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Exam Assignment: Pakistan Study

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Q#1. What is Ideology and what were the Aims And objective of the creation of Pakistan?

Ans. **IDEOLOGY:**

An ideology is a set of ideas, object, vision or collective thinking.

OR

Ideology is a set of opinions or beliefs of a group or an individual. Very often ideology refers to a set of political beliefs or a set of ideas that characterize a particular culture. Capitalism, communism, socialism, and Marxism are ideologies. But not allism words are.

· ***Creation of Pakistan:***

Pakistan came into being on 14th August 1947. The Muslims of India had sacrificed their wealth honour and life to make a Pakistan reality. Struggle for attainment of Pakistan started very after the war of independence **1857**.

· ***Aims And objective:***

After the war of Independence the Muslims were greatly pressed by the Hindus as well as the British. Social, political and economical conditions of the Muslims were totally changed. That's why they demanded for a separate state of their own. Following were the aims and objectives that led to the creation of Pakistan.

I. **Setting Up For A Free Islamic Society:**

The main objective of the creation of Pakistan was to establish a free Islamic Society having it's own identity and government practicing it's own social principles and religion and inviting the Muslims of the World.

//. Protection From Communal Riots:

The communal riots on every other day made it clear that the Hindus could monopolize the politics after the departure of the British. The lives of Muslims could never be safe in the united India. The Hindu organizations had again and again asserted that Hindu Raj would be imposed on India after the independence. So to get rid of these the Muslims demanded their separate state.

///. Social & Political Development of Muslims:

After the war of independence *1857*, the social environment was totally changed. The Muslims were scared of the caste system and other discriminations. They could enjoy neither political nor social liberties, therefore, they preferred to have a separate homeland.

IV. Protection Of Muslim Language:

The Hindus did their best to replace Urdu by Hindi. But they did not succeed during British period. If South Asia had got freedom without partition, the Hindu majority could very easily declare Hindi, the official and national language.

V. Protection Of Two Nation Theory:

The Muslims claimed separate nationhood for themselves and they were determined to maintain a separate entity for all times to come. The Muslims believed in separate religion, practice different traditions and have their own history and their cultural heritage.

VI. Establishment Of Separate Islamic State:

Islam is a complete code of life. The Muslims wanted to implement the system practically. This could not be attained in United India therefore, they passed a

resolution and demanded an Islamic state in the North East and North West of South Asia.

Q#2. What were the efforts of Sir Syed Ahmed Khan for Education?

Ans. Sir Syed Ahmed Khan:

Sir Syed

Ahmed Khan was born on October 17, 1817, in Delhi. He was a teacher and politician. He was a philosopher as well. He was also a social reformer.

He belonged to a family which held prominent positions in the reign of Mughal emperors and he, himself, was bestowed with the title of Jawad-ul-Daula and Arif-e-Jang by Bahadur Shah Zafar II.

Efforts of Sir Syed Ahmed Khan for Education:

His educational

reforms started when he laid the foundation of a madrasa (Muradabad Panchayaity Madrassah) in Muradabad in 1859, which was one of the first religious academies to incorporate scientific knowledge along with the religious one. Here Hindu and Muslim students were taught Urdu, Persian and Arabic along with English. The school was run from Hindu and Muslim funding.

Achievement:

After a brief interval of four years, he established another English High school based on the rules of religion in Ghazipur in 1863. His marvelous achievement, while he was posted at Aligarh was the establishment of MAO (Muhammadan Anglo-Oriental) High School in 1875,

which was inaugurated by William Muir. Sir Syed Ahmad Khan wanted to upgrade its level to a college, and to attain this end, he speeded up fund-raising. Ultimately, his vision proved fruitful, and the viceroy of India Lord Litton elevated it to the level of a college on Jan 8, 1877.

Religious Education:

Religious education along with modern learning was uncompromisingly essential. Students of it were encouraged to take part in healthy discussions avoiding sectarian issues. But this college was unable to impart knowledge to millions of Muslims scattered around the sub-continent; many of whom were those who were unaware of its existence even. The aim of Sir Syed was not merely restricted to establishing a college at Aligarh but at spreading a network of Muslim managed educational institutions throughout the length and breadth of the country. He established Muhammadan Educational Conference in 1886. Its importance surpassed all other institutions previously established. Great figures such as Maulana Shibli Naumani, Maulana Hali, Maulana Nazeer Ahmad, Nawab Muhsin-ul-Mulk, and others beautified the intellectual atmosphere of this institution and stirred up a flare of enthusiasm among many Muslims.

Field Of Writings:

Sir Syed Ahmad Khan was a man of versatile personality. He rendered memorable contributions in the field of writings. Beginning at the age of 23, he started his career as an author writing religious texts. He was the first Muslim to produce a commentary on the Bible in which he tried to show that Islam was very close to Christianity in certain aspects. His other valuable tracts such as Loyal Muhammadans of India, Tabyin-ul-Kalam and A Series of Essays on the Life of Muhammad (SAW) and Subjects Subsidiary Therein proved to be a milestone in bridging the difference between the British and the Muslims. Some religious works of him that deserve mention are Ahkam Tuam Ahl-Kitab, Al-Dua Wal Istajaba, Al-Nazar Fi Baz Masail Imam Al-Ghazzali, Tafsir-a-Samawat, Tahrir fi Usul al-Tafsir, Tarjama fawaid al-afkar fi amal al-farjar, along with

such miscellaneous works as On the Use of the Sector (Urdu), Syed-ul-Akbar, Qaul-i-Matin dar Ibtal-i-Harkat i Zamin, Tashil fi Jar-a-Saqil, Ik Nadan Khuda Parast aur Dana dunyadar Ki Kahani, Kalamat-ul-Haqq.

Q#3. Write down any form of government and also describe what are the advantages and disadvantages of that form of government for Pakistan which you have written?

Ans. Federal Form Of Government:

Federalism is the mixed or compound mode of government, combining a general government (the central or "federal" government) with regional governments (provincial, state, cantonal, territorial or other sub-unit governments) in a single political system. Its distinctive feature, exemplified in the founding example of modern federalism by the United States under the Constitution of 1787, is a relationship of parity between the two levels of government established. Federalism can thus be defined as a form of government in which there is a division of powers between two levels of government of equal status.

Federalism differs from confederalism, in which the general level of government is subordinate to the regional level, and from devolution within a unitary state, in which the regional level of government is subordinate to the general level. It represents the central form in the pathway of regional integration or separation, bounded on the less integrated side by confederalism and on the more integrated side by devolution within a unitary state.

Advantages and disadvantages of Federal form of government For Pakistan:

- Reconciliation of local autonomy with national unity.
- Division of powers between the Centre and States leads to administrative efficiency.
- People take more interest in local and regional affairs.

- More suitable for the bigger countries.
- It is good for economic and cultural progress.

Disadvantages:

- states and local governments compete in "race to the bottom".
- Ethnic entity is a positive thing but when it develops on the basis of hatred and for serving interest of a group it becomes dangerous. Political parties play important role in parliamentary or presidential form of government. Without them concept of election is not possible. They are bound to base on particular ideology not prejudicial to national interest and public interest and work for the betterment of a state. But when political party gets roots on ethnic basis having elements of hatred or is given image of ethnic party then it may not play its due role in the political process of a country. It may affect unity of a country and weaken a federation.
- Heredity form of political leadership is also one of the challenges of federation in Pakistan.
- The federating units are complaining to the centre of not delegating powers in accordance with the eighteenth amendment.

Reference:

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