



PAKISTAN STUDIES

for Class - X



SINDH TEXTBOOK BOARD

**Printed by
Universal Book Depot, Hyderabad.**

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Prepared and developed by the Sindh Textbook Board and
approved by the Ministry of Education (Curriculum Wing), Islamabad
vide letter No. F-4-4-/2003-SS dated: 09-10-2004 for the Province of Sindh

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Printed at: Paramount Printing Press, Karachi

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Preface

The Sindh Textbook Board is an organization charged with the preparation and publication of textbooks in the province of Sindh. Its prime objective is to develop and produce textbooks which will equip the new generation with the knowledge, skills and values to prepare them to face the challenge of the rapidly changing world. In this age of knowledge explosion and development of technology not witnessed in the human history, efforts have to be made to ensure that our children do not lag behind.

To accomplish this noble task, a team of educationists, working teachers and friends endeavor tirelessly to develop, test and improve contents, layout and design of the textbooks.

An attempt has been made in this textbook to include activities that will allow student to actively participate in their learning and as a guide to teachers so that these textbooks are used effectively by teachers and students. Suggestions by teachers and students using these textbooks will help us in further improving their qualitative contents.

Chairman
Sindh Textbook Board

Chapter 01

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

IDEOLOGICAL BASIS OF PAKISTAN

1. Meaning, source and significance of ideology

(a) Meaning of Ideology

The word 'Ideology' is French in origin. It is made up of two components, namely, 'idea' and 'logy'. Ideology is a systematic body of concepts especially about life or culture. It could be the product of the great and influential minds or it could evolve as a result of Divine guidance.

Ideology is generally used in a wider perspective because human beings have unique way of thinking. It constitutes a system of human life whose integral parts are assertions, theories and objectives of human life. In a society the individuals should have common beliefs, customs, traditions and rituals.

Islamic Society is unique as compared to other societies in as much as it derives its source, principles and theories from the Holy Qur'an and the Sunnah. Islam is a universal Deen i.e., it is a complete code of life. Its teachings put an end to the distinction of colour and race, and bind the individuals into eternal brotherhood. This is the reason as to why the thoughts, actions and customs of its individuals have to be in accordance with the principles of Islam. All rules and regulations of the Islamic Society are framed in the light of the teachings of Islam. The individuals are bound to lead their lives in conformity with the Islamic code of conduct. The foundation of Islamic Society was laid down by our Holy Last Prophet *حَضْرَتُ مُحَمَّدٍ رَسُولُ اللَّهِ خَاتَمُ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ* (Hazrat Muhammad, the Messenger of Allah, the Last of the prophets, Peace be upon him and upon his Family and Companions). Islamic Society is characterized by the divine principles of respect for humanity, tolerance, justice, equity and peaceful co-existence.

(b) Source of Islamic Ideology

The promotion of an ideology depends on the extent of people's devotion, dedication and adherence to it. Islamic ideology has influenced the minds of the Individuals having their firm faith in the eternal principles of Islam. The sources of Islamic ideology are the Holy Qur'an and the Sunnah (the ways and teachings of the Prophet of Islam).

i. The Holy Qur'an:

The Qur'an is the permanent basis of Islam. It provides detailed guidance to the people, concerning social and economic laws, leading to a sustainable, peaceful and purposeful life at the individual and collective level.

ii. Sunnah:

Our Holy Last Prophet (ﷺ) elaborated the injunctions of Islam by his words and deeds. The detailed explanation of the teachings of the Holy Qur'an is found in the Sunnah, which is the essential source of Islamic laws and principles. Sunnah is an Arabic term. The literal meaning of the Sunnah is the 'way to follow'. The Qur'an outlines the broader principles of Islam and its elaborations are enshrined in the sayings of our Holy Last Prophet (ﷺ). The fundamental principles of Islam like Prayer, Zakat (Specific Charity), Fasting and Hajj (Pilgrimage) have been elaborated by Holy Last Prophet (ﷺ).

iii. Traditions and Cultural Values:

The values and traditions, such as festivals, gatherings and ceremonies which do not run opposite to the teachings of Islam, are allowed to be followed by the Muslims in their respective regions.

(c) Significance of ideology

Ideology is significant because:

- i) It reflects the ideas of the people and determines their way of living, thinking and social interaction.
- ii) It helps people unite on one platform and affords a source of manifestation of the national strength.
- iii) It is a motivating force for deeds and actions. People may willingly sacrifice anything for a certain cause under the influence of an ideology.
- iv) It is the source of struggle for achieving the divine objective and serves as a motivational force for the progress and prosperity of a society under a recognized and truthful leadership.

- v) Ideology provides an insight in making the choice of the leaders. It helps in making right decisions.
- vi) It helps preserve the freedom, culture and traditions.



2. Contents of Ideology

The contents of an ideology are:

- i. **COMMON RELIGION:** Religion is a binding force for the nations in the world. Nations in the world are distinctive on the basis of their religion.
- ii. **COMMON CULTURE:** Generally, the people sharing a common culture follow the similar way of life. Normally they do not compromise on their customs and traditions.
- iii. **COMMON CAUSE:** A common cause unites the people. For example, the achievement of Pakistan was a common cause under the influence of an ideology.
- iv. **DEDICATION:** The dedication of the people to some noble cause energizes and enriches an ideology. Muslims of South Asia were highly dedicated to the common cause of seeking freedom and establishing a separate Muslim State.



3. Basis of Ideology of Pakistan

The basis of Ideology of Pakistan is Islam. The constituent components of Islamic ideology are:

- i. **DOCTRINE OF FAITH:** Ideology of Pakistan is characterized by the doctrine of faith in Allah, Prophethood, Angels, the Day of Judgment and all the Revealed Books of Allah. The most essential elements of this belief of the Muslims are the Unicity of Allah and complete faith in the Prophethood of the Last Prophet, Muhammad (رَسُولُ اللَّهِ خَاتَمُ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). The Qur'an is the last Holy Book (revealed to the Holy Last Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) bit by bit over a period of twenty-three years) is sufficient for the guidance of entire humanity.
- ii. **SOCIAL DEALINGS:** Mutual dealings or interaction, occupy an important place in the social system, Justice and equity constitute the social system of Islam. In Islam there is no discrimination on the basis of ethnicity, caste, colour and creed.

4.

Principles of Democracy in Islam

The concept of democracy in Islam is different from the one prevailing in rest of the world. The Islamic Society firmly believes that sovereignty over the entire universe belongs to Almighty Allah. The power is to be exercised by the representatives of the people within the limits prescribed by Islam. The Government as well as the Legislative Assemblies does not enjoy the unlimited powers. However, the people are at liberty to elect the God-fearing persons to run the affairs of the state. The Righteous Caliphs of Islam always sought for the rightful opinion. The advisors constituted a Shura (the panel of advisors). So long as those in power conform to the laws of Islam, they may continue to enjoy the confidence of the people. This explains the concept of democracy in Islam. The principles of democracy in Islam are:

- i) **JUSTICE:** The literal meaning of justice is to keep the right things at their right place. It is the foundation of Divine Law. No aspect of life can be complete without justice. It is the justice which makes any society peaceful and prosperous. The character formation of an individual and the collective public good are possible only under a just system. The Holy Qur'an emphasizes upon the establishment of justice. The society in which justice is supreme will always have unity, love, sincerity and peace. The Holy Qur'an says: "Oh you who believe, maintain justice, observe witness for Allah's sake, though it may be against your own selves, be the rich or poor. And let not hatred of people incite you not to act equitably". The fundamental rights of the individuals are protected in the judicial system of Islam.
- ii) **EQUALITY:** Islam is the torch bearer of equality among the human beings. Islam rejects all kinds of discrimination on the basis of race, language, caste, colour, culture and wealth or poverty. The Holy Last Prophet (ﷺ) established such a socio-economic system that removed distinction between the rich and the

poor. The accumulation of wealth in the hands of a few was abolished, through establishing the order of Zakat (Specific Charity). The Holy Last Prophet (ﷺ) on the eve of "Hajja-tul-Wida" (last pilgrimage) declared that "All human beings are the offspring of Hazrat Adam. No Arab has any precedence over a non-Arab and vice-versa. Similarly, the white have no precedence over the black and vice-versa. Precedence in Islam is based on self-restraint". No distinction is allowed in Islam except in case of those who observe self-restraint or Taqwa (Piety and Fear of Allah). All human beings are equal before law. Rich and poor individuals are equally accountable before law. Islamic Shariat (Code of Islamic Laws) provides legal justice which means that all individuals enjoy protection under law and they should have equal opportunity to seek social protection.

- iii) **FRATERNITY:** It means brotherhood. In the words of Holy Qur'an "All the believers are brothers to each other". The principle of fraternity is an important aspect of Islamic Society. As brothers, they share the problems of each other, and their happiness also. The feelings of brotherhood promote affection, mutual cooperation, selfless service and sacrifice. In this way, the society becomes peaceful and a place of comfort for all. The exemplary expression of brotherhood was shown at the time of migration of Muslims from Makkah to Madina. The people of Madina not only welcomed them warmly but also made them partner in their business and assets.

Our Holy Last Prophet (ﷺ) said that a Muslim is a brother to another Muslim. He does not betray him nor becomes a source of trouble for his brother Muslim. The Holy Last Prophet (ﷺ) asked the Muslims to extend love each other by giving gifts. In brief, a Muslim should not have malice towards his brother Muslim and never indulge in jealousy. Islam does not allow conspiracy or even towards non-Muslims.

- iv) **TOLERANCE:** Tolerance is a great virtue. It saves people from hardships and promotes love for others. The best way to develop social relations is to spread tolerance. Tolerance is the source of avoiding conflict with others. It develop an atmosphere of of brotherhood, peace and stability in a society. The Holy Last Prophet (ﷺ) preached tolerance through his words and deeds. The Islamic Society honours and protects the due rights of the non-Muslims.

5. Ideology of Pakistan in the light of the statements of Allama Iqbal and Quaid-i-Azam Mohammad Ali Jinnah

In their statements Allama Iqbal (1877-1938) and Quaid-i-Azam (1876-1948) outlined the Ideology of Pakistan. They had minutely observed the religious, political and social situation of the sub-continent and arrived at the conclusion that the Muslims and the Hindus could not live together. A separate homeland for the Muslims in South Asia was thus essential. In their addresses and statements, they emphasized and elaborated the Ideology of Pakistan. Their public addresses on the Ideology of Pakistan afforded impetus to the struggle for Pakistan.

i) Statements of Allama Iqbal

Allama Iqbal was a great thinker, philosopher and poet of Islam. He strongly articulated the need of a separate state for the Muslims of the sub-continent. He delivered his Presidential address at the Annual meeting of the All-India Muslim League at Allahabad in 1930, which is known as the "Allahabad Address". He explained the idea of the separate nationhood for the Muslims. Allama Iqbal stressed that it should be acknowledged that the sub-continent is inhabited by people speaking different languages, practicing different religions and cultures representing various cultures. Muslim nation possesses separate religious and cultural identity. He said, "India is a sub-continent and not a country, where people belonging to different religions and speaking different languages are inhabited. Muslim nation has its unique religious and cultural identity. All civilized nations should respect religious principles, cultural and social values of Muslims". He further added:



"I would like to see the Punjab, the North-West Frontier Province, Sindh and Baluchistan amalgamated into a single state. Formation of a consolidated North-West Muslim State appears to be the final destiny of the Muslims, at least of North-West India."

The address of Allama Iqbal proved a milestone in the struggle for Pakistan. Quaid-i-Azam acknowledged the thinking of Allama Iqbal by saying "Iqbal's ideas were fundamentally one with mine and I have reached the same conclusion after a close study and analysis of the constitutional problems of the sub-continent".

ii) Statements of Quaid-i-Azam Mohammad Ali Jinnah

Quaid-i-Azam Mohammad Ali Jinnah was very anxious about the future of the Muslims of the sub-continent. He re-organized and vitalized the Muslim League and brought all Muslims under its banner. Quaid-i-Azam's views on the Ideology of Pakistan were very clear. While addressing the students at Islamia College, Peshawar, he explained his views about ideology, saying: "Our demand for Pakistan is not for a piece of land, instead, we want to establish an experimental laboratory where we could practice a system based on Islamic principles".

In his address in the meeting of Muslim League on 23 March, 1940, at Lahore, Quaid-i-Azam explained the ideological basis of an Islamic State as follows:



"Hinduism and Islam are not merely two religions but they are two separate social systems. It would be a dream to think that Hindus and Muslims will form a common nation. I want to make it clear that both the nations belonged to two different civilizations and the foundation of these two civilizations is on such philosophies which are opposed to each other."

In January 1941, Quaid-i-Azam elaborated the separate status of the Muslim Nation by saying:

"India had never been a single country or a nation. The issue of sub-continent is international. The differences on culture, social and economic values are of ideological nature".

The following words of Quaid-i-Azam sum up the ideology of Pakistan:

"Pakistan had come into being the day; the first non-Muslim was converted into a Muslim in India".



6. Ideology and National Character

Character is the sum total of habits, attitudes and the way of living of an individual. It is influenced by the ideology of an individual. The following elements shape the national character:

i) Firm belief in the Ideology

A firm belief in the national ideology, contributes positively towards the development of Muslim character into national spirit and his or her actions shall not be directed towards national interest. Our ideology stems from Islam. Therefore, we should build our character in the light of Islamic values.

ii) Commitment

Commitment means devotion with a sense of duty and responsibility. A person, who acts in conformity with the national ideology, fully devotes himself or herself to the cause of the nation. Our character should reflect the highest virtues embodied in the Islamic way of life. Pakistanis manifested their national character during the war of 1965 when they stood like a rock against the enemy and foiled its evil designs.

iii) Honesty

Honesty is a virtue recognized in all societies. An individual should lead a just life and reflect honesty in words and deeds. Honesty should be visible in all fields of life. Islam has emphasized upon honesty in very strong words.

iv) Patriotism

Patriotism is an eternal virtue; it is an expression of the love and sacrifice for one's country. Individuals reflect their best national character at the time of test and/or when their freedom is endangered.

v) Hard Work

Nations progress when their individuals work hard. This requires sense of duty, commitment to work and honest performance. The developed and advanced nations have become prosperous because of their hard work.

vi) National Interest

The personal character of an individual must reflect the supremacy of national interest and with no compromise on it. From here, the virtues like honesty, dedication and commitment find their articulation. Only those nations survive whose individuals do not compromise on their national interest.

EXERCISE

A. Answer the following questions:

1. What are the sources of an ideology?
2. Why is an ideology important to a nation?
3. Mention the principles of democracy in Islam.
4. What is the role of ideology in building National Character?
5. Outline the statements of Quaid-i-Azam on the ideology of Pakistan.
6. Briefly describe Allama Iqbal's views on the ideology of Pakistan.
7. Discuss the contents of an ideology.

B. Fill in the blanks with appropriate words:

- i. The basis of the ideology of Pakistan is _____.
- ii. Islam is the most democratic _____.
- iii. To keep the things at their appropriate place is called _____.
- iv. Allama Iqbal stated about the ideology of Pakistan in his presidential address at _____ in _____.
- v. Quaid-i-Azam said that _____ and _____ are the two separate social systems.
- vi. The basis of faith is _____ of Allah and _____.
- vii. Fraternity means _____.
- viii. Character is _____ of habits.
- ix. The sources of Islamic ideology are _____ and _____.