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Q1. What is Ideology and what were the Aims And objective of the creation of Pakistan?

Answer: Ideology

An 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.

OR

The social or political program of any movement that becomes a collective objective of any nation is called ideology.

Ideology means such an aim according to which human beings planned about their future.

The Ideology of Pakistan

The ideology of Pakistan was the consciousness of the Muslims in the historical perspective of the south Asian sub-continent that they were a separate nation on the basis of the Islamic ideology. No doubt Islamic ideology is the base of ideology of Pakistan so the basic fundamentals of Islam are also the bases of the Ideology of Pakistan

OR

It seems incumbent here to give an operational definition of ideology which was likely to serve as a warp and woof of our struggle for a separate homeland for the Muslims of the Sub-Continent.

Aims & Objectives of the Creation of Pakistan

After the war of Independence the Muslims were greatly pressed by the Hindus as well as the British. Social, political and economic conditions of the Muslims were totally changed. That is why they demanded for a separate state of their own. Following were the Aims & Objectives that led to the creation of Pakistan.

1. Setting up of a Free Islamic Society

The main objective of the creation of Pakistan was to establish a free Islamic Society having its own identity and government, practicing its own social principles and religion and inviting the Muslims of the world, particularly and others generally to adopt the Islamic way of life.

2. Protection from Communal Riots

The communal Riots on every other day made it clear that the Hindus could monopolies 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 atrocities the Muslims demanded their separate state.

3. 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 in which they could live according to the teachings of Islam.

4. 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 believe in separate religion, practice different traditions, and have their own history and their cultural heritage. Their claim was absolutely true. It was their right to keep their separate entity alive and to enjoy all human rights. This was not possible in undivided India.

5. Establishment of 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.

6. Dream of Muslims to Get Freedom

Due to the ill treatment of Hindus and British the Muslims also wanted to get freedom and established their own Govt. in the sub-continent because the freedom is right of every nation and the country. For this reason they demanded Pakistan.

7. Muslims Unity

Muslims were dispersed in the 20th century especially after the failure of Khilafat movement. The Muslims wanted to become united again because unity is also the basic teaching of Islam. But the unity of the Muslim world cannot be possible without the creation of Pakistan.

In short the Muslims demanded a separate state only because of their worse conditions and to save their national integrity.

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Q2. What were the efforts of Sir Syed Ahmad Khan for Education?

Answer: Sir Syed Ahmad Khan

Sir Syed Ahmed Tagvi bin Syed Muhammad Muttaqi KCSI (17 October 1817 – 27 March 1898), commonly known as Sir Syed Ahmed Khan, was teacher, 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
Father	Mir Muttaqi
Mother	Aziz-un-Nisa
Nationality	British Indian
Other names	Sir Syed
Notable work	<i>The Mohammadan Commentary on the Holy Bible</i> (Tafsir on QURAN).
Awards	Star of India

Era	19th century
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

Efforts of Sir Syed Ahmad Khan for Education

He initiated his practical career by joining East India Company in 1837 as serestadar, managing court affairs and record-keeping. His educational reforms started when he laid the foundation of a madrasa (Muradabad Panchayati 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.

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 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.

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 Tu'am Ahl-Kitab*, *Al-Du'a Wa'l Istajaba*, *Al-Nazar Fi Ba'z Masa'il Imam Al-Ghazzali*, *Tafsir-a-Samawat*, *Tahrir fi Usul al-Tafsir*, *Tarjama fawa'id 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*.

After his death, his Muslims and English friends started raising money to fulfill Sir Syed's dream of making the MAO college in a Muslim university. People loved him, because in his life he was like a shady tree to them and after his death they remembered him and showed their love for him by making efforts for raising the status of the college to the university, which came finally in 1920.

Advancement of Education, Science and Technology

Syed Ahmad had a strong belief that any national or religious cause can be promoted only on the strong foundation of education centered on a scientific temperament. So far he had succeeded in making the slumbering people rise with a resurgent spirit that they could now fearlessly face the situations of their times and Syed Ahmad Khan (1817-1898): *An Educationist And Reformer Of South Asia* 111 hope for a promising future. Syed Ahmad's views were farsighted and logical. During the aftermath of the revolt, he was subscribing to the views of the British that the language spoken by the masses is the best vehicle for educational instruction. However, the practical problem was the volume of scientific literature that had to be translated into Urdu. Even there was a dearth of translators who could do this. Therefore, Syed Ahmad thought English Education was a better and practicable option. Syed Ahmad had succeeded in establishing several schools and colleges by then. Graham stated: "Syed Ahmad's first venture in the field of education can be traced to a Persian madrasah he established in Moradabad in 1859. Though the madrasah was founded on old classical lines, it had some important features which distinguished it from other Persian schools. First it included the study of English besides Urdu and Persian. Secondly, unlike other schools, the study of modern History was a very important part of its curriculum. The emphasis in this area was so great that it led Graham to observe that the school at Moradabad

was opened “especially for the study of modern history”.³² In the school founded by him in Gazipur, English was given importance on par with other languages that were taught including Urdu, Persian, Arabic and Sanskrit. Even Hindus came forward to contribute to this laudable mission of Syed Ahmad. So, to say, the very first patron of the school in Gazipur was Raja Herdev Narayan Singh. ³³ For quite some time, Syed Ahmad wanted his educational initiatives to address the interests of Hindus as well. According to Begum Naz: “But even at the school he founded at Ghazipur, English was considered equally important and joined the other main languages like Urdu, Persian, Arabic and Sanskrit. That was not long after war of Independence in 1857. Funds were raised from Hindus as well. In fact the first patron of this school was Raja Herdev Narayan Singh. For a long time, Sir Syed in his educational programs also included the interests of Hindus. He wished to found a University at Benares, a manifesto had already been sent to government.

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Q3. 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?

Answer: Unitary Government

It is a system of governing where virtually all of the power is located within a centralized government structure. The government itself rules as a single entity. It has the authority to delegate certain powers to certain people or locations without losing the authority to override the delegated authority at any time.

It is able to rule over an entire society because it has the authority to create or remove divisions that are necessary at any given time. Unless specifically granted, no one has the authority to challenge the creation or removal of any division, nor are they allowed to challenge the overall authority of the government itself.

A unitary government is one of the most common ruling structures that humanity utilizes. As of 2018, more than 150 different countries use some form of a unitary government at some level.

There are many advantages and disadvantages of a unitary government to consider. Here are some of the most important key points.

Advantages and Disadvantages of a Unitary Government

Advantages of a Unitary Government

1. Unitary governments can easily replicate.

Because the government is centralized in a unitary structure, it can place satellites at virtually any location very quickly. This makes it possible for every citizen to have access to government resources. At the same time, the actual authority of the government is maintained without difficulty because the local satellite has the exact same authority as the centralized location. This creates infrastructure, which creates stability, and that makes it possible for the government to fulfill its obligations to its people.

2. Unitary governments also create societal unity.

There are fewer pockets of political polarization that can be found in a unitary government structure compared to other forms of government. That is because all government is essentially the same, no matter where an individual's specific location may be. This is very different than the current structure of the U.S. government, which may have local, county, state, and national governments all trying to work simultaneously with one another. Being loyal to 4 different governments is a very different process from being loyal to one centralized form of government.

3. It encourages the government to be smaller instead of larger.

Even with satellites branching out from it, a government based on unitary standards tends to be smaller and more consolidated than other forms of governing. This is possible because more authority is placed within specific structures, politicians, or groups. Because there are fewer levels of bureaucracy that must be navigated, the government is able to move faster when a response is needed. Not only does this offer cost-savings for taxpayers, it also makes it possible for people to manage the direction of their own fate without feeling like their government is trying to micro-manage them every day.

4. It is a form of government that is highly responsive.

Because power is consolidated centrally, there are fewer barriers in place for a fast response with a unitary government. If the government feels like it needs to be present at a specific location, then it can immediately insert the infrastructure that is required. The government can even authorize someone on the ground to be the designated government representative, who would have the same overall powers as the regular government when tasks must be completed. If a threat occurs or there is some sort of disaster that must be managed, this type of structure is one of the fastest and most efficient that there is.

5. Regulations and laws are standardized.

In the United States, there is a patchwork of laws, regulations, and standards that must be followed based on a person's geographic location. This system goes away under a unitary form of government. Regulations become standardized across the entire country. Everyone follows the same laws. What is legal or illegal is clearly defined. If a unitary government legalized recreational marijuana possession, for example, you could travel from Colorado to Nebraska without concern.

centralized government deems to be necessary for the overall greater good of society.

Disadvantages of a Unitary Government

1. A unitary government is essentially an oligarchy.

A unitary system of government consolidates all of its power within a handful of individuals. There may be a specific leader, such as a President or a Prime Minister. There may also be elected officials, such as a senator or a representative. At the end of the day, however, the average person has very little influence on what happens to their society. They can write or talk to politicians. Still, at the end of the day, it is the politician making the decision and not the individual.

2. Everything is centralized in a unitary government, without exception.

It can be advantageous to have certain governing elements be centralized, but a unitary government centralizes everything. That includes banking and financial markets. Unless someone has wealth access or has talents or skills that can earn them that access, the unitary government is able to maintain power and control by limiting who can access wealth in that society. They can tax people, refuse to tax certain businesses, or place specific requirements on certain careers that can make it difficult for the average person to build wealth over time.

3. It is a government system that gives a lot of power to a few people or one individual.

A centralized government has an enormous amount of power. Societal decisions are made on a daily basis. When that power is consolidated into a single individual, it becomes possible to manipulate this system of government for personal gain. That is why the unitary government structure is the most common form of government to transition into a dictatorship. There is so much time and money invested into the structure of the government that allowing one person to dictate what happens is seen as more valuable than having freedom of choice.

4. Unitary governments can create pockets of isolation.

Because the power is centrally assigned, there must be access to a government satellite for every community at some level. Without access, there is no actual government. That can be advantageous if the government is abusive, though it is a definite negative for a community that is lacking resources and has no government access simultaneously. In many instances, governing under a unitary format becomes an exercise in survival instead of it being an exercise in forward progress.

5. It can also be ignorant about local concerns or problems.

The unitary government structure takes a macro-view of society. Governing, however, needs to happen on macro- and micro-levels. Unless the government is active through a satellite in local communities, it will have little awareness of what the population of that community requires. Or worse – local concerns are set aside because the government feels that other threats are of a higher priority. Even if self-governing is encouraged, local communities struggle to access the resources they need when a centralized government is operational.

6. Centralized governments are easy to manipulate.

There are advantages to a centralized structure, like a reduction in bureaucracy. Removing bureaucratic barriers does have some disadvantages to think about. For starters, there are fewer checks and balances in place. That means someone with enough savvy and wit can manipulate the government to prioritize their personal benefits. It can allow people to pursue more power for themselves. It can lead to a society where everyone feels like they must manipulate the government just to have their basic needs met. Instead of looking out for others, the focus of society becomes about survival.

7. There really isn't any official infrastructure.

The response of a unitary government, in theory, should be faster than other forms of governing. In reality, things are very different. Centralized governments may have satellites available to them, but they do not have formalized structures where benefits or supplies can be physically managed. That means the overall response to a crisis situation is typically slower with this form of government. There is an underlying attitude that people are expected to take care of themselves first and then access the government's benefits only if they have exhausted every other option.

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