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Q. NO. 3

Ideological Foundations of

Pakistan as envisioned by

its founders

Outlines

# Introduction

India is neither a nation, nor a country, rather it is a Sub-Continent of nationalities.

(M. Ali Jinnah)

The leaders of Muslims in Sub-Continent first tried to create a sense of unity among Hindus and Muslims, but later drifted away from this idea, ranging from Sir Syed to Iqbal and Jinnah. Because they realized that both Hindus and Muslims are distinct and cannot co-exist. Further, Hindus wanted to assert their supremacy and establish a Hindu-majority rule where Muslims would remain in minority. This ideology led Muslim leaders to demand for a separate homeland for them where they could live according to principles of Islam. The state where they could take measures to develop their culture and traditions and in which sovereignty <sup>will</sup> belongs to Allah Almighty. This ideology brought them closer and they made efforts and ultimately succeeded in making a separate state. However, ideologies of Pakistan as was envisioned by its founders couldn't be implemented in Pakistan in true spirit.

# Ideological Foundations of Pakistan as envisioned by its founders

"India is not a nation, therefore no national Congress."

(Sir Syed said criticizing Congress)

Ideology is a driving force that brings people closer in order to struggle together to achieve a common purpose. Similarly, ideology of Pakistan brought Muslims of Sub-Continent close to each other to struggle for creation of Pakistan in which they succeeded on Aug 14, 1947.

## Religious freedom for all in Pakistan

As after Congress ministry, not only Muslims but also other communities were also feeling unsafe in Hindu-majority rule. At the end of Congress ministry, Untouchable Hindus, Parsis, and Christians also celebrated "Day of Deliverance" along with Muslims. Therefore, Quaid envisioned Pakistan, a state for all minorities of

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Sub-continent, as enunciated by the Sunnah of the Holy Prophet (PBUH) as well.

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

(Quaid-e-Azam)

## Two-nation Theory roots of Pakistan ideology

Two nation theory that Hindus and Muslims both are distinct and cannot co-exist is the foundation of ideology of Pakistan.

"The Hindus and Muslims both have different religions, philosophies, social customs and literature. They neither inter-marry nor inter-dine. Therefore, they cannot co-exist in one state."

(M-Ali Jinnah)

Two nation theory provided basis for the  
creation of Islamic and Pakistan's ideology <sup>alongside</sup> in  
Sub Continent.

## Pakistan to have Islamic democratic system

Quaid envisioned Pakistan to be a democratic and  
pluralistic society based on the principles of Islam.

"Islam and its ideals have envisioned  
taught us democracy."

(Jinnah)

He propagated multiple times that Pakistan should  
be a state whose sovereignty belong to Allah Almighty  
but it shouldn't be a theocratic state as well.

## Protection of minority rights

Minorities of India were feeling insecure due to the  
onslaught of Congress Hindu-Raj. The founders of Pakistan gave  
them a hope that it would be a state for all minorities  
of India. In it, everyone will have right to practice its  
religion and also profess and develop it according to  
their needs and traditions.

## Protection of language of Muslims

language of the Muslims that was considered to be Urdu will also be protected and protected in Pakistan.

"Urdu is the first brick in the foundation of Pakistan."

(Molvi Abdul Haq)

## Social justice and equality in Pakistan

Pakistan would be a state that would be an experimenting stage for Islamic principles.

thereof

"We do not want Pakistan simply as a piece of land, rather we want a state where we could experiment Islamic principles."

(M. Ali Jinnah)

And Islam emphasized on social equality, justice and tolerance. Therefore, these ideals would be the guiding

Principles of constitution of Pakistan.

## Territory for state of Pakistan

It is evident that territory is the most essential element of a separate state. However, simply getting piece of land was not purpose. The ultimate goal was to build an Islamic society.

## Manifestation of ideology

### in New State

Pakistan was created the first day, when first Hindu became Muslim.

(M. Ali Jinnah)

The state of Pakistan came into being on Aug 14, 1947 due to continuously struggles and sacrifices of Muslims of subcontinent gathered at one purpose due to ideology of Pakistan.

### Objective resolution

Objective resolution laid the foundation for implementation of basic principles of Pakistan's ideology.

"The sovereignty belongs to Allah Almighty, who has entrusted duties to the people and will employ those duties by their chosen representatives."

(Liaqat Ali Khan)

## Islamic provisions in Constitution

Pakistan framed its three constitutions in 1958, 1962 and 1973. All three contained Islamic provisions which ensured the incorporation of Islamic ideology in Pakistan's ideology. Special provisions have been incorporated to facilitate the Muslims of all sects to order their lives according to the principles of Islam as enunciated in Quran and Hadith.

## Special Provisions for minorities

Special provisions to protect minorities and their rights were also made part of Pakistan's Constitution. However, Pakistan couldn't succeed in fully ensuring safety to minorities practically.

## Pakistan not followed its ideology

The relation between state and religion continue to evolve throughout Pakistan's history due to different interpretations of

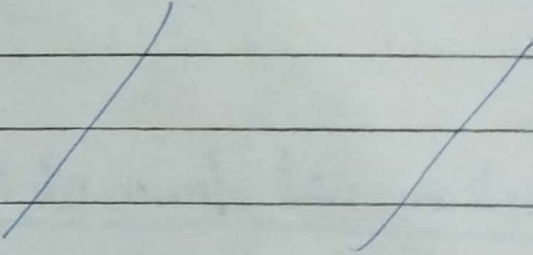


various leaders in different times. But Pakistan couldn't become a state as envisioned by its founders which they struggled. It became a centralized state and didn't follow Islamic democratic principles in reality.

## Conclusion

Pakistan was made to show the world that how fast a society can progress after implementation of Islamic principles. (Liaqat Ali Khan) said while presenting objective resolution. Unfortunately, Pakistan couldn't follow those principles and separation of east Pakistan occurred in 1971. Still in the time to revise the conduct and implement these ideologies in letter and spirit to make Pakistan a true laboratory of Islamic laws.

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Influence of Religious

Reformer - Aligarh Movement's

role in forming political ideals

of 20<sup>th</sup> century - Comparison

Outlines

# Introduction

After the Aurangzeb rule in 1707, the degeneration of Muslims started. The rule and their empire continued to collapse and contract with each passing day that it ultimately failed in 1857 after war of independence. During this period, various reformers tried to uphold the drowning boat of Muslims. It notably include Sheh Waliullah, Syed Ahmed and Sir Syed Khan. Apart from these personalities, many of their students inspired from them continued their legacy and worked for the welfare of the Muslims. Deoband movement was laid down by disciples of Sheh Waliullah while Sir Syed Ahmed Khan laid the foundation of Aligarh movement. Both worked in their domains but the ultimate goal was the betterment, renaissance and re-generation of Muslims. Their domains can be different, but their results cannot be denied.

## Influence of reformers in shaping Muslim identity

All the reformers, worked to find the reasons of

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Muslims downfall and then tried to present their solutions according to their understanding of the causes of the problem.

## Shah Waliullah & Deoband

### Movement

Shah Waliullah identified that the real reason for Muslim downfall is their moral and religious degeneration. Therefore, he made efforts to resolve the issue. He wrote many books in order to strengthen bond between different sects of Muslims. He tried to resolve the issue of Wahdat ul Uloom and Wahdat ul-Shahood. His efforts created a sense of brotherhood and unity among Muslims against Hindu domination and Britishers.

### His disciples started Deoband movement

Disciple of Shah Waliullah, Mahmud Hasan Nadwi started Deoband movement in 1866. The purpose of this movement was to counter cultural and religious dominance of Hindus and Britishers and to provide Muslims with a platform to seek guidance in religious and social matters.

## Role of Deoband movement in Shaping Muslim Identity

Deoband movement prepared students to spread Islamic teachings in sub-continent. It countered Shudi movement by Hindus and tempted Muslims to maintain their separate identity.

## Protection of Urdu-language by Deoband

Shah Wali Ullah's disciples tried to make efforts to protect Urdu-language. It included the likes of Shakin Usmani as well.

## Role of Nadwah movement in shaping Muslim identity

Nadwa was formed to fill the incapacities of Deoband movement. The latter was more orthodox and didn't incorporate modern sciences along with religious education. Nadwa movement taught its students religious philosophies along with modern sciences. It improved the image of Islam as progressive religion. Further, it trained Ulemas and teachers to create a distinct identity of Muslims in sub-continent.

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# Role of Aligarh in forming the political ideals of 20<sup>th</sup> Century

Aligarh movement played a critical role in creating unique Muslim identity in sub-continent. It was started by Sir Syed Ahmed Khan by establishing a school in 1875 in Aligarh by the name of MAO school, that later became college and then university in 1920. It became the place from where Muslim nationalism strengthened and spread across India.

"With the passage of time, Aligarh became a place from where feelings of Muslim nationalism spread across the sub-continent."

(Molvi Tufail Manglori)

It started as an educational movement, but later became a launching pad for All India Muslim League that created Pakistan. It trained the likes of Mohamud Ali Jinnah, Wazir ul Mulk, Shibli Nomani, and Hasrat Mohani etc.

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"Aligarh University became an  
ark for the freedom movement  
of Pakistan."

(Stanley Wolpert)

## AIMF Conference launching pad of

## All India Muslim League

All India Mohammadan Educational Conference was started in 1886 with the aim of oriental learning of Ulemas, training opportunities for Muslims teachers and to provide platform for Muslims to gather and work for their welfare. Syed became its secretary and served in that post for ten years.

It continued even after Syed's death. Its sessions held in 1903 and after it in 1906 in which 262 delegates participated and Muslims decided to create All India Muslim League that later struggled and created Pakistan.