

Q. Trace the genesis of the ideology of Pakistan and describe the foundations of the two-nation theory with reference to the sayings of Allama Iqbal and Quaid-e-Azam.

Ans 1) Introduction:

Pakistan is a country that is greatly affected by the ideology. Many different ideologies are presented in the country and each one has a profound impact on the people and the government. Pakistan came into being as a result of movement which was inspired by the ideology of Pakistan. Ideology of Pakistan provides main rationale behind Pakistan movement.

2) Significance of Ideology:

It plays

an imperative role in nation building.

It is considered as one of the major factor among the factors of the nationhood. Ideology plays a binding role and it unites people belonging to various races, ethnicity and different backgrounds on a single platform. As

Aldous Huxley, in his book, "Brave new world," highlights the significance of the ideology.

3) Main Components of ideology of Pakistan

Pakistan came into being as a result of ideological nationalism evoked by the two nation theory.

It has the following components that are described below:

(a) Islamic Ideology:

The Islamic ideology is the collection of the teachings of Islam as provided by the Quran and Hadis. It aims the development of society according to the teachings of Islam.

(b) Universalism of Islam:

Islam is a universal religion and its message is not meant for any specific ethnicity and community. The religion is the religion of all humanity.

(c) Islam as Complete Code of life:

Islam does not divide life into sin. In Islam, there is no difference between spirit and matter, church and state. Islam maintains a balance between

Individualism and collectivism.

4) Early Intellectual Foundations:

The ideology of Pakistan found its roots in the early 20th century through the works and vision of prominent figures like Sir Syed Ahmed Khan, Allama Iqbal. Iqbal's philosophical and poetic contributions laid the groundwork for the idea of the separate nation for Muslims in the Indian subcontinent. In his Allahabad address in 1930, Iqbal emphasized the need for a Muslim state.

5) Two-Nation Theory:

The two-nation theory became a central idea of the ideology. Its main focus

is that Hindus and Muslims in the Indian Subcontinent were distinct nations with different religions, social and cultural identities. Muhammad Ali Jinnah, a key leader of All-India Muslim League, became a vocal advocate of this theory.

6) Colonial Legacy and Socio-Political Dynamics:

The socio-political landscape of British India provides a crucial context in the ideology of Pakistan. The effect of colonial rule, the rise of nationalist movements, the complexities of religious and cultural diversity set a stage for the emergence of the ideology of Pakistan.

7) Foundations of the Tunisian Theory

The Tunisian's theory is rooted in Iqbal's philosophies. This theory focused on the political and social empowerment of Muslims in the Indian subcontinent. Iqbal's idea of self-determination for Muslims and Jinnah's belief in constitutional rights for minorities formed the bedrock of this theory.

8) The Lahore Resolution of 1940

A milestone moment in shaping the ideology of Pakistan was the Lahore resolution of 1940. The resolution, presented at the All-India Muslim League's annual session in Lahore, called for the creation of the

independent states for Muslims in areas where they were in the majority. This formalized the demand for a separate nation and laid the foundation for the partition of British India.

9) Partition and Independence:

The culmination of the ideological foundations and political efforts resulted in the partition of British India in 1947, leading to the creation of Pakistan as an independent partition, including mass migration and communal violence that shapes the early years of the newly formed country.

Foundation of Two Nation Theory With reference to Sayings of Quaid-e-Azam

Quaid-e-Azam gave practical shape to the theory. After joining Muslim League in 1931, he continued his efforts to bring Hindu Muslim unity but he was greatly disappointed to see the prejudicial attitude of the Congress.

(1) Address at Second Round table Conference

While representing the Muslims he said that

"The Hindu Muslim dispute must be settled before the enforcement of any system or Constitution. Until you do not give guarantee for the safeguard of Muslim interests, until you do not win their co-operation".

2 Quaid-e-Azam and two Nation theory

He said that

"The Muslims are a nation by every right to establish their separate homeland. They can adopt any means to promote and protect their economic social, political and cultural interest"

3 Muslim League Session:

On 23 March, 1940, He said at the Muslim League session in Lahore

"The Muslims are not minority. They are a nation by an definition. By all canons of international law we are a nation"

In the presidential address at the annual session of Muslim League at Lahore in

1940, he said that

"India is not a nation, nor a country.

It is a sub-continent of nationalities:

Hindu and Muslim being the two major

nations. The Hindu and Muslims

belongs to two different religions,

philosophies, social customs and literature.

On March 8, 1944 while addressing the students of Muslim University, He said,

"Hindu and Muslims through living

in the same town and village

had never been blended into one

nation. They are always two

separate entities"

4 Address at Islamia College Peshawar

In his address to the frontier

Muslims Student Federation, he 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;

Foundation of Two Nation theory with Reference to the sayings of Allama Iqbal

Allama Iqbal was a great poet and philosopher.

1) Address at Allahabad:

Allama Iqbal delivers a historical address at Allahabad, He said that

"The units of Indian Society are not territorial as in the European countries. India is a continent to human groups belonging to different races speaking different languages and professing different religions."

In the Annual presidential session at Allahabad, He said.

"Personally I would go further---
I would like to see the Punjab, KPK, Sindh and Balochistan amalgated into a single state.

In another address, he said that

"Self-government within the British Empire or without the British Empire, the formation of a single consolidated North-West Indian Muslim State appears to me to be the final destiny of the muslims at least of North West India"

At an another occasion, he argued that muslim should be the seperate Muslim Nation. His words regarding this are as follows

"We have a population of seven crore among all nation of the Sub-continent, we are the most United. In fact, of all the nations inhabiting the country, Muslims are the only true nation according to the most modern definition of the world."

2) Allama Iqbal's Poetic views

Some of its verses in his book, 'Bang-e-dara' highlights the need of separate nation. That are as follows

"khudi ko kar buland itna ke
har taqdeer se pehle, khuda bande
se khud pooche, bata deni razi kya
hai.

In another verse, he said that

"Sitaron se aage jahan aur
bhi hain, abhi ishq ke imtihan
aur bi hain

At an other occasion, he said that

"Zind rehne ke liye teri qurbat ka
lazim hai qayal, warna saeey-e-gum
se daman chak ho jayega

In another verse,

Aik hi saf main khare ho gaye
Mahmood-o-Ayaz, na koi banda
raha, na ko banda nawa

③ At the Addressing in College:

In the Islam college, he said that

"Nations are born in the hearts of poet; they prosper and die in the hands of politicians"

Conclusion

The ideological underpinning of Pakistan, born from the visionary thoughts of Allama Iqbal and crystallized through the leadership of Muhammad Ali Jinnah. Iqbal's philosophical musing and Jinnah's leadership converged in advocating for a separate Muslim state, is encapsulated by the Two-Nation Theory. This theory asserted the irreconcilable differences between Hindu and Muslims.