

FINAL TERM-FALL SEMESTER 2020

**SUBJECT:
ISLAMIAT/PAK-STUDIES**

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Q1.What is ideology and what were the aims and objectives of ideology?

Ans:

IDEOLOGY:

Ideology of Pakistan:

Every movement has an ideology behind it. Ideology of Pakistan is Ideology of Islam. On the base of which Muslim of Sub-continent struggled for a separate homeland.

- Or... Ideology of Pakistan is to mould our individual and collective lives according to the teachings of Islam and to safeguard ourselves against all those ideologies that are against Islam.

Pakistan are given below.

Basis Of Pakistan Ideology Islamic Principles To create a state and a political system which is based on Islamic principles and which works according to it. Enforce Islamic Democracy To successfully introduce and enforce Islamic democratic values in it. Islamic democratic concept is distinctively different from western concepts. Quaid e Azam on 14th February 1948 at Sibi said,"It is our firm belief that our salvation lies in following the golden rules given by our great law giver, the Prophet of Islam. Let us lay the foundation of our democratic system on Islamic ideals and principles." Maximum Opportunities Of Success For Muslims In united India, under British Crown rule, Muslims were living life in disparity due to their comparative less number in society. All relief and advantages were available to Hindus. By creating a separate state, only then Muslims could have high chances of success and prosperity. Origin And Importance of Two Nation Theory Protection Of Muslims Culture And Civilization Muslims of the Subcontinent can only secure their separate national identity and their culture and civilization by creating a separate state for themselves.Emancipation From Hindus Majority

Q2.Write down a note on Ali Garh movement?

Ans:

As we realize that, after the war of autonomy the state of the Muslims of India was truly hopeless as the British fell more on the Muslims than on Hindus. They thought that Muslims were answerable for all the wrongs and the war held on account of their cruel and inconsiderate conduct. After 1857, the Muslims developed as a retrogressive country; they were unskilled and pitifully oblivious in all social statuses. They were denied their fundamental rights and were ignored in each circle of life. In any case, they were financially, strategically, socially, and to be increasingly precise strictly made the subject of savage discipline. They were defenseless before the British and their joined entryway with Hindus; along these lines, in these conditions, they neither confided in Hindus nor British, who pulled out all the stops to torment Muslims. In such conditions, Sir Syed Ahmad Khan approached and attempted to enable the Muslims to come out from such wretched and hopeless conditions. He guided the Muslims towards the correct way and endeavored to draw out the Muslims from such a powerless condition. He began a development so as to give a decent situation to Muslims in the public eye as they had previously, this

development is known as the Aligarh Movement. The principle focal point of the Aligarh development was: Dedication to the British Government. Present-day western instruction for Muslims to rival Hindus. To ward off the Muslims from legislative issues. Sir Syed understood that this hopeless and lamentable state of Muslims was because of the absence of present-day training. He accepted that the remedy for each issue of Muslims was present-day training. In this way, he initiated an instructive program so as to inspire the denied and disillusioned Muslims, who had lost their past wonder. He made solid strides for his instruction plan. Hence, in 1859, Sir Syed Ahmad Khan set up a school for Muslims in Muradabad where English, Persian, Islamiyat, Arabic, Urdu were necessary subjects. In 1862, Sir Syed was moved from Muradabad to Ghazipur where he built up another school for Muslims, which was known as Madrass Ghazipur. Here, likewise the English, Arabic, Persian, Urdu, and Islamiyat were necessary subjects. In 1864, Sir Syed Ahmad Khan established the framework of a logical society at Ghazipur. The reason for this general public was to make an interpretation of the English books into the Urdu language. In any case, later on, in 1866, after his exchange to Aligarh, the principal office of the logical society was additionally moved to Aligarh. In 1866, the logical society gave a diary named as Aligarh Institute Gazette. This diary was distributed both in Urdu and English dialects. The point of this diary was to wash away the confusion among Muslims and the British government and brought them near one another. So as to intently watch the instructive arrangement of England, Sir Syed Ahmad Khan went with his child Syed Mehmud, visited England in 1869, and remained there for seventeen months considering English instructive foundations like Oxford and Cambridge University. Afterward, after his arrival to India, he set up a board of trustees known as "Advisory group Striving for Educational Progress of Muslims". Under this council another panel was set up named "Reserve Committee for the foundation of a Muslim College" and Sir Syed was chosen as the secretary of the two boards of trustees. For this reason, Sir Syed visited the nation and gathered assets for the foundation of the school. The advisory group chose first for the framing of school as a model to the individuals and later to establish the school. Thus, in 1875, Sir Syed set up Mohammedan Anglo-Oriental School at Aligarh. In 1877, the school was moved up to the degree of school which was introduced by Lord Lytton. The fundamental quality of this school was that it offered both Western and Eastern instructions. Later on, this school was raised to the degree of the college, after the passing of Sir Syed in 1920. In 1886, Sir Syed set up an association which is known as Mohammedan Educational Conference, which introduced a twelve-point program in western and strict instruction in English and different dialects. Its point was to pass on the message of instruction to the Muslim masses. The Conference held its meetings at various towns of the nation to think about the instructive issues and afterward attempted to comprehend them. The gathering in its gathering examined the cutting edge methods for the turn of events and improvement of the standard of instruction. In 1866, Sir Syed set up the British India Association at Aligarh. The primary motivation behind this association was to communicate the complaints and perspectives of Indians to the British parliament. He additionally expressed "Steadfast Muhammadans of India" in which he recorded a definite record of the devoted administrations of the Muslims which they rendered to the British rulers. In 1870, Sir Syed, after his arrival from England, set up an association known as "Anjuman-I-Taraqi-I-Muslamanan-I-Hind" so as to grant present-day training to the Muslims of India. Sir Syed composed the philosophical discourse on the Bible named "Tabaeen-al-Kalam." In this analysis, Sir Syed draws out the similitudes found among Islam and Christianity. He additionally stated "Exposition on the life of Muhammad" on the reaction to "Life of Muhammad", composed by William Muir, in which he had censured the Holy Prophet. Sir Syed additionally stated "Anjuman-I-Tariki-I-Urdu" for the insurance of Urdu. Sir Syed distributed another

powerful magazine named "Tahzib-ul-Akhlaaq" in which he talked about Muslim society by reprimanding the traditionalist method of living and underlined the new current lifestyle. Sir Syed, despite the fact that was the primary Muslim individual from Central Legislative Council, yet he prompted the Muslims to stay separated from governmental issues except if and until they would get training. He accepted that the fix of Muslim issues is just training and except if and until Muslims get instruction, they will stay in reverse in each circle of life. In this manner, Sir Syed gave a valiant effort, through the Aligarh development, for the Muslim reason, and took the help of the British by demonstrating faithfulness to them and furthermore reserved the Muslims from the Indian National Congress.

Q3.What is state? What are the elements of state?

Ans:

STATE:

The state is the most universal and most powerful of all social institutions. The state is a natural institution. Aristotle said man is a social animal and by nature he is a political being. To him, to live in the state and to be a man were identical.

ELEMENTS OF STATE:

A State stands identified with its four absolutely essential elements:

1. Population:

State is a community of persons. It is a human political institution. Without a population there can be no State. Population can be more or less but it has to be there. There are States with very small populations like Switzerland, Canada and others, and there are States like China, India and others, with very large populations.

2. Territory:

Territory is the second essential element of the State. State is a territorial unit. Definite territory is its essential component. A State cannot exist in the air or at sea. It is essentially a territorial State. The size of the territory of a State can be big or small; nevertheless it has to be a definite, well-marked portion of territory.

States like Russia, Canada, U.S.A., India, China, Brazil and some others are large sized states whereas Nepal, Bhutan, Sri Lanka, Maldivies, Switzerland, Togo, Brundi and many others are States with small territories. The whole territory of the state is under the sovereignty or supreme power of the State. All persons, organisations, associations, institutions and places located within its territory are under the sovereign jurisdiction of the State.

3. Government:

Government is the organisation or machinery or agency or magistracy of the State which makes, implements, enforces and adjudicates the laws of the state. Government is the third essential element of the State. The state exercises its sovereign power through its government.

This sometimes creates the impression that there is no difference between the State and Government.

However it must be clearly noted that government is just one element of the State. It is the agent or the

working agency of the State. Sovereignty belongs to the State; the government only uses it on behalf of the State.

Each government has three organs:

- (1) Legislature—which formulates the will of State i.e. performs law-making functions;
- (2) Executive— enforces and implements the laws i.e. performs the law-application functions; and
- (3) Judiciary—which applies the laws to specific cases and settles the disputes i.e. performs adjudication functions.

4. Sovereignty:

Sovereignty is the most exclusive element of State. State alone posses sovereignty. Without sovereignty no state can exist. Some institutions can have the first three elements (Population Territory and Government) but not sovereignty.

State has the exclusive title and prerogative to exercise supreme power over all its people and territory. In fact, Sovereignty is the basis on which the State regulates all aspects of the life of the people living in its territory.

As the supreme power of the State, Sovereignty has two dimensions:

Internal Sovereignty and External Sovereignty.

(i) Internal Sovereignty:

It means the power of the State to order and regulate the activities of all the people, groups and institutions which are at work within its territory. All these institutions always act in accordance with the laws of the State. The State can punish them for every violation of any of its laws.

(ii) External Sovereignty:

It means complete independence of the State from external control. It also means the full freedom of the State to participate in the activities of the community of nations. Each state has the sovereign power to formulate and act on the basis of its independent foreign policy.

Q4:What is culture? Also define the types of culture?

Ans:

Culture is one of the important concepts in sociology. No human society can exist and develop without its culture. The main difference between the animal and human societies is of culture only. Animal societies have no culture because they do not have systems of learning and transmitting social experiences.

Sociologists are keenly interested in the study of culture because the study of human society is incomplete without it.

Definition of culture Different sociologists have differently defined the term culture:

Taylor: “Culture is the complex whole which includes knowledge, belief, art, morals, law, customs and habits and any capabilities acquired by man as a member of society”.

Linton: “Culture is social heredity, which is transmitted from one generation to another with the accumulation of individual experiences”

TYPES OF CULTURE

1 Material Culture:

Material culture we understand material and physical objects. For instance, house, road, vehicles, pen, table, radio set, book etc. these are the products of human efforts to control his environment and make his life conformable and safe.

2 Non-material culture:

In non-material culture we include non material objects. For example religion, art, ideas, customs, values system, attitudes, knowledge etc. it does not have physical shape. It is very important in determining human behavior and has strong hold on an individual. Both parts are interrelated with each other.

3: Real Culture:

Real culture is that which can be observed in our social life. The culture on which we act upon in our daily life is real culture. It is that parts of culture, which the people adopt in their social life, for example. If a person/ says that he/she is Muslim, will be, when followed all the principles of Islam is the real and when doesn't follow, is not a real one

4 Ideal Culture:

The culture which is presented as a pattern to the people is called ideal culture. It is the goal of society and never achieved fully because some parts remain out of practice. This culture is explained in books, speeches etc

Q5:What is government? Write down any one form of government in detail?

Ans:

A government is an institution or a system made of a group of people that takes care or manages a country or a state. Every government has its own constitution or a set of fundamental principles that it follows to ensure effective governance. Now when we say governance, what does that entail? How does it work? Once appointed or formed, the government is responsible for the social welfare, law and order, defense, and financial affairs of the country. A government can be classified into many types--democracy, republic, monarchy, aristocracy, and dictatorship are just a few

Democracy

In a democracy, a country's people are involved in choosing its leader or head. The people are involved in the process of forming a government. They have the free will and right to vote for a party to come into power. The right to vote is not determined by wealth or class or race. In a democracy, there are different parties that have a manifesto or an idea about how a country should be governed. A democratic government is formed when a majority of people support a certain party as the ruling party or power. Within democracy again, there are several forms of democracies such as a republic, a constitutional monarchy, a presidential system, or a parliamentary system.