

IDEOLOGY OF PAKISTAN

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Ideology

- Set of ideas or norms on which the collective ideals of a community or a nation are based.
- Set of principles, a framework of action and guidance system that **gives order and meaning to life and human action.**
- Ideals, which a nation strives to accomplish in order to bring stability to its nationhood.

Ideology of Pakistan

- Muslims follow the "Islamic Ideology", which simply means the way of life based on the tenets of Islam.
- "ideology of Pakistan" a product of evolutionary process.
- Historical events provided the base
- Allama Iqbal gave it a philosophical explanation
- Jinnah translated it into a political reality
- Passage of Objectives Resolution by Constituent Assembly in March 1949, gave it legal sanction.
- The ideology of Pakistan stemmed from the instinct of the Muslim community of South Asia to maintain their individuality
- Not an issue of two different religions, but two different social orders ,produced two distinct cultures

Evolution of TNT

Al-Beruni recorded his ideas in 1001 A.D in his famous book "Kitab-ul-Hind" as:

"The Hindus society maintained this peculiar character over the centuries. The two societies, Hindus and Muslims, like two streams have sometimes touched but never merged, each following its separate course."

Factors led toTNT

- Religious differences
- Hindu Nationalism
- Cultural differences
- Social differences
- Economic differences
- Educational differences
- Political differences
- Language

Components of Ideology of Pakistan

- Islam
- Democracy
- Social Justice, Equality & Sense of Responsibility
- Fundamental Human Rights

Pakistan's Ideology in Islamic Perspective

1. The Two Nation Theory
2. Sovereignty of Allah
3. Justice (Adl)
4. Equality
5. Equal Rights for Non-Muslim Citizens
6. Democracy

Hindi-Urdu Controversy

- During last days of Muslim rule, Urdu emerged as the most common language of the northwestern provinces official language, and all official record was compiled in URDU
- Hindus were biased against Urdu as it was the Muslims' language. They demanded Hindi as the official language .
- Demonstrations against Urdu by the Hindus in Banaras in 1867 was the start of Hindi-Urdu controversy.
- Sir Syed foretold about the unstable future of Hindu-Muslim unity. Hindus struggled vigorously to replace Urdu by Hindi in the offices. **This enhanced the importance of the sense of Muslim separatism.**
- Conclusion of the controversy was that the Muslims like Sir Syed who had been strong believers in the Hindu-Muslim unity and had very modest views about other communities, were ultimately induced that the **Muslims were a separate nation.**

Sir Syed Ahmed Khan and two nation theory

The man who spoke first the Muslims as a “nation” in the modern times was none other than Sir Syed Ahmed Khan. In 1867, he said:

“I am convinced that both these nations will not join whole heartedly in anything. At present there is no open hostility between the two nations. But on accounts of so called educated people it will increase in the future.”

Sir Syyed Ahmad Khan

- Birth 17 October 1817
- Family migrated from Herat (Afghanistan)
- Family remained affiliated with Mughal administration
- Attained education of Arabic, Persian, Urdu ,Mathematics, Astronomy ,Islamic jurisprudence and Religious issues
- Grandfather Sayyid Haadi won award of jawad ud Daula from the emperor Alamgir II
- Started career with East India Co.

- Learned Quran at home & attained religious education from a saint Shah Ghulam Ali
- Remained associated with Ghalib, imam Bux and Sadrud din Azurda
- Mother Azeem un Nisa Begum played effective role in his upbringing
- After his father s death in 1838 , started search for job
- Started career as Naib Munshi in courts (1839)
- 1841 assumed office of Sub-judge at Fatehpur Sikri

Member of Imperial Legislative Council

- Lord Lytton appointed him member(1878)
- First Indian who introduced a bill for the welfare of Indians

- 1858 promoted as Sadr-us-sadur
- 1867 promoted as Judge of Lower court
- Son ,Syed Mahmud won scholarship & proceeded to UK
- 1869 Syed travelled to UK, collected material for his book(**Khutbat-e-ahmadia**) and studied educational system
- After retirement 1876 settled in Aligarh

A bridge between Muslims & Englishmen

- During war of independence posted at Bijnor as **chief assessment officer**
- Saved lives of masters

Books by Sir Syed

- 1. "A'thar-as-sanadid (Great Monuments) antiquities of Delhi
- 2. "Jila-ul-Qulub bi Zikr-il Mahbub" (1842)
- 3. "Tuhfa-i-Hasan"(1842)
- 4. "Tahsil fi jar-i-Saqil " (1842)
- 5. "Namiqa dar bayan masala tasawwur-i-Shaikh"
- 6. "Silsilat ul-Mulk"
- 7. "Asbab-e-Bhaghawath-e-Hind"
- 8. "Tabyin-ul-Kalam"
- 9. "Musalmano ki Qismat ka Faisla
- 10. Commentry on Bible

Author of 42 books

- **Jam-e-jum** 1840 short stories about 43 kings
- **Jila-al-Quloob Ba Zikar –al- Mahboob**(1842) short biography of Prophet Muhammad PBUH
- **Tuhfa-e-Husn** (1844) translation of 2 chapters of shah abdul Aziz 's Tuhfa Asna Ashria
- **Taseeh Aaeen –e- Akbari** (1855) explained some difficult points of Abul Fazal s Aeen-e Akbari

Books

- **Tasheeh Tarekh –e- Feroze Shahi (1862)**
corrections made in Tarekh e feroz shahi
- **The Causes of Indian revolt** .In 1871 it was translated in English by Graham & Auckland Colvin.
- **Khutbat –e – Ahmadia (1870)**He responded the controversial points made by William Muir in his book regarding Prophet Muhammad PBUH.During stay in UK he collected references to respond.

Societies

- **Scientific Society (1864)** to translate books from foreign languages.
- Duke of Argyll appointed as Patron.
- Membership not restricted to a particular nationality
- 82 Hindus and 107 Muslims were members
- By 1875 translated 27 works from English to Urdu
- During 1875-98 only 19 works translated (pressing engagements of Syyed)
- **British Indian association (1866)**
- **All India Mohammaden educational conference (1886)**
- Indian patriotic Association (1888)
- Mohammedan Anglo Oriental Defense Association (1893)

AS a Journalist

- “TEHZIB-UL-AKHLAQ” – It succeeded in making people realise the value of modern knowledge. It also gave new directions to Muslim social and political thoughts.

Aligarh Institute Gazette

- It was an organ of the Scientific Society started in 1866. It made the people think and use their wisdom.
- Bilingual
- Earlier political contents were also part
- Historical events review was another feature
- Muslim Point of view defended
- Remained in circulation for 22 years

Education & Sir Syed

- Established schools at [Muradabad](#) in 1859 and [Ghazipur](#) in 1863.
- Founded a [scientific society](#) in 1864.
- After posting at Aligarh in 1867, started the [Muhammadan Anglo-Oriental School](#)
- In January [1877](#) the Viceroy laid the foundation stone of the [college](#).
- In [1886](#) Syed organised the [All-India Muhammadan Educational Conference](#), which met annually at different places to promote education and to provide the Muslims with a common platform.

Partition of Bengal 1905

Allama Iqbal declared at the historic annual session of the All India Muslim League at Allahabad in 1930:

"India is a continent of human groups belonging to different races, speaking different languages, and professing different religions. Personally, I would like to see the Punjab, North-West Frontier Province, Sindh and Baluchistan amalgamated into a single State. **Self-government** within the British Empire, or without the British Empire, 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.

Quaid e Azam in his historical address, he laid the foundation of a separate state for the Muslims of India:

"The Hindus and the Muslims belong to **two different religions, philosophies, social customs, and literature**. They neither inter-marry, nor inter-dine together, and indeed they belong to two different civilizations which are based mainly on conflicting ideas and conceptions.

Their aspects on life are different. It is quite clear that Hindus and Muslims derive their inspirations from different sources of history. They have different epics, their heroes are different, and they have different episodes. Very often the hero of one is foe of the other, and likewise, their victories and defeats overlap.

To yoke 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 the final destruction of any fabric that may be so built for the government of such a state."

(March, 1940)

Conclusion

- **Islamic ideology is the philosophy** underlying the Two Nations theory. Pakistan is a state founded on ideological basis and not on the territorial grounds. The Two Nations theory became a reality with distinct ideology called Pakistan ideology. Pakistan ideology is the cause of creation of the country, the driving force of her existence and also the destiny of the people.

Thank you!