

TWO NATION THEORY:

TWO NATION THEORY: The war of independence in 1857 marked the end of the Muslims rule in the Sub-Continent. The Hindus took it as an opportunity to take revenge from the Muslims for their rule over the Hindus. Such was the attitude of the Hindus, the differences between the Hindus and the Muslims could not be bridged down.

Evolution of Two Nation Theory:

Evolution of Two Nation Theory: The ideology of Pakistan stems from the instinct of the Muslim community of South Asia to maintain their individuality by resisting all attempts by the Hindu society to absorb it. Muslims of South Asia believe that Islam and Hinduism are not only two religions, but also two social orders that have given birth to two distinct cultures with no similarities. Despite living together for more than a thousand years, they continued to develop different cultures and traditions. Their eating habits, music, architecture and script, are all poles apart. Even the language they speak and the dresses they wear are entirely different.

Basis for Nation hood:

اپنی ملت پر قیاس اقوام مغرب سے نہ کر
اللہ کی جمیعت کا ہے ملک و نسب پر انحصار
خاص ہے ترکیب میں قوم رسول ﷺ ہاشمی
وقت مذہب سے مستحکم ہے جمیعت تر

The Muslims of South Asia believe that they are a nation in the modern sense of the word. The basis of their nationhood is neither territorial nor ethnic, racial, or linguistic; rather they are a nation because they belong to the same faith, Islam. On this basis they consider it their fundamental right to be entitled to self-determination. They demanded that areas where they were in majority should be constituted into a sovereign state, wherein they would be enabled to order their lives in individual and collective spheres in accordance with the teachings of Holy Quran and Sunnah of the Holy Prophet (S.A.W.W).

Sir Syed Ahmed Khan – The Pioneer of Two Nation Theory:

Sir Syed Ahmed Khan, the pioneer of two nation theory, used the word 'two nation' for Hindus and Muslims. Sir Syed Ahmed Khan did his best to make the Muslims realize their differences with the Hindus with regard to religions, social and language, rational and international identity and for this purpose he diverted attention of the Indian Muslims towards a new idea of "Two Nation" or "Two entities." After Hindi-Urdu controversy

Two Nation Theory in the View of Allama Iqbal:

India is a continent of human groups belonging to different races, speaking different languages, and professing different religions. Their behavior is not at all determined by a common race consciousness. Even the Hindus do not form a homogenous group. The Muslim demand for the creation of a Muslim India within India is, therefore, perfectly justified. As a permanent solution to the Muslim Hindu problem,

"I would like to see the Punjab, North West Frontier Province, Sindh Balochistan amalgamated into a single state."

Quaid-e-Azam's Views on Two Nation Theory:

Quaid-e-Azam reiterated that Hindus and Muslims are a totally different nation. They have an unbridgeable gulf between them and they stand miles apart in regards to their ideals, culture and religion, He beautifully explained Two Nation Theory on 22nd March 1940.

"Hindus and the Muslims belong to two different religious, philosophies, social customs and literature. They neither inter-marry nor inter-dine and, indeed, they belong to two different civilizations that are based mainly on conflicting ideas and conceptions.

Importance of Two Nation Theory:

The Two Nation Theory was the basis of the struggle for creation of Pakistan which held that Hindus and Muslims are two separate nations. Quaid-e-Azam said:

"Hindus and Muslims though living in the same towns and villages had never been blended into one nation. They were always two separate entities."

SIR SYED AHMED KHAN

1817

1898

یہی ہے رخت سفر پر کاروائی کے لئے

گکہ بلند شخن دل نواز جاں پر سوز

War of independence 1857 had marked the end of a glorious Muslim rule in the Sub-Continent. The end of political rule was followed by the deprivation of Muslims in social, cultural and economical sphere of life. Muslims of the Sub-Continent badly needed a strong, loyal and devoted leader who could not only stand against the enemies of the Muslims but also could secure their rights, interests and bright future for the Muslims. The Muslims of the Sub-Continent were fortunate to have a memorable leader **Sir Syed Ahmed Khan**.

SIR SYED'S CONTRIBUTION TOWARDS EDUCATION:

Sir Syed Ahmed Khan alone among his contemporaries realized that the plight of Muslims could not be improved without a revolution in their attitude towards education. Modern education became the pivot of his movement for regeneration of the Indian Muslims.

Farsi Maddarsa Muradabad:

He established a Farsi Maddarsa at Muradabad in 1859, It was the starting point of Sir Syed's educational struggle. In this Maddarsa, English is also taught.

Establishment of Scientific Society:

A more ambitious undertaking was the foundation of the Scientific Society in 1863 at Ghazipur, which published translations of many educational texts and issued a bilingual journal – in Urdu and English.

Victoria School Ghazipur:

Sir Syed established first modern Victoria School at Ghazipur (1864). In this school, besides modern education five languages (English, Urdu, Arabic, Persian and Sanskrit) were also taught.

Aligarh Institute Gazette:

During his stay at Aligarh he issued a weekly Gazette called Aligarh Institute Gazette. This imparted information on history, ancient and modern science of agriculture, natural and physical sciences and advanced mathematics.

Tehzib ul Ikhlaq:

On 24th December 1876 he issued his famous magazine named "Tehzib ul Ikhlaq" from Banaras in order to apprise the Muslims of their social evils and moral short comings. This journal contained articles from influential Muslims who agreed with Sir Syed that there was a need for a new approach to education.

Mohammadan Anglo Oriental College, Aligarh:

For the educational and social uplift of the Muslims Sir Syed Ahmed Khan decided to open Muslim educational institutions. In 1869 Sir Syed traveled to England to study the university system there. He dreamed of setting up a university of Muslims in the Sub-Continent. He could not start a university straight away. So instead he decided to begin with a school and he established a Madressah on 24th May 1875.

Two years later, on 8th January 1877 M.A.O College was inaugurated at Aligarh by Lord Lytton the Viceroy of India. Dr. Maulvi Abdul Haque said,

"People say Sir Syed set up a college; nay, he made a nation."

Ali Garh University:

Several years after Sir Syed's death, Agha Khan III took up the cause of converting the college into a university and, through efforts made under his leadership, sufficient funds were collected for the purpose and at last after a hard struggle the college grew into a university, the Ali Garh Muslim University in 1921.

Mohammedan Educational Conference:

In December 1886, Sir Syed formed the Mohammedan Educational Conference to promote education and social reforms among the Muslims and to bring the older education more in line with the needs of the community. Although, it was also used as a political mouthpiece of the Indian Muslims and later became forerunner of the *All India Muslim League*.

POLITICAL SERVICES OF SIR SYED:

"No single individual has a greater responsibility for the recovery of Muslim political influence after the Mutiny and for the adjustment of the Indian Muslims to western idea than Sir Syed Ahmed Khan"

The War of Independence 1857 ended in disaster for the Muslims. The British chose to believe that the Muslims were responsible for the anti-British uprising; therefore they made them the subject of ruthless punishments and merciless vengeance. With the rebellion of 1857, this feeling was intensified and every attempt was made to ruin and suppress the Muslims forever.

Removal of mistrust about Muslims:

After the war of Independence the Muslims were passing through a critical phase. Syed Ahmed Khan was the first Muslim leader to realize the gravity of the situation. He decided to devote his full efforts for the welfare of the Muslims.

Rasala-e-Asbab-Baghawat-e-Hind:

The first need was the removal of mistrust about the Muslims from the minds of British rulers. For this purpose he wrote "Rasala-e-Asbab-Baghawat-e-Hind" in which he proved that there many factors which led to the uprising of 1857 and that only the Muslims were not to be held responsible for it.

Loyal Muhammadans of India:

In addition he wrote "Loyal Muhammadans of India" in which he defended the Muslims against the charges of disloyalty.

Urdu Hindi Controversy:

The Urdu-Hindi controversy had a great effect on the life of Sir Syed Ahmed Khan. Before this event he had been a great advocate of Hindu-Muslim unity and was of the opinion that the "*two nations are like two eyes of the beautiful bride, India.*" But this movement completely altered his point of view. He put forward the Two-Nation Theory, predicting that the differences between the two groups would increase with the passage of time.

Refrain from joining Indian National Congress:

In 1885 the Indian National Congress was formed. The Congress said that it would represent the views of all communities within India regardless of their religion. When some Muslims joined the Indian National Congress, he came out strongly against that organization and its objectives. Muslims, generally, followed his advice and abstained from politics until several years later when they had established their own political organization i.e. Muslim League.

Competitive Examinations:

Congress also suggested that appointments in the government service should be by competitive examination. Since Muslims were not receiving education of a standard similar to that received by Hindus, this would greatly disadvantage them. Sir Syed commented that only when equal educational opportunities were provided could such idea work.

Two Nation Theory:

Sir Syed Ahmed Khan was large hearted and open minded person. He was a true patriot and loved India very much. He considered all who lived in India as one Nation and was a great advocate of Hindu-Muslim unity. Speaking at the meeting of Indian Association he said;

"We Hindus and Muslims live together on the same soil under the same government. Our interests and problems are common and, therefore I consider the two factions as a nation."

The attitude of Hindus and Congress however compelled Sir Syed to give a second thought to his ideas regarding Hindu-Muslim unity and about one Nation. Syed Ahmed Khan was one of the pioneers of the Two Nation Theory. He was the first Muslim thinker in India who first spoke of Muslims as a nation as early as 1867 and declared that Muslims are a separate nation.

RELIGIOUS SERVICES:

Sir Syed Ahmed Khan was a Staunch believer of the western education but he also exhorted the Muslims to keep firm belief in Islam. Thus on Several occasions he reminded the Muslims that their Salvation lies in acting upon the teachings of Islam. As he said,

*“Muslims should hold their religion in their right hand
and worldly pursuit in their left hand.”*

Khutabat-E-Ahmadia:

TBT

Khutabat-e-Ahmadia was an answer to William Muirs book “The life of the Muhammad” the book in which William Muirs has tried to point negative picture about Islam and the life of Muhammad peace be upon him.

Tafseer-Ul-Quran:

Sir Syed Ahmed Khan also write Tafseer of Quran in seven volumes, in which he tried to give the logical and Scientific analysis of the Islamic teachings of the Quranic verses.

Tabaeen-Ul-Kalam:

To bridge the gap between the British and the Muslims Sir Syed Ahmed Khan wrote the commentary of Bible entitled “Tabaeen-ul-Kalam”.

LITERARY SERVICES:

Risala Tehzibul Akhlaq:



This was the magazine issued by Sir Syed Ahmed Khan at Aligarh, Sir Syed Ahmed Khan and his colleagues contributed many essays in this magazine, which played a significant role in improving the social set up of Muslim Society.

Aligarh Institute Gazette:

A magazine published in 1866 consisted of many research essays which played significant role in uplifting the social political conditions of Muslims besides broadening their religious bounds.

So we can say that Sir Syed Ahmed Khan built the structure of his religious social and political ideas on education that is why Aligarh was considered to be the visible emblem of Muslim hopes and desires. Sir Syed Ahmed Khan's contribution in the Renaissance of Islam can be summed up as follows.

- He inculcated the self-confidence in the Muslims
- Sir Syed Ahmed Khan created the political consciousness among the Muslims.
- Sir Syed Ahmed Khan Put the Muslims on the path of western education.
- Alighra Served as forum which was used by the Muslims in presenting and securing their interests.

It may also be claimed that Independence sovereign Nation of Pakistan owes as much to Alighra as Aligarh owes Sir Syed Ahmed Khan for its conception establishment and development. The Quaid paid its attribute to Sir Syed Ahmed Khan services when he said,

*“The students of Aligarh are leading force in the struggle
for freedom.”*

Again Quaid-i-Azam said

*“The students of Aligarh are ammunition depot for the
Muslims fighting for freedom.”*

To sum up it can be said that Sir Syed Ahmed Khan's contribution in the cause of Pakistan movement has been spectacular one and deserves honourable mentioning in the annals of our freedom movement.

LUCKNOW PACT 1916:

In 1913, a new group of Muslim leaders entered the folds of the Muslim League with the aim of bridging the gulf between the Muslims and the Hindus. The most prominent amongst them was Muhammad Ali Jinnah, who was already a member of Indian National Congress. The Muslim League changed its major objective and decided to join hands with the Congress in order to put pressure on the British government.

As a result of the hard work of Mr. Jinnah the Muslim League and the Congress held their meetings at Lucknow in the end of December 1916. They accepted unanimously agreed reforms scheme presented by their respective committees.

Main Clauses:

The main clauses of the Lucknow Pact were:

(1) **Self Government:**

There shall be self-government in India.

(2) **One-third representation in the Central Government:**

Muslims should be given one-third representation in the central government.

(3) **Separate Electorates for all the communities:**

There should be separate electorates for all the communities until a community demanded for joint electorates.

(4) **Weightage:**

System of weightage should be adopted.

(5) **Members of Central Legislative Council:**

The number of the members of Central Legislative Council should be increased to 150.

(6) **Bill:**

No bill concerning a community should be passed if the bill is opposed by three-fourth of members of that community in the Legislative Council.

(7) **Separation of the Executive and Judiciary:**

The Executive should be separated from the Judiciary.

Importance of The Pact:

It was a first time that the Hindus and the Muslims had made a joint demand for a political reform to the British. Jinnah said that the pact had come out because

Muslim League as a representative body of the Muslims:

The most significant achievement of this pact for the Muslims was that for the first time the Congress had recognized the Muslim League as a representative body of the Muslims of the sub-continent.

Separate Electorates:

They were granted separate electorates in the provincial as well as in Imperial Legislative Council.

The Ambassador of Hindu-Muslim Unity:

Sarojini Naidu gives *Jinnah*, the chief architect of the Lucknow Pact, the title of "the Ambassador of Hindu-Muslim Unity."

CRIPPS MISSION 1942:

The British Government made renewed appeals for co-operation to all parties in India.

World War II:

In the middle of 1941, the war situation had become more serious for the allies, the Japanese attacked **Pearl Harbor** and America was involved in the war.

The British under the leadership of the die-hard imperialist **Churchill** were most reluctant to make any firm commitment regarding Indian independence. Sir Stafford Cripps had decided to proceed to India.

The American **President Roosevelt** urged **Churchill** to settle matters with India that finally persuaded Churchill to send Cripps to India.

During his stay, Cripps met with **Maulana Azad, Jinnah, Gandhi** and **Nehru** to discuss the issues regarding India. He met Jinnah on 25th March and explained to Jinnah that he had changed his view about the Muslim League and Pakistan because of the "*change in the communal feeling in India and the growth of the Pakistan movement.*"

Cripps Perposals:

Cripps publicly disclosed the following constitutional reforms at a press conference on 29th March, 1942.

Constituent Assembly:

A Constituent Assembly consisting of elected representatives from the provinces and nominated representatives from the States shall be formed immediately after the war to frame a new Constitution for India.

Dominion Status:

India would be given Dominion Status.

Defence:

The Government would retain the control of defence India until the cessation of war.

Government of India Act 1935:

The Government of India Act 1935 shall remain in force until the end of war.

Viceroy's Executive Council:

The Executive Council Viceroy will consist of representatives of political parties whereas the Commander-in-Chief and Finance Minister shall be a British National.

Acceptance or Rejection:

The suggestions are to be accepted or rejected as a whole and there shall be no amendments. The recommendations would be implemented only if both Muslim League and Congress accept them unanimously.

Jinnah and Cripps Mission:

Jinnah, in his presidential address to the Allahabad session of the League, analyzed the Cripps proposals and expressed the disappointment that their main objective was the creation of a new Indian Union and Pakistan was treated only "*as a remote possibility.*"

The formal rejection of the Cripps proposals took the form of a Congress working Committee resolution dated 11 April 1942. The Muslim League too rejected Cripps proposals by a Working Committee resolution of the same date.

Conclusion:

It expressed gratification that the possibility of Pakistan was recognized by implication but stated that "*the only solution of India's constitutional problem is the partition of India to independent zones; and it will therefore be unfair to Muslims to compel them to enter such a constitution making body whose main object is the creation of a new Indian Union,*" The Committee concluded that as "*the proposals for the future are unacceptable, it will serve no useful purpose to deal further with the question of the immediate arrangements.*"

CABINET MISSION 1946:

CABINET MISSION 1946: The results of the general elections held in 1945-46 served to underline the urgency to find a solution to the political deadlock, which was the result of non-cooperation between the two major parties. To end this, the British government sent a special mission of cabinet ministers to India.

Members of Cabinet Mission:

Lord Pethic Lawrence, the Secretary of State for India.

Sir Stafford Cripps, President of the Board of Trade.

A. V. Alexander, the First Lord of the Admiralty.

A.V Alexander, the First Lord of the Admiralty. They arrived in India to negotiate for a final settlement with India for the transfer of power.

The purpose of the mission was:

- The purpose of the mission was:

 1. Preparatory discussions with elected representatives of British India and the Indian states in order to secure agreement as to the method of framing the constitution.
 2. Setting up of a constitution body.
 3. Setting up an Executive Council with the support of the main Indian parties.

Proposals of Cabinet Mission:

Proposals of Cabinet Mission: The mission arrived on March 24, 1946. After extensive discussions with Congress and the Muslim League, the Cabinet Mission put forward its own proposals on May 16, 1946. The main points of the plan were:

- points of the plan were:

 - 1. Union of India:** There would be a union of India comprising both British India and the Indian States that would deal with foreign affairs, defense and communications and would have the powers necessary to raise the finance required for the above subjects. The grouping of the provinces was suggested that there would be three groups in the country-one to consist of the Hindu majority provinces of Bihar, Orissa, the U.P., C.P., Bombay and Madras; the second of Assam and Bengal, and the third of the Punjab, the N.W.F.P. and Sindh.
 - 2. Executive and Legislature:** The Union would have an Executive and a Legislature constituted from British Indian and States representatives. Any question, raising a major communal issue in the Legislature would require for its decision a majority of the representatives present and voting of each of the two major communities as well as a majority of all the members present and voting.
 - 3. Residuary Powers:** All residuary powers would belong to the provinces. Provinces could be separated from Indian Union after 10 years if they want.
 - 4. Right to Opt Out:** All provinces would be divided into three groups. Every province would have the right to opt out from the prescribed group but provinces could only opt out after the first general elections by the majority opinion of related provincial assembly.
 - 5. Constitution:** Every group would frame its own constitution in their respective Assemblies to be elected on the basis of one member for one million of population.
 - 6. Reconsideration of the Constitutional Terms:** The constitution of the Union and of the Groups would contain a provision whereby any Province could, by a majority vote of its Legislative Assembly, call for a reconsideration of the terms of the constitution after an initial period of 10 years and at 10 yearly intervals thereafter.
 - 7. Interim Government:** There would also be an interim government having the support of the major political parties.

Reaction of Muslim League and Congress:

The Muslim League accepted the plan on June 6, 1946. The Congress accepted the plan on June 25, 1946, though it rejected the interim setup. The Viceroy should now have invited the Muslim League to form Government as it had accepted the interim setup; but he did not do so because he did not want to make Congress angry. So in this situation Cabinet Mission went back to England on June 29, without deciding anything and the responsibility of solving the problems was put on the Viceroy.

Pandit Jawaharlal Nehru, who replaced Maulana Abul Kalam Azad as President of the Indian National Congress on 7, 1946, declared at a press conference on 10th July that the only commitment made by his party was to participate in the Constituent finished all the possibilities of settlement.

JUNE 3RD PLAN 1947:

When all of Mountbatten's efforts to keep India united failed, he asked Ismay to chalk out a plan for the transfer of power and the division of the country. It was decided that none of the Indian parties would view it before the plan was finalized. The plan was finalized in the Governor's Conference in April 1947, and was then sent to Britain in May where the British Government approved it.

Division of India:

India, on the basis of Hindu and Muslim majority, would be divided into two parts. After the division, both India and Pakistan would form their constitutions and both states would be given the status of dominions till the constitutions would be developed.

Provincial Legislative Assemblies of Punjab and Bengal:

The Provincial Legislative Assemblies of Punjab and Bengal were to meet in two groups, i.e., Muslims majority districts and non-Muslim majority districts. If any of the two decided in favour of the division of the province, then the Governor General would appoint a boundary commission to demarcate the boundaries of the province on the basis of ascertaining the contiguous majority areas of Muslims and non-Muslims.

The Legislative Assembly of Sindh

The Legislative Assembly of Sindh (excluding its European Members) was to decide either to join the existing Constituent Assembly or the New Constituent Assembly.

Referendum in N.W.F.P:

In order to decide the future of the North West Frontier Province, a referendum was proposed. The Electoral College for the referendum was to be the same as the Electoral College for the provincial legislative assembly in 1946.

Balochistan:

Balochistan was also to be given the option to express its opinion on the issue.

Bengal:

If Bengal decided in favour of partition, a referendum was to be held in the Sylhet District of Assam to decide whether it would continue as a part of Assam or be merged with the new province of East Bengal.

Constitution of India:

The Indian people shall make the constitution of India. This constitution shall not be applicable to those areas whose people reject it.

States:

States shall be free and independent to join one or the other country.

Nehru and 3rd June Plan:

However, before the announcement of the plan, Nehru who was staying with Mountbatten as a guest in his residence at Simla, had a look at the plan and rejected it. Mountbatten then asked. *V.P. Memon*, the only Indian in his personal staff, to present a new plan for the transfer of power. Nehru edited Memon's formula and then Mountbatten himself took the new plan to London, where he got it approved without any alteration. Attlee and his cabinet gave the approval in a meeting that lasted not more than five minutes. In this way, the plan that was to decide the future of the Indo-Pak Sub-continent was actually authored by a Congress-minded Hindu and was approved by Nehru himself.

Mountbatten came back from London on May 31, and on June 2 met seven Indian leaders. Those were **Nehru**, **Patel**, **Kriplalani**, **Quaid-e-Azam**, **Liaquat Ali**, **Nishter** and **Baldev Singh**. After these leaders approved the plan, Mountbatten discussed it with Gandhi and convinced him that it was the best plan under the circumstances. The plan was made public on June 3, and is thus known as the June 3rd Plan.

URDU AS A NATIONAL LANGUAGE OF PAKISTAN:

OR

ROLE OF URDU IN THE INTEGRATION OF PAKISTAN.

During the rule of **Shah Jahan** (1627- 1658), Urdu language came into existence. It was spoken and understood both by the Muslims and Hindus. Since then, Urdu has made a great progress by every means. It is one of the major languages of the world now. According to **UNESCO**, Urdu is spoken and understood all over the world.

Characteristics of Urdu:

CVCFMNUMFF

Urdu originated in South Asia. "Urdu" is a Turkish word meaning "army camp". In the Mughal period, the soldiers were recruited from different areas of South Asia. They spoke different languages. Inter-relations of people and languages occurred at camps and a new language was born which was later named as "Urdu."

Vast Treasury:

Urdu has a vast treasure of words. It has a unique ability of accepting the words of other languages. It contains words of all the international and regional languages of Pakistan. Today, its treasure of words has crossed the figure of 400,000. It possesses a very valuable treasure of poetry and prose. The poets and writers have contributed their most to its development.

Cultural Heritage of Muslims:

Urdu is a part of our cultural heritage. During the last two hundred years of the Mughal rule (1658-1857), the religious scholars, intellectuals, poets and writers adopted it as a language of expression. After Arabic, it is the Urdu language which contains Islamic literature in abundance. → Famous Poets → Famous writers

Freedom Movement:

Urdu played a vital role in the establishment of Pakistan. National leaders addressed the public in this language. The poets aroused the feeling of the people by writing the National poems and lyrics in Urdu. During the Freedom movement, all the famous "Slogans" were in Urdu.

National and Official Language:

Quaid-e-Azam, in a public meeting, on 21st March, 1948 at **Dhaka** declared, "The state language of Pakistan would be Urdu and not any other language". The 1973 constitution of Pakistan also declares Urdu as our National language.

Used In Offices:

Before partition, Urdu was the official language of many estates i.e. Hyderabad Deccan, Bhopal, Bahawalpur, Khairpur, Jaipur, Rampur etc. It is the official language of Azad Kashmir since 1964. It is also used in different offices of Pakistan.

Means of National Unity and Integration:

Urdu is spoken and understood all over Pakistan. It brings National Unity and Cooperation. People living in different provinces understand the feelings of each other thoroughly.

Composition of Islamic Concept:

There is a council of Islamic Ideology which shall guide the government in respect of Islamic teaching, their implementation and propagation. The chairman and members of this council are appointed by the president.

Reference of Islamic Council:

The Council shall recommend the Federal Government and Provincial Governments to take such steps as to ensure that Muslims are enabled to lead a life according to the concept of Islam.

Definition of Muslim:

For the first time, definition of a Muslim is given as according to the constitution "A person who believes in the Unity of Allah and accepts Hazrat Muhammad (P.B.U.H.) as the last among the Prophets is a Muslim."

A non-Muslim Minority:

According to the second amendment of 1973 constitution, a sub-clause that declared the Quadiani Group or the Lahori Group who called themselves "Ahmadis" or by any other names as non-Muslim minority.

Conclusion:

This constitution remained enforced for nearly four years. It was however suspended by the then Chief of the Pakistan Army, General Muhammad Zia-ul-Haq who imposed autocracy in the country on 5th July, 1979. To this day, the constitution of 1973 is still being practised with almost 18 amendments.

SALIENT FEATURES OF THE ECONOMY OF PAKISTAN:

Pakistan is a developing country. Therefore the economy of Pakistan has all those characteristics or features which can be found in any other developing economy. The salient features of the Economy of Pakistan are following:

Poverty based Economy:-

PADNUTORF

The economy of Pakistan is mostly related with poverty. The poverty of the economy of Pakistan is reflected from low per capita income. Most people live in Pakistan in unsanitary conditions without proper facilities of health, food and education. According to the report of the World Bank, per capita income in Pakistan is 470 dollars.

Agro-base Economy:-

The economy of Pakistan is mainly related with agriculture while the agricultural sector in Pakistan is in its developing state and the yield per acre of every crop is low as compared to that of the developed countries of the world.

Dualistic Economy:-

The economy of Pakistan, like the economy of other developing countries is dualistic. Collectively, the economy of Pakistan is divided into two parts one is market economy in cities and the other is subsistence economy in rural areas. The urban or market economy represents 32 percent of the population while the subsistence or rural economy represents 66 percent of the total population.

Natural Resources:-

The natural resources of Pakistan are not playing their effective role in the economy of Pakistan. These natural resources are either un-utilized or under-utilized in the economy of Pakistan.

Growth rate of population:-

The population of Pakistan bears such characteristics which are not suitable for the development of the economy. The rate of increase in population in Pakistan has been estimated as 2.7 percent per annum. This high growth rate of population is hindrance in the economic development of Pakistan.

Unemployment:-

Unemployment and economic backwardness is very common in Pakistan. Due to these reasons, the economy of Pakistan is very weak.

Technology:-

There is backwardness in the state of the technology in the economy of Pakistan. The backwardness in the use of technology in various sectors of economy is due to high cost of production, deficiency of capital and untrained workers.

Inadequate facilities of Transport and Communication:-

Transport and communication facilities are inadequate in the economy of Pakistan. Hence there are severe constraints on healthy growth and development of different sectors of the economy.

Foreign trade and political structure:-

The foreign trade and political structure is also dependent on the developed countries in the economy of Pakistan. As the development plans are financed by the loan giving countries, as most of the benefits are shifted to the foreign countries.

IMPORTANT OF AGRICULTURE IN THE ECONOMY OF PAKISTAN:

The agriculture sector is not only important at national level but at international level it is also important for the economic development of Pakistan. The agriculture sector provides means as well as market for industrial products. Hence contributes to the expansion and growth of the industrial sector in Pakistan. The importance of the agriculture in Pakistan can be described as the following.

(1) Supply of Food:

Food is the basic need of life and the agriculture sector provides all food items like wheat, rice, corn, pulses, sugarcane, vegetables and fruits etc. This sector also provides food to those animals which provide milk, cheese, butter and meat to human beings. Pakistan is an exporter of rice.

(2) Supply of Manpower:

According to the Economic survey of Pakistan, 68% of the whole population is residing in rural areas and remaining 32% is living in urban areas, 84% of the rural population is directly involved in the agriculture sector (it includes all occupations of rural people). Due to disguised unemployment in agriculture, this sector is the main source for supply of manpower to industrial sector without affecting the agriculture productivity. Due to absorption of surplus workers in industries, their income increases and this provides them an opportunity to better their lot by their mobility.

(3) Sources of national income:

At the time of independence in 1948, agriculture sector's share in G.N.P was 60% in 1956-60 it was 51.3% in 1980-81 it was 29.4% and now in 2005-06 the contribution of agriculture in the G.D.P. of Pakistan is 22%. So agriculture sector has the largest contribution to our national income.

TWO NATION THEORY & IDEOLOGY OF PAKISTAN

“Two Nation Theory” simply means that there were two nations in India, the Muslim and Hindu. The concept of Two Nation is as old as the Muslims advent in the Sub-continent. The Muslims and the Hindus, no doubt had lived together under the same rulers for centuries. This long stay on the same land failed to pave the way for whole hearted cooperation between the two nations or to eliminate the differences between the Muslims and the Hindus. The Hindus strictly believed that the Muslims were intruders and therefore, there could be no reconciliation between the two nations. The founder of Pakistan, **Quaid-i-Azam Muhammad Ali Jinnah**, therefore, rightly remarked.

“Pakistan came into existence on the day the first Muslim landed on the soil of the Sub-Continent”

Quaid-i-Azam Muhammad Ali Jinnah, however, was not the fist Indian Muslim who stressed upon the separate identity of the Muslims. **Zia-ud-din Barni**, a famous historian, too believed in the separate identity of the Muslims. He wrote in his famous book **Fatawa-i-Jehangari**,

“Hindus are by nature anti-Islam and their differences widening day by day.”

Ideology of Pakistan:

The ideology of Pakistan took shape through an evolutionary process. Historical experience provided the base; with Sir Syed Ahmed Khan began the period of Muslim self-awakening; **Allama Iqbal** provided the philosophical explanation; **Quaid-e-Azam** translated it into a political reality; and the Constituent Assembly of Pakistan, by passing the Objectives Resolution in March 1949, gave it legal sanction.

Evolution of Two Nation Theory:

As early as in the beginning of the 11th century, **Al-Beruni** (973-1048) observed that Hindus differed from the Muslims in all matters and habits. He further elaborated his ideas by writing in 1001 A.D. in his famous book ‘**Kitab-ul-Hind**’ as:

“The Hindus considered Muslims “Maleech”, or impure and they forbade having any connection with them, be it inter-marriage or any other bond of relationship. They even avoided sitting, eating and drinking with them, because they feel polluted”

The speech made by Quaid-e-Azam at Minto Park, Lahore on March 22, 1940 was very similar to **Al-Beruni’s** thesis in theme and tone. In this speech, he stated that

“Hindus and Muslims belong to two different religious philosophies, with different social customs and literature. They neither intermarry, nor eat together, and indeed, belong to two different civilizations whose very foundations are based on conflicting ideas and concepts. Their outlook on life and of life is different.”

He emphasized that in spite of the passage of about 1,000 years, the relations between the Hindus and Muslims could not attain the level of cordiality. The only difference between the writing of Al-Beruni and the speech of Quaid-e-Azam was that Al-Beruni made calculated predictions, while Quaid-e-Azam had history behind him to support his argument.

Sir Syed Ahmed Khan – The Pioneer of Two Nation Theory:

Sir Syed Ahmed Khan did his best to make the Muslims realize their differences with the Hindus with regard to religions, social and language, rational and international identity and for this purpose, he diverted the attention of the Indian Muslims towards a new idea of "Two Nation" or "Two entities." After Hindi-Urdu controversy, Sir Syed felt that it was not possible for Hindus and Muslims to progress as a single nation. He said:

"I am convinced now that Hindus and Muslims could never become one nation as their religion and way of life was quite distinct from each other."

Two Nation Theory in the View of Allama Iqbal:

فردقامِ ربط ملت سے ہے تھا کچھ نہیں مون ہے دری میں اور پری ون دری کچھ نہیں

Allama Iqbal was the first important figure who propounded the idea of separate homeland on the basis of two nation theory. He firmly believed in the separate identity of the Muslims as a nation and suggested that there would be no possibility of peace in the country unless and until they were recognized as a nation. In the annual session of Muslim League at Allahabad in 1930, he said:

"India is a continent of human beings belonging to different languages and professing different religions... I, therefore, demand the formation of a consolidated Muslim state in the best interests of the Muslims of India and Islam. The formation of a consolidated North-West Indian state appears to be the final destiny of the Muslims, at least of North-West India."

Quaid-e-Azam's Views on Two Nation Theory:

The most clear and emphatic exposition is found in Jinnah's statement and speeches. He expounded the two nation theory in such detail that most Muslims and even some Hindus came to believe in its truth. Quaid-e-Azam said in the ever eloquent words,

"Muslims are not a minority, they are one nation by every definition of the word nation. We are a nation with our own distinctive culture and civilization, language and literature, art and architecture, names and nomenclature, sense of values and proportion, legal laws and moral code, customs and calendar, history and tradition, aptitudes and ambitions; in short, we have our own distinctive outlook on life and of life. By all canons of international law, we are a nation."

Importance of Two Nation Theory:

The Two Nation Theory was the basis of the struggle for creation of Pakistan which held that Hindus and Muslims are two separate nations. They, in spite of living together for centuries, could not forget their individual cultures and civilization. Quaid-e-Azam said:

"Hindus and Muslims, though living in the same towns and villages, had never been blended into one nation. They were always two separate entities."

ALI GARGH MOVEMENT

After the war of Independence (1857), the Muslim nation had politically, socially, educationally and morally been completely paralysed. The British believed that the 1857 uprising had been staged by the Muslims, and this added the discomfort for retaliation to the humiliation of defeat. The Muslims were not only dislodged from power but were also penalized. The Muslims' share in the administration of the country was reduced to negligible proportion. They desperately needed a bold leader who could pull them out of this misery.

In the darkest hour of its life in India, the Muslim community produced a great and courageous leader in Sir Syed Ahmed Khan (1817-1898). Richard Symonds writes in his book "The Making of Pakistan"

"No single individual has a greater responsibility for the recovery of Muslim political influence after the Mutiny and for the adjustment of the Indian Muslims to western idea than Sir Syed Ahmed Khan."

Sir Syed's Ali Garh Movement: (P)

Sir Syed had conviction that regeneration of the Indian Muslims was not at all possible without modern education. He realised that unless they received adequate modern education, their condition could not improve and they could not occupy an honourable place amongst the nations of the world. Graham, in his biography (*The Life and Work of Sir Syed Ahmed Khan*) writes.

'Sir Syed Ahmed's motto was educate, educate and educate. "All the socio-political diseases of India may be cured by this treatment. Cure the root, and the tree will flourish".'

Translation Society at Ghazipur: (E)

In connection to Sir Syed Ahmed's educational policy, he established the translation society at Ghazipur in 1864, which later developed into the **Ali Garh Scientific Society**. Its main purpose was to translate the Standard English works on various subjects into Urdu and use them for educating the people. The society published "**The Ali Garh Institute Gazette**" which was devoted to the spread of knowledge and education, and was responsible for the translation in Urdu of a number of books including History of Persia and many works on Agriculture, Chemistry, and Zoology etc.

Visit to England: (E)

In 1869, Sir Syed Ahmed's son Syed Mahmud was awarded a scholarship for higher studies at Cambridge, England. Sir Syed who had long desired to see the working of the British educational institutions accompanied the son. During his stay in England, Sir Syed visited the Universities of **Cambridge** and **Oxford** as well as the famous schools including Eton and Harrow. He was impressed not only with the quality and variety of formal instructions imparted to young scholars, but also with the quality and variety of valuable training given to them in the art of civilized living. His stay in England was a remarkable piece of self-education, which broadened his outlook and gave him fresh ideas and new hopes. According to Hafeez Malik (*Sir Syed Ahmed Khan & Muslim Modernization in India and Pakistan*),

"Tooled with modern ideas and orientation, Sir Syed returned to India on October 2, 1870 and initiated his movement of modernism, now commonly called the Ali Garh Movement."

Tahzib-Ul-Akhlaq:

Sir Syed Ahmed Khan had also reached the conclusion that he had to bring about a revolution in the outlook of the people if they were to benefit from his schemes and he persuaded to cooperate with him. Sir Syed Ahmed, therefore, started his magazine, *Tahzib-ul-Akhlaq*, through which he tried to carry out a programme of reforms on a wide front. Sir Syed was lucky that he got assistance of some enthusiastic workers and sincere friends like Nawab Mohsin-ul-Mulk, Nawab Vaqar-ul-Mulk, Khawaja Altaf Hussain Hali and Deputy Nazir Ahmad. They zealously supported him in his endeavours for the regeneration of Indian Muslims. In *Tahzib-ul-Akhlaq*, he ruthlessly criticised all the customs and habits which he thought were holding up the progress of his people. He compared them with those of the nations of the western world and used the strongest language to bring home to his co-religionists their backwardness and intellectual decay.

Mohammedan Anglo-Oriental College:

In 1870, when he returned to India, he set up a committee, 'Society for the Educational Progress of Indian Muslims,' at Banaras, to find out the causes of Muslim backwardness in education and to suggest remedies. In a detailed report on Muslim education, the committee proposed to establish a college at Ali Garh to be known as **Muhammadan Anglo-Oriental College**.

According to I.H. Qureshi: (The Muslim Community of the Indo-Pakistan sub-continent)

"This was the humble beginning of the Muslim University of Ali Garh which has played such an important role in the life of the Muslim community of the subcontinent."

Alumni of Ali Garh College:

The alumni of the Ali Garh College were students inside the precincts of the college but outside in the country, everyone of them was a messenger of hope in the future of the Muslim Community in India. It brought up a generation of Muslims who were aware of the new developments in the world and its thought without undermining their fundamental loyalty of Islam. I.H. Qureshi (The Muslim Community of the Indo-Pakistan sub-continent) observes:

"Indeed, Ali Garh was the cradle of the feeling of nationalism among the Muslims because it kept alive the idea of a well-integrated Muslim community in the subcontinent."

Conclusion:

The Ali Garh Muslim University served as a "nursery of leaders" who immensely contributed to the intellectual and political awakening of Muslim India. With the emergence of Ali Garh Movement, there started a new history of the Indian Muslim, as a nation characterised by determination and self-confidence. Therefore, it can rightly be said that the renaissance of the Indian Muslims started with the **Ali Garh Movement** which inspired and welded them into a nation and thus indirectly laid the foundation of Pakistan.

FORMATION OF ALL INDIA MUSLIM LEAGUE A.D. 1906

Background:

Political parties are the gift of British rule in India. Britain has a constitutional monarchy which means that the actual conduct of government is not carried out by the monarch but by elected members of parliament. When the British decided to introduce into India their own system of education, they were also introducing their concept of democracy. They did not introduce their political practices and concepts because they had conquered India by force of arms and naturally wished to rule autocratically.

Two Nation Theory:

The Two nation theory clearly stated that the Hindus and Muslims were two separate nations, having their own distinctive national identity. The Muslims, therefore, needed a forum to raise their demands, the Hindus had the Congress but the Muslims did not have a party to represent them.

CPHUGF

Congress Attitude towards Muslims:

From the moment of its inception, the Indian National Congress had adopted a biased attitude towards the Muslims, as it was a purely Hindu organization. Some of its demands were harmful to the Muslim interest, for example.

Government jobs:

The demand for having competitive examination for Government jobs.

British style of democracy in India.

Hindi-Urdu controversy:

In 1900, Hindi was made the official language and it was announced that only that person would be employed who was well- versed in English and Hindi.

United India:

Congress wanted to develop the image of a united India and exterminate the Muslims from the Indian society.

Partition of Bengal:

Agitation and oppression at the partition of Bengal by the Hindus was an eye-opener for the Muslims. The Bengali Muslims were given for the first time the chance to progress. Both Congress and Other Hindu parties were against the Government. The Muslims were convinced that they needed a working body which would represent them and also protect their interests with the emergence of **ARYA SAMAJ**, an extremist Hindu group. The situation became more grave as they demanded that the Muslims convert to Hinduism. A section of Bengali writers wrote against the Muslims, spreading hatred among the Hindus for Muslims.

Foundation of Muslim League:

Anti-partition agitation staged by Hindus made it clear to the Muslims that they must have a separate political organization.

Muhammadan Educational Conference:

On 30th December 1906, the annual meeting of Muhammadan Educational Conference was held at Dhaka under the chairmanship of Nawab Viqar-ul-Mulk. Almost 3,000 delegates attended the session, making it the largest-ever representative gathering of Muslim India. For the first time, the conference lifted its ban on political discussion, when Nawab Salim Ullah Khan presented a proposal to establish a political party to safeguard the interests of the Muslims; the All India Muslim League was established in Lucknow.

President:

Sir Aga Khan was elected as its first president. Also elected were six vice presidents, a secretary and two joint secretaries for a term of three years. The initial membership was 400, with members hailing proportionately from all provinces. Maulana Muhammad Ali Jouhar wrote the constitution of the League, known as the "Green Book". Branches were also set up in other provinces. Syed Ameer Ali established a branch of the League in London in 1908, supporting the same objectives.

Aims and Objectives of the All India Muslim League (1906):

Loyalty to the British Government:

To promote among *Musalmans* of India, the feeling of loyalty to the British Government and remove any misconceptions that may arise as to the intention of the Government with regard to any of its measures.

Political rights and interests of the Musalmans:

To protect and advance the political rights and interests of the *Musalmans* of India and to represent their needs and aspirations to the Government.

Friendly Relations towards other communities:

To prevent the rise among the *Musalmans* of India of any feeling of hostility towards other communities, without prejudice to the other objects of the League.

Achievements:

Separate Electorates:

The demand of separate electorates for the Muslims was accepted (Muslims voting for a Muslim candidate only).

Judges:

The demand for appointment of Muslims to HIGH COURT positions was also accepted and Muslims rose to high posts of judges.

Auqaf Bill:

Auqaf Bill was passed by which the management of Auqaf's was done directly by the Government of the Muslim areas.

Lucknow Pact:

Lucknow Pact of 1916, in which an agreement between Congress and Muslim League was reached on constitution reforms and the Congress for the first time acknowledged Muslims as a separate entity.

ROLE OF MUSLIM LEAGUE IN THE CREATION OF PAKISTAN

Introduction:

Anti-partition agitation staged by Hindus made it clear to the Muslims that they must have a separate political organization. In December, 1906, Muslim leaders from all over the sub continent assembled in Dacca to attend the Muhammadan Educational Conference and to establish a central political organization for the Muslims called the "All India Muslim League".

Foundation of Muslim League:

The success of Simla Deputation made it imperative for the Muslims of the sub-continent to have their own political organization. In 1906, the Muslims of India founded a political party of their own known as "*All India Muslim League*".

Founders of Muslim League:

1. Nawab Waqar-ul-Mulk
2. Nawab Mohsin-ul-Mulk
3. Nawabzada Salimullah Khan

Aims of Muslim League:

The aims of Muslim League are given below:

- 1) To safeguard and protect Muslims interest and to convey their demands to the British Government.
- 2) To create a feelings of respect and goodwill in Muslims for the British Government.
- 3) To promote the spirit of brotherhood between the different nations of India.

Role of Muslim League or Political Events:

The role played by the All India Muslim League in the creation of Pakistan is summarized under: Following are the important political events that took place through the efforts of the Muslim League.

Minto – Morley Reform Act – 1909:

The Muslims, under the able leadership of the Muslim League, now began to press for the separate electorate for the Muslims. The authorities accepted their demand in an Act, called "*The Minto-Morley Reform Act*", in 1909.

Lucknow Pact – 1916:

In November 1916, two committees one each of the League and Congress met at Calcutta and drew an agreement draft of political reforms for India called the "*Lucknow Pact*". Through this pact, the Congress recognized the separate status of Muslims.

Simon Commission – 1927:

In 1927, Simon Commission was sent to India under the chairmanship of Sir John Simon to settle Muslim Hindu differences. It was rejected because there was no Indian member in the commission.

Nehru Report – 1928:

The Nehru Report was the first attempt by the Indians to frame a constitution for themselves. The Muslims rejected the Nehru Report.

Jinnah's Fourteen Points – 1929:

The Quaid-e-Azam refused to accept the Nehru Report. In order to protect the Muslims point of view on the political issue of South Asia, he prepared a draft of guiding principles consisting of 14 points, popularly known as "Jinnah's Fourteen Points".

Allama Iqbal's Allahabad Address – 1930:

In 1930, in his presidential address at the annual session of League at Allahabad, Iqbal proposed the formation of a separate Muslim State by combining the Northern and South-Western Muslim majority regions in the sub - continent.

"I would like to see Punjab, N.W.F.P. Sindh and Baluchistan amalgamated into a single state. Self government within or without British Empire. The formation of a consolidated North-West Indian state of Muslims appears to me to be the final destiny of the Muslims, at least of North-West India."

Three Round Table Conferences – 1930-32

After the publication of Simon Commission Report in March, 1930, the British Government did not want to confront the political parties and decided to hold a Round Table Conference in which all parties were to be invited to present their point of view. The Government wanted to find a better solution to have a political stability within the sub-continent.

- i) The first session in London from *12th November, 1930 to 19th January 1931*.
- ii) The second session from *07th September, to 1st December, 1931*.
- iii) The third session from *17th November, to 24th November, 1932*.

Chaudhry Rehmat Ali 1933:

Chaudhry Rehmat Ali proposed his scheme of partition of India. He declared:

"North of India is Muslim and we shall keep it Muslim.

Not only that, we will make it a Muslim State...?"

He coined the word '**Pakistan**' in which 'P' stands for *Punjab*, 'A' stands for *Afghana* (*N.W.F.P.*), 'K' for *Kashmir*, 'S' for *Sindh* and 'tan' stands for *Balochistan*. The word '**Pakistan**' itself means "*The Land of the Pure*".

The Government of India Act 1935:

The Round Table Conference failed to solve the constitutional problems of the sub-continent. The Act was enforced in the country on July 24, 1935. The Indian Act-1935 contained fourteen parts and ten schedules and consisted of two parts.

Separation of Sindh 1936:

Sindh was separated from Bombay in 1936.

Provincial Election 1937:

The elections to the legislature of the autonomous provinces were held in February and March 1937. Both the Congress and the Muslim League took part in these elections which were held under the system of separate electorates. The Congress won majorities in many provinces.

The Congress Atrocities 1937-1939:

The greed of power in the rank and life of the Congress was so intense that it did not even want to shake hands with others whenever it was in a majority. The Congress had adopted an unconstitutional method to rule the provinces and its administration did not confirm to the parliamentary system as laid down in the Act of 1935.

Day of Deliverance 1939:

During the two years and a half of the rule of the Congress in the provinces, the Muslims endured great problems. It was a bitter and painful experience for the Muslims. Quaid -e-Azam declared Dec. 22 1939 as “The day of deliverance” to thank God for the resignation of Congress Ministers.

Pakistan Resolution -1940:

The attitude of the Hindus made it clear that the Hindus and the Muslims were two separate nations. On March 23rd, at the annual session of Muslim League at Lahore, the famous resolution, commonly known as the Pakistan Resolution was passed. It was presented by Maulvi Fazlul Haq. Quaid-e-Azam, in his address, said:

"By all means, Muslims are one nation and they need a separate homeland where they could live their spiritual, cultural, economical, social and political lives independently."

Cripps Mission -1942:

Sir Stafford Cripps was sent by the British Government to India, to discuss with Indian leaders, the future Indian Constitutions. His proposal was rejected by both the Congress and the League. The Congress characterized them as

"a post-dated cheque on a failing bank".

Jinnah said that:

18

"If these were accepted, Muslims would become a minority in their majority provinces as well".

Quit India Movement – 1942:

The Quit India Movement, (Bharat chhodo) was a call for immediate independence of India from British rule issued by M. K. Gandhi. On 14th July 1942, the Indian National Congress passed a resolution demanding complete independence from Britain.

First Divide and then Quit – 1942:

Quaid-e-Azam considered Quit India Movement as anti-Muslim action of the Congress and declared it as political black-mailing. The Muslim League, in reply to "Quit India" slogans by the Congress, demanded "*First Divide and then Quit.*" Quaid-e-Azam said,

"The Quit India Movement, in fact is a conspiracy to establish Hindu Raj and to finish Muslim demands."

Gandhi Jinnah Talks – 1944:

Gandhi held talks with Jinnah to discuss about the future of India, but no fruitful results came out of it because Gandhi did not accept Muslims as a separate nation. Louis Fisher wrote:

"The wall between Jinnah and Gandhi was the Two- Nation Theory"

Simla Conference – 1945:

Lord Wavell called a conference at Simla. The conference failed to achieve any purpose due to one-sided attitude of Lord Wavell. In this conference, Quaid-e-Azam made it crystal clear that the Muslim League was the sole representative of the Muslims of India.

General Elections – 1945–1946:

Elections for the central and provincial assemblies were held in 1945 – 1946 in which Muslims League won 30 seats of central legislative seats meant for Muslims and 430 seats out of 495 in the provincial legislative.

Quaid-e-Azam on this occasion said:

"I have no doubt now in the achievement of Pakistan. The Muslims of India told the world what they want. No power of world can topple the opinion of 10 crore Muslims of India"

Delhi Convention-1946:

Quaid-e-Azam called a convention of all the Muslim League members at Delhi. At the convention, every member took the pledge to undergo any danger for the attainment of the national goal of Pakistan.

Cabinet Mission-1946:

Cabinet Mission visited India in 1946 and submitted its recommendations to the British. This cabinet mission consisted of

- (1) Lord Patic Lawrence (2) Sir Stafford Cripps (3) A.V. Alexander

The Cabinet Mission had discussions with the leaders of both the Muslim League and the Congress after its arrival on **March 24, 1946** but no solution could be achieved. The Cabinet Mission presented its own proposals for making constitutional reforms in India on **May 16, 1946**. The proposals are known as the Cabinet Mission Plan 1946.

Direct Action Day 1946:

On **August 16, 1946**, the Muslim League observed **Direct Action Day**, announcing that it was withdrawing its support of the Cabinet Mission Plan and the Muslims were not going to make any compromise and would fight for independence only.

Interim Government 1946:

The Muslim League joined the Interim Government on the invitation of the Viceroy on October 26, 1946. In the Interim Government were:

1) Liaquat Ali Khan	Finance Minister
2) I.I. Chundrigar	Minister of Trade
3) Sardar Abdur Rab Nishter	Minister of Communications
4) Raja Ghazanfar Ali Khan	Minister of Health
5) Jogandar Nath Mandel	Minister of Law

3rd June Plan – 1947:

Lord Mountbatten prepared the plan for transference of power according to the wish of people. He emphasized on the partition of the country and said that it was the only solution of the Indian political deadlock. Both the League and Congress accepted the plan.

18th July Independence Act – 1947:

When the British Government totally failed to keep the sub-continent under its subjection, it decided to leave the sub-continent. The British experts made a plan for the division of the sub-continent. On **July 4, 1947**, **Prime Minister Attlee** presented the bill of Indian Independence Act, consisting of 20 provisions and 3 schedules in the Parliament. On **18th July**, this bill became the Act.

Conclusion:

Muslim League thus got its objectives and Pakistan was established on 14th August 1947. In short, we can say that the establishment of Pakistan is the result of ceaseless efforts of the Muslim League and the great heroes who dedicated their lives for the creation of Pakistan. If there were to be no Muslim League, the fate of the Muslims of sub-continent could not be changed.

CULTURAL HERITAGE OF PAKISTAN:

Introduction:

The culture of Pakistan, being fundamentally a derivative of the universal Islamic civilization, bears deep imprints of its ideology and history. The people of past have bequeathed a magnificent heritage to present generations. The examples are not only in Pakistani and foreign museums but everyone on the land can hold their lovely, graceful and imposing sight without much efforts. Pre-historic, and modern buildings; old inscriptions and paintings; diverse traditions of arts and handicrafts; the passion of its youth of excellence in sports and healthy entertainment; physical landmarks from the vast expanses of deserts upto the highest snow capped mountains and biggest glaciers--! All this contributes towards making the kaleidoscope of a lively culture which even a widely travelled tourist would not miss to peep through.

Islamic Cultural Heritage:

Pakistan has its origin in the Islamic traditions. From the earliest days, the Muslims built cities and citadels, forts and palaces, mosques and **madrassas**, tombs and mausoleums, which are marked at once by simplicity and grandeur, with open spaces and abundance of light in accord with the Islamic concept of man's direct and open relationship with his Creator. The Muslim tradition found similar expressions in the floral, and geometrical designs on handicrafts, like tapestry, embroidery, wood-carving, carpets, gold and silver-smithery and pottery, produced by the local craftsmen.

The Muslim Architecture:

The important and famous buildings of the Muslim period are:

- i) The Qutub Minar **Delhi**
- ii) The Agra Fort
- iii) The Taj Mahal **Agra**
- iv) The Lal Qila (Red Fort) **Delhi**
- v) The Tomb of Jehangir at **Lahore**
- vi) The Royal Fort, Royal Mosque and Wazir Khan Mosque, **Lahore**
- vii) The Jamea Masjid **Thatta**
- viii) The Mahabat Khan Mosque, **Peshawar**

Paintings:

Muslims brought with them the artistic traditions of Baghdad when they came to South Asia. Mughal Emperors were fond of paintings. **Humayun** brought with him two Persian painters, **Mir Syed Ali Tabrezi** and **Khawaja Abdul Samad**.

Jehangir was a great admirer of this art. During his days, the art of painting reached its climax. Beautiful flowers, plants, animals, birds and natural scenes were painted.

Under the Mughal patronage, the art of miniature developed and the Mughal school of painting grew up which has had a considerable influence on Pakistani culture.

Music:

The Muslim tradition of music is glorious. The ragas (tunes) like Aiman Kalyan, Kafi, Hussaini Kanra, and musical instruments like sitar, dilruba, shahnai, sur, rabab, etc. **Amir Khusro** was one of the greatest musicians of the Muslim period. Music was considered an important symbol of civilization during the Mughal period.

The institution of **Mushaira**, a public gathering at which poets recite their verses, also grew up in the Mughal court and continues to be an integral part of the Pakistani traditions. Qawwali was introduced in the sufi spiritual congregation as musical expression of devotion to the Creator.

Calligraphy:

Muslims have always taken keen interest in the development of calligraphy. The main reason of this interest is their deep attachment to the Holy Quran. **Aurangzeb Alamgir**, was the last powerful Mughal ruler, practised the art of **calligraphy**. Today, Pakistani artists are evolving diverse styles of calligraphy using canvas, wood, marble and goat- skin in the ancient tradition.

Folk Heritage:

The National Institute of Folk and Traditional Heritage is popularly known as **Lok Virsa** (“*Lok*” means “people” and “*Virsa*” means “heritage” or “legacy”). **Lok Virsa** has made notable achievements in the field of research, collection, documentation, preservation and dissemination of Pakistan’s folklore, oral traditions and regional culture. **Lok Virsa**’s Central Archives house film footages, magnetic recordings, research reports, original monographs, reference material on microfiche and ethnological artifacts for reference and research.

Games and Sports:

Games and amusements are very important part of Pakistani culture. Wrestling, Kabadi and Malakhra are the traditional and popular sports all over Pakistan. Cricket, Hockey, Football, Squash and few more are widely played in Pakistan.

The Man — Woman Status:

Man holds upper hand in our society. He is the head of the family, responsible for earning bread and butter. Woman too enjoys important status. She runs the household and brings up the children. She plays an important role throughout her life.

Conclusion:

Pakistan has been the cradle of civilization that dates back more than five millennia. Over the centuries, through successive waves of migrations from the North-West, as well as by internal migrations across the Sub-Continent, Aryans, Persians, Greeks, Arabs and Mughals came and settled in this region. However, it was Islam and Islamic traditions that finally took roots and formed the mainsprings of Pakistan’s Cultural Heritage.