

**Subject Pakistan Studies**

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**Midterm Assignment**

**30 Marks**

**Department AHS**

**Second Semester**

**Attempt all the following Questions.**

**Q1. Explain the importance of ideology in national life.**

**Q2. Describe the services rendered by Sir Syed Ahmad Khan for the cause of Indian Muslims.**

**Q3. Write any five basic points of ideology of Pakistan.**

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**ANS 1:**

## **IDEOLOGY IN NATIONAL LIFE**

**We attempt here to clarify ideas about ideology – what it is, how it is transmitted, how useful it is in making sense of society. We also examine its**

*relevance to recent modern history both in Britain and in other parts of the world. Then we analyse the situation in contemporary Britain and consider whether it can be reasonably asserted that there is an ideological consensus in Britain or whether we are now 'beyond ideology'.*

## **POINTS TO CONSIDER**

- *Do ideologies help or hinder us in our understanding of society?*
- *Is there any sense in which ideologies (or any specific ideology) are 'true'?*
- *How might one distinguish between 'dominant ideologies' and 'ideologies of resistance', and also between 'restrictive' and 'relaxed' ideologies?*
- *Are the terms 'left' 'right', and 'centre' still useful ways of categorising ideological positions?*
- *What do some writers mean by the 'end of ideology'?*
- *British political parties nowadays often claim to be 'non-ideological' – are they right to do so?*

*Our lives may be more boring than those who lived in apocalyptic times, but being bored is greatly preferable to being prematurely dead because of some ideological fantasy*

*Ideologies are associated with power structures. Politicians seek power. Their ideology and the social, economic and political circumstances of the time influence what they do with that power when they have achieved it. Indeed, it is impossible to separate the two. This applies even to those who deny having an ideology. The use of power always takes place in a framework of ideology. Modern politics can only be properly understood by reference to the great*

*ideological movements: conservatism, liberalism, socialism, fascism, and so on.*

*Ideologies tend to have a bad press. They are often dismissed as 'errors' or 'untruths'. If ideology is 'a window on the world' it is a window with glass that distorts the vision. The viewer has difficulty thinking beyond these distortions and assumes what he or she believes to be the 'truth'. Ideology often distorts 'reality' and encourages conflict: 'One man's ideology is another man's falsehood.*

*When we call a belief ideological, we are saying at least three things about it: although it is unverified or unverifiable, it is accepted as verified by a particular group, because it performs social functions for that group.*

*Ideology is actually a way of belief in order to run our life and to all the things in order to keep the things in balance and harmony.*

*It is really really important in our national life because national life could sustain and maintain if we allow ideology in proper and smooth manners. It turn it will undergoe emense positive changes in our whole and natural panorama as well.*

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**ANS 2:**

## *Services render by Sir Syed Ahmad Khan*

*Sir syed Ahmad Khan known as the founder of Two-Nation Theory in the modern era was born in Delhi on October 17, 1817 and died on March 27, 1898 Aligarh, India.*

*Sir Syed Ahmed Khan not only created awareness among the Muslims of Sub-continent about the significance of modern, scientific education, but he also advocated their case in front of the British Empire in a strong manner. He laid the foundation of academic pursuits. Pakistan now has 18 universties with a remarkably increased funding for higher education sector.*

*Sir Syed Ahmed Khan, once said poverty results in increased crime rate. “We have a solution to poverty and crimes in development of knowledge economy.” He maintained that acquiring the knowledge of Quran is imperative side-by-side with pursuance of modern education.*

*Sir Syed was a visionary leader who pulled the downtrodden Muslims out of the darkness of ignorance. Sir Syed Ahmed Khan awakened the Muslims and rectified their direction in difficult times by guiding them towards acquiring education. He stressed the need for following Sir Syed Ahmed Khan teachings in order to make Pakistan a prosperous country. The nation is duty bound to remember its heroes who contributed to the well-being of Muslims.*

*Sir Syed Ahmad Khan was a great reformer, educator, jurist and politician of the 19th century, but he may rightly be called the chief architect and inspired the thought process and philosophy that ultimately led to the creation of Pakistan.*

## **KEEP PEOPLE OUT FROM DARKNESS**

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## **DEVELOPE COURAGE**

*He was the unique force that pushed the discouraged Muslims of the post-1857 India to empower themselves by acquiring education. Sir Syed Ahmed Khan, in his teachings, has stressed significantly upon the training of youth in the light of Islam. Sir Syed Ahmed Khan did preach acquiring modern education, but he never allowed any compromise on commandments of Quran and Sunnah.*

*Sir Syed's greatest achievement was his Aligarh Movement, which was primarily an educational venture. He established Gulshan School at Muradabad in 1859, Victoria School at Ghazipur in 1863, and a scientific society in 1864.*

## **ALIGARH MOVEMENT**

*When Sir Syed was posted at Aligarh in 1867, he started the Muhammadan Anglo-Oriental School in the city. He got the opportunity to visit England in 1869-70. During his stay, he studied the British educational system and appreciated it. On his return home he decided to make M. A. O. High School on the pattern of British boarding schools. The School later became a college in 1875.*

*The status of University was given to the college after the death of Sir Syed in 1920. M. A. O. High School, College and University played a big role in the awareness of the Muslims of South Asia.*

### **DIFFERENT MINDSET**

*Unlike other Muslim leaders of his time, Sir Syed was of the view that Muslims should have friendship with the British if they want to take their due rights. To achieve this he did a lot to convince the British that Muslims were not against them. On the other hand, he tried his best to convince the **Muslims** that if they did not befriend the British, they could not achieve their goals.*

*Sir Syed wrote many books and journals to remove the misunderstandings between Muslims and the British. The most significant of his literary works were his pamphlets **“Loyal Muhammadans of India”** and **“Cause of Indian Revolt”**.*

### **STRUGGLE**

*He also wrote a commentary on the Bible, in which he attempted to prove that Islam is the closest religion to Christianity. Sir Syed asked the Muslims of his*

*time not to participate in politics unless and until they got modern education. He was of the view that Muslims could not succeed in the field of Western politics without knowing the system.*

*He was invited to attend the first session of the Indian National Congress and to join the organization but he refused to accept the offer. He also asked the Muslims to keep themselves away from the Congress and predicted that the party would prove to be a pure Hindu party in the times to come.*

*By establishing the Muhammadan Educational Conference, he provided Muslims with a platform on which he could discuss their political problems. In the beginning of 1898 he started keeping abnormally quiet. For hours he would not utter a word to friends who visited him.*

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**ANS 3:** *The Muslims demand Pakistan where they can rule in accordance with their own system of life, their cultural development, their traditions and Islamic laws.*

*Thus, this fundamental concept of Ideology led to the concept of two nations in the Sub Continent and resulted in the formation of Pakistan.*

**Elements of Ideology of Pakistan**

*Hindus and Muslims belong to two different religious philosophies, social customs, and literatures. They belong to two different civilizations which are based mainly on conflicting ideas and conceptions. Therefore, Muslim nation demanded a separate homeland where they could have the freedom to practice their religion and live their lives as free individuals of an independent country. There are five principles/elements of the ideological foundation of Pakistan.*

*1. Islam*

*2. Two Nation Theory*

*3. Territorial Land*

*4. Democratic System*

*5. Urdu Language*

### *1. Islam, a Nation-Building Force*

*Pakistan came into being on the basis of Islam. It was only Islam, which galvanized Muslims and lined them up behind Muslim League. Other factors, political and economic ones, also played some part in uniting Muslims to struggle for Pakistan but Islam was the preponderant factor as it serves as a cementing force for Muslim society and is the primary link between Muslims the world over. Everything else follows Islam. The entire struggle of the Muslims of the subcontinent was to have a state where they could freely maintain their Islamic entity. We do not demand Pakistan simply to have a piece of land but we want a laboratory where we could experiment on Islamic principles.*



## 2. TWO Nation Theory

*The Two Nation Theory was the basis of struggle for creation of Pakistan. It implies that Muslims of Subcontinent were a nation quite distinct and separate from the Hindus. They in spite of living together for centuries could not forget their individual cultures and civilization.*

*Sir Syed Ahmed Khan was the first to give the wake up call and decided to prepare Muslims to fight the adversity with similar weapons – modern education and knowledge, employed for domination. With him, his Aligarh Movement, his books and magazine Tahzibul Akhlaq, he started an awareness movement. He prepared the ground for uniting and galvanizing Muslim community of the subcontinent. His colleagues including Nawab Mohsinul Mulk and others created conditions which led to the establishment of All-India Muslim League in Dhaka in 1906, a landmark in the history of Pakistan Movement.*

## 3. Territorial Land

*Amongst the constituents of ideology of Pakistan, land is the third important element. A piece of land was necessary for the existence, stabilization and promotion of Islamic ideology as soul requires body. Quaid-e-Azam said in his address to Punjab Muslim Students Federation in March 1941, Nothing would be achieved simply by raising slogans for nation. We are one nation and the nation cannot survive in the air, it requires an independent land to settle where it can rule and our demand is the same.*

### **3. Democratic System**

*In an Islamic state, all the affairs are decided on the basis of Shariat (Democracy). In other words, all the social, economic, political and the cultural affairs are operated on the basis of mutual consensus and Islamic democracy. The same system has also been referred in Surah Al-Imram, Muhammad (P.B.U.H) used to operate all the state affairs after discussing with his Sahabas (companions), When this questions rose that what would be the system of government in Pakistan, it should, no doubt, be Islamic. Islamic system of government is Islamic democracy or system of Shariat. Creation of Pakistan is the glorious example of ijma-e-ummat (national consensus). At the time of establishment of Pakistan, referendum was held in all the Muslim majority provinces to take their consent to the included in Pakistan. Sharai system of state, therefore, is the fifth ingredient of Pakistan.*

### **5. Urdu Language**

*Language is not a fundamental characteristic of a nation, but still remains one of the features by which a nation may be distinguished or one of the grounds on which nationalism may be founded. In the sub-continent, Urdu was considered to be the language of Muslims and Hindi to the Hindus. Muslims to come out in order to protect the importance of the Urdu language. The opposition by the Hindus towards the Urdu language made it clear to the Muslims that Hindus were not ready to tolerate the culture and traditions of the Muslims. So Muslims also began to think about establishing a political party of their own for their survival and centralizing their efforts to have their rights. Consequently, All India Muslim League was established in December 30, 1906.*

***The End***

