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Director, Higher Education Teachers' Training Academy (HETTA), Government of Khyber Pakhtunkhwa, Peshawar.



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# Contributors

**Prof. Dr. Fakhrul Islam**

Director, Pakistan Study Centre, University of Peshawar.

**Dr. Sofia Yousuf**

Chairperson, Urdu Department, Shah Abdul Latif University, Khairpur.

**Zakaria Virk**

Author and translator of 19 Urdu and English books, historian of science, Canada.

**Najmuud Din Bhutto**

Ph.D. Scholar, Department of Comparative Religion and Islamic Culture, Sindh University, Jamshoro.

**Dr. Muhammad Rizwan**

Assistant Professor, Department of Pakistan Studies, Abbottabad University of Science and Technology, Abbottabad

**Ahsan Ali**

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

**Dr. Farah Gul Baqai**

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

**Dr. Muhammad Hanif Khalil**

Associate Professor, National Institute of Pakistan Studies (NIPS), Quaid-i-Azam University, Islamabad

**Daulat Khan**

Lecturer in English Literature, Lasbela University, Othal

**Dr. Gul Awar Khan**

Asst Prof SSM&IT, Lasbela University, Othal

**Sadia Naz**

Ph.D. Scholar, Department of Islamic & Religious Studies, Hazara University Mansehra

**Zia Ur Rehman**

Ph.D. scholar, Department of Education Hazara University Mansehra

**Dr Mujeeb Ahmad**

Chairman, Department of History and Pakistan Studies, International Islamic University, Islamabad.

**Muhammad Farid**

Lecturer, Urdu Department, OPF Boys College, H-8/4, Islamabad.

**Muhammad Ali Laghari**

Assistant Professor, Department of Muslim History, Sindh University, Jamshoro

**Nasrullah Qaboro**

Assistant Professor, Department of Muslim History, Sindh University, Jamshoro

**Dr. Altaf Ullah**

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

**Mohammad Hasan**

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

**Dr. Khalid Mahmood**

Lecturer, Department of Pakistan Studies, Allama Iqbal Open University, H-8, Islamabad.

# **Gates of Peshawar: A Historical Review**

*Prof. Dr. Fakhru'l Islam*

## **Abstract**

*Peshawar is one of the oldest cities of the Subcontinent. Like other components associated with old cities, boundary wall round the city is a prominent feature of Peshawar. The city inside the wall is called "Androon-e-Shehar" or walled city. One could enter the walled city through different gates. In Peshawar those gates were 16 in number. They were given different names depending upon the kind of people and places inside or areas outside the gates. The walled city and its gates were damaged by people through encroachments. Except for few hundred feet of the wall and 4 to 5 of the gates could survive. However, people who loved culture and heritage tried not only to preserve the remaining parts but also to restore the damaged and encroached parts. Now, most parts of the wall and gates have been restored. In this paper, an attempt has been made to give full picture of the wall and its 8 gates. Besides getting information from various sources, the researcher himself visited all those areas which have been discussed in the article. Moreover a group of students also interviewed dwellers of the area.*

# **Muslim Educational Conference of the British India: It's Impact on the 21<sup>st</sup> Century**

*Dr. Sofia Yousuf*

## **Abstract**

*The invention of computers and advent of Information Technology has transformed this wide planet into a global village. This transformation has adversely affected the philosophies of past. Sir Syed had laid the foundations of Muslims Educational conference in 1886 to promote education and reforms among Muslims of India. The aims and objectives of this conference were set and truly pursued. This conference brought positive change in our society and created vibrant and educated youth that culminated in achievement of Pakistan in 1947. After independence this message was further propagated to create reformed, improved and balanced society in the newly created country. This still continues to play its effective role.*

*This paper investigates in detail the importance, need and worth of pursuit of aims, and objective of Muslims Educational conference in 21<sup>st</sup> century.*



# Muslim Surgeons of the Middle Ages: A Review

Zakaria Virk

## Abstract

*Systematic human anatomical dissection was not a pursuit of medieval Islamic society any more than it was in the contemporary Christian lands. Many Muslim scholars lauded the study of anatomy, primarily as a way of demonstrating the design and wisdom of Almighty God. Many noteworthy contributions were made in the history of anatomy and physiology by eminent medieval Muslim physicians. First the study of anatomy started with the translation of Greek manuscripts. But within a couple of hundreds of years, Muslim surgeons started performing surgery with their primary focus on Ophthalmology. All the major Arabic and Persian medical encyclopedias had sections on anatomy. These were occasionally illustrated with schematic diagrams of the eye or the cranial sutures, bones of the upper jaw, blood circulation, or the nervous system.*

*Many books were written detailing various surgeries, surgical instruments were invented, hospitals with surgical wards were founded, and Muslim physicians corrected many mistakes found in medical books of previous physicians and surgeons. Mansur ibn Yusuf ibn Ilyas produced an atlas of the human body with colored diagrams. It consists of an introduction followed by 5 chapters on the 5 'systems' of the body: bones, nerves, muscles, veins and arteries, each illustrated with a full-page diagram. Towering figures like Zakariya Razi, Ibn Sena, al-Zahrawi, Ibn Nafis made phenomenal breakthroughs in surgical techniques. Their medical works were used as text books in medieval Europe which brought about Renaissance. This article covers a wide variety of contributions of Muslim surgeons in the field of surgery.*

# **Life and Role of Hazrat Makhdoom Ghulam Muhammad Malkani (RA): A Historical Perspective**

*Najmuud Din Bhutto*

## **Abstract**

*Hazrat Ghulam Muhammad Malkani ( R.A) was born on 1857/ 1276 hijri in the noble family of Malkani Balouch at Dadu. Honorary sagacious Makhdoom Sahib, known as Abu al Mustafa Saif ur Rahman belongs to Hanfia sect was hafiz and Qari having literary and skillfully grip in religion knowledge such as Hadith fiqah, philosophy history, literature, logic and mysticism along with fluency in Arabic and Persian.*

*Makhdoom Sahib always used to perform re-abulation for every prayer clean his teeth with miswak five times a day spending his life according to Shariah with love and affection always used to enjoin to people live their lives following the Sunnah e Rasool. Makhdoom'sb sons, and followers used to observe fast frequently towards the congregation leaving their all works. He did not omitted any appointed prayer in any trouble.*

*It was on Friday when Makhdoom Sahib suffering from a illness seriously. He was offering Fajr prayers, during sajida he left the world for eternal home.*

*تتجافى جنوبهم على المضاجع يدعون ربهم خوفا و طمعا ومما رزقنهم ينفقون (القرآن)*

*Those people always away from rest with fear and hope praising Almighty Allah and whatever they have been awarded expand from it*

*Makhdoom Sahib always made a night of it eagerly with his sons and followers in order to do so in prayer and recitation of mid night specially this is the time when we used to enjoy the sweet dreams.*

*Due to this eager and keen spirit he (R.A) used to conclude whole Quran in every alternate day and 15 conclusions in ever months in fact it is pretended religious and spiritual devotion and moral motives of Islamic majesty that the real kingdom is for pious and sacred individuals , awarded always of times a huge a crowd of ( followers and belivers and scholars ) would be travelled with Makhdoom Sahib to follow up their spiritual guide also non muslims had been motivated by his divine ,political and specified influence and greatness.*

*In 1920 Makhdoom sb addressed in khilafat conference in leading and delivering presidential lecture , was his political and illustration due to his ready witted and bold imagination nature the first addition of that presidential lecture was published in same year and second edition in 1987.*

*He was an example of best manners mercy kindness with his handsome figure, attractive healthy and normal In personality in height with thick beard, hair were always managed according to Shariah teeth were white shinning like a pearls, eye brow were connected each other sweet smile on the face, loud majestic voice, impressing all the human and animals with extremely joy and sacred prevail the great influence of the Makhdoom sb glance was that anyone who came to have him either close fisted of animals brutal became tender heated due to his divine and spiritual phenomenon.*

*GM syed has written in his book "JANAB GUZARIUM JIN SEEN" About Makhdoom Sahib that he gained from the teacher of Harmain shareefain also Allama Iqbal gained from his to go through his books*

*Shams ul ulema bin Muhammad Daud Pota has said that I saw pride scholars o f Egypt, Istunbul Bairoot, get together with nobles of Sindh Punjab and India but no one can be compared with Makhdoom Malkani Sahib he was the great of honor and dignity of his own peculiarities.*

*He died on 22nd September 1935 / 22 jamadul ukhra 1354 hijra in the morning of Sunday his tomb at Malkani Sharif district Dadu is for the people to visit where on the 14th of safar ul muzafar his urs is held regularly.*

# Allama Iqbal and Nationalism: A Critique

*Muhammad Rizwan, Ahsen Ali*

## **Abstract**

*The modern concept of nationalism depicts a bond of consciousness and affection between the people for a certain piece of land, language or race etc. however, territorial and secular concept of nationalism is completely different from the Islamic concept. By the following the same ideology, Iqbal, a staunch advocate of a separate Muslim state, not only rejected the territorial nationalism but also advocated the concept of Ummah as the deriving sources of national identity. He believed that every individual who came into the auspice of Islam becomes a citizen of an Islamic Ummah irrespective of his color, creed or caste etc. Present study will strive to define and analyze Iqbal's thought about nationalism according to which the presence of western concept of nationalism among the Muslim states is a biggest threat to their common identity.*

**Keywords:** *Iqbal, Indian Nationalism, Secular ideology, Ummah, Common identity, Muslims*

# **Dina Wadia and Quaid-i-Azam Muhammad Ali Jinnah: A Review**

*Dr. Farah Gul Baqai*

## ***Abstract***

*Dina was the only child of Quaid-i-Azam Muhammad Ali Jinnah. Jinnah loved his daughter and she loved him. However, Jinnah could not devote enough time and attention to make her true Muslim. When he realized his blunder, it was too late. Daughter Dina was living with her maternal grandmother and she was Parsee. Dina fell in love with Neville Wadia at the age of nineteen and married him. He belonged to Parsee community and professed Christian religion. Jinnah was flabbergasted, but then he reconciled with the reality. However, his relations with his daughter became formal and distant. The natural flame of love and care lost its intensity and strength.*

# Relations of the Panjabi and Pashto Languages: A Historical Perspective

Dr. Muhammad Hanif Khalil

## Abstract

*Pashto is one of the most ancient languages of the subcontinent which impacted deeply the other oriental languages. Similarly Punjabi too is a widely spoken language of the Punjab and surrounding areas as well. Due to its geographical vastness Punjab is considered the most important part of India. Though there are a number of languages and dialects spoken in this vast area of Punjab but the central occupied by that Punjabi language which was also called Hindvi and Urdu. In this vast region of Punjab, Pukhtoons have been settled during different periods of history in different capacities. Punjab has tremendous power of absorption that's why the people who came here left their imprints. Pashto has nearly the same impacts on Punjabi as it has on Urdu because firstly Urdu and Punjabi have very close relations so much so the Urdu and Punjabi are the two names of a single language. Since Urdu had different regional names, among them one name is Punjab in the old days. Now due to very cosmetic variations, Punjabi is now a separate language. Secondly after Peshawar, Punjab is used to be the base of invasion of those Pukhtoons invaders who invaded India. Therefore, the interaction of Pakhtoons and Pashto language was a natural process with the local people Punjabi and their dialect. Thirdly Punjabi was previously known as Lahori which is also called Hindi, and Hindvi before it was called Lahori and Pashto has already deep impacts on it. Since Punjabi is a separate language by dent of linguistic and dialectical changes therefore, a stage wise analysis from ancient time up to the present day impacts of Pashto on Punjabi should be made . This paper deals with the said linguistic and cultural analysis*

# **Karim Dashthi's Ghazal: A New Pattern of Balochi Poetry**

*Daulat Khan, Dr. Gul Awar Khan*

## **Abstract**

*In this paper I will underline the salient features of a distinct poetic tradition of Balochi literature. This tradition of poetic homage to culture and land has in itself a certain admixture of ancient Balochi ballad and Sufistic conception of devotion and love from Persian Ghazal form. However, love and devotion in this particular poetic form is not directed towards divine or earthly beloved as such as in Persian Ghazal, here characteristics of earthly and divine love are appropriated to one's land. It is different from Romantic love of nature in that romantic poet seeks scape or freedom into landscape and natural beauty which has a universal appeal. Whereas in this poetic tradition the poet eulogises the land of his own cultural heritage. It has its origin in old Balochi da'stan (poetic form of narrative and epic storytelling) and it also adopted certain characteristics of the Persian Ghazal form. Se'yad Zahoor Hashmi and Ka'rim Dashthi have pioneering influence on this poetic form in Balochi literature. In this paper I will concentrate on Dashthi's poetry.*



# An Analysis of Humanism

Sadia Naz, Zia Ur Rehman

## Abstract

*Humanism is a philosophical and ethical stance that emphasizes the value and agency of human beings, individually and collectively, and generally prefers critical thinking and evidence (rationalism and empiricism) over acceptance of dogma or superstition. Humanism as a philosophy today can be as little as an perspective on life or as much as an entire way of life; the common feature is that it is always focused primarily on human needs and interests. Philosophic Humanism can be distinguished from other forms of humanism precisely by the fact that it constitutes some sort of philosophy, whether minimalist or far-reaching, that helps define how a person lives and how a person interacts with other humans. Humanism is a rational philosophy informed by science, inspired by art, and motivated by compassion. Affirming the dignity of each human being, it supports the maximization of individual liberty and opportunity consonant with social and planetary responsibility. It advocates the extension of participatory democracy and the expansion of the open society, standing for human rights and social justice. Free of supernaturalism, it recognizes human beings as a part of nature and holds that values-be they religious, ethical, social, or political-have their source in human experience and culture. Humanism thus derives the goals of life from human need and interest rather than from theological or ideological abstractions, and asserts that humanity must take responsibility for its own destiny. Humanism is a democratic and ethical life stance which affirms that human beings have the right and responsibility to give meaning and shape to their own lives. It stands for the building of a more humane society through an ethics based on human and other natural values in a spirit of reason and free inquiry through human capabilities. It is not theistic, and it does not accept supernatural views of reality.*

Key words: Humanism, philosophy, Religion, human interest, view about supernatural

# **Khanqah Bharchundi Sharif and the Pakistan Movement**

*Dr. Mujeeb Ahmad*

## **Abstract**

*After June 712, a small Muslim society established and gradually became a most important component of the Sindh. 'ulama' and pirs, who are integral part of a Muslim society, played a prominent role in the dissemination of Islam in Sindh. They contributed their due role in the establishment and consolidation of the Muslim society in the province.*

*Bharchundi Sharif is one of the most influential and respected khanqahs in Sindh. Although, its founder was Hafiz Muhammad Siddiq, but it got importance during the custodianship of Hafiz Muhammad 'Abdullah and Pir 'Abdul Rahman in the religio-political realm of Sindh. Hafiz 'Abdullah was the person who undermined the policies and impact of the Indian National Congress and Indian Muslim nationalists in Sindh during the khilafat, tark-i-mawalat and hijrat movements. Pir 'Abdul Rahman, from late 1930s, struggled hard and fully supported the moves to safeguard the Muslims' rights and interests as a separate nation. For this, he became a roving personality for the Muslims' cause. He even merged his Anjuman-i-Ahya' ul Islam into the All-India Muslim League.*

*In this paper, an attempt has been made to highlight the services and contribution of the kanqah Bharchundi Sharif in developing and consolidating Sindhi Muslims' public opinion and support for the establishment of Pakistan.*

# **Buddha: A Critical Analysis**

*Muhammad Farid*

## **Abstract**

*This article deals with the personality of Goutama Buddha and critically explained his teachings in an unbiased and impartial manner. He had no belief in worship and sacrifices. He got himself contented after having attained the salvation from just the cycle of birth and death and remained silent over the question of God (Brahman). Buddha presented a concept or idea that every man had got five stages and told about the eight theorems of leading the life. In these lines the personality and teachings of Goutama Buddha have been discussed elaborately.*

# History of the Baloch: An Analysis

*Latifa Kamal, Dr. Manzoor Ahmad*

## **Abstract**

*The aim of this paper is to provide an analytical review of the Baloch and Balochistan, in which we show that how the Baloch, after passing through various painful stages, has evolved to become a distinct ethnic group and Balochistan being a remote area at the Iranian border, has become a vital unit of Pakistani federation. The paper shows that the construction of the Baloch as an ethnic group is explained by ethno-symbolist theory, against various claims in the favour of primordial theory or other modern theories. The Baloch is heterogeneous in its formation and features, where various ethnic, linguistics and racial groups define the construction of the Baloch being diverse and heterogeneous. The paper with the help of a range of relevant literature explains that how Baloch after transforming through various historical epics and how Balochistan has formed into its current construction as an entity of Pakistan. The paper argues that the Baloch as a distinct ethnic group is neither ancient in its character nor modern in its appeal, as it emerged uniquely before the era of enlightenment and French Revolution. The paper further elaborates the formation of Kalat Confederacy in its historical perspective, from the arrival of British in Balochistan in 1839 to the advent of Balochistan as a federating unit in Pakistani federation.*

# **Pir Hussam-ud-Din Rashdi and Baba-i-Urdu Maulvi Abdul Haque: A Review**

*Muhammad Ali Laghari, Nasrullah Qaboru*

## **Abstract**

*Pir Hussam-u-din Shah Rashdi was authority on Sindhi journalism as well as Sindhi language and literature whereas Baba-i-Urdu Molvi Abdul Haq was authority on Urdu language and literature Pir Hussam-u-din Shah Rashdi and Baba-i-Urdu Molvi Abdul Haque were introduced with each other during the year 1938 when Pir sahib started travelling various cities of India in connection with Pakistan Movement. After the establishment of Pakistan Pir Sahib and Baba-i-Urdu Molvi Abdul Haq remained associated with each other in connection with the development of Urdu till the establishment of Anjuman Taraqi Urdu and other related matters continued till the death of Molvi Abdul Haq, Baba-i-Urdu during the year 1961. The relationship of Pir Sahib remained associated with Anjuman Taraqi Urdu till his death in 1982. In this article the relations between the two renowned scholars are discussed including their research works and biographies.*

# **Status of FATA: A Study of Options**

*Dr. Altaf Ullah, Mohammad Hasan*

## **Abstract**

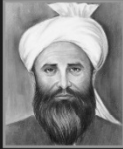
*Federally Administered Tribal Areas of Pakistan (FATA) has a significant role in the internal and external policies of Pakistan. These areas are consisted of seven political agencies and six tribal pockets generally called as frontier regions (FRs). Although the socio-cultural fabric of tribal areas is in closed proximity with the other areas of Khyber Pakhtunkhwa, yet the legal-administrative and political status of the both is in sharp contrast. The affairs of the former is administered by the Frontier Crimes Regulation (FCR) while the latter is being run by the regular laws, rules and regulations as admissible in Pakistan. However, the dawn of the 21<sup>st</sup> century in general and the tragic incident of 9/11 in particular have changed the overall scenario of these areas. Under the circumstances, a comprehensive reform agenda is required to be undertaken. Hence, this academic investigation encompasses the viable options as the future of the area. However, the proposed merger of FATA with the adjacent province of Khyber Pakhtunkhwa has been keenly analyzed to determine its viability. In that direction the historical as well as the socio-cultural and demographic affinity of the tribal areas with the province of Khyber Pakhtunkhwa has been analytically evaluated.*

# **Minorities in Pakistan: An Analysis of Social Issues**

*Dr. Khalid Mahmood*

## **Abstract**

*The social issues of the non-Muslim citizens of Pakistan have been discussed in this study. In the constitution (1973) of Pakistan, the non-Muslim citizens have been awarded the freedom to practice their own religion. However, due to the distinct nature of the non-Muslims, they are facing some social issues. On the other hand militancy which is a curse for the entire country, has impacted upon the non-Muslims. Poverty and unemployment is the common issue for all the Pakistani citizens, however, the non-Muslim citizens have to face distinct problems in this regard. Moreover, the non-Muslim citizens who live in the cities; have to face various types of residential issues. The constitution has however, gives them equal social rights. Hence, the paper analyses different Governments' success as well as failures, so that, these communities can get more facilities as the citizen of Pakistan.*



# Mughal-Afghan Relations in South Asia

## History and Developments

**Himayatullah Yaqubi**



**National Institute of Historical and Cultural Research**  
Centre of Excellence, Quaid-i-Azam University, Islamabad