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**SUBMITTED BY:**

**AIZAZ ULLAH SHAH**

**ID NO 15727**

**SUBMITTED TO:**

**SIR Saad Haider**

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

**Answer.**

* **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 established Aligarh Muslim University (1875). He 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 desired 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.**

**2) To induce them to get jobs and other facilities under the new government.**

**The ideas of Sir Syed may be summed up as following:**

1. To create an atmosphere of mutual understanding between the British government and the Muslims.

2. To motivate the Muslims to learn Western education.

3. To persuade Muslims to abstain from agitational politics.

**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. Mohsin ul Mulk was the outstanding person who organized the Muslims in defense of Urdu.

**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.

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

**Answer.**

* **China-Pakistan Economic Corridor (CPEC).**

China–Pakistan Economic Corridor (CPEC) is a collection of infrastructure projects that are under construction throughout Pakistan since 2013. Originally valued at $46 billion, the value of CPEC projects is worth $87 billion as of 2020. 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. 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, while some major power projects were commissioned by late 2017. A vast network of highways and railways are to be built under the aegis of CPEC that will span the length and breadth of Pakistan. Inefficiencies stemming from Pakistan's mostly dilapidated transportation network are estimated by the government to cause a loss of 3.55% of the country's annual GDP. Modern transportation networks built under CPEC will link seaports in Gwadar and Karachi with northern Pakistan, as well as points further north in western China and Central Asia. A 1,100-kilometre-long motorway will be built between the cities of Karachi and Lahore as part of CPEC, while the Karakoram Highway from Hasan Abdal to the Chinese border will be completely reconstructed and overhauled. The Karachi–Peshawar main railway line will also be upgraded to allow for train travel at up to 160 km per hour by December 2019. Pakistan's railway network will also be extended to eventually connect to China's Southern Xinjiang Railway in Kashgar. The estimated $11 billion required to modernize transportation networks will be financed by subsidized concessionary loans. CPEC's potential impact on Pakistan has been compared to that of the Marshall Plan undertaken by the United States in post-war Europe. Pakistani officials predict that CPEC will result in the creation of upwards of 2.3 million jobs between 2015 and 2030, and add 2 to 2.5 percentage points to the country's annual economic growth.

**Q3. What are the leading factors to Muslim separatism?**

**Answer. 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. All 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**

A number of Hindus nationalism movement which spring up from time to time addict fuel to the five by playing up the tension which already existed between the two communities. The nationalist leaders totally ignored 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 conditions.

* **CULTURE DIFFERENCE**

Muslims follow an Islamic culture while Hindus follow self-built culture. Muslims bury 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**

After 1857, Muslims economy was crushed and all the trade policies were formed in such a way so as to destroy the Muslims ambition. They were thrown out of Government services and their estate and properties were confiscated. However, the Hindus were provided ample opportunities to make program.

* **Freedom**

In the subcontinent the Muslim leaders were foreseeing the future of Muslims that when British government 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 a separate homeland where they can lead their life according the teachings of Islam and also with the great freedom.

**Self-respect and dignity.**

Hindus always hated Muslims and they never want Muslims to get success in any field of life. British government played a vital role in keeping Muslims backward by eliminating all job vacancies insubcontinent. Hindus tried to rape Muslim women and tried to kill them so the self-respect of Muslims was badly damaged in subcontinent. It was necessary for them to demand for a separate homeland where they 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. The Muslims were not able to acquire modern knowledge so they lacked behind in education.

* **POLITICAL DIFFERENCE**

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

1. Hindi Urdu Controversy

In 1867, Hindus demands that Urdu should be written in Hindi Script instead of Persian script. This created another gap between Hindus and Muslims.

1. Congress Attitude

The Indian national Congress was founded in 1885.It claimed to represent all communities of India but oppressed all Muslim ideas and supported the Hindus.

1. Partition of Bengal

In 1905, the partition of Bengal ensured a number of political benefits for the Muslims, but the Hindus launched an agitation against the partition and partition was annulled in 1911.

* **Language**

Hindus and Muslims have different languages. The Muslims and Hindus wrote and spoke two different languages. The language of the former was Urdu and it was written in Arabic Script. On the other hand, the Hindi language was spoken by Hindus and it was written in Sanskrit. Urdu and Hindi language had the difference in writing, thoughts of poetry, arts, painting and words of music. Even this small difference lead to a stirring conflict between the two nations.

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

**Answer. Culture of Indus Valley Civilization.**

The Indus Valley Civilization is the earliest known culture of the Indian subcontinent of the kind now called “urban” (or centered on large municipalities), and the largest of the four ancient civilizations, which also included Egypt, Mesopotamia, and China. The society of the Indus River Valley has been dated from the Bronze Age, the time period from approximately 3300-1300 BCE. It was located in modern-day India and Pakistan, and covered an area as large as Western Europe. Harappa and Mohenjo-daro were the two great cities of the Indus Valley Civilization, emerging around 2600 BCE along the Indus River Valley in the Sindh and Punjab provinces of Pakistan. Their discovery and excavation in the 19th and 20th centuries provided important archaeological data regarding the civilization’s technology, art, trade and transportation, writing, and religion.

1. **Technology.**

The people of the Indus Valley, also known as Harappan (Harappa was the first city in the region found by archaeologists), achieved many notable advances in technology, including great accuracy in their systems and tools for measuring length and mass. Harappans were among the first to develop a system of uniform weights and measures that conformed to a successive scale. The smallest division, approximately 1.6 mm, was marked on an ivory scale found in Lothal, a prominent Indus Valley city in the modern Indian state of Gujarat. It stands as the smallest division ever recorded on a Bronze Age scale. Another indication of an advanced measurement system is the fact that the bricks used to build Indus cities were uniform in size. Harappans demonstrated advanced architecture with dockyards, granaries, warehouses, brick platforms, and protective walls. The ancient Indus systems of sewerage and drainage developed and used in cities throughout the region were far more advanced than any found in contemporary urban sites in the Middle East, and even more efficient than those in many areas of Pakistan and India today. Harappans were thought to have been proficient in seal carving, the cutting of patterns into the bottom face of a seal, and used distinctive seals for the identification of property and to stamp clay on trade goods. Seals have been one of the most commonly discovered artifacts in Indus Valley cities, decorated with animal figures, such as elephants, tigers, and water buffalos.

1. **Art.**

Indus Valley excavation sites have revealed a number of distinct examples of the culture’s art, including sculptures, seals, pottery, gold jewelry, and anatomically detailed figurines in terracotta, bronze, and steatite—more commonly known as Soapstone. Among the various gold, terracotta, and stone figurines found, a figure of a “Priest-King” displayed a beard and patterned robe. Another figurine in bronze, known as the “Dancing Girl,” is only 11 cm. high and shows a female figure in a pose that suggests the presence of some choreographed dance form enjoyed by members of the civilization. Terracotta works also included cows, bears, monkeys, and dogs. In addition to figurines, the Indus River Valley people are believed to have created necklaces, bangles, and other ornaments.

1. **Trade and transportation.**

The civilization’s economy appears to have depended significantly on trade, which was facilitated by major advances in transport technology. The Harappan Civilization may have been the first to use wheeled transport, in the form of bullock carts that are identical to those seen throughout South Asia today. It also appears they built boats and watercraft a claim supported by archaeological discoveries of a massive, dredged canal, and what is regarded as a docking facility at the coastal city of Lothal. Trade focused on importing raw materials to be used in Harappan city workshops, including minerals from Iran and Afghanistan, lead and copper from other parts of India, jade from China, and cedar wood floated down rivers from the Himalayas and Kashmir. Other trade goods included terracotta pots, gold, silver, metals, beads, flints for making tools, seashells, pearls, and colored gem stones, such as lapis lazuli and turquoise. There was an extensive maritime trade network operating between the Harappan and Mesopotamian civilizations. Harappan seals and jewelry have been found at archaeological sites in regions of Mesopotamia, which includes most of modern-day Iraq, Kuwait, and parts of Syria. Long-distance sea trade over bodies of water, such as the Arabian Sea, Red Sea and the Persian Gulf, may have become feasible with the development of plank watercraft that was equipped with a single central mast supporting a sail of woven rushes or cloth. During 4300-3200 BCE of the Chalcolithic period, also known as the Copper Age, the Indus Valley Civilization area shows ceramic similarities with southern Turkmenistan and northern Iran. During the Early Harappan period (about 3200-2600 BCE), cultural similarities in pottery, seals, figurines, and ornaments document caravan trade with Central Asia and the Iranian plateau.

1. **Writing.**

Harappans are believed to have used Indus Script, a language consisting of symbols. A collection of written texts on clay and stone tablets unearthed at Harappa, which have been carbon dated 3300-3200 BCE, contain trident-shaped, plant-like markings. This Indus Script suggests that writing developed independently in the Indus River Valley Civilization from the script employed in Mesopotamia and Ancient Egypt. As many as 600 distinct Indus symbols have been found on seals, small tablets, ceramic pots, and more than a dozen other materials. Typical Indus inscriptions are no more than four or five characters in length, most of which are very small. The longest on a single surface, which is less than 1inch (or 2.54 cm.) square, is 17 signs long. The characters are largely pictorial, but include many abstract signs that do not appear to have changed over time. The inscriptions are thought to have been primarily written from right to left, but it is unclear whether this script constitutes a complete language. Without a “Rosetta Stone” to use as a comparison with other writing systems, the symbols have remained indecipherable to linguists and archaeologists.

1. **Religion.**

The Harappan religion remains a topic of speculation. It has been widely suggested that the Harappans worshipped a mother goddess who symbolized fertility. In contrast to Egyptian and Mesopotamian civilizations, the Indus Valley Civilization seems to have lacked any temples or palaces that would give clear evidence of religious rites or specific deities. Some Indus Valley seals show a swastika symbol, which was included in later Indian religions including Hinduism, Buddhism, and Jainism.

Many Indus Valley seals also include the forms of animals, with some depicting them being carried in processions, while others showing chimeric creations, leading scholars to speculate about the role of animals in Indus Valley religions. One seal from Mohenjo-daro shows a half-human, half-buffalo monster attacking a tiger. This may be a reference to the Sumerian myth of a monster created by Aruru, the Sumerian earth and fertility goddess, to fight Gilgamesh, the hero of an ancient Mesopotamian epic poem. This is a further suggestion of international trade in Harappan culture.

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

**Answer.**

* **Current foreign policy of Pakistan.**

The current 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.

**M A Jinnah's Vision On 15 August 1947, outlining the foreign policy of Pakistan, Quaid-e-Azam observed:**

**"Our objective should be peace within and peace without. We want to live peacefully and maintain cordial and friendly relations with our immediate neighbours and with world at large. We have no aggressive designs against any-one. We stand by the United Nations Charter and will gladly make our contribution to the peace and prosperity of the world."**

The foreign policy of Pakistan sets out in the way it interacts with foreign nations and to determine its standard of interactions for its organizations, corporations and individual citizens. Backed by the semi-agricultural and semi-industrialized economy, Pakistan is the 42nd largest (nominal GDP) and 23rd largest (purchasing) economic power and 6th largest military in the world, with a defense budget of US$11.4 billion (2018) 4.0% of its GDP (2018). The Foreign Minister of Pakistan is the official charged with state-to-state diplomacy, although the Prime minister maintains an ultimate authority over foreign policy. The state foreign policy includes defining the national interest, as well as the economic interest and strategies chosen both to safeguard that and to achieve its policy goals. Following the general election held on May 2013, Tariq Fatimi and NSA Sartaj Aziz were designated as advisers to the Prime Minister on foreign and strategic policies. After the dismissal of Nawaz Sharif's government in July 2017, Khawaja Muhammad Asif held the portfolio of foreign minister under the premiership of Shahid Khaqan Abbasi. After the victory of Imran Khan in the Pakistan General Elections 2018, Shah Mehmood Qureshi was named the Minister of Foreign Affairs.

The End