بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

(In the Name of Allah, the Most Compassionate, the Most Merciful)

Pakistan Studies

12

PUNJAB CURRICULUM AND
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Prepared by: Punjab Curriculum and Textbook Board, Lahore

Experimental Edition

Printer:

Chapter 1

Islam and Pakistan

Student Learning Outcomes

After studying this chapter students will be able to:

1. describe Islam as the ideological base of Pakistan.
2. understand Two nation theory.
3. identify the basic Islamic principles which grade public morality in Pakistan.
4. define the welfare state and its functions (Riysaat-e- Madina).
5. state the basic principles of an Islamic welfare state (Riysaat-e- Madina).
6. evaluate Pakistan as a modern Islamic state, as delineated by Quaid-i-Azamرحمة الله عليه, Allama Iqbal رحمةالله عليه, Liaqat Ali Khan and in the Objectives Resolution.
7. establish relationship between Islam and modernism in the context of Pakistani society and culture.
8. appraise how Islam promotes peace and fosters tolerance and co-existence in the contemporary society.

Islam as the Ideological Base of Pakistan

Meaning of Ideology

Nazria is translation of the French word *ideologie*. In English ideology consists of two components, "idea" and "logy". The comprehensive meaning of ideology is way of thinking and concept of life etc. Ideology generally refers to a civilized or social strategy that becomes the common goal of some nation. The word ideology is used in a broader sense. It creates such a system of human life in which beliefs and purposes of life should be included. Ideology brings some society in such a form where beliefs, customs and religious affairs of individuals are common. Islamic society is unique as compared to other societies. It is based on divine principles and ideas derived from the Holy Quran and the Sunnah of Hazrat Muhammad رسول الله خاتم النبيين صلى الله عليه وعلى آله وأصحابه وسلم.

Source of Islamic Ideology

The impacts of any ideology depend on sincerity, dedication, loyalty and commitment of the individuals. Islamic ideology affects the minds of individuals in natural way. In this way, the faith of individuals in the eternal principles of Islam is strengthened. The source of Islamic ideology is the Holy Quran, Sunnah of Hazrat Muhammad رسول الله خاتم النبيين صلى الله عليه وعلى آله وأصحابه وسلم and Islamic customs and traditions.

The Holy Quran

Commands of the Holy Quran are the base of Islam. They provide detailed and

complete guidance regarding political, economic and social laws and rights. As a result, life becomes pleasant, peaceful and purposeful at individual and collective level.

The Sunnah of Hazrat Muhammad رسول الله خاتم النبيين صلى الله عليه وعلى آله وأصحابه وسلم

Our dear Holy Rasool Hazrat Muhammad خاتم النبيين صلى الله عليه وعلى آله وأصحابه وسلم has clarified the Islamic commands with the words and actions. A detailed interpretation of the teachings of the Holy Quran is found in the Sunnah of Hazrat Muhammad رسول الله خاتم النبيين صلى الله عليه وعلى آله وأصحابه وسلم which is the source of Islamic principles and laws. Sunnah is an Arabic term. It literally means "a path to be followed". The Holy Quran describes the basic characteristics of Islamic principles. But their interpretation is found in the Hadith (*Ahadees*) of Hazrat Muhammad رسول الله خاتم النبيين صلى الله عليه وعلى آله وأصحابه وسلم. In addition to Jihad, the details of basic components of Islam, i.e Kalma-e-Shahadat, Namaz, Zakat, Roza, and Hajj have explained by Hazrat Muhammad رسول الله خاتم النبيين صلى الله عليه وعلى آله وأصحابه وسلم.

Customs

Traditions and values found in different areas, which are not against the Islamic teachings, the Muslims are allowed to adopt them in their particular region. These include fairs, gatherings and other events.

Importance of Ideology

Why is "ideology" important for a nation? The importance of ideology is vivid for the following reasons: -

Reflection of Ideas

Ideology reflects thoughts and ideas. It decides the principles of living, thinking and mutual relationship in the society.

Source of National Unity

Ideology brings people together on one platform and becomes a source of unity.

Attaining of Allah's Pleasure

Islamic ideology encourages human beings to strive for welfare, as a result of which Allah is pleased. This struggle serves as a powerful driving force for the nations.

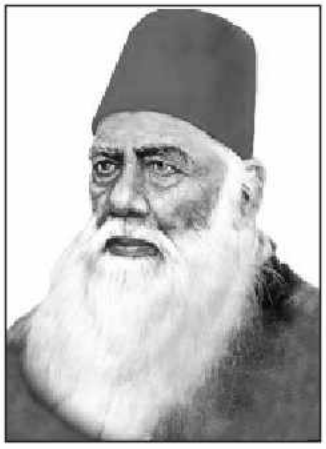
Helpful in Making Right Decision

Ideology creates a special kind of insight in selecting leadership that helps in making right decisions.

Contributes to the Preservation of Culture

Ideology helps in preserving freedom, culture and customs. Islamic ideology is a reflection of Islamic values which were taught and practised by Hazrat Muhammad رسول الله خاتم النبيين صلى الله عليه وعلى آله وأصحابه وسلم.

Two Nation Theory



Sir Syed Ahmed Khan

Two Nation Theory is the base of Pakistan. Two nations, the Hindus and the Muslims were living in the sub-continent who had different political, religious, social and economic values. They had different ideologies which were based on Islam and Hinduism. Pakistan Movement was also based on Two Nation Theory i.e. the Hindus and the Muslims were two different nations in Indo-Pak Subcontinent who believed in Hinduism and Islam. These two nations were quite different in life style and living conditions. On the basis of this "Two Nation Theory", the Muslims of India demanded for a separate state for themselves and finally Pakistan came into being.

Two Nation Theory began with Sir Syed Ahmad Khan's demand for separate electorate. Other Muslim leaders reiterated this demand in the meeting with Viceroy Lord Minto at Shimla in 1906, and Muslim League was also established on the basis of this demand. Muslim League fostered this demand. In his presidential address at Allahabad in 1930, Allama Muhammad Iqbalرحمة الله عليهat the session of Muslim League said that the northwestern part of India where the Muslims are in majority should be made an independent country of the Muslims. Quaid-e-Azamرحمة الله عليهalso put forward this theory and at the annual session of Muslim League in Lahore in 1940, he explained the "Two Nation Theory" and demanded a separate country for the Muslims. In this session, a resolution was unanimously passed which was named as Lahore Resolution or Pakistan Resolution. Implementing the resolution, Quaid-e-Azamرحمةاللهعليه made Pakistan in 1947.

Basic Principles of Islam

Sovereignty

Islamic society firmly believes that Allah Almighty created this universe and He is the Supreme Ruler of the universe. The public representatives can exercise those powers within the limits that have been decided by Islam. However, to run the affairs of the state, the people have complete freedom to elect righteous, pious and virtuous representatives who have fear of Allah Almighty. In Islamic society, people trust the rulers as long as they follow Islamic laws, this thing clarifies the concept of democracy in Islam.

Justice

Justice literally means putting the right thing in the right place. This is the real base

of divine law. No aspect of life can be completed without justice. It is justice, which promotes peaceful and prosperous society. Only in'justice system, the collective betterment and character building of individuals is possible. Islam emphasizes on establishing justice. The Holy Qur'an says:

(ترجمہ):''اگر آپ فیصلہ فرمائیں تو اِن کے درمیان انصاف کے ساتھ فیصلہ فرمادیجیے بے شک اللہ انصاف کرنے والوں کو پسند فرماتا ہے۔''(سورۃ المائدہ، آیت نمبر 42)

It is also said in the Holy Quran:

(ترجمہ):''اے ایمان والو! انصاف قائم کرنے والے ہو جاؤ اللہ کے لیے گواہ بن کر خواہ یہ (گواہی) تمھارے اپنے یا والدین کے یا قریبی رشتہ داروں کے خلاف ہو اگر (جس کے خلاف گواہی دی جارہی ہے) کوئی مالدار ہو یا محتاج پس (ہر حال میں) اللہ اُن دونوں کا (تم سے) زیادہ خیر خواہ ہے تو تم خواہشِ نفس کی پیروی نہ کرو کہ تم عدل نہ کرو اور اگر تم بات میں ہیر پھیر کرو یا (گواہی دینے سے) مُنھ پھیر لو تو بے شک اللہ اُس سے خوب باخبر ہے جو تم کرتے ہو۔''(سورۃ النسا، آیت نمبر 135)

The fundamental rights of individuals are protected in the judicial system of Islam.

(ترجمہ):''آپ فرمادیجیے میرے ربّ نے عدل کا حکم دیا ہے''(سورۃ الاعراف، آیت نمبر 29)

Equality

Islam is torch bearer of equality among human beings. Islam denies all distinctions including colour and race, language and culture, and wealth and poverty. Hazrat Muhammad رسول اللہ خاتم النبیین صلی اللہ علیہ وعلی آلہ واصحابہ وسلم at the occasion of Hujjat-ul-vida said:

''اے لوگو! بے شک تمھارا رب بھی ایک ہے اور تمھارا باپ بھی ایک۔ آگاہ رہو! کسی عربی کو کسی عجمی پر، کسی عجمی کو کسی عربی پر، کسی سفید فام کو کسی سیاہ فام پر اور کسی سیاہ فام کو کسی سفید فام پر کوئی فضیلت حاصل نہیں۔ فضیلت کا معیار صرف تقویٰ ہے۔''

In Islamic law, all human beings are equal and have equal opportunities for legal progress and protection.

Brotherhood

Akhuwat means brotherhood. The Holy Quran says:

(ترجمہ):''بے شک سب اہلِ ایمان (تو آپس میں) بھائی بھائی ہیں''(سورۃ الحجرات، آیت نمبر 10)

The principle of brotherhood is an important aspect of Islamic society. As brothers, they share each other's sorrows and joys. Feeling of brotherhood evokes and fosters love, mutual cooperation and sacrifice.

Our beloved Nabi Hazrat Muhammad رسول اللہ خاتم النبیین صلی اللہ علیہ وعلی آلہ واصحابہ وسلم said:

''ایک مسلمان دوسرے مسلمان کا بھائی ہے۔''(صحیح بخاری، حدیث نمبر 2442)

On another occasion He رسول اللہ خاتم النبیین صلی اللہ علیہ وعلی آلہ واصحابہ وسلم said:

''آپس میں بغض نہ رکھو۔ حسد نہ کرو۔ پیٹھ پیچھے کسی کی برائی نہ کرو، اللہ کے بندو آپس میں بھائی بھائی بن کر رہو۔'' (صحیح بخاری، حدیث نمبر 6065)

In short, a Muslim should not have any kind of malice towards his other Muslim brother. The Muslims are the Muslims. Islam does not allow conspiracy and bad ideas even against non-Muslims.

Tolerance

Tolerance and forbearance are great virtues in the eyes of Islam which save man from hardship and difficulty and become a source of love for others. The best way of

establishing social relations among the people, is to ignore the mistakes of others. Tolerance is the best way of avoiding conflicts. Because of this, the atmosphere of brotherhood and peace is fostered and human relations are stabled.

Hazrat Muhammad رسول اللہ خاتم النبیین صلی اللہ علیہ وعلی آلہ واصحابہ وسلم taught tolerance through his words and actions. In the Holy Quran Allah Almighty says:

(ترجمہ): "دین میں کوئی زبردستی نہیں ہے، بے شک ہدایت گمراہی سے خوب واضح ہو چکی ہے۔" (سورۃ البقرہ، آیت نمبر 256)

It is a golden rule of tolerance that in Islamic society the legitimate rights of the non-Muslims are respected and protected completely. So, it is important to keep an eye on such people who impose their thoughts and ideas on others and hurt their feelings.

Impact of Islamic Principles on Public Morality

The Islamic principles mentioned above affect public morality positively in Pakistan. They encourage the people to adhere to justice. Adoption of Islamic principles eliminates social segregation and creates a spirit of coexistence among the people and mutual social relations are established. In this way the atmosphere of brotherhood and peace is promoted.

Definition and Functions of an Islamic Welfare State

Definition

Islamic welfare state refers to such state that has been working for welfare of the people based on Islamic principles, aims to establish a society where should be justice, equality, brotherhood and economic prosperity.

Functions

Duties of Islamic welfare state refer to the rights of the citizens which must be gratified by the state. Islamic welfare state has complete responsibility to solve the economic, social, political and other issues of the citizens. It is the duty of Islamic welfare state to do spiritual and materialistic welfare of the people, to fulfill their basic needs, to provide them facilities and to put them on the path of virtue. Some of the duties of Islamic welfare state are listed below:

1- Establishment of Divine Government

In Islamic welfare state, sovereignty belongs to Allah Almighty. The Muslim ruler exercises his authorities as the trust of Allah. The purpose of establishing such government is to forbid people from wrong doings and prepare for good deeds i.e. امر بالمعروف و نہی عن المنکر so that the spirit of brotherhood, love, peace and compassion may be among the people and they live in peace.

2- Enforcement of Islamic Laws

In an Islamic welfare state, the head of state is the servant of the people. Legislation

based on The Holy Quran and Sunnah of Hazrat Muhammad رسول الله خاتم النبيين صلى الله عليه وعلى آله وأصحابه وسلم and its implementation is the primary responsibility of the ruler. Because the rules given by The Holy Quran and Sunnah of Hazrat Muhammad رسول الله خاتم النبيين صلى الله عليه وعلى آله وأصحابه وسلم are the guarantor of public welfare. In Islamic state, the ruler stands with oppressed in fight against oppressor.

3-Fulfillment of Basic Needs

To provide all basic needs, i.e food, clothing and shelter to the people is important responsibility of Islamic State. To bring all the social security schemes to fruition is the duty of Islamic State. The establishment of Bait-ul-Maal in Islamic state of Madina was an effective step towards the completion of basic needs of its citizens.

4- Provision of Facilities

After providing basic necessities to the people, to lead a decent life, Islamic welfare state ensures the provision of other facilities and services for them e.g. education, health and transportation. To provide all the facilities for a better life is the responsibility of Islamic State.

5-Fair Distribution of Wealth

Islamic welfare state does not allow the wealth of the nation to be concentrated in few hands but ensures the circulation of wealth so that all the members of society may be benefited from it. Islamic state provides social security to the people through just distribution of wealth so that poverty may be removed. The reign of Hazrat Umar رضی الله عنه was an ideal era in which poverty and destitution were eradicated and almost everyone started to live a dignified life.

6-Collective Progress

For the collective development, it is the responsibility of Islamic Welfare State to formulate and implement industrial, agricultural, mineral and commercial development plans. Islamic state can also take hold of the sources of the land for the collective welfare. However, the price must be paid without any delay. Islamic State can also use the land of the state for the benefit of the people.

7-Enforcement of Law and Order

It is the duty of the Islamic Welfare State to establish law and order so that the people may lead a peaceful life and the protection of their lives, property and dignity be possible. Therefore, the effective enforcement of laws and judicial system must be strong and autonomous.

8-National Defence System

It is the responsibility of the state to protect the country from internal and external threats and manage the defence of the country's borders. For this, a strong army equipped with modern weapons is necessary.

9-Foreign Policy

To establish relations with foreign countries, their promotion and taking appropriate steps at the international level to achieve national interests is called foreign policy. It is the duty of Islamic welfare state to include relations with Islamic countries in its foreign policy priorities so that a good example of Islamic brotherhood may be presented at the international level.

Basic Principles of an Islamic Welfare State

Hazrat Muhammad رسول الله خاتم النبيين صلى الله عليه وعلى آله وأصحابه وسلم founded the first Islamic state in Madina Munawara where the basic principles of monotheism, equality, justice, morality, piety and the acquisition of knowledge were adopted. The exemplary Islamic state of Madina Munawra showed to the world a successful experiment of a society that was equal guardian of welfare, justice and basic rights .

Islam is a complete code of life therefore, it like other institutions ,also provides complete instructions and principles for the establishment of a state. In the light of these principles, Hazrat Muhammad رسول الله خاتم النبيين صلى الله عليه وعلى آله وأصحابه وسلم established the state of Madina which Hazrat Umar رضی الله عنه uplifted to the sky. Keeping in view the Islamic teachings, commands, and instructions, whatever system of the state and the institutions of the state were established by Hazarat Umar رضی الله عنه, from them an exemplary Islamic welfare state came into being. This system based on the Islamic principles is followed in the world even today.

Following are the basic principles of an Islamic welfare state:

1-Sovereignty of Allah Almighty.

The source of all powers in the Islamic state is Allah Almighty. He is the creator and master of the whole universe. Therefore, all the affairs of the state are done in the light of Allah Almighty's commands. In Islamic state, the ruler is the vice to Allah Almighty and responsible for the implementation of His commands. As a result of this principle, instead of bowing before the worldly powers, man bows before only Allah Almighty.

2-Beliefs

Islamic welfare state is based on monotheism. However, believing in the Prophethood, finality of the Prophet hood and the Day of judgment is also very important. As a result of these beliefs, Islamic state considers following the commands of Allah Almighty compulsory.

3-Establishment of Justice

Islamic State is the responsible for establishing justice in society. In Islamic State, judiciary has a high position and is free from the influence of administration.

Rather, administration and the head of the state are accountable before the judiciary. In Islamic state, judiciary can summon and punish the head of the state.

4 -Establishment of Equality

There is no room for complexion, race, region, sex and other distinctions in an Islamic State. All the people have equal economic, social, religious and other rights. An excellent environment is created in Islamic State. There is no restriction of caste and creed and a society free from oppression and tyranny is established.

5-Freedom of Expression

In Islamic state, the people are given complete freedom of speech and writing. In Islamic state, there is freedom to criticize the authorities. Criticism on the government leads to reform and the public interest is also showed. An Islamic state admits the freedom of newspapers, magazines and other means of communication but criticism on religion is not tolerated. Hazrat Abu Bakar Siddiq رضی اللہ عنہ in his first sermon said, "People! If I do anything against The Holy Quran and Sunnah, do not follow me rather remove me from the office."Similarly, in the time of Hazrat Umar رضی اللہ عنہ many people openly criticized him, to which heرضی اللہ عنہ replied with smile.

6-Human Rights

Much emphasis has been given on human rights in Islamic teachings. Islam has fixed the rights of family, neighbours, relatives and other human beings. By observing human rights, an atmosphere of brotherhood, peace, and comfort of heart is created in the society by which the society becomes like paradise.

7-Principle of Social Welfare

Islam promotes the spirit of social welfare in human beings. Serving the people has a status of a high rank worship. When the principle of social welfare is adopted in a state, the structure of Islamic welfare state is revealed.

Pakistan as a Modern Islamic State Delineated by Quaid-e-Azam Muhammad Ali Jinnah رحمۃ اللہ علیہ, Allama Muhammad Iqbal رحمۃ اللہ علیہ, Liaqat Ali Khan and Objectives Resolution

Quaid-e-Azam Muhammad Ali Jinnah رحمۃ اللہ علیہ

Quaid-e-Azam رحمۃ اللہ علیہ was the leader of Tehreek-e-Pakistan and a big supporter of making Pakistan a modern Islamic state. He explained ideology of Pakistan in these words: "Pakistan came into being on that day when the first Hindu became Muslim in India."

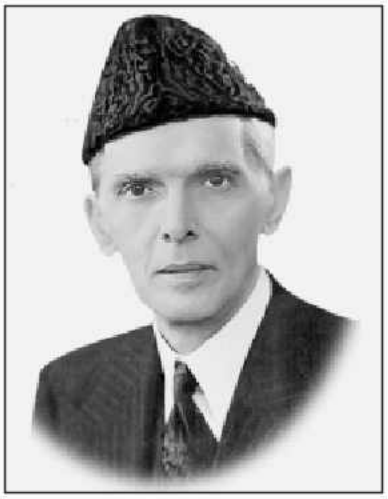
He became head of the founding party of Pakistan, All India Muslim League, and devoted himself for the attainment of Pakistan. Addressing the meeting of Muslim

League at Minto Park Lahore in March 1940, he explained the Two-Nation Theory and said that there are two nations in India who have no common value. Therefore, the Muslims need a separate state. At the end of the meeting, a resolution was passed in which a separate homeland was demanded.

Quaid-e-Azam رحمة الله عليه addressing the students in March 1944, said: "Our guide is Islam and this is the complete code of our life."

It means, Quaid-e-Azam رحمة الله عليه had a clear concept in mind that such a state would be established for the Muslims of the subcontinent where they could live according to the golden principles of Islam.

In Karachi 1943, at the annual meeting of Muslim league, Quaid-e-Azam رحمة الله عليه said: "What is that relation which has made the Muslims a single body? What is that rock on which the structure of Millat is restored? What is that base which has secured the safety of the boat of this Millat? that relation, rock and base is the Holy Quran."



Quaid-e-Azam رحمة الله عليه

Quaid-e-Azam رحمة الله عليه considered Islam, as religion, a complete code of life which has guidance and principles for every aspect of life. A state and its own government were required to implement these rules and regulations, so he considered the demand for Pakistan as a demand of Islam.

Addressing at Aligarh, Quaid-e-Azam رحمة الله عليه clarified the ideology of Pakistan in these words: "What was the motive of the demand for Pakistan and a separate state for the Muslims? What was the need of the division of India? Its cause is neither the narrow mindedness of the Hindus nor the tactics of Britishers, but is the basic demand of Islam?"

Right after the establishment of Pakistan, provincial and ethnic prejudices began to rise in the country which were harmful for national unity. Quaid-e-Azam رحمة الله عليه made every possible effort to eliminate these prejudices and urged the nation to forget all prejudices and be united for the sake of Islam. Addressing the people in Dhaka on March 21, 1948, Quaid-e-Azam رحمة الله عليه said, "I want not to see you to talk as a Sindhi, Balochi, Punjabi, Pathan and Bengali. What is the fun of saying that we are Punjabi, Sindhi or Pathan? We are only Muslims."

Who can give the best idea of a welfare state except Islam and what could be a better system life based on the immortal principles and laws in the world better than the Holy Quran? Quaid-e-Azam رحمة الله عليه never preached any sectarianism. We have to make Quaid-e-Azam's رحمةالله عليه Pakistan according to his principles.

Allama Muhammad Iqbal رحمةالله عليه

Allama Muhammad Iqbal رحمة الله عليه claimed with reference to the "Two Nation Theory" that the Hindus and the Muslims cannot live together in one state and the Muslims

sooner or later will succeed in forming their own separate state. Allama Iqbal رحمة الله عليه rejected the idea of one nation in the subcontinent and emphasized on the separate status of the Muslim nation. Admitting Islam as a complete system, in the meeting of All India Muslim League 1930, Allama Muhammad Iqbal رحمة الله عليه presented the idea of establishment of a separate Muslim state in the North West of the subcontinent. He said clearly that "India is not a country, it is a sub-continent of human beings belonging to different languages and practising different religions. Muslim nation has its own religious and cultural identity." They need a separate country either it is in union or independent one.

Allama Muhammad Iqbal
رحمة الله عليه

Liaqat Ali Khan

Liaqat Ali Khan was appointed as the first Prime Minister of Pakistan and while addressing the first Constituent Assembly of Pakistan on March 7, 1949, he presented a draft of Objectives Resolution and explained it as follows:

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ

WHEREAS sovereignty over the entire universe belongs to Allah Almighty alone and the authority which He has delegated to the State of Pakistan through its people for being exercised within the limit prescribed by Him is a sacred trust;

This Constituent Assembly representing the people of Pakistan resolves to frame a constitution for the sovereign independent State of Pakistan;

WHEREIN the State shall exercise its powers and authority through the chosen representatives of the people;

WHEREIN the principles of democracy, freedom, equality, tolerance and social justice, as enunciated by Islam, shall be fully observed;

Liaquat Ali Khan

WHEREIN the Muslim shall be enabled to order their lives in the individual and collective spheres in accordance with the teachings and requirements of Islam as set out in the Holy Quran and the Sunnah;

WHEREIN adequate provision shall be made for the minorities freely to profess and practise their religions and develop their cultures;

WHEREBY the territories now included in or in accession with Pakistan and such other territories as may hereafter be included in or accede to Pakistan shall form a

Federation wherein the units will be autonomous with such boundaries and limitations on their powers and authority as may be prescribed;
WHEREIN shall be guaranteed fundamental rights including equality of status of opportunity and before law, social, economic and political justice, and freedom of thought, expression, belief, faith, worship and association, subject to law and public morality;
WHEREIN adequate provision shall be made to safeguard the legitimate interests of minorities and backward and depressed classes;
WHEREIN the independence of the judiciary shall be fully secured;
WHEREIN the integrity of the territories of the Federation, its independence and all its rights including its sovereign rights on land, sea and air shall be safeguarded;

place amongst the nations of the World and make their full contribution towards international peace and progress and happiness of humanity."
Sir, I consider this to be the most important occasion in the life of this country, next in importance only to the achievement of independence, because by achieving independence we only won an opportunity of building up a country and its politics in accordance with our ideas. I would like to remind the House that the Father of the Nation, Quaid-e-Azamرحمة الله عليه , gave expression to his feelings on this matter on many occasion, and his views were endorsed by the nation in unmistakable terms."

Objectives Resolution

The draft presented by Liaqat Ali Khan was approved on 12th March 1949 in the form Objectives Resolution which is as follows:
"Sovereignty over the entire Universe belongs to Allah Almighty alone Who delegates His authority to the state of Pakistan which will be exercised as a sacred trust by the elected representatives of Pakistan being within the limits The Holy Quran and Sunnah."
"Democracy, freedom, equality, tolerance and social justice, must be observed according to the principles of Islam."
"The Muslims shall be enabled to live individually and collectively in accordance with the teachings of The Holy Quran and Sunnah".
"Adequate provision shall be made for the minorities to freely progress and practise their religions."
"Pakistan will be a federation and Judiciary will be free completely."

Islam and Modernism

Modernity refers to new ideas and new instruments which by pushing behind the public and private relations of the nineteenth century gave birth to new ideas and

established a new industrial society. In which cities were developed, materialism was worshiped and religion was rejected. It means by rejecting old traditions, modernity established new social values which have nothing to do with religion.

Islam has always encouraged modern ideas for the welfare and development of humanity. Being in the decided limits of the Quranic commands, Islam has accepted the modernity of ideas and instruments. Allah Almighty says in the Holy Quran:

(ترجمہ): ''یقیناً ہم نے اپنے رسولوں کو واضح نشانیوں کے ساتھ بھیجا اور ہم نے اُن کے ساتھ کتاب بھی اتاری اور میزان (عدل) بھی تاکہ لوگ انصاف پر قائم رہیں اور ہم نے لوہا اتارا جس میں سخت (جنگی) طاقت بھی ہے اور لوگوں کے لیے دوسرے فائدے بھی اور تاکہ اللہ ظاہر فرمادے کہ کون اُس (کے دین) کی اور اُس کے رسولوں کی بِن دیکھے مدد کرتا ہے بے شک اللہ بہت قوت والا بہت غالب ہے۔'' (سورۃ الحدید، آیت نمبر 25)

In this verse, iron has been referred to weapons and power, it means, Allah wants to see the Muslims powerful. This power can come from industrial development and modern technology. So modernity of instruments is acceptable in Islam.

As Muslims, we believe that our success in this world and in the world hereafter is in following the ways of Hazrat Muhammad رسول اللہ خاتم النبیین صلی اللہ علیہ وعلی آلہ واصحابہ وسلم and going away from the ways of Hazrat Muhammad رسول اللہ خاتم النبیین صلی اللہ علیہ وعلی آلہ واصحابہ وسلم, we can't make progress. If our life from dawn to dusk is according to the commands of Hazrat Muhammad رسول اللہ خاتم النبیین صلی اللہ علیہ وعلی آلہ واصحابہ وسلم it will help us in making progress. It is being tried to adopt Islamic civilization in Pakistan The saying of Hazrat Muhammad رسول اللہ خاتم النبیین صلی اللہ علیہ وعلی آلہ واصحابہ وسلم is :

''دانائی کی بات مومن کی گم شدہ چیز ہے۔ وہ اسے جہاں ملے، اسے لینے کا زیادہ حق رکھتا ہے۔'' (سنن ابن ماجہ، حدیث نمبر 4169)

The Muslims led the world in all sciences for many centuries, but when the Muslims abandoned the commands of Allah Almighty and the ways of Hazrat Muhammad رسول اللہ خاتم النبیین صلی اللہ علیہ وعلی آلہ واصحابہ وسلم their decline began. Allah Almighty has promised with the Muslims for the kingdom and the caliphate of the world but with two conditions, one is faith and the other is pious life.

In promoting modernity, youth are the most powerful and dynamic class of any society. That is why both friends and enemies of this society are in pursuance of getting attention of the youth and use them for their own purposes. Youth are also given much importance in Pakistani society and for their training, religious and modern institutes have been established.

In the eighteenth century, Europe was much far behind in political, economic, social and military fields, whereas the Muslims were ahead of them. Industrial revolution in Europe changed the circumstances and Europe started make progress and the Muslims went to decline. Here many Muslim scholars guided the Muslims and set them on the path of progress. They believed that there were similarities between Islam and modernism. If we re-examine the principles and ideology of Islam, we can meet the challenges of the West.

Promotion of Peace, Tolerance and Co-Existence in Islam

Islam and Peace

The whole world is in a state of chaos, disorder is everywhere, peace is disturbed and every human being is worried about it. The opposite word of unrest is peace and calm. Islam teaches to maintain law and order. Islam strictly forbids agitation, robbery, terrorism, unrest and anti-social sentiment. Islam declares the punishment of such elements either murder or hanging or exile (imprisonment) so that the society may be pure from such elements.

Islam is based on law and order and Islam declares killing of one human being is killing of the whole humanity. In the Holy Quran, Allah Almighty says,

(ترجمہ): ''جس نے کسی جان کو بغیر کسی جان (کے بدلہ) یا زمین میں بغیر فساد مچانے کے قتل کیا تو گویا اُس نے تمام انسانوں کو قتل کر دیا'' (سورۃ المائدہ، آیت نمبر 32)

Islam has set some guidelines for the eradication of crime and the establishment of law and order, following which, the world can become a land of peace.

1. Islam says, if you want peace in the world, believe in Oneness of Allah Almighty, reform yourself, and do good deeds. This principle has been stated in the Holy Quran in the following words,

(ترجمہ): ''اور ہم رسولوں کو بھیجتے رہے ہیں صرف خوش خبری سنانے والے اور ڈرانے والے بنا کر تو جو شخص ایمان لائے اور اصلاح کرلے تو ان کے لیے نہ کوئی خوف ہے اور نہ وہ غمگین ہوں گے۔'' (سورۃ الانعام، آیت نمبر 48)

Faith and peace are part and parcel of each other. Without faith, peace is impossible in the world.

2. The second Islamic principle of peace is that only Allah Almighty should be worshiped. There should not be any impurity in it. As a result of worship free from all impurities, law and order will be established. Allah Almighty says in the Holy Quran:

(ترجمہ): ''جو لوگ ایمان لائے اور انھوں نے اپنے ایمان کو ظلم سے نہیں ملایا یہی وہ لوگ ہیں جن کے لیے امن ہے اور وہی ہدایت یافتہ ہیں۔'' (سورۃ الانعام، آیت نمبر 82)

3. For the establishment of law and order, Islam has stated the third principle that brotherhood and compassion should be promoted in human society. Everyone should be well-wisher and guardian of other's respect. The Holy Rasool of Allah Almighty Hazrat Muhammad خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ said:

''تم میں سے کوئی شخص ایمان والا نہیں ہو سکتا جب تک وہ اپنے بھائی کے لیے بھی وہی چیز پسند نہ کرے جو اپنے لیے پسند کرتا ہے۔'' (صحیح بخاری، حدیث نمبر 13)

In the light of this principle, when every individual of the society will have the spirit of goodness and benevolence for his neighbor, citizen and countryman then agitation, anarchy and terrorism will come to end automatically. The whole society and the country will become the land of peace.

The punishments that Islam has proposed to root crimes out, apparently seem very serious and against the human rights but the multiplicity of crimes and their severe nature have proved now that for their deterrence, Islamic laws are important. If we

want to eradicate insurgence, corruption and killing, we have to adopt Islamic principles.

Islam and Religious Tolerance

Islam believes in religious tolerance and gives value to others' beliefs and values , emotions, civilization and culture etc.

Regarding tolerance, there are clear instructions in the Holy Quran and Sunnah. Concerning to tolerance, the most fundamental principle of The Holy Quran is that there is no compulsion in religion. This is the most important declaration (charter) of human freedom of thought and belief. No one is allowed to impose his/her own thoughts and beliefs on others. Everyone has the right either to accept or to reject any ideology according to his own will. He is accountable before only Allah Almighty and He will ask him on the Day of Judgment. In this world, on this basis, such person cannot be maltreated immorally. He cannot be deprived of basic human rights. Allah Almighty says:

(ترجمہ): "اللہ ہمارا (بھی) ربّ ہے اور تمھارا (بھی) ربّ ہے ہمارے لیے ہمارے اعمال ہیں اور تمھارے لیے تمھارے اعمال ہمارے اور تمھارے درمیان کوئی جھگڑا نہیں اللہ ہم سب کو جمع فرمائے گا اور اسی کی طرف (سب کو) جانا ہے۔" (سورۃ الشوریٰ: آیت نمبر 15)

Islam is the name of way of living which was also practised by all Anbiya علیہم السلام before Hazrat Muhammad رسول اللہ خاتم النبیین صلی اللہ علیہ وعلی آلہ واصحابہ وسلم . The same will be practised by all future humanity. All the Ambiya علیہم السلام were sent in this world to preach the same practice. Islam is such a religion that has always been of all the prophets and this the most favourite religion of Allah Almighty teaches tolerance. Allah Almighty says,

(ترجمہ): "بے شک (پسندیدہ) دین اللہ کے نزدیک صرف اسلام ہے۔" (سورۃ آل عمران: آیت نمبر 19)

Here are some points of the agreement written by Hazrat Umar رضی اللہ عنہ for the protection of non-Muslims 'rights.

"This is the peace that Allah 's slave Ameer-ul-Momineen Umar رضی اللہ عنہ has given to the people of Ailya. This peace is for life and wealth, church, Cross, healthy and sick and all their religion members. Their churches will not be inhabited, nor will they be demolished, nor will their premises be damaged, nor will their churches and their wealth be reduced. No coercion will be imposed on them regarding religion, nor any of them be harmed."

Some non-Muslims complained Hazrat Ali کرم اللہ وجہہ الکریم against the governor Amar Bin Musalma's رضی اللہ عنہ harsh behavior, Hazrat Ali کرم اللہ وجہہ الکریم wrote a letter to the governor:

"I have come to know that the non-Muslims in your area complain about your harshness. There is no thing good in it. Act with both gentleness and strictness, but the strictness should not reach the extent of cruelty. Protect yourself from their blood"

Islam and Co-Existence

Co-existence means to live in peace and love with other human beings. The vast majority of the world's population are followers of any religion, and their concepts, i.e. tolerance, law and order, peace, co-existence, and love are very important principles. In the world, without religion, neither peace nor co-existence can be established. According to the Muslims, peace is not possible without justice, so according to the teachings of Islam, every individual has the right to adopt his religion and belief according to his will. Islam allows every individual to accept or to reject. In this regard, Allah Almighty says,

(ترجمہ): ''تمھارے لیے تمھارا دین ہے اور میرے لیے میرا دین ہے۔'' (سورۃ الکافرون، آیت نمبر 6)

(ترجمہ): ''اور اللہ کی راہ میں (اُن سے) لڑو جو تم سے لڑتے ہیں اور زیادتی نہ کرنا بے شک اللہ زیادتی کرنے والوں کو پسند نہیں کرتا۔'' (سورۃ البقرہ، آیت نمبر 190)

At the occasion of Hajja-tul-Vida, Hazrat Muhammad رسول اللہ خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ said:

''اے لوگو! بے شک تمھارا رب بھی ایک ہے اور تمھارا باپ بھی ایک۔ آگاہ رہو! کسی عربی کو کسی عجمی پر، کسی عجمی کو کسی عربی پر، کسی سفید فام کو کسی سیاہ فام پر اور کسی سیاہ فام کو کسی سفید فام پر کوئی فضیلت حاصل نہیں۔ فضیلت کا معیار صرف تقویٰ ہے۔''

According to Islam, there is no discrimination among the people. No one is superior to other except piety. All human beings are equal in Islamic law and they have equal opportunities for legal protection and development.

If the concept of human brotherhood without any distinction of religion and nationality which Islam has presented is followed truly, this world full of agitation, oppression and limitless chaos will become a land of peace.

Questions

1. Mark (✓) the correct one of the four answers given below.

(i). *Nazria* is a translation of the word *ideologie* which is the word of:
(a) Urdu (b) Arabic (c) French (d) Greek

(ii). Name of the Prime Minister who presented Objectives Resolution 1949:
(a) Khawaja Nazimuddin (b) Muhammad Ali Bogra
(c) Chaudhry Muhammad Ali (d) Liaqat Ali Khan

(iii). First demanded for separate electorate in the subcontinent:
(a) Allama Muhammad Iqbal رحمۃ اللہ علیہ (b) Sir Syed Ahmad Khan
(c) Chaudhry Muhammad Ali (d) Quaid-e-Azam رحمۃ اللہ علیہ

(iv). Lahore Resolution was presented in:
(a) 1930 (b) 1940 (c) 1945 (d) 1950

(v). Literal meaning of justice is:
(a) Peaceful and prosperous society (b) Collective improvement
(c) Character building (d) Putting the right thing, on the right place

(vi) Allama Muhammad Iqbal رحمة الله عليه delivered his famous presidential address in 1930:

(a) In Delhi (b) In Lahore (c) In Karachi (d) In Allahabad

(vii) Quaid-e-Azam رحمة الله عليه in his address at Dhaka advised the nation to avoid provincial prejudices.

(a) Mar 1948 (b) Sep 1947 © Feb 1947 (d) Jul 1946

(viii) ''اے لوگو! بے شک تمھارا رب بھی ایک ہے اور تمھارا باپ بھی ایک۔ آگاہ رہو! کسی عربی کو کسی عجمی پر، کسی عجمی کو کسی عربی پر، کسی سفید فام کو کسی سیاہ فام پر اور کسی سیاہ فام کو کسی سفید فام پر کوئی فضیلت حاصل نہیں۔ فضیلت کا معیار صرف تقویٰ ہے۔''

Hazrat Muhammad رسول الله خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ said on the occasion of:

(a) Immediately after the Prophethood (b) The migration to Medina

(c) Hujjat-ul-Vida (d) Treaty of Hudaybiyya

(ix) Objectives Resolution was passed in:

(a) 1948 (b) 1949 (c) 1951 (d) 1950

(x) Allah Almighty said "(ترجمہ): بے شک (پسندیدہ) دین اللہ کے نزدیک صرف اسلام ہے۔" in Surah

(a) Al-Baqarah (b) Ale-Imran (c) Al-Nisa (d) Al-Maida

2. Give short answers.

i. Write the meaning of tolerance.
ii. What does co-existence mean?
iii. What is modernism?
iv. Write the definition of ideaology.
v. What is meant by foreign policy?
vi. Define Two-Nation Theory
vii. What did Allama Muhammad Iqbal رحمة الله عليه say in his address at Allahabad in 1930?
viii. What did Quaid-e-Azam Muhammad Ali Jinnah رحمة الله عليه say in the meeting held in 1943 in Karachi?

3. Answer in detail.

i. Islam is the ideological base of Pakistan. Discuss.
ii. Explain the basic principles of Islam.
iii. Islam promotes peace and tolerance, explain.
iv. Analyze the basic principles of an Islamic welfare state.
v. Elaborate Pakistan as a modern Islamic state according to Allama Muhammad Iqbal رحمة الله عليه and Quaid-e-Azam رحمة الله عليه.

Activities

i. Arrange a dialogue among the students on the speech regarding Objective Resolution 1949 made in the Legislative Assembly by Liaqat Ali Khan.
ii. Arrange a speech competition among the students on the topic of peace and tolerance.