

Class 9 [Pakistan](#) Studies Notes Chapter 1 [Short, long question](#), and Multiple Choice Question Online read & Pdf Download - Ideological Basis of Pakistan.

Table of Contents

- [Pak Studies Notes Chapter 1 Ideological Basis of Pakistan](#)
 - [Why is an ideology important to a nation?](#)
 - [What are the sources of an ideology?](#)
 - [Mention the principles of democracy in Islam.](#)
 - [What is the role of Ideology in building National Character?](#)
 - [Outline the statements of Quaid-i-Azam on the ideology of Pakistan.](#)
 - [Briefly describe Allama Iqbal's views on the ideology of Pakistan.](#)
 - [Discuss the contents of an ideology.](#)
- [Multiple Choice Question Pak Study Chapter 1 Ideological Basis of Pakistan](#)

Pak Studies Notes Chapter 1 Ideological Basis of Pakistan

Why is an ideology important to a nation?

Ideology is very important for the development of a nation. It gives nations a direction and purpose for the achievement of their goals. It is a comprehensive pattern of cognitive and moral beliefs about the nation, society, communities, culture, and the universe in relation to man and society, which flourish in human societies.

According to a theorist:

“An ideology is a system of values and beliefs regarding the various institutions and processes of society that is accepted as fact or truth by a group of people. An ideology provides the believer with a picture of the world both as it is and as it should be, and, in doing so, it organizes the tremendous complexity of the world into something fairly simple and understandable.”

Therefore, it is significant for the people and nations to have an ideology behind their values and beliefs as these ideologies present a picture of the world and societies because no

nation can get its motives accomplished without wholly sticking to its ideology.

The significance of Ideology:

The existence of nations is reflected in their ideas. Therefore, the ideology is significant for a nation because:

- It reflects the ideas of the people and determines their way of living, thinking, and social interaction.
- It helps the people to gather on one platform and support a source of manifesting of the national strength.
- It is a motivating force for deeds and actions. People may willingly sacrifice anything for a certain cause under the influence of ideology.
- It is the source of struggle for achieving the divine objectives and serves as a motivational force for the progress and prosperity of a society under a recognized and truthful leadership.
- Ideology provides insight into making the choice of leaders. It helps in making the right decisions.
- It helps in preserving freedom, culture, and traditions.
- Ideology provides the discipline to various aspects of human life.
- Ideas determine the national duties and rights of a society, nation, and community.

What are the sources of an ideology?

The word Ideology has its origin in French. Later it was coined by assembling the two Greek words i.e. “idea” and “logy” which means “the science of ideas.” Therefore, ideology is defined as a systematic body of concepts about life and culture. It could be the product of the great and influential minds or it could evolve because of divine guidance.

Sources of Islamic Ideology:

The promotion of an ideology depends on the extent of people’s devotion, dedication, and

adherence to it. Islamic ideology has influenced the minds of the people by having their firm faith in the eternal principles of Islam. Islamic Society is unique as [compared](#) to other societies as it derives its sources, principles, and theories from the Holy Quran and Sunnah. Individuals are bound to live their lives according to Islamic teachings. The sources of Islamic ideology are the Holy Quran, Sunnah, and Traditions and Cultural Values.

i) The Holy Quran:

The Holy Quran is the basic element of Islam. It provides complete guidance to all the people of the world. Allah has mentioned all the social and economic laws about society and all the spheres of human life in the Quran, which leads to a sustainable, peaceful, purposeful life at the individual and collective level.

ii) Sunnah:

Sunnah is an Arabic term, which means “way to follow.” Allah has sent thousands of messengers for the guidance of humanity and [E1] Hazrat Muhammad S.A.W is the last Prophet of the universe. Therefore, it is compulsory for a Muslim to have a staunch belief in Prophethood without having any kind of doubt. The Quran outlines the broader principles of Islam and its elaborations are enshrined in the sayings of Holy Prophet SAW. He elaborated all the injunctions of Islam by his words and deeds. All the explanation of the teachings of the Holy Prophet S.A.W is found in the Sunnah, which is the essential source of Islamic Laws and principles.

iii) Traditions and Cultural Values:

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

Conclusion:

Ideology creates unity among the members of a nation and guides the nation in the right direction to attain national objectives. It is the name of the expression of social and economic aspirations. Therefore, the sources of Islamic ideology reflect the ideals and aspirations of Muslim people, religious culture, and their thinking that binds them together.

Mention the principles of democracy in Islam.

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The concept of democracy in Islam is different from the western democracy of the world. The Islamic Society firmly believes that sovereignty over the entire universe belongs to Almighty Allah. The power is to be exercised by the representatives of the people within the [limits](#) prescribed by Islam. The Government, as well as the Legislative Assemblies, do not enjoy unlimited powers. However, the people are at liberty to elect the God-fearing persons to run the affairs of the state. The Righteous Caliphs of Islam always sought the rightful opinion. The advisers constituted a Shura (the panel of advisors) and According to the principles of Shura only capable, truthful, pious, faithful, and God-fearing people have the right of public representation. The principles of democracy in Islam are:

Justice:

The literal meaning of justice is to keep the right things at their right place. It is the foundation of divine Law. No aspect of life can be complete without justice. Justice makes any society peaceful and prosperous. The character formation of an individual and the collective public good is only possible under a justice society. The Holy Quran also emphasizes the establishment of justice. According to the teachings of Islam, no discrimination can be made among human beings in society based on caste and creed, color, race, and material wealth. The only thing that distinguishes one person from another is abstinence from committing sins and Taqwa (the fear of God). It is clearly stated in the Holy Quran:

“Oh you who believe, maintain justice, observe witness for Allah’s sake, though it may be against your own selves, be he rich or poor. And let not hatred of people incite you not to act equitably”.

Equality:

Islam is the conductor of equality among human beings. It is determined in Islamic belief that all human beings are to be given equal status without any discrimination of caste, color, creed, language, and culture. The Holy Prophet SAW established a socio-economic system that removed the distinction between the rich and the poor. The accumulation of wealth in

the hands of a few was abolished, through establishing the system of Zakat. The Holy Prophet SAW in his last sermon, "Hajj-told-Wida" declared that:

"All human beings are the offspring of Hazrat Adam. No Arab has any precedence over a non-Arab and vice-versa. Similarly, the white have no precedence over the black and vice-versa. Precedence in Islam is based on self-restraint".

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Therefore, it has been cleared that Islam does not allow any distinction except in the case of those who observe self-restraint or Taqwa.

Fraternity:

Fraternity and unity have special significance in an Islamic society. It means brotherhood. In the words of the Holy Quran, "All the believers are brothers to each other". Fraternity is an important aspect of Islamic Society because people as brothers share the problems and happiness of each other. The feelings of brotherhood promote affection, mutual cooperation, selfless services, and sacrifices.

In this way, society becomes peaceful and a place of comfort for [all living](#) beings. When the Islamic government was formed in Madina, the example of Fraternity and Brotherhood set there, was worth seeing. The people of Madina not only welcomed the migrants warmly but also made them a partner in their business and assets.

Our Holy Prophet SAW said that a Muslim is a brother to another Muslim. He does not betray him nor becomes a source of trouble for his brother Muslim. The Holy Prophet SAW asked the Muslims to extend love to each other by giving gifts. Therefore, Muslims should live united and should develop the relations of fraternity and unity.

Tolerance:

Tolerance is a great virtue. It saves people from hardships and promotes love for others. The best way to develop social relations is to spread tolerance. Tolerance is the source of avoiding conflict with others. It develops an atmosphere of brotherhood, peace, and stability in a society. The Holy Prophet SAW preached tolerance through his words and deeds. The Islamic Society honors and protects the due rights of non-Muslims. It includes safeguard of

life, respect and property, freedom of religious beliefs and practices, freedom of speech and earning of a respectable living, etc.

Conclusion:

Democracy is a political concept that is related to the citizens and affairs of the state. It recognizes that all the citizens of a state have certain fundamental rights which they should be practiced freely. Islam's democratic system wants to establish a state based on Islamic principles and the highest standards of morality and human well-being. Islamic conduct of the state is based upon the principle of Shura (consultation), equality, fraternity, justice, social and moral values so that everyone should enjoy equal status and no discrimination could be created among the people.

What is the role of Ideology in building National Character?

The term '**National Character**' is used to describe the forms of collective self-perception, sensibility, and conduct which the individuals share, who inhabit a modern-nation state. In other words, it is the sum total of the habits and attitudes, desires and inclinations, views and opinions, motives and standards, beliefs and ideas, and hopes and aspirations of an individual which he shares with other members of his nation.

The following elements shape the national character:

1) The firm belief in the Ideology

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

2) Commitment:

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

3) Honesty:

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

emphasized honesty in very strong words.

4) Patriotism:

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

5) Hard Work:

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

6) National Interest:

The personal character of an individual must reflect the supremacy of national interest and with no compromise on it. It is here that the virtues like honesty, dedication, and commitment find their articulation. Only those nations survive whose individuals do not compromise on their national interests. Ideology brings those concepts, which a nation strives to accomplish in order to bring stability to its nationhood. It is a process of growth and evolution. It has very deep roots in a nation's history, traditions, customs, and psyche.

Conclusion:

There is a great importance of ideology in developing the success and stability of national character. The ideology of any nation reflects the ideals and aspirations of its people, religion cultural shape, and their thinking that binds them together. The norms, which guide the behavior of an individual is influenced by the ideology because it produces the uniformity of thoughts, habits, traditions, and way of life of the whole nation which is collectively known as national character. Therefore, it is necessary for an individual to reflect the supremacy of national interest with his personal character.

Outline the statements of Quaid-i-Azam on the ideology of Pakistan.

Ideology of Pakistan

The ideology of Pakistan stems from the instinct of the Muslim community of South Asia to maintain their individuality by resisting all attempts by the Hindu society to absorb it. Muslims believe that Hindus and Muslims are two separate nations. Their religion, values, tradition, eating habits, music, architecture, and script are all different.

Quaid-e-Azam and the Ideology of Pakistan:

Muhammad Ali Jinnah is the icon of Pakistan's history. At first, he had a strong belief in Hindu Muslim unity and was of the opinion that Hindus and Muslims should join their hands to get rid of [British](#) rule and tried to unite both nations but he was extremely disappointed to see the prejudicial attitude of the Congress and Hindus towards the Muslims.

He was very anxious about the future of the Muslims of the sub-continent. Therefore, he reorganized and vitalized the Muslim League and brought all Muslims under its banner. He explained the Ideology of Pakistan on several occasions in a comprehensive manner. He believed in separate Muslim nationhood. While explaining the ideology of Pakistan, he once said:

“Musalmans are a nation according to any definition of nation and they must have their homeland.”

On 23 March 1940, in his Presidential address at the historic session of Muslim League at Lahore he said:

“Hinduism and Islam are not merely two religions but two separate social orders and it is a [dream](#) that the Hindus and Muslims can evolve a common nationality. They (Hindus and Muslims) belong to two different civilizations which are based mainly on conflicting ideas and conceptions.”

Division of [India](#):

While addressing the students at Islamia College Peshawar, he explained his views about the ideology of Pakistan by saying that:

“Our demand for Pakistan is not for a piece of land, instead, we want to establish an experimental laboratory where we could practice a system based on Islamic principles”.

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

“India had never been a single country or a nation. The issue of subcontinent is international. The differences on culture, social and economic values are of ideological nature”.

Protection of Muslim Culture:

The ideology of Pakistan cannot be separated from the ideology of Islam. Islam is the reflection of equality, justice consultation, and fair play for all human beings. After Pakistan came into existence, Quaid-i-Azam explained the Ideology of Pakistan and the Pakistan Movement in these words:

“Our aim was to have a State in which we could live and breathe as free men and which we could develop in the light of our own culture, and where principles of Islamic social justice could find free play.”

He also said that “Pakistan had come into being the day, the first non-Muslim was converted into a Muslim in India.”

Thus, the speeches and statements of the great leader of the Indo-Pak Subcontinent help in understanding the Ideology of Pakistan. It has proved that the Hindus and the Muslims are two separate nations, and they could not live together in a single state due to the clear mutual differences between them. Therefore, Muslims had the right to have their own separate homeland where they could live in accordance with their religious, cultural, and social values.

Briefly describe Allama Iqbal’s views on the ideology of Pakistan.

Allama Iqbal was a great thinker, philosopher, and poet of Islam. He strongly articulated the need of a separate state for the Muslims of the subcontinent. Allama Iqbal played an important role in proceedings the all India Muslim League and was elected as a member of Executive Board. Iqbal’s tireless efforts for the cause of Muslim nationhood in India, his beautiful poetry and inspiring philosophy, made him the beloved poet-philosopher of the South Asian Muslim’s freedom movement.

Allama Iqbal and the Ideology of the Pakistan:

Allama Iqbal explained the Ideology of Pakistan in the most appropriate words in their speeches and statements on different occasions. He illuminated the concept of a separate Muslim state before the Muslims of South Asia. In March 1909 when Iqbal was asked to address in a meeting held by Minvra Raj Amritsar, he refused to address that meeting & said.

“I remained the supporter of this idea but now I am of the view that preservation of separate nationhood is useful for Hindus and Muslims both. To have the concept of a single nation in India is no doubt poetic and beautiful but impractical regarding present circumstances.”

Separate Recognition of Muslims:

In 1930, while delivering his Presidential address at the annual session of Muslim League at Allahabad. He stressed that:

“India is a continent of human groups belonging to different races, speaking different languages and professing different religions. The principles of European democracy cannot be implemented in India. The Muslim demand for a Muslim India within India is therefore perfectly justified.”

He explained the idea of the separate nationhood for the Muslims and said, ***“India is a sub-continent and not a country, where people belonging to different religions and speaking different languages are inhabited. The Muslim nation has its unique religious and cultural identity. All civilized nations should respect religious principles, cultural and social values of Muslims.”***

Concept of separate Muslim State:

Dr. Muhammad Allama Iqbal was great supporter and preacher of separate Muslim state. He gave the idea of a separate state for the Muslims in 1930 in addressing the annual meeting of All India Muslim league in Allah Abad in these words:

“I would like to see Punjab, the North-West Frontier Province, Sindh and Baluchistan amalgamated into a single state. The formation of a consolidated North-West Indian Muslim state appears to me to be the final destiny of the Muslims, at least of North-West India.”

Conclusion:

Allama Iqbal was one of those greatest leaders who presented the concept of a separate Muslim state and gave it a philosophical explanation because he wanted to establish an Islamic system. He believed that it was the sole objective of the Muslim community that Hindus and Muslims cannot live together in one state. Therefore, he not only put forward the proposal of Pakistan's creation by uniting the Muslim majority provinces of northwestern India but also explicitly pointed out the foundations on which a Muslim state was to be established and was to function.

Discuss the contents of an ideology.

Contents of Ideology:

The elements that form an ideology are called its sources. Many elements play their role in the formation of ideologies, which include religious and moral values, culture, civilization, and social customs. The religious values, civilization, history, and social customs of every nation are different, therefore; their ideologies are unique and different from each other. According to **Hamilton**, ideology is:

“A system of collectively held normative and reputedly factual ideas and beliefs and attitudes, advocating a particular pattern of social relationships and arrangements and/or aimed at justifying a particular pattern of conduct, which its proponents seek to promote, realize, pursue or maintain.”

The elements leading to the formation of an ideology among people are:

1) Common Religion:

Religion is not only a set of adoration but also it has profound impacts on the whole of the social life. Religion is a binding force for the nations in the world and they are distinctive because of their religion. For example, the Europeans, the Japanese, the Hindus, and the Muslims want to lead their lives according to their religions respectively.

2) Common Race:

Common ideas are originated from the common race. A common race gives birth to common ideas. It is quite natural that people belonging to the same race develop the sentiments of sympathy and unity for each other. Racism is a strong bond, which, because of common ideas, binds human beings in blood like a relationship.

3) Common Culture:

Common culture and customs have played a vital role in the formation and development of ideas in every age. Common customs create ideological harmony with respect to culture and thoughts. Generally, the people sharing a common culture follow a similar way of life and do not compromise on their customs and traditions.

4) Common Language and Residency:

Language is the means of conveying feelings, sentiments, and thoughts to others. These help to form new ideas. The similarity in the ways of living and harmony in ideas depend mostly on the common territory.

5) Common Causes:

Most of the nations of the present age try to achieve political freedom for the survival of their national life so that they may become a strong nation because of common political purposes and political ideas. The common causes of the people to unite them on a single purpose e.g. the achievement of Pakistan was a common cause of the Muslims of South Asia under the influence of Islamic ideology.

6) Dedication:

The dedication of the people to some noble cause energizes and enriches an ideology. Ideology is a motivating force for a nation, which is striving hard to bring stability and homogeneity to its nationhood. Muslims of South Asia were highly dedicated to the common cause of seeking freedom and establishing a separate Muslim State.

Conclusion:

Ideology is one of those comprehensive patterns of cognitive and moral beliefs in relation to man and society, which flourish in human societies. Thus, the ideology contains a set of

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

Multiple Choice Question Pak Study Chapter 1 Ideological Basis of Pakistan

1. When did the Hindu Urdu Controversy start?

- 1861
- 1863
- 1865
- 1867

2. The first pillar of Islam is

- Touheed and Prophet hood
- Namaaz
- Keeping Fast
- Zakaat

3. When was the fight of freedom fought?

- 1855
- 1857
- 1859
- 1861

4. Who has the Supreme authority in Islam?

- Almighty Allah
- parliament
- President of the state
- People

5. Who gave the Presidential Address in the Resolution of Lahore (23rd March 1940)?

- Quaid-e-Azam (Rahmatullah)

- Tiger of the Bengal A.K Fazl-ul-Haque
- Moulana Muhammad Ali Jauhar
- Liaquat Ali Khan

6. Who gave the idea of a separate state for the Muslims in 1930?

- Sir Sayed Ahmad Khan
- Chaudhary Rehmat Ali Khan
- Sir Agha Khan
- Allama Muhammad Iqbal (Rahmatullah) □

7. In which century did Pakistan come into being?

- Eighteenth
- Nineteenth
- Twentieth □
- Twenty-first

8. State bank of Pakistan was inaugurated on:

- 1st July 1948 □
- 5th May 1948
- 14th August 1949
- 1st October 1949

9. The ideology of Pakistan is based on:

- Collective System
- Programme
- Progressivism
- Islamic Ideology □

10. The word “Pakistan “was coined by:

- Allama Muhammad Iqbal
- Sir Agha Khan
- Chaudhary Rehmat Ali □
- Sir Sayed Ahmad Khan

11. When did Allama Muhammad Iqbal (Rahmatullah) address at Allahabad?

- 1929

- 1930 □
- 1933
- 1940

12. The third Pillar of Islam is:

- Namaaz
- Zakaat
- Keeping fast □
- Hajj

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