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Q: Illustrate the "Vision of Pakistan" as portrayed by the pioneers of the Freedom Movement: Sir Syed Ahmad Khan, Allama Iqbal, and Quaid-e-Azam (2016) Jinnah.

Ans: Introduction

The creation of Pakistan was not an abrupt development but the result of an evolving vision shaped by various leaders of the Muslim community over time. This vision reflected the historical experiences of Indian Muslims, their sense of distinct identity, and their aspiration for a separate homeland where they could live according to their cultural and religious principles. Three figures Sir Syed, Allama Iqbal, and Quaid-e-Azam played the most crucial role in shaping this vision. Each built upon the foundations laid by their predecessor eventually leading

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to the establishment of Pakistan
in 1947.

Sir Syed Vision : The Foundation of Muslim Identity and Modernization

Sir Syed Ahmad Khan often called the architect of Muslim awakening, was the first to recognize the backwardness of Muslims after the 1857 War of Independence. His vision focused on educational, social, and political regeneration of the Muslims rather than immediate political separation.

Educational Reforms and Modernization :

Sir Syed firmly believed that without modern scientific education and English learning, Muslims would remain

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marginalized. He founded the Muhammadan Anglo-Oriental College (MAO) at Aligarh, which later became Aligarh Muslim University, nurturing future leaders. His writings such as Tehzeeb ul Akhlaq, emphasized rationality, progress, and the compatibility of Islam with science.

Political Realism and Separate Identity :

Sir Syed was cautious about mass politics but warned Muslims against the domination of Hindu Majority. He opposed the Indian National Congress, that could not safeguard Muslim interests. His statement during the Hindi-Urdu Controversy (1867) was a turning point :

"I am convinced now that Hindus and Muslims could never become one nation, as their

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religion and way of life
are quite distinct from
each other."

This sowed the early seeds of
the Two-Nation Theory, later refined
by Iqbal and Jinnah.

Legacy

Sir Syed's insistence on separate
identity, education, and cautious
political engagement prepared the
intellectual foundation for Muslim
nationalism.

Iqbal's Vision: From Identity to Political Aspiration

Allama Iqbal, known as Poet
of the East and Spiritual father
of Pakistan, transformed Sir Syed's
educational and cultural awareness
into a political philosophy for Muslims.

Philosophy of Khudi and Revivalism

Through his poetry, Iqbal infused Muslims with self-respect, self-reliance and unity. His philosophy of Khudi emphasized spiritual independence and collective identity, urging Muslims to revive the dynamism of the Islamic Civilization.

خودی کو کمر بلند اتنا کہ ہر تقدیر سے پہلے
خدا بندے سے خود پوچھے بتا تیری رضا کیا ہے

ایک ہوں مسلم سرکاری پاسپانی سے لے لے
نیل سے ساحل سے لے کر تاجخاک کا شہر

Iqbal presents the dream of a united Muslim Ummah.

Iqbal emphasized that once Muslim especially youth awaken their inner self, they can rise to the heights of glory and leadership. As he

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As he says:

عقابی روح جب بیدار ہوتی ہے جوانوں میں
نظر آتی ہیں ان کو اپنی منزل آسمانوں میں

Allahabad Address (1930)

In his historic presidential address to the Muslim League, Iqbal gave a concrete geographical expression to the vision of a Muslim homeland:

"I would like to see the Punjab, NWFP, Sindh and Baluchistan amalgamated into a single state."

Modern Islamic State, not Theocracy:

Iqbal envisioned a progressive Islamic State, not governed by clerics but by the principles of justice, equality, and freedom. His thought rejected secular territorial nationalism and

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emphasized that Islam was both a religion and a political system.

Jinnah's Vision: From Demand to Reality

Jinnah honored as the founder of Pakistan, gave organizational structure, political strategy, and leadership to the vision of a separate homeland.

The Lahore Resolution (1940)

Under Jinnah's leadership, the Muslim League formally adopted the demand for a separate homeland:

Muslims are a nation by any definition of the word nation, and they must have their homeland."

Two-Nation Theory into Practice

Jinnah highlighted the distinct

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civilization, culture, history, and religion of Muslims, arguing that Muslims and Hindus are two nations that could never coexist under one government.

He declared:

"We are a nation with our own distinctive culture, civilization, language, art, literature, and moral codes."

Vision of Pakistan

Jinnah's vision extended beyond partition. He advocated modern democratic Islamic state safeguarding rights of all citizens. He envisioned Pakistan as laboratory of Islam where Islamic principles could be applied.

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

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In his speech to the Constituent Assembly, he declared:

"You are free; You are free to go to your temples, you are free to go to your mosques, or any other place of worship in this state of Pakistan. You may belong to any religion, caste or creed - that has nothing to do with the business of the state."

This shows that Jinnah's Pakistan was envisioned as a pluralistic, tolerant, and democratic society.

Conclusion

In a nutshell, Pakistan was not overnight: it was the culmination of decades of struggle, ideas, and sacrifices. The combined vision of these pioneers was to establish a homeland where Muslims

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could freely practice their religion,
preserve their culture, and progress
in all spheres of life while
ensuring justice, equality, and
democracy.

