

UNIQUE NOTES

PAKISTAN STUDIES

10

According to the new SLO - Based Curriculum of PECTAA



Allama Muhammad Iqbal
(1877-1938)



Muhammad Ali Jinnah
(1876 - 1948)



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CONTENTS

Unit No.	Description	Page No.
1	Ideological Basis of Pakistan	01
2	Pakistan Movement and Emergence of pakistan	27
3	History of Pakistan (1971 Till Now)	69
4	Pakistan and World Affairs	101
5	Land and Environment	131
6	Population, Society and Culture of Pakistan	169
7	Economic Development of Pakistan	209
8	Women's Empowerment	235
	Model Paper	254

**UNIT
01**

IDEOLOGICAL BASIS OF PAKISTAN

MULTIPLE CHOICE QUESTIONS (EXERCISE)

Q.1 Four possible options are given for each statement. Mark (✓) on the correct option.

1. The period of Congress Ministries was:
 (a) 1933 – 35 (b) 1937 – 39 10101001
 (c) 1939 – 41 (d) 1941 – 43
2. In the Lahore Resolution 1940, the presidential address was given by:
 (a) Maulana Zafar Ali Khan 10101002
 (b) Quaid-e-Azam Muhammad Ali
 جنتہ اللہ علیہ
 (c) Liaquat Ali Khan
 (d) Sher-e-Bangal Maulvi Fazl-ul-Haq
3. M.A.O School and College was established by: 10101003
 (a) Sir Syed Ahmed Khan
 (b) Chaudhry Rehmat Ali
 (c) Qazi Muhammad Isa
 (d) Maulvi Fazal-ul-Haq
4. In 1867, while exposing the enmity of Hindus against Muslims, Sir Syed Ahmed Khan clearly declared: 10101004
 (a) Muslims and Hindus are separate nations
 (b) Muslims should stay away from politics
 (c) Hindus are not our friends
 (d) Muslims should learn English
5. The Ideology of Pakistan is based on:
 (a) Collective System 10101005
 (b) Two-Nation Theory
 (c) Progressivism
 (d) Islamic Ideology of Life
6. In 1930, the idea of a separate state for the Muslims was given by: 10101006
 (a) Quaid-e-Azam جنتہ اللہ علیہ
 (b) Allama Muhammad Iqbal جنتہ اللہ علیہ
 (c) Sir Syed Ahmad Khan
 (d) Maulana Muhammad Ali Jauhar
7. “By any definition of nationality, the Muslims are a separate nation”. This is the statement of: 10101007
 (a) Quaid-e-Azam جنتہ اللہ علیہ
 (b) Allama Muhammad Iqbal جنتہ اللہ علیہ
 (c) Sir Syed Ahmad Khan
 (d) Chaudhry Rahmat Ali

ADDITIONAL MULTIPLE CHOICE QUESTIONS

8. Ideology reflects people's: 10101008
 (a) Thinking (b) Intention
 (c) Status (d) Character
9. Allama Iqbal جنتہ اللہ علیہ gave the concept of a separate _____ for the Muslims. 10101009
 (a) Homeland (b) University
 (c) College (d) Business
10. Chaudhry Rahmat Ali founded the Pakistan National Movement in:
 (a) 1930 (b) 1931 10101010
 (c) 1932 (d) 1933
11. Qutb-ud-Din Aibak founded the Delhi Sultanate in: 10101011
 (a) 1206 (b) 1207
 (c) 1208 (d) 1209
12. Urdu-Hindi conflict started at Banaras in: 10101012
 (a) 1847 (b) 1857
 (c) 1867 (d) 1877
13. Chaudhry Rahmat Ali released a pamphlet entitled “Now or Never” on:
 (a) 24, January 1931 10101013
 (b) 25, January 1932
 (c) 28, January 1933
 (d) 29, January 1934



14. The establishment of Pakistan was an event of: 10101014
(a) 18th Century (b) 19th Century
(c) 20th Century (d) 21st Century
15. The term is used in English for Nazaria: 10101015
(a) Ideology (b) Idea
(c) Ideological (d) Idealism
16. The idea, thought, and sketch that emerges in the mind to bring something into existence is called: 10101016
(a) Strategy (b) Philosophy
(c) Ideology (d) Aim
17. Hindu movements such as the Arya Samaj and the Barhmo Samaj began in the Indian sub-continent in: 10101017
(a) 18th Century (b) 19th Century
(c) 20th Century (d) 21st Century
18. The founder of Arya Samaj was: 10101018
(a) Pandit Dayanand Saraswati
(b) Baldev Singh
(c) Sardar Patel
(d) Acharya Kripalani
19. Pandit Dayanand Saraswati started a programme: 10101019
(a) Civilizational (b) Shuddhi
(c) Political (d) Social
20. Shuddhi movement aimed at forcibly converting non-Hindus into: 10101020
(a) Hindu (b) Muslim
(c) Sikh (d) Christian
21. Shuddhi meant: 10101021
(a) to purify them according to Sikh mentality
(b) to purify them according to Hindu mentality
(c) to purify them according to Muslim mentality
(d) to purify them according to Christian mentality
22. The founder of Brahmo Samaj was: 10101022
(a) Raja Ram Mohan Roi
(b) Raja Hari Singh
(c) Raja Gulab Singh
(d) Raja Gee
23. With the arrival of the British, the concept emerged in the Indian subcontinent: 10101023
(a) Monarchy (b) Democracy
(c) Aristocracy (d) Theocracy
24. The British introduced a system of education in which the language held the central position. 10101024
(a) Urdu (b) Hindi
(c) English (d) Persian
25. The war of independence took place in: 10101025
(a) 1847 (b) 1857
(c) 1867 (d) 1877
26. The official language when the British occupied India was: 10101026
(a) Urdu Language
(b) Hindi Language
(c) English Language
(d) Persian Language
27. Urdu was written in: 10101027
(a) Arabic Script (b) Persian Script
(c) Hindi Script (d) Japanese Script
28. Hindi was written in: 10101028
(a) Arabic Script
(b) Persian Script
(c) Japanese Script
(d) Devanagari Script
29. Hindus started demanding as the official language instead of Urdu: 10101029
(a) Hindi (b) Persian
(c) English (d) Japanese
30. Nations seem alive: 10101030
(a) Because of Wealth
(b) Because of Education
(c) Because of Ideology
(d) Because of Pride
31. Ideology gives rise to: 10101031
(a) Revolution (b) Election
(c) Civilization (d) Philosophy
32. Black people in the United States began to fight: 10101032
(a) For Equal Wealth
(b) For Equal Rights
(c) For Equal Education
(d) For Equal Status

33. The cruel attitude of the British and the Hindus, which created a wave of ---- with the Muslims: 10101033
(a) Freedom (b) Pride
(c) Worship (d) Respect
34. "Pakistan came into being on that day when the first Hindu became Muslim in India" were the words of: 10101034
(a) Allama Muhammad Iqbal رحمه الله عليه
(b) Quaid-e-Azam Muhammad Ali Jinnah رحمه الله عليه
(c) Chaudhary Rahmat Ali
(d) Sir Syed Ahmad
35. The ideology of Pakistan is like in the body of Pakistan: 10101035
(a) Soul (b) Definition
(c) Economy (d) Culture
36. Mulana Jamal-ul-Din Afghani talked of a separate state for the Muslims in:
(a) 1867 (b) 1869 10101036
(c) 1879 (d) 1889
37. Maulana Abdul Halim Sharar talked of a separate state for the Muslims in:
(a) 1860 (b) 1870 10101037
(c) 1880 (d) 1890
38. Maulana Murtaza Ahmad Maekash talked of a separate state for the Muslims in: 10101038
(a) 1928 (b) 1929
(c) 1930 (d) 1931
39. Allama Muhammad Iqbal رحمه الله عليه delivered the Allahabad address in:
(a) 1929 (b) 1930 10101039
(c) 1931 (d) 1932
40. Islam is, in its spirit, a complete system of: 10101040
(a) Democracy (b) Aristocracy
(c) Theocracy (d) Hereditary Govt
41. "Pakistan would not be a theocratic but an Islamic welfare state" were the words of: 10101041
(a) Quaid-e-Azam رحمه الله عليه
(b) Allama Muhammad Iqbal رحمه الله عليه
(c) Abdur Rab Nishtar
(d) Chaudhary Rahmat Ali
42. In the Constituent Assembly of Pakistan, Quaid-e-Azam explained the concept of an Islamic state on: 10101042
(a) 9th August 1947
(b) 10th August 1947
(c) 11th August 1947
(d) 14th August 1947
43. The set of beliefs is called: 10101043
(a) Faith (b) Certainty
(c) Ideology (d) Philosophy
44. The belief in Monotheism (Tauheed) means that: 10101044
(a) Allah is One and Unique
(b) Allah is Merciful
(c) Allah is Forgiving
(d) Allah is Gracious
45. The Belief in Prophethood (Risalat) means: 10101045
(a) To believe in One Messenger عليه السلام
(b) To believe in all Messengers عليهم السلام
(c) To believe only in one Prophet Muhammad ﷺ
(d) To believe in Allah عز وجل
46. The first pillar of Islam is: 10101046
(a) Monotheism (Touheed) and Prophethood (Risalat)
(b) Prayer (Namaz)
(c) Fasting (Saum)
(d) Obligatory Almsgiving (Zakat)
47. The second pillar of Islam is: 10101047
(a) Monotheism (Touheed) and Prophethood (Risalat)
(b) Prayer (Namaz)
(c) Fasting (Saum)
(d) Pilgrimage (to Makkah) (Hajj)

- 48. The third pillar of Islam is:** 10101048
 (a) Prayer (Namaz)
 (b) Fasting (Saum)
 (c) Obligatory Almsgiving (Zakat)
 (d) Pilgrimage (to Makkah) (Hajj)
- 49. The fourth pillar of Islam is:** 10101049
 (a) Prayer (Namaz)
 (b) Fasting (Saum)
 (c) Obligatory Almsgiving (Zakat)
 (d) Pilgrimage (to Makkah) (Hajj)
- 50. The fifth pillar of Islam is:** 10101050
 (a) Prayer (Namaz)
 (b) Fasting (Saum)
 (c) Obligatory Almsgiving (Zakat)
 (d) Pilgrimage (to Makkah) (Hajj)
- 51. The real source of law in the Islamic system is:** 10101051
 (a) Allah (b) Rasool
 (c) Government (d) Minister
- 52. Allah created people:** 10101052
 (a) From a Male
 (b) From a Female
 (c) From Water
 (d) From a Male and a Female
- 53. Allah created people and tribes so that they might one another:** 10101053
 (a) Respect (b) Recognize
 (c) Service (d) Sympathize
- 54. No society can develop:** 10101054
 (a) Without Justice
 (b) Without Freedom
 (c) Without Punishment
 (d) Without Wealth
- 55. Which tribe was the woman from, for whom Hazrat Muhammad ﷺ was requested to stop the punishment?**
 (a) Banu Hashim 10101055
 (b) Banu Qurayza
 (c) Banu Makhzum
 (d) Banu Gatfaan
- 56. Two-nation theory refers to the two largest nations in the Indian sub-continent:** 10101056
 (a) Hindu and Muslim
 (b) Hindu and Sikh
 (c) Hindu and Christian
 (d) Sikh and Christian
- 57. In the subcontinent, the two-nation theory began with the conquest of Sindh by:** 10101057
 (a) Raja Dahir
 (b) Mahmood Ghaznavi
 (c) Muhammad Bin Qasim
 (d) Hajjaj Bin Yousaf
- 58. Muhammad Bin Qasim's companions settled permanently in:** 10101058
 (a) Sindh (b) Multan
 (c) Lahore (d) Sindh and Multan
- 59. The Mughal Empire remained till:**
 (a) 1800 (b) 1853 10101059
 (c) 1857 (d) 1859
- 60. Sir Syed Ahmed Khan forbade Muslims to join:** 10101060
 (a) Congress
 (b) Muslim League
 (c) Ahrar
 (d) Jamiat Ulama-e-Hind
- 61. Chaudhry Rahmat Ali founded the Pakistan National Movement in:**
 (a) Lahore (b) Dhaka 10101061
 (c) London (d) Delhi
- 62. Sir Syed Ahmed Khan provided a platform for the educational development of Muslims:** 10101062
 (a) M.A.O School & College
 (b) Congress
 (c) Muslim League
 (d) Scientific Society
- 63. Sir Syed Ahmad Khan was born:**
 (a) 1814 (b) 1815 10101063
 (c) 1816 (d) 1817



64. Sir Syed Ahmad Khan died: 10101064

- (a) 1888 (b) 1890
(c) 1898 (d) 1900

65. Chaudhry Rahmat Ali was a renowned student: 10101065

- (a) Government College Lahore
(b) Deyal Singh College Lahore
(c) Islamia College Lahore
(d) M.A.O College

66. The East India Company was founded by the British in _____. 10101066

- (a) 1200 (b) 1400
(c) 1600 (d) 1800

67. The unrest in Bengal during the British era resulted in poor crops, which led to a shortage of: 10101067

- (a) Water (b) Employment
(c) Grain (d) Education

68. The Lahore Resolution was passed on: 10101068

- (a) 21st March 1940
(b) 22nd March 1940
(c) 23rd March 1940
(d) 24th March 1940

69. Quaid-e-Azam رحمۃ اللہ علیہ addressed in

Ahmedabad on: 10101069

- (a) 29th December 1940
(b) 28th December 1940
(c) 27th December 1940
(d) 05th December 1940

70. Quaid-e-Azam رحمۃ اللہ علیہ addressed the

officers of the Government of Pakistan on:

- (a) 11th October 1947 10101070
(b) 12th October 1947
(c) 13th October 1947
(d) 14th October 1947

71. Quaid-e-Azam رحمۃ اللہ علیہ inaugurated the

State Bank of Pakistan on: 10101071

- (a) 1st July 1948 (b) 1st June 1948
(c) 1st May 1948 (d) 1st April 1948

ANSWER KEY

1	b	2	b	3	a	4	a	5	d
6	b	7	a	8	a	9	a	10	d
11	a	12	c	13	c	14	c	15	a
16	c	17	b	18	a	19	b	20	a
21	b	22	a	23	b	24	c	25	b
26	a	27	a	28	d	29	a	30	c
31	a	32	b	33	a	34	b	35	a
36	c	37	d	38	a	39	b	40	a
41	a	42	c	43	a	44	a	45	b
46	a	47	b	48	c	49	b	50	d
51	a	52	d	53	b	54	a	55	c
56	a	57	c	58	d	59	c	60	a
61	c	62	a	63	d	64	c	65	c
66	c	67	c	68	c	69	a	70	a
71	a								

SHORT QUESTIONS ANSWERS (EXERCISE)

Q1. What did the Quaid-e-Azam رحمۃ اللہ علیہ say when he inaugurated the State Bank on July 1, 1948? 10101072

Ans. Quaid-e-Azam's رحمۃ اللہ علیہ State Bank

Inaugural Address:

While inaugurating the state bank on 1st July, 1948, Quaid-e-Azam رحمۃ اللہ علیہ 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.”

Q2. Write four sources of ideology of Pakistan. 10101073

Ans. Four Sources of Ideology of Pakistan:

- (i) Common Religion
- (ii) Common Political Objectives
- (iii) Common Educational Objectives
- (iv) Common Economic Objectives

Q3. What is meant by Two-Nation-Theory? 10101074

Ans. Two-Nation Theory:

The 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.

Q4. When did the two-nation theory originate in the subcontinent? 10101075

Ans. Two-Nation Theory in the Subcontinent:

The foundation of the Two-Nation Theory in the subcontinent began with the arrival of Muslims and the conquest of Sindh by Muhammad bin Qasim. In 712, the young Arab commander Muhammad bin Qasim defeated Raja Dahir of Sindh. After the

Ghaznavid and Ghurid periods, Qutb-ud-Din Aibak founded the Delhi Sultanate in 1206. After that, various Muslim rulers ruled India till 1857.

Q5. Define the term “Ideology of Pakistan”. 10101076

Ans. The 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.

Q6. Define “Aqeeda-e-Risalat”. 10101077

Ans. Aqeeda-e-Risalat:

Belief in the Risalat (Prophethood) means believing in all the Rasools (Prophets) (علیہم السلام). To enter the realm of Islam, it is essential to accept the Risalat wholeheartedly 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 ﷺ as the last Rasool, and believing that no Rasool will come after him ﷺ is an essential part of believing in the Risalat, and whoever denies it cannot be a Muslim.

Q7. What is meant by beliefs in the elements of the ideology? 10101078

Ans. Beliefs in the Elements of the Ideology:

The foundation of the ideology of Pakistan was laid on the Islamic way of life. Beliefs, worship, rule of law, brotherhood, equality, and justice are the key elements of the ideology of Pakistan. Beliefs include faith in the Oneness of God (Tawheed), Prophethood (Risalat), the Hereafter, angels, and the divine books. The collection of these beliefs is called **Iman** (faith).

Q8. What was the purpose of establishing the East India Company?

10101079

Ans. Purpose of the East India 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.

Q9. When and who released the famous pamphlet entitled “Now or Never”?

Ans. Pamphlet “Now or Never”: 10101080
Chaudhry Rahmat Ali released a pamphlet entitled “Now or Never”, which proved to be a strong support for the Pakistan Movement. Thus, along with the Muslims of the subcontinent, other nations also became familiar with the word “Pakistan”.

Q10. What did Quaid-e-Azam رحمۃ اللہ علیہ say about minorities?

10101081

Ans. Quaid-e-Azam رحمۃ اللہ علیہ saying about minorities:

Quaid-e-Azam has clearly stated that Pakistan would not be a theocratic state, but an Islamic welfare state. Non-Muslims will get equal status with Muslims. On August 11, 1947, while addressing the Constituent Assembly of Pakistan, he clarified the concept of an Islamic state by saying: 'You are free to go to your places of worship. You may belong to any religion or caste, creed—that has nothing to do with the business of the State. All citizens of Pakistan are equal and will enjoy equal rights.'

ADDITIONAL SHORT QUESTION ANSWERS

Q11. What is meant by Ideology? 10101082

Ans. Ideology:

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

Ideology Means:

By definition, ideology refers to thinking on purpose, whereas in the literal sense, ideology can be defined as:

- The idea, thought, and sketch that emerges in the mind to bring something into existence is called ideology.
- An outline of thoughts designed to achieve any purpose is called an ideology.
- Collective thinking of a nation on a single agenda for a specific purpose is also called ideology.

Q12. What is meant by Common Religion?

10101083

Ans. Common Religion:

Common religion means that people of any society belong to the same religion. When all people belong to the same religion,

it is called their common religion. The Pakistani nation came into being based on Islam. The common religion of the Pakistani nation is Islam.

Q13. Describe the names and aims of the Hindu movements born in the Indian subcontinent in the 19th Century. 10101084

Ans. Hindu Movements and Their Aims:

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.

Q14. What do you know about Arya Samaj and Brahmo Samaj? /What purpose did the Hindu movements serve in the sub-continent against Muslim sentiments?

10101085

Ans. Arya Samaj and Brahmo Samaj:

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. The founder of the Arya Samaj, Pandit Dayanand Saraswati, had crossed all the limits. He started a program called Shuddhi, which was aimed at forcibly converting non-Hindus into Hindus (that is, to clean them according to the Hindu mind). Raja Ram Mohan Rai, the founder of Brahmo Samaj, also used to speak against Muslims due to Muslim hostility.

Q15. Write four points about the importance of ideology. 10101086

Ans. Importance of Ideology:

- (i) Ideology reflects people's thinking.
- (ii) Ideology helps nations to seem alive.
- (iii) Ideology helps the nation to stay united.
- (iv) Ideology gives rise to revolution, and new ways emerge because of it.

Q16. What did Allama Iqbal رحمۃ اللہ علیہ say about the foundation of Muslim Millat?

Ans. Muslim Millat: 10101087

Allama Iqbal's رحمۃ اللہ علیہ poetry, presented the true concept of the basis of Muslim Ummah as follows:

اپنی ملت پر قیاس اقوام مغرب سے نہ کر
خاص ہے ترکیب میں قوم رسول ہاشمیؐ
اُن کی جمعیت کا ہے ملک و نسب پر انحصار
قوت مذہب سے مستحکم ہے جمعیت تری

Judge not your nation by the criteria of Western nations.

Special in composition is the Hashmi Rasool's ﷺ nation.

Based on country and race is their organization. The force of Deen stabilizes your organization.

Q17. What did Quaid-e-Azam رحمۃ اللہ علیہ say in the Constituent Assembly of Pakistan on August 11, 1947, while explaining the concept of Islamic State?

10101088

Ans. Concept of Islamic State according to Quaid-e-Azam:

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.” All citizens of Pakistan are equal and will enjoy equal rights.

Q18. What are the elements of the Ideology of Pakistan? 10101089

Ans. Elements of Ideology of Pakistan:

Beliefs, worship, the rule of law, brotherhood, equality, justice, and fairness are the elements of the ideology of Pakistan.

Q19. What is faith? 10101090

Ans. Faith:

The set of beliefs is called faith. Islamic beliefs include faith in Monotheism (Tauheed), Prophethood (Risalat), hereafter (Aakhirat), Angels (Mlaika) and divine books (Asmani kutub).

Q20. What is meant by Aqeeda-e-Tauheed? 10101091

Ans. Aqeeda-e-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.

Q21. Write the translation of:

إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

10101092

Ans. Translation:

(بے شک اللہ تعالیٰ ہر چیز پر پوری طرح قادر ہے۔) سورہ البقرہ آیت 20

“Surely, Almighty Allah is All powerful to do everything”.

Q22. Translate and explain: 10101093

إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً

Ans. Translation:

(سورة البقرة آیت 30) میں زمین میں ایک نائب بنانے والا ہوں۔

“Indeed, I will make upon the earth a Khaleefa (Successive Authority).” The status of man is the vicegerent of Allah Almighty. Therefore, the Muslims need to follow the commands of Almighty Allah.

Q23. Write down the basic pillars of Islam in sequence. 10101094

Ans. Pillars of Islam in Order:

The basic pillars of Islam are five which are following:

1. Monotheism (Touheed) and Prophethood (Risalat)
2. Prayer (Namaz)
3. Obligatory Almsgiving (Zakat)
4. Fasting (Saum)
5. Pilgrimage (to Makkah) (Hajj)

Q24. Write about the importance of Namaz in Islam. 10101095

Ans. Importance of Namaz:

Namaz is the second important pillar of Islam. Almighty Allah has commanded prayer in many places in the Qur'an. It is obligatory to perform the prayers at the prescribed times. Almighty Allah has instructed in the Qur'an:

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا

"بے شک نماز مومنوں پر مقررہ وقت پر فرض ہے۔" (سورہ النساء، آیت 103)

“Verily, Prayer is obligatory for Muslims in accordance with the fixed timings”.

Q25. Write the economic importance of Zakat. 10101096

Ans. Importance of Zakat:

The third important pillar of Islam is Zakat. Zakat is a 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.

Q26. What do you know about fourth pillar of Islam? 10101097

Ans. Fourth Pillar of Islam:

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

Q27. Write the importance of Hajj.

Ans. Importance of Hajj: 10101098

Hajj is the fifth pillar of Islam, which is obligatory for a man of means. The call of **يَا أَيُّهَا اللَّهُمَّ إِنِّي** (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.

Q28. What does brotherhood teach us?

Ans. Brotherhood: 10101099

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

Q29. What is the saying of the Holy Prophet ﷺ about brotherhood?

10101100

Ans. The Holy Rasool ﷺ said:

ایک مسلمان، دوسرے مسلمان کا بھائی ہے۔ وہ اس کے ساتھ خیانت نہ کرے

اور نہ اس سے جھوٹ بولے۔ (سنن الترمذی، حدیث نمبر: 1927)

“A Muslim is the brother of another Muslim and he does not deceive and betray him and does not backbite him”

Q30. In what words Allama Iqbal has expressed equality in his poetry?

Ans. Equality in the light of Allama Iqbal's رحمتہ اللہ علیہ poetry: 10101101

In an Islamic society where brotherhood and fraternity are important, there is also an

emphasis on equality. In the words of Allama Dr. Muhammad Iqbal رحمۃ اللہ علیہ

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

“Mehmood and Ayaz stood side by side and there was no difference between a slave and the master.”

Q31. In what words the Holy Prophet ﷺ expressed the concept of equality in his last sermon? 10101102

Ans. Last Sermon and Equality:

Last Rasool Hazrat Muhammad ﷺ stated this fact in His last sermon as follows:

”اے لوگو! بے شک تمہارا رب بھی ایک ہے اور تمہارا باپ بھی ایک۔ آگاہ رہو! کسی عربی کو کسی عجمی پر، کسی عجمی کو کسی عربی پر، کسی سفید فام کو کسی سیاہ فام پر اور کسی سیاہ فام کو کسی سفید فام پر کوئی فضیلت حاصل نہیں۔ فضیلت کا معیار صرف تقویٰ ہے۔“ (مسند احمد حدیث نمبر 4568)

“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.”

Q32. What did Allah Almighty instruct in Surah Al-Hujurat while teaching equality to the human race? 10101103

Ans. Allah Almighty Says:

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

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ

(سورۃ الحجرات، آیت 13)

اے لوگو! بے شک ہم نے تمہیں ایک مرد اور ایک عورت سے پیدا فرمایا اور ہم نے تمہیں (مختلف) قومیں اور قبیلے بنایا تاکہ تم ایک دوسرے کو پہچان سکو بے شک اللہ کے نزدیک تم میں زیادہ عزت والا وہ ہے جو تم میں زیادہ پرہیزگار ہو۔ (سورۃ الحجرات، آیت 13)

“O people! We created you from a male and a female, and divided you into (large) people and tribes, so that you might recognize one another. Surely, the most honourable amongst you in the sight of Almighty Allah is the most Pious.”

Q33. What do you know about the importance of justice and equity? 10101104

Ans. Justice and Equity:

No society can progress without justice and equity; therefore, justice and equity demand that everyone in the society gets their due right. 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 because of the fear of punishment.

Q34. Write an example of justice from the practical life of the Prophet ﷺ that illustrates its importance. 10101105

Ans. Example of Justice:

The Holy Rasool ﷺ has left many examples of justice, which are a model for the world. Once a woman from the tribe of Banu Makhzoom stole and the Holy Rasool ﷺ was approached, but he said:

”تم سے پہلے قومیں اسی لیے تباہ و برباد ہو گئیں کہ ان میں جب کوئی بڑا آدمی جرم کرتا تھا تو اسے سزا نہیں دی جاتی تھی۔ اور اگر کوئی چھوٹا آدمی جرم کرتا تو اس پر حد لاگو کر دی جاتی تھی۔ خدا کی قسم! اگر فاطمہ بنت محمد ﷺ بھی چوری کرتی تو میں اس کا بھی ہاتھ کاٹ دیتا۔“

(صحیح بخاری، کتاب: حد اور سزاؤں کے بیان میں، حدیث: 6787)

“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 صلى الله عليه وسلم فاطمة بنت محمد had stolen, I would have cut off her hand.

Q35. Describe the role of Muhammad bin Qasim in the propagation of Islam.

Ans. Muhammad Bin Qasim and Propagation of Islam: 10101106

The 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 along with Muhammad bin Qasim for the 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 the path of Tauheed, and these people gladly entered into the fold of Islam.

Q36. When did Sir Syed Ahmed Khan use the term "Two-Nation Theory" and why? 10101107

Ans. Term "Two-Nation Theory":

On the eve of the Urdu-Hindi conflict in Banaras in 1867, he made a clear declaration that Muslims and Hindus were separate nations.

Q37. How Sir Syed Ahmed Khan paved the way for the political development of Muslims? 10101108

Ans. Role for the Muslims in Political Development:

In 1885, Sir Syed Ahmed Khan protected the political rights of the Muslims by forbidding them from joining the political party congress. Sir Syed then paved the way for the political development of the Muslims by providing the platform of the Muhammadan Educational Conference.

Q38. Write the Introduction of Chaudhary Rehmat Ali. 10101109

Ans. Introduction:

Chaudhry Rahmat Ali was a renowned student of Islamia College Lahore. In 1933, he founded the Pakistan National Movement in London. On January 28, 1933, he released a pamphlet entitled "Now or Never", which proved to be a strong support for the Pakistan movement.

Q39. How did the Muslims of India suffer economic deprivation at the hands of the British? 10101110

Ans. Economic Deprivation of Muslims:

1. The British took away Muslim lands and gave them to other nations.
2. The British promoted Hindus from minor positions to higher positions.
3. Muslims were expelled from government jobs, and the same became difficult for them in the future.
4. Muslims were removed from all the higher posts and also deprived of new posts.

Q40. What did Allama Iqbal رحمۃ اللہ علیہ say in his famous Allahabad address? 10101111

Ans. Allahabad Address:

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."

Q41. What did Quaid-e-Azam رحمۃ اللہ علیہ say about nationalism? 10101112

Ans. Quaid's address about Nationalism:

In this connection, he 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.”

Q42. What did Quaid-e-Azam رحمۃ اللہ علیہ say while delivering the presidential address in Lahore Resolution? 10101113

Ans. Presidential Address:

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 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.”

Q43. What did Quaid-e-Azam رحمۃ اللہ علیہ say while addressing in Ahmedabad on December 29, 1940? 10101114

Ans. Addressed in Ahmedabad:

In his address in Ahmadabad on 29th December 1940, Quaid-e-Azam رحمۃ اللہ علیہ 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.”

Q44. What did Quaid-e-Azam رحمۃ اللہ علیہ say after the establishment of Pakistan about the protection of the rights of minorities? 10101115

Ans. Quaid Said:

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 of full security and the grant of equal rights. This is the basic teaching of Islam.

Q45. What did Quaid-e-Azam رحمۃ اللہ علیہ say while addressing the government officers of Pakistan on October 11, 1947? 10101116

Ans. Address to the Government Officers of Pakistan:

On 11th 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.”

LONG QUESTIONS

Q1. Elaborate the significance of ideology and concept of Pakistan Ideology.

Ans. Importance of Ideology 10101117

i. Determination of Rights and Duties:

Ideology reflects people’s thinking. Because of it, nations seem alive. Ideology explains the national rights and duties of human beings together. Ideology helps keep the nation united.

ii. Purpose of Life:

Ideology provides the power to face all kinds of difficulties to achieve objectives. Ideology creates the script 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.

iii. The Basis of the Movement:

No theory comes into being immediately unless some events are at work behind it. Ideology is usually created to eliminate deprivation among 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 society become its strength. Just as black people in the United States began to fight for equal rights.

iv. Achieving Basic Human Rights:

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 of a separate homeland for the Muslims came into being.

Conclusion:

The elements behind every Ideology are history, tradition, customs, temperament, psychology, and religion. These elements highlight the importance of our Ideology. Pakistan also came into being due to a staunch ideology. Wakeful nations give birth to an Ideology and then keep it more precious than their own lives.

Q2. Explain the elements of Pakistan ideology in detail.

10101118

Ans. Ideology Means:

The term “Ideology” is used for the Urdu word “Nazaria”. Ideology implies such a plan or programme that is based on philosophy and thought to solve political, social, and cultural issues.

According to Dr. George Brass Definition of Ideology:

“Any plan or program of common life based upon the thinking and philosophy is called Ideology.”

Ideology of Pakistan:

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 Holy Quran and ‘Sunnah, and spend their lives under the glorious principles of Islam.

Elements of the Ideology of Pakistan:

The Ideology of Pakistan is based on the Islamic philosophy of life. Beliefs, worship, the rule of law, brotherhood, equality, equity, justice, and fairness are the elements of the Ideology of Pakistan. These elements are discussed below:-

- | | | |
|-----------------------------|-----------------------|----------------|
| 1. Beliefs | 2. Pillars of Islam | 3. Rule of Law |
| 4. Equality and brotherhood | 5. Justice and Equity | |

1. Beliefs:

Beliefs include Tauheed (Monotheism), Risalat (Prophethood), Akhirat (Hereafter), Angels, and belief in Holy Books.

Faith:

The set of beliefs is called faith.

• Monotheism (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.

إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

بے شک اللہ تعالیٰ ہر چیز پر پوری طرح قادر ہے (سورۃ البقرہ، آیت نمبر 20)

“Surely, Almighty Allah is All-Powerful to do everything”.

إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً

میں زمین میں ایک خلیفہ بنانے والا ہوں۔ (سورۃ البقرہ، آیت نمبر 30)

“Indeed, I will make upon the earth a Khaleefa (successive authority)”.

The status of man is the viceregent 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 and the 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.

• Faith 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 Quran and the Risalat as the source of guidance and believing in Hazrat Muhammad ﷺ as the last Rasool and believing that no Rasool will come after him ﷺ is an essential part of believing in the Risalat and whoever denies it cannot be a Muslim.

2. Worships (Pillars of Islam):

• Tauheed-o-Risalat:

Tauheed-o-Risalat is the first pillar of Islam. Tauheed means that Allah Almighty is the Creator and Owner of the entire universe. He is single and one. He has no partner, nor is anything beyond his knowledge and there should be no doubt about it. Risalat means believe in all the Prophets.

• Namaz:

The second pillar is Namaz (prayer). Almighty Allah has commanded prayer in many places in the Quran. It is obligatory to perform the prayer at the prescribed times. Almighty Allah has instructed in the Quran.

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا

"بے شک نماز مومنوں پر مقررہ وقت پر فرض ہے۔" (سورۃ النساء، آیت نمبر: 103)

“Verily, Prayer is obligatory for Muslims in accordance with the fixed timings”

In fact, 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.

• Zakat:

The third pillar of Islam is Zakat (Charity). Zakat is financial worship and the source of strengthening the economic system of Islam. Due to the Zakat system, wealth remains in circulation rather than getting accumulated in a few hands and reaches the poor segment of society.

- **Saum (Fasting):**

The 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.

- **Hajj:**

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

3. **Rule 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. The basis of law is the Holy Quran and Sunnah. King as well as slaves are equal before the law. 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 Quran and Sunnah.

4. **Equality and Brotherhood:**

Brotherhood and equality are of special importance in Islamic society.

- **The Foundation of Islamic Government:**

When the Islamic govt. 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. This principle was severely lacking before Islam and people were enemies of each other's lives.

- **Human Rights:**

With the establishment of the state of Madina, the Holy Rasool **ﷺ** while observing the rights of the people urged the worshipers to show compassion to the orphans, widows and the needy. He **ﷺ** 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.

- **Implementation of Zakat and Charity System:**

He explained the system of Zakat and charity and forbade usury because there is no room in Islam for exploiting and looting the others.

- **Avoid Betrayal and Backbiting:**

Brotherhood teaches that fraternal relations should be mutually established so that no one's rights could be taken away, no one can oppress the weak. The Holy Rasool **ﷺ** said:

ایک مسلمان دوسرے مسلمان کا بھائی ہے۔ وہ اس کے ساتھ خیانت نہ کرے اور نہ اس سے جھوٹ بولے۔

(سنن الترمذی حدیث نمبر: 1927)

“A Muslim is the brother of another Muslim and he does not deceive and betray him and does not backbite him”.

He **ﷺ** taught us to refrain from hatred and envy. So, the Muslims should live in harmony and help each other.

• **Allama Iqbal رحمۃ اللہ علیہ Says:**

In an Islamic society where brotherhood and fraternity are important, there is also an emphasis on equality. In the words of Allah Dr. Muhammad Iqbal رحمۃ اللہ علیہ.

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

“Mehmood and Ayaz stood side by side, and there

There was no difference between a slave and the master.”

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, is equal. No one is superior to another.

• **Hazrat Muhammad ﷺ said:**

Last Rasool Hazrat Muhammad ﷺ stated this fact in His last sermon as follows:-

"اے لوگو! بے شک تمہارا رب بھی ایک ہے اور تمہارا باپ بھی ایک۔ آگاہ رہو! کسی عربی کو عجمی پر، کسی عجمی کو کسی عربی پر، کسی سفید فام کو کسی سیاہ فام پر اور کسی سیاہ فام کو کسی سفید پر کوئی فضیلت حاصل نہیں۔ فضیلت کا معیار صرف تقویٰ ہے"

(مسند احمد حدیث نمبر: 4568)

“O people, surely your Lord (Allah Taala) 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 is the name of equality, and no one is superior to Almighty Allah. If someone is great, they 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.

According to the Quran:

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

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۚ إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاكُمْ ۚ

ترجمہ: اے لوگو! بے شک ہم نے تمہیں ایک مرد اور ایک عورت سے پیدا فرمایا اور ہم نے تمہیں (مختلف) قومیں اور قبیلے بنایا تاکہ تم ایک دوسرے کو پہچان سکو بے شک اللہ کے نزدیک تم میں زیادہ عزت والا وہ ہے جو تم میں زیادہ پرہیزگار ہو۔

(سورۃ الحجرات، آیت نمبر: 13)

“O people! We created you from a male and a female, and (divided) you into (large) peoples and tribes, so that you might recognize one another. Surely, the most honorable amongst you in the sight of almighty Allah is one who is the most pious”

5. Justice and Equity:

No society can develop without justice and equity; therefore, justice and equity demand that everyone in the society gets their due. 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.

• **Before the Rise of Islam, the standard of Justice:**

Before the 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.

• **Responsibility of the Judicial System:**

Justice and equity are needed in every sphere of life. It is the responsibility of the judiciary to make justice and equity possible. For this purpose, the independence of the courts is essential. There should be no political pressure on the judges so that the law can be applied equally to all. The punishment should be for everyone, rich or poor, according to the crime.

• **Holy Prophet ﷺ as a Judge:**

The Rasool ﷺ said that the nation that abandons justice is doomed to destruction and is ruined. The Holy Rasool ﷺ has left many examples of justice, which are a model for the world. Once a woman from the tribe of Banu Makhzoom stole, and the Holy Rasool ﷺ was approached, but he said,”

”تم سے پہلے تو میں اسی لیے تباہ ہو گئیں کہ ان میں جب کوئی بڑا آدمی جرم کرتا تھا تو اسے سزا نہیں دی جاتی ہے۔ اور اگر کوئی چھوٹا آدمی جرم کرتا تو اس پر حد لاگو کر دی جاتی تھی۔ خدا کی قسم! اگر فاطمہ بنت محمد ﷺ بھی چوری کرتی تو میں اس کا بھی ہاتھ کاٹ دیتا۔“ (صحیح البخاری، کتاب: حد اور سزائوں کے بیان میں، حدیث نمبر 6787)

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

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

Conclusion:

We can make our society strong and peaceful only by practicing above mentioned Islamic values, and only such a society is a guarantee for a prosperous state.

Q3. Explain the ideology of Pakistan in the light of the saying of Allama Muhammad Iqbal رحمۃ اللہ علیہ.

Ans. Ideology means:

101001119

The term “Ideology” is used for the Urdu word ‘Nazaria’. Ideology implies such a plan or programme that is based on philosophy and thought to solve political, social, and cultural issues.

Ideology According to Dr. George Brass:

”Any plan or programme of common life based upon the thinking and philosophy is called ideology.”

The meaning of the Ideology of Pakistan:

Ideology of Pakistan refers to the acquisition of a separate region of land in which Muslims of the subcontinent can preserve Islamic values and ideas in the light of the Holy Quran and Sunnah and spend their lives under the glorious principles of Islam.

Background:

Allama Muhammad Iqbal رحمۃ اللہ علیہ 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. In the beginning, he was also a supporter of the Hindu Muslim unity, but soon the orthodox and biased attitude of the Hindus forced him to think that he should demand a separate state.

The Allahbad Sermon:

In his Allahabad address of 1930, he forcefully pleaded for a separate state where Muslims could lead their lives by 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 interest of Islam in India”.

Concept of Muslim Millat:

Allama Iqbal رحمۃ اللہ علیہ was of the view that Muslims, due to Islam, form a Millat and their power and strength depend only on Islam. In his poetry, he presented the key concept of the basis of the Muslim Millat.

اپنی ملت 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 جمعیتِ تیری

Message of Unity

He considered that all the Muslims living in any part of the world form one Millat. Therefore, he was convinced that Muslims should be united and harden to the rope of Allah. He says:

ایک ہوں مسلمِ حرم کی پاسبانی کے لیے
نیل کے ساحل لے کر تا بجاک کا شغری

Separate Identity of the Muslim Nation:

Allama Muhammad Iqbal رحمۃ اللہ علیہ asserted that the Hindus and the Muslims could not live together in a country. Hence, sooner or later, the Muslims would succeed in winning their separate state. He turned down the idea that only one nation can exist in the Sub-continent.

Islam is a Complete System

Recognizing Islam as a whole, Allama Iqbal رحمۃ اللہ علیہ made it clear that:

India is a subcontinent, not a country. “India is a continent of human groups belonging to different races, speaking different languages, and professing different religions, and the Muslim nation has its own separate identity. It was the prime duty of all civilized nations to show utmost regard and reverence for the religions, principles, cultural and social values of other nations.”

Break the idols of color and creed

Allama Iqbal رحمۃ اللہ علیہ did not limit the Islamic nation to any frontier, but he was convinced that wherever there were deprived Muslims, they were the stars of the same nation. He advised the Muslims to adopt every aspect of religion and to break the idols of colour and creed.

بتان رنگ و خوں کو توڑ کر ملت میں گم ہو جا
نہ تورانی رہے باقی نہ ایرانی نہ افغانی

Conclusion:

As two separate representative nations were living together in the subcontinent, therefore, Allama Muhammad Iqbal رحمۃ اللہ علیہ 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.

Q4. Explain the Ideology of Pakistan in the light of the sayings of Quaid-e-Azam.

Ans. Ideology Means:

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The term "Ideology" is used for the Urdu word 'Nazaria'. Ideology implies such a plan or programme that is based on philosophy and thought to solve political, social, and cultural issues.

Ideology According to "Dr. George Brass"

Any plan or programme of common life based upon thinking and philosophy is called "ideology".

Ideology of Pakistan and Quaid-e-Azam رحمۃ اللہ علیہ:

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

The meaning of the Ideology of Pakistan:

Ideology of Pakistan refers to the attainment of a separate region of land in which Muslims of the subcontinent can preserve Islamic values and ideals in the light of the Holy Quran and Sunnah and spend their lives under the principles of Islam.

Quaid-e-Azam رحمۃ اللہ علیہ and Two Nation Theory:

Quaid-e-Azam Muhammad Ali Jinnah رحمۃ اللہ علیہ was a staunch supporter of the Two-Nation Theory and considered the Muslims a separate nation from every aspect. In this connection, he 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".

Presidential Address in 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 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.”

Quaid-e-Azam's رحمة الله عليه Address in Ahmadabad:

In this address in Ahmadabad on 29th December 1940, Quaid-e-Azam رحمة الله عليه 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”.

The Lesson of Patriotism:

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 of full security and the grant of equal rights. This is the basic teaching of Islam.

Address to the Govt. Officers of Pakistan:

Addressing the officers of the Government of Pakistan on 11 October 1947, Quaid-e-Azam رحمة الله عليه said:

“Our mission is the establishment of a state where we could live like free people in our own socio-cultural setup necessary for the promotion of social justice and Islamic ideology.”

Address on the inauguration of the State Bank of Pakistan:

On 1st July 1948, Quaid-e-Azam رحمة الله عليه said on the inauguration of the State Bank:

“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”.

Address to the Students:

While addressing the students in March 1944, Quaid-e-Azam رحمة الله عليه Said:

“Islam is our guide, and it is the complete code of life.”

Laboratory of Islamic Principles:

On one occasion, while explaining the Ideology of Pakistan, Quaid-e-Azam رحمة الله عليه said:

“We do not demand Pakistan simply to have a piece of land, but we want a laboratory where we could experiment on Islamic principles.”

Conclusion:

Quaid-e-Azam رحمة الله عليه was an empathetic true Muslim. He dedicated all his life to the acquisition of freedom and happiness for the Muslims. He always illustrated the ideology of Pakistan, laying the ideology of Pakistan as the foundation, and succeeded in winning a separate and independent country, foiling the manipulative moves of the British and the Hindus, and was called the founder of Pakistan.

Q5. Explain the basic values of Islam in the subcontinent and the socio-cultural Ideology of Pakistan. 10101121

Ans. Ideology Means:

The term “Ideology” is used for the Urdu word ‘Nazaria’. Ideology implies such a plan or programme that is based on philosophy and thought to solve political, social, and cultural issues.

Ideology According to “Dr. George Brass”:

Any plan or program of common life based upon thinking and philosophy is called “ideology”.

The Concept of Ideology of Pakistan:

The 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 the demand for Pakistan that a society based on the golden principle of Islam should be established, where Islamic values like justice, equality, freedom, and tolerance would be promoted.

The Purpose behind the demand for Pakistan:

After the establishment of Pakistan, Quaid-e-Azam رحمۃ اللہ علیہ 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.”

Welfare and Exemplary State:

According to Quaid-e-Azam رحمۃ اللہ علیہ 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.

Social and Cultural Status of Muslims of Sub-Continent:

Promotion of Civilization and Culture:

The ideology of Pakistan calls for a particular lifestyle, civilization, and culture. Undoubtedly, the religion of 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. All practices that were not against the Islamic teaching were the cultural heritage of the Muslims, which continues to be so even today. The Muslims, while coexisting with other nations in the subcontinent, protected the cultural values of Islam.

Promotion of the Democratic System:

Islam is a democratic system in its spirit. The consultation (Shura) system is given importance in Islam to ensure the law. The practice of the Ideology of Pakistan strengthened the roots of tolerance, justice, and democracy among the Muslims of the subcontinent. In the Ideology of Pakistan, democracy is an important pillar. National reconstruction depends on the flourishing of national sentiments, the success of democracy, and association with Islam.

The Concept of Muslim / United Nations:

The Muslims of the subcontinent spoke many languages. Their cultures, traditions, races, and social environment were different, and their colour were not uniform. Religion Islam was the only force that molded all Muslims into one nation. According to Islam, Muslim is the brother of Muslims and Muslims are always identified by their religion. Allama Muhammad Iqbal رحمۃ اللہ علیہ highlighted the importance of religious bonds, stating that “Muslims are an Ummah because of the religion of Islam and their potential power depends on it. In his poetry, he presented the true concept of the basis of the Muslim Ummah as follows:-

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

Judge not your nation on the criteria of western nations.

Special in composition is the Hashmi Rasool's nation.

Based on country and race is their organization.

The force of Deen stabilizes your organization.

Success of Quaid-e-Azam رحمۃ اللہ علیہ against Combined Force:

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

Conclusion:

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 separate nationality of Muslims through national unity. This concept was termed the Ideology of Pakistan.

Q6. Explain Two Nation Theory.

(L.B.2022) 10101122

Ans. Ideology Means:

The term “Ideology” is used for the Urdu word ‘Nazaria’. Ideology implies such a plan or programme that is based on philosophy and thought to solve political, social, and cultural issues.

Ideology According to “Dr. George Brass”:

Any plan or program of common life, based upon thinking and philosophy, is called “ideology”.

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 despite living together for centuries.

1. Beginning of Two-Nation Theory in the Sub-Continent:

In the Sub-continent, every individual who had embraced Islam associated himself, socially and politically, with the Muslim society and State. Thus, he would break all the previous relationships and link himself to a new social system.

Arrival of Muhammad Bin Qasim:

In the subcontinent, the 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 along with Muhammad bin Qasim for the 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 the path of Tauheed, and these people gladly entered into the fold of Islam.

Rule period of the Ghaznavid:

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

Foundation of the Delhi Empire:

In 1206, Qutbuddin Aibak laid the foundation of the Delhi Sultanate. The Delhi Sultanate ruled till 1526 by various dynasties, the Khilji family and Tughlaq family, the Sadaat and Lodhi families.

Foundation of the Mughal Empire:

Zaheer-ud-Din Babar laid the foundation of the Mughal Empire in Delhi in 1526, which remained till the war of independence in 1857. Babur, Humayun, Akbar, Jahangir, Shahjahan, and Aurangzeb were prominent during the Mughal era. The last Mughal ruler, Bahadur Shah Zafar, was imprisoned by the British in Rangoon (Myanmar) after the war of independence in 1857. He later died and was buried there.

2. Sir Syed Ahmad Khan and Two-Nation Theory:

After the British occupation of India, the person who first declared the Muslims a separate nation was Sir Syed Ahmed Khan. Initially, Sir Syed Ahmad Khan was a supporter of the United nationality, but after the war of independence in 1857, when Hindus became closer to the British, Sir Syed realized that Hindus could never be friends of Muslims.

Urdu–Hindi Conflict:

On the eve of the Urdu-Hindi conflict in Banaras in 1867, he made a clear declaration that Muslims and Hindus were separate nations.

Establishment of M.A.O High School and College:

He started his struggle for the development of the Muslims in the 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.

Forbidding Joining the Congress:

Similarly, in 1885, Sir Syed Ahmed Khan protected the political rights of Muslims by forbidding them from joining the Indian National Congress. He then paved the way for their political development through the platform of the Muhammadan Educational Conference.

3. Chaudhary Rehmat Ali and Two-Nation Theory:

Chaudhary Rehmat Ali was a renowned student of the Islamia College Lahore. In January 1931, he entered Cambridge College for higher education in law.

Foundation of Pakistan National Movement in London:

In 1933, he founded the Pakistan National Movement in London. On 28 January 1933, he released a four-page booklet, titled “Now or Never”, which proved to be a strong support for the Pakistan movement. Thus, along with the Muslims of the sub-continent, other nations also became familiar with the word “Pakistan.”

Chaudhry Rahmant Ali, while explaining the Two-Nation Theory, said. “There are many nations in the subcontinent. Among them, two major nations are the Hindu and the Muslim, who have not been able to mix 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 is still missing.

4. Allama Muhammad Iqbal رحمۃ اللہ علیہ and Two Nation Theory:

Allama Iqbal رحمۃ اللہ علیہ explained Two-Nation Theory in beautiful words. He said:

پرواز ہے دونوں کی اسی ایک فضا میں کرگس کا جہاں اور ہے شاہیں کا جہاں اور

Dr. Allama Muhammad Iqbal رحمۃ اللہ علیہ presented the idea of a separate state for the Muslims. He said: “The Muslims would not allow that their religious, political and social rights are usurped. Therefore, I would like to see the Punjab, North West Frontier Province (Khyber Pakhtunkhwa), Sindh and Balochistan put together into a single state.”

5. Two-Nation-Theory according to Quaid-e-Azam:

Quaid-e-Azam رحمۃ اللہ علیہ was a firm advocate of the Two-Nation Theory. He gave the Muslims the status of a separate nation in every respect. He said: “Muslims are a nation according to any definition of a nation, and they must have their separate state.”

Conclusion:

The two-nation theory was the basic reason for the division of the sub-continent because, due to the two-nation theory, Muslims got motivation for a separate state, and ultimately on 14 August 1947, Pakistan came into being.

ADDITIONAL LONG QUESTIONS

Q7. Write a note on the economic deprivation of Muslims in India.

10101123

Ans.

1. Establishment of the East India 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. Muslims had to face the wrath of the British after they were defeated in the war of 1857.

2. Heavy taxes on the public:

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

3. Deprivation of posts:

The British removed the Muslims from all the positions that had been held by them since the days of their forefathers. Muslims were also deprived of new positions. In this way, Muslims were ruined economically.

4. Hindu's progress to higher positions:

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

5. Snatching of Lands:

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

6. Removal from government jobs:

Muslims were expelled from Govt. jobs, and it was made difficult for them to get government jobs in the future.

7. Industrial sources were destroyed:

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

8. Taxes on transport of commercial goods:

In Bengal, silk and cotton artisans and traders moved to other cities. Taxes on the transportation of commercial goods increased the cost of goods, which was much higher than the buyers' purchasing power. This affected the trade adversely. In this way, Muslims, along with other nations, also suffered a great loss.

9. Damage to local agriculture:

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

Conclusion:

Muslims in Hindustan feel victim to economic deprivation because of collusion between the British and Hindus, and extreme hatred grew in their hearts generally for the British and specifically for the Hindus, which resulted in the creation of Pakistan.

Q8. Write a short note on Muslim Reformers.

10101124

Ans. Muslim Reformers:

In the subcontinent, the two-nation ideology began with the arrival of Muslims. Then, on different occasions, the possibilities for clarity, development, and consolidation of this vision were created. The services of Muslim reformers on this occasion can't be ignored.

The following are some of them:

1. Sir Syed Ahmad Khan:

Sir Syed Ahmad Khan was the first person to declare Muslims a separate nation after the British occupation of India. Sir Syed Ahmad Khan was born in 1817 and died in 1898. In 1867, Sir Syed Ahmad Khan had clearly stated that the Hindus and Muslims were two separate nations. Then he started the struggle for the development of Muslims in the field of education and politics. 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 Ahmed Khan protected their political rights by forbidding Muslims from joining the political party, Congress. After that, Sir Syed provided the platform of the Muhammadan Education conference to pave the way for the political development of Muslims.

2. Syed Jamaluddin Afghani:

Syed Jamaluddin Afghani was born in 1838 in the house of Syed Safdar in Asadabad, a town in Afghanistan. He devoted his entire life to uniting the Muslim world and dreamed of seeing all Muslims standing together. In 1879, he strongly emphasized the importance of Muslim unity and awakening.

3. Maulana Abdul Halim Sharar:

Maulana Abdul Halim Sharar was born in 1860 in Lucknow, and he also died in 1926 in Lucknow. In 1890, Maulana Abdul Halim Sharar started “Haft Roza Mouhazzab” in which he explained the two-nation theory. Maulana Abdul Haleem Sharrer’s novel, Firdous Barin, became very popular.

4. Maulana Murtaza Ahmed Maekash:

Murtaza Ahmed Maekash is a highly respected and heavenly personality of Urdu literature and journalism. Even his enemies cannot deny his literary greatness. He was a poet, journalist, novelist, biographer, essayist, historian, and analyst as well as a true Muslim and a true Pakistani.

He was born in Jalandhar in 1899 and died in Lahore in 1959. In 1928, Maulana Murtaza Ahmed Maekash declared Muslims a nation and spoke of the creation of a separate state for Muslims.

5. Allama Muhammad Iqbal رحمه الله عليه:

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

He said: “I see that the Muslims in north-west India will eventually have to establish an Islamic state. If we want Islam to survive as a living force in this country, it must establish its centrality in a particular area. I am only demanding the establishment of an organized Islamic state in India for the welfare of Islam.”

Conclusion:

The love of all these reformers for Islam and Muslims finally became visible on the world stage on August 14, 1947, in the form of a separate Islamic Welfare state for the Muslims of the subcontinent.