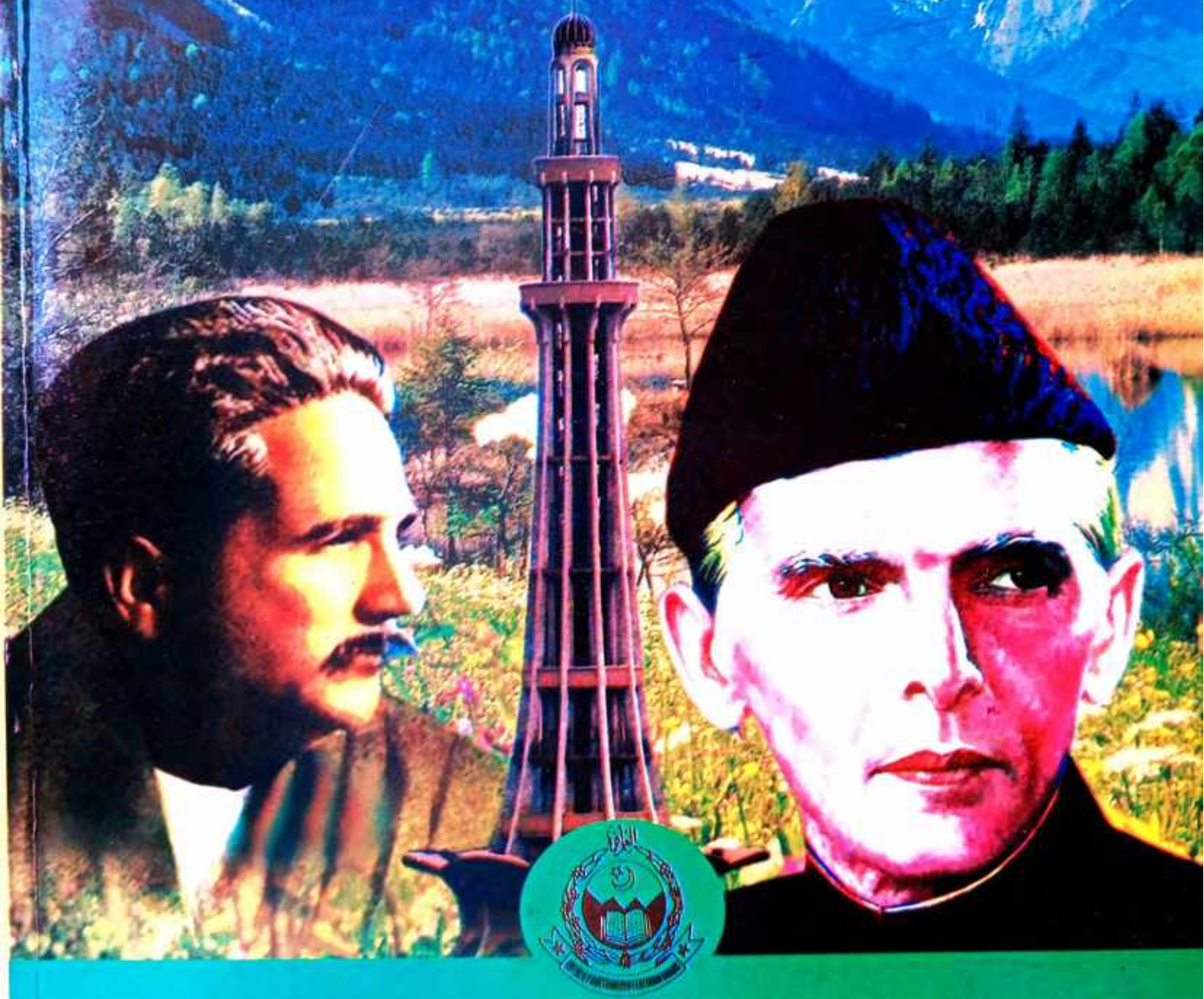


PAKISTAN STUDIES

For Grade IX



KHYBER PAKHTUNKHWA TEXTBOOK BOARD PESHAWAR

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IDEOLOGICAL BASIS OF PAKISTAN

The creation of our homeland, Pakistan, has an extra ordinary importance in history. Pakistan came into being on the basis of an ideology. That is why Pakistan is called an ideological state. An ideological state is one in which individuals mould their code of life and national character in the light of their ideology. The ideology that became the base for the creation of Pakistan is called the Ideology of Pakistan. To comprehend the Ideology of Pakistan, it is essential to know what ideology is, what are its components and what is its importance?

MEANING OF IDEOLOGY

Every individual's life has a specific purpose in the attainment of which his intellect, knowledge, creed, social values and experiences guide him. Likewise, every nation has a predetermined objective of its collective national life. To achieve that, individuals of that nation endeavor collectively in the light of their collective wisdom and ideas. That collective wisdom is called the ideology of that nation. For example, before the creation of Pakistan, the national objective of the Muslims of South Asia was the creation of a Muslim state where they could live freely. The collective thinking that guided the Muslims in this aim was that the Muslims were a separate nation from Hindus and they should have their own separate homeland. This national objective and the collective thinking behind the fulfillment of this objective is called the Ideology of Pakistan.

There are various kinds of ideologies. Some ideologies are based on religion and their aim is to establish a social order in the light of basic guiding principles of a specific religion. Political ideologies aim at the establishment of a political system and form of government which may contribute to the betterment of its followers in accordance with their ideas. Different types of

economic ideologies offer solution to economic problems faced by a nation.

The ideology of Pakistan was simultaneously a religious, political and economic ideology. In the religious sense, its objective was the attainment of such a state where Muslims of South Asia could lead their lives according to the basic principles of their religion. Politically, the aim of the Ideology of Pakistan was to save the Muslims of South Asia from the obvious domination of Hindu majority forever. While its economic objective was the elimination of economic exploitation and the provision of equal opportunities to all the people alike. Thus the Ideology of Pakistan has a unique importance.

SOURCES OF IDEOLOGY

The elements that form an ideology are called its sources. Many elements play their role in the formation of ideologies – including religious and moral values, culture, civilization and social customs. As the religious values, civilization, history and social customs of every nation are different, therefore, their ideologies are also different from each other and unique.

NEED AND SIGNIFICANCE OF IDEOLOGY

Ideology creates unity among the members of a nation and guides the nation in the right direction to attain the national objectives. Ideology is the name of the expression of social and economic aspirations. The national objectives in the attainment of which ideology helps a nation are as under:

1. Ideology plays vital role in uniting the people of a society and nation. If the thinking of all the society or nation is the same so an ideal alliance is established and the differences among them are minimized.
2. Ideology guides the nations in formulating their constitution and other state laws. Ideological nations face no problem in legislation because they have in front of them the basic guiding principles already present in the form of ideology.
3. Ideology guards the culture, civilization, social and religious values of a nation. Ideological nations remain immune from negative internal and external influences and wrong inclinations.

4. Ideology creates the ability among nations to face difficult conditions and to resolve their problems. Ideological nations never lose courage even in the most difficult situation and seek solution of their problems in the light of their ideology.
5. Ideology plays an important role in shaping the national identity and character and makes a nation distinguished from others.
6. Ideology motivates a nation to lead a purposeful life.
7. Ideology guides a nation towards knowledge and action. It shows the way of material progress as well as spirituality and humanitarianism.

THE FOUNDATIONS AND COMPONENTS OF THE IDEOLOGY OF PAKISTAN

The nucleus of the lives of South Asian Muslims is religion Islam. Their love with their faith and the preservation of their religious identity as Muslims became the base and stimulus of the Ideology of Pakistan. The following are the components of the Ideology of Pakistan:

1. RELIGION ISLAM AND BELIEF IN TAWHEED

The base of the Ideology of Pakistan and the separate nationhood of the Muslims is kalma e tawheed. Contrary to the western ideologies, Muslim nationalism is not based on territory or race but on kalma e tawheed. The foundations of a new nation were laid down when the first Indian embraced Islam.

2. ISLAMIC CODE OF LIFE

Islam is not merely a religion but a complete code of life which presents a solution to the social, political and economic needs of an individual. Whereas the objective behind the creation of Pakistan was a durable solution of the economic, political and social problems of the Muslims, it was also aimed at establishing an enlightened and moderate society in the light of Islamic principles.

3. ISLAMIC CONCEPT OF SOVEREIGNTY

From Islamic point of view, the basic objective of human life is to accept the sovereignty of Almighty Allah and abide by His Nabi (ﷺ). The position of a human being in this world is that of a vicegerent or khalifa of Allah Almighty. The Muslims of South Asia wanted to establish an Islamic democratic state wherein they could give a practical shape to the idea of the sovereignty of Almighty Allah exercised through their elected representatives.

4. SOCIAL JUSTICE AND EQUALITY

According to the teachings of Islam, no discrimination can be made among human beings in the society on the basis of caste, creed, colour, race and material wealth. The only thing that distinguishes one person from another is abstinence from committing sins and taqwah (the fear of Almighty Allah). It is clearly stated in the Holy Quran, in Surah Al-Hujurat:

"Oh you men! Surely we have created you of a male and a female, and made you tribes and families that you may know each other; surely the most honorable of you with Allah is the most careful (of his duty)."

Social justice and equality bear great importance among the components of the Ideology of Pakistan. Before the creation of Pakistan, the Muslims of South Asia were the victim of social injustices and inequality. Under the effects of the colonial system, they were not only deprived of all their rights but also remained victim of economic and social degradation.

Being minority, they were deprived of all their rights and kept backward in social and economic fields. In those days, not just Muslims but other minorities and low caste Hindus were also treated unequally. Consequently, one of the important aims of the Ideology of Pakistan was to establish such a social order in which every segment of the society enjoy the same equal rights based on the principles of equality. The constitution of the state of Pakistan guarantees equal rights without any discrimination of creed, colour or race.

5. ISLAMIC DEMOCRACY

An Islamic state is founded on democratic principles but the concept of Islamic democracy is different from that of Western democracy. According to the principles of Islamic democracy, only capable, truthful, pious, faithful and Almighty Allah fearing people have the right of public representation. The rights of minorities are also guaranteed in it.

It is stated in the Holy Quran that all matters of the Muslims are decided through mutual consultations. That is why consultation bears great importance in an Islamic society. Hazrat Muhammad (ﷺ) sought the opinion of his venerable companions on every important occasion. During the period of Orthodox Caliphs, a Majlis-e-Shura consisting of the respected companions of Hazrat Muhammad (ﷺ) had been constituted that gave advice to the Caliph on all important matters. At the time of the election of the Caliph also, opinion of the public representatives was sought and responsibility of this important position was entrusted to only those companions of the Nabi (ﷺ) who were capable of it. After the election, the representatives of different groups and tribes of the Muslims used to take oath of allegiance at the hands of the Caliph to pledge their loyalty to him. This whole process was the best example of a democratic method of election. The elected Caliph performed the responsibilities of governance within the limitations of Islamic shariah and he was responsible for every decision and measure before his subjects after Almighty Allah.

It was the desire of the Muslims of Indo-Pakistan Subcontinent that they should have their own separate and independent homeland where they could establish a system of government based on the principles of Islamic democracy. As a result of this struggle, Pakistan came into existence wherein public representatives are bound to exercise their executive authority within the limits prescribed for them by Almighty Allah. The constitution of our country is the manifestation of an Islamic democratic society.

Quaid-i-Azam Muhammad Ali Jinnah while addressing the Shahi Darbar at Sibbi (Balochistan) on 14th of February 1948 said, "We must lay the foundations of our democracy on the Islamic ideals and principles in true sense."

6. EQUAL RIGHTS OF MINORITIES

In an Islamic state, Non-Muslim minorities are also granted equal civic rights. They have every right to protect their language, culture and places of worship. Quaid-i-Azam Muhammad Ali Jinnah while addressing the Constituent Assembly of Pakistan on 11th of August 1947 said:

"You are free. You are free to go to your temples, mosques and other places of worship in the State of Pakistan. You may belong to any religion, sect or creed; it has nothing to do with the business of the state. We are making the beginning of our system with this fundamental principle that we are all equal citizens of the same state."

The Non-Muslim minorities are guaranteed equal rights in the constitution of Pakistan. The Pakistani Hindus, Sikhs, Christians, Parsees and followers of other religions are working for the progress and stability of Pakistan, shoulder to shoulder, with their Muslim Pakistani compatriots. Many among them are serving on important posts in different government departments including the Armed Forces of Pakistan. The patriotism of these Non-Muslim Pakistani citizens has become a model and example for other nations of the world.

TWO NATION THEORY

1. EVOLUTION

For a proper understanding of the Two Nation Theory, we need to first have a glance at the history of the Muslims in South Asia. Muslim rule was established in the Subcontinent in the beginning of the eight century AD and continued till the deposition of the last Mughal Emperor Bahadur Shah Zafar in 1858. During this period, most of the Muslim rulers treated their Muslim and Non-Muslim subjects with justice.

Most of the latter rulers of the Mughal dynasty were incompetent. Their incompetence was fully exploited by the East India Company comprising of British traders which gradually got hold of the entire Indian Subcontinent.

Sir Syed Ahmad Khan was the first political leader who expounded the idea that Hindus and Muslims are two separate nations whose living together for a longer period would not be possible due to visible differences between them.

Sir Syed Ahmad Khan was born at Delhi in 1817. In the early phase of his practical life, Sir Syed believed in united Indian nationhood. He was of the view that Hindus and Muslims were both one single nation who could defend their rights better by forging unity among them. But in the light of later developments and events, Sir Syed not only had to modify his viewpoint but also had to give up the idea of a united Indian nationhood.

The change in his ideas came in 1867 at a time when the Hindus of Banaras launched a movement against Urdu language. The Hindus opposed Urdu merely because this language developed during Muslim rule and its Persio-Arabic script was unacceptable to them.

2. MUSLIM LEAGUE AND TWO NATION THEORY

In 1885, a retired British officer, A. O. Hume, founded a political party, Indian National Congress. Although this political party claimed to represent both the Hindus and the Muslims equally but it was dominated by the Hindus and most of its policies and demands were totally against the interests of the Muslims. When Sir Syed Ahmad Khan presented the Two Nation Theory, the Muslims started a separate political struggle the purpose of which was to defend their rights and interests against the British and the Hindus.

When the Congress demanded the implementation of Western democracy in India, a Muslim delegation met with the British Viceroy Lord Minto at Simla in 1906 and demanded from him separate electorates for the Muslims so that the Muslims could elect their representatives under the principle of separate electorate and ensure their representation in the Legislative Council. Indian National Congress and other Hindu organizations



(Sir Syed Ahmad Khan)

strongly opposed this Muslim demand. Not only this but when Bengal was partitioned into two parts in 1905 on administrative grounds, the Hindus opposed this decision merely because in one of these two provinces, i.e., in East Bengal and Assam, Muslim majority had been established.

In view of this situation, the Muslims realized the need to form a separate political party for them and All India Muslim League was founded in 1906. Muslim League struggled for the protection of the interests of the Indian Muslims from 1906 to 1928 under Two Nation Theory. In 1928, a joint meeting of all the political parties in India was held in which an attempt was made to formulate a unanimous constitution for India. For this purpose, a committee was constituted in which the Hindu and Congress leaders were in majority. The head of this committee was a Congress leader, Moti Lal Nehru and the report presented by it is called the Nehru Report. The recommendations of this committee were totally opposed to the aspirations and interests of the Muslims.

The Nehru Report eliminated forever the possibility of Hindu Muslim unity and the Muslims realized that the protection of their interests in united India under Hindu majority was not possible. This is the important historical point from where the Ideology of Pakistan originated from the Two Nation theory. At this important juncture, Quaid-e-Azam said, "This is the parting of the ways." But despite of all this, the Indian Muslims and the Muslim League tried till the last moment that the interests of the Muslims could be protected without partitioning India but the Hindu majority and the anti-Muslim attitude of the Congress leaders compelled them to demand the partition of India and the establishment of a separate and independent Muslim state for themselves.

In 1937, elections to provincial assemblies were held in India. The Congress won the elections in the Hindu majority provinces. As a result of which, the Congress established its ministries in those provinces. During their rule, the atrocities and injustices against the Muslims intensified which culminated in the shape of the demand for Pakistan.

THE IDEOLOGY OF PAKISTAN IN THE LIGHT OF THE STATEMENTS OF ALLAMA MUHAMMAD IQBAL AND QUAID-E-AZAM MUHAMMAD ALI JINNAH

The Poet of the East, Allama Muhammad Iqbal and the Father of the Nation Quaid-e-Azam Muhammad Ali Jinnah were the most prominent among those who played their role in the creation of Pakistan. These two great leaders explained the Ideology of Pakistan in the most appropriate words in their speeches and statements on different occasions. Allama Iqbal illuminated the concept of a separate Muslim state before the Muslims of South Asia while Quaid-e-Azam led the active Muslim political struggle to give a practical shape to this idea and finally Pakistan came into being on 14th of August, 1947.

ALLAMA MUHAMMAD IQBAL

Like Sir Syed Ahmad Khan, Allama Muhammad Iqbal was also initially a great supporter of Hindu-Muslim unity and united Indian nationalism but in the light of later developments and events he put forward the idea of a separate state for the Muslims of Indo-Pakistan Subcontinent. In 1930, while delivering his presidential address at the annual session of Muslim League at Allahabad he said:

"India is a continent of human groups belonging to different races, speaking different languages and professing different religions. The principles of European democracy cannot be implemented in India. The Muslim demand for a Muslim state within India is therefore perfectly justified."



(Allama Muhammad Iqbal)

In the same Allahabad address, he presented the idea of a Muslim state in these words:

"I would like to see the Punjab, North West Frontier Province (Khyber Pakhtunkhwa), Sindh and Balochistan amalgamated into a single state. It appears to be the final destiny of the Muslims of north-western India."

QUAID-E-AZAM MUHAMMAD ALI JINNAH

Quaid-e-Azam Muhammad Ali Jinnah also explained the Two Nation Theory and the Ideology of Pakistan on several occasions in a comprehensive manner. He was strong supporter of Two Nation Theory and believed in the separate Muslim nationhood. While explaining the Two Nation Theory, he once said:

"Mussalmans are a nation according to any definition of nation and they must have their homeland."

On 23rd March 1940, in his presidential address at the historic session of Muslim League at Lahore he said:

"Hinduism and Islam are not merely two religions but two separate social orders and it is a dream that the Hindus and Muslims can evolve a common nationality. They (Hindus and Muslims) belong to two different civilizations which are based mainly on conflicting ideas and conceptions."

Quaid-i-Azam, in one of his letters to Gandhi Jee, wrote these words about the separate Muslim national identity:



(Quaid-e-Azam)

"We are a nation with our own distinctive culture and civilization, language and literature, art and architecture, names and nomenclature, sense of value and proportion, legal laws and moral codes, customs and calendar, history and traditions, aptitudes and ambitions, in short we have our own distinctive outlook on life and of life. By all canons of international law, we are a nation."

After Pakistan came into existence, Quaid-i-Azam explained the Ideology of Pakistan and the Pakistan Movement in these words:

"It was our mission to bring a state into existence where we could live like free human beings, which can make progress according to our civilization and where principles of Islamic social justice could find a fair play."

The speeches and statements of these two great leaders of Indo-Pakistan Subcontinent help in understanding the Ideology of Pakistan. Both have proven that the Hindus and the Muslims are two separate nations, by referring in their statements to the cultural and religious differences between the two, and they could not live together in a single state due to the clear mutual differences between them. Therefore, Muslims had the right to have their own separate homeland where they could live in accordance with their religious, cultural and social values.

EXERCISE

1. Choose the correct answer of the following questions:

1. What kind of a state we can call Pakistan?
(A) Political (B) Conceptual (C) Ideological (D) Economic
2. What are the elements that form an ideology called?
(A) Components (B) Parts (C) Means (D) Sources
3. What kind of a life the people of an ideological nation live?
(A) Meaningful (B) Purposeful (C) Respectful (D) Ethical
4. Who was the founder of Indian National Congress?
(A) A.O.Hume (B) Sir Syed Ahmad Khan
(C) Gandhi (D) Sir Stafford Crips
5. What was the base of separate Muslim nationhood?
(A) Prayer (B) Kalma e Tawheed (C) Social Justice (D) Sovereignty
6. On what principles an Islamic state is founded?
(A) Political (B) Economic (C) Democratic (D) Universal
7. When did Quaid-i-Azam address the Shahi Darbar at Sibbi (Balochistan)?
(A) 12th of February, 1948 (B) 14th of February, 1948
(C) 14th of March, 1948 (D) 14th of July, 1948
8. Where was Sir Syed Ahmad Khan born?
(A) Agra (B) Madras (C) Bengal (D) Delhi
9. What was the name of the last ruler of the Mughal dynasty?
(A) Zaheeruddin Babur (B) Jalaluddin Akbar
(C) Aurangzeb Alamgir (D) Bahadur Shah Zafar
10. What was the name of the trading company of British traders?
(A) East India Company (B) British India Company
(C) Anglo India Company (D) Royal India Company
11. When did the Urdu-Hindi controversy take place?
(A) 1867 (B) 1767 (C) 1866 (D) 1865

12. Which Party was founded in 1885?

- (A) Muslim League (B) Indian National Congress
(C) Muslim Students Federation (D) Anjuman e Himayat e Islam

13. When was All-India Muslim League founded?

- (A) 1904 (B) 1905 (C) 1906 (D) 1907

14. When was the Nehru Report presented?

- (A) 1926 (B) 1927 (C) 1828 (D) 1928

15. Who delivered the presidential address at Allahabad in 1930?

- (A) Liaquat Ali Khan (B) Allama Iqbal
(C) Quaid-i-Azam (D) Maulvi Fazlul Haq

2. Write brief answers to the following questions.

1. Discuss the meaning of the Ideology of Pakistan.
2. What is meant by Two Nation Theory?
3. What does Islam teach us about treatment with the minorities?
4. Why did the Hindus oppose the Urdu language?
5. Why was the need felt for the formation of Muslim League?
6. How did the Nehru Report affect the political thinking of the Muslims?

3. Write detailed answers to the following questions.

1. What are the sources of ideology? Discuss the need and importance of ideology.
2. Write note on the foundations and components of the Ideology of Pakistan.
3. Elucidate the evolution of the Ideology of Pakistan.
4. How did Quaid-i-Azam Muhammad Ali Jinnah and Allama Muhammad Iqbal explain the Ideology of Pakistan in their speeches and statements?

ACTIVITY

- Take the students to the library and make them prepare a list of at least 15 books and their authors written about the Pakistan Movement.
- Arrange a declamation contest on the topic "Ideology of Pakistan: An Ideology with a unique importance".