

Realism and Confidence

Sir Syed Ahmed Khan

A, what was the situation for Muslims after 1857?

B, how important was Sir Syed Ahmed Khan in revitalizing Muslim culture and hopes?

C, how did his 'two nations' appeal answer Muslim fears?

D, why was the question of languages so controversial?

A. After the 1857 Rebellion, Muslims faced a challenging situation. The British held a perception that Muslims played a significant role in the uprising, resulting in a loss of political power and influence. They were marginalized, and their economic status declined due to punitive measures taken by the British against the Muslim community. The implementation of policies such as the Doctrine of Lapse and the abolishment of Mughal authority further weakened their socio-political position.

B. Sir Syed Ahmed Khan emerged as a prominent figure in revitalizing Muslim culture and hopes during this turbulent time. Recognizing the importance of education, he emphasized the need for modern education among Muslims. He founded the Muhammadan Anglo-Oriental College in Aligarh, later known as Aligarh Muslim University, to provide Western education combined with Islamic teachings. His efforts aimed to empower Muslims through education, encouraging them to adapt to the changing times while retaining their cultural and religious identity.

C. Sir Syed Ahmed Khan's concept of 'two nations' addressed the fears and concerns of Muslims. He argued that Hindus and Muslims were distinct nations with separate histories, cultures, and identities. This idea aimed to safeguard Muslim interests and protect their rights within the Indian context. By advocating for the recognition of Muslims as a separate entity, he called for political safeguards, including separate electorates and representation, to ensure the protection of Muslim rights in a predominantly Hindu-majority India.

D. The language issue was a contentious topic during this period. It involved debates over the choice of a national language for India. The controversy revolved around whether Urdu or Hindi should become the primary language. Urdu was associated with the Muslim community and had Persian-Arabic influences, while Hindi had strong roots in Sanskrit and was embraced by the Hindu community. The language debate became intertwined with religious and cultural identities, leading to tensions and divisions between communities. It was a critical aspect of the identity politics shaping the narrative of the time.

What was the Sir Syed Ahmed Khan's message to the Muslim?

Sir Syed Ahmed Khan's message to the Muslim community was clear and powerful. He strongly encouraged Muslims to pursue education, especially modern education. He believed that learning new things from schools and colleges was crucial for their progress. Sir Syed emphasized that holding on to old traditions alone might hold them back; it was important to change and adapt to the evolving world.

He urged Muslims to stand together, setting aside differences between various groups within the community. His idea was that if they worked together as one, they would be stronger and could achieve more. Sir Syed also stressed the importance of self-reliance, encouraging Muslims to take charge of their own progress rather than depending too much on others or outside influences.

In essence, Sir Syed Ahmed Khan's message was about the significance of education, the necessity to adapt and change, the importance of unity among Muslims, and the idea of self-improvement and self-reliance within the community. He believed that by embracing these principles, Muslims could thrive in a rapidly changing world and secure a better future for themselves.

Sir Syed Ahmed Khan

Sir Syed Ahmed Khan (1817-1898) was a prominent figure known for his significant contributions both in the political and educational spheres in India.

****Educational Contributions:****

- Sir Syed was an educated individual who began his career in 1837 as a clerk in the East India Company (EIC). He was a keen observer and noticed the educational disparity between Hindus and Muslims. Recognizing the Importance of education, he established schools to educate Muslims and address their backwardness in this field.
- He founded the Muhammadan Anglo-Oriental College in Aligarh in 1875, later known as Aligarh Muslim University, aiming to provide modern education combined with Islamic teachings. This institution evolved into a university, becoming a pivotal center for Muslim education and empowerment.
- His educational efforts were geared towards uplifting Muslims by providing them with the means to adapt to modern advancements while preserving their cultural and religious identity.

****Political Contributions:****

- Sir Syed Ahmed Khan played a crucial role in defending the Urdu language when it was being replaced by Hindi in Banaras in 1867. He argued for the preservation and promotion of Urdu, which was closely associated with the Muslim community.
- He introduced the concept of the “two-nation theory,” suggesting that Hindus and Muslims were distinct nations with different cultures, languages, and interests. This idea laid the foundation for the demand for separate political representation for Muslims in India.
- In 1885, Sir Syed opposed the Indian National Congress (INC), as he believed that Muslims should first focus on their own political status and interests before engaging in broader Indian politics.

- He is often considered a pioneer and one of the earliest proponents of the idea of a separate nation for Muslims, which later became a significant factor in the creation of Pakistan.

Sir Syed Ahmed Khan's legacy remains deeply rooted in his efforts to uplift the Muslim community through education, advocacy for Urdu language preservation, and the formulation of the two-nation theory, which ultimately had a profound impact on the course of Indian history and politics.

What was Syed Ahmed Khan's message to the British?

Sir Syed Ahmed Khan's message to the British was one of pragmatism, cooperation, and strategic engagement. He advocated for a collaborative approach between the British government and the Muslim community in India. His message included:

1. ****Cooperation:**** He believed in collaborating with the British government and encouraged fellow Muslims to engage positively with the colonial rulers. He saw cooperation as essential for the betterment of the Muslim community.
2. ****Educational Reforms:**** Sir Syed emphasized the importance of education to both the British rulers and the Muslim community. He urged the British to support educational initiatives for Muslims, aiming to bridge the educational gap between Muslims and Hindus and prepare Muslims for a changing world.
3. ****Advocacy for Muslim Rights:**** While he cooperated with the British, Sir Syed also advocated for the protection of Muslim rights and interests. He sought fair representation for Muslims in the administrative and political spheres, ensuring that their concerns were addressed within the colonial system.
4. ****Promotion of Loyalty:**** Sir Syed promoted loyalty to the British government among Muslims, believing that showing allegiance and cooperation would lead to better opportunities for the community within the British-controlled system.

Overall, Sir Syed Ahmed Khan's message to the British was one of constructive engagement, seeking support for educational reforms and fair representation for Muslims while advocating for cooperation and loyalty as a means to improve the conditions of the Muslim community in India.

a Why did British opinion harden against Muslims?

b Why were the British willing to listen to Sir Syed Ahmed Khan?

c What was his view of the Christian religion?

- a. British opinion hardened against Muslims due to various factors. After the Indian Rebellion of 1857, which the British referred to as the “Sepoy Mutiny,” many British officials perceived Muslims as being more hostile and resistant to British rule compared to Hindus. There was a belief among some British policymakers that Muslims were more involved in the rebellion and posed a greater threat to British authority. This perception led to a general distrust of Muslims and a hardening of attitudes toward the Muslim community.
- b. The British were willing to listen to Sir Syed Ahmed Khan primarily because of his pragmatic and cooperative approach towards them. He advocated for educational reforms that aligned with British interests in modernizing India. His stance of cooperation and loyalty to the British government made him more acceptable and approachable to British officials. Moreover, his emphasis on education and his efforts to bridge the gap between the British and Muslims by advocating for education among the Muslim community garnered attention and support from the British.
- c. Sir Syed Ahmed Khan had a respectful view of the Christian religion. While he was a devout Muslim and deeply rooted in Islamic traditions, he had a tolerant and open-minded attitude towards other religions, including Christianity. He believed in the coexistence of different faiths and advocated for mutual respect and understanding among religious communities. He encouraged Muslims to embrace modern education, including Western knowledge, without compromising their religious beliefs, showing a balanced perspective toward different faiths.

Write an account on Suez Canal.

The Suez Canal, a pivotal waterway through Egypt, commenced construction in 1859 and reached completion a decade later. Initially conceived as a joint effort between France and Egypt, it eventually fell under British influence when Britain purchased Egypt's shares in 1875. This strategic canal held immense significance for Britain due to its direct link to India, the crown jewel of the British Empire. The canal's construction was instrumental in cutting travel times nearly in half, revolutionizing global trade by providing a swift maritime route between Europe and Asia. The canal not only facilitated the transportation of goods but also played a crucial role in expediting the movement of officials and soldiers to and from India, further solidifying British control over the subcontinent.

By 1876, Queen Victoria assumed the title of Empress of India, signifying the crown's recognition of India's integral role within the British Empire. The completion and British control of the Suez Canal reinforced the empire's dominance, allowing for quicker and more efficient administration, trade, and military movements between Britain and its colonies, particularly India.

The Suez Canal symbolized Britain's unwavering commitment to its imperial holdings. The visual representation from the 1860s depicts the canal's early stages, showcasing its significance as a crucial maritime route that would significantly impact global trade and reinforce British authority over its colonial territories.

What was the Aligarh Movement?

The Aligarh Movement, spearheaded by Sir Syed Ahmed Khan, was a pivotal socio-educational reform initiative in late 19th-century India, particularly aimed at the upliftment of the Muslim community.

Sir Syed, inspired by his exposure to British educational systems during his visit to Britain in 1869 with his sons, recognized the significant educational gap between Muslims and the British. In response to this disparity, he founded the Muhammadan Anglo-Oriental College in Aligarh, Uttar Pradesh, in 1875. Sir Syed believed that the lack of education among Muslims was a major obstacle, particularly in their interactions with the British.

The primary objective of the college was to provide Muslims with a modern and comprehensive education akin to the standards prevalent in Europe. Initially, the curriculum included subjects such as agricultural science, mathematics, and modern sciences. Sir Syed initially advocated for translating English books into Urdu for the benefit of the students. However, he later insisted on English as the medium of instruction, believing that proficiency in English would enable students to access a wider range of knowledge and communicate effectively with British officials.

Sir Syed's vision behind the Aligarh College was to equip Muslims with education that would empower them to gain a higher status in society. He believed that educated individuals would contribute to the betterment of society, much like educated individuals did in England, and subsequently earn respect and leadership positions.

The Aligarh College served as a model for educational institutions across India, with Sir Syed being hailed by his supporters as the 'prophet or leader of education.' However, not everyone supported his views, with detractors criticizing him as an 'infidel' or 'kafir' due to his progressive stance on education and language.

Overall, the Aligarh Movement under Sir Syed Ahmed Khan aimed to bridge the educational gap between Muslims and the British, advocating for modern education as a means to elevate the status and welfare of the Muslim community in India.

What is meant by *Two Nations'*

The concept of 'Two Nations' refers to the ideological notion that emerged in the late 19th and early 20th centuries, particularly championed by Sir Syed Ahmed Khan and later expanded upon by other leaders like Allama Iqbal and Muhammad Ali Jinnah. This concept suggested that Hindus and Muslims in India were two distinct nations with separate religious, cultural, and social identities.

The idea behind the 'Two Nations' theory was that Hindus and Muslims, despite living in the same geographical region, had fundamentally different historical backgrounds, religious beliefs, customs, and ways of life. Proponents of this theory argued that these differences were significant enough to consider them as two separate nations.

Sir Syed Ahmed Khan emphasized this concept as a means to address the concerns of Muslims who feared marginalization within the predominantly Hindu population of India. He believed that Muslims, being a minority group, required safeguards to protect their distinct cultural and religious practices.

This theory gained more prominence during the Indian independence movement, especially with the demand for a separate Muslim-majority nation, which eventually led to the creation of Pakistan in 1947. The 'Two Nations' theory laid the foundation for the partition of India and Pakistan, asserting that Hindus and Muslims could not coexist peacefully within a unified India due to their divergent cultural and religious identities.

Why did Sir Syed Ahmed Khan not supported by the Indian National Congress?

Sir Syed Ahmed Khan did not support the Indian National Congress (INC) for several reasons, primarily stemming from his concerns regarding the political representation and interests of the Muslim community in India:

1. ****Perceived Hindu Dominance:**** Sir Syed was apprehensive about the dominance of Hindu-majority representation within the Indian National Congress. He feared that in a predominantly Hindu-dominated political landscape, the interests and concerns of the Muslim minority might be overlooked or disregarded.
- 2.
3. ****Advocacy for Muslim Interests:**** He believed that Muslims needed to focus on their distinct identity and interests before participating in broader Indian politics. Sir Syed was a proponent of the 'Two Nations' theory, emphasizing the separate cultural and religious identities of Hindus and Muslims, which led him to prioritize the safeguarding of Muslim interests over a unified Indian nationalist movement.
4. ****Educational Reforms Over Political Participation:**** Sir Syed Ahmed Khan's primary focus was on educational reforms for Muslims. He believed that educational empowerment and modernization were crucial for the advancement of the Muslim community. Consequently, he felt that active involvement in Indian politics, as advocated by the INC, might divert attention from these educational goals.
5. ****Distrust of Congress's Intentions:**** Sir Syed perceived the Indian National Congress as being driven by the interests of the majority Hindu population. He doubted whether the Congress would adequately address the concerns and rights of the Muslim minority within the political framework they were advocating.

Due to these concerns and his emphasis on safeguarding Muslim interests, educational upliftment, and his support for separate representation, Sir Syed Ahmed Khan did not align himself with the Indian National Congress during his time.

Write about INC Indian National Congress.

The Indian National Congress (INC), founded in 1885, aimed to represent all Indians in their dealings with the British. Initially led by the Hindu majority, it started by making suggestions on social issues but later evolved into a political organization. Under Mahatma Gandhi's leadership in 1920, it spearheaded the nationalist movement for India's independence. However, later developments led many Muslims, including Muhammad Ali Jinnah, to perceive it as primarily representing Hindu interests. Despite its pivotal role in India's struggle for independence, this perception fueled the demand for a separate Muslim nation, culminating in the creation of Pakistan in 1947.

D Why was the Suez Canal important to British control of India?

E What was the name of the college founded by Syed Ahmed?

F Why was Syed Ahmed worried by the spread of democracy?

d. The Suez Canal was crucial for British control of India due to its strategic significance as the shortest sea route between Britain and India. Controlling the canal facilitated quicker and more efficient travel for goods, officials, and soldiers to and from India. This maritime route significantly reduced travel time, allowing for swift administration and reinforcement of British control over India. The canal's strategic importance meant that any disruption or control over its access could directly impact British authority and influence over India.

e. The college founded by Syed Ahmed Khan was named the Muhammadan Anglo-Oriental College, later evolving into Aligarh Muslim University. Established in 1875 in Aligarh, Uttar Pradesh, it aimed to provide modern education to Muslims, inspired by European educational standards.

f. Sir Syed Ahmed Khan was worried by the spread of democracy because he feared that in a democratic system dominated by the Hindu majority, the interests and concerns of the Muslim minority might not receive adequate representation or attention. He believed that in a democratic setup, the Muslim minority might be marginalized politically, thus endangering their distinct identity and rights within the Indian socio-political landscape. This concern led him to advocate for separate representation and safeguards for Muslims in India.

1 Why do you think Sir Syed Ahmed is described as one of the founding fathers of Pakistan?.

2 How did the college at Aligarh help to solve problems for Muslims in India?

3 What is meant by the 'two nation theory'?

1. Sir Syed Ahmed Khan is often regarded as one of the founding fathers of Pakistan due to his advocacy for Muslim interests and his role in laying the ideological groundwork for the creation of a separate Muslim nation. He championed the concept of the 'Two Nations' theory, emphasizing the distinct cultural, religious, and social identities of Hindus and Muslims in India. Sir Syed's vision laid the foundation for the belief that Muslims and Hindus were two separate nations with irreconcilable differences, necessitating separate political representation and, eventually, the creation of a separate Muslim-majority nation, Pakistan.
2. The college at Aligarh, founded by Sir Syed Ahmed Khan, played a pivotal role in addressing the educational and socio-economic issues faced by Muslims in India. It provided modern education infused with Islamic teachings, aiming to empower Muslims with skills and knowledge to adapt to changing times. This education helped bridge the educational gap between Muslims and the British-educated population, enabling better employment opportunities, improved social status, and enhanced representation for Muslims in the administrative and political spheres.
3. The 'two nation theory' refers to the ideological belief that Hindus and Muslims in the Indian subcontinent were two distinct nations with separate cultural, religious, and social identities. This theory, championed by leaders like Sir Syed Ahmed Khan, asserted that Hindus and Muslims had different histories, languages, and ways of life that were irreconcilable. Advocates of this theory argued that due to these differences, Hindus and Muslims could not coexist peacefully within a unified India. Instead, they proposed the creation of separate Muslim-majority and Hindu-majority nations to protect the distinct interests and identities of each community. This theory ultimately laid the groundwork for the eventual partition of India and the creation of Pakistan in 1947.

The Languages of Pakistan

A Why was Urdu chosen as the official language of Pakistan?

B Why is Urdu so important to the development of Pakistan?

C Why are other languages important to the people of Pakistan?

A Urdu was chosen as the official language of Pakistan primarily because it served as a unifying language that bridged various linguistic and cultural divides among different regions and communities within the newly formed nation. During the partition of British India in 1947, Urdu was already widely spoken by Muslims in the northern regions and was considered a symbol of their cultural identity. Additionally, Urdu had historical significance as a language that had been used in literary and intellectual circles among Muslims for centuries.

B Urdu's importance to the development of Pakistan lies in its role as a unifying force. It became the lingua franca, enabling communication and fostering a sense of national identity among people from diverse linguistic backgrounds. The promotion of Urdu as the official language was seen as a means to facilitate unity and create a sense of cohesion among Pakistan's various regions and ethnicities.

C While Urdu is significant for its unifying role, other languages hold immense importance to the people of Pakistan due to their deep cultural roots and historical significance. Pakistan is a multi-lingual and multi-ethnic nation, with diverse languages like Punjabi, Pashto, Sindhi, Balochi, Saraiki, and others being spoken across different regions. These languages are crucial for preserving the unique cultural heritage of various communities. They serve as carriers of traditions, literature, art, and oral histories that are integral to the identity and pride of these communities. The recognition and promotion of regional languages are vital for celebrating diversity and ensuring the preservation of Pakistan's rich cultural tapestry.

What are the Languages spoken in Pakistan today?

In Pakistan, there is a rich linguistic diversity with numerous languages spoken across the country. Some of the prominent languages spoken in Pakistan today, along with their percentages based on Source A from the Pakistan Bureau of Statistics (2021), include:

1. ****Punjabi:**** Spoken by approximately 44.15% of the population, Punjabi is the most widely spoken language and is predominantly spoken in the province of Punjab.
2. ****Pashto:**** Around 15.42% of the population speaks Pashto, primarily in the Khyber Pakhtunkhwa province and certain areas of Balochistan.
3. ****Sindhi:**** Spoken by approximately 14.1% of the population, Sindhi is the primary language in the Sindh province.

4. ****Seraiki:**** Around 10.53% of the population speaks Seraiki, primarily in southern Punjab and parts of Khyber Pakhtunkhwa.
5. ****Urdu:**** While Urdu is the official language and an important symbol of Muslim unity, it is spoken by around 7.57% of the population, often used as a second language across the country.
6. ****Balochi:**** Spoken by approximately 3.57% of the population, Balochi is predominant in the Balochistan province.
7. ****Others:**** This category includes languages like Hindko and Brahui, spoken by 2.81% of the population, with various regional and cultural significances.

Pakistan's linguistic landscape encompasses a total of at least seventy-two living languages, reflecting the country's diverse cultural heritage and the coexistence of various linguistic communities. These languages serve as integral components of the rich cultural fabric of Pakistan, contributing to its vibrant heritage and identity.

How did Urdu become an important language?

Urdu's journey to becoming an important language in the Indian subcontinent is a tale of cultural fusion and historical evolution. Its significance stems from a convergence of various linguistic, cultural, and historical influences.

Originating over a thousand years ago, Urdu emerged from the interactions and amalgamation of Turkish, Persian, and local languages spoken by soldiers and locals in military camps. The word 'Urdu' itself comes from a Tartar word 'Ordu,' meaning military camp in Turkish.

This linguistic fusion incorporated words from Turkish, Persian, Hindi, Arabic, and local Prakrit languages. While its vocabulary borrowed from multiple sources, its grammatical structure was predominantly based on Hindi. Initially, Urdu was a spoken language in everyday life, particularly among soldiers and locals in the north-western provinces.

During the Mughal era, educated Muslims and even some Hindus predominantly used Persian for formal communication, while Urdu remained a spoken language. However, significant contributions from scholars like Shah Wali Ullah and later poets and writers led to the transformation of Urdu into a literary and formal language.

The turning point for Urdu's ascent to prominence came when it became the official language of the Mughal Empire after Aurangzeb's reign. All official documents were then written in Urdu, solidifying its status as a significant language for administration and governance.

Urdu's written script, Nastaliq, akin to Persian, became the standard for the language, distinguishing it from Hindi's Devanagari script. This adoption of Urdu in official capacities and its development as a formal and literary language propelled its importance, paving the way for its eventual recognition as an important symbol of cultural heritage and unity, particularly among the Muslim-dominated regions in the Indian subcontinent.

What was the Urdu-Hindi controversy?

The Urdu-Hindi controversy originated in 1867 when some prominent Hindus initiated a campaign to replace Urdu with Hindi. They argued that Urdu, written in the Persian script, resembled the Arabic script used for the Quran and was associated with Muslim rulers who had previously governed India. This campaign gained momentum as Muslims defended Urdu, viewing the attack on their language as a threat to their culture and rights. Syed Ahmad Khan actively supported Urdu, establishing a society to promote its use and advocating for good relations between Muslims and Hindus. In 1900, the United Provinces Government declared equal status for Hindi and Urdu, leading to concerns among Muslims about the downgrading of their language.

A Why is language important?

B How many languages in Pakistan have more speakers than Urdu?

C Why were some Hindus opposed to Urdu?

D What was Syed Ahmed Khan's contribution to Urdu?

E What took place in 1900 that angered Muslims?

- a. Language is crucial for communication, expressing thoughts, preserving culture, and fostering social connections. It plays a pivotal role in conveying ideas, emotions, and transmitting cultural heritage from one generation to another.
- b. In Pakistan, Urdu is the most widely spoken language. However, Punjabi, Sindhi, and Pashto each have a significant number of speakers, with Punjabi having more speakers than Urdu.
- c. Some Hindus opposed Urdu because it was written in the Persian script, which was associated with Muslims and perceived as similar to the Arabic script used for the Quran. There were concerns about the influence of Muslim culture and the historical association with Muslim rulers.
- d. Syed Ahmed Khan made significant contributions to Urdu by actively defending the language during the Urdu-Hindi controversy. He established a society to promote the use of simple and functional Urdu, advocating for its continued importance in the face of opposition.
- e. In 1900, the United Provinces Government declared that Hindi and Urdu were to be treated equally. This decision, which required government officials to be fluent in both languages, upset Muslims who saw it as a downgrading of Urdu, their cultural and linguistic identity.

Why was Urdu chosen as official language of Pakistan?

Urdu was chosen as the official language of Pakistan due to its significance to many leading Muslims. In the 1930s, the Muslim League discussed the idea, and despite initial opposition, particularly in Bengal where residents preferred Bengali, efforts were made to establish Urdu as the official language. In 1947, Quaid-e-Azam officially declared Urdu as the language for Pakistan. The decision aimed to foster a unified national identity. However, the imposition of a new language faced challenges, with English

remaining in use for official business. Despite constitutional aspirations for Urdu to replace English, the practical use of English persists, especially in dealings with international entities. Language dynamics continue to shape education, employment opportunities, and media in Pakistan.

F Why was it necessary to have an official language?

G What advantage is there in being fluent in English?

f. Having an official language is necessary for a nation to maintain cohesion and functionality. It serves as a common medium for communication, administration, and expression of the national identity. A designated official language helps in governance, legal matters, education, and promoting a shared cultural and linguistic foundation.

g. Being fluent in English provides several advantages, including increased opportunities in international business, diplomacy, and academia. English is widely used as a global language, allowing individuals to engage in cross-cultural communication, access a vast amount of information on the internet, and participate in global trade and collaboration. Proficiency in English is often considered an asset in various sectors, including government, business, and media, enhancing one's ability to navigate the globalized world.

What are the some other languages of Pakistan?

Pakistan is linguistically diverse, and besides Urdu, the major languages include:

1. **Punjabi:** Spoken by a larger population than Urdu, primarily in the Punjab province. It has various local dialects such as Multani, Riasati, and Deraweli.
2. **Sindhi:** Spoken in the Sindh province, Sindhi has ancient roots and was popular among writers and poets in the fourteenth to eighteenth centuries. The Arabic script is used for writing Sindhi in Pakistan.
3. **Pashto:** Originating from Eastern Iran, Pashto has been historically significant in Afghanistan and Pakistan. Around 9 million people in Pakistan, particularly in Peshawar, Khyber Pakhtunkhwa, and northern Balochistan, speak Pashto. It is traditionally written in the Persian script.
4. **Balochi:** The language of the Balochistan province, spoken by around three percent of the Pakistani population. Balochi is mainly oral, with poetry and legends passed down orally. Efforts have been made to protect the language, including radio and TV broadcasts, magazines, and publications.

These languages contribute to the rich cultural tapestry of Pakistan, reflecting the diversity and historical significance of each region.

H Who first used the term ‘Punjabi’?

I Which famous love story was written by Waris Shah?

J What led to riots in Sindh in 1972?

K Where is the Pashto language spoken?

L Why was action needed to protect Balochi?

h. The term ‘Punjabi’ was first used around 1080 by Hafiz Barkhudar.

i. Waris Shah wrote the famous love story ‘Heer Ranjha.’

j. Riots in Sindh in 1972 were triggered by concerns among Sindhi-speaking people about the preservation of their language and culture.

k. Pashto is spoken in Pakistan, particularly in Peshawar, Khyber Pakhtunkhwa (formerly NWFP), and the northern part of Balochistan.

l. Action was needed to protect Balochi because, despite its ancient roots, the language faced a decline in usage. With an increasing population in Balochistan, including refugees and government workers who didn’t speak Balochi, steps such as radio and TV broadcasts, magazines, and publications were taken to safeguard and promote the language.

1 Briefly describe the main languages in Pakistan.

2 Why has it proved difficult to establish Urdu as the official language?

3 Do you think a single official language is a good idea for Pakistan?

4 Why is it unlikely that the use of English will disappear in government, business, and education?

1. Pakistan is linguistically diverse with Urdu being the official language. Other major languages include Punjabi, spoken in the Punjab province; Sindhi, in Sindh; Pashto, mainly in Khyber Pakhtunkhwa and Balochistan; and Balochi, the language of the Balochistan province.
2. Establishing Urdu as the official language faced challenges due to resistance from regions with their own linguistic identities, such as Bengal. The diverse linguistic landscape and the historical association of languages with cultural identity made the adoption of a single official language a complex task.
3. The idea of a single official language in Pakistan has both advantages, promoting national unity, and challenges, as it may marginalize regional languages and their cultural significance. Balancing linguistic diversity while fostering a national identity is crucial.
4. English’s persistence in government, business, and education is likely due to its status as a global language. Its use facilitates international communication, trade, and access to knowledge. The practicality and widespread use of English in various global domains make its disappearance improbable in the near future.

