

## **IDEOLOGY OF PAKISTAN**

### **Meaning of an Ideology**

The word “ideology” is composed of two Greek words “ideo” and “logos”. It literally means “the science or study of ideas”.

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 in the positive sense is a system of beliefs, values, ideals, convictions, institutions, goals and a body of knowledge which a people considers true, binding and practicable.

### **How Ideology Emerges?**

Ideologies tend to arise in the times of crises and social stress. A society having no ideology, when faced with a crisis, may find it difficult to decide by reacting to its ethical and practical aspects as to whether to confront it with courage or retreat from it. At such a moment, while ideology has its binding functions, it also provides a simple and sure answer, leaving no chances for subsequent regrets. This is inherent in the fight for principle. According to Reo M. Christenson (Ideologies and Modern Politics) that;

“An ideology emerges when people feel strongly that they are being mistreated under an existing order when their status is threatened by fundamental changes occurring in society and when the prevailing ideology no longer satisfies them.....”

### **Political Ideology**

A political ideology is a system of beliefs that explain and justifies a preferred political order, either existing or proposed and offers a strategy (institutions, processes programmes) for its attainment

### **Ideology of Life**

When a significant purpose becomes a joint ideal of people’s life then it is a common ideology of life.



## **Characteristics of an Ideology**

The ideology must contain following traits;

1. Maximum people should be united on this ideology.
2. The ideology must be harmonized with the feelings, emotions, traditions, beliefs and values of the nation.
3. Enough individual /man-power is requisited in it.
4. This can be obtained by collective efforts.
5. An organized party of leaders to implement this ideology is imperatively required.

## **Importance of an Ideology**

Ideology is important in following aspects;

1. Ideology is a motivating force for a nation, which is striving hard to bring stability and homogeneity to its nationhood.
2. It provides the cement-binding base to the scattered groups in a society and brings them closer to each other on a common platform.
3. Ideologies impel their adherents to follow a joint line of action for the accomplishment of their goal.
4. Ideologies give shape to the revolutions and give birth to new cultures and civilizations.
5. Ideologies stress on their adherents to insist on the realization of their ideals through total transformation of society.
6. An ideology offers an interpretation of the past, and an explanation of the present and a vision of the future.

Thus the ideologies contain a set of proposals about human nature and society. These proposals explicitly manifest human conditions, approaches and understanding of a social and political order and provide and basis for the accomplishment of a desired social system.

## **Ideology of Pakistan**

The ideology of Pakistan took shape through an evolutionary process. Historical experience provided the base; Allama Iqbal gave it a philosophical explanation; Quaid-i-Azam translated it into a political reality; and the Constituent Assembly of Pakistan, by passing Objectives Resolution in March 1949, gave it legal sanction. It was due to the realization of the Muslims of South Asia that they are different from the Hindus that they demanded separate electorates. However when they realized that their future in a 'Democratic India' dominated by Hindu majority was not safe, they changed their demand to a separate state.

The ideology of Pakistan stemmed from the instinct of the Muslim community of South Asia to maintain their individuality in the Hindu society. The Muslims believed that Islam and Hinduism are not only two religions, but are two social orders that produced two distinct cultures. There is

no compatibility between the two. A deep study of the history of this land proves that the differences between Hindus and Muslims are not confined to the struggle for political supremacy but are also manifested in the clash of two social orders. Despite living together for more than one thousand years, they continue to develop different cultures and traditions. Their eating habits, music, architecture and script, all are poles apart.

The basis of the Muslim nationhood was neither territorial nor racial or linguistic or ethnic rather they were a nation because they belonged to the same faith, Islam. They demanded that the areas where they were in majority should be constituted into a sovereign state, wherein they could order their lives in accordance with the teachings of Holy Quran and Sunnah of Holy Prophet (PBUH).

The creation of Pakistan was unique in the sense that it was based on an ideology which sought its roots from the religion of Islam.

The famous slogan was as under:-

“PAKISTAN KA MATLAB KIYA, LA ILLA HA ILL ALLAH”

It became the corer of the freedom movement and the basis of Pakistan.

Meaning and definitions of Pakistan Ideology are explained as under:-

1. Ideology of Pakistan is actually implementation of Islamic teachings.
2. To maintain and arouse the national dignity and struggles for unity among Muslim Ummah and Islamic rule is in fact Ideology of Pakistan.
3. Two-Nation Theory on the basis of Islamic Philosphy in political and cultural background of Sub-continent is called ideology of Pakistan.
4. Ideology of Pakistan is actually Islamic ideology.
5. The idea of Muslims, attaining Pakistan was infact Ideology of Pakistan.

### **Quaid-i-Azam and Ideology of Pakistan**

Muhammad Ali Jinnah was a history-making leader who changed the course of history. He possessed a visionary leadership, commitment to the cause and political mobilization capacity. He was a Charismatic Leader in the real sense of the meaning.

## **ROLE OF JINNAH**

On March 8, 1944 Quaid-i-Azam while addressing in Muslim University Aligarh, said;

“Actually Pakistan came into being when the very first Hindu converted into Muslim, it happened, when there was no rule of Muslims. The foundation of Muslims is Kalama-e- Tauheed rather than state or race. When a Hindu converted his religion he became a member of separate nation and new nation came into being.”

Jinnah played a decisive role in articulating the Muslim demands and pursuing these faced strong opposition from the Hindus and the British. He started his political career in 1906 by joining the Indian National Congress. He was elected to the Legislative Council in 1909 and in 1913 he also joined the All India Muslim League (AIML). Now he was member of both the political parties. Having disagreement with Gandhi on the issue of Swaraj (self-rule), complete freedom from the British and on using extra-constitutional means, Jinnah resigned from the Congress in 1920. His early efforts to promote Hindu-Muslim unity were materialized when THE LUCKNOW PACT (1916) was signed. The Hindus accepted the Muslim demands:

- Separate Electorate
- One-third Seats in Central Legislature
- protection of minority rights

In the Nehru Report, the accepted Muslim rights were ignored. Jinnah retaliated forcefully by presenting 14 Points in 1929. He defined Muslim identity and mobilized them with reference to Islam and convinced others that Muslims are different from the Hindus and the Congress. Islamic principles, concepts and symbols surfaced in his speeches and statements.

Jinnah used the term NATION for the Muslims of India in Feb 1935 (Legislative Assembly). He argued that the combination of religion, culture, race, arts, music and so forth make a minority a SEPARATE ENTITY. In March 1936 Bombay, he stated that the Muslims could arrive at a settlement with Hindus as TWO Nations. In 1937, he asserted that there is also a third party in India, the Muslims. In 1939, he roared that the Muslims and Hindus are two nations and they are going to live as a nation and playing part as a nation:

“We are a nation with our own distinctive culture and civilization, language and literature, names and nomenclature, sense of values and proportion, legal laws and moral code, custom and calendar, history and tradition, aptitudes and ambitions; in short, we have our own distinctive outlook on life and of life. By all cannons of international law, we are a nation.”

### **Speeches and statements: 1940-47**

Jinnah believed in the force of Islam as he said that Islam is a dynamic force that can unite the Muslims. It can help to overcome the present crisis. It's a source of inspiration and guidance providing ethical foundation, a framework, social order and civilization.

### **Guidance & inspiration for constitution-making and Governance**

He also talked of the modern notions of state, constitution, civil and political rights and democracy. He assured that constitution of Pakistan would be framed by the elected assembly.

### **Modern democratic and Islamic State**

He gave assurance of equality of all citizens and rights and freedom to religious minorities in the new state.

### **Allama Iqbal and Ideology of Pakistan**

#### **VISION OF A SEPARATE MUSLIM STATE**

Men like Allama Iqbal are born but in centuries. He was conscious of significance of Islam in lives of the Muslims. His first public appearance was in 1899 at the annual session of Anjuman Himayat-i-Islam in Lahore when he presented the poem, Nala-i-Yatim. At initial stages Dr Iqbal was a nationalist by ideas and his poetry contained verses like Tarana-i- Hind. His poetry was a critique of the existing societal conditions. Being educated from Europe, he knew all weak aspects of the Western culture. He criticized capitalism, materialism and lack of spiritualism.

#### **IQBAL- Focus on the conditions of the Indian Muslims**

Islam can salvage the Muslims

Islam has always saved Muslim

Islam is a living and dynamic ideology that can

meet modern challenges

Islam to help them to overcome their internal

Discord and enable them to meet external challenges

With spiritualism based derived from Islam

Ijtehad and Reinterpretation

#### **(Reconstruction of Religious Thought in Islam)**

Address to the Muslim League Session, Allahabad, December 1930

The climax of Iqbal's political career came in 1930 when at the annual session of All India Muslim League, he boldly stated the Muslim demand for creation of a separate Muslim state within India. He added:



“I would like to see the Punjab, NWFP, Sindh and Balochistan amalgamated into a single state as a self government within the British Empire or without the British Empire, The formation of a consolidated North-West Indian Muslim state appears to me to be the final destiny of the Muslims, at least, of North-West India.”

In short Iqbal gave the idea of Pakistan. He inspired the Muslims of India to make the demand for a separate homeland. He infact, prepared the ground for Mr. Jinnah, who finally led the Muslims to the goal of Pakistan. Mr. Jinnah acknowledged his debt to Dr. Iqbal in the following words:

“His views were substantially in consonance with my own and had finally led me to the same conclusions as a result of careful examination and study of the constitutional problems facing India”.

Mr. Jinnah paid him a tribute two days after the Lahore Resolution that:

“If I live to see the idea of a Muslim state being achieved and I were than offered to make a choice between the works of Iqbal and the ruler ship of the Muslim state, I would prefer the former”.

### **Significance of Pakistan Ideology**

Ideology of Pakistan is very important in national life and its some salient aspects are explained as under:-

#### **1. Protagonist of Success**

Ideology of Pakistan is a supporter of its success and triumph. The Muslims of Sub-continent were unified into oneness only because of ideology of Pakistan. They rank their differences entirely and prompted for the attainment of Pakistan. Resultantly, they succeeded to foil cunning tactics of Hindus and English. So, this ideology kept on strengthening them and inordinate power of thinking and religious potency kept increasing in them and it resulted in an independent state.

#### **2. Bearer of Morality and Good Character**

Due to adoption of Ideology of Pakistan such a Muslim nation can be developed which would have lofty ethical traits, honesty, good character and valour as well.

#### **3. Development of New Islamic World**

One of the fundamental aims of Ideology of Pakistan is to unify all the Muslims world over and thus ideology apprises the Muslims of unity and fraternity. By adopting it we can get rid of interior and exterior worries, extortion and imperialistic, conspiracies very easily.



#### **4. Inevitable for Country and National Safety**

It is inevitable for the sublime and safety of the nation. It places the people residing in different provinces at one platform and creates unity among them. As long as it is strictly adopted the unanimity of the nation would be elevated. It will help in foiling the aims of terrorists, saboteurs, time servers and vested interests elements. Thus, the safety of Pakistan ideology is necessary for the integrity of the country.

#### **5. Source of Religious Power**

it is also a great source of religious power. This ideology forced the English and Hindus to bow down in the past too and others can also be forced to bow down by adopting the ideology in future. So it is the need of the hour to cordially adopt this idea so that we may be prominent in living nations.

#### **6. Ideology of Islamic State**

This ideology has been founded on Islamic teachings. Therefore, by adopting this ideology the Muslim nation would develop into staunch Muslim and righteous and good Muslims would be produced by owning this theory.