

## Question #3

Discuss the ideological foundations of Pakistan .....

## Answer

### INTRODUCTION

The first ever ideological state of the world emerged on the map of the world backed by strongest ~~and~~ set of philosophies behind it. Be it the political creator Muhammad Ali Jinnah or philosophical visionary Allama Muhammad Iqbal, the founders of Pakistan had dreamt of something ~~a~~ compact and ~~a~~ true. They viewed the diversity of Indian continent, existence of Muslims as a ~~an~~ separate nation and need for the "musalmans" to have their own homeland as the basis of the ideology of Pakistan. The ideology it inherited manifested in its political and social structure as can be viewed from its Islamic ~~principle~~ principles, democratic

values, and religious unity - henceforth, ideology of Pakistan that gave birth to it has flourished and grown with it.

## 2- Quaid's vision of Ideology of Pakistan

(i) Existence of Muslims as a Separate Nation

Quaid-e-Azam Muhammad Ali Jinnah was convinced that Muslims of India were a separate nation and not like the Hindus that resided it as a majority. This is evident from his speech at the time of Pakistan Resolution: "India is not a nation nor a country - it is a subcontinent having many nations, Muslims and Hindus as two major nations." This idea of Muslims as a separate nation led to the ideological bases for the country known as Pakistan.

(ii) Necessity of the protection of beliefs of Muslims:

Quaid-e-Azam aimed for the protection of Muslims against the ~~the~~ tyrannical goals of

Hindu leaders- On the days when Britain was losing its power in India, Congress was actively preparing to establish "Ram Raj" (rule of Hindu ideology) as evident from its oppressive treatment of muslim during its ministries. This ruthlessness and alienation directed at muslims by Hindu leadership made up Jinnah's mind to fight for the protection of the beliefs of muslims of India.

(iii) Attainment of a state to practice Islam

Muhammad Ali Jinnah did not fight <sup>only</sup> for a separate country - instead, he fought for a place where muslims of India can perform their religious practices freely. In his view, he did not demand Pakistan <sup>only</sup> for ~~the~~ a separate piece of land rather a laboratory where muslims of India can experiment on Islamic principles.

### 3- Iqbal's view of the Ideology of Pakistan

(i) Separate Existence of Muslims of India

Allama Iqbal was convinced that ~~ideology of Pakistan~~ Muslims of India were a separate nation and entirely distinct from Hindus. To put it in his words, India ~~was~~ was a continent of human beings belonging to different races, speaking different languages, and professing different religion. This diversity among the subcontinent and uniqueness of Muslims is actually the core ideology behind Pakistan according to Allama Iqbal.

(ii) Unity and Nationhood of Muslims:

The poet of the East had always seen Muslims as one nation and his poetries manifest it loudly. One of the beautiful verses of Iqbal says:

ایک یوں مسلم سرزمینِ اسلامی کے لئے  
نیل کے ساحل سے لے کر تاہم کاشغر

(Muslims should be united in order to protect Haram (Ka'aba) from River Nile to Kashghar)

These verses portray his vision of Muslims as a separate nation-

(iii) Establishment of Universal Islamic principles

Iqbal saw Islam not only as a philosophy but a way of life. He praised Islamic political system over Western political system and voiced for upholding it. He said: Capitalism, Communism and all the other-isms has no importance - Islam is the only reality which is a reason of salvation. This universality of Islamic principles made Dr. Muhammad Iqbal to lay the foundation of the ideology of Pakistan.

#### 4. Manifestation of The Ideological System foundations in political System of Pakistan

(i) Upholding the democratic principles

Islam lays the foundation of a democratic political system in the darkness of an autocratic world. These ideological principle of Islam, being a part of the idealogy of Pakistan has been manifested in Pakistan's political system. The democratic system based on the Islamic principle, as promised by the Constitution of Pakistan is a true manifestation of the ideological basis of the country.

(ii) Islamic State and practices

Pakistan does not only theorize the Islamic principles but establish and interprets them too. The existence of Council of Islamic Ideology, that oversees all the branches of the government shows the manifestation of Islamic ideology in country's political system.

## (5) Manifestation of the Ideological principles in Society of Pakistan

- (i) Practice of Islamic Culture, norms, and values

Pakistani Society comprises majority of Muslims and has inherited Islam as the key part of its ideological existence. Pakistani Society practices Islam daily by prayers, in mosque, greetings to the companions, respecting elderly and women, helping the poor, and countless other ways. These mechanics of Society lead to the confirmation of Ideological concept of Islam.

- (ii) Uniqueness of Culture, Art, and Music:

Pakistani Society also clearly manifests the uniqueness of Muslims as a nation that is separate from Hindus. As evident from the Arts and Music which ~~is~~ finds its basis in Sufism in Pakistan. It is entirely different from <sup>Indian</sup> Arts and Music that has Western Influence. These differences in Society prove the

ideological ~~the~~ hypothesis of the  
creators of Pakistan.

## 6- Conclusion

Ideological foundations of  
Pakistan has been laid by  
~~the~~ the creators of Pakistan. ~~They~~  
They believed in the separate  
existence of Indian Muslims  
and demanded a new homeland  
to practice golden principles  
of Islam. This has been  
evident in political and  
social spheres of Pakistan  
and in the light of this,  
one can assume that there  
is a hope that future  
holds.

12/20

good attempt.  
you have the potential to do well.  
need a bit more improvement



## Question #2

Influence of religious reformers

## Answers

### INTRODUCTION

Religious reformers like Sir Syed Ahmad Khan, Shah Waliullah and Shaukhat Ahmad Sishindi played a huge role in shaping the muslim identity in united India with their unique philosophies. In particular, Aligarh movement of Sir Syed Ahmad became of key importance in defining the political ideals of Indian muslim and gave them the direction they needed. It was so impactful that it ~~took~~ overtook all of the contemporary movements and established itself as the only revolutionary.

## 2- Influence of Religious Reformers in Shaping Muslim Identity in Subcontinent

- (i) Insistence on the separate Muslim Identity in an era of Confusion by Shaikh Ahmad Sirhindi

Shaikh Ahmad Sirhindi was a man of God who has changed the ~~political~~ ~~ideology~~ ideological manifestation of Islam in United India. At that time Islam was mixed with Hinduism as a political strategy of Akbar. Shaikh fought against Akbar's innovation of Deen-E-Ilahi and awakened Muslims to realize their distinct reality. It eventually led to the resurgence of basic Islamic principles among Muslims of India and gave them the sense of distinction.

- (ii) Reverting to the Golden principles of Islam's political system by Shah Waliullah-

Shah Waliullah was a political scientist that introduced

Muslims of India to the key political concepts of Islam. At that time, Muslims were politically scattered and lacked any direction - He introduced Muslims of India to the principles of justice, equality, democracy, righteousness, and responsibility that were led by Islamic political system with his guidance, Indian Muslims have got their political idols.

(iii) Emphasis on education of Muslims by Sir Syed Ahmad Khan

Sir Syed Ahmad Khan introduced Muslims of India to enlightenment. He was a true educationist who realized that Muslim sufferings will end only if they acquire knowledge. He devoted his entire life for the education of Muslims as evident from the creation of Aligarh College, introduction of scientific education ~~principles~~ in existing syllabi, and focus on Muslim research and development. His focus on acquiring knowledge led Muslims to having an educated opinion of their ~~existence~~ reality.

## 2- Aligarh movement and its role in shaping political ideals of muslim

- (i) Spreading the political education among muslim youth

Sir Syed wanted to establish a muslim society that is aware of the global scenario and has an informed opinion on politics - He introduced political philosophies from different corners of the world, got them translated for an Urdu-speaking muslim, and made him aware of political reality. It shaped minds of muslim youth -

- (ii) Maintaining the existence of muslim as a united whole

Aligarh movement did not only educate muslim but also represented them at political level - It provided young and curious minds a place to unite and collectively think of political issues, economic problems and social ills - In this way, Aligarh movement united muslims -

(iii) Providing direct ~~political~~ ideological support for two-nation theory:

Sir Syed was, in fact, a believer of two nation theory - His take on Urdu-Hindu controversy of 1867 has clearly manifested his thoughts. He questioned ~~that~~ the possibility of a United India if the British left. He theorized the impossibility of the existence of a united India provided the circumstances at that time.

(iv) Providing political support for All India Muslim League

Aligarh university was of key importance during the demand of separate homeland. In fact, Quaid-E-Azam has termed it as the arsenal of ~~India~~ Muslim League. This manifests the primacy of the movement in 20<sup>th</sup> century.

## (4) Conclusion

There have been plenty of religious reformers who shaped the reality of muslims in the time of chaos - Be it Sheikh Ahmad Sirhindi and his principles of Islam or Shah Waliullah and his focus on Islamic political systems, these reformers have changed the way muslims are perceived in India - Particularly Sir Syed Ahmad Khan and Aligarh movement have left remarkable print on the existence of muslims in India - With these men of wits at its back, two nation theory flourished and leaders were ultimately able to create a separate homeland -

10.5/20

contemporary movements?  
overall good