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culture and where principles of Islamic justice could find fair play.

Q40. Explaining the Ideology of Pakistan, what did Quaid-e-Azam say?

Ans. Ideology of Pakistan:

Explaining the Ideology of Pakistan Quaid-e-Azam said, "We do not demand Pakistan simply to have a piece of land but we want a laboratory where we could experiment on Islamic principles."

Q41. What did Quaid-e-Azam say while addressing to the people of Dhaka on March 21st 1948? (Board 2013,18)

Ans. Addressing to the People of Dhaka:

On 21st March, 1948, Quaid-e-Azam (RA) addressed the people of Dhaka. He said, "What we want is not to talk about Bengali, Punjabi, Sindhi, Balochi, Pathan and so on. We are nothing but Pakistani. Now it is our duty to act like Pakistani."

LONG QUESTIONS

Q3. Evaluate the values that are the basis of the ideology of Pakistan. (Board 2013,14,15,17)

Ans. Meaning of Ideology:

The Urdu word "Nazaria" is known as ideology in English. Ideology means such a plan or programme as is based upon philosophy and application to solve political, social and cultural issues and problems.

According to George Brass:

George Brass says, "Any plan or programme of common life based upon thinking and philosophy is called ideology."

Ideology of Pakistan:

Pakistan is an ideological state. The ideology of Pakistan is the name of creating a society based on the principles of Qura'an and Sunnah. Its basis is the religion of Islam. The ideology of Pakistan means ideology of Islam. No doubt, the Islamic ideology is the foundation of the ideology of Pakistan.

Basis of the Ideology of Pakistan:

The ideology of Pakistan is based on Islamic ideology. Following Islamic values are the basis of ideology of Pakistan.

- Beliefs and Prayers
- Justice and Equality
- Promotion of Democracy
- Fraternity and Brotherhood
- Rights and Duties of Citizens

1. Beliefs and Prayers:

The Muslims of the Sub-continent put up the demand for Pakistan because they wanted to lead their lives in accordance with their beliefs. They also wanted to worship Almighty Allah without any obstruction.

(i) Eemaan:

Belief of Islam includes belief in the oneness of God (Touheed), the finality of the Prophethood of Hazrat Mohammad (PBUH), Life here-after, Angels and the Books revealed by Almighty Allah. This set of the above mentioned beliefs is called Eemaan.

(ii) Touheed and Prophethood (First Pillar of Islam)

To believe in the Oneness of Allah and the finality of the Prophethood of Hazrat Mohammad (PBUH) is the first pillar of Islam. Oneness of God (Touheed) means that Allah is the Creator and

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Master of the entire universe. No one is His partner and nothing is beyond His knowledge. Nothing is beyond His Power.

إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

It means Allah hath power over all things.

(iii) **Faith in Prophethood** means to believe that Allah sent messengers for the guidance of mankind. It's compulsory for a Muslim to have a staunch belief in Prophethood and declare Holy Prophet (PBUH) as His Last Prophet without having any kind of doubt. This belief demands that the Holy Qura'an and the noble life of the Holy Prophet Hazrat Muhammad (PBUH) must be acknowledged as source of guidance.

(iv) **Namaz (Second Pillar of Islam)**

The second pillar of Islam is "Namaz". It is obligatory to offer prayers at the fixed hours. In fact, to be steadfast in prayers is similar to be steadfast in religion and it is demonstrated every day. Such a system of submission to Almighty Allah should be maintained all over the society.

(v) **Fasting (Third Pillar of Islam)**

The third pillar of Islam is to keeping fast. Like all other prayers, it is the best manifestation of obligation.

(vi) **Zakaat (Fourth Pillar of Islam)**

The fourth pillar of Islam is "Zakaat." It is a monetary prayer. It is the means of strengthening the economic system of Islam. With the system of "Zakaat", wealth circulates instead of being accumulated in a few hands. Thus it reaches to the poor class of the society.

(vii) **Hajj (Fifth Pillar of Islam)**

"Hajj" is the fifth pillar of Islam. It is an obligation only for those who are financially able to perform it. On the occasion of "Hajj", the call of

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ

(Here I am! At your service. O Lord!) presents the unprecedented model of unity and brotherhood.

2. **Justice and Equality**

While establishing a just society, the Muslims put an emphasis on justice. It is determined in Islamic belief that all human beings are to be given equal status without any discrimination of caste, colour, creed, language and culture.

(i) **Judiciary System**

The establishment of equal law and same judiciary system for all living in the state is intended. Independent judiciary and the supremacy of law are the basic conditions for the establishment of equality and justice. Islamic System has laid stress on the elevation of justice.

(ii) **Khutba-e-Hajj-a-Tul-Wida**

In his sermon on his final pilgrimage (Khutba-e-Hajj-a-Tul-Wida), Hazrat Mohammad (PBUH) explained this fact in the following words:

"O people, all of you have one God and all mankind is the offspring of Adam. An Arab has no superiority over a non-Arab; nor a non-Arab has any superiority over an Arab; also a white has no superiority over black nor a black has any superiority over white."

3. **Promotion of Democracy**

Consultation and deliberation are the basis of Islamic state and society. Democracy is promoted in an Islamic State and the rights of the people are protected. Every citizen enjoys equal status. People lead their lives observing and respecting the law of the land. Laws provide security to the people. All are equal in the eyes of law. No discrimination is allowed on the basis of caste, colour, creed or language. The system of the government runs for the welfare of all the people.

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(i) Saying of Quaid-e-Azam

While addressing at Sibbi on 14th of February, 1948, Quaid-e-Azam (R.A) described the purpose of achievement of Pakistan in the following words:

“Let us lay the foundation of our democracy on the basis of the truly Islamic principles. Our Almighty Allah has taught us that our decisions in the affairs of the state shall be guided by discussions and consultations”.

4. Fraternity and Brotherhood

Fraternity and Brotherhood has special significance in an Islamic society. When Islamic government was formed in Madina, the example set for fraternity and brotherhood was worth seeing. Today, the Islamic society needs the same Fraternity and Brotherhood.

Before the advent of Islam, people were not aware of this principle. They were enemies of one another. But as the Islamic state of Madina was established, the Holy Prophet (PBUH) advised his followers to treat the orphan, widows and the poor kindly. He gave the people a code of life so that they might live peacefully and an atmosphere of brotherhood might flourish in the society. He constituted a system of “Zakaat” and charity. He declared the system of usury unlawful because there is no room for exploitation in Islam.

(i) Saying of Holy Prophet (S.A.W)

The Holy Prophet (S.A.W) said, “Each Muslim is a brother to every other Muslim. He should not commit breach of trust”. He taught Muslims to refrain from maliciousness, malignance and enviousness. Therefore, the Muslims should live united and help one another.

5. Rights and Duties of Citizens

When Pakistan appeared on the map of the world, the significance of the rights of the citizens was acknowledged. At the same time, much emphasis was laid on the duties of the citizens. In an Islamic State, rights and duties are closely connected and both go hand in hand. The right of one person becomes the duty of the other to fulfill. Rights and duties are correlative. When a person does his duties, he deserves to enjoy rights. Duties cover both individual as well as collective aspects of man. Mutual balance between rights and duties is the key to make an Islamic State a successful one.

(i) Saying of Quaid-e-Azam

Sense to provide security to the minorities was also included in the background of the demand for Pakistan. Quaid-e-Azam (RA) said very clearly that the rights of the minorities will be fully protected in Pakistan. Islam does not allow that life, property, dignity and religious traditions of the minorities in Pakistan go unprotected.

Conclusion

We can make our society strong and peaceful only by practicing above mentioned Islamic values and only such a society is a guarantee for a prosperous state.

Q4. Elaborate the ideology of Pakistan in the light of the pronouncements of Quaid-e-Azam.

Ans. Meaning of Ideology:

(Board 2016,18) 091101112

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The Ideology of Pakistan and Quaid-e-Azam (RA):

According to Quaid-e-Azam (RA) the territories having Muslim majority i.e, Punjab, Bengal, Asam, Sindh, North-West Frontier Province (Khyber Pakhtunkhwa) and Balochistan should be put together to form Pakistan where people may lead their lives in accordance with the principles of their religion, civilization, traditions, ethics and economics. The Muslims may run the affairs of the state according to their values freely. The minorities should enjoy equal rights too.

1. Country system based on the Holy Qura'an:

Quaid-e-Azam (RA) considered the Islamic System fully applicable. He wanted to establish the system of the country on the basis of the Qura'an. In the session of All India Muslim League at Karachi in 1943, he said:

"What relationships knits the Muslims into one whole, which is the formidable rock on which the Muslim edifice has been erected, which is the sheet anchor providing basis to the Muslim Millat, the relationship, the sheet anchor and the rock is the Holy Qura'an".

2. Address to the Students:

While addressing the students in March 1944, Quaid-e-Azam (RA) Said:

"Islam is our guide and it is the complete code of life."

3. Addressing at Aligarh:

Addressing at Aligarh, Quaid-e-Azam (RA) explained the ideology of Pakistan in the following words.

"What was the motive of demand for Pakistan and what was the reason of separate state for the Muslims? Why was the need to divide India felt? Its reason is neither narrow mindedness of the Hindus nor tactics of the British. It is the fundamental demand of Islam."

4. Addressing the officers of the Government of Pakistan:

Addressing the officers of the Government of Pakistan at Karachi on 11th October, 1947, Quaid-e-Azam (RA) said:

"The establishment of Pakistan for which we have been striving for the last ten years is, by the grace of God, an established fact today, but the creation of a State of our own was a means to an end and not the end in itself. The idea was that we should have a state in which we could live and breathe as free men and which we could develop according to our own lights and culture and where principles of Islamic social justice could find fair play".

5. Laboratory of Islamic Principles:

On one occasion, while explaining the Ideology of Pakistan, Quaid-e-Azam said:

"We do not demand Pakistan simply to have a piece of land but we want a laboratory where we could experiment on Islamic principles."

6. Address to the people of Dhaka:

On 21st March, 1948, Quaid-e-Azam (RA) addressed the people of Dhaka.

He said: "What we want is not to talk about Bengali, Punjabi, Sindhi, Balochi, Pathan and so on. We are nothing but Pakistani. Now it is our duty to act like Pakistani." Besides it, he announced that minorities would be given a complete sense of security and that they would enjoy equal rights. This is the fundamental teaching of Islam.

7. Economic system based on Islamic Principles:

On 1st July, 1948, Quaid-e-Azam (RA) inaugurated the State Bank of Pakistan. On this occasion, he said:

"The economic system of the West has created almost insoluble problems for humanity. It has failed to do justice between man and man. We must present to the world an economic system based on true Islamic concept of equality of manhood and social justice."

Conclusion

Quaid-e-Azam was an empathetic true Muslim. He dedicated all his life to the acquisition of

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freedom and happiness for the Muslims. He always illustrated the ideology of Pakistan laying the ideology of Pakistan as foundation and succeeded into winning a separate and independent country, foiling the manipulative moves of the British and the Hindus and was called the founder of Pakistan.

Q5. Describe the ideology of Pakistan in the light of pronouncement of Allama Muhammad Iqbal.
(Board 2013,14,15)

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Ideology of Pakistan in the light of saying of Allama Iqbal:

Allama Iqbal gave the Muslims an idea of a separate state. Through his poetry, he awakened the Muslims. In the beginning, he was a supporter of Hindu-Muslim Unity, but narrow mindness and biased attitude of the Hindus forced him to re-think that the Muslims should demand a separate country.

1. Address at Allahabad

In his famous presidential address at Allahabad in 1930, he demanded a separate state for the Muslims so that they might lead their lives in accordance with their religion and culture. He said:

"The formation of a consolidated North-West Indian Muslim state appears to me to be the final destiny of the Muslims, at least of North-West India. The life of Islam as cultural force in this living country very largely depends on its centralization in a specified territory. I, therefore, demand the formation of a consolidated Muslim State in the best interests of Indians and Islam."

2. Separate Identity of Muslim Nation:

Allama Muhammad Iqbal (RA) asserted that the Hindus and the Muslims could not live together in a country. Hence, sooner or later, the Muslims would succeed in winning their separate state. He turned down the idea that only one nation exists in the Sub-continent. Accepting Islam a complete system, Allama Muhammad Iqbal (RA) said clearly:

(i) Islam a Complete System

"India is a continent of human groups belonging to different races, speaking different languages, and professing different religions. It was the prime duty of all civilized nations to show utmost regard and reverence for the religions principles, cultural and social values of other nations."

3. Concept of Muslim Millat

Allama Iqbal (RA) was of the view that Muslims, due to Islam, form a Millat and their power and strength depends only on Islam. In his property, he presented the key concept of the basis of Muslim Millat.

خاص ہے ترکیب میں قوم رسول ہاشمی
قوت مذہب سے مستحکم ہے جمعیت تری

اپنی ملت پر قیاس اقوام مغرب سے نہ کر
اُن کی جمعیت کا ہے ملک و نسب پر انحصار

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Don't presume that your nation is like the nations of the West, the people who believe in the Prophet (PBUH) have distinctive formation of the nation. The western community depends upon territorial and racial basis whereas your (Islamic) community is strengthened by the force of the religion.

4. Break the idols of colour and creed

He advised the Muslims to adopt every aspect of religion and to break the idols of colour and creed.

بتان رنگ و خوں کو توڑ کر ملت میں گم ہو جا
نہ تورانی رہے باقی نہ ایرانی نہ افغانی

Break the idols of colour and creed and absorb yourself into one nation so Turani, Irani or Afghani (Regional status of the Muslims) may lose their existence.

5. Message of Unity

He considered that all the Muslims living in any part of the world form one Millat. Therefore, he gave the message to the Muslims living from the shore of Nile to the land of Kashghar to united for the protection of Haram.

ایک ہوں مسلم حرم کی پاسبانی کے لئے
نیل کے ساحل سے لے کر تاجکاک کا شہر

Conclusion

Allama Iqbal was not only a great Poet and philosopher but he was also the thinker of Pakistan. He presented the ideology of creation of Pakistan and then explained ideology of Pakistan, laying Islam as the foundation, at different occasions in an effective and forceful manner, which guaranteed the creation of Pakistan.

Q6. Explain Two-Nation Theory.

(Board 2014,17,18)

Ans. Ideology:

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Two-Nation Theory: Origin and Evolution

In the Sub-continent, every individual who embraced Islam associated himself, socially and politically, to the Muslim society and State. Thus he would break all the previous relationships and link himself to a new social system. On these bases, with the passage of time, a separate and unique temperament of the Muslims of India formed. It was entirely different from that of the other Indian nations. This identity formed the basis of Two-Nation Theory.

In the perspective of Sub-continent

In the perspective of the Sub-continent, Two-Nation Theory means that two major nations, the Muslims and the Hindus, were settled there. The two nations were entirely different from each other in their religious ideas, the way of living and collective thinking. Their basic principles and the way of living are so different that despite living together for centuries, they could not intermingle with each other.

1. Sir Syed Ahmad Khan and Two-Nation Theory

Sir Syed Ahmad Khan was the first person who used the term "Two-Nation Theory" due to Hindi Urdu Controversy in Banaras in 1867. Sir Syed Ahmad Khan declared the Muslims a separate nation. He convinced the government that there are at least two nations settled in the Sub-continent, one of them is Muslims and the other is Hindus. The Muslims are a separate nation in every respect because their civilization, culture, language, customs and philosophy of life are

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different from those of Hindus. This theory infused a political spirit among the Muslims and provided them with such a leadership which gave a new spirit and pushed to the freedom movement. India was partitioned because of Two-Nation Theory.

2. Allama Iqbal and Two-Nation Theory

Allama Iqbal explained Two-Nation Theory in beautiful words. He said:

پرواز ہے دونوں کی اسی ایک فضا میں کرگس کا جہاں اور ہے شاہیں کا جہاں اور

Dr. Allama Muhammad Iqbal (R.A) presented the idea of a separate state for the Muslims. He said: "The Muslims would not allow that their religious, political and social rights are usurped. Therefore, I would like to see the Punjab, North West Frontier Province (Khyber Pakhtunkhwa), Sindh and Balochistan put together into a single state."

3. Chaudhary Rehmat Ali and Two-Nation Theory

In January 1933, during his stay at England, Chaudhary Rehmat Ali alongwith some of his friends published a pamphlet named "Now or Never". It was also distributed among Indian politicians. In this pamphlet, the name of the separate state for the Muslims was proposed as Pakistan.

(i) Nationality of Indian Muslims

Chaudhary Rehmat Ali was of the opinion that the Muslims possess the history and civilization of their own and on the basis of these two, their nationality is not Hindustani but Pakistani. He believed that the Muslims are a nation that is different from other nations living in India.

4. Quaid-e-Azam and Two-Nation Theory

Quaid-e-Azam (R.A) was a firm advocate of Two-Nation Theory. He gave the Muslims the status of a separate nation in every respect. He said: "Musalmans are a nation according to any definition of a nation, and they must have their homeland, their territory and their State."

(i) Presidential Address

Pakistan Resolution was passed on 23rd of March 1940. In his Presidential Address, Quaid-e-Azam (RA) said: "The Hindus and Muslims belong to two different religious philosophies, social customs and literatures. They have different epics, different heroes, and different episodes. To tie together two such nations under a single state, one as a numerical minority and the other as a majority must lead to growing discontent and final destruction of any fabric that may be so built for the government of such a state. It would be better for the British Government to announce the partition of the Sub-continent by keeping in view the interests of the two nations. It would be a right step religiously as well as historically."

Conclusion

In fact, two-nation theory was the basic reason of division of sub-continent because due to two-nation theory, Muslims got motivation for separate state and ultimately on 14 August, 1947 Pakistan came into being.

Q7. Write note on the following:

(a) The economic condition of the Muslims in India before partition.

(b) Origin of Ideology and its Significance.

(Board 2016)

Ans. (a) The economic condition of the Muslims in India before partition.

Background

When the war of freedom (1857) was over, the Muslims were oppressed very badly. Although the Hindus supported the Muslims in this war, but they declared that only the Muslims were responsible for all their actions in the war. Thus they acquitted themselves of any responsibility. The Muslims were the targets of the wrath of the British. So they suffered a lot and faced serious consequences.

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1. Deprivation from Jobs

The British, dominating by prejudice and enmity, dismissed all the Muslims from government jobs especially from Army and shut the doors of employment to the Muslims. Despite having the required qualification for some jobs, the Muslims were deprived of it. On the other hand, the Hindus were offered jobs even if they had less qualification as compared to the Muslims.

2. Confiscation of Properties

The Muslims were deprived of their properties. Their properties were confiscated. Some Muslim landowners were turned out of their lands. Their properties and lands were allotted to the Non-Muslims. The Muslims became tenant cultivators instead of owner of the land.

(i) Saying of Sir Syed Ahmad Khan

Sir Syed Ahmad Khan has depicted this miserable condition of the Muslims in the following words: "No calamity has descended from heaven that had not searched the house of the Muslims before it came down to the earth."

3. Privileges for Hindus

The business of the Muslims was ruined. In order to get the support of the Hindus, the British gave them special business privileges. The Hindus established monopoly in local trade. The Muslim traders suffered economic crisis.

4. Industrial revolution in Britain

As the result of industrial revolution in Britain, better and cheaper products were manufactured there. These products were imported into India. It resulted in the destruction of cottage industry which belonged to various nations of India including the Muslims. The cottage industry collapsed because it could not compete with the modern industry.

5. Negative impact of external Trade

The goods produced in Britain could be imported into India but Indian products were demanded neither in Britain nor in Europe. The export of the Indian goods was affected and millions of people suffered unemployment which included a large number of the Muslims.

Conclusion

Muslims in Hindustan fell victim to economic deprivation because of collusion between the British, and Hindus and extreme hatred grew in their hearts generally for the British and specifically for the Hindus, which resulted into creation of Pakistan.

b. Origin of Ideology and its Significance:

Ideology

The Urdu word "Nazaria" is known as ideology in English. Ideology means such a plan or programme as is based upon philosophy and application to solve political, social and cultural issues and problems.

World Encyclopedia says, "Ideology is the set of political and cultural principles on which a nation or civilization is based."

George Brass says, "Any plan or programme of common life based upon thinking and philosophy is called ideology."

1. Sources of Ideology

Following elements are the sources of Ideology:

- i. Common religion
- ii. Common race
- iii. Common language and residency
- iv. Common political purposes
- v. Common customs

i. Common Religion:

Religion is not only a set of adoration (worships) but it has profound impacts on the whole of

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the social life. Every religion maintains social relationships in the light of specific ideas. For example, the Europeans, the Japanese, the Hindus and the Muslims want to lead their lives according to their religions respectively.

ii. Common Race:

Common ideas are originated from common race. A common race gives birth to common ideas. It is quite natural that people belonging to the same race develop the sentiments of sympathy and brotherhood for one another. Racism is a strong bond which, because of common ideas, binds the human beings in blood like relationship.

iii. Common Language and Residency:

Language is the means of conveying the feelings, sentiments and thoughts to others. These help to form new ideas. Similarity in the ways of living and harmony in ideas depend mostly on the common territory.

iv. Common Political Purposes:

Because of common political purposes and political ideas, most of the nations of the present age try to achieve political freedom for the survival of their national life so that they may become a strong nation.

v. Common Customs:

Common customs have played a vital role in the formation and development of ideas in every age. Common customs create ideological harmony with respect to culture and thoughts.

2. Significance of Ideology

The following points show the significance of ideology:

i. Life with Purpose:

Man has been sent to this world with some purpose. Purposeless life never gets success. The existence of nations is reflected through their ideas.

ii. Consciousness of purposeful life

Ideas create consciousness of purpose among nations. These ideas lead the nations towards success.

iii. Base of Movement

Ideas provide the foundation to any political, economic, social or cultural movement.

iv. Orbit of Human life

Ideas are the axis around which life revolves. It is the second name of motivating force.

v. Source of Discipline

Ideas provide discipline to various aspects of human life.

vi. Determine the National Duties and Rights

Ideas determine the national duties and rights.

vii. Ideology like a Soul

Idea is just like something, which is invisible, but the nations look live and dynamic because of it.

viii. Existence of Nation

If a nation ignores its ideas, it endangers its existence and any new idea tries to merge this nation and changes its identity.

Conclusion

Foundations of any nation are laid on an ideology. Pakistan also came into being due to a staunch ideology. Wakeful nations give birth to an ideology and then keep it more precious than their own lives.