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Question no 2

Ideology of Pakistan in the light of sayings of Allama-e-Iqbal and Quaid-e-Azam

1- Introduction:

The ideology of any nation reflects the ideals and aspirations of its people, and religion and cultural shape, their thinking which binds them together. An ideology is a system of beliefs, values, ideas, convictions, institutions, goals and a body of knowledge which a people considers true, binding and practicable. The ideology of Pakistan took shape through an evolutionary process. Historical experience provided the base; Allama Iqbal gave it a philosophical explanation; Quaid-e-Azam translated into a political reality.

2- Ideology of Pakistan in the light of sayings of Allama Iqbal:

The ideology of Pakistan deeply influenced by the thoughts and saying of Allama Muhammad Iqbal, centers on the idea of creating a separate nation, ^{state} for the Muslims in the Indian sub-continent. Iqbal known as the spiritual father of Pakistan, played a pivotal role in formulating the vision that led to the creation of Pakistan. Some of the sayings of Allama Iqbal in Ideology of Pakistan are:

(i) Islamic concept:

Allama Iqbal considered Islam a complete code of the life. He said:

"I am fully convinced that the Muslims of India will ultimately have to establish a separate

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homeland as they cannot live
Hindus in the United India."

He advised the Muslims to understand their real position and shed away the confusion and narrow approach to life. He clarified the glorious image of the Muslim Ummah.

(ii) **Negated the concept of One nation:**

Allama Iqbal negated the concept of one nation of India and emphasised on the separate and distinct national image of the Muslims. He considered establishment of Pakistan very essential and vital for the restoration of national and religious identity of the Muslims.

He said:

"Islam guides the mankind in every aspect of worldly life and therefore must be enforced in an Islamic

State as a code of life."

(iii) Foundation of Homeland:

He based the foundation of homeland on the religion which later on become the ideology and basis of Pakistan.

(iv) One Whole Concept:

He did not believe in any system separate from religion and declared that religion and politics are not separated from each other in Islam. He said:

In Islam the Almighty God and Universe the soul and matters are the different part of One Whole."

(v) Two-nation Theory:

Jaybal proposed the Two-nation-Theory emphasize that Muslims and Hindus were two distinct nation, with their own customs, religions and traditions.

His famous Allahabad Address in 1930 is a testament to this vision.

He said:

"I have been a staunch advocate of putting an end to religious prejudices and distinctions from the country. But now I believed that the protection of separate national identity is in the best interests of both Hindus and Muslims."

3- Ideology of Pakistan in the light of sayings of Quaid-e-Azam:

Quaid-e-Azam, the great leader of the Muslims of sub-continent gave practical shape to the ideology given by Allama-Iqbal. He had a strong believe in Hindu Muslim unity and was of the opinion that both Hindus and Muslims should launch joint efforts to get rid of

British rule. After joining Muslim League in 1913, he continued his efforts but he was greatly disappointed. Following are some extracts from the speeches and statements which he delivered from time to time for the ideology of Pakistan:

(i) Address at second round table conference in 1913:

He believed that Congress and Hindus would never recognize the rights of Muslims. He declared while representing the Muslims in the second round table conference:

"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 the Muslim interests, until you do not win their cooperat

ions, any constitution you should enforce shall not last for even 24 hours."

(ii) Quaid-e-Azam and Two nation Theory:

He was a firm advocate of two nation theory which became the ideological basis of Pakistan. He said:

"Pakistan has created the day the first Indian National entered the field of Islam."

(iii) 23rd March 1940 address:

At a historic session of the Muslim League at Lahore. He said:

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

4- Conclusion:

In last but not the least, the ideology of Pakistan, as envisioned by the Allama Iqbal and forced shaped by Quaid-e-Azam was about creating a state where Muslims could practise their religion freely, live by their cultural and religious values, and contribute to the world a vibrant, unified community.

Question no 3

AFGHAN WAR

1- Introduction:

The Afghan war since 1979 has profoundly shaped the geo-political and security landscape of South Asia, particularly Pakistan effected in multifaceted ways. This conflict not only drew in global powers but also involved regional players, leading to significant

socio-political and security challenges for Pakistan. The Afghan War's implications for Pakistan are vast and varied, ranging from the immediate burden of hosting million of refugees to the long term challenges of dealing with terrorism, sectarian violence and the proliferation of arms and drugs.

The conflict began in December, 1979, initiating a decade long war.

2- Impacts on Pakistan:

(i) Refugee Crisis:

The soviet invasion led to a massive refugee influx into Pakistan, with million of Afghans crossing the borders to escape the war. This influx posed economic, social and security challenges for Pakistan, altering its demographic landscape and straining resources.

(ii) Militarization and Radicalization:

Pakistan, with support

from the United States and Saudi Arabia, played a key role in supporting Afghan mujahideen groups fighting against Soviet forces. This involved not only militarized Pakistani society but also contributed to the radicalization of certain segments, as religiously motivated fighters were mobilized and trained.

(iii) Rise of Extremism:

The Afghan war created a fertile ground for Jihadist ideologies to take root. The war's aftermath saw the emergence of various militant groups, including the Taliban, who found sanctuary in the tribal areas of Pakistan. This contributed to the rise in religious extremism and sectarian violence within Pakistan.

(iv) Drug Trafficking:

The conflict

facilitated the growth of opium production in Afghanistan, with Pakistan becoming a major transit country for drug trafficking. This has lasting effect on public health and law enforcement in Pakistan.

3- Emergence of Non-State Actors and Non-Traditional Security Threats:

The decades long warfare in and around Afghanistan significantly contributed to the emergence of non-state actors and non-traditional security threats in Pakistan:

(i) Non-State Actors:

Groups such as Taliban, Haqqani Networks and various militant organizations emerged from the dynamics of the war. These groups are operated across the Afghan-Pakistan border, challenging the state's

monopoly on violence and complicating regional security.

(ii) Terrorism:

Pakistan had faced numerous terrorist attacks attributed to groups with roots in the Afghan conflict. Schools, markets, mosques and military installations have been targeted.

(iii) Internal displacement:

Military operation against militant groups in tribal areas and other regions have led to large scale internal displacement, creating humanitarian and security challenges.

(iv) Border Security Challenges:

The porous Afghanistan-Pakistan border has facilitated the movement of militants, refugees and narcotics, posing significant security challenges for Pakistan.

4- Conclusion:

In a nutshell, the Afghan War since 1979 and its fallouts have deeply impacted Pakistan, leading to significant security, social and economic challenges. The emergence of non-state actors and non-traditional security threats in Pakistan can be directly attributed to the prolonged conflict in Afghanistan, highlighting the complex interconnections between regional conflicts and internal security dynamics.

Question no 6

National integration and Cohesion in Pakistan

1- Introduction:

National integration and Cohesion in Pakistan are critical for the stability and prosperity of the country marked by profound

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diversity and complex socio-political challenges. Pakistan, since the inception in 1947, has navigated the intricate dynamics of uniting various ethnic, religious and sectarian groups under a single national identity. The quest for national integration in Pakistan involves fostering a sense of belonging and collective identity among its diverse communities, ensuring equitable economic development and promoting inclusive governance and social justice.

2- Obstacles to National integration and Cohesion in Pakistan:

(i) Ethnic and linguistic diversity:

Pakistan is home to numerous ethnic groups and languages, leading to

regionalism and ethnic nationalism. This diversity, while a strength has also led to tensions and conflicts.

2- Sectarianism:

Sectarian division particularly between Sunni and Shia Muslims, have led to violence and discord, undermining national unity.

3- Economic disparities:

Significant economic inequalities between different regions and social groups contribute to feelings of neglect and deprivation, particularly in less developed areas like Balochistan and KPK.

4- Feudalism and Tribalism:

The activities of terrorist and extremist groups have not only end.

angered lives. In many rural areas, feudal and tribal systems perpetuate social hierarchies and dependencies, hindering social mobility and fostering divisions.

3- Measures to Counter the situation:

(i) Promote Cultural Integration:

Encourage cultural exchanges and events that celebrate the diversity of Pakistan's regions and communities to foster mutual understanding and respect.

(ii) Economic Development and Equity:

Implement policies aimed at reducing economic disparities by investing in underdeveloped regions and promoting equitable access to resources and opportunities.

(iii) Social Reforms:

Work towards

dismentling feudal and tribal systems that perpetuate social inequalities. Promote social mobility through land reforms and support for rural development.

(iv) Dialogue and Reconciliation processes:

Initiate and support dialogue between different ethnic, sectarian and religious groups to resolve conflicts and misunderstandings, fostering a spirit of national unity.

4- Conclusion:

It is to be concluded that, building national integration and cohesion is a long term process that demand patience. That requires concerted efforts from the government, civil society and all stakeholders in Pakistani society.