

# Historical Perspective of the Ideology of Pakistan

**Ideology** is a set of beliefs, values and ideals of a group and a nation. It is deeply ingrained in the social consciousness of the people. It is a set of principles, a framework of action and guidance system that gives order and meaning to life and human action.

**Ideology** emphasizes on some particular principles, ideals and blueprint for the future. It is a review of the existing political, social and economic arrangements that create consciousness based on its principles. It legitimizes or delegitimizes certain actions and philosophies. Ideology gives nation a direction and worldview and its implementation is the responsibility of the concerned people.

## **Ideology of Pakistan**

The ideology of Pakistan took shape through an evolutionary process. Historical experience provided the base; Allama Iqbal gave it a philosophical explanation; Quaid-i-Azam translated it into a political reality; and the Constituent Assembly of Pakistan, by passing Objectives Resolution in March 1949, gave it legal sanction. It was due to the realization of the Muslims of South Asia that they are different from the Hindus that they demanded separate electorates. However when they realized that their future in a 'Democratic India' dominated by Hindu majority was not safe, they changed their demand to a separate state. The ideology of Pakistan stemmed from the instinct of the Muslim community of South Asia to maintain their individuality in the Hindu society. The Muslims believed that Islam and Hinduism are not only two religions, but are two social orders that produced two distinct cultures. There is no compatibility between the two. A deep study of the history of this land proves that the differences between Hindus and Muslims are not confined to the struggle for political supremacy but are also manifested in the clash of two social orders. Despite living together for more than one thousand years, they continue to develop different cultures and traditions. Their eating habits, music, architecture and script, all are poles apart.

The basis of the Muslim nationhood was neither territorial nor racial or linguistic or ethnic rather they were a nation because they belonged to the same faith, Islam. They demanded that the areas where they were in majority should be constituted into a sovereign state, wherein they could order their lives in accordance with the teachings of Holy Quran and Sunnah of Holy Prophet (PBUH).

## **Evolution of 'Two Nation Theory'**

Concept of Muslims as a Nation developed before the establishment of Pakistan. Pakistan was the product of this concept of nationhood rather than Pakistan creating a concept of nationhood. Retrospectively the Muslim nationalism emerged with the advent of Islam that introduced new principles pertinent to every sphere of life. It pledged the redemption of the humankind establishing a benign society based on Qur'anic teachings. The beginning of the Muslim nationalism in the Sub-Continent may be attributed to the first Indian who accepted Islam. The Arab traders had introduced the new religion, Islam, in the Indian coastal areas. Muhammad bin Qasim was the first Muslim invader who conquered some part of India and after that, Mahmud of Ghazna launched 17 attacks and opened the gate to preach Islam. The Muslim sufi (saints) like Ali Hejveri, Miran Hussain Zanjani etc. entered Sub-Continent. They, rejecting the vices in the Indian society, presented the pure practical picture of the teachings of Islam and got huge conversions. Qutub-ud-Din Aibuk permanently established Muslim dynasty in India that followed Sultanate and Mughal dynasties. Thus a strong Muslim community had emerged in India who had its own way of life, traditions, heroes, history and culture. Islam could not be absorbed in Hinduism. Deen-e-Ilahi, Bakhti movements, etc. created reaction amongst the Muslim ulama to preserve the pure Islamic character and save it from external onslaught. Role of Sheikh Ahmad Sirhindi and others is noteworthy. Equality and social justice inspired conversions to Islam. The British won over the Muslim rulers due to the industrial and scientific developments and modern war strategy. The War of Independence (1857) was a shattering setback to the Indian Muslims who were held responsible for the rebellion by the British. The Muslims were put into the backwardness with the help of Hindus. This was one of the outstanding motivations that paved the way to declare the separate identity of nationalism, the Muslim nationalism. The Muslim scholars sought to reform the teaching of Islamic law and to

promote its application in a Muslim society. The prominent name among them is Sir Syed Ahmad Khan (1817-98) who awakened and guided his community well in time. His educational drive, the Ali-Garh movement, proved to be the best means of social mobility for the Muslim gentry under colonial rule.

### **Hindi-Urdu Controversy**

Hindu revivalist movements turned more against the Muslims. Hindu nationalism was rival to the Muslim nationalism. The Indian nationalism forced Muslims to organize themselves politically to defend their interests effectively. After 1857, Hindi-Urdu Controversy was the major assault by the Hindus on Muslim heritage and legacy of the great Muslim Empire. Hindus were biased against Urdu as it was the Muslims' language. They demanded Hindi as the official language replacing Urdu. There were demonstrations against Urdu by the Hindus in Banaras in 1867. It was the start of the Hindi-Urdu controversy. On the very issue, Sir Syed foretold about the unstable future of Hindu-Muslim unity. Hindus struggled vigorously to replace Urdu by Hindi in the offices. This enhanced the importance of the sense of Muslim separatism. The Muslim nationalism is manifested with the sublime principles to implement like:

1. Rule of Law, socio-economic justice, equity and fair play.
2. Equality of opportunity to all citizens irrespective of caste, sect, religion or region.
3. Religious and Cultural tolerance.
4. Respect for human dignity and rights.
5. Protection of the rights and interests of non-Muslims and freedom to practice their beliefs and religions. These principles are enshrined in the constitutions. We ought to work towards realization of these goals in reality and create institutions and processes that reflect these principles and values.

## Sir Syed Ahmad Khan and His Contributions

The great emancipator of the Indian Muslims Sir Syed Ahmad Khan was born at Delhi in 1817. This is the period when the great Mughal Empire was close to a complete collapse. Sir Syed's family had already joined the East India Company and his maternal grandfather served in Iran and Burma under the British government. Sir Syed got interest in English from his maternal family. SM Ikram writes, "For this insight into the affairs of the state and first contacts with Western learning and civilization he was indebted to his maternal grandfather..." (S. M. Ikram, Modern Muslim India, p.18).

Sir Syed was very healthy by birth and his grandfather remarked: "A Jat has been born in our family." (Ibid., p. 19) The death of Sir Syed forced him to join the British as head clerk in 1839. The death of his brother made him serious and energetic to face the neuroses of life courageously. Another event that changed him entirely was the War of Independence in 1857. In 1841, he passed examination and became sub-judge. At the eve of the War of Independence he was performing the duties as sub-judge in Bijnore. He established educational institutions and after coming at Aligarh he rejuvenated his aspirations to work for the depressed Muslims of the Subcontinent. He devoted his entire life for this purpose to bring the Muslims close to the British. He died on March 27, 1898 and was buried in Aligarh.

### His Services

He took responsibility of the Indian Muslims when they had been thrown in backwardness, depression and humiliation. The British held them criminal of the War while the Hindus had won the British being anti-Muslim force. In such environment, Sir Syed guided his community to rejoin the life. To Dr Qalb-i-Abid, "Sir Syed Ahmad Khan was among a very few leaders produced by Muslim India, who like Mohammad Ali Jinnah made a tremendous contribution in guiding the destinies of the Indian Muslims." (Dr Q. Abid, Muslim Struggle for Independence, p. 11.)

### Sir Syed and Politics

In the political arena, Sir Syed carved numerous successes; he eradicated misunderstandings between the Muslims and the British infused due to the past particular incidents. Awakening among the Muslims about the political ups and downs and co-existence in the presence of other nations in India was another contribution of Sir Syed. He motivated the Muslims to absorb the modern education of the West because this was the very motive of the Western expansion in the world. He visualized the bright future of the Muslims if they engaged themselves in the Western learning.

Sir Syed won the British confidence and cordial relationship by saving their lives during the War of Independence. He utilized this relationship for the betterment of the Muslims. It was a subtle situation because the government had put the War crimes on the Muslim shoulders and assaulted their every aspect of life: "These events were a trauma for the Muslims; ...the methods used by them shocked the civilised world. The detestation of Delhi as a centre of Muslim culture was horrendous; Bahadur Shah Zafar...was exiled to Rangoon; Lt. Hodson shot three Mughal princes and later 24 princes were tried and executed; a vast ocean of blood there was; Some Muslims were shot dead and their dead bodies were thrown into the river Jamna..." (Ibid., p. 14). All Muslims were ousted from land, property and employments that made them third class citizens of India. This created revengeful sentiments among the Muslims who detested British, their culture and civilization. Sir Syed was of the view that British were a civilised, educated, wise and disciplined nation and occupied India with the new war strategy and munitions that could not be matched by the locals and particularly by the Muslims. Therefore at the juncture the Muslims should mould themselves according to the pace of time to avoid more disaster.

Sir Syed published Loyal Mohammedans of India and Risala Asbab-i-Baghawat-i-Hind that helped both the nations to redress their grievances. In 1885 the Indian National Congress was founded but Sir Syed warned the Muslims from the sinister aspirations of the Hindus. Another factor was that he intended the Muslims to abstain from the politics that could result in friction with the ruling nation.

**Muslims-as a Nation**

Sir Syed used the word 'nation' for the Muslims. Some writers criticize that he declared Hindus and Muslims one nation. But as a matter of fact, he advocated the Hindu-Muslim unity that meant 'the working relationship' between the two nations as once he said: "Hindus and Muslims should try to be of one mind in matters which affected their progress." He favoured separate electorate for the Muslims in 1883 saying that the majority would override the interests of the minority. (P. Hardy, pp. 136-37)

**United Indian Patriotic Association**

In 1888, he set up the Patriotic Association to meet the propaganda of the Congress. Muslims and Hindus joined the Association. It advocated the Muslims' emotions.

**Muhammadan Defense Association**

In December 1893, Sir Syed founded the Association. Its main purpose was to protect the political, religious and social rights of the Muslims. Sir Syed was great because he contributed greatly to the Muslim struggle for identity. Otto von Bismarck served the German nation with the help of all government sources but Sir Syed did the same without all this. To Khalid Bin Sayeed, "Many tributes have been paid to Sir Sayyid, particularly by modern educated Muslims for being daring enough to put forward such views in an age which was by no means liberal or tolerant." (Dr Khalid Bin Sayeed, Pakistan, the Formative Phase, p. 17)

## The Aligarh Movement

The War of Independence 1857 ended in a disaster for the Muslims. The British believed that the Muslims were responsible for the war of 1857 and therefore, they were subjected to ruthless punishment and merciless revenge. The British had always looked upon the Muslims as their enemies because they had ousted them from power. With the war of 1857 this feeling was intensified and every attempt was made to ruin and suppress the Muslims forever. Thus the Mughal rule came to an end and the subcontinent went directly under the British crown.

### **Sir Syed Ahmad Khan made modern education the way to progress**

After the Muslim rule, the new rulers, the British, implemented a new educational policy with drastic changes. The policy restricted Arabic, Persian and religious education in schools and made English as the only medium of instruction as well as the official language in 1835. A wrong attitude of everything modern and Western, and disinclination to make use of the opportunities opening under the new regime was created among the Muslims. This tendency, had it continued long, would have proved disastrous for the Muslim community. Such were the days of despair and despondency when Sir Syed appeared on the horizon of Muslim India to rescue them. Sir Syed had the conviction that regeneration of the Indian Muslims had not at all visualized that mankind had entered a very important phase of its existence, i.e. an era of science and learning which was the source of progress and prosperity for the British. Therefore, modern education became the pivot of his movement for the regeneration of the Indian Muslims, which brought a complete orientation in their lives. He tried to transform Muslim minds from medieval outlook to a modern one.

Hali and Shibli were also associated with the Aligarh Movement. Sir Syed's first and foremost objective was to modernize the Muslims following the Western cultural values that could create friendly atmosphere for the two communities. He motivated his community to learn the Western philosophy and English literature to get along with the ruling people. Therefore, in order to fulfill this desire he started the Aligarh movement. He had two immediate objectives in view:

- 1) To remove the state of tension between the Muslims and the British government, and
- 2) To induce them to get jobs and other facilities under the new government.

To him, this was the only way for the Muslims to prosper.

The ideals of Sir Syed may be summed up as following:

1. To create an atmosphere of mutual understanding between the British government and the Muslims
2. To motivate the Muslims to learn Western education
3. To persuade Muslims to abstain from agitational politics

Fortunately, Syed Ahmad Khan was able to attract a number of sincere friends who shared his views and helped him. Among them were well-known figures like Nawab Mohsin ul Mulk, Nawab Viqar ul Mulk, Hali, Shibli, Nazir Ahmad, Chiragh Ali, Mohammad Hayat, and Zakaullah. All these personalities advocated the cause set by Sir Syed Ahmad Khan. Some English professors like Bech, Morison, Raleigh and Arnold also contributed greatly in building up the Aligarh college into a first rate institution.

Syed Ahmad launched his educational movement by setting up Gulshan School at Muradabad - 1859; Victoria School at Gazipur in 1863; Scientific Society for the translation of English works in the native language, Urdu, at Aligarh in 1864; Aligarh Institute Gazette imparting information on history - ancient and modern, science of agriculture, natural sciences, physical sciences and Advanced Mathematics in 1866; Committee Striving for the Educational Progress of Muslims - 1870; Mohammedan Anglo-Oriental School (MAO) at Aligarh in 1875 at the pattern of English public schools and later raised to the level of college in 1877 and university in 1920; Mohammedan Educational Conference (1886), which met every year to take stock of the educational problems of the Muslims and to persuade them to get modern education and abstain from politics; it later became a political mouthpiece of the Indian Muslims and the forerunner of the All India Muslim league.

It was this platform from where Syed Ahmad Khan strongly forbade the Muslims to join the Hindu dominated political party, the Indian National Congress. He regretted the Urdu-Hindi controversy initiated by Hindus and predicted that both the nations could no longer live together. He stood for reserved seats for Muslims and also promoted the idea that Hindus and Muslims are two distinct nations, which led to the Two Nation theory. Publications of the Aligarh c Movement Syed Ahmad Khan's Aligarh Movement played a significant role to bring about an intellectual revolution among the Indian Muslims. Thus Aligarh Movement succeeded in achieving its major objectives and boosted up the depressed Muslim community to the real status of nation.

# Foreign Policy of Pakistan

## Features & Highlights

No state can live in isolation. There is a need of interaction. The linkages between internal & external environment are very necessary to create harmonious relations among the peoples living in the different regions. The national interests and identity, economic reasons, peace and stability are the motives of foreign policy of a country. Pakistan functions at different levels: Bilateral and Multilateral. It is also a member of the UN and other international organizations.

## Features of Foreign Policy:

The main aims of features of 'Foreign Policy' are protection of- independence, Sovereignty and Territorial Integrity. Primary concern is the SECURITY through diplomacy and military security arrangements. National mobilization regarding Pakistan's security vis-à-vis India influenced foreign policy options. Strong defense is indispensable for survival.

## Relations with All States:

Pakistan has good relations with almost all the nations of the world on the basis of mutuality of interests, cordiality, peace and non-interference in internal affairs. Pakistan believes that problems to be resolved peacefully.

## Relations with Major Powers:

The nature of relations with major powers has varied.

### United States

Pakistan-US relations have been generally friendly but problems developed from time to time on nuclear issue, arms sales, Kashmir etc.

### China

China proved to be a reliable and consistent friend over the periods of decades. Pakistan supported China diplomatically in the UN and the Outside. Both the countries have developed close relations in all the areas including economic development and industrialization, defense, science and technology, environment and trade.

### Russia

Pakistan has working relations with Russia but frequent problems remained unsolved during the period of Cold War. Russia remained favorable to India at the cost of its relations with Pakistan. On Kashmir issue, her attitude has been pro India. Some economic relations strengthened the bilateral relations when Russia provided economic and technological assistance to Pakistan in establishing steel mill in Karachi. In post Cold War era, Pakistan is trying to normalize the relations. The recent tour of President Musharraf is a step towards this goal.

## Economic Issues, Trade, Investment:

Greater importance is attributed to the issues like economic development, direct foreign investment and trade relations in international relations. Foreign policy is linked with foreign assistance from the World Bank, IMF, Asian Development Bank, International Development Bank and other sources. Economic relations are both bilateral and multi-lateral. Technology, trade, access to market and investment are keys to the cordial relations between the two countries. Pakistan is also trying to establish its relations with other countries on the same footings.

## Muslim States:

Being Islamic country, Pakistan has been always in search of good relations with the Muslim countries. It has been a central point in the ideology of Pakistan even before Independence.

## Solidarity with the Developing States:

Pakistan had been concerned with the issues and problems of the states of Asia, Africa and Latin America. As it is developing countries it is well aware of the problems of under development, poverty, disease, famine, civil strife and border disputes, refugees and drug addiction. Pakistan always emphasized on the UN and developed countries to help them. Peace cannot be maintained if humanity is suffering. Cooperation among developing countries in the areas of economic and technical assistance, trade and diplomacy support to these causes should

be enhanced.

#### **United Nations:**

Pakistan joined the UN on Sept. 30, 1947. It has commitment to the UN Charter and active in UN bodies. Pakistan has enjoyed the Security Council membership for 6 times. It has been a part of UN Peace-Keeping Missions all over the world.

#### **Arms Control:**

Pakistan believes that arms races to be controlled, resources to be used for human development. It has spoken for this cause in the UN and the outside. It opposed arms race not only at the superpower level but also at the regional and bilateral levels both for conventional and non-conventional arms. It stressed that the root causes of arms races should be curtailed.

#### **Nuclear Policy:**

Pakistan has been champion of peaceful uses of nuclear technology. Pakistan avoided nuclear explosions despite having the knowledge and capability of processing Uranium, Plutonium. It was only for the sake of deterrence and reaction to India's nuclear explosions.

#### **Relations with India:**

The most problematic area of Pakistan's foreign policy is the relationship with India. The relations have been strained since independence in 1947. There were periods of normal relations but generally it remained troubled marked with distrust and conflict. This bitterness caused three major wars in 1947-48, 1965 and 1971. Limited conflicts and trouble at LoC (Line of Control) along with propaganda war are common practices. Tension escalated when the troops on the border from both sides faced each other throughout 2002. India was not ready to open dialogue. But now there is a hope of bilateral dialogue on Kashmir and other issues. It is the only way to bring prosperity and peace for 1.2 billion people of South Asia.

#### **Kashmir:**

Main source of conflict between India and Pakistan is Kashmir dispute. It should be resolved under the UN Resolutions. But India has declared it as integral part of it. Instead of having plebiscite, she has blamed Pakistan for initiating insurgency in Kashmir since 1989. India claims that it is engineered by Pakistan and equates this with terrorism.

#### **Control of Terrorism:**

Pakistan is an active participant in global efforts to contain terrorism. Pakistan withdrew support to Taliban and joined hands with the international community. She also acted against terrorists within Pakistan, as it was victim of terrorism & sectarianism. Pakistan believes that to eradicate terrorism first the root causes of the problem should be removed.

#### **Concluding Remarks:**

Pakistan has been an active member of the international community. It has been balancing the diverse pressures through diplomacy, engagement and compromises for the betterment of humanity.