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***Q1: What is the ideology and what were the Aims and objective of the creation of Pakistan?***

Ans**. Ideology** is the collective thinking of the people on the same issue or to build a new stat or new country is called the ideology

**Ideology of Pakistan:**

Pakistan is an ideological state and the ideology of Pakistan is an

Islamic ideology. Its basic principle being: "Sovereignty belongs to

Allah". Allah alone is the Almighty, the Creator, the Sovereign, and

the Sustainer of everything in the whole universe.

Islam acted as centripetal strength and nation building force before

the establishment of Pakistan. Ideology of Pakistan basically means

that Pakistan should be a state where the Law of Quran (The final

divine revolution from GOD) should be established. All Muslims

should have an opportunity to live according to the faith and creed

based on the Islamic principles.

**TWO NATION CONCEPT**

The fundamental concept of Ideology is that Muslims should get a

separate identity. They should have a separate state where they

could live according to Islamic rules and principles, profess their

religion freely and safeguard Islamic society and culture. They should

be able to develop their culture and religious traditions and they

should be able to create a true Islamic society for themselves. They

should have all the resources at their disposal to establish the Islamic

system of governance i.e. political, social, education, economic and

civilization and the system of Quran which was established by

Prophet Muhammad (SAW) 1400 years ago in Madinah Munawarah.

Thus, this fundamental concept of Ideology led to the concept of two

nations in the Sub Continent and resulted in the ideology of Pakistan

which was developed through the period of Mohammad Bin Qasim

and others. Political leaders like Quid-e-Azam materialized this

ideology in 1366 HA (1947 A.

**INTRODUCTION**

Pakistan is officially called the Islamic

Republic of Pakistan. The name Pakistan,

Pak (pure) and stan (land) means ‘land of

the pure’ in the Persian and Urdu

languages. Pakistan's land covers some

796,095 km² (307,374 mi²) about the

combined land area of France and the

United Kingdom. Pakistan shares a land

border with Afghanistan, China, India and

Iran. The population of Pakistan is 193

million people (193,238,868) as of July

2013. This makes Pakistan the 6th most

populous country in the world. Islamabad

is the capital of Pakistan. The area of Indus

basin which covers the majority of

Pakistan was home to some of the oldest

known civilizations. The Neolithic

Mehrgarh people and later the Indus

Valley Civilisation lived in the area as long

as 9000 years ago.

Aim and objective of Creation Pakistan

 1.Aims and Objectives of creation of Pakistan Pakistan has emerged as one of history's altitudes commanding a vast field of vision stretching back and forward. The victor could reconcile as little to their existence as could they to the changed order.

2. Behind the creation of this country, there had been a concrete Ideology. ● It acclaimed for certain values, norms, objectives, goals, institutions and structure. Ideology of Pakistan portrayed consistent program, line of action and provided dynamism and inspiration for putting these into executive. ● It bore potentialities to meet the needs of the changing circumstances and capability of adaptation and adjustment.

3. Pakistan came into being on 14th August 1947. The Muslims of the subcontinent sacrificed their wealth, honour & life to make Pakistan a reality. Struggle for attainment of Pakistan started shortly after the war of independence (1857). After the war of Independence the Muslims were greatly pressed by the Hindus as well as the British. Social, political and economical conditions of the Muslims were totally changed which further emphasized on the need of a separate homeland.

4.Main Aims & Objectives of the Creation of Pakistan 1. Setting up of a Free Islamic Society. 2. Protection from Communal Riots. 3. Social & Political Development of Muslims. 4. Protection of Muslim Language. 5. Protection of Two Nation Theory. 6.To get rid of the repeated social humiliation . 7.To emerge as an economically sound Muslim country. 8.To stand strong and united against all odds as a nation.

5.Setting up of a Free Islamic Society. The main objective of the creation of Pakistan was to establish a free Islamic Society having its own identity and government. To practice its own social principles and religion and inviting the Muslims of the world, particularly and others generally to adopt the Islamic way of life.

6.Protection from Communal Riots The communal Riots on every other day made it clear that the Hindus could take over the politics after the departure of The British. The Hindu organizations had again and again asserted that Hindu Raj would be imposed on India after the independence. So to get rid of these atrocities the Muslims demanded their separate state.

7.Social & Political Development of Muslims After the war of Independence 1857, the social environment was totally changed. The Muslims were scared of the caste system of Hindus and other discriminations. They could enjoy neither political nor social liberties;therefore, they preferred to have a separate homeland in which they could live according to the teachings of Islam.

8.Protection of Muslim Language The Hindus did the best to replace Urdu by Hindi. But they did not succeed during British period. In 1867 the Hindus of Banaras presented a request to their government regarding the replacement of Urdu with Hindi and its Persian script with that of Devnagri script. Sir Syed Ahmed Khan at that demanded that when even the language of a nation is not safe at the hands of other nations in a region, it would be unwise to continue living with them. So Sir Syed, who was in fact a great advocate of Hindu-Muslim unity prior to that incident, started focusing on the cause of Muslims alone. His Scientific Society Gazette presented articles on the importance of Urdu. Similarly, some Muslim newspapers like Noor-ul-Absar and Banaras Gazette also took the responsibility to safeguard their language at that time.

9.Protection of Two Nation Theory The Muslims claimed separate nationhood for themselves and they were determined to maintain a separate entity for all times to come. Mohammad Ali Jinnah propounded the two-nation theory and sowed the seed of partition of the country.

10. To get rid of the repeated social humiliation . Competitive examinations for British administrative jobs were for Hindus rather than Muslims. Tablighi and shuddhi movements, all this went a long way to divide us. During shuddhi movement Muslims were forced to change their religion. Muslims were badly treated inhumanely. Muslim student were forced to read about Hinduism, to apply red mark on fore head (Tilaq). Muslim students were forced to recite their national anthem (which had verses against Muslims).

11. To emerge as an economically sound Muslim country. Inspite of limited economically stable & educated social circles of Muslims in the subcontinent hither to not any appreciable economic development of Muslims, in other words the “sparrow of gold” needed the stabilization of the area.

12. To stand strong and united against all odds as a nation. Muslims while living with the Hindus were continuously betrayed as Hindus were the one to start most controversial political moves and were also the ones to surrunder these moves and always acclaimed Muslims reponsible for all political upsets. So Muslims badly felt the need of a separate state where they can aquire the status of nation which they could’t gain while living with the Hindus.

 Example of such movements & manuvers: ϖ The Khilafat Movement The Muslims of India had a great regard for the Khilafat (Caliphate) which was held by the Ottoman Empire. During World War I, the Ottoman Empire (Turkey) joined the war in favour of Germany. But Turkey and Germany lost the war and a pact commonly known as Istanbul Accord was concluded between the Allied Forces on 3rd November 1918. According to this Pact the territories of Turkey were to be divided among France, Greece and Britain.The movement came to an end when thousands of Indians were put behind the bar. The leaders in spite of their best efforts could not maintain the Hindu-Muslim Unity. One of the main reasons which caused a death blow to Khilafat Movement was the indirect announcement of Gandhi to discontinue the Non Co- operation Movement. Gandhi used an incident of arson on February 1922, when a violent mob set on fire a police choki at Chora Churi at district Gorakpur, burning twenty one constables to death as an excuse to call off the non-cooperation movement. It adversely affected the Khilafat Movement which thought to be integral part of movement.

13. ϖWar of independence: The failure of the uprising in 1857, also called the war of independence or the mutiny by the British signaled the final take over of India by the British Empire. The parliamentary act of 1858 caused the Muslims to be in an unfortunate position. The Muslims being the rulers of India (Mughals) could not take the sudden change in power well, but the Hindus took it well. The Mughals being the foreigners themselves caused the Hindus to adjust to the changing times and had to adapt when the Mughals conquered India. This time it was the same and the Hindus adapted well to the changing times while the Muslims did not. To stand strong and united against all odds as a nation.

14. To stand strong and united against all odds as a nation. ϖCongress Ministries (1937-1939): Congress ministries lasted from a period less than two and a half years. This period was extremely cruicial in the history of Hindu Muslim relations & projected Hindu racism and anti-Muslim policies.

15. Conclusion Muslims of the subcontinent standing together against all afflictions, successfully carved out the largest Muslim state on world’s map. Being a Pakistani citizen, it’s thus obligatory for all of us to not only realize the sacrifices offered by our ancestors, but to act today and always for the development and prosperity of our dear homeland. From high ups to the grass root level ,we all should direct our potentials to vindicate the purposes and objectives of getting the separate homeland for Muslims.

***Q2. What were the efforts of Sir Syed Ahmed Khan for education?***

Ans. ***Sir Syed Ahmed Khan:***

Sir Syed Ahmed Taqvi bin Syed Muhammad Muttaqi KCSI (Urdu: سید احمد خان; 17 October 1817 – 27 March 1898), commonly known as Sir Syed Ahmed Khan, was an Islamic pragmatist,Islamic reformer,and philosopher of nineteenth century British India. Born into a family with strong debts to the Mughal court, Ahmed studied the Quran and Sciences within the court. He was awarded an honorary LLD from the University of Edinburgh in 1889.

In 1838, Syed Ahmed entered the service of East India Company and went on to become a judge at a Small Causes Court in 1867, retiring from 1876. During the Indian Rebellion of 1857, he remained loyal to the British Raj and was noted for his actions in saving European lives. After the rebellion, he penned the booklet The Causes of the Indian Mutiny – a daring critique, at the time, of British policies that he blamed for causing the revolt. Believing that the future of Muslims was threatened by the rigidity of their orthodox outlook, Sir Ahmad began promoting Western–style scientific education by founding modern schools and journals and organising Islamic entrepreneurs.

In 1859, Syed established Gulshan School at Muradabad, Victoria School at Ghazipur in 1863, and a scientific society for Muslims in 1864. In 1875, founded the Muhammadan Anglo-Oriental College, the first Muslim university in Southern Asia. During his career, Syed repeatedly called upon Muslims to loyally serve the British Raj and promoted the adoption of Urdu as the lingua franca of all Indian Muslims. Syed critiqued the Indian National Congress.

Efforts for Education:

Sir Syed played a vital role in the educational uplift of the Muslims in India. He did the following things to improve the educational standards: set up a journal, Tahzib-ul-Akhlaq, which contained articles of influential Muslims who agreed with Sir Syed's approach towards education.

Through the 1850s, Syed Ahmed Khan began developing a strong passion for education. While pursuing studies of different subjects including European jurisprudence, Sir Syed began to realise the advantages of Western-style education, which was being offered at newly established colleges across India. Despite being a devout Muslim, Sir Syed criticised the influence of traditional dogma and religious orthodoxy, which had made most Indian Muslims suspicious of British influences.Sir Syed began feeling increasingly concerned for the future of Muslim communities.[36] A scion of Mughal nobility, Sir Syed had been reared in the finest traditions of Muslim élite culture and was aware of the steady decline of Muslim political power across India. The animosity between the British and Muslims before and after the rebellion (Independence War) of 1857 threatened to marginalise Muslim communities across India for many generations. Sir Syed intensified his work to promote co-operation with British authorities, promoting loyalty to the Empire amongst Indian Muslims. Committed to working for the upliftment of Muslims, Sir Syed founded a modern madrassa in Muradabad in 1859; this was one of the first religious schools to impart scientific education. Sir Syed also worked on social causes, helping to organise relief for the famine-struck people of North-West Province in 1860. He established another modern school in Ghazipur in 1863.

Upon his transfer to Aligarh in 1864, Sir Syed began working wholeheartedly as an educator. He founded the Scientific Society of Aligarh, the first scientific association of its kind in India. Modelling it after the Royal Society and the Royal Asiatic Society,Sir Syed assembled Muslim scholars from different parts of the country. The Society held annual conferences, disbursed funds for educational causes and regularly published a journal on scientific subjects in English and Urdu. Sir Syed felt that the socio-economic future of Muslims was threatened by their orthodox aversions to modern science and technology.He published many writings promoting liberal, rational interpretations of Islamic scriptures. One example was the reaction to his argument – which appeared in his tafsir (exegesis) of the Quran – that riba referred to interest charges when lending money to the poor, but not to the rich, nor to borrowers "in trade or in industry", since this finance supported "trade, national welfare and prosperity". While many jurists declared all interest to be riba, (according to Sir Syed) this was based "on their own authority and deduction" rather than the Quran.

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Many other orthodox Sunni schools condemned him as out of the fold of Islam i.e. kafir.Many of his own friends, like Nawab Muhsin ul Mulk, expressed their significant reservations at his religious ideas (many of which were expounded in his commentary of Qur'an).According to J.M.S. Baljon his ideas created "a real hurricane of protests and outbursts of wrath" among the local clerics "in every town and village" in Muslim India, who issued fatawa "declaring him to be a kafir" (unbeliever). He was also accused of having converted to Christianity.

Historical works

Title page of Commentary of Quran by Sir Syed Ahmed Khan

A'in-e-Akbari (Edition with Illustration), Delhi.

 Asrar-us-Sanadid (i) Syed-ul-Akhbar, 1847, (II) Mata-i-Sultani, 1852.

Description des monument de Delhi in 1852, D'a Pre Le Texte Hindostani De Saiyid Ahmad Khan (tr. by M. Garcin De Tassy), Paris, 1861.

 Jam-i-Jum, Akbarabad, 1940.

 Silsilat-ul-Muluk, Musaraf ul Mataba', Delhi, 1852.

 Tarikh-i-Firoz Shahi (Edition), Asiatic Society, Calcutta, 1862.

 Tuzuk-i-Jahangiri (edition Aligarh, 1864).

Journals, reports, and proceedings

1. Tehzeeb-ul-Ikhlaq.

2. Aligarh Institute Gazette.

3. Proceedings of the Muhammadens Educational Conference.

4. An Account of the Loyal Muhammadans of India, Parts I, II, III, Moufussel Press, Meerut, 1860.

5. Proceedings of the Scientific Society.

6. By-Laws of the Scientific Society.

7. Addresses and speeches relating to the Muhammadan Anglo-Oriental College in Aligarh (1875–1898) ed. Nawab Mohsin-ul-Mulk, Aligarh, 1898.

***Q3. Write down any form of Government and also describe what are the advantages and disadvantages of that form of government for Pakistan which you have written?***

Ans.

***Government*** is a system of social control under wich the right to make lawa and the right to enforce them is given to a particular group in society. Government power can be held by one individual, a few, or a majority.

The Government of Pakistan (Urdu: ) is a federal government established by the Constitution of Pakistan as a constituted governing authority of the four provinces of a parliamentary democratic republic, constitutionally called the Islamic Republic of Pakistan.

Effecting the Westminster system for governing the state, the government is mainly composed of the executive, legislative, and judicial branches, in which all powers are vested by the Constitution in the Parliament, the Prime Minister and the Supreme Court. The powers and duties of these branches are further defined by acts and amendments of the Parliament, including the creation of executive institutions, departments and courts inferior to the Supreme Court. By constitutional powers, the President promulgates ordinances and passes bills.

The President acts as the ceremonial figurehead while the people-elected Prime Minister acts as the chief executive (of the executive branch) and is responsible for running the federal government. There is a bicameral Parliament with the National Assembly as a lower house and the Senate as an upper house. The most influential officials in the Government of Pakistan are considered to be the federal secretaries, who are the highest ranking bureaucrats in the country and run cabinet-level ministries and divisions. The judicial branch systematically contains an apex Supreme Court, Federal Shariat Court, high courts of five provinces, district, anti-terrorism, and the green courts; all inferior to the Supreme Court.

The full name of the country is the Islamic Republic of Pakistan. No other name appears in the Constitution, and this is the name that appears on money, in treaties, and in legal cases. The "Pakistan Government" or "Government of Pakistan" are often used in official documents representing the federal government collectively.Also, the terms "Federal" and "National" in government institutions or program names generally indicate affiliation with the federal government. As the seat of government is in Islamabad, "Islamabad" is commonly used as a metonym for the federal government.

Branches of government

Legislative branch

Executive branch

Prime Minister and Cabinet

President

Judicial branch

Judicature transfer

Supreme Judicial Council

Parliamentary form of Government of Pakistan:

Parliamentary government is a democratic form of government in which the political party that wins the most seats in the legislature or parliament during the federal election forms the government. This majority party chooses a leader to be the Prime Minister or Chancellor, and other high-ranking members of the party make up the cabinet. The minority party forms the opposition, and its job is to challenge the majority party. If no party is able to win a majority in the election, a coalition government will be formed with a few political parties cooperating together.

It's called 'parliamentary government' because all of the power is vested in the parliament. In a presidential system like the United States, the executive branch is separate, and the president is popularly elected by the citizens of the nation. In a parliamentary system, the head of the government is chosen from the parliament, and is often one of the most senior members or ministers in parliament, which is where we get the term 'Prime Minister.' Often in a parliamentary system, the country will have a Head of State, who is a ceremonial figure like the Queen, but does not engage in legislating or politics.

Pakistan is an Islamic federal republic with a multiparty parliamentary system of government largely based on the UK model pursuant to the 1973 Constitution of Pakistan. Pakistan’s federal legislative branch consists of the President, the National Assembly as the lower house, and the Senate as the upper house. The National Assembly and Senate constitute Pakistan’s bicameral Parliament.

The National Assembly has 342 seats, including seats reserved for women and non-Muslims. The Senate of Pakistan consists of 104 members elected indirectly by the members of the National Assembly and the members of the provincial assemblies. Members of the National Assembly are elected through a mixed electoral system, also known as a “parallel system.”

In order for a bill to become law in Pakistan, it must undergo a legislative procedure in each house of Parliament that involves twelve or thirteen steps, including three readings in both the National Assembly and the Senate, followed by presidential assent. This procedure is regulated by Pakistan’s Constitution and the Rules of Procedure of the relevant house.

Advantages:

One of the commonly attributed advantages to parliamentary systems is that it’s faster and easier to pass legislation.

This is because the executive branch is dependent upon the direct or indirect support of the legislative branch and often includes members of the legislature. Thus, this would amount to the executive (as the majority party or coalition of parties in the legislature) possessing more votes in order to pass legislation.

In a presidential system, the executive is often chosen independently from the legislature. If the executive and legislature in such a system include members entirely or predominantly from different political parties, then stalemate can occur. Accordingly, the executive within a presidential system might not be able to properly implement his or her platform/manifesto.

Evidently, an executive in any system (be it parliamentary, presidential or semi-presidential) is chiefly voted into office on the basis of his or her party’s platform/manifesto. It could be said then that the will of the people is more easily instituted within a parliamentary system.

In addition to quicken legislative action, Parliamentarianism has attractive features for nations that are ethnically, racially, or ideologically divided. In a uni-personal presidential system, all executive power is concentrated in the president.

Criticisms of parliamentarianism:

In a presidential system, the president is usually chosen directly by the electorate, or by a set of electors directly chosen by the people, separate from the legislature. However, in a parliamentary system the prime minister is elected by the legislature, often under the strong influence of the party leadership. Thus, a party’s candidate for the head of government is usually known before the election, possibly making the election as much about the person as the party behind him or her.

Another major criticism of the parliamentary system lies precisely in its purported advantage: that there is no truly independent body to oppose and veto legislation passed by the parliament, and therefore no substantial check on legislative power (see tyranny of the majority). Conversely, because of the lack of inherent separation of powers, some believe that a parliamentary system can place too much power in the executive entity, leading to the feeling that the legislature or judiciary have little scope to administer checks or balances on the executive. However, parliamentary systems may be bicameral, with an upper house designed to check the power of the lower (from which the executive comes).

Although it is possible to have a powerful prime minister, as Britain has, or even a dominant party system, as Japan has, parliamentary systems are also sometimes unstable. Critics point to Israel, Italy, Canada, the French Fourth Republic, and Weimar Germany as examples of parliamentary systems where unstable coalitions, demanding minority parties, votes of no confidence, and threats of such votes, make or have made effective governance impossible. Defenders of parliamentarianism say that parliamentary instability is the result of proportional representation, political culture, and highly polarized electorates.