

CHAPTER 1

ESTABLISHMENT OF ISLAMIC REPUBLIC OF PAKISTAN

LIST OF THE QUESTIONS

- Q 1: What are basic principles of the Ideology of Pakistan?
- Q 2: Explain ideology of Pakistan in the light of the sayings of the Quaid-e-Azam.
- Q 3: Write down five factors that led to the demand for Pakistan.
- Q 4: Why Muslim League was brought into existence? Explain three objectives of the Muslim League.
- Q 5: Why was the Khilafat Movement started? Explain its three objectives.
- Q 6: Write down three points of the Pakistan Resolution. What was the Hindu reaction after its passing in the meeting?
- Q 7: Discuss the educational services of Sir Syed Ahmad Khan.
- Q 8: Why were 1945-46 general election arranged? What was the gain of the Muslims in the General Elections?

Q.1: What are the basic principles of ideology of Pakistan?

Ans: Ideology of Pakistan-Basic Principles:

“What is that relation which has made Muslim a single body? What is that rock on which the structure of millat is restored? What is base which has secured the safety of the boat of this millat? That relation, rock and base is the Holy Quran.”
(Quaid-e-Azam)

The Muslims of the sub-continent acquired a separate state to give practical shape to the absolute sovereignty of Allah Almighty, so that an Islamic System is established which is based on the teachings of the Holy Quran and sayings of the Holy Prophet.

Islam is not merely a collection of rituals but it is a complete code of life that is capable of meeting all the needs of human life. It has all the guide lines to achieve all the objectives of economy, morality and politics. Islamic system is applicable in every period to meet the modern needs. The components of Islamic system are:

BELIEFS AND PRAYERS

Performance of Prayers:

The demand for Pakistan was made to enable the Muslims to live according to their belief, and feel not any problem in the performance of their prayers. Beliefs on Tawheed, Prophethood, Day of Judgment, angles and revealed books are necessary. Prayers include Namaz, fast, Zakat and Hajj. Great importance is given to Jihad (struggle) in Islam. Worship of no one except Allah Almighty, and spending of day and night to acquire the favour of that great ONE is Islam. And always keep one self ready to sacrifice one's life and property is jihad. Both Jihad-bin-nafas and Jihad-bil-mal are advised.

Exemplary Islamic state:

The basic purpose of all submissions and jihad is to keep oneself follower of the good will of Allah Almighty. All the submissions train a Muslim to adopt the path of Allah, and to live for Him. They stop the Muslims to seek the help of any other except Allah Almighty. They are helpful in developing the character and pave the way for the establishment of an exemplary Islamic state.

PROMOTION OF DEMOCRATIC VALUES

Rights of Citizens:

Consultation is the base of Islamic state and society. It promotes democracy in an Islamic state. The state ensures equality and equity for all the citizens irrespective of their caste, colour language, and race. The government performs all duties, for the welfare of all the people. It follows the commands of Allah Almighty and is accountable to both Allah Almighty and the public in the performance of obligations. The opinion of each citizen is respected and given due importance. The citizen has full liberty to criticize the working of the government.

Duties of Amir of Ummah:

The Amir of Ummah leads a simple life like all other members of the Islamic society. He performs his duties according to the commands of Allah Mighty. The sovereignty in an Islamic state belongs to Allah and the Amir conducts it as His delegate. The common man gets the right to criticize the policies and descions of the government. The first Khalifa Hazrat Abu Bakr made it clear to the people “not to follow his orders if they are contrary to the Holy Quran and Sunnah”.

Islamic Democracy:

The objective of the establishment of Pakistan was the real implementation of the above mentioned democratic concepts. It was necessary to adopt the Islamic social structure and enforce the Islamic virtues. So, it was decided to pave the path of Islamic society in Pakistan. The concept of Islamic democracy is totally different from that of the west. Quaid-e-Azam described the objective of the establishment of Pakistan in Sibi in **14 Feb 1948:**

“Let us promote democracy according to the Islamic principles. Allah Almighty has taught us to settle the issues of state by mutual consultation”

SOCIAL JUSTICE AND EQUALITY**Soul of Society:**

Islam teaches peace, equality and fraternity. Equity is the soul of society based on justice. The Muslims of the sub-continent desired to establish the true Islamic social order to ensure justice, equality and social welfare necessary to make Pakistan a model for the modern world so that the other nations of the world may follow it.

Equal Status:

The Muslims of the sub-continent put more emphasis on justice and equality by establishing a just social set up. They determined to give equal status to all human beings without any discrimination of caste, colour, language, and culture. The objective was the establishment of equality for all. Independent judiciary and the rule of law are the basis of it. Islam emphasis is on the supremacy of law. Khulaf-e-Rashideen strictly follows the principles of equality and rule of law. **“Hazrat Umer did not forgive the punishment of his own son”**. He was a model of justice, supremacy of law and equality.

Rights of Women:

The Islamic state gives woman a dignified status. Every role of a woman as a mother, a wife, a sister, and a daughter was considered important; the idea of **“Paradise under the feet of mothers”** is presented by Islam. Islam safeguards her social, economic, cultural and domestic rights. Islamic society is responsible for the fulfillment of the needs of elders, needy, orphans and the widows. The rights of women are mentioned before those of man in the Holy Quran and Hadith. Islam first gave women a share in inheritance. It ensures their safe and contented life. It is mandatory for the government to provide justice of all sorts to every person.

RIGHTS AND DUTIES OF CITIZENS**Balance of Rights and Duties:**

With the establishment of Pakistan, the importance of the rights and safeguards of the citizens was realized along with their duties. In an Islamic society the mention of the duties is made specially side by side with the rights. The right of one is the duty of the other. Rights and duties are mutually interlinked. A person is entitled to get rights by performing his duties. Duties are connected to both the personal and collective aspects of human beings. The balance of rights and duties makes an Islamic state successful one.

Fundamental Human Rights:

Fundamental human rights are given by the Islamic state to all the citizens without any discrimination. **“Right are those privileges which are given to the citizens by their states so that they may live a better life in a society.”** Their life, wealth and honour is protected and they are helped to acquire education and health. Centuries before Islam declared those human rights which the western world gave in the twentieth century. As per rights no distinction of rich or poor, white or black, and an Arab and non-Arab was made.

The objective of the establishment of Pakistan:

The objectives of the establishments of Pakistan was to provide equal rights for their advancement so that they may not suffer from complex of inferiority or superiority and to ensure an exemplary social system in the world. It is obligatory for an Islamic state to provide human rights and their protection.

Rights of Minorities:

The concept of the protection of the right of minorities was also a part of the demand of Pakistan. Quaid-e-Azam made it clear that **“the rights of minorities would be protected fully”**. Islam ensures the protection of life, property, honour religion and traditions of those minorities that live in an Islamic society.

Islamic Social Principles:

The realization of the re-establishment of Islamic society was made a reality in Pakistan. It was planned to adopt the Islamic social principles based on justice for the uplift of the greatness of humanity. The establishment of Pakistan was a great step for the establishment of Islamic society so that the Muslims may live a routine individual and collective life according to their religious principles.

EQUALITY AND FRATERNITY

Islam is a religion of peace and security; and promotes equality and fraternity among the Muslims. Fraternity encourages love, sincerity sacrifice, generosity and affection. **“All Muslims are brothers”**. One’s grief the grief of all and one’s joy is the joy of all the Muslims. Muslims fulfill needs of one another. These excellent virtues strengthen the Islamic state.

Q 2: Explain ideology of Pakistan in the light of the sayings of Quaid-e-Azam.

Ans:

IDEOLOGY OF PAKISTAN**Meaning of the ideology of Pakistan:**

The ideology of Pakistan and the Islamic ideology are having the same meaning. No doubt, the Islamic ideology is the foundation of the ideology of Pakistan.

Thus, we can say that **“the ideology of Pakistan was the consciousness of the Muslims in the historical perspective of the South Asian sub-continent that they were a separate nation on the basis of the Islamic ideology.”**

The Basis of Ideology of Pakistan:

Pakistan came into being on the basis of a strong ideology. The basis of ideology of Pakistan is Islam that guides Muslims in all fields of life. Islamic system comprises the fundamental principles of sociology, ethics, politics, religion and economics. **“The guidance is provided in the light of the teachings of the Holy Quran and sayings of the Holy Prophet.”** This system became the base of our beloved Pakistan.

Ideology of Islam and Pakistan:

Ideology of Islam is, in fact, the ideology of Pakistan. Hazrat Mujjadad Alif Sani, Hazrat Shah Wali Ullah, Hazrat Syed Ahmed Shaheed, Sir Syed Ahmad Khan, Allama Iqbal and Quaid-e-Azam, the great personalities cared this plant. They desired to develop the social, economic, ethical and cultural system, Islamic in matter and spirit. Their dream became true after years of struggle and sacrifices.

EXPLANATION OF IDEOLOGY OF PAKISTAN IN THE LIGHT OF THE SAYINGS OF QAUID-E-AZAM**Foundation of Pakistan:**

The great personality that led the Muslims of the subcontinent to a safe place and materialized the concept of a Muslims state was Quaid-e-Azam who said while explaining the ideology of Pakistan that **“Pakistan came into being when the first Hindu became a Muslim”**.

Address at Karachi:

In the annual meeting of 1943 at Karachi Quaid-e- Azam said while clarifying the relation of Pakistan and Islam,

“What is that relation which has made Muslim a single body? What is that rock on which the structure of millat is restored? What is that base which has secured the safety of the boat of this millat? That relation, rock and base is the Holy Quran.”

Islam is a complete code of life:

While addressing the students, in March 1944 he said,

“Our guide is Islam and this is the complete code of our life”.

Elimination of differences:

On 21 March 1948 he addressed the people in Dhaka and said,

“I want not to see you to talk as a Sindhi, Balochi, Punjab and Bengali. What is the fun of saying that we are Punjabi, Sindhi or Pathan? We are only Muslims.”

Need of division of India:

While addressing at Aligarh he clarified the ideology of Pakistan in these words:

“What was the motive of the demand for Pakistan and a separate electorate for Muslims? What was the need of the division of India? Its cause is neither the narrow mindedness of Hindus nor the tactics of Britishers, but is the basic demand of Islam.”

National identity of the Muslims:

In the light of the history of the subcontinent Quaid-e-Azam argued that

“Muslims had never been a minority. They were a perfect nation and had the right to establish an in

dependent state in those areas where they were in majority”.

Criticism of the Western Economic System:

In the inauguration of the State Bank on 1st July, 1948 Quaid-e-Azam said:

“The economics system of west was creating unsolved problems and had failed to do justice with the people. They had to present an economic system which should be based on the true concepts of Islam and social justice”.

Promotion of Islamic Ideology:

On 1st October 1947, while addressing the officers of the Government of Pakistan, he said that:

“Their mission was the establishment of a state where they could live like free people in their own socio-cultural set up necessary for the promotion of social justice and Islamic Ideology”.

Promotion of Islamic democracy:

Quaid-e-Azam described the objective of the establishment of Pakistan in Sibi as:

“Let us promote democracy according to the Islamic principles. Allah Almighty has taught us to settle the issues of state by mutual consultation.”

Message of Quaid-e-Azam to Nation:

There are many examples of the history of young national buildings. They themselves went up by sheer determination and force of character. You have to develop the spirit of Mujahids. You are a nation whose history is full of tales of heroism and bravery.

Pakistan an Islamic Laboratory:

While addressing to the students of Islamia college Peshawar in 13th January 1948 he said:

“We did not demand for Pakistan just to have piece of land. Rather we wanted a laboratory where we can experiment golden principles of Islam.”:

Q 3: Write down five factors that led to the demand for Pakistan.

Ans:

FACTOR FOR DEMAND OF PAKISTAN

“What was the motive of the demand for Pakistan and a separate electorate for Muslims? What was the need of the division of India? Its cause is neither the narrow mindedness of Hindus nor the tactics of Britishers, but it is the basic demand of Islam” (Quaid-e-Azam)

Pakistan came into being on the basis of a strong ideology. The basis of ideology of Pakistan is Islam that guides Muslims in all fields of life. Islamic system comprises the fundamental principles of sociology, ethics, politics, religion and economics. **“The guidance is**

provided in the light of the teachings of the Holy Quran and sayings of the Holy Prophet". This system became the base of our beloved Pakistan.

Why was Pakistan demanded? Why did the Muslims of the sub-continent feel its necessity? Now we discuss the factors that led to the creation of Pakistan.

Communal Riots:

A large number of inhabitants of sub-continent used to be the victims of communal riots every year. The Muslims were massacred by the Hindu militants time and again, in an organized way. As Hindus were in majority, it looked evident that the Hindus could monopolise the politics after the departure of Britishers. The lives of Muslims could never be safe in the United India. The Hindu organizations had again and again asserted that "Hindu Raj" would be imposed on India after the independence. The future apprehension of the atrocious rule of Hindus more severe than that of the Congress rule compelled the Muslims to have a separate state.

Social Environment:

The Muslims were scared of the Hindu Samaj in which the caste system and other discriminations could make the Muslims second rate citizens. They could enjoy neither political nor social liberties, therefore, they preferred to have a separate homeland in which they could based on equality and justice.

Muslim Language and Culture:

The Hindus did their best to replace Urdu by Hindi. But they did not succeed during British period. If South Asia had got freedom without partition, the Hindu majority could very easily declare Hindi, the official and national language. The Hindu government could wipe out all signs of Muslims culture, therefore, the Muslims had no choice except to put a demand for Pakistan.

Two Nation Theory:

The Muslims claimed "separate nationhood for themselves, and they were determined to maintain a separate entity for all times to come." The Muslims believe in separate religion, practice different traditions, have their own history and their cultural heritage. Their claim was absolutely true. It was their right to keep their separate entity alive and to enjoy all human rights. This was not possible in undivided India.

Congress Ministries:

The Congress ran the government in a number of provinces from **1937 to 1939**. During Congress Ministries the Muslims were maltreated and deprived of their rights. Hindu did every thing to crush the Muslims in all spheres. The humiliating attitude of Hindus forced the Muslims to strive for separate homeland for themselves. They had experienced the "**rule of majority government of Hindus**" Who were in majority and in this way the Muslims became the permanent slaves of Hindus.

Establishment of Islamic System:

Islam is a complete code of life. The Muslims wanted to implement the system practically. This could not be attained in "**United India**". Therefore, they passed a resolution and demanded an Islamic state in the North East and North West of South Asia. They wanted to establish an Islamic state, a model for the entire Muslim world.

"What is that relation which has made Muslim a single body? What is that rock on which the structure of millat is restored? What is that base

which has secured the safety of the boat of this millat? That relation, rock an base is the Holy Quran."

(Quaid-e-Azam)

Q 4: Why Muslim League was brought in to existence? Explain five objectives of the Muslim league.

Ans:

Political Platform:

All India Muslim League was established in 1906 at Dhaka where the annual session of Muhammadan Educational Conference was held. In the final session it was decided by the participants, on the request of Nawab Salim Ullah Khan of Dhaka, to hold a special meeting to discuss exclusively the political issues. In the meeting all the delegates agreed to form a permanent political party to look after the political interests of the Muslims. It should be remembered that Sir Syed advised the Muslim to keep away from politics. But some circumstances that happened in the beginning of the twentieth century, fared the Muslims to form a political platform.

Establishment of Muslim League:

Maulana Muhammad Ali Jauhar, Maulana Zafar Ali Khan, Hakim Ajmal Khan and Nawab Salim Ullah Khan supported the proposal. The meeting was presided over by Nawab Viqar-ul-Mulk. Sir Agha Khan and Viqar-ul-Mulk were elected President and Secretary of the political party. The Headquarter was established in Aligarh. Branches were organized in all the provinces. Syed Ameer Ali was appointed President of London branch.

CAUSES OF THE ESTABLISHMENT OF MUSLIM LEAGUE

Establishment of Indian National Congress 1885:

It was actually not a national party. It worked for the interests of Hindus only. The extremists had captured the top positions of the party. The Muslims were compelled to form their own party to face the challenges of Indian National Congress.

Communalism:

The Hindu proved prejudiced against the Muslims. The extremist organizations like Sanghtan, Shudhi, Arya Samaj and Hindu Mahasaba endangered the life of Muslims. The Muslims were scared of all their activities and they decided to form All India Muslim League.

Partition of Bengal (1905 – 1911):

The partition of Bengal created a new Situation in politics. The new province of East Bengal was created by the Government on administrative grounds by dividing the province of Bengal into two parts. It was just a chance that East Bengal was predominantly a Muslim region. The partition proved a blessing for them. The betterment of Muslims was not tolerable for Hindus. Therefore, Hindus strongly opposed the partition and asked for its annulment. This opposition also became the cause of the establishment of political party of Muslims.

Slaughtering of cow:

Arya Samaj “**Gao Raksha Sabah**” was established in 1883. Its objective was to stop Muslims from slaughter of cow. In such conditions Muslims unity was investable. For this purpose, an organized political party was strongly required.

Urdu Hindi Controversy (1867):

The Hindi organizations including Indian National Congress strived hard to replace the official language Urdu by Hindi. They were also favouring devangri script in place of Arabic or Persian script. British Governors of Two provinces, the Bengal and the United Province came to their help. The Muslims started a movement to support Urdu and established Muslim League to strengthen their causes so that the demands and feeling of Muslims might be presented to the government, and to protect their language and culture.

Political Reforms:

The Liberal Party won the elections in England and announced the implementation of certain political reforms. The chances of the reformation of political institutions provided an opportunity for the Muslims to form a political party to protect their representation.

Simla Deputation (1906):

A deputation of Muslim leaders led by Sir Aga Khan called on Lord Minto, the Vicroy, on **1st October, 1906** at Simla, and presented a Memorandum to avail the basic political, economic, cultural and other rights of the Muslims. One of the important demands was to introduce a system of separate electorate for the Muslims. The response of Vicroy was encouraging. On the way back, the members of Deputation seriously felt the need of a Muslim political party. So, All India Muslim League emerged on the scene.

OBJECTIVES OF ALL INDIA MUSLIM LEAGUES**To Create an Understanding:**

To create an understanding between the government and the Indian Muslims,

Feelings of Loyalty:

To promote the feelings of loyalty among them.

Co-ordination:

To co-ordinate with other nations and political parties for general welfare of the people.

Rights of the Muslims:

To protect the rights of the Muslim nation.

Interaction:

To interact with the government and other agencies for this purpose.

Success of Muslim League:

Muslim League under the leadership of Agha Khan, Viqar-ul-Mulk and Quaid-e-Azam worked very hard to get a separate entity and rights of Muslims accepted by the government. In 1909 the law of separate electorate was introduced and separate quota for Muslims was fixed in the legislature and dialogues were made with others parties

for the future of the sub-continent. Muslim League succeeded in getting Pakistan for Muslims after a long struggle.

Hindus had to accept Muslims a nation after establishment of Muslim league that was the reason that congress had signed an historical pact with Muslim league in 1916 at Lucknow.

Q 5: Why was Khilafat Movement started? Explain its three objectives.

Ans:

KHILAFAT MOVEMENT AND ITS OBJECTIVES

کہتی ہے اماں محمد علی کی جان بیٹا اپنی خلافت پہ دے دو

Back Ground:

The World War 1 broke out in **1914**. UK, USA, France, Russia and Italy were allied against Germany, Austria and Turkey. Turkey was the centre of Islamic world in those days, and the Khalifah of Turkey was owned as Khalifah of the whole Islamic World. Turkey was a very large country but it was on the decline. Her failure in war looked imminent. The centre of Muslim world was in serious danger. The Muslims of the sub-continent had a ray of hope that Turkey would one day come and deliver them freedom from British rule. The turn in circumstances made them desperate.

Organizing a Big Movement:

It looked evident that the Sultanate of Turkey would be partitioned after the war and Turkey would lose the sovereign status. The boundaries of Turkey were extended to the whole of North Africa, the Middle East and in a large area of Eastern Europe. Hijjaz-e-Muqqadas was in Turkish domain. In case of defeat of Turkey, both of the sacred cities, Makkah and Madina, could go in the possession of Christian allied forces. Keeping all the apprehensions in view, the Indian Muslims organized a big movement in 1919 called the Khilafat Movement.

Leaders of the Movement:

Maulana Muhammad Ali Jauhar, Maulana Shaukat Ali, Maulana Zafar Ali Khan, Hakim Ajmal Khan, Dr. Ansari, Maulana Hasrat Mohani and Maulana Abul Kalam Azad were the main leaders. They set the internal affairs aside and concentrated on the main issue of Khilafat. They established Khilafat Committee and organized Majlis-e-Khadaam-e-Kaaba. Activities, started on a very large scale. A delegation was sent to England to convey the feelings of the Indian Muslims to the Prime Minister and other notable political personalities. The delegation comprised on Maulana Abdul Bari, Maulana Muhammad Ali. They had a series of meetings with British politicians.

Biggest Movement:

A number of public meetings were expressed the feelings of the Muslims and for that matter special meetings were conducted and processions were taken out in all the cities of the sub-continent. Khilafat Movement was acknowledged as the biggest of all the movements in the sub-continent.

Objectives of the Movement:

The movement was a multi-purpose one. It organized and assembled the Muslims of the sub-continent on one platform. The Muslims, for the time being kept all India Muslim League aside and came under the banner of Khilafat Committee.

Following were the objectives of the Movement

- To keep the institution of Khilafat intact, and Khalifah to carry out the business of government as usual.
- Restoration of Turkey's grace as it possessed before and during World War-I, and no change to occur in the boundaries of Turkey.
- The sanctity of Makkah and Madina should be maintained and non-Muslim forces should not be allowed to enter in these two sacred cities.

Activities of Movement:

- Delegations were sent to U.K and other European countries to convey the feelings of the Muslims to the governments.
- Doctors, nurses and medicines were dispatched to Turkey for the treatment of wounded Turkish soldiers.
- A large amount of money, gold and silver was collected in the general meetings to give financial aid to Turkey.

Processions and Meetings:

Large processions were arranged, protest meetings were held and strikes were observed in all big and small cities in the sub-continent. The Muslim volunteers presented themselves to the police for arrests. All leaders were sent behind bars but the momentum of the movement could not be diminished.

Role of Muslim Press:

The role of Muslim journalism was tremendous, “**Zamindar**” of Zafar Ali Khan, “**Al-Hilal**” of Azad and “**Comrade**” and “**Hamdard**” of Jauhar played vital roles in the movement. They inculcated a sense of sacrifice among the Muslims.

Role of Gandhi:

Gandhi got a golden chance to exploit the Muslim power for his own purposes. He supported the Khilafat Movement and participated in the meetings of the Muslims. Indian National Congress also expressed solidarity with Khilafat Movement. It was again as per Gandhian policies, Indian National congress itself tried to bring the British government to its knees before his own movements like, Civil Disobedience Movement, Non-Co-operation Movement and Swadeshi Movement. By supporting the Khilafat Movement he secured cooperation of the emotional Muslims for his own purposes.

Advice of Gandhi to the Muslims:

Gandhi advised Muslims to:

- Surrender the titles awarded by the government
- Resign from the government jobs
- Come on the streets against the government by quitting the educational activities

- Present themselves for arrests
- Refrain from paying taxes
- Refuse to receive financial grants from the government
- Migrate to Iran, Afghanistan and other Muslim countries

Migration Movement:

The Muslim leaders could not comprehend the conspiracy of Gandhi and followed his guidelines. It effected the economy, education and social conditions of the Muslims very badly. Millions of Muslim families migrated to Afghanistan after selling their properties to the Hindus. Afghan government refused entry to them. On their return poverty, helplessness, shortage of food and humiliation troubled them. Now they fully realized the real face of Gandhi, but it was of little use as they were already ruined.

Role of Kamal Pasha:

The Muslim leaders and masses co-operated with Gandhi and Indian National Congress during World War-I 1914– 1918 Gandhi exploited them fully but when he was sure of Allied victory, he abruptly and without consulting Muslim leaders, called off the movements. His step greatly disappointed the Muslims.

When Turkey was about to loose the battle, Mustafa Kamal Pasha, a Turkish General, came to power and abolished Khilafat. Pasha gathered the forces once again and promoted new courage among them. The rivalry between Russia and U.K saved Turkey from total humiliation. Both wanted to usurp the Turkish areas. They threatened each other and no one could move forward to take over the Turkish soil.

The End of Movement:

Ghazi Mustafa Kamal Pasha became a force. He signed a pact with the Allied forces at “**Lausanne.**” The sovereign position of Turkey survived. The Hijaz-e-Muqqadas was handed over to Sharif Hussain of Makkah and the control of Turkey on the Middle East, North Africa and Eastern Europe was lost. However, all the objectives of the Khilafat Movement were achieved.

Hijaz-e-Muqqadas remained under Muslim control. The Allied armies did not step in that area. Turkey as a country survived. Turkish Khilafat was abolished but not by the Allied forces. Turks themselves brought the changes in their own country. The Khilafat Movement finally come to an end.

Q 6: Write down three points of the Pakistan Resolution. What was the Hindu reaction after its passing in the meeting?

Ans:

PAKISTAN RESOLUTION (1940)

“Pakistan came into being when the first Hindu became a Muslim”.

(Quaid-e-Azam)

Background:

The historical annual session of All India Muslim League was held in “**Iqbal Park**

(Minto Park)” Lahore on **23rd March 1940**. The meeting was presided over by the Quaid-e-Azam and a large number of Muslims came from all the provinces to attend the meeting. Maulvi Fazal-ul-Haque a renowned Bengali leader presented the resolution. They passed the resolution with great zeal. The Muslims set the clear goal on that historic day. (Minar-e- Pakistan) has been built to commemorate this historic day.

Separate State:

The Muslims decided to create a separate state after a lot of considerations and deliberations. The decision was neither abrupt nor sentimental. They did not ask for Pakistan in hurry a show of their prejudices. The Muslim leaders were worried about national future, ever since the Muslims lost the war of Independence (1857). The only goal before the leaders was to provide a peaceful, safe and graceful environment to the Muslim nation. The future looked bleak and unsatisfactory. The presence of Hindu majority on the soil of British India was the root cause of their worries.

Partition of the Sub-continent:

Different suggestions were presented by different leaders. Many eminent Muslim personalities hinted the creation of a separate state in their speeches and writings. **Syed Jamal-ud-din Afghani, Abdul Haleem Sharar, Maulana Mohammad Ali Jauhar and Khairy Brothers** supported the demand. Some Hindu leaders and intellectuals, like **C.R.D** as and **Lala Lajpat Rai** supported the move, considering that there was no other practical solution of the political problem. The idea of partition of the sub-continent between the Hindus and the Muslims was appreciated by the British intellectuals like **Blunt** and **John Bright**. The iron man of Russia, Joseph Stalin, anticipated the division of India.

Allama Iqbal:

Allama Iqbal in his presidential address at the annual session of All India Muslim League in **1930**, declared that the establishment of a separate state in the North West of the sub-continent for the Muslims, the goal of the Muslim nation.

Chaudhary Rehmat Ali:

As a student of Cambridge University, Chaudhry Rehmat Ali, distributed a pamphlet among the participants of Round Table Conference in **1933**. The title of the pamphlet was “**Now or never**”, in which he suggested the division of the sub-continent into a few states.

Sindh Muslim League:

The Sindh Muslim League passed a resolution in its annual session in **1938** and demanded partition into Hindu India and Muslim India.

Separate State for the Muslims:

Syed Hassan Riaz wrote that the Quaid-e-Azam had made up his strong mind to have a separate state for the Muslims in 1930 and till 1940 he kept on preparing the minds of the Muslims.

QUAID-E-AZAN'S PRESIDENTIAL ADDRESS

In **1940** in the Lahore session of Muslims League the Quaid-e-Azam in his presidential address clearly indicated the direction of Muslim struggle. He said,

Separate Culture:

Muslims by any definition of the word, are a nation and possess their separate culture, social and religious system and sound traditions.

International Issue:

The sub-continent is not one country and Hindu Muslim issue is an international issue. It is not an issue of communal nature. The solution of the problem lies in the creation of more than one states in South Asia.

Rights of the Muslims:

The rights of the Muslims will be unsafe in undivided India.

Examples of the Partition:

Partition of a land into two or more than two states is not an unprecedented idea. The Iberian Peninsula was divided into Spain and Portugal, Ireland was separated from United Kingdom and Czechoslovakia came into existence, because of partition. Referring to all such examples, he asked for the partition of British India. He termed it logical and just.

BASIC POINTS OF THE RESOLUTION

Contiguous Units:

The contiguous units in different areas to be redemarcated as such that the Muslim majority areas of North East and North West be established as independent Muslim states.

Partition:

No scheme other than partition of the sub-continent will be accepted.

Rights of the Muslims Minority:

After the partition the rights of the Muslim minority will be protected and suitable arrangements will be made for this purpose.

REACTION ON RESOLUTION

Hindu Journalists and Leaders:

Immediately after the passing of the resolution, the Hindu journalists and leaders expressed their resentment. The demand was rejected by them and they ridiculed it. It was declared impracticable. Gandhi and Hindus, in particular, criticized it and turned it down in harsh words. The Muslim League called it the **Lahore Resolution** but the Hindu press ironically termed it as the **Pakistan Resolution**. The Muslim leaders adopted the new term. The resolution was later on, called the Pakistan Resolution in all quarters.

Reaction of congress:

Congress leaders condemned the Lahore Resolution, they rejected and ridiculed it.

Raj Gopal Acharya:

Mr. Jinnah's step is just like that two brother fought for a cow and they divide it after cutting.

Mohan Das Gandhi:

Mohan Das Gandhi strongly Condemn Lahore resolution and declared it a moral Sin.

Muslim Leaders:

A large number of theologians were reluctant to support the demand for partition. Only a few of them like Maulana Shabbir Ahmed Usmani, Maulana Zafar Ahmed Ansari, Maulana Ashraf Ali Thanvi and some others supported the leaders of the Muslim League.

British Press:

The British press did not pay much attention to the Resolution.

Joint Struggle of the Muslims:

It was a common concept that Pakistan would not be created but determination and joint struggle of the Muslims made it possible. Pakistan was on the map of the world after few years.

“Muslims had never been a minority. They were a perfect nation and had the right to establish independent state in those areas where they were in majority.”

(Quaid-e-Azam)

Q 7: Discuss the educational Services of Sir Syed Ahmed Khan

Ans:

EDUCATIONAL SERVICES OF SIR SYED

“The claim of Pakistanis was absolutely true and Sir Syed was among the founders and builders of Pakistan”

(Sir Richard Symond)

Background:

Britishers and Hindus did every thing to crush the Muslims after the war of Independence 1857. Though a large party of Hindus were with the Muslims but they succeeded the government that they were not a party against the British government in the war. So they were the target by the government.

Starting of the Movement:

Allah Mighty sent Sir Syed Ahmed Khan to protect the Muslims. His vision was enlightened and he immediately looked into the future of his nation. He founded a great movement to save the Muslim Ummah from extinction. Sir Syed Ahmad Khan wrote about the misery of Muslims.

“No devil from sky has descended on earth before ransacking the house of a Muslim.”

Galaxy of Stars:

A galaxy of stars like Maulana Hali, Maulana Shilbli Nomani, Maulana Chiragh Ali, Mohsin-ul-Mulk and Viqar-ul-Mulk were around him. They performed excellently. The generations to come would remain grateful to those selfless workers. Sir Syed and his companions turned the Aligarh Movement into a comprehensive successful movement.

Modern western Education:

“Education was the top most priority for Sir Syed Ahmed Khan.” He was of the opinion that honour of the nation could be achieved only by education. He advised the Muslims to get the most modern western education of science, modern literature and social sciences. He declared English education a ladder of success for Muslims so that they may come upto the level of Hindus socially and economically. Sir Syed Ahmed Khan established educational institutions for the Muslim youth and guided them both theoretically and practically.

Educational Institutions:

Sir Syed Ahmed Khan established the educational institutions in Muradabad in 1859, in Ghazi Pur in 1862. The arrangements of teaching of English language and modern sciences along with Persian was made in these institutions.

M.A.O School, College & University:

The M.A.O School Aligarh established in **1875** was, later on, upgraded to a college in **1877** this institution became Muslim University Aligarh in **1920**.

The Services of Foreign Teachers:

The services of versatile English teachers like Arnold, Morrison and Archibold were hired for these institutions.

Scientific Society:

Sir Syed established a Scientific Society at Ghazi Pur in **1863** for the translation of the books written in western language in Urdu. Later on the office of the Society was shifted to Aligarh in **1876**. Sir Syed motivated the new generation to learn English language so that they could learn the western sciences. In a short time a great treasure of western literature and science was transferred in Urdu, and it developed a lot due to the service of the Society.

Muhammadden Educational Conference:

Sir Syed established another institution named Muhammadden Educational Conference in **1886**. The Conference helped in making the arrangement of finance to meet the educational needs of Muslim nation. Some personalities also worked on the same pattern in their respective areas. The Muhammadan Educational Conference was a multi-purpose institution. It served the Muslim community in social, cultural, religious and political fields.

Other Institutions:

The following institutions were founded on the line of Aligarh College:

Islamia College Lahore, Sindh Muslims Madrassa Karachi, Islamia College Peshawar and Haleem College Kawnpur.

Great Revolution:

Sir Syed himself was prolific writer. Luckily, he was supported by a group of intellectuals. He used literature for the national progress. The following publications brought a great revolution in the life of Muslims.

Khutabat-e-Ahmadia, Tabbian-ul-Kalam, Ain-Akbari, Aasar-ul-Sanadeed, Tafseer-e-Quran and Risala Tehzib-ul-Ikhlaq.

Status of the Muslims:

Sir Syed took many steps to regain the lost status of the Muslims. Risala-e-Asbab-e-Baghawat-e-Hind, Loyal Muhammadans of India and Tabiyan-ul-Kalam were the writings of Sir Syed in which he tried to construct a bridge between the Britishers and the Muslims. He succeeded in getting the victimization of Muslims stopped and got opened many doors of employment. The revengeful attitude was finally changed and the Muslims, once again, joined the main stream.

To Remain away from Politics:

Sir Syed advised the Muslims to remain away from politics but he himself took important political steps in this regard, and fully concentrated on the acquisition of education for their socio-economic restorations so that they might acquire the status equivalent of that to Hindus.

Hindu-Muslim reconciliation was another objective. Sir Syed took steps to bring the two nations closer to one another. He recruited Hindu teachers and allowed admission to Hindu students in his educational institutions.

Muslims a Separate Nation:

The base of Sir Syed's political strategy was the Two Nation Theory. He proved Muslims a separate nation. He promoted the views of Hazrat Mujadid Alif Sani and Shah Wali Ullah. Sir

Syed was the first who used the term of Two Nation Theory. He believed in the separate culture, traditions customs and religion of Muslims who are perfect nation in all respect.

Separate Identity of Muslims:

On the basis of Two Nation Theory, Sir Syed asked for special seats for the Muslims in the local councils. He started a movement against the open competitive examinations for superior services. He got the separate identity of Muslims recognized and demanded the safeguards on the basis of Two Nation Theory.

“The first stone of the foundation of Pakistan was laid down by this old man”

(Maulvi Adbul Haque)

Q 8: Why were 1945-46 general election arranged? What was the gain of the Muslim the general elections?

Ans:

ELECTIONS 1945-46

“What is that relation which has made Muslim a single body? What is the rock on which the structure of millat is restored? What is that base which has secured the safety of the boat of this millat? That relation, rock and base is the Holy Quran”.

(Quaid-e-Azam)

Real Political Force:

General elections were imperative in the sense that the government intended to know the real political force of every political party. The future of the sub-continent was to be decided in the light of the people's mandate in the elections. The failure of Simla Conference **1945** and its responsibility was the important issue in those days. The elections could clarify the situation, which political party was holding the just stand.

Solution of Political Problems:

There was also a pressure of USA on UK to find out the solution of political problems of the sub continent. To know the people's mind, the government announced the election schedule. The elections of Federal Assembly and all provincial assemblies were to be held in **December 1945** and **January 1946**, respectively. All the political parties welcomed this decision.

Manifesto of Congress:

The Congress highlighted the demand for liberation of United India in its manifesto and rejected the idea of partition in any form. **“Akhand Bharat”** was the slogan of Congress. The Congress asserted that it was **“the only political party that could claim to be popular among the people of different communities.”** The elections had to decide whether the claim of India National Congress was just, and the large numbers of Muslims were in support of it.

Manifesto of Muslim League:

The Muslim League entered the arena and made a big claim that **“it was the only Muslim political party”** and the Muslims had no sympathy with any other political party.

The Muslim League highlighted partition in its manifesto. The Quaid-e-Azam termed **“the elections as referendum on one issue, and the issue was Pakistan or no Pakistan.”** **He made**

it clear that the defeat of Muslim League would mean burial of the idea of the creation of Pakistan.” And if the Muslims supported all India Muslim League, no power on earth would be able to stop the creation of Pakistan.

Election Campaign of Congress:

All political parties campaigned during the elections. The two major political parties stood against each other. Congress wanted to check the intentions of Muslim League at every cost. The leaders traveled from North to South and East to West People’s contact campaign went on full swing. Congress compromised with Majlis-e-Ahrar, Jamiat-Ulama-e-Hind and Unionist Party. A big election alliance of four parties was formed against Muslim League.

Election Campaign of Muslim League:

The Muslim League did not make any compromise with any other party and contested all the important seats single handedly. The elections were a matter of life and death for Muslim League. The Quaid-e-Azam toured throughout the sub-continent and pursued the Muslims to realize the importance of the elections. The trend of Muslim masses was clear enough, and many important personalities joined the Muslim League. The graph of the popularity of the Muslim League went up day by day. The Quaid-e-Azam openly challenged that the Muslim League would prove the demand for Pakistan as the only option left for Muslims.

Slogans of Muslims:

“BAN KE RAHE GA PAKISTAN LEY KE RAHEN GAY PAKISTAN”

Were the slogans raised by the Muslims in the streets, bazaars, processions and electoral meetings? The Muslims expressed their feelings by writing them on the walls. The Muslim students temporarily discontinued their studies and toured cities, towns and villages. “**Pakistan Zindabad**’ was the slogan. Each day the popularity of it increased.

Results of Elections: (Federal)

The elections of Federal Assembly were held in the end of **1945** on the basis of separate electorate. **30** seats were allocated to the Muslims. The Muslim League won all the seats. It was a great victory.

Results of Elections: (Provincial)

The provincial elections were held in early **1946**. The Muslim League defeated its rivals on **434** seats out of **495** Muslim seats. It was again a decisive victory. Many political parties supported the India National Congress but defeat was their destiny.

GAIN OF MUSLIMS

Demand of Pakistan:

Muslim League came out victorious. The claims of the Quaid-e-Azam proved true and demand for Pakistan was supported by the absolute majority of the Muslims. Now no power on earth could stop Pakistan from coming into being.

The Sole Muslims Representative Party:

Many political parties supported congress. After defeating all these parties Muslim league proved the sole representative of Muslims.

“Muslims had never been a minority. They were a perfect nation and had the right to establish an independent state in those areas where they were in majority.”

(Quaid-e-Azam)

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