

Greece : Ιδεα

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→ IDEOLOGY OF PAKISTAN:

★ Ideology:

→ MEANING :

The word ideology is composed of two greek words 'Ideo' & 'logos' - It writtenly means the science or the idea

→ How does ideology imerge?

Reo. M. Christenson

Book name : (Ideology and modern politics)

He said that : "An idea imerges when people feel strongly that they are mis treating under an existing order when there status is threatened by fundamental changes occurring in societies and when prevailing ideology no longer satisfy them."

2. Antoine Destull De Tracy : (French ph

Ideology the

private se

Pakistan &

Israel

A French philosopher used word 'ideologic' during french revolution in 1796 so he defined it has "science of ideas"

MASTER

gives meaning study of regions, evolution and nature of ideas.

## 2 - Karl Marx :

He said that : "the ideas of ruling people who seeks to establish the prevailing order of capitalism and their own privileged position."

## 3 - Karl Mannheim:

"the conserving self seeking and biased views of dominant class in the society."

### → GENERAL DEFINITION:

"An ideology is a collection of ideas or beliefs shared by a group of people, it may be connected set of ideas or a of thoughts or a word view.

### \* CHARACTERISTICS OF IDEOLOGY:

- 1- Maximum people should be united on this ideology.
- 2- The ideology must be harmonized with the feelings and emotions.
- 3- Individual man power is required in it -
- 4- This can be obtained by collective efforts.
- 5- An organized party leaders to implement this ideology -
- 6- An ideology tries to interpret the reality in a new way.

7. It provides window to see the world.
8. It inspires and motivates the people.
9. It provides justification for an act.
10. Its ideology is adverse to change.

#### \* IMPORTANCE OF AN IDEOLOGY:

1. It is a motivating source / force for a nation. (f.k.)
2. It is striving hard to bring stability and homogeneity.
3. It provides simuli building to scattered people of society.
4. It brings people closer to each other on a common platform.
5. It gives shape to revolution.

#### \* IDEOLOGY OF PAKISTAN:

It is protective shield to its socio-political, religious, economic and cultural heritage which is preserved, protected and projected under umbrella of Islam.

#### \* BASIS OF IDEO

- It based on idea of Islamic system.
- It created reaction against Hindus and British.
- It stood against prevailing system of India.
- It saved the Muslim culture.

## TWO NATION THEORY:

The Muslims are separate nation having their own culture, custom, civilization, religion, liter and way of life - So, Muslims can not be merged in any other nation.

1867, Syed Ahmed Khan, In Banaras proved that Hindustan is country of Hindus so they can't give in other hands-

\* IDEOLOGY OF PAKISTAN WITH REFERENCE OF ALLAMA IQBAL AND

QUAID-E-AZAM

\* IDEOLOGY OF PAKISTAN WITH REFERENCE OF ALLAMA IQBAL:

## → PERSONAL LIFE:

- Entry to politics
- Vision of a separate Muslim state
- Islam as a complete code of life
- Allama Iqbal negated the concept of one nation
- Religion and politics are not separate
- Formation of a strong Muslim state
- Allama Iqbal introduce federal system
- Address of Allama Iqbal in 1930.
- Muslims are separate nation with national image
- Allama Iqbal represented the Muslims in round table conferences.

- Allama Iqbal infused the spirit of nationalism amongst Muslims.
- Islam is a fact life-
  - Law forecast of Allama Iqbal about Muslims-
- Clear identification of ideology of Pakistan.
- Advocated two nation theory.
- Described importance of religion.
- Condemed the democracy system.
- Presented example of Hijrat-e-Madinah.
- Presented importance of sense of duty / obligation.

#### \* IDEOLOGY OF PAKISTAN WITH REFERENCE OF QUAID-E-AZAM:

- Personal life
- Entered into politics
- Critical political role of Jinnah-
- Ambassador of Hindu-Muslim unity.
- Jinnah resigned from congress in 1920.
- Acceptance of Simon commission in 1927.
- 14-points of Quaid-e-Azam in 1949.
- Represented the Muslims in round table conference.
- Great efforts for election of 1937.
- Advocated two nation theory
- Separate identity of Muslims.
- Guidance and inspiration for Muslims.
- Modern, demo and Islamic state.
- Advocated the two nation theory.
- Declared separate Muslim nationalism in 1940.

- Establishment of Islamic systems.
- Struggle for Islamic democracy.
- Importance of Holy Quran.
- Separate historical heritage.
- Condement the racial viaceness
- Quaid-e-Azam has a creator of Pakistan.

### \* AIMS AND OBJECTIVES OF CREATION OF PAKISTAN:

- Enforcement of sovereignty of Quaid all-mighty.
- Establishment of Islamic democracy.
- Protection of Muslim Image and identity.
- Protection of Muslim culture and civilization.
- Protection of Two Nation Theory.
- Emancipation from Hindu majority.
- Establishment of balanced economics system.
- Usage of Urdu language. Ghandi in 1935 at Naipuri session and said:

"Muslim empires were used Urdu language in their darbaars for improvement and this language is written in Quranic words so, Hindus didn't accept it till any condition."

- Independence of perfect Islamic State.
  - Chality of Hindu Muslim sides - / sides -
- Hindu leader Raaj Gopal Acharia in April 1942, on MASTER

State → Sheikh Sharaf Bin  
Malik  
Kining Noor  
Raja Zeemorn.  
DATE: \_\_\_\_\_

DAY: \_\_\_\_\_

Occasion of Eid Milad-un-nabi and said,

"I support Pakistan because I didn't want such country where Hindus and Muslims are not present the feelings of respect."

- To abolish the British democratic system-
  - Differentiate to mixing Islam and Hinduism.
- In 1924, Lala Hadial to interview in newspaper and said;
- "Only one solution of Indian Political problems that Indian Muslims converted into Hindu nation by Shudhi moment."

- Create center of world Islamic unity-
- Formation of Islamic society-
- Sense of protection for the Muslims.

#### \* MUHAMMAD BIN QASIM AND SUCCESSORS :

→ i) The Advent of Islam in Subcontinent :

- How Muslim came - (Mopla)
- Muhammad Bin Qasim:
  - Early life
  - Attack oversin
  - Death of Hijaj Bin Yosuf (714<sub>2</sub>)
  - Death of Muhammad Bin Qasim (died in 715)

→ SUCCESSORS :

Habib Ibne Al Muhallab al Azdi	( 715 - 717 )
Abdul Malik Ibne Misra	( 717 - 720 )
Amr Ibne Muslim al Bahili	( 720 - 726 )
Juncaid Ibne Abdur rehman al Mur	( 726 - 730 )
Tamim Ibne Zaid al utbi	( 730 - 740 )
Al Hakam Ibne Abuana	( 740 - 744 )
Amr Ibne Muhammad al Tagifi	( 744 - 750 )
Yazid Ibne Grar al Kalhi	( 750 - 755 )

→ Ghazvani DESTINY ( )

Ghori destiny ( 1100 - 1206 )

Dilhi Sultanat ( 1206 - 1526 )

↳ The slave density ( 1206 - 1290 )

↳ Qutbuddin

Shamsudin Altamash

Razia Sultana

Behram Shah

Nasir- ud - Mehmood

R

Khilji density ( 1290 - 1320 )

Jalaluddin Khilji

Allahuddin Khilji

Mubarak Shah

Tuglaq Dynasty (1320 - 1414)

Risuddin Tuglaq

Muhammad Bin Tuglaq

Feroz Shah Tughlaq

Sikandar Shah Tughlaq

Syed Dynasty (1414 - 1451)

Syed Khisar Khan

Ghislai Mumtaz Mubarak Shah

Muhammad Shah

Alam Shah

Lodhi Dynasty (1451 - 1526)

Sikandar Khan Lodhi

Bahlol Khan Lodhi

Ibrahim Khan Lodhi

Mughal Dynasty (1526 - 1857)

→ Zahir udin Babar (1526 - 1530)

→ Nasir udin Humayun (1530 - 1540), (1555 - 1556)

Sher Shah Suri (1540 - 1545)

Islam Shah Suri (1545 - 1555)

Adal Shah Suri (1555 - 1558)

Sikandar Suri (1558)

→ Jalaudin Akbar (1555 - 1605)

→ Noor udin Jahangir (1605 - 1627)

Shah Jahan (1627 - 1658)

DAY:

- Awangzaib IJlamghee (1658 - 1707)
- Bahadur Shah Zafar (1837 - 1857)

## \* TOLERANCE , RELIGIONS FREEDOM AND KIND TREATEMENT

### TOWARDS NON - MUSLIMS :

- Cooperative and sympathetic with non-muslims-
- Respect for human rights-
- Equality for everyone
- Social justice and elimination of social evils
- Equal opportunities for non-muslims-
- Equal chances for job.
- Religious freedom for all.
- Infrastructure development.
- Welfare for all majorities.
- Equal system of taxation.
- Liberty to express their views -
- Architectural development.
- Development of Urdu language.
- Development of literature.
- Development of trade and commerce
- Development of social custom.

## Chap # 6

### Historical background of ideology of Pakistan.

Services of Hazrat Mujaddid Alf sani  
Sheikh Ahmed Sirhindī

Real name

Title

Date of Birth (26<sup>th</sup> June 1564)

(Abul Barkat) (shareef)

Date of Death (15 December, 1624)

- 1 - Birth and early life
- 2 - Education
- 3 - Social condition of India
- 4 - Services of Hazrat Mujaddid Alf sani
  - Successful jihad against Deep-e-ilahi
  - Refusal to Prostrate before Jahangir
  - Preaching of Islam during
  - Create concept of wahadat-shuhud
  - Maktubat-e-emam Rabani
  - Books and magazines for preaching Islam
  - Develop the concept of two nation theory

- The effect of Sheikh Ahmad's effort
- Death of Hazrat Mujid Alif Zani

Abul-al

He said : " حضرت مسیح اعلیٰ

going the rule of India stopped to  
flood lap of non-muslims and the  
the darkness change which claims  
hundred years ago.

## \* Hazrat Shah Waliullah :

### \* INTRODUCTION:

1. Birth and early life [ 21<sup>st</sup> Feb, 1703 ; Delhi ]

↳ Father's Name : Shah Abdul Raheem →

Mudusssra Raheema

Real name : Qubuddin or Ahmed

ابوالغیث: شاہ

عکس: عکس

دہم: دہم

Death : 1762

### 2. Education

Perform Hajj (in 1730) ; Shk Abu Tahir Bin Ibrahim  
( 1734 ) ( 1734 ) Teacher

### \* Conditions of Muslim in united India:

- Social conditions
- Religious conditions
- Political conditions

### \* Services or reformation of Shah Waliullah:

- Religious reforms
- Need of Islamic practices
- Need of Ijtihad.
- Preaching of Jihaad

- Islamic principles of economy
- Promote knowledge of Quran and Hadith.
- Removal of Satarinenism (ستارينيزم)
- Balance b/w 4 Muslims School of thoughts
- Political reforms or services

⇒ Struggle against Anarchi Anarchi:

- Steps to check the Mughadaas
- Efforts for Muslim unity
- Promote 2 nation theory
- Basic principle of government
- Literary reforms or services

⇒ Literary reforms or services

- Translation of Holy Quran.
- Hujjatullah Al
- Ghazal ul Khifa and Khilafat al Khulfa
- Al Insaf fi Bayan Sahabi ikhtalaaf
- Fuyuz al Thumain

⇒ Social reforms or services:

- struggle to get rid of the Hindu concept about marriage of widows.
- told the Muslims to avoid superstitions and charm wearing.
- struggle against unnecessary expenses on time of marriage.
- Tried to abolish Mourning on death more than 3 days.
- Advice Muslims to work for lawful earning and to avoid interest on loan.

- Work against undust distribution of wealth.
- Preached simplicity.
- Work against sectarianism and grouping.

⇒ Successors of Shah Waliullah :

- Shah Abdul Aziz
- Shah Rafiuddin
- Shah Abdul Qadir
- Shah Abdul Ghani
- Shah Ismail Shareef
- Shah Muhammad Sufi

⇒ Efforts for sectarian harmony :

- Solved problems of Shia, Sunni sects
- Muslims strictly followed the footsteps of Holy Prophet (S.A.W.W)
- Adopted of balance approach and understanding towards religious matters.
- Introduce the basic rules of Islam to the people.
- Regarded as founder of Modern Muslim India

## \* SYED AHMED SHAH :

→ DOB = 29<sup>th</sup> Nov, 1786.

→ City = Rai Braity

→ Father's name = Syed Muhammad Infan

→ Grandfather's name = Shah Aleemullah

→ Teacher's Name = Shah Abdul Aziz ; Shah Abdul Qadir

### ① Introduction :

- Birth (29<sup>th</sup> Nov, 1786)
- Education

### ② Biography :

- Introduction
- carries of life
- establishment of Ethad
- perform Hajj
- Jihad movement
- Objectives of Jihad movement
  - ↳ establishment of Islamic system of Government
  - reforms of Muslims society
  - preaching of Jihad
  - simple living life
  - elimination from atrocities of Sikh
  - elimination of superstition

- Travel for Jihad (1825 - 1826)
- Declaration of war
- Akora Battle
- Conspiracy of Sikhs

### ③ Creation of Islamic state:

- Reforms in Muslims society
- Introduction to Sharia
- Establishment of Islamic system
- Negotiation with sardars and local people
- Took oath of alliance
- Declared as a caliph
- Convinced the people to adopt Islamic way of life

### ④ Opposition from Local Tribes:

- Sultan Muhammad Khan promised to give fixed amount to Mujahidin -
- Conspiracy of Sultan Muhammad Khan
- Local tribes open the opposed
- Local Afghan sardar oppose
- Lack of unity in tribal sardar
- Strong tradition of revenge in Sardaars
- Mutual difference of tribal sardaars

### ⑤ Martydom at Balakot (May-1831)

- companions
- |   |   |
|---|---|
| <ul style="list-style-type: none"> <li>• Ismail Khan</li> <li>• Syed Ahmed</li> <li>• Mulana Abdul Haq</li> </ul> | <ul style="list-style-type: none"> <li>→ Shaheed</li> </ul> |
|---|---|
- escaped