

Subject **Pakistan Studies**

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Q 1.

Ans:

Ideology is an important factor in determining how people make decisions. In order to make good decisions, you have to have an open mind to all of the potential solutions for the issue under consideration.

So, what is ideology? Based on a composite of about ten different definitions that I could find, ideology can best be described in one sentence as a set of opinions, beliefs, theories, or principles (usually political or religious in nature) held by an individual, group, or society that explains and lends legitimacy to their actions in their own minds.

However, ideology is much more complicated than this. And ideology has nothing to do with intelligence. It is more like a set of glasses through which we view the world. And being nonideological is somewhat different than being pragmatic, which means dealing with issues practically or realistically, although some amount of pragmatism certainly goes into making good decisions.

There is still much debate about some important aspects of ideology, especially extreme ideology. What causes ideological thinking? Do people with extreme ideological views even realize that they are this way? Can you be truly ideologically neutral? There appear to be no clear answers to these questions. Everyone no doubt has some degree of ideological thinking when it comes to how they view the world. When you look at society as a whole you likely have some sort of distribution curve with people in the middle being the most ideologically neutral.

There is a problem when people who are inclined to strong or extreme ideological thinking get involved in the decision-making process. In order to come up with the best solution to the problem at hand you have to use facts, data, and nonideological logic to solve the root cause of an individual problem. You have to be open-minded to all of the potential solutions. A Duke University study linked political extremism to “belief superiority” in which people believe that their viewpoints are better than those of others.

You learn as an engineer that if something is designed wrong it will not work, no matter how good it looks or how much people seem to like it. If a bridge is designed wrong it will collapse. You can't talk something into working if it doesn't align with the laws of science. In other words, you can't fool Mother Nature.

So, can people who have extreme ideologies be convinced to change their way of thinking? Apparently, but it is not easy to do, at least in the short run. And interestingly enough, research indicates that there is a thing called a “backfire effect” in which the act of trying to convince someone with established beliefs to change their mind will actually cause the belief in their own theory to get stronger.

It is critical to keep an open mind in doing any problem solving and just as important to consider alternate viewpoints. Everyone is entitled to their own opinion. However, people who cannot objectively look at things should not make critical decisions related to that issue. Decisions must be based on facts, data, and nonideological logic to solve the root cause of the issue at hand

Q 2.

Ans:

Sir Syed Ahmed Khan was a teacher and politician. He was a philosopher as well. He was also a social reformer. He founded the school that would later become Aligarh Muslim University.

In 1857 there was a rebellion in India. This is known as the First Indian War of Independence. During this time, Sir Syed kept loyal to the British; He also saved many European lives. After the rebellion he wrote a book where he said the British were in fact those who caused the rebellion. In order to settle the question of whether Sir Syed was a communitarian or a communalist, we need to assess the speeches and articles which he wrote. One such speech of Sir Syed which he gave in Meerut in the year 1888 clearly shows that Sir Syed turned to arguments fielded by religious fanatics in order to develop a communal alliance between Indian Muslims and British Christians. He said,

Our Hindu brothers of these provinces are leaving us and are joining the Bengalis. Then we ought to unite with that nation with whom we can unite. No Mohammedan can say that the English are not “People of the Book” (Quranic term referring to Jews, Christians and Sabians). No Mohammedan can deny this: that God has said that no people of ‘other religions’ can be ‘friends’ of Mohammedans except ‘Christians’. He who had read the Quran and believes it, he can know that our nation (Muslims) cannot expect friendship and affection from any other people. At this time our nation is in a bad state as regards education and wealth, but God has given us the light of religion, and the Quran is present for our guidance, which has ordained them (Christians) and us (Muslims) to be friends.”

He was unhappy about the position of Muslims in India as their social and economic status was declining. According to Sir Syed, Muslims had to bring a positive approach to the British and accept their ways of education. He wanted the Muslims to benefit from the British. To achieve this task he had to bring about cooperation between the Muslims and the British. To do this he did the following things:

wrote the loyal Muhammadans of India to prove that Muslims were not disloyal to British and to ask the British to end their hostility.

wrote a pamphlet "essay on the causes of Indian Revolt" and pointed out the reasons for the outbreak

of 1857. This pamphlet was circulated for free amongst the British officials.

wrote Tabyin-ul-kalam to point out similarities between Islam and Christianity.

Established the British Indian Association

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.

founded scientific society in Ghazipore in 1863.

Opened school in Murdabad in 1859

Opened school in Ghazipore in 1864

Made a committee to raise funds for new schools

Set up Muhammadan Anglo Oriental school in Aligarh on 24 May 1875

Set up Muhammadan educational conferences in 1866 to raise the standards of education

Sir Syed also increased the political awareness of Muslims in the Sub-continent. At first he believed in Hindu-Muslim unity but later resolved to the two-nation theory. In 1885 the Indian National Congress was set up. It claimed to be the body of every Indian regardless of religion. However it later proved to be functioning only for the Hindus and tried to eradicate the Muslims. The Congress made three demands:

political representation according to the population. This obviously meant Hindu domination as they were a dominant majority in India and Sir Syed opposed it.

Appointment in government should be by competitive examinations. Sir Syed opposed this because he knew that the educational standards of the Hindus were much better than the Muslims.

The next official language should be Hindi replacing Urdu. Urdu had a special place in the Muslim hearts and Sir Syed opposed this. This demand was accepted by the British.

Sir Syed Ahmed Khan played a vital role in improving the Muslim status. He worked tirelessly to restore relations between the Muslims and the British. He brought the Muslim revival through the Aligarh movement and showed the importance of education. He brought an idea about the Two-nation theory and is hence known as "The Father of The Pakistan Movement"

Q 3.

Ans:

Muslims have their own customs, religion, and tradition. From social and moral points of view, Muslims are different from Hindus; and therefore, Muslims should be able to have their own separate homeland in which Islam is the dominant religion, being segregated from Hindus.

Ideology of Pakistan:

- 1.** 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.
- 2.** 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.
- 3.** Islamic System of Life: Islam is not a religion rather it is a complete code of life which brings the solution of social, political and economic needs of human beings. The aim of creation of Pakistan was the permanent solution of the problems of Muslims
- 4.** Islamic Concept of Sovereignty: according to Islam Allah is the creator and Sovereign of universe. Muslims of the Sub-continent wanted such an Islamic state where they can exercise the powers granted by Allah as a sacred trust.

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