

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

PAKISTAN STUDIES

2



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Ideological Basis of Pakistan

Students' Learning Outcomes

After studying this chapter, students will be able to:

1. Define the term ideology.
2. Identify the major sources of Pakistan Ideology.
3. Explain the ideology of Pakistan with reference to the basic values of Islam, Muslim reformers and socio-cultural aspects of Muslim India.
4. Trace the origins and evolution of Two-Nation Theory, with specific reference to economic and social deprivation of Muslims in India.
5. Explain the concept of Pakistan ideology in the light of the pronouncements of Allama Muhammad Iqbal رحمۃ اللہ علیہ and Quaid-e-Azam Muhammad Ali Jinnah رحمۃ اللہ علیہ.

Definition, Sources and Significance of Ideology

The establishment of Pakistan in the subcontinent was a historic event of the 20th century. A strong ideology was instrumental in bringing about this event. The term "ideology" is used for the Urdu word '*Nazaria* (نظریہ)'.

Ideology

The word "ideology" has been the subject of disagreement among Social Intellectuals (*Sociologists*) from the very beginning in terms of its definition and meaning. Various schools of thought and researchers of different periods have described ideology in their own style. By meaning, ideology refers to thinking or purpose, whereas in the literal sense, ideology can be defined as:-

- The idea, thought and sketch that emerges in mind to bring something into existence is called ideology.
- An outline of thoughts designed to achieve any purpose is called ideology.
- Collective thinking of a nation on a single agenda for a specific purpose is also called ideology.

- Something that unites people and persuades them to try to achieve it, is called ideology.

Ideology implies such a plan or programme that is based on philosophy and thought to solve political, social and cultural issues.

Sources of Ideology

The sources of ideology are as under:-

1. Common Religion

Religion is not merely a set of prayers but it affects the entire social life of a nation. In the nineteenth century, many Hindu movements such as the Arya Samaj and the Brahmo Samaj etc., began in the Indian subcontinent which were intended to propagate Hinduism and bring down Muslims. The founder of the Arya Samaj, Pandit Dayanand Saraswati, had crossed all the limits. He started a programme called *Shuddhi*, which was aimed at forcibly converting non-Hindus into Hindus (that is to clean them according to Hindu mind). Raja Ram Mohan Rai, the founder of Brahmo Samaj, also used to speak against Muslims out of Muslim hostility. The Congress Government (1937-39) reinforced this notion and it became difficult for the Muslims in the united India to maintain their religious identity.

2. Common Political Objectives

Because of common political objectives, many nations of the world struggled for their independence. With the arrival of the British, the concept of democracy emerged in the Indian subcontinent, in which Government representatives were to be elected by vote. The Muslims were in minority by population in the Indian subcontinent, therefore, the share of the Muslims in the government was small. The identity of the Muslims started to emerge due to the consciousness given by the new political system.

3. Common Educational Objectives

Common educational objectives are also the source of a nation's ideology. After the occupation of the subcontinent, the British introduced a system of education in which the English language held the central position. The Muslim scholars reacted to it and declared that learning of English language was against Islam. Most of the Muslims rejected the new system of education. It all happened on the basis of an ideology and that was the Ideology of Islam.

4. Common Economic Objectives

Common economic objectives are also the source of a nation's ideology. After the

War of Independence 1857, to gain the sympathy of the British, the Hindus succeeded in convincing them that the role of the Muslims in the War of Independence was greater, and that in the future too, the Muslims might try it again. Consequently, the attitude of the British became harsh towards the Muslims who continued to be economically oppressed and ignored. For all these reasons, the business and trade opportunities for Muslims diminished but they did not abandon their ideology.

5. Common Cultural Objectives

Common cultural objectives, also give rise to a nation's ideology. Urdu was the official language when the British occupied India. When the Hindus became more involved in British government, they tried to replace Urdu with Hindi as the official language. Since, Urdu was written in Arabic script, it was considered close to Islam and Muslims; while Hindi was written in the *Devanagari* script, so Hindus started demanding Hindi as the official language instead of Urdu. Muslims could not read or write Hindi. This act of Hindus made the Muslims think that they would no longer be able to maintain their identity in the united India.

Importance of Ideology

Ideology reflects people's thinking. Because of it, nations seem alive. Ideology explains the national rights and duties of human beings together. Ideology is helpful in keeping the nation united. Ideology provides the power to face all kinds of difficulties to achieve the objectives. Ideology creates the spirit of struggle to achieve the objectives and ensures the achievement of the objectives. Ideology gives rise to revolution and new ways emerge because of it.

No theory comes into being immediately, unless some events are at work behind it. Ideology is usually created to eliminate deprivation in the backward people of the society. It can also be said that difficult situations and social pressures give rise to the vision and the troubled people in the society become its strength. Just as black people in the United States began to fight for equal rights, so did their ideology of equal rights. Prolonged deprivation of basic human rights gave rise to a vision of equal rights for them. Similarly, when the Muslims of the Indian subcontinent began to struggle for their social and political rights, it was because of the cruel attitude of the British and the Hindus, which created a wave of freedom within the Muslims. The ideology for the separate homeland for the Muslims came into being. So, we can say that behind every ideology there are elements like history, traditions, customs, temperament, psychology and religion. These elements highlight the importance of any ideology.

Meanings of Ideology of Pakistan

The Islamic philosophy of life is the foundation of the ideology of Pakistan. The Ideology of Pakistan refers to the consciousness of the Muslims in the historical perspective of the South Asian subcontinent that they were different from other nations on the basis of the Islamic way of life. Quaid-e-Azam رحمۃ اللہ علیہ once said that the foundation of Pakistan was laid on that very day when the first non-Muslim was converted into a Muslim. In the light of the definition of "ideology", "The Ideology of Pakistan" was the process by which a particular ideology was founded on "Islam". The purpose of this clarification was to implement Islam as a cultural, political and economic system.

Pakistan came into being under an ideology which is called Ideology of Pakistan. The ideology of Pakistan is like soul in the body of Pakistan, without which, there can be no concept of the existence of Pakistan. During the Pakistan Movement, the Muslims of India consciously struggled to establish an independent Muslim state under an ideology. Definition of the ideology of Pakistan is given as under:

- The ideology of Pakistan refers to the attainment of a separate land in which Muslims of the subcontinent can preserve Islamic values and ideals in the light of the Qur'an and Sunnah and spend their lives under the glorious principles of Islam.
- The overall concept of Pakistan Movement and the creation of Pakistan is called ideology of Pakistan.
- The ideology of Pakistan is that ideological basis under which the Muslims of the subcontinent struggled for their identity, rights, separate homeland and national welfare.

Explanation of the Ideology of Pakistan with Reference to the Basic Values of Islam, Muslim Reformers and Socio-cultural Aspects of Muslim India

Ideology of Pakistan is the soul of the Islamic Republic of Pakistan because of which, it is safe, secure and vibrant. The existence of Pakistan depends on the ideology on which it came into existence. The Muslims of the subcontinent established Pakistan under the same ideology and this ideology can keep it strong and stable. Pakistan was established essentially for the implementation of Islamic principles.

Islamic Values

The Muslims of the subcontinent had decided at the time of demand for Pakistan

that a society based on the golden principles of Islam be established, where Islamic values like justice, equality, freedom and tolerance would be promoted. After the establishment of Pakistan, Quaid-e-Azam رَحْمَةُ اللهِ عَلَيْهِ was asked why there was a demand for Pakistan as the Muslims had the freedom to worship according to their religion even without division of the subcontinent? He replied:

“Brotherhood, equality, and fraternity are the basic tenets of our religion, culture and civilization; we fought for the creation of Pakistan because there was a danger of the denial of these fundamental human rights.”

According to Quaid-e-Azam رَحْمَةُ اللهِ عَلَيْهِ, Pakistan had to be a country where rights, human freedom, justice and tolerance could be practiced. Thus, Pakistan could become an example for other countries and societies, so that they too could follow its footsteps to become happy and prosperous. The ideology of Pakistan was the basis of the establishment of a welfare and model state.

The Muslim Reformers

The concept of two-nation theory had begun with the arrival of Muslims in the subcontinent. Then, on several occasions, the possibilities of clarification, evolution and consolidation of this theory developed. Sir Syed Ahmad Khan explicitly declared in 1867 that the Hindus and the Muslims were two separate nations and could not be merged together. In 1879, Maulana Jamal-ud-Din Afghani, in 1890 Maulana Abdul Halim Sharar and in 1928 Maulana Murtaza Ahmad Maekash talked of a separate state for the Muslims. Allama Muhammad Iqbal رَحْمَةُ اللهِ عَلَيْهِ gave the concept of a separate state for the Muslims in his Allahabad address in 1930.

Social and Cultural Conditions of the Muslims of the Subcontinent

Ideology of Pakistan calls for a particular lifestyle, civilization and culture. Undoubtedly, religion Islam has created a deep impact on the Muslim civilization and culture of the subcontinent. Traditions also flourished due to the unique ethnicity, civilization, historical heritage and geographical environment of the Muslims of the subcontinent. All practices that were not against the Islamic teachings were the cultural heritage of the Muslims which continue to be so even today. The Muslims, while coexisting with other nations in the subcontinent, protected the cultural values of Islam.

Islam is a democratic system in its spirit. The consultation (Shura) system is given importance in Islam to ensure the rule of law. The practice of ideology of Pakistan strengthened the roots of tolerance, justice and democracy among the Muslims of the

subcontinent. In Ideology of Pakistan, democracy is an important pillar. National reconstruction depends on the flourishing of national sentiments, the success of democracy and association with Islam.

The Muslims of the subcontinent spoke many languages. Their cultures, traditions, races and social environment were different and their colours were not uniform. Religion Islam was the only force that moulded all Muslims into one nation. According to Islam, Muslim is the brother of a Muslim and Muslims always identify themselves with their religion. Allama Muhammad Iqbal رحمۃ اللہ علیہ highlighted the importance of religious bonds stating that "Muslims are an Ummah because of the religion of Islam and their power potential depends on it. In his poetry, he presented the true concept of the basis of Muslim Ummah as follows:-

اپنی ملت پر قیاس اقوام مغرب سے نہ کر
خاص ہے ترکیب میں قوم رسول ہاشمی
اُن کی جمعیت کا ہے ملک و نسب پر انحصار
قوتِ مذہب سے مستحکم ہے جمعیت تری

Judge not your nation on the criteria of western nations.

Special in composition is the Hashmi Rasool's (ﷺ) nation.

Based on country and race is their organization.

The force of Deen stabilizes your organization.

The combined power of the Congress and the English Government was hindering the strong intentions of Quaid-e-Azam رحمۃ اللہ علیہ and the All India Muslim League. Quaid-e-Azam رحمۃ اللہ علیہ wanted to free the Muslims from both of them. The numerical superiority of the Hindus and the immense power of the British government could not prevent Muslims from making Pakistan because Muslims were associated with Islam. Quaid-e-Azam رحمۃ اللہ علیہ continued his efforts for the glory of Islam and protection of the Muslims, and even the stronger opposition could not stop him from this mission. The Muslim nation proved itself to be a strong and perfect nation under the leadership of its great leader and succeeded in achieving the concept of a separate nationality of Muslims through national unity. This concept was termed as Ideology of Pakistan.

Islamic State and the Rights of Minorities

Quaid-e-Azam رحمۃ اللہ علیہ had clearly stated that Pakistan would not be a theocratic but an Islamic welfare state. Here non-Muslims will get equal status with Muslims. They will be able to breathe in a free and pleasant atmosphere and have equal rights. The requirements of tolerance and justice will be met. On August 11, 1947, in the Constituent Assembly of Pakistan, he explained the concept of 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." All citizens of Pakistan are equal and will enjoy equal rights.

Awareness about Ideology of Pakistan

Today's young generation needs to be fully aware of the Ideology of Pakistan and the objectives of creation of Pakistan. In order to continue the emotional relationship and love, it is essential that today's Pakistani nation must be fully informed about Ideology of Pakistan. They must be aware of the great movement that was launched in the subcontinent for the creation of Pakistan. To keep the people of Pakistan strong and united, it is essential that they fully understand the importance of Ideology of Pakistan and the sacrifices of the leaders of the movement. To eradicate hatred at the language, region and province level across the country, it is essential to have a hearty attachment with ideology of Pakistan:

Elements of Ideology of Pakistan

The ideology of Pakistan is based on the Islamic philosophy of life. Beliefs, worships, rule of law, brotherhood, equality, justice and fairness are the elements of the ideology of Pakistan. These elements are discussed below:-

1. Beliefs

Beliefs include, *Tauheed (Monotheism)*, *Risalat (Prophethood)*, *Akhirat (Hereafter)*, Angels and belief in Holy Books. This set of beliefs is called Faith.

- *Tauheed (Monotheism)* means that Almighty Allah is the creator and the ruler of the entire universe. He is One and unique. He has no partner and nothing is beyond His knowledge.

إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ۝

بے شک اللہ ہر چیز پر پوری طرح قادر ہے۔ (سورۃ البقرہ، آیت نمبر 20)

"Surely, Almighty Allah is All-Powerful to do everything."

إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۖ

میں زمین میں ایک خلیفہ بنانے والا ہوں۔ (سورۃ البقرہ، آیت نمبر 30)

"Indeed, I will make upon the earth a Khaleefa (successive authority)."

The status of man is the viceregent of Almighty Allah. Therefore, it is essential for the Muslims to follow the commands of Almighty Allah. The belief in the omnipotence of Almighty Allah and the subordination of man makes it clear that

man is capable of the extent of his power but real power rests with Almighty Allah. Man should act according to his power and leave the result to Almighty Allah.

- Belief in the *Risalat* (Prophethood) means believing in all the Rasools (Prophets) (عليهم السلام). In order to enter the realm of Islam, it is essential to accept the *Risalat* whole heartedly and not to doubt it in any way. Believing in the *Qur'an* and the *Risalat* as the source of guidance and believing in Hazrat Muhammad ﷺ as the last Rasool and believing that no Rasool will come after him ﷺ is an essential part of believing in the *Risalat* and whoever denies it cannot be a Muslim.

2. Pillars of Islam

Belief in *Tauheed* and *Risalat* (Prophethood) is the first pillar of Islam. The second pillar is *Namaz* (prayer). Almighty Allah has commanded prayer in many places in the *Qur'an*. It is obligatory to perform the prayers at the prescribed times. Almighty Allah has instructed in the *Qur'an*:

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا ﴿١٠٣﴾

بے شک نماز مومنوں پر مقررہ وقت پر فرض ہے۔ (سورة النساء، آیت نمبر: 103)

"Verily, Prayer is obligatory for Muslims in accordance with the fixed timings."

Infact establishing prayer is an example of establishing the religion of Islam which is demonstrated everyday. Such a system of Almighty Allah's worship should be established in the whole society. The third pillar of Islam is Zakat. Zakat is the financial worship and a means of strengthening the economic system of Islam. Due to Zakat system, wealth remains in circulation rather than getting accumulated in a few hands and reaches the poor segment of society. Fourth pillar of Islam is Saum (Fasting). Like other acts of worship. Saum (Fasting) is the best expression of duty and is a means of intimacy between man and Almighty Allah.

Hajj is the fifth pillar of Islam, which is obligatory for a man of means. The call of *اللَّهُمَّ لَبَّيْكَ* (Almighty Allah I am present) on the occasion of Hajj is an example of unity and brotherhood of Muslims which is not found anywhere in the world.

3. Rule of Law

The rule of law is an important virtue of the Islamic system. It is based on the idea that Almighty Allah is the source of law. The basis of law is the Holy *Qur'an* and *Sunnah*.

Kings as well as slaves are equal before the law. It can be said that there is a spirit of democracy in the Islamic system. Democracy has been sealed by binding the rulers to make decisions through mutual consultation. The condition is that all decisions should be made in the light of Qur'an and Sunnah.

4. Equality and Brotherhood

Brotherhood and equality are of special importance in Islamic society. When the Islamic government was established in Madina, brotherhood and equality were ideal. Even today the Islamic society demands the same brotherhood and equality that was seen in Madina. This principle was severely lacking before Islam and people were enemies of each other's lives but with the establishment of the state of Madina, the Holy Rasool ﷺ while observing the rights of the people urged the worshipers to show comparison to the orphans, widows and the needy. He ﷺ gave people the code of living so that people could live in love with each other and create an atmosphere of brotherhood and equality in society. He ﷺ explained the system of Zakat and charity and forbade usury because there is no room in Islam for exploiting and looting of others.

Brotherhood teaches that fraternal relations should be mutually established so that no one's rights could be taken away, nor could anyone oppress the weak. The Holy Rasool ﷺ said:

ایک مسلمان، دوسرے مسلمان کا بھائی ہے۔ وہ اس کے ساتھ خیانت نہ کرے اور نہ اس سے جھوٹ بولے۔
(سنن ترمذی، حدیث نمبر: 1927)

"The Muslim is the brother to Muslim. He does not cheat him, lie to him."

He ﷺ taught us to refrain from hatred and envy. So, the Muslims should live in harmony and help each other.

In an Islamic society where brotherhood and fraternity are important, there is also an emphasis on equality. In the words of Allama Dr. Muhammad Iqbal رَحْمَةُ اللهِ عَلَيْهِ:-

ایک ہی صف میں کھڑے ہو گئے محمود وایاز نہ کوئی بندہ رہا اور نہ کوئی بندہ نواز

"Mehmood and Ayaz stood side by side and there was no difference between a slave and the master."

In Islam there is no concept of high and low classes. Islam has laid the foundation of a society in which everyone, rich or poor are equal. No one is superior to another. The Holy Rasool Hazrat Muhammad ﷺ stated this fact in the last sermon as follows:-

”اے لوگو! بے شک تمہارا رب بھی ایک ہے اور تمہارا 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۔“ (مسند احمد، حدیث نمبر: 4568)

O people, surely your Lord (Allah Ta'ala) is One and your father (Hazrat Adam علیہ السلام) is also one. Be aware, an Arab has no superiority over an Ajam (non Arab) and an Ajam (non Arab) has no superiority over an Arab; a white has no superiority over a black and a black has no superiority over a white; the standard of virtue is piety."

Islam is the name of equality and no one is superior before Almighty Allah. If someone is great, he can be great because of good deeds. It may be noted that no one is superior in the *Masjid* (mosque). All stand behind the Imam and offer prayers. No one is superior to others in the sight of Almighty Allah. Almighty Allah, while teaching equality to the human race, has instructed in Surah Al-Hujurat as follows:-

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَىٰكُمْ ط
ترجمہ: اے لوگو! بے شک ہم نے تمہیں ایک مرد اور ایک عورت سے پیدا فرمایا اور ہم نے تمہیں (مختلف) قومیں اور قبیلے بنایا تاکہ تم ایک دوسرے کو پہچان سکو بے شک اللہ کے نزدیک تم میں زیادہ عزت والا وہ ہے جو تم میں زیادہ پرہیزگار ہو۔
(سورۃ الحجرات، آیت نمبر: 13)

"O people! We created you from a male and a female, and (divided) you into (large) peoples and tribes, so that you might recognize one another. Surely, the most honourable amongst you in the sight of Almighty Allah is who the most Pious."

5. Justice and Equity

No society can develop without justice and equity, therefore, justice and equity demands that everyone in the society gets his due. When there is a just society other ills of society will be fixed automatically because in this way, no one will be able to usurp the rights of others. No one will commit dishonesty or injustice from fear of punishment. Before dawn of Islam, the dishonest practice of not punishing the powerful and punishing the weak was common but after Islam, justice and equity prevailed. An atmosphere of justice was established in the society and justice became an important need in the Muslim society.

Justice and equity is needed in every sphere of life. It is the responsibility of the judiciary to make justice and equity possible. For this purpose, the independence of the courts is essential. There should be no political pressure on the judges so that law could be applied equally to all. The punishment should be for everyone rich or poor according to crime.

The Holy Rasool ﷺ said that the nation that abandons justice is doomed to destruction and ruin. The Holy Rasool ﷺ has left many examples of justice,

which are a model for the world. Once a woman from the tribe of Banu Makhzoom stole and the Holy Rasool ﷺ was approached, but he ﷺ said:-

”تم سے پہلے قومیں اسی لیے تباہ و برباد ہو گئیں کہ ان میں جب کوئی بڑا آدمی جرم کرتا تھا تو اسے سزا نہیں دی جاتی تھی۔ اور اگر کوئی چھوٹا آدمی جرم کرتا تو اس پر حد لاگو کر دی جاتی تھی۔ اللہ کی قسم! اگر فاطمہ بنت محمد (رسول اللہ ﷺ خاتم النبیین ﷺ) نے چوری کر لی تو میں اس کا بھی ہاتھ کاٹ دیتا۔“ (صحیح بخاری، کتاب: حد اور سزائوں کے بیان میں، حدیث: 6787)

”The nations before you, were destroyed because when an influential person committed a crime, he was not punished but when an ordinary person committed crime a limit was imposed on him. I swear by Almighty Allah that even if Fatima bint-e-Muhammad ﷺ had stolen, I would have cut off her hand.”

The importance of justice and equity cannot be denied because a society progresses by leaps and bounds when there is rule of law.

Explanation of the origin and evolution of Two-Nation Theory, with specific reference to economic and social deprivation of Muslims of the subcontinent

Two-Nation Theory: Origin and Evolution

Two-Nation Theory implies that the Hindus and Muslims are the two largest nations in the subcontinent but these two nations have not been able to mix with each other despite living together for centuries. The separate identity of the Muslims is the basis of Two-Nation Theory. Pakistan was founded on the basis of Two-Nation Theory. The motto of the Two-Nation Theory was to establish an independent state of Muslims in India, in which they could lead their individual and collective lives according to Islamic principles.

1. Two-Nation Theory in the Subcontinent

In the subcontinent, Two-Nation Theory began with the arrival of the Muslims and the conquest of Sindh by Muhammad bin Qasim. In 712, the young Arab commander Muhammad bin Qasim defeated Raja Dahir of Sindh. Some Arabs also came along with Muhammad bin Qasim for preaching of Islam and they settled permanently in Sindh and Multan. Muhammad bin Qasim's kindness, tolerance and justice impressed the locals so much that they considered him an avatar and deity. The preachers of Islam showed them the straight and true way of Islam and path of *Tauheed* and these people gladly entered into fold of Islam. After that, the Ghaznavid period began which covered the period 1003 AD to 1206 AD. In this period, the Persian language was introduced in the area of present-day Pakistan and the impact of Islamic civilization deepened.

In 1206, Qutb-ud-din Aibak founded the *Delhi Sultanate*. *Delhi Sultanate* was ruled till 1526, by various dynasties, i.e. the Mamluk dynasty, the Khilji dynasty, the Tughlaq dynasty, the Sayyid dynasty and the Lodhi dynasty. In 1526, Zaheer-ud-din Babar founded the Mughal Empire in Delhi which remained till 1857. Babur, Humayun, Akbar, Jahangir, Shah Jahan and Aurangzeb were prominent rulers during the Mughal rule. The last Mughal ruler Bahadur Shah Zafar was imprisoned by the British in Rangoon (Myanmar) after the War of Independence 1857, where he later died and was buried there.

2. Sir Syed Ahmad Khan and Two-Nation Theory

After the British occupation of India, the person who first declared the Muslims a separate nation, was Sir Syed Ahmad Khan. Initially, Sir Syed Ahmad Khan was a supporter of the United Nationality but after the war of Independence 1857, when Hindus became closer to the British, Sir Syed realized that Hindus could never be friends of Muslims. On the eve of Urdu-Hindi conflict in Benares in 1867, he made a clear declaration that Muslims and Hindus were separate nations. After this, he started his struggle for development of the Muslims in educational and political fields. In this regard, the establishment of M.A.O High School and College was an important step in the development of education. Similarly, in 1885, Sir Syed Ahmad Khan protected the political rights of the Muslims by forbidding them from joining the political party, Congress. Sir Syed then paved the way for the political development of the Muslims by providing the platform of Muhammadan Educational Conference.



Sir Syed Ahmad Khan

Do you know?

Sir Syed Ahmad Khan was born in 1817 and died in 1898.

3. Ch. Rahmat Ali and Two-Nation Theory

Chaudhry Rahmat Ali was a renowned student of Islamia College Lahore. In January 1931, he entered Cambridge College for higher education in law. In 1933, he founded the Pakistan National Movement in London. On January 28, 1933, he released a four-page pamphlet entitled "Now or Never", which proved to be a strong support for Pakistan movement. Thus, along with the Muslims of the subcontinent, other nations also became familiar with the word "Pakistan".



Chaudhry Rahmat Ali

Chaudhry Rahmat Ali, while explaining the Two Nation Theory said: "There are many nations in the subcontinent. Among them, the two major nations are the Hindu

and the Muslim, who have not been able to mix with each other despite living together for centuries. Their basic principles and ways of living are so different from each other that despite hundreds of years of neighbourliness under the shadow of a government, the concept of a common nationality could not develop between them.

Do you know?

Chaudhry Rahmat Ali was born in 1897. He studied at Islamia College Lahore and Cambridge University (United Kingdom).

Economic Deprivation of Muslims in India

- The East India Company was founded by the British in 1600.
- The company used to formulate such economic policies in India that accrued the maximum financial benefit to the British.
- To protect their industry and trade, the British imposed heavy taxes on the people of India, which also affected Muslims.
- The British removed the Muslims from all the positions which were held by them since the days of their forefathers. Muslims were also deprived of new positions. In this way Muslims were ruined economically.
- The British promoted the Hindus from minor positions to higher positions.
- The British took away Muslim lands and gave them to other nations.
- Muslims were expelled from government jobs and the same were made difficult for them for the future.
- The deterioration of law and order in Bengal during the British era resulted in poor agricultural crops which led to shortage of grain. Consequently, all agricultural and industrial sources in these areas disappeared.
- In Bengal, silk and cotton artisans and traders moved to other cities. Taxes on the transportation of commercial goods increased the cost of goods which was much higher than buyers' purchasing power. This affected the trade adversely. In this way, Muslims along with other nations also suffered a great loss.
- New taxes by the East India Company increased the tax rate on the farmers. Thus, Local agriculture adversely suffered at the hands of the British.

Explanation of the Ideology of Pakistan in the Light of the Pronouncements of Allama Muhammad Iqbal رحمۃ اللہ علیہ and Quaid-e-Azam Muhammad Ali Jinnah رحمۃ اللہ علیہ

The Ideology of Pakistan is explained below in the light of the pronouncements of Allama Muhammad Iqbal رحمۃ اللہ علیہ and Quaid-e-Azam Muhammad Ali Jinnah رحمۃ اللہ علیہ:

Allama Muhammad Iqbal رحمۃ اللہ علیہ and Ideology of Pakistan

Allama Muhammad Iqbal رحمۃ اللہ علیہ was one of those Muslim leaders of the subcontinent, who gave the concept of a separate homeland to the Muslims and awakened them through his poetry. In the beginning he was also a supporter of the Hindu-Muslim unity, but soon the orthodox and biased attitude of the Hindus forced him to think that he should demand a separate state. In his Allahabad Address of 1930, he forcefully pleaded for a separate state where Muslims could lead their lives in accordance with their religion and culture. In his address he said:-



Allama Muhammad Iqbal رحمۃ اللہ علیہ

"The formation of a Muslim state appears to me to be the final destiny of the Muslims, at least of North-West India. If we wish to keep Islam alive as cultural force in the country, it is imperative that it should establish its central authority in a specific territory. I, therefore, demand the formation of a consolidated Muslim State in the best interests of Islam in India."

As two separate representative nations were living together in the subcontinent, therefore, Allama Muhammad Iqbal رحمۃ اللہ علیہ wished to promote the Muslims as a great and distinct nation. He thought that to safeguard the political, social and economic rights of the Muslims it was essential to have a separate state for them.

Quaid-e-Azam رحمۃ اللہ علیہ and Ideology of Pakistan

In history many personalities are known to have changed the destiny of the nations. Quaid-e-Azam Muhammad Ali Jinnah رحمۃ اللہ علیہ is one of such personalities of the subcontinent who changed the destiny of the Muslims of subcontinent.

- Quaid-e-Azam Muhammad Ali Jinnah رحمۃ اللہ علیہ was a staunch supporter of the Two-Nation Theory and considered the Muslims a separate nation from every aspect. In this connection he said:-



Quaid-e-Azam
Muhammad Ali Jinnah رحمۃ اللہ علیہ

"By any definition of nationality, the Muslims are a separate nation. They have every right to establish their separate homeland. The Muslims have to promote and protect their spiritual, moral, economic, social, political and cultural interests. For this purpose, they may adopt any means."

- The Lahore Resolution was passed on 23rd of March 1940 and in his presidential address he said:-

"Hindus and Muslims belong to two different religions based on totally different beliefs and present different ideologies. Both nations have different heroes, different epics and different episodes. Therefore, the union of two nations is fatal for the subcontinent, because it is not based on equality but on numerical minority and a majority. It would be better for the British government to partition the subcontinent keeping in view the interests of the two nations. It will be a correct decision historically and religiously."

- In his address in Ahmadabad on 29th December 1940, Quaid-e-Azam رحمہ اللہ علیہ said, *"Pakistan has existed for centuries and North West has remained a homeland of Muslims. Independent states of Muslims should be established in these areas so that they may live according to the teachings of Islam."*
- After the establishment of Pakistan, he said, *"We should think above the differences between Punjabi, Sindhi, Balochi and Pathan. Now, we are Pakistani first and last. It is our duty to live like Pakistanis." Besides this he assured the minorities full security and grant of equal rights. This is the basic teaching of Islam.*
- On 11th October 1947, while addressing the officers of the Government of Pakistan, he said, *"Our mission is the establishment of a state where we could live like free people in our own socio-cultural set up necessary for the promotion of social justice and Islamic Ideology."*
- While inaugurating the State Bank on 1st July, 1948, Quaid-e-Azam رحمہ اللہ علیہ said:-
"The economic system of West is creating unsolvable problems and has failed to do justice with the people. We should present an economic system before the world which should be based on the true concepts of Islam and social justice".

Do you know?

When Quaid-e-Azam رحمہ اللہ علیہ became frustrated with the politics of the subcontinent in 1933, Liaquat Ali Khan and other Muslim leaders persuaded him to return.

QUESTIONS

1. Four possible options are given for each statement. Mark (✓) on the correct option.

- The period of Congress Ministries was:

- | | |
|-------------|-------------|
| (a) 1933-35 | (b) 1939-41 |
| (c) 1941-43 | (d) 1937-39 |

- In Lahore Resolution 1940, the presidential address was given by:

- (a) Maulana Zafar Ali Khan

(b) Quaid-e- Azam Muhammad Ali Jinnah رحمۃ اللہ علیہ

(c) Liaqat Ali Khan

(d) Sher-e-Bangal Maulvi Fazal-ul-Haq

■ M.A.O School and College was established by:

(a) Sir Syed Ahmad Khan

(b) Chaudhry Rehmat Ali

(c) Qazi Isa

(d) Maulvi Fazal-ul- Haq

■ In 1867, while exposing the enmity of Hindus against Muslims, Sir Syed Ahmad Khan had clearly declared:

(a) Muslims and Hindus are separate nations.

(b) Muslims should remain separate from politics.

(c) Hindus are not our friends.

(d) Muslims should learn English.

■ The ideology of Pakistan is based on:

(a) Collective System

(b) Two-Nation Theory

(c) Progressiveness

(d) Islamic Ideology

■ In 1930, the idea of a separate state for the Muslims was given by:

(a) Quaid-e-Azam رحمۃ اللہ علیہ

(b) Maulana Muhammad Ali Jauhar

(c) Sir Syed Ahmad Khan

(d) Allama Muhammad Iqbal رحمۃ اللہ علیہ

■ The thinking of Muslims while demanding a separate state of Pakistan was:

(a) Unity of the Muslim world

(b) Muslim nation can get better education

(c) They can spend their life according to their religion and beliefs

(d) Economic development in the country

1. Fill in the blanks.

■ Ideology reflects the _____ of people.

■ The British imposed heavy _____ on the people of India.

■ Allama Iqbal رحمۃ اللہ علیہ was one of the Muslim leaders of the subcontinent who gave the concept of a separate _____ for the Muslims.

■ Quaid-e-Azam Muhammad Ali Jinnah رحمۃ اللہ علیہ changed the destiny of the Muslims of _____.

■ Chaudhry Rahmat Ali founded the Pakistan National Movement in _____.

2. Match Column A with Column B and write correct answer in Column C.

Column "A"	Column "B"	Column "C"
In 1206 AD	released a pamphlet entitled "Now or Never".	
The Ghaznavid period	started from Benares	
In 1867, Urdu-Hindi conflict	founded the Mughal Empire.	
In January 1933, Chaudhry Rahmat Ali	covers 1003 AD to 1206 AD	
In 1526, Zaheer-ud-din Babar	Qutb-ud-din Aibak founded the <i>Delhi Sultanate</i> .	

3. Write short answers.

- What did Quaid-e-Azam رحمۃ اللہ علیہ say when he inaugurated the State Bank on July 1, 1948?
- What is meant by Two-Nation Theory?
- Define the term "Ideology of Pakistan."
- Define "Aqeeda-e-Risalat."
- What was the purpose of establishing the East India Company by the British?
- When and who released the famous pamphlet entitled "Now or Never"?

4. Write detailed answers.

- Explain the source and significance of ideology.
- Explain the elements of Ideology of Pakistan in detail.
- Explain the Ideology of Pakistan in the light of Allama Muhammad Iqbal's رحمۃ اللہ علیہ pronouncements.
- Highlight the Ideology of Pakistan in the light of Quaid-e-Azam Muhammad Ali Jinnah's رحمۃ اللہ علیہ pronouncements.
- Explain the Ideology of Pakistan with reference to the basic values of Islam and socio-cultural aspects of Muslims in the subcontinent.
- Explain the Two-Nation Theory.

Activity

- Conduct a speech competition regarding the ideology of Pakistan.

Instructions for Teachers

- Explain to the students the concept of two nations in the subcontinent.