**Subject Pakistan Studies instructor: Mr. Saad Haider**

**Student Name: ID:**

**Final term Assignment 50 Marks**

**Department AHS Summer 2020**

**Name : Ahmad hayat**

**ID: 16234**

**Department: AHS (MLT)**

Attempt all the following Questions.

Q1. Explain the ideological rationale with special reference to Sir Syed Ahmad khan.

ANS

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.

Born

17 October 1817

Delhi, Mughal Empire

Died

27 March 1898 (aged 80)

Aligarh, British India

Nationality

British Indian

Other names

Sir Syed

Notable work

The Mohammadan Commentary on the Holy Quran

(Tafsir on QURAN).

Awards

 Star of India

School

Islamic and Renaissance philosophy

Institutions

East India Company

Indian Judicial Branch

Aligarh Muslim University

Punjab University

Government College University

Main interests

Pragmatism, Metaphysics, language, aesthetics, and Christianity and Islam

Notable ideas

Muslim adoption of Western ideas

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 criticized the Indian National Congress.

Syed maintains a strong legacy in Pakistan and among Indian Muslims. He strongly influenced other Muslim leaders including Allama Iqbal and Jinnah. His advocacy of Islam's rationalist (Muʿtazila) tradition, and at broader, radical reinterpretation of the Quran to make it compatible with science and modernity, continues to influence the global Islamic reformation.Many universities and public buildings in Pakistan bear Sir Syed's name.

Aligarh Muslim University celebrated its 200th birth centenary with much enthusiasm on 17 October 2017. Former President of India Pranab Mukherjee was the chief guest.

Q2. Write a short note on China Pakistan economic corridor (CEPEC).

Ans

China–Pakistan Economic Corridor (CPEC) is a collection of infrastructure projects that are under construction throughout Pakistan since 2013.[4] Originally valued at $46 billion, the value of CPEC projects is worth $87 billion as of 2020.[5] CPEC is intended to rapidly upgrade Pakistan's required infrastructure and strengthen its economy by the construction of modern transportation networks, numerous energy projects, and special economic zones.[6][7][8][9] On 13 November 2016, CPEC became partly operational when Chinese cargo was transported overland to Gwadar Port for onward maritime shipment to Africa and West Asia,[10] while some major power projects were commissioned by late 2017.

China–Pakistan Economic Corridor

Flag of the People's Republic of China.svgFlag of Pakistan.

Motorways expansion, Special Economic Zones, energy production, Mass transit

Type of project:-

Economic corridor

Location:-

Pakistan: Khyber Pakhtunkhwa, Gilgit-Baltistan, Punjab, Pakistan, Balochistan, Pakistan, Sindh and Azad Kashmir

China: Xinjiang

Country :-

 :China

 :Pakistan

Established:-

22 May 2013

Budget:-

China Development Bank

Asian Infrastructure Investment Bank

Silk Road Fund

Exim Bank of China

Industrial and Commercial Bank of China

Status:-

Energy projects operational

Special Economic Zones Under construction (2020)

Q.3. What are the leading factors to Muslim separatism?

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 manbefore law. Muslims are believed of ALLAH, Holy Prophet (P.B.U.H). The Holy Book holds a cohesiveapproach 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 NATIONALISM:

 number of Hindus nationalism movement which spring up from addict fuel to the have e byplaying up the tension which already existed between the two communities. The nationalist leaders totallyignored the great contribution made by Muslims by way of promoting education and other social activities . They failed up the criminal discord to further polite the political conditons.

CULTURE DIFFERENCE

Muslims follow an Islamic culture while Hindus follow self built culture. Muslims burry their dead oneswhile 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

In 1857, Muslims economy was crushed and all the trade policies were formed in such a way so as todestroy the Muslims ambition. They were thrown out of Government services and their estate and properties were concerned. However the Hindus were provided ample opportunities to make program.FreedomIn the subcontinent the Muslim leaders were foreseeing the future of muslims that when Brishgovernment will leave subcontinent hindus will try their best to get charge all over subcontinent and at that time they will openly remove muslim community by killing them so they put the demand of aseparate homeland where they can lead their life according the teachings of islam and also with the greatfreedom.Self respect and dignityHindus always hated muslims and they never want Muslims to get success in any field of life .Britshgovernment played a vital role in keeping Muslims backward by eliminating all job vacancies in

subcontinent.Hindus tried to rape Muslim women and tried to kill them so the self respect of muslims wasbadly damaged in subcontinent .It was necessary for them to demand for a separate homeland wherethey have complete free atmosphere to live a perfect religious life with perfect self respect and dignity.

EDUCATIONAL DIFFERENCE

 The Hindus had advanced in educational field because they readily acquired English education. TheMuslims were not able to acquire modern knowledge so they lacked behind in education.

POLITICAL DIFFERENCE

There were many political differences which gave both to India.Political DiffrencesThe political differences between the Hindus and Muslims have played an important role in thedevelopment and evolution of Two Nation Theory.

(i) Hindi Urdu ControversyIn 1867,Hindus demands that Urdu should be writn in Hindi Script instead of Persian script.This createdanother gap between Hindus and Muslims.(ii) Congress Attitude The Indian national Congress was founded in 1885.It claimed to represent all communities of India butoppressed all Muslim ideas and supported the Hindus.(iii) BengalIn 1905,the paron of Bengal ensured a number of political bene for the Muslims,but the Hinduslaunched an agitation against was annulled in 1911.LanguageHindus and Muslims have different languages. The Muslims and Hindus wrote and spoke two differentlanguages .The language of the former was Urdu and it was written in Arabic Script.On the other hand ,theHindi language was spoken by Hindus and it was writn in Sanskrit.Urdu and Hindi language had thedfference in writing,thoughts of poetry,arts,painting and words of music.Even this small diffrence lead to a string conflict between the two nations.

CONCLUSION

The Muslims apprehended that they would lose their identity if they remained a part of Hindusociety.They also came to realize the above mentioned differences between them and the Hindus andhence demanded separate electorate on the ground that they were different nation from Hindus.Hence it is right to say that this theory i.e two nation theory is the basis of the creation of Pakistanbecause without this as a base,Pakistan would not come into being on 14th August ,1947,and we would be not breathing freely in this open air of pakistan

Q4. What do you know about the culture of Indus valley civilization?

ANS

The Indus Valley Civilisation (IVC) was a Bronze Age civilisation in the northwestern regions of South Asia, lasting from 3300 BCE to 1300 BCE, and in its mature form from 2600 BCE to 1900 BCE. Together with ancient Egypt and Mesopotamia, it was one of three early civilisations of the Near East and South Asia, and of the three, the most widespread, its sites spanning an area stretching from northeast Afghanistan, through much of Pakistan, and into western and northwestern India. It flourished in the basins of the Indus River, which flows through the length of Pakistan, and along a system of perennial, mostly monsoon-fed, rivers that once coursed in the vicinity of the seasonal Ghaggar-Hakra river in northwest India and eastern Pakistan.The civilisation's cities were noted for their urban planning, baked brick houses, elaborate drainage systems, water supply systems, clusters of large non-residential buildings, and new techniques in handicraft (carnelian products, seal carving) and metallurgy (copper, bronze, lead, and tin). The large cities of Mohenjo-daro and Harappa very likely grew to containing between 30,000 and 60,000 individuals, and the civilisation itself during its florescence may have contained between one and five million individuals.

Gradual drying of the region's soil during the 3rd millennium BCE may have been the initial spur for the urbanisation associated with the civilisation, but eventually weaker monsoons and reduced water supply caused the civilisation's demise, and to scatter its population eastward and southward.

The Indus civilisation is also known as the Harappan Civilisation, after its type site, Harappa, the first of its sites to be excavated early in the 20th century in what was then the Punjab province of British India and now is Pakistan. The discovery of Harappa and soon afterwards Mohenjo-daro was the culmination of work beginning in 1861 with the founding of the Archaeological Survey of India during the British Raj. There were however earlier and later cultures often called Early Harappan and Late Harappan in the same area; for this reason, the Harappan civilisation is sometimes called the Mature Harappan to distinguish it from these other cultures.

By 2002, over 1,000 Mature Harappan cities and settlements had been reported, of which just under a hundred had been excavated, However, there are only five major urban sites: Harappa, Mohenjo-daro (UNESCO World Heritage Site), Dholavira, Ganeriwala in Cholistan, and Rakhigarhi. The early Harappan cultures were preceded by local Neolithic agricultural villages, from which the river plains were populated.

The Harappan language is not directly attested, and its affiliation is uncertain since the Indus script is still undeciphered. A relationship with the Dravidian or Elamo-Dravidian language family is favoured by a section of scholars like leading Finnish Indologist, Asko Parpola.

Name

The Indus Valley Civilisation is named after the Indus river system in whose alluvial plains the early sites of the civilisation were identified and excavated. Following a tradition in archaeology, the civilisation is sometimes referred to as the Harappan, after its type site, Harappa, the first site to be excavated in the 1920s; this is notably true of usage employed by the Archaeological Survey of India after India's independence in 1947.

Aryan indigenist writers like David Frawley use the terms "Sarasvati culture", the "Sarasvati Civilisation", the "Indus-Sarasvati Civilisation" or the "Sindhu-Saraswati Civilisation", because they consider the Ghaggar-Hakra river to be the same as the Sarasvati, a river mentioned several times in the Rig Veda, a collection of ancient Sanskrit hymns composed in the second millennium BCE. Recent geophysical research suggests that unlike the Sarasvati, whose descriptions in the Rig Veda are those of a snow-fed river, the Ghaggar-Hakra was a system of perennial monsoon-fed rivers, which became seasonal around the time that the civilisation diminished, approximately 4,000 years ago. In addition, proponents of the Sarasvati nomenclature see a connection between the decline of the Indus civilisation and the rise of the Vedic civilisation on the Gangetic plain; however, historians of the decline of the mature Indus civilisation consider the two to be substantially disconnected.The Indus civilization was roughly contemporary with the other riverine civilisations of the ancient world: Egypt along the Nile, Mesopotamia in the lands watered by the Euphrates and the Tigris, and China in the drainage basin of the Yellow River and the Yangtze. By the time of its mature phase, the civilisation had spread over an area larger than the others, which included a core of 1,500 kilometres (900 mi) up the alluvial plain of the Indus and its tributaries. In addition, there was a region with disparate flora, fauna, and habitats, up to ten times as large, which had been shaped culturally and economically by the Indus.

Around 6500 BCE, agriculture emerged in Balochistan, on the margins of the Indus alluvium. In the following millennia, settled life made inroads into the Indus plains, setting the stage for the growth of rural and urban human settlements. The more organized sedentary life in turn led to a net increase in the birth rate. The large urban centres of Mohenjo-daro and Harappa very likely grew to containing between 30,000 and 60,000 individuals, and during the civilization's florescence, the population of the subcontinent grew to between 4–6 million people. During this period the death rate increased as well, for close living conditions of humans and domesticated animals led to an increase in contagious diseases. According to one estimate, the population of the Indus civilization at its peak may have been between one and five million.

The Indus Valley Civilisation (IVC) extended from Pakistan's Balochistan in the west to India's western Uttar Pradesh in the east, from northeastern Afghanistan in the north to India's Gujarat state in the south. The largest number of sites are in Gujarat, Haryana, Punjab, Rajasthan, Uttar Pradesh, Jammu and Kashmir states in India, and Sindh, Punjab, and Balochistan provinces in Pakistan. Coastal settlements extended from Sutkagan Dor in Western Baluchistan to Lothal in Gujarat. An Indus Valley site has been found on the Oxus River at Shortugai in northern Afghanistan, in the Gomal River valley in northwestern Pakistan, at Manda, Jammu on the Beas River near Jammu, India, and at Alamgirpur on the Hindon River, only 28 km (17 mi) from Delhi. The southern most site of the Indus valley civilisation is Daimabad in Maharashtra. Indus Valley sites have been found most often on rivers, but also on the ancient seacoast, for example, Balakot, and on islands, for example, Dholavira.

Q5 . Write a descriptive note on Pakistan current foreign policy.

ANS

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.Since coming to office last year, Pakistan Prime Minister Imran Khan has had a full plate of issues to contend with in foreign policy, be it managing the international aspects of his country’s manifold domestic challenges, coping with changes in key individual relationships, and managing Pakistan’s international reputation which has come under greater scrutiny in recent years. This is occurring amid a series of other wider developments, including continued India-Pakistan tensions and growing U.S.-China competition.

For a perspective on Khan’s handling of Pakistan’s foreign policy challenges thus far, The Diplomat’s Senior Editor Prashanth Parameswaran spoke to Touqir Hussain, a former ambassador and diplomatic adviser to the prime minister who is currently adjunct faculty at Georgetown University and Syracuse University.Before Imran Khan could even begin, Pakistan had come to face one of its worst economic crises. He realized that as long as Pakistan was absorbed with the Afghanistan crisis, the United States kept putting pressure on Pakistan, and the India-Pakistan relations remained antagonistic, the economic situation would remain weak sabotaging his vision of a Naya (New) Pakistan. So, he began mending fences with Afghanistan and the United States. He also extended a hand of friendship to India.

India ignored Imran Khan’s overtures, but there has been a visible progress on other fronts. He had a successful visit to Washington. The relations have not been reset as he had hoped but at least the decks have been cleared for a possible reset. The Arab countries in the Gulf responded positively for his request for economic help. The relations with China continue to progress. He showed an extraordinary leadership in handling two of the worst foreign policy challenges – Pulwama and the Kashmir situation. He has proven himself to be ‘made for crisis’ leading from the front as he did in cricket. He has shunned rhetoric and focused largely on diplomacy thus avoiding the risk of war. He has overall rehabilitated Pakistan’s international standing.