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## **THE JOURNAL OF CULTURAL PERSPECTIVES**



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From Time to time the Journal has brought out special issues on different themes. The landmark publications have been received well by both scholars and general readers. The contributors to the Journal of Cultural Perspective include some of the most eminent scholars and thinkers of South Asia. Its audience includes scholars, policy makers, social scientists, journalists, and general readers. Intellectually rigorous yet accessible and practical, the Journal of Cultural Perspective provides an influential outlet for original scholarship in the social sciences, culture, and humanities, as well as a lively forum for commentary from cultural perspectives. Research Articles published in this journal are mandatory including end notes and bibliographies of works cited and have undergone initial editorial screening, anonymous peer review and further editorial review. Readers are encouraged to comment on research articles and essays from recent previous issues, in no more than 500 words and If the comments are published, the author of the original

article/essay will be given an opportunity to publish a response.

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- Cultural Perspectives is committed to the reinterpretation of culture. It publishes original research. Innovative, critical papers are given preference that interrogate old patterns and cultural infrastructures and further new theories. The journal does not publish papers that ignore the broader relevance of their investigation for an international readership.
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- The scope of the Journal is deliberately given as wide a berth as possible; various aspects of Cultural Thought and Civilization, Social and Natural Sciences, and Occidental Studies, Comparative Civilizations as well as contemporary issues that interface with culture in the current geopolitical environment are addressed. Specified fields of social Studies, Anthropology, Cultural Studies, Folklore, Linguistics, Literature, Musicology, Performance Studies, Visual Arts, and Sociology are explained.
- The journal of cultural perspectives (TJCP) welcomes faculty members from various universities nationally & internationally, as well as freelance researchers to publish their manuscripts and research works related to social studies, without any racial or religious discrimination.
- TJCP publishes manuscripts and articles after double blind peer review process, which is carried out by leading scholars; Cultural Studies in order to enhance academic research which has close linkages with the society.

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## **Sufi Response to the Pakistan Movement: A Case Study of Pir Syed Jamaat Ali Shah**

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### **Abstract**

*The struggle for independence gained significant traction in the 1940s. All India Muslim League (AIML) started organizing the Muslim community on a large scale, especially in the provinces where the League's influence was still weak. These included the North West Frontier Province (NWFP), where the Congress had widespread support, and Punjab, the birthplace of the Unionist Ministry. Numerous Muslim leaders in these provinces' urban and rural areas contributed to the cause of Pakistan's popularity. Among those who disseminated the AIML and Jinnah message throughout Punjab and the NWFP was Pir Syed Jamaat Ali Shah. He visited the two provinces and spoke at public events to rally Muslim support for Pakistan. In the process, he significantly enhanced public perceptions of AIML and its leader Jinnah while also exposing the negative effects of Congress policies, which primarily affected Muslim interests in South Asia.*

**Key words:** Pir Jamaat Ali Shah, All India Sunni Conference, Muhammad Ali Jinnah

**Introduction**

Sufis are an important component of the Muslim society. Islam and Sufism came to South Asia almost simultaneously. The spread of Islam in South Asia is generally attributed to the proselytizing efforts of the Sufis. Owing to their teachings and exemplary lives, they attracted large following, which make them one of the most influential groups of the Muslim society. The teachings and behavior of some of them implied a subtle and guised protest against the high handedness of the rulers and socio-political abuses of the age, whereas some of them publicly criticized the kings and state policies. After almost eight centuries of political rule, the Muslims of India were reduced to a dependent status by the British by the beginning of the 19th century. This political hegemony in India as well as in other parts of the Muslim world was attributed by the Europeans not only to their superiority in science and technology, but also to their religion.

The South Asian politics saw a change during the 1920s and 1930s. Many people had long cherished the ideal of Hindu-Muslim unity, but it was destroyed by a series of political developments that showed how clearly hostile the Hindus were toward the Muslims and the All India Muslim League (AIML) in particular. The relationship between the League and the Congress also worsened, and many Muslim leaders lost faith in the Congress's treatment of Muslims.

To address the perceived need for self-determination for Muslims a political movement aimed for the creation of a sovereign country named Pakistan (from the Muslim-majority areas of British India) was started under the leadership of Quaid-e-Azam Muhammad Ali Jinnah. The Pakistan Resolution was passed by All India Muslim League on 23 March 1940 finally achieved its aim in the form of the creation of an independent state of Pakistan on 14 August 1947.

Pir Syed Jamaat Ali Shah ‘... the most well-known Indian Naqshbandi-Mujaddidi of the twentieth century India prior to independence.’ (Buehler, 1993) played a leading role in supporting and actively disseminating the demand for Pakistan. The present study examines the role of Pir Syed Jamaat Ali Shah in the Pakistan Movement during the last decade. In addition to his services for the cause of the movement, it also explores his relationship with Quaid-e-Azam Muhammad Ali Jinnah.

### Literature Review

There is not much literature available on Syed Jamaat Ali Shah's life. An important work is Syed Akhter Hussain and Tahir Farooqi's *Sirat-i-Amir-i-Millat*, a book written by his grandson and his disciple. Unfortunately, it lacks criticism and has some factual errors as well. Sadiq Kasuri's two works *Jahan-i-Amir-i-Millat* and *Anwar-i-Amir-i-Millat* deal with various aspects of the life of Jamaat Ali Shah. The first book focuses more on his religious contribution, and only refers to his political activities in passing. Similarly, the second work, which is an edited collection of articles on his life by various authors, is also devoted to the study of his religious activities. Arthur Frank Buehler's doctoral thesis *Charisma and Exemplar: Naqshbandi Spiritual Authority in Punjab (1857-1947)* deals with the Sufi Revivalist Movement of Syed Jamaat Ali Shah. It exclusively deals with the religious aspects of his multi-dimensional activities. It does not discuss his political views and activities.

There are other books that deal with the political activities of Jamaat Ali Shah with reference to various political events. These include, for instance, Janbaz Mirza's work *Tahrik-i-Masjid-i-Shaheed Ganj*, which treats the Shaheed Ganj Movement in a historical perspective. Though it gives us some information about him, it does not cover his other activities, particularly those in the 1940s. Similarly, Jalaluddin Qadiri's two works, *Khutbat-i-All India Sunni conference* and

*Tarikh-i-All India Sunni Conference* discuss his role with reference to All India Sunni Conference. Most of the literature is in Urdu language. There is limited literature in English language on Jamaat Ali Shah's political activities particularly regarding the Pakistan Movement. The present study is an attempt to fill this gap.

### **Methodology**

The methodology pursued during the course of the study is both historical and analytical. Both primary and secondary sources have been consulted. Primary sources like Punjab Police Abstract (1940-1947) give valuable information about Jamaat Ali Shah's political and religious activities. In addition, Hakim Muhammad Musa Amritsari Collection in the Central Library of the University of the Punjab contains valuable research material, such as issues of journal *Anwar-i-Sufiyya*, which have been consulted and cited. In order to consult primary sources, library research has also been undertaken.

### **Pir Syed Jamaat Ali Shah: A Brief Biography**

Syed Jamaat Ali Shah was born in 1841 in the Village Alipur Sayyidan in Narowal District of Punjab. (Buehler, 1993) (Kasuri, 1994) His parents were lineal descendants of Syed Muhammad Saeed Nauruz Shah Shirazi, who had come to India along with a large contingent of Persians accompanying the second Mughal Emperor Hamayun, (d. 1556) in his campaign to re-conquer India. (Buehler, 1993) Jamaat Ali Shah's father Syed Karim was a sufi scholar as well as the landowner of Alipur Sayyidan. His father took the services of Hafiz Shahab-ud-Din Kashmiri, to help his son learn Quran by heart. He was taught Urdu and Persian by Maulana Abdur Rashid Alipuri, Maulana Qari Hafiz Abdur Wahab Amratsari taught him grammar and logic. After that he joined Dar-ul-Uloom Numania, Lahore where he benefited from Maulana Ghulam Qadir Bahirawi, and learnt religious sciences from him. (Syed Akhtar Hussain, 1975)

He studied religious sciences in India from two well-known reformist Naqshbandi Sufis Maulana Irshad Hussain Rampuri (b. 1832- d. 1893), and Maulana Shah Fazl Rehman Ganj Muradabadi (b. 1794- d. 1895). He also studied from Maulana Abdullah Tonki (b. 1850- d. 1920) (renowned theologian and Arabic language teacher at the Oriental College and Government Lahore), Maulana Muhammad Ali Mongiri (the first Rector of *Nadwat-ul-Ulama*), Maulana Faizul-Hussain Saharanpuri, Maulana Hassan Kanpuri, Maulana Mir Muhammad Abdullah, Maulana Muhammad Mazhar Saharanpuri and Maulana Muhammad Omar Ziauddin Istanbuli. (Kasuri, *Asatidha-yi-Amir-i-Millat*, 1996) He received permission to transmit *Hadith* from Muhammad Abdur Rahman Panipati and when he travelled to Makkah Maulana Shah Abdul Haq Allahabadi Makki gave him authorization to narrate additional *Hadiths*. (Ahmed, 2023) All his teachers were well known theologians and scholars of their times.

The most notable Sufi order in India is the Naqashbandiyya. Bahauddin Naqashband, a local of the town of Naqashband, which is close to Bokhara, is credited with founding it. Ahmad Ata Yaswi (d. 1116 A.D.) developed it. During the reign of Mughal Emperor Akbar (1556-1605 A.D.), Muhammad Baqi Billah (1536-1603 A.D.) founded the order in India. The renowned Indian Naqashbandi Sufi Shaikh Ahmad Sirhindi (d. 1624) contributed to the order's increased popularity in the 17th century.

Although Syed Jamaat Ali Shah came from a family of Qadiri Sajjadanishins, but initially his father had introduced him with the Naqashbandiyya order. In 1891, Syed Jamaat Ali was formally initiated into the Naqashbandiyya - Mujadidiyya order by the most renowned Naqashbandi Shaikh Baba Faqir Muhammad Churahi (d. 1897). He was soon given authorization to initiate followers into the Naqashbandiyya order.

In the late 19th and early 20th centuries, Pir Syed Jamaat Ali Shah rose to prominence as a prominent Naqashbandi Sufi reformer. He initiated a Sufi revivalist movement with the goal of reforming Sufism "from within" and ridding it of all influences and accretions that were not Islamic. He established Anjuman-i-Khuddam-as-Sufiyya (1904) as a Sufi organization to further his movement, hoping to bring together the various Sufi orders and spread Sufi knowledge. Later, the Anjuman also took another initiation by started publishing *Risala-i-Anwar-as-Suffiya*, the first Sufi journal in Punjab. (Ahmed, 2023)

Jamaat Ali Shah remained at the forefront of Ulema-i-Ahl-i-Sunnat's campaign against Ibn-i-Saud and Wahhabism. He also played a leading role in Anti-Qadiani movement and to counter the Arya Samaj Movement. He also joined *Anjuman-i-Khuddam Ka'ba* and participated in the Cawnpur Mosque Movement. (Ahmed, 2023) He also took active part in politics, particularly in Khilafat Movement and the movement for the recovery of Shaheed Ganj Mosque in Lahore. He was also elected the founding president of All India Sunni Conference (1925) and presided all three All India Sunni Conferences held respectively in Muradabad (1925), Badaun (1935) and Benarus (1946). In addition, he played an instrumental role in Pakistan Movement by supporting All India Muslim League and Quaid-e-Azam Muhammad Ali Jinnah.

## **Discussion**

### **Mass Mobilization for Muslim League Support**

Jamaat Ali Shah mobilized the masses in order to win mass support for the Muslim League. For this purpose, he employed varied strategies ranging from tours in North-western regions of India to issuing *fatwas* (religious decrees) in favor of Muslim League and condemnation of Pro-Congress Muslims and Muslim groups. He also did considerable image-building of both Muslim



League and Jinnah by publicly supporting its policies. In addition, he also actively participated in the activities of other pro Pakistan groups. These activities are discussed as under:

### **Tours in North-western Regions of India**

Syed Jamaat Ali Shah played an important role in mobilizing the Muslim population of the Punjab and NWFP for supporting the Muslim League, which was fighting for the cause of Pakistan. For this purpose, he toured the length and breadth of the two provinces. For instance, he toured Rawalpindi, Peshawar, Kohat and Sialkot in April 1938, and addressed the people in huge gatherings. (Kasuri, 1994) Similarly, in 1944, he toured Hoshiarpur District in East Punjab. (Akhtar Hussain, 1975) During the 1945-46 elections, he toured many places despite his old age and deteriorating health in order to muster support for the Muslim League candidates. In early September 1945, he visited Rohtak. (Kasuri, 2001)

In October 1945, on the occasion of *Urs* (death anniversary) of Hazrat Imam Abu Hanifa organized by *Anjuman Tableegh-u/-Ahnaff Amritsar*, Syed Jamaat Ali Shah accompanied by Maulana Syed Muhaddis Kachhochhvi and Syed Bootay Shah toured Amritsar District. The routes taken by the 'caravan of light' started resounding with full throated slogans of 'long live *Amir-i-Millat*', 'long live Muslim League and 'long live Ouaid-e-Azam. (AI-Faqih, 1945)

For canvassing of Muslim League candidates in 1945-46 elections, Jamaat Ali Shah toured many areas, despite his old age and helped the Muslim League's candidates. His sons Syed Muhammad Hussain, Syed Khadim Hussain Shah, Syed Noor Hussain Shah and grandson Akhtar Hussain Shah worked day and night for the Muslim League's success. (Mazhar, 1991) In early 1947, he toured the NWFP to mobilize support for Pakistan before the 1947 Referendum, whereby it was to be decided whether the province wanted to join Pakistan or not. Thus, despite his old age, Jamaat Ali Shah made whirlwind tours in various parts of the sub-continent. (Hayat, 1991)

### Issuance of *Fatwa* and Religious Appeals

In order to convince the people of the sincerity of the Muslim League for the Muslim community, Jamaat Ali Shah issued a *fatwa* (religious decree) condemning the supporters of Congress and supporting the League, its leaders and the cause for which it was fighting. On April 22, 1938, while addressing a Friday congregation in *Jamia* Mosque in Sialkot, he stated: (Kasuri, 1994)

*Dear Muslims, today there are two banners, one belongs to Islam and the other to infidels (non-Muslims) which will you choose"? A II those present proclaimed with one voice 'we will not come under the banner of the non-Muslims. We will boycott those co-religionists who have gone under the non-Muslim banners'. They vowed to close their graveyards on these Muslims.*

Similarly, in Gurdaspur (East Punjab), while addressing a public gathering, he declared: "Whoever is disloyal to the Muslim League will be regarded as non-Muslim and will not be buried in a Muslim graveyard". (Shah, 1996) In a similar vein, addressing the 35th annual function of All-India *Khudam-as-Sufia* on May 11, 1938, Jamaat Ali Shah said: (Kasuri, 1994)

*It is binding on all the Muslims of India to join Muslim League. On one side is the banner of un-Islamic forces, while on the other side is the banner of Islam. Therefore it is the bounden duty of the Muslims to join the Muslim League at this critical juncture of Muslim history to protect their faith.*

While celebrating the 'Day of Deliverance' after the resignation of Congress Ministries in 1939, Jamaat Ali Shah said: "There are two flags [in India], one of Islam and the other of *Kufr* (infidelity). O' Muslims, under which flag will you stand? [The crowd answered loudly: 'Under the flag of Islam']". Then he said: "If anyone who was standing under the flag of *Kufr* died will you bury him in the Muslim graveyard? Will you pray at his funeral? [The crowd shouted: 'No, No.']. Then he said: "The flag of the Muslim League is the flag of Islam. We must all join the League". (Ahmad M., 1993) Addressing a public meeting in Rohtak in early September, 1945, he stated:

*Dear Muslims, there are two flags: one belongs to Islam and the other to Kufr. Tell me under which flag would you like to come. Muslim League flag is the flag of Islam and that of the Congress is the flag of Kufr. Now you decide under which flag you would like to come.*

The audience proclaimed with one voice: 'We are with the Muslim League and shall live under the flag of Islam'. (Kasuri, 2001) On the occasion of Pakistan Conference, held at Shahi Bagh, Peshawar under the auspices of the Jamiat-ul-Asfia on April 21, 1946, Jamaat Ali Shah not only presided over the conference, but he also delivered a forceful speech in favour and support of the League and the Pakistan Movement. (Centre) Its detail as stated by Peshawar's well-known spiritual and political guide Ameer Shah Qadri is as follows: (Kasuri, 1994)

*'Jamaat Ali Shah was a strong supporter of Muslim League and Ghaffar Khan had a strong hold in Peshawar and NWFP. But Jamaat Ali Shah gave a fatwa that no Congressman will be allowed to be buried in Muslim graveyard, as it is impermissible (according to Shariah). He proclaimed this fatwa in Shahi Bagh, where the house of Ghaffar Khan is situated, and which is the centre of the Khudai Khidmatgar Movement.'*

### **Image-building of Muslim League and Jinnah**

As the Muslim League's efforts for articulating the demands of the Muslims were gaining momentum, Indian National Congress and its leaders initiated a vilification and propaganda campaign against the leadership of the League, particularly targeting Jinnah. Unfortunately, this campaign was headed by the Muslims belonging to the pro-Congress groups and parties. In these circumstances, Jamaat Ali Shah tried his best to counter this anti-League and anti-Jinnah propaganda by building the image of both. It is reflected in many speeches and public statements, which he made on various occasions using different platforms, such as those of annual meetings of All India Sunni Conference, All-India Khudam-as-Sufia, Jamiat-u/-Asfia and Muslim League.

For instance, on 20th October 1938, he sent a special message to his followers in NWFP suggesting them to join the Muslim League struggle for the achievement of freedom. Acknowledging the priceless services of Quaid-e- Azam, he prayed for the success of his mission. (Kasuri, 2001) In 1944, Jamaat Ali Shah toured Hoshiarpur District (East Punjab India) and popularized the Muslim League's message. Reporting a meeting, Maulana Shah Muhammad Jafar Phulwarvi says: (Akhtar Hussain, 1975) In 1944, there was a big meeting in Dasooha (District Hoasharpur), presided over by (Qibla) Jamaat Ali Shah to which I had been affectionately invited. I apologized in view of my circumstances. But suddenly I was required through a telegram to reach Dasooha, which left no choice for me. This gathering was highly successful. Hazrat (Pir Syed Jamaat Ali Shah) delivered a heart-warming and impressive speech, explaining the importance of Muslim League and exposed the machinations of the Hindus, and the Britishers, who encouraged Aarya Samaagists, Hindus and Brahmins. On October 8, 1945, Syed Jamaat Ali Shah in an interview to weekly *Saadat* (Lyalpur now Faisalabad) said: (AI-Faqih, 1945)

*Quaid-e-Azam Muhammad Ali Jinnah is the only confirmed, and undisputed political leader. I recall those days when in Kashmir, I, a submissive servant of Almighty Allah, invited Mr. Jinnah to a lunch. I was sure of sweeping all round election victories of All India Muslim League, both at provincial and central levels. I foretold about the amazing election success of League. I earnestly appeal to Punjabi Muslims, besides Indian Muslims, to cast their votes blindly in favour of Muslim League forget the nature of candidates. I pray to Almighty Allah to bless Quaid-e-Azam with a long life and lot of triumphs. May Almighty Allah grant him energy to guide and serve the Ummah. May the Exalted Allah shower strength, determination and blessings on Quaid-e-Azam. His crusade for Islam will steer our nation from the crisis with steadfastness, faith, foresight and firmness.*

Similarly, in the annual meeting of All India Sunni Conference, held in Benaras in April 1946, which was attended by five hundred *Mashaikh*, seven thousand ulema and two lakh people, Jamaat

Ali Shah in his presidential address strongly supported Quaid-e-Azam and said: (Muhammad Sadiq Kasuri, 1991) (Barki, 1986) (Rizvi A. A., 2000)

*People dub Jinnah as infidel, but, I call him a saint, people express their own opinion, but I say it in the light of Quran and hadith. 'Those who believe in their Allah and obey Him, Allah creates love and reverence for them in the hearts of people' (Quran). Now is there anybody other than Jinnah who is loved and respected by ten crore Muslim of India. Therefore, you may call him infidel, but in my eyes he is a saint.*

Jamaat Ali also used other platforms for image-building of Jinnah and League. An *Urs* ceremony (death anniversary) of Hazrat Imam Abu Hanifa (Imam-e-Azam) was organized by *Anjuman Tablegh-ul-Ahnaff Amritsar* on October 26-28, 1945, which was attended by renowned ulema and *Mashaikh* of United India. On the last day, Jamaat Ali delivered a two-hour long speech in favour of Pakistan and Muslim League. In addition, Sahibzada Anwar Hussain Alipuri, Maulana Naemuddin Muradabadi, Maulana Syed Muhaddis Kachhochhvi, Syed Mahmood Gujrati, Maulana Shareef Kotlavi, Allama Abdul Ghafoor Hazaarvi and Maulana Basheer Kotlavi delivered forceful speeches in favour of the Muslim League and the Pakistan Movement. (Al-Faqih, 1945)

In 1945, Jamaat Ali Shah issued a declaration in favour of Pakistan Movement titled as 'Pakistan Movement and the Saints'. The declaration declared Mr. Jinnah as the best advocate of Muslim cause and Muslim League which is the only representative party of Muslims. So, all of them should unite for the struggle of Pakistan. His proclamation was supported by *Sajjada Nasheen* Khanqah Sirajia (Ghurdaspurj), Pir Syed Muhammad Fazal Shah, Amir Hizbullah (Jalalpur Sharif), Mian Ali Muhammad *sajjada nasheen* Bassi Sharif, Khwaja. Ghulam Saddid-ud-Oin (Taunsa Sharif) and Syed Muhammad Hussain *sajjada nasheen* (Sakhr Chuk Gurdaspur). (Qadri, 1978)

In November 1945, Jamaat Ali Shah presided over grand Sunni Conference in the *Jamia* Mosque Amritsar. Maulana Naeemuddin Muradabadi, Syed Anwar Hussain A lipuri, Sahibzada Syed Mahmood Shah Gujrati delivered forceful speeches in favour of Pakistan. (Conference, 1994) Similarly, on another occasion, delivering his presidential address at the public meeting of Muslim League in Lahore Syed Jamaat Ali Shah said: (Burg Gul Quaid-e-Azam No., 1976)

*‘Sir Syed Ahmed Khan put forward two-nation theory and Allama Iqbal impressed the people with his poetry. Now Quaid-e-Azam took upon himself the duty of materializing this two-nation theory demanding separate homeland for the Muslims. It is an accepted rule and principle that an experienced lawyer is engaged, whether Muslim or non-Muslim for a case. Now the case is against the Britishers and the Hindus, and the Muslims have engaged Quaid-e-Azam as their pleader. Therefore, there is no ground to throw mud on his personality and subject him to mean and cheap attacks. It is nothing but a display of mere personal malice and jealousy. As far as my view is concerned, despite my utmost efforts, I am unable to find a believer of Islam of Mr. Jinnah’s calibre who is rendering yeomen service to Islam.’*

In March 1946, fifty-six scholars of All India Sunni Conference issued a unanimous statement supporting Muslim League manifesto. Here Maulana Abdul Rashid in charge of *Madarsa Naqshbandia*, Ali Pur Sayyidan represented Pir Syed Jammaat Ali Shah. The statement was signed by the leading ulama. (Dabdab-i-Sikandari, 1946)

### **Support to Muslim League and its Policies**

Jamaat Ali Shah gave his whole-hearted support to All India Muslim League, and its policies and activities. He supported the Lahore Resolution (1940), himself participated in the election campaign of 1945-46, issued a statement in favour of All India Muslim League manifesto in 1946 before elections, and successfully canvassed for NWFP referendum in 1947.

**Support to Lahore Resolution (1940)**

When on March 23, 1940, the Muslim League passed the historic Pakistan Resolution at its annual session Jamaat Ali Shah as the President of All-India Sunni Conference sent Maulana Abdul Hamid Badayuni and Maulana Abdul Ghafoor Hazarvi to represent the All India Sunni Conference. Both of them were also regular members and devoted workers of the Muslim League. On this occasion he issued a statement saying that "Muslim League is the only Islamic organization. Therefore, I advise the Muslims to join it as no other party is a well-wisher of the Muslims. It is futile to think that the Hindu-dominated Congress can be sympathetic to them and support their cause". (Kasuri, 2001) On the auspicious occasion of the Pakistan Resolution, he sent a telegram greeting Quaid-e-Azam in the following words 'With heart and soul, I, along with 90 million Muslims, are by your side and congratulate you on your success and pray for your progress'. (Qadri, 1978)

**Participation in Election Campaign (1945-46)**

In September 1945, bi-weekly 'Al Amaan' published Jamaat Ali Shah's statement appealing to the Muslims to vote for the Muslim League candidates. In the end of his statement Jamaat Ali Shah said "May Allah give long life to Mr. Jinnah, who is the only leader of the Muslims and really deserve the title of Quaid-e-Azam". (Kasuri, 1994) On 28th September, 1945, the daily 'Khilafat' brought out a common declaration of Jamiat-e-Ulema-e-Islam, Calcutta, in favour of Muslim League. Jamaat Ali Shah's name was at the top of the list including Maulana Hasrat Mohani, Hasan Nizami Dehlvi, Maulana Muhammad Bakhsh Muslim and Maulana Zafar Ali Khan. (Khilafat , 1945) Jamaat Ali Shah in a statement in late September 1945 said,

*"On the occasion of Simla Conference, I have already declared the Muslim League as the only representative Party of Indian Muslims. Now all the Muslims should vote for the Muslim League*

*candidates and raise funds for the party. I and my companions will wholeheartedly support the Muslim League". (Al-Faqih, 1945)*

He exhorted other scholars and servants to come out of their solitude and perform their duties. Pir Ameen-ul-Hasanat of Manki Sharif called a conference of Ulama and *Mashaikh* in Manki Sharif on 14 October 1945. Syed Jamaat Ali Shah attended the conference. More than five hundred ulama and *Mashaikh* participated in the Conference which decided to establish an ulama and *Mashaikh* body by the name of Jamiat-ul-Asfia and announced its support to the Muslim League in the elections. (Shah, 1996)

On November 21, 1945, Muslim League Conference was held at Shahibagh Peshawar under the presidentship of Pir of Manki Sharif. Syed Jamaat Ali Shah was also invited to the meeting but he could not attend this conference due to illness. His eldest son Syed Muhammad Hussain Shah attended the meeting on his father's behalf. Syed Muhammad Hussain Shah delivered a speech for the unity of Muslims and urged upon them that they should join their hands in the joint cause of Islam, which was represented by Muslim League. He said that Muslims could only be represented by a body such as Muslim League and not by any others. He addressed the audience that Muslims were in very dangerous state of affairs when Almighty sent Quaid-e-Azam to help crores of Muslims. He also urged upon the chiefs and leaders (of NWFP) to help the Muslim League cause. (Muslim League in NWFP) For the elections of 1945-46, Jamaat Ali Shah issued a statement that stated: (Conference, 1994)

*By the grace of Allah, ten crore Muslims of India have nominated me as the Amir-e-Millat. Now it is binding on every Muslim to follow his Amir. As a matter of fact, one who obeys Amir, obeys the Holy Prophet (peace be upon him) and who obeys the Holy Prophet (peace be upon him) actually obeys his Allah, and who disobeys his Amir actually disobeys Allah. So, I humbly appeal to the Muslims of India to strongly support Mr. Jinnah and Muslim League, as Muslim League is the only representative party of the Muslims.*



Similarly, on December 28, 1945, a huge meeting was held in *Pakki* Mosque of Chaador Distt. Umraoti (India) which responding to Jamaat Ali Shah's declaration passed a resolution to support Muslim League in general elections. (Sayeed, 1998) Jamaat Ali Shah was also nominated as a member of the *Mashaikh* Committee appointed by the Muslim League in 1946 to mobilize public support in favour of the demand for Pakistan. Other members of the Committee were Pir Aminul Hasanat of Manki Sharif, Khawaja Nizamuddin of Taunsa Sharif and Makhdum Raza Shah of Multan, etc. (AI-faqih, 1947)

During the elections, the government passed an ordinance according to which canvassing in the name of religion became a punishable crime with fine and three years' imprisonment. Chaudhary Abdul Karim of Qila Gujar Singh, an active Muslim Leaguer, called a conference in Islamia College Lahore under presidentship of Syed Jamaat Ali Shah attended by Maulana Abdul Hasanat Qadari and Maulana Jamaal Mian Farangi Mahali and a large number of other ulema and the people. This conference decided to violate the ordinance. It is important to recall that during the Shaheed Ganj Movement Jamaat Ali Shah had insisted on following a legal and constitutional course of action, when many others were demanding to initiate a Non-cooperation

Movement directed towards the government. But with the start of the Pakistan Movement, he was so much devoted that he shifted from his previous attitude. Abdul Karim appealed in the name of Islam and asked the people to cast their vote for Muslim League. (Jafari, 1966) (Inqalab, 1946) Jamaat Ali Shah in his presidential address said: (Kasuri, 1994)

*The Government and Congress should be aware that Muslims have come out of their slumber and they have marked out their destination. Now no power on earth can ignore this demand. Some exploiters of religion abuse Mr. Jinnah openly, but he has never reacted. This is the greatest proof of his being the genuine leader. Khaksar too have threatened me with murder. I would like to tell them that I am a Syed and Syed is never*

*afraid of death. I enjoin strictly upon my colleagues in mystic order as well as my disciples to vote for Muslim League candidates only and I also appeal to the people at large.*

After the Conference, Jamaat Ali Shah published his signed statement in weekly *AI-faqih* that "Muslim League is the only representative party of Muslims as those who are not in it, are actually enemies of Islam". (AI-faqih, 1946) Similarly, Pakistan Conference was held at Shahi Bagh, Peshawar under the auspices of the *Jamiat-ul-Asfia* on April 21, 1946. He presided over it and delivered a speech full of fervor in support of the League and the Pakistan Movement. (Shah W. A.) In addition, as mentioned earlier, during the 1945-46 elections Jamaat Ali Shah toured all over the sub-continent, despite his old age and helped the Muslim League candidates win the elections. His sons Syed Muhammad Hussain, Syed Khadim Hussain Shah, Syed Noor Hussain Shah and grandson Akhtar Hussain Shah worked day and night for the success of Muslim League. (Mazhar, 1991) (Conference, 1994) (Gilmartin, 1979)

#### **Joint Statement in Support of Muslim League Manifesto (1946)**

In March 1946, fifty-six scholars of All India Sunni Conference issued a unanimous statement supporting Muslim League manifesto. Here Maulana Abdul Rashid in-charge of *Madarsa Naqshbandia* Alipur Sayyidan represented Syed Jamaat Ali Shah. The statement was signed by the leading ulema of the time. (Dabdab-i-Sikandari, 1946) The elections of 1945-46 were decisive for the Muslims of India, as creation of Pakistan now seemed a foregone conclusion. Jamaat Ali Shah was invited to deliver an address in Sialkot. He came despite serious illness, but could not deliver the address due to weakness. He stayed at *Pakka Garh* locality of Sialkot. He instructed thousands of his disciples and visitors from his bed to support Muslim League candidates. This created renewed fervor in the Muslims of Sialkot. (AI-Faqih, 1945)

### **Canvassing for Referendum in NWFP (1947)**

North-west Frontier Province was elevated to the status of a province in 1901. With the start of the political process, *Khudai Khidmatgar* affiliated their party with the All-India National Congress. NWFP remained in the political control of *Khudai Khidmatgar-Congress* alliance. Before the partition of India, they jointly formed their Government in NWFP twice, and at the time of the referendum of 1947, it was in power which made it hard for the Muslim Leaguers to mobilize support for Pakistan. In these circumstances, Jamaat Ali Shah toured NWFP with other ulema, *mashaikh* and *sajjada nasheens* of India to mobilize support for Pakistan before the referendum of 1947. (Hayat, 1991) They addressed public meetings and used their influence to win the referendum in which they succeeded, and people voted heavily in favour of joining Pakistan.

### **Participation in the Activities of other Pro-Pakistan Groups**

Jamaat Ali Shah exhorted other scholars and saints to come out of their solitary state and perform their duties. Therefore, he participated in the activities of other groups, which were pro-Pakistan and pro-League. Pir Ameen-ul-Hasanat of Manki Sharif called a conference of Ulema and *Mashaikh* in Manki Sharif on October 14, 1945. More than five hundred ulema and *Mashaikh* participated in the Conference, including Syed Jamaat Ali Shah. The participants decided to establish an ulema and *Mashaikh* body by the name of *Jamiat-ul-Asfia* and announced its support to the Muslim League in the forth-coming 1945-46 elections. (Shah S. W., 1996)

### **Preparation of Aligarh Pakistan Scheme**

At the instruction of Jamaat Ali, Dr. Zafar-ul-Hassan of Aligarh University, with the cooperation of his pupil, Dr. Afzaal Hussain Qadiri prepared in September 1939 a scheme along with charts, maps and foreword, titled "Indian Muslims Issue and its Solution". It was submitted to the Muslim

League Working Committee, which was later known by the name of 'Aligarh Pakistan Scheme'. It became a milestone in the history of the Pakistan Movement. (Kasuri, 1994)

### **Condemnation of Congress Policies**

In addition to countering the anti-League and anti-Jinnah propaganda of Congress, Jamaat Ali Shah openly criticized the policies and activities of Congress. For instance, on September 18, 1928, a meeting of All India Sunni Conference was held in Muradabad, which was presided over by Syed Jamaat Ali Shah. The conference passed a resolution unanimously, stating: "This meeting considers Nehru Committee Report as dangerous for the interests of the Muslims and condemn it". (Qadri, 1999) After the formation of Congress Ministries in the wake of 1936 elections in India, while addressing large gatherings in Rawalpindi, Peshawar and Kohat in April 1938, he exposed the impacts of the Congress policy, which were detrimental to the Muslim interests. He gave convincing arguments in rejection of Congress and its policies. Addressing the inaugural ceremony of the Kohat District Muslim League, he exhorted the Muslims to unite under the banner of Islam, because Hindus could never be well-wishers of the Muslims. He prayed to God to unite the Muslims and save them from the clutches of pro-Hindu coterie of the so-called Muslim scholars. (Kasuri, 1994)

When the Congress Ministries resigned in 1939, Quaid-e-Azam appealed to the Muslims to celebrate 'Deliverance Day' on Friday, December 22, 1939 in order to thank God. Jamaat Ali Shah observed the Day in his native town Alipur Sayyidan Sharif, District Sialkot (now Narowal), where he addressed a large public gathering, and revealed the adverse effects of the Congress policies during the last two years when the ministries had functioned (Kasuri, 1994).

Jamaat Ali Shah also used the platform of *Dar-ul-Uloom Markazi Anjuman-e-Hizbul Ahnaf* in order to condemn the policies of Congress. In its annual function at Lahore on September 14-16,

1945, which was presided over by Syed Jamaat Ali Shah, a provincial Sunni Conference was formed, which resolved: (Kasuri, 1994)

*'Congress, Majlis-i-Ahrar and Khaksar are in no way the representative organizations of the Muslims. Congress is the party of infidels and apostates and is the worst enemy of the Muslims and can never be expected to represent their rights and interests. So to vote for the Congress is haram (unlawful) and Ahrar, Khaksar, Unionists, etc. are the paid agents of Congress and so are not entitled to represent the Muslims.'*

### **Efforts for the Establishment of Islamic System in Pakistan**

Under the guidance of Jamaat Ali, a committee was appointed by the AISC to formulate a strategy and program for Islamic Government, comprising religious leaders. Maulana Naimuddin Muradabadi was the Chairman of this committee, who after the independence of Pakistan prepared a report to guide the framing of constitution of Pakistan according to *Shariah*, which was to be presented to Constituent Assembly of Pakistan. (Ahmad M. , 1993)

After the creation of Pakistan Jamaat Ali Shah worked hard for the enforcement of Islamic system of government in Pakistan by leading a movement *'Tehrik-e-Nifaz-e-Shariat* along with Pir Manki Sharif and Maulana Abdul Sattar Khan Niazi. (Kasuri, 1994)

### **Relationship With Jinnah**

Throughout the Pakistan Movement, Syed Jamaat Ali Shah supported All India Muslim League and Quaid-e-Azam Muhammad Ali Jinnah, and directed his followers to support Muslim League and rally together under the banner of Quaid-e-Azam. He also directed them to popularize the message of the League, and its efforts for the creation of a separate homeland for the Muslims. According to Pirzada Muhammad Anwar Ali Chishti, a renowned activist of the Pakistan Movement: (Kasuri, 1994)

*'In 1936 Pir Jamaat Ali Shah told my father that he wanted his son (Anwar) to devote his life for the Muslim League as a soldier of Mr. Muhammad Ali Jinnah. During a hot midday in April 1936, when A 11- India Muslim League working committee's session was going on in Barkat Ali Muhammadan Hall of Mochi Gate, I presented during interval my spiritual and temporal and my father's letters to Mr. Jinnah introducing me to him as a very good speaker and saying that we have dedicated this young man's life for the Muslim League. Both of them praised my eloquence and asked Mr. Jinnah to accept me as his soldier. Highly pleased at this gesture of dedication, Mr. Jinnah addressing Maulana Shaukat Ali said, "This young man is our first crusader in Montgomery (now Sahiwal) District.'*

On July 26, 1943, a *Khaksar* supporter, Rafiq Sabir of Mozang, made an attempt on Quaid-e-Azam's life. This news was broad casted from Bombay Radio the same evening. Syed Jamaat Ali Shah was in Hyderabad Deccan those days. All India States Muslim League President Nawab Bahadur Yar Jang broke this news to Jamaat Ali. The next day he wrote a letter to Quaid-e- Azam. (Kasuri, 1994) (Dabdab-i-Sikandari, 1946) In his letter he said: (Kasuri, 1994)

*'I have been appointed Amir-e-Millat by the Muslims. Therefore, what you are doing for the creation of Pakistan is actually my duty. But being an old man of 100 years I am unable to do my duty. Therefore, it is obligatory for me to share with you my burden, which has been transferred over your shoulders. Rest assured, Nimrod's hostility against Prophet Abraham, Pharaoh's hostility against the religion of Prophet Moses, and Abu Jahel's hostility against our Prophet (peace be upon him) carried forward the march of Islam. Therefore, this dastardly attempt on your invaluable life is a good omen for your success. I congratulate you for the success of your mission. Never mind at all and do not retreat, whatever the hurdles in the fulfillment of your mission. God creates his enemies whom he wants to succeed. I pray to God to humble your enemies. My companions and I shall always be by your side. You too should pledge not to give up your mission.'*

Nawab Bahadur Yar Jang gave Bakhshi Mustafa Ali Khan (the messenger of Jamaat Ali Shah) an introductory letter for Jamaat Ali Shah. But when the messenger reached Jinnahs' residence, he

found him in the grip of doctors. He returned after presenting the letter and gifts to Quaid-e-Azam's sister Miss Fatima Jinnah. On August 11, 1943 Quaid-e-Azam replied to Jamaat Ali Shah in a letter: (Kasuri, 1994) (Akhtar Hussain, 1975)

*'With your blessings for me I feel that I am already successful in my mission. I promise that whatever the differences and hurdles in my way I will never flinch back from my stand. You have sent a copy of Holy Quran conveying to me how I can lead the Muslim until I am well-versed in the Holy Quran and the religion. I promise to learn and recite the Holy Quran and for this purpose I have arranged its English translations and am looking for a scholar who can teach me Quran in English. Your prayer rug is meant to tell me, how I can expect the people to follow, until I follow the Divine Commands. Therefore, I promise to offer prayer. You have sent a rosary, requiring me to recite Darood Shareef (seek blessing) how can a person get the blessings of God, if he does not beg His blessing to his Prophet (peace be upon him). I will follow your command.'*

On July 17, 1946 Jamaat Ali Shah congratulated Quaid-e-Azam through a telegram on League's marvelous victory in elections. Quaid-e-Azam sent a reply acknowledging his services: "This is the outcome of your vital support and prayer. Now the creation of Pakistan is a foregone conclusion". (Akhtar Hussain, 1975)

On August 14, 1947, the Muslims of India achieved an independent homeland after a long and hectic struggle. On this auspicious occasion, Jamaat Ali Shah sent a telegram greeting to Quaid-e-Azam. He appreciated Jinnah's services for the cause of Pakistan, and also prayed for his success as a statesman. He wrote to Jinnah: "To achieve a country is easy but to run a country is very difficult. May Allah bless you with the ability to run the country". (Akhtar Hussain, 1975)

Jamaat Ali Shah died on August 30, 1951 at the age of 110. Towards the close of his life, he had become ill, but despite his deteriorating health, he kept on attending to his activities such as touring different regions of Pakistan. His dream of Pakistan becoming a reality was fulfilled in his life

time, but he could not live longer. On 14th August 1987 Government of Punjab awarded Syed Jamaat Ali Shah with '*Tehrik-i-Pakistan Award*' for his services in the Pakistan Movement. (Nawa-i-Waqt, 1987)

### **Conclusion**

The decades of 1920s and 1930s in South Asian politics witnessed a shift in the ideas of many prominent Muslim leaders, including Muhammad Ali Jinnah. The ideal of Hindu-Muslim unity, which was long cherished by many, was shattered owing to the various political developments, which manifested a clear hostility of the Hindus in general, and the All-India National Congress in particular, towards the Muslims and All India Muslim League (AIML). For these reasons, these two decades witnessed the formulation of attitudes of the Muslim and the Hindu communities towards each other. The League- Congress relations also deteriorated, and many Muslim leaders got disillusioned with the Congress policies vis-a-vis the Muslims. Therefore, during the 1940s, the struggle for independence got considerable momentum. AIML began mobilizing the Muslim community at mass level, particularly in provinces where the hold of League was yet weak. These included the Punjab, where the Unionist Ministry was formed, and the NWFP, where the Congress enjoyed mass support. In urban and rural areas of these provinces, many Muslim leaders popularized the cause of Pakistan. Pir Syed Jamaat Ali Shah was one of them, who spread the message of AIML and Jinnah in the length and breadth of the Punjab and NWFP.

Syed Jamaat Ali Shah toured the two provinces and addressed public gatherings mobilizing support of the Muslims for the cause of Pakistan. While doing so, he did considerable image-building of AIML and its leader Jinnah on one hand, and exposed the adverse implications of the Congress policies, particularly affecting the Muslim interests in South Asia on the other hand.



## Appendix

### A Letter by Bahadur Yar Jang to Quaid-i-Azam Muhammad Ali Jinnah

Hyderabad Deccan  
3rd August, 1943

My dear Mr. Jinnah,

The bearer Khan Bahdur Bakhshi Mustafa Ali Khan is a messenger from Amir Millat Pir Jammal Ali Shah Saheb who has millions of followers all over India and is held in great esteem among them. He does not belong to the category of Kifaithullah, Ahmed Saeed and Hussain Ahmed Madni. He has always kept his hands clean from any political intrigue and is quite content with his religious pursuits. Every time that I had the occasion to see him. I found him very generous in applauding you and possessing a deep regard for you. His press statement in connection with the assault on you has caused a deeper impression on his followers, among whom are people of high position and influence also. He sends through his messenger a letter and some presents to you. Among these is a manuscript Qur'an written in Medina is a sheet made in Yemen of the type that was very dear to Prophet Mohammad (P.B.U.H.). I request that you may kindly receive his messenger in your presence for a few minutes and send back to the Pir Saheb a letter of appreciation and thanks. It would be very useful to accord a warm appreciation to this sacred old man's most sincere sentiments.

Praying for your quick recovery and long life; with salaam to Miss Jinnah.

Yours most sincerely,  
Mr. Bahadur Khan

Source: (Pirzada, 1977)

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## The Politics of Inclusion: Akbar's Approach to Religious and Cultural Diversity in Governance

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### Abstract

*The article investigates Mughal Emperor Akbar's governance strategies for managing the vast religious and cultural diversity of his empire. Recognizing that a multi-ethnic, multi-religious populace was central to the Indian subcontinent's social fabric, Akbar employed policies that emphasized inclusion, religious tolerance, and political pragmatism to preserve harmony and stability in his empire. This inclusive policy allowed for the integration of non-Muslims into the highest levels of the Mughal administration and military, a marked departure from the orthodox practices of his predecessors. This paper explores Akbar's diplomatic and matrimonial alliances with the Rajputs, his reforms and innovation measures such as the prohibition of Sati, the philosophy of Sulh-i-Kul (universal peace), which sought to transcend religious and cultural divides, abolition of the jizya, creation of the Ibadat Khana as a platform for interfaith dialogue, his patronage of translations of sacred Hindu texts into Persian, and introduction of the Din-i-Ilahi, as part of his broader vision to create a pluralistic state. Through these actions, Akbar's politics of inclusion aimed not only at political consolidation but enabled him to rule a vast territory for a longer period and earn the title of 'Akbar the Great'. His political and administrative reforms, such as the Mansabdari system, incorporated officials from diverse religious backgrounds, creating a merit-based bureaucracy that helped maintain the Empire.*

*Akbar's reign remains a key period of study for understanding governance, pluralism, and political inclusion in pre-modern India.*

**Keywords:** Akbar, Sulh-i-Kul, Ibadat Khana, Din-i-Ilahi, Mansabdari system, Rajputs, Mughal empire, pluralism, political inclusion, pilgrimage tax, Akbar's Theory of kingship.

## Introduction

When Akbar acceded the throne in 1556 the Mughal Empire had yet not actually come into existence. Babur, the first Mughal Emperor, spent his political career eliminating the rival of the nascent Mughal Empire. His successor Humayun also made attempts to subdue rival powers but was expelled from rule by Afghans. Thus, consolidation became a chief priority of the Mughal Empire for its survival. Akbar made special efforts to strengthen the Mughal rule. He developed harmony and promoted cherished relations between different ethnic sections of society which brought the whole of India under one head. His political wisdom manifested by military conquests, efficient administration, and socio-religious reforms brought expansion and consolidation.

At Akbar's accession, the Mughal rule was confined to the territory of Punjab, Multan and its surroundings. Akbar embarked upon his political career with the second battle of Panipat and added Delhi and Agra to the empire. This victory started an unending episode of conquests and annexations. During his reign, Malwa (1562), Jaipur (1562), Gondwana (1564), Chitor (1568), Ranthambhore (1569), Kalandijar in Bundelkhand (1569), Gujrat (1573), Bengal and Bihar (1576) were added to his dominions. Kabul, Kashmir, Sindh, Baluchistan and Qandahar came under his dominion as a result of North West Frontier campaigns. Berar, Khandesh, and part of Ahmednagar were annexed between 1595 and 1601. Thus, at Akbar's demise, the Mughal Kingdom stretched from the Arabian Sea to the Bay of Bengal and from the Himalayas to the Narmada.

Akbar was not only a triumphant conqueror but also an adept administrator. The administration was divided at the central and provincial levels. It included the *Mansabdari* system, land revenue system and social reforms, introduced as a part of the administration. The administration was designed on the principle of centralization which effectively assembled all powers in the hands of

a sovereign of a state i.e. Emperor. The administrative reorganization enriched the Mughal treasury and raised the prestige of a ruler in the eyes of his subjects.

Akbar believed that a king should be just, and his vital obligation is to treat his subjects equally. Thus, he opened the doors of royal services for non-Muslims as well and employed many Hindus like Todar Mal, Bhagwan Das, Rai Singh as state employees. Many measures were taken to conciliate Hindus, Sikhs, Jains, Christians, Parsis, and Zoroastrians. He established *Ibadat Khana* at Fatehpur Sikri and promulgated *Din-i-Ilahi* to remove socio-cultural and religious barriers between different ethnic groups. He lifted all prohibitions on non-Muslims practising their faith in public. Conversion from one religion to another was allowed. Several Christian Church and Jain temples were built at Agra, Lahore and Ujjain (Sharma, 1988). The construction of churches and fire temples was also permitted. Various scriptures of other religions were translated to remove the cultural gulf. He ordered the *Atharva Veda*, the *Mahabharata*, the *Harivamsa* and the *Ramayana* to be translated into Persian (Sharma, 1988).

Akbar was a monarch fortunate with political wisdom and statesmanship. He aimed to rule all of India solely. Knowing the fact that he could not rule India effectively without winning the cooperation of non-Muslims since they constituted a large part of Indian society, incorporated them into Mughal state machinery. He introduced many administrative, social and religious reforms to seek his political ambitions which favoured non-Muslims, especially Hindus. His glorious rule was the product of his wise socio-political thoughts. He ruled united India almost for long fifty years and raised the Mughal Empire to the heights of its prosperity. He was, thus, termed as Akbar '*The Great*' and regarded as a real founder of the Mughal Empire.

### Akbar's Approach to Religious and Cultural Diversity in Governance

Akbar's reign is considered a golden age in the history of India. It is marked by vast territorial expansion, administrative consolidation, and social and cultural prosperity. Socio-political thoughts of Akbar being motivated by his religious ideas supported the sovereign in pursuing his political objectives. The social stability gained by the accomplishment of these ideas ultimately gave strength to Akbar's regime and enabled him to rule effectively.

The political thoughts of Akbar are very significant since they were exclusive in their nature and function. The theory of kingship of Akbar as propounded by Abul al Fazl, a courtier, played a fundamental role in determining the structure of a state. His theory of kingship seems to be inspired by Balban's philosophy of authority, as documented by Barani but has unique features of its own. Abul al Fazl placed the institution of kingship at a very high place. He believed and placed royalty as a superior virtue in the divine's eye. Abul al Fazl goes on to deal with Holy aspects of sovereignty and holds that "Royalty is a light emanating from God, and a ray from the sun, the illuminator of the universe, the argument of the book of perfection, and the receptacle of all virtues." (Fazl, 1873) According to Abul al Fazl, a ruler who was endowed with *farr-i-izidi* (the divine light), has parental affection, and doesn't permit sectarian differences to "raise the dust of strife" (Chandra, 1992). It, thus, required a ruler to be just and treat his subjects equally.

Abul al Fazl visualized the king as infallible of all sins and he is responsible for the spiritual guidance of humanity. He even went to the extent that the king was superior to *Shariah*, the Islamic laws. At this point, these ideas reflected Barani's philosophy that *the king should have the authority to enact laws (zawabit), even if essential to supersede shari'at in dire circumstances* (Nizami, 1981). These ideas of Akbar had politico-cultural implications as he had been under *Shi'ia*



influence since his early days. His early regent Bairam Khan was a *Shi'ia*. Later Shaikh Mubarak and his sons Shaikh Faizi and Abul al Fazl, who exercised tremendous influence on Akbar during his lifetime, belonged to *Shi'ia* creed.

Akbar followed *Sulh-i-Kul* (“peace with all”, “absolute peace” or “Universal Conciliation”) to pursue his socio-political goals. His notion of *Sulh-i-Kul* evolved overtime and had socio-political and religious motivations. The philosophy suggests tolerance, consideration, and conciliation are required to preserve harmonious relations in communities (Shohibatussholihah & Barizi, 2022). His unique initiative sprang from his realization of India’s pluralistic communal nature and his willingness to acquire Hindu collaboration (Wolpert, 1977) to rule united India for a long period. His inquiring mind and political ambitions stimulated him to reason about the origin of differences among Indian people and feature the policy of *Sulh-i-Kul*. However, political ambitions also stimulated Akbar to feature this policy. Mulla Ahmad Tattavi in *Tarikh-i Alfi* draws a parallel between Akbar’s policy and with previous custom executed by the Mongol Khan Mongke (r. 1251–59) (Natif, 2018).

By defining the concept of *Sulh-i-Kul*, he devised a mechanism helpful in removing the religious, cultural and social disparity in his empire. He was inspired by increasing devotion to God and considered the spiritual guidance of humanity as a prime responsibility of a ruler. Ibn al Arabi’s theory of the Perfect Man also had a deep impact on Akbar which states that the ‘Perfect Man’ has extraordinary spiritual authority and wisdom and is comparable to a deep calm ocean (Izutus, 1999). For Abu’l Fazl, a sovereign like Akbar, being such personality demonstrates the Perfect Man (*insan al-kamil*), the Philosopher King (see, Rizvi, 1975, for details on Abu’l Fazl’s Platonic concepts). He, thus, throughout his life circulated *Sul-i-Kul*.

*Sul-i-Kul's* widespread acceptance and collaboration of court officials at various levels made it a huge accomplishment (Kinra, 2013). *Sulh-i-Kul* politically facilitated Akbar to govern the multiethnic society of India efficiently. According to Muzaffar Alam Akbar desired a “non-sectarian and open-ended cultural politics.” (Alam, 2004). Akbar’s policy of conciliation towards Rajputs, which proved a great success, was a product of *Sulh-i-Kul*. He had recognized Rajputs as a big military clout which could prove an obstacle to cherishing Akbar’s dream of ruling of united India. He opted for conciliation rather than force to subdue Rajput's power. The jealousy among the nobility also persuaded Akbar to bring an equally strong element into the court to curb them. His conciliatory policy towards Rajputs, though liberal in its nature, proved a great success. He established a matrimonial alliance with Rajputs by marrying Jaipur’s Raja Bihar Mal’s daughter, which led to the development of symbiotic relations between Akbar and Rajputs. Akbar opened the access of royal services to the Hindus. Raja Bhagwan Das, Todar Mal, Man Singh, Rai Singh were taken to the state services. Out of 137 *mansabdars* of 1000 and above, mentioned in the *Ain-i-Akbari*, 14 were Hindus (Sharma, 1988).

Akbar in return also extended his personal liking and favours to the Rajputs and gave them liberty in religious matters. Man Sing of Jaipur was given a *mansab* of 7,000, Bhagwan Das and Bihar Mal of Jaipur were given a *mansab* of 5,000 and Birbar of 2,000 (Sharma, 1988). Akbar’s employees included Chandrus (a Surgeon), Maha Dev (a physician), and Vishvanath (a painter). Raja Birbal, Miyan Tansen, Raja Man Singh, and Raja Todar Mal were among his Nauratans. Raja Rai Singh of Bikaner, Raja Jugan Nath, Raja Deep Nath, and Madhu Singh were his military commanders. The inclusion of Hindu nobility was also meant to curtail the authority and influence of Central Asian nobility (Amin, 2021).

Akbar abolished *Jizya* in 1563 and stopped the collection of pilgrimage tax from Hindus in 1564. Abul al Fazl in his work *Ain-i-Akbari* observed the collection of such wealth by Akbar as discriminatory and humiliating. Akbar expressed social toleration to the extent that he allowed his Hindu queen to practice her religion in the palace (Shirazi, 1987). Akbar on humanitarian grounds also introduced some social reforms. He allowed remarriage among Hindu widows (Badaoni, 1990) and also banned *satti* if the wedding had not been consummated (Badaoni, 1990). He initiated practising Hindu traditions like *Tilak*, *Jharoka Darshan*, *Diwali*, *Dussehra*, *Holi*, etc, and consented to construct new temples (see Choudhary, 1941, for more detail). Akbar also observed various Zoroastrian festivals. He implemented the Zoroastrian calendar and ordered that fire must never be extinguished (Akhtar et al., 2023).

Akbar extended the folds of *Sulh-i-Kul* to religious and cultural dimensions of society. He showed consent at the building of places of worship. Man, Singh built a temple at Brindaban at a cost of half a million rupees and another at Banaras (Sharma, 1988). Akbar also permitted reconverting to the Hindu faith (Badaoni, 1990). Akbar expressed interest in learning other religious sacred texts. He ordered the translation of various religious texts to develop tolerance among people. During his reign, several scriptures of Hinduism including the *Athrava Veda*, the *Mahabharata*, the *Harivamsa* and the *Ramayana* were translated into Persian (Sharma, 1988). The art and architecture patronized by Akbar was characterised by a harmonious fusion of Islamic and Hindu traditions (Nijjar, 1979). Classical literature of Indic, Islamicate, Persianate, Central Asian, and Greco-Roman traditions were gathered, translated, and studied at the court. Akbar developed diplomatic, cultural, economic and military linkages with the Europeans, leading to the preservation of Renaissance resources at the Mughal libraries and workshops (Natif, 2018).

India under Akbar was notable for openness to the multiple ethnicities and religions within the empire: the Turkic, Persian, and Indian populations included Hindus, Muslims, Jains, Buddhists, Zoroastrians, Christians, and Jews. For reasons of both religious belief and expediency, Akbar's policy of *Sulh-i-Kul* made coexistence within India feasible while opening possibilities for cultural exchanges with Europe. His policy of tolerance led to interactions with visiting Europeans and those living in the Portuguese colony of Goa. This *Sulh-i-Kul* along with political objectives also led to beauty in the culture, art and architecture of India (Natif, 2018). Its goal was to create stability and a balance of power among the different religious, social, and ethnic groups in the empire, thus enabling the Mughal emperors to broaden their base of support, making the empire a place of refuge for Muslims and non-Muslims alike. The policy contributed and coincided with Akbar's openness to and curiosity about other cultures and played an important role in the creation of a pluralistic artistic language (Natif, 2018).

The establishment of *Ibadat Khana*, a platform for religious and philosophical debates in 1575 at Fatehpur Sikri, provided Akbar and his subjects an opportunity to come into religious and cultural contact with the people of other religions. The debates of Sunni Muslims soon expanded to include prominent court figures (jurists, mullahs, scholars) and leaders of other Islamic sects (including Shi'i and various *Sufis*), as well as Hindus, Jains, Christians, Jews, and Zoroastrians (Natif, 2018). The discussions at *Ibadat Khana* were not only confined to religious matters but discussions on Sufism, science, philosophy, and law were also raised (Early, 2004). The assembly, usually on Thursday nights, was summoned on the order of the emperor to discuss important spiritual topics and relevant books were distributed among the participants.

Initially, Akbar expressed his deep interest in these discussions but later the extreme difference of opinions among religious scholars exhausted Akbar and he left to visit *Ibadat Khana*. The

antagonism and divergence on religious matters among *ulemas* compelled Akbar to promulgate the 'Infallibility Decree' in 1579, which was partly urged by the practical necessity of providing an authoritative interpretation of the law, and partly led by his ambition to brook no rival authority in the state (Sharma, 1988). It enhanced the superiority of Akbar since he gathered into his own hands the power and functions which had been so far exercised by his subordinate functionary, the *Sadr*. The issue of the famous *mahzar* (edict) in 1579, granted Akbar judicial authority (*sultan-i 'adil*) that exceeded any of his Muslim jurists (Khan, 1999). He was accorded supreme legal-religious oversight of all the different communities in the empire. Knowing this, he took further steps toward equality and harmony among the religious communities in his empire (see Buckler, 1924, for more details).

These episodes paved the way for formulating a national religion which contained the conciliatory teachings of different religions. The inquiring mind and constant shift in Akbar's religious views incorporated by his desire to hold on to socio-political and religious spheres led to the promulgation of *Din-i-Illahi* (Divine Faith) in 1581. It was an effort to bring people of different religions with similar interests and develop social tolerance among them. However, this effort proved less successful as it was unable to gain popular support from Indian society. It had a very less following and remained a state religion which declined with the death of Akbar. Akbar neither propagated *Din-i-Illahi* nor used force to convert people to this new faith. Raja Bhagwan Das and Man Singh refused to join, and Akbar did not force them. (Sharma, 1988). The four grades of its followers contributed to the dignity and prestige of the emperor in the eyes of his followers.

Akbar followed *Sulh-i-Kul* as a covert means of control over the state and society. He used conciliation as well as forces to unify India under a single umbrella. He pursued Northwestern Frontier, Deccan and Rajput policies for the expansion and consolidation of his rule. His

Northwestern Frontier campaigns crushed the turbulent forces of Yusufzai's, a turbulent Afghan tribe, and Raushaniyyahs, who had planned an invasion of India. It also added Kabul, Kashmir, Sindh, Baluchistan and Qandahar to the Mughal territory. Akbar's march towards Deccan also brought territorial expansion. Berar, Khandesh, and part of Ahmednagar were annexed between 1595 and 1601.

The administrative reorganization by Akbar established a strong and centralised state. The administrative structure of Akbar later became the foundation of the British administration with slight modifications (Ikram, 1998). He reorganised the administrative structure of his state as devised by Afghan king Sher Shah Suri, his immediate predecessor, and Delhi Sultans. He opened the doors of services for non-Muslims and employed Hindus in Mughal services. Various capable Rajputs served in the Mughal imperial administration and extended the Mughal rule to its farthest limit. *Sulh-i-Kul* helped Akbar in taking Hindus to royal services however, merit was highly considered during employment.

Akbar believed in the centralization of authority to rule efficiently. All powers and authority were vested in the hands of an Emperor as he was the head of state. The Infallibility Decree made the emperor more commanding as it gave him the authority to decide the Islamic laws in cases of dispute. The administration of a state was divided at the central and provincial levels. The chief officials included *wazir* or *diwan*, *mir bakhshi*, *sadr al-sudur* and *mir saman*. Akbar introduced the *Mansabdari* system for controlling his political elite. It was a civil and military organization which was divided into 33 grades and had a rank ranging from 10 to 10,000 of *zat* and *sawar*. Akbar with the functioning of this system concentrated all powers in his hands. The *mansabdars* were appointed by the emperor and were answerable to him for their performance. It also provided

the military strength to the state. However, this system proved unsuccessful. It placed a financial burden on the royal treasury since this system was expensive in its nature.

The military under Akbar, also known as the Akbarian force was composed of a diverse populace. His policy of inclusion enabled Muslims of various races and ethnic groups to constitute Akbar's military strength including Mongols, Turks, Iranis, Kashghari, Badakhshi, Kablis, Kolabi, Tabrezi, Medani, Birlas, Saldoz, Taklu, Shamlu, Turkman, Tolak, Arju, Insari, Deccani, Afghans, Hindus, Baloch, Gakhar, Murl, Mirzas, Khans, Sayyads, Khawaja, Shaiks, Lodhis, Niazis and Hindus of Patvars, Kaiths, Khatries, Kakras, Kaidhorias, Kachhwahas, Rathors, Chohans, and Sisodias. The trust of these diverse religio-ethnic groups helped him in his military conquests and annexations, acquiring large territories.

Akbar's political wisdom and ambitious nature facilitated him in accomplishing his dream of ruling India. He had recognised that government designed on the lines of persecution leads to disunion thus, designed the intellectual socio-political frame which incorporated different ethnic sections of society and led to the union of interest. He adopted reconciliation and social toleration to assure his subjects that he was a ruler of Indian people not just Muslims which led to the submission of his non-Muslim subjects towards the emperor and developed an atmosphere where people of different castes and creeds could enjoy socio-cultural and religious liberty. The outcome was upward social, political and fiscal mobility (Shohibatussholihah & Barizi, 2022).

The policy of *Sulh-i-Kul* favoured Akbar a lot in the accomplishment of his socio-political aims. It helped Akbar in gaining the territorial expansion and administrative consolidation of the state. Akbar being a man of great genius and political wisdom manipulated the religious sentiments of Indian people to pursue his socio-political achievements. It brought prosperity to the Mughal

Empire which proved to be temporary as India experienced a great shift from Akbar's liberalism to Jahangir's fundamentalism. It shook the foundations of the Mughal Empire which started its journey to a gradual decay.

### Conclusion

When Akbar acceded the throne, the Mughal Empire had just been established. It sought strength for its survival. Akbar's rule not only provided stability to the Empire, but he raised it to the heights of prosperity that it took a long time for its decline. Akbar being creative and innovative in his nature designed the Empire on its own unique features. His kinship theory gave him unquestionable authority. He, with the help of covert measures like *Sulh-i-Kul*, was successful in exercising this unquestionable authority. He appeased different multiethnic groups by extending his favours, and took non-Muslims in Mughal state machinery which on one hand increased the efficiency of the empire and on the other hand curbed the power of orthodox Muslims. Akbar by employing Hindus curbed the powers of Muslim state officials as he had recognised them as power seekers and could prove a hurdle in cherishing Akbar's political ambitions.

Akbar's Rajput policy was a manifestation of his political wisdom and statesmanship. He had recognized Rajput as a big military power which could prove a hurdle to cherishing his dream of ruling united India therefore, opted for conciliation rather than force to subdue Rajputs. The jealousy among the nobility also persuaded Akbar to bring equally strong elements into the court to curb them. He effectively used Rajput for various administrative and imperial purposes, even using Rajput power against Rajputs in a military expedition to Chitor by extending his generosity in winning Hindu support. He through conciliation made Rajputs from a formidable foe to a subservient ally which demonstrated the political intelligence of Akbar.



Akbar also used overt means of state control as the Northwest Frontier and Deccan campaigns of Akbar extended the Mughal territory from the Northwest to the South. These military expeditions established defence lines and brought territorial expansion with the crushing of turbulent forces. Akbar established an effective administration to rule this huge empire effectively. He developed a sound administrative structure which concentrated all powers in his hands. His *Mansabdari* System and land revenue system proved complimentary to the administrative structure devised by Akbar. The administration provided a base for Mughal polity and brought potency and prosperity to the state. However, the administrative structure especially the *Mansabdari* system had its flaws as well as it proved to be highly expensive and put a burden on the royal treasury.

To sum up, Akbar was an illiterate genius. His reign is considered a golden era in the political sense of Indian history as it is marked by the extension and consolidation of Mughal rule. Therefore, Akbar is considered a real founder of the Mughal Empire who brought diversified India under one sceptre. He governed India evenly without any major internal or external threat. He effectively exercised his political authority and manipulated the religious sentiments of the Indian people to accomplish his socio-political ambitions. Akbar was motivated by reconciliation and social toleration which he exhibited generously during his rule. However, the accomplishment of the socio-political motives of Akbar was liberal in its nature. It proved fruitful during Akbar's reign but lost its popularity with the sharp shift from Akbar's liberalism to Jahangir's fundamentalism. The liberal policies followed by Akbar hurt the religious sentiments of Indian Muslims and damaged the sanctity of religions in India, especially Islam. It also provided a setback to the Muslim Empire in India and compelled Jahangir, the successor of Akbar, to pursue Islamic fundamentalism to secure the Muslim rule in India.

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## Single National Curriculum: A Historical Context of Ideological and Linguistic Concerns and Policies

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### Abstract

*The desire to administer a uniform national curriculum in Pakistan should be considered in the context of the rights of shareholders, specifically, the access to education and the provincial obligation to guarantee the advocacy of values like conflict-free coexistence and acceptance. Hence, this article will explore the efforts to introduce a single and uniform curriculum in Pakistan and its potential impact on the rights of students, guardians or parents, minorities, and languages, English in particular. Subsequently, it will study the relationship between government, pedagogy, beliefs and principles and what that suggests for education. In due course, the study will classify the importance of state's emphasis on educational goals to accommodate children's rights rather than use pedagogy as a political means for some ideological gains that works for individuals who regulate production processes to preserve their ascendancy and power. The ideology was considered as a pivotal force in shaping educational policies. The Islamist were aspiring to transform the education system like the process of Islamization of political and legal system. The Islamic modernist and reformist insisted on amalgamation of two systems.*

**Keywords:** Single National Curriculum, English Language learning, Education, Ideology

**Introduction**

Since taking office in the 2018 national elections, the last regime of PTI has begun a radical program to make a uniform and stable structure and curriculum allowing equal education for all Children irrespective of where they are registered in, may it be Madrassahs, government, or private schools. In the supervision of National Curriculum Council, the task of curriculum standardization was started 2 years back which has been accepted for execution beginning from class pre-I to class 5 from August 2021. Nevertheless, there are many apprehensions and objections from academics, technical authorities, issuers, and parents who have raised questions and potential effects on basic rights resulting from a single uniform curriculum. Thereby, the execution of single national curriculum should be closely monitored by participant rights, especially, the access to education, free will, civil rights, the rights of marginalized groups, the safeguarding of language and heritage and the duty of government to guarantee way to schooling and the advocacy of ideals fixed by universal obligations to conflict-free coexistence and social harmony, both locally and overseas.

This article will therefore explore the efforts to introduce a single and uniform curriculum in Pakistan and its potential impact on the rights of students, guardians or parents, marginalized groups, and languages, English in particular. Subsequently, it will study the relationship between government, pedagogy, beliefs, and principles and what that suggests for education. In due course, the study will classify the importance of state's emphasis on educational goals to accommodate children's rights rather than use pedagogy as a political means for some ideological gains that works for individuals who regulate production processes to preserve their ascendancy and power. This study will try to report the misconceptions upon which principles of single national curriculum are based, together with answering enquiries about the possibility of attaining equality and termination of 'educational discrimination' through uniformity and whether having diverse

educational sectors are creating financial inequalities and differing ideologies which may be synchronized with the help of uniform curriculum.

### **The Purpose of Education**

A single statement cannot elucidate the purpose and motive of education. Functionalists are of the belief that 'it prepares individuals to execute various social functions.' Conflict theory looks at it as a way to widen the breach in societal discrimination. The proponents of women's rights argue that gender discrimination in education helps stop women from attaining complete gender equality, whereas symbolic interactionists explore the subtleties of classroom, relations among instructors and pupil, and how come all these moves daily life. All over history, strategies and guidelines regarding education have played a role in political objectives and have often helped the comforts of capitalism, although joint mediums and intercontinental pacts have often highlighted the significance of educational goals in order to achieve children's rights.

Pakistan is an ideologically driven state, it was created on the basis of two nation theory as a separate homeland for the Muslims of India. The Objective Resolution declared one of the goals of state policies, "the promotion of Islamic way of life". Education is an important tool for transformation of society and promotion of state sponsored ideologies. The national narratives and nationalist historical constructs are propagated through educational institutions and text books produced under state sponsored agendas. Ideology is a foundation on which political and philosophical structures are settled and propagated. In the early years of its formation, a state sponsored project had undertaken in Pakistan to reconstruct ancient roots of Pakistan. The work produced by R.E.M Wheeler in 1949 with the title of "Five thousand Years of Pakistan" under the auspices of Minister of Education, Fazlur Rahman. The author explored through archaeological lens the ancient heritage of the areas; new state of Pakistan inherited. The state desired to kept alive the civilizational and cultural heritage

for future generations of Pakistan. which includes the Indus valley civilization, Gandhara valley and Buddhist and ancient Hindu cultures. The work also highlighted the pre-Islamic era's archaeological and architectural buildings and prominently highlighted the Muslim's great contribution in India's cultural and architectural heritage. Later on, Islamist thrust was shifted more on Muslim period and effort to subsidize the pre-Islamic period was largely promoted under state patronage. That policy failed to sustain for longer period under the pressure of Islamist groups in political and bureaucratic circles.

After the creation of Pakistan, the state policy makers decided to reform the educational system which suits the genius of Pakistan. A national conference was held at Karachi from November 27, 1947 to December 01, 1947 under the patronage of ministry of education. After detailed deliberation it recommended the transformation of the educational system under the ideological and cultural dimensions of the new state. The teaching of Islamic values to the students should be compulsory element. In the same conference Bengali delegates insisted on the adoption of Bangali language as medium of instruction in province. (Mumtaz Ahmed (2016),50.

The students at Dacca University presented the same demand in April 1948, during Jinnah's visit of university. Jinnah insisted on the adoption of Urdu language as single national language. The language controversy erupted in East Pakistan and emerged as a strong identity marker of Bengali nationalism, which gradually assumed the oppositional relationship with the new state of Pakistan and its ideological underpinnings. The controversy started on language issue ultimately due to political and economic grievances of Bengal resulted in the rise of Bengali nationalism and tragic dismemberment of the state. Indian Prime Minister claims that two nation theory was drowned in the Bay of Bengal. The state of Pakistan faced another challenge on the issue of language in 1972 in Sindh. The provincial government of PPP adopted Sindhi language as a medium of instruction at early level of education. Which resulted in violent clashes between Urdu speakers and Sindhi speakers of the province. The province of Sindh politically polarized and language emerged as dividing agent. So, the ideological

and language issue remained there as polarizing agent, while the state wanted to use it as unifying agent.

These political and philosophical structures may sequentially be built on communal, financial, religious or radical position of individuals who hold the control to propagate their philosophies, which progressively become a certain value or culture. Conversely, education is a more practical and scientific method of imparting knowledge to children, and it emphasizes the relation between teaching methods and the learning outcomes of the children. In pedagogy, the emphasis is on assessment and evaluation as to which learning method suits best to a certain class of students. Like ideology, the ways of imparting knowledge also differ reliant upon the fundamental aims of education at a certain juncture in a certain point.

Most of the time, ideology outdoes education since the major emphasis of governments has always been on the matter of what formulates the foundations of education of a child and radical terms which should be covered as the learning course ends. Beginning from conditioned learning and memorizing to analytical and autonomous intellect, the course of learning has tracked the ideological necessities of the time. Similarly, educational aim is expected to be contingent on the conceptual rule present in a specified state or time. The important question to ask is, are these ideologies consistent with the human rights pacts of present international obligations, mainly those which are associated with the rights of children or not. Pakistan was created to implement the message of Islam. Pakistan, being an Islamic State was considered a theocratic state, and its gloomy image was portrayed before the world. Anyone who is cognizant of the fundamental principles of Islam would not deny that Islam has always seconded social democracy and social justice. Further, the one who rules are representative of all those who have chosen him. Before God, the ruler and those who have chosen him are absolutely equal. The non-Muslims are also



granted complete freedom. The educational theory and educational system should be guided by such vital principles.

Our contemporary education system that is fundamentally conceived by Macaulay has failed completely. It has been condemned due to its artificiality, lack of reality, and its inability to modify and adjust itself to changing society. Additionally, it has failed to inculcate the true essence of education which is moral and intellectual discipline. These catastrophic deficiencies have grabbed the attention of intellectuals and compelled them to overhaul the entire education system. India failed to provide an effective education system to the sub-continent in her first attempt. The creation of Pakistan bestows us with the opportunity to plan our education in conformity with our genius and aspirations.

Mr. Fazlur Rehman in his speech highlights some important aspects. In his speech he said that

“I can indicate the problems and formulate the policies with the approval of the government.”

“To me, education must include a vocational element, a social element, and a spiritual element. Men must learn to earn a living, to be good members of society, understand the meaning of the phrase “the good life”; and education must help citizens to attain these three ends. This must not be limited to a certain class but to everyone”.

The most important element in my opinion is the spiritual element. The negligence of morality and spirituality has caused disastrous consequences. Men are expected to be doomed to utter extinction if they only prioritize science and technology and ignore spirituality and morality. The fundamental of religion is therefore undeniably necessary in schools as without this we cannot build character or lay the foundations for an adequate philosophy of life.

The training of citizens is the next important thing. The significance of the vote and the essence of democracy should be taught to the citizens. Further, the factor of provincialism should be discouraged as it can be disastrous for the newborn state. The citizenship of Pakistan matters eventually, no matter what political, religious, and provincial label one may possess. The next important thing is physical training. The secondary schools have made provision for it. However, the primary schools are lacking it. I opine that no student should pass out of college except physically debarred without undergoing prescribed military training. The three elements, i.e. spiritual, social, and vocational must cohere and form an integral whole. This will surely help us in imparting education in letter and spirit. The term education covers a wide domain, and it has far-reaching implications. I can briefly refer to dominant problems where we are required to have defined objectives,

Our major problem is illiteracy and its consequences. We need to attack it with iron hands. The large segment of the illiterate population is the undeniably major cause of the waning of any state. There is a general agreement that the state should provide free basic education to its citizens for its own interests. Further, higher education will determine the quality of our civilization and will plan our national life, there is an urgent requirement for drastic reform. Universities in particular need to stop selling knowledge in the form of degrees. They are principally home for the elevation of learning and raising the moral and intellectual standard of society. The Inter-University Board or any coordinating agency can play a significant role in raising the standard of scholarship. The negligence of science and technology can cost us massive losses; as it has done in the past. The backwardness of the industrial sector and negligible enhancement of the agriculture sector are vivid consequences of the negligence of science and technology. It is high time we should prioritize our technical institutes and strengthen and enlarge them. Scientific Man-power Committee set up

by the Government of Pakistan will examine the requirements of scientific and technical personnel in Pakistan and undeniably the recommendations of the Committee will provide the essential basis for a planned program of technical education.

Pakistan is significantly behind India in the field of research, science, and technology. After the partition, Pakistan got the minimum number of research institutions and universities. Pakistan needs to work vigorously on them. Additionally, I purpose to form a high-power commission that will examine the existing resources and will suggest the plan for the development of facilities for scientific research in Pakistan. Further, my assistance for Pakistan Academy will always be available. The proposed academy, I opine, will establish a cultural link with foreign countries, it should be a non-official body. The language has always perplexed educationists. In Pakistan, we must prioritize the provincial languages not only for media of instructions but also for the propagation of the culture they embody without neglecting the common culture we possess. To ensure this unity we need a common language that is Urdu. The drastic effects of alien language 'English' have been acknowledged; it must continue its position for a certain time. Moreover, we should not throw away a language that gives us access to Western science and culture. I would say, the study of foreign languages like Arabic and Persian will have a preeminent place in our education system in the future. In addition to this, the interrelated matters that are hitting my mind are drawing up of syllabi and preparation of textbooks. Until now no coordination has been seen between Universities and Provincial Education Departments to rationalize the syllabi. The principles enunciated by me can be utilized to frame the syllabi. Besides, there should be government organizations to undertake the preparation of textbooks instead of commercial firms.

In short, education should be based on the Islamic conception of the universal brotherhood of man, social democracy, and social justice. The learning of fundamental principles of religion was made

compulsory and there should be the coherence of spiritual, social, and vocational elements in education. Additionally, the problems and principles in the education system were also discussed at great length.

### **Aims of Education in the light of international policies:**

One of the most basic rights of children documented in different international mediums is their right to education. The Article 26 of the (UDHR) states:

*"Education should be accessible for all as it's a basic right of every individual. It should be free at least up until elementary level. Elementary education shall be obligatory and Practical or skilled-based education shall be provided whereas advanced level education shall be correspondingly available to every individual as per their excellence and merit. The focus of education shall be the personality growth of an individual and the respect for human rights and ultimate independence. Education should encourage thoughtfulness, acceptance and alliance between all countries, ethnic or religious communities, and should complement the attempts of the UN to preserve harmony in the region. Parents and guardians have a right to select the type of education they want their children to be given."*

According to this definition, the focus of education must be the personality growth of the individuals and the respect for ultimate rights but more significantly it must encourage acceptance, empathy and alliance among all countries, ethnic and religious groups. One of the most essential parts of the definition is that Article 26 identifies the parent's right to opt for the type of education that they find best for their children. This increases the value of the fact that there is no single way of teaching. 'Choice' is a significant autonomous proportion to reflect, and purging it in order to endorse standardization is not 'equivalent to accessibility' that international mediums encourage.

Can Single National Curriculum carry this kind of results or will it require to be less rigid in order to permit scope for variety? The article will try to answer this by examining the new Pakistani curriculum and the associated authorized contexts in the subsequent sections.

### **Idea, Aims and Content of Single National Curriculum:**

The idea, aims, stages of execution, the course of development, meetings with shareholders and the key aspects of the curriculum are written on the official website on the single curriculum by MOFEPT. The availability of the subject-wise curriculum, their scheme of studies and learning outcomes provides an understanding of the content that is supposed to be taught.

Pakistan state was created on the Ideology of Islam. Need to march and Islamize the educational system of Pakistan according to the Ideological foundations of the state. Almost all educational policies and reforms had emphasis on the importance of ideology and the role of Islam in educational system of Pakistan. The first educational conference was held in December 1947 at Karachi. The objective was to transform and reform the educational system. In that conference diverse representation was provided to diverse shapes of Opinions from Modernist, Islamist, Regionalist and Nationalist as well. Even minority communities were there the majority of delegates had a bureaucratic, academic, and political background. Detailed deliberations on the issue of system of education Islamization of the education system and Society, medium of Instruction mainstreaming of religious and Madrasah education and the promotion of scientific and technical education. Modifications according to the Teachings of Islam. Defenses in March among regionalist and Nationalist on the adoption of Urdu as a medium of instruction. The representative of Islam argued that provincial languages are more developed and historically rooted as compared to Urdu language. They also insisted that early education should be in Mother tongue i.e. Bengali. The Modernist along with Urdu wanted to maintain English as a medium of instruction at higher level due to global compulsion and the Islamist wanted to promote Arabic as a Second language instead of English.

Although Ayub Khan was a modernist in outlook but had a secular state of mind. Even in Sharif commission report produced in 1959 highlighted the importance of Ideological foundations and role of Islam in shaping the educational system. On the other side there was a consensus on the issue of reforms in the existing educational system. There was a general dis-satisfaction on Lord Macaulay education system which failed to produce creative promoted submissive attitude and Zero intellectual productivity. Macaulay's system desired objective was creation of the literate class of Indians who are Indian in color but British in taste. The Westernization of Indian educated elite was primarily for the service of colonial masters. The new state of Pakistan wanted to abandon the system which failed to find any alternative system. For this they concluded as to adopt the existing system of Lord Macaulay.

The basis of the single national curriculum is its idea and aim to make a uniform system of education for all, with respect to curriculum, teaching methodologies and a uniform scheme of evaluation to facilitate all children an equal prospect to avail excellent education and to guarantee:

- Social harmony and State Incorporation,
- Lessening of discrepancies in the educational texts across different courses,
- Equal prospects for progressive social movement,
- Fairness of education,
- All-inclusive growth of a child considering developing international inclinations and regional goals,
- Trouble free inter-regional movement of educators and pupils.

The most important concepts of the curriculum are: Precepts of Holy Quran and Sunnah; the ideas of Quaid-e-Azam and Sir Allama Iqbal; state plans; transnational obligations, constitution of

Pakistan; comprehensive education; the modern educational shifts ; community standards; human rights and child safety; public health and cleanliness; environment and climate crisis; intercontinental nationality; public education; right to multiplicity of religious and traditional choices; retreat from memorization style of learning; practical and activity based education; state of the art skills; employment of ICT; and the developing challenges and shifts of the modern world.

In this regard, it seems that single national curriculum is trying to accomplish the following objectives:

- (i) Uniformity or single structure of education,
- (ii) Focus on national individuality which regards religion as the joining component quality
- (iii) Wish to reform education with advanced foundations, international citizenship and state of the art skills. All these goals will be scrutinized further down:

**(i) Single Structure of Education**

The new government of PTI wishes to change the various education systems in the country like; madrassahs, government and private schools and brings them under a single state-led program of intergovernmental co-operation as an example of consultative federalism. In Pakistan, there are varied educational systems that serves the pedagogical needs of children at different societal levels. These are government schools, economical private educational institutes and well-established modern private schools. In addition, all over the state there are religious seminaries or madrassahs that serves the pedagogical needs of nearly 3 million children. All these institutions have entirely different syllabi and scheme of studies, and as a result we have educated people with entirely different intellect and perspective towards life. This is exactly the difference that deters struggling countries to become advanced. Hence, curriculum is quite important in the expedition to build a

progressive nation. The motive behind all this change may be covered up as 'equality' which seems delusional because of the effect this movement will drop on the private sector.

The private enterprise is an integral part of every capitalist nation. Under the pressure of capitalism, the responsibility upon state involves to guarantee a substitute to superior education by providing high quality government educational institutes in line with the standard, not by disregarding the private sector, rather by working shoulder to shoulder and ahead. To achieve this, the government must guarantee a strong merit of quality education to be given in government schools and the required subsidy to ensure that at least some level of infrastructure, goods and tutor training is given to bridge the gap among public and the private educational institutes. Private schools are under no obligation to broaden the quality gap among their schools and the government schools, and it is not their job to give free and essential education to everyone. Therefore, the government punishes privately owned schools for failing to give quality education in line with international criterions. The job they had to accomplish, by providing the same or similar standards, and not by abolishing competitiveness altogether.

One of the important considerations of the single national curriculum is the shift from memorization to 'learning by doing' or 'inquiry-based learning' that involves a learning environment and funding outside of the classroom along with tutor training but educational institutions even with a uniform curriculum are not structured in the same way with regards to resources. So, it is unclear that how would class distinctions be removed by simply setting a standardized curriculum? The real question should be whether education is the one causing discrimination or the vice versa? While waiting for this important difference to be recognized, it is expected that all claims to remove discrimination in Pakistan will continue to be indicative and



therefore futile in longstanding and justifiable treatment of the increasing gulf among elite and underprivileged.

**(ii) Religion as the Joining Feature of State Identity:**

Pakistan came into being in the year 1947, as a product of partition. But the people of Pakistan are members of different communities who have a rich history as they may belong to the oldest societies like Mohenjo-Daro or Harappa. Every part of the country has a distinct individuality, custom, tradition, language, folklores, legends, music, and fights that have come together to build this new nation. Thus, the idea of Pakistan was vulnerable to many as it embodies a variety of elements which signifies different connotations to different groups, races, areas, genders, beliefs, and cliques.

R. Saigon, in 'The Pakistan Project: A Feminist Perspective on Nation and identity' quotes that Pakistan was also trapped in a continuous tension among nationalism that was liable to be subjected on religion as two-nation theory and the materialistic philosophy of impartial nationality that Quaid-e-Azam envisioned to build on the new nation. However, the sudden death of Muhammad Ali Jinnah, right after the freedom created vacuum for the newly founded nation. She explicates that the drive for a new nation was now reconstructed into a drive for the formation of a state based on Islam and not for the formation of a national state. She further pens, naturally, impartiality of nationality is impossible to achieve until and unless a single exclusive religion is made as a state religion. Once it ensues the nationality of all other individuals from different beliefs condensed inferior.

So, there were people who are not related to because of different faiths like Hindus, Sikhs and Christians as Muslims share very little with them, and on the contrary, there are Sindhis, Balochis

and Pathans, who share same religion, so one can see why religion is frequently used as a universal thread. A new state facing competitive goals to build a foundation of intellect and science that can bring growth and success on the one hand and strive to unite varied people into a holistic group, aiming to pull off these goals by exchanging the goals of education across the fields. Hence, in Pakistan, the educational purpose has been based on several periods of its history, general apprehensions and consequences in the formulation of ideas and the account of the governing party's geographical and political objectives. Nevertheless, the repercussion of the war of 1971 shook the country and was seen as the cause of a reorganization of the integrated identity based on 'damaging nationalism' and reinvigorated the same enemy from 'restraint' and 'unawareness'. Thus, the political boundaries were gradually translated until the 'others' were excluded who were not following the norm. This was tragically evident in the Zia regime which was progressively following a single, majoritarian schema.

In an effort to correct the concept of 'Pakistani' identity, the new curriculum re-focuses on religion and chooses national legends that propagates the same state narrative like Quaid-e-Azam and Allama Iqbal. There is still no addition of the issues and folklores of important ethnic people like Bacha Khan in KPK, which is quite upsetting.

### **(iii) Reforming Education, International Citizenship, and modern Skills**

The new single national curriculum asserts a retreat from memorization to inquiry-based learning, incorporation of topics on multiplicity, acceptance, and human rights. Mesopotamian civilization, Egyptian civilization and the Indus civilization are also part of the new curriculum. The emphasis is on training students to become good virtual citizens of online communication and computer usage. The discipline of 'ethics' which was based on standards of morals for marginalized groups

of the society has been swapped with 'religious studies' for marginal groups. The subject will include the fundamentals and teachings of five key marginal religions of Pakistan. These steps will help make the curriculum all the more inclusive and flexible which was preoccupied with national interests and patriotism.

Nevertheless, there are some apprehensions regarding a meagre addition of marginal religions, the execution and introduction of the single national curriculum in agreement to new methods. Under the Article 22 of the Constitution of Pakistan 1973 'any individual, going to any school or college shall be under no obligation to take any other religious education, except his own'. Although, the new curriculum has a subject on religious education for minorities, other compulsory courses like English also covers topics on important Islamic personalities who contributed to the teachings of Islam. To study those topics will be controversial as far as the Article 22 is concerned. A.H. Nayyar points out, 'The single national curriculum encroaches upon the basic rights of the minority groups of Pakistan by proposing chapters which are being taught in the curriculum of Islamiyat in to the compulsory subjects of Urdu and English. For example, a topic on 'The acts of the Prophet Muhammad (SAW) according to the teachings of Islam' is also added in the syllabus of English though the same topic is also part of the curriculum of Islamiyat. Merely by reforming a curriculum will not help inculcating the state-of-the-art skills of the modern times, rather evaluation system and assessment methods also need to be reformed and the teachers should also be re-trained and reskilled in order to deliver the curriculum in the way that it is envisioned.

### **The Challenges related to Languages, English specifically**

The government ordered that from class 1-5, the textbooks will be in English for the subjects of English, mathematics, and general knowledge. Whereas all the remaining subjects should be

imparted and tested in the Urdu language. Thus, the latest curriculum redirects the teaching approach to an English-Urdu model beached that students absorb better in their first language. The first language here is identified as Urdu which is a national language of the country but it may not be the first language of the child.

As S.A Raja states, “In view of the over-powering proof universally, it is undeniable that mental and emotional development in the initial years is attained well in the first or acquainted languages of the child. Although first language usually depends on nationality or origin, the language or languages a child most acquainted with depends on his/her social-class and region. Children of elite families living in Lahore or Karachi may be more acquainted with the English language than the children living in the same area but belonged to a less privileged class. growing up in a single or middle-income family. growing up in a small suburb of a big city. Moreover, under Article 28 of the constitution of Pakistan, people who have different language and tradition have a right to reserve and endorse their culture. Nonetheless, forcing Urdu as a way of teaching the curriculum washouts the affluent variety of language and culture in the country and ultimately generates a gulf among people.

### **The problem of Language:**

Prime minister of Pakistan, lately said in a speech endorsing the new national curriculum that English language is now considered as a symbol of prestige here in Pakistan and everyone wants to learn it. The emblem attached to English medium schools inevitably make them superior when parents opt their children to these schools as opposed to the Urdu medium schools. Our society has established a pyramid of languages with English tops all, Urdu comes second, and Punjabi language holds no place anyhow. Imran khan is right when he talks about elitism, superiority and

using English language for some definite purposes in the subcontinent by the British settlers in order to form divisions among groups and feed a section of individuals who were of any help to them. Nonetheless, differences remain in the question, which are needed to be directed with regards to British Realm and the world we live in currently.

The prime minister is of the view that a uniform curriculum will address the educational and social gap we encounter. We must first report what actually is our culture. It has nothing to do with religious education, a task that must lie with parents/guardians and be trailed by their own perceptions and possibly by the support of schools that can give teachings on ethics, morals, conducts, and on breaking the foundations of discrimination and violence we encounter daily, mostly targeted at weak people of the society, like women. Apart from this, we should realize that it is not our culture to take and blend words from Arabic language as a substitute for Urdu words that are in practice since ages, but rather contains a very rich legacy of rhymes and poetry, music, folk dance, and ethnic culture that demands to be passed on to new generation as a way of educating them about their unique individuality and probably reducing the negative impact of social media.

It is definitely not right to think that just acquiring English will separate us from our roots or identity. English teaching is a need of the hour as it helps Pakistani nationals to make progress in finding jobs in the world over, but the teaching must be impartial and well-taught at different levels of the society, in such a way that underprivileged groups have same access to English which is now an international language.

Our education system needs a complete reform in a way the lessons are taught in the classroom. In order to teach English as a language, instead of a work of literature or just as a seeing words and sentences that students memorize but do not actually know what they mean, we require a

comprehensive structure to re-educate educators and impart teaching skills. Starting a program where teachers can be taught the teaching skill is important. Teachers must know how to teach in children's parent language, so that the children feel comfortable in the classroom, and from there teach other subjects in a conceptual way. English must be imparted as a language, but this demands a lot of proficiency and diligence in re-instructing individuals on how to do this. The weakness of many English teachers, including those of prestigious private schools makes the situation even worse. The poor education system we have been practicing for ages is now showing its effects

Education demands reformation. Yet it should be done in a right way with English taught as a language, but then again, the focus must be on reviving our true national individuality, that derives its antiquity and culture from the subcontinent. While waiting to regain this ownership, the problem of language alone will not help. We must teach our new generation our musical legacy, our tradition of poetry, and other life facets in order to revive ourselves, not as Western duplicates, or minions to a world where it is believed that using Arabic in some way holds one as a better attendant to Islam.

The Senate has approved a bill lately, to make Arabic mandatory in schools of Islamabad. Even if, at present the bill only applies to Islamabad, it does not allow non-Muslims any right to not learn Arabic language, instead makes it explicit that every student must adhere to this new proposal in all schools of Islamabad. Statements as to why it was imperative appeared as, 'considerable amount of people from all over the world want to do business and service in propertied Arab nations, hence familiarity with the Arabic language will increase the spectrum of employment, trade and business for Pakistani people also'.

This statement appears to be awkward as well as challenging on three points. First, there appears to be no solid research, study or foundation that determined the proportion of Pakistani residents who are looking forward to work or carrying out a business prospect in Arab nations. Thus, indicates that their prospects to do such dealings and employment or access to those openings are being hindered due to unfamiliarity with the Arabic language are as such none.

Second, it appears unreasonable to propose that the age group involved i.e., from class 1-5 with grammar from class 6-10 could by any chance be able to carry out any fast-paced business or communication with Arab nations. By implementing this proposal, if the aim was to help business groups and labor class, should not other known languages like English and Chinese also be endorsed and reinforced by the authorized Senate proposals?

Lastly, Arab nations prefer to conduct their businesses and trades in English as they hold more expatriates than the natives. It is not the aftermath of colonialism, rather they view English as just a medium to communicate with a varied addressees who may have practical familiarity to it. In these types of inclusive cultures, unfamiliarity with the Arabic language does not seem to be a difficult task for the proprietors. Hence, with all these challenges and loopholes the choice to learn any supplementary language should always be a student's decision.

Sir Syed Ahmad Khan called for English language learning - not English culture and identity, with the purpose that contemporary knowledge in matters where English offers that acquaintance and skills, can be accessed and used to find resolutions at comprehensive level, contribute to combating universal challenges, and find resolutions to primeval challenges considering that knowledge. And the key to deal with subjects such as science, geography etc. is to study them in English language from the very beginning. Shifting to another language later on negatively affects the speech,

creativity, critical thinking and learning outcome of the student, and do not let students to compete with other learners who learnt these subjects in English from the very beginning.

### **Conclusion**

Education is a state matter and Pakistan is not a homogenous country rather it has different ethnicities, religions, and other multiplicities. An effort to nationalize the private organizations, is tantamount to undue government power and interference which will lead to disorganization and lessening the standards and value due to the absence of effective motivation that tags along a free enterprise. Uniform systems are always robust and do not address varied educational skills or the varied societal, historical, racial, and other groups of people. It sets one central type and disregard all others. Imposing such uniform system never leads to improvement or growth. As a matter of fact, it holds the power to dismiss many educational goals and holds the controller to lead to a bigger danger of civil or sectarian ferocity.

Endorsements that need immediate consideration comprise, but unrestricted to, the necessity to develop subtle understanding and flexible discourse on the curriculum and guarantee to protect it from the shelters of selfish political and sociopolitical schemes in order to clear the way for educational goals in turn. Concerning the pedagogy and its outcomes, it is very important to keep the negative political influence off the curriculum from negative political influence in order to do justice to our children and their future. Provided that education remains buckled down to sociopolitical control and dominion, its capability to teach critical and analytical thinking and creative propensities amongst students, will remain paralyzed. Pakistan has to choose whether to remain faithful to its educated, self-sacrificing, and narrow-minded approach that will be detrimental to its students and their educational right or, to ultimately abandon its sociopolitical



telescope to clear the way for education aimed at developing pedagogical skills students would need to combat the 21<sup>st</sup> century challenges.

While it is imperative to lay more stress on religious education in the new curriculum, that makes a conducive educational environment to bring about national identity, and national harmony, it is also imperative for the subjects to be taught in a language that let children to achieve higher educational goals, and for this English language should be given top priority so as to compete with the outside world. Final policies are open for adjustment and review for improvement. Hence, there is a hope that the single national curriculum will really serve as an existing document, and relevant bodies will incorporate the arguments stated positively, in order to build a strong dialogue, and appropriate amendment of the single national curriculum in this respect. After the change of regime in April 2022, the recommendations of SNC were not enthusiastically pursued by the implementing agencies of the state.

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## **A Psychoanalytical Study of Character Development in C.S. Lewis' The Lion, The Witch and The Wardrobe**

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### **Abstract**

*Children's literature provides insight into human nature and personality development. As such it has been analyzed through several perspectives, one of which is psychoanalysis. This research paper is a qualitative analysis of C.S. Lewis' novel The Lion, The Witch and The Wardrobe through a psychoanalytical angle. The paper aims to explore the character development of the Pevensie children using the psychoanalytical theory of object relations by Donald Winnicott. It is argued that Winnicott's theoretical concepts stated in his theory of object relations provide an understanding of changes within characters and maturity attained by them. This paper employs Winnicott's psychoanalytical approach to offer fresh insights and knowledge about the selected novel. The textual analysis reveals that the children's perceptions, thoughts and personalities, which constitute their inner world, undergo development by interacting with the dual outer worlds presented in the narrative. The outer reality of their uncle's home and the alternate outer reality of Narnia significantly impact their character development through interaction with key objects in both the worlds, resulting in transformations in the children's psyche and behaviors. Each world has its own potential to impact and transform the characters' inner reality, psyche, and actions*

*because of the presence of different objects or environments. Two key conclusions can be drawn from the application of theoretical insights to the novel: one, variation in the environment can cause changes in character development as observed in all Pevensie children, and secondly, a constant state of environment can also have different effects on different characters as depicted in the contrasting behavior of Edmund from the other Pevensie children.*

**Keywords:** Children's literature, C.S. Lewis, psychoanalysis, Winnicott, object relations.

### A Psychoanalytical Study of C.S. Lewis' *The Lion, The Witch and The Wardrobe*

In the introduction to his book *Understanding Children's Literature*, Peter Hunt (2002) mentions the amorphous nature of children's literature as a genre that has traditionally been neglected by intellectuals and relegated to the sidelines because it is the province of women, a genre considered "overtly" educational and commercial (p. 1) as well as "complex" and the "liveliest and most original" art form (p. 2). It is a paradoxical genre as "children's literature is important- and yet it is not" (Hunt, 2002, p. 2). Just as it is difficult to define children's literature, it is also difficult to define the state of childhood as it can vary for different places and times (p. 4). The latest term applied to books classified as children's literature is crossover fiction which is heralded as "the prominent genre of the new millennium" (Sandra L. Beckett, 2008, p. 1). Crossover literature is considered as "a new trend" and "an invention of the twenty- first century" (ibid.). Fiction can cross over from adults to children and vice versa and "readers of all ages: children, adolescents and adults" are the audience (p. 3). The current research is a study of children's literature, focusing on Clive Staples Lewis's novel *The Lion, The Witch and The Wardrobe* (1950). The novel is the first in a series of novels called *The Chronicles of Narnia*. The present study interprets the novel through Donald Winnicott's psychoanalytical theory known as the object relations theory.

The research article aims to understand the character development of Pevensie children through an engagement with the world in which they live and the world of Narnia to which they are transported. The paper attempts to answer this research question: How can the character development of Pevensie children be understood through Winnicott's object relations theory? The paper argues that the character development of Pevensie children can be understood through their experiences and interactions in the two worlds of their uncle's home and Narnia. The limited means and resources used in conducting this research and collecting the literature review have shown that

this psychoanalytical approach by Winnicott has not been used previously in the analysis of the selected novel. The current research is limited to the analysis of only this selected novel from the angle of Winnicott's object relations theory.

The research paper is organized in the following way: First, it gives a brief overview of children's literature, states the research aim and research question, research gap and delimitation. The second section of literature review briefly explains various psychoanalytic theories used in the interpretation of children's literature and previous psychoanalytic studies of the selected novel. Thirdly, the paper explains the theoretical framework used in the present research. Fourthly, the selected novel is analyzed using the stated theoretical basis, that is, the theory of object relations. The last section offers a conclusive discussion on the textual analysis.

## Literature Review

### Psychoanalytical Analysis of Children's Literature

Due to the vast range of children's literature, it has been argued that a variety of critical techniques should be used for its analysis (Hunt, 2002). One of the various perspectives from which children's literature has been analyzed is psychological analysis of children's fiction. In the book chapter *Reading the Unconscious: Psychoanalytic Criticism*, Hamida Bosmajian describes some psychoanalytic theories which have impacted children's literature (2002, p. 101). These are the Freudian, Jungian, Lacanian, ego psychological, object relations theories and feminist responses to these theories.

In the light of Freudian criticism, the literary work is seen as an expression of the author's "therapeutic release" (Bosmajian, 2002, p. 101). Freud proposed the triad of "unconscious, pre-conscious and conscious" in which the unconscious refers to infantile and instinctual pleasures,

the pre-conscious refers to conflicted desires and conflicts of an individual which are reflected in the conscious (p. 102). Carl Jung considers a literary work as the product of an author's intentionality as well as overpowering thoughts (p. 103). Jung's theory of the self and ego moves from a stage of wholeness to the loss of wholeness or ego- alienation to life- long growth and quest through "symbols and archetypes" (ibid.). Another psychoanalytic criticism is based on Jacques Lacan's theoretical views. He proposed the three stages of infant development as the imaginary or the mirror, the symbolic and the real (p. 107). The literary text is perceived as a reflection of the unconscious which is structured like language (108). Another concept of ego psychology by Karen Horney and Abraham Maslow proposed that self- realization occurs through social acceptance, formation of good relations, creativity and constructive forces called the "Third Force" (p. 105). When applied to literature, the theory analyzes the protagonist as reconciling with social norms (ibid.). Yet another theory of object relations by Melanie Klein focuses on the fragmentation of ego and its projection of feelings to an object. The feminist criticism responds to psychoanalytic theories in several ways by focusing on female development through social construction, the "body-self relations" specific to the female experience, the mother- daughter relations etc. (p. 109).

### **Donald W. Winnicott's Object Relations Theory**

In addition to these psychoanalytical theories, Donald W. Winnicott's object relations theory is also a key concept in psychoanalytical study. Winnicott's concept of "transitional object", refers to an external object. This object is distinct from a hidden desire. It plays an important role in the distinction between "me / not me" and in interpreting the text and its images (Bosmajian, 2002, p. 107). Thus, Winnicott's theory focuses on relationships with objects as major factors in personality development.



**Psychoanalytical Studies on Lewis' 'The Lion, The Witch and The Wardrobe'**

A lot of research has interpreted the novel *The Lion, The Witch and The Wardrobe* from psychoanalytic perspectives. The novel has been analyzed from Freudian psychoanalytic viewpoint by Suwastini et al. The researchers study the characterization of the youngest of the four Pevensie siblings, Lucy Pevensie, the effect of her characterization on other characters and its impact on plot development using Freudian concepts of id, ego and superego. The id or the unconscious desire for pleasure is reflected in Lucy's curiosity to enter the wardrobe (Suwastini et al., 2020, p. 51). Her ego or rational mind is evident in her decision to re-enter the wardrobe on the next rainy day to confirm the validity of her previous experience of journeying into Narnia (p. 52). Her ego affects Edmund's id as he follows her into the wardrobe to satisfy his desire to tease her (p. 53). Lucy's superego is exhibited in the way she convinces her siblings to save Mr. Tumnus (ibid.). All these and other instances pointed out by the researchers also impact the novel's plot development.

A study by Hanna Ottoson also investigates the character of Lucy, her psychological development and the "realization of her repressed desires" through her journey into Narnia (2010, p. 1). The study finds Lucy to be a complex and realistic character with positive and negative traits who develops through her experiences in Narnia (p. 21). Suryadi and Dariyana analyze Lucy's character to understand her extent of empowerment (2022). The study finds that she has all three kinds of empowerment namely thought, feeling and action empowerment (Suryadi & Dariyana, p. 213).

Another study by Sluti Halder (2022) investigates Edmund Pevensie's character to answer the problem statement whether he is an anti-hero due to his betrayal, or just another character suffering from Freudian imbalance (p. 792). Halder uses the Freudian concepts of id, ego and superego to

analyze Edmund's character and find that he suffers from an excess of id which is why he behaves in a self-centric way to gratify his desires of power over all Narnia, pleasure at the Turkish delight, betrayal of his family to the White Witch (p. 795). His "moral conscience" (superego) and realistic mind (ego) are suppressed because of excessive id (ibid.). On the other hand, Peter's character signifies a balance of id, ego and superego which makes him a natural leader, mature and brave boy (ibid.). R. Jeba Prina (2021) also analyzes Edmund's character according to Freudian theories and compares him with three parables from the Bible Luke Chapter 15. Edmund is called the "prodigal son" who returns home after disobeying the father (Prina, 2021, p. 77). His character undergoes transformation during his time with the evil queen, which prepares him to be a better person in future (ibid.).

A study by Sarah Geil (2016) throws light on the significance of birth order in the novel. Birth order theories are based on Sigmund Freud's work to explain the importance of family (p. 3). Alfred Adler, a neo-Freudian researcher based his theory of birth order on his own experiences and social structure to define how choices made by people are determined by these factors (as cited in Geil, 2016, p. 3). In the novel, Peter, by virtue of his birth order as the firstborn, has an adult role and an authoritative position compelling for the "High King" of Narnia (Geil, 2016, p. 4). Susan represents the practical, sensible, peacekeeping, and motherly middle child, whereas Edmund represents another type of middle child who must overcome a feeling of inferiority to become mature (p. 5). Lucy is the youngest or the lastborn who is caring, innocent and loving, but also full of curiosity and creativity (p. 6).

Susan Rowland (2009) analyzes the novel from the Jungian perspective of the imaginary and creative other space in contrast to Freudian ideas on sexuality as she finds Jung's ideas can provide a meaningful "cultural, historical and political" context and autonomy to texts (p. 2). She considers

the novel as “shamanistic” or a “borderland” narrative (p. 9) capable of providing healing power and multiple stories, that is, “a trauma story and a new origin story” (p. 11). Loss of their home due to the war and fighting the war against the White Witch are trauma stories, whereas discovering their new identities as monarchs in Narnia is an example of an origin story (ibid.). Hence, Narnia is the real embodiment of the Pevensie children’s creativity and unconscious (p. 12). Rowland thinks that Narnia is neither a secondary or derivative world nor an expression of adult psychology, rather it is a “real and necessary” albeit impermanent world (ibid.). The characters undergo psychic experiences and learn to talk to animals in Narnia juxtaposed to the war and their physical selves in England (ibid.). The readers are also a part of this imaginative process through reading which is “real” and becomes the source of transferring Jungian “archetypal energy” (ibid.).

The novel has also been read from an allegorical perspective. Rowland thinks that the novel is only partly allegorical as it offers a much “more participatory and transformative” experience to the reader than simply offering a Christian allegory which is there in the form of Aslan’s death and resurrection (p. 4). Another critic reads the novel from the WWII historical perspective and equates Narnia with Europe, the White Witch with Hitler and the four siblings with the four Allied powers, that is, Britain, France, the US and the Soviet (Nikolajeva, 2002, as cited in Ottoson, 2010, p. 8).

In short, these studies indicate that the novel has been analyzed from Freudian and Jungian psychoanalytical viewpoints. The current research analyzes the novel from another psychoanalytical theory which has not been employed so far in re- reading Lewis’ novel *The Lion, The Witch and The Wardrobe*.

## **Theoretical Framework**

The present research is a qualitative study that analyzes C. S. Lewis' novel *The Lion, The Witch and The Wardrobe* using the psychoanalytical theory of object relations proposed by Donald Winnicott. The key concepts of Winnicott's object relations theory are transitional objects, transitional phenomenon, and an intermediate area of experience.

### **Transitional Object**

According to Winnicott, an infant develops a sense of his own personality as distinct from the outside world using an object. The 'me/ not me' distinction depends on the infant's engagement with this object. This is the transitional object which can be the mother herself, her breast, or any toy or blanket.

### **Transitional Phenomenon**

First, the transitional object is perceived by the infant as part of himself. This is the stage of illusion. The infant has subjective experiences related to this object. The subjective thoughts, feelings, and actions of the infant help in enhanced engagement with that transitional object. These subjective experiences are called transitional phenomenon (Winnicott, 1971, p. 3).

### **Intermediate Area of Experiencing**

This in-between area between the self and reality is called the "intermediate area of experiencing" (Winnicott, 1970, p. 2). This is a "resting place" where "inner and outer reality" are "separate yet interrelated" (p. 2). At a later stage, the infant is disillusioned and considers the object as separate from himself, signifying that the child has developed an objective perception of reality. Thus, the focus of the theory is on the inner and outer realities and the roles of the transitional object,

transitional phenomena, and intermediate area of experience in making a distinction between the inner world and outer world, between subjectivity and objectivity. In a literary text, a character passes through these stages to attain change and maturity.

### **Textual Analysis**

C.S. Lewis' novel *The Lion, The Witch and The Wardrobe* offers an interesting insight from the object relations theoretical perspective. There exists an outer reality, an inner world or reality, and another outer reality in the narrative. Both the outer worlds are inhabited by various objects which function as transitional objects. The children interact with these objects in different ways; hence they experience transitional phenomena. The passageway between the two outer realities can be classified as the intermediate area of experience.

### **Outer World and Transitional Objects in the Novel**

At the outset of the novel, the Pevensie children have been sent to their uncle's home due to war. Their uncle's home is the outer world which they explore and understand. Their inner selves are dependent on the uncle himself, the housekeeper, and their explored areas to bridge that gap between their subjective experiences of reality and objective reality. Their subjective perceptions of reality constitute the transitional phenomenon in the narrative. In this outer world of their uncle's home, the uncle, and the housekeeper, all these explored areas function as transitional objects.

When the children first come to the Professor's house, they like the independence it offers as Peter declares: "This is the sort of house where no one's going to mind what we do" (C.S. Lewis, 1950, p. 2). The large house with its "long passages", "rows of doors" and "empty rooms" both fascinated and intimidated the children (ibid.). Peter calls it a "wonderful place" and expresses his desire and aim to "go and explore tomorrow" (ibid.). The siblings expect to find eagles, badgers, foxes, and

rabbits in the surroundings (ibid.). During their first round of exploration of the house, Lucy stays behind in the room with the wardrobe and unexpectedly discovers the land of Narnia. Though she was “frightened”, she was also “inquisitive” and “excited” (p. 4). This subjectivity of feeling and the action of exploring on Lucy’s part refers to the transitional phenomena.

### **Intermediate Area of Experience and Another Outer World in the Novel**

When the children discover the wardrobe, it becomes the intermediate area between this outer world and another outer world, that is, Narnia. The children move between the two worlds and gain rich experience and knowledge from this engagement with the other outer world and its transitional objects. The wardrobe becomes a symbol of transition, an other-worldly portal and “an intermediate area of experiencing” (Winnicott, 1971, p. 2) that signifies a gap between the children and their external worlds. Lucy thinks to herself: “I can always get back if anything goes wrong” (Lewis, 1950, p. 4). It is up to the children to come to terms with the parallel reality of Narnia. One by one, they discover the truth of Lucy’s statement and realize the existence of a separate world. Once they have accepted the reality of Narnia and gained wisdom through their adventures, they are transported back to this world. By the end of the story, the wardrobe again transports them back to the world on this side signifying the maturity of their inner selves. The Professor tells them: “Once a King in Narnia, always a King in Narnia” (p. 100).

The transitional objects in the other outer world are numerous: the lamp- post, the fawn, the beavers, Turkish Delight, Father Christmas, the gifts given to the children by him, Aslan, the White Witch, the thrones at Cair Paravel, the stone statues in the Witch’s house, the stone table, and the White Stag. The children’s thoughts and feelings about these objects constitute the transitional

phenomena. The engagement with these transitional objects leads to their eventual maturation and personality development.

Mr. Tumnus, the fawn, is the first source of introduction to the new outer world. Hence, he is the transitional object that helps Lucy's inner self to realize the outer world of Narnia. For Edmund, the first transitional object is the character of the cruel White Witch. Hence, there is a sharp difference in the thoughts and behaviours Lucy and Edmund have. The role of Mr. Tumnus as a transitional object is supportive and defensive as if Lucy and the fawn "had known one another all their lives" (p. 6). On the other hand, the White Witch's role as a transitional object is unhealthy and malnourishing. This is obvious from the fact that Edmund feels "uncomfortable" when Lucy tells him she's a "terrible person" (p. 20). He tells lies to his siblings from the very first time he discovered the wardrobe's secret. The Turkish Delight serves as another transitional object that shapes Edmund's sense of the outer Narnian world. He is bewitched by the queen's false promises of power and riches. He entertains thoughts of his own grandeur and supremacy over Peter, which constitute the transitional phenomena in his case. In Lucy's case, the thought of saving Mr. Tumnus shapes her behaviours. Hence, the contrasting transitional phenomena and transitional objects impact the actions and character development of Lucy and Edmund.

When Peter and Susan discover Narnia, they apologize to Lucy for not believing her before (p. 28). Their behaviours are also determined by the transitional objects they encounter, which are the beavers. Lucy, Peter and Susan interact with the beavers to get an update on the current political turmoil and restlessness in Narnia. Their succeeding thoughts and actions are formulated by these interactions. But Edmund does not interact with these transitional objects as he slips away quietly while the others are listening to the beavers. The same transitional object can have a different impact on characters. For instance, when the children begin to follow the robin, Edmund questions

Peter about the authenticity of the robin as a trustworthy guide: “How do we know which side that bird is on?” (p. 32). He goes on to add: “Which is the right side? How do we know that the fauns are in the right and the Queen is in the wrong?” (ibid.). This statement helps in understanding the different trajectories that Edmund and his siblings go on. It also helps in understanding why the Narnians are divided into two pro- Witch and anti- Witch groups. This is also a general commentary by Lewis on the nature of war and relative morality of people. People’s actions and personalities are determined by their subjective experiences and engagements with transitional objects.

Likewise, the characters of Aslan and Father Christmas function as transitional objects that inspire the children and the anti- Witch Narnians to rebel against her evil regime, whereas the evil power mongers feel threatened by the arrival of Christmas and Aslan. Even hearing the name “Aslan” created different emotions within each sibling as Edmund felt “horror”; Peter felt “brave”; Susan felt delightful, and Lucy felt the sensation of new beginnings (p. 35). Peter’s sword, Susan’s bow and arrow and her ivory horn and Lucy’s cordial are gifts that bring out the best traits of each character. These serve as objects that inspire moral courage, bravery, and perseverance. So, before receiving these gifts, the siblings were on their way to meet Aslan, but when they use these gifts during war, they make that transition from their old self to their new self and emerge as mature, stronger and wiser humans. Edmund also realizes the error of his dependence on the Witch and learns renewed engagement with Aslan and his siblings before and during the war. Aslan shows Peter the thrones of Cair Paravel and later takes Lucy and Susan to the Witch’s castle to transform the stone statues back to life. Here, the thrones serve as objects inspiring responsibility and the statues are symbolic of the witch’s arbitrary power. The stone- table at which Aslan sacrifices his life becomes symbolic of re- birth, regeneration, and miracles. Since Lucy and Susan witness the



whole episode of Aslan being killed and rejuvenated, their characters are the most transformed due to this engagement with the transitional objects of Aslan and the stone- table. They undergo fear, sorrow, incredulity and finally happiness and feel empowered to take on the witch.

Besides, the lamp-post serves as a symbol or a transitional object that marks the entry into a different land. Lucy and Edmund discover it on their first arrival in Narnia. Years later, as the adult queens and kings of Narnia the grown- up children find the lamp- post and go beyond in search of the white stag. Hence, the lamp- post is a transitional object signifying change, whereas the white stag is a transitional object inspiring curiosity and quest.

On their arrival back into the world of their uncle's home, the Professor believes their story which is an affirmation of the children's experiences and their renewed identity and sense of self. They are known as "King Peter the Magnificent", "Edmund the Just", "Susan the Gentle" and "Queen Lucy the Valiant" (p. 98). The Professor himself, being a transitional object, lends credence to the children's experiences and helps in the attainment of wisdom and maturity.

### **Discussion and Conclusion**

This paper contends that there are two kinds of outer worlds or outer realities in the novel. The children's psyche and feelings constitute their inner reality. Their experiences in both the worlds constitute their transitional phenomena which help them to interact with transitional objects and gain a better understanding of the distinction between self and reality. The wardrobe works as the intermediate area of experience that transports the characters from one reality to the other and back again. This proves to be an important step in their character growth, personality development and psychological maturity. Various textual references support this argument.

An alternate application of the theory also comes to mind, but it is rejected on further probing. It may be possible to consider the uncle's home as constituting an objective reality. The wardrobe functions as an intermediate area. The children discover an alternate reality in the form of Narnia which can be considered a part of their inner reality. While all the rest of the objects in Narnia remain transitional objects, Narnia loses its reality as an objective outer world in this explanation as it is only considered a part of the children's psyche without having its own existence as a separate world. So, the former illustration of the Narnian world as another outer reality according to the theory of object relations is propounded.

In short, the object relations theory satisfactorily explains the character development and the presence of dual worlds (inner world and outer world) and the dual outer worlds (uncle's home and Narnia) present in the novel. The characters engage with various elements in both the outer worlds to reach a heightened sense of self and enlightenment which contributes to better understanding of their inner selves as well as the dual outer worlds. Winnicott's theory of object relations can be applied to children's literature and other genres to explore character development through a psychoanalytical angle.

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## **Psychological Distress and Sexual Dysfunction Among Premenopausal, Perimenopausal and Postmenopausal Women**

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### **Abstract**

*In Pakistan, when it comes to women's health and sexuality, traditional social and cultural practices often apt for modesty and discretion. Menopause is not even recognized as a health issue by even women themselves. Menopause, in Pakistan is usually marked out and stigmatized. Women going through menopause, most of the time cannot contemplate the phase, due to lack of knowledge and support, social isolation and unmet medical assistance. Another superior taboo, held in Pakistan, that requires serious attention is sexual dysfunction. Lack of awareness and education regarding their sexuality, in Pakistan, immensely leads women towards sexual health issues. Menopause and sexual dysfunction combined, pave path for psychological distress. Untreated menopause and sexual dysfunction can trigger psychological effects, such as stress, anxiety, and depression. Therefore Pakistan, is in a dire need of breaking these taboos, establish prevention plans, and implement awareness programs, in order to achieve well-being of women in health sector precisely.*

**Key words:** Menopausal, Sexual dysfunction, Psychological distress

**Introduction**

Pakistan is among the top ten countries of the world yet the female population of Pakistan is deprived of basic health facilities. Women suffer menopausal symptoms in a variety majorly just because of their weak understanding about menopausal conversion and when complete cessation has happened. Pakistani women go through a lot and to manage these symptoms become hard for them. On investigating the level concerning awareness about symptoms once the menopause has occurred, and what preventive measures should be taken to overcome the problems, majority admitted that they have neglected to take preventive measures or seek timely care during and following menopause, during menopausal period or after menopause as they were unaware of the risks (Kafeel & Ishaq, 2019).

Midlife years by every woman are experienced distinctly. The changes that women go throughout the phase consists of multiple variations, specifically in sexual well-being. Menopause is predominantly a worrisome subject in Pakistan. Pakistan women live one-third of their lives in postmenopausal conditions. Unfortunately, a significant number of women lack basic knowledge about menopause, and majority have no hint about what menopause is. In Pakistan, 44% of the women are affected in undesirable manner during menopause phase (Mahajan, Kumar, & Fareed, 2016).

The menopausal transition has a profound impact on the quality of life and socio-economic prospects of Pakistani women. Moreover, with lack of knowledge spread as a curse among Pakistani culture, women's psychological and physical health is at a greater risk mainly due to the unaddressed concerns. Regrettably, the women who do have knowledge regarding menopause and

sexual dysfunction, ignore the symptoms either due to shame or fear of being stigmatized (Khan, Shukla, & Ansari, 2016).

On inspecting the relationship between depression, anxiety, research indicates that menopausal women experiencing psychological distress are more likely to report decreased quality of life, underscoring the need for holistic care. (Masood, Rashid, & Musarrat 2016). On assessing the prevalence of sexual dysfunction in association with menopausal symptoms in women during the menopausal transition, the results appeared to be unsightly as more than a half of women are suffering from impaired sex life. Ratio of sexual dysfunction is higher in menopausal women than in non-menopausal women (Eftekhar et al.,2016).

The menopausal transition profoundly impacts women's psychological, physiological, emotional, and sexual well-being. However, in Pakistan, societal stigma and traditional norms discourage open discussion of these concerns. Despite the need for support, many Pakistani women hesitate to seek help, instead shouldering the burden of menopausal symptoms, sexual dysfunction, and psychological distress in silence.

### **Menopause**

The word menopause was originated out of Greek word *menos* (month) and *pauses* (ceasation). According to the dictionary the word refers to the period of decline in sexual activity and infertility. The following definition does not cover the intense and complex variations which are carried by cessation of ovaries. Ovaries of menopausal women stop producing Estrogen and Progesterone, leading to severe somatic, psychological, vasomotor and sexual symptoms, disturbing the cycle of a woman's life (Nisar & Sohoo, 2010).



Menopause is characterized as a constant cessation of menstruation and is marked following one year of amenorrhea, in the absence of any other medical reason (Sadrzadeh, Verschuuren, Schoonmade, & Lambalk, 2018).

Worldwide the time of occurrence of natural menopause is in the middle of 45-55 years of life. Symptoms of menopause are inescapable as well as complex, majority of women experience different symptoms because of menopause. Usually, these symptoms last around 2-5 years after a woman has had her last menses. Physical symptoms are experienced as a direct consequence of menopause. Vasomotor symptoms VMS, sleep disturbance and sexual difficulty are the most bothersome (Youri, 2019).

The prevalence of anxiety symptoms in menopausal women is extensive, with estimates of as high as half of the women report nervousness and tension (Reddy & Omkarappa, 2019). Menopause is a three-phased process: Pre, Peri and Post-menopause. Premenopausal stage is referred to as the entirety of a woman's reproductive life counting from first occurrence of menstruation to menopause. Perimenopausal stage: the transitional stage starts from reproductive years to permanent infertility that occurs nearly before menopause. The average age of perimenopause is 47, some might experience it in their late 30's, stage can last from 3-10 years. Post-menopause once there is complete cessation of menses a woman is known to be menopausal. Women in this stage experience an extension in symptoms linked with absence of estrogen and progesterone (Cucinella, Nappi, & Ceausum 2019). Approximately 1.5 million women enter menopause annually, with the majority (70-80%) experiencing vasomotor symptoms, such as hot flashes. However, only 15-20% seek medical help due to significant interference with their quality of life. The average duration of hot flashes is around 5.2 years, beginning a year before the final menstrual period and gradually declining thereafter. Additionally, menopause is often accompanied by other symptoms, including

vaginal dryness or dyspareunia (27-60%), sleep disturbances (50%), and an increased risk of major depressive episodes (three-fold) during perimenopause (Koothirezhi R, Ranganathan S. Postmenopausal Syndrome, 2023-24).

### **Factors Affecting Menopause**

The menopausal transition can have an impression a woman's health as it greatly is accompanied with bodily as well as mental fluctuations in her life. Either physical, psychological, social or sexual changes that are caused in the menopausal evolution disturbs women's quality of life undesirably and adversely. Menopause related symptoms are reported by almost every woman and claimed that these symptoms not only affect their quality of life bodily and emotionally, but moreover socially.

**Age.** Every woman is different from the other, but generally after 40 years of age most women move in menopausal phase. Although there are multiple factors affecting the stage of development of menopause onset, including: mother's age at which she experienced menopause, the age at which menses occurred for the first time, time duration of pregnancy known as gestational age, use of medicines to control pregnancy, menses occurring irregularly, the number of pregnancies of a woman, BMI and physical activity (Ceylan & Ozerdogan, 2015).

**Education.** Education and socioeconomic are thought-out to be an important feature playing a part in experiencing, the intensity of menopausal symptoms. Psychological factors and their way of life, bodily perception, interpersonal relations, character, as well as sociocultural aspects which are great predictors of depression and anxiety in the menopause can never remain overlooked. Along with psychological factors, community aspects and cultural beliefs also influence on symptoms of menopause but variations across cultures can be witnessed. In developing countries,

it has been noticed that women even after menopause expect to bear children especially male child (Afridi, 2017).

**Socio-Economic Status.** Women who belong to low socio-economic class experience more menopausal symptoms. They never sought for treatment neither consider menopause as an issue, which could lead to harmful consequences. It was found that women who belong to low class experience menopause more or less four years earlier than the women who belong to middle and upper class (Afridi, 2017). Women with early menopause show higher stress intensity than the normal menopause. There are several women aspects that might be affected by menopause along with mental health (Erbil, 2018).

### **Psychological Distress**

Psychological distress is a prevalent mental health issue marked by emotional suffering, typically manifesting as feelings of despair and anxiety. This condition often co-occurs with physical complaints, medically unexplained symptoms, and various chronic illnesses, highlighting the complex interplay between mental and physical well-being (Arvidsdotter et al., 2015). A substantial positive correlation is observed between anxieties, depression in addition to psychological distress in menopausal women. Significant differences are noticed between: the standard of life of women with and without menopause. The conclusion drawn is that: anxiety, depression as psychological suffering occurs as solid interpreters of devalued life for menopausal women (Masood et al., 2016).

Research indicates that women in different menopausal stages face distinct mental health risks. Specifically, women in the perimenopausal stage are more susceptible to depression, while those in the postmenopausal stage are more likely to experience anxiety symptoms. Notably, both

perimenopausal and postmenopausal women can develop depression and anxiety without a prior history of these conditions, with a higher incidence observed during the perimenopausal phase. This highlights the importance of monitoring mental health throughout the menopausal transition and providing targeted support to address these emerging mental health concerns. (Mulhalla, Andel, & Anstey, 2018).

### **Sexual Dysfunction**

According to DSM-V, dysfunction or disturbances in the process of having sex or to respond sexually, or when the individual is unable to derive pleasure and engage in sex, is considered sexual disorder. Sexual dysfunction is typically influenced by a variety of predisposing, precipitating, maintaining and contextual factors, predisposing factors include both constitutional and previous negative life experiences. Later in life, for some women, these predisposing factors may be associated with sexual dysfunction and/or mental health problems. Damaged self-confidence by repetitive or problematic sexual experiences, such as sexual violence, conflict in divorce, a disabling accident, or unsatisfying sexual experiences can generate sexual dysfunction, even in reasonably resilient women (Althofa, & Needleb, 2013).

Historically women's sexuality has been measured by assumptions made for men, which serves as a deterrent in research purpose. Decreased sexual desire and sexual problems for instance dyspareunia occur often in women in menopausal evolution or after menopause. The most common diagnostic category is hypoactive sexual desire that is used for menopausal women who have lost their interest in sexual activities and desires. Almost every woman in menopausal or after the occurrence of menopause reports decline in sexual desire or sexual activity, due to loss of libido. Loss of libido serves as an undesirable consequence for aging women. Prevalence of sexual

dysfunction among menopausal women specially in peri and post-menopausal phase is immensely observed. Postmenopausal women are at the highest risk of sexual dysfunction (Nazarpoura, Simbar, & Tehranic, 2016)

The time of sexual dysfunction caused by mesopause varies in women. Women who have positive attitude towards their partners and the women who are physically healthy, these factors serve as an important predictor of good production of libido in them. As a woman's contentment with her psychological well-being and sexual relationship plays a crucial role on her sexual desire during menopause. Typically, when women enter pre- or perimenopausal the experience these symptoms for around five years, many report that the symptoms are perennial, along with sexual distress (Dawson, Mcdonell, & Scott, 2016).

### **Relationship between Psychological Distress, Sexual Dysfunction and Menopause**

Comparatively limited work has assessed connection between psychological distress and menopause. Psychological distress has a string connection with irregular menses in midlife. It is essential to control whether the distress caused due to irregular or diminished menses is linked to hormone levels and to what amount cultural causes and socio-economic status have an influence on hormone of mood. Rates of psychological distress were found to be at peak in early postmenopausal phase and lowest in premenopausal phase and perimenopausal phase. In relationship with premenopausal women, perimenopausal women were at a larger risk of distress (Bromberger et al., 2016).

Menopausal transition is a threatening period for women to develop extreme anxiety and depression. Symptoms at this are thought to be qualitatively different from those in childbearing years, and to present with milder symptoms of depression, increased agitation, and fatigue

(Kauntiz, Pinkerton, & Mason, 2019). Sexuality is an important component of emotional and physical affection yet sexual dysfunction is a subject that is not well studied and women immensely lack awareness about the issue which is why it is ignored most of the time. Among the menopausal group it has been proved that sexual impairment is higher in postmenopausal women in contrast with the other two menopausal groups but sexual dysfunction as a whole is experienced by all three groups. The symptoms that have been frequently reported are diminished sexual desire, difficulties with arousal, incapable of reaching orgasm, painful intercourse and destructive body image in addition to minimized sexual appeal (Ambler, Bieber, & Diamond 2019).

Menopause accompany psychological distress which together results in decreased sexual activity and a feeling of decreased sexual attractiveness and sexual potency, which eventually leads to diminished sex life, Significant number of women claims to experience sexual impairment later or sooner in the menopausal phase and post-menopausal phase. Sexual instability caused in women with menopausal transition is caused due to multiple reasons and psychological distress is on the top. It is detected that better mental health of a woman, the better the sexual function and vice versa. It has also been suggested that counselling and promotion of awareness are likely to diminish menopausal and mental problems ultimately fosters better sexual health. These actions might reduce the confrontational feelings menopausal women have towards intercourse (Yazdanpanahi, Nikkolgh, Akbarzadeh, & Pourahmad, 2018).

### **Psychological Distress and Sexual Dysfunction among Pre-, Peri-, and Postmenopausal Women in Pakistan**

A growing body of research has shown that menopause significantly impacts the mental health of women, with the transition often marked by heightened levels of depression, anxiety, and stress.

In Pakistan, studies indicate a positive correlation between menopause and psychological distress, with depression and anxiety emerging as key factors affecting the quality of life. According to Masood, Rashid, Mussarat, & Mazahir (2016), depression and anxiety play a central role in determining the life satisfaction of menopausal women. The intensity of menopausal symptoms often exacerbates mental health issues, as women struggle to cope with both somatic symptoms (e.g., hot flashes, insomnia) and psychological changes.

**Somatic Symptoms and Psychological Problems:** Studies have also shown that somatic symptoms (such as hot flashes and night sweats) are closely linked to the development of psychological problems. Aqeel, Arbab, & Akhtar (2018) found that these physical changes in menopause are not only disruptive but also play a crucial role in triggering psychological distress, highlighting the interconnection between physical and mental health during menopause.

Menopause can also significantly affect a woman's marital satisfaction and relationship dynamics, especially in the post-menopausal phase. **Emotional Intelligence and Marital Satisfaction:** Heidari, Shahbazi, Ghafourifard, & Sheikh (2019) explored how emotional intelligence impacts marital satisfaction among postmenopausal women. They found that the emotional competence of women during menopause declines, leading to a negative impact on marital satisfaction. This decline in emotional stability and marital fulfillment is often accompanied by changing roles and increased responsibilities, both within the family and society, contributing to relationship dissatisfaction.

**Psychological Changes and Marital Discord:** Interestingly, many postmenopausal women do not view sexual dissatisfaction as the primary cause of marital discord. Rather, they attribute marital dissatisfaction to psychological changes and lack of support from their partners during the menopausal transition. This finding supports the idea that emotional and psychological shifts

during menopause contribute more significantly to relationship difficulties than physical or sexual changes. A major challenge in Pakistan is the lack of awareness about menopause and its symptoms. Although some women are familiar with physical symptoms (such as hot flashes and irregular periods), many remain unaware of the long-term consequences of menopause, especially in terms of mental health and physical well-being.

Research reveals that while Pakistani women may recognize menopausal symptoms, they are largely unaware of the psychological and physical health consequences of menopause. Most women experience severe menopausal symptoms but fail to seek medical advice, often due to a lack of knowledge about available treatments, such as hormone replacement therapy (HRT), and the stigma surrounding menopause. The lack of evidence-based information regarding menopause in Pakistan means that many women endure the symptoms without adequate medical support. This emphasizes the need for community-based education programs to raise awareness about the physical, psychological, and social aspects of menopause, and to promote open discussions within families and communities (Khokhar., 2013).

Healthcare access plays a crucial role in how women experience and manage menopause. Women in Pakistan often face significant barriers to accessing quality care, which affects their ability to cope with the physical and psychological impacts of menopause. Research suggests that women in lower socioeconomic brackets tend to experience earlier onset of menopause, often accompanied by more severe symptoms (Aqeel et al., 2018). Women from these backgrounds are also more likely to experience limited access to healthcare, including counseling and HRT. This can result in a deterioration of mental health, as women are less likely to receive the necessary medical intervention to manage their symptoms.



On a positive note, social support and physical fitness were associated with a more satisfactory relationship with spouses and fewer menopausal symptoms. Women who were supported by family and friends, and who maintained a healthy lifestyle, reported a better overall quality of life during menopause. This highlights the importance of both social and healthcare support in managing menopausal symptoms effectively (Jamil, & Khalid ,2016)

The onset of menopause and the nature of climacteric symptoms (the physical and psychological symptoms associated with menopause) are influenced by regional and ethnic factors. Studies have shown that Asian women, including those from Pakistan, experience menopause at a younger age compared to women in Western countries. There are also significant ethnic differences in the severity and type of symptoms women experience. However, because of variations in study methodologies and cultural factors, it is difficult to draw firm conclusions about the exact nature of these differences. Nevertheless, it is important to acknowledge that these regional variations can inform a more tailored and culturally sensitive approach to managing menopause in different populations (Khokhar., 2013).

Majority of the studies regarding this subject has focused on any one or might be two of the menopausal groups. A very few studies have been conducted in Pakistan focusing on all the three phases of menopause; pre, peri and post-menopause, along with their severity of symptoms and how these symptoms affect the personal, psychological and sexual and social life experiences of menopausal women. Lack of awareness among Pakistani women about menopause is evident from previous literature. Evidence-based information about the menopause should be provided to Pakistani women. Several local studies regarding menopause have emphasized on prevalence.

**Inferences of this Study**

This study makes an understandable connection between psychological distress experienced by women in all three phases of menopause, also the present study provides directional data to understand and add to the gap in literature regarding psychological distress among women during menopause and post-menopause.

Pakistani women massively ignore the distress caused due to sexual dysfunction. Pakistani women lack in sex education and in distress caused due to menopause. They simply ignore the facts due to lack of awareness. Most common reason for lack of awareness is their inability to relate their symptoms to menopause and their common notion that these symptoms experienced by them were due to some other medical ailment. This obliviousness may lead to complications after menopause (Aqeel, Arbab, & Akhtar, 2018).

Majority of the women are not aware the symptoms and the harmful effects on life of these women menopause has. Even the women suffer a lot of distress as well as dysfunction during or after menopause still they are not bothered by the symptoms and do not visit doctor for consultation due to lack of awareness and low socio-economic status or shame. Menopause is the most affecting period of a woman's life. Women are among the most important part of the society and family. Appropriate training to menopausal women should be provided as they are most important part of any society. Training would help in improving the quality-of-life women and will promote health (Aqeel, Arbab, & Akhtar, 2018).

Culturally sensitive education and mental health support are essential for menopausal women in Pakistan to address the lack of awareness and stigma surrounding menopause. Many women, especially from low socioeconomic backgrounds, misattribute symptoms to other ailments, leading

to untreated psychological distress. Providing culturally appropriate education and mental health services, including counseling, can help women understand and manage menopause's physical and emotional challenges, improving their overall well-being and quality of life.

## **Methodology**

This study was conducted on the women of Islamabad and Rawalpindi, and designed with the assistance of available literature. This study aimed to explore the intricate relationships between psychological distress and sexual dysfunction among pre-, peri-, and postmenopausal women, while also examining how demographic factors like education, socio-economic status, and family system influence these experiences. Below is a structured overview based on your provided details.

## **Method**

### **Objectives**

1. To investigate the relationship between psychological distress (depression, anxiety, stress) and sexual dysfunction in pre-, peri-, and postmenopausal women.
2. To analyze demographic differences (education, socio-economic status, family system) related to psychological distress and sexual dysfunction among these groups.

### **Hypotheses**

1. There is a positive correlation between psychological distress and sexual dysfunction in pre-, peri-, and postmenopausal women.
2. Postmenopausal women report higher levels of psychological distress and sexual dysfunction compared to pre- and perimenopausal women.

## Operational Definitions of Variables

- **Menopause:** The natural biological process marking the end of a woman's reproductive years, defined as the absence of menstruation for 12 consecutive months. Includes symptoms such as hot flashes, sleep disturbances, and cognitive changes (Heinemann, 1996).
  - **Premenopause:** Regular menstrual cycles with potential variations and premenstrual symptoms.
  - **Perimenopause:** Irregular cycles preceding menopause with reduced estrogen production.
  - **Postmenopause:** No menstrual periods for 12 months, indicating the end of reproductive capability (Obstetrics & Gyne, 2019).
- **Psychological Distress:** Measured using the Depression Anxiety Stress Scale (DASS), where high scores indicate greater distress.
  - **Depression:** Feelings of uneasiness and devaluation of life (Lovibond & Lovibond, 1995).
  - **Anxiety:** Experiences of anxious affect and physiological responses (Lovibond & Lovibond, 1995).
  - **Stress:** Prolonged tension and difficulty in calming (Lovibond & Lovibond, 1995).
- **Sexual Dysfunction:** Defined by disorders related to desire, arousal, and orgasm, assessed through the Female Sexual Function Index (FSFI) (Rosen, 1999).

## Sample

- **Participants:** 150 women from Islamabad and Rawalpindi, categorized into premenopausal (46), perimenopausal (65), and postmenopausal (39) groups.
- **Demographics:**
  - Education: Varied levels, from no formal education to higher education.
  - Socio-economic Status: 60% low income, 30% middle class, 10% high class.
  - Family System: 47.3% joint families, 53% nuclear families.

**Sampling Techniques:** Purposive and snowball sampling, including participants from clinics and community sources. Exclusion criteria were set for women with other gynecological issues.

## Instruments

1. **Demographic Sheet:** Captures age, education, income, and family system.
2. **Menopause Rating Scale (MRS):** Measures health-related quality of life specific to menopausal symptoms, with reliability ranging from .80 to .96 (Heinemann, 1996).
3. **Female Sexual Function Index (FSFI):** Assesses various dimensions of sexual function with a reliability of .88 (Rosen, 1999).
4. **Depression Anxiety Stress Scale (DASS):** Measures levels of depression, anxiety, and stress with a total of 42 items. Reliability scores range from .82 to .87 (Aslam, 2007).

## Procedure

- **Data Collection:** The researcher personally administered questionnaires in clinics and community settings, ensuring informed consent and confidentiality.
- **Questionnaire Administration:** Participants were read the questions, filled them out on-site, and were allowed to withdraw at any time.
- **Ethical Considerations:** Emphasis on confidentiality and the voluntary nature of participation, with no identifying information collected.

This structured methodology is designed to provide insights into the psychosocial aspects of menopause and their implications on women's health, while also considering the impact of demographic factors.

### **Limitations and Suggestions**

No research minus downsides. Even after fulfilling the gaps in the best way possible some aspects are still left behind to be addressed in future. The limitations of the present research as mentioned below:

1. Current study includes women population from Rawalpindi and Islamabad only, so generalizability of the results is limited. Inclusion of women from all over Pakistan would diversify the spectrum: a requirement.
2. Women were hesitant in filing the questionnaires regarding the topic of the research -sexual dysfunctioning and menopausal concerns are still considered taboo to be addressed and discussed. Prevention plans should be established to remove the taboo of discussing about the variables of the present study.

3. Women included in the sample were experiencing menopausal symptoms but they were not diagnosed clinically. Further work could be done by comparing clinically diagnose and non-clinical sample.
4. Awareness programs should be run to provide women with complete sex education and menopause.
5. Women should get them checked in every six months on regular basis, to improve the quality of their life and relationship with spouse.

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