

Subject
instructor:

Pakistan Studies
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DEP: BS RADIOLOGY

Final term Assignment

50 Marks

Department AHS

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Attempt all the following Questions.

Q1. Explain the ideological rationale with special reference to Sir Syed Ahmad Khan.

Ans. Sir Syed and Ideological Rationale

•**Sir Syed Ahmed**

**Khan (1817 –
1898)**

Initially worked

for East India

Company as a

Jurist

•**After the 1857**

Independence

war , he

published “The

Causes of Indian

Mutiny” (Rasala

asbaab

baghaawat e

Hind) – a daring

critique at the

time

•**To promote**

**Western style
established
Aligarh Muslim
University (1875)**

**•Founded
Scientific Society**

of Aligarh

Denounced

**Congress for
being pro-hindu
and established**

Muslim League

**•Sir Syed was
criticized by
Ulema at the time
for his approach
towards religion**

• Sir Syed's Ahmed Khan's Goal

• 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.

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 favored separate electorate for the Muslims in 1883 saying that the majority would override the interests of the minority.

- 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.

- In December 1893, Sir Syed founded the Association. Its main purpose was to protect the political, religious and social rights of the Muslims.

- Urdu – Hindi Controversy

- Urdu grew as common language of all the Indians regardless of origin or religion but in 1867 the Benarsi Hindus started campaign to replace Urdu by Hindi. To gain the objectives, they declared numerous organizations, which discouraged Sir Syed who said to Shakespeare that since now both the nations could not live

together. Later the followers of Sir Syed tried their level best to save Urdu language. Mohsin ul Mulk was the outstanding person who organized the Muslims in defense of Urdu.

Q2. Write a short note on China Pakistan economic corridor (CPEC)?

Ans. When projects in Gwadar are discussed there will be frequent references to the China-Pakistan Economic Corridor. It's frequently shortened to the acronym CPEC and Gwadar is cited by many as the most important part of the organisation.

But what, exactly is CPEC, how did it begin and what role does it play in the development of Gwadar and other regions?

What area does CPEC cover?

The China-Pakistan Economic Corridor was originally set up in May 2013 and is a collaboration between the two countries – China and Pakistan. The main focus is on developing projects in Pakistan and the pivotal regions in this respect include Punjab, Sindh and Balochistan where Gwadar city is situated.

Projects do extend to China however and the main location as far as the Chinese are concerned is Xinjiang in the north west of the country. While there are, therefore, different focal points in each country, the outcomes of the individual projects are designed to aid both China and Pakistan.

What is the principle role of CPEC?

Pakistan's official website for CPEC describes this as a 'framework of regional connectivity.' As part of a number of projects in the region, the China-Pakistan Economic Corridor is therefore responsible for improving the road, rail and air links between the two countries.

But those developments in infrastructure don't just stop there: CPEC is committed to economic

regionalisation in its surrounding locations too. Therefore, those upgraded transport links will extend into Iran, Afghanistan, India and the Central Asian Republic. Improved links means easier trade and a boost to the economy for all concerned and it's that economic development that is at the heart of CPEC's journey.

What are the specific CPEC projects?

The value of CPEC and the projects that it oversees is increasing all the time. When the China-Pakistan Economic Corridor was first formed, the total value of its projects was placed at \$46 billion. By 2017, that figure had increased to \$62 billion and it continues to grow at a rapid pace.

That same official CPEC website has a helpful and comprehensive list of all the projects that the alliance is currently undertaking. Included in an extensive set of details is a plan for two coal fired power plants at Port Qasim, Karachi and the cost of those comes in at just under \$20 million.

Also on that list is a number of wind farms and hydro plants along the length of breadth of Pakistan as energy plays a key role in CPEC.

Where does Gwadar fit into CPEC?

The fact that Gwadar has its own section on the CPEC website underlines its importance to the whole alliance. It is pivotal to the aims of China in particular who see this port city as a route into the Strait of Hormuz whose lanes account for 20% of the world's petroleum transportation.

No fewer than 12 projects are currently in development by CPEC, the most important of which is the new international airport with construction set to begin in April 2019. It's a vital organisation with Gwadar at its heart and CPEC is crucial for the economies of China and Pakistan in the months and years that lie ahead

Q.3. What are the leading factors to Muslim separatism?

Ans. Factors leading to Muslim Separatism:

There are a few factors which spit the inhabitants of the sub continent into two nations.

RELIGIOUS DIFFERENCE

The Muslims and Hindus have different religious. Islam preaches Tauheed and believes in equality of man before law. Muslims are believed of ALLAH, Holy Prophet (P.B.U.H). The Holy Book holds a cohesive approach towards life. Whole the Hindus follow the religion which is based on the concept of multiple Gods. They follow a caste system and the society is divided into four classes.

HINDU NATIONALISM

A number of Hindus nationalism movement which spring up from time to time addict fuel to the fire by playing up the tension which already existed between the two communities. The nationalist leaders totally ignored the great contribution made by Muslims by way of promoting education and other social activities. They failed up the criminal discord to further polite the political conditions.

CULTURE DIFFERENCE

Muslims follow an Islamic culture while Hindus follow self built culture. Muslims burry their dead ones while Hindus burn them. Both Hindus and Muslims have totally opposite culture.

SOCIAL DIFFERENCE

There exist a number of social differences between the Hindus and Muslims. The food, their clothing, words and salutations, the gestures are totally different.

ECONOMIC DIFFERENCE

After 1857, Muslims economy was crushed and all the trade policies were formed in such a way so as to destroy the Muslims ambition. They were thrown out of Government services and their estate and properties were confiscated. However the Hindus were provided ample opportunities to make program.

Freedom

In the subcontinent the Muslim leaders were foreseeing the future of muslims that when British government will leave subcontinent hindus will try their best to get charge all over subcontinent and at that time they will openly remove muslim community by killing them so they put the demand of a separate homeland where they can lead their life according the teachings of islam and also with the great freedom.

Self respect and dignity

Hindus always hated muslims and they never want Muslims to get success in any field of life .British government played a vital role in keeping Muslims backward by eliminating all job vacancies in subcontinent.Hindus tried to rape Muslim women and tried to kill them so the self respect of muslims was badly damaged in subcontinent .It was necessary for them to demand for a separate homeland where they have complete free atmosphere to live a perfect religious life with perfect self respect and

dignity.

EDUCATIONAL DIFFERENCE

The Hindus had advanced in educational field because they readily acquired English education. The Muslims were not able to acquire modern knowledge so they lacked behind in education.

POLITICAL DIFFERENCE

There were many political differences which gave both to the partition of India.

Political Differences

The political differences between the Hindus and Muslims have played an important role in the development and evolution of Two Nation Theory.

(i) Hindi Urdu Controversy

In 1867, Hindus demands that Urdu should be written in Hindi Script instead of Persian script. This created another gap between Hindus and Muslims.

(ii) Congress Attitude

The Indian national Congress was founded in 1885. It claimed to represent all communities of India but oppressed all Muslim ideas and supported the Hindus.

(iii) Partition of Bengal

In 1905, the partition of Bengal ensured a number of political benefits for the Muslims, but the Hindus launched an agitation against the partition and partition was annulled in 1911.

Language

Hindus and Muslims have different languages. The Muslims and Hindus wrote and spoke two different languages. The language of the former was Urdu and it was written in Arabic Script. On the other hand, the Hindi language was spoken by Hindus and it was written in Sanskrit. Urdu and Hindi language had the difference in writing, thoughts of poetry, arts, painting and words of music. Even this small difference lead to a stirring conflict between the two nations.

CONCLUSION

The Muslims apprehended that they would lose their identity if they remained a part of Hindu society. They also came to realize the above mentioned differences between them and the Hindus and hence demanded separate electorate on the ground that they were different nation from Hindus.

Hence it is right to say that this theory i.e two nation theory is the basis of the creation of Pakistan because without this as a base, Pakistan would not come into being on 14th August, 1947, and we would not be breathing freely in this open air of Pakistan.

Q4. What do you know about the culture of Indus valley civilization?

Ans. The Indus Valley Civilisation (IVC) was a Bronze Age civilisation in the northwestern regions of South Asia, lasting from 3300 BCE to 1300 BCE, and in its mature form from 2600 BCE to 1900 BCE. Together with ancient Egypt and Mesopotamia, it was one of three early civilisations of the Near East and South Asia, and of the three, the most widespread, its sites spanning an area stretching from northeast Afghanistan, through much of Pakistan, and into western and northwestern India. It flourished in the basins of the Indus River, which flows through the length of Pakistan, and along a system of perennial, mostly monsoon-fed, rivers that once coursed in the vicinity of the seasonal Ghaggar-Hakra river in northwest India and eastern Pakistan.

The civilisation's cities were noted for their urban planning, baked brick houses, elaborate drainage systems, water supply systems, clusters of large non-residential buildings, and new techniques in handicraft (carnelian products, seal carving) and metallurgy (copper, bronze, lead, and tin). The large cities of Mohenjo-daro and Harappa very likely grew to containing between 30,000 and 60,000 individuals, and the civilisation itself during its florescence may have contained between one and five million individuals.

Gradual drying of the region's soil during the 3rd millennium BCE may have been the initial spur for the urbanisation associated with the civilisation, but eventually weaker monsoons and reduced water supply caused the civilisation's demise, and to scatter its population eastward and southward.

The Indus civilisation is also known as the Harappan Civilisation, after its type site, Harappa, the first of its sites to be excavated early in the 20th century in what was then the Punjab province of British India and now is Pakistan. The discovery of Harappa and soon afterwards Mohenjo-daro was the culmination of work beginning in 1861 with the founding of the Archaeological Survey of India during the British Raj. There were however earlier and later cultures often called Early Harappan and Late Harappan in the same area; for this reason, the Harappan civilisation is sometimes called the Mature Harappan to distinguish it from these other cultures.

By 2002, over 1,000 Mature Harappan cities and settlements had been reported, of which just under a hundred had been excavated, However, there are only five major urban sites: Harappa, Mohenjo-daro (UNESCO World Heritage Site), Dholavira, Ganeriwala in Cholistan, and Rakhigarhi. The early Harappan cultures were preceded by local Neolithic agricultural villages, from which the river plains were populated.

The Harappan language is not directly attested, and its affiliation is uncertain since the Indus script is still undeciphered. A relationship with the Dravidian or Elamo-Dravidian language family is favoured by a section of scholars like leading Finnish Indologist, Asko Parpola.

Geographical range

Basins of the Indus River, Pakistan and the seasonal Ghaggar-Hakra river, northwest India and eastern Pakistan.

Period

Bronze Age South Asia

Dates

c. 3300 – c. 1300 BCE

Type site

Harappa

Major sites

Harappa, Mohenjo-daro (27°19'45"N 68°08'20"E), Dholavira, Ganeriwala, and Rakhigarhi

Preceded by

Mehrgarh

Followed by

Painted Grey Ware culture

Cemetery H culture

Q5 . Write a descriptive note on Pakistan current foreign policy.

Ans. Pakistan's Foreign Policy seeks to protect, promote and advance Pakistan's national interests in the external domain.

The Foreign Ministry contributes towards safeguarding Pakistan's security and advancing Pakistan's development agenda for progress and prosperity following the guiding principles laid out by our founding fathers.

Guiding Principles

Quaid-e-Azam Muhammad Ali Jinnah, the Founder of Pakistan and its first Governor General, in a broadcast talk to the people of the USA in February 1948, outlined the following goals of Pakistan's foreign policy:

“Our foreign policy is one of friendliness and goodwill towards all the nations of the world. We do not cherish aggressive designs against any country or nation. We believe in the principle of honesty and fair play in national and international dealings and are prepared to make our utmost contribution to the promotion of peace and prosperity among the nations of the world. Pakistan will never be found lacking in extending its material and moral support to the oppressed and suppressed peoples of the world, and in upholding the principles of the United Nations Charter.”

The Constitution of Pakistan also lays down guidelines for the conduct of foreign policy of the country. Article 40 of the constitution provides that:

“The State shall endeavour to preserve and strengthen fraternal relations among Muslim countries based on Islamic unity, support the common interests of the peoples of Asia, Africa and Latin America, promote international peace and security, foster goodwill and friendly relations among all nations and encourage the settlement of international disputes by peaceful means.”

The foreign policy of Pakistan is primarily directed to the pursuit of national goals of seeking peace and stability through international cooperation. Special emphasis is laid on economic diplomacy to take advantages offered by the process of globalization as also to face challenges of the 21st century. Our foreign policy is also geared to project the image of the country as a dynamic and moderate society.

The foreign policy of Pakistan seeks to promote the internationally recognized norms of interstate relations, i.e. respect for sovereignty and territorial integrity of all States, non-interference in the internal affairs of other State; non-aggression and peaceful settlement of disputes. Pakistan has therefore always sought to develop friendly and cordial relations with all countries of the world.

Foreign Policy Objectives

In light of the guiding principles laid down by the founding fathers and the constitution as also aspirations of the people of Pakistan, the objectives of foreign policy can be summarized as under:

- Promotion of Pakistan as a dynamic, progressive, moderate, and democratic Islamic country.**

- Developing friendly relations with all countries of the world, especially major powers and immediate neighbours.**

- Safeguarding national security and geo-strategic interests, including Kashmir.**

- Consolidating our commercial and economic cooperation with international community.**

- Safeguarding the interests of Pakistani Diaspora abroad.**

- Ensuring optimal utilization of national resources for regional and international cooperation.**

THE END.