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**50 Marks**

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**بسم اللہ الرحمٰن الرحیم**

**Q no 2 .**

**Ans. There are three parts of one belt one roads exist in the world first one in northern corridor world first one in northern corridor from Beijing to London through train and the second one is central corridor from shanghai to pairs the third parts is Kashmir to Gwadar which is china Pakistan economic corridor India have problems with CPEC they claiming in news that gilgit Baltistan is there area. Pakistan is getting benefits of it which is unbeneficail for India china is making industries in Pakistan which is helpful for both china and pakistan but india is not happy they are creating problems.**

**Q no 5**

**Ans. 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 endeavors 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**

**Q no 3.**

**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 NATIONALISMA number of Hindus nationalism movement which spring up from me to me addict fuel to the live by playing up the tension which already existed between the two community. The nationalist leaders totally ignored the great contribution made by Muslims by way of promotion education and other social lagacy 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 1857, Muslims economy was crushed and all the trade policies were formed in such a way so as to destroy the Muslim They were thrown out of Government services and their estate and proper’s were consisted. However the Hindus were provided ample opportunities’ to make program. Freedom In the subornment the Muslim leaders were foreseeing the future of muslim that when British government will leave sub continent Hindus will try their best to get charge all over subcontinent and attract me they will openly remove muslim community by killing them so they put the demand of separate homeland where they can lead their life according the teachings of Islam and also with the great freedom.**

**Q no 4.**

**Ans. The Indus Valley Civilization was an ancient civilization located in what is Pakistan and northwest India today, on the fertile flood plain of the Indus River and its vicinity. Evidence of religious practices in this area date back approximately to 5500 BCE. Farming settlements began around 4000 BCE and around 3000 BCE there appeared the first signs of urbanization. By 2600 BCE, dozens of towns and cities had been established, and between 2500 and 2000 BCE the Indus Valley Civilization was at its peak.**

**The Life of the Indus Valley Civilization**

**Two cities, in particular, have been excavated at the sites of Mohenjo-Daro on the lower Indus, and at Harappa, further upstream. The evidence suggests they had a highly developed city life; many houses had wells and bathrooms as well as an elaborate underground drainage system. The social conditions of the citizens were comparable to those in Sumerian and superior to the contemporary Babylonians and Egyptians. These cities display a well-planned urbanization system.**

**Q no 1.**

**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. Mohsen**

**Ul Mulk was the outstanding person who**

**Organized the Muslims in defense of Urdu.**

**Done**