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Contributors

Syeda Shaista Ishrat, Ph.D. Scholar and Former Project Researcher, Department of Islamic Studies, Bahauddin Zakariya University, Multan.

Munazza Hayat, Assistant Professor, Department of Islamic Studies, Bahauddin Zakariya University, Multan.

Dr. Muhammad Naeem, Assistant Professor, Department of Urdu, University of Sargodha.

Muhammad Farid, Lecturer in Urdu, OPF Boys College, H-8/4, Islamabad.

Dr. Munir Gujjar, Assistant Professor, Department of Punjabi Language, University of Sargodha.

Farzand Ali Sarwar, M.Phil Urdu, Allama Iqbal Open University, Islamabad.

Latifa Kamal, Assistant Professor of Social Science, Lasbela University Othal, Balochistan.

Dr. Manzoor Ahmad, Associate Professor, Department of Economics, Lasbela University Othal, Balochistan.

Amir Jehangir, Lecturer in Kashmir Studies, Department of International Relations, University of Azad Jammu and Kashmir, Bagh.

Zia-ur-Rehman, Ph.D. Scholar, Department of Education, Hazara University, Mansehra.

Sadia Naz, Ph.D. Scholar, Department of Islamic and Religious Studies, Hazara University, Mansehra.

Dr. Himayatullah Yaqubi, Assistant Professor, Department of History, Quaid-i-Azam University, Islamabad.

Sadaf Ahmad, Graduate Student, Allama Iqbal Open University, Islamabad.

Dr. Khalid Mahmood, Department of Pakistan Studies, Allama Iqbal Open University, Islamabad.

Dr. Altaf Ullah, Research Fellow, National Institute of Historical and Cultural Research, Quaid-i-Azam University, Islamabad.

Dr. Ghulam Qasim Marwat, Chairman, Khyber Pakhtunkhwa Board of Technical Education (KPBTE) Hayatabad, Peshawar, and Professor, Department of Higher Education, Government of Khyber Pakhtunkhwa.

Dr. Muhammad Rizwan, Assistant Professor, Department of Pakistan Studies, Abbottabad University of Science and Technology, Abbottabad.

Sadaf Butt, M. Phil Scholar, Department of Pakistan Studies, Abbottabad University of Science and Technology, Abbottabad.

Syed Mubashir Husain Shah, M.Phil Scholar, Department of Iqbal Studies, Allama Iqbal Open University, Islamabad.

Adnan Faisal, Postgraduate Student, Department of Pakistan Studies, Allama Iqbal Open University, Islamabad, and Office Manager, District Reconstruction Unit Batgram, Provincial Reconstruction and Rehabilitation Agency, Khyber Pakhtunkhwa.

Rejuvenation of Muslim Traditions and Culture during the Freedom Movement: An Analysis

*Syeda Shaista Ishrat
Munazza Hayat*

Abstract

The Muslims endeavoured to survive their civilization, culture and religion in subcontinent at the time of British rule. Because after political dominance, one aim of the British was to disseminate western science, culture, and civilization in subcontinent. Thereafter, a debate among Muslim scholars started that either to accept all this or start a new age with their own culture, sciences and civilization. Therefore, three main school of thought came into exist, one group was in favour of British and had opinion to get western science and collaborate with British for the development of subcontinent. While the second group thought, no need to adopt the western science and they were also against the western culture and civilization. The third school of thought gave a point of view that Muslims should develop their nation and get western knowledge but without demolishing their religious and cultural identity. Practically, the third school of thought remained successful because they had a vision of contemporary and future era. This group was in line with Islamic teachings and moderate thought had got a success and appreciation from the society.

Keywords: Islamic civilization and culture, modern sciences, Muhammad Iqbal, Indian independence movement.

Women Education during the Colonial Period: An Historical Assessment

Dr. Muhammad Naeem

Abstract

*Colonial predicament brought forth new social possibilities and challenges for Indian subjects. To accommodate, assimilate or resist these changes they used printed word. This technology provided them the space to understand, interpret and construct the situation and disseminate their thoughts and reactions in forms of literary genres. They introduced cultural reform or revivalist tropes of female education in newly introduced genre, the novel. It is interesting and important to underscore these trends. In this article I will use comparative methodology to understand the different reactions of Muslim elites regarding the female education. Nazir Ahmad's *Miratul Uroos*(1869), Shad Azeem Abadi's *Soratul Khayal*(1881) and Nawab Afzal-ud-Din Ahmad's, *Fasan-e-Khursheedi* (1891) will be the primary texts to underscore the Indian reactions to the colonial situation. This will help us understanding the transforming middle class milieu of late 19th century and the genealogy of female pedagogy in the subcontinent.*

The Topics Discussed in the Novel

Dasht-e-Soos: An Overview

Muhammad Farid

Abstract

*Historical novel writing is not an easy job, one must have grip on facts and style that makes an interesting reading. Jamila Hashmi claimed distinction when she wrote the novel *Dashat-Soos*. It is a novel about the story of Hussain Bin Mansur Hillaj. This novel was first published in 1983. The story of Hussain Bin Mansur Hillaj of *Dasht-e-soos* is both fascinating and sad. Hillaj an anxious and curious spirit had some questions unanswered. He wanted to reach to God like where there is no Hijab (veil) left, so he indulges himself into such prayers and meditation that were tough and beyond the capacity of normal human beings. They bring to him such awareness which he could not muster and in mystification said something that took him to the woods and was crucified. In this research article different themes and ideas of this novel are critically analyzed.*

Keywords: Novel writing, facts, meditation, mystification, crucified.

The Age of Waris Shah and Its Impact on the Contemporary Society

Dr. Munir Gujjar

Abstract

A great poet must be a true depicter of his time. The significance of historical endeavours acquires more importance when extracted from a piece of literature, for the reason that it is a direct and unstructured record of the people's daily life. Waris Shah's "Heer" is rich with contemporary political goings-on. He was an acute observer of the society. He used the contemporary events in such a way that they do not interrupt the continuity of the story, instead they supplement more colours to the tale by relating it to these happenings. The great Mughal Empire had been shaken by the Persian and Afghan invaders. Mughal princes were fighting like enemies for the throne. The trickled-down effect of these fights and invasions resulted in form of rudeness and violence in the life of commoners. This article is an ammended description of a topic from author's Ph.D. dissertation.

The Literary Traditions in Rawalpindi: An Assessment from the Age of Sultan Shadman Khan to Naseem-e-Sehar

Farzand Ali Sarwar

Abstract

Known as Naseem e Sehar in literary circles, Muhammad Naseem Malik was born in Rawalpindi on 15.2.1944. His family belongs to a village Maari in Khushaab from where they migrated to Rawalpindi. The main reason this family earned literary recognition and fame in "Rawal Des" or Rawalpindi was having in it renowned literary personalities like Hakim Ghulam Nabi Kamil, Abdul Aziz Fitrat and Muhammad Ayub Mohsin. The literary reflections and dimensions of these renowned personalities are highly reflected in the works of Naseem e Sehar and he can be called a perfect representative of his literarily rich family.

Naseem e Sehar did his matriculation from Muslim High School No. 2, Saidpuri Gate, Rawalpindi, where he got in touch with teachers and friends having literary taste, thus developing in him a good taste for literary activities. While in school, he jotted down some stories for children's magazines. Later, he also started writing humorous stories and articles; after some time he started writing poetry also, and his first poetry book titled "Pehli Uraan" (First Flight) was published in 1977, which proved a strong and confident expression of his poetic talent, and was well received by the literary and intellectual circles.

Thereafter, continuing his literary endeavors, spread over many years, various books of Naseem e Sehar's poetic writings were published one after the other, containing ghazals, poems, haikus, Hamd o Na'at, and last but not the least, his humorous poetry. His never-ending literary endeavors are going on in full swing.

Apart from being a poet and critic, he is also an expert translator, having translated more than a thousand short stories from English into Urdu; he also bears to his credit translation of two famous books of psychology and public relations authored by Dale Carnegie. Thus, he got himself acknowledged as a renowned translator as well.

Although he was in Saudi Arabia for more than three decades, yet he remained fully attached to literature, creatively as well as practically. While in Saudi Arabia, he started publishing a quarterly literary magazine from Pakistan, titled SAHAAB which continued its publication for more than twelve years, and was very much welcomed by literary circles not only in Pakistan, but also Saudi Arabia, India, Europe and America. During his prolonged stay in Saudi Arabia, he was fully attached with the mainstream of literature of the Sub-Continent, and that is why, ever since he returned to Pakistan in 2011, he is still shining and visible on the literary scene. Having a family history of literary achievements in Pothohar region, all literary circles admire his important literary contributions, and are convinced that the literary tradition and scene of Rawalpindi is incomplete without him.

The research article covers the literary tradition of Rawalpindi from Sultan Shadman Khan to Naseem e Sehar. In this article, an attempt has been made to give an overview of literary organizations and societies, groups, and literary activities especially highlighting the literary atmosphere of the 20th Century in Rawal Des or what is commonly known as Pothohar Region. Thus, especially focusing on the latter half of the 20th Century and beginning of the 21st Century, a literary history of that period has been given, while also giving a perspective of literary dimensions of the era.

Gul Khan Naseer and History of Balochistan: An Assessment of His Practical and Political Life

Latifa Kamal
Dr. Manzoor Ahmad

Abstract

This paper provides a critical evaluation on the contribution of Mir Gul Khan Naseer to the political development of Balochistan. Besides discussing the early life and education of Gul Khan Naseer the paper describes his role in shaping the ideological orientation and political awareness of the people of Balochistan. The paper analyses that how the scholarly endeavour and political activities of Mr. Naseer affect the social and political thinking and behaviour of the Baloch society. The paper argues that Mr. Naseer played a vital role in raising the political understanding among the masses of Balochistan, which to some extent translated into enhancing the overall economic and social wellbeing of Balochistan. He strived hard to introduce new economic and societal trends in Baloch society helping many parts of Balochistan to come out of the strangles of sheer tribalism, an ancient and outdated social structure. Throughout his life he adopted a simple but symbolic life style, which centered on struggle for the people of Balochistan, scholarship, honesty and consistency. During his entire political life, he endured extreme hardship, yet never compromised on the questions of Balochistan and Baloch rights. While analyzing the early stages of political development of Balochistan, one can easily realize the important and paramount role of Mr. Naseer to its origination, nurture and growth. He was a founding member of the Anjuman e Islamia of Kalat State, the State National Party, the Ustaman Gul, the Pakistan National Party and other political parties in Balochistan. In his 59 years of life, he relentlessly struggled for the social, political and economic betterment of the disadvantaged and underdeveloped people of Balochistan, and tried to convince and made aware the people of Balochistan of their economic, political and social rights within the federation of Pakistan. He fought an endless war against the obsolete, obscure yet entrenched social structure of Balochistan, which is dominated by tribalism and other stereotypes. He inexorably

campaigned to awaken people of Balochistan against multiple odds of the tribal system and the hindrance which tribalism puts in place to the social and political development of Balochistan. Besides his political contribution he was a renowned poet, historian and political and social critic.

Keywords: Naseer, Balochistan, Political and Academic Contribution.

Ancient Religions in Kashmir

Amir Jehangir

Abstract

Religions have importance in all over the world. This research article entitled "Ancient time and religions of Kashmir" is an effort to look into the growth of different religions in Kashmir. It is an attempt to explore the influence of different religions on Kashmir in ancient time. History reveals that in ancient time Kashmir was one of the most important centre of different religions like; Nagism, Hinduism, Budhism, Shivism, Rashiism, Islam, and Sikhism with their practices. Kashmir was the land of peace and harmony in ancient times, which accepted the different religions with open hearts. This research based on information obtained from secondary sources.

Keywords: Ancient time, Kashmir and Religions

The Creation of Mankind in the Light of the Holy Quran

Zia-ur-Rehman
Sadia Naz

Abstract

Islam recognizes the general idea of the development of life in stages, over a period of time, human beings are considered as a special act of creation. Islam teaches that human beings are a unique life form that was created by Allah in a special way, with unique gifts and abilities unlike any other: a soul and conscience, knowledge, and free will. In short, Muslims do not believe that human beings randomly evolved from apes. The life of human beings began with the creation of two people, a male and a female named Adam and Hawwa (Eve).

Keywords: Islam, Human beings, creation, Quranic view

The Status of Woman in the Light of Pukhtunwali: A Historical and Critical Review

Dr. Himayatullah Yaqubi
Sadaf Ahmad

Abstract

Pakhtunwali is the code of conduct of the Pakhtuns. It evolved through centuries and is regarded an unwritten constitution through which the Pakhtuns govern individual, tribal and collective lives. Some of the elements in Pakhtunwali are very much sensitive for example Zan (women), Zar (gold or wealth) and Zameen (Property). It includes many other elements for example Melmastia (Hospitality), nang (Honour), Badal (Revenge), Ashar (collective help in the time of need) and many more. The element of Jirga is also a fundamental aspect of Pakhtunwali. However, the concept of Pakhtunwali is largely related with the dominance of men in the Pakhtuns social structure. It is a man-made informal but socially entrenched constitution with little role for womenfolk. The code has given unprecedented power and authority to the male in society. Therefore, many authors perceived it as a gender-biased social order with little opportunity for female to order their lives and to contribute positively in the Pakhtuns social development. The article deals the exclusion of women from social life from historical and analytical angles. The topic is important to understand that why this trend penetrated into the psyche and body politic of the Pakhtuns. It recommends some suggestions for the reformation of Pakhtunwali on broader level to give an extended role to the Pakhtun women. In this age of technological advancement and wider social space the need is to provide a greater role to the womenfolk. The article looks into these issues to properly analyze it holistically and objectively. At the end some solutions and suggestions are given for a proper and healthy social transformation for the inclusion of womenfolk into the Pakhtuns social fabric.

The Role of Religious Minorities during the Freedom Struggle

Dr. Khalid Mahmood

Abstract

Religious minorities had played remarkable role in the freedom movement of sub-continent. After the failure of war of independence in 1857, British authorities blessed Hindus, but this act of kindness was not acceptable for the patriots of India. Hindus, Muslims and Sikhs wanted to get rid of slavery. All Indians (Hindus, Muslims, Sikhs, Parsis and others) were thinking against British but their perspective was different. Indian National Congress and All India Muslim League both plate forms were working for the independence of their homeland. The demand of both parties was totally different. Congress wanted to keep united or un-divided India and on the other hand League had the wish to divide sub-continent and create a new state Pakistan for the Muslims. But manifesto of both the political parties was to get freedom from the British.

Moreover, a large number of Indian's have engaged in the revolutionary activities and had joined the communists group. They were connected to the rebellious and India House was established in London for this purpose. In February 1905, Shyamji Krishna Varma established 'Home Rule Society' with the help of Lala Lajpat Rai, Madam Bhikaji Cama and Sardarsinh Rawabhai Rana. This society promoted the revolutionary activities in India. The Government was failed to control these activities. A large number of freedom fighters like Lala Lajpat Rai and Bhagat Singh, Basanta Kumar Biswas, Avadh Bihari and Amar Chandra sacrificed their lives for the sake of freedom.

Muslim League was the sole representative of the Indian Muslims but Jinnah also clarified many times that after the creation of Pakistan, all minorities must be protected in the country and there will be no discrimination between the Muslims and non-Muslims. Dewan Bahadur S.P Singha, Chaudry Chando Lal and Sir Zafar ullah Khan and others non-Muslims became the supporters of Jinnah. After the establishment of Pakistan a large number of Hindus, Sikhs, Parsis, Behais and Christians declared Pakistan as their homeland and adopted it for living their lives.

The Merger of FATA with Khyber Pakhtunkhwa: A Critique

Dr. Altaf Ullah
Dr. Ghulam Qasim Marwat

Abstract

The historic amendment in the constitution of Pakistan in May 2018 has eventually authorized the tribal people to enjoy equal rights and become full citizens of the country by formally declaring the merger of FATA with the contiguous province of Khyber Pakhtunkhwa. The recent amendment in the constitution has really scrapped the antediluvian Frontier Crimes Regulation (FCR) which was governing the FATA. It has been recommended by the previous reform processes that without such drastic change i.e., modifications in the constitution, the long awaited dreams of the tribal people to be the equal citizens of Pakistan could not be materialized in a better way. The recent constitutional amendment has brought significant changes in different provisions of the constitution to attain the aforementioned goals. Consequently, it has shifted the powers of the President and his agent i.e., the Governor of Khyber Pakhtunkhwa, to the Parliament as far as the governance of FATA is concerned. The term "Federally Administered Tribal Areas" has been omitted, all the 8 seats for FATA in the upper house have been abolished, 6 seats out of 12 seats for FATA in the lower house have been decreased and the rest of the 6 seats have also been allotted to Khyber Pakhtunkhwa which has increased the National Assembly seats of the province from 39 to 45 and 21 seats in the Provincial Assembly have been added which has increased the assembly seats from 124 to 145. Hence, the present study is an effort to assess the merger of FATA with the province of Khyber Pakhtunkhwa in a critical manner.

Keywords: FATA, Khyber Pakhtunkhwa, merger.

James Abbot from the Pages of History

Dr. Muhammad Rizwan
Sadaf Butt

Abstract

Sir James Abbott was the first administrator who established the British colonial rule in Hazara after 2nd Anglo-Sikh war in 1849. His arrival as Assistant to Resident brought a new era in the history of the region and his role in organizing the local resistance against the Sikh rule cannot be overlooked. His affiliation to the local norms, culture and language won the trust and love of the native people up to greater extent. His administrative strategies, on most of the occasions, got fair appreciation from the British authorities. Although his majority of contributions for Hazara are hidden but his name as a Deputy Commissioner is universally known. Despite a tendency of renaming English names of towns in Pakistan, the city is still named after him. Basic objective of the present study is to analyze his life and works in the focused context of his administrative contributions for the region of Hazara.

Keywords: Abbottabad, British, administration, local norms.

The Fundamentals of Islam and Hazrat Kaka Sahib^{RA}: An Overview

Syed Mubashir Husain Shah
Adnan Faisal

Abstract

Adam is so dignified and honoured in the eyes of God that he was given priority over the rest of the creatures due to his sublime traits instilled in him. There are no two opinions that Islam is the perfect religion and it is a complete code of life. Over the years the beauty and message of Islam is spreading far and wide. There are certain human beings who carry this message to the people with all their dedication and commitment, and one of such men was Shaikh Rehmkar who is famously known as Kaka Sahib. He had a tight grip on the principals of Islam as he taught people the true teachings of Islam with his unique way of love and affection. People used to come and learn because he practiced what he preached. In this study, we will talk at length about his vast knowledge regarding the injunctions of Islam, and how he inspired a generation in the path of Allah Almighty.

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