

Usage of Social Media in Islamic Republic of Pakistan for Religious Motives: An Appraisal of Facebook

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Abstract

Among the social networking sites, Facebook is most popular and extensively used by people for communication, information, socialization and learning purposes. Therefore the use of Facebook is anticipated for strengthening relationship for religious understanding and purposes. The current study is aimed at finding religious motives for using Facebook among youth by employing Uses and Gratifications Theory. A survey was conducted to find out patterns of Facebook usage and specifically find out religious motives for using Facebook. The results indicated that more than 80% of young people are Facebook users and a significant number of users are heavy users. The preaching to others is a most notable motive or using Facebook and found beneficial for building and maintaining relationship. The degree of gratifications, the students were seeking with regard to religious information was more than 50%. However, this ratio was higher among females as compared to male students. Almost, more than 45% of female students revealed that they shared only religious information and seek the same while using Facebook. Similarly, the frequency of using Facebook was higher among male students as compared to females.

Keywords: Facebook, Communication, Information, Socialization, Learning, Religion, Islam

Introduction

Founded in 2004, Facebook is widely used and well-like social networking site which aims to connect people, friends and families. The virtual link between people expanded and extended globally as now more than 500 million people are Facebook users and among them 93% are young university graduate, average spend 47 minutes per day.¹ In 2005 Facebook became available to high school students and after one year i-e 2006

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¹ Sheldon, Pavica. "The relationship between unwillingness-to-communicate and students' Facebook use." *Journal of Media Psychology* 20, no. 2 (2008): 67-75..

beautiful flowers. That will destroy it but will leave its scent and taste in the flowers. We are at present not in need of beautiful scenery that looks good to the eyes, but what we need are foundation stones that will bury themselves in the soil to make the building standing on them strong.²⁵

Owing to his deep affiliation and close relationship with the Quaid, people began to think that he would be the successor to Quaid-i-Azam. On June 25, 1944, his sudden demise at the age of 39 shocked every Muslim in India. Jinnah in his condolence message said, "In him, Islam and the Mussalmans have lost one of their staunchest and sincerest workers."²⁶

God had gifted Nawab with countless qualities. He was zealous orator whose enthusiastic speeches enchanted and excited the audience. On speaking against the Dogra Rulers atrocities upon Kashmiri Muslims, he was expelled from Kashmir. His valour and boldness, his selflessness and sacrifices are visible from the fact that he did not lose heart despite being deprived of his *Jagir*.²⁷

It is fact that his speeches organized the hundred million Muslims of India who were nothing but a mob. When he joined Muslim League, Quaid-e-Azam said, "Muslim League was yet tongue-less (speechless). Bahadur Yar Jung has given it tongue (Speech)."²⁸ The speeches of Bahadur Yar had inspired millions upon millions to swell the League's ranks. His were the arguments that had induced thousands of Muslims to vote for the League in most of the bye-elections to Muslim constituencies between 1938 and mid-1944, especially in the four crucial bye-elections that were fought in the Khan Brothers' dominated West Frontier Province in 1943. This tour of the Frontier he had undertaken after he had read Jinnah's reply to Sirdar Aurangzeb Khan.²⁹

On Quaid's instruction, Bahadur Yar Jung spontaneously translated his English speech into Urdu in the famous meeting of All India Muslim League in Lahore in 1940.³⁰

In a nutshell, Bahadur Yar Jung was a sincere Muslim; sympathetic leader who felt pain for the worst condition, the Muslims had fallen in. He spent every moment of his life for the betterment and uplift of the Muslims politically, socially, economically and religiously. It was due to his strong personality and force of conviction that the States Muslims stood united under the umbrella of All India States Muslim League and supported All India Muslim League in its demand for Pakistan.

²⁵ *Ibid*, 226.

²⁶ Syed Ahmadullah Nusrat Hashmi, op. cit, 6.

²⁷ Nazeer-Uddin Ahmad, op. cit., 164.

²⁸ Syed Ahmadullah Nusrat Hashmi, op. cit. 5.

²⁹ *Ibid*. 94-95.

³⁰ Syed Allah Bux, op. cit. 90.

perfect their internal organization.”²¹

Nawab Bahadur Yar Jung, the great leader of Pakistan Movement, was the right hand of Quaid-i-Azam. His great qualities won him an applause and appreciation by the Quaid. The two examples of his achievements during Muslims’ struggle for freedom will help us to judge how towering and influential personality he had among Muslim Leaguers. Muslim League had decided to hold its 27th meeting in Lahore. In the tragic aftermath of the 19 March 1940, firing in Lahore and the subsequent ban on the organization in Punjab, government had banned public gathering. Unionist Prime Minister in Punjab, Sir Sikandar Hayat informed the Quaid about the whole situation in detail. Quaid-i-Azam called the meeting of Muslim League leaders. Most of them were in favour of cancellation of meeting but Bahadur Yar Jung assured Quaid-e-Azam that nothing would happen and requested him to ask Sir Sikandar Hayat that I (Quaid-i-Azam) would take the responsibility of law and order. Later on, his assurance proved right and the meeting reached to its successful culmination with the passing of Pakistan Resolution.²²

The annual Muslim League meeting of 1941 was held in Madras. In this meeting the Pakistan resolution was to be adopted as the aims and objectives of Muslim League. There was a great controversy on this issue but the whole credit goes to Nawab Bahadur Yar Jung who convinced all contradicting people. Resultantly, it was passed by huge majority vote.²³

His honesty and devotion, diligence and industry made him the cherished one of the Quaid. Despite his so closeness to Quaid, and knowing the having so respect for him, he spoke vehemently for the interests of the Muslims in all the sessions of Muslim League. In the Karachi session of the All-India Muslim League on 26 December, 1943 Nawab Bahadur Yar Jung declared that he was a Communist, “if Communism means to efface poverty, class distinctions, and to provide bread and clothing to the poor.” He made it clear that he did not draw his inspiration from Karl Marx but from the Quranic justice. Addressing the Quaid-i-Azam, he said, “We have understood Pakistan in this light. If your Pakistan is not such, we do not want it.”²⁴ In the same Karachi session of the All-India Muslim League Nawab Bahadur Yar Jung pointed out:

Muslims! Decisions made under pressure do not last for long. To-day we are not in need of a tree that blooms like a flower or in need of fruit that tastes sweet to our mouths. Instead, we are in the need of fine manure that dissolves in the soil and strengthens the roots. That will unite with the water and soil to produce

²¹ . Ibid., 599.

²² Syed Ahmadullah Nusrat Hashmi, Op. cit, 78.

²³ Ghulam Muhammad, op.cit. 77.

²⁴ Khalid bin Sayeed, *Pakistan: The Formative Phase* (Karachi: Pakistan Publishing House, 1960), 225.

The strategy adopted to extend the States Muslim League's network was that two of its meetings were essential to be held where All India Muslim League's meeting was to be held. It provided the leaders with an opportunity to ponder over the problems of the Muslims of States. While he was setting up the branches of States Muslim League in various states. He sought the following information about States from Khawaja Hassan Nizami due to his extensive familiarity with India. Does a parliament exist in the state and if so, what is Muslim representation in it? What's Hindu Muslim proportion in Ministries, Secretariat and Services of Various sorts? What privileges do Hindus get from the state? What is Muslims' ratio in state population? What is their condition?¹⁷

Nawab had heard about the sufferings of the Muslim in the state of Gwalior and he immediately wrote to Maharaja that:

All India Muslim League's working committee is deeply concerned over the complaints; the Muslim population has against your government. It requested me to present the matter before your Highness in a suitable way. Kindly, grant me time on nearest date so that I may appear before your Highness to discuss the same.¹⁸

Bahadar Yar Jung very actively and responsibly represented the States Muslim when he visited Sir Stafford Cripps on his arrival in March 1943. The latter intended to see the representatives of states peoples, so, the former wrote to him that:

You may be aware of the fact that the only representative of the States Muslims is All India States Muslim League whose presidentship has been entrusted to me.... I am confident that you will not neglect the Muslims of States and welcome the Idea of an interview with me to find out their point of view.¹⁹

State governments did not like his political activities. A royal *firman* (order) was issued in 1943 that all '*Mansabdars* and *Jagirdars*' would be considered state servants whereas the state had already banned the freedom of speech and political activities of its servants. At this moment, Nawab Bahadar Yar Jung decided to revert his titles and *Jagir* (land) to the state to keep his freedom of speech and political activities intact.²⁰

Nawab wanted to setup a branch of All India States Muslim League in Bahawalpur State. For this purpose, he wrote to Sheikh Abdul Rasheed of Bahawalnagar "All India States Muslim Leagues surely can help the Muslims in States provided they themselves are willing in this connection. First, they should

¹⁷ He wrote this letter to Khawaja Hassan Nizami on 28 Feb 1938. Khawaja was a famous prose writer and held the office of Nizam-ud-Din Aulia' spiritual order and had wide range of disciples all over India. *Makateeb-e-Bahadar Yar Jung*, op.cit. 91.

¹⁸ *Makateeb-e-Bahadar Yar Jung*, op.cit, 352.

¹⁹ *Ibid.*, 493.

²⁰ Nazeer-Uddin Ahmad, *Sawanih Bahadur Yar Jung*, Op. cit., 187.

minority would make their future dark and would create them problem. I have realized that the Muslim of Hyderabad state who are real heirs of the glory of Mughal past of the Muslim of Sub-continent, They should lead on the path of progress. At least they should start it from the States. In this way they would be able to create a relationship based on fraternity among them. That would be helpful in making all of them powerful. It would make them powerful in coming the revolution of democracy. In this way they would be able create their relation with the Muslims of British India.¹³

In the context of struggle for Pakistan, in a letter to the editor of *Zamzam*, a periodical he wrote that:

Pakistan is my destination, the struggle for its creation is my duty, and the assignment which I have been given by the leadership is to organize the States Muslim League; By the grace of God I am pursuing my objectives and under the guidance and orders of the leadership' I do my duty and I 'll continue my duty.¹⁴

In a very short span of time, he aroused the Muslims of states and got them united. Mahmood-ul-Hassan Siddiqui, League's secretary made a tour of twelve states on Nawab's personal expenses.

In 1940, Muslim League put forward the demand for Pakistan in Muslim Majority areas. The State Muslims also joined this struggle for Pakistan. Specially, the state in the North West territory of India like Kashmir and Swat; in Baluchistan; Kalat and Lasbella; in Sind: Khairpur and Hala; in Punjab: Bahawalpur, Kapur Thallah and Patyala and in Rajhistan: Bikaner and Jesalmir, Farid Kot, Juned, Lodaro, Patodi, Chamba, Mandi and Kaleesa could accede to Pakistan and after the accession of these states, the proportion of Muslim population in Pakistan would be 61.63 per cent.¹⁵

In his presidential address to the meeting of the Majlis-e-Itehadul Muslimine in 1940, which had aligned with the All India States Muslim League, he presented in detail the causes and objectives of States Muslim League and said:

The horrible affairs of Muslim hardships and sufferings in the states of Jaipur, Jodhpur, Gwalior and Kashmir etc. and the constitutional amendments there emphasized the need of establish it. So, by the grace of Allah and in His name I put the scheme of States Muslim League before States Muslims and requested them to assemble at its platform to protect their solidarity. 'Yes', they all cheered from all corners.¹⁶

¹³ Presidential address to annual meeting of *Itehad-ul-Muslimin* quoted in Mohammad Ahmed Khan, *Hamara Quaid* (Urdu), Hamara Quaid, (Hderabad : Quaid-i-Millat Academy, 1945), 111.

¹⁴ Syed Ahmadullah Nusrat Hashmi, *Quaid-e-Milat, Nawab Bahadar Yar Jung*, (Lahore: Feroz Sons, 1971), 97.

¹⁵ Ch. Muhammad Ali, *Emergence of Pakistan*, (Lahore: Research Society of Pakistan, 1973), 271.

¹⁶ Ghulam Muhammad, op.cit., 82.

agreements had accepted United Kingdom a paramount power which was responsible for foreign affairs and external and internal security. A political department worked directly under Viceroy to deal with the affairs of the states. With a view to the accession of states with the proposed Federation of India, the representatives of the states were invited to attend Round Table conferences in London in 1930-32.

It was due to the great importance of the states that Congress leaders established All India States People Conference in 1927 with the objective of attaining responsible government for the people in the Indian States through responsible institutions under the patronage of their rulers. There had been serious political unrest in Kashmir and some other states during the thirties but despite much suppression and repression, Legislative Assemblies with much limited power were established. The Government of India act 1935 opened the way to the Federation of India and it included states. The sweeping victory of Congress in majority of the provinces in 1937 elections made leaders realize that Congress would be the successor to the British power over the whole of India, including Indian states. So, in 1938 Congress passed a resolution that Indian states would be the integral part of India and demanded the same political, social and economic freedom as in the rest of India. In 1939, Nehru was elected the president of All India States People Conference.¹⁰

The Muslim League could not ignore the efforts of Congress to extend its sphere of activities and influence to the states. So Nawab Bahadur Yar Jung consulted Qauid-i-Azam and on his instructions laid the foundations of the States Muslim League in 1939. Its head quarter was established in Nagpur to extend the sphere of State Muslim League and organize it in Cochain, Malabar, Mysore and Traunkuar in South India; Jaypur, Jodhpur and Gwalior in Central India and Kashmir in North India. Nawab Bahadur Yar Jung used to pay 150 rupees monthly for its expenses.¹¹ The first meeting of All India States Muslim League was held in Lahore and Muslim representatives of all Indian States attended it. Nawab Bahadur Yar Jung was unanimously elected its president.¹² Narrating the causes of formation of states Muslim League, he said:

It is necessary for the citizens of indigenous states people to make their separate set up for the people of all the Indian states. Otherwise, the majority of the people despite being majority and minority of the people despite being their

¹⁰ V.P. Menon, *The Story of the Integration of the Indian States*, (Calcutta: Orient Longmans, 1956), 22.

¹¹ Ghulam Muhammad, *Hayat-e-Bahadur Yar Jung*(Urdu), (Karachi: Bahadur Yar Academy,1990), 82.

¹² Syed Allah Bux, *Looking Back into the unsettling face of truth*, (Karachi: no publisher, 2012), 90.

in 1939 he was appointed its president it reformed its manifesto and a clause regarding political objectives was also included in its constitution. Bahadur Yar Jung enunciated the doctrine of 'Ana'l Malik', -- 'We are sovereign'. According to this theory, sovereignty did not vest in the ruler, but in the Muslim community. The *Nizam* was merely a symbol of that sovereignty. Every Muslim in the State thus became a participant and a sharer in sovereignty. It thus sought to make it the vested interest of every Muslim to protect his sovereignty and its symbol, the *Nizam*. It became the official doctrine of the *Ittehad* and Bahadur Yar Jung insisted that Hyderabad should be declared a Muslim State.

So it became the first Muslim political organization of the Hyderabad State. He endeavored hard for the promotion and development of this organization. In 1937, Majlis' Branches were 58. This number extended to 384 in 1939 and in 1942 Qamar Bagh (Darus-Salam) which was a big patch of land of 24 thousand yard circumference was bought and made its headquarter.⁵ By adopting a strong stance for political reforms in the state, he was time and again threatened for serious consequences. He was also induced for even premiership in the state.⁶ But these circumstances could not stop him from his mission. His political philosophy was purely based on Quranic thoughts. In one of his presidential address *Majlis-e-Ittehad-ul-Muslimin* he clearly stated:

What is else other than Quranic thoughts, which provided basis for the uplift of the Arab Badoens to the rulers of the World. It was just and just Quran. So in the political philosophy of *Majlis-e-Ittehad-ul-Muslimin*, every politics which has not been developed from the philosophy of Quran is just a mirage.⁷

In the later years of thirties Inayatullah Almasriqui's *Khaksaar* Movement was in full bloom. Nawab was moved by its manifesto and joined it. Irrespective of the fact, he was used to luxurious life; he set an example of tough life style of *Khaksaar* by taking hard exercise, parades and abiding by its strict discipline.⁸ Unfortunately, Allama Mashriqui had inflexible rigidity and did not compromise with the prevailing circumstances, so, Nawab had to separate himself from *Khaksaar* Movement.⁹

There existed 562 states in British India which roughly comprised one third of India's territory and one fourth of its population. They were outside British administrative set up and were ruled by princes who under treaties and

⁵ Ahmad Saeed, *Husool-e-Pakistan*, (Urdu) (Lahore: Feroz Sons.), 302.

⁶ Nazeer-Uddin Ahmad, *Sawanih Bahadur Yar Jung*, (Urdu), (Hederabad, Anaddra Pardesh: Bahadur Yar Academy, 2006), 167.

⁷ Ahmad Saeed, op.cit. 46.

⁸ Lucien D. Benichou, *From Autocracy to Integration: Political Developments in Hyderabad State 1938-1948*, (Himaytnagar: Orient Longmans, 2000), 91.

⁹ Ibid., 9.2

Saadi Khan alias Mohammad Bahadar Khan (Nawab Bahadur Yar Jung) was born on February 3, 1905 in a family which was quite sound on political, economic and social grounds. His mother died in his infancy and father left no stone unturned to get him educated in the best possible way from well-known scholars of the time. Other than traditional education in Persian and Arabic, he got modern western education. But when he was in matriculation, at the age of eighteen, his father died. So, he left education and took the charge of the family affairs. After a hard work of eight years, he became able to manage his family affairs.

After getting some relief from his personal liabilities, he turned towards his services for the cause of Islam. Nawab Bahadar Yar Jung setup an association *Majlis-e-Tbaleegh-e-Islam* in 1927. For three incessant years, Nawab traveled from village to village and bore all odds on the way. These were the days when extremist Hindu revivalists had started their activities to establish *Arya Smaj* in Hyderabad. Their *Shudhi* Movement, to convert Muslims into Hinduism, was in full swing. So they started a violent move against Nawab. They distributed different types of pamphlets against Nawab, portraying him as a lion, sucking the blood of innocent Human beings. They even declared a huge amount for his head. But he remained firm to his cause.²

In 1931, he went on a holy pilgrimage to *Hijaz*. Having performed Hajj, he visited several Muslim countries. The Muslim countries which he visited were *Hijaz*, Palestine, Egypt, Syria, Turkey, Iraq, Iran, Central Asia and Afghanistan. He met leading persons there such as Mustafa Nahas Pasha (President of Egyptian delegation), Muhammad Ali Pasha of Egypt, and Eminel-Hussaini (the Grand mufti of Jerusalem). He became well acquainted with them. For several years, he kept up a regular correspondence, diagnosing and discussing the ailments of the Muslim people, and exploring the way out of their current problems. He watched their affairs at close quarters. This journey gave rise to his Pan-Islamic sentiments.³

On his arrival from this journey, in Hyderabad, He started career for the services of the Muslims. In his ambitions for the uplift of Muslims, he decided to play more effective role and joined *Majlis-e-Itehad-ul-Muslimin* on December 7, 1928. The main objective of this organization was to unite Muslim *Ummah* on a single platform and direct it on the way to modern progress and development by following the glorious principles of Islam.⁴

Though it was founded as a religious organization in the beginning but when

² *Makateeb-e-Bahadar Yar Jung* (Urdu), (Karachi: Bahadur Yar Academy, 1967), 42.

³ *Ibid.*, 46.

⁴ *Ibid.*, 46.

Role of Nawab Bahadur Yar Jung in Pakistan Movement: An Analysis

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Abstract

This article brings to light the services of Nawab Bahadur Yar Jung which he rendered in connection with Pakistan Movement, to bring the people of the states of British India into the fold of All India Muslim League. This was the time when Congress established All India States People's Conference in order to start the campaign of encouraging the people of the states to join the Congress. As a reaction to it, Quaid-i-Azam assigned responsibility of establishing All India States Muslim League to Nawab Bahadur Yar Jung. He organized a political platform and helped them to cause a measure of interaction and integration between the Muslims of British India and those of the princely States of India, in respect of their long-term political goals and aspirations. For the first time he articulated powerfully the Muslim grievances in the Indian States. He aggregated and processed their demands; he built up incrementally and diligently British Indian Muslim interest in their problems and support for their resolution. He took great interest and made his best efforts to organize Muslim League in the States.

Key Words: Pakistan Movement, Congress, All India States Muslim League, All India States People's Conference

In world history, there have been a few men whose achievements made them immortal. The distinguished status they earned was due to their untiring efforts, devotion, diligence and their patriotic feelings. They always remained above all kind of motives like personal gains and privileges rather they spent their lives to achieve the goal of national integrity and solidarity. Among them is Nawab Bahadur Yar Jung, a leader of Pakistan movement; whose role to create the consciousness of self-correction and consolidation among the Muslims, made him immortal for all ages to come. He was an Afghan by origin. His great grandfather had come with Ahmad Shah Abdali and settled in Jaipur. In the first half of the 19th century, during the reign of Nawab Sikandar Jah, this family migrated to Hyderabad to reside here. They were the people of unusual qualities which ranked them high among the nobles of Hyderabad. The state conferred upon them various titles and *Jagir* (land) for their services to the state. Their close contact continued with in the reigns of almost every *Nizam*.¹

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¹ *Nizam* was the title of the ruler of the richest princely state of Hyderabad Deccan in British India.

One of its most effects was that it created political awareness among the Muslims. It held its annual meetings in various cities throughout the country. Political and religious leaders like Nawab Mohsin-ul-Mulk, Maulvi Nazir Ahmad and Nawab Vaqar-ul-Mulk etc. took active part in these meetings. They discussed educational, social and political problems of the Muslims. It served as a Political mouth-piece of Indian Muslims. Its contribution to the ultimate partition of India, although not greatly evident on the surface of affairs, was not much less greater than that of most famous child "The All India Muslims League." It was the standard bearer of the values and interests of the Muslims. The Muslim became aware of their political rights. They successfully faced all political problems of the Indian National Congress and the British. It was responsible for establishing the "Two-Nation Theory" in Sub-Continent, declared that the Hindus and Muslims were two separate nations with their own distinct religion and culture. We can say it created political and social awareness among the Muslims. Evolution of the Muslims leadership matched the Wits and Skills of their adversaries, effectively defended the political and social rights of the Muslims, as they became prosperous economically, they got respectable position in the Hindus dominated society. They occupied high government posts and started weeding powers. Many of those people took part in Pakistan Movement, so Pakistan emerged on the map of the world on August 14, 1947, which was the interpretation of the dream of Millions of Muslims on the forum of the Conference, after the passage of history, starting from the event of Lahore Resolution on March 23, 1940 to Independence Day of Pakistan.