

Based on National Curriculum of Pakistan 2022-23

Model Textbook of

Pakistan Studies

GRADE

09

National Curriculum Council
Ministry of Federal Education and Professional Training



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**Model Textbook of Pak Studies
for Grade 9**



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Preface

This Model Textbook has been developed by NBF according to the National Curriculum of Pakistan 2022- 2023. The aim of this textbook is to enhance learning abilities through inculcation of logical thinking in learners, and to develop higher order thinking processes by systematically building upon the foundation of learning from the previous grades. A key emphasis of the present textbook is on creating real life linkages of the concepts and methods introduced. This approach was devised with the intent of enabling students to solve daily life problems as they go up the learning curve and for them to fully grasp the conceptual basis that will be built upon in subsequent grades.

After amalgamation of the efforts of experts and experienced authors, this book was reviewed and finalized after extensive reviews by professional educationists. Efforts were made to make the contents student friendly and to develop the concepts in interesting ways.

The National Book Foundation is always striving for improvement in the quality of its books. The present book features an improved design, better illustration and interesting activities relating to real life to make it attractive for young learners. However, there is always room for improvement and the suggestions and feedback of students, teachers and the community are most welcome for further enriching the subsequent editions of this book.

May Allah guide and help us (Ameen).

Dr. Raja Mazhar Hameed

Managing Director

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Section 1

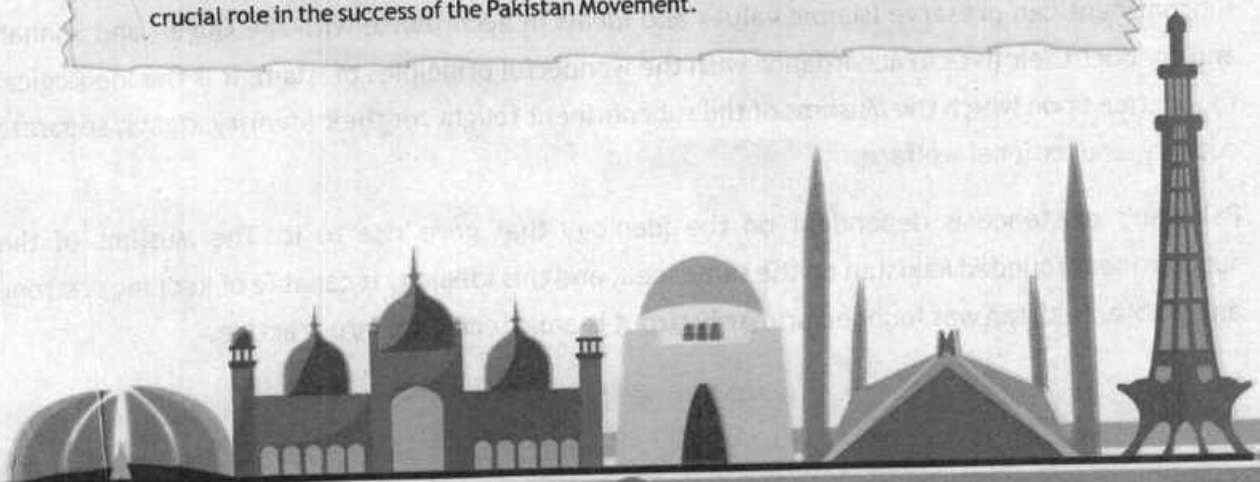
History of Pakistan

UNIT 01

IDEOLOGICAL BASIS OF PAKISTAN

In this unit the students will be able to:

- Relate the basis of Pakistan's Ideology to the basic values of Islam and the economic and social deprivations of Muslims in India, using historical evidence and scholarly analysis.
- Evaluate Pakistan's ideology with reference to the statements of Quaid Azam and Allama Iqbal, including their vision for a Muslim state and the role of Islam in Pakistan's identity and governance.
- Define British colonialism and its impact on various aspects of life in the Indo-Pakistan subcontinent.
- Recognize the significant role of Sir Syed Ahmed Khan as a reformer whose efforts, connections with the Western world, and establishment of the Aligarh Movement played a crucial role in the success of the Pakistan Movement.



Ideology

The word Ideology means the "Science of Ideas,". An "idea" is a basic concept on which a "system" is built are its "ideology."

Ideology is the set of views, values, and goals of a group or country. It is deeply embedded in people's sense of right and wrong. It is a set of

ideas, a framework for action, and a set of rules that gives life order and meaning to human actions.

Ideology looks at the current political, social, and economic processes and tries to make people aware of how they work. It supports or disapproves of certain actions and ideas. Ideology gives a country a sense of direction and perspective, and it is up to the people concerned to put it into action.

A country's ideology reflects the mental state of its citizens, their feelings, dreams, aspirations, ideals, goals, and the ongoing desire to achieve those goals. Any ideology's value is based on how committed its adherents are to it.

Importance of Ideology

People's beliefs are reflected in ideology. It makes countries appear alive. The national rights and obligations of people are explained through ideology. Ideology aids in maintaining national cohesion. Ideology gives people the strength to overcome all kinds of obstacles in order to accomplish their goals. Ideology fosters a spirit of resistance to achieve the goals and guarantees their accomplishment. Sometimes ideology causes revolution, and new approaches result from it.

Ideology of Pakistan

Pakistan's ideology refers to the establishment of a separate state in which Muslims of the subcontinent can preserve Islamic values and ideals in accordance with the Qur'an and Sunnah and conduct their lives in accordance with the wonderful principles of Islam. It is the ideological foundation upon which the Muslims of the subcontinent fought for their identity, rights, separate country, and national welfare.

Pakistan's existence is dependent on the ideology that gave rise to it. The Muslims of the subcontinent founded Pakistan on the same idea, and this ideology is capable of keeping it strong and stable. Pakistan was founded primarily to put Islamic teachings into practice.

Do You Know?

The term "ideology" was first coined by French philosopher Antoine Destutt de Tracy in the late 18th century. He used it to describe a science of ideas and beliefs, focusing on how these ideas influenced human behavior and society.

Islam's fundamental principles form the basis of Pakistani ideology, which was influenced by the economic and social hardships Muslims in colonial India endured. Let us examine the historical setting and the crucial elements that influenced the creation of Pakistan's ideology.

The Situation of the Muslims after the War of Independence

From the mid-18th century until 1947, the Indian subcontinent was subject to British colonial control. Muslims experienced numerous hurdles and disadvantages as a religious minority during British rule. Economic, political, and social differences were among them.

Economic Disparities

Common economic goals are also the source of a country's philosophy. The Muslims of the subcontinent had a deterioration in their economic status, notably after 1857. Following the War of Independence in 1857, the British were convinced that the Muslims were the main reason for the War and that they might try it again in the future. As a result, the British were hostile towards

Expand Your Horizon

Some estimates suggest that India's GDP per capita in 1857 was higher than that of many Western countries, including Britain. Using the internet and other sources, find the GDP of India when the British left India in 1947.

Muslims, who continued to be economically oppressed and disregarded. Land ownership, a critical economic resource transferred into the hands of the British and Hindu elites, leaving many Muslims landless and economically deprived. For all these reasons, Muslims' commercial and trade opportunities shrank, yet they did not renounce their ideology.

Here are some examples of economic inequality that Muslims faced:

- **Land ownership** was a critical economic resource in colonial India. However, Muslims experienced considerable discrepancies in land ownership, particularly in places with a predominantly agricultural economy. Many Muslims were landless laborers with Hindus or British landlords holding the majority of land. Land ownership disparities resulted in economic inequality.
- Another important element influencing economic prospects was **education**. During the colonial period, Muslims, particularly those in rural areas, had restricted access to contemporary education. Their inability to compete for skilled occupations and access economic prospects was hampered by their lack of education, exacerbating economic inequities.
- **Discrimination in the workplace** was pervasive in British India. Many Muslims encountered

difficulties in getting government or British-controlled occupations. Their economic mobility was hampered by discriminatory employment practices and a lack of representation in administrative and economic institutions.

- **Communal tensions** and rioting between Hindus and Muslims interrupted economic activity. During such riots, Muslims typically suffered disproportionately, with their houses, businesses, and livelihoods being targeted, resulting in economic losses.
- Muslims frequently lacked **access to credit and financial resources**. Muslims found it difficult to engage in enterprises or agriculture due to discriminatory lending policies and a lack of financial institutions that catered to their requirements.
- The **zamindari system**, which entailed intermediaries (zamindars) collecting tax from peasants on behalf of the British, frequently exploited rural Muslims. These mediators sometimes enforced excessive land rents and taxes, increasing Muslim peasants' economic problems.

These inequities shaped Muslims' socioeconomic conditions, contributing to their demands for social and economic fairness, as well as their political demands for representation.

Social and Political Disempowerment

The British advocated a "divide and rule" tactic, taking advantage of religious differences within Indian society. Muslims were frequently politically sidelined, and their representation in key administration positions significantly decreased.

Some examples of the political marginalization of Muslims during the British colonial period are as under:

- The colonial administration and other communities disregarded or misunderstood Muslim cultural practices and traditions. This exacerbated feelings of cultural isolation and social alienation.
- Muslims, particularly in religiously charged areas, faced social shame. Occasionally, communal tensions erupted into violence and social exclusion, producing more division and discrimination.
- Following their colonization of the subcontinent, the British instituted a system of education in which the English language was important. The majority of Muslims opposed the new educational system.



Queen Victoria

- Muslims were underrepresented in key positions in British India. The British frequently preferred Hindus for jobs. As a result, Muslims felt politically excluded.
- Muslims frequently found themselves on the outskirts of crucial political choices. Decisions about India's participation in World War I, for example, were taken without proper engagement with Indian authorities, notably Muslim leaders.
- While Muslims had some representation in legislative bodies, it did not reflect their real population. This hampered their ability to successfully advocate for their political and social interests.
- When the British administration decided to form an all-British Simon Commission to study the operation of the Indian constitution in 1927, Indians, notably Muslims, were outraged and sought Indian representation on the commission.
- During periods of political upheaval, such as the Khilafat Movement and the Non-Cooperation Movement, British authorities frequently used repressive tactics. Many Muslim leaders were arrested or silenced, making it difficult for them to participate in the political process.
- Hindu revivalist movements became more hostile to Muslims. Following 1857, the Hindi-Urdu Controversy was the biggest Hindu assault on the Muslim heritage and legacy of the vast Muslim Empire. Labelling Urdu as the language of Muslims, Hindus were prejudiced against it. They demanded the replacement of Hindi with Urdu as the official language. Hindus' demonstration against Urdu in Banaras in 1867 was the beginning of the Urdu-Hindi controversy.
- These examples show how Muslims in British India were socially and politically marginalized as a result of discriminatory legislation, underrepresentation, and the British policy of divide and rule.



Islam's Fundamental Values

- Pakistani ideology arose from the desire of South Asia's Muslim people to maintain their distinctiveness within Hindu civilization. Muslims felt that Islam and Hinduism are not just two religions, but also two social orders of life with distinct cultures.
- The foundation of Muslim nationhood is not territorial, racial, linguistic, or ethnic; rather, they

are a nation because they shared the same creed, Islam. Some distinct fundamentals of Islam are as under:

- Islam promotes the **intrinsic equality** of all people, regardless of race, nationality, or socioeconomic condition. This principle was opposed by the economic and social disadvantages that Muslims endured in colonial India.
- Islam promotes **social and economic equality**. Under colonial control, economic inequalities and political marginalization of Muslims were considered as violations of this Islamic principle.
- Islam promotes **self-determination** and Muslims' right to practice and rule themselves in accordance with their beliefs. The yearning for self-determination was a major driving force behind the demand for a distinct Muslim state.

Pakistan's Ideology and Quaid e Azam

The ability of the leader to guide the nation is crucial for the success of any ideology. The characteristics of knowledge, consciousness, mobilization, direction, and defense against enemies are all infused into good leadership. The Muslims were fortunate to have such good leadership and the most important leader was Quaid e Azam Muhammad Ali Jinnah.

Quaid-e-Azam Muhammad Ali Jinnah's vision for Pakistan is reflected in a number of fundamental beliefs and expressions that serve as the foundation of Pakistani ideology. The words and deeds of Quaid-e-Azam shed light on Pakistan's original philosophy:

- **The Two-Nation Theory**, which asserted that Hindus and Muslims in British India were two different nations with distinct religious, cultural, and social identities, was something Quaid-e-Azam passionately believed in. In order to defend the rights and interests of Muslims, this notion served as the foundation for the demand for Pakistan, a separate Muslim state. Quaid e Azam used the term 'Nation' for the Muslims of the subcontinent in February 1935 in the Legislative Assembly. He maintained that a minority is a distinct entity when its religion, culture, race, arts, music, and other factors are combined.



Note For Teachers: Encourage students to learn more about the fundamental values of Islam that served as the roadmap for the Muslims of the Subcontinent towards their destination of a separate homeland.

- Quaid-e-Azam frequently underlined the necessity of **Pakistani unity**. He emphasized the need for national unity in order to overcome Pakistan's diversity of ethnic, linguistic, and cultural groupings.
- Quaid-e-Azam wanted Pakistan to be a **democracy** in its true sense. He stressed the significance of the rule of law, representative governance, and a constitution that would protect the liberties and rights of all citizens.
- Quaid-e-Azam understood the significance of Pakistan's **economic growth** and prosperity. He held that the well-being of the country and its citizens depended on a robust economy.
- Quaid-e-Azam stressed that Pakistan would be a country where Muslims and other religious minorities may practice their beliefs openly and without fear of persecution. He frequently spoke out in favor of minority rights preservation and religious tolerance. On August 11, 1947, in the Constituent Assembly of Pakistan, he explained the concept of the Islamic State as under:

"You are free to go to your places of worship. You may belong to any religion, caste or creed but it will have nothing to do with the business of the State."

- Quaid-e-Azam emphasized the values of **social justice and equality**. He wanted to build a society where everyone had equal opportunities and rights, regardless of background. He spoke out against prejudice based on caste, religion, or creed.
- Quaid-e-Azam wanted Pakistan to keep **cordial ties with other nations** based on the ideas of equality and respect for one another. He aimed to make Pakistan a recognized independent and sovereign state in the world.
- Although Quaid e Azam's plan for a contemporary, democratic, and inclusive



Pakistan encountered many difficulties over time, it is still a crucial point of reference for comprehending the fundamental principles of Pakistani ideology.

Pakistan's Ideology and Allama Muhammad Iqbal

Allama Iqbal is one of the most important personalities in history. His poetry challenged the dominant social conventions. He was schooled in Europe and was familiar with all the worst features of Western society. He decried materialism, capitalism, and the absence of spirituality.

Allama Iqbal significantly contributed to the development of the philosophy that originated the concept of Pakistan. His political and philosophical views have had a significant impact on Pakistan's founding ideals. Recognizing Allama Iqbal's major contributions is necessary to evaluate Pakistan's ideology in light of his assertions:



- Allama Iqbal underlined the value of **preserving and advancing the Islamic identity** of Muslims in South Asia. He also spoke about the unity of Islam. He held that despite language, ethnic, and geographic barriers, Muslims should come together in the name of their common religion. His works and poems inspired Muslims to develop a shared identity.
- Iqbal exhorted Muslims to work on their own **self-realization and personal growth**. He felt that Muslims might overcome socioeconomic and political obstacles by promoting both individual and group self-awareness. His emphasis on personal growth is consistent with Pakistan's desire for national advancement.
- Allama Iqbal supported Muslim **self-determination and political sovereignty**. He imagined Muslims being able to determine their own political future. This idea was in line with the call for Pakistan, a separate Muslim state where Muslims could hold political power.
- Iqbal was worried about the social and economic inequalities among Muslims. He demanded **fairness** in the allocation of wealth and social justice. This focus on socioeconomic equality is consistent with Pakistan's worldview, which aims to create a just society.
- Allama Iqbal championed the idea of "**Ijtehad**," which calls on Muslims to use independent thinking to reinterpret Islamic teachings in light of modernity. This viewpoint is in line with the notion that Pakistan ought to be a dynamic, developing nation that can adjust to changing conditions.
- Iqbal argued in favor of an **economic structure based on Islamic principles**, emphasizing economic independence, just distribution of wealth and resources, and the ban on interest (Riba). Pakistan's economic policies and aspirations for an Islamic economic system have been influenced by these concepts.

Iqbal emphasized the necessity for Muslims to have a spiritual renewal. He held that any Muslim country, particularly Pakistan, needed a solid spiritual foundation in order to grow and succeed. Pakistan's cultural and religious identities are still influenced by this emphasis on spirituality. Allama Iqbal's remarks have had a significant impact on Pakistan's ideology.

Colonialism

Colonialism refers to when one nation seizes control of another country or area for its own profit. The colonial nation sends people to reside in the colonized country and profits from its resources and economy. They may also attempt to modify the language, culture, and governance of the existing residents.

It is important to recognize that colonialism may have both beneficial and bad consequences for the colonized territory, however, it mostly has very negative impacts on the colonized states.

British Colonialism



British Conquest of India



Note For Teachers: Encourage students to learn more about the countries that remained as the colonies of different European powers.

The era of direct British regulation over the Indian subcontinent, which lasted from 1858 until the independence of India and Pakistan in 1947, is referred to as British colonialism. The entity that assumed control of the subcontinent subsequent to the British East India Company seized the company's assets and instituted direct governance. The common name for the British Raj was an effort to increase Indian participation in government. Nevertheless, the Indian people's lack of agency in shaping their own future without British approval fueled a movement for national independence that grew more resolute over time.

Impact of the British Colonialism

The impact of British colonialism on various aspects of life in the Indo-Pakistan subcontinent was profound. Here are some key areas that were influenced:

1. **Economy:** The British colonial rule had a varied impact on the economy of the subcontinent. The British Empire introduced modern transportation and communication systems, established large-scale industrial infrastructure, and developed new markets. However, their economic policies were primarily designed to benefit the British Empire. For example, India was forced to export raw materials such as cotton, jute, and tea, and import finished goods from Britain. This economic policy severely affected India's economic growth, leading to stagnation of agriculture and industry.
2. **Social Structure:** The British colonial rule had far-reaching social effects. They introduced English as the language of colonial administration, higher education, and law. Still, it was limited to a small percentage of the population, leading to limited access to education and jobs. This resulted in significant social inequality and disparity in rural-urban areas. The colonial administration abolished the caste system in some parts of India and introduced reforms related to women's rights and social justice. On the other hand, their policies also led to economic exploitation, land dispossession, and the exploitation of labor.
3. **Political System:** The British colonial rule had a significant impact on the political structure of the subcontinent. Their primary goal was to exploit the resources of India for their benefit, which led to unequal political, social, and economic policies. They introduced the doctrine of 'divide and rule' which aimed to create divisions within the Indian population, thus making the Empire stronger. The British also segregated Hindus and Muslims, and consequently, different political movements emerged. This led to the creation of the Muslim League and other organizations that agitated against Hindus. Eventually, this led to the separation of India and Pakistan in 1947.



Note For Teachers: Ask the students to learn more about the impacts of the British colonialism using different sources.

Sir Syed Ahmad Khan

In the 19th century, Sir Syed Ahmed Khan was a well-known Indian Muslim leader, philosopher, and educator. He was born in Delhi, India, on October 17, 1817, and he passed away in Aligarh, India, on March 27, 1898. As a reformer, Sir Syed worked to make a progressive society that could compete with other nations of the world. He was born into a family with a lot of different cultural experiences. However, he was also introduced to Western ideas, which had a big impact on how he thought. Sir Syed set up the Scientific Society and the Muhammadan Anglo-Oriental College to help Muslims become more educated and open to new ideas. He also worked to bring Hindus and Muslims together and close the gap between them. The idea of a separate Muslim country and his support for the Two-Nation Theory impacted Allama Iqbal and eventually led to the birth of Pakistan.



Sir Syed Ahmed Khan

Significant Role of Sir Syed Ahmed Khan

Sir Syed's relationships with the West had a big impact on how he thought about progress and education. He knew how important Western-style schooling was and thought it was important for Muslims to learn new things so they could keep up with the times. Sir Syed opened the Muhammadan Anglo-Oriental College in Aligarh in 1877. The school became the Aligarh Muslim University in 1920. He pushed for the Muslim community to learn English as a way to give them a greater say. He thought that if they learned English, they could learn more, get more chances,

Expand Your Horizon

Aligarh University has a rich history of academic excellence and has produced numerous distinguished alumni who have made significant contributions to various fields, including politics, literature, science, and the arts.

Find the names of some such famous alumni of this university.

and break the chains that were holding them back. Sir Syed wanted to encourage a spirit of research by encouraging people to think in a scientific and logical way. He was sure that knowledge and education were the best ways for society to solve its problems. The creation of this school was very important for introducing modern education to Muslims and creating a new group of educated Muslims who were better prepared to deal with the challenges of the modern world.

The Aligarh Movement led by Sir Syed was an important moment in the history of Indian Muslims.

Its goal was to get more Muslims to go to school and raise a new generation of educated Muslims who could compete with people from other groups. The movement also tried to get Muslims to change their ways of life and accept new ideas and ways of doing things. Sir Syed's work as a reformer and the Aligarh Movement was very important in giving Indian Muslims a feeling of identity as Muslims and looking out for their best interests. Sir Syed started a newspaper called the Aligarh Institute Gazette, which pushed for new ideas and scholarly discussion. This newspaper was very important for spreading unbiased information.

Sir Syed Ahmed Khan's establishment of the Scientific Society marked a pivotal moment in Indian history. Founded in 1864 in Aligarh, India, the society aimed to promote scientific knowledge and rational thinking among the Indian populace, particularly Muslims. It served as



Aligarh University

a platform for the translation of Western scientific works into Urdu, making scientific knowledge more accessible to the local population.

Sir Syed's work as a reformer was a big part of why the Pakistan Movement was so successful. At first, he tried to bring Hindus and Muslims together, but later he became a leader of Muslim nationalism in India. Many people think that Sir Syed came up with the idea of two countries, which was the base of the Pakistan Movement. His ideas and work helped shape what it meant to be a Muslim and advance the goals of Indian Muslims. His focus on education and development helped create a new generation of educated Muslims who were better prepared to face the difficulties of the modern world.

The Aligarh movement served as a forerunner of the Pakistan movement. The groundwork was laid for the formation of the All-India Muslim League in 1906, which subsequently spearheaded the movement for the establishment of Pakistan in 1947. The Aligarh movement served as a source of inspiration and influence for other Muslim movements and organisations that lent their support to the Pakistan movement. These include the Anjuman-i-Himayat-i-Islam, the Khilafat movement, and the All-India Muslim Students Federation.

The Aligarh Muslim University was also very important in getting more Muslims to go to school and giving Indian Muslims a feeling of who they were as Muslims. Sir Syed's goals for progress and learning have been an inspiration to generations and continue to inspire people today.

What I have Learned

- Ideology is the set of views, values, and goals of a group or country. It is deeply embedded in people's sense of right and wrong.
- Pakistan's ideology refers to the establishment of a separate land in which Muslims of the subcontinent can preserve Islamic values and ideals.
- Muslims experienced economic, political, and social hurdles and disadvantages as a religious minority during British rule.
- Intrinsic equality, social and economic equality, and self-determination are among the basic principles of Islam.
- Unity, democracy, economic growth, religious tolerance, justice, equality, and cordial relations with other nations are among Quaid-e-Azam Muhammad Ali Jinnah's vision for Pakistan.
- The vision of Allama Muhammad Iqbal was based on preserving and advancing the Islamic identity, self-realization and personal growth, self-determination and political sovereignty, fairness, social justice, Ijtihad, and economic structure based on Islamic principles.
- British colonialism refers to the period of direct British rule over the Indian subcontinent from 1858 until the independence of India and Pakistan in 1947.
- The impact of British colonialism on various aspects of life in the Indo-Pakistan subcontinent was profound.
- In the 19th century, Sir Syed Ahmed Khan was a well-known Indian Muslim leader, philosopher, and educator.
- The Aligarh Movement led by Sir Syed was an important moment in the history of Indian Muslims.

Exercise

Answer the following questions by choosing the best answer A, B, C or D.

1. The word Ideology means:
 - a. Study of Politics
 - b. Study of Sociology
 - c. Science of Ideas
 - d. Science of Ethics
2. Which of the following statements is consistent with the role of ideology?
 - a. Ideology has no influence on a country's vitality.
 - b. Ideology weakens national cohesion.
 - c. Ideology can lead to the accomplishment of goals.
 - d. Ideology does not impact national rights and obligations.

3. **What is the primary purpose of Pakistan's ideology?**
 - a. To establish economic prosperity in the subcontinent.
 - b. To create a separate nation for Muslims.
 - c. To promote foreign influence in the region.
 - d. To preserve cultural diversity in colonial India.
4. **What was one significant consequence of economic inequality for Muslims in colonial India?**
 - a. Improved access to education opportunities.
 - b. Increased economic mobility and prosperity.
 - c. Greater representation in administrative and economic institutions.
 - d. The development of demands for social and economic fairness and political representation.
5. **What contributed to the social and political marginalization of Muslims in British India during the colonial period?**
 - a. The British policy of promoting Indian languages and traditions.
 - b. Most Muslims supported the new British educational system.
 - c. Underrepresentation of Muslims in key positions and political decisions.
 - d. Hindu support for Urdu as the official language in opposition to Hindi.
6. **What fundamental beliefs and expressions of Quaid-e-Azam Muhammad Ali Jinnah served as the foundation of Pakistani ideology?**
 - a. The importance of ethnic and linguistic diversity.
 - b. The need for a centralized and authoritarian government.
 - c. The principles of unity, democracy, minority rights, and social justice.
 - d. The promotion of religious persecution and intolerance.
7. **What aspects of Allama Iqbal's philosophy and beliefs have had a significant impact on Pakistan's founding ideals, as discussed in the text?**
 - a. Advocating for materialism, capitalism, and individualism.
 - b. Emphasizing social and economic inequalities among Muslims.
 - c. Supporting a static interpretation of Islamic teachings.
 - d. Promoting the Islamic identity, unity, self-realization, and spiritual renewal.
8. **What is the primary goal of colonialism, as described in the text?**
 - a. To control and profit from the resources of the colonized region
 - b. To promote cultural diversity and tolerance in colonized territories.
 - c. To improve the economic and social conditions of the colonized people.
 - d. To encourage self-determination among the colonized population.

9. What significant impact did British colonialism have on the social structure of the Indo-Pakistan subcontinent?
- Enhanced social equality
 - Reduced rural-urban disparities
 - Limited access to education and jobs
 - Abolished caste system
10. What was one of the primary objectives of Sir Syed Ahmed Khan's educational initiatives, as discussed in the text?
- Promoting the use of regional languages.
 - Encouraging scientific and logical thinking.
 - Preserving traditional Muslim ways of life.
 - Rejecting the importance of English education.

Answer the following questions briefly.

- What is the fundamental principle of Pakistan's ideology?
- How did the Ideology of Pakistan influence the country's establishment?
- How did Allama Iqbal's emphasis on individual and group self-awareness align with Pakistan's goals for national advancement?
- Define British colonialism.
- Recognize the significant role of Sir Syed Ahmed Khan as an important reformer of his time.

Answer the following questions in detail.

- What was the situation of the Muslims during British Rule? How does it relate to the Ideology of Pakistan?
- Evaluate Pakistan's ideology with reference to the statements of Quaid Azam.
- How did the principles of Islam, particularly the promotion of intrinsic equality and self-determination, influence the demand for a distinct Muslim state in South Asia?
- How did British colonialism impact various aspects of life in the Indo-Pakistan subcontinent?

Compare and Contrast

Compare Pakistan's ideology with the ideologies of other nations or independence movements. How is Pakistan's ideology unique, and how does it align with or differ from other ideologies?

Relevance across Time

Do you think that the ideals of Quaid e Azam can lead Pakistan out of present-day problems? Write an action plan in light of Quaid's teachings to make Pakistan a democratic and progressive country.

Project: "Exploring the Ideology of Pakistan"

Students will conduct research on the ideology of Pakistan. They will investigate the historical context, the Two-Nation Theory, and the role of religion in shaping Pakistan's ideology. Students may interview family members, friends, or community members. They will create multimedia presentations that showcase their research findings. These presentations should include images, videos, and audio clips that enhance their understanding of Pakistan's ideology.

List words and write their meaning that you find difficult in this chapter.
