

Chapter 1 : History of Islam: Islamic Bookstore, Books on Islam

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Pre-Islamic history[edit] The earliest evidence of human occupation in what is now Balochistan is dated to the Paleolithic era, represented by hunting camps, chipped and flaked stone tools. The earliest settled villages in the region date to the ceramic Neolithic c. These villages expanded in size during the subsequent Chalcolithic, when interaction increased. This involved the movement of finished goods and raw materials, including chank shell , lapis lazuli , turquoise , and ceramics. By the Bronze Age in BCE, Pakistani Balochistan had become part of the Harappan cultural orbit, providing key resources to the expansive settlements of the Indus river basin to the east. Pakistani Balochistan marked the westernmost extent of the Indus Valley civilisation. The Periplus of the Erythraean Sea in the 1st century described the territory of the Paradon beyond the Ommanitic region on the coast of modern Baluchistan. In an effort to gain total control of the regions, the British named the area Balochistan and got the support of the Baloch Sardars who then were titled Nawabs. These Nawabs were to keep minor Baloch, Pathan and other factions in check. For the last years the region has seen continual fighting to gain access to natural resources in an otherwise barren land. All of what is now Baluchistan was incorporated in the Achaemenid , Seleucid , Parthian , and Sassanid empires. There were five major kings in the 2nd century; Yolamira, son of Bagavera, Arjuna, son of Yolamira, Hvaramira, another son of Yolamira, Mirahvara, son of Hvaramira, and Miratakhma, another son of Hvaramira. In the 17th century, Baluchistan was dominated by Ahmedzai Baloch tribe of Kalat region, which ruled Balochistan from However, in the Arabs reached Makran. He was made governor of Karman. From Karman he entered western Baluchistan and conquered the region near Persian frontiers. It was first time western Baluchistan came directly under the laws of the Caliphate and paid grain tributes. In , Abdulrehman ibn Samrah was made governor of Sistan. He led an Islamic army to crush the revolt in Zarang, now in southern Afghanistan. Conquering Zarang, a column moved northward to conquer areas up to Kabul and Ghazni in the Hindu Kush mountains while another column moved towards northwestern Baluchistan and conquered the area up to the ancient cities of Dawar and Qandabil Bolan. Haris ibn Marah Abdi arrived in Makran and conquered it by force then moved north ward to northeastern Balochistan and re-conquered Qandabil Bolan , then again moving south finally conquered Kalat after a fierce battle. Around , Ibn Haukal found an Arab governor residing in Kaikanan probably the modern Nal and governing Khuzdar during his second visit to India. His son, Mahmud of Ghazni , conquered the whole of Balochistan. After the Ghaznavids , the area passed to the Ghurids. A few years later, southeastern Baluchistan briefly came under the rule of Sultan Altamsh of Delhi but soon came back under Mongol rule. The raids organised by the Mongols have left a lasting mark on history of Baluchistan, from Makran to Gomal the Mongol known to the people as Mughal and the atrocities they caused are still well known. According to local tradition Timur himself passed through Marri country during one of his Indian expeditions. At the same time the Brahuis had been gradually gaining strength, and their little principality at this time extended through the Jhalawan country to Wadh. From to the region was under the Safavid dynasty. The army of Akbar the Great then brought what is now Pakistani Balochistan under control of the Mughals of Delhi until , when it was again transferred to Persia. According to the Ain-i-Akbari , in the upper highlands were included in the sardar of Kandahar while Kachhi was part of the Bhakkar sardar of the Multan Subah. Makran alone remained independent under the Maliks, Buledais, and Gichkis, until Nasir Khan I of Kalat brought it within his power during the 17th century. Nadir Shah defeated Ghilzai and in the first part of the 18th century, he made several expeditions to, or through, Baluchistan. Ahmad Shah Durrani followed. The northeastern part of the country, including almost all of the areas now under direct administration, remained under the more or less nominal suzerainty of the Sadozais and Barakzais until , when Pishin, Duki, and Sibi passed into British hands by the Treaty of Gandamak. The whole of Western Baluchistan had been consolidated into an organized state under the Ahmadzai Khans. In their earlier legends we find them living at Surab near Kalat, and extending their power thence in wars with the Jats or

Jadgals. They then fell under the power of the Mongols; but one of their chiefs, Mir Hasan, regained the capital from the Mongol governor, and he and his successors held Kalat for twelve generations till the rise of Mir Ahmad in It is from Mir Ahmad that the eponym Ahmadzai is derived. In the 19th century, nationalists in western Baluchistan revolted against the Persian occupation. At the end of the 19th century, when Sardar Hussein Narui Baloch started an uprising against Persia which was crushed by joint Anglo-Persian mission forces. The struggle between the Persian Qajar dynasty , and the British in eastern Baluchistan , gave western Baluchis a chance to gain control of their territory in Western Baluchistan. At the beginning of the 20th century, Bahram Khan succeeded in gaining control of Baluch- lands. In , the British empire recognized him king of Baluchistan. Baluchis were not content with the British, and raised their voices against the occupation of Western Baluchistan by Persia at Baluch Conference of Jacobabad. They were never fully independent, there was always a paramount power to whom they were subject. In the earliest times they were merely petty chiefs: Most peremptory orders from the Afghan rulers to their vassals of Kalat are still extant, and the predominance of the Sadozais and Barakzais was acknowledged so late as The first challenge to the chiefs was insuring Balochistani social cohesion and cooperation within the loose tribal organization of the state. They parceled out a portion of the spoils of all conquests among the poverty-stricken highlanders. Everyone had a vested interest in the success of the Baloch community as a whole. A period of expansion then commenced. Mir Ahmad made successive descents into the plains of Sibi. He levied an annual sum of Rs. He was eventually slain in a fight with the Kalhoras at Jandrihar near Sanni in Kachhi. The Brahuīs had now gained what highlanders always coveted, good cultivable lands. At the same time much of the revenue-paying land was retained by the Khan for himself. He accompanied Ahmad Shah in his expeditions to Persia and India. A wise and able administrator, Nasir Khan was distinguished for his prudence, activity, and enterprise. He was essentially a warrior and a conqueror, and his spare time was spent in hunting. At the same time he was most attentive to religion, and enjoined on his people strict attention to the precepts of Islamic law. In Henry Pottinger visited his capital and left a full record of his experience. He became dependent on men of the stamp of Mulla Muhammad Hasan and Saiyid Muhammad Sharif, by whose treachery, at the beginning of the first Afghan War, Sir William Macnaghten and Sir Alexander Burnes were deceived into thinking that Mehrab Khan was a traitor to the British; that he had induced the tribes to oppose the advance of the British army through the Bolan Pass; and that finally, when Sir Alexander Burnes was returning from a mission to Kalat, he had caused a robbery to be committed on the party, in the course of which an agreement, which had been executed between the envoy and the Khan, was carried off.

Chapter 2 : A Brief History Of Civilization In India - calendrierdelascience.com

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India draws its name from the river Indus flowing through north-west India, but is now a part of Pakistan. The first Aryan settlers in Indian called this great river Sindhu, which means a large sheet of water like the sea. They built houses of brick, wore cotton clothes, made beautiful gold and silver jewellery, pottery and toys. Their fine seals depicted a pictographic script which is yet not fully interpreted. Trade with India was channeled through the Arabs. Later, the Portuguese controlled the trade with India. But, their monopoly was broken in the 17th century earlier by the Dutch, and later by the British and the French. The British originally started trading from the west coast at Surat. Later, they acquired Mumbai. On the east coast, they set up trading posts at Chennai and Kolkata. The foreign trading communities remained under check so long as the Imperial Government at Delhi was able to inflict punishment on them for breaking the trading norms imposed on them. But as soon as the imperial power in Delhi weakened, they started interfering in the political affairs by taking sides, one against the other. In their effort for power, the British were able to put aside the French earlier on the Carnatic coast and later in Bengal. The British forced the Imperial power to delegate to them the revenue administration of the three States of Bihar, Bengal and Orissa. They obtained territories of Indian princes on false pretexts. The Indian princes were unstable and resentful. In , they united under the leadership of the Mughal emperor Bahadurshah Zafar, and started a revolt. They were joined by the Indian sepoys of the British Army. Luckily, all the Indian soldiers did not join the revolt. The armies of some of the Indian princes, including the Sikh Army, remained loyal to the British. The riot was put down and the British Crown took direct control of the Indian administration, eliminating the role of the British East India Company. The Queen promised the Indian princes that their territorial honour would be respected. As a result, they were expected to remain loyal to the British. After the first World War The period following World War I, was one of mass awakening among the Indian people who began to realize their plight as a slave nation. This gave them determination to gain freedom. This seemed possible in when an Englishman, Mr. Hume, founded the Indian National Congress to fight for the legal civil rights of Indians. In course of time, the INC was taken over by committed nationalist leaders like Mahatma Gandhi and Lokmanya Tilak who expressed the Indian demand for self-rule. The British tried to force the Indian National Congress, under the leadership of Mahatma Gandhi and Jawaharlal Nehru, to give up their demand for seeking total Independence in . They called it Swaraj self-rule. In order to split the unity amongst the people, the British encouraged the Muslims to organize themselves in a separate organization which then led to the formation of the "All India Muslim League". The Muslim League opposed the demand of the Indian National Congress for Independence, saying it did not want to be dominated by the Hindus. Simultaneously, the British were trying to win over the Indians by offering them minor reforms and a kind of representative government. Mahatma Gandhi did not accept this and started a non-violent civil disobedience movement. He also started a "Non-cooperation Movement" asking Government servants to leave their jobs, teachers and students to quit schools and people in general not to buy British-made goods. This movement weakened the British administration. But due to a case of violence Mahatma Gandhi suspended this movement since wanted to achieve victory through non-violence. Majority of the Indians supported this movement declared by the leaders. The British Government now knew that there was no option but to fulfill the demand for the independence of India. The new British Government decided to grant independence to India, and gave this responsibility to a new Viceroy, Lord Mountbatten. Mahatma Gandhi declared that he would never let that happen, however, nobody listened to him. India was divided into two parts on the basis of Hindu and Muslim majority areas. The remaining part of India was called India or Bharat. The princely states were released by the British and were required to join one country or another. There were some princely states in the subcontinent. In the joy of independence on August 15, , departure of over , British from India was a smooth and an uneventful affair. Indians had forgotten their humiliation and

anger. India also accepted Lord Mountbatten as the first Governor General of the country even after independence. India after the Independence As India was divided into two nations, Pakistan became a Muslim state and forced non-Muslims to leave it. India decided to remain secular providing equal opportunities and justice for all religious and ethnic minorities. But the rage in Pakistan, caused by the new zeal of Islam, led to violence and the migration of Hindu and Sikhs from their homes in Pakistan. In one year, some ten million people moved in opposite directions to find safety. Never had a massive migration taken place in the history of the world. Thousands of people lost their lives and properties in the confused activities that took place during partition. It was a difficult task for the Indian Army to control this situation. At this critical point, Mahatma Gandhi came to Delhi and began his fast unto death in search for peace. People listened to him. Gandhi insisted the Hindus to make sure that their Muslims brethren did not leave their homes in India. The strife-torn subcontinent started breathing peace. The nation was stunned.

Chapter 3 : History of Pakistan - Wikipedia

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Agrarian, and then urban societies, later developed alongside several major world religions. The of Asian most ancient artifacts of Paleolithic era were the stone tools and three animal bones with marks left by these tools, aged 2. This era of the early agricultural period in the 20th Century BC. This period saw a marked development of agriculture, hunting, and incipient herding. Dravidians created the first Indian civilization, called the Indus or Harappan. Stone tools of the Lower Paleolithic discovered in many parts of the country. Two centers of Lower Paleolithic culture came into existence independently of each other. In the northern portion arose the culture of Sawan the valley of the Indus and modern Pakistan , while in the southern the so-called culture of Madras came to be. A characteristic monument of the Mesolithic settlement with terracotta figurines, pottery and copper items in Langnadh, Gujarat, was defined the age of 17th through 16th Centuries BC by the radiocarbon method. The Vedic Period The Harappan civilization was followed by the Vedic period, which lasted up to the 5th Century BC, yet many historians object that the carvings presumably belonging to Indus Valley Civilization, as they carry the images of women dressed in sari, a traditional Indian female clothing item which would have been impossible to be found in Harappan age period, so also were the cross-legged sitting figures with folded hands, a symbol of devotion in Vedic times. That indicates the Vedic culture preceded all others. The Vedic civilization was the basis for Hinduism as the religion, Rig Veda, the most ancient Vedic scripture, contained a large number of Indo-Iranian elements in language and in content, which was not present in the later Indian Vedas. The main texts of Hinduism and the main Sanskrit epics Ramayana and Mahabharata were written during this period. Mahabharata is by far the longest poem style scripture in the world. Researchers attribute the strengthening of the concept of four major castes of Indian society by the time of Vedic civilization. The scriptures of Upanishads or Vedanta conclusion of Vedas were coming later and defined a new stage in the strengthening of Hinduism as a religion and cultural foundation of Indian society. India, BC to AD Compared with the previous periods, in the Magadhi era-dated sources written works increasingly appear, such as the notes of Seleucid ambassador Megasthenes, who was at the court of King Chandragupta. The first time its name was found in the "Atharva Veda. The country conducted a lively trade with many areas of India , was rich in minerals, in particular metals. Rajagriha was its ancient capital. Later King Ashoka came to power and the Maurya Empire reached a zenith of power. This religious syncretism was one of the specific features of the cultural development of southern India in the early Middle Ages. India, AD to The most significant territory conquest of medieval India was the reign of the Mughals. The Dynasty of Timur Tamerlane in the 14th through 15th Centuries AD inhabiting the territory of Central Asia Uzbekistan steadily expanded its presence throughout the subcontinent and sought the riches of Indian shahs. The most famous Mongol emperor Akbar was not only a conqueror of new lands but also assisted in spreading Islam. However, having a Hindu princess, Akbar did not forbid other religions in the subordinate land. Under Akbar, as well as during the reign of his son the empire reached the peak of the unique architecture and synthesis of different traditions of ancient India and the Persian cultural heritage. After the uprising and rebellion, the British Raj was established under the rule of the British Crown almost throughout the whole of India, including West and East Bengal. Independence, Partition, and Modern India The end of World War II laid the groundwork for the decolonization of the world, which in India coincided with a strong liberation movement and extraordinary popularity among all segments of society the leader of the independence movement, Mahatma Gandhi. In August of , the independence of India was proclaimed and resulted in the territorial division of the country into India and Pakistan. It was supposed to divide the country into two areas, professing Hinduism and Islam, respectively. Pakistan soon lost East Bengal as a result of the imposition of the language policy, and this has led to the formation of Bangladesh. To the date, India, Pakistan, and Bangladesh are present on the political map in the territory that had once been a unified country. This page was last updated on April 25,

Chapter 4 : Muslim Civilization in India, by S. M. Ikram, edited by Ainslie Embree (Columbia,)

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A Cambridge University student named Rahmat Ali came up with the name. The name is a combination of the many regions that make up Pakistan: P - The "P" is for Punjab. It will dominate the region until BCE. K2 Mountain Peak - The Vedic civilization begins to form when the Aryan peoples migrate into the area. Early sacred texts of the Hindu religion are composed. Pakistan becomes part of the First Persian Empire. Alexander the Great wins and gains control the Punjab region. CE 60 - The Kushan Empire begins to dominate the region. The city of Peshawar serves as the capital for the western portion of the empire. Pakistan becomes part of the Arab Empire. Islam is introduced to Pakistan. Punjab becomes part of British India. The independence movement gains momentum. The first leader of Pakistan is founding father Muhammad Ali Jinnah. War breaks out between Pakistan and India over disputed territory in the region of Kashmir. They both sign the Simla Agreement. Pervez Musharraf - The Islamic Shariah law becomes part of the legal code. He remains head of the military. Brief Overview of the History of Pakistan The land that is today Pakistan was part of the Indus Valley civilization thousands of years ago. This civilization flourished until BCE. In the coming centuries, the area would be invaded by numerous empires and civilizations primarily from the west. From the s to the s the Mughal Empire dominated and thrived in the area of Pakistan. They would rule up until In the British split up India into three parts: India, Pakistan, and East Pakistan which would later become Bangladesh. India and Pakistan have long fought over a disputed region called Kashmir. In Pakistan conducted nuclear weapons testing. This was in response to India performing its own nuclear tests. Relations are still strained between the two countries. More Timelines for World Countries:

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Search research, experts, topics, or events Open search Aparna Pande Pakistan was not originally imagined as an Islamic State. And yet today, according to a report by the British Council, more than seventy five percent of Pakistanis consider themselves to be Muslims first and Pakistani nationals second. The political turmoil and growing radicalization of Pakistani society have their roots in an ideologically-driven Islamic Pakistani identity. The roots of this narrative lie in the political beliefs that emerged among wealthy Indian Muslims of British India in the late nineteenth century. Instead, they understood themselves to be the rightful rulers of the subcontinent, as well as politically and culturally superior to their counterparts. In the age of parliamentary democracy, numbers mattered far more than in the era of Muslim monarchs. The establishment of British rule and the subsequent rise of Hindu power produced two broad strands of nationalism among Indian Muslims. To some Muslim leaders, nationalism was primarily understood in territorial terms: These leaders by and large joined the Indian National Congress, a secular nationalist party formed in that included a small percentage of Muslims in its leadership. Meanwhile, other Muslim leaders maintained that religion, rather than territory, was the defining characteristic of identity and nationalism. In their view, Hindus and Muslims were not merely followers of different religions but members of two different communities or nations. Nonetheless, many of these modern elites considered Islam to be the defining aspect of their identity. Sir Sayyid Ahmed Khan, a leading reformer and the intellectual founder of the Muslim Anglo-Oriental College at Aligarh which was later renamed Aligarh Muslim University , was among those who believed Muslims, as a religious and political minority, could only find safety on the subcontinent if they allied with the British and distanced themselves politically from the Hindus. Subsequent generations of Muslim leaders also held similarly conflicting views concerning Muslim identity and nationalism within the context of India. A deep-seated distrust of Hindus and a strong desire for guarantees that Muslims would have a meaningful voice in Indian politics led the Indian Muslim elite to champion the idea of creating separate electorates for Muslims and Hindus. Throughout British India, the implementation of parliamentary democracy led to the creation of a number of territory-based constituencies that in turn elected representatives to the legislative assemblies. In a Hindu-majority country, however, Muslim leaders had to face the reality that a common parliamentary electoral system invariably meant that the majority of parliamentarians would be Hindu. To have a meaningful say in any future government, Muslims therefore needed to ensure that a certain minimum number of Muslim representatives were elected. In , a delegation of the Muslim leaders, led by the Aga Khan, went to meet the Viceroy in Simla, Lord Minto, to ask for the provision of separate electorates. However, among the elites who could vote, the adoption of the system of separate electorates ultimately helped cement a deep sense of political separation between the religious communities. The establishment in of the All India Muslim League at Dacca, in modern day Bangladesh, represented one manifestation of the growing belief that Muslims needed their own organizations, separate from Hindu-led organizations, to represent them and help safeguard their community interests. The Muslim League were staunch advocates of separate electorates and of reserving seats for Muslims in the legislative assemblies of Muslim-minority provinces, and they also demanded that the league be involved directly in any discussion about the future of India. It was on these grounds that the Muslim League competed in the first provincial-level parliamentary elections in British India in The setback led the Muslim League to change its overall policy from simply asking for political guarantees for minority representation to demanding equal status as a separate nation. The loss caused it to pursue the goals of political separation and autonomy with new focus and vigor. Instead of pressing for safeguards for the Muslim minority, the league began to demand the formal implementation of the two-nation theory, asserting that Hindus and Muslims, despite their numerical differences, possessed an equal right to decide the future of India. The free use of Islamic slogans and symbols thus became a common feature of the elections. In the new

state of India, leaders of the Congress like Jawaharlal Nehru a secular socialist , Sardar Vallabhai Patel a conservative Hindu nationalist , and Maulana Abul Kalam Azad a conservative Muslim nationalist all held a territorially-defined, rather than religiously-based, view of nationalism. However, once religion was incorporated as an essential component of national ideology, it became impossible to remove it from the political life of the new nation. The Objectives Resolution effectively attached the identity of the Pakistani state to Islam, and its publication marked the start of what ultimately became an Islamist slippery slope. Instead, they were more aligned with the views of Islamist ideologues like Maulana Abul Ala Maududi, the founder of the Jamaat-e-Islami. Maulana Maududi had not been an early supporter of the foundation of Pakistan mainly because of his aversion toward the largely secular leadership of the Muslim League. For their part, secular leaders in the military as well as civil bureaucracies have generally believed that they could accommodate the ideas of Islamists like Maududi without having to cede formal political space to them. Over the years, civilian and military leaders have thus defended the idea that Pakistan was established on the basis of Islamic ideology and that the purpose of the state was to implement and safeguard this ideology. There should be no misunderstanding on this score. This is especially apparent in how modern Pakistani leaders have sought to use religion to unify the nation. In practice, unifying Pakistan on the basis of religious nationalism has proven to be an unattainable goal. It has, however, been the justification of immense political violence. While many factors led to the break-up of West and East Pakistan and the creation of Bangladesh in , Bengali resentment over the suppression of their ethno-linguistic identity played a vital role. Before , one of the key grievances of the Bengali majority was that Bengalis constituted only seven percent of the army and four percent of the civil service. However, they faced many challenges on this front, not least because Pakistan shared common history and deep cultural linkages with India. The new country thus had little history of its own to appeal to that could serve as the basis for a new national identity. Furthermore, the partition of the British Raj into India and Pakistan separated the new Pakistani state from the heart of the historical Muslim empire in South Asia, which later became part of predominantly Hindu India. Pakistan had little within its new territory to connect its people to the rich cultural heritage of South Asian Islamic traditions. The architects of Pakistani nationalist identity might have addressed these dilemmas in one of two ways. Constructing a new national ideology thus involved fabricating an entirely new historical narrative. Needless to say, this new historical narrative has not always conformed to historical facts. The thirteen centuries since the conquest of Sindh are described in Pakistani school textbooks as the struggle of Muslims to maintain their distinctiveness, and the creation of an independent Pakistan is seen as the culmination of that struggle. By far the most extreme and harsh policies of Islamization took place under General Zia ul Haq, who ruled from and oversaw a broad-based effort to reorder Pakistani society according to a new Islamic vision that transformed the legal system, the education system, and the military. This shift contributed to the gradual Islamization of the lower ranks of the civil service and bureaucracy. Over time, these educational initiatives produced a bureaucratic class whose worldview was deeply influenced by a politicized understanding of Islam, and there were few in the position to challenge or disagree with their ideas. Ultimately, this indoctrination led this traditionally secular and liberal group of professionals to become ever more supportive of Islamist principles shaping government policy. Additionally, compulsory prayers and Islamic classes, many of them taught by Deobandi and Jamaat-e-Islami religious leaders who preached a radical version of Islam, became routine within the military. The military thus became an increasingly religious and ideologically-driven organization, and this remains very much the case today. It is our strength and we will always be an Islamic republic. On the other hand, it must also be acknowledged that India is not perceived as the primary threat by everyone within the Pakistan military or, for that matter, the public at large. For other officers, the greatest threat to national security is posed either by domestic jihadist movements or by the United States. In fact, because it derives so much of its identity and legitimacy from Islam, the Pakistani state has frequently succumbed to Islamist demands on a range of social and other questions. This clearly has been the case in the plight of the Ahmadis, a minority Muslim sect considered to be non-Muslim by most orthodox and conservative Muslims. The goal was to force the resignation of the Ahmadi foreign minister, Mr. Zafrulla Khan, and henceforth overthrow the federal government. This process has become a recurring phenomenon in Pakistan: Situations often escalate

uncontrollably and the military must consequently be called in to restore order. Soon after the anti-Ahmadi riots erupted, a court of inquiry presided over by Justice Muhammad Munir later Chief Justice of Pakistan was set up, and the court submitted its final report in Keeping in view the several definitions given by the ulama, need we make any comment except that no two learned divines are agreed on this fundamental. If we attempt our own definition as each learned divine has done and that definition differs from that given by all others, we unanimously go out of the fold of Islam. And if we adopt the definition given by any one of the ulama, we remain Muslims according to the view of that alim but kafirs according to the definition of everyone else. A clash between Ahmadi and Islamist students in Punjab resulted in massive, street-wide riots that threatened Mr. Despite being a secular, western-oriented politician, Mr. Bhutto ultimately acquiesced to the Islamist Pakistani identity and narrative. Facing constant challenges from both Islamists and other elements, Bhutto began efforts to Islamize his domestic policies in an effort to save his government. The government at the time thought it had resolved the Ahmadi issue, but in reality this was only the beginning of a long struggle. Both Muslim sects and non-Muslim minorities continue to be targeted by Islamist groups. Though these trips had political and economic aims, the key objective was mainly symbolic, and meant to bolster the Islamic self-image and confidence of the Pakistani people following the trauma of losing control over Bangladesh in Moreover, by orienting Pakistan toward the Muslim Middle East, the Bhutto government sought to provide Pakistan with a new Islamic Middle Eastern identity that would allow it to escape its Indian history and identity. Libya and the Gulf States provided Pakistan with the much-needed monetary support for this ambitious program. The state, and especially the Pakistani military-intelligence establishment, has sought to establish ties with these Islamist groups and enlist them in pursuit of its domestic and foreign policy agendas. In the domestic arena, Islamist groups helped curtail the influence of secular and liberal forces, political parties and others who backed ethno-linguistic identities e. During the conflict in East Pakistan, Jamaat-e-Islami militias fought alongside the Pakistani regular army to help suppress Muslims. They subsequently renounced the new state of Bangladesh as a form of national apostasy. Sectarianism and violent sectarian conflict in Pakistan can also be tied to specific policies implemented by the government. As part of his policy of Islamization in , General Zia imposed a system by which the state would automatically deduct zakat from the bank accounts and salaries of all Muslims. In response to this Shiite activism, elements in the Pakistani state began to provide support to Sunni radical and militant organizations to confront the Shia. Driven by a mix of political, economic, and religious factors, sectarian conflict has continued to plague Pakistan, and the Saudi Arabian and Iranian establishments have also used the conflict to enact a proxy war. Sipaha-e-Sahaba subscribes to Deobandi views and has close ties to the Jamiat-e-Ulema Islam, a Deobandi religious organization. Hindus and Christians together comprise around four percent of the Pakistani population. Over the last few decades, however, attacks on Christians have escalated. Similarly, state support for Islamist groups and militias operating in Afghanistan serves both domestic and foreign policy goals, which include subduing Pashtun irredentism and setting up a pro-Pakistan, Pashtun-led Afghan government. You have to define yourself in opposition to the other. India has become the definite other for the Pakistanis. Indeed, even the very idea of Pakistan-which emerged in the s, as some Indian Muslims began their quest for a separate homeland-had a relatively short history. This ideology-based national identity soon became the defining force of Pakistani politics, and it was accepted by both secular and Islamist parts of Pakistani society. As a Pakistani scholar, Waheed-uz-Zaman, noted in If we let go the ideology of Islam, we cannot hold together as a nation by any other means If Pakistan is to survive, it will have to do away with its reliance on Islamic ideology and find a new basis for the state and nation. A Pakistani nationalism and identity along the lines proposed by Suhrawardy-which is defined territorially and is accepting of ethno-linguistic differences domestically as well as the common history and enduring affinities that Pakistan shares with its South Asian neighbors-would help Pakistan move forward. This would, however, require the national narrative, including school curricula, to be dramatically rewritten so that it has more in common with facts and reality. Full report available at [http: Ashraf](http://Ashraf) , p

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History of India The history of India traces back to prehistoric times nearly 50,000 years ago. These people were thought to be Dravidians and later migrated to the southern part of the region. During the 6th and 5th centuries BC, Aryan tribes moved into the eastern part of the region and formed civilizations along the Yamuna and Ganga Rivers. The area featured an advanced society with a system of labor, states, and a population with growing wealth. The Maurya Empire conquered the region in the 4th and 3rd centuries BC, which resulted in parts of the region falling under the rule of various Middle kingdoms for a millennia and a half. Gupta Empire The northern and central parts of the region united under the Gupta Empire, which saw rise to the Hindu religion. The southern area also saw growth, and the Hindu and Buddhist practices in that region spread to Asia. India conducted business with the Roman Empire beginning around 77 AD. The spread of Islam began in the continent in approximately the 8th century AD. There were several invasions of the region in the area that is now Pakistan, as well as several from Central Asia through the 15th century. Muslim empires formed including Delhi Sultanate and the Mughal Empire. It was during this time that Central Asian styles of art and architecture were brought to India. As the Mughal Empire began to struggle at the beginning of the 18th century, groups such as the Balochis, Afghans, and Sikhs moved into the area and took control. The response was the Indian Rebellion in 1857, followed by a period of rapid development. However, the region also experienced economic decline. It was not until the 20th century that independence again became an issue. The Indian National Congress, in conjunction with the Muslim League, fought for independence from the United Kingdom and by 1947, was free from British rule. Unfortunately, there was also tension between the Hindu and Muslim people in the region. It was during this struggle for independence that Mahatma Gandhi became a noted figure, encouraging the people of the region to live in harmony, and religious and social tolerance. It has a culture brimming with performance art, architecture, and literature, much of which embraces its rich history.

Chapter 7 : History of Muslim Civilization in India & Pakistan by S.M. Ikram

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For most of our history we have been caught between competing ideas about Pakistan. Is it a land for Muslims? What does an Islamic identity mean for the indigenous cultures of Punjab, Sindh, Khyber Pakhtunkhwa, Balochistan, Gilgit-Baltistan and the people who migrated to India? Greatness is created through synthesis, and when old ideas are challenged by new paradigms. The decade of the 1950s saw the North East states of British India challenged by secular Muslim nationalism. What does that mean to us? We are still in the process of understanding it. But in doing so, we have relied on too many easy answers. Our national identity is based on repudiation; we choose to identify ourselves in the negative: Our inability to step forward is because we have failed to create any synthesis from the social and political currents available to us. Let us then challenge our paralysis and press forward with our inquiry – let us seek to imagine who we are, and who we could be. Those events are important but form an incomplete story of our past. Our heritage goes back to the Indus Valley Civilization, one of the first people to build the great cities of Moenjodaro and Harappa, a complex language and mathematical system, and centers of commerce in Asia. The source of this great civilization was the Indus River whose mighty banks nourished and fed its people. Today it is not nuclear weapons that protect our country but the Indus, whose artery and tributaries provide the life flow of our country. By remembering that we are the heirs of the Indus Valley Civilization, we can shift our focus from the anti to the river itself. We can concentrate on protecting our environment and saving the river that is literally the lifeblood of the country, and the source of our food and electricity. We are a natural nation bound by the Indus, if the Indus dries out the country will collapse. And of course, the bloodshed in the years leading to Partition – events which concluded that religion was going to play a role, however so undefined, in the consciousness of the masses of Pakistan. While religion comes from the same source, it is up to different countries and peoples on how to interpret it to enrich their lives. That is why the Islam practiced in Saudi Arabia is different from the one practiced in most of Pakistan. The role of religion in all of its cultural, spiritual, non-denominational and ritual manifestations will remain in society. What is important is for thinkers to channel it into a force that is creative and not destructive, inclusive and pluralistic, not one that imposes its will on the unwilling. One that is large enough to include free thinkers and conservative clerics. One that encourages selfishness and a spirit of citizenship. One that convinces individuals that they have greater aims than their everyday jobs, but does not encourage utopian personalities or apocalyptic thinking. These two strands of the secular and religious deliberately create a powerful contradiction. Contradictions are good because they deny any single understanding of morality and create a vibrant society through debate and compromise. Embracing our Indus past will enable us to reject Arab cultural imperialism in the name of religion, and will help us discard the Two-Nation Theory. We will be focused not on fighting wars with India, but in making the greatest cities in the world. Cities like those of the past, which valued trade and commerce and became the hub of Indo-Persian-Chinese commerce. Let our market places be flooded by people from all over the world and be a blend of cultures. We will be a country that celebrates diversity; ethnic diversity of the many languages and cultures around the ecosystem of the great river, and religious diversity, for it will be a country for all types of Muslims, Christians, Hindus, Buddhists, Sikhs who can respect this ecosystem. It will be a country that empowers its minorities. And once religion is prevented from being abused we can truly reconcile it with modernity and our legacy of British constitutionalism. Once our conscious awakens to this idea, we will be a renewed nation. On the crumbling edifices of Moenjodaro and Harappa we will once more build great cities, and build a great country. He blogs at octagonaltangents. The views expressed by this blogger and in the following reader comments do not necessarily reflect the views and policies of the Dawn Media Group.

Chapter 8 : History of India

One of the world's oldest civilizations was born in India, a highly developed culture that had a profound influence on the subsequent development of the country, and reflected in a lifestyle of many inhabitants of the East.

Ganges Plain[edit] After BCE, some Vedic tribes began migrating to the Ganges Plain , present-day India, which was characterized by increasing settled agriculture, a hierarchy of four social classes , and the emergence of monarchical, state-level polities. These several tribes and principalities fought against one another to such an extent that the Indus Valley no longer had one powerful Vedic tribal kingdom to defend against outsiders and to wield the warring tribes into one organized kingdom. The area was wealthy and fertile, yet infighting led misery and despair. King Pushkarasakti of Gandhara was engaged in power struggles against his local rivals and as such the Khyber Pass remained poorly defended. King Darius I of the Achaemenid Empire took advantage of the opportunity and planned for an invasion. The Indus Valley was fabled in Persia for its gold and fertile soil and conquering it had been a major objective of his predecessor Cyrus The Great. However, he is known to have campaigned beyond Makran in the regions of Kalat , Khuzdar and Panjgur and lost most of his army in the Gedrosian Desert speculated today as the Kharan Desert. Under Persian rule, a system of centralized administration, with a bureaucratic system, was introduced into the Indus Valley for the first time. Provinces or "satrapy" were established with provincial capitals: Gandhara satrapy, established BC with its capital at Pushkalavati Charsadda. Gandhara Satrapy was established in the general region of the old Gandhara grave culture, in what is today Khyber Pakhtunkhwa. During Achaemenid rule, the Kharosthi alphabet, derived from the one used for Aramaic the official language of Achaemenids , developed here and remained the national script of Gandhara until AD. Hindush satrapy, established in BC with its capital at Taxila. The satrapy was established in upper Punjab presumably in the Potohar plateau region. Arachosia satrapy, established in BC with its capital at Kandahar. Arachosia was one of the larger provinces covering much of lower Punjab, southern Khyber Pakhtunkhwa of modern-day Pakistan and Helmand province of what is today Afghanistan. Sattagydia satrapy, established in BC in what is today Sindh. Sattagydia is mentioned for the first time in the Behistun inscription of Darius the Great as one of the provinces in revolt while the king was in Babylon. The revolt was presumably suppressed in BC. The satrapy disappears from sources after BC, possibly being mentioned by another name or included with other regions. It had been conquered much earlier by Cyrus The Great. What is known about the easternmost satraps and borderlands of the Achaemenid Empire is alluded to in the Darius inscriptions and from Greek sources such as the Histories of Herodotus and the later Alexander Chronicles Arrian, Strabo et al. These sources list three Indus Valley tributaries or conquered territories that were subordinated to the Persian Empire and made to pay tributes to the Persian Kings: Gandhara, Sattagydia and Hindush. Ror Dynasty The Ror dynasty Sindhi: The remaining satraps lay in the Indus Valley, but Alexander ruled off invading the Indus until his forces were in complete control of the newly acquired satraps. In BC, Alexander married Roxana a princess of the former Bactria satrapy to cement his relations with his new territories. Now firmly under Macedonian rule, Alexander was free to turn his attention to the Indus Valley. In the winter of BC, Alexander invited all the chieftains in the remaining five Achaemenid satraps to submit to his authority. By spring of BC, Alexander began on his Indus expedition from Bactira, leaving behind horses and 10, soldiers. He divided his army into two groups. The larger force would enter the Indus Valley through the Khyber pass , just as Darius had done years earlier, while a smaller force under the personal command of Alexander entered through a northern route, possibly through Broghol or Dorah Pass near Chitral. Alexander was commanding a group of shield-bearing guards, foot-companions, archers, Agrianians, and horse-javelin-men and led them against the tribes of the former Gandhara satrapy. The first tribe they encountered were the Aspasioi tribe of the Kunar Valley , who initiated a fierce battle against Alexander, in which he himself was wounded in the shoulder by a dart. However, the Aspasioi eventually lost and 40, people were enslaved. The Assakenoi fought bravely and offered stubborn resistance to Alexander and his army in the cities of Ora, Bazira Barikot and Massaga. So enraged was Alexander about the resistance put up by the Assakenoi that he killed the entire population of Massaga and

reduced its buildings to rubble” similar slaughters followed in Ora. The stories of these slaughters reached numerous Assakenians, who began fleeing to Aornos, a hill-fort located between Shangla and Kohistan. Alexander followed close behind their heels and besieged the strategic hill-fort, eventually capturing and destroying the fort and killing everyone inside. The remaining smaller tribes either surrendered or like the Astananoi tribe of Pushkalavati Charsadda were quickly neutralized where 38, soldiers and , oxen were captured by Alexander. With the conquest of Gandhara complete, Alexander switched to strengthening his military supply line, which by now stretched dangerously vulnerable over the Hindu Kush back to Balkh in Bactria. The famous Battle of the Hydaspes Jhelum between Alexander with Ambhi and Porus would be the last major battle fought by him. After defeating King Porus , his battle weary troops refused to advance into India [44] to engage the army of Nanda Dynasty and its vanguard of trampling elephants. Alexander, therefore proceeded southwest along the Indus Valley. They encountered the "Fish Eaters", or Ichthyophagi, primitive people who lived on the Makran coast, who had matted hair, no fire, no metal, no clothes, lived in huts made of whale bones, and ate raw seafood. Alexander founded several new settlements in Gandhara , Punjab and Sindh. In Sindh , Alexander nominated his officer Peithon as Satrap in BC, a position he would hold for the next ten years. Porus of Jhelum then became Satrap of Punjab. However, the Satraps of the Indus Valley largely remained under the same leaders while conflicts were brewing in Egypt and Mesopotamia.

Chapter 9 : Indian Modern History, History of India, Civilization of India

Muslim rule started in parts of north India in the 13th century when the Delhi Sultanate was founded in CE by Central Asian Turks; though earlier Muslim conquests made limited inroads into modern Afghanistan and Pakistan as early as the 8th century.

The coming of Islam to India c. Introduction Until C. The Persians and Greeks had confronted India with highly developed civilizations, but also had reached the limits of their expansion by the time they arrived there. The various nomadic peoples who entered India between the second century B. However, in C. As a result, although India continued to face a succession of invaders from the North, all those invaders had Islam as the common defining element of their cultures, a religion that in its own way was as appealing as Hinduism. Pattern of development For years following the entry of the Arab Muslims into India, a basic pattern of development emerged. Muslims would come into North-western India and expand to the south and east. Then another group of Muslims would come in and repeat the process. This pattern repeated itself in three successive waves: This cycle may have continued repeating itself except for the intrusion of the British who would present India with a new cultural challenge. Arabs and Rajputs c. The Arab Muslims entered India in , the same year their religious compatriots in the West entered Spain. They conquered the area known as Sind in the Indus River valley modern Pakistan. It is hard to imagine two religions and civilizations so different in their outlooks as Islam and Hinduism. On the other hand, while Hinduism was incredibly tolerant of a multitude of gods, Islam was strictly monotheistic. For better or worse, the two cultures have co-existed, though not always peacefully, since the Arabs arrived until the present day. Arab expansion was stopped by various feudal Indian princes known as the Rajputs who themselves may have been descended from invading Huns two centuries earlier. While theoretically loyal to a king, they functioned as virtually independent rulers. As trade increased, so did competition for the control of that trade. As a result, the Rajputs often spent as much time fighting each other as they did resisting foreign invaders. Their warfare was highly ritualized and regulated by an elaborate code of behavior, much like the codes of chivalry and Bushido regulated the fighting of elite nobles in medieval Europe and Japan. Our modern game of chess, originating in India, reflects this ceremonial way of fighting wars. Unfortunately for the Rajputs, this also kept them from adapting to changes in warfare and hampering the Muslim advance across Northern India. Arab rule was fairly tolerant of Hinduism. They even preserved the temple of a Hindu sun god in Multan, which also prevented Hindu attacks on the city that might damage this holy spot. Although the Arabs only conquered the northwestern part of India, their tolerant rule won many converts to Islam in that region which remains Muslim to this day. This provided a solid base for further Muslim expansion into India. Turkish invaders and the Sultanate of Delhi c. Like the caliphs in Baghdad, the Arabs in Afghanistan relied increasingly on slave bodyguards drawn chiefly from neighboring Turkish tribes. Eventually these Turkish warriors asserted their independence and took over from the Arabs. From this base in Afghanistan, they launched raids into India, thus resuming Muslim expansion in the subcontinent. Compared to the Arabs, Turkish raids into India were much more ruthless and destructive. As a result, Buddhism virtually died out as a religion in India although its influence elsewhere continued to spread. The Mongol invasions in the twelfth and thirteenth centuries seriously disrupted Muslim civilization, especially in Central Asia. As a result, Muslims left on their own in India built an independent kingdom, the Sultanate of Delhi c. Also, many Muslim scholars fleeing the Mongol onslaught came to India. The Sultanate of Delhi witnessed a gradual blending of Muslim and Hindu cultures. Many Hindus learned Persian and Muslim bureaucratic procedures. Islam gained a number of converts from lower castes, especially from such castes as elephant trainers, weavers, and butchers who worked for the Muslims and saw this as a way to improve their station in life. Muslims also absorbed Indian Culture, with caste distinctions starting to appear among them, Muslim men marrying Hindu women, and a mystical branch of Islam, Sufism, developing that used Hindu techniques such as meditation. Altogether, these developments paved the way for the next wave of invaders: The Mughal Dynasty c. However, when the Safavid Dynasty in Persia thwarted this plan, he turned toward India. By his death in , Babur had established the basis for over a century and a half of

Mughal expansion that would encompass all but the southern tip of India. The greatest of the Mughal rulers was Akbar the Great. Coming to the throne at the age of thirteen, he soon proved himself a firm and shrewd ruler who quickly crushed any revolts in his inherited lands and expanded Mughal power into the Deccan. He tolerated Hinduism, married Hindu princesses, and held scholarly discussions on any and all religions each Friday. He would even over-rule his own Muslim judges, the ulema, in order to secure justice and prosperity for his subjects. Akbar was also a patron of the arts, encouraging both Hindu and Muslim artists, poets, and musicians. Akbar established a strong and stable state that allowed his three successors, Jahangir, Shah Jahan, and Aurangzeb, to keep expanding the Mughal realm. During this time, India experienced another flourishing of the arts with the fusion of Persian and Hindu styles. In painting, Mughal artists combined the Persian tradition of colorful painting with the looser and more natural style of Indian artists. Decline of the Mughals It was during the reign of Aurangzeb that two major seeds of Mughal decline were sown. One was the over-extension of his empire in the conquest of all but the southern tip of India. The other was his persecution of Hindus, a reversal of the traditional Mughal policy of tolerance.