۔ سنہ 425 ھ / 1033 م کے ماہ ذی قعدہ میں انتقال فرمایا۔⁽⁶¹⁾

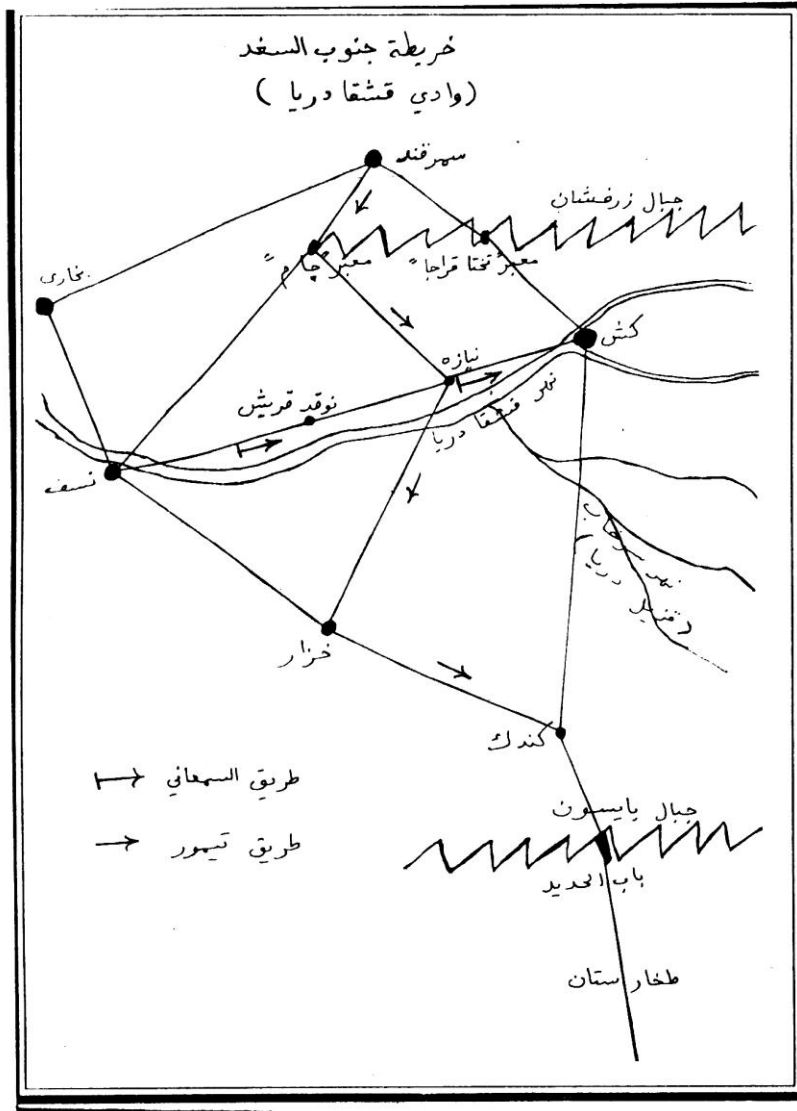
5- ابواللیث نصر بن عامر بن حفص نوقدی: آپ "نوقد خرداخن" میں سے تھے آپ نے ابو نصر محمد بن اسحاق سمرقندی سے حدیث روایت کی ہے جنہوں نے ابراہیم بن سری صاحب "جزاء الاعمال" سے روایت کی ہے۔ اور آپ سے فقیہ ابو القاسم نوحی نے حدیث سنی۔⁽⁶²⁾

6- ابو محمد عبد اللہ بن محمد بن رجاء بن غوانی نوقدی*: آپ نے ابو مسلم کجی اور ابی شعیب حرانی سے حدیث روایت کی ہے۔ آپ نے سنہ 400 ھ/1009م میں انتقال فرمایا۔⁽⁶³⁾

7- ابن النفیس علاء الدین علی بن ابی الحزم قرشی (نوقدی)** (610ھ/1213م-687ھ/1288م): آپکا لقب شیخ الطب تھا، امام ذہبی اور سبکی انکے بڑے مداح ہیں، علم طب میں انکا رتبہ ابن سینا کا ہم پلہ بلکہ بعض کے نزدیک ان سے بڑھ کر تھا۔ انہوں نے ابن سینا کی کتاب "قانون" کو "الموجز فی الطب" کے نام سے اختصار کیا اور انکی دوسری کتاب "کتاب الشامل فی الطب" کے نام سے مشہور ہے۔⁽⁶⁴⁾

*لیکن یاقوت نے آپ نی "معجم" میں ذال معجمہ کیساتھ ذکر کیا ہے، اسی طرح محدثین کرام نے بھی ذال معجمہ کے ساتھ ذکر کیا ہے، مجھے معلوم نہیں کہ وہ کس کی طرف منسوب ہے، "نوقد" کی طرف یا "نوقد" کی طرف۔ اصل بات یہ ہے کہ بعض لوگوں نے "نوقد" پڑھا اور بعض نے "نوقد" نوقد شاذ ہے، اس سے ظن غالب ہوتا ہے کہ نوقد تصحیف ہے نوقد کا۔ جغرافیائی کتابوں سے معلوم ہوتا ہے کہ نوقد کوئی شہر نہیں ہے، اس لئے یہ بات کہنا صحیح ہے، کہ نوقد تصحیف ہے نوقد کا۔

** "نوقد قریش" جو ما وراء النهر میں عرب قریش کا شہر تھا، اسکے ویرانی کے بعد یہ لوگ آہستہ آہستہ نصف شہر میں منتقل ہو گئے اور قریش کی کثرت کی وجہ سے یہ شہر قریشی نام سے مشہور ہو گیا، لیکن در اصل ترکی میں اس کا نام نخشب تھا۔ یہ بھی ممکن ہے، کہ نصف اور نخشب مستقل چھوٹے چھوٹے دو شہر تھے۔ جبکہ نوقد قریش کے اکثر باشندے وہاں بس گئے تھے، تو کثرت آبادی کی وجہ سے وہ دونوں شہر ایک ہو گئے، اور کثرت قریش کی وجہ سے "قریشی" شہر "نصف" اور "نخشب" پر غالب ہو گیا۔ یہی وجہ ہے کہ قریشی شہر کے علماء کو نوقد قریش کے علماء میں شمار کیا جاتا ہے، لیکن جو حضرات نصف، نخشب اور قوم قریش کی طرف منسوب ہیں انکو اس مقالہ میں شمار نہیں کیا گیا۔ ابن بطوطہ، ص 172؛ دہخدا، ج 38، ص 218؛ ج 47، ص 394، 480؛ تاریخ بخارا، ص 30-31؛ البعث الإسلامي، لکھنو، الہند، 1986م، عدد 4، ص 69۔



ہوامش

1 مسلمانوں نے ہی سب سے پہلے ماراء النہر کی اصطلاح ایجاد کی ، اس سے پہلے یہ علاقہ اس عظیم ترکستان کا حصہ تھا جو چھٹی صدی عیسوی میں پروان چڑھا ۔ اس وقت اسکا نام توران یا طوران تھا۔ اسلام سے پہلے "ماراء النہر" کی سرحدوں میں مندرجہ ذیل صوبے واقع تھے : سغد، صغانیان ، شاش، فرغانہ ، اسفجباب، طراز، فارب، ختلان ، اور ترمذ وغیرہ۔ یہ صوبے اب الگ مملکتوں میں بٹ گئے۔ اول آجکل ان مملکتوں کا نام حسب ذیل ہے: ازبکستان، تاجکستان، قرغیزتستان، قازقستان، اور ترکمانستان۔

قدیم زمانہ میں رومی لوگ دوسری اقوام کی بنسبت علوم و معارف اول تاریخ میں فائق تھے ۔ وہ اہل ما وراء النہر کو وحشی کہتے تھے۔ اسی وجہ سے بیرونی ممالک میں وہ خونخوار قوم کی حیثیت سے مشہور تھے۔ لیکن جب انہیں اسلامی تہذیب و تمدن کی ہوا لگی تو یہ قوم تھوڑی ہی مدت میں شریف اول متمدن قوم کی حیثیت سے نمودار ہوئی اور مختلف خدمات انجام دیں۔ اس کی شان میں شاعروں نے بہت سارے شعر کہے جیسا کہ فردوسی نے کہا ہے :

زمین کہستان ورا داد شاہ
کہ بود او سزای بزرگی و گاہ
چنین خواند ندش ہمی پیشتر
کہ خوانی کنون ما ورا النہر۔ (فردوس)

تاریخ بخارا، ص 20 (مقدمہ) ، 2 (تعارف) : لغت نامہ دہخدا ، ج 43، ص 136؛ جغرافیای قارہ ہا وکشور ہا ، ص 173؛ المنجد فی الأعلام ، مادہ : ترکستان ، توران ، طوران؛ Geographical Dictionary, p. 1170; Great Soviet Encyclopaedia, Vol. 15, 608.

2- دوسری صدی قبل از مسیح سے اگلی چند صدیوں تک وہاں حریر (silk route) کے اس بڑے راستہ کی چند شاخیں تھیں جو قدیم زمانے میں مغربی یورپ کو چین سے ملاتا تھا۔ اس کی بڑی اور مشہور شاخ مرو، امل ، بخارا اور سمرقند سے گزرتی تھی۔ یہاں یہ دوشاخوں میں منقسم ہوگئی ایک تو شاش اور فرغانہ کے راستے سے گزر کر مشرقی ترکستان اور چین کو جاتی تھی اور دوسری اسفجباب، طراز اور بلاساغون کے راستے سے گزر کر مشرقی ترکستان اور چین کو جاتی تھی۔ یہ دوسری شاخ مرو، بلخ اور طخارستان سے بھی گزرتی تھی اور پھر وہاں سے بدخشان اور وخان کے راستے یا صغانیان، ختلان اور راشٹ کے راستے مشرقی ترکستان اور چین کو پہنچتی تھی – 77، 49-51، Central Asia؛ کشمیر المسلمہ ، پاکستان، مایو 1995 م، العدد 39، ص 25.

3- سن 1917 م میں بالشویک انقلاب کے بعد روس نے وسطی کا نام استعمال کرنا شروع کیا۔ اس سے پہلے اس علاقے کا نام اسکے تاریخی نام ترکستان سے عبارت تھا۔ چند سال پہلے علم تاریخ میں وسطی ایشیا کا مطلب آج کے معنوں سے مختلف تھا، وسطی ایشیا کا نام صرف مغربی ترکستان تھا جو سابق سوویٹ یونین میں شامل تھا، اور مرکزی ایشیا اس کا نام تھا، وہ تمام علاقے جو اسلام سے پہلے عظیم ترکستان کے ماتحت تھے۔ یہ سارے علاقے مغربی ترکستان میں تھے اور اس کے

آس پاس کے علاقے بھی۔ جو مشرقی ترکستان تھا وہ آب مغربی چین میں ہے۔ اور شمالی ترکستان اسوقت مشرقی روس میں ہے ، اور جنوبی ترکستان اسوقت افغانستان، ہندوستان، پاکستان اور خراسان کے شمال میں ہے اس زمانے میں وسطی ایشیا کا نام مرکزی ایشیا بھی ہے۔

– Central Asia, p- 49-51, 77 ؛ روس میں اسلام کا خطرہ ، ص 121؛ المجتمع ، الكويت ، العدد 701، 1970، ص 44؛ العدد 742، ص 37-38؛ کشمیر المسلمہ۔

4- زمانہ قدیم سے ترکی قبائل اور فارسی قبائل میں میل جول تھا۔ اسلام سے پہلے کچھ ترکی قبائل آتش پرست تھے۔ جس طرح سغدیوں اور فارسیوں میں بھی آتش پرست تھے۔ اسوجہ سے انکی رسومات اور کلچر مذہبی اشتراک کی وجہ سے قریب قریب تھیں۔ کہا جاتا ہے کہ مجوسی دین کے بانی نے اپنی دعوت کا آغاز وسطی ایشیا سے کیا پھر ایران میں۔ جبکہ ترکی کے بعض قبائل بت پرست تھے۔ اسی وجہ سے ان کا کلچر چین اور ہندوستان کی پرانی ثقافتوں سے قریب تھا۔ اسلام سے پہلے ترکستان کومذہب کا سب سے بڑا مرکز مانا جاتا تھا۔ و بین سے چین اور دوسرے مشرقی ملکوں میں بدہ دھرم پھیلا۔ ازبکستان کے بارے میں آرکیالوجی کی تحقیق میں بیان کیا گیا ہے۔ کہ اسکے باشندے قدیم زمانے میں مغربی یورپ اور شرق اوسط کے ملکوں کے ساتھ باہمی ثقافتی تعلقات رکھتے تھے۔ اسلام کے بعد ترکستان عالم اسلام کے تمام مراکز سے مربوط ہو گیا اور اسلامی تہذیب کا اہم ترین مرکز بن گیا۔ تاریخ بخارا، ص 2 (تعارف)؛ روس میں اسلام کا خطرہ ، ص 9، Central Asia, p-11، 9

5- قدیم مصادر میں مذکور ہے کہ قدیم ایران کے ال اہمن کا عظیم بادشاہ "کیر" سن 539 اور 456 قبل از مسیح درمیانی مدت میں بلاد ترکستان کا ولی عہد مقرر ہوا اور سن 329 عیسوی سے پہلے اس پر بادشاہ اسکندر مقدونی جو ذوالقرنین کے نام سے مشہور ہے اس پر حاکم ہوا۔ حضرت مسیح (ع) سے دو صدی قبل اسپر چین سے آنے والے قبائل طخاریہ غالب ہوئے۔ پانچویں صدی عیسوی میں ترکی کے ہیاطلہ قبائل اور چھٹی صدی میں مشرقی ترکی کے قبائل اس عظیم ترکستان پر غالب ہوئے جو اسوقت دنیا کا سب سے بڑا ملک تھا۔ اور جو مغرب میں بیڑتائیں اور روس کیساتھ، مشرق میں جاپان اور کوریا کے ساتھ، جنوب میں ہندوستان اور ایران تک تجاوز کر گیا تھا، پھر ساتویں صدی عیسوی کے نصف میں اسکو مسلمانوں نے فتح کرلیا۔ روس میں اسلام کا خطرہ ص 8 : مراد الاطلاع ص 1223، Central Asia, p-11، 1277

6- علاقائی روایات میں ملتا ہے کہ ایران (فارس) کے قدیم بادشاہوں نے ترکستان میں بہت سارے بڑے اور چھوٹے شہر آباد کئے ، قدیم یونانی ذرائع سے پتہ چلتا ہے کہ اسکندر ذوالقرنین نے مشرق میں ایک مضبوط شہر بنا کر اپنی طرف منسوب کرکے اسکا نام اسکندریہ رکھا۔ اس کے یہ آبادکردہ کچھ شہر ترکستان کے سرحد پر واقع تھے۔ چینی ذرائع میں آیا ہے کہ طخاریہ قبائل اور مشرقی ترکی قبائل نے ترکستان اور طخارستان میں بہت تعداد میں شہر اور قلعے تعمیر کئے۔ Central Asia, p--8-11

7- عرب اور فارس کے مسلمانوں نے شروع اسلام سے ترکستان میں بہت سارے شہر بنائے، جنمیں سے خوارزم میں "منصورة"، طخارستان میں "بروقان" اور "بلخ"،

- سغد میں "نسف" شہر شامل ہیں (المدن فی الاسلام حتی العصر العثماني، ج ۱، ص 202-295)
- 8- "ترکستان غزوہ منگول کے عہد تک"، ج ۱، ص 206
- 9- فتوح البلدان، ج 4، ص 292-293
- 10- کتاب الأعلام النفیسة، ص 292-293
- 11- تاریخ بخارا، ص 28-31 سیر اعلام النبلاء، ج 4، ص 41؛ المنجد فی الاعلام، ص 545
- 12- قرون وسطی میں اس شہر کا نام "جنوب سغد" تھا، اور شمال کیطرف سے یہ شہر سمرقند اور بخارا کے ساتھ متصل تھا۔ سعد اللہ یف، ص 34-37؛ ماسون میخائیل، ص 3-63
- 13- جیسے "عرب خانہ" عربی میں "محلة العرب" "چیراقچی" شہر کے قریب "چاروادار" نامی سینٹرل گاؤں اور "قاماشی"، "کاسن"، "کتاب"، "شہر سبز" شہروں کے قریب واقع چند گاؤں کے نام اسی کیساتھ رکھے گئے۔ عرب بند "عربی میں "سد العرب"، "شہر سبز" شہر کے قریب "کونچیقار" سینٹرل گاؤں اور "کوک دلا" کی جانب ایک گاؤں کا نام اسی کیساتھ رکھا گیا۔ "عرب اول" عربی میں "قریة العرب"، "ایسکی نیشان" گاؤں کا ایک محلہ کا نام اسی کیساتھ رکھا گیا۔ "عرب تودہ" عربی میں "مجمع العرب"، "کاسن"، "قاماشی" شہروں کے چند محلوں اور "اور تادریا" کے ایک کنارے کا نام اسی کیساتھ رکھا گیا۔ "عرب توپار" عربی میں "مسکن العرب"، "کاسن" شہر کے اطراف میں واقع ایک محلہ کا نام اسی کیساتھ رکھا گیا۔ "عربان دروازہ" عربی میں "باب العرب" "شہر سبز" کے پرانے قلعہ کے مشرقی دروازے کا نام اسی کیساتھ رکھا گیا۔ "عرب سای" عربی میں "ساقیة العرب" "وادی قشقادریا" کے مختلف اطراف میں واقع چند نالوں اور چھوٹی ندیوں کے نام اسی کیساتھ رکھے گئے۔ ماسون میخائیل، ص 3-63؛ سعد اللہ یف، ص 34-37؛ تاریخ بخارا، ص 29 (مقدمہ)؛ شمس الدین، ص 30۔
- 14- "مسالک الممالک" جو اصطخری (متوفی 957ھ/957م) کی کتاب ہے، مقدسی (متوفی تقریباً سنہ 990ھ/990م) کی کتاب "احسن التقاسیم فی معرفۃ الاقالیم"، ج 3، ص 342 اور ابن حوقل (متوفی تقریباً سنہ 370ھ / 980م) کی کتاب "صورة الأرض"، ج 2، ص 501-502
- 15- کش صوبہ "قشقادریا" وادی کے مشرقی حصہ میں واقع تھا جسکا مرکز کش شہر ہے۔
- 16- "حدود العالم" کی کتاب کس کی ہے پتہ نہ چلا یہ اسلامی ملکوں کے جغرافیہ کے بارے میں لکھی گئی اور یہ کتاب تیسری صدی ہجری کے آخر میں فارسی میں لکھی گئی۔ ص 140؛ دہخدا، ج 18، ص 393
- 17- نسف صوبہ وادی "قشقادریا" کے عربی حصے میں واقع تھا جسکا مرکز نسف شہر ہے۔
- 18- الانساب ق 571/ب

- 19- معجم البلدان ج 4، ص 142
- 20- سمرقند صوبہ کے نویں اور دسویں صدی ہجری کے وثائق الأوقاف فارسی میں، ص 279
- 21- کش اور نسف صوبہ کی حدود کے بارے میں مصادر کے ان اختلافات کو بسا اوقات تاریخ کے مختلف زمانوں میں ایک کے تنزل اور دوسرے کی ترقی سے تعبیر کیا جاتا ہے۔ کش شہر اسلام سے پہلے جنوبی سغد وادی "قشقادریا" کا سب سے بڑا شہر تھا اور نسف شہر اس کے تابع تھا۔ اسی لئے تیسری صدی ہجری میں نوقد قریش شہر کی نسبت کش صوبہ کی طرف کی جاتی تھی۔ ابتداء اسلام میں نسف شہر جنوب سغد میں مسلمانوں کا مرکز بنا اور اسکی ترقی شروع ہوئی۔ تیسری صدی ہجری کے آخر اور اسکے بعد اس شہر اور اسکی وادیوں میں بلند مسکنات تعمیر ہونے لگے۔ اسی وجہ سے ایک نامعلوم شخص کی تصنیف "حدود العالم" اور سمعانی کی کتاب "الأنساب" میں نوقد قریش شہر کی نسبت نسف صوبہ کی طرف کی گئی۔ تتاریوں کی جنگ کے بعد نسف شہر ویران ہو گیا اور وسائل زندگی کمیاب بلکہ نایاب ہو گئے۔ آٹھویں صدی ہجری میں امیر تیمور کے عہد میں کش شہر کی نئے سرے سے ترقی ہوئی۔ تیمور اپنے زمانہ عروج کے ابتدائی سے کش کی طرف زیادہ مائل تھا اور اسے وسط ایشیا کے علمی اور ادبی دنیا کا مرکز بنا دیا تھا اسکا نام بھی "قبة العلم والادب" تھا۔ کش کو دار الحکومت بنانا چاہتا تھا۔ کیونکہ یہ تیمور کا وطن تھا اس وجہ سے دسویں صدی ہجری میں نوقد قریش کی نسبت کش صوبہ کی طرف کی گئی۔ شمس الدین، ص 30-31؛ تاریخ بخارا، ص 256
- 22- تاریخ الرسل والملوک، ج 2، ص 1593
- 23- کتاب صور الأقالیم، ص 97؛ کتاب الاعلاق النفیسة، ص 292
- 24- جیحون اور آمو بہ دونوں ترکی لفظ ہیں جن کے معنی دریا کے ہیں بعض لوگ اسکو جیحون کہتے تھے جبکہ بعض اسکو آمو کہتے ہیں۔ تاریخ بخارا، ص 20 (مقدمہ)
- 25- الکامل فی التاریخ، ج 6، ص 13
- 26- اس سال "ماوراء النهر" میں "مقنع" کی قیادت میں عربوں اور اسلام کے خلاف "مبیضة" بغاوت شروع ہوئی کش شہر سرکشی اور بغاوت کا مرکز تھا جہاں باغیوں نے چند قلعوں پر قبضہ کر لیا تھا۔ شمس الدین، ص 31
- 27- سغدیہ زبان سغد میں رہنے والوں کی زبان ہے جس کی نسبت فارسی زبان کی طرف ہے۔ اس زبان کا رسم الخط قدیم آرامی زبان کی بنیاد پر قائم ہے۔ اسلام سے پہلے اور ابتداء اسلام میں ترکی زبان کے ساتھ ساتھ یہ زبان استعمال ہوئی تھی۔ تیسری صدی ہجری میں اسکے بدلے جدید فارسی زبان "الداری" کا استعمال شروع ہوا جیسے فارس کے مسلمانوں نے ایران سے "ماوراء النهر" میں در آمد کیا تھا۔ شمس الدین، ص 31
- 28- طبقات ناصری، ص 268-273
- 29- الأنساب، ص 571 ب

- 30- Turkish and English Lexicon, p. 1023 (مادہ: سادہ، سید، ساذج)؛ Comprehensive Persian English Dictionary, P. 689 (مادہ: سادہ)؛
فرہنگ فارسی، ج ۲، ص ۱۷۸۸
- 31- Turkish and Eng. Lexicon; Comprehensive Persian Eng. Dictionary.

دبخوا؛ فرہنگ فارسی؛ فیروز اللغات (اردو)، مادہ: خردخان، خرد، خان، آخون، سادہ، سید، المعجم الوسیط، مادہ: ساذج۔

- 32- "نوکت" گاؤں کے نام کا اطلاق صوبہ "قشقادریا" کے "شہر سبز" green city اور "ایسکی نیشن" کے آس پاس کے علاقے پر ہوتا ہے۔ ازبکستان کے "نمانکان" اور "فرغانہ" صوبہ میں بھی اسی نام کے چند گاؤں ہیں۔ تاریخ منازل بخارا، ص ۱۵، 39؛ بارٹولڈ، ص ۱۳۴

- 33- وثائق الأوقاف، ص 259-275

- 34- اب اس نہر کا نام "قزیل دریا" یعنی "نہر سرخاب" ہے، خاک کا رنگ لال ہونے کی وجہ سے ایسا نام رکھا گیا۔ پرانے زمانے میں اسکا نام "ہالیس" تھا۔ اسکو "قزل ارمق (Kizil Irmak) بھی کہتے تھے۔ اس کا منبع قدیم کش صوبہ میں نسف اور کش کے جنوب میں واقع تھا۔ شمس الدین، ص 3۱؛ دبخوا؛ المنجد فی الاعلام، مادہ: قزل ارمق

- 35- بارٹولڈ، ج ۱، ص ۱۸۹

- 36- ماسون، ص ۵۱

- 37- لونینا، مقالہ، ص ۱۰

- 38- The Lands of the Eastern Caliphate, p. 471

- 39- چیخوفیچ (وثائق الاوقاف، ص ۳۳) کا خیال ہے کہ وہ نہر "قزیل دریا" کے حوض یعنی نسف اور کش کے جنوبی راستے اور نہر قشقادریا میں واقع ہے۔ سعد اللہ یف کا بھی یہی خیال ہے (وثائق، ص 39)۔ بولشاکوف (وثائق، ص 58) نے اپنے ما وراء النہر کے نقشے میں اشارہ کیا ہے کہ "نوقد قریش" "قشقادریا" نہر کے شمالی کنارے پر واقع ہے۔

- 40- مسالک الممالک، ج ۱، ص 343

- 41- "فرسخ" واحد ہے۔ دو مقامات کے درمیان کی مسافت کے اندازے کو فرسخ کہا جاتا ہے جو قرون وسطیٰ میں استعمال کیا جاتا تھا۔ فرسخ دوطرح کے ہوتے جن کی مقدار میں کمی بیشی ہو سکتی ہے۔ ایک طرح کا فرسخ تقریباً ۸/۷ کلومیٹر ہے اور دوسرے طرح کا فرسخ ۶/۵ کلومیٹر کے برابر ہے۔ سغد میں پہلے قسم کا فرسخ استعمال ہوتا تھا یعنی جو ۸/۷ کلومیٹر کے برابر ہے اور دوسرے قسم کے فرسخ کا استعمال "ماوراء النہر" کے جنوبی علاقے صغانیان اور ختلان میں ہوتا تھا۔

- 42- الانساب، ص 571ب۔

- 43- وثائق الاوقاف، ص 279

- 44- قدیم "نسف" شہر کے ویران علاقہ کا نام "شلوک تیبیا" تھا۔ یہ نہر "قشقادریا" کے جنوبی کنارے پر واقع تھا اس شہر کی فصیل نہر کے شمالی کنارے پر واقع تھی جو موجودہ "قارشى" شہر سے 8 کلومیٹر شمال مغربی سمت پر واقع ہے۔
- 45- جنوب سغد کے شہروں، ص 29-30
- 46- قدیم ویران "کش" شہر کا نام "قلندار تیبیا" تھا جو موجودہ شہر "کتاب" کے وسط میں واقع ہے یہ شہر سن تیسری ہجری کے اواخر تک آباد تھا اسکے بعد آہستہ آہستہ جنوب کیطرف موجودہ شہر "سبز شہر" کیطرف منتقل ہوا اور یہ شہر "کتاب" سے 7 کلومیٹر کے فاصلے پر واقع ہے۔
- 47- مرحلہ قافلوں کے حساب سے منزلوں کے درمیان کی مشافت کی اکائی ہے، قرون وسطیٰ میں اسکا استعمال ہوتا تھا، راستہ اور علاقہ کے ناموں اور پہاڑی ہونے کے اعتبار سے اس کی مقدار میں تغیر ہو سکتا ہے۔ ایک مرحلہ 4-7 فرسخ یعنی 5-25 کلومیٹر کے برابر ہو سکتا ہے۔ ماوراء النهر میں ایک مرحلہ بیشتر حالت میں 5-6 فرسخ یعنی تقریباً 30-35 کلومیٹر کے برابر ہوتا تھا۔
- 48- قابل ذکر بات یہ ہے کہ اس موضوع پر بحث کرنے والوں میں کسی نے بھی اصطخری کی اس بات کو ٹھیک طرح نہیں لیا۔ وہ اپنی بحثوں میں صرف انکی پہلی بات کا ذکر کرتے ہیں چنانچہ انہوں نے کہا کہ "نوقد قریش" کش شہر سے 5 فرسخ کے فاصلے پر واقع ہے۔
- 49- مسالك الممالك، ص 191
- 50- سابق مرجع، ص 343
- 51- الانساب، ص 573 ب
- 52- منتخب التواریخ
- 53- ظفر نامہ
- 54- مصادر میں اس راستہ کا ذکر نہیں کیا گیا ہے۔ یہاں صرف دو راستوں کا ذکر ہے سمرقند سے جنوب سغد اور طخارستان تک، پہلا راستہ جو پہاڑی "جام" سے "نسف"، "خزار"، "کندک" شہر اور "باب حدید" سے گزرتا تھا جہاں سغد اور طخارستان کی سرحدیں ہیں۔ اور دوسرا راستہ "کش"، "کندک" شہر اور "باب حدید" کے "زرف شان" پہاڑ میں "تختا قراجہ" پہاڑی کے نام سے گزرتا تھا (نقشہ نمبر ۱ دیکھئے)۔
- 55- سن چھٹی ہجری میں سمعانی یہاں سے ہو کر "نسف" اور "کش" کا سفر کیا یعنی مغرب سے مشرق کیطرف۔ سن آٹھویں ہجری میں امیر تیمور اس راستہ سے سمرقند سے جنوب سغد کو گئے یعنی شمال سے جنوب کیطرف۔
- 56- ماسون کا خیال ہے کہ "نیازہ" گاؤں ویران "التین تیبیا" کی جگہوں پر واقع ہے جو "قاماشی" شہر کے قریب "قرباغ" گاؤں سے ۳ کلومیٹر کے فاصلے پر واقع ہے، لیکن اس رائے کے مطابق اس کے اور ویران "قامای تیبیا" جہاں "نوقد قریش" واقع ہے اسکے بیچ کی مسافت صرف ۱6 کلومیٹر کے برابر ہے، دوسری طرف ویران "التین تیبیا" میں تتاریوں کی جنگ کے بعد ساتویں صدی ہجری کے ربع اول میں

بھی آبادی ختم ہو گئی تھی جبکہ آٹھویں صدی ہجری کے نصف ثانی میں۔ "نیازہ" گاؤں کا ذکر ملتا ہے ادھر ویران "قورغان تپا" میں پانچویں صدی عیسوی کے شروع سے لیکر دسویں صدی ہجری تک زندگی بسی رہی، اس سے بھی آگے یہ سمعانی اور تیمور کے دور میں بھی موجود تھا۔

57- کتاب آثار البلاد واخبار العباد، ص 345؛ کتاب البلدان، ص 374؛ تاریخ بخارا، ص 256؛ کتاب المسالك والممالك، ص 400، 335، 378؛ مسالك الممالك، ص 297؛ دھخدا، مادہ، ماوراء النہر، بخارا، سمرقند، نسف۔

58- الانساب، (دار الفكر، بیروت، 1988م) ج 5، ص 537؛ تاج العروس، ج 2، ص 517؛ معجم البلدان، (دار الکتب العلمیہ، بیروت، 1990م)، ج 5، ص 360، 312؛ لب اللباب، ج 2، ص 306

59- الانساب، معجم البلدان، تاج العروس۔

60- سابق مراجع۔

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62- الانساب

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اکبر آبادی مسجد۔ متنازع آثار قدیمہ

ڈاکٹر انجم طاہرہ

مسجد اللہ کا گھر، امن و آشتی کا نشان اور صلح کل کا نشان ہے جہاں ہر قسم کے سیاسی و مذہبی تعصب سے ہٹ کر محبت اور مساوی انسانی حقوق درس کی تلقین کی جاتی ہے۔ اور انسانیت کا یہی درس ہے جس کی بنا پر اسلام ایک آفاقی اور الوہی دین کی حیثیت اختیار کر چکا ہے۔ ان میں سے اگر کوئی مسجد بادشاہ وقت کے حرم سے کسی ملکہ کے بہترین ذوق کی بنا پر فن تعمیر کا ایک شاہکار بن کر پورے تزک و احتشام سیہندوستان کے ماتھے کا جھومر بنے اور پھر حالات کی ستم ظریفی کا شکار ہو کر صفحہ ہستی سے منادی جائے تو سوائے کف افسوس ملنے کے اور کچھ نہیں کیا جاسکتا۔

اعلیٰ اقدار کی حامل اقوام اپنے ثقافتی ورثہ کو اس کی نامکمل صورت میں بھی محفوظ کرنے کا سامان فراہم کرتی ہے تاکہ اپنے اسلاف کے عظیم کارنامے ان کے لئے تشوین و تاثیر کا باعث ہوں۔ لیکن جب اس معاملہ میں کوتاہی ہوتی ہے تو اس کو قومی سلامتی میں انتشار کا باعث بنا کر عظیم یادگاروں کو ہمیشہ ہمیشہ کے لئے دفن کر دیا جاتا ہے۔ ایسی ہی ایک مثال مسجد اکبر آبادی بیگم (سال تعمیر ۱۰۶۰ھ/۱۶۵۰ء) ہے جس کو اپنے دور کی مغلیہ طرز تعمیر کی بہترین عمارات میں شمار کیا جاتا ہے اور وہ دوبار ملکی اور مذہبی سیاست کی بھینٹ چڑھادی گئی ایک ۱۸۵۷ء میں اور دوسرے ۲۰۱۲ء میں۔

آثار قدیمہ کسی بھی قوم کی فنی تعمیر اور تہذیبی و ثقافتی سرمایہ ہوتے ہیں، ان کی حفاظت جی جان سے اس لئے کی جاتی ہے کہ متمدن قومیں اپنے شاندار اور پر شکوہ ماضی، مثال درس و عبرت کو اپنے حال کی آرائش و اصلاح کے لئے لازم جانتی ہیں۔ آج جبکہ حکومتی سطح پر سائنسی طریقے سے ثقافتی میراث کو بچانے اور زندہ

رکھنے کے لئے مختلف موثر اقدامات ہو رہے ہیں دوسری طرف کئی ایسے عظیم یادگاریں ہیں جو سیاسی انتشار میں بے حسی اور بے رحمی سے مسخ کر دی گئیں۔

اپریل ۲۰۱۲ء کو دہلی میونسپل کارپوریشن نے لال قلعہ کے قریب دہلی کے نیا جیسہاش پارک کی زمین دہلی میٹروٹرین کوزیر زمین میٹروٹرین کی کھدائی کے لئے دینے کی اجازت دی۔ 6 جولائی ۲۰۱۲ء کو سہاش پارک میں میٹروٹرین سٹیشن کے تعمیراتی پراجیکٹ کی کھدائی کے دوران DMRC یعنی دہلی میٹرو ریل کارپوریشن کے ملازمین کوزیر زمین میں دبی ہوئی متوسطی زمانے کی کچھ باقیات ملیں۔ یہ یقین سے کہا جاسکتا ہے کہ یہ شاہجہان بادشاہ کی بیوی اکبر آبادی محل کی مسجد کے کھنڈرات ہیں اس کی بنیاد اس دور کا تعمیراتی مواد، برتن اور دیگر اشیاء ہیں جو اس کھدائی کے دوران برآمد ہوئیں۔ اس دریافت نے مقامی مسلمانوں میں جوش و خروش پیدا کر دیا لوگوں کا یہ پختہ یقین ہے کیونکہ نسلاً بعد نسل مسلمان بچوں کو یہ ہدایت کی جاتی رہی ہے کہ وہ اس جگہ پر جوتے پہن کر نہ پھریں۔ اس سے اس روایتی اعتقاد کی تائید ہوتی ہے۔ مسلمانوں نے ان باقیات کے محل وقوع پر نماز پڑھنی شروع کر دی اور اس جگہ پر مسجد کی دوبارہ تعمیر شروع کر دی۔ مذہبی اماکن کے احترام کو ملحوظ خاطر رکھتے ہوئے مسلمانوں اور مقامی ایم ایل اے شعیب اقبال کی خواہش پر دہلی میٹرو کی زیر زمین تعمیر کے لئے کھدائی روک دی گئی اور مسلمانوں کی طرف سے اس خواہش کا اظہار بھی کیا گیا کہ تحفظ یافتہ ورثہ کے علاقوں میں تعمیراتی قواعد کی پیروی کی جائے اور میٹرو کے راستے کو تبدیل کیا جائے۔

لیکن عدالت نے شمالی دہلی میونسپل کارپوریشن NDMC کو یہ حکم جاری کر دیا کہ اس بات کو تحریری اور قطعی طور پر ثابت کرنے کے لئے کہ یہ واقعی اکبر آبادی مسجد ہی کی باقیات ہیں، وہ یہ جگہ آرکیالوجیکل سروے آف انڈیا (ASI) کے حوالے کر دے تاکہ وہاں تحقیقات شروع کی جاسکیں۔ اور اس کے ساتھ ہی جگہ پر مسجد کی دوبارہ تعمیر روک دی گئی اور اس جگہ پر سوائے نماز کے ہر قسم کے کام پر پابندی لگا دی تھی۔ ۲۵ جولائی ۲۰۱۲ء کو NDMC نے یہ جگہ ASI کے حوالے کر دی۔ لیکن محکمہ آثار قدیمہ نے یہ کہا کہ وہ مومن سون کے بعد ہی یہاں کھدائی شروع کریں گے اس کام کے دوران میں ASI کو پولیس کی بھاری نفری کا تحفظ بھی حاصل ہو۔ ASI کی طرف سے درخواست پر دہلی ہائیکورٹ نے 30 جولائی 2012ء کو شمالی دہلی میونسپل کارپوریشن کو حکم دیا کہ ناجائز تعمیر گرا دی جائے اور نظم و ضبط قائم رکھنے کے لئے پولیس کی بھاری نفری تعین کرنے کا حکم دیا۔

ASI کے مطابق ان کھنڈرات کی صحیح تشخیص کرنے کے لئے ابھی تحقیقات جاری ہیں تاہم ۲۰ جولائی ۲۰۱۲ء کو دہلی ہائیکورٹ نے اس جگہ پر کسی تعمیر اور مذہبی سرگرمی پر پابندی لگا دی اور یہ دلیل دی کہ ابھی تک یہ تعین نہیں ہوا کہ واقعی یہ جگہ کسی قدیم مسجد کی تھی اور یہ کہ ایک صدی ہو چکی ہے کہ اس جگہ پر کوئی مذہبی سرگرمی نہیں ہوئی۔

مختلف عدالتی کارروائیوں کے بعد بالآخر یہ فیصلہ کیا گیا کہ دہلی میں زیر زمین میٹرو ٹرین کی کھدائی میں کوئی متبادل راستہ اختیار کیا جائے اور چونکہ اس مخصوص جگہ پر مسجد کی دوبارہ تعمیر کی وجہ سے مذہبی یا سیاسی انتشار پھیلنے کا اندیشہ ہے اور اس جگہ کا تعین ”اکبر آبادی مسجد کے کھنڈرات یا آثار“ کے نام سے کرنا بھی ملکی سالمیت کے لئے کسی خطرے کا باعث بن سکتا ہے لہذا اس عظیم الشان تاریخی اور ثقافتی ورثہ کو ہمیشہ کے لئے دوبارہ زیر زمین چھپا دیا جائے اور اس جگہ کو اسی طرح سے دوبارہ ایڈورڈ پارک یا سبھاش پارک کے نام سے پکارا جائے۔

اکبر آبادی مسجد جسے شاہجہان کی بیوی اکبر آبادی بیگم نے ۱۶۵۰ء میں دہلی میں بنوایا اس کے مکمل ہونے میں دو سال لگے۔ کہا جاتا ہے کہ اکبر آبادی بیگم نے قرآن مجید کا عربی سے مقامی زبان اردو میں ترجمہ اسی اکبر آبادی مسجد کی جائے تعمیر پر بیٹھ کر کیا۔ یہ اس مقدس کتاب کی خاطر تھا کہ اسے اس جگہ پر مسجد تعمیر کرنے کا خیال کیا۔ یہ فتح پور سیکری کی مسجد، زینت المساجد وغیرہ کی طرح یہ ان بہت سی مساجد میں سے تھی جنہیں شاہجہان آباد یعنی دہلی میں مغل شاہی خواتین نے تعمیر کروایا۔ بیان کیا جاتا ہے کہ یہ مسجد اپنی تعمیر کے دو صدیوں بعد تک قائم تھی جس کے بعد ۱۸۵۷ء کے ہنگامے کے نتیجے میں انگریزوں نے اسے منہدم کر دیا۔ ۱۸۵۷ء کی بغاوت برطانوی ہندوستان کی تاریخ کے نہایت اہم اور فیصلہ کن واقعات میں سے ایک تھی۔ دہلی جو مغل بادشاہوں کا دار الحکومت تھا اس بغاوت کا مرکز تھا اور بغاوت دہلی کے ارد گرد مقرر فوجی یونٹوں میں شروع ہوئی۔ اگرچہ شروع شروع میں کامیاب رہی لیکن بعد میں ان بہت سی وجوہات کی بنا پر یہ ختم ہو گئی جن میں راہنمائی اور راہنماؤں کے درمیان ارتباط کی کمی اور مقامی ہندوستانیوں کی طرف سے انگریزوں کے لئے جاسوسی وغیرہ وغیرہ۔ (تفصیل رک: 1857ء کی ہندوستانی بغاوت)

دہلی کی فتح برطانویوں کے لیے ایک آخری علامت تھی۔ برطانوی حکومت کے خلاف بغاوت کو پھیلنے سے اور دوبارہ ابھرنے سے روکنے کے لیے انگریزوں نے پرانی دہلی میں ہزاروں عمارتوں کو تباہ کر دیا۔ مغل دار الحکومت

نے برطانوی ردعمل کا سارا غصہ سہا۔ ہر وہ عمارت جسے مقامی سپاہیوں نے بغاوت کے مرکز کے طور پر استعمال کیا، اسے تباہ کر دیا۔ (تفصیلات کے لئے ملاحظہ ہو: دہلی کا محاصرہ)۔ اکبر آبادی مسجد بھی ایسا ہی ایک مرکز تھی جسے برطانوی فوجیوں نے منہدم کیا اس وقت سے اب تک اس کا وجود صرف افسانوی رہا ہے اور زبانی طور پر ایک نسل سے دوسری نسل تک منتقل ہوتا رہا۔ یہ معلوم نہیں کہ مسجد بالکل کسی صحیح جگہ پر موجود تھی تاہم پرانی دہلی میں لال قلعہ کے قریب ”نیتاجی سبھاش پارک“ کے مسلمان باسی یہ سمجھتے ہیں وہاں ایک خاص جگہ ایسی ہے جہاں ممکنہ طور پر مسجد قائم تھی اس بات کا واضح ثبوت خواجہ حسن نظامی کے مرتبہ بہادر شاہ کے روزنامے کے حاشیہ (footnote) کی عبارت سے معلوم ہوتا ہے بہادر شاہ کے اس روزنامے میں ۱۲ مارچ ۱۸۵۷ء کی ذیل میں مسجد اکبر آبادی کا انتظام و انصرام اہلکاران شاہی کے سپرد کرنے کے لیے کہا گیا ہے:

”صاحبکلان بہادر [ٹامس مٹکاف بہادر ریڈیڈنٹ دہلی] کے نام شقہ جاری فرمایا کہ مدرسہ غازی الدین خان، مسجد فتح پوری اور مسجد اکبر آبادی اہلکاران شاہی کے سپرد کر دی جائیں تاکہ انتظام و انصرام میں آسانی ہو۔“

خواجہ حسن نظامی نے حاشیے میں وضاحت کی ہے:

”اب صرف مسجد فتح پوری چاندنی چوک میں باقی ہے۔ اکبر آبادی مسجد کا نام و نشان مٹ گیا۔ جہاں اب ایڈورڈ پارک ہے اس جگہ مسجد تھی۔“ (۱)

اس کے علاوہ دیگر مستند ماخذ بھی اسی محل وقوع کی تائید کرتے ہیں جن میں سرفہرست آثارالصنادید جیسی اہم اور معتبر کتاب ہے اس کے حواشی میں خلیق انجم مسجد اکبر آبادی کی ذیل میں لکھتے ہیں:

”اکبر آبادی بیگم شاہجہان کی بیوی تھیں۔ انہوں نے یہ مسجد اس جگہ بنائی تھی جہاں آج کل سبھاش پارک ہے۔ (پرانا نام ایڈورڈ پارک ہے) شاہ عبدالقادر اسی مسجد میں رہتے تھے۔ بعض علما کی علمی اور سیاسی سرگرمیوں کا مرکز بھی یہی مسجد تھی۔ ۱۸۵۷ء کے ناکام انقلاب کے بعد یہ مسجد ڈھادی گئی۔ اس مسجد کے کتبے کا ایک حصہ علی گڑھ مسلم یونیورسٹی کی جامع مسجد میں لگا ہے۔ امکان یہ ہے کہ سرسید کتبے کا یہ ٹکڑا اپنے ساتھ لے

گئے ہوں گے۔“ (۲)

اس تحقیقی مقالہ کا مقصد مذکورہ عظیم مسجد کی شان و شوکت اور وسعت کو ماضی کے جھروکوں سے دیکھنا بھی ہے تاکہ اس کے اسی جگہ متوقع محل وقوع کے واضح ثبوت بھی مل جائیں اور مغلیہ فن تعمیر کی ایک گمشدہ کڑی کو از سر نو ملایا جاسکے۔

اگر ہم تاریخ کے اوراق پلٹ کر دیکھیں تو اس مسجد کی تعمیر کی تفصیل، صحیح محل وقوع، رقبہ، عظمت و جلالت اور شان و شوکت ہم پر واضح ہوگی۔ زیادہ مناسب ہوگا اگر مسجد اکبر آبادی کی تعمیر کی کچھ تفصیل معاصر اور مابعد مصنفین کی زبانی بھی یہاں بیان کر دی جائے تاکہ اس تاریخی ورثہ کی عظمت پڑھنے والوں کے لئے مزید واضح ہو۔ بادشاہ نامہ جلد سوم [۱۰۵۷ھ-۱۰۶۷ھ] مصنفہ محمد وارث (متوفی ۱۰۹۱ھ) کے تین خطی نسخوں سے اقتباس ”مسجد اکبر آبادی“ کا اردو ترجمہ نقل ہے جس میں اس کی تعمیر مکمل ہونے کے بعد شاہجہان بادشاہ کا اس کی زیارت کو جانا ثابت ہے۔ نیز اس کی وسعت و شان و شوکت بھی اس عبارت کے ایک ایک جملے سے واضح ہے۔ بادشاہ نامہ جلد سوم [۱۰۵۷ھ-۱۰۶۷ھ] مصنفہ محمد وارث (متوفی ۱۰۹۱ھ) کے اقتباس ”مسجد اکبر آبادی“ کا فارسی متن مندرجہ ذیل تین قلمی نسخوں سے مرتب کر کے مقالہ نگار نے اس کا اردو میں ترجمہ کیا ہے:

- ۱۔ با: قلمی نسخہ بوڈلین لائبریری آکسفورڈ، برطانیہ، شمارہ: Ms Elliot 368
- ۲۔ بل: خطی نسخہ برٹش میوزیم (موجودہ برٹش لائبریری) لندن شمارہ ۶۵۵۶، ۶۵۵۷ Add.
- ۳۔ پی: مخطوطہ پنجاب یونیورسٹی مرکزی لائبریری، لاہور شمارہ: Pe II 14 A, Vol. 3

مسجد اکبر آبادی

”بروز بدھ یکم شوال ۱۶۰۰ھ مطابق ۶ ماہ مہر نے عید فطر کی خوشخبری ارکان سلطنت کو پہنچائی۔ شاہجہان خاصہ کے گھوڑوں کے طویلہ کے سب سے اعلیٰ ”بادشاہ پسند نامی“ تیز رفتار گھوڑے پر سوار ہو کر بلند مرتبہ اور باتو قیر پردہ نشین، الطاف شاہی سے فیض یاب، اپنی پرستار خاص اکبر آبادی محل کی مسجد دیکھنے گیا۔ بادشاہ نے خدا پرستی کے اس

نور اور روشنی سے جو دنیا کو روشن کرنے والی پیشانی سے تاباں ہے، اس عبادت گاہ کو منور کیا اور بے حد نیاز مندی سے نماز ادا فرمائی۔ جواہر اور مرصع آلات کی ایک منتخب پیشکش اور نچھاور کرنے کے لیے زرد سیم سے بھرے ہوئے ۱۸ خوان (طباق) جو اس بلند مقام پر درہ دار خاتون نے ترتیب دیے تھے، نظر انور سے یہ مسجد قلعہ (شاہجہان آباد) کے جنوب میں دروازہ مستقر الخلافت اکبر آباد کے مقابل سر آسمان کی طرف بلند کیے ہوئے ہے۔ اس عمارت کی لمبائی ۶۳ ذراع بادشاہی اور چوڑائی ساڑھے سترہ ذراع ہے۔ یہ سات مسقف حصوں پر مشتمل ہے۔ ان میں سے چار سطح ہے اور تین گنبد دار۔ درمیانی حصے میں محراب ہے۔ جس کی لمبائی ۸ ذراع، چوڑائی ساڑھے چھ ذراع ہے اور اونچائی ساڑھے دس ذراع ہے۔ دونوں بازوؤں اور پیشانی پر سنگ مرمر کے تختے نصب ہے۔ ان پر سنگ موسیٰ سے پرچین کاری کے ذریعے سے سورہ فجر مرقوم ہے۔ اس محراب کے دونوں جانب دوسرے مکانوں کے سامنے کہ جن میں سے ہر ایک ۶×۶ ذراع ہے دو پایہ دار مسقف ایوان سنگ سرخ کے ہیں جن میں سے ہر ایک کی لمبائی لمبائی ۲۲ ذراع ہے اور چوڑائی ساڑھے ۶ ذراع ہے جن کے تین تین دروازے ہیں۔ مشرق کے دونوں کونوں پر دو مینار سر بلند ہیں۔

مسجد کا تمام فرش سنگ مرمر سے بنا ہے۔ سنگ سیاہ کی پرچین کاری سے جامی نمازوں کی نشان دہی کی گئی ہے۔ اندر اور باہر سے تمام ازارہ مثبت کار ہے۔ مسجد کی روکار پر بھی مثبت کاری کی گئی ہے۔ میناروں کے روکار گلدستے اور نیتوں گنبدوں کے کاسے سنگ سرخ کے ہیں اور گنبدوں کے کلس مصفا سنگ مرمر کے۔

مسجد کا صحن ایک وسیع چبوترہ ہے، لمبائی ۶۳ ذراع اور چوڑائی ۵ ذراع اور بلندی ساڑھے تین ذراع ہے۔ اس کا فرش بھی سنگ سرخ سے بنا ہے۔ اس کے ارد گرد اسی پتھر کی جالی دارد دیوار ہے۔

چبوترے کے نیچے اس کے مشرقی جانب ۱۲×۱۲ کا ایک کوثر نما حوض ہے جو سنگ سرخ سے بنایا گیا ہے۔ اس میں نہر بہشت کا پانی آ کر ہلکورے لیتا ہے۔ حوض کے ارد گرد مذکورہ پتھر سے بنائی گئی آدھی گز چوڑی نہر ہے۔ جس میں بھرے ہوئے حوض کا زائد پانی گرتا ہے۔

مسجد کے اطراف میں سرائے ہیں جس میں ۸۸ حجرے اور چار برج ہیں۔ ہر حجرہ اور برج کے سامنے ایوان ہے۔ ایوانوں کے سامنے ایک سرے سے آخر تک ۴ ذراع چوڑا چبوترہ ہے۔ سرائے کے صحن کی لمبائی ۵۴ گز اور چوڑائی ۱۰۴ گز ہے۔ سرائے کا دروازہ اندر اور باہر سے سنگ سرخ سے تیار ہوا ہے اس کی پیشانی سنگ مرمر کی ہے جس پر سنگ سیاہ سے پرچین کاری کے ذریعے کتبہ مرتب ہے۔

دروازے کے سامنے ایک خوبصورت چوک ہے جس میں ۶۴ حجرے ہیں۔ ہر حجرے کے سامنے ایک ایوان ہے۔ صحن کی لمبائی ۱۶۴ ذراع اور ۶۲ ذراع ہے۔ سرائے کے دروازے کے مقابل مذکورہ چوک کے مشرقی ضلع پر ایک نفیس حمام ہے جس کا فرش سنگ سرخ کا ہے۔ اور نہر بہشت سے پانی ہمیشہ جاری رہتا ہے۔ چوک کے شمال میں دو ایوان ہیں ہر ایک ۲۲ گز لمبا اور ساڑھے پانچ گز چوڑا ہے۔

یہ تمام فیض نشان عمارتیں اواخر ماہ رمضان ۱۰۶۰ھ (ستمبر ۱۶۵۰ء) میں ایک لاکھ پچاس ہزار روپیہ کے صرف سے دو سال کے عرصہ میں مکمل ہوئیں۔“ (۳)

دہلی کی شاہجہانی عمارات پر جب ہم ایک معاصر مورخ مثلاً محمد وارث یا محمد صالح کنبو کے نقطہ نگاہ سے نظر ڈالتے ہیں تو ہمیں جامع مسجد اکبر آبادی ایسی مزین و مرصع اور شان و شوکت کے ساتھ دکھائی دیتی ہے کہ اس دور کی کسی بھی دوسری مسجد کو اس کی برابری و ہمسری کا یارا نہیں۔

سید احمد خاں نے مسجد اکبر آبادی کے بارے میں ۱۸۴۷ء میں تحریر کیا ہے:

”شہر شاہجہان آباد کے فیض بازار میں یہ مسجد واقع ہے۔ نواب اعز النسا بیگم

عرف اکبر آبادی بیگم زوجہ شاہجہان بادشاہ نے ۱۰۶۰ھ مطابق ۱۶۵۰ء کے، یہ مسجد بنائی۔ اس مسجد کے تین برج اور سات در ہیں۔ مسجد کی عمارت تریسٹھ گز لمبی اور سترہ گز چوڑی نری سنگ سرخ کی ہے۔ اس کا پیش طاق نر سنگ مرمر کا نہایت پرچین کار ہے۔ اس کے آگے ایک چبوترہ ہے، سنگ سرخ کا کٹہرے دار، تریسٹھ گز لمبا اور ستاون گز کا چوڑا اور ساڑھے تین گز کا اونچا۔ اس کے آگے سنگ سرخ کا ایک حوض ہے۔ مسجد کا صحن ایک سو چون (۱۵۴) گز لمبا اور ایک سو چار گز چوڑا ہے اور اس کے گرد طالب علموں کے رہنے کے لئے حجرے بنے ہوئے ہیں۔ مسجد کے دروازے پر کتبہ سنگ موسیٰ کی چکی کاری سے کھدایا ہوا ہے۔ (۴)

اس کی تعمیر میں شاہجہان کی زوجہ محترمہ اعز النساء بیگم کا ذوق و شوق، خصوصی توجہ اور محبت الہی واضح طور پر شامل ہے اور شاہجہان بادشاہ بھی بڑے اہتمام سے نماز عیدین کی سعادت بھی مسجد اکبر آبادی میں حاصل کرتے رہے ہیں اس سلسلہ میں ”بادشاہنامہ از محمد وارث“ کا اقتباس ملاحظہ کریں جس میں نماز عید الاضحیٰ کی ادائیگی کا ذکر آیا ہے :

اُردو ترجمہ:

”[ذی الحجہ ۱۰۶۰ھ] بادشاہ اسلام [شاہ جہان] تیز رفتار گھوڑے ”اسلام سیر بادشاہ پسند“ نامی پر سوار ہو کر مخلص اور فرمان بردار پرستار خاص (۵) اکبر آبادی محل کی مسجد میں تشریف لے گئے اور نماز عید الاضحیٰ ادا کی اور پھر محل میں واپس آ کر قربانی کی سنت بجالائے۔“ (۶)

بادشاہنامہ ہی کی یہ دو عبارتیں بھی ملاحظہ ہو جن میں عید الفطر کی نماز کی ادائیگی کا حال نہایت تفصیل سے مذکور ہے:

اُردو ترجمہ:

”بروز ہفتہ یکم شوال [۱۰۶۴ھ] مطابق ۱۲۴۲ مر داد (ایرانی مہینہ) کو خوشی و شادمانی کا

غلغلہ دنیا پر محیط تھا۔ حکم پادشاہی کے مطابق دارالخلافہ کے آسمان سے بلند قلعہ کے باہر دروازہ قلعہ سے بلند و بالا خیمہ و سراپردہ کی پردہ نشین پرستار خاص پادشاہی اکبر آبادی محل کی مسجد تک دونوں طرف شان و شکوہ والے ہاتھیوں کو سونے اور چاندی کی زنجیروں اور ٹالوں اور زربفت مہمیں جھولوں اور زرنگار جھنڈوں سے فضا کو رنگین اور خوشنما بنادیا گیا تھا۔ اس کے علاوہ بانداروں نے رنگارنگ بجلیاں بلند کی تھیں (رنگ برنگ چراغان کیا ہوا تھا)۔ سوار برق انداز تزک و احتشام اور آئین کے مطابق صفیں باندھے مودب کھڑے ہوئے تھے۔ ہر صف میں ہزار سوار اور پیدل بندوچی گروہ در گروہ کھڑے ہوئے تھے۔ خدا آگاہ بادشاہ تیز رفتار گھوڑے پر سوار ہو کر خوشنہی و اقبال مندی کے ساتھ مسجد مذکور میں تشریف لے گئے۔ نماز ادا کرنے کے بعد ہر سال کے دستور کے مطابق خطیب کو خلعتیں عطا کیں۔ ثار کی جانے والی رقم سے ایک دوسرا گروہ بھی بہرہ ور ہوا۔ اس بلند سراپردہ کی پردہ نشین (اکبر آبادی محل) نے پانچ ہزار روپے جو بچھا کر کرنے کے لیے دیے تھے بادشاہ نے وہ ذوالفقار آقا کو عنایت کیے اور گراں قدر اور عظیم گھوڑے پر سوار ہو کر دولت خانہ شاہی کی طرف اس کی باگ موڑ دی۔“ (۷)

اسی طرح اس سے اگلے سال کی عید کا حال بھی بہت دلچسپ ہے:

”بروز بدھ یکم شوال [۱۰۶۵ھ] مطابق تیرہویں امرداد کو عید کی نئی خوشی و شادمانی دنیا میں چھائی ہوئی تھی۔ سال گذشتہ کے دستور کے مطابق اندرونی شاہی قلعے (ارک) کے دروازے سے بلند مرتبہ اور عظمت کی حامل نیک بخت پردہ نشین اور پارسا پرستار خاص بادشاہ اکبر آبادی محل کی مسجد تک دونوں طرف قوی ہیکل ہاتھی، برقندازوں، بندوچیوں اور بانداروں کے گروہ کے گروہ بے حد شان و شوکت کے ساتھ کھڑے ہوئے تھے۔ اسلام پرور بادشاہ نے اس عبادت گاہ میں تشریف لے جا کر نماز ادا کی۔ اس بلند سراپردہ کو سجانے والی (اکبر آبادی محل) نے بہت سا زرخ و

سفید جو ثار کرنے کے لیے کیا تھا مدارالمہامی (سعد اللہ خاں) کے حکم کے مطابق آپ کے سر پر نچھاور کیے گئے اور ایک عالم اس سخاوت سے فیض یاب ہوا۔ اس مبارک روز گوہر خلافت، شاہ بلند اقبال (یعنی شہزادہ داراشکوہ) کی ترقی کے لیے کچھ جواہرات، مرصع آلات اور مرصع پیٹی عطا فرمائی۔“ (۸)

دہلی کے آثار قدیمہ کی پہلی کتاب ۱۸۲۷ء میں مرزا سنگین بیگ نے لکھی جس میں مسجد اکبر آبادی کے متعلق لکھتے ہوئے اس کے دروازے پر کتبہ کی عبارت نقل کرنے کے بعد لکھا ہے:

”اس مسجد کے سات دروازے ہیں۔ درمیانے دروازے پر جو دونوں جانب کے دروازوں میں بڑا ہے سورۃ الفجر کندہ ہے۔ مسجد مذکور کے متصل کوچہ کٹرہ کشمیری ہے۔“ (۹)

مولوی ذکاء اللہ نے اکبر آبادی مسجد کی تفصیل بیان کی ہے کہ عمارت کی شان و شوکت کے اعتبار سے مسجد جامع (دہلی) کے بعد اکبر آبادی مسجد شمار ہوتی ہے پھر اکبر آبادی مسجد کی عمارت کی تفصیل بیان کرنے کے بعد اسی کشمیری کٹرہ کی تفصیل اور مسجد کی موجودہ حالت تحریر کی ہے۔

”جب سے یہ مسجد بنی تھی اس کی مرمت نہیں ہوئی تھی اس لیے اس دو سو برس کے عرصہ میں وہ فرسودہ اور شکستہ ہو رہی تھی۔ میں نے اس کو ۱۸۵۷ء میں اس حال میں دیکھا کہ اس میں ابا بیلین بستی تھیں۔ چمگا دڑیں بیٹ کرتی تھیں۔ اس کے پاس بگوا بازی ایک محلہ تھا۔ اس میں کشمیری رہتے تھے۔ وہ اس کے ٹوٹے پھوٹے حجروں میں کارچولیوں پر شال بانی کیا کرتے تھے۔ اس لیے اس مسجد کا نام کشمیری کٹرہ کی مسجد زیادہ مشہور ہو گیا تھا۔ اس میں جاڑے کے موسم میں کشمیری کابلی پشینہ فروش اترتے تھے۔ ان لوگوں کے کرایہ سے مسجد کے خرچ چلتے تھے۔ جب مولوی رحمت اللہ اس مسجد میں کچھ دنوں رہنے کے لئے آجاتے تو دس پانچ طلبہ ان سے پڑھنے کے لئے آمادہ ہو جاتے تھے۔ مولوی صاحب عیسائی مذہب کے برخلاف مباحثات میں۔۔۔ نامور تھے۔“ (۱۰)

بشیر الدین احمد نے مسجد اکبر آبادی کے بارے میں ۱۳۳۷ھ/۱۹۱۹ء میں لکھا ہے:

”فیض بازار ہی میں یہ مسجد تھی جو غدر کے بعد ڈھایا ڈھوئی کی نذر ہوئی۔ محل و موقع اس کا موجودہ ایڈورڈ پارک ہے جس وقت اس کے لیے زمین ہموار کی جانے لگی تو مسجد کا چبوترہ اور بنیادیں جوں کی توں مثل گنج نہاں کے زمین میں مدفون تھیں، ویسے ہی ڈھک دی گئی اور ہمیشہ ہمیشہ کے لیے خانہ خدا اور بے نظیر عمارت نظروں سے پوشیدہ ہو گئی۔“ (۱۱)

دلی کے مشہور بزرگ حفیظ الرحمن واصف نے بڑی تحقیق سے واضح کیا ہے کہ مسجد اکبر آبادی ایڈورڈ پارک موجودہ نیتاجی سبھاش چندر بوس پارک ہی میں تھی۔ وہ بیان کرتے ہیں۔

”ایام طفولیت میں راقم الحروف نے سنا تھا کہ ٹھنڈی سڑک کے کنارے پر ایڈورڈ پارک میں وہ مسجد تھی جس میں حضرت شاہ عبدالقادر نے علوم اسلامیہ کی تعلیم دی۔ سقوطِ دہلی کے بعد انگریزوں نے اس شہر مینوسواذ یعنی شاہجہان آباد پر ایسا غصہ اتارا کہ قلعہ کے اطراف کی آبادی اور محلات دور دور تک ملیا میٹ کر دیے گئے۔ یہ مسجد بھی ڈھادی گئی۔ امام جامع مسجد شمس العلماء مولانا سید احمد نے چیف کمشنر سے درخواست کی کہ کم از کم اس جگہ کا احاطہ کر دیا جائے تاکہ جانوروں کی آمدورفت سے بے حرمتی نہ ہو۔ چنانچہ احاطہ کر دیا گیا جو ٹھنڈی سڑک کی طرف ایڈورڈ پارک کے جنگلے کے اندر ہے۔ میندھی کی باڑ ہے۔“ (۱۲)

گویا اعز النساء بیگم یا اکبر آبادی بیگم یعنی شاہجہان کی بیوی نے یہ مسجد اس جگہ بنائی تھی جہاں آج کل سبھاش پارک ہے جس کا پرانا نام ایڈورڈ پارک ہے۔ شاہ عبدالقادر اسی مسجد میں رہتے تھے۔ بعض علما کی علمی اور سیاسی سرگرمیوں کا مرکز بھی یہی مسجد تھی۔ ۱۸۵۷ء کے ناکام انقلاب کے بعد یہ مسجد ڈھادی گئی۔ اس مسجد کے کتبے کا ایک حصہ علی گڑھ مسلم یونیورسٹی کی جامع مسجد میں لگا ہے۔ غالب امکان یہ ہے کہ سرسید کتبے کا یہ ٹکڑا اپنے ساتھ لے گئے ہوں گے اور اس تاریخی ورثہ کو محفوظ کر کے گویا انہوں ہندوستانی آثار قدیمہ پر ایک احسان عظیم کیا ہے۔ مولوی ذکاء اللہ اکبر آبادی مسجد کے اس کتابے کے بارے میں لکھتے ہیں:

”غدر کے بعد۔۔۔ یہ مسجد مسمار ہو کر بالکل بے نام و نشان ہو گئی تھی مگر اس کے

اندر صدر کے دالانوں کے محرابوں پر باہر کی طرف سنگ مرمر کے پتھروں پر قرآن شریف کی سورۃ الفجر قاضی عصمت اللہ کے ہاتھ کی لکھی ہوئی کندہ تھی۔ قاضی صاحب خط نسخ میں ایسے کامل خوشنویس تھے کہ ان کے برابر شاید ہی دو چار خوشنویس ہوئے ہوں۔ جب یہ مسجد مسمار ہوئی تو اس کے یہ بے نظیر کتابے مرزا الہی بخش کو گو رنمنٹ نے دے دیے۔ سرسید ان کتابوں کے بڑے قدر شناس تھے۔ جب انہوں نے علی گڑھ میں مسجد بنانے کا ارادہ کیا تو صاحب عالم سے فرمائش کی کہ ان کتابوں کو کالج کی مسجد میں نصب کرنے کے لئے مرحمت فرمائیے۔ صاحب عالم نے جواب دیا کہ جب آپ اپنی مدد سے اکبر آبادی مسجد جیسی مسجد بنوائیں گے تو میں ضرور آپ کو یہ کتابے دے دوں گا کہ وہ وہاں نصب ہو کر مسجد کو رونق دیں۔ صاحب عالم کا انتقال ہو گیا تو سرسید نے پھر ان کے فرزند مہین مرزا سلیمان جاہ سے ان کتابوں کے عنایت کرنے کی فرمائش کی۔ مرزا صاحب نے اپنے والد کی طرح حجت نہیں کی۔ علی گڑھ میں کتابے بھجوا دیے۔ علی گڑھ میں کتابے بھجوا دیے۔ بھلا علی گڑھ کالج میں ایسی وسیع والا شان مسجد کب بن سکتی تھی کہ اس کی محرابوں پر یہ کتابے لگتے۔ اس لئے سرسید نے کتابوں کی سطروں کی قاشیں کتر کر اور جوڑ کر مسجد میں چسپاں کیں جو نہایت خوشنما معلوم ہوتی ہیں۔ سرسید کو دینی چاہیے کہ انہوں نے ان بے مثل کتابوں کو سنگ ریزہ ہونے سے بچا کر ایک خانہ خدا میں منتقل کر دیا۔“ (۱۳)

اس مسجد پر نصب کتب کی عبارت کا خلاصہ کچھ اس طرح سے ہے:

”یہ مسجد، سرائے، حمام اور چوک شاہ جہان بادشاہ کے عہد حکومت میں پرستار خاص بادشاہی اعزاز النساء معروف بہ اکبر آبادی محل نے بادشاہ کے حکم سے بنائی۔ مسجد سے متعلق وقف ہے اگر ان مکانات کی مرمت کی ضرورت پڑے تو یہ اخراجات وقف سے پورے کئے جائیں جو رقم مصارف کے کام سے فٹج جائے۔ اسے مسجد، حمام اور طلبہ کے لیے خرچ کر دیا جائے۔ یہ مسجد دو سال کی مدت میں ڈیڑھ لاکھ روپے کی

لاگت سے ۱۰۶۰ھ میں ماہ رمضان کے آخر میں مکمل ہوئی۔“ (۱۴)

یہ مقالہ صرف ایک حقیر سی کاوش تھی اس عظمت رفتہ کی ایک مختصر سی یاد کی، یہ وہ مسجد ہے جس کے کتبوں کو محفوظ کرنے کے لئے سرسید کا دل تڑپا اور غالب نے بھی اس پر ہونے والی ستم ظریفی کا نوحوہ لکھا۔ یہ دراصل ایک گزارش ہے ماہرین آثار قدیمہ سے کہ اپنے اسلاف کی یادگاروں کی حفاظت کی ہر ممکن سعی کریں، جس قدر ذرائع سے ممکن ہو سکے۔

حواشی

(۱)۔ (بہادر شاہ کارونامہ بابت ۱۸۴۴ء لغایت ۱۸۴۸ء، خواجہ حسن نظامی، خواجہ اولاد کتاب گھر، درگاہ حضرت نظام الدین اولیاء، نئی

دلی، ۱۹۶۲ء، ص ۱۷۲۔

(۲)۔ تفصیل کے لئے ملاحظہ ہو:

آثار الصنادید، جلد سوم، سید احمد خاں، مرتبہ خلیق انجم، اردو اکادمی، دلی، حواشی از خلیق انجم

اردو: تاریخ اولیائے دلی: ۸۷۲

واقعات دارالحکومت دلی: ۱۴۰:۲

الواح الصنادید ۵۵-۵۹

سیر المنازل ۱۳، ۳۱

انگریزی: نرائی گپتا: ۵۰، ۲۷

(۳)۔ فارسی متن بادشاہنامہ از محمد وارث

”[۲۵ ب] روز چہار شنبہ غرہ شوال مطابق ششم مہر عید فطر نوید مسرت بہ اولیای دولت رسانید و شہنشاہ دین پناہ بر گلگون فلک خرام پادشاہ

پسند نام کہ سر طویلہ اسپان خاصہ بود، سوار گشتہ مسجد مستورہ تنق رفعت، مخدرہ ستر عزت، محفوظہ عواطف پادشاهی، پرستار خاص

خلیفہ الہی اکبر آبادی محل بہ فروغ یزدان پرستی کہ از ناصیہ جہان افروز تابان است، نور آگین ساختند و نماز بہ کمال نیاز ادا فرمودند۔ و

گزین پیشکش از جواہر و مرصع آلات و ہشده خوان ملو از زرو سیم ثار کہ آن پردہ نشین اعتلا ترتیب دادہ بود، از نظر انور گذشت۔

مسجد مزبور جنوبی سمت قلعہ محاذی دروازہ کہ بہ جانب مستقر الخلافت اکبر آباد است، سر بہ اوج فلک کشیدہ۔ عمارتش بہ طول شصت و سہ ذراع

پادشاهی و پھنائی ہفدہ و نیم، است، سر بہ اوج فلک کشیدہ۔ عمارتش بہ طول شصت و سہ ذراع پادشاهی و پھنائی ہفدہ و نیم، محتوی

است بر ہفت خانہ گنبدی مسقف از آن میان بام چہار خانہ مسطح است و بر فراز سہ خانہ دیگر سہ گنبد بر افراختہ اند۔ پیش خانہ

میانہ ہشت در ہشت طاقی است بہ طول ہشت ذراع و عرض شش و نیم و ارتفاع دہ و نیم کہ بردو بازو و پیشانی آن الواح سنگ

مرمر نصب نمودہ نقوش کلمات سورہ فجر از سنگ سیاہ پر چین کردہ اند۔ و در دو جانب این طاق پیش دیگر خانہای کہ ہر کدام شش

در شش است۔ دو پایہ دار است مسقف بہ سنگ سرخ، ہر یکی بہ درازی بیست و دو ذراع و پھنائی شش و نیم مشتمل بر سہ چشمہ۔ در دو

کنج شرقی دو مینار برا فراختہ شدہ۔

فرش این عبادت خانہ تمامی از سنگ سرخ است کہ بہ طرح جای نماز بہ سنگ سیاہ پر چین شدہ۔ و تمامی ازارہ از درون و برون کہ سراسر مہبت است و روی کار مسجد کہ آن را نیز مہبت نمودہ اند۔ و روی کار مینار ہا و گلدستہا و کاسہای گنبد سہ گانہ از سنگ سرخ است و کس گنبد ہا از سنگ مرمر مصفاست۔

و محن مسجد چہوترہ است و سبج بہ دراز بیشت و سہ ذراع و عرض پنجاہ و ہفت دارد۔ و ارتفاع سہ و نیم کہ فرش آن نیز از سنگ سرخ ترتیب یافتہ و بر دویر آن حجر بیست ہم ازین سنگ۔

پایین چہوترہ شرقی سمت آن حوضی ست کوثر آسودہ در دروازہ از سنگ سرخ کہ آب نہر بھشت در آن می جوشد۔ و بر دور حوض نہر بیست از سنگ مزبور بہ عرض نیم گز کہ آب حوض سرشار شدہ در آن می ریزد۔

بر اطراف مسجد سرائی تختی بر ہشتاد و ہشت حجرہ و چہار برج و پیش ہر حجرہ ایوانی و پیش ایوانہای سراسر چہوترہ بہ عرض چار ذراع بنا یافتہ۔ طول محن سرا صد و چار۔ دروازہ سراز درون و برون بہ سنگ سرخ افراختہ شدہ۔ و در پیشانی آن کہ از سنگ مرمر است، نقوش کتابہ از سنگ سیاہ پر چین نمودہ اند۔

پیش دروازہ چوکی است زیبا مشتمل بر شصت و چہار حجرہ، پیش ہر حجرہ ایوانی، طول صحنش یک صد و شصت و چہار ذراع و عرض شصت و دو۔ و در محاذات دروازہ سراز شرقی ضلع چوک مذکور جامی است تہ کہ فرش آن از سنگ سرخ است و آبش از نہر بھشت ہموارہ جاری۔ و شانی چوک دو ایوان است ہر یک بہ طول بیست و دو گز و عرض پنج و نیم۔

تمامی این ابیہ فیض نشان او آخر شہر رمضان سال ہزار و شصتم [۳۶۱ الف] ہجری بہ صرف یک لک و پنجاہ ہزار و پیدہ عرض دو سال صورت انجام یافتہ۔

تدوین متن مسجد اکبر آبادی کی تدوین میں بادشاہ نامہ کے مندرجہ ذیل نسخوں سے استفادہ کیا گیا۔

۱: بآ: قلمی نسخہ بوڈلین لائبریری آکسفورڈ، برطانیہ، شمارہ: Ms Elliot 368

۲: بل: خطی نسخہ برٹش میوزیم (موجودہ برٹش لائبریری) لندن شمارہ ۶۵۵۶، Add. 6556

۳: پی: مخطوطہ پنجاب یونیورسٹی مرکزی لائبریری، لاہور شمارہ: Pe II 14 A, Vol. 3

قابل ذکر یہ ہے کہ تقریباً ایسی تعریف و تفصیل محمد صالح کنہونے اپنی کتاب میں کی ہے۔ ملاحظہ ہو: محمد صالح کنہو، عمل صالح (شاہجہان نامہ)،

جلد سوم، ترتیب و تہذیب: دکترا غلام یزدانی، ترمیم و تصحیح: دکترا وحید قریشی، مجلس ترقی ادب لاہور، ۱۹۷۲ء، صص ۳۸-۳۹

(۴): آثارالصنادید، جلد اول، مرتبہ: خلیق انجم، اردو اکادمی دہلی، ۱۹۹۰ء، ص ۳۴۹

(۵): پرستار: عرش آشیانی (اکبر بادشاہ) کے عہد سے یہ طے ہوا تھا کہ حرم کی خواتین کے نام اہل روزگار کے سامنے نہ لائیں جائیں اور انہیں پرستار خاص کے نام سے پکاریں یا اس کے جائے پیدائش کے نام سے اسے موسوم کیا جائے۔

(۶): محمد وارث: پادشاہنامہ نسخہ پی: جلد سوم نسخہ فعلی مرکزی کتابخانہ، پنجاب یونیورسٹی لاہور، جلد ۳، شمارہ: Pell 14 A، برگ:

۲۸ الف:

”دہم [ذی الحجہ ۱۰۶۰ھ] پادشاہ اسلام برنگ اور اسلام سیر پادشاہ پسند نام بہ مسجد پرستار خاص پرستندہ باخلاص اکبر آبادی محل تشریف فرمودہ نماز عید الاضحیٰ ادا نمودند و بعد از مراجعت بہ دولت خانہ والا سنت قربان بہ تقدیم رسید۔“

(۷): محمد وارث: بادشاہ نامہ جلد سوم نسخہ خطی مرکزی کتابخانہ پنجاب یونیورسٹی لاہور، برگ ۹ب: فارسی عبارت ملاحظہ ہو:

روز شنبہ غرہ شوال [۱۰۶۳ھ] مطابق بیست و چہارم امرداد کہ طے شدہ شادمانی آفاق را در گرفتہ بود و بہ حکم والا بیرون حصار چرخ آثار ارک دارالخلافہ از دروازہ قلعت تا چوک مسجد جملہ نشین متفق رفعت و علاوہ پردہ گزین سراق عزت و اعتلا پرستار خاص پادشاہی اکبر آبادی محل دو رویہ فیلان کوہ شکوہ با سلاسل و جلاجل طلا و نقرہ جل ہای تحمل ز رفعت و علم ہای زرنگار کہ روی ہوار انگین و زیب آگین ساختہ بود، بازداشتہ و بانداران بر قہای رنگارنگ برافراختہ و برق اندازان سوار بہ توڑک و آئین صفہا بستہ در ہر صف ہزار سوار و تفتنگیان پیادہ گروہ گروہ ایستادہ بودند۔ خاقان ایزد شناس رنگارنگ و گر دون پیاسوار شدہ از ہم عنانی دولت و اقبال بہ مسجد مذکور تشریف فرمودند و پس از ادای نماز بہ دستور ہر سال خلعتا بہ خطیب مرحمت شد۔ و از زرشار از جمعی دیگر بہرہ ور گشتند و پنج ہزار روپیہ تیری کہ آن مندرہ متفق معالی ترتیب دادہ بودند بہ ذوالفقار آقا عنایت نمودہ بہ دولت خانہ والا عنان بکیران عظمت منعطف گردانیدند۔

محمد وارث: بادشاہ نامہ، جلد سوم، قلمی نسخہ مرکزی کتابخانہ پنجاب یونیورسٹی لاہور، برگ ۹۰ب، شمارہ Pe II 14A, Vol 3

(۸): محمد وارث: بادشاہ نامہ جلد سوم قلمی نسخہ مرکزی کتابخانہ پنجاب یونیورسٹی لاہور برگ ۱۰۱ا، شمارہ Pe II 14A

اس تفصیل کی فارسی عبارت کچھ یوں ہے:

”روز چہار شنبہ غرہ شوال [۱۰۶۵ھ] مطابق سیزدہم امرداد کہ نشاط جدید عید انفس و آفاق را در گرفتہ بود و بہ آئین سال گذشتہ از دروازہ ارک قلعت تا مسجد جملہ نشین رفعت و اعتلا مندرہ سعادت مجتہد و علا پرستار خاص پادشاہی اکبر آبادی محل دو رویہ فیلان کوہ بیکر و گروہا گروہ مردم از برق اندازان و تفتنگیان و بانداران بہ تحمل تمام ایستادہ بودند و شہنشاہ اسلام پرور بہ آنجا عبادتگاہ تشریف فرمودہ نماز ادا نمودند و فراوان ز سرخ و سفید ثار کہ آن متفق آرای معالی آمادہ ساختہ بود، حسب الحکم مدارالہماہی بفرق افشاند و جہانی ازان بہرہ گرفت۔ درین روز جنتہ فروغ گوہر خلافت شاہ بلند اقبال برخی جواہر و کمر مرصع بالخی مرصع آیات عطا فرمودند۔

(۹): سیر المنازل، مرتب: ڈاکٹر شریف حسین قاسمی، غالب انسٹیٹیوٹ، نئی دہلی، ۱۹۸۲ء، صص ۳۲-۳۱

(۱۰): انتخاب ذکاء اللہ، مرتب: اصغر عباس، اتر پردیش اردو اکادمی، لکھنؤ، ۱۹۸۳ء، صص ۱۱۲-۱۱۳

(۱۱): واقعات دارالحکومت دہلی، حصہ دوم، اردو اکادمی، دہلی، ۱۹۹۰ء، ص ۱۳۰

(۱۲): اردو مصدر نامہ، انجمن ترقی اردو بک ڈپو، اردو بازار دہلی، ۱۳۹۵ھ / ۱۹۷۵ء، ص ۱۵

(۱۳): انتخاب ذکاء اللہ، مرتب: اصغر عباس، اتر پردیش اردو اکادمی، لکھنؤ، ۱۹۸۳ء، صص ۱۱۳-۱۱۴

(۱۴): دروازہ مسجد پر خط نسخ میں اس کتبہ کی مکمل فارسی عبارت یوں کندہ ہے:

”این مسجد فیض اتما و سرای راحت جا و حمام لطافت اما و چوک

دلکش کہ عبادتگاہ حق پرستان روزگار و روح افزای مترددان اقطار و زہتکندہ آسمانیان و دارالنفیع زمینیانست، در عہد سعادت محمد پادشاہ اسلام، کھف انام، سایہ پروردگار، برگزیدہ کردگار رحمت اعم ذی الجلال مظہر اتم دادار بی ہمال ابوالمظفر شہاب الدین محمد صاحبقران ثانی شاہ جہان پادشاہ غازی، پرستار خاص پادشاہی، پرستندہ باخلاص ظل اللہی، مرفقہ خیرات و مہرات، محررہ سعادت و حسنات اعز النسا مشہورہ باکبر آبادی محل بفرمان معلی بنا کرد و بحجت ابتغاء رضا [ع] اللہی و اقتناء ثواب اخروی و حاصل سری محتوی بر مسجد با حقوق و مرافق داخلہ و خارجہ وقف لازم شرعی نمود و مقرر ساخت کہ اگر ہر مرتہ این امکانہ احتیاج افتد، آنچہ از حاصل این موقوف، بعد الترمیم، باقی ماند بخندہ مسجد و حمام و طلبہ بر علم رسانند والا تمام را بجماعہ مسطور بدہند۔ این منازل

معیہ در عرض دو سال بصرف صد و پنجاہ ہزار روپیہ، آخر شہر رمضان المبارک سال ہزار و ششم ہجری مطابق بیست و چہارم سال جلوس عالم آرا صورت انجام پذیرفت۔ ایزد تعالیٰ اجر این خیر جاری و نفع باقی بروزگار فرخندہ آثار پادشاہ دین پرور، حق گزین، حقیقت گستر و بانیہ این مبانی عامرہ این مغانی عائد گرداند۔ آمین یا رب العالمین۔ (۱: منقول از آثار الصنادید، حصہ سوم، سید احمد خان، مرتبہ: خلیق انجم، صص ۱۷۹-۱۸۰؛ ۲: واقعات دارالحکومت دہلی، حصہ دوم، بشیر الدین احمد، صص ۱۴۱-۱۴۲: ۳: سیر المنازل، مرزا سنگین بیگ، مرتبہ: شریف حسین قاسمی، صص ۳۱-۳۲)

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روشنیہ تحریک کے سیاسی اور سماجی پہلو

ڈاکٹر جاوید اقبال

Abstract

Bayazid Asnari (1520-1572) the pioneer of Roshnia Movement was basically a religious minded spiritual celebrity of 16th Century A.D. He was given the title of Peer Roshan the spreader of spirituality and enlightenment by his followers and companions. Apart from Sufism and spirituality there were two other dimensions of his movement. Those were the social reforms and political struggle against the Mughal Empire at the time of Jalal-ud-din Akbar. Peer Roshan was a renowned scholar and writer of his time. He composed a number of books in four languages i.e. Pashto, Arabic, Persian and Hindi. That is why he contributed a lot to literature of said languages in general and to Pashto in particular. He was not only a traditional Sufi but was a practical man too. Along with his Sufism he was a philosopher, a religious scholar, a social reformer and practical politician. That is the reason that his Roshnia Movement was a multi dimensional movement of the era. Similarly his mystical thoughts also were very peculiar and individual. This paper deals with these peculiarities, individualities and specially with the socio-political dimensions of Roshnia Movement which are the part of socio-political and religious history of the subcontinent.

روشنیہ تحریک کے بانی و محرک بایزید انصاری کو اپنے مریدوں اور عقیدت مندوں نے پیر روشن کا لقب دیا تھا۔

اسٹنٹ پروفیسر، شعبہ پشتو، جامعہ بلوچستان کوئٹہ

تب سے اب تک یہ لقب تاریخ کا حصہ بنا رہا اور بایزید انصاری کو اس نام سے تاریخ کے اوراق نے یاد کیا ہے۔ اسی پیرروشن کی مناسبت سے ان کی تحریک کو روشنیہ تحریک کے نام سے یاد کیا جاتا ہے۔ چونکہ اس تحریک کے کئی جہتیں ہیں جن میں مذہبی، سیاسی، سماجی اور ادبی جہتیں بہت نمایاں ہیں۔ اسلئے روشنیہ تحریک کو کبھی مذہبی نام روشنیہ فرقہ اور کبھی سیاسی و ادبی نام روشنیہ تحریک کے نام سے یاد کیا جاتا ہے۔ پیرروشن کئی حوالوں سے تاریخ کی ایک اہم ترین شخصیت ہیں۔ اس لیے ان کی تحریک کو بھی مختلف زاویوں سے دیکھا جاتا ہے۔ بنیادی طور پر پیرروشن کو ایک روحانی پیشوا اور تصوف و مذہب کا بہت بڑا دانشور اور پیر و کار سمجھا جاتا ہے۔ اسلئے روشنیہ تحریک کو مختلف محققین و مورخین نے ایک مذہبی و صوفیانہ تحریک کی شکل میں پیش کیا ہے۔ پیرروشن کی زندگی اور جدوجہد پر نگاہ ڈالی جائے تو وہ ایک مدبر سیاستدان اور عملی جدوجہد کرنے والے جنگجو بھی نظر آتے ہیں۔ اس لیے روشنیہ تحریک کو ایک سیاسی تحریک کی شکل میں بھی پیش کیا جاتا ہے۔ چونکہ انہوں نے اپنا مذہبی صوفیانہ موقف عربی، فارسی، ہندی اور پشتو زبانوں میں تحریری طور پر بھی پیش کیا ہے۔ اسلئے روشنیہ تحریک کا ایک پہلو تاریخی اور ادبی بھی ہے۔ اس میں کوئی شک نہیں کہ روشنیہ تحریک کے یہ تمام پہلو اہم اور آپ میں منسلک ہیں۔ مگر مجموعی طور پر زیادہ محققین اس بات پر متفق ہیں، کہ روشنیہ تحریک بنیادی طور پر ایک مذہبی و صوفیانہ تحریک تھی۔ اگر ان تمام پہلوؤں کا جائزہ لیا جائے تو یہ بات بھی سامنے آتی ہے۔ کہ مذہب ہو یا سیاست، ادب ہو یا دیگر علمی تحریک سب کا ایک پہلو یہ بھی ہوتا ہے۔ کہ اپنے دور کے سماجی و معاشرتی رویوں کی ترجمانی بھی ہو سکے۔ یوں روشنیہ تحریک کے سماجی پہلو کو بھی کسی طور نظر انداز نہیں کیا جاسکتا۔ بلکہ یہ بھی کہا جاسکتا ہے، کہ اس تحریک کا نمایاں ترین پہلو ہی سماجی و معاشرتی ہے۔ ہم جانتے ہیں، کہ روشنیہ تحریک کے مذہبی و صوفیانہ جہتوں کے بارے میں بہت زیادہ لکھا جا چکا ہے۔ اس لیے اس مقالہ میں ہم اس تحریک کے سیاسی اور سماجی پہلو کو بطور خاص زیر بحث لائیں گے۔

ہم اپنی نقطہ نظر کی وضاحت کیلئے سب سے پہلے افغان دانشور پروفیسر عبدالحی حبیبی کا موقف پیش کرتے ہیں۔ جس کا تجزیہ کرنے سے روشنیہ تحریک کے سیاسی و سماجی پہلو واضح طور پر سامنے آسکیں گے۔ عبدالحی حبیبی نے اپنی پشتو کتاب ”دشتواد بیا تو تاریخ“ (تاریخ ادبیات پشتو) میں لکھا ہے۔

”روشن جب اپنی تحریک کا آغاز کر رہا تھا، تو پشتونخوا کے مشرقی پہاڑوں سے دریائے

سندھ (اباسین) تک روحانیت اور تصوف کا ایک ایسا جذبہ موجزن تھا۔ کہ اُس دور کے تمام پشتون پیروں اور مذہبی پیروکاروں کے ذمے میں آچکے تھے۔ سید علی (پیر بابا)، اخوند درویش اور ایسے کئی روحانی پیشوا یہاں موجود تھے جن کے ساتھ ذاتی اقتدار و قوت کے علاوہ مغل حکمرانوں کی درباری قوت کا بھی ساتھ تھا۔ مگر پیر روشن مغلوں کے خلاف برسرِ پیکار تھا۔ کہ پشتونوں پر مغلوں کے تسلط کا خاتمہ کیا جاسکے۔ اسلئے پیر روشن مجبور تھا۔ کہ پشتونوں کو ایک روحانی پیشوا کی حیثیت سے اکٹھا کریں اور پھر ان کو اپنے روحانی اور سیاسی موقف کی وضاحت کرے اور ایک ایسا طریقہ اپنائے جس کا پشتونوں پر اثر ہو سکے۔“ (۱) پشتو سے ترجمہ:

جیسی صاحب کی یہ رائے بہت صائب ہے کیونکہ پیر روشن نے اپنی تحریک اور جدوجہد کی ابتدا تو یقیناً روحانیت و تصوف اور مذہبی رجحان کے اظہار سے کیا تھا۔ مگر بعد میں ان کی عملی جدوجہد نے ثابت کیا کہ اُنکے بنیادی مقاصد سیاسی اور سماجی تھے۔ انہوں نے جب اپنے دور میں جلال الدین اکبر کے عقائد کے ساتھ ساتھ اسکا نظام سلطنت بھی چیلنج کیا اور اس کے خلاف کئی جنگیں بھی لڑیں تو یہ بات کھل کر سامنے آگئی کہ پیر روشن برصغیر میں مغلوں اور پشتونوں کے درمیان سیاسی کشمکش کی اس روایت کا حصہ ہے۔ جو اس سرزمین پر کئی سالوں سے سامنے آتی رہی۔ جب پیر روشن کے مذہبی عقائد کے ساتھ ساتھ سیاسی و سماجی سطح پر بھی ان کی مخالفت سامنے آئی تو واضح ہو گیا تھا، کہ پیر روشن کی تحریک کے بنیادی پہلو سیاسی و سماجی تھے۔ مگر ان کا دھڑ یہ رہا کہ مذہبی و روحانی لباس میں اپنے سیاسی و سماجی مقاصد کو آگے بڑھائے۔ اس نقطہ نظر کو صحیح طور پر واضح کرنے کیلئے ہمیں تاریخ کے اوراق کا جائزہ لینا ہوگا۔ اور اُس دور میں جانا پڑے گا۔ جس دور میں پیر روشن کے سیاسی اور مذہبی مخالفین اُن کی مخالفت میں برسرِ پیکار رہے۔ اسی تناظر میں اگر مغلوں اور پشتونوں کے سیاسی و سماجی کشمکش کا جائزہ لیا جائے تو معلوم ہو جائے گا۔ کہ برصغیر میں اس کشمکش کی ابتداء اس وقت ہو گئی تھی۔ جب مغل حکمران ظہیر الدین بابر، ابراہیم لودھی کی سلطنت پر چڑھ دوڑا تھا۔ بعد میں بابر کے بیٹے ہمایوں کی مخالفت میں فرید خان (شیر شاہ سوری) کا نمودار ہونا اور اُس سے سلطنت کا چھین لینا۔ اسی مغل افغان تصادم کا حصہ ہے۔ جس کا تسلسل جلال الدین اکبر اور پیر روشن کے دور تک آپہنچتا ہے۔ مگر جیسا کہ کہا گیا ہے۔ کہ پیر روشن چونکہ مذہبی و روحانی لباس میں ملبوس ہو کہ اپنے سیاسی و سماجی مقاصد کی تکمیل کرنا چاہتا تھا۔ اسلئے مغلوں نے بھی ان کی

مخالفت مذہبی و روحانی لباس میں کی اور یوں پیر بابا اور اخوند درویزہ جیسی بڑی روحانی شخصیات کو پیر روشن کی مخالفت میں میدان میں اتارا گیا۔ پیر بابا نے خود تو اس مخالفت میں حصہ نہیں لیا۔ مگر انہوں نے اپنے شاگرد رشید اخوند درویزہ سے اس سلسلے میں بہت بڑا کام لیا۔

جب ہم روشنی تحریک کے روحانی، مذہبی اور سیاسی پہلوؤں کا مطالعہ کرتے ہیں تو لامحالہ ان کی مخالفین اور اس دور کے دیگر تاریخی حوالہ جات کا بھی جائزہ لینا پڑتا ہے۔ جن میں اخوند درویزہ کی تحریریں سب سے پہلی فہرست میں آتی ہیں۔ اخوند درویزہ کی تحریروں میں پیر روشن کی مخالفت کو پرکھنے سے پہلے یہ بھی واضح کرنا ضروری ہے۔ کہ پیر روشن کے دینی و تصوفی عقائد میں وہ کونسی بات تھی۔ جو اخوند درویزہ اور دیگر ناقدین کیلئے ہدف تنقید بنی۔

پیر روشن بظاہر تو شریعت کا پابند ایک باعمل مسلمان تھا۔ مگر تصوف میں انہوں نے کچھ اپنی اختراعات کی تھیں اس طرح وہ اپنے دور کا ایک روشن فکر صوفی فلسفی اور دانشور تھا۔ جنہوں نے تصوف کے چشتیہ سلسلے کے مطابق سماع و موسیقی کی اہمیت پر زور دیا تھا۔

خواتین کے حق اور آزادی اظہار پر توجہ دی تھی اور تصوف میں خصوصی طور پر آٹھ درجات متعین کر کے ایک نیا اضافہ کیا تھا۔ مگر اخوند درویزہ اور دیگر ناقدین نے ان کے نظریات کو اس حد تک تنقید کا نشانہ بنایا کہ پیر روشن کی کتاب خیرالبیان کو شرالبیان، خود پیر روشن کو پیر تاریک اور پھر اس سے بھی آگے بڑھ کر ان کو ملحد، زندیق اور کافر تک کے القابات سے نواز اس سلسلے میں اگر ہم اخوند درویزہ کی پشتو کتاب مخزن الاسلام اور فارسی کتاب تذکرۃ الابرار والاشراک کا مطالعہ کریں تو درویزہ کی مخالفت سے واضح ہو جاتا ہے۔ کہ وہ پیر روشن کو دینی و مذہبی لحاظ سے بدنام کر کے سماجی طور پر ان کی ساکھ کو نقصان پہنچانا چاہتے تھے اور اس طرح وہ پیر روشن کو معاشرے کی نظروں میں گرانا چاہتے تھے۔ درویزہ کی پشتو کتاب مخزن تو بنیادی طور پر اسلامی تعلیمات کی تبلیغ و اشاعت کیلئے لکھی گئی تھی۔ مگر تذکرۃ الابرار والاشراک مرکزی موضوع ہی پیروں اور مذہبی پیشواؤں کا احاطہ کرنا تھا۔ اس کتاب میں پیر روشن پر جو الزامات عائد کئے گئے ہیں۔ وہ تو مذہبی انتہا پسندی کا ایسا نمونہ ہے۔ جس کی مثالیں پیش کرنا بھی مشکل ہے، مگر اختصار کے ساتھ چند مثالیں پیش کی جاتی ہیں اس کتاب میں وہ لکھتے ہیں۔

”این ملعون پیرتاریک ہم دعویٰ خدائی میکر و ہم دعویٰ پیغمبری“ (۲)
ترجمہ: (اس ملعون پیرتاریک نے بھی دعویٰ خدائی اور دعویٰ پیغمبر کیا تھا۔)
پھر لکھتا ہے:-

”این مردم شخصے کہ با زنان بیگا نکال تنہا در خلوت نشنید و زنان را خلیفہ سازد و صاحب دعوت نموده“ (۳)
ترجمہ:- (یہ ایسا شخص ہے، کہ پرانی عورتوں سے اکیلے خلوت میں ملتا تھا۔ عورتوں کو خلیفہ (مرید) بناتا تھا اور ان کو دعوت دیتا تھا۔)

درویزہ کے ان بیانات سے تو پتہ چلتا ہے، کہ وہ پیرروشن کو مذہبی و روحانی سطح پر بدنام کر کے معاشرے میں گرانما چاہتا ہے۔ مگر درویزہ کا مقصد بھی صرف یہی نہیں بلکہ سیاسی طور پر بھی پیرروشن کو مطعون کرنا چاہتا ہے۔ اسلئے پہلے مذہبی، روحانی اور سماجی طور پر تنقید کا نشانہ بنا کر پھر آگے یہ بھی کہتا ہے۔ ”بعد آزانکہ پیرتاریک راہ زنی و مسلمان کشی را پیشہ گرفتہ“ (۴)

ترجمہ: (اسکے بعد پیرتاریک نے راہ زنی اور مسلمان کشی کو اپنا پیشہ بنایا۔)

آپ نے دیکھا کہ درویزہ پیرروشن کی مخالفت اسی انداز سے کرتا ہے، کہ مذہبی اور روحانی لباس میں ملبوس ہو کر پیرروشن کی سیاسی اور سماجی حیثیت پر حملہ کرتا ہے۔ یہ انداز صرف اخوند درویزہ تک محدود نہیں رہا بلکہ بعد کے ناقدین و محققین نے بھی اسی انداز سے پیرروشن کو تنقید کا نشانہ بنایا۔ اخوند درویزہ کے بعد دینی، مذہبی اور صوفیانہ مسلک پر موبد نامی ایک دانشور نے دبستان مذاہب کے نام سے ایک مفصل کتاب فارسی میں لکھی ہے۔ جس میں درویشیان کے نام سے ایک باب روشنیہ فرقہ کے بارے میں لکھا ہے، اس کتاب میں پیرروشن کے اخلاقی اور سماجی پہلوؤں کو اخوند درویزہ کی طرح تو ہدف تنقید نہیں بنایا گیا۔ مگر پیرروشن کے مذہبی اور صوفیانہ مشرب کو اخوند درویزہ جیسا سمجھا ہے۔ البتہ پیرروشن کے علمی و ادبی مقام کو تسلیم ضرور کیا ہے۔ دبستان مذاہب میں روشنیہ عقائد اور پیرروشن کے بارے میں لکھا ہے۔

”اورالتصنیف بسیار است بحرئی و پارسی و ہندی و افغانی مقصود المومنین بحرئی است۔
گوئند حق باو بے میان جبرائیل سخن کردی و کتابے دارد خیرالبیان نام او آن

پچہارز بانست اول عبری، دوم بہ پارسی، سوم بہ ہندی چہارم پشتو یعنی لغت افغانی، ہمان کتب مطلب را پچہارز بان گفتمہ و آن خطا پیست از حق تعالیٰ بر حضرت بایزید را و آنرا صحیفہ الہی دانند“ (۵)

ترجمہ: (انکی تصانیف زیادہ ہیں۔ عربی، فارسی، ہندی اور پشتو زبان میں مقصود المؤمنین عربی میں ہے، کہتا ہے کہ حق تعالیٰ نے یہ کلام جبرائیل کے ذریعے اتارا اور یوں کتاب بن گیا جس کا نام خیرالبیان ہے۔ یہ چار زبانوں میں ہے پہلے عربی، دوسری فارسی، تیسری ہندی اور چوتھی پشتو یعنی افغانی زبان ہے۔ تمام کتابوں کے مطالب چار زبانوں میں بیان کئے اور کہا کہ یہ اللہ تعالیٰ کی طرف سے خطاب ہے۔ حضرت بایزید کی طرف، اسکو وہ صحیفہ الہی گردانتا تھا)۔

اس قسم کے مذہبی عقائد و نظریات کو اس دور میں تنقید کا نشانہ بنایا گیا۔ جس کی وجہ سے پیرروشن کی سیاسی اور سماجی حیثیت کو نقصان پہنچانے کی کوشش کی گئی۔ مگر پیرروشن نے اس مخالفت کے باوجود اپنی جدوجہد کو جاری رکھا اور جب پیرروشن کی تعلیمات اور کتابیں عام ہوئیں۔ تو ناقدین و دانشوروں کو اندازہ ہو گیا۔ کہ پیرروشن کے سیاسی موقف اور سماجی ساکھ کو نقصان پہنچانے کیلئے اخوند درویزہ، دبستان مذاہب کے مصنف اور دیگر ناقدین نے کافی حد تک مبالغہ آرائی سے کام لیا ہے۔ اس سلسلے میں بیسیویں صدی کے نامور مورخ و محقق شیخ محمد اکرم کی تحقیق سے استفادہ کرتے ہوئے اس تنازعہ کی حقیقت کو جانچنے کی کوشش کرتے ہیں۔ شیخ محمد اکرم رود کوثر میں اخوند درویزہ اور دبستان مذاہب دونوں کے موقف پر رائے دیتے ہوئے لکھتے ہیں۔

”اخوند درویزہ صاحب نے اپنی تصانیف (بالخصوص اپنی پشتو کتاب مخزن الاسلام کے آخر) میں فرقہ روشنیہ اور اس کے بانی کی نسبت کئی ایسی معلومات جمع کی ہیں جو کہیں اور نہیں ملتیں۔ اخوند صاحب کی میاں بایزید کے ساتھ سخت مخالفت تھی اور انہوں نے اس کے متعلق جا بجا غیظ و غضب اور برہمی کا اظہار کیا ہے۔ میاں بایزید کے بعض کلمات (مثلاً اس کی دو مہروں) سے جو نتائج وہ اخذ کرتے ہیں ان سے ہم متفق نہیں لیکن اخوند صاحب ایک برگزیدہ مذہبی عالم تھے۔ بلاشبہ وہ اپنے خیالات میں سخت

تھے اور بعض جگہ معصوم یا قابل تاویل امور سے بھی بڑے مخالفانہ نتیجے اخذ کر لیتے تھے، لیکن یہ خیال کہ انہوں نے دانستہ دروغ بیانی سے کام لیا قابل قبول نہیں معلوم ہوتا۔“ (۶)

اس طرح شیخ محمد اکرم نے دبستان مذاہب کے اندراج کے ضمن میں جو کچھ لکھا ہے۔ اس سے پیر روشن کے مذہبی عقائد کی بھی وضاحت ہوتی ہے۔ مگر اہم بات یہ ہے، کہ اس وضاحت میں روشنیہ تحریک کے سیاسی و سماجی پہلو بھی اجاگر ہو جاتی ہے۔ انہوں نے لکھا ہے:

”روحانی مرتبہ کوئی موزوں چیز تو نہیں، لیکن بالآخر بایزید کو خود ہی اپنا راستا بنانا پڑا۔ بڑی ریاضتیں اور عبادتیں کیں اور کلام الہی، احادیث نبوی اور احکام شریعت پر خود ہی غور و خوض کیا، لیکن ایسے ایسے معنی نکالے کہ حقیقت سے بہت دُور جا پڑے اور شریعت و طریقت کی خود رو ترجمانی سے ایک ایسا ملفوظہ تیار کیا جو مرجعہ اسلام سے بالکل مختلف تھا۔ ان کے معتقد انہیں پیر روشن کہتے تھے، لیکن ان کے مخالف کثرت سے تھے۔ وہ انہیں ”پیر تاریک“ کہتے۔“ (۷)

شیخ محمد اکرم نے صرف اخوند درویشہ اور دبستان مذاہب کے مصنف کو زیر نظر نہیں رکھا بلکہ مجموعی طور پر پیر روشن کے سیاسی ہدف، علمی و ادبی مقام کئی زبانوں پر عبور اور سیاسی لحاظ سے ایک وسیع علاقے پر تسلط حاصل کرنے کی خواہش کو بھی زیر بحث لایا۔ انہوں نے لکھا ہے، کہ:

”میاں بایزید کا دائرہ کار افغان علاقہ رہا، لیکن ان کی ذہنی ساخت میں فقط مقامی اثرات نہ تھے اور نہ ہی ان کا مطلق نظر محض مقامی تھا۔ وہ تو سارے ہندوستان اور خراسان کو مسخر کرنے کے خواب دیکھتے تھے۔ (ولا فہما زده کہ تمام ہندوستان و خراسان خواہم در تصرف خود آدرده، اور یہ ایک اہم حقیقت ہے، کہ ان کے خیالات کا مجموعہ خیر البیان فقط پشتو زبان میں نہیں لکھا گیا بلکہ میاں بایزید نے اسے چار زبانوں یعنی عربی، فارسی، پشتو اور ہندی میں لکھا۔ تاکہ سب زبانوں میں اپنے خیالات کی ترویج کر سکیں۔“ (۸)

اسی تناظر میں پرورش کی تحریک کی سیاسی اور سماجی اہمیت کو شیخ محمد اکرم نے اخوند درویشہ اور دبستان مذہب کی تنقید کی موجودگی میں بھی تسلیم کیا ہے اور خلاصے کے طور پر لکھا ہے۔

”پیر روشن کے خیالات کا جو خلاصہ ہم نے مخزن الاسلام اور دبستان مذہب سے دیا ہے۔ اس کی دلچسپی نظری اور تحقیقی ہے۔ روشنیہ فرقہ کے اگر یہی عقائد ابتدا میں تھے، جن پر اعتراض کئے گئے، تب بھی وہ ترک ہو گئے۔ پیر روشن کے خاندان کے کئی افراد اپنے عقائد سے تائب ہو گئے اور بہر کیف، جس علاقے سے اللہ تعالیٰ نے اسلام اور مسلمانوں کی اتنی خدمات لینی تھی، وہاں راسخ العقیدگی غالب آگئی، لیکن اگر مخزن الاسلام اور دبستان مذہب کے اندراجات کو بالکل صحیح مانیں، تب بھی پیر روشن کی تاریخی اہمیت کم نہیں ہوتی۔ انہوں نے اور ان کے جانشینوں نے کئی سال تک ایک اہم مذہبی، تمدنی اور سیاسی تحریک کی رہنمائی کی۔ پشتو ادب کے تودہ بانیوں میں سے ہیں۔ اور خیر الیمان پشتونز کی سب سے پہلی کتابوں میں سے ہے۔“ (۹)

ان حوالہ جات سے اندازہ ہوتا ہے، کہ پیر روشن کی تحریک کو ابتداء میں خالص مذہبی، تصوفی، روحانی اور ادبی سمجھا جاتا تھا۔ مگر تحقیق ایک تدریجی عمل ہے جوں جوں حقائق سامنے آتے گئے پیر روشن اور ان کے مریدوں کی کتابیں سامنے آئیں اور ساتھ ہی پیر روشن کے مخالفین کی کتابیں بھی عام ہوئیں تو بعد کے محققین و ناقدین نے ان تمام ماخذات کا جائزہ لیا اور پھر پیر روشن کے عملی جدوجہد کے بارے میں بھی مزید تحقیقات ہوئیں تو یہ حقیقت سامنے آگئی کہ روشنیہ تحریک کے مذہبی و تصوفی جہتوں کے ساتھ ساتھ سماجی، سیاسی اور ادبی پہلو بھی بہت اہم ہیں۔ پیر روشن کے قریبی عصر میں پشتو کے نامور شاعر خوشحال خان خٹک نے جب پیر روشن اور اخوند درویشہ کے نظریات اور جدوجہد کا مطالعہ کیا تھا۔ تو انہوں نے اس کشمکش کو زیادہ مذہبی اور ادبی تناظر میں دیکھا تھا۔ اور دونوں کو ہدف تنقید بنایا تھا۔ انہوں نے اپنی پشتو منظوم سفرنامہ ”سوات نامہ“ میں دونوں کے بارے میں کہا کہ:-

”ہنخ وخت چي پير روشن فساد بنيا دكړ

پشتو ورسره ټينگ كاردار شاد كړ

پشتانہ پہ ہنغہ دور پیر پرست وو
 حوک مرید دناہ عیسیٰ حوک دسر مست وو
 دروشان بخرہ ورکزی اوافریدی سول
 ہنغہ خوش پیر ہرنی پہ عنیدی سول‘ (۱۰)

ترجمہ: (اس دور میں جب پیر روشن نے فساد کی بنیاد رکھ لی تو پشتونوں نے بھی اُس کا ساتھ دیا پشتون اس دور میں پیر پرست تھے۔ کچھ شاہ عیسیٰ اور کچھ سر مست کے مدیر تھے۔ پیر روشن کے حصے میں اورک زئی اور افریدی قبائل آگئے جنہوں نے راہزنی میں پیر روشن کا ساتھ دیا)۔

اس طرح خوشحال خان خٹک نے اخوند درویزہ کے علمی وادی مقام پر نکتہ چینی کرتے ہوئے کہا تھا۔

’’درویزہ لہ یوہ لور یہ را پیدا نہ
 پہ لہ علم پہ دال ملک کشے لوی ملا نہ
 دروشان خیرالبیان نے ولید لے
 دہنغہ پہ مضمون نہ وپوہید لے
 ہنغہ وخت پہ پشتو کشے علم نہ و
 درویزہ ترجمہ دور نہ لار شہ و‘ (۱۱)

ترجمہ: (درویزہ بھی کسی جانب سے نمودار ہوا اور تھوڑے سے علم کے ساتھ اس علاقے میں بڑا ملا بن گیا۔ اُس نے روشن کے خیرالبیان کا مطالعہ کیا تھا۔ مگر خیرالبیان کے مضمون کو سمجھنے سے قاصر رہا۔ اس دور میں پشتونوں میں علم کی کمی تھی۔ اسلئے درویزہ کو مجتہد سے بھی بالا تر سمجھا تھا)۔

اگر خوشحال خان خٹک کے ان اشعار کا بغور جائزہ لیا جائے تو معلوم ہو جائے گا کہ انہوں نے پیر روشن کے نظریات و عقائد اور ان کے جدوجہد کو علمی، ادبی اور سیاسی تینوں زاویوں سے پرکھا ہے اور پھر ان تینوں زاویوں سے پیر روشن پر تنقید کی ہے اور ساتھ ہی اس دور کے پشتون معاشرہ کو بھی ہدف تنقید بنایا ہے۔ اسی طرح خوشحال خان خٹک نے درویزہ کا تذکرہ کرتے ہوئے بھی نہ صرف درویزہ کے علمی وادی مقام کو تنقید کا

نشانہ بنایا ہے۔ بلکہ اس دور کے سماج کو بھی ہدف تنقید بنایا ہے۔ یہی وہ پس منظر تھا۔ جس کو بعد میں سیاسی زوایے سے دیکھا جانے لگا۔ اور پھر جب پیر روشن اور ان کے مریدوں کی مغل حکمرانوں کے خلاف جنگیں لڑنا اور عملی جدوجہد کو جاری رکھنا بھی ہمارے محققین کے مد نظر رہا تو بات کھل کر سامنے آگئی کہ روشنیہ تحریک کے اصل مقاصد سیاسی اور سماجی تھے۔ پیر روشن اور ان کی اولاد و مریدین کی مغل حکمرانوں کے خلاف اس عملی جدوجہد کو نامور دانشور ڈاکٹر ظہور الدین احمد نے بھی ان ہی سیاسی اور سماجی زوایوں سے دیکھا ہے۔ انہوں نے لکھا ہے:

”جلال الدین اکبر کے عہد میں وادی پشاور میں امن و امان کی صورت حال بہتر نہ ہوئی۔ سوات اور بنیر کے یوسفزئی، مغلوں سے مغلوب نہ ہو سکے۔ اکبر نے اٹک کا مضبوط قلعہ بنایا، زین خان کو کہ نے چکدرہ اور مالاکنڈ میں، راجہ مان سنگھ نے ویہند میں اور شاہ بیگ نے باڑہ میں قلعے تعمیر کئے۔ ان قلعوں کی تعمیر کا مقصد یہ تھا کہ اندرونی بغاوتوں کو فرو کرنے اور بیرونی حملوں کو روکنے کے لیے فوری کمک پہنچائی جاسکے۔ پیر روشن بایزید انصاری اور ان کے بیٹے جلالہ کے ساتھ مغل فوج کی لکر ہوتی رہی۔ جلالہ نے ۱۵۸۵-۸۶ ع میں قلعہ بگرام (پشاور) کا محاصرہ کیا اور سید حامد بخاری کو قتل کر دیا۔ ۱۵۸۶-۸۷ ع میں مغل فوج جلالہ کو زیر کرنے میں مصروف رہی۔ جلالہ چترال کی پہاڑوں میں پناہ گزین ہوا اور ۱۰۰۸ھ میں لڑتا ہوا مارا گیا۔ اس کی وفات کے بعد بھی روشنیہ تحریک جاری رہی۔ احداث انصاری اور عبدالقادر نے ۱۶۱۳ ع میں پشاور پر حملہ کیا، جس میں قلعہ خان مارا گیا۔ ۱۶۳۰ ع میں انہوں نے دوسرا حملہ کیا جس میں سپہ سالار مظفر خان کو شکست ہوئی۔ شاہجہان کے عہد میں بایزید کا آخری نامور خلیفہ عبدالقادر، مغل دربار سے وابستہ ہو گیا تو یہ سیاسی تحریک ختم ہو گئی۔“ (۱۲)

ڈاکٹر ظہور الدین نے جن جنگوں اور مغل افغان تصادم کی طرف اشارہ کیا ہے۔ اس کا مقصد ہی یہی تھا، کہ پشتون مغل حکمرانوں کی طرز حکومت سے مطمئن نہیں تھے۔ اسلئے اس حکومت کا خاتمہ کرنا چاہتے تھے۔ مگر تاریخ ہمیں بتاتی ہے، کہ روشنیہ تحریک کے زیر سایہ پشتونوں کی یہ جدوجہد اور سیاسی حکمت عملی کامیاب نہ ہو سکی۔ خیر

الہام کے مقدمہ نگار حافظ محمد عبدالقدوس قاسمی صاحب نے بھی اپنے عالمانہ مقدمہ کے خلاصہ میں بھی یہی کہا ہے اور لکھا ہے!

”مختصر یہ کہ روشنیہ تحریک نے بہت مشکل سے ساٹھ سال تک اس خطے میں تلواریں لہرائیں۔ گھوڑے دوڑائیں اور مغل حکمرانوں کی نیندیں حرام کی تھیں۔ مگر آخر کار جب جنگوں کی سکت باقی نہ رہی تو انہوں نے تلواریں رکھ دیں اور جو لگو بچ گئے۔ وہ مغلوں کے زیر سایہ انکی حکمرانی میں زندگی گزارنے پر مجبور ہو گئے“ (۱۳) پشتو سے ترجمہ:

ہم نے دیکھا کہ ہمارے عصر کے محققین روشنیہ تحریک کے مذہبی اور تصوفی رجحانات کے ساتھ ساتھ پیر روشن کے سیاسی مقاصد کو اجاگر کرتے رہتے ہیں اور پھر خصوصی طور پر مغلوں کے خلاف ان کی جنگوں کا بنیادی مقصد بھی یہی بتاتے ہیں، کہ روشنیوں کو مغل حکمرانی قبول نہیں تھی۔ جو کہ خالص سیاسی اور سماجی مسئلہ ہے۔ ہمارے عصر کے نامور دانشور سبط حسن نے بھی اپنی کتاب ”پاکستان میں تہذیبوں کا ارتقاء“ میں روشنیہ تحریک کے سیاسی پہلو کو اجاگر کرتے ہوئے برصغیر میں مغل افغان تصادم کو تاریخی نقطہ نظر سے دیکھا ہے اور لکھا ہے۔

”پیر روشن کی تاریخی عظمت کا جائزہ مغلوں اور پٹھانوں کی دیرینہ عداوت کی روشنی میں لینا چاہیے۔ پٹھانوں نے مغلوں کی اطاعت دل سے کبھی قبول نہیں کی تھی بلکہ جہاں اور جب بھی موقع ملتا تھا، بغاوت کر دیتے تھے۔ اسی بنا پر مغل پٹھانوں پر بالکل اعتبار نہیں کرتے تھے اور ان کی سرگرمیوں پر کڑی نظر رکھتے تھے۔ پیر روشن کی تحریک اپنی تمام مذہبی رنگ آمیزیوں کے باوصف سرحد کے عوام کی پہلی آزادی کی تحریک تھی۔ اس کی نوعیت گجرات، مالوہ، سنہیل، جونپور، پٹنہ اور بنگال کے پٹھان سرداروں کی بغاوت سے اس وجہ سے مختلف تھی کہ موخر الذکر علاقوں کے پٹھان سردار اپنی ذاتی ریاستوں کی خود مختاری کے لیے لڑتے تھے جبکہ پیر روشن کی جنگ سرحد کے پٹھانوں کی عوامی جنگ تھی۔ پیر روشن کا مقصد پٹھان علاقوں سے مغل اقتدار کو ختم کرنا تھا، کہ پٹھان قبائل ماضی کی مانند آزاد اور خود مختار زندگی بسر کر سکیں۔“ (۱۴)

سبط حسن نے روشنیہ تحریک کے صرف تاریخی اور سیاسی پہلو کو نہیں دیکھا بلکہ اس تحریک کے زیر سایہ پیر روشن

کے مذہبی و روحانی عقائد کو سماجی و تہذیبی تناظر میں بھی پرکھا ہے اور ان کی فنون لطیفہ اور خصوصی طور پر فن موسیقی سے لگاؤ کا معاشرہ و سماج پر گہرے نقوش کو بھی اجاگر کیا ہے۔ انہوں نے لکھا ہے۔

”پیر روشن بڑے عالم اور صاحب کمال بزرگ تھے۔ ان کو فارسی، عربی، ہندی اور پشتو چاروں زبانوں پر پورا عبور تھا۔ وہ فلسفہ اور دیگر علوم عقلی پر بھی کامل دستگاہ رکھتے تھے۔ خیرالبیان ان کی مشہور تصنیف پشتو میں ہے۔ اس کتاب میں انہوں نے شریعت اور طریقت کے مسائل پر بحث کرنے کے علاوہ پٹھانوں کے سیاسی اور قبیلہ داری اتحاد پر بھی زور دیا ہے۔ ان کی مقبولیت کا بڑا راز یہ تھا کہ وہ اپنے عقائد کی تبلیغ پٹھانوں میں پشتو زبان میں، فارسی دانوں میں فارسی زبان میں اور ہندوؤں میں ہندی زبان میں کرتے تھے۔ اُن کے پشتو ادب اور موسیقی میں بھی پیر روشن نے اپنی نثری تصنیفات کے ذریعے پشتو ادب کی بڑی خدمت کی ہے اور ایک نئے مکتبہ فکر کی بنیاد رکھی ہے۔ پیر روشن کو سماج کا بھی بہت شوق تھا اور کہتے ہیں کہ انہی کی صحبت میں اور انہی کی ہدایت سے پٹھان موسیقار دھناسری، پنج پردہ، چہار پردہ، سہ پردہ، جنگلی آہنگ اور مقام شہادت کے نغمے بجانے لگے۔“ (۱۵)

اس بحث کو ہم جتنا بھی طول دے دیں اس کا احاطہ اس مختصر تحریر میں ممکن نہیں۔ لہذا دیئے گئے حوالہ جات سے ہم مکمل نتائج کی نشان دہی کی کوشش کرتے ہیں اور یہ واضح کرنے کی کوشش کرتے ہیں، کہ ہم نے اس بحث کا آغاز افغان دانشور پروفیسر عبدالحی حبیبی کے جس اقتباس سے کیا تھا۔ اس کی توثیق دیگر حوالہ جات سے بھی ہو رہی ہے۔ اور یہ نتیجہ کھل کر سامنے آ رہا ہے۔ کہ روشنیہ تحریک اور پیر روشن کی تعلیمات وجد و جہد ہر چند کہ مذہبی، صوفیانہ اور روحانی تھے۔ مگر انہی مذہبی، روحانی اور تصوفی تعلیمات کے پس پشت ان کے مقاصد سیاسی اور سماجی تھے یا یوں کہا جاسکتا ہے، کہ روشنیہ تحریک کے چند پہلو تو مذہبی و صوفیانہ تھے۔ مگر بہت نمایاں پہلو سیاسی و سماجی تھے اور پھر ضمنی طور پر یہ بھی کہا جاسکتا ہے، کہ اس تحریک کی ایک جہت ادبی بھی ہے، کیونکہ پشتو ادب کے کلاسیکی نقوش کا آغاز ہی روشنیہ تحریک سے ہوتا ہے پشتو نثر میں پہلی ہی دستیاب کتاب پیر روشن کی خیرالبیان ہے اور پھر پشتو کے علاوہ عربی، فارسی اور ہندی میں پیر روشن کی خدمات بھی انٹ ہیں۔ مگر ان تمام پہلوؤں میں اس

تحریک کے سیاسی اور سماجی پہلوؤں کو کسی طور نظر انداز نہیں کیا جاسکتا، بلکہ نمایاں ترین پہلو ہی یہی سیاسی اور سماجی ہیں جن کو روشنی تحریک کے بنیادی اہداف و مقاصد میں شمار کیا جاسکتا ہے۔ ہمیں یہ بھی کہنا چاہیے کہ روشنی تحریک کے ان سیاسی اور سماجی پہلوؤں کو سب سے پہلے اخوند درویشہ اور خوشحال خان خٹک نے اشارے کئے تھے مگر یہ تسلسل بیسیویں صدی کے دانشوروں تک قائم رہا اور آج ہم ان تحقیقات، تاریخی دستاویزات اور ماخذات کی روشنی میں بہت آسانی کے ساتھ واضح طور پر اس رائے کا اظہار کر سکتے ہیں۔ کہ روشنی تحریک کے سیاسی اور سماجی پہلوؤں نے پچھلے پانچ صدیوں سے آج تک نہ صرف پشتون معاشرہ کو متاثرہ کیا ہے، بلکہ برصغیر کے چبے چپے تک یہ اثرات سرایت کر چکے ہیں۔

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بنگلہ دیش میں اردو

ڈاکٹر محمد محمود الاسلام

مشرقی بنگال یا آج کے بنگلہ دیش میں اردو کبھی اجنبی نہ تھی۔ اہل بنگالہ کی اردو سے شناسائی صدیوں سے رہی ہے۔ بنگلہ دیش میں اردو کا سراغ سترہویں صدی سے ملتا ہے۔ ۱۶۰۸ء میں جب ڈھا کہ بنگال کا دارالحکومت بنا اور تلاش معاش کے سلسلہ میں ہندوستان کے مختلف علاقوں سے ہر طبقہ اور ہر مکتبہ فکر کے افراد یہاں آ کر آباد ہونا شروع ہوئے۔ ان لوگوں کو یہاں ”خوش باش“ کہا جاتا تھا اور اسی نسبت سے اردو یہاں خوش باشوں کی زبان کہلائی۔ اس کے علاوہ نوابین ڈھا کہ نے بھی اپنے دور اقتدار میں اردو کو اپنے سایہ عاطفت میں لیا۔ ان کی سرپرستی میں خوب خوب یہ زبان یہاں پھولی اور پھلی۔

مزید برآں آج کے بنگلہ دیش میں اردو کی تشہیر اور ترویج کی ایک وجہ یہ بھی بتائی جاتی ہے کہ ماضی میں بنگال کے مسلم طلباء جب تحصیل علم کے لئے ہندوستان جاتے تھے تو وہ زیادہ تر ان شہروں اور درس گاہوں کا رخ کرتے تھے جہاں اردو کا رواج زیادہ تھا۔ لہذا یہ طلباء جب فارغ ہو کر وطن واپس آتے تو دوسرے علمی خزانوں کے ساتھ اردو کا ذوق و شوق بھی اپنے ساتھ لاتے تھے اور اس طرح اس زبان کی رسائی بنگال کے عوام الناس تک ہونے لگی اور یہ زبان یہاں کے گلی کوچوں میں بولی اور سمجھی جانے لگی۔ چنانچہ ڈھا کہ کے قدیم باشندے جنہیں عرف عام میں ”ڈھا کیہ کٹی“ کہا جاتا ہے انکے گھروں میں آج بھی جو زبان مادری زبان کے طور پر بولی جاتی ہے اسے سکر صاف پتہ چلتا ہے کہ یہ اردو کی بگڑی ہوئی شکل ہے۔ مثلاً ”ہموکا باڑی میں تموکا دعوت“ یعنی (ہمارے یہاں آپ کی دعوت ہے) ”ہموں نے کتا کہا انوں نے سنی نئی“ (میں نے انہیں بہت سمجھایا مگر وہ مانے ہی نہیں) ”کیا میاں کیسا ہو“ (آپ کے مزاج کیسے ہیں) ”اس کا چا پابازی آرا چھا لگتا نئی“ (اس کا زیادہ

شینی بگھارنا اچھا نہیں لگتا) وغیرہ۔ اسکے علاوہ نوابیں ڈھا کہ کے لواحقین اور متعلقین کے گھروں میں آج بھی یہ زبان لکھی پڑھی اور بولی جاتی ہے خصوصاً اہل شریع کے گھروں میں یہ زبان مادری زبان کے طور پر استعمال ہوتی ہے۔

اردو کو بنگال میں کبھی کسی حد تک مذہبی زبان کا درجہ حاصل تھا۔ تمام دینی مدارس میں اردو ہی ذریعہ تعلیم تھی بلکہ چند مدارس میں آج بھی ہے۔ اہل بنگال کے اردو نواز اور دوست ہونے کی بہت سی مثالیں پیش کی جاسکتی ہیں۔ بنگالی نثر ادیب اور شاعر جناب عبدالغفور نساخ، غالب کے ہم عصر تھے۔ غالب نے انکے پہلے دیوان ”دفتر بے مثال“ کی اشاعت کے موقع پر انہیں ایک توصیفی خط بھی لکھا تھا جو ”مکتوبات غالب“ میں شامل ہے۔ نساخ نے اپنی کتاب ”نخن شعرا“ میں جس کا سال اشاعت ۱۲۹۱ھ ہے، بنگال میں دو ہزار چار سو چھیالیس شعرا کے اردو فارسی اور انیس شاعرات کا ذکر کیا ہے۔ یہ شعرا صرف شہر ڈھا کہ ہی میں نہیں بلکہ ہنگلہ دیش کے مختلف اضلاع میں موجود تھے۔ مثلاً ڈھا کہ کے شیخ محمد جان عطش، مرزا آغا جان، رمن علی طیش، مرزا لطیف گستاخ، حکیم حیدر علی، مولوی غلام کبریا کامل، حکیم واجد علی ایما، ابوعلی برق، منشی وارث علی صبا۔ مبین سنگھ کے مولوی سید نجم الدین حسین نادر، فرید پور کے عبدالغفور نساخ اور ابوالقاسم محمد بخش (وحشت کے استاد) راجشاہی کے فرید الدین منظور اور سلہٹ کے حاجی عبداللہ وغیرہ۔ یہ شعرا اہل کرام اصل و نسل کے اعتبار سے خالص بنگالی تھے۔

جناب عبدالجلیل بسمل نے اپنی کتاب ”سلہٹ میں اردو“ میں ارٹھار باب قلم اور انکی اردو فارسی تصانیف کا تذکرہ کیا ہے۔ بنگال میں صرف اہل علم و دانش حضرات ہی نہیں خواتین بھی اردو سے والہانہ لگاؤ رکھتی تھیں۔ مثلاً شرف النساء شرف کا تعلق مرشد آباد سے تھا انہوں نے ایک طویل مثنوی لکھی بقول وفاراشدی یہ مثنوی چار ہزار اشعار پر مشتمل ہے۔ شائستہ اختر کا تعلق بنگال کے مشہور سہروردی خاندان سے تھا۔ شائستہ نظم و نثر دونوں اصناف میں یکساں اظہار کی قدرت رکھتی تھیں۔ انہیں اردو سے بڑا پیار تھا۔ اپنی ایک تحریر میں لکھتی ہیں ”میرا خاندان بنگال میں اردو کا علم بردار تھا۔ ہمیں اپنی زبان پر فخر اور اردو دانی پر ناز تھا۔ لیکن اب نہ خاندان باقی ہے اور نہ خاندانی روایات قائم ہیں“ اسی طرح زینت نعمانی تسنیم اچھی شاعرہ اور صاحب طرز ادیبہ تھیں۔ اپنے بھائی کو ایک خط میں لکھتی ہیں ”اے میرے بھائی! تم نے تو بس حد کر دی تمہارا خط بڑھکر غور کرنا پڑتا ہے کہ

غالب اور اقبال کے کلام میں زیادہ معنی آفرینی ہے یا تمہاری گفتار میں۔ کبھی تو سیدھے سیدھے خط لکھا کرو۔ سوچتی ہوں کہ روح کے پرواز کر جانے کا نام موت ہے۔ نہیں! موت آسمان کی رفعتوں پر منڈلایا نہیں کرتی اور نہ ثریا، پروین کے نعماتی رقص میں شریک ہو سکتی ہے۔ اس کا رفعت اور بلندی سے کیا تعلق موت کو دیکھنا ہو تو آؤ بنگال کے سسکتے ریگتے ہوئے افلاس زدہ انسانوں کو دیکھو ان غریبوں کی خمیدہ کمر پر تم کو موت کوڑے برساتی ہوئی نظر آئے گی۔

بنگال میں اردو سے والہانہ وابستگی کا یہ عالم تھا کہ جناب محمد عبدالقادر ابوالحسنات نے اپنی چہیتی بیگم، جن کا وصال صرف ۴۰ سال کی عمر میں ۱۹۵۰ء میں ہو گیا تھا، انکی قبر پر جو کتبہ یا تعویذ نصب کرایا وہ بنگلہ زبان کی بجائے اردو میں ہے۔ یہ قبر مین سنگہ میں آج بھی دیکھی جاسکتی ہے۔ صرف یہی نہیں حسنت صاحب نے ۱۹۵۲ء میں اپنی بیگم کے نام پر ایک رسالہ ”دلربا“ بھی نکالا۔ سلہٹ کے عوام تو اردو سے اس حد تک دلچسپی رکھتے تھے کہ بنگال کے عظیم المرتبت شاعر جناب رابندر ناتھ ٹھاکر جب ۱۹۲۰ء میں سلہٹ تشریف لائے تو اس موقع پر انھیں شہریوں کی جانب سے جو استقبال دیا گیا اور جسے اس وقت کے وزیر خان بہادر عبدالحمید نے پڑھا تھا وہ خطبہ استقبال بنگلہ کی بجائے اردو زبان میں تھا یہ کوئی معمولی بات نہ تھی۔

تقسیم ہند کے بعد ہندوستانی تارکین وطن بنگلہ دیش میں آکر آباد ہونا شروع ہوئے۔ تو ان لوگوں نے زیادہ تر شمالی بنگال کے اضلاع یعنی سید پور، رگپور، پاربتی پور، بوگرہ، سنتا ہار، راجشاہی۔ اسکے علاوہ کلنا، میمن سنگھ، ڈھاکہ، چٹاگانگ کو اپنا مستقر بنایا۔ ان تارکین وطن میں علامہ رضا علی وحشت کلکتوی، ناطق کھنوی، حافظ دھلوی، عندلیب شادانی، ڈاکٹر شوکت سبزواری، ڈاکٹر محمد حنیف فوق، عاطف بناری جیسے اکابرین شعر و سخن بھی شامل تھے۔ ان مہاجرین کے بنگلہ دیش میں آجانے سے اردو کے قالب میں ایک نئی جان پڑ گئی تھی اور اس علاقہ میں اردو زبان کی ترویج و توسیع کی از سرے نو تجدید ہوئی۔ اس کی ترقی کے دروازے ہر طرف وا ہونے لگے۔ شہر شہر قریہ قریہ میں اردو کی توسیع کے مراکز، اسکول اور کالج قائم ہونے لگے۔ مشاعروں مناظروں کی محفلیں جگہ جگہ آراستہ ہونے لگیں۔ اخبارات و رسائل کی بھرمار ہو گئی ڈرامے اسٹیج کئے جانے لگے۔ اردو فلموں نے عوام میں دھوم مچادی۔ گلیوں اور بازاروں میں اردو نغمے گونج اٹھے۔ غرض زندگی کا کوئی شعبہ ایسا نہ تھا جہاں اس زبان نے اپنے نقوش نہ چھوڑے ہوں۔ ڈھاکہ اردو زبان کا ایک نیا دبستان شمار ہونے لگا۔

لیکن یہ فضا اردو کو زیادہ دنوں تک راس نہ آئی۔ سیاسی منظر نامہ پر کچھ ایسے واقعات رونما ہوئے جنکی پاداش میں مادر بنگال نے چشم و زدن میں اپنا دست شفقت اردو کے سر سے اٹھالیا اور اس طرح بنگال کی زرخیز زمین تخم اردو کیلئے یکسر بخر ہو گئی۔ اس کی شہرت و مقبولیت کو جیسے گہن لگ گیا۔ تقسیم ہند سے اس خطہ میں اردو کا جو نقصان ہوا وہ تقسیم نہ ہونے کی صورت میں شاید نہ ہوتا۔ بگلہ دیش آزاد ہو جانے کے بعد اردو شعراء، اساتذہ، ادیب، صحافی ادھر ادھر منتشر ہو گئے۔ کچھ ہندوستان واپس چلے گئے اور کچھ پاکستان، باقی ماندہ بگلہ دیش ہی کو اپنا وطن تسلیم کرتے ہوئے یہیں بس گئے۔ لیکن اب ان چراغوں میں روشنی نہیں رہی۔ پرانے چراغ یکے بعد دیگرے گل ہوتے جا رہے ہیں اور نئے چراغ جو روشن ہو رہے ہیں ان میں ادبی ذوق و شوق کا فقدان ہے۔ کیونکہ انہیں وہ ماحول میسر نہیں جو ادبی ذہن کی بالیدگی اور نشوونما کیلئے ضروری ہوتا ہے۔

مگر آج بھی بگلہ دیش میں اردو نشر و اشاعت اور درس و تدریس کا جس قدر بھی چرچا ہے اس کا سہرا بھی اردو نواز اہل بنگال کے سر ہے۔ اردو کا اثر اب بھی دینی حلقوں میں زیادہ ہے۔ آج بھی علمائے اکرام اردو اشعار اور اقوال کا حوالہ بطور سند اپنی تحریر و تقریر میں بے دریغ دیتے ہیں اور دینی مدارس کا ہر طالب علم اردو سے تھوڑی بہت شد بد ضرور رکھتا ہے۔ دینی مدارس کے اساتذہ بہت ہی چھوٹے پیمانہ پہ سہی اردو کی ترویج و ترقی میں ہمہ تن آج بھی مصروف ہیں۔ مثلاً مولانا شفیق الرحمن جلال آبادی صاحب نے اردو تذکیر و تائیت سے متعلق ایک بہت ہی مفید کتابچہ تحریر فرمایا ہے۔ یہ کتابچہ ۱۹۸۴ء میں شائع ہوا۔ اسی طرح ”رہبر اردو“ کے مولف مولانا محمد سلطان ذوق چانگامی ہیں۔ وہ شاعری سے بھی شغف رکھتے ہیں۔ ذوق انکا تخلص ہے۔ ”رہبر اردو“ بھی اردو قواعد سے متعلق ہے مگر اس کتاب میں حضرت علامہ اقبال، ذوق، حسرت موہانی، میر انیس، مولانا محمد حسین آزاد، حالی اور حفیظ جالندھری جیسے شعرا کا ذکر بڑے احترام و عقیدت سے کیا گیا ہے ساتھ ہی اردو کی تاریخ اور اس کی اہمیت پر بھی زور دیا گیا ہے۔ ایک اور اردو قواعد کی کتاب ”آسان اردو“ جسکے مولف اور مرتب جناب مولانا سید محمد عبدالاحد قاسمی صاحب ہیں۔ یہ کتاب ۲۰۰۸ء میں امدادیہ لائبریری ڈھاکہ سے شائع ہوئی۔

”گلشن حبیب“ یہ کتاب دراصل دارالعلوم ہاٹ ہزاری، چٹاگانگ کے مختلف اساتذہ کے نعتیہ کلام کا مجموعہ ہے جسے جناب سلیمان ارمان قاسمی صاحب نے مرتب کر کے چندن پورا، چٹاگانگ بگلہ دیش سے ۱۹۹۸ء میں شائع کرایا۔ اس کے علاوہ مولانا سید محمد عبدالاحد قاسمی صاحب نے علم بلاغت سے متعلق ایک کتاب ”دروس

البلاغہ“ کے نام سے عربی سے اردو میں ترجمہ کیا۔ یہ کتاب اپنے موضوع کے اعتبار سے بڑی ہی اہم اور مفید ہے۔ رفیق الاسلام صاحب نے ”بزم اردو شہر ڈھا کہ میں“ کے عنوان سے ایک کتاب اگرچہ بنگلہ میں لکھی ہے مگر اس کا موضوع ڈھا کہ کی قدیم تہذیب سے متعلق ہے۔ جس تہذیب کی نمائندہ انہوں نے اردو زبان کو بتایا ہے اسی تہذیب کے آثار و نقوش کو انہوں نے اپنی کتاب میں اجاگر کرنے کی کوشش کی ہے۔

بنگلہ دیش کی آزادی کے بعد بہت ساری اردو کتابیں خصوصاً مدرسوں میں پڑھائی جانے والی درسی کتابیں اردو سے بنگلہ میں ترجمہ کی جا چکی ہیں۔ اس کے علاوہ اردو ادب کے بہت سارے شہ پارے مثلاً مشہور اسلامی تاریخی ناول نگار نسیم حجازی اور رضیہ بٹ کے تقریباً تمام ناول بنگلہ زبان میں منتقل ہو چکے ہیں۔ منشی پریم چند، سعادت حسن منٹو، عصمت چغتائی، کرشن چندر کے بے شمار افسانوں کا بنگلہ زبان میں ترجمہ ہو چکا ہے۔ شعرا میں غالب اور اقبال بنگلہ دیش میں کافی مقبول ہیں۔ ان شعرا کا بہت سارا کلام بنگلہ میں یا تو ترجمہ ہو چکا ہے یا ہو رہا ہے۔

احمد سعدی مرحوم نے نذر الاسلام کی کئی مشہور نظموں مثلاً ”باغی، کسان“ اور ”آرزو“ کا اردو میں کامیاب ترجمہ کیا ہے۔ اس کے علاوہ انہوں نے نذر الاسلام کے بہت سارے خطوط کو بھی اردو میں منتقل کیا ہے۔ نذیر الاسلام کی نظموں کو اردو میں ترجمہ کرنے والوں میں احسن احمد اشک، یونس احمد، رفیع احمد فدائی اور عبدالرحمن بیخود شامل ہیں۔ اس کے علاوہ مرحوم پروفیسر شبیر علی کاظمی، سلیم اللہ فہمی اور افسر ماہ پوری نے بھی نذر الاسلام اور رابندر ناتھ ٹھا کر کی بہت ساری نظموں، گیتوں اور افسانوں کا اردو میں ترجمہ کیا ہے۔ ایک ادارہ ”اقبال سنگھ“ یعنی مجلس اقبال کے نام سے ڈھا کہ، پرانہ پلٹن میں قائم ہے جس کے روح رواں جناب عبدالواحد صاحب ہیں۔ اس ادارہ کے تحت وقفہ وقفہ سے ایک رسالہ نکلتا ہے اور اس رسالے کے سارے مضامین اقبال اور ان کے خیالات و افکار سے متعلق ہوتے ہیں۔ حضرت اقبال کی برسی کے موقع پر اسی ادارے کے توسط سے محفل مناظرہ کا بھی انعقاد ہوتا ہے۔ مگر یہ ادارہ بھی مالی پریشانیوں کا شکار ہے۔ ابھی حال ہی میں ایک ادبی تنظیم ”بنگلہ اردو سہ ماہی فورم“ کا قیام عمل میں آیا ہے اس کے سربراہ بنگلہ زبان کے مشہور و معروف شاعر اور دانشور جناب اسد چودھری صاحب اور سکریٹری جناب اشرف الحق عرف بابو صاحب ہیں۔ مگر تنظیم ابھی ابتدائی اور تشکیلی مراحل سے گزر رہی ہے۔ اس کا دائرہ اثر ابھی مشاعروں اور مناظروں کے انعقاد تک ہی محدود ہے۔ بہر حال کوشش

جاری ہے۔ یہ ادارہ اردو کو پھر سے اس کا کھویا ہوا مقام دلانے کی کوشش کر رہا ہے۔ اردو کے خلاف تلخی کی جو فضا قائم ہو گئی تھی اس مکدر فضا کو صاف کرنے میں یہ تنظیم بڑا اہم کردار ادا کر رہی ہے۔

موجودہ دور میں ۱۹۴۷ء کی تقسیم کے بعد سابق مشرقی پاکستان آنے والوں میں سب سے پہلا نام معمر شاعر احمد الیاس کا آتا ہے۔ کئی کتابوں کے خالق ہیں۔ ادب، صحافت، شاعری سے ان کی گہری وابستگی رہی ہے۔ انکا شعری مجموعہ ”آئینہ ریزے“ کے نام سے ۱۹۸۹ء میں ڈھاکہ سے شائع ہو چکا ہے۔ انکی مشہور انگریزی کتاب ”بہاری۔ دی۔ انڈین ایپی گریس ان بنگلہ دیش“ ۲۰۰۳ء میں شائع ہوئی۔ جس کا بنگلہ ترجمہ اقوام متحدہ کی تنظیم برائے پناہ گزین کے تعاون سے دسمبر ۲۰۰۷ء شائع ہوا۔ انکی شخصیت بین الاقوامی ہے۔ نثر اور نظم میں یکساں اظہار کی قدرت رکھتے ہیں۔ خدا کا شکر ہے کہ عمر رسیدہ ہونے کے باوجود اب بھی بڑی فعال زندگی بسر کر رہے ہیں۔ فی الحال ایک فلاحی ادارے ”الفلاح“ سے وابستہ ہیں۔ حال ہی میں انہوں نے ایک نئی انگریزی کتاب A Brief profile of Urdu poets of Bangladesh لکھی ہے۔ جسے بنگلہ اردو سہاہتہ فورم نے شائع کی ہے جس کی تقریب رونمائی دسمبر ۲۰۱۱ء میں ہو چکی ہے۔

شیم زما نوی کا بنگلہ دیش کے مقبول و معروف شعرائے اردو میں شمار ہوتا ہے۔ نظم اور غزل دونوں صنف میں طبع آزمائی کرتے ہیں۔ خاص طور پر قطعات کہنے میں انہیں ملکہ حاصل ہے۔ انہیں مشاعروں کی نظامت کا بھی وسیع تجربہ ہے۔ اور وہ اپنے مخصوص انداز میں محفل شعر و سخن کی نظامت کرتے ہیں۔ وہ اپنی نظموں اور غزلوں میں حالات حاضرہ کی ترجمانی کرتے ہیں۔ خیالات میں بڑی رنگینی اور دلاویزی ہے۔ انکی شاعری کی اساس رومان پر ہے۔ انکے اشعار رومان میں ڈوبے ہوئے ہوتے ہیں۔ زبان بڑی موثر مگر عام فہم ہوتی ہے۔ الفاظ کو بڑے سلیقہ سے استعمال کرتے ہیں۔ جس سے انکے کلام میں بڑی کشش اور اثر آفرینی پیدا ہو جاتی ہے۔

موجودہ دور میں صابر علی صابر صاحب بھی اپنا ایک منفرد مقام رکھتے ہیں۔ وہ اپنے طنزیہ اشعار کے سبب محفل مشاعرہ میں مقبول ہیں۔ انکی شاعری معاشرے کی زوال پزیر صورت حال پر ضرب لگاتی ہے۔ وہ اپنی شاعری میں معاشی ناہمواری کے خلاف بھی احتجاج کرتے ہوئے نظر آتے ہیں۔ وہ شعر کہتے کم ہیں مگر جب کہنے پر آتے ہیں تو خوب کہتے ہیں۔ بڑے ہی خوش مزاج اور پر خلوص شخصیت کے مالک ہیں۔

جلال عظیم آبادی بنیادی طور پر کاروباری آدمی ہیں مگر شاعری سے بھی شغف رکھتے ہیں۔ غزل کے شاعر ہیں

”کہکشاں“ کے نام سے انکا پہلا شعری مجموعہ شائع ہو چکا ہے۔ جس میں غزلیں اور دوسری اصناف سخن بھی شامل ہیں۔ عمر کے لحاظ سے انکا تجربہ زیادہ ہے۔ بڑی مصروف زندگی بسر کرتے ہیں۔ پھر بھی شاعری کیلئے وقت نکال ہی لیتے ہیں۔ زبان کے معاملہ میں بڑے حساس ہیں۔ قواعد و ضوابط کا بہت خیال رکھتے ہیں۔ سید محمد تقی صاحب نوابیں ڈھاکہ کی اولاد میں سے ہیں۔ اچھی شاعری کر لیتے ہیں مگر ابھی نو مشق ہیں۔

نثر کے میدان میں ۱۹۷۱ء کے بعد بنگلہ دیش میں اردو نثر نگاری کو سب سے زیادہ نقصان پہنچا ہے۔ ممتاز و معروف نثر نویسوں کے پاکستان چلے جانے کے بعد جو اس ملک میں رہ گئے ہیں ان میں قابل ذکر نام سلم اللہ فہمی، عطاء الرحمن جمیل، نوشاد نوری احمد سعدی استاد محترم پروفیسر کلیم سہسرامی، احمد الیاس، غلام محمد زین العابدین، ذاکر عزیز شام بارکپوری کے تھے۔ ان میں سوائے احمد الیاس اور زین العابدین کے سبوں کا انتقال ہو چکا ہے۔ نو واردوں میں س۔م۔ساجد بہت تیزی سے ابھرے لیکن ان دنوں وہ بھی نثر نگاری ترک کر چکے ہیں۔ ان دنوں بنگلہ دیش میں جامعہ کے اساتذہ کو چھوڑ کر صرف دو نثر نگار رہ گئے ہیں۔ افسانہ نگاروں میں زین العابدین اور ارمان ستمشی کے علاوہ اور کوئی نہیں ہے۔

ڈھاکہ یونیورسٹی میں پروفیسر کلثوم ابوالبشر فی الحال سب سے سینئر معلمہ ہیں۔ شعبہ اردو کیلئے وہ ایک روشنی کے مینار کی حیثیت رکھتی ہیں۔ پروفیسر صاحبہ اگرچہ اب فارسی شعبہ سے وابستہ ہو چکی ہیں مگر ان کی تمام تر کوششیں اب بھی اردو کیلئے وقف ہیں۔ کئی کتابوں کی مصنفہ اور مولفہ ہیں۔ تنقیدی اور تحقیقی مضامین کتنے لکھے ہیں شاید انھیں بھی یاد نہ ہو۔

اردو شعبہ کی دوسری معلمہ محترمہ پروفیسر ڈاکٹر کنیر بتول ہیں۔ اپنی خانگی اور دفتری مصروفیت کے باوجود تصنیف و تالیف کا کام جاری رکھے ہوئے ہیں۔ انہوں نے نذرل اکاڈمی سے شائع ہونے والی کتاب ”نذرل“ کی تدوین کی ہے جس میں نذرل السلام کی تخلیقات کے اردو تراجم کو مرتب کیا گیا ہے۔ بنگلہ دیش کے قومی شاعر جناب نذرا الاسلام اور اقبالیات سے انہیں گہری دلچسپی ہے۔ انکے تنقیدی اور تحقیقی مضامین کی تعداد بھی کم نہیں۔ بڑی اچھی اردو لکھتی ہیں چونکہ نواب خاندان سے تعلق رکھتی ہیں لہذا الب ولبچہ اور گفتگو کا انداز بھی شاہانہ ہے۔

پروفیسر زینت آرا شیرازی کا بھی تعلق ڈھاکہ کے نواب گھرانے سے ہے۔ بہت سارے تحقیقی مضامین کی

خالق ہیں۔ زبان و بیان کا خاص خیال رکھتی ہیں۔ بڑی سلیس اور شفاف اردو لکھتی ہیں۔ پروفیسر جعفر احمد بھنیاں کئی کتابیں لکھ چکے ہیں۔ اگرچہ یہ کتابیں بگلہ زبان میں ہیں بہر حال ان کا موضوع ہر لحاظ سے اردو ہے۔ کام سے اکتانے نہیں بڑے محنتی انسان ہیں۔ راقم اردو قواعد اور اردو پر مغرب کے اثرات نامی دو کتابیں لکھ چکے ہیں جو طلباء میں کافی مقبول ہوئی ہیں اور اب دوسری کوششوں میں مصروف ہیں۔ تیسری کتاب ”مختلف زبانوں کا باہم تعلق“ زیر طبع ہے۔ اب تک تقریباً سولہ مضامین جنکی نوعیت تحقیقی اور تنقیدی ہے انگریزی اور اردو میں برصغیر کے مختلف جرائد و رسائل میں شائع ہو چکے ہیں۔ اسکے علاوہ جناب محمد غلام ربانی، جناب محمد اسرافیل، جناب رشید احمد نووارد ہیں۔ لیکن مستقبل میں ان سے کافی امیدیں کی جاسکتی ہیں۔

راجشاہی یونیورسٹی میں کل (۱۱) گیارہ اساتذہ ہیں۔ سب سے سنیئر استاد پروفیسر ڈاکٹر محمد شمیم خان ہیں۔ اردو کے ساتھ فارسی کے بھی استاد ہیں۔ اردو سے زیادہ فارسی کی جانب ان کا رجحان ہے۔ انکے جو مضامین اور مقالات اب تک شائع ہوئے ہیں وہ اردو کی بنسبت فارسی میں زیادہ اور اردو میں کم ہیں۔ ڈاکٹر لطیف احمد راجشاہی یونیورسٹی سے وابستہ ہیں۔ اب تک تقریباً چالیس مضامین جنکی نوعیت تحقیقی اور تنقیدی ہے انگریزی اور اردو میں برصغیر کے مختلف جرائد و رسائل میں شائع ہو چکے ہیں۔ پی۔ ایچ۔ ڈی کا مقالہ بھی انگریزی میں تحریر ہوا جس کا عنوان ہے "Urdu Journalism in Bengal" (بنگال میں اردو صحافت)۔ مزید براں دس افسانے شائع ہو چکے ہیں اور ایک ناولٹ ”غبار کارواں“ زیر طبع ہے۔

راجشاہی یونیورسٹی میں اردو کے طلباء و طالبات کی کمی نہیں۔ اردو کے لئے مہم نشین مخصوص ہیں جو ہر سال ساری کی ساری پر ہو جاتی ہیں۔ یہ سب کے سب مقامی طلباء ہیں۔ اردو داں طبقہ اپنے بچوں کو اردو پڑھانے سے احتراز کرتا ہے۔ وہ خود کو موجودہ ماحول اور روش سے ہم آہنگ کرنے کی تگ دو میں اپنی وراثت سے ہی بیزار نظر آتا ہے۔ ایک عام تخمہ کے مطابق اردو داں طبقہ جسے عرف میں یہاں ”بہاری“ کہا جاتا ہے اس کی تعداد ڈھائی لاکھ سے زیادہ ہے۔ انہیں قانوناً بگلہ دیش کی شہریت دیدی گئی ہے مگر ادبی اور ثقافتی سرگرمیوں کیلئے حالات ابھی سازگار نہیں۔ حالانکہ ماحول میں اردو کے خلاف اب پہلے جیسی تلخی نہیں مگر وہ طلباء جو اردو پڑھتے ہیں انہیں حالات اور وہ ماحول میسر نہیں جو ادبی ذہن کی بالیدگی اور نشوونما کیلئے ضروری ہوتا ہے۔ ڈھاکہ یونیورسٹی اور راجشاہی یونیورسٹی کے ارڈیننس کے مطابق امتحانات اردو اور بگلہ دونو زبانوں میں دینے کی

اجازت ہے۔ مگر طلباء جو سب کے سب مقامی ہوتے ہیں اور جنکی مادری زبان بنگلہ ہوتی ہے اپنی آسانی کیلئے بنگلہ زبان ہی کا زیادہ تر انتخاب کرتے ہیں۔ اسلئے انکی زبان میں وہ پختگی پیدا نہیں ہوتی جو بہ صورت دیگر ہو سکتی تھی۔

بنگلہ دیش میں اردو داں طبقہ کی اپنی کوئی تنظیم یا تحریک مصروف عمل نہیں۔ ایک تنظیم ہے جو ان لوگوں کی نمائندگی کرتی ہے جو خود کو پاکستانی محصورین کہلاتے ہیں اور کیمپوں میں مقیم ہیں۔ اس تنظیم کے پاس کوئی واضح ایجنڈا نہیں سوائے ان کیمپوں کے مکتبوں کی پاکستان منتقلی کے۔ حالانکہ حکومت پاکستان ہر موقع اور ہر پلیٹ فارم پہ ان لوگوں کو اپنا شہری ماننے سے انکار کر چکی ہے۔ مگر ان لوگوں کی بس ایک ہی رٹ ہے ”مو لا بلا لے مدینے مجھے“ یہی وجہ ہے کہ انکے حالات جو کل تھے وہی آج بھی ہیں۔ کسی بھی زبان کی ترقی کیلئے حکومت کی سرپرستی اور سہارے کی ضرورت ہوتی ہے۔ لیکن پھر بھی اردو داں طبقہ کی خود اپنی بے حسی اور عدم دلچسپی ہی اردو کی ترقی میں سد راہ بنی ہوئی ہے۔

مشاعروں کا انعقاد کبھی ہماری تہذیب کا عنصر رہا ہوگا۔ مگر اب بنگلہ دیش میں مشاعروں کا انعقاد تخلیقی ادب کیلئے نہیں بلکہ یہ انعقاد تو محض دل بہلانے کا وسیلہ بن گیا ہے۔ جب کبھی باسی کڑھی میں ابال آتا ہے تو چند شعرا حضرات مل پٹھکر داغ دل، داغ جگر، داغ تمنا اور ہجر و فراق کے کچھ ذاتی افسانے ایک دوسرے کو سنا کے خوش ہو لیتے ہیں اور ان مشاعروں کے علاوہ بنگلہ دیش میں اردو سے متعلق کوئی اور سرگرمی نظر نہیں آتی۔ البتہ ڈھاکہ، بنگلہ دیش ریڈیو سے ہر روز رات ساڑھے آٹھ بجے آدھے گھنٹے کا ایک پروگرام نشر ہوتا ہے۔ جس میں خبریں، تبصرے اور پاکستانی نغمے نشر کئے جاتے ہیں۔ کوئی اخبار یا رسالہ مستقل طور پر شائع نہیں ہوتا۔ جلال عظیم آبادی کا اکلوتا پرچہ ”ادب“ ۱۹۹۹ء سے گاہے گاہے شائع ہوتا آ رہا تھا مگر وہ بھی اب نزاع کے عالم میں ہے۔ ڈھاکہ یونیورسٹی سے ایک سالانہ جرنل ۲۰۰۴ء سے مستقل طور پر شائع ہو رہا ہے۔ یہ محض تحقیقی اور تنقیدی رسالہ ہے۔ سید پور سے ایک پرچہ ”پیغام“ کے منظر عام پر آنے کی خبر گرم ہے خدا کرے انجام بخیر ہو۔

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سندھی زبان و ادب پر فارسی زبان و ادب کے اثرات

ڈاکٹر منظور علی ویسریو

Abstract

Sindh now it is a province of Pakistan but in past it was an ancient civilized and vast country. Its boundries were spread for and wide. Many invaders came and ruled here inwhich Aryans, Greeks, Mangols, Turks, Arabs, Ghaznawids, Tarkhans, Mughals, Iranians etc, therefore foreign influences cultural as well as literary can be seen on Sindhi culture as well as literature.

Relationship of Iran and Sindh consists centuries. It is historical fact that the relationship of Iran and Sindh was not after the Arabs invasion but it goes back to B.C. So Iranian culture and literature influanched much on Sindhi cluture and literature.

In this paper I have discussed impact of Persian language and literature on Sindhi language and literature.

سندھ کا شمار دنیا کے قدیم اور تاریخی خطوں میں ہوتا ہے۔ آثار قدیمہ اور مؤرخین نے مؤن جو دڑو سے ملنے والی اشیاء، آثار اور نقوش سے اس بات کی تصدیق کی ہے کہ قدیم زمانے میں سندھ ایک تہذیب یافتہ اور ترقی یافتہ خطہ تھا۔ یہاں کے لوگ پڑھے لکھے اور باشعور تھے وہ مختلف علوم و فنون میں مہارت رکھتے تھے بقول ڈاکٹر حیدر سندھی:

”دنیا میں جہاں کہیں سے قدیم ترین تہذیبی آثار ملے ہیں وادی سندھ ان میں شامل ہے۔ یہاں کے آثار پانچ ہزار سال پرانے ہیں۔ جن مقامات سے یہ تہذیبی

کھنڈرات ملے ہیں ان میں ”مؤن جوڈو“ لاڑکانہ۔ سندھ اور ہڑپہ (پنجاب) شامل ہیں۔ ان کھنڈرات سے دستیاب ہونے والی اکثر اشیاء پر ایک خاص قسم کی عبارت کندہ ہے جو کہ اس بات کی غمازی کرتی ہے کہ یہاں کے مکین بڑے مہذب و متمدن تھے اور وہ نہ صرف خود تعلیم یافتہ تھے بلکہ زندگی کے تمام شعبوں میں تعلیم کو اہمیت و اولیت دیتے تھے۔ انہوں نے اپنی زبان کو ترقی دیکر ایک خاص قسم کا تعلیمی نظام وضع کیا تھا۔ جس کے تحت پورے سماج میں ایک ہی طرح کی تعلیم دی جاتی اور کاروبار، تجارت اور زندگی کے ہر مرحلے میں زبان کو تحریر کی بندشوں میں لایا جاتا تھا۔“ (۱)

سندھ، موجودہ وقت میں پاکستان کا ایک صوبہ ہے مگر صدیوں پہلے یہ ایک بہت بڑا ملک تھا اور اس کی حدود دور دور تک پھیلے ہوئے تھے۔ اعجاز الحق قدوسی اس ضمن میں لکھتے ہیں کہ:

”سندھ کا نام سن کر جو تصور ہمارے ذہن میں آتا ہے، وہ اسی چھوٹے سے خطے کا تصور ہوتا ہے جو اس وقت مغربی پاکستان کا حصہ ہے لیکن تیرہ سو سال پہلے سندھ کا اطلاق جس علاقے پر ہوتا تھا وہ بہت لمبا اور چوڑا تھا۔ اسلام سے پہلے راجا داہر کی حکومت کے زمانے میں جس ملک کو سندھ کے نام سے موسوم کرتے تھے، وہ سمت مغرب میں مکران تک، جنوب میں بحیرہ عرب اور گجرات تک، مشرق میں موجودہ مالوہ کے وسط اور راجپوتانے تک اور شمال میں ملتان سے گزر کر جنوبی پنجاب کے اندر تک وسیع تھا اور عرب مؤرخین اسی سارے علاقے کو سندھ کہتے تھے۔“ (۲)

سندھ، قدیم زمانے سے مختلف حملہ آوروں کی گزرگاہ اور آماجگاہ رہا ہے۔ یہاں مختلف ادوار میں مختلف اقوام آئیں اور آباد ہوئیں جن میں خاص طور پر دراوڑ اور آریائی لوگ شامل تھے۔ آریاؤں کے بعد اور مسلمانوں سے پہلے کے اس درمیانی عرصہ میں اور بہت سی اقوام جن میں ایرانی، یونانی، ترک اور داری زبانیں بولنے والی اقوام یکے بعد دیگرے حملہ آور ہوتی رہیں۔ آٹھویں صدی عیسوی میں مسلمانوں نے سندھ کو فتح کیا۔ اس کے بعد اس علاقے پر ارغون، ترخان، مغل اور انگریزوں نے حکومت کی۔ مختلف اقوام کی آمد و رفت اور مختلف تہذیبوں کے باہمی میل ملاپ نے سندھ کی تہذیب و ثقافت پر گہرے اثرات مرتب کیے ہیں۔

اسی تناظر میں جب سندھ اور ایران کے تعلقات پر نظر دوڑائی جائے تو یہ معلوم ہوتا ہے کہ سندھ اور ایران کے قدیم زمانے سے معاشرتی، سیاسی، ثقافتی اور لسانی تعلقات قائم رہے ہیں۔ یہاں تک کہ آریاؤں کی تمدن اور ان کی حکومت سے بھی پہلے ان کے درمیان تعلقات اور روابط قائم رہے ہیں بقول: ڈاکٹر گل حسن لغاری:

”تاریخی لحاظ سے یہ حقیقت مسلم ہے کہ اسلام سے پہلے یا اسلام کے بعد نیل سے لے کر درہ سندھ تک ایرانیوں کے نزدیک ترین روابط اس منطقہ میں بغیر خلل کے قائم و دائم رہے ہیں۔ ساسانیوں، کیانیوں ہخامنشیوں کے دور میں درہ سندھ ایران کے صوبوں میں ایک باجگدار صوبہ تھا، ایرانیوں نے سندھ ملک کو، چھ سو سال قبل مسیح، اپنی فرمانروائی میں لیا اور گشتاسپ نے سندھ کو اپنے بیٹے بہمن اردشیر کے سپرد کیا اور بہمن آباد 470 ق م آباد ہوا، اور یہ شہر سندھ کے قدیم ترین شہروں میں شمار ہوتا ہے۔ دارا اول (521-445 ق م) نے سندھ کی فوج کو یونان (یورپ) میں جنگ لڑنے کے لیے روانہ کیا اور سندھیوں کی فوج نے نمایاں کارنامے انجام دیئے اور دشمن کو شکست فاش دی۔“ (۳)

اسلام کی آمد کے بعد سندھ اور ایران کے تعلقات اور زیادہ گہرے اور مستحکم رہے ہیں۔ یہ بھی خیال کیا جاتا ہے کہ سندھ میں اسلام ایران کے ذریعے پہنچا۔ اس سلسلے میں ڈاکٹر محمد صدیق شبلی، مولوی محمد ذکا اللہ دہلوی کے حوالے سے لکھتے ہیں کہ:

”سندھ کی فتح کو عربوں کی فتوحات میں شمار کرنا درست نہیں ہے۔ ایک عرب اس لشکر کا سپہ سالار ضرور تھا لیکن اس لشکر میں ایرانی بھی شامل تھے۔ ایرانیوں کے ساتھ ان کی زبان بھی سندھ میں پہنچی۔ سندھ میں ایرانی تمدن کے اثرات محمد بن قاسم کی لشکر کشی سے بہت پہلے پہنچ چکے تھے۔ عرب مؤرخین اور جغرافیہ دانوں نے دریائے سندھ کا نام مہران لکھا ہے اور یہ خالص ایرانی نام ہے۔“ (۴)

اسلام کی آمد کے بعد سندھ اور ایران کے روابط کو بیان کرتے ہوئے ڈاکٹر نواز علی شوق لکھتے ہیں کہ:

”اسلام کے بعد ایران اور سندھ کے باہمی روابط اتنے گہرے اور مستحکم رہے ہیں کہ

چودہ سو برس میں یہ سلسلہ ٹوٹے نہیں پایا۔ سیاسی پہلو ہو یا ثقافتی، فزہنگی ہو یا فنی بہر حال کسی نہ کسی روپ اور ڈھنگ میں یہ روابط ہر دور اور ہر سے میں قائم اور مستحکم رہے ہیں۔ (۵)

مسلمانوں کی بدولت فارسی تقریباً آٹھ سو سال تک برصغیر کی سرکاری، علمی، تہذیبی اور عربی کے بعد دینی زبان بھی رہی ہے۔ دفتروں میں یہ رائج تھی مدرسوں میں یہ پڑھائی جاتی تھی، علمی حلقوں میں اسے قدر کی نگاہ سے دیکھا جاتا تھا۔ لوگ فخر سے فارسی بولتے تھے فارسی کا اتنا عروج تھا کہ ایک کہاوت بھی مشہور ہوئی کہ ”فارسی گھوڑے چاڑھسی“۔

دراصل برصغیر میں آنے والے مسلمان فاتحین ایک مختلف تہذیبی و ثقافتی پس منظر سے آئے تھے۔ وہ اپنے ساتھ بہت سی ایسی اشیاء اور تصورات لائے جو یہاں پہلے سے موجود نہیں تھے۔ جہاں یہ اشیاء اور تصورات عام ہوتے ان کے ساتھ ساتھ ان کے فارسی نام بھی ترجیاً رائج ہو گئے۔ برصغیر میں فارسی کی ترویج سے یہاں کی تمام زبانیں اور بولیاں متاثر ہوئیں۔ ان زبانوں میں شاید ہی کوئی زبان ایسی ہو جس نے فارسی سے اثر نہ لیا ہو۔ بقول مین عبدالحجید سندھی:

”آریائی قبائل ایران سے وادی سندھ میں وارد ہوئے۔ بعد میں بھی ایران سے تعلقات قائم رہے۔ ایران کے حکمران سندھ اور پنجاب پر حملہ آور بھی ہوتے رہے اور وادی سندھ کے علاقوں پر بعض اوقات قابض بھی ہوئے۔ ان تعلقات کی بناء پر ایرانی تمدن اور زبان کے اثرات ان علاقوں میں کافی وقعت اختیار کر گئے۔ یہی وجہ ہے کہ وادی سندھ کی تمام زبانوں اردو، پنجابی، سندھی، سرائیکی پشتو، بلوچی وغیرہ پر فارسی زبان کا یکساں اثر پڑا۔ بے شمار فارسی الفاظ ان زبانوں میں اصلی صورت یا تھوڑی سی تبدیلی کے ساتھ رائج ہوئے۔“ (۶)

مذکورہ بالا حوالوں سے یہ بات واضح ہوئی ہے کہ سندھ اور ایران کے تعلقات قدیم زمانے سے محکم اور مستحکم آ رہے ہیں۔ جس کی وجہ سے سندھ کی تہذیب و ثقافت پر ایرانی تہذیب و ثقافت کے گہرے اثرات مرتب ہوئے۔ اسی بنیاد پر ذیل میں سندھی زبان و ادب پر فارسی زبان و ادب کے اثرات کا اجمالی جائزہ پیش کیا جاتا

ہے۔

حروف تہجی:

سندھی اور فارسی کے اکتیس (31) اصوات مشترک ہیں۔ اصوات کے اسی اشتراک کے باعث دونوں زبانوں میں الفاظ کا تبادلہ آسان ہے جس کی وجہ سے مستعار الفاظ غیر مانوس نظر نہیں آتے۔ سندھی اور فارسی کے باہم مشترک اصوات یہ ہیں:

ا	ب	پ	ت	ث	ج	چ	ح	خ
د	ذ	ر	ز	س	ش	ص	ض	ط
ظ	ع	غ	ف	ق	ک	گ	ل	م
ن	و	ھ	ی					

ذخیرہ الفاظ:

زندہ زبانیں وہ ہوتی ہیں جو حالات کے پیش نظر دیگر زبانوں کے اثرات قبول کرتی ہیں۔ اور جو زبانیں دیگر زبانوں کے اثرات قبول نہیں کرتی وہ معدوم ہو جاتی ہیں۔ اسی ضمن میں ایک کہاوت بھی مشہور ہے کہ: "A Pure Language Is a Poor Language" سندھی نے بھی بیشتر فارسی الفاظ مستعار لیے ہیں۔ ان میں کچھ جوں کے توں لیے ہیں ان میں سے کچھ الفاظ نمونے کے طور پر ذیل میں ملاحظہ کیجیے۔

فارسی کے وہ الفاظ جنہوں نے سندھی میں اپنی شکل تبدیل کر دی، سملا حظہ ہوں کچھ الفاظ:

اصل فارسی	سندھی تلفظ
پیرہن	بھراٹ
بیچارہ	ویچارو
کان	کان

کرتہ	کرتو
پنچہ	چنبو
مرہم	ملہم

فارسی سندھی کے مشترک الفاظ:

سندھی اور فارسی میں مشترک الفاظ خاصی تعداد میں موجود ہیں اگر ان الفاظ کو جمع کیا جائے تو ایک ضخیم کتاب مرتب کی جاسکتی ہے۔ یہاں نمونے کے طور پر چند مشترک الفاظ پیش کیے جاتے ہیں۔

استاد، بیابان، بزرگ، لشم، بازار، دشمن، شاگر، شاہ، گوشت، گناہ، ماتم، ویران، ہدم، یار، یاد

مصدر:

فارسی میں مصدر کی علامت ”ن“ ہوتی ہے۔ جبکہ سندھ میں مصدر کی علامت ”ن“ ہے۔ بہت سے فارسی مصادر سندھی میں داخل ہوئے جیسے:

آزمودن	آزمائڻ
بخشیدن	بخشڻ
فرمودن	فرمائڻ
خریدن	خریدڻ
رسیدن	رسائڻ
چریدن	چارڻ

ضمائر:

سندھی اور فارسی کے ضمائر میں بھی کسی قدر مماثلت ملتی ہے۔ جیسے واحد حاضر کے لیے سندھی میں ”تون“ یا ”تو“ استعمال ہوتا ہے، فارسی میں ”تو“ مستعمل ہے، اسی طرح فارسی کا من ”میں“ بھی سندھی میں ”ماں“ سے مکمل مماثلت رکھتی ہے۔

واحد جمع:

سندھی کے ”سریے“ لہجے میں مؤنث واحد کو جمع بنانے کے لیے ”آں“ کا اضافہ کیا جاتا ہے۔ جیسے:

کت + آں = کتان

اجرک + آں = اجرکان

فارسی میں بھی اسی طرح ”آں“ کے اضافے سے جمع بناتے ہیں، جیسے بزرگ + آں = بزرگان، دند + آں = دندان شاعر، شاعران

ظرف:

ظرف کے بہت سے الفاظ دونوں زبانوں میں مشترک ہیں جیسے: اکثر، آخر، آئینہ، بغیر، ہرگز، جلد
حرف عطف: اگر، مگر، البتہ، لیکن

سابقہ اور لاحقہ: (Prefixes Suffixes)

فارسی کے بہت سے سابقہ اور لاحقہ سندھی میں استعمال ہوتے ہیں۔ ذیل میں چند مثالیں ملاحظہ کیجیے:
سابقہ:

در:	درگذر، درکنار، دراصل
با:	باوفا، بامراد، بااعتماد، باکردار
بد:	بدکار، بدبخت، بدنصیب، بدزبان
بی:	بیوفا، بیوقوف، بیکار، بی دین
نا:	ناچاک، نالائق، ناواقف

لاحقہ:

باز:	چالباز، دعا باز، جانباز، اڙي باز
بان:	دربان، مهربان، ميزبان
دار:	دلدار، مالدار، چاندار، دکاندار
گر:	کاريگر، سنگر، زرگر، سوداگر، چادوگر
ور:	پيشاور، طاقتور، زوراور

فارسي اصطلاحات اور ضرب المثل: فارسي کے بہت سے اصطلاحات اور ضرب المثل سنڌي ميں اصل صورت اور کيئیں پرتھوڙے سے ردوبدل کے ساتھ مستعمل هيں: جيئے

اصطلاح:

آگريون ڪٽڻ	انگشت نهدان
ڏند ڏيکارڻ	دندان نمودن
زبان ڏيڻ	زبان دادن
آکيون هيٺ ڪرڻ	چشم انداختن
سندرو ٻڌڻ	کمر بستن
نظر لڳڻ	چشم رسيدن

ضرب المثل:

ٻہ ڀائر تيون ليکو	دو برادر سويم حساب
ڀتين کي بہ ڪن آھن	ديوار هم گوش دارد
نادان دوست کان داناء دشمن ڀلو	دشمن دانا باز دوست نادان
تندرستي هزار نعمت آهي	يك تندرستي هزار نعمت
هڪ هٿ جي تاڙي نہ وڃندي آهي (۷)	صدا از يك دست نمی آيد

ادبی اثرات:

فارسی ایک توانا ادبی روایت رکھتی ہے۔ اس توانا ادبی روایت سے دنیا کی بیشتر زبانوں نے استفادہ کیا ہے سندھی بھی ان میں سے ایک ہے۔ اس استفادے سے سندھی ادب میں ایک نمایاں ترقی و اضافہ ہوا۔ سندھی نے فارسی ادب سے بہت سی اصناف موضوعات تشبیہات و استعارات، تلمیحات و اشارات، لفظیات و مرکبات وغیرہ کو اپنے اندر سمولیا ہے۔ سندھی کی صوفیانہ شاعری کی روایت بہت مستحکم ہے۔ سندھی صوفی شعرا خاص طور پر شاہ کریم، لطف اللہ قادری، میون شاہ عنات، شاہ عبداللطیف بھٹائی اور پچل سرمست فارسی شاعری کے قادر الکلام شعراء نظامی، جامی، فردوسی، سعدی، جلی، حافظ کے کلام سے نہ صرف فیض یاب تھے بلکہ متاثر بھی تھے۔ انہوں نے ان فارسی شعراء کے کلام سے کسب فیض حاصل کر کے سندھی کی ادبی روایت کو توانا کرنے کا فریضہ سرانجام دیا۔

صنعتی اثرات:

سندھی کے مقامی شعری اصناف جیسے بیت دوہڑہ، سورٹھا، وائی، کافی، سلوک وغیرہ ہر دور کے شعراء میں مقبول رہی ہیں اور مذکورہ اصناف میں سندھی شعراء نے بہترین شاعری تخلیق کی ہے۔ ساتھ ساتھ سندھی شعراء نے فارسی شعری اصناف میں سے بہت سی اصناف جیسے غزل، قصیدہ، مرثیہ، رباعی، مثنوی، قطعہ وغیرہ کو اظہار کا ذریعہ بنا کر سندھی میں اعلیٰ ادب تخلیق کیا۔

قدیم سندھی صوفی شعراء کے کلام پر مولانا جلال الدین رومی کا اثر بہت گہرا دکھائی دیتا ہے: چند مثالیں ملاحظہ ہیں:

رومی اور شاہ کریم:

خُشکِ باشی بربِ خشک لب
میدویِ سوئیِ سرابِ اندر طلب
پاٹی مٹی جھوٹا مورخِ اج مرن

دانهون کن منن جیئن دم نہ سیجائن
 نو مکانی اصل تو در لامکان
 این دکان بر بند و بکشاں آن دکان
 جی لیا کا لوک جا جان جان سی نہ لئا
 تان تان نہ تئی نہ ماء، پسئل پورو پرین ۽ جو (۸)

رومی اور شاہ لطیف:

ھر کہ را اسرار حق آموختند
 مھر کر دند دو دھانش دوختند
 سلی سوری ۽ چاڑھیا، بیان کن نہ بات
 توٹی کسن کات، تہ بہ ساگی سلن کینکی
 بشنواز نی چو حکایت می کند
 وز جدا بیجا شکایت می کند
 ویدیل ٹی وایون کری کنل کوکری
 هن پٹ پنھنجا ساریا، هو ہنجون ٹی ہاری (۹)

فارسی نصاب:

عرب حکومت کے خاتمے اور سومرہ دور حکومت میں فارسی علمی زبان کی حیثیت اختیار کر چکی تھی۔ سومرہ دور حکومت میں سندھ کا شمالی حصہ کچھ عرصہ ملتان اور اُچ کی حکومت کے ذریعے دہلی حکومت کے ماتحت رہا۔ دہلی حکومت کی سرکاری اور علمی زبان فارسی تھی۔ اس لیے بھی سندھ میں فارسی کا رواج عام تھا۔ اس کے علاوہ بہت سے شرفاؤں اور علمی خاندان جب سندھ کی فتح کے وقت ایران سے سندھ میں آکر آباد ہوئے تو ان کی صحبتوں اور مجالس سے سندھ میں فارسی کو دوام حاصل ہوا۔ سندھ کے شہروں اور قصبوں میں سینکڑوں کی تعداد میں دینی مدارس میں فارسی کی تعلیم دی جاتی تھی۔ بقول ڈاکٹر نواز علی شوق:

”انگریز دور میں یہ رواج تھا کہ ہر مرد خواہ عورت کو قرآن مجید کے بعد لازمی کریمہ،

نامہ حق، اور پند نامہ پڑھایا جاتا تھا۔ لڑکے مدرسوں میں پڑھتے تھے اور لڑکیوں کو گھروں میں عورتیں قرآن مجید اور فارسی کی کتابیں پڑھاتی تھیں۔“ (۱۰)

شیخ سعدی شیرازی کی مثنوی ”کریم“ جو کہ آج بھی سندھ کے مدرسوں میں نصاب میں شامل ہے۔ یہ مثنوی اخلاقیات کے موضوع پر تحریری کی گئی ہے۔ اس لیے اس کے اہمیت اساتذہ اور طلباء پر بہت زیادہ ہے۔ سندھی میں اس کے نثر و نظم میں بہت سے تراجم ہو چکے ہیں۔ بقول ڈاکٹر نبی بخش خان بلوچ:

”آٹھویں صدی ہجری (چودھویں صدی عیسوی) سمہ دور حکومت میں سندھ میں فارسی کا استعمال بڑھنے لگا۔ ارغون، ترخان دور میں سرکاری دفاتر اور دستاویزات کے علاوہ تعلیمی نظام بھی باقاعدہ طور پر فارسی میں شروع ہوا۔ مغل دور میں یہ سلسلہ مزید وسیع اور مستحکم ہوا۔ اسی دور میں سندھ کے متعلق خصوصاً سندھ کی تاریخ اور سوانح کے سلسلے میں فارسی کتابیں لکھی گئیں۔ میر معصوم کی ”تاریخ سندھ“، میر طاہر محمد نسیانی کی ”تاریخ ٹھٹھ“، یعنی تاریخ طاہری، ادار کی بیگلاری کا بیگلار نامہ، یوسف میرک کی ”مظہر شاہجہانی“، سید عبدالقادر کی ”حقیقۃ الاولیاء، تذکرۃ المراد، اور تحفۃ الطاہرین، وغیرہ معلوم و مشہور ہیں۔ دوسری طرف فارسی کے علمی، تعلیمی اور ادبی رجحانات کا سندھی کی ادبی روایات و لغت پر اثر پڑا۔“ (۱۱)

تالپور دور میں فارسی کی درس و تدریس کے حوالے سے فارسی لغت اور گرامر کی کتب لکھی گئیں۔ اس ضمن میں بھی ڈاکٹر نبی بخش خان بلوچ لکھتے ہیں کہ:

”اس سلسلے میں ماہر اساتذہ کی طرف سے تیار کردہ تمام کام تمام مواد تو سلامت نہیں رہا کہ اسی کا صحیح طور پر اندازہ لگایا جاسکتا۔ البتہ جو کچھ مواد علمی صورت میں سلامت رہ گیا ہے اس سے یہی معلوم ہوتا ہے کہ پرانے زمانے دسویں اور گیارویں صدی میں فارسی لغات اور فارسی صرف نحو گرامر سکھانے کے لئے بھی درسی مواد سندھی میں تیار کیا گیا تھا۔“ (۱۲)

سندھی اور فارسی کی باہمی تراجم:

ترجمے کا عمل انسانی تمدن، مزاج اور تاریخ کی دریافت اور شناخت کا ایک بھرپور ذریعہ ہے۔ انسان جو رنگ، زبان، جغرافیائی بندشوں اور سیاسی تفرقات کی بدولت انسان ہوتے ہوئے بھی ایک دوسرے کے لیے اجنبی ہے، ترجمے کے ذریعے ایک دوسرے سے تعارف حاصل کرتا ہے۔ سندھی زبان میں بھی ترجمے کی روایت بہت قدیم ہے۔ سندھی ادب میں داستان گوئی یا قصہ گوئی فارسی زبان کی پیروی میں رائج ہوئی۔ اس ضمن میں پہلے فارسی کے قصے حاتم طائی، شیرین فرہاد، چار درویش، داستان امیر حمزہ، طوطا مینا، گل بکاولی وغیرہ سندھی نثر میں ترجمہ ہوئے۔

برصغیر پاک و ہند میں قرآن پاک کا پہلا فارسی ترجمہ بھی سندھ میں سندھی عالم حضرت مخدوم نوح نے دسویں صدی ہجری میں کیا جو سندھی ادبی بورڈ، جام شورو کی جانب سے شائع بھی ہوا۔

اس کے علاوہ مولانا جلال الدین رومی کی مثنوی، مولانا جامی کی مثنوی یوسف زلیخا، نظام گنجوی کی مثنوی ”سکندر نامہ“، شیخ سعدی شیرازی کی مثنوی ”کریمیا“، امام غزالی کی کتب کیمیائے سعادت اور نصیحت نامہ، قصص الانبیاء، گلزار چنبیلی، تذکرۃ اولیاء، کشف المحجوب وغیرہ کے بھی ایک سے زائد تراجم سندھی میں ہو چکے ہیں۔

اس طرح سے سندھ کے بارے میں بھی فارسی زبان میں کتابیں لکھی گئیں۔ سندھ کے عشقیہ داستانیں اور سندھ کا مقامی ماحول فارسی شاعری اور ادب کا حصہ بنے، سندھی الفاظ فارسی عبارات میں استعمال ہونے لگے۔ اس طرح دونوں زبانوں نے ایک دوسرے سے لسانی، ادبی مزاج، فنی اور فکری اعتبار سے استفادہ کیا اور اپنے دامن کو کشادگی عطا کی۔

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تمدن ہند اور پشتون

ڈاکٹر محمد حنیف خلیل

Abstract

The present day Pakistan which was a part of Indian sub-continent before its partition in 1947 is resided by people who belong to four great civilizations i.e. Sindhis, Punjabis, Balochis and the Pashtoons. The cultural heritage of the contemporary Pakistan is though thousand years old, yet it is referred to as Indian culture in the ancient history. Therefore we shall mention Pakistani culture and civilization as Indian Civilization, which is basically a part of Indus Valley Civilization. All the four provinces of Pakistan possess old relics of civilization but that of Sindh and Gandhara (Peshawar) are particularly replete with ancient Gandhara civilization (the Pashtoon civilization) recognized as the ancient most and the most stable of both the civilizations and that even in Sindh we can see the relics of the Pashtoon civilization during different periods of history. Not only in Sindh but also in Punjab, Baluchistan and other parts of present Pakistan Pashtoon cultural values and other tangible signs have been noted as tremendous and prominent and that is why it has affected other civilizations of Pakistan and India. Pashto language has also affected other languages of the land. Before accepting the lingual and social impacts, Indian culture had accepted the religious impacts of the Pashtoons. Before Islam, vidic

ڈائریکٹر، NIPS، قائد اعظم یونیورسٹی، اسلام آباد

civilization i.e. Rigvid Atharvid, yajurved and Samvid prevailed in India. Similarly the Pashtoons impacted the Indian civilization at a large scale in the post Islamic era. We can observe those impacts since the Mughal period up till now. The relation of the Pashtoon's culture, history and other dimensions to Indian culture and Indus valley civilization as a whole has been discussed in this paper with relevant sources and evidences.

تمدن ہند ایک جامع اصطلاح ہے جس پر مشرق و مغرب میں کافی تحقیق ہو چکی ہے اور تاحال بھی جاری ہے۔ ”تمدن ہند“ کے نام سے البیرونی کا شاہکار کتاب کے علاوہ پاک و ہند کے نامور دانشوروں نے ہندی تہذیب و تمدن پر کام کیا ہے اور مغربی محققین میں سے ویل ڈیورانت اور رابرٹ بریفالٹ کے کام کو خاصی پذیرائی ملی ہوئی ہے۔ اسی طرح پشتونوں کے بارے میں بھی مشرقی اور مغربی محققین نے بہت کام کیا ہے جس سے استفادہ کرتے ہوئے ہم تمدن ہند سے پشتونوں کے تعلق کو اس تحریر میں اجاگر کرنے کی کوشش کرتے ہیں۔

پشتون جغرافیائی لحاظ سے ایک ایسے خطے میں ہزاروں سالوں سے آباد ہیں جس کی ایک جانب ایران ہے اور دوسری جانب ہندوستان۔ ایرانی اور ہندوستانی تہذیبیں عرصہ قدیم سے بہت مضبوط جڑیں رکھتی ہیں۔ ان تہذیبوں نے جہاں دنیا کی اور ثقافتوں کو متاثر کیا وہاں پشتونوں کے سرزمین پر ان کے اثرات کا پڑنا بھی لازمی امر تھا لیکن پشتونوں کی تہذیبی جڑیں اتنی مضبوط ہیں کہ ان کے اثرات نے ایران اور ہندوستان دونوں کو متاثر کیا۔ اتنی مستحکم تہذیبوں کے درمیان رہ کر بھی پشتون ثقافت کی انفرادیت نہ صرف برقرار رہی بلکہ ان تہذیبوں پر گہرے نقوش بھی ثبت کیے۔ ہم یہاں ہندوستانی تہذیب پر پشتونوں کے تہذیبی اور ثقافتی اثرات کو بطور خاص اجاگر کرنے کی کوشش کرتے ہیں۔

لسانی، سیاسی اور سماجی اثرات قبول کرنے سے ہندوستانی ثقافت نے پشتونوں کے مذہبی اثرات قبول کر لیے۔ اسلام سے پہلے ہندوستان میں ویدوں (رگوید، اتھروید، یجروید اور ساماوید) کا دور تھا لہذا ویدوں سے افغانوں کا کیا تعلق ہے؟ سب سے پہلے اسی موضوع پر گفتگو کرتے ہیں۔

ہندوؤں کی یہ چار مقدس کتابیں آریائی دور میں مرتب ہوئیں۔ آریامن حیث المجموع کون تھے؟ اور ان کا اصلی

وطن کون سا تھا؟ یہ واضح نہیں۔ البتہ اتنا ضرور ہے کہ اصل آریا پشتون یا افغان قبائل ہی تھے اور ان کا مسکن ہندوستان سے پہلے افغانستان ہی تھا۔ فرانسیسی مورخ ڈاکٹر گستاؤلی بان نے تو ان آریاؤں کو پٹھان ہی کہا ہے چنانچہ وہ تمدن ہند میں لکھتے ہیں:

”ان اقوام کے بیان سے پہلے ہم کچھ بیان آریاؤں کا کریں گے کیونکہ اگرچہ یہ تعداد میں کم ہیں لیکن اپنا اثر ڈالنے اور مذہب و زبان کے پھیلانے کے لحاظ سے ان کا بڑا درجہ ہے۔ اصلی آریا پنجاب کے شمال و غرب میں اس منفذ سے قریب ہیں جن کا نام ہم نے باب آریا رکھا ہے۔ یہ ایرانی افغان ہیں جو پٹھان کہلاتے ہیں اور درہستان اور کافرستان کے باشندوں سے بہت مشابہ ہیں اور کشمیریوں سے بھی تعلق رکھتے ہیں۔ ان کے رنگ صاف، ناک خمرا، چہرے بیضاوی، بال بھورے اور بعض اوقات سفیدی مائل اور آنکھیں عموماً کنجی ہیں۔ یہ خصائص ہندیوں میں کم پائے جاتے ہیں اور جہاں اکثر بال اور آنکھوں کی پتلیاں سیاہ ہوتی ہیں“ (۱)

افغان دانشور پروفیسر عبدالحی حبیبی نے مختلف تاریخی دستاویزات کے حوالوں سے آریاؤں کا وطن آریانہ ویجہ بتایا ہے اور ”آریانہ ویجہ“ کی لفظی ساخت کو افغان بتایا ہے۔ اس نے لکھا ہے:

”دریائے آمو کے شمالی کناروں اور آریانہ ویجہ نامی شہر میں ۲۵۰۰ ق م میں یہ لوگ آباد تھے جہاں ان کی تعداد میں اضافہ ہوا تو باختر میں آگئے اور ہندوکش کے شمال و جنوب میں آباد ہو گئے۔ یہاں سے وہ دریائے سندھ کے آس پاس رہنے لگے اور ایک تہذیبی تسلسل قائم کیا جس کو ویدی تہذیب کہتے ہیں۔ اس تہذیب کے اثرات ویدوں میں نمایاں ہیں اور ان ہی ویدوں میں افغان قبائل کا تذکرہ بھی ہے“ (۲) ترجمہ

جناب عین الحق فرید کوٹی نے ہندوستانی، ایرانی اور افغانی تہذیب کے ساتھ ترکمانیہ تہذیب کا ذکر بھی کیا ہے اور ان چاروں تہذیبوں کو چار ہزار سال قبل از مسیح کا قرار دیا ہے۔ وہ روسی ماہر آثار قدیمہ وی ایم مین کی کتاب ”روسی وسط کا آثاری مطالعہ“ کے حوالے سے لکھتے ہیں!

”وسط ایشیا میں حالیہ کھدائیوں کے دوران جو تھاق سائمن آئے ہیں ان سے یہ ثابت

ہوتا ہے کہ جنوبی ترکمانیہ کی چار ہزار تا دو ہزار سال قبل مسیح کی مستقل زرعی نظام کی حامل
تہذیب کا اپنی ہم عصر ایرانی، افغانی اور پاک و ہند تہذیبوں سے گہرا رشتہ تھا۔“ (۳)

نامور مورخ اور ماہر لسانیات

گریزن نے بھی آریائی قبائل کے مختلف جتھوں کا تذکرہ کرتے ہوئے اس رائے کا اظہار کیا کہ سب سے
پہلے یہ لوگ افغانستان میں رہے لہذا افغانی تہذیب ہی سے متاثر ہونا ایک لازمی امر تھا۔ گریزن کا بیان یہ
ہے:

We have seen above that the Aryans reached Persia as a united people, and that at an early period, before their language and developed into Eranian, some of them had continued their eastern progress into India. We are not to suppose that this took place all at once, in one incursion. Wave after wave advanced, the people first establishing themselves in Afghanistan, and thence, in further waves, entering India through the Dabul Valley" (4)

ترجمہ:

”ہم دیکھتے ہیں کہ آریا متحدہ ہو کر پرشیا پہنچے اور ابتدائی دور میں جب ان کی زبان ابھی
ایران میں فروغ نہیں پائی تھی، ان میں سے کچھ نے ہندوستان میں مشرق کی طرف
بڑھتا جاری رکھا۔ یہ تمام آریا ایک ہی جتھے میں آگے نہیں بڑھے۔ مختلف گروہوں میں
بڑھتے رہے۔ یہ لوگ سب سے پہلے افغانستان میں مقیم ہوئے۔ اس کے بعد وادی
کابل سے ہوتے ہوئے ہندوستان میں داخل ہوئے“

”امکان اس کا ہے کہ اصل ہند آریائی قبائل سندھ میں افغانستان کے جنوب مغرب او
رجنوب سے درہ بولان سے ہوتے ہوئے بالائی سندھ پہنچے اور پانچ دریاؤں کے
دیس پنجاب درہ گول (ثوب وادی پارکر کے) اور درہ خیبر (کابل وادی پارکر کے)
سے گزر کر آئے۔ یہ بھی ممکن ہے کہ بعض قبائل موجودہ افغانستان کے شمالی علاقوں سے

بھی پہاڑی دروں کو پار کر کے وادیِ کابل سے ہوتے ہوئے پہنچے ہوں اور کچھ مزید
مشرق کی طرف سے خیبر طے کر کے آئے ہوں۔“ (۵)

ان بیانات کو اس بات سے بھی تقویت ملتی ہے کہ ہندوؤں کی مقدس کتابوں یا ویدوں کے کچھ حصے ان ہی
پشتونوں کی سرزمین میں لکھے گئے ہیں۔ وادیِ سوات میں ویدی تحریروں اور آریائی تہذیب کے آثار کی
موجودگی تو پہلے سے تسلیم کی گئی ہے۔ اس کے علاوہ افغانستان کے قندھار میں ویدوں کی تحریر کا ذکر گریزن نے
کہا ہے:

"The earliest documents that we possess to illustrate the language used by the Indo-Aryans of this period are contained in the Vedas, although we know that they still worshipped some gods by the same names. As those which were known to their Arian Ancestors while yet in the Manda. The hymns forming the collection known as the Vedas were composed at widely different times and in widely different localities, some in Arachosia, in what is now Afthanistan, and some in the country near the Jamna"(6)

ترجمہ:

”اس دور کے آریاؤں کی زبان کا ابتدائی مآخذ رگ وید ہے۔ البتہ یہ معلوم ہے کہ اس
دور تک یہ لوگ مختلف ناموں کے چند دیوتاؤں کو پوجتے تھے، بالکل اسی طرح جو
آریاؤں کے اسلاف منڈا ملک میں پوجتے تھے۔ رگ وید کے حمد یہ اشعار مختلف اوقات
اور مختلف وسیع علاقوں میں لکھے گئے ہیں۔ جس میں کچھ آراچوسیا (موجودہ
افغانستان)، اور کچھ جمنہ کے قریب ملک میں لکھے گئے ہیں۔“

گریزن کے اس بیان کے ساتھ ان کے ”لنگوئسٹک سروے آف انڈیا“ میں پروفیسر ہرٹل کے حوالے سے
ایک حاشیہ میں ویدوں کی تحریر کے سلسلے میں پرشیا کا ذکر بھی کیا گیا ہے جو پشتونوں کا مسکن رہا ہے حاشیہ یہ ہے:

"Professor Hertal mainitan that the older hymns of the Rigveda were composed in persia, before the migration of the Arians into India, and that they were sacred hymns of the Arians before the great split" (7)

ترجمہ:

”پروفیسر ہٹل اسی بات پر قائم ہے کہ رگوید کے سرود آریاؤں کے ہندوستان میں ورود سے پہلے پرشیا میں لکھے گئے ہیں۔ یہی حمد یہ اشعار آریاؤں کے منتشر ہونے سے پہلے بھی ان کے مقدس سرود تھے۔“

ان بیانات میں خاص بات یہ کہ آریاؤں کے ہندوستان میں وار ہونے سے پہلے وید تحریر ہو چکے تھے اور ہندوستان میں ورود کے ساتھ وہ ویدی تہذیب جو پشتون تہذیب و تمدن اور جغرافیائی اثرات سے متاثر تھی اپنے ساتھ لے گئے۔ یہاں تک کہ افغانستان سے جانے والے لوگوں نے ہندوستان میں پہلے سے موجودہ تہذیب پر اپنے اثرات کچھ اس انداز سے مرتب کیے کہ سابقہ تہذیب تقریباً معدوم ہو گئی۔ چنانچہ فارغ بخاری نے ماہرین کی مجموعی رائے کے ضمن میں درست کہا ہے کہ:

”ماہرین کی رائے ہے کہ ہندومت میں شودیوتا کی پرستش وادی سندھ کے باسیوں کے مذہب سے لی گئی ہے۔ یہ تمدن کوئی دو ہزار سال قائم رہا۔ یہ لوگ کانسی کے ہتھیار استعمال کرتے تھے اور غالباً امن پسند تھے۔ چنانچہ جب ڈیڑھ ہزار سال قبل مسیح میں جنگجو آریا قوم موجودہ افغانستان سے اس برصغیر میں داخل ہوئی تو یہ لوگ ان کا مقابلہ نہ کر سکے اور یہ تہذیب تقریباً معدوم ہو گئی۔“ (۸)

ہندوستانی تہذیب پر سب سے زیادہ اثر انداز ہونے والے پشتونوں کا تذکرہ ہیروڈوٹس نے کٹویکوں کے نام سے کیا ہے اور اس کا مزید تجزیہ سراولف کیرونے بڑے سلیقے سے کیا ہے کیرونے اپنی کتاب ”The Pathans“ میں جابجا ہیروڈوٹس کے بیانات قلمبند کئے ہیں۔

ایشیاء کا بیشتر حصہ داریوس نے دریافت کیا۔ یہ جاننے کے لئے کہ دریائے اندوس جو گھڑیاں پیدا کرنے والے ایک اور دریا کو چھوڑ کر واحد دریا ہے اپنا پانی سمندر میں کس جگہ انڈیا تا ہے اس نے بہت سے ایسے آدمی بھیجے جن کی صداقت پر اعتماد کیا جاسکتا تھا اور ان میں کاروانڈا اسکولیکس بھی شامل تھا۔ یہ لوگ شہر کپاٹورس اور پکلوک کے ملک سے روانہ ہوئے اور دریا کے بہاؤ کے ساتھ مشرق کی طرف دریائی راستے سے سمندر کی طرف چلے۔ پھر وہ مغرب کی طرف مڑ گئے اور تیس ماہ کے سفر کے بعد اس مقام پر پہنچے جہاں سے مصر کے بادشاہ نے لیوا

(افریقہ) کا چکر لگانے کے لئے فوئیشیوں کو بھیجا تھا۔ یہ سفر ختم ہونے پر داریوس نے ہندویوں پر فتح پالی اور ان کے علاقہ میں سمندر کو اپنے استعمال میں لایا۔

ان کے علاوہ کچھ اور بھی ہندی ہیں جو کسپا توریس اور پکٹیک ملک کی سرحدوں پر آباد ہیں یہ لوگ دوسرے ہندیوں کے مقابلہ میں شمال کی جانب اور شمالی ہوا کی سمت میں آباد ہیں اور ان کی بودوباش کے طریقے قریب قریب باختریوں جیسے ہیں۔ وہ تمام ہندیوں میں سب سے زیادہ جنگجو ہیں۔

ہیروڈوٹس فصل ہفتم ۵۸

خانہ بدوش قبیلہ جو سگاریتوئے کے نام سے مشہور ہے۔ یہ ایک ایسی قوم ہے جو فارسی بولتی ہے اور لباس کے اعتبار سے نصف ایرانی اور نصف پکٹو ان ہے جس نے فوج کو آٹھ ہزار سوار فراہم کیے۔

یہ بات قابل غور ہے کہ پہلی دو عبارتوں میں جن میں مصنف بالکل مختلف اور غیر متعلق نکات کا جائزہ لے رہا ہے شہر کسپا توریس (Kaspaturus) کا تذکرہ کرتا ہے (شہر کا نام مفعول کی حیثیت سے استعمال ہونے کی صورت میں لفظ کے آخر سے پہلے حصہ پر زور پڑے) اور وہ اسی سانس میں پکٹو ایک کے ملک کا بھی تذکرہ کرتا ہے۔ صاف ظاہر ہے کہ اس کے ذہن میں یہ دونوں ساتھ ساتھ آئے ہیں۔ پرانے محقق جن میں ہندوستان کے لسانی جائزہ کے مصنف گریئرین (Grierson) بھی شامل ہیں جس نتیجے پر پہنچے ہیں وہ یہ کہ ہیروڈوٹس نے جن علاقوں کو پکٹو (Paktues) یا پکٹو ایک کا نام دیا ہے وہ قریب قریب وہی ہیں جو اب پختون کہلاتے ہیں۔ (۹)

کیونکہ اپنے تجزیے میں آگے لکھتا ہے:

”میرا اپنا خیال یہ کہ جو کچھ ریورٹی نے کہا ہے اس کے برعکس ہیروڈوٹس کی عبارتوں میں جو کچھ لکھا ہے اس کے ساتھ آج کے قبائلی نام مقام اور عادات کی اتنی ماثلت پائی جاتی ہے کہ اس محض اتفاق قرار نہیں دیا جاسکتا۔ اتفاقات اس کثرت سے ہیں کہ پھر وہ اتفاقات نہیں رہتے۔ مثال کے طور پر ذرا اس حقیقت پر غور کیجئے کہ ہیروڈوٹس دومرتبہ پسکا پوریس (مناسب ترمیم کے ساتھ) کو دومرتبہ پکٹو ایک کا شہر قرار دیتا ہے۔ پکٹو وِس

کا خاص ہتھیار خنجر ہے اور اس علاقہ میں رہنے والے قبیلے اپارتے اور گندار یوئے کہلاتے ہیں۔ دریائی سفر مشرق میں پکٹو ایک کے دریا سے دریائے سندھ کی طرف کیا گیا تھا۔ ستا گودے کا قبیلہ اور سب سے آخر میں یہ بیان کہ یہ لوگ جو پکٹو ایک میں آباد ہیں، شمال میں رہنے والے ہندوستانیوں میں سب سے زیادہ بہادر ہیں۔ یہ تمام تفصیلات دنیا کے اس خطہ کے واحد بیان پر ہو، ہو صادق آتی ہیں۔ اس نتیجہ پر پہنچنا غیر مناسب نہیں ہے کہ ان عبارتوں میں شہر پشاوڑ کا تذکرہ کیا گیا ہے جو پختون یا گندھارا صوبہ کا صدر مقام ہے۔ اس میں گندھاری جو بعد میں قندھاری کہلائے آفریدی اوغالباً خٹک مراد ہیں اور دریائی سفر دریائے کابل (لنڈے) سے شروع کیا گیا تھا جو دریائے سندھ کے راستہ سمندر پر ختم ہو۔ یہ بات تعجب خیز نہیں ہے کہ ہیروڈوٹس کی تحریر میں کوئی ایسا لفظ نہیں ملتا جسے لفظ افغان کی اصل کہا جاسکے۔ کیونکہ نسب ناموں کے جائزہ کے بعد ہمیں یہی توقع تھی۔ ہمیں آگے چل کر معلوم ہوگا کہ اخانشی دور کے بعد بار بار تباہ کن حملے ہوئے جن کی بدولت پرانی قبائلی وحدتیں پارہ پارہ ہو گئیں اور نئے جوڑ پیوند قائم ہوئے۔ لیکن یہ اکھاڑ پچھاڑ بیشتر میدانی علاقوں اور ان وادیوں میں ہوئی جہاں آج کل وہ لوگ رہتے ہیں جو صحیح الاصل افغان ہونے کا دعویٰ کرتے ہیں۔ مخطوط تاریخ کے دور میں داخل ہونے کے بعد ہمیں اس بات کے متعدد ثبوت ملتے ہیں کہ سلطنتوں کے بدلنے اور فوجوں کی چڑھائی کا پہاڑی قبائلوں پر بہت کم اثر ہوا ہے حملہ آور انھیں چھیڑے بغیر گزر گئے۔ چنانچہ نسب ناموں کا یہ اصرار کہ پہاڑی قبائل جن میں آفریدی اور خٹک شامل ہیں اور جو سب کے سب بل کر کرلانی کہلاتے ہیں اپنی اصل کے اعتبار سے غیر افغان ہیں، یہ ظاہر کرتا ہے کہ عام طور پر یہ تسلیم کیا جاتا تھا کہ یہ قبیلے زیادہ قدیم ہیں اور انہوں نے بعد میں حملہ آوروں کی خصوصیات اپنائیں۔ اس لئے یہ تعجب خیز نہیں کہ مخطوط تاریخ میں اس علاقہ کے متعلق ابتدائی تفصیلات تلاش کرنے سے ہمیں جو کچھ دستیاب ہوتا ہے وہ افغان کے متعلق

نہیں بلکہ پشتونوں کے متعلق ہے۔“ (۱۰)

وادی سندھ کی تہذیب کو متاثر کرنے والے قدیم پشتون میں سے ساکا قبائل کو بعض محققین نے ترک بھی کہا ہے لیکن اکثر محققین کا اس بات پر اتفاق ہے کہ ساکا پشتون تھے یا پشتون ساکائی تھے۔ لیکن بات تو وادی سندھ اور ہندوستان کی تہذیب کی ہو رہی ہے اس لئے ہم عین الحاق فرید کوٹی کا ایک حوالہ اس وضاحت کے ساتھ نقل کرتے ہیں کہ ساکا قبائل ترک نہیں پشتون ہیں، فرید کوٹی صاحب لکھتے ہیں:

”معلومہ تاریخ میں سب سے پہلے جس ترک قبیلے نے وادی سندھ پر حملہ کیا وہ 'ساکا' کے نام سے مشہور ہے۔ یہ وسط ایشیا کے خانہ بدوش اور جنگجو قبائل کا گروہ تھا۔ دارا گشتاسپ (۴۸۴ تا ۴۲۴ ق م) کے کتبوں میں اس قبیلے کا ذکر آیا ہے۔ ہیرودوٹس (۴۸۴ تا ۴۲۴ ق م) نے 'ساکا' قبیلے کا ذکر کرتے ہوئے لکھا ہے کہ:

”ساکا قبیلے کے لوگ لباس کے طور پر پا جامہ استعمال کرتے ہیں اور سروں پر سخت قسم کی نوکدار ٹوپیاں پہنتے ہیں۔ یہ تیر کمان، خنجر اور تبر سے مسلح ہوتے ہیں۔“ (۱۱)

اب اس بات کی تفصیل میں آتے ہیں کہ ساکائی زبان اور ساکا قبائل کا پشتو اور پشتونوں سے کیا تعلق ہے اور پھر ہندوستانی تہذیب و تمدن پر انھوں نے کیا اثرات مرتب کیے ہیں۔ اس سلسلے میں سرولف کیرو کا تجزیہ قدرے تفصیل سے پیش کرتے ہیں:

”اس میدان میں ان تمام محققوں کے مقابلے میں جنھوں نے پٹھانوں کی زبان کے متعلق مستند کتابیں لکھیں ہیں مارگنٹائر (Morgen Stierne) کی تحقیقات جدید ترین ہیں اور پٹھانوں کی زبان سے زیادہ واقف ہیں۔ وہ تحقیق کا مرد میدان ہونے کے ساتھ کتابوں کا کیڑا بھی ہیں۔ وہ کہتے ہیں کہ اصل کے اعتبار سے پشتو یا پشتو غالباً ساکو بولی ہے لیکن اس کے تعلق کو اور زیادہ وضاحت کے ساتھ بیان کرنا ممکن نہیں ہے پھر بھی یہ اپنی اصل اور ڈھانچے کے اعتبار سے ایک ایرانی زبان ہے۔ جس نے کسی روک ٹوک کے بغیر ہند آریائی زبانوں سے استفادہ کیا ہے۔ اس استفادہ کے متعلق جو الفاظ کی ساخت کے بارے میں ہے مارگنٹائر ان اہم مثالیں پیش کرتے

ہیں جو میں بعد میں نقل کروں گا۔ وہ اپنے دعوے کے ثبوت میں آوازیں کے بدلنے کی متعدد مثالیں پیش کرتے ہیں جن سے واقفیت کی بنا پر پشتو اور فارسی الفاظ کا موازنہ کیا جاسکتا ہے اور آخر میں وہ تالو سے نکلنے والے حروف کی دو واضح مثالیں پیش کرتے ہیں۔ پہلی مثال ایک ہی زبان کی دو شکلیں ہیں جن میں سے ایک کرخت اور دوسری ملائم ہے اور دوسری اس تفریق کے خلاف ورزی کرنے کی مثال جس میں (یہ بات بڑی اہم ہے) تمام کرلانی قبیلے شامل ہیں۔ اس کے تحت ’آ‘ ’و‘ سے بدل جاتا ہے۔ ’آؤ‘ بدل کر ’ی‘ ہو جاتا ہے اور ’آؤ‘ ’ای‘ سے بدل جاتا ہے۔

ہمیں یہ دیکھنا ہے کہ سا کا زبان سے ان تبدیلیوں کا کیا تعلق ہے۔ پشتو اور فارسی کے ہم اصل الفاظ میں جو واضح اور باقاعدہ صوتی تبدیلی رونما ہوتی ہے وہ فارسی کا حرف ’د‘ ہے جو پختو میں ’آ کرل‘ سے بدل جاتا ہے۔ اس نظریہ کی وضاحت کے لئے چند عام الفاظ کا نقل کر دینا کافی ہے۔

فارسی	پدر	باپ	پختو	پلار
”	دیدن	دیکھنا	”	لیدل
”	دارم	میرے پاس ہے	”	لرم
”	دہ	دس	”	لس
”	دختر	بیٹی	”	لور
”	دست	ہاتھ	”	لاس
”	دیوانہ	پاگل	”	لیونے

گندھارا کے سا کا حکمرانوں کے نام سکوں کے ذریعہ معلوم ہوئے ہیں اور اس زمانہ کے بہت سے لقب اور اصطلاحیں خروشتی رسم الخط میں لکھی ہوئی ملتی ہیں۔ یہ تمام نام بدیہی طور پر ایرانی ہیں اور مشرقی گروپ سے تعلق رکھتے ہیں۔ مثالیں یہ ہیں: سپالا گاداما (سپادا = فوج، گلہ مخفف، داما = لیڈر اصل لاطینی ڈومینس)، سپالا ہورا (سپادا = فوج، امور = روح یا خدا جیسے اہورا مزدا)، چستانا (پشتو چشتن پختو تختن مالک، شوھر)۔ ان الفاظ اور ایسے ہی بہت سے الفاظ میں ’د‘ کی جگہ ’ل‘ استعمال ہوتا ہے جو پشتو یا پختو زبان کی خصوصیت ہے۔ یہ بات بھی

قابل غور ہے کہ یہ مشرقی ایرانی نام اور لقب سا کاؤں تک محدود نہیں ہیں بلکہ کشان فرماں رواؤں کے عہد میں بھی جو گندھارا میں سا کاؤں کے جانشین ہوئے مستعمل رہے ہیں۔ کشان خود سا کا نہیں تھے لیکن ان کی رعایا کا بہت بڑا حصہ سا کا ضرور تھا۔ سستی سکوں اور کتبوں میں موازنہ کا یہ مواد مل جانے سے پختہ زبان کا کم از کم ایک رجحان ثابت کرنے میں مدد مل گئی۔ لیکن یہ حقیقت فراموش نہیں کرنی چاہیے کہ خانہ بدوش سا کا حملہ آور اس گندھارا میں داخل ہوئے جسے اخانشیوں نے دو سو سال کی حکمرانی کے بیشتر عرصہ میں ایرانی، پھر موریوں نے تقریباً ایک سو سال تک ہندوستانی اور پھر مزید ایک سو سال تک یونانی باختریوں نے یونانی بنائے رکھا تھا۔ بڑی بڑی تہذیبیں اس علاقہ میں نہ صرف رائج رہی تھیں بلکہ ایک دوسرے کے ساتھ متصادم ہوئی تھیں۔ یہ علاقہ بعد کی طرح اس وقت بھی ایران اور ہندوستان کی مشترکہ سرحد پر تھا۔ اس لئے یہ بات تعجب چیز نہیں ہے کہ آج کے پٹھانوں کی زبان میں بہت ہندوستانی عناصر در تک سرایت کیے ہوئے نظر آتے ہیں۔ ان میں سب سے واضح مثال مخلوط حروف کی ہے جو فارسی گروپ کی زبانوں میں نہیں ملتے البتہ ہندوستانی زبانوں کا حصہ ہیں۔ تذکرہ و تائید کی موجودگی بھی ہندوستانی زبانوں کا خاصہ ہے اور سب سے اہم ماضی کے جملوں کی مجہول ساخت ہے جو ایرانی زبانوں میں ناپید ہے لیکن ہندوستانی زبانوں میں پائی جاتی ہے۔ ایک اور پیش بندی بھی ضروری ہے، سا کا بولی اور کشانوں کی زبان بھی خانہ بدوشوں کی بولیاں تھیں جو اس علاقہ میں لائی گئی تھیں، جہاں وسیع اور زرخیز میدان تھے جو مہذب لوگوں کا مسکن تھے لیکن ساتھ ہی ساتھ پہاڑی علاقہ، مثلاً تیراہ اور وزیرستان بھی تھے جو بڑے دشوار گزار ہیں۔ ان میدانوں پر صدیوں سے عظیم المرتبت سلطنتوں کا غلبہ چلا آ رہا تھا جبکہ پہاڑی علاقے اس وقت بھی اس لحاظ سے اہم ہوں گے کہ قدرتی دشوار راستوں کی وجہ سے ان کا تحفظ یا عام زبان میں قائم تھا۔ دونوں اپنی اپنی زبان کے سختی کے ساتھ پابند ہوں گے اور یہ ناممکن نہیں ہے کہ شمال سے آنے والے حملہ آور شہسواروں کی زبان میں ایسی تبدیلیاں آئی ہوں گی کہ وہ اس زبان کو اپنائیں جو اس وقت گندھارا اور آس پاس کے علاقہ میں رائج تھی۔ چونکہ مفتوح لوگ صدیوں سے اس ایرانی دنیا میں رہ رہے تھے جس پر ہندوستان کے اثرات بھی رونما ہوئے تھے اور مفروضہ کے مطابق فاتحوں کی زبان بھی مشرقی ایران سے تعلق رکھتی تھی اس لئے یہ کوشش زیادہ مشکل ثابت نہیں ہوئی ہوگی۔ اس مفروضہ کی بنا پر یہ کہا جاتا ہے کہ جہاں پختہ اور پشٹو بہت کچھ سا کاؤں کی مرہون منت ہے اس کی اصل میں، مشرقی ایران کی زبانوں کے بھی بہت سے عناصر شامل ہوں گے۔ جب ارڑوں کی اصل کا دلچسپ مسئلہ حل ہو جائے گا تو اس سے زبان کے

اس پہلو پر بھی روشنی پڑے گی۔“ (۱۲)

ساکاؤں کو ترک سمجھنے کی وجہ سے ہندوستانی تہذیب کو متاثر کرنے والوں میں افغانوں کے ساتھ ترکوں کا بھی برابر تذکرہ ہوا ہے۔ یہ درست ہے کہ ہندوستانی تہذیب پر ترکوں کے اثرات بھی نمایاں ہیں لیکن بعض اوقات افغانوں کے تہذیبی اثرات کو بھی ترکوں کے کھاتے میں ڈالا جاتا ہے۔ اسلام کے بعد ہندوستانی تہذیب پر مسلمانوں کے تہذیبی اثرات میں ترک اس لیے بھی شامل کیے گئے ہیں کہ افغان اور ترک اسلامی و مذہبی کٹری میں بھی ایک دوسرے کے ساتھ منسلک تھے اور سیاسی و جنگی کارناموں کے حوالے سے بھی۔ چنانچہ ڈاکٹر انور سدید نے بھی لکھا ہے کہ:

”ہندوستانی تہذیب کی نوعیت اسفنجی ہے۔ یہ بیرونی اثرات کا اثر چوس لیتی ہے لیکن اپنا خارجی خول قائم رکھتی ہے۔ برصغیر کی تاریخ کا یہ واقعہ حیرت انگیز ہے کہ ہندوستان ترکوں اور افغانوں کو اپنی خوشبو سے مسحور نہ کر سکا۔ مسلمان تاریخ کے برعکس حیات بعد الموت کے قائل تھے اور ان کے دین میں ذات پات کو اہمیت حاصل نہیں تھی۔ چنانچہ ہندو تہذیب ان پر غالب آنے کے بجائے ان کے سامنے مغلوب ہو گئی اور تبدیلی مذہب کا سلسلہ کئی سطحوں پر شروع ہو گیا۔ نچلی سطح کے لوگوں کو اسلامی مساوات نے متاثر کیا اور وہ اپنی داخلی تحریک پر اسلام قبول کرنے پر آمادہ ہو گئے۔ ثانیاً اونچے طبقے کے شرفاء نے اسلام کو ایک ترقی پسند مذہب سمجھا اور اس کے حلقہ بگوش ہو گئے۔ ثالثاً بعض امرا نے مصلحت وقت کے تحت حکومت کی ہمنوائی کی اور اسلام قبول کرنے پر آمادہ ہو گئے۔“ (۱۳)

”ہندوستان میں اسلامی سلطنت کا آغاز محمد بن قاسم کی فتح سندھ سے ہوا تھا۔

”سندھ اور ملتان ۱۳ء میں فتح ہوئے تھے۔ اس کے بعد کوئی ڈھائی تین سو سال تک راجپوت شمالی ہندوستان میں بے کھٹکے حکومت کرتے رہے اور باہر سے کوئی مسلمان تلوار کا دھنی ہندوستان میں نہیں آیا۔ ۹۸۰ء کے قریب امیر سبکتگین نے ہندوستان کی شمال مغربی سرحد کی طرف نظر کی اور بعض اہم فوجی مقامات فتح کر کے آنے والوں کا

راستہ صاف کیا۔ لیکن یہ عجیب اتفاق ہے کہ محمد بن قاسم کی مہم کی طرح اس نے بھی کسی سوچی ہوئی سکیم کے مطابق نہیں بلکہ واقعات سے مجبور ہو کر یہ قدم اٹھایا۔ (۱۴)

یوں تقریباً تین سو سال ہندوستان پر عرب اور پھر راجپوت تہذیبوں کا اثر رہا لیکن اس کے بعد جب محمود غزنوی کے والد امیر سبکتگین غزنی میں تخت نشین ہوئے تو ایک بار پھر ترکوں اور افغانوں کے تہذیبی اثرات ہندوستان پر مرتب ہونے لگے۔

شیخ محمد اکرام مختلف تاریخی اسناد کی روشنی میں لکھتے ہیں:

”جب امیر سبکتگین ۹۷۶ء میں غزنی میں تخت نشین ہوا، اس وقت کابل اور پشاور کا علاقہ پنجاب کے راجا جے پال کے زیر نگین تھا۔ افغانستان میں دونوں کی سرحدیں ملتی تھیں۔ جے پال کو سبکتگین کی کشور کشائی ناگوار ہوئی تو وہ ایک لشکر لے کر غزنی کی طرف بڑھا۔ لمغان اور غزنی کے درمیان ۹۷۹ء میں جنگ ہوئی۔ جس میں جے پال نے شکست کھائی اور اسے صلح کے لئے ملتی ہونا پڑا۔ سبکتگین کا بیٹا محمود جو اپنے باپ کے ہمرکاب تھا، صلح کے خلاف تھا لیکن جب جے پال نے یہ پیغام بھیجا کہ ہم شکست کی صورت میں اپنے مال و دولت، نقد و جنس کو جلا کر خاک کر دیتے ہیں اور اپنے بال بچوں کو اپنے ہاتھ سے فنا کر کے بے جگری سے لڑتے ہیں تو محمود بھی خاموش ہو گیا۔“ (۱۵)

سبکتگین کی وفات کے بعد اس کے بیٹے سلطان محمود غزنوی نے ہندوستان پر حکومت شروع کی۔ اس سلسلے میں شیخ محمد اکرام آگے لکھتے ہیں:

”سبکتگین نے ۹۹۷ء میں وفات پائی اور اس کی جگہ محمود تخت نشین ہوا جس کی فتوحات کا سلسلہ سکندر اعظم کی یاد دلاتا ہے۔ اس نے جے پال کے خلاف لڑائی جاری رکھی اور ۱۰۰۱ء میں انک کے قریب اسے شکست دی۔ جے پال کے بعد اس کا بیٹا اند پال تخت نشین ہوا۔ اس نے بے سمجھی سے ۱۰۰۵ء میں جب محمود ملتان کے اسماعیلی حاکم ابو الفتح داؤد کے خلاف انتقامی کارروائی کر رہا تھا، محمود پر حملہ کر دیا لیکن شکست کھائی اور کشمیر بھاگ گیا۔ اگلے سال محمود نے اند پال کو ”مخالفت کی مزید سزا“ دینے کا ارادہ کیا اور

پشاور کے قریب اس کے عظیم لشکر کو شکست دے کر ہندوستان میں داخل ہوا اور کانگڑہ تک چڑھ آیا۔ اس کے بعد اس نے ہندوستان پر کئی حملے کیے اور مٹھرا، قنوج اور سومنات وغیرہ سے بہت سا مال غنیمت لے کر واپس ہوا۔ محمود نے ان مقامات پر کوئی حکومت قائم نہ کی لیکن اخیر میں لاہور کی حکومت اپنے غلام ایاز کو دے گیا۔ محمود نے ۱۰۳۰ء میں وفات پائی۔“ (۱۶)

اس کے بعد ہندوستان پر غوری، خلجی، تغلق اور لودھی خاندانوں کی حکمرانی رہی جو تمام افغانی تھے، خلیجوں اور تعلقوں کو ترکوں میں شمار کیا جاتا ہے لیکن وہ افغانی تہذیب ہی کو ہندوستان میں لائے تھے۔ اس سلسلے میں جناب فارغ بخاری مزید رہنمائی کرتے ہوئے لکھتے ہیں:

”ہندوستان میں مغلوں میں پہلے جتنی مسلمان حکومتیں گزریں وہ سب کی سب افغان تھیں۔ سوری، لودھی، خلجی حتیٰ کہ سادات کے متعلق بھی فرشتہ کا کہنا ہے کہ وہ افغان ہی تھے وہ بعد میں سادات بن بیٹھے۔ باقی رہا خاندان غلاماں سو وہ بھی افغانوں ہی کے غلام تھے۔ لودھیوں کے دور میں اندرونی اختلافات کی وجہ سے افغان سرداروں نے سازش کر کے بابر کو بلایا۔ اس وقت افغانستان بابر کے تسلط میں آچکا تھا۔ اس کی کابل سے محبت اس وصیت سے ظاہر ہے کہ مرنے کے بعد اس نے کابل میں دفن ہونے کی خواہش ظاہر کی تھی۔ ادھر بابر نے فوج کشی کی تو اس کے ہمراہ زیادہ تر افغانی فوج ہی تھی۔ مختصر یہ کہ پنجاب اور ہندوستان پر روز اول ہی سے افغان مکمل طور پر چھائے رہے۔ ان کے عہد ختم ہو گیا تو بھی مغلوں کے دور میں افغانوں ہی کا دورہ رہا کیونکہ فوجی طاقت افغانوں ہی کے ہاتھ میں تھی۔ افغانوں کے اسی غلبے سے مجبور ہو کر بابر نے ان کی بیشتر روایات کو اس طرح قائم رکھا۔“ (۱۷)

غرضیکہ ہندوستان میں سبکتگین اور محمود غزنوی کے دور حکمرانی میں افغانی مع اپنی تہذیب کے موجود تھے۔ اسی دور میں قندھار و غور سے لے کر ملتان و سندھ تک پہاڑی علاقوں میں افغانی بستے تھے۔ چنانچہ المیرونی نے بھی لکھا ہے کہ:

”ہندوستان کے پچھم (مغرب کے پہاڑوں) میں مختلف افغانی قبیلے رہتے ہیں جن کا سلسلہ ملک سندھ کے قریب ختم ہوتا ہے۔“ (۱۸)

المیرونی کی تائید میں چند دیگر حوالے بھی حافظ محمود شیرانی نے نقل کیے ہیں لیکن خلیجیوں کو انھوں نے افغانیت سے خارج کیا ہے۔ وہ لکھتے ہیں:

”افغانی ہندوستان کے مغربی پہاڑوں میں دریائے سندھ تک آباد تھے۔ المیرونی ایک مقام پر ان کو افغانوں کے نام سے یاد کرتا ہے، دوسرے مقام پر ہندو لکھا ہے۔ ابوالفرج رونی افغانوں اور جاٹوں کو مشرک کہہ رہا ہے۔ اس سے ظاہر ہے افغان ان ایام میں تابع اسلام نہیں تھے۔ سیاسی اعتبار سے افغان ہر زمانے میں اہمیت رکھتے تھے۔ سلطان محمود نے دومرتبہ ان کی گوشمالی کی ہے۔ مسعود شہید نے ان کے خلاف فوج بھیجی ہے۔ مسعود ثالث نے بھی ان کو سزا دی ہے لیکن ہندوستان میں اگرچہ فوجوں میں ہمیشہ بھرتی ہوتے تھے، تعلقوں کے عہد میں وقعت حاصل کرتے ہیں۔ اگرچہ خلیجیوں کی طرح افغان بڑی تعداد میں ہندوستان کی طرف ہجرت نہیں کرتے تاہم ایک معتد بہ تعداد ان کی ہر زمانے میں یہاں موجود رہتی ہے۔ دہلی سے چار کوس کے فاصلے پر افغان پور ایک قصبہ تھا جو غلاموں کے زمانے میں آباد ہوا تھا اور اس میں افغان ہی آباد تھے۔“ (۱۹)

حافظ محمود شیرانی ہندوستان میں افغانوں کی پہلی حکومت دکن کے بہمنی خاندان کی حکمرانی کو مانتے ہیں۔ ان کا بیان ہے:

”محمد تغلق کے آخر زمانہ سلطنت میں امیران صدہ نے دکن میں بغاوت کر دی۔ موت نے بادشاہ کو اتنی مہلت نہ دی کہ باغیوں کی سرکوبی کرتا۔ ۷۴۸ھ میں حسن گنگوہ علاء الدین شاہ کے نام سے بادشاہ دکن بن گیا اور تقریباً دو سال تک بہمنی خاندان دکن میں حکومت کرتا رہا اور ۹۳۳ھ میں ختم ہوا۔ یہ پہلا افغان خاندان ہے جو ممالک ہند میں سریر آ رہا ہوتا ہے۔ بہمنیوں کی میراث پانچ سلطنتوں میں منقسم ہو جاتی ہے۔ (۱) عماد

شاہی جسے ۹۸۰ھ میں نظام شاہی برباد کرتے ہیں۔ (۲) نظام شاہی جنہیں اکبر کی فوجیں ۱۰۰۴ھ میں فتح کر لیتی ہیں۔ (۳) برید شاہی جو ۱۰۱۸ھ تک حکمرانی کرتا ہے۔ (۴) عادل شاہی، ان کو ۱۰۹۷ھ میں عالمگیر فتح کر لیتا ہے (۵) قطب شاہی ۱۰۹۸ھ میں عالمگیر ان کا علاقہ اپنی قلمرو میں شامل کر لیتا ہے جو سلطانین ان میں طاقتور اور ممتاز تھیں اور جن کے زمانے میں اُردو ادبیات کو فروغ ہوتا ہے۔ قطب شاہی اور عادل شاہی ہیں۔ (۲۰)

سعود الحسن خان، حافظ رحمت خان کے خلاصۃ الانساب کے حواشی میں لکھتے ہیں:

"محمود غزنوی کی زیادہ فوج ترکوں اور پٹھانوں پر مشتمل تھی، العننی نے بھی ایسا تحریر کیا ہے۔ ابتدائی چند حملوں میں اسے ناکامی ہوئی مگر بعد میں کامیابی حاصل ہوئی۔ پٹھانوں پر مشتمل اس کی فوج اس کے ترک فوجیوں کی نسبت زیادہ موثر تھی۔" (۲۱)

ڈاکٹر وزیر آغا ہندوستان پر محمد بن قاسم کے بعد افغانوں کے حملوں کو تہذیبی یلغار کا نام دیتے ہیں، وہ لکھتے ہیں:

"وہ تہذیبی یلغار جو نتائج کے اعتبار سے آریاؤں کی ہم پلہ قرار سکتی ہے، مسلمانوں سے متعلق ہے۔ مگر مسلمان بھی اس برصغیر میں دو واضح لہروں کی صورت میں آئے۔ پہلی لہر محمد بن قاسم کی فتح سندھ کی صورت میں اور دوسری شمال کی طرف سے افغانوں کے حملے کی صورت میں۔" (۲۲)

اپتھگین، سبکتگین اور سلطان محمود غزنوی کے بعد کئی سو سال ہندوستان میں پشتونوں کا راج رہا۔ شہاب الدین غوری، شیر شاہ سوری اور پھر احمد شاہ ابدالی کے دور تک وقفے وقفے سے پشتون ہندوستان پر چھائے رہے اور اپنی تہذیب سے ہندوستان کو متاثر کرتے رہے۔ ان سب ادوار کا مختصر طور پر ڈاکٹر جمیل جالبی نے بھی ذکر کیا ہے۔ وہ لکھتے ہیں:

"تاریخ شاہد ہے کہ پنجاب و سرحد کے علاقے ہی وہ علاقے ہیں جو ہمیشہ سے فاتحین بر عظیم کی گزر گاہ رہے ہیں اور یہی وہ علاقے ہیں جہاں مسلمانوں کا واسطہ سیاسی، معاشرتی اور تہذیبی سطح پر یہاں کے باشندوں پر پڑا جن میں بودھوں اور ہندوؤں کے

علاوہ دوسری اقوام بھی شامل تھیں۔ اہل اسلام سند میں پہلی صدی ہجری میں آ گئے تھے جن کے اثرات کا مطالعہ ہم ”سندھ میں اردو“ کے تحت آئندہ باب میں کریں گے۔ لیکن مسلمانوں کی آمد کا اصل حقیقی راستہ یہی تھا جس کے اثرات اس بر عظیم کی آئندہ تاریخ پر گہرے پڑے۔ یہی وہ علاقہ ہے جہاں دو تہذیبیں، دو تمدن اور دو عقیدے ایک دوسرے سے ملے اور پھر یہ اثرات سارے بر عظیم میں پھیل گئے۔ ۳۶۷ھ / ۹۷۷ء میں الپتگین نے سرحد و پنجاب کے کوہستانی علاقوں پر حملہ کیا اور اس کے بعد اس کے جانشین سلطان سبکتگین نے ۳۷۸ھ / ۹۸۸ء میں جے پال کے حملے کے جواب میں حملہ کیا اور اسے شکست دے کر لمغان سے پشاور تک کے علاقے پر قبضہ کر کے اپنی حکومت کی بنیاد ڈالی۔ سبکتگین کے بعد محمود غزنوی نے ۳۹۰ھ / ۱۰۰۰ء اور پھر ۳۹۱ھ / ۱۰۰۱ء میں حملہ کر کے پنجاب کو فتح کیا اور ۴۰۵ھ / ۱۰۱۴ء میں اسے اپنی سلطنت میں شامل کر لیا۔ اس کے بعد ۵۸۸ھ / ۱۱۹۲ء تک آل غزنہ یہاں حکومت کرتے رہے۔ دیہی باشندوں کی ایک بہت بڑی تعداد نے یہیں سب سے پہلے اسلام قبول کیا اور ایک کثیر تعداد میں ’ترک‘، ’افغان‘، ایرانی اور دوسری مسلم اقوام بھی سب سے پہلے اسی علاقے میں آ کر مستقلاً آباد ہوئیں۔“ (۲۳)

امتیاز علی عرشی نے تو آریا دور سے شروع کر کے مزید وضاحت اور تفصیل سے لکھا:

”نئے افغانی منورخوں کا نظریہ یہ ہے کہ پرانے نوشتوں کے مطابق افغانستان آریا نسل کا پرانا گھر ہے۔ اس ملک کو عہد قدیم میں ”آریانا“ یعنی آریائیوں کا گہوارہ کہا جاتا تھا اور یہیں سے پل بڑھ کر یہ نسل مشرق و مغرب میں پھیلی ہے اور یہ تو سب کی مانی ہوئی بات ہے کہ آریا نسل کی ہندوستان میں آمد اسی راستے سے ہوتی رہی ہے اس لئے یہ کہنا بے جا نہ ہوگا کہ افغانستان سے آریائی ہندوستان کا رشتہ خود ہندوستان کے مقابلے میں بھی زیادہ پرانا ہے۔ ہندوستان کا تاریخی اور ایرانی غارنگروں کی لوٹ کھسوٹ سے بچانے میں یہ چھوٹا سا ملک ہمیشہ سینہ سپر رہا اور جب تک اپنا خون پانی کی طرح نہ بہا دیا بڑے سے بڑے بادشاہ کو بھی ادھر پھٹکنے نہ دیا۔ لیکن ہندوستان کی

اُس پہیم امداد کا خمیازہ افغانستان کو بھگتنا پڑا کہ کبھی ہندوستانی راجاؤں نے اپنے ملک کی بیرونی چوکی بنایا اور جب اس پار کے بادشاہوں کو موقع مل گیا تو انھوں نے ہندوستان کے اندر بڑھنے کے لئے اس سے محفوظ و مستحکم چھاؤنی کا کام لیا۔ یہ سیاسی ادھیڑ بن ہزاروں برس تک جاری رہی۔ اس لئے ماقبل اسلام تک ہندوستان اور مشرقی افغانستان میں بہت گہرا مذہبی، معاشرتی اور لسانی رابطہ قائم رہا اور بدھ مت کا تو زبردست قلعہ ہی یہ سرزمین تھی۔ یہیں سے اس مذہب نے قدم نکالا تھا۔ اگر افغانستان اس کا مددگار نہ ہوتا، تو ہندی برہمن کبھی اس کا اس فن کر چکے ہوتے۔ اسلامی عہد میں بھی افغانیوں نے ہندوستان کو فراموش نہیں کیا اور جس عقیدے کو دنیا کیلئے باعث نجات سمجھتے تھے اسے لے کر یہاں آنا شروع ہو گئے، مگر اب انھیں اسلامی اصول کی پر شوکت سادگی اور قوت نے ہندوستانیوں پر بالادستی عطا کر دی تھی جس کے باعث وہ قوت منوثرہ کی حیثیت رکھتے تھے اور ہندوستان ان سے نیا مذہب، نئی تہذیب، نئے علوم اور نئی زبانیں سیکھنے پر مجبور تھا۔ افغانیوں کی یہ نئی آمد، سلطان محمود غزنوی کے والد بکتیگین کے عہد حکومت سے شروع ہوتی ہے۔ محمود کے زمانے میں افغانیوں کا اثر تیزی کے ساتھ پہیم بڑھتا رہا، اور آخر کار اس خاندان نے ہندوستان کے شمال مغربی حصے کو اپنے ممالک محرومہ میں شامل ہونے پر مجبور کر دیا۔ حاکم سات سمندر پار بیٹھ کر بھی محکوموں پر اپنا اثر ڈالتا رہتا ہے لیکن وہ آخری غزنوی بادشاہوں نے ایرانی دباؤ سے غزنین چھوڑ کر لاہور کو مرکز بنایا تو پنجاب پر افغانی اثر زیادہ نمایاں ہو گیا۔ چھٹی صدی ہجری (۱۲ ہجری عیسوی) کے آخر میں غوریوں نے غزنوی سلطنت پر قبضہ کیا تو ہندوستان اور افغانستان کے رشتے میں اور استواری پیدا ہو گئی۔ سلطان شہاب الدین غوری نے دہلی پر قبضہ کر کے قطب الدین ایبک کو اپنا نائب السلطنت مقرر کیا۔ ایبک اور اس کے جانشینوں نے رفتہ رفتہ ہندوستان کے طول و عرض میں اپنی حکومت کا پرچم لہرا دیا اور دکن، مالوہ، خاندیس، گجرات، اودھ، بہار اور بنگال تک

افغانی پھیل گئے۔ (۲۴)

محمد نصیر الدین ہاشمی نے ہندوستانی اضلاع سدھوت، کڑپہ اور کرنول میں افغانی تسلط کے بارے میں لکھا ہے

”اضلاع سدھوت، کڑپہ اور کرنول وغیرہ میں ایک عرصہ تک بعض پٹھان خاندان خود مختارانہ حکمران کی حیثیت سے حکومت کی نوبت بجاتے رہے ہیں۔ جب ان کی حکومت کے آغاز میں نظر ڈالی جاتی ہے تو واضح ہوتا ہے کہ بہلول خان ساونوری عادل شاہی امیر تھا۔ اسی کی اولاد سے نبی خان عرف رن مست خان میانہ آخری شخص ہے جو بیجاپور میں صاحب عزت و مرتبہ امیر تھا۔ علی عادل شاہ ثانی سنہ ۱۰۶۵ھ تا سنہ ۱۰۸۳ھ کے زمانے میں اس کے تین لڑکے اعظم خان، رحیم خان اور کریم خان، دربار بیجاپور سے کنارہ کشی کر کے اورنگ زیب کے ساتھ مل گئے اور خان جہاں کی وساطت سے دربار عالمگیر میں باریاب ہو کر منصب اور جاگیر سے سرفراز ہوئے۔ اعظم خان اپنے حسن تدبیر اور حسن کارگزاری سے اعلیٰ منصب پر فائز ہوا اور اپنے بھائی کریم خان کو اپنا امیر سامان مقرر کیا مگر رحیم خان نے کم مائیگی سے برداشتہ خاطر ہو کر قطب شاہی سلطنت کی راہ لی۔ میر جملہ تو توسط سے سلطان عبداللہ کے دربار میں باریاب ہو کر منصب سہ ہزار سے سرفراز ہوا۔ بعض معرکوں میں دلا شجاعت لے کر نام اوری حاصل کر لی مگر زندگی نے وفانہ کی۔ اس کی جگہ اس کا فرزند نیک نام خان مامور ہوا۔ بالا گھاٹ کے معرکے میں میر جملہ کے ساتھ شریک رہا۔ واپسی میں قلعہ سدھوت کا محاصرہ ہوا مگر ”ٹانک پالیگاڑ“ نے صلح کر لی۔ میر جملہ پایان گھاٹ کی تسخیر کے لئے روانہ ہوا۔ نیک نام خان کو اس کی عمدہ خدمات کے صلے میں نہ صرف پرگنہ چھیور جاگیر میں ملا بلکہ علم نوبت اور نقارے سے بھی سرفراز کیا گیا۔ میر جملہ کی روانگی کے بعد نیک نام خان نے قرب وجوار کی دیگر مقامات مثلاً کچی کوٹ، بدویل، جمل ورک وغیرہ فتح کیے اور آخر میں قلعہ سدھوت بھی تسخیر کر لیا۔ اس کامیابی کے صلے میں دربار قطب شاہی سے مزید پچاس لاکھ سالانہ محاصل کی جاگیر تعلقہ کچی کوٹ اور چنور وغیرہ مل گئیں۔ نیک نام خان نے قلعہ سدھوت کو اپنا مستقر بنایا اور اس کے باہر جہاں ایام

محاصرہ میں میر جملہ کا کیمپ تھا، ایک نیا شہر آباد کر کے اپنے نام پر نیک نام آباد سے موسوم کیا۔ اس عرصے میں بیجا پور اور گوکندہ سلطنت دہلی میں شامل ہو چکے تھے۔ دواؤ خان یعنی فرزند خضر خان عالمگیر کی جانب سے ذوالفقار خان کی نیابت میں کرناٹک کا صوبے دار مقرر ہوا۔ جب یہ نیک نام آباد پہنچا تو چند روز یہاں قیام کیا کیونکہ نیک نام خان بیمار تھا۔ آخرا اس کا انتقال ہو گیا۔ داؤد خان نے اس کے بھانجے لعل خان کو اس کا جانشین نامزد کیا۔ جب عالمگیر کے بعد محمد معظم اور محمد اعظم کی خانہ جنگیاں ہوئیں تو اس زمانے میں اعظم خان اور کریم خان نے (جس کا قبل ازیں ذکر کیا گیا ہے) خاص ترقی کی۔ محمد معظم بہادر شاہ کی جانب سے مردانہ وار لڑے اور دونوں مارے گئے۔ چونکہ اعظم خان کی کوئی اولاد نہیں تھی اس لئے عبدالنبی ابن کریم خان دربار مغلیہ کی جانب سے سرفراز کیا گیا اور اس کی اولاد کے چھ شخصوں نے سنہ ۱۱۹۱ ہجری تک سدھوٹ میں تقریباً خود مختارانہ حکمرانی کی۔

جب نادر شاہ کے بعد احمد شاہ ابدالی نے ہندوستانی مرہٹوں کو شکست دی تو ایک بار پھر ہندوستان پشتونوں کے تسلط میں آ گیا۔ احمد شاہ ابدالی کے ساتھ رام پور اور روہیلکندہ کے ہندوستانی پشتونوں نے مرہٹوں کو شکست دینے میں بڑا اہم کردار ادا کیا۔ اسی دور میں ہندوستان میں روہیلے پشتون اپنی جڑیں مضبوط کر گئے۔

”روہیلوں کی آمد کے ساتھ اس علاقے میں پٹھانوں کی آباد کاری تیز ہو گئی۔ سب سے پہلے آباد کاری بلاس پور میں بیان کی جاتی ہے۔ اس علاقے میں آباد روہیلوں کی روایاں کے مطابق بھی یہاں پر روہیلے اٹھارھویں صدی کے ربع اول (۱۷۰۱ء تا ۱۷۸۵ء) میں آباد ہوئے۔ ان کا تعلق داؤد خان کے گروہ سے تھا۔ یہیں پر ایک مقبرہ یا سادھی ہے۔ روایت ہے کہ یہاں کا راجہ کھیم کرن فوت ہوا تو اس کی بیوہ اس کی چتا پر زندہ جل مری۔ اسے ’ستی‘ کی رسم کہتے ہیں۔ داؤد خان سے اس عمارت کو منسوب کرنا کچھ تعجب کی بات نہیں کیونکہ داؤد خان بہت عرصہ تک ان علاقوں میں مختلف راجاؤں کا ملازم بھی رہا تھا۔ وہ شاہ آباد کے راجہ مدھکر کے ہاں ہی سے پہلے ملازم ہوا تھا اور کافی

عرصہ یہیں رہا۔ علاوہ ازین افغانوں میں بھی عورتوں کے شوہروں سے وفادار نہ رہنے اور طلاق مانگنے سے نفرت کرنے کو بہت اہمیت حاصل رہی ہے جو آج بھی قبائلی علاقوں میں موجود ہے۔ یوں اس واقعہ سے داود خان کا متاثر ہونا فطری امر ہے۔ روہیلوں کے ابتدائی دور میں شاہ آباد اور رام پور دونوں موجود تھے۔ رام پور کا پورا نام "رام پورہ" تھا جو چادر یہاتوں کا مجموعہ تھا۔ اس کے راجہ کا نام رام سنگھ تھا جس کا صدر مقام موجودہ رام پور شہر کا محلہ راج دوارہ تھا۔ اسی کے نام سے اس قصبہ کا نام بھی رام پورہ تھا جو بعد میں رام پور ہو گیا۔ شاہ آباد میں سردار داؤ خان کے دور ہی میں روہیلے آباد ہو گئے تھے۔ کچھ عرصہ یہ علاقہ داؤ خان کے پاس بطور جاگیر بھی رہا تھا۔ علی محمد خان نے کچھ عرصہ رام پور میں بھی قیام کیا۔ اس کے دور میں ہندو اور مسلمان دونوں ہی اس علاقے میں آباد ہوتے رہے جس سے روہیلوں کی مذہبی رواداری کا پتہ چلتا ہے۔ مان خان روہیلہ، اکبر خان روہیلہ اور بشارت خان روہیلہ نامی پٹھانوں نے اپنے ناموں سے کئی قصبے آباد کیے جو مان پور (قائم شدہ ۱۷۴۰ء) اکبر آباد اور بشارت نگر کہلاتے ہیں۔ ان کی وجہ سے روہیلوں کو ان علاقوں میں آباد کاری کو حوصلہ ہوا۔ ۱۷۵۰ء میں ہی رسول پور آباد کیا گیا۔ ملک اسد اللہ پوری کی آباد کاری بھی اٹھارہویں صدی میں ہوئی۔ روہیلوں کے عہد میں ہی ایک مقامی راجہ مہتاب سنگھ نے مہوش نامی دیہات آباد کیا۔ سیوانگھ نے ۱۷۵۵ء میں قصبہ سور آباد کیا۔ پانڈونا تھل نے ۱۷۷۵ء میں رانجھا گاؤں آباد کیا۔ (۲۶)

اس مختصر خاکے سے واضح ہو چکا ہوگا کہ ہندوستانی تہذیب و تمدن اور علم و ادب پر پشتونوں نے کتنے گہرے نقوش ثبت کیے ہیں بلکہ یوں کہنا شاید غلط نہ ہو کہ ہندوستانی تہذیب و تمدن کے ابتدائی آثار ہی میں پشتونوں کے تمدنی و ثقافتی اثرات داخل ہوئے ہیں اور آج تک کوئی دور ایسا نہ رہا جس میں پشتونوں نے ہندوستانی ادب و ثقافت کو متاثر نہیں کیا ہو۔ لہذا ہندوستانی زبانیں پشتون اثرات سے کس طرح بچ سکتی ہیں جب زبانوں اور ادب پر پشتونوں کا اتنا گہرا تہذیبی و ثقافتی اثر ہے تو کہا جاسکتا ہے کہ ہندوستانی سماج کا ہر پہلو پشتون اثرات کا ثبوت فراہم کر سکتا ہے اور تاریخ کے مختلف ادوار اس پہ دال ہیں۔

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NIHCR: The National Institute of Historical and Cultural Research (NIHCR) was established in December 1973. The Institute has conducted research and published research works on the subjects which are relevant to the history and culture of Muslims of South Asia, Muslim Freedom Movement, Quaid-i-Azam and the Islamic State of Pakistan. It has a rich library which attracts a large number of researchers and scholars from far flung areas. The Institute has organized many Seminars, Conferences and Workshops on National and International level.



IAHA: The first Conference of the International Association of Historians of Asia (IAHA) was held at Manila in 1960 and since then it has been held regularly once in two years in different capitals/cities of Asia. Over the years, its membership increased immensely. It also played an important role to bring scholars working on Asia from different parts of the world on a single forum which provided the opportunity to explore broader themes with reference to the research about Asia.



QAU: Quaid-i-Azam University (QAU), Islamabad, Pakistan is an international seat of higher, advance, intellectual learning that illuminates the human minds and broadens the vision bringing back home all kinds of opportunities and development. Quaid-i-Azam University (once named Islamabad University) was established in July 1967 under the Act of National Assembly of Pakistan. QAU has consistently been ranked the top university in the country by the Higher Education Commission. In addition, according to the *U.S. News and World Report*, QAU is the only academic institution in Pakistan among the top 500 universities in the world.



HEC: The Higher Education Commission of Pakistan (HEC) is an autonomous institution of primary funding, overseeing, regulating, and accrediting the higher education efforts in Pakistan. The HEC is assigned the challenging task of formulating higher education policy and quality assurance to meet the international standards, development of new institutions, and uplift of existing educational institutions in Pakistan. Over the several years, the HEC is playing a leading role capacity building in Pakistan by giving out hundreds of doctoral scholarships for education abroad.



SBBWU: Shaheed Benazir Bhutto Women University (SBBWU) Peshawar is a premier women university of Khyber Pakhtunkhwa. It has earned this position by virtue of its futuristic outlook towards higher education, strong emphasis on research and focus on innovation and entrepreneurship. SBBWU has come a long way to develop into a global centre of excellence for imparting higher education. The university at large has assumed the role of teamster of knowledge inventors and discoveries under the dynamic leadership of its VC, Prof. Dr. Razia Sultana.



PEDA: People Empowering & Development Alternatives (PEDAI) International is an independent, non-political and non-governmental think tank aiming to provide alternative and innovative solutions to private, non-profit and public institutions on development and humanitarian issues. Its primary mission is to promote innovative research, which may lead to poverty reduction, alleviate the suffering and achieve sustainable integrated development.