

# Pakistan Affair (T-1)

Q#1:

## The Ideology of Pakistan: The Confluence of Muslim Nationalism and Islam as a Code of Life:

1) Introduction

2) Ideology of Pakistan

3) Muslim Nationalism in  
South Asia.

(Sir Syed Ahmad, Allama Iqbal,  
Quaid-e-Azam Muhammad Ali  
Jinnah)

4) Islam as a Code of life.

5) Confluence of Muslim Nationalism  
and Islam as a code of  
life.

6) Conclusion



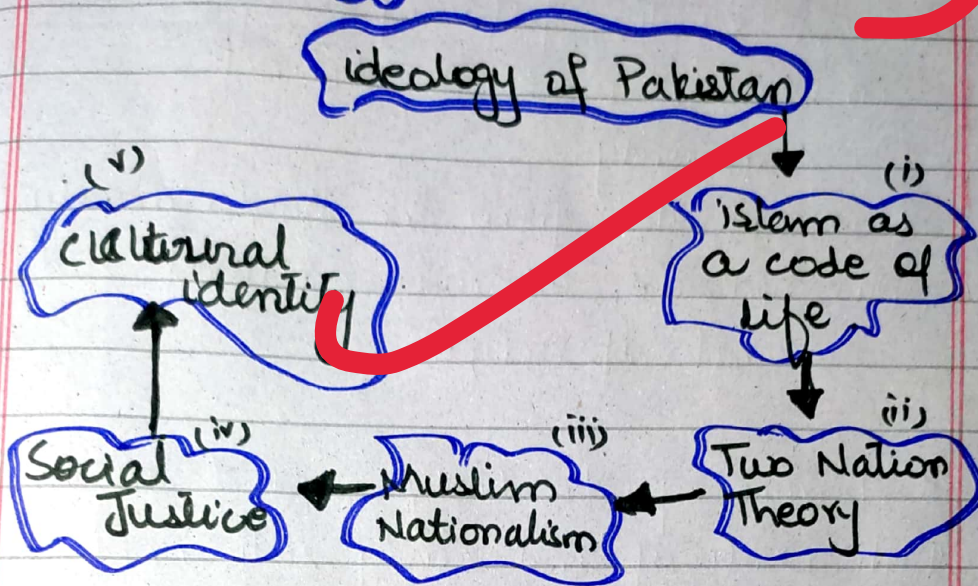
## 1) Introduction:

The ideology of Pakistan is a unique fusion of Muslim Nationalism in South Asia and Islam as a complete way of life. This ideology, which ultimately led to the creation of Pakistan in 1947, was not solely the result of political factors. It is also deeply rooted in (religious) religious, cultural, and historical realities of the region. It reflects the aspiration of the Muslim community to live according to Islamic principles while preserving their distinct cultural and national identity in the South Asian context. Muslim reformers, leaders such as Sir Syed Ahmad Khan, Allama Iqbal, and Quaid-e-Azam Muhammad Ali Jinnah articulated this ideology through their teachings, speeches, and writings. They emphasized Islam as a religion, and as a comprehensive way of life.



Use specific, relevant and self explanatory headings

## 2) Ideology of Pakistan:



### Definition:-

- The ideology of Pakistan is essentially the belief in the necessity of establishing a separate nation for Muslims based on their distinct religious, cultural, and social identity.
- It is a blend of Islamic teachings and the principles of Muslim nationalism.

## 3) Muslim Nationalism in South Asia:

Muslim nationalism



in The Indian subcontinent was driven by the following beliefs: 1

- (i) Muslims were a distinct community
- (ii) separate from the Hindu majority
- (iii) separate religious, cultural and social practices.

It became particularly evident in the 19th century and early 20th century when Muslims felt marginalized after British colonial rule.

### (3.1) Sir Syed Ahmad Khan: (1877-1938)

- An influential reformer and intellectual, he was one of the first to recognize the need for Muslim unity in the face of British rule and Hindu political ascendancy.
- His advocacy for modern education and a distinct political identity for Muslims laid the foundation for later calls for a separate state.



### (3.ii) Allama Muhammad

### Iqbal (1877-1938)

- The philosopher-poet of Pakistan, envisioned a separate Muslim state that would provide an environment for Muslims to live according to their religious and cultural values.

- In his speech at Allahabad in 1930, he called for the separate homeland for Muslim in these words.

"I would like to see the Punjab, North-West Frontier Province, Sindh, and Balochistan amalgamated into a single state. In this state, the Muslims shall be able to develop their culture and civilization in accordance with their own genius, and the state will be independent."

This is a pivotal moment in the ideological foundation of Pakistan.



Relate your headings and arguments to the qs statement

### (B. iii) Quaid-e-Azam's

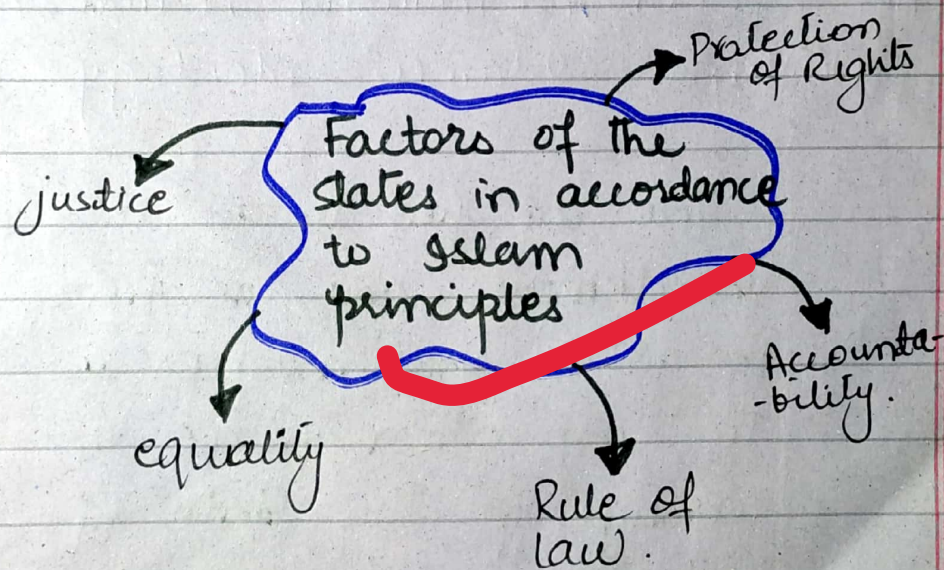
#### Vision (1876-1948):

- The founder of Pakistan, he became the central figure in the political movement for Muslim Nationalism.
- Under his leadership, The All-India Muslim League championed the cause of Muslims, demanding separate political representation, and eventually the creation of Pakistan.
- He stated at the Lahore Resolution in 1940,  
"The Hindu and Muslims belong to two different religions, philosophies, and social customs. They neither intermarry nor inter-dine together, and indeed they belong to two different civilizations."
- Jinnah's political strategy and vision of Pakistan reflected the ideology.



## 4) Islam as a Code of Life:

- The ideology of Pakistan is not solely on Muslim nationalism but also on the belief that Islam provides a complete way of life.
- The concept, Islam is a code of life, emphasizes that the state should be governed by Islamic principles, ensuring justice, equality, and welfare for all its citizens.



- Islamic teachings form the basis for the political, legal, and social systems in Pakistan.
- Sharia law, the Islamic



Attempt this part by giving relevant subheadings

code, was seen as the guiding force for legislation and governance.

- According to Allama Iqbal's belief that the establishment of a Muslim state would enable Muslims to live according to the teachings of the Quran and the Sunnah of the Prophet Muhammad (PBUH).

- Quaid-e-Azam stated in his speech in inclusive nature of Pakistan's Islamic ideology:

"You are free to go to your temples, you are free to go to your mosques, or to any other place of worship in this state of Pakistan."

He echoed that the foundation of Pakistan was based on the principles of Islam.



## 5) Confluence of Muslim

## Nationalism and Islam:

It defines the ideology of Pakistan on the following factors:

Nationalism based on Religion.

- state and Muslim live according to Islam.
- Muslim religious identity
- state would be protector of Muslims values

Islam as a basis of governance.

- state governed by Islamic laws.
- public life, governance and laws by Islamic principles
- Islamic societal foundations

This was the main aspect asked

## 6) Conclusion:

The ideology of Pakistan combines Muslim nationalism in South Asia with the teachings of Islam, emphasizing a distinct religious and cultural identity. Leaders like Sir Syed Ahmad Khan, Allama Iqbal and Jinnah envisioned a state rooted in Islamic principles.