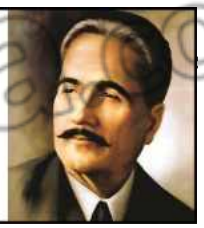
Chapter 1 IDEOLOGICAL BASIS OF PAKISTAN



LIST OF TOPICS

Sr. No	Topics	Page. No
1.	Definition, Sources and Significance of Ideology	02
2.	Meanings of Ideology of Pakistan	06
3.	Explanation of Ideology of Pakistan during the Muslim rule of India by Islamic values, Muslim Reformer, Social and Cultural point of view	07
4.	Elements Ideology of Pakistan	11
5.	Details of the origin and evolution of the Two-Nation Theory regarding the religious, cultural, social and economic deprivation of the Muslims of the subcontinent.	19
6.	Economic Deprivation of Muslims in India	24
7.	Quaid-e-Azam and Ideology of Pakistan	26
*	Important Information	30
*	Answer key	31
*	Exercise Question	32

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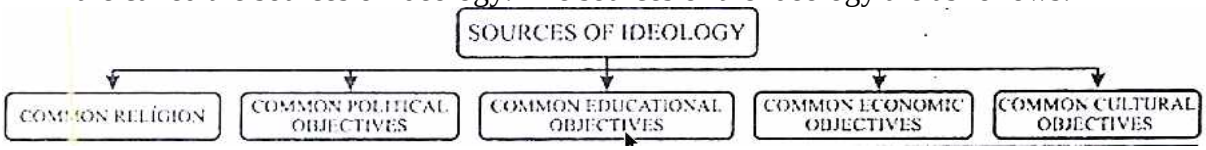
DEFINITION, SOURCES AND SIGNIFICANCE OF IDEOLOGY

LONG QUESTIONS

Q.1 Explain the sources and significance of the ideology.(Ex. Qi. SWL-16, GRW-15, RWP 16,17)(K.B)
OR What are the sources of ideology and its significance?
OR Write a note on the sources of the ideology' and its significance.

Ans: **SOURCES AND SIGN1FICANCEOF IDEOLOGY**

Ideology is generally defined as the cultural or social strategy that becomes the common goal of a nation. The effectiveness of any ideology depends on the sincerity, dedication, loyalty and commitment of the individuals. Ideology naturally affects the minds of individuals and as a result faith in eternal principles is strengthened. It creates a system of human life that includes beliefs and the purpose of life Ideology brings any society in a way in which the beliefs, customs and religious matters of individuals are shared which are called the sources of ideology. The sources of the ideology are as follows:



1. Common Religion:

Religion is a unifying force for the Nations of the World. All nations are identified on the basis of their religions, Muslims and non-Muslims are separated from each other because their beliefs are different. Religion is not merely a set of prayers but it affects the entire social life of a nation.

Hindu Movements

In the nineteenth century, many Hindu movements such as the Arya Samaj and the Brahmo Samaj etc., began in the Indian subcontinent which were intended to propagate Hinduism and bring down Muslims.

Arya Samaj:

The founder of the Arya Samaj, Pandit Dayanand Saraswati, had crossed all the limits. He started a programme called Shuddhi, which was aimed at forcibly converting non-Hindus into Hindus (that is to clean them according to Hindu mind).

Brahmo Samaj:

Raja Ram Mohan Rai, the founder of Brahmo Samaj, also used to speak against Muslims out of Muslim hostility.

Era of Congress Government:

Congress Government (1937-39) reinforced this notion and it became difficult for the Muslims in the united India to 'maintain their religious identity.

2. Common Political Objectives:

When people have a common goal, they become united. For example the Muslims of South Asia had common political goals to achieve the Pakistan. It united them on the ideology of Pakistan. Many nations of the world fought for their independence because of common political goals.

Concept of Democracy;

With the arrival of the British, the concept of democracy emerged in the Indian subcontinent, in which Government representatives were to be elected by vote. The Muslims were in minority by population in the Indian subcontinent, therefore, the share of the Muslims in the government was small.

Political system;

The identity of the Muslims started to emerge due to the consciousness given by the new political system.

3. Common Educational Objectives:

Common educational objectives arc also the source of a nation's ideology.

English Language:

After the occupation of the subcontinent, the British introduced a system of education in which the English language held the central position.

Reaction of Muslim Scholars:

The Muslim scholars reacted to it and declared that learning of English language was against Islam.

Rejection of the new educational system;

Most of the Muslims rejected the new system of education. It all happened on the basis of an ideology and that was the Ideology of Islam.

4. Common Economic Objectives:

Common economic objectives' arc also the source of a nation's ideology.

War of Independence:

After the War of Independence 1857, to gain the sympathy of the British, the Hindus succeeded in convincing them that the role of the Muslims in the War of Independence was greater, and that in the future too, the Muslims might try it again.

Attitude of the British:

Consequently, the attitude of the British became harsh towards the Muslims who continued to be economically oppressed and ignored.

Strength on Theory:

For all these reasons, the business and trade opportunities for Muslims diminished but they did not abandon their ideology.

5. Common Cultural Objectives:

Common cultural objectives, also give rise to a nation's ideology.

Official Language:

Urdu was the official language when the British occupied India. When the Hindus became more involved in British government, they tried to replace Urdu with Hindi as the official language.

Urdu Script:

Urdu was written in Arabic script, it was considered close to Islam and Muslims.

Hindi script:

Hindi was written in the Devanagari script, so Hindus started demanding Hindi as the official language instead of Urdu.

Maintaining of Identity:

Muslims could not read or write Hindi. This act of Hindus made the Muslims think that they would no longer be able to maintain their identity in the united India.

IMPORTANCE OF IDEOLOGY

The importance of ideology can be illustrated by the following points:

- Ideology reflects people's thinking. Because of it, nations seem alive.
- Ideology explains the national rights and duties of human beings together.
- Ideology is helpful in keeping the nation united. Ideology provides the power to face all kinds of difficulties to achieve the objectives.
- Ideology creates the spirit of struggle to achieve the objectives and ensures the achievement of the objectives.
- Ideology gives rise to revolution and new ways emerge because of it.

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Existence of Ideology:

No theory comes into being immediately, unless some events arc at work behind it Ideology is usually created to eliminate deprivation in the backward people of the society. It can also be said that difficult situations and social pressures give rise to the vision and the troubled people in the society become its strength.

Achieving equal rights:

Just as black people in the United States began to fight for equal rights, so did their ideology of equal rights. Prolonged deprivation of basic human rights gave rise to a vision of equal rights for them.

Achieving social and political rights:

Similarly, when the Muslims of the Indian subcontinent began to struggle for their social and political rights, it was because of the cruel attitude of the British and the Hindus, which created a wave of freedom within the Muslims. The ideology for the separate homeland for the Muslims came into being.

Conclusion:

So, we can say that behind every ideology there are elements like history, traditions, customs, temperament, psychology and religion. These elements highlight the importance of any ideology. The ideology of Pakistan is based on the religion of Islam which guides Muslims in all spheres of life.

SHORT QUESTIONS

Q.1 In which century did Pakistan become independent? (K.B)

Ans: **FREEDOM OF PAKISTAN**

The establishment of Pakistan in the subcontinent was a historic event of the 20th century. A strong ideology was instrumental in bringing about this event.

Q.2 Write the definition of Ideology. (U.B)

Ans: **DEFINITION OF IDEOLOGY**

Ideology implies such a plan or programme as is based upon philosophy and thought to solve political, social, cultural issues and problems.

Q.3 What arc the Source of Ideology and write their name. (K.B)

Ans: **SOURCES OF IDEOLOGY**

The sources of the ideology are as follows:

- Common Religion
- Common Political Objectives
- Common Educational Objectives
- Common Economic Objectives
- Common Cultural Objectives

Q.4 In the 19th century which Hindu movements were started in the Indian subcontinent? (K.B)

Ans: **HINDU MOVEMENTS**

In the nineteenth century, many Hindu movements such as the Arya Samaj and the Brahmo Samaj etc., began in the Indian subcontinent which were intended to propagate Hinduism and bring down Muslims.

Q.5 Who was the founder of Arya Samaj? State the goals of this organization. (K.B)

Ans: **ARYA SAMAJ**

The founder of the Arya Samaj. Pandit Dayanand Sarasvati, had crossed all the limit. He started a programme called Shuddhi, which was aimed at forcibly converting non-Hindus into Hindus (that is to clean them according to Hindu mind).

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Q.6 Write few points regarding to the importance of Ideology. (U.B)

Ans: **IMPORTANCE OF IDEOLOGY**

The importance of ideology can be illustrated by the following points:

- Ideology reflects people's thinking. Because of it, nations seem alive.
- Ideology explains the national rights and duties of human beings together.
- Ideology is helpful in keeping the nation united. Ideology provides the power to face all kinds of difficulties to achieve the objectives.
- Ideology creates the spirit of struggle to achieve the objectives and ensures the achievement of the objectives.
- Ideology gives rise to revolution and new- ways emerge because of it.

MULTIPLE CHOICE QUESTIONS

1. The establishment of Pakistan in the subcontinent was a historic event of the: (K.B)
(A) 19th century (B) 20th century (C) 21st century (D) 22nd century

2. Urdu word "Nazria" is called in English: (K.B)
(A) Philosophy (B) Economy (C) Ideology (D) Culture

3. The *literal* meaning of the ideology is: (K.B)
(A) Understanding (B) Wisdom
(C) Thinking or Purpose (D) Thinking

4. The idea, thought and sketch that emerges in mind to bring something into existence is called. (K.B)
(A) Philosophy (B) Personal thinking
(C) Reason and consciousness (D) Ideology

5. In the 19th century, Hindu movements arose in the Indian subcontinent: (K.B)
(A) Arya Samaj (B) Brahmo
(C) Arya Samaj and Brahmo Samaj (D) None

6. The founder of the Arya Samaj was: (K.B)
(A) Pandit Dayanand Saraswati (B) Gandhi
(C) Nehru (D) Raj Gopal

7. According to the Hindu mind, making Shuddhi means: (K.B)
(A) To make unclean (B) To make clean (C) Burning the dead (D) Performing rituals

8. Founder of Brahmo Samaj was: (K.B)
(A) Raja Ram Singh (B) Raja Ram Bhopal Rai
(C) Raja Ram Mohan Roy (D) Raja Ram Kishan Rai

9. The period of Congress Ministries was: (K.B)
(A) 1933-35 (B) 1939-41 (C) 1941-43 (D) 1937-39

10. The war of independence was fought in: (K.B)
(A)1857 (B)1867 (C)1877 (D)1888

11. Urdu was written in: (K.B)
(A) Arabic script (B) Hindi script (C) Persian script (D) Hebrew script

12. Hindi was written in: (K.B)
(A) Arabic script (B) Hindi script (C) Devanagari script (D) Persian script

13. In United States People fought for the equal rights: (K.B)
(A) Black (B) Indian (C) White (D) Australian

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MEANINGS OF IDEOLOGY OF PAKISTAN

LONG QUESTIONS

Q.1 What is the meanings of the ideology of Pakistan? Write its definitions. (U.B+K.B)

Ans:

MEANING OF IDEOLOGY OF PAKISTAN

The ideology of Pakistan stems from the zeal of the Muslim community in South Asia to maintain its uniqueness in Hindu society. Muslims believed that Islam and Hinduism were not just two religions, but two social norms that gave rise to two different cultures. There is no compatibility between the two. An in-depth study of the history of this land troves that the differences between Hindus and Muslims are not limited to the struggle or political supremacy but are also evident in the clash of two social orders. Due to these factors, the ideology of Pakistan was strengthened.

Existence of Pakistan

Quaid-e-Azam once said that the foundation of Pakistan was laid on that very day when the first non-Muslim was converted into a Muslim.

Basis of Ideology of Pakistan:

The Ideology of Pakistan refers to the consciousness of the Muslims in the historical perspective of the South Asian subcontinent that they were different from other nations on the basis of the Islamic way of life.

Strategy of Pakistan Ideology:

The Ideology of Pakistan" was the process by which a particular ideology was founded or "Islam". The purpose of this clarification was to implement Islam as a cultural, political and economic system.

Establishment of Pakistan:

- Pakistan came into being under an ideology which is called Ideology of Pakistan.
- The Ideology of Pakistan is like soul in the body of Pakistan, without which, there can be no concept of the existence of Pakistan.
  - During the Pakistan Movement, the Muslims of India consciously struggled to establish an independent Muslim state under an ideology.

DEFINITION OF T1IE IDEOLOGY OF PAKISTAN

Definition of the Ideology of Pakistan is given as under:

Acquisition of separate territory:

The Ideology of Pakistan refers to the attainment of a separate land in which Muslims of the subcontinent can preserve Islamic values and ideals in the light of the Qur'an and Sunnah and spend their lives under the glorious principles of Islam.

Collective concept:

The overall concept of Pakistan Movement and the creation of Pakistan is called Ideology of Pakistan.

Theoretical Basis:

The Ideology of Pakistan is that ideological basis under which the Muslims of the subcontinent struggled for their identity, rights, separate homeland and national welfare.

Conclusion:

The ideology of Pakistan was a dynamic effort by which the Muslims of the subcontinent protected their religion, identity, rights and civilization and culture.

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SHORT QUESTIONS

Q.1 Write the ideology of Pakistan. **(U.B)**

Ans: **IDEOLOGY-OF PAKISTAN**

The Ideology of Pakistan refers to the attainment of a separate land in which Muslims of the subcontinent can preserve Islamic values and ideals in the light of the Qur'an and Sunnah and spend their lives under the glorious principles of Islam.

Q.2 What did Quaid-e-Azam say about the existence of Pakistan? **(K.B)**

Ans: **THE EXISTENCE OF PAKISTAN**

Quaid-e-Azam once said that the foundation of Pakistan was laid on that very day then the first non-Muslim was. converted into a Muslim.

Q.3 Write a definition of the ideology of Pakistan? **(Ex. Q. No. 3)(K.B)**

Ans: **DEFINITION OF THE IDEOLOGY OF PAKISTAN**

Definitions of the ideology of Pakistan are as follow:

- The Ideology of Pakistan refers to the attainment of a separate land in which Muslims of the subcontinent can preserve Islamic values and ideals in the light of the Qur'an and Sunnah and spend their lives under the glorious principles of Islam.
- The overall concept of Pakistan Movement and the creation of Pakistan is called Ideology of Pakistan.
- The Ideology of Pakistan is that ideological basis under which the Muslims of the subcontinent struggled for their identity, rights, separate homeland and national welfare.

MULTIPLE CHOICE QUESTIONS

1. The Ideology of Pakistan is based on: **(K.B)**

(A) Collective system (B) Two nation ideology
(C) Progressivism (D) Islamic Ideology

2. The foundation of Pakistan was laid on that very day when the first non-Muslim was converted into a _____. **(K.B)**

(A) Christian (B) Jewish (C) Believer (D) Muslim

3. The ideology of Pakistan is like a _____ that exists in Pakistan.

(A) Body (B) Soul (C) Brain (D) Heart

4. Ideology of Pakistan refers to a region in which Muslims on the subcontinent can preserve their ideology: **(K.B)**

(A) In the light of Quran and Sunnah (B) In the light of Islamic actions
(C) In the light of Islamic character (D) In the light of Islamic thoughts

BASIC VALUES OF ISLAM DURING THE ISLAMIC RULE IN INDIA EXPLANATION OF PAKISTAN'S IDEOLOGY IN TERMS OF MUSLIM REFORMERS AND SOCIO-CULTURAL

LONG QUESTIONS

Q.1 Explain the ideology of Pakistan in terms of basic value of Islam and socio-cultural context in the subcontinent. **(K.B)**

Ans: **IDEOLOGY OF PAKISTAN WITH REFERENCE TO THE BASIC VALUES OF ISLAM AND SOCIAL AND CULTURAL CONTEXT**

Introduction:

Ideology of Pakistan is the soul of the Islamic Republic of Pakistan because of which, it is safe, secure and vibrant. The existence of Pakistan depends on the ideology on which it came into existence. The Muslims of the subcontinent established Pakistan under the same ideology and this ideology can keep it strong and stable. Pakistan was established essentially for the implementation of Islamic principles.

Islamic Values:

The Muslims of the subcontinent had decided at the time of demand for Pakistan that a society based on the golden principles of Islam be established, where Islamic values like justice, equality, freedom and tolerance would be promoted.

Basic human rights:

After the establishment of Pakistan, Quaid-e-Azam was asked why there was a demand for Pakistan as the Muslims had the freedom to worship according to their religion even without division of the subcontinent. He replied:

"Brotherhood, equality, and fraternity are the basic tenets of our religion, culture and civilization; we fought for the creation of Pakistan because there was a danger of the denial of these fundamental human rights."

Establishment of the ideal state:

According to Quaid-e-Azam Pakistan had to be a country where rights, human freedom, justice and tolerance could be practiced. Thus, Pakistan could become an example for other countries and societies, so that they too could follow its footsteps to become happy and prosperous. The Ideology of Pakistan was the basis of the establishment of a welfare and model state.

Muslim Reformers

The concept of two-nation theory had begun with the arrival of Muslims in the subcontinent. Then, on several occasions, the possibilities of clarification, evolution and consolidation of this theory developed.

Sir Syed Ahmad Khan:

Sir Syed Ahmad Khan explicitly declared in 1867 that the Hindus and the Muslims were two separate nations and could not be merged together.

Other Reformers:

In 1879, Maulana Jamal-ud-Din Afghani

In 1890 Maulana Abdul Halim Sharar

In 1928 Maulana Murtaza Ahmad Maekash talked of a separate state for the Muslims. These reformers spoke of the establishment of a separate state for the Muslims.

Allama Mohammad Iqbal:

Allama Muhammad Iqbal gave the concept of a separate state for the Muslims in his Allahabad address in 1930.

THE SOCIAL AND CULTURAL CONDITIONS OF THE MUSLIMS OF THE SUBCONTINENT

LONG QUESTIONS

Introduction:

Ideology of Pakistan calls for a particular lifestyle, civilization and culture. Undoubtedly, religion Islam has created a deep impact on the Muslim civilization and culture of the subcontinent. Traditions also flourished due to the unique ethnicity, civilization, historical heritage and geographical environment of the Muslims of the subcontinent.

Preservation of Islamic Culture Values:

All practices that were not against the Islamic teachings were the cultural heritage of the Muslims which continue to be so even today. The Muslims, while coexisting with other nations in the subcontinent, protected the cultural values of Islam.

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Rule of law:
Islam is a democratic system in its spirit. The consultation (Shura) system is given importance in Islam to ensure the rule of law. The practice of Ideology of Pakistan strengthened the roots of tolerance, justice and democracy among the Muslims of the subcontinent In Ideology of Pakistan, democracy is an important pillar.

Success of Democracy:
Democracy is an important pillar in the ideology of Pakistan. National reconstruction depends on cultivating national sentiments, the success of democracy and commitment to Islam.

Muslims of the subcontinent:
The Muslims of the subcontinent spoke many languages. Their cultures, traditions, races and social environment were different and their colours were not uniform.

Islam is the only power:
Religion Islam was the only force that moulded all Muslims into one nation.

Muslim identity:
According to Islam, Muslim is the brother of a Muslim and Muslims always identify themselves with their religion.

Muslim Nation:
Al lama Muhammad Iqbal -Jj highlighted the importance of religious bonds stating that "Muslims are an Ummah because of the religion of Islam and their power potential depends on it. In his poetry, he presented the true concept of the basis of Muslim Ummah as follows:-

اپنی ملّت پر قیاس اقوامِ مغرب سے نہ کر خاص ہے ترکیب میں قومِ رسولِ ہاشمی ﷺ
اُن کی جمعیت کا ہے ملک و نسب پر انحصار قوتِ مذہب سے مستحکم ہے جمعیت تری

Judge not your nation on the criteria of western nations.
Special in composition is the Hashmi Rasool's (خَاتَمُ النَّبِيِّنَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ) nation.
Based on country and race is their organization.
The force of Deen stabilizes your organization.

Strong Intentions:
The combined power of the Congress and the English Government was hindering the strong intentions of Quaid-e-Azam and the All India Muslim League. Quaid-e-Azam wanted to free the Muslims from both of them.

Commitment of Muslims:
The numerical superiority of the Hindus and the immense power of the British government could not prevent Muslims from making Pakistan because Muslims were associated with Islam.

Protection of Muslims:
Quaid-e-Azam continued his efforts for the glory of Islam and protection of the Muslims, and even the stronger opposition could not stop him from this mission.

Concept of Separate Nationality:
The Muslim nation proved itself to be a strong and perfect nation under the leadership of its great leader and succeeded in achieving the concept of a separate nationality of Muslims through national unity. This concept was termed as Ideology of Pakistan.

Conclusion:
The ideology of Pakistan is the concept of an Islamic welfare state built on the principles of Islamic values. The establishment of this state was not just an idea but a strong Islamic civilization and culture behind it which led to the existence.

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ISLAMIC STATE AND THE RIGHTS OF MINORITIES

LONG QUESTIONS

Q.1 What assurances were given about the rights of minorities in Pakistan? Also, why is it necessary to be aware of the ideology of Pakistan? (K.B)

Ans:

RIGHTS OF MINORITIES

Quaid-e-Azam had clearly stated that Pakistan would not be a theocratic but an Islamic welfare state. Here non-Muslims will get equal status with Muslims. They will be able to breathe in a free and pleasant atmosphere and have equal rights.

In this regard, non-Muslims were assured of equal rights in the form of the following points:

- Here non-Muslims will get equal status with Muslims.
- Non-Muslims will be able to breathe in a free and pleasant atmosphere and will have equal rights.
- The requirements of tolerance and justice with non-Muslims will be met.

Freedom of Worship:

On August 11, 1947, in the Constituent Assembly of Pakistan, he explained the concept of Islamic State as under.

"You are free to go to your places of worship. You may belong to any religion caste or creed but it will have nothing to do with the business of the State."

SHORT QUESTIONS

Q.1 Write Islamic values regarding Pakistan's demand. (U.B)

Ans:

ISLAMIC VALUES

The Muslims of the subcontinent had decided at the time of Pakistan's demand that a society based on the golden principles of Islam would be created where Islamic values would be promoted which are as follows:

- Justice
- Equality
- Freedom
- Tolerance

Q.2 How did the Quaid-e-Azam clarify the ideology of Pakistan and human rights? (K.B)

Ans:

BASIC HUMAN RIGHTS

After the formation of Pakistan, Quaid-e-Azam was asked that Muslims in the subcontinent have the freedom to worship according to their religion without any discrimination, then they demand Pakistan? He (رحمۃ اللہ علیہ) replied:

"Brotherhood, equality and philanthropy are fundamental to our religion, culture and civilization. Because we feared the end of these basic human rights, we fought for the creation of Pakistan."

Q.3 Which Muslim reformers proposed the idea of a separate state in terms of two nation theory? (K.B)

Ans:

MUSLIM REFORMERS

The Reformers who proposed the idea of a separate state for Muslims are as follows:

- Sir Syed Ahmad Khan in 1867
- Maulana Jamaluddin Afghani in 1879
- Maulana Abdul Haleem Sharer in 1890
- Maulana Murtaza Ahmed Meksh in 1928
- Allama Muhammad Iqbal in 1930

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Q.4 What did Allama Iqbal say about the basis of the Muslim Millat? (K.B)

Ans: **BASIS OF THE MUSLIM MILLAT**

Allama Iqbal emphasized on religious grounds and said that Muslims are one nation because of Islam and their power depends on Islam. He presented the real concept of the basis of Muslim nation in his poems.

؎ اپنی ملّت پر قیاس اقوامِ مغرب سے نہ کر خاص ہے ترکیب میں قومِ رسولِ ہاشمی ﷺ

اُن کی جمعیت کا ہے ملک و نسب پر انحصار قوتِ مذہب سے مستحکم ہے جمعیت تری

Q.5 How did Quaid-e-Azam present the concept of Islamic State regarding freedom of worship? (U.B)

Ans: **FREEDOM OF WORSHIP**

Explaining the concept of Islamic State in the Constituent Assembly of Pakistan on August 11, 1947, Quaid-e-Azam said:

"You are free to go to your places of worship. You may belong to any religion caste or creed but it will have nothing to do with the business of the State." All citizens of Pakistan are equal and will enjoy equal rights.

MULTIPLE CHOICE QUESTIONS

1. Sir Syed Ahmad Khan had clearly stated that Hindus and Muslims are two separate nations: (K.B)

(A) In 1888 (B) In 1867 (C) In 1868 (D) In 1890

2. Maulana Jamaluddin Afghani spoke of the establishment of a separate state for Muslims: (K.B)

(A) In 1872 (B) In 1888 (C) In 1879 (D) In 1880

3. Maulana Abdul Haleem Sharer spoke of the establishment of a separate state for Muslims: (K.B)

(A) In 1890 (B) In 1899 (C) In 1891 (D) In 1887

4. Maulana Murtaza Ahmad Meksh spoke about the establishment of a separate state for Muslims: (K.B)

(A) In 1906 (B) In 1922 (C) In 1927 (D) In 1928

5. Allama Muhammad Iqbal in his Allahabad sermon presented the idea of a separate Muslim state: (K.B)

(A) In 1930 (B) In 1920 (C) In 1940 (D) In 1950

6. Allama Iqbal emphasized on religious grounds and said that Muslims are one because of Islam: (K.B)

(A) Nation (B) Pillar (C) Power (D) Nation

7. Session of first Constituent Assembly of Pakistan was held in: (K.B)

(A) March 13, 1947 (B) June 12, 1948 (C) June 11, 1947 (D) August 11, 1947

ELEMENTS OF THE IDEOLOGY OF PAKISTAN

LONG QUESTIONS

Q.1 Explain in detail the elements of the ideology of Pakistan. (Ex.2)(U.B+K.B)

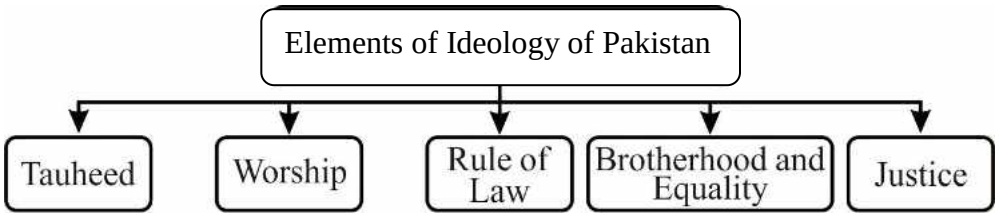
OR Evaluate the Islamic values that are the basis of the ideology of Pakistan.

Introduction:

The Muslims of the Sub-continent got a separate homeland so that they might give practical shape to the final and absolute authority of Almighty Allah. The people might implement the absolute power of Almighty Allah and such a system was based upon the principles of the Holy Quran and the teachings of the Holy Prophet ﷺ. The Ideology of

Pakistan is based on the Islamic philosophy of life. Beliefs, worships, rule of law, brotherhood, equality, justice and fairness are the elements of the Ideology of Pakistan. These elements of the ideology of Pakistan are as follows:

- Beliefs
- Worship
- Rule of law
- Brotherhood and equality
- Justice



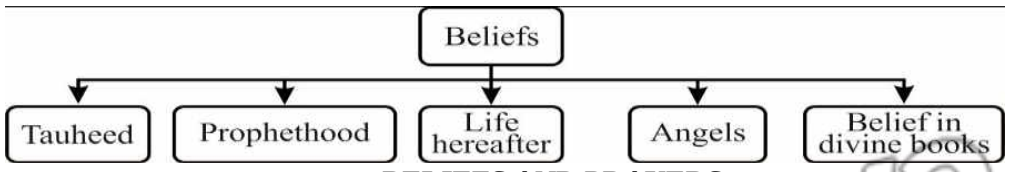
The details of these values is given below:

Beliefs

The great edifice of Islam is based on faith. If there is weakness or distortion in this foundation, then the existence of the great edifice of religion is in danger. That is why the Holy Prophet (خَاتَمُ النَّبِيِّنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) spent most of his year in Makkah only in the struggle for reform Islam. Islam is basically the name of a collection of a few beliefs. A person who believes in beliefs with all his heart and soul and also affirms with his deeds is called a Muslim.

Emaan:

Beliefs include, Tauheed (Monotheism), Risalat (Prophethood), Akhirat (Hereafter), Angels and belief in Holy Books. This set of beliefs is called Faith. This set of beliefs is called Emaan.



BELIEFS AND PRAYERS

Belief in Tauheed

Tauheed (Monotheism) means that Almighty Allah is the creator and the ruler of the entire universe. He is One and unique. He has no partner and nothing is beyond His knowledge.

Word of God:

In the Holy Qur'an, Allah says:

اِنَّ اللهَ عَلٰى كُلِّ شَیْءٍ قَدِیْرٌ

"**Allah hath power over all things.**"

It means nothing is beyond His Power.

Human Status:

Allah Almighty has sent man as His vicegerent in this world, so Allah Says:

اِنِّیْ جَاعِلٌ فِی الْاَرْضِ خَلِیْفَةً

Translation: "Indeed, I will make upon the earth a successive authority."

According to this, man has the status of the vicegerent of God, so it is necessary for Muslims to follow the commands of God.

Absolute power:

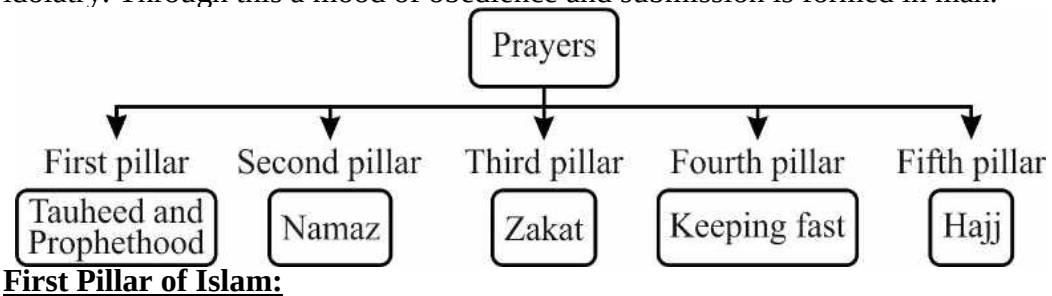
The status of man is the vice-regent of Almighty Allah. Therefore, it is essential for the Muslims to follow the commands of Almighty Allah. Therefore it is essential for the Muslims to follow the commands of Almighty Allah. The belief in the omnipotence of Almighty Allah subordination of man makes it clear that man is capable of the extent of his power but real power rests with Almighty Allah. Man should act according to his power and leave the result to Almighty Allah.

Belief in Prophethood:

Belief in the Risalat (Prophethood) means believing in all the Rasools (Prophets) (علیہم السلام). In order to enter the realm of Islam, it is essential to accept the Risalat whole heartedly and not to doubt it in any way. Believing in the Qur'an and the Risalat as the source of guidance and believing in Hazrat Muhammad (خَاتَمُ النَّبِيِّنَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمْ) as the last Rasool and believing that no Rasool will come after him (خَاتَمُ النَّبِيِّنَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ) is an essential part of believing in the Risalat and whoever denies it cannot be a Muslim.

PRAYERS (PILLARS OF ISLAM)

According to the Qur'an, worship is the real purpose for which man was created. Prophets were also sent into the world to invite man to worship God and to stay away from idolatry. Through this a mood of obedience and submission is formed in man.



First Pillar of Islam:

Belief in Tauheed and Risalat (Prophethood) is the first pillar of Islam.

Second Pillar:

The second pillar is Namaz (prayer). Almighty Allah has commanded prayer in many places in the Qur'an.

Perform the prayers on time:

It is obligatory to perform the prayers at the prescribed times. Almighty Allah has instructed in the Quran:

اِنَّ الصَّلٰوةَ كَانَتْ عَلَى الْمُؤْمِنِيْنَ كِتٰبًا مَّوْقُوْتًا

Translation: "Verily, Prayer is obligatory for Muslims in accordance with the fixed timings." **(Al-Nisa:103)**

Establishing prayers:

Infect establishing prayer is an example of establishing the religion of Islam which is demonstrated every day. Such a system of Almighty Allah's worship should be established in the whole society.

Third Pillar

The third pillar of Islam is Zakat.

Economic Benefits of Zakat:

Zakat is the financial worship and a means of strengthening the economic system of Islam. Due to Zakat system, wealth remains in circulation rather than getting accumulated in a few hands and reaches the poor segment of society.

Fourth Pillar

Fourth pillar of Islam is Saum (Fasting). Like other acts of worship. Saum (Fasting) is the best expression of duty and is a means of intimacy between man and Almighty Allah.

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Fifth Pillar

Hajj is the fifth pillar of Islam, which is obligatory for a man of means. The call of اللّٰھُمَّ لَبَّیْک (Almighty Allah I am present) on the occasion of Hajj is an example of unity and brotherhood of Muslims which is not found anywhere in the world.

RULE OF LAW

Source of law:

The rule of law is an important virtue of the Islamic system. It is based on the idea that Almighty Allah is the source of law.

Basis of law:

The basis of law is the Holy Qur'an and Sunnah. Kings as well as slaves are equal before the law.

Mutual advice:

It can be said that there is a spirit of democracy in the Islamic system. Democracy has been sealed by binding the rulers to make decisions through mutual consultation. The condition is that all decisions should be made in the light of Qur'an and Sunnah.

EQUALITY AND BROTHERHOOD:

Brotherhood and equality are of special importance in Islamic society.

Mawakhat-e-Madina:

When the Islamic government was established in Madina, brotherhood and equality were ideal. Even today the Islamic society demands the same brotherhood and equality that was seen in Madina.

Indoctrination of human rights:

This principle was severely lacking before Islam and people were enemies of each other's lives but with the establishment of the state of Madina, the Holy Rasool (خَاتَمُ النَّبِیِّنَ صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی آلِہٖ وَاَصْحَابِہٖ وَسَلَّمْ) while observing the rights of the people urged the worshipers to show comparison to the orphans, widows and the needy. He (خَاتَمُ النَّبِیِّنَ صَلَّی اللّٰہُ عَلَیْہِ وَعَلٰی آلِہٖ وَاَصْحَابِہٖ وَسَلَّمْ) gave people the code of living so that people could live in love with each other and create an atmosphere of brotherhood and equality in society.

Zakat and Charity System:

Muhammad introduced the system of Zakat and Charity and declared usury to be haraam because in Islam there is no room for exploitation of others.

Principles of Muslim:

Brotherhood teaches that fraternal relations should be established so that no one's rights can be taken away and no one can oppress the weak.

The Holy Prophet has said:

"A Muslim is the brother of another Muslim. He does not cheat on him and does not betray him and does not backbite him."

Hatred and envy:

Muhammad taught to refrain from malice and envy. Therefore, Muslims should live in harmony and help each other.

Emphasis on equality:

In Islamic society, where brotherhood and fraternity have a place, equality has also been emphasized. In Iqbal's words:

ایک ہی صف میں کھڑے ہو گئے محمود و ایاز نہ کوئی بندہ رہا اور نہ کوئی بندہ نواز

The concept of equality:

In Islam there is no concept of high and low classes. Islam has laid the foundation of a society in which everyone, rich or poor are equal. No one is superior to another.

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Criteria of Virtue:

The Holy Rasool Hazrat Muhammad (خَاتَمُ النَّبِيِّنَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ) stated this fact in his last sermon as follows:-

"O people, surely your Lord (Allah Ta'ala) is One and your father (Hazrat Adam) is also one. Be aware, an Arab has no superiority over an Ajam (non-Arab) and an Ajam (non-Arab) has no superiority over an Arab; a white has no superiority over a black and a black has no superiority over a white; the standard of virtue is piety.

Islam and Equality:

Islam is the name of equality and no one is superior before Almighty Allah. If someone is great, he can be great because of good deeds. It may be noted that no one is superior in the Masjid (mosque). All stand behind the Imam and offer prayers. No one is superior to others in the sight of Almighty Allah.

Teaching of equality to the human race:

Almighty Allah, while teaching equality to the human race, has instructed in Surah Al-Hujurat as follows:-

يَآيُّهَاالنَّاسُ اِنَّاخَلَقْنٰكُمْ مِّنْ ذَكَرٍوَّاُنْثٰى وَجَعَلْنٰكُمْ شُعُوْبًاوَّقَبَآئِلَ لِتَعَارَفُوْا ؕ اِنَّ اَكْرَمَكُمْ عِنْدَاللّٰهِ اَتْقٰكُمْ

Translation: "O, People! We created you from a male and a female, and made you into nations and tribes that you may know one another.

5. Justice and Equity

No society can develop without justice and equity, therefore, justice and equity demands that everyone in the society gets his due.

Justice based Society:

When there is a just society other ills of society will be fixed automatically because in this way, no one will be able to usurp the rights of others. No one will commit dishonesty or injustice from fear of punishment.

Atmosphere of justice:

Before dawn of Islam, the dishonest practice of not punishing the powerful and punishing the weak was common but after Islam, justice and equity prevailed. An atmosphere of justice was established in the society and justice became an important need in the Muslim society.

Need for justice:

Justice is needed in every sphere of life.

Judicial system responsibilities:

The responsibilities of the judicial system in relation to justice are as follows:

- It is the responsibility of the judicial system to make the implementation of justice possible.
- For this purpose, the independence of the courts is very important.
- There should be no political pressure on judges.
- The law applies equally to all.
- Rich or poor, the punishment should be according to the crime for all.

Disadvantages of abandoning justice:

The Holy Prophet (A) has said that a nation which abandons justice becomes doomed to destruction and ruin. An example of justice from the standard of beauty: The Holy Prophet has left many examples of justice which are a model for the world. Once a woman from the tribe of Banu Makhzoom stole and when she was recommended, he said:

"The nations before you, were destroyed because when an influential person committed a crime, he was not punished but when an ordinary person committed crime a limit was imposed on him. I swear by Almighty Allah that even if Fatima bint-e-Muhammad had stolen, I would have cut off her hand"

Criteria of Progress:

The importance of justice and equity cannot be denied because a society progresses by leaps and bounds when there is rule of law.

Outcome:

Undoubtedly, the ideology of Pakistan is based on the above mentioned Islamic values. Because the demand for a separate state in the subcontinent was made on the basis that Muslims could live according to their beliefs, worship, rule of law, brotherhood and equality and adherence to the principles of justice.

SHORT QUESTIONS

Q.1 What are the elements of the ideology of Pakistan? (U.B)

Ans: **ELEMENTS OF PAKISTAN'S IDEOLOGY**

The ideology of Pakistan is based on the Islamic ideology of life. The elements of the ideology of Pakistan are as follows:

- Beliefs
- Worship
- Rule of law
- Brotherhood and equality
- Justice

Q.2 What is meant by Iman? (U.B)

Ans: **IMAN**

Beliefs of Islam include belief in the oneness of God (Tauheed), the finality of the Prophethood of Hazrat Muhammad (ﷺ), Life hereafter, Angels and the Books revealed by Almighty Allah. This set of beliefs is called Emaan.

Q.3 What is meant by Tauheed? (U.B)

Ans: **MEANING OF TAUHEED**

Tauheed means that Allah is the Creator and Owner of the entire universe. He is one and the same. He has no partner and nothing is beyond His knowledge.

Q.4 Write the translation of Ayah: إِنَّ اللهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ **(K.B)**

Ans: **TRANSLATION OF AYAH**

The translation of the above verse is as follows:

Translation: "Allah hath power over all things."

It means nothing is beyond His Power.

Q.5 Write the translation of Ayah: إِنِّيْ جَاعِلٌ فِي الْاَرْضِ خَلِيْفَةً ؕ **(K.B)**

Ans: **TRANSLATION OF AYAH**

The translation of the above verse is as follows:

Translation: "Indeed, I will make upon the earth a successive authority."

According to this verse, man has the status of the vicegerent of God, so it is necessary for Muslims to follow the commands of God.

Q.6 Define Aqeeda-e-Risalat. (U.B+A.B)

Ans: **BELIEF IN PROPHETHOOD**

The meaning of the faith of Prophethood is clear from the following points:

Belief in the Prophethood means believing in all the messengers in order to enter the realm of Islam it is essential to accept the Risalat whole heartedly and not to doubt it in any way. Believing in the Qur'an and the Risalat as the source of guidance and believing in Hazrat Muhammad (خَاتَمُ النَّبِيِّنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) as the last Rasool and believing that no Rasool will come after him (خَاتَمُ النَّبِيِّنَ صَلَّى اللهُ عَلَيْهِ وَعَلٰى آلِهٖ وَاَصْحَابِهٖ وَسَلَّمَ) is an essential part of believing in the Risalat and whoever denies it cannot be a Muslim.

Q.7 What does Islam say about performing prayers? (U.B+K.B)

Ans: **PERFORMING PRAYERS**

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The second pillar of Islam is prayer. Allah Almighty has commanded prayers in many places in the Holy Quran. It is obligatory to perform the prayers according to the prescribed times. Allah says in the Qur'an:

اِنَّ الصَّلٰوۃَ کَانَتۡ عَلَی الۡمُؤۡمِنِیۡنَ کِتٰبًا مَّوۡقُوۡتًا

Translation:
"Indeed, it is obligatory upon the believers to perform the prayer in the prescribed time."

Q.8 Write the translation of Ayah: اِنَّ الصَّلٰوۃَ کَانَتۡ عَلَی الۡمُؤۡمِنِیۡنَ کِتٰبًا مَّوۡقُوۡتًا **(K.B)**

Ans: **TRANSLATION OF AYAH**

Translation:
"Indeed, it is obligatory upon the believers to perform the prayer in the prescribed time."

Q.9 Write down the economic benefits of Zakat? (U.B)

Ans: **ECONOMIC BENEFITS**

The third pillar of Islam is Zakat. Zakat is financial worship. It is the source of strengthening the Islamic economic system. Due to the system of Zakat, instead of accumulating wealth in the hands of a few, it circulates and reaches the poorer sections of the society.

Q.10 Why interest declared Haram (forbidden)? (U.B)

Ans: **INTEREST AS HARAM EARNING**

Interest is forbidden. He (خَاتَمُ النَّبِیّٖنَ صَلَّی اللّٰہُ عَلَیۡہِ وَعَلٰی اٰلِہٖ وَاَصۡحَابِہٖ وَسَلَّمَ) introduced the system of Zakat and Charity and declared usury as Haram because in Islam there is no room for exploitation of others.

Q.11 What did the Holy Prophet say about establishing brotherhood and fraternal relations? (K.B)

Ans: **FRATERNAL RELATIONS**

Brotherhood teaches that fraternal relations should be established so that no one's rights can be taken away and no one can oppress the weak. The Holy Prophet has said:
"A Muslim is the brother of another Muslim. And he does not cheat with him and he does not betray or backbite him."

Q.12 How did Allama Iqbal describe equality in his poems? (K.B)

Ans: **EMPHASIS ON EQUALITY**

In Islamic society, where brotherhood and fraternity have a place, equality has also been emphasized. In Iqbal's words:

ایک ہی صف میں کھڑے ہو گئے محمود و ایاز نہ کوئی بندہ رہا اور نہ کوئی بندہ نواز

Q.13 What did the Prophet (خَاتَمُ النَّبِیّٖنَ صَلَّی اللّٰہُ عَلَیۡہِ وَعَلٰی اٰلِہٖ وَاَصۡحَابِہٖ وَسَلَّمَ) say about equality in his Last Sermon? (K.B)

Ans: **LAST SERMON**

Hazrat Muhammad (خَاتَمُ النَّبِیّٖنَ صَلَّی اللّٰہُ عَلَیۡہِ وَعَلٰی اٰلِہٖ وَاَصۡحَابِہٖ وَسَلَّمَ) stated this fact in his last sermon as follows:
"O people. Your Lord is one and your father is one. (Adam) An Arab has no superiority over non-Arab, nor a non-Arab has any superiority over Arab, also white has no superiority over black nor does black have any superiority over white, except by piety and righteousness."

Q.14 Translate: یٰۤاَیُّهَا النَّاسُ اِنَّا خَلَقۡنٰکُمۡ مِّنۡ ذَکَرٍ وَّاُنۡثٰی وَجَعَلۡنٰکُمۡ شُعُوۡبًا وَّقَبَآئِلَ لِتَعَارَفُوۡا ؕ اِنَّ اَکۡرَمَکُمۡ عِنۡدَ اللّٰہِ اَتۡقٰکُمۡ **(K.B)**

Ans: **TRANSLATION OF THE VERSE**

Translation: "O mankind, indeed we (Allah) have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you.

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Q.15 Write down the responsibilities of the judicial system? **(K.B)**

Ans: **RESPONSIBILITIES OF THE JUDICIAL SYSTEM**

Justice is needed in every sphere of life.

- It is the responsibility of the judicial system to make the implementation of justice possible.
- For this purpose, the independence of the courts is very important.
- There should be no political pressure on judges.
- The law applies equally to all.
- Rich or poor, the punishment should be according to the crime for all.

Q.16 Write a practical example of justice and fairness from the holy life of Hazrat Muhammad (خَاتَمُ النَّبِيِّنَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ) (Uswa-e-Hasna)? **(K.B)**

Ans: **AN EXAMPLE OF JUSTICE**

Holy Prophet has left many examples of justice which are a model for the world. Once a woman from the tribe of Banu Makhzoom stole and Usama Ibn-e-Zaid wanted to intercede for her, but the Holy prophet said:

"The nations before you, were destroyed because when an influential person committed a crime, he was not punished but when an ordinary person committed crime a limit was imposed on him. I swear by Almighty Allah that even if Fatima bint-e-Muhammad had stolen, I would have cut off her hand"

MULTIPLE CHOICE QUESTIONS

1. Beliefs include belief in Tauheed, Prophethood, the hereafter, angels, and divine books. The set of above mention believe is called: **(K.B)**
(A) Eman (B) Tauheed (C) Prayers (D) Matters

2. The status of man is in the eye of Allah Almighty is _____: **(K.B)**
(A) Deputy's (B) Messenger's (C) Employee's (D) Chief's

3. The first pillar of Islam is: **(K.B)**
(A) Fasting (B) Tauheed and Prophethood
(C) Prayer (D) Hajj

4. The second pillar of Islam is: **(K.B)**
(A) Tauheed and Prophethood (B) Fasting
(C) Zakat (D) Prayer

5. The prayer should be performed according to the prescribed times: **(K.B)**
(A) Obligation (B) Obligatory Object (C) Obligatory Sufficiency (D) Sunnah

6. The third pillar of Islam is: **(K.B)**
(A) Zakat (B) Prayer (C) Fasting (D) Hajj

7. Zakat is worship of: **(K.B)**
(A) Financial (B) Physical (C) Intellectual (D) Practical

8. The fourth pillar of Islam is: **(K.B)**
(A) Prayer (B) Hajj (C) Zakat (D) Fasting

9. The fifth pillar of Islam is: **(K.B)**
(A) Hajj (B) Fasting (C) Prayer (D) Zakat

10. Hajj is obligatory on those people are: **(K.B)**
(A) Possessor of wealth (B) Possessor of children
(C) Possessor of ability (D) Possessor of employment

11. In Islam the source of the law is: **(K.B)**
(A) Man (B) Allah (C) Government (D) State

12. Even today, Islamic society demands the same brotherhood and equality that was seen: **(K.B)**
(A) Hijrah to Madinah (B) Hudaybiyya Treaty
(C) Charter of Madinah (D) Mawakhat in Madinah

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13. The standard of virtue in Islam is: **(K.B)**
(A) On wisdom (B) On abstinence (C) On wealth (D) On piety

14. It is the responsibility of _____ to make justice possible: **(K.B)**
(A) The judicial system (B) The military
(C) The bureaucracy (D) The National Assembly

15. The Prophet (خَاتَمُ النَّبِيِّنَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ) said: The nation that abandons justice is doomed: **(K.B)**
(A) Destruction is destruction (B) Peace and prosperity
(C) Destruction and destruction (D) Freedom

16. The nations before you perished because when one of them committed a crime he was not punished: **(K.B)**
(A) Influential (B) Little man (C) Poor (D) Poor man

17. I Swear by Almighty Allah that even had stolen, I would have cut off her hand: **(K.B)**
(A) Fatima bint Muhammad (B) Hazrat Ayesha
(C) Hazrat Hafsa (D) Hazrat Khadija

DETAILS OF THE ORIGIN AND EVOLUTION OF THE TWO-NATION THEORY REGARDING THE RELIGIOUS, CULTURAL, SOCIAL AND ECONOMIC DEPRIVATION OF THE MUSLIMS OF THE SUBCONTINENT

LONG QUESTIONS

Q.1 Explain the Two Nation Theory. **(Ex. Q. 6)(K.B)**
(LHR 2014,16,17) (DGK 2017) RWP 2017) (MTN 2017) (GRW 2013) (FSD 2016,17)

Ans: **EXPLANATION OF TWO NATION THEORY**

Background:

Every person who converted to Islam in the subcontinent associated himself with the Muslim society and state at the social and political level. In such a case, he would abandon his previous relationships and attach himself to a new social system. On this basis, with the passage of time, the Muslims of the subcontinent developed a distinct and unique temperament which was different from other nations of India in every respect. Based on this identity, two national ideologies emerged.

Two nation theory in historical context:

Two-Nation Theory implies that the Hindus and Muslims are the two largest nations in the subcontinent but these two nations have not been able to mix with each other despite living together for centuries.

Two-Nation Theory in the Subcontinent:

The separate identity of the Muslims is the basis of Two-Nation Theory. Pakistan was founded on the basis of Two-Nation Theory. The motto of the Two-Nation Theory was to establish an independent state of Muslims in India, in which they could lead their individual and collective lives according to Islamic principles.

THE EVOLUTION OF THE TWO-NATION THEORY

The phased evolution of the two-nation ideology is as follows:

TWO-NATION THEORY IN SUB-CONTINENT

Arrival of Muslims:

In the subcontinent, Two-Nation Theory began with the arrival of the Muslims and the conquest of Sindh by Muhammad bin Qasim. In 712, the young Arab commander Muhammad bin Qasim defeated Raja Dahir of Sindh. Some Arabs also came alongwith Muhammad bin Qasim for preaching of Islam and they settled permanently in Sindh and Multan. Muhammad bin Qasim's kindness, tolerance and justice impressed the locals so much that they considered him an avatar and deity. The preachers of Islam showed them the straight and true way of Islam and path of Tauheed and these people gladly entered into fold of Islam.

Ghaznavid rule:

After that, the Ghaznavid period began which covered the period 1003 AD to 1206 AD. In this period, the Persian language was introduced in the area of present-day Pakistan and the impact of Islamic civilization deepened.

Kingdom of Delhi:

In 1206, Qutbuddin Aibak founded the Delhi Empire. The reign of the Sultanate of Delhi lasted till 1526 in which the following families ruled:

- Family of Ghulaman
- Family of Khilji
- Family of Tughlaq
- Family of Sadat
- Family of Lodhi

Mughal rule:

In 1526, Zaheer-ud-Din Babar founded the Mughal Empire in Delhi which lasted till 1857. During the Mughal rule, the following famous rulers were:

- Babur
- Humayun
- Great Akbar
- Jahangir
- Shahjahan
- Aurangzeb

The last Mughal ruler:

The last Mughal ruler, Bahadur Shah Zafar, was imprisoned by the British in Rangoon (Myanmar) after his defeat in the War of Independence of 1857. Where he later died and was buried there.

SIR SYED AHMAD KHAN AND TWO-NATION THEORY

Sir Syed Ahmed Khan was born in 1817. Initially, Sir Syed Ahmed Khan was a supporter of the United Nation. After the War of Independence of 1857, the Hindus became closer to the British. Can Muslims a separate nation: The first person to declare Muslims a separate nation after the British occupation of India was Sir Syed Ahmed Khan.

Urdu-Hindi Controversy:

In 1867, on the occasion of the Urdu-Hindi conflict in Banaras, he declared that Muslims and Hindus were separate nations.

M-A-O. School and College:

After the Urdu-Hindi conflict, he began the struggle for the advancement of Muslims in the field of education and politics. In this regard, the establishment of M A O School and College was an important step for educational development.

Protection of political rights:

In 1885, Sir Syed Ahmad Khan protected the political rights of Muslims by barring them from joining the political party, the Congress.

Muhammadan Educational Conference:

Sir Syed Ahmad Khan paved the way for the political development of Muslims by providing a platform for the Muhammadan Educational Conference.

Death:

Sir Syed Ahmad Khan died in 1898.

CH. REHMAT ALI AND TWO-NATION THEORY

Chaudhry Rahmat Ali was born in 1897. He was educated at Islamiyah College, Lahore. Chaudhry Rahmat Ali was a renowned student of Islamia College Lahore. In January 1931, he entered Cambridge College for higher education in law.

National Movement:

In 1933, he founded the Pakistan National Movement in London.

Released a Pamphlet:

On January 28, 1933, he released a four-page pamphlet entitled "Now or Never", which proved to be a strong support for Pakistan movement.

Familiarity with the "word Pakistan":

Through this pamphlet, Muslims of the subcontinent as well as other nations became familiar with the word "Pakistan".

Explanation of two nation theory:

Chaudhry Rahmat Ali, while explaining the Two Nation Theory said: "There are many nations in the subcontinent. Among them, the two major nations are the Hindu and the Muslim, who have not been able to mix with each other despite living together for centuries. Their basic principles and ways of living are so different from each other that despite hundreds of years of neighborliness under the shadow of a government, the concept of a common nationality could not develop between them.

Outcome:

The two nation theory ignited political fervor in the Muslims and they got a leadership that ignited the independence movement. On the basis of this two nation theory, India was divided Top leaders of Pakistan Movement consistently supported the two nation theory and laid the foundation of a separate state of Pakistan.

SHORT QUESTIONS

Q.1 What is meant by Two Nation Theory? (U.B)

Ans:

TWO NATION THEORY

The Two Nation Theory means that the two major nations in the Indian subcontinent are Hindus and Muslims. These two nations could not intermingle together despite living together for centuries. The two national ideology is based on the separate identity of Muslims. Pakistan was founded on the basis of two national ideology.

Q.2 Write a note on Muhammad bin Qasim conquest of Sindh. (K.B)

Ans:

CONQUEST OF SINDH

In 712, the young Arab commander Muhammad bin Qasim defeated Raja Dahir of Sindh. Some Arabs also came alongwith Muhammad bin Qasim for preaching of Islam and the/ settled permanently in Sindh and Multan. Muhammad bin Qasim's kindness, tolerance and justice impressed the locals so much that they considered him an avatar and deity. The preachers of Islam showed them the straight and true way of Islam and path of *Tauheed* and these people gladly entered into fold of Islam.

Q.3 Write about the Ghaznavid rule? (K.B)

Ans:

GHAZNAVID RULE

The Ghaznavid period begins in 1003 AD. Which covers 1003 to 1206. During this period, the Persian language gained a foothold in the present Pakistani territories and the imprints of Islamic civilization deepened.

Q.4 Which families ruled in the Sultanate of Delhi? (K.B)

Ans:

THE SULTANATE OF DELHI

Delhi Sultanate was ruled till 1526, by various dynasties i.e.

- The Mamluk dynastiy
- The Khilji dynastiy
- The Tughlaq dynastiy
- The Sayyid dynastiy
- The Lodhi dynastiy

Q.5 Who laid the foundation of the Mughal Empire? (K.B)

Ans:

ZAHEER-UD-DIN BABAR

In 1526, Zaheer-ud-Din Babar founded the Mughal Empire in Delhi which remained till 1857.

Q.6 Write the names of famous rulers of Mughal period? (K.B)

Ans:

MUGHAL RULERS

In 1526, Zaheer-ud-Din Babar founded the Mughal Empire in Delhi which lasted till 1857. The following were the famous rulers during the Mughal period:

- Babur
- Humayon
- Great Akbar
- Jahangir
- Shah Jahan
- Aurangzeb

Q.7 What do you know about the last Mughal king? (K.B)

Ans:

THE LAST MUGHAL RULER

The last Mughal ruler Bahadur Shah Zafar was imprisoned by the British in Rangoon (Myanmar) after the War of Independence 1857, where he later died and was buried there.

Q.8 Write the services of Sir Syed Ahmad Khan in the field of education and politics? (K.B)

Ans:

SERVICES OF SIR SYED AHMAD KHAN

He started his struggle for development of the Muslims in educational and political fields. In this regard, the establishment of M.A.O. High School and College was an important step in the development of education. Similarly, in 1885, Sir Syed Ahmad Khan protected the political rights of the Muslims by forbidding them from joining the political party.

Q.9 When and who released the Pamphlet titled "Now or Never"? (K.B)

Ans:

RELEASE OF PAMPHLET

On January 28, 1933, Ch. Rehmat Ali released a four-page pamphlet entitled "Now or Never", which proved to be a strong support for Pakistan movement. At the same time other nations also became familiar with the word "Pakistan".

Q.10 What did Chaudhry Rehmat Ali say about the two nation ideology? (K.B)

Ans:

EXPLANATION OF TWO NATION THEORY

Chaudhry Rehmat Ali sad "There are many nations in the subcontinent. Among them, the two major nations are the Hindu and the Muslim, who have not been able to mix with each other despite living together for centuries. Their basic principles and ways of living arc so different from each other that despite hundreds of years of neighborliness under the shadow of a government, the concept of a common nationality could not develop between them".

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MULTIPLE CHOICE QUESTIONS

1. The beginning of the Two-Nation Theory in the subcontinent start from: (K.B)
(A) The arrival of Christians (B) The arrival of Muslims
(C) From the arrival of Ghaznavi (D) The arrival of Seljuqs

2. Muhammad bin Qasim, a young Arab general, defeated Raja Dahir in Sindh: (K.B)
(A) In 713 (B) In 714 (C) In 715 (D) In 712

3. The Ghaznavid period covers: (K.B)
(A) 1003 to 1210 (B) 1003 to 1206 (C) 1004 to 1206 (D) 1010 to 1206

4. During the Ghaznavid period, customs prevailed in the present Pakistani territories: (K.B)
(A) Persian (B) Urdu (C) Arabic (D) Hindi

5. Qutbud-din-Aibak founded the Delhi Empire: (K.B)
(A) In 1208 (B) In 1202 (C) In 1209 (D) In 1206

6. The reign of the Sultanate of Delhi lasted: (K.B)
(A) 1523 (B) 1524 (C) 1525 (D)1526

7. Zaheer-ud-din Babar founded the Mughal Empire in Delhi: (K.B)
(A) In 1528 (B) In 1527 (C) In 1525 (D) In 1526

8. The Mughal Empire tested in: (K.B)
(A) 1858 (B)1857 (C) I869 (D) 1870

9. After his defeat in the War of Independence of 1857, he was imprisoned in Rangoon (Myanmar): (K.B)
(A) Aurangzeb Alamgir (B) Shah Jahan
(C) Humayun (D) Bahadur Shah Zafar

10. When did Sir Syed realize that Hindus could never be friends of Muslims? (K.B)
(A) After the Urdu-Hindi Conflict of 1867
(B) After the War of Independence of 1857
(C) After the formation of the Congress in 1885
(D) None

11. When was the Urdu-Hindi controversy started in Banaras? (K.B)
(A) 1868 (B) 1866 (C) 1867 (D)1865

12. M. A. O. high school and college was established by: (K.B)
(A) Sir Syed Ahmad Khan (B) Chaudhry Rehmat Ali
(C) Qazi Muhammad Issa (D) Maulvi Fazlullah

13. On the eve of Urdu-Hindi conflict in Benares in 1867, Sir Sayyad made a clear declaration that: (K.B)
(A)Muslims and Hindus arc separate nations (B) Muslims should stay away from politics
(C) Hindus are not our friends (D) Muslims should study English

14. Sir Syed Ahmad Khan forbade Muslims from joining the political party Congress: (K.B)
(A) In 1882 (B) In 1883 (C) In 1884 (D) In 1885

15. In January' 1931, Chaudhry Rahmat Ali enrolled for higher education in the field of law: (K.B)
(A) Oxford University (B) University of the Punjab
(C) University of Michigan (D) Cambridge College

16. Chaudhry Rahmat Ali released a famous pamphlet entitled "Now or Never": (K.B)
(A) January 28, 1932 (B) January 28. 1933 (C) January 28. 1934 (D) January 28, 1935

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EOCNOMIC DEPRIVATION OF MUSLIMS IN INDIA

LONG QUESTIONS

Q.1 Write a note on Economic Deprivation of Muslims in India. (K.B)

Ans: **ECDNOMIC-DJEPRIVATION OF INDIA**

Background:

When the war of freedom (1827) was over, the Muslims were oppressed very badly. Although the Hindus supported the Muslims in this war, but they declared that only the Muslims were responsible for all their actions in the war. The Muslims were the targets of the wrath of the British. So they suffered a lot and faced serious consequences.

Economic Policies:

The East India Company was founded by the British in 1600.

The company used to formulate such economic policies in India that accrued the maximum financial benefit to the British.

Protection of Industry and Trade:

To protect their industry and trade, the British imposed heavy taxes on the people of India, which also affected Muslims.

Dismissal from positions:

The British removed the Muslims from all the positions which were held by them since. the days of their forefathers. Muslims were also deprived of new positions. In this was Muslims were ruined economically.

Higher Positions for Hindus:

The British promoted the Hindus from minor positions to higher positions.

Deprivation from Lands:

The British took away Muslim lands and gave them to other nations.

Ban on Jobs:

Muslims were expelled from government jobs and the same were made difficult for them for the future.

Deterioration of Law' and Order:

The deterioration of law and order in Bengal during the British era resulted in poor agricultural crops which led to shortage of grain. Consequently, all agricultural and industrial sources in these areas disappeared.

Transfer of Artisans:

In Bengal, silk and cotton artisans and traders moved to other cities.

Heavy Taxes:

Taxes on the transportation of commercial goods increased the cost of goods which was much higher than buyers' purchasing power. This affected the trade adverse!. In this way. Muslims alongwith other nations also suffered a great loss.

Taxes on the Farmers:

New taxes by the East India Company increased the tax rate on the farmers. Thus, Local agriculture adversely suffered at the hands of the British.

Conclusion:

After the failure of war of freedom 1857 the Muslims were oppressed very badly. Muslims were responsible in the eyes of Britain and Muslims faced serious consequences and prejudice altitude of Britain. Muslims have deprived from Employment. Properties, and Business. It caused economic problems for Muslims.

SHORT QUESTIONS

Q.1 What was the purpose of establishing the East India Company by British? (K.B)

Ans: **PURPOSE OF THE COMPANY**

The East India Company was founded by the British in 1600. The company used to formulate such economic policies in India that accrued the maximum financial benefit to the British.

MULTIPLE CHOICE QUESTIONS

1. The East India Company was founded by the British in: **(K.B)**
(A)l597 (B)I598 (C)I599 (D) 1600

2. To protect their Industry and trade, the British imposed **(K.B)**
(A) Low Text (B) Scholarship (C) Heavy Taxes (D) Law

3. The British removed the Muslims from their _____. **(K.B)**
(A) Army (B) Positions (C) Jobs (D) Politics

4. The British promoted to the Hinds from minor position to: **(K.B)**
(A) Low Position (B) Army (C) Offices (D) Higher Position

5. The British took away the Muslim Lands and gave them to: **(K.B)**
(A) Hindus (B) Other nations (C) Christians (D) Persians

6. In Bengal artisans and traders moved to other cities: **(K.B)**
(A) Silk and Soap (B) Commercial Goods (C) Silk and Cotton (D) Transportation

ALLAMA MUHAMMAD IQBAL IDEOLOGY OF PAKISTAN

LONG QUESTIONS

Q.1 Explain the ideology of Pakistan in the light of the pronouncements of Allama Muhammad Iqbal. **(K.B)**

Ans: **IDEOLOGY OF PAKISTAN AND ALLAMA MUHAMMAD IQBAL**

Introduction of Allama Iqbal:

He was born on November 9, 1877 in Sialkot. He awakened the Muslims of the subcontinent through poetry. He presented the concept of Pakistan that is why you are called the artist of Pakistan.

Ideology:

The word "Nazaria" is called ideology in English. “Ideology refers to a code or program based on philosophy and thought and a plan for various aspects of human life, such as political, social and cultural issues.”

Ideology of Pakistan:

Ideology of Pakistan is the name of creating a society based on the principles of Quran and Sunnah. The ideology of Pakistan is the name of the establishment of a state where the welfare of the people is taken care of.

The Ideology of Pakistan and Allama Iqbal:

In the beginning he was also a supporter of the Hindu- Muslim unity, but soon he orthodox and biased attitude of the Hindus forced him to think, that he should demand a separate slate. The details of Allama Iqbal’s instructions regarding the ideology of Pakis an arc as follows:

Awareness through Poetry:

Allama Muhammad Iqbal was one of those Muslim leaders of the subcontinent, who gave the concept of a separate homeland to the Muslims and awakened them through his poetry.

Muslim Millat:

Allama Iqbal emphasized on religious grounds and said that Muslims are one nation because of Islam and their strength depends on Islam. This is how he presented the real concept of the basis of the Muslim nation in his poems

اپنی ملّت پر قیاس اقوامِ مغرب سے نہ کر خاص ہے ترکیب میں قومِ رسول ہاشمیؐ
اُن کی جمعیت کا ہے ملک و نسب پر انحصار قوتِ مذہب سے مستحکم ہے جمعیت تری

Allahabad Address:

In his Allahabad Address of 1930, he forcefully pleaded for a separate state where Muslims could lead their lives in accordance with their religion and culture. In his address he said:-

"The formation of a Muslim state appears to me to be the final destiny of the Muslims, at least of North-West India. If we wish to keep Islam alive as cultural force in the country, it is imperative that it should establish its central authority in a specific territory. I, therefore, demand the formation of a consolidated Muslim State in the best interests of Islam in India."

Separate Nation Status:

As two separate representative nations were living together in the subcontinent, therefore, Allama Muhammad Iqbal wished to promote the Muslims as a great and distinct nation. He thought that to safeguard the political, social and economic rights of the Muslims it was essential to have a separate state for them.

Outcome:

Allama Iqbal in the light of the above instructions regarding the ideology of Pakistan highlighted the separate identity of the Muslims of the subcontinent and presented the idea of a separate Muslim state.

SHORT QUESTIONS

Q.1 What did Allama Iqbal give the idea of separate state? (K.B)

Ans: **IDEA OF SEPARATE STATE**

In his Allahabad Address of 1930, he forcefully pleaded for a separate state where Muslims could lead their lives in accordance with their religion and culture.

Q.2 Why did Allama Iqbal consider it necessary to establish a separate state for Muslims? (K.B)

Ans: **ESTABLISHMENT OF A SEPARATE STATE**

Since the subcontinent was inhabited by two separate nations, Allama Muhammad Iqbal wanted to portray Muslims as a large and separate nation. He believed that a separate state was necessary for political, social and economic security.

MULTIPLE CHOICE QUESTIONS

1. Allama Muhammad Iqbal awaken the people through his: (K.B)

(A) speeches (B) Poetry (C) Subjects (D) Preaching

2. At first, _____ were supporters of Hindus, Muslim unity: (K.B)

(A) Quaid-e-Azam (B) Maulvi Abdul Haq (C) Liaquat Ali Khan (D) Allama Iqbal

3. It seems to me that otherwise Muslims will eventually have to establish an Islamic state: (K.B)

(A) In North East India (B) In North South India
(C) In North India (D) In North West India

MUHAMMAD ALI JINNAH AND IDEOLOGY OF PAKISTAN

LONG QUESTIONS

Q.1 Briefly describe the ideology of Pakistan in the light of the instructions of Quaid-e-Azam Muhammad Ali Jinnah. (GRW 2013, FSD 2016)(K.B)

Ans: **IDEOLOGY OF PAKISTAN AND QUAID-E-AZAM**

The ideology of Pakistan and Quaid-e-Azam Brief introduction of Quaid-e-Azam: Quaid-e-Azam Muhammad Ali Jinnah was born on December 25, 1876 in Karachi. Muhammad Ali Jinnah was given the following address by the nation in view of his qualities and efforts:

- Ambassador of Peace
- Quaid-e-Azam
- Father of the Nation

Theory:

The word "Nazaria" is called ideology in English. "Ideology refers to a code or program based on philosophy and thought and a plan for various aspects of human life, such as political, social and cultural issues."

Ideology of Pakistan:

Ideology of Pakistan is the name of creating a society based on the principles of Qur'an and Sunnah. The ideology of Pakistan is the name of the establishment of a state where the welfare of the people is taken care of.

Historical personality:

In history many personalities are known to have changed the destiny of the nations. Quaid-e-Azam Muhammad Ali Jinnah is one of such personalities of the who changed the destiny of the Muslims of subcontinent.

Disillusionment from politics:

When Quaid-e-Azam left for London in 1933, disillusioned with the politics of the subcontinent, Liaquat Ali Khan and other Muslim leaders persuaded him to return.

Separate Nationality

Quaid-e-Azam Muhammad Ali Jinnah was a staunch supporter of the Two-Nation Theory and considered the Muslims a separate nation from every aspect.

Definition of Nation:

In this connection Quaid-e-Azam said:

"By any definition of nationality, the Muslims are a separate nation. They have every right to establish their separate homeland. The Muslims have to promote and protect their spiritual, moral, economic, social, political and cultural interests.

For this purpose, they may adopt any means!

Lahore Resolution:

The Lahore Resolution was passed on 23rd of March 1940 and in his presidential address he said:

"Hindus and Muslims belong to two different religions based on totally different beliefs and present different ideologies. Both nations have different heroes, different epics and different episodes. Therefore, the union of two nations is fatal for the subcontinent, because it is not based on equality but on numerical minority and a majority. It would be better for the British government to partition the subcontinent keeping in view the interests of the two nations. It will be a correct decision historically and religiously"

In his address in Ahmadabad on 29th December 1940, Quaid-e-Azam said, "Pakistan has existed for centuries and North West has remained a homeland of Muslims. Independent states of Muslims should be established in these areas so that they may live according to the teachings of Islam."

Ahmadabad Address:

In his address in Ahmadabad on 29 December 1940 Quaid-e-Azam said "Pakistan existed for centuries and North West remained a homeland of Muslims. Independent states of Muslims should be established in these areas so that they might live according to the teachings of Islam."

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Unity of Nation:

After the establishment of Pakistan, he said, "we should think above the differences between Punjabi, Sindhi, Balochi and Pathan. Now, we are Pakistani first and last. It is our duty to live like Pakistanis" Besides this he assured the minorities' full security and grant of equal rights. This is the basic teaching of Islam.

Rights of Minorities:

Besides this he assured the minorities' full security and will enjoy equal rights.

Addressing the Officers:

On 1st October 1947, while addressing the officers of the Government of Pakistan, he said, "our mission is the establishment of a state where we could live like free people in our own socio-cultural set up necessary for the promotion of social justice and Islamic Ideology

Inauguration of the State Bank:

While inaugurating the State Bank on 1stJuly, 1948, Quaid-e-Azam said:- "The economic system of West is creating unsolvable problems and has failed to do justice with the people. We should present an economic system before the world which should be based on the true concepts of Islam and social justice".

Outcome:

During his speeches at various places, Quaid-e-Azam highlighted the importance of the ideology of Pakistan to the nation and presented a complete and clear map of Pakistan.

SHORT QUESTIONS

Q.1 What is the definition of nationality according to Quaid-e-Azam? (K.B)

Ans: **DEFINITION OF NATIONALITY**

The Quaid-e-Azam said about nationality:

"By any definition of nationality, the Muslims are a separate nation. They have every right to establish their separate homeland. The Muslims have to promote and protect their spiritual, moral, economic, social, political and cultural interests.

For this purpose, they may adopt any means'

Q.2 What did the Quaid-e-Azam say while delivering his presidential address on March 23, 1940? (K.B)

Ans: **ADDRESS IN THE LAHORE RESOLUTION**

The Lahore Resolution was introduced on March 23. 1940, in which he delivered a address: "Hindus and Muslims belong to two different religions which are based on completely different beliefs and reflect different ideologies. The heroes, epic stories and events of the two nations are different from each other. Therefore, the purpose of uniting the two nations in a series is to destroy the subcontinent because they exist not as a level of equality but as a minority and a majority. It would be better for the British government to declare the division of the subcontinent in the interests of these two nations, which would be a historically and religiously correct step"

Q.3 What did Quaid-e-Azam say while addressing in Ahmedabad? (K.B)

Ans: **ADDRESSED IN AHMEDABAD**

Address in Ahmedabad Speaking in Ahmedabad on December 29, 1940, the Quaid-e- Azam said: "Pakistan has been present for centuries, the northwest has been the homeland of Muslims, independent Muslim states should be established in these areas so that they can live their lives according to Islamic law."

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Q.4 How did Quaid-e-Azam explain the duties of a Pakistani after becoming Pakistan? (K.B)

Ans: **REFLECTION OF PAKISTANI CHARACTER**

After the formation of Pakistan, He said: "We should think above the differences between Punjabi, Sindhi, Balochi and Pathan. Now, we are Pakistani first and last. It is our duty to live like Pakistanis" Besides this he assured the minority's full security' and grant of equal rights. This is the basic teaching of Islam.

Q.5 What did Quaid-e-Azam say while addressing the officers? (K.B)

Ans: **ADDRESS TO THE OFFICERS**

Addressing the officials of the Government of Pakistan on October 11, 1947. the Quaid- e-Azam said: "Our mission is the establishment of a state where we could live like free people in our own socio-cultural set up necessary' for the promotion of social justice and Ideology.

Q.6 What did Quaid-e-Azam say when he inaugurated State Bank on July 1, 1948? (K.B)

Ans: **INAUGURATION OF STATE BANK**

Quaid-e-Azam say while inaugurating the Slate Bank of Pakistan on July I, 1948. "The economic system of West is creating unsolvable problems and has tailed to do justice with the people. We should present an economic system before the world which should be based on the true concepts of Islam and social justice".

MULTIPLE CHOICE QUESTIONS

1. Whatever the definition of nationality, Muslims are a ----- according to this definition.(K.B)

(A) Separate religion (B) Separate state (C) Separate culture (D) Separate nation

2. In the Lahore Resolution of 1940, ----- delivered a presidential address: (K.B)

(A) Maulana Zafar Ali Khan (B) Quaid-e-Azam Muhammad Ali
(C) Liaquat Ali Khan (D) Maulvi Fazl-e-Haq

3. Quaid-e-Azam addressed in Ahmedabad on: (K.B)

(A) 29 December 1940 (B) 29 March 1942 (C) 28 June 1940 (D) 29 December 1940

4. Quaid-e-Azam declared full protection and equal rights: (K.B)

(A) To the majority (B) To the Muslims (C) To the minorities (D) To the Hindus

5. The Quaid-e-Azam addressed the officials of the Government of Pakistan: (K.B)

(A) 11 March 1947 (B) 11 May 1948 (C) 12 June 1947 (D) 11 October 1947

6. Quaid-e-Azam inaugurates State Bank of Pakistan: (K.B)

(A) July 1, 1949 (B) July 1, 1948 (C)June 1, 1948 (D) March 1, 1947

7. Disappointed with the politics of the subcontinent, Liaquat Muslim leaders persuaded him to return: (K.B)

(A) In 1931 (B) In 1932 (C) In 1933 (D) In 1934

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IMPORTANT INFORMATION

War of independence	1857
Urdu script	Arabic
Hindi script	Devanagari
Congress government	1937-39
Founder of Arya Samaj	Pandit Diya Nand Sarswati
Founder of Brahmo	Raja Ram Mohan Roy
Hindu Urdu conflict in Banaras	1867
Maulana Jamaluddin Afghani	1879
Maulana Abdul Haleem Sharrer	1890
Maulana Murtaza Ahmed Makesh	1928
Addressed of Allahabad	1930
Conquest of Sindh	Muhammad bin Qasim 712
Ghaznavid ruled	1003 to 1206
The era of the Delhi Empire	1206-1526
The foundation of the Mughal Empire	Zaheer-ud-din Babar
The foundation of the Mughal Empire	1526-1857
Birth of Sir Syed Ahmad Khan	1817
Establishment of Congress	1885
Pakistan National Movement	1933
East India Company	1600A.D
Birth of Allama Iqbal	November 9, 1877
Allahabad address	1930
Resolution Lahore	March 23, 1940
Quaid-e-Azam's speech in Ahmadabad	December 29, 1940
Quaid-e-Azam addresses Pakistani officials	October 11, 1947
Quaid-e-Azam inaugurates State Bank of Pakistan	July 1, 1948

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ANSWER KEY

DEFINATION, SOURCES AND SIGNIFICANCE OF IDEOLOGY

1	2	3	4	5	6	7	8	9	10	11	12	13
B	C	C	D	C	A	B	C	D	A	A	A	A

MEANINGS OF IDEOLOGY OF PAKISTAN

1	2	3	4
D	D	B	A

BASIC VALUES OF ISLAM DURING THE ISLAMIC RULE IN INDIA EXPLANATION OF PAKISTAN'S IDEOLOGY IN TERMS OF MUSLIM REFORMERS AND SOCIO-CULTURAL

1	2	3	4	5	6	7
B	C	A	D	A	A	D

ELEMENTS OF THE IDEOLOGY OF PAKISTAN

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
A	A	B	D	A	A	A	D	A	C	B	D	D	A	C	A	A

DETAILS OF THE ORIGIN AND EVOLUTION OF THE TWO-NATION THEORY REGARDING THE RELIGIOUS, CULTURAL, SOCIAL AND ECONOMIC DEPRIVATION OF THE MUSLIMS OF THE SUBCONTINENT

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
D	D	B	A	D	D	D	B	D	A	C	A	A	D	D	B

EOCNOMIC DEPRIVATION OF MUSLIMS IN INDIA

1	2	3	4	5	6
D	C	B	D	A	C

ALLAMA MUHAMMAD IQBAL IDEOLOGY OF PAKISTAN

1	2	3
B	B	D

MUHAMMAD ALI JINNAH AND IDEOLOGY OF PAKISTAN

1	2	3	4	5	6	7
D	B	A	C	D	B	D

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EXERCISE QUESTIONS

1. There are four answers to each question. Mark (✓) the correct answer.

1. The period of congress ministries is: **(K.B)**
(A) 1933-35 (B) 1939-41 (C) 1941-43 (D) 1937-39

2. In Lahore Resolution 1940, the presidential address was given by: **(K.B)**
(A) Maulana Zafar Ali Khan (B) Quaid-e-Azam Muhammad Ali Jinnah
(C) Liaquat Ali Khan (D) The Lion of Bengal Maulvi Fazl-ul-Haq

3. M.A.O School and College was established by: **(K.B)**
(A) Sir Syed Ahmad Khan (B) Chaudhry Rehmat Ali
(C) Qazi Issa (D) Maulvi Fazlul Haq

4. In 1867, while exposing the enmity of Hindus against Muslims, Sir Syed Ahmad Khan had clearly declared: **(K.B)**
(A) Muslims and Hindus are separate nations
(B) Muslims should remain separate from politics
(C) Hindus are not our friends
(D) Muslims should learn English

5. The ideology of Pakistan is based on: **(K.B)**
(A) Collective system (B) Two Nation theory
(C) Progressivism (D) Islamic ideology

6. In 1930, the idea of a separate state for the Muslims was given by: **(K.B)**
(A) Quaid-e-Azam (B) Allama Muhammad Iqbal
(C) Sir Syed Ahmad Khan (D) Maulana Muhammad Ali Johar

7. The thinking of Muslims while demanding a separate state of Pakistan was: **(K.B)**
(A) The unity for Muslim world
(B) The Muslim nation can get better education
(C) They can spend their life according to their religion and beliefs
(D) Economic development in the country

MULTIPLE CHOICE QUESTIONS ANSWERS KEY

1	2	3	4	5	6	7
D	B	A	A	D	D	C

2. Fill in the blank. **(K.B)**

1. Ideology reflects the _____ of people. (Thinking)
2. The British imposed heavy _____ on the people of India. (Taxes)
3. Allama Iqbal رحمۃ اللہ علیہ was one of the Muslim leaders of the subcontinent who gave the concept of a separate _____ for Muslim. (State)
4. Quaid-e-Azam Muhammad Ali Jinnah رحمۃ اللہ علیہ changed the destiny of the Muslims of the _____. (subcontinent)
5. Chaudhry Rehmat Ali founded the Pakistan National Movement in _____ (1933)
6. Allama Iqbal is one of the Muslim leaders of the subcontinent who separated the Muslims. Gave the idea. (State)
7. Quaid-e-Azam Muhammad Ali Jinnah Changed the destiny of Muslims Subcontinent
8. Chaudhry Rehmat Ali I founded the Pakistan National Movement. (1933)

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3. Combine column A and column B and write the correct answer in column C. (K.B)

Column A	Column B	Column C
In 1206	Published a pamphlet Now or Never	Qutbuddin Aibak founded the Delhi Sultanate
Ghaznavid rule	began in the city of Banaras	covers the period from 1003AD to 1206AD
In 1867 Urdu-Hindi conflict	founding of the Mughal Empire	Banaras
Chaudhry Rehmat Ali in January 1933	covers the period from 1003 to 1206	Published a pamphlet Now or Never
In 1526, Zaheer-ud-Din Babar	Qutb-ud-Din Aibak founded the Delhi Empire	Founded the Mughal Empire

4. Give short answers. (K.B)

1. What did Quaid-e-Azam say when he inaugurated the State Bank of Pakistan on July I, 1948?

Ans: **INAUGURATING OF THE STATE BANK**

On July 1, 1948, while inaugurating the state Bank of Pakistan Quaid-e-Azam has said: **"The economic system of West is creating unsolvable problems and has failed to do justice with the people. We should present an economic system before the world which should be based on the true concepts of Islam and social justice".**

2. What is meant by Two Nation Ideology? (U.B)

Ans: **TWO NATION THEORY**

Two-Nation Theory implies that the Hindus and Muslims are the two largest nations in the subcontinent but these two nations have not been able to mix with each other despite living together for centuries. The separate identity of the Muslims is the basis of Two-Nation Theory. Pakistan was founded on the basis of Two-Nation Theory.

3. What is Ideology of Pakistan? (U.B)

Ans: **IDEOLOGY OF PAKISTAN**

The ideology of Pakistan refers to the acquisition of a separate region of land in which the Muslims of the subcontinent can preserve Islamic values and ideologies in the light of the Qur'an and Sunnah and live their lives under the enlightened principles of Islam.

The overall concept of the Pakistan Movement and the construction of Pakistan is called the ideology of Pakistan. The ideology of Pakistan is the ideological basis under which the Muslims of the subcontinent fought for their identity, rights, separate homeland and national welfare.

4. Define the Aqeeda-e-Risalat? (U.B)

Ans: **BELIEF IN PROPHETHOOD**

Belief in the *Risalat (Prophethood)* means believing in all the Rasools (Prophets) (عليهم السلام). In order to enter the realm of Islam,

It is essential to accept the *Risalat* whole heartedly and not to doubt it in any way. Believing in the *Qur'an* and the *Risalat* as the source of guidance and believing in Hazrat Muhammad (خَاتَمُ النَّبِيِّنَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ) as the last Rasool

To believe in that no Rasool will come after him (خَاتَمُ النَّبِيِّنَ صَلَّى اللهُ عَلَيْهِ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ) is an essential part of believing in the *Risalat* and whoever denies it cannot be a Muslim.

5. What was the purpose of establishing the East India Company by British? (K.B)

Ans: **PURPOSE OF THE COMPANY**

The East India Company was founded by the British in 1600. The company formulated economic policies in India which benefited the British financially to the maximum.

6. When and who released the famous pamphlet entitled "Now or Never"? (K.B)

On January 28, 1933. Chaudhry Rehmat Ali published a famous four-page pamphlet entitled "Now or Never" Which proved to be a strong wall for the Pakistan movement and the Muslims of the subcontinent as well as other nations became familiar with the word "Pakistan".

5. Answer the following questions in detail.

1. Explain the source and significance of the theory.

See detailed Question No. 2, entitled "Definition. Source and Importance of Ideology".

2. Explain in detail the elements of the ideology of Pakistan.

Sec detailed Question No. I. entitled "Elements of Ideology of Pakistan".

3. Explain the ideology of Pakistan in the light of the instructions of Allama Muhammad Iqbal.

See detailed Question No. I, entitled "The Theory of Pakistan and Allama Muhammad Iqbal".

4. Brief the ideology of Pakistan in the light of the instructions of Quaid-e-Azam Muhammad Ali Jinnah.

See detailed Question No. I, entitled "Ideology of Pakistan and Quaid-e-Azam".

5. Explain the basic values of Islam in the subcontinent and the socio-cultural ideology of Pakistan.

See detailed Question No. I, entitled "Explanation of the Basic Values of Islam, Muslim Reformers and the Socio-Cultural Ideology of Pakistan in India during the Islamic Rule".

6. Explain the Two Nation Theory.

See detailed Question No. I, entitled "(Explaining the Origin and Evolution of Two Nation Theory.

Activity
● Conduct a speech competition regarding the ideology of Pakistan.
Instructions for teachers
● Explain to the students the concept of two nation in the subcontinent.

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