

Ideology:

The word ideology is used in political Literature as a Comprehensive Concept with reference to its multidimensional aspects. It signifies different aspects of life but the political aspect is predominating within in sway of ideology. In fact, ideology is first and foremost a political term, though it can be applied to other contexts. The political nature of the term ideology stems from its historical use in political Contexts. It is therefore, a political precept that shapes ideological foundations of a political system.

Ideology of Pakistan

Pakistan ideology evolved from the concept of unity of Muslims a single Brotherhood as mentioned in Holy Quran (49.10). In 20th century the remnant of the Caliphate was abolished after collapse of Ottoman Empire and Muslim territories had disintegrated and became more concerned with independence from foreign occupation and economic problems, and abandoned the idea of the restoration of the caliphate. However, the Muslims in India under the leadership of Nawab Bahadur Yar Jung of Hyderabad, Deccan started campaigning for restoration of Caliphate. The response from the Arab world and Turkey was disappointing. Arabs were disintegrated in various kingdoms and emirates. Turkey became a secular state. Most of the Muslim leaders in India apprehended that after independence of India, it would become a Hindu tyranny and they would get worse treatment than that given by Hindus to Dalits under India's Hindu cast system. Thus the idea of a separate homeland for Muslims of South Asia gained impetus.

Ideological Rational with special reference to Allama Muhammad Iqbal Views:

Allama Iqbal Condemned very that aimed at supporting integration between territorial nationalism and concept of according common residence does provide basis for Muslims nationhood. He warned the Indian Muslims about the political designs of those religious leaders who believed in territorial nationalism.

In 1930, Allama Iqbal presented his mature political opinion on the political fate of Indian Muslims in his presidential address at Allahabad at the annual session of Muslim League. He said:

"I am fully convinced that the Muslims of India will ultimately have to establish a separate homeland as they could not live with the Hindus in the United States."

He also said:

"India is the continent of different religions, languages & professions to base a constitution of home genius. if therefore demanded a separate foundation of consolidated Muslim state in the best interest of Muslims of India & Islam."

He stressed on the formation of a separate state by saying:

"I would like to see Punjab, Sindh, Baluchistan & N.W.F.P unite into a single state formation of consolidated as west Muslim state that appears to be the final destiny of Muslim."

.At annual Muslim league meeting 1930, he said:

"It should be acknowledge that the sub-continent is inhabited by the people, speaking different languages having different religions & culture."



Quaid-e-Azam View: In his historic address of 1940 remarked that both Islamic and Hinduism are not religious but are distinct way of life. Common nationhood is utopia in capable to be translated into practice. He said.... The question is that Muslemean's are nation, distinct from the Hindus. It is historical fact that Muslemean's are separate nation hence we must have our own state. In a letter to Quaid-e-Azam on June 21st 1937 , Allama Iqbal wrote a separate Federation of Muslim's Provinces is the only course we can secure a peaceful India and save Muslims from the domination of non Muslims.

In his Presidential address at Lahore on 23rd March 1940 he said;

"India is not a nation nor a country.

It is a sub-continent, composed of nationalities, Hindus and Muslims being the two major nations.

The Hindus and the Muslims belong to two different religions, philosophies, social customs and literature. They neither intermarry nor interline and indeed they belong to two different civilizations which are based mainly on conflicting ideas and conceptions.

Their aspects on life and of life are different. It is quite clear that Hindus and Muslims derive their inspirations from different sources of history. They have different epics, their heroes are different and have different episodes'."

QUAID-E-AZAM AND TWO NATION THEORY

Quaid-e-Azam was a firm advocate of two nation theory which became the ideological basis Pakistan. He considered the Muslims as a separate nation. He said:

" Pakistan was created the day the first Indian National entered the field of Islam".

He defined the two nation theory as:

" The Muslims are a nation by every right to establish their separate homeland. They can adopt any means to promote and protect their economic social, political and cultural interests."

ADDRESS ON 23RD MARCH,1940-PAKISTAN RESOLUTION

At the historic session of the Muslim League at Lahore, he said:

"The Muslemean is not a minority. They are a nation by any definition. By all canons of International law we are a nation".

Civilization:

Civilization is a form of human culture in which many people live in urban centers, have mastered the art of smelting metals, and have developed a method of writing.

The first civilizations began in cities, which were larger, more populated, and more complex in their political, economic and social structure than Neolithic villages.

One definition of civilization requires that a civilized people have a sense of history -- meaning that the past counts in the present.

The Oxford English Dictionary defines civilization as "the action or process of civilizing or of being civilized; a developed or advanced state of human society."



Ancient Civilizations in Pakistan

Ancient civilizations are the basis of the world as we know it today, built on the ruins of 10,000 years of advanced cultures such as the Greek, Roman, Mesopotamia, Mayan, Indus, Egyptian, and others that we know primarily through archaeology and some written records.

Mohenjo-daro:

Mohenjo-daro , is an archeological site situated in the province of Sindh, Pakistan. Built around 2600 BC, it was one of the largest settlements of the ancient Indus Valley Civilization, and one of the world's earliest major urban settlements, existing at the same time as the civilizations of ancient Egypt, Mesopotamia, and Crete. Mohenjo-daro was abandoned in the 19th century BC, and was not rediscovered until 1922. Significant excavation has since been conducted at the site of the city, which was designated a UNESCO World Heritage Site in 1980.

Taxila:

Taxila is a Tehsil in the Rawalpindi District of Punjab province of Pakistan. It is an important archaeological site. Taxila is situated about 32 km (20 mi) northwest of Islamabad Capital Territory and Rawalpindi in Panjab; just off the Grand Trunk Road. Taxila lies 549 metres (1,801 ft) above sea level. The city dates back to the Gandhara period and contains the ruins of the Gandhāran city of Takaśilā which was an important Hindu and Buddhist centre, and is still considered a place of religious and historical sanctity in those traditions. In 1980, Taxila was declared a UNESCO World Heritage Site with multiple locations.

Harappa

Harappa is an archaeological site in Punjab, northeast Pakistan, about 35 km (22 mi) west of Sahiwal. The site takes its name from a modern village located near the former course of the Ravi River. The current village of Harappa is 6 km (4 mi) from the ancient site. Although modern Harappa has a train station left from the British times, it is today just a small (pop. 15,000) crossroads town. The site of the ancient city contains the ruins of a Bronze Age fortified city, which was part of the Cemetery H culture and the Indus Valley Civilization, centered in Sindh and the Punjab. The city is believed to have had as many as 23,500 residents—considered large for its time.

