

## Advisory Board

**Prof. Dr. Arshad Islam**

Department of History and Civilization, International Islamic University, Kuala Lumpur, Malaysia.

**Dr. Ali Athar**

Chairman, Department of History, Ali Garh Muslim University, India

**Prof. Savitri Shrestha**

Tribhuvan University, Khatmandu, Nepal

**Prof. Dr. Razia Sultana**

Vice Chancellor, Shaheed Benazir Bhutto Women University, Peshawar.

**Prof. Dr. Syed Minhaj ul Hassan**

Dean Faculty of Arts and Humanities, University of Peshawar.

**Dr. Saleem Akhtar**

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

**Azra Waqar**

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

**Dr. Himayatullah Yaqubi**

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

**Dr. S. Amjad Hussain**

Emeritus Professor, Humanities, College of Arts and Letters, The University of Toledo, USA.

**Dr. Ali Bayat**

Head, Department of Urdu, Tehran University, Tehran, Iran.

**Zakria Virk**

18 Ocean Ave, Maple, ON L6A 2X7, Canada

**Dr. Jan-Peter Hartung**

Senior Research Fellow, Institute of Social and Cultural Anthropology, Georg-August-Universität Göttingen, Germany

**Prof. Dr. Aslam Syed**

Humboldt University, Germany

**Prof. Dr. Shahid Siddiqui**

Vice Chancellor Allama Iqbal Open University, Islamabad

**Prof. Fateh Mohammad Malik**

Former Rector IIUI and Former Chairman National Language Authority, Islamabad.

**Dr. Ghulam Qasim Marwat**

Professor Higher Education Department, Government of Khyber Pakhtunkhwa, Peshawar.



# Table of Contents

---

Vol 30 | Issue 1 | Continuous Issue 59 | January – June 2018

---

<b>1.</b>	<b>The Walled City of Peshawar: Historical Continuity</b> Prof. Dr. Fakhru Islam	7
<b>2.</b>	<b>Religious and Social Role of Dr. Israr Ahmad: An Historical Analysis</b> Shakil Ahmad	8
<b>3.</b>	<b>The Identity of the Pashtoons in the Light of Indus Valley Civilization</b> Dr. Hanif Khalil	9
<b>4.</b>	<b>The Philosophy of History as Envisioned by Allama Iqbal</b> Dr. Farah Gul Baqai	10
<b>5.</b>	<b>The Impact of the Partition of the Punjab on the Canal Water Distribution: An Historical Analysis</b> Muhammad Nawaz Bhatti   Muhammad Imran	11
<b>6.</b>	<b>The Role of Masjid-e-Nabvi ﷺ in the Light of Islam</b> Dr. Muhammad Rizwan   Sadaf Butt	12
<b>7.</b>	<b>The Social Condition in the Annals of Damodar</b> Dr. Munir Gujjar   Muhamad Ibrar Zahoor	13
<b>8.</b>	<b>The Literary History of the Rawal Valley</b> Azmat Shehzad	14
<b>9.</b>	<b>Islam and Humanism: A Comparative Study of Marital and Financial Aspects</b> Sadia Naz   Ziaur Rehman	15
<b>10.</b>	<b>The Practical Aspects of Hadith: The Perspective of Makhdum Muhammad Moin Thattwi</b> Dr. Muhammad Ans Rajpir   Dr. Jabeen Bhutto	16

<b>11.</b>	<b>Gwadar in the Light of History</b>	Dr. Mumtaz Ali	17
<b>12.</b>	<b>The Spirituality of Allah and the Personality of Adam: An Analysis of the Views Hazrat Kaka Sahib</b>	Syed Mubashir Hussain Shah   Farzand Ali Sarwar	18
<b>13.</b>	<b>The Days of Imprisonment and Poetic Contribution of Faiz Ahmad Faiz: A Critical Study</b>	Dr. Khalid Mehmood   Syed Noshad Hussain	19
<b>14.</b>	<b>The Social and Religious Role of Baba Fareed as Visualized by Agha Saleem</b>	Dr. Manzoor Ali Veerio	20
<b>15.</b>	<b>Implementation of Shariat in Ruling Class: An Analysis of the Teachings of <i>Mujadid Alf Sani</i></b>	Dr. Adnan Malik   Dr. Zulfiqar Ali Qureshi	21
<b>16.</b>	<b>The Evolution of Pashto Poetry and Writings</b>	Waheedullah Khan   Amir Nawaz Marwat	22
<b>17.</b>	<b>The Role of National Archives in the Field of Research: An Analysis</b>	Dr Altaf Ullah   Muhammad Rumman Khan	23
<b>18.</b>	<b>Evolution and Development of Mysticism in Indo-Pak Subcontinent</b>	Dr. Shahid Iqbal Kamran   Muhammad Mazhar Saeed	24

## Contributors

**Prof. Dr. Fakhr-ul-Islam**, Director, Pakistan Study Centre, University of Peshawar.

**Prof. Shakil Ahmed**, Chairman, Department of History, Government Post Graduate College for Boys, Bagh, Azad Jammu Kashmir.

**Dr. Hanif Khalil**, Former Director, Associate Professor, National Institute of Pakistan Studies, Quai-i-Azam University, Islamabad.

**Dr. Farah Gul Baqai**, Senior Research Fellow, National Institute of Historical and Cultural Research, Quaid-i-Azam University, Islamabad.

**Muhammad Nawaz Bhatti**, Associate Professor, Department of Politics and International Relations, University of Sargodha.

**Muhammad Imran**, Ph.D. Scholar, Department of Politics and International Relations, University of Sargodha.

**Dr. Muhammad Rizwan**, Chairman / Associate Professor, Department of Pakistan Studies, Abbottabad University of Science and Technology.

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

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

**Muhammad Abrar Zahoor**, Chairman / Assistant Professor Department of History, University of Sargodha.

**Azmat Shehzad**, Lecturer in Urdu, Government Post Graduate College, Chakwal.

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

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

**Dr. Muhammad Anas Rajpar**, Assistant Professor, Department of Comparative Religions and Islamic Culture, University of Sindh, Jamshoro.

- Dr. Jabeen Bhutto**, Assistant Professor, Department of Comparative Religions and Islamic Culture, University of Sindh, Jamshoro.
- Dr. Mumtaz Ali**, Assistant Professor, Department of Political Science, University of Balochistan, Quetta.
- Syed Mubashir Hussain Shah**, M.Phil. Student, Department of Iqbal Studies, Allama Iqbal Open University, Islamabad.
- Farzand Ali Sarwar**, M.Phil (Urdu), Department of Urdu, Allama Iqbal Open University, Islamabad.
- Dr. Khalid Mehmood**, Lecturer in Pakistan Studies, Allama Iqbal Open University, Islamabad.
- Syed Noshad Hussain**, M.Phil Scholar, Department of Pakistan Studies, Allama Iqbal Open University, Islamabad.
- Dr. Manzoor Ali Veesrio**, National Institute of Pakistan Studies, Quaid-i-Azam University, Islamabad.
- Dr. Adnan Malik**, Chairman Department of Islamic History, Government College University, Hyderabad.
- Dr. Zulfiqar Ali Qureshi**, Associate Professor, Sindh University, Jamshoro.
- Waheed Ullah Khan**, Assistant Professor, Government College of Management Sciences, Talash, District Lower Dir and Ph.D. Scholar, Department of History and Pakistan Studies, International Islamic University, Islamabad.
- Amir Nawaz Marwat**, Assistant Professor, Government Superior Science College Peshawar and Ph.D. Scholar, Department of History and Pakistan Studies, International Islamic University, Islamabad.
- Dr. Altaf Ullah**, Research Fellow, National Institute of Historical and Cultural Research, Quaid-i-Azam University, Islamabad.
- Muhammad Rumman Khan**, M.Sc. History, Department of History, Quaid-i-Azam University, Islamabad.
- Prof. Dr. Shahid Iqbal Kamran**, Department of Iqbal Studies, Allama Iqbal Open University, Islamabad.
- Muhammad Mazhar Saeed**, Ph.D. Scholar, Department of Iqbal Studies, Allama Iqbal Open University, Islamabad and Deputy Director National Archives, Islamabad.

# **The Walled City of Peshawar: Historical Continuity**

*Prof. Dr. Fakhr-ul-Islam*

## **Abstract**

*Like other old cities of the Indo-Pakistan subcontinent, Peshawar was protected by a wall erected around it. Its remains are visible as of today in various parts of the city. For entry and exit, there were 16 gates, some of whom still exist. In Vol: 29 issue: 57 of "Mujallah Tareekh-o-Saqafat" January-June 2018, this researcher contributed an article about eight gates of Peshawar. They were: 1.Kabili, 2. Bajuri 3.Dabgari, 4.Ramdas, 5. Asiya, 6. Sard Chah, 7. Serki and 8. Kohati. In this Paper, an attempt has been made to describe and bring to lime light details about the remaining eight gates and historical details attached to them. These gates are: 1.Asamai, 2. Kachehri, 3. Reti, 4. Rampura, 5. Hashtnagri, 6. Lahori, 7. Ganj and 8. Yaka Toot.*

*In writing the paper, not only that secondary sources were consulted but the writer visited these gates along with a group of students and interviewed some of the residents.*

# **Religious and Social Role of Dr. Israr Ahmad: An Historical Analysis**

*Shakil Ahmad*

## **Abstract**

*Dr Israr Ahmad (1932-2010) is a source of encouraging movement for the Muslim Ummah that is why the number of his associates are increasing. He tried to reform the Muslim society by implementing his philosophy by creating various social and religious organizations such as Anjuman-i-Khudam-ul-Qur'an (1972), mass awakening and mobilizing movement Tanzim-i-Islami (1975) on the base of personal Bai'at for the Islamic Revolution and to establish Khilafat firstly in Pakistan then in all over the World. Ahmad beliefs, that to think globally and act locally is a proper way to bring the change in the society. Basically, he tried to convince the public against social evils the rejuvenation understanding the Qur'an through Dor-i-Tarjumah. Anjuman-i-Khudam-ul-Qur'an in the month of Ramadan, introduced the Academies and the Qur'an Colleges. His Tanzim-i-Islami is the first Islamic Revolutionary party that introduced separate constitutional structure for women wing, where women are striving to eradicate the evils from Pakistani society. Ahmad, opposing to participate in the existing political system in Pakistan, started the Tehrik-i-Khilafat (1991) for the dominance of Islam. His perception was that in the prevailing political system, Islam and its socio-economic justice con not come into being. To publicize his philosophy and thoughts, he delivered lectures in different forms including: Civil Services, National Officers of Public Administration, Military Staff College, and National Defense College. Not only he delivered lectures but he also conveyed his Qur'an understanding message within Pakistan and abroad through monthly and weekly fast-moving media and recording audio, video; Methaq Monthly, Hikmat-i-Qur'an, Nida-i-Khilafat to express his revolutionary analysis. His thought spread across Pakistan, India and abroad. His social and religious services not only proved to be the only way to understand the meanings and teachings of the Qur'an, but guided the educated community to solve their various social, religious and political matters.*

# The Identity of the Pashtoons in the Light of Indus Valley Civilization

Dr. Hanif Khalil

## Abstract

*Indus Valley represents different ancient civilization of sub-continent since very long, which leads some prominent ethnic groups. The Pashtun identity and impacts of Pashtun culture on different civilizations remained very significant in the context of Anthropological and cultural studies for academia. The present day Pakistan which was a part of Indian sub-continent before its partition 1947 is resided by people who belong to four great civilizations i.e. Sindhis, Punjabis, Balochis and Pathans. The cultural heritage of the contemporary Pakistan is though thousand years old, yet it is referred to as Indian culture Indus valley civilization. All the four provinces of prevailing Pakistan possess old relics of civilization but that of Sindh and Gandhara (Peshawar) are particularly replete with ancient Ghandhara civilization (Pashtun civilization) recognized as the ancient most and the most stable of both the civilization and that even in Sindh we can see the relics of Pashtun civilization during different periods of history. Not only in Sindh but also in Punjab and Baluchistan and other parts of Pakistan Pashtun cultural has been noted as tremendous and prominent and that is why it has affected other civilizations of Sub-continent. Before Islam Vedic civilization i.e. Rigvid Atharvid, Yajurved and Samvid prevailed in India. Therefore, we have to establish the relation between vidis and Afghans. The above mentioned four holy books of Hindus were compiled during Aryan period. A lot of discussions have already taken place about the Aryan. We only want to explain that Afghan tribes had played a great role during that time in this article. Who were the Aryans, and what was their origin and what is the country of their origin? It is not certain but anyhow Aryans were Pashtun tribes who had been living in Afghanistan before they came to Indian sub continent. Mainly the Pashtun identity has been focused in historical context in this paper by supporting different references from history and other sources. It has also been focused that Pashtuns and their cultural identity in the context of Indus Valley Civilization remain very peculiar through the ages since thousands of years*

# **The Philosophy of History as Envisioned by Allama Iqbal**

*Dr. Farah Gul Baqai*

## **Abstract**

*Iqbal is considered a great poet and philosopher of East. Very few pondered on his flair with history. He like Ibn Khaldun strongly believed that Allah in Quran has addressed to mankind by narrating them stories of people in past, how they lived their lives, what benefits or punishment was given to them because of their good or bad acts. Stories have great impact on human mind. Children behaviour is usually mended by narrating those stories. In stories there is always a lesson for everyone. The main objective was that man should strive to improve himself or herself mentally and spiritually and should be a useful person in one community.*

*The purpose of this paper is to highlight the importance of history as a discipline. The importance of historian the difference between historian and a narrator. Historian covers the background of an event or a happening as far back in time as is possible. Narrator or reporter simply explains an event or happening. The narrator reputation must be verified. If a person is known as dishonest then whatever he/she reports should not be given any importance. Unless and until it is not verified from a genuine sources.*

*Allama Muhammad Iqbal in his book "The Reconstruction of Religious Thought in Islam" has dealt in detail the importance of history and its correct narration. He has discussed European and Eastern philosophers with emphasis on Quranic teachings.*

# **The Impact of Partition of the Punjab on the Canal Water Distribution: An Historical Analysis**

*Muhammad Nawaz Bhatti  
Muhammad Imran*

## **Abstract**

*After the World War II, the British government finally decided to leave India but it was not a country in which they could hand over power to its natives and quit. It was the home of diverse religious, cultural and ethnic communities. Hindus were in dominant majority and Muslims were the second largest community. The Muslims were worried about the Hindu majority in any future democratic set up. They demanded the partition of India into two independent and sovereign states (India and Pakistan) to secure their future but Hindus bitterly opposed the idea of partition. In their opposition to a Muslim state (Pakistan), they maneuvered support of Sikhs who were five million concentrated only in Punjab and demanded partition of the Punjab. Ultimately, their demand was accepted by the British Government and Muslim League and the Province was divided into Eastern and Western Punjab. This paper is an attempt to highlight the reasons and events of the partition of Punjab which led to the division of canal irrigation system and its impact on water management and development in the Indus River Basin and also on the agricultural economy of Pakistan.*

# The Role of Masjid-e-Nabvi ﷺ in the Light of Islam

Dr. Muhammad Rizwan  
Sadaf Butt

## Abstract

*Present study seeks to highlight the role of mosque as a religious institution in Islam. It is admitted that Mosque is a spiritual centre of the Muslim community. Its position is vitally significant and unique in Islamic society as it is a place of religious actualization where Muslims bow themselves before Allah to attain the spiritual fulfilment and self-realization through prayers and religious congregations. The role of mosque encompasses the daily lives of Muslims; therefore it is imperative to conduct a detailed study in the nature and spirit of this institution with relation to the establishment of a Muslim society. Masjid-i-Nabvi, the first Mosque of the Muslims was built by the Prophet Muhammad (PBUH) Himself in order to provide them a place for supplication, learning, meeting and socializing with each other, receiving the delegations and preparation for expeditions etc. This paper will analyze the role of Masjid-e-Nabvi as a cradle of learning and the spiritual growth of the Muslims under the leadership of Prophet Muhammad (PBUH). It will try to pinpoint the status of Masjid-e-Nabvi as the prime religious institution in Islam and its impact on the existing standing of mosque in Muslim society.*

**KEY WORDS:** *Islam, Masjid-e-Nabvi, Muslims, Spiritual Institution, Religion*

# **The Social Condition in the Annals of Damodar**

*Dr. Munir Gujjar  
Muhamad Abrar Zahoor*

## **Abstract**

*Traces of people's contemporary history can be found in any piece of literature. Especially in sub-continent, where the history had been perpetually manipulated by the rulers for their own interests, the importance of non-regular history written in form of literature by the then poets and writers is of a great value. Damodar being the founder poet of Qissa tradition in Punjabi has many distinctions. This article is focused on the political and social state of affairs of his age. He claimed to be the eye-witness of Akbar's regime. The characters of local tax collecting agents and the then land revenue system are discussed briefly. This article further provides an insight in the customary cultural practices of masses in Akbar's era.*

# The Literary History of the Rawal Valley

*Azmat Shehzad*

## **Abstract**

*Rawal Des is a thoroughly enriched place with respect to knowledge and literature. The literary tradition here is spanned over a century that causes it roots with the arrival of Saen Pishawri in the beginning of 20th century. Saen created a conducive Punjabi environment at the outset that also helped initiated Punjabi verse recital. By 1923, literary locale of Rawal Des gradually turned into mixed recitals both in Urdu and Punjabi. In beginning, Anjum Rizwani, Abdul Aziz Fitrat, Tahir Muhammad Tahir, Ghulam Nabi and Muhammad Ali Nami played a pivotal role in streamlining literary atmosphere in the region. Later on predecessors consolidated those traditions with responsibility in writing of these luminaries, we find a clear cultural and civilizational reflection apart from their treatment of traditional subject matters.*

*This thesis encompasses the whole literary scenario of Rawal Des that stretches from the beginning to the contemporary. The local literary history has been divided into different periods and established literary tendencies in light of the great poets and important literary movements with proper description of 20th century's activities and detailed portrayal of the poets. The thesis also specifies the history of the development of literary organizations as well with whose input the poetic dissemination of Rawal Des became possible. Besides the creative aspects of the contemporary writers have been brought to light who are busy round the clock in enriching the contemporary landscape of Urdu literature.*

# **Islam and Humanism: A Comparative Study of Marital and Financial Aspects**

*Sadia Naz  
Zia-ur-Rehman*

## **Abstract**

*Islamic teachings put great emphasis in how we deal with people in our daily lives. The prophet (S.A.W.S.) summed up his message by stating: "I have been sent to perfect the best of manners". As Muslims, we, therefore, have to be aware of how each one of us deals with people in our circles. Our good dealings not only will ensure that we are not violating other people's rights but can also make us accepted, loved and appreciated by others. Islam is a religion which regulates and directs life in all its departments. It is not to be regarded, like the modern man's religion as a personal, private affair, which has nothing to do with his economic and political life. It is not merely a body of dogmas or a bundle of rites and rituals; it is a practical code which governs life in all its spheres. Its laws are as effectively operative in our commerce and politics as in our domestic life and social relations. Islam censures political chicanery and economic exploitation as strongly as social excesses and individual dishonesty. Indeed, a true Islamic society is based upon honesty, justice and fraternity, and is absolutely intolerant of dishonesty in all its various forms.*

# **The Practical Aspects of Hadith: The Perspective of Makhdum Muhammad Moin Thattwi**

*Dr. Muhammad Ans Rajpar*

*Dr. Jabeen Bhutto*

## **Abstract**

*Makhdum Muhammad Moin Thattwi was a not only great a logician, dialectician and philosopher but was well known scholar of Hadith, Fiqh and Mysticism. His great contribution on above mentioned subject has a big popularity among all the well versed and learned people. He had an authority over the subjects of logic, philosophy and fiqah and was a prominent teacher of his age. He taught Siha e Sittah to his. Besides, he was great preacher of the practical Hadith of his age and authored many books on that subject. He discussed on all the discourses of practical hadith in his books. He also criticized over his contemporary scholars that they practice on the sayings of jurists those who didn't care the hadith, i.e. prefer jurists sayings than Hadith. He was of the view that if the hadith got verified as correct than it become mandatory to act upon that hadith. In this article, first of all, circumstances of practical hadith has been analyzed in the age of Makhdum Muhammad Moin and then, the preaching and spreading of practical hadith has been analyzed. All the books and the discourses that were written by Makhdum Muhammad Moin about practical hadith or discussed over them, have been analyzed in the light of his books.*

# Gwadar in the Light of History

*Dr. Mumtaz Ali*

## **Abstract**

*This article reflect the political and social history of Gwadar since 300 BC. When Alexandar the great travelled from here and took its name Gidroshia as well as this land also became under the attack of Portugals in 1581 in which a historic man Hammal Jiand resisted against them till his Death. In this article the period of Musqat and Pakistan regarding the Gwadar as comprehensively highlighted.*

# **The Spirituality of Allah and the Personality of Adam: An Analysis of the Views of Hazrat Kaka Sahib<sup>ؒ</sup>**

*Syed Mubashir Hussain Shah  
Farzand Ali Sarwar*

## **Abstract**

*Born on the first of Ramazan in 1576, Kaka Sahib had received religious education from his Sufi father and a few Islamic scholars of his time. His ancestors had migrated from Bukhara in Central Asia many centuries ago and permanently settled in the outskirts of Nowshera. He became a spiritual successor following death of his father, Hazrat Shiekh Bahadur Baba. His shrine is located some 40 km away from Ziarat Kaka Sahib town*

*He had earned the title of Rahmkaar - 'the kindest' who used to free slaves and show mercy on orphans, poor and destitute families. He once had got released 3,000 slaves after having paid money to their masters. He used to arrange langar for thousands of his pilgrims and devotes regularly and extended financial assistance to destitute families.*

*He was a man of wisdom and knowledge. The article under discussion narrates Kaka Sahib's knowledge about the 'truth of Adam' and his penetrating flight to capture the pearls of 'maarfat e Ilahi' (Recognizing the Purity of Devine Love).*

# **The Days of Imprisonment and Poetic Contribution of Faiz Ahmad Faiz: A Critical Study**

*Dr. Khalid Mehmood  
Syed Noshad Hussain*

## **Abstract**

*Faiz Ahmad Faiz was the intellectual poet of pro-left ideology in Pakistan. He struggled to highlight the issues of poor and labor class in the country. He worked in newspapers and through his writings he worked for communism and anti-capitalism. Due to Rawalpindi Conspiracy Case, he was arrested along with army officers who were his friends. Faiz and army officers were blamed that they wanted to take over the government. He was put into prison in March 1951 under Rawalpindi Conspiracy Case. When he was released after four years, he continued his writings as his mission. During martial law era of Ayub Khan, Faiz was arrested once again and imprisoned. The prison experience for Faiz had a meaningful and valid position. He even wrote poetry in jail which shows the pain and discomfort, patriotism, humanism and his voice against oppression. Faiz also had to spend some time in exile. He died for more than 35 years ago; however, his poetry reflects the real issues of Pakistan even today.*

# **The Social and Religious Role of Baba Fareed” as Visualized by Agha Saleem**

*Dr. Manzoor Ali Veesrio*

## **Abstract**

*Sheikh Farid-ud-Din Masud Ganj-i-Shakar is popularly known as Baba Fareed. He is a great Mystic. Many Scholars wrote books on his life and poetry, Agha Saleem is one of them. Agha Saleem was one of the most popular fiction writer of Sindhi. He wrote many books on mystical poets of Sindh especially on Shah Latif, Sachal Sarmast, and Sami etc. In this paper the writer describes the research work of Agha Saleem on Baba Fareed”.*

# **Implementation of Shariat in Ruling Class: An Analysis of the Teachings of *Mujaddid Alf Sani***

*Dr. Adnan Malik  
Dr. Zulfiqar Ali Qureshi*

## **Abstract**

*Mujaddid Alf Sani, during the Muslim era in the sub-continent, left no stone unturned in his endeavor for the preservation and spread of Shariah. He made it the sole aim of his life and hence devoted it completely towards that end. For which he focused his attention particularly on three of the most influential classes of the society- the religious scholars, Ruling class and Aristocrats. Addressing them in his exhortations, he struggled to make them true followers of Shariah so that they may affect their own sphere of influences and the true message should reach every nook and corner of the society. He knew it quite well that the causes of the social, ethical and religious ills found in the society were basically due to these astrayed religious scholars, ruling class and the aristocrats of that the times.*

*If the society was to be rectified then the movement had to be started from them. Hence, it was from there that the struggle for the revival of Shariah was to be initiated. This article aims at discussing that struggle and particularly the steps taken by Mujaddid Alaf Sani in his struggle to rectify the Ruling class of his age.*

*Key words: Mujaddid Alf Sani, Implementation of Shariah, Reforms, Ruling class.*

# The Evolution of Pashto Poetry and Writings

Waheed Ullah Khan  
Amir Nawaz Marwat

## Abstract

*The literature of every language whether it is poetry or prose did not come into existence in a single day but it came into being after passing fluctuation and ups and downs of many years. It has its long history behind it as it takes centuries to evolve and develop. Today it is available to the world in unequivocal and clear shape. The same situation is that of Pashto literature. If history of its poetry and prose is thoroughly studied, it will become clear that Pashto literature is also very ancient. Basically the beginning of Islam is the beginning of Pashto literature in Indo-Pakistan Sub-Continent. The main purpose of this article is to find out how many years Pashto poetry and prose is old. Who were the first Pashto writers both in poetry and prose and who played an eminent role in the development of Pashto literature? What ancient books of the Pashto language are available and what are not? When and how other genres like fictions, novels and dramas were introduced in Pashto language?*

*Key Terms: evolution, poetry, poets, prose, Pashto ancient books, (Pata Khazana, Khair-ul-Bayan, Makhzan-ul-Islam), fiction, novel, drama.*

# **The Role of National Archives in the Field of Research: An Analysis**

*Dr. Altaf Ullah  
Muhammad Rumman Khan*

## **Abstract**

*The present paper explores the significance and role of the National Archives of Pakistan in the promotion of research in the field of social sciences in general and the disciplines of History and Pakistan Studies in particular. It goes without saying that prior to write, produce, interpret, analyze or evaluate any socio-cultural, socio-economic, political or historical phenomena, events or happenings, the report writers or the researchers have to consult some authentic documents, information or data particularly the first hand information, primary or original sources in order conduct systematically their relevant research studies and come up with unbiased, impartial and to an extent with scientific conclusion. Pakistan is home to various provincial and national archives that are a treasure trove of information about different aspects of the regions that comprise its past & current territory and its history, religion, politics, culture and economy etc. The National Archives of Pakistan located in the federal capital Islamabad holds numerous private collections, manuscripts, government records, correspondence, personal diaries, pictures etc. This organization has also microfilmed collections of various Urdu and English newspapers published during the colonial period. Beyond its collection on the freedom movement, the National Archives is also the repository of various departmental records. Researchers, social and political scientists and historians engaged in the field of research get benefits and develop their relevant research undertakings in the light of these primary sources. Hence, this paper pinpoints the important corners of National Archives of Pakistan in order to know about the significance and role of the aforementioned organization.*

*Keywords: National Archives, Pakistan, research, sources, history*

# Evolution and Development of Mysticism in Indo-Pak Subcontinent

*Dr. Shahid Iqbal Kamran  
Muhammad Mazhar Saeed*

## **Abstract**

*Mysticism most often is described as Union or communication with God or the ultimate destination through certain ways and means. In the realms of history, it existed in all religion like Islam, Hinduism, Christianity and Buddhism. Mysticism is such a variable that despite its vitality, it could not be defined uniformly by the sages and historians. Mysticism existed in India in the form of Jogis, Sadhus of Hinduism and monks of Buddhism. It was a non-violent way to preach the message of peace and humanity. With the advent of Islam in India, Mysticism paved the way for propagation of Islamic teachings and ideals. It became popular in the masses because it generally did not challenged the prevailing norms and traditions but reconciled with it.*

*In the sub-continent the mystics travelled with the conquerors mainly from Central Asia and different school of thoughts were established like Chistia, Qadria, Naqshbandia and Suhrwardiya. The prevalent school of thought in time of Mujjadad Alf Sani was Wahdatul Wajud meaning the unity of all beings but Mujjadad introduced the thought of Wahadat ul Shahud or the differentiation between creation and Creator. Despite imprisonment Mujjadad stood firm to his view and his opposition to Din-i-Ilahi (self presumed religion of Emperor Akbar). Due to the contribution of these great mystics, the mysticism still beautify Islam and is considered as essence of many religions. Allama Iqbal applauded the contribution of these mystics especially in terms of self-enlightenment however he criticized it for its approach like mysticism more often become non-communicable.*

*Evaluation and Development of Mysticism in Indo-Pak Subcontinent  
Professor Dr. Shahid Iqbal Kamran. Muhammad Mazher Saeed.*