

History of missionary movements in pakistan

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Missionary is a word derived from the word Mission which literally means "goal" or "purpose". Missionary movements are the movements that are sent on a mission, especially one sent to do religious or charitable work in a foreign or in local country. It may also be defined as when a person is sent to insist or transform others to a specific program, plan, doctrine or a propagandist.

Pakistan is our beloved country and we achieved this country after facing many hardships. Our ancestors made a lot of efforts to bring a separate piece of land so that they can lead their lives according to the teachings of Islam. It was the hour of need to preach Islam and make people realizing the importance and comprehensiveness of Deen Islam. For this purpose, many movements were made. Many struggles were done. Many people sacrificed their lives and after great struggle, Pakistan appeared on the map of world in 1947, 14 August.

The main purpose of achieving Pakistan was the enhancement of religious knowledge among Muslims so that they can perceive what Allah has asked them to do. Now, we are living in a separate state and here we are supposed to go to our Masajid for offering our prayers and other types of Ibadah. But before, 14 august 1947 people were not aware of much religious knowledge and for that person, many movements started that resulted in the enlargement of religious teachings and Dawah among people. A short analysis of these movements is given below.

The Khilafat Movement (1919-1924)

The khilafat movement was a religio-political movement launched by the Muslims of British India for the retention of Ottoman caliphate and for not handing over the control of Muslims holy places to non-Muslims. The leaders of this movement were Maulana Muhammad Ali Jauhar and Maulana Shaukat Ali.

The following are the goals of Khilafat Movement:

- Ottoman Khilafat should be kept intact.
- To preserve the territorial solidarity.
- Control of Holy places should not be given to non-Muslims.

In July 1921, there held Khilafat conference in which the participants expressed their loyalty to Turkish Sultan. They decided to continue the agitation and supported Ataturk to expel foreign forces from Turkey.

The few conclusions of the Khilafat Movements are:

- Hindu-Muslim unity proved short-lived.
- The Khilafat resulted in the sufferings of the Muslims.

Syed Ahmed Shaheed Bravelvi (1786-1831) Movement

He was the founder of “ the way of the Prophet Muhammad”, a revolutionary Islamic Movement. His followers upheld the concept of Tauheed. Syed Ahmed believed in religious agenda that had come down to him with his spiritual lineage.

Syed Ahmed was exposed Waliullah’s interpretations of the nature about society and what is the relation between the state and the religion. Before

starting his journey towards Peshawar, he performed his Hajj in Makkah and he spent two years in organizing material support for his Peshawar campaign. In 1826, he established many headquarters near Peshawar and sent a message to Ranjit Singh to allow Muslim to follow their lives according to the teachings of their religion but he did not follow the request and after that there was a single way and that was to attack Okara. Sikhs called the army un-Islamic but it was a Jihad for Muslims. When he was going to attack the fort of Attock he met an army of 35000 men and Syed had no choice but to move his headquarters for the safety of Panjtar. It was after the death of Ranjit's Singh that Peshawar came under the effects of Ahmed's movement. He was killed by some local Sikhs who opposed his movement in Mansehra District in 1831. His defeat ended in establishing an Islamic state in Peshawar.

Faraizi Movement (1830-1857)

The leader of this movement was Haji Shariatullah. He was born in 1781 and died in 1840. He was greatly influenced by the works of Sheikh Muhammad Abdul Wahab.

He believed that Friday and Eid prayers could not be offered in Dar-ul-Harb. He also believed that Muslim community has moved away from Islamic practice. He started Faraizi movement to restore the lost status of the Muslims and to regain the lost power of Urdu. The success of his movement caused British and Hindu Landlord and they people did not want Haji to create a problem for them by purifying their religion, so they drove out Haji of the reign to Nawabganj where he died in 1840. However, his work did not

die with him. His son Mohsin-ud-Din continued improving the status of Muslims in East Bengal. He helped peasants and declared a Jihad against British so he was captured and was put in prison and died there in 1860.

Seyyed Jamal Ud Din Afghani (1838-1897) Movement

He was called as seyyed because his family claimed descent from the family of The Prophet through Imam Hussain. As a youth, he studied Fiqh, Quran, Arabic Grammar, philosophy, Tasawwuf, logic, mathematics and medicines.

He made himself the champion of western writers call political “ Pan-Islamism”, preaching the union of Islamic people of encamping them from any foreign domination. He used to say “ the European states justify the attacks and a humiliation inflicted by them upon the countries of East on the pretext of latter’s backwardness”.

He proposed his this kind of ideas in al-Urwat al-Wuthqa under the title of “ Islamic Unity”. According to him, it is a duty inflicted upon every Muslim to help in maintaining the authority of Islam and Islamic rule over all the places where Muslims are in great number. He did not favor in substituting religious zeal for national patriotism. He worked day and night for the resuscitation of Islam in Egypt, India, Persia and Turkey. He wrote in his book” to defend one’s homeland is a law of nature through the instinctive urges of food and drink”.

In view of Afghani, all the occidentals that are adopted in East for stifling national education incite the Orientals to deny each and every virtue in their respective countries. The movement he started, Muhammad Abduh of Egypt,

was called as “ as salaf as salehin” and this refers to the legal opinions advanced by the by the first three offspring of Prophet. It was totally an apologist movement and the purpose was to bring about the renaissance of Islamic thought. He died in Istanbul in exile in 1897. His short life was full of persecutions and vexations.

Anjamun Hamiat-E-Islam (1884)

In 1884, 24 September Anjuman was found in the mosque Bakan Khan gate, Lahore. The basic purpose of this movement was to uplift the glory of Muslims.

Khalifa Hameed ud din was the leader of this movement Abdur Rahim, Maulvi chirag Din and Muhammad Din were the active members of this Anjuman.

The main objectives of this Anjuman were: Prevention of propaganda of Christianity. Development of Muslims’ social, political and economic uplift. Helping orphan children and giving them basic education. Under the administration of this Anjuman, two schools were established in 1884 so that children can become literate and become able to understand the teachings of Islam.

Anjuman started the construction of Islamia College for women, cooper Road, in 1938. According to Muthi Bhar Atta Scheme, a small quantity of flour was saved to support the Anjuman. After one week, the members of this Amjuman collected that flour and used it for raising funds. This

Aanjuman played a vital role in the freedom of Muslims of the subcontinent. It was done by arranging annual meetings with leading Muslim personalities.

Ali Garh Movement

Ali Garh movement was aimed at apprising the British that Hindus were also with them in the Independence war and for persuading Muslims for getting modern education.

The movement was an important reform movement of 19th century. The movement was started to finish the socio-religious evils of Muslim society. The founder of this movement was Sir Syed Ahmed Khan (1817-1898). The main causes of this movement were:

- Muslims Antipathy
- Hindu stability.

The two main realizations Sir Syed wanted to make were:

- To apprise British that the Muslims are not disloyal to them.
- To bring acute change in Muslims by making them educated.

Sir Syed realized that the deplorable condition of Muslim was due to the lack of modern Education. In 1864, Sir Syed laid the foundation of Scientific Society at Ghazipur. The reason was to translate English books in Urdu. He along with his son, visited England In 1869, to study English institutions like Cambridge and Oxford and after returning back, he set up a committee known as “ committee striving for the educational progress of Muslims.”

In 1875, he established Muhammadn Anglo Oriental school and after two years the level was upgraded to college. In 1920, the college was raised to

university level. He wrote many books including Anjuman-i-Tarik-i-Urdu, essay on the Life of Muhammad, Tabeen ul kalam, and Asbab e baghawat e hind. He believed that the only cure for Muslims' Problems is Education. All this was done, due to his Ali Garh Movement.

Sheikh Ahmad Sirhindi (1564-1624) Movement

He was born in 1564, and belonged to a Muslim family that claimed descent from Hazrat Umar Farooq (R. A). He got his knowledge of Quran, Hadith, and theology in Sialkot. In Sarhind, he becomes the champion of Islamic Values. He went to Delhi at the age of 36. By that time, Muslims were so deficient in their knowledge of Islam that they had more belief in the miracles of Saints and Karamat than Islamic teachings. The Ulemas considered Jurisprudence only the religious teachings.

He set himself for purifying Muslim society and his main aim was to rid Islam of the accretions of Hindus Pantheism. He interacted with the Muslim scholars and laid stress on the true contours of Islam. He stressed the importance of Salah and Sawm. He was soon noticed by Jehangir, who was an orthodox Muslim. When Ahmad refused to prostrate before him, he was kept into cell for the two years until Jehangir realized his mistake.

The main contribution Ahmad did was the task of countering orthodox Sufism and mystic Beliefs. He spread Sharia among people and wrote many books including Isbat-un-Nabt and Risal-i-Nabawut. He forced people to be adhering with the teachings of Quran. He died in 1624.