

Pakistan Studies

Question Answer Formate

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by
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Chapter # 1

IDEOLOGY OF PAKISTAN

Q1. Write down the aims & objectives of the creation of Pakistan?

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

Aims & Objectives of the Creation of Pakistan

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

1. Setting up of a Free Islamic Society:

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

2. Protection from Communal Riots:

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

3. Social & Political Development of Muslims:

After the war of Independence 1857, the social environment was totally changed. The Muslims were scared of the caste system and other discriminations. They could enjoy neither political nor social liberties; therefore, they preferred to have a separate homeland in which they could live according to the teachings of Islam.

4. Protection of Muslim Language

The Hindus did the best to replace Urdu by Hindi. But they did not succeed during British period. If South Asia had got freedom without partition, the Hindu majority could very easily declare Hindi, the official and national language. The Hindu government could wipe out all signs of Muslim culture; therefore, the Muslims had no choice except putting a demand for Pakistan.

5. Protection of Two Nation Theory:

The Muslims claimed separate nationhood for themselves and they were determined to maintain a separate entity for all times to come. The Muslims believe in separate religion, practice different traditions, and have their own history and their cultural heritage. Their claim was absolutely true. It was their right to keep their separate entity alive and to enjoy all human rights. This was not possible in undivided India.

6. Establishment of Islamic State:

Islam is a complete code of life. The Muslims wanted to implement the system practically. This could not be attained in United India therefore, they passed a resolution and demanded an Islamic state in the North East and North West of South Asia.

7. Setting up of True Islamic Society:

Islam upholds the golden principles of freedom, justice, brotherhood and equality but living for centuries with the Hindu community, the Muslims were gradually ignoring, consciously or unconsciously, these principles. Islam gives guidance for individual as well as collective life. It has its own principles such as ban on usuary, gambling, to refrain from all unlawful means of income and expenditure. Again extravagance is regarded devilish. The rights of the neighbours are stressed which results in social security to all. God-fearing and belief in the Hereafter are the basis for the social life of the Muslims.

8. Dream of Muslims to get freedom:

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

9. Narrow Mindedness of Hindus:

The Hindu community's narrow mindedness could be gauged from the fact that they do not feel ashamed of idol worship during the 20th century even. The women are considered slaves. They do not recognize the right of second marriage for the widow. They consider themselves much superior to the people of their own race. The Hindus declare a thing polluted if it has been touched by a Muslim. There was a concept of caste systems in the Hindus itself. There was only one way of Muslim's deliverance from such a narrow-minded and prejudiced community, and that was a separate state comprising the provinces of Muslim majority, and as such they demanded a separate homeland.

10. To get rid of the British:

After the war of independence (1857), the British maltreated the Muslims. Political rights of the Muslims were snatched. Doors of new jobs were closed and also the Muslims were deprived of their jobs and were deprived of their property (estates). There was no social status for the Muslims. So they demanded separate homeland.

11. Attainment of Peaceful Atmosphere:

After the formation of Mahasabha and its entrance into politics, prejudiced movements like Shuddhi and Sangthan were born. Riots occurred here and there. They extinguished the fire of revenge by dishonouring the mosques or attacking Moharram processions. The daily increase in riots had given a warning to the Muslims. It is rightly remarked that the last 25 years were spent in Hindu-Muslim civil war. Its cure was no other than the creation of Pakistan in the Muslim majority provinces so that the daily occurrences of riots may come to an end. The Muslims may enjoy the peaceful conditions in a separate state of their own.

12. Islamic Culture and Civilization:

Success of congress in elections of 1937 and capturing the leadership was an enough proof that the Hindus wanted to demolish Muslim civilization and culture. Every now and then new intrigues were hatched to destroy the Muslim's religious values. The breeding of cows and to worship them was the reckoned culture of Hindustan. The Hindu community was planning to prevail upon Muslims in their customs and ceremonies. The Muslim ceremonies were interfered whereas the Hindu festivals of Diwali, Lohri, Dussehra were celebrated with great pomp and show. In short, if India were not divided, this country would have become a pure Hindu State and the next generation of Muslims would have been Muslim only by name, but it would have been impossible for the Muslims to follow Islam practically.

13. Deliverance from Economic Exploitation:

The Hindus community was not contented with the political rule; it was determined to worsen the condition of the minorities economically. But especially they wanted to take revenge from the Muslims for their past defeats. Under the patronage of the English, the Hindus were made the owners of the land. They were encouraged in trade and commerce also. Only the trade of hides and skins remained with the Muslims. They were encouraged in the trade of shining nature, or some factory, and that belonged to a Muslims, they started cut throat competitions. So after being disheartened the Muslims had to leave the factory or trade. The Muslims had seen this state of affairs for years till they reached the conclusion that where the problems were settled by the votes of majority, it was hardly possible to live along with the prejudiced and cruel Hindu majority. The sole aim of the Hindus was to re-convert the Muslims to Hinduism and absorb them in that religion. So there was no room left for the Muslims except demanding a separate independent homeland, for themselves.

20. Muslim Unity:

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

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

Q2: Explain the Ideology of Pakistan in the light of the sayings of the Quaid-e-Azam?

Ans. Pakistan is the only state that came into being on the bases of strong ideology. Since its establishment it has been demanded to accomplish its basic aim.

Ideology:

The social or political Programme of any movement that becomes a collective objective of any nation is called Ideology. OR

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

The Ideology of Pakistan

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

Ideology of Pakistan & Different Scholars

Ideology of Pakistan is defined by the different sociologist as: -

1. Syed Ali Abbas

Syed Ali Abbas former professor of history defined ideology of Pakistan as.

“Ideology of Pakistan and Ideology of Islam have same meaning. Actually ideology of Pakistan is the practical shape of the teachings of Islam.”

2. Dr. Aslam Syed

Dr. Aslam Syed defined the ideology of Pakistan as.

“Ideology of Pakistan is the name of molding of individual and collective lives according to Islam and also of saving from conflicting ideologies.”

3. Allama Allaud-Din-Siddiqui

A well known scholar Allama Allaud-Din-Siddiqui defined ideology of Pakistan as.

“Ideology of Pakistan is the name of implementation of Islamic principles on persons. On groups & on government and Islam should be stronger than the strongest forces here”

QUAID-E-AZAM AND IDEOLOGY OF PAKISTAN

Quaid-e-Azam was the liberator of the Muslim nation in Sub-Continent. He struggled for the separate state on the bases of Islamic Ideology. He himself explained this basic ideology -

1. Foundation of Muslim Nation

Once Quaid-e-Azam said,

“Pakistan came into being the very day when the first Hindu became a Muslim.”

2. Pakistan and the Holy Quran:

In the annual meeting of 1943 at Karachi Quaid-e-Azam said while clarifying the relation of Pakistan and Islam:

“What is that relation which has made Muslim a single body? What is that rock on which the structure of Muslim Nation is restored? What is that base which has secured the safety of the boat of this Muslim Nation? That relation, rock and base is the Holy Quran.”

3. Islam is a complete code of life:

While addressing the students, in March, 1944 he said,

"Our guide is Islam and this, is the complete code of our life. We neither need any red or yellow flag nor do we need any Socialism, Communism, Nationalism or any other ism"

4. Elimination of differences:

On 21 March, 1948 while addressing the people in Dhaka and said,

"I want not to see you to talk as a Sindhi, Balochi, Punjabi and Bengali. What is the fun of saying that we are Punjabi, Sindhi or Pathan? We are only Muslims."

5. Need of division of India:

While addressing at Aligarh he clarified the ideology of Pakistan in these words.

"What was the motive of the demand for Pakistan and a separate electorate for Muslims? What was the cause of the division of India? Its cause is neither the narrow mindedness of Hindus nor the tactics of The British but is the basic demand of Islam?"

6. National Identity of The Muslims:

In the light of the history of the subcontinent Quaid-e-Azam argued that Muslims have never been a minority. They are a perfect nation and have the right to establish an independent state in those areas where they are in majority.

7. Pakistan, A practical laboratory for Islamic system:

While addressing the students of Islamia College, Peshawar on 13 January 1948 Quaid-e-Azam said,

"We did not demand Pakistan just to own a piece of land but we infact wanted to have a Laboratory for experimenting the true teachings of Islam."

8. Protection of Muslim culture:

Addressing the army officers, in October, 1947, Mr. Jinnah said,

"Our object was to create such a state where we can live freely, our culture and civilization get flourished, and where Islamic concept of social justice can flourish exactly."

9. Criticism of the Western Economic system:

On the eve of inaugurating the State Bank of Pakistan on 1 July 1948, the Quaid said,

"The Economic system of west is creating unsolvable problems for humanity. It has failed to provide justice to the people. We are to present an economic system based on original Islamic concept equality and social justice."

10. A Staunch supporter of the Two Nation Theory:

He was a great supporter of two-nation theory and he considered the Muslims a separate nation from every aspect. He said:

"The Muslims are a nation by every right to establish their separate homeland. They can adopt any mean to promote and protect their spiritual, moral, economic, social, political and cultural interests".

11. Origin of Pakistan

In his address at Ahmedabad on 29th December 1940 Quaid-e-Azam said,

“Pakistan existed from centuries. North West remained a homeland of Muslims. Independent states of Muslims should be established in these areas so that they might live according to the teachings of Islam”.

12. Separate Status of The Muslims:

In his address at Lahore on 23rd March 1940 it was clearly mentioned,

“No Act or Law would be acceptable which deny the separate status of the Muslims.”

13. Demand for the Separate Homeland:

Quaid-e-Azam said in his presidential address at Lahore on 23rd March about the demand of separate homeland for the Muslims as:

“Hindus and Muslims belong to two different religions based on totally different beliefs, and present the different ideologies. They have different epics, different heroes and different history. Therefore, the union of two nations is fatal for the sub-continent, because it is not based on equality but on numerical minority and other as a majority. It would be better for the British government to partition the sub-continent by keeping in view the interests of the two nations. It will be a correct decision religiously and historically”.

14. Promotion of Islamic Ideology:

On 1st October 1947, while addressing the officers of the Government of Pakistan, he said,

“Their mission is the establishment of a state where they could live like free people in their own socio-cultural set up necessary for the promotion of social justice and Islamic ideology”.

15. Muslim Unity:

Quaid-e-Azam once said while clarifying the root of Muslim unity.

“What is the relation which has made Muslims a single body? What is the rock on which the structure of Muslim Nation is standing? What is the base which has secured the safety of the boat of this Muslim Nation? That relation, rock and base is the Holy Quran.”

16. The Constitution of Pakistan

The Quaid-e-Azam while talking to an American journalist said about the making of constitution of Pakistan.

“Pakistani constitution is yet to be made but I can say for sure that it would be of democratic type and would consist of the basic principles of Islam. These principles can be implemented on our practical life as they were 1300 years ago.”

17. Destination of Muslims

During the Congress rule from 1937 to 1939, the treatment to the Muslims convinced them of their destination. Quaid-e-Azam in clear words said:

"The Britain wants to rule India, Mr. Gandhi and the Congress want to rule India and the Muslims. We say that we will not let either the Britain or Mr. Gandhi to rule Muslims, we want to be free"

18. Strong Belief of Muslims

Quaid-e-Azam had a strong belief in achieving his goal. He said:

"We cannot be moved or diverted from our purpose and objective by threats or intimidations. We must be prepared to face all difficulties and consequences, make all the sacrifices that may be required of us to achieve the goal we have set in front of us"

19. Pakistan & United Nations

With the will of Allah, the Muslims were able to establish Pakistan. ON that occasion, on 15th August, 1947 he said:

"Muslims of India have shown to the world that they are a united nation, their cause is just and righteous which cannot be denied. Let us, on this day, humbly thank God for His bounty and pray that we might be able to prove that we are worthy of it. This day marks the end of a painful phase in our national history and it should also be the beginning of a new and a noble era".

20. National Solidarity

Quaid-e-Azam wanted to establish such a Pakistan which is strong & united from every respect. Once he said after the creation of Pakistan.

"The people who think that they will demolish Pakistan they are foolish & not in their senses. There is no any power in the world who demolishes Pakistan. The roots of Pakistan are very deep & strong"

In the light of above mentioned facts we can easily conclude that the Quaid-e-Azam was truly aware of the basic demands of an Islamic state and he struggled for it. According to his ideas Islam was the only base of The Ideology of Pakistan.

Q3. Explain the Ideology of Pakistan in the light of sayings of Allama Iqbal?

Ans. The social or political Programme of any movement that becomes a collective objective of any nation is called Ideology. OR

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

The Ideology of Pakistan

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

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Allama Iqbal & Ideology of Pakistan

Allama Iqbal was the person who for the first time gave the concept of a separate state for the Muslims keeping in view the Two Nation Theory. He clearly explained the Ideology of Pakistan in his sayings and poetry.

Allama Iqbal and Ideology of Pakistan.

1. Separate Recognition of Muslims:

Allama Iqbal made it clear that the Muslims have the separate recognition from the Hindus on the base of religion and culture. In this regard he said

"India is not a country, it is a Sub-continent of human beings belonging to different languages and practicing different religions. Muslim nation has its own religious and cultural identity."

2. Condemnation of Western Democratic Concepts:

Allama Iqbal was strongly against the western concept of Democracy. Despite flourishing all over the world, this system cannot provide solution of the problem of Islamic world. Iqbal was of the view that all social and political problems can be solved with the help of Islamic system. He said, (Western democracy is devoid of depth, it has merely an attractive out look.)

3. Concept of separate Muslim State:

Dr. Muhammad Allama Iqbal was great supporter and preacher of separate Muslim state. He gave this idea of separate state for the Muslims in 1930 while addressing the annual meeting of All India Muslim league in Allah Abad,

"I want to see the Punjab, NWFP, Sindh and Balochistan in the form of one homogenous state. Whether India gets independences under the

crown of England or out of it, I think independent state of western provinces is the destiny of the people living there."

4. Commendation of Idea of Single Nation:

In March, 1909 when Iqbal was asked to address a meeting held by Minvra Raj Amritsar but he refused to address that meeting & said.

"I remained the supporter of this idea but now I am of the view that preservation of separate nationhood is useful for Hindus and Muslims birth. To have the concept of single nation in India is no doubt poetic and beautiful but impractical regarding present circumstances."

5. Concept of Two Nation Theory:

Allama Iqbal explaining the two nation theory as:

"Despite living together for 1000 years, Hindus and Muslims have their own individual ideologies so the only solution of political conflict in India is to have a separate independent parliament for each nation."

6. Eradication of Racial & Regional Prejudices:

Allama Iqbal rejected the Racial & Regional Prejudices. Once he said in this regard as:

"Concept of nation and homeland is confusing the Muslims. That is why Islamic humane objects are becoming dim. It is also possible that these concepts may destroy the real concepts of Islam."

7. Explanation of Relation of Islam & politics:

Allama Iqbal was in the favour of basic concept that politics is a part of religion (Islam) and Islam provides complete guidance about it,

"Islam does not consider matter and soul separate from each other. Allah, Universe and state all are the basic elements of single unit. Man is not so alien that he should leave worldly affairs for the sake of religion."

8. Islam is complete code of life

In the annual meeting of Muslim League on December 29, 1930 at Allahabad, he said,

"Islam is not the name of some beliefs and customs but it is a complete code of life. In Europe, religion is every one's personal matter which divides the human oneness into two opposite parts i.e. body and soul. In contrast to that in Islam, God, Universe, soul, matter, state and religions are bound to each other or in other words Muslims are one nation"

9. Islam is a lively power

In his Allahabad address he said:

"Islam is a lively power which frees human mind from thoughts country and race. If we understand this thing then we can be the leaders of prominent Indian civilization."

10. Islam is the way to success

Allama Iqbal said in relation to Islam:

“The lesson which I learnt from history is that Islam always helped the Muslims. Even today, Ideology of Islam can save your being from destruction by uniting your divided powers”.

11. No other ideology of life than Islam

On the publication of his poem, “Khazr-e-Rah” people started to call Allama Iqbal as communist. He rejected this balance firstly in his essay and then in a letter to All-e-Ahmed Sarwur in 1937. He said:

“To me capitalism, communism and other isms of this world have no importance. Islam is the only reality which is the reason of salvation. To have a contract with any other ism is just like to be out of Islam.”

12. Opposition of Nationalism

He described the reason of opposition of nationalism in the words:

“I am opposed to nationalism, not because if it is allowed to develop in India. It is likely to bring less material gain to Muslims. I am opposed to it because I see in it the germs of atheistic materialism which I look upon as the greatest danger to modern humanity”

13. Separate Existence of Muslims

The fact is that even the enemies acknowledge that it was Iqbal who made the idea of a distinct Muslim Nationhood crystal clear in the minds of the masses. A bigoted Hindu leader Madan Mohan Malwiya once remarked.

“Before Iqbal, we had not the slightest idea that the Muslims possessed a separate existence in India. We regarded them to be a part of a common nationalism”

14. Foundation of Pakistan

Allama Iqbal not only put forward the proposal of Pakistan’s creation by uniting the Muslim majority provinces of north-western India, he also explicitly pointed out the foundations on which this state was to be established and was to function. He said:

“To address this session of All India Muslim League you have selected a man who is not despaired of Islam as a living force for freeing the outlook of man from its geographical limitations, who believes that religion is a power of utmost importance in the life of individual as well as states.”

15. Unity of Muslim World

Allama Iqbal was a great supporter of Muslims Unity. He gave the message to the Nation of unity, equality, fraternity & tolerance. He also declared that there is no any concept of discrimination on the base of colour, cast and creed in Islam. The message of unity of the Muslim World can be seen in his poetry as.

ایک ہوں مسلم حرم کی پاسبانی کے لیے
نیل کے ساحل سے لے کے تا بخاک کاشغر

16. Geographical Limitations of Mankind

According to Allama Iqbal, Islam is a practical way to eliminate the artificial distinctions of race and nation and to transcend beyond the geographical limitations of mankind. He wanted to establish Muslim nationality on ideological lines:

Allama Iqbal categorically stated that the Hindus and the Muslims can't live together in one state, and that the Muslims would succeed in making their own separate state sooner or later. He advocated the separate nationhood of Muslims. Declaring Islam a complete code of life Allama Iqbal in the annual Session of All India Muslim League at Allahabad in 1930, demanded a Muslim state in the North West of the sub-continent.

Q4. Describe the importance of the Ideology of Pakistan.

Ans. Pakistan is the only state that came into being on the basis of strong ideology. Since its establishment it has been demanded to accomplish its basic aim. Following are the bases of its ideology.

Ideology:

The social or political Programme of any movement that becomes a collective objective of any nation is called Ideology. OR

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IMPORTANCE OF IDEOLOGY OF PAKISTAN

Importance of Ideology of Pakistan is as under:-

1. Right of Self Determination

In the recent civilizations of the world, right of self determination has got the place of basic human right. The Muslim of sub-continent work hard for the attainment of right of self determination, on the basis of this right the Muslim demanded separate electorate in 1906 and this right was awarded to the Muslim in 1909's Minto Morley reforms.

2. Protection of the Muslims of Sub-Continent

Ideology of Pakistan saved the Muslim of the Sub-Continent. Because of the ideology of Pakistan, the Muslims of India who had become a minority due to the western democracy became a great nation.

3. Cause of Independence of Muslims

Ideology of Pakistan is the cause of independence of Muslims. Because of the ideology of Pakistan the Muslims of India got freedom and they got social betterment. In addition to that other nations like Sikhs, Hindus and Christians had other benefits out of that.

4. Ending of Hindu-Muslim Tension

After the creation of Pakistan, Hindu-Muslim tension which had been a part of Daily life ended. Along with that tension the events of terrorism also ended. They both got peaceful atmosphere which is necessary for the development of any society.

5. Symbol of Security of the Muslims

The ideology of Pakistan is very important for the Muslim of the Sub-Continent after the start of this theory the Muslims feel better and secured in the Sub-Continent. The people who believe the ideology of Pakistan although belong to different races and different areas, are united. Because of this natural unity, they can defeat foreign conspiracies and enemies of Pakistan.

6. Character Building

Ideology of Pakistan is a source of Character Building of the Muslims. Ideology of Pakistan is based on Islamic ideology and exemplary principles of Islam. So due to the ideology of Pakistan we are able to establish the Islamic society in Pakistan and we create the courage, honesty, tolerance, bravery, equality, fraternity & character building in Pakistan.

7. Unity of Islamic World

Ideology of Pakistan is laid down on the Islam. There is no any discrimination on the base of colour cast, creed, state or a country in Islam and Pakistan is obtained on the base of Ideology of Pakistan. So the unity of the Islamic world is the key factor of the foreign policy of Pakistan and Pakistan tried his best to create the harmony and unity of the Muslim World.

8. Source of Power

Islam gave the concept of two nation theory in sub-continent and secured the separate recognition of the Muslims in sub-continent. Two nation theory protected the Muslims in the hour of need especially in British rule, that's why ideology of Pakistan is the source of power in the sub-continent on which base the Muslims struggle hard for the attainment of Pakistan. Finally they succeed to achieve Pakistan.

9. Formation of Exemplary Society

The Muslims wanted to establish the exemplary society in the sub-continent but this dream couldn't be fulfill in the united India. Muslims of India had a brilliant chance to build and exemplary society in Pakistan after the creation of Pakistan. According to the constitution of Pakistan, government is responsible for the security of basic human rights. This thing is necessary for an exemplary society.

10. Freedom from Hindu-British Society

After the death of Aurangzeb Allamgir the decline of the Muslim of the Sub-Continent was started. In 1857 The British took over the whole sub-continent and Muslim became their ruled. In the 18th and 19th century The British increased their efforts to spread Christianity and Hindus started to spread Hinduism. Under these conditions the ideology of Pakistan saved them from such spreading.

11. Protection of Muslim Civilization & Culture

Right from the reign of Jalal-ud-Din Muhammad Akbar, Hindus through their “Bhagti Movement”, had been trying to deprive the Muslims of India from their identity as a separate nation. After the war of Independence in 1857 Hindus & The British tried their best to demolish the Muslim Civilization and Culture and the Muslims wanted to protect with their culture. The protection of Muslim Culture and Civilization is only possible the ideology of Pakistan.

12. Symbol of Beneficence of the Society

The progress of the Muslims of the sub-continent was hidden in the aim of getting Pakistan which was lightened by the creation of Pakistan. Besides, ideology of Pakistan is ideology of Islam so it is in a way a source of beneficence on the Day of Judgment.

13. Reason of Human Dignity

The basic aim of creation of Pakistan was the formation of such state where Muslims can live their individual and collective lives according to the principles of Islam. In addition to that there they can make such a society where courageous and morally high people dominate. This heightens the human dignity. Creation of Pakistan up to a high extent fulfilled this aim.

14. Source of Economic Development of the Muslims

Ideology of Pakistan is source of economic development of the Muslims, because after the creation of Pakistan, Muslims got the freedom from The British, and Hindu landlords. The Muslims have full control on trade, services & agriculture. Exploitation of Muslims of the sub-continent came to an end. And they became strong economically.

15. Industrial and Mineral Development

After the creation of Pakistan, Muslims used their capabilities in finding and using the minerals blessed by God and made progress in the field of industry and minerals.

16. Establishment of Welfare State

On the basis of ideology of Pakistan separate state for the Muslims was to be established. In which they introduced democratic values, social system based on Islam, justice & economic prosperity of the people which would lead to the Pakistan towards the welfare state.

17. Success for the Muslims

Ideology of Pakistan is the source of success for the Muslims in the world. Due to the separate state, the Muslims became prosperous and they adopted Islamic ways of life.

They obey the Islamic principles and follow Islam and start to spend of their lives according to Islam and introduced Islamic ethical system which led to the success of the Muslims both in this world and the life after the death.

Q5. Write a comprehensive note on Two Nation Theory?

Ans. The social or political Programme of any movement that becomes a collective objective of any nation is called Ideology. OR

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

TWO NATION THEORY

In the historical perspective of the sub-continent Two Nation Theory means that despite living together in the same country, the Hindus and the Muslims are two separate nations. Though the Muslims and the Hindus both have been living together for centuries, yet they could not merge with each other.

BEGINNING OF TWO NATION THEORY

The history of two nation theory is as old as the history of man. According to the holy Quran, the concept of one nation was produced before Adam. Quran says:

“We Said: Go down, all of you from here, but verily there cometh unto you from Me a guidance; and who so follow My guidance, there shall no fear come upon them neither shall they grieve. But they who disbelieve and deny Our revelations, such are rightful owners of the fire. They will be therein.”

Islam and Two Nation Theory:

Islam has different character and temperament. The concept of Two Nations was given by Islam 14 hundred years ago. According to Islam there are only two nations in the world; Believers and Non believers.

EVOLUTION OF TWO NATION THEORY IN INDIA:

In the subcontinent Two Nation Theory is as old as the history of the Muslims. Two nations theory had been formed in India when Raja Samri of Kadanga Noor accepted Islam, because Hindus and Muslims of India belonged to the same race. They were living in the geographically connected areas. They were the citizens of one country. There was no huge difference between their customs. In spite of all these common things, religious fervor had provided them such a strong base for nationalism which altogether made the Muslims and everything different from Hindus. It is clear from the words of the Quaid-e-Azam:

“Pakistan was created on the very first day when first Hindu accepted Islam in India”

1. Hazrat Mujadid Alf Sani & Two Nation Theory

Hazrat Mujaddad Alf Sani explained the Two Nation Theory in 16th and 17th century:-

“If Muslims want to live like a live nation then they will have to get rid of all those paganisms. They will have to live separately from Hindus. If this consciousness of separate nationalism is not produced among the Muslims then the fear is that they would be swept away in the flood of one-nationhood.”

2. Hazrat Shah Wali Ullah & Two Nation Theory:

Shah Wali Ullah was also a great supporter of two nation theory. He saved the Muslims of the sub-continent at that time when the Muslims decline was started after the death of Aurangzeb Allamgir in 1707. He advised the Muslim to be united and followed the Islamic rules & regulations. He also advised the Muslims to give up Hindu and Un-Islamic values. He considered that the Muslims are the separate nation from Hindus.

3. Sir Syed Ahmed and Two Nation Theory:

Sir Syed Ahmed Khan was the first Indian Muslim political leader who used the word “Nation” for the Muslims of the sub-continent in 1867. During the Urdu Hindi Controversy he came forward with two nation concept and declared that the Muslims were a separate nation, having their own culture and civilization. He talked to Mr. Shakespeare, Governor of Banaras and explained the two nation theory as:

“Hindi Urdu conflict is the starting of the space of separation between Hindus and Muslims which will gradually increase and a day will come when both the nations will separate from each other after division.”

4 Allama Iqbal and Two Nation Theory:

Allama Iqbal awakened the Muslims of sub-continent with his poetry to demand a separate homeland. He led the Muslims at every step and rendered great services for the establishment of Pakistan. Allama Iqbal considered Islam as a complete code of life. He said that he was fully convinced that the Muslims of India would ultimately have a separate homeland, as they could not live with the Hindus in united India.

The evolution of the Two Nation Theory got momentum slowly. Allama Iqbal clearly stressed the need of a separate state by including the province of NWFP, in his address at Allahabad in 1930. But the British and the Hindus did not agree to it.

5 Quaid-e-Azam and Two Nation Theory:

The Quaid-e-Azam was a big supporter of two-nation theory. He said,

“The foundation of Two Nation Theory was laid on the day when the first non-Muslim of sub-continent became Muslim”.

This two-nation theory was originated with the arrival of the Muslims in the sub-continent. He said:

“India is neither a country nor its inhabitants are a nation. This is a sub-continent where many nations live; among these the Hindu and the Muslim are two important nations”.

6 John Bright and Two Nation Theory:

On 24th June, 1858 John Bright gave the concept of a separate state for the Muslims of the sub-continent.

7 Syed Jamal Ud Din Afghani and Two Nation Theory:

In 1879 Maulana Jamal-ud-Din Afghani gave the concept of Two Nations in the sub-continent.

8 Molana Abdul Haleem Sharar and Two Nation Theory:

In 1890 Maulana Abdul Haleem gave the concept of the Two Nation Theory.

9 Walait Ali Bambook and Two Nation Theory:

In 1913 Walait Ali Bambook presented the Two Nation Theory.

10 Molana Ashraf Ali Thanvi and Two Nation Theory:

In 1928, on the basis of separate identity, Maulana Ashraf Ali Thanvi talked about separate state of the Muslims.

11 Murtaza Makesh and Two Nation Theory:

In 1928, on the basis of separate identity, Murtaza Makesh talked about separate state of the Muslims.

12 Chaudhry Rehmat Ali and Two Nation Theory:

Chaudhry Rehmat Ali in 1933 suggested the name of Pakistan on the base of Two Nation Theory, while he was a student of the Cambridge University of England.

Importance of Two Nation Theory:

The entire freedom movement revolves around Two Nation Theory which became the basis of demand for Pakistan. It means that the Muslim of the sub-continent were a separate nation with their distinct culture, civilization, literature, history, religion and social values. Islam, the religion of the Muslims was based on the concept of Tauheed and therefore could not be merged in any other system of religion.

HISTORICAL ASPECTS OF **THE IDEOLOGY OF PAKISTAN**

Q1. Describe the services of Hazrat Mujadid Alf Sani (Sheikh Ahmad Sirhindi) for the revival of Islam in the Sub-Continent.

Ans. Hazrat Mujadid Alif Sani was a great Muslim saint and mystic of the Naqshbandia order. He challenged the might of Akbar, the great Mughal emperor, to re-establish the glory of Islam which had been gravely threatened by the anti-Islamic trends of Akbar.

Brief Introduction of Hazrat Mujadid Alf Sani

Hazrat Mujadid Alf Sani, whose real name was Sheikh Ahmad, title name was baddrudin a descendant of the second pious Caliph Hazrat Umar Ibn Al Khatab for which he was also referred as Farooqi. He was a prominent disciple of Khawaja Baqi Billah, an eminent saint of the Naqshabandia spiritual order. Sheikh Ahmad was drawn into mysticism by his father. Sheikh Abd-al-Ahad, a prominent Sufi and scholar. He received Khilafat from his father in the Chishtiya and Suhurwrdiya spiritual orders. He is popularly known as Mujadid-i-Afli-i-Sani (Receiver of Islam during the second Millenium). Sheikh Ahmad was born on June 26, 1564 at Sirhind, the Capital of Eastern Punjab during Mughal rule.

Early Education

He received education under the most prominent and learned teachers at Sialkot and Sirhind. He memorized the Holy Quran and then switched over to the study of Hadith, Tafsir (commentary) and Ma'qal (philosophy). He traveled from place to place to benefit from the renowned scholars. During his wandering to quench his thirst for the mystical knowledge he came into contact with the leading lights of Akbar's court Abu-al-Fazl and Faizi. When Abu-al-Fazl and Faizi learnt of his brilliance and extraordinary mystical insight, they tried to draw him into the Court of Akbar. However, Sheikh Ahmad's connection with the celebrated brothers Abu-al-Fazl and Faizi did not prolong because of Abu-al-Fazl's un-Islamic trends. Sheikh Ahmad wrote his famous book, Isbat-un-Nabuwwat (affirmation of prophet hood) in which he gave an excellent explanation of the prophet hood.

RELIGIOUS AND SOCIAL SERVICES

When Sheikh Ahmad began his reform movement Akbar was ruling the sub-continent and his anti-Islamic outlook had aggravated the social environs. Akbar had no leanings towards Islamic principles and tenets. He promoted Hinduism by marrying Hindu ladies and by allowing free access to the Rajputs and Hindus in his court. He also appointed Hindu Rajputs on higher civil and military positions.

1. Opposition of Din-i-Ilahi:

The introduction of Din-i-Ilahi by Akbar was a grave attempt to distort Islam. He assumed the title of Mujadid-i-Azam and Imam-i-Adil and issued orders pertaining to the religious matters which were to be considered as authentic and final. The impact of Din-i-Ilahi greatly affected the Muslim beliefs and trends. It split the Muslim society into several factions and promoted heretic attitudes and practices.

2. Social Reforms:

At that time Muslim society was ridden with un-Islamic practices and trends. Under the Hindu influence, a firm and widespread belief in Karamat (miracles of the saints) had developed in the society which greatly misguided the innocent people. In Sufism many means of developing magical and supernatural powers, alien to Islam, had been developed.

3. Reforms in Tasawuf(Spirituality):

The mystics and Sufis of those days openly denied the authenticity of Sharia by declaring Sharia (the law of Islam) as superficial and external. They even proudly manifested their indifference towards the Sunnah or Examples of the Prophet (peace be upon him). The ulema and theologians ceased to refer to the Quran and Hadith in their commentaries and considered jurisprudence as the only religious knowledge. By these trends the religious spirit excessively diminished and gave rise to the juristic view of Islam.

4. Purgation of Muslim Society:

Sheikh Ahmad undertook the job of purifying the Muslim society of un-Islamic tendencies by sending a number of his disciples in all directions to preach the true Islam. He asked them the emphasis on (Ittibat-i-Sunnah) following the examples of the Holy Prophet (peace be upon him), and the commandments of Sharia in their sermons and preaching's. The work was vigorously pursued in India and other neighbouring Muslim countries. Sheikh Ahmad also began a correspondence with the prominent scholars of all Muslim countries. In his letters he explained the religious doctrines and put great stress on the Ittibat-i-Sunnah.

5. Struggle Against Atheism:

Sheikh Ahmad was greatly opposed to the atheism and openly denounced un-Islamic society. He worked very hard to restore the original teachings of Islam and emphasized on the concept of Tauheed. He exposed the fallacy of Din-i-Illahi and came out with full vigour to curb the influence of this satanic creed. He urged the Muslim to order their lives according to the principles of Islam. He declared that mysticism without Shariat was misleading and denounced those Ulema who had questioned the authority of Sharia.

6. Reformation of Nobles:

Sheikh Ahmad stressed on the Muslims to revert to the purer Islam by giving up heretical customs and practices. He laboured diligently to settle the differences between the scholars and the mystics. He initiated the leading nobles near the emperor into his discipleship and through them exerted an influence to bring about a change in the life of the Court. He was able to enlist Abdur Rahim Khan-e-Khana, Khan-i-Azam Mirza Aziz and Mufti Sardar Jehan, the most influential personalities of Akbar's era into his discipleship. He also persuaded the great men of Jehangir's period to take an oath of Allegiance at Sheikh Ahmad's hands. In the time of Jehangir Sheikh Ahmad was successful to a greater extent to extract a solemn undertaking from the Muslims that they would not obey any orders repugnant to Islam. Sheikh Ahmad adopted an effective method of persuasion by writing letters to the leading nobles of the royal court. He began addressing letters written in a language, which would move mountains, to leading nobles of the state, bemoaning the sad state in which Islam had fallen in India, and reminding them of their duty. His letters are known as Mukhtubat-e-Imam Rabbani and were addressed to, besides other leading nobles, Sheikh Farid, Khan-i-Azam, Sadr-i-Jehan and Abdur Rahim Khan-e-Khana.

7. Emphasis on Islamic Values:

Sheikh Ahmad persuaded the Muslims to adopt simple habits in life and to strictly adhere to Namaz. He also explained the utility of Fasting and declared that fasting protects the mankind from many sins. His efforts contributed a great deal towards the popularity of Islam in the sub-continent.

8. Two Nation Theory:

Sheikh Ahmad was a staunch advocate of the separateness of the Muslims and desired to maintain the distinctive image of the Muslim Nationalism. He laid great emphasis on the separate identity of the Muslims and adopted a very stern attitude against the Hindus. Sheikh Ahmad firmly believed in Two-Nation Theory. He was in favour of maintaining the differences between Hindus and Muslims. He wanted Jizya to be re-imposed on Hindus and demanded the destruction of Hindu temples.

9. Wahdat-ul-Wajud and Wahdat-ul-Shahud

The philosophy of Wahdat-ul-Wajud was presented by some Sufis of Akbar's time. They believed that the entire Universe is the symbol of Almighty God and a source of revelation of God's sovereignty. The advocates of Wahdat-ul-Wajud believed that there was no living difference between the Man and his creator God and both individual and God are not separated from each other. They also believed that every particle of the universe represented the presence of God and, therefore, the worship of God's creature amounted to the worship of God. Sheikh Ahmad openly negated this philosophy and declared it as ultra vires to the principles of Islam. He presented his philosophy of Wahdat-ul-Shahud which meant that the creator and creatures were two different and separate entities.

10. Struggle Against Jehangir's Policies:

Sheikh Ahmad also dealt with matters, other than religious revival in his letters. This policy drew him into serious difficulties. Asif Jah, the Prime Minister of Jehangir's court alerted Jehangir of the mounting popularity of Sheikh Ahmad by inciting the Emperor that Sheikh Ahmad's anti-Hindu views were creating unrest in the country. Jehangir summoned Sheikh Ahmad to his court and asked him to explain his statements. Sheikh Ahmad appeared in the royal court in a highly dignified manner and explained his statements in a courageous style. Someone pointed out to Jehangir that Sheikh had not performed that act of Prostrations. When he was asked to perform Sajdah was only due to Almighty God. Jehangir, infuriated over this blunt reply ordered the Sheikh to be imprisoned in the Fort of Gawaliar.

11. Struggle during Imprisonment:

Sheikh Ahmad did not shirk his preaching of Islam during his imprisonment. After two years, Jehangir feeling repentful, released him from the fort and venerated him with a dress of Honour and 1000 rupees for his expenses. He was given the option of going back to Sirhind or remains in the royal court. Sheikh Ahmad preferred to stay in the royal court. In order to popularize Islam a number of Muslim reformers and revivers adopted a liberal point of view in their preaching so that a large number of people could be attracted toward Islam. They, however, were successful to a great extent, but at the same time this liberal approach gave rise to the concept of joint nationalism. This trend proved injurious to the separate and distinct national image of the Muslims.

12. The Influence of Sheikh Ahmad's Efforts

The efforts of Sheikh Ahmad to purify the religious and practical life of the Muslims left an indelible impact on the history of Muslim India. Allama Iqbal poet-philosopher of the East has paid rich tributes to Sheikh Ahmad in one of his poems for refusing to perform the

act of prostration before the emperor. Allama Iqbal considers him as the spiritual guardian of the Muslims of India. His movement for the cause of Islam gave a new life to the Muslims and is regarded as the call back of Muhammad, which left far-reaching impact in religious and practical fields.

13. Death

After living for three years with the emperor Jehangir, Hazrat Mujadid sought permission to leave for Sirhind. He passed away on December 10, 1024 A.D. and was buried in Sirhind.

Conclusion:

Sheikh Ahmad, till the last breath of his life continued with the propagation of Islam. He drew a distinction between Islam and atheism. He considerably prevailed upon Jehangir to alter his religious view and abandon his father's religious policies. Jehangir under the influence of Mujadi's preaching, order Khutaba (holy sermon) to be recited and cow slaughter to be carried out as required by Islamic principles, Jehangir also agreed to the construction of a big mosque on the advice of Mujadid.

Hazrat Mujadid Alf Sani was the most powerful religious personality in the history of India. He was a widely read scholar and a magnetic orator. He got an opportunity in a liberal atmosphere in Jehangir's reign to use his powerful pen to denounce Akbar's religious innovations. Mujadid Alf Sani was the only individual in the history of India who opposed Akbar and thereby invited his wrath. He is considered as the pioneer of Muslim Self-assertion by denouncing un-Islamic practices.

In short Hazrat Mujadid-e-Alafsani checked the pressure of non Islamic customs, converted a great number of Hindus to Islam, provided pure Islamic teachings and eradicated the wrong ideas of so called Mystics. We can say that he was the first person who understood the Hindu amalgamation in Islam and purified it.

Q2. Write down the services of Hazrat Shah Wali Ullah.

Ans. After the death of Aurangzeb (1707) the Muslim society faced some serious problems. The Mughal Empire had fallen into the hands of most incapable successors of Aurangzeb who could not withhold the supremacy of the Muslim rule because they indulged into luxurious life. With the weakness of the Muslim Empire, Islam, the religion of the Muslims, faced serious problems.

Birth and Early Life:

Hazrat Shah Wali Ullah was born in a pious family of Delhi on 21st February, 1703, four years before the death of Aurangzeb. His real name was Qutub-ud-Din and later on came to be known as Wali Ullah for his pious habits. His father Shah Abdur Rahim was well-known for his piety and profound knowledge of Islam. Shah Abdur Rahim was a Sufi and theologian. He was engaged in the compilation of Fatawa-i-Alamgiri by the emperor Aurangzeb.

Shah Abdur Rahim, his father, died at the age of 77 when Shah Wali Ullah was just 17 years old. He transferred the Baia (authority in sufism) and Irshad (spiritual education) to Shah Wali Ullah at his death bed and said, his hand is my hand. After the death of his father Shah Wali Ullah began teaching at Madrassa Rahimiya of Delhi where he taught for 12 years.

Education:

Shah Wali Ullah received his early education in spiritualism and mysticism from his father. He memorized the Holy Quran when he was seven years old. He received education in Tafsir, Hadis and acquired spiritual discipline from his great father. He also studied metaphysics, logic and Ilm-ul-Kalam under his father.

Shah Wali Ullah excelled in every discipline of the Islamic learning. He completed his studies in the fifteenth year of his age in all the prevalent customs and traditions of his country. He studies Sahih-i-Bukhari and often attended his father during the reading of the Holy Quran. Shah Wali Ullah also acquired knowledge of various branches of jurisprudence (Fiqh). He studied Sharh-i-Waqaya and Hidayah and some portion of Usul-i-Fiqah.

Shah Wali Ullah did not confine his appetite for knowledge to the study of theology but was equally well versed in the humanities branch of knowledge as well. He studied Mujizal Qanun of Hikmat and Sharh-i-Hidayah-i-Hikmat in the field of medicine and Tibb.

Pilgrimage to Makkah and Meetings With Arab Ulemas:

He went to Arabia for higher studies and performing Haj in 1730. He received education under the most capable teachers of Makkah and Medina. He received his education from Sheikh Abu Tahir Bin Ibrahim of Median. He also obtained the Sanad in Hadis from Sheikh Abu Tahir who possessed extraordinary intellectual potentialities. He came back from Saudi Arabia in 1734.

CONDITIONS OF THAT AGE

The un-Islamic trends and practices were flourishing and a general ignorance of Islam, Quran and Hadith and created anguish amongst the religious saints. The time and situation was ripe for the reformers and revivers to emerge to purge the Muslim society of these trends. Consequently an era of religious regeneration began with the emergence of Shah Wali Ullah a great Muslim thinker, reformer and Muhadis.

1. Social Conditions:

During these days political and social turmoil was rampant in the sub-continent. Life, property and honour were not secure as there were a number of disruptive forces at work in the Muslim society. The Mughal Empire after the death of Aurangzeb, was in the hands of the incapable successors who were unable to withhold the glory of the empire. The Mughal Empire gradually began to collapse with manifest signs of decadence.

2. Religious Conditions:

The religious groups were also claiming their superiority and the tussle between the Shia and Sunni sects was posing serious threats to Muslim nobility.

3. Political Conditions:

The stability and strength of Aurangzeb time was lacking in the political, social and religious sections of the society. The Marhathas and Sikhs had gained a firm foothold that usually raided the seat of the Government, Delhi, sometime occupying the old city physically for short durations. The rise of Marhatha might promote Hindu nationalism which intensified the social decay in the Muslim society.

SERVICES OF SHAH WALIULLAH

Shah Wali Ullah, as has been mentioned in the preceding pages, went to hejaz for his higher education and for performing Haj. During his stay at Makkah Shah Wali Ullah saw a vision in which Holy Prophet (peace be upon Him) blessed him with the tidings that he would be instrumental in the organization of a section of the Muslim society. So he set himself to work for the betterment of Muslim society. A brief description of his services is as under:

1. Religious Reforms:

Shah Wali Ullah immediately set himself to the sacred task of spiritual consolidation of Muslim society. He prepared a few students and gave them knowledge in different branches of Islamic learning. They were entrusted with the job of imparting the knowledge to others.

a) Islamic Practices: Shah Wali Ullah persuaded the Muslim to strictly follow the footsteps of the Holy Prophet (peace be upon him). He introduced the basic principles of Islam to the people. He advocated the Quranic education for the welfare and benefits of the Muslims and asked them to abandon un-Islam trends and practices. He urged the people to lead a simple life and avoid involvement in the luxuries of the world. He initiated tatbiq (integration) of the Muslim society which was on the verge of destruction. By adopting the method of tabiq he introduced liberal element and thus brought elasticity in the understanding of Islam.

b) Ijtehad: He adopted a balanced approach and understanding towards religious matters. He thoroughly studied all schools of thoughts and expressed what was right and just in a mild and sophisticated way without hurting anyone. He removed misunderstanding to a larger extent, between Shais and Sunnis and in this way provided a spiritual basis for national solidarity and harmony. He presented Islam in a more rational way to make it acceptable to the larger number of people. He himself states, I was informed through Ilham (inspiration) that I would have to undertake this responsibility. The time has come when every injunction of the Sharia and the general instruction of Islam should be presented to the world in a ration manner.

c) Jihad: Shah Wali Ullah got in touch with rulers and impressed upon them to enforce Islamic laws. He also urged them to mould their lives, according to the Islamic way. He educated the Muslim soldiers on the importance of Jihad and asked them to go for Jihad for the glorification of Islam.

d) Economy: He asked the traders to adopt fair principles of trade as preached and practiced by the Holy Prophet (peace be upon him). He informed the people about the sins of accumulation of wealth and asked time to keep as much wealth with founder of modern Muslim India and as such the father of modern Muslim India. He produced illuminaries like Sir Syed Ahmad Khan who rendered meritorious services to the Muslims of India to draft their destinies.

e) Removal of Sectarianism: In his time the Shias and Sunnis were aggressively hostile to each other and their rivalry was damaging the Muslim unity. Shah Wali Ullah wrote Izalat-al-Akhifa and Khilafat-al-Khulafa in order to remove misunderstanding between Shias and the Sunnis. He refused to denounce Shias as heretics.

f) Balance Between Four Muslim Schools of Thoughts: Shah Wali Ullah adopted an analytical and balanced approach towards he four schools of thought of mysticism. In order

to create a balance between the four schools, i.e., Hanafi, Hambali, Shafi and Malaki, he wrote *Al Insaf fi Bayan Shab al Ikhtilaf* in which he traced their historical background.

2. Political Reforms:

Apart from imparting religious education of Muslims, Shah Wali Ullah also provided leadership to the Muslim in the political field. He came out with his great wisdom and foresight to create political awakening in the Muslims of India.

a) Struggle against Anarchy: The rise of Marhatas and Sikhs had posed serious problems to the Muslim rulers. The Mughal rulers were no more in a position to withhold the supremacy of the Muslim rule which was gravely jeopardized by the emergence of the Sikhs, Marhatas and other non-Muslim forces. Shah Wali Ullah came up to tackle his precarious situation. He had rightly noticed that if the Marhatas are not checked effectively the political power of the Muslims would disappear for ever. He wrote letters to the leading Muslim nobles and informed them of the critical situation hanging on the head of the Mughal rule. He asked chieftains to come around. He eventually won over Najib-ud-Daula, Rehmat Khan and Shuja-ud-Daula against Marhatas.

b) Steps to Check the Marhatas: However, the Muslim chiefs were unable to face Marhatas effectively. Their resources were inadequate to crush the Marhatas power. Shah Wali Ullah, therefore, looked forward to Ahmad Shah Abdali. He, on the call of Shah Wali Ullah, came to India and inflicted a crushing defeat on the Marhatas at the Third Battle of Panipat in 1761. The victory of Ahmad Shah Abdali at Panipat blasted the Marhats power and paved way for the revival of Islam in India.

c) Efforts for Muslim Unity: He advised the Muslims to be united for the sake of Muslim society. And keep in mind the Islamic teachings of brotherhood. He taught them to work for the betterment of humanity and to follow the teachings of Islam regarding Non-Muslims. He was a great advocate of human rights especially of Non-Muslims.

d) Two-Nation Theory: Shah Wali Ullah was a staunch supporter of Two Nation Theory. He played a vital role to make Muslims a strong nation on the bases of their Culture, History and heritage. His teachings proved helpful and saved Muslim culture from the amalgamation of Hindu customs.

3. Literary Services of Shah Wali Ullah

Shah Wali Ullah wrote 51 books, on mysticism and other branches of Islamic learning which deal with religious, economic and political problems. 23 books were in Urdu and 28 were in Persian.

a) Translation of the Holy Quran: His outstanding work was his translation of the Holy Quran into simple Persian language which was the literary language of his days. He produced this masterpiece of literature in 1737-38 which invited great criticism from the orthodox Ulema who threatened him even with death. Shah Wali Ullah's translation was an exceptional act as there had never been a translation of the Holy Quran before in a foreign language. His translation brought the knowledge of the Holy Quran within the reach of an average literate person who found it easier to read and understand the Holy Quran in a language other than Arabic. After Shah Wali Ullah his two sons Shah Rafi-ud-Din and Shah Abdul Qadir prepared Urdu versions of the Holy Quran.

b) Hujjat-ullah-al-Baligha: Hujjat-ullah-al-Baligha is another famous work of Shah Wali Ullah. In this work Shah Sahib has discussed in details the reasons of the social and religious

decay of the Muslims. He has also discussed the importance of application of Ijtihad in his book and has mentioned the intellectual and scholastic requirements of a Mujtahid priest.

c) Izalat-al-Khifa and Khilafat-al-Khulafa: Shah Wali Ullah wrote Izalat-al-Khifa and Khilafat-al-Khulafa in order to remove misunderstanding between Shias and the Sunnis. He refused to denounce Shias as heretics.

d) Al Insaf fi Bayan Sbab al Ikhtilaf: Shah Wali Ullah adopted an analytical and balanced approach towards the four schools of thought of mysticism. In order to create a balance between the four schools, i.e., Hanafi, Hambali, Shafi and Malaki, he wrote Al Insaf fi Bayan Sbab al Ikhtilaf in which he traced their historical background.

e) Fuyuz-al-Haramain: In Fuyuz-al-Haramain, Shah Wali Ullah depicts one of his dreams during his stay in Arabia. He describes that the God Almighty chose him as an intermediary to establish a new order in his time.

Beside the above mentioned works Shah Wali Ullah wrote many other books on different topics. They include al-Nawadar-Min-al-Hadis, Aqad-al-Jaiyad-fi-Ahkam writings are produced in Arabic and Persian languages.

4. Social Reforms:

In Shah Wali Ullah's time Muslims were indulged in many non-Islamic customs because of co-existence with the Hindus. He took following steps to beware the Muslims of these problems:

1. He struggled to get rid of the Hindu concept about the marriage of the widows and told the Muslims that it is the Sunnah of The Holy Prophet (PBUH)
2. He told the Muslims to avoid superstitions, charm wearing and other such practices.
3. He also struggled against the dowry and other such unnecessary expenses on the time of marriage.
4. He tried to abolish mourning on death more than three days as it was against Islamic teachings.
5. He advised the Muslims to work for lawful earning and to avoid (Usury) interest on loan.
6. He also worked against the unjust distribution of wealth.
7. He preached simplicity.
8. He worked against the sectarianism and grouping.

Madrassa Rahimia:

Madrassa Rahimia and other institutions founded by him, imparted education in the light of his works. A bunch of religious nationalist was prepared by these schools who interpreted Islam according to his doctrines. Shah Abdul Aziz, the eldest son of Shah Wali Ullah led these religious nationalists to wage Jihad for the liberation of Muslim India and ultimately to build edifice for a Caliph state on the principles of Islam as described by Shah Wali Ullah's doctrines.

Conclusion:

In short Imam-ul-Hind Hazrat Shah Wali Ullah, a great saint, scholar and reformer is one of those great personalities of Islam who, with his dedicated services had brought the Muslim society together on the stable foundations. He continued the work of Hazrat Mujadid Alf Sani and struggled for religious, cultural political and social revival of the Muslims.

Q3. Write a note on Mujahddin Movements.

Ans. In the history of Sub-Continent Jihad Movement (Tehreek Mujahideen) is considered a milestone. This movement was not only for the revival of Jihad for the destruction of British rule in India but also for the purification of Muslim Society.

Founder of Mujahideen Movement:

Syed Ahmed Barailvi the founder of this movement was the inheritor of the mantle of Shah Abdul Aziz. He was born on October 24, 1786 in a respectable family of Rai Barily.

Beginning of Career:

From the very beginning he had an inclination of becoming a soldier rather than endeavoring to become renowned scholar or mystic as did his predecessors. Syed Ahmed began his career as a Sawar in the service of Nawab Amir Khan, the ruler of Tonk in 1810. During his service Syed Ahmed learnt military discipline and strategy which made him a great military commander in the years to come.

Beginning of The Discipleship of Shah Abdul Aziz:

Syed Ahmed left the service when Amir Khan refused to fight after Tonk fell to the British. Tonk was declared as Dar-ul-harb by Shah Abdul Aziz and Syed Ahmed could no longer serve there and returned to Delhi by walking 318 miles from Lucknow to Delhi. By now Syed Ahmed had decided to come under the discipleship of Shah Abdul Aziz. In 1807 he took the oath of allegiance (baia) at the hands of Shah Abdul Aziz and entered the fold of Naqshbandia, Qadriya and Chistiya sufi order.

Syed Ahmed as a Preacher:

Syed Ahmed Barailvi was greatly impressed by the preaching and doctrines of Shah Wali Ullah and was staunch disciple of his son Shah Abdul Aziz. In 1818, Syed Ahmed wrote Sirat-i-Mustaqim. In this project his two distinguished disciples, Shah Ismail Shaheed and Maulana Abdul Haye, assisted him in the preparation of the book. The work is an excellent summary of the philosophies, doctrines and reforms of Shah Wali Ullah which he had expressed in a number of his famous books. At this moment Syed Ahmed switched over to the public preaching. He proved a great success, as a preacher, in spite of the lesser rhetoric in his sermons.

Beginning of Jihad Movement:

Syed Ahmed was extremely dismayed to see the decline of the Muslims in their religious and ideological commitments. He earnestly desired to see the restoration of the supremacy of Islam in India. The purpose of his life and struggle was not confined to the spread of Islam by preaching only, but he believed in taking practical steps for this purpose. The main objective before Syed Ahmed was the establishment of a state which was based on Islamic principles. In 1823, he started Jihad Movement.

Preparation for Jihad against Sikhs:

In the time of Syed Ahmed Punjab was ruled by the Sikh ruler Ranjit Singh who was regarded as an autocratic and tyrannical King. The Muslims heavily suffered under his tyrannical rule and were denied liberty and freedom to perform and practice their religion. The N.W.F.P. had also fallen to the Sikh domination and was included in the Sikh regime. The holy places of the Muslims i.e. mosques shrines were turned into temples and stables, by the Sikh regime. Azan was forbidden and the religious practices of the Muslims were interrupted frequently.

Syed Ahmed did not confine himself to Delhi but also visited the neighbouring places. During one of his visits to Rampur, some Afghans complained to him about the wide-scale persecution of the Muslims by the Sikh regime. Syed Ahmed decided to launch his Jihad movement against the Sikh regime on his return from Haj. Syed Ahmed left for Makkah in 1821 along with Maulana Ismail Shaheed, Maulana Abdul Haye and a large number of followers and admirers to perform Haj. Syed Ahmed performed haj and remained absent for nearly two years. They returned to Delhi and the preparation for Jihad against the Sikhs began.

Objectives of Jihad Movement:

Following were the objectives of Jihad Movement:

1. Establishment of Islamic Rule in the Sub-Continent and end of Sikh Rule.
2. Reformation of Muslim Society.
3. Restoration of Jihad.
4. Advice of Simple Ways of Living
5. End of Innovations in Islam
6. Struggle against the Conspiracies of Christian Missionaries.

Declaration of Jihad:

Syed Ahmed believed that if Punjab and N.W.F.P. were liberated of the Sikh domination, the Muslims would regain their old position. He, therefore, picked up Punjab to begin his Jihad movement against the Sikhs and selected N.W.F.P. to begin his operation for the elimination of the non-Islamic forces. He directed Maulana Ismail and Maulana Abdul Haye to march with a party of six thousand followers from Rai Barailly. He himself set out via other parts of Punjab and Delhi to muster support for his movement. Syed Ahmed invited the people to join him in Jihad against the un-Islamic regime to save the Muslims of the Sikh domination.

Establishment of War Headquarter:

Syed Sahib reached Nowshera in December, 1826 and established his headquarter. He sent a message to the Sikh ruler Ranjit Singh to embrace Islam or be ready to face the Mujahideen in the battle-field. Ranjit Singh turned down the offer scornfully and expressed a high degree of disdain for Islam and the Muslims.

Akora Fight:

Syed Ahmed began his Jihad against the Sikhs by challenging the army at Akora on 21st December 1826. The Sikhs had gathered a strong force at Akora under General Budh Singh. The fight at Akora was a night assault when nearly 900 Muslims pounced on the sleeping Sikhs. It was a successful mission and heavy loss was inflicted on the Sikhs. Budh Singh being extremely demoralized decided to withdraw from Akora.

Hazro Fight:

In 1827 the Mujahideen fought second battle at Hazro which too was a great success. This success encouraged the Mujahideens and they became poised to fight for Islam.

Establishment of Islamic Khilafat:

The astonishing success of the Mujahideen in two encounters gave immense popularity to the Jihad movement. People gathered in large number around Syed Sahib. Many pathan chiefs joined Syed Sahib and took an oath of allegiance at the hands of Syed Ahmed on January 11, 1827 and accepted him as Amir-ul-Momineen. Yar Muhammad the Governor

of Peshawar also joined Syed Ahmed in his movement along with other prominent pathan leaders like Pir Hakrnan Khan. Gradually the number of the Muslim forces rose to 80,000. The establishment of Islamic system of Government greatly reduced the influence of the tribal Chiefs. He also introduced social reforms and asked the local people to abandon their old customs and life patterns. He urged them to adopt Islamic way of life and be refrained from taking intoxicants. This Khilafat remained for four years.

Gorilla Activities:

From 1827 to 1831, the Mujahideen started gorilla activities against Sikhs and inflicted great losses upon them.

Sikh Conspiracy against Syed Sahib:

The Jihad movement went through the early stages of struggle with amazing success. At this time a conspiracy was hatched against the Jihad movement. Sardar Yar Muhammad was bribed to betray Syed Sahib and join the Sikhs against Mujahideen. The Sikhs brought pressure on Yar Muhammad Khan who tried to poison Syed Ahmed which he survived. In 1829 Yar Muhammad was killed in an encounter against the Mujahideen.

Occupation of Peshawar:

Syed Ahmed set out for Kashrnir and Peshawar. The Sikhs under the French General Ventura saved Peshawar and handed it over to Sultan Muhammad Khan the brother of Yar Muhammad Khan. Syed Ahmed reached Hazara Hills and attacked the Sikh forces under Man Singh and General Allard. This assault was repulsed. However, Syed Ahmed made another assault on Peshawar which was successful. Sultan Muhammad Khan, who was fighting against the Mujahideen was arrested and pardoned by Syed Ahmed. Syed Ahmed occupied Peshawar in 1830. In November, 1831, after nearly two months of occupation of Peshawar, Syed Ahmed withdrew from Peshawar in favour of Sultan Muhammad Khan who promised to pay a fixed amount to the Mujahideen as tribute.

Balakot Fight and Martyrdom of Syed Ahmed:

After relinquishing Peshawar, Syed Ahmed shifted to Balakot and began his movement from Rajauri in 1831. Balakot is a small town in the Mansehra division and falls in the Hazara district. The Mujahideen were attacked by the Sikh army under the command of General Sher Singh. A fierce battle was fought between the Sikhs and the Muslims. The Mujahideen fought bravely but could not stand the much stronger and superior forces. The Muslims were defeated in the battle in which Syed Ahmed Shaheed, Shah Ismail Shaheed and many other followers of Syed Sahib laid their lives and died as martyrs while fighting for the cause of Islam.

With the death of Syed Ahmed the Jihad movement could not be carried out with the old enthusiasm. The Jihad movement did not die after defeat at Balakot. Some of his disciples struggled to continue the movement and were successful to a certain extent. But the movement extremely lacked in organized leadership after Syed's death and, therefore could not be conducted for a long time.

Causes of Failure:

Although Jihad Movement was a sincere effort for the restoration of Islamic glory in the Sub-Continent yet it met with failure for the following reasons:

1. Lack of proper training of Mujahideen
2. Lack of funds and Equipment
3. Well equipped and large Sikh Army

4. Deceit of Pathan Chiefs
5. Local Controversies on Implementation of Tax after the Establishment of Khilafat
6. Sikh Conspiracies and Secret Opposition of The British
7. Lack of Leadership after the Martyrdom of Syed Ahmed and Shah Ismail

Conclusion:

No doubt Jihad Movement remained unsuccessful but it affected the Muslim Mentality on a large scale. Mujahideen fought for the cause of Islam even without proper training and sufficient equipment. Their sacrifices not only inspired the Muslims to think about the renaissance of Islam but also made them aware of the prevailing political situations in the Sub-Continent. In short we can say Tehreek Mujahideen paved the way for the Muslim struggle for freedom.

Q4. Discuss the educational, political, religious, social and literary services of Aligarh Movement (Sir Syed Ahmed Khan).

Ans. Sir Syed Ahmed Khan was born in 1817 in Delhi. After early education he joined East India Company in 1835 as a sub clerk in the Court of law. In 1846 he promoted to Chief Judge. During the war of independence (1857) he was in Bijnor where he saved British women and children putting himself into the risk. Owing to this service Sir Syed was asked to work as a Governor but he refused because he wanted to serve the Muslims.

Back ground:

After the war of independence the Muslims were the target of the revengeful activities of the British Govt. And the Hindus got an opportunity to make the British believe that the Muslims were a threat to the British rule. As a result national recognition of the Muslims was in sever danger. At that crucial time Sir Syed Ahmed Khan was the first leader to come forward and tried to rescue the national pride of the Muslims, He started Aligarh Movement.

Objectives of Aligarh Movement:

Aligarh Movement was established to fulfill the following targets:

1. To build confidence between the government and the Muslims.
2. To persuade the Muslims to acquire Modern knowledge and English language.
3. To hold back the Muslim from the politics. Educational Services:

Educational Services of Aligarh Movement:

Sir Syed Ahmed Khan wanted the Muslim nation to be educated to keep pace with the modern advancement. He was of the opinion that honour of the nation could be achieved only by education. He advised the Muslims to get the most modern western education. He established educational institutions for the Muslim youth and guided them both theoretically and practically.

1. School in Muradabad

Sir Syed Ahmed Khan established the educational institution in Muradabad 1859. That was a Persian school.

2. School in Ghazi Pur

Sir Syed Ahmed Khan established a school in Ghazi Pur in 1862.

3. Scientific Society:

Sir Syed established a unique institution Scientific Society in Ghazipur in 1863. The Headquarters of this society were shifted to Aligarh in 1876. The purpose of its establishment was to acquire the books in other languages, and translate them in Urdu. Sir Syed stressed

upon the need for education in English language so that the Muslim generation could learn the Western modern knowledge as soon as possible.

4. Establishment of M.A.O.School Aligarh

Sir Syed Ahmed Khan set up M.A.O.School in Aligarh in 1875; later on (in 1877) it was upgraded to college. This institution became Muslim University Aligarh in 1920.

5. Muhammadan Educational Conference:

Sir Syed established another organization in 1886 to provide funds to fulfill the requirements of Aligarh movement. This organization served the Muslim community in all the fields (social, political and religious). The main aim was to inspire the Muslims to work in the field of education. It was this movement that laid the foundations of All India Muslim League in Dhaka in 1906 in its annual meeting.

Syllabi:

“Philosophy will be in our right hand, natural science in our left hand and the crown of Islamic ideology will be on our head” were the thoughts of Sir Syed Ahmed Khan when deciding the syllabi of the institutions. He put every effort to make the syllabus a good blend of Western, Eastern and Islamic education.

Conclusion:

No doubts Sir Ahmed Khan uplifted the educational status of the Muslims. The services of the English teachers like Arnold, Morrison and Archibald were hired. Some versatile personalities of the sub-continent were appointed as teachers. The Teacher to teach Sanskrit was a Hindu. Many other institutions were also found following the Aligarh Movement in various cities of the country. Thus Aligarh Movement was the pioneer to bring a revolution in the field of education.

Literary Services of Sir Syed Ahmed Khan:

1. Prolific Writer:

Sir Syed himself was a prolific writer. Luckily he was assisted by a group of intellectuals, essayists, critics, historians and poets. He used literature for the national progress. The Muslims followed the Aligarh Movement, and they achieved their objectives.

2. Khutabat-e-Ahmadiya:

In 1869 Sir Syed Ahmed Khan wrote a book Khutabat-e-Ahmadiya to defend the Holy Prophet (PBUH) in reply to A. More's book.

3. Tabbain-ul-Kalam:

He wrote a commentary on Bible called Tabbain-ul-Kalam

4. Risala Tehzib-ul-Ikhlāq:

In 1870 Sir Syed Ahmed Khan published a pamphlet, Risala Tehzib-ul-Ikhlāq in which he described social problem of the Muslims and he tried to eliminate the prejudice among the Muslims towards the Non-Muslims.

5. Asar-us-Sanadeed:

For the social welfare of the Muslims he wrote Asar-us-Sanad

6. Translation Works:

Following books were translated:

Ain-akbari, Tuzok-e-Jahangiri, & Tarikh-e-Sarkashi Bajnori

In addition to all this Sir Syed also wrote Tafseer-ul-Quran, Loyal Muhammadan of India & Asbab-e-Baghawat Hind.

7. Works of the other writers:

Maulana Shibli Nomani wrote Seerat-un-Nabi, Al-Farooq, Al-Ghazali, Al-Mamoon. Deputy Nazeer Ahmed wrote Mareat-ul-Uroos, Toba-tun-nasuh, Ibne-ul-Waqat. Maulana Altaf Hussaini Hall wrote Mussadas-e-Hali, Diwan-e-Hali, Moazana Daber-o-Anees and Hayat-e-Javaid.

Social And Economic Services of Aligarh Movement:

Sir Syed took many steps to regain the lost social and economic status of the Muslims. The suppressed and ruined community became dynamic.

1. Lost Glory

Sir Syed Ahmed guided the Muslims on every level to regain their lost glory.

2. Risala-e-Asbabe-Baghawat-e-Hind

After the war of independence 1857, he wrote Risala-e-Asbabe-Baghawat-e-Hind in which he described the actual reasons behind this war.

3. Loyal Muhammadans of India

Sir Syed wrote this book to make the British aware of the services of the Muslims. Through this book he got sensible behaviour of the British for the Muslims of India.

4. Government Jobs for the Muslims

As a result of Sir Syed's campaign, the Muslims of India got remarkable jobs in Govt. sector on a large scale.

5. Orphanages

He established orphanages for Muslim children so that they may not become Hindu or Christian. It was really a great service of him. In this way he tried to construct a bridge between the British and the Muslims. He succeeded in getting attitude finally changed and the Muslims, once again, joined the main stream.

Political Services of Aligarh Movement

Sir Syed advised the Muslims to remain away from politics and he himself took important steps to educate the Muslims for their socio-economic restoration so that they might acquire the status equivalent to that of Hindus. He was of the view that education is the only weapon to keep pace with modern advancement.

1. Two Nation Theory

He was no doubt in the favour of Hindu Muslim unity in the beginning but after Urdu-Hindi Controversy he came to know the nature of the Hindu nation. Then for the first time in the History he used the word "Nation" for the Muslim in 1867. So we can say he was the founder of two-nation theory in sub-continent. On the basis of Two Nation Theory, Sir Syed asked for special safeguards for the Muslims in different fields.

Special seats for the Muslims in the local councils

2. Quota in services

Started a movement against the open competitive examinations for superior services
Rejected the government of the majorities because that could lead to the monopoly of the Hindus

3. Advice to avoid politics

After the war of 1857, he advised the Muslims to remain away from politics until they would become strong in education.

4. Urdu Hindi Controversy

After Urdu Hindi Controversy in Bin eras Sir Syed understood the mentality of the Hindus

and he pressurized the British to avoid replacing Urdu with Hindi.

5. Behaviour towards Indian National Congress

Sir Syed forbade the Muslims to join the Indian National Congress founded by A.O. Hume in 1885, as he could understand the objectives of this party.

5. Political Reforms

He restrained the Muslims from joining congress and struggle for special seat of the Muslims in loc council. He also started a movement against the open competitive exams to avoid the monopoly of the Hindus.

Conclusion

The services of Sir Syed were highly applaudable, therefore, he is recognized as one of the founders of Pakistan. Maulvi Abdul Haque appreciated the role played by Sir Syed and said,

“The first stone of the foundation of Pakistan was laid down by this old man.”

TEHRIK-I-DEOBAND

The basic and foremost aim of the Aligarh movement was the social, economic and political renaissance of the Muslims. Since the ulema and religious leaders of the Muslims also took part in the 1857 War of Independence, they too had to bear British wrath after the war. The British in an outrageously manner had destroyed Muslim religious institutions and closed down all Madrassahs and preaching places of the Muslims as a part of their policy of mass elimination against the Muslims. Consequently the efforts of the spread of Islam were greatly affected.

The British did not stop here. After establishing their supreme hegemony over the sub-continent, the British began preaching Christianity to convert the Indian people into Christian. The religious education imparted by the local institutions was discouraged and new educational philosophies were promoted which aimed at converting the local people into Christians.

Although Aligarh movement did a lot of work for the social, political and economic uplift of the Muslims it, however, lacked in the religious sphere and could not work commendably for the religious training of the Muslims. The working strategy of the Aligarh was based on the co-operation with the British rulers which confronted it with the orthodox Ulema who did not consider it a reformatory movement for the Muslims. The orthodox Ulema believed that the Muslim welfare and renaissance could only be possible by pursuing Islamic way of life which the Aligarh glaringly ignored the lack of stress on the religious aspect of the Muslims in the Aligarh had brought adverse effects on the spread of Islam which apparently suppressed the religious tinge in the Muslim way of life.

In order to combat this lethargy in the religious sphere, the ulema decided to launch a movement for the religious training of the Muslims of India. They believed if they did not adopt measures to defend the religion the Muslims would ultimately lose their identity as a nation. For this purpose they began their movement with the establishment of institutions to impart religious training.

DAR-UL-ULOOM-I-DEOBAND

The Tehrik-i-Deoband was started with the establishment of a Madrassah at Deoband for religious education. The Madrassah was named as Dar-ul-Uloom-i-Deoband and was

started at Deoband, a small town of Saharanpur. It began functioning on 14th April, 1866 in a small mosque.

Founders of Deoband

It is believed that a reputed saint and sufi, Haji Muhammad Abid floated the idea of the establishment of this Madrassah for imparting religious education to the Muslims. He suggested that funds should be collected and a Madrassah be established. Haji Muhammad Abid took lot of pains in the collection of funds and collected a substantial amount. He then informed Maulana Muhammad Qasim of the results of his efforts and requested him to come and teach at Deoband. A managing committee including Mdulana Muhammad Qasim, Maulana Fazal-ur-Rehman, Maulana Zulfikar Ali and Mulla Muhammad Mahmood was set up. Maulana Muhammad Yaqub, a leading educatidnist, was appointed as the Headmaster.

Though Haji Muhammad Abid is said to be the original founder of the Dar-ul-Uloom, but the quick development and success of the institution was mainly due to the sincere efforts of Maulana Muh Qasim Nanautvi who joined it a couple of years after its establishment. Maulana Muhammad Qasim was appointed its first Principal and along with his cousin Maulana Muhammad Yaqub, rendered valuable services for the development of the institution. Maulana Muhammad Qasim and Maulana Muhammad Yaqub broughtwith them rich experience in the educational field which extremely helped in the organizational sector of the Dar-ul-Uloom Maulana Muhammad Qasim left his government service to join the Dar-ul-Uloom at a paltry salary of Rupees Ten a month. Maulana Muhammad Qasim was a great teacher and religious preacher. Due to his dedicated services for the institution, the Madrassah at Deoband, with the time, came to be known as Qasim-al-Uloom-i-Deoband. Apart from Maulana Muhammad Qasim and Maulana Muhammad Yaqub and other eminent persons like Sheikh-ul-Hind Maulana Mahmud-ul-Hassan and Maulana Shabbir Ahmed Usmani also imparted religious education at the Dar-ul-Uloom. Maulana Shabbir Ahmad Usmani did not take any remuneration for his services while Mautana Mabmud-ul-Hasan worked on a monthly pay of Rs. 50 only.

Maulana Muhammad Qasim Nanautvi worked day and night to spread the Tehrik-i-Deoband in every corner of the country. He established a number of other institutions of religious education. The number of students in Deoband grew with amazing quickness mainly due to Maulana Qasims efforts. Iii 1931, 900 students were on the rolls of the Dar-ul-liloom who came from UP Bengal, NW.F.P and Bukhara.

Activities of Dar-ul-Uloom

The activities of the Dar-ul-Uloom were not restricted to the sub-continent but it spread the light of religious education to the other parts of the world as well. The Dar-ul-Uloom attracted fairly a large number of students from other parts of world due to its high educational standard. It has been rated as one of the prestigious seat of Islamic learnings and next to the Azhar University of cairo, the most respected theological academy of the Muslim world. Administratively Dar-ul-Uloom was an excellent set up which provided administrative guidance to other educational institutions, in the spheres of syllabi, conduct of examinations and imparting of education in different disciplines.

The Dar-ul-Uluom at Deoband followed Madrassah-i-Rahimiya established by Shah Wall Ullah's father, in the teaching of Hadith and other religious disciplines. But it also had a number of features of British educational system which were division of students in regular academic groups maintenance of attendance registers and written examinations. These

characteristics introduced a disciplined conduct in the working of Madrassah which produced amazing results both in academic and administrative sectors of the institution. It was all due to the broad vision, saintliness and great influence of Maulana Muhammad Qasim Nanautvi, who put his soul into the Dar-ul-Uloom to make it an ideal institution of the Muslim world.

As already mentioned the Dar-ul-Uloom started functioning in a small mosque as it had no building. However, immediately after its establishment, the work for the construction of a building for the Dar-ul-Uloom began. A huge building was raised gradually with different departments which included Dar-ul-Hadith and Dar-ul-Tafsir' as the most important and famous departments. Dar-ul-Uloom has its own library with a large collection of excellent and rare books on different subjects.

Teachers/Students of Dar-ul-Uloom

Dar-ul-Uloom-i-Deoband has been a place of prestigious learnings where people with extraordinary qualifications rendered services for the noble task of the impart of religious education. Deoband produced men of high intellectual status who worked for the spread of Islam in the sub-continent. These respected personalities include Shah Abdur Rahim Maulana Ashraf Ali Thanvi, Maulana Husain Ahmad Madni, Maulana Rashid Ahmad Gangohi, Sheekh-ul-Hind Maulana Mahmud-ul-Hasan, Maulana Abdul Haq, Maulana Shabbir Ahmad Usmani, Maulana Ubaid Ullah Sindhi, Mufti Kifayat Ullah, Maulana Ahmad Ali Lahori, Maulana Mufti Muhammad Shafi, Shams-u Ulema Mufti Tajwar Nakibabadi, Maulana Ehtesham-ul-Haq Thanvi as the most famous persons who were benefited from the Deoband. Maulana Shabbir Ahmad Usmani was the trusted companion of Quaid-i-Azam during the freedom movement.

Dar-ul-Uloom-i-Deoband got the services of great scholars who served there as teachers. Maulana Muhammad Qasim Nanautvi was its first Principle who raised the institution to the pinnacle of glory and fame with his devotion in the academic and administrative aspects of the Dar-ul-Uloom. Apart from him M. Muhammad Yaqub, Maulana Rashid Ahmad Gangohi, Maulana Ashraf Ali Thanvi, Maulana Mahmud-ul-Hasan, Anwar Shah Kashmiri, Maulana Husain Ahmad Madni and Maulana Shabbir Ahmad Usmani, served the Dar-ul-Uloom. They were highly pious men who inspired their students with their spiritual and academic qualities.

Political Trends of Deoband

Deoband was influenced by the All India National Congress in its political trend. However, there was one clear group under Maulana Ashraf Ali Thanvi and Maulana Shabbir Ahmad Usmani who differed with Congress in political approach. The Madni group formed their political organization as Jamiat-ul-Ulema-i-Hind and supported the political philosophy of the Congress. The Thanvi group set up Jamiat-ul-Ulema-i-Islam and supported Pakistan movement and extended valuable assistance to the Quaid-i-Azam. The Madni group which included Maulana Husain Ahmad Madni and Mufti Kifayat Ullah was influenced by Maulana Abu-ul-Kalam Azad. This group worked in collaboration with Congress and was opposed to the partition of India.

Educational Aspect of the Deoband

The Dar-ul-Uloom-i-Deoband is regarded as a prestigious seat of Islamic learnings. It imparts education in different disciplines which include education on Quran, Hadith, Arabic, Islamic Jurisprudence, Philosophy and Islamic History. The Ulema of the Deoband are

considered as the highly respected personalities in the religious spheres and their Fatwas carry great authenticity and importance in the whole of sub-continent.

Maulana Muhammad Qasim remained the head of the Dar-ul-Uloom till 1880. He died on 15th April 1880 at a young age of 49 years. Maulana Rashid Ahrnad Gangohi became the head of the institution after the death of Maulana Qasim. Maulana Rashid Ahmad was a great theologian, a Sufi and a Muhadis. He was in favour of Muslims participation in the Congress politics. Maulana Ra Ahmad died in 1905. After his death Sheikh-ul-Flind Maulana Mahmud-ul-Hasan took over the charge of Deoband who completed his studies in 1873. He joined Dar-ul-Uloom as a teacher after the completion of his education. He has written a number of books and has translated the Holy Quran.

DAR-UL-ULOOM- AND ALIGARH

The Tehrik-i-Deoband, immediately after its inception did not see eye to eye with the Aligarh movement due to the working strategy of the Aligarh. The Aligarh movement was based on the policy of reconciliation with the British whereas the Tehrik-i-Deoband stressed on the religious aspects of the Muslims and was opposed to the policy of reconciliation with the British. The completely different approach to the politics had widened the gulf between the authorities of Deoband and Aligarh. Maulana Muhammad Qasim, a leading and important personality of the Deoband remained engaged in the controversy with Sir Syed Ahmad Khan. They had sharp differences on the political matters of the country. Maulana Qasim and his companions actively fought against the British and for some time set up their own government in their own area. On the other hand Sir Syed Ahmad, though very active during the War of 1857, remained loyal to the British. He had adopted the reconciliatory posture simply because he felt it essential for the protection and revival of the Muslims after the War.

Maulana Rashid Ahmad Gangohi, Maulana Qasim's companion who succeeded him as the head of the Dar-ul-Uloom, was put in jail after the war while his spiritual mentor had to flee to Makkah to avoid British wrath. These events compelled these gentlemen to adopt a rigid posture against the British. When Sir Syed Ahmad advised the Muslims to keep away from the Congress politics, Maulana Rashid Ahmad Gangohi opposed him. The anti-British attitude was a marked feature of Deoband whereas Aligarh followed the policy of co-operation with the British. The leaders and Ulema of Deoband emphasised on the religious superiority of the Muslims and believed that the Muslims must strictly adhere to their religious customs so that they could easily combat the impact of secularism.

Another glaring contrast between Deoband and Aligarh was their different approach toward the educational system. Aligarh laid stress on the western and English education. MAO College was the centre of English teaching and its main objective was to prepare a bunch of students well equipped in the western style of education. On the other side Deoband was a seat of Islamic and religious leanings. It laid stress on the religious disciplines.

However, despite the differences, the two great institutions, Deoband and Aligarh, did enjoy some mutuality of thought and action on certain issues. A number of important leaders of both movements were desirous of Muslim welfare and their social and economic revival. When Maulana Mahmud-ul-Hasan became the head of Deoband, he encouraged contacts between Aligarh and Deoband. In his time the sentiments of brotherhood and amity between the two institutions received a fillip.

In 1906 Jamiat-ul-Ansai was established at Deoband. Sahibzada Aftab Ahmad Khan of Aligarh College attended the meeting of this organization. It was agreed that the Dar-ul-

Uloom Deoband would make special arrangements for teaching religious subjects to the graduates of Aligarh College, while similar facilities would be extended by the Aligarh College to teach English and western subjects to the students who had completed their studies at Deoband. In view of this agreement a central institution, Jamiat Milia was established at Delhi in November, 1920. This institution included many features of both Aligarh and Deoband.

However, the political tension between the two institutions could not be lessened till 1947. This led to many controversies, but the establishment of a central institution, combining the features of two movements and imparting education to the Muslims in religious and western field, did have a healthier and unifying effect.

Nadva-tul-Ulema of Lucknow

The Aligarh and Deoband movements stood apart and worked with glaring contrasts in their objectives and strategy. Aligarh was not a religious movement and emphasized on the acquisition of western education by the Muslims. It laid greater stress on the western education so that the Muslims could get into government service in order to compete with the Hindus in political and economic spheres of life. Due to its stress on western education the Aligarh completely ignored the religious aspect and, therefore, did not make any effort to strengthen the religious aspect of the Muslim society. As a result of this policy the graduates of the Aligarh seriously lacked in religious education and could not cultivate religious leanings.

Tehrik-i-Deoband rendered educational services to the cause of the Muslims, but it was a purely religious movement and laid greater stress on religious education. The Deoband seminary was totally incompatible with the modern trends of education. It prepared great Ulema, Sufis and spiritual leaders who could only take on the responsibilities of spiritual and religious guidance of the Muslims by becoming priests and leaders of prayers. They were fiery orators whose primary objective was the spread of Islam. The students of Deoband were completely oblivious of the western and modern knowledge and were unable to guide the people in the modern education.

In these circumstances there was enough room for an institution which could combine the broad features of both western and religious trends of education so that the extremist view of Deoband and Aligarh could be minimized.

Establishment of Nadva-Tul-Ulema

In 1892 it was decided in a meeting held at Madrasah-i-Faiz-i-Aam Cawnpore that a committee should be set up for the guidance of the Muslims. The Nadva Ulema was established in 1894 as a result of efforts of some religious minded government servants, Sufis and Ulema who wished to bring the ulema together in order to remove the sectarian differences. The main objective of this institution, as mentioned earlier, was to guide and prepare the Muslims well equipped in the religious and modern knowledge. Sir Syed Ahmad Khan, in the beginning, did not like the idea and was somewhat sceptical of the institution's success but later on welcomed the move.

Founders of Nadva

Maulvi Abdul Ghafoor, Deputy Collector is said to be its earliest founder. Maulana Shibli Naumani, sometime a close associate of Sir Syed Ahmad Khan, was closely associated with the Nadva. He and Maulana Abdul Haq prepared the rules and regulations of the Nadva

and chalked out a liberal programme which was to put an end to the extremist elements in order to cater the needs of the prevailing environments.

Objectives of Nadva

The main work of the organization was the establishment of a Dar-ul-Uloom at Lucknow. The Nadva stood for general reformation of Muslim society by attracting the Muslims toward religion. It had been established with a view of promoting religious knowledge, moral uplift and social regeneration of the Muslims of India. Apart from these objectives the Nadva worked to remove sectarian differences among the different groups of Ulema. The Nadva kept aloof from the political activity and trusted upon separating the political issues from its main objectives.

The establishment of Nadva-Tul-Ulema was widely hailed in the sub It regularly started functioning on 2nd December, 1898 at Lucknow. The regular classes began with its establishment. A large number of philanthropists contributed generously for the Nad. However, the establishment of Nadva invited some criticism from different quarters. Sir Anthony MacDonal, who was the Governor of UP at that time lashed out at Nadva and declared it as the centre of political activities

Nadva-Tul-Ulema and Maulana Shibli

Maulana Shibli was born in 1857 at Azamgarh. He received his education in the old Islamic Madrassah and was deeply influenced by Maulana Muhammad Farooq who was bitterly opposed to Sir Syed's movement. Maulana Shibli's father, greatly influenced by Sir Syed's vision and was suggested him that he should acquire English education. He, however, did not act upon this advice and continued with the attainment of highest Islamic education.

He joined Aligarh College as Assistant Professor of Arabic - in 1883 after vainly trying for several years to seek a government job. Maulana Shibli impressed Sir Syed Ahmad Khan with his scholarship and devotion as a teacher. Maulana Shibli was a well-read and keen person who took to his job with utmost sincerity Sir Syed Ahmad Khan, observing the rich talent in the young Shibli, greatly encouraged him with the sympathetic approach. Maulana Shibli utilized the opportunity with enthusiasm and soon became a valuable asset to the Aligarh College.

However, the cordial relationship could not last very long and some serious differences, mainly due to Maulana Shibli's nature, developed between Sir Syed Ahmad Khan and Maulana Shibli. Shibli was a highly sensitive and proud person by nature. He was not very happy with the treatment he received at Aligarh College as he expected a highly elevated position being an Assistant Professor of Oriental languages. He disliked the educational pattern of Aligarh and was of the view that the ideal system of education would be a mingling of the old and the new, a modified form of the old system and not the new which was being practised at Aligarh. He openly negated the religious views of Sir Syed Ahmad Khan and resigned from the Aligarh College in 1904.

The establishment of Nadva-Tul-Ulema was a boon from heavens for the ambitious Shibli. He saw in it the opportunity he so eagerly desired to capture in order to experiment his educational philosophies. Maulana Shibli believed that the Nadva would provide him a chance to become the leader and head of the religious Ulema and ultimately to acquire the authority and status much higher than Sir Syed Ahmad Khan. He, therefore, actively took part in the meetings of Nadva-Tul-Ulema and finally joined it after the death of Sir Syed Ahmad Khan.

Maulana Shibli's association with Nadva greatly enhanced the prestige of the institution. He worked very hard to make Nadva a useful institution for the people because in its success he saw the realisation of his dreams. He was made the incharge of Madrassah which was maintained by Nadva. He introduced a number of changes in the curriculum on the basis of his experience he had received at Aligarh. He also introduced the study of English language as a compulsory subject at the Madrassah. He gave his special attention to a chosen group of students and took great pains in training them as his trustworthy disciples who could carry on his work and spread his message. He gave them training in writing so that they could become writers and authors to provide intellectual leadership after him. Few of his most celebrated pupils were Syed Sulaiman Nadvi and Maulana Abu-al-Kalam Azad who ably succeeded him in the political and literary circles. Maulana Shibli's efforts strengthened Nadva's financial position to a large extent. He established an academy of authors (Dar-ul-Musanifin) at Azamgarh which carries on his message to this day. He laboriously tried to gather support for his developing institution from all quarters and maintained friendly relation with Viqar-ul-Mulk and Mohsin-ul Mulk.

However, Maulana Shibli invited criticism from his colleagues at Nadva. Maulana Shibli suffered because of some personal lapses of character and himself provided an opportunity of criticism. He was a highly sensitive and touchy person which made it difficult for others to pull along with him. Moreover, he had posed him as the champion of the religious group, but his views and personal character lacked religious tinge which did not enhance his reputation as a leader of a religious movement. His colleagues at Nadva soon got fed up of his views and especially of his arrogant style and combined to get rid of him. Maulana Abdul Karim wrote an article on Jihad in 19 He criticised the views of Maulana Shibh. Maulana Shibli, who always boasted to be a great advocate of intellectual freedom took disciplinary action against Maulvi Abdul Karim and removed him from the teaching staff. This led to a strong agitation against him, and Shibli taking him as indispensable tendered his resignation. The resignation was accepted and all his efforts, later on, to stage a come-back were foiled by his opponents.

Maulana Abdul Hayee, Nawab Husain Ali Khan and Dr. Syed Abdul A succeeded Maulana Shibli as administrators of Nadva. The resignation of Maulana Shibli adversely affected the working of Nadva which could never gain that glory which Maulana Shibli had brought to it.

The Nadva's Ulema produced men with high academic and intellectual foresight. Although Nadva could not accomplish its desired aim yet its services for the promotion of Islamic education are immense. A number of students of Nadva led the people in the freedom struggle which include Syed Sulaiman Nadvi, Maulana Abdul Salam Nadvi and Masood Alam Nadvi. Maulana Shibli issued a research journal Ma'arif under the auspices of Dar-ul-Musanifin (Academy of Authors) which occupies a high status in the literary circles.

ANJUMAN-I-HIMAYAT-I-ISLAM, LAHORE

The Aligarh produced amazing results in the educational uplift of the Muslims. It had created awareness amongst the Muslims which set an incentive for the people of other areas as well. The Province of Punjab was under Sikh domination in those days. The Sikh regime had cruelly suppressed its Muslim subjects and the economic, social and educational conditions of the Muslims of Punjab was deplorable. The Muslims were unable to seek admission in the educational institutions run by the Christian and Hindu missionaries.

The dedicated Muslim leaders of the Punjab were much worried on the educational decline of their people and sincerely wanted to adopt measures for the educational advancement of the Muslims of the Punjab. The success of Aligarh educational reforms had set an incentive for others to follow in the noble task of educational reforms of the Muslims of the Punjab. Some leading and sincere Muslim leaders picked up the incentive in order to lessen the influence of Hindu and Christian missionaries and decided to set up Anjuman-i-Himayat-i-Islami at Lahore. The Anjuman-i-Himayat-i-Islami was established on 24th September, 1884 in a mosque known as Masjid Bakan Khan inside Mochi Gate, Lahore, where nearly 250 Muslims decided to set up the Anjuman for the educational guidance of the Muslims of the Punjab. Khalifa Hameed-ud-Din laid down the foundation of the Anjuman. He became its first President. Apart from Khalifa Hameed-ud-Din Dr. Muhammad Nazir and Munshi Abdul Rahim were prominent workers of the Anjuman.

The Anjuman faced financial problems in the beginning. The workers of the Anjuman went from door to door to collect funds for the Anjuman. A scheme known as Math Hajar Ata was started to collect funds for the Anjuman. Under this scheme every housewife was asked to spare a handful of flour at the time of cooking and accumulate it in a pot. The Anjuman workers every day collected that flour and sold it in the market. The money thus collected was deposited in the Anjuman funds. However, with the passage of time the people began to donate generously towards the Anjuman funds.

Objectives of Anjuman

Following were the aims and objects of the Anjuman-i-Himayat-i-Islami:

1. Establishment of the educational institutions where modern 'education could be given to the Muslims.
2. To effectively counter the propaganda of the Christian missionaries.
3. To look after the Muslim orphan children and to give them proper education.
4. To establish the Muslim society on sound and stable foundations.
5. To strive for the social and cultural progress of the Muslims.
6. To organize the Muslim masses politically for the safeguard of Islam.

Educational Services

In order to accomplish its goal the Anjuman-i-Himayat-i-Islami served with devotion. The Anjuman began its struggle by establishing a primary school for the girls.

The Anjuman followed the pattern of Aligarh in its educational programme by setting up a number of educational institutions. Two schools were opened in 1884 which gradually rose to fifteen within ten years. A girl's school was opened in 1925 which was upgraded to the level of a high school within one year.

The Anjuman began its educational programme simultaneously in the male and female sector. Islamia College, for Women, Cooper Road was established in 1938. The regular classes for Islamia College, Cooper Road were started in the Crescent Hostel with 78 girl students. MA. classes in Arabic and Geography were started in 1942 and 1943 respectively.

In the male sector the Anjuman opened its first institution in 1889 in the Sheranwala Gate, Lahore. It was a primary school which was called as Madrasatul Muslimin. It was upgraded to the middle and high school standard. This school is known as Islamia High School Sheranwala Gate.

In 1892 a male College was established in two rooms of the Islamia High School, Sheranwala Gate, Lahore where temporarily classes for Islamia College began. In 1905 50 kanals of land was acquired at Railway Road, Lahore, where Islamia College, Railway Road, Lahore, was established. The College building was completed in 1913 and Amir Habib Ullah Khan of Afghanistan laid down its foundation stone. Islamia College, Civil Lines, Lahore and Islamia College, Lahore Cantt, were also established to cater for the increasing demands of the Muslims. Himayat-i-Islam Law College was also established which imparted legal education. Apart from educational institutions the Anjuman also set up orphan houses, Dar-ul-Aman Tibbia College and Centers for adult education.

The Anjuman held its meetings every year which were presided over by important personalities like Sir Syed Ahmad Khan, Allama Iqbal, Nawab Mohsin-ul Mulk, Maulana Altaf Husain Hali, Sheikh Abdul Qadir and Justice Shah Din. The Anjuman awoke national spirit among the people and created awareness about the interests of the people.

Political Services of the Anjuman-i-Himayat-i-Islam

The Anjuman rendered commendable services in organizing the people under the banner of Muslim League. It worked in a dedicated way during the Pakistan Movement. The annual meetings of the Anjuman were political gatherings where resolutions in favour of Pakistan were passed.

The students of Islamia College, Railway Road, Lahore took active part in the freedom struggle and proved efficient workers of the Muslim League. They took the message of freedom to every corner of the country. They rendered valuable services to popularize the freedom movement. The Quaid-i-Azam hoisted the Pakistan flag in the historic ground of Islamia College, Railway Road, Lahore. The students of Islamia College were the devoted companions and body guards of the Quaid-i-Azam. They took active part in making the historic session of Muslim League a complete success in 1940. The Quaid-i-Azam was escorted to Iqbal Park, the meeting place of the Lahore Session, by the students of Islamia College, Railway Road, Lahore.

The students of Islamia College, Railway Road, founded Muslim Students Federation under the leadership of Hameed Nizami which extended maximum assistance to the Quaid-i-Azam in the Pakistan movement. The Anjuman organized political meetings to promote the Two-Nation Theory. Famous leaders of the freedom struggle like Sir Syed Ahmad Khan, Allama Iqbal, Nawab Viqar-ul-Mulk and Maulana led the people in the freedom struggle from Anjuman's platform.

Sindh Madrasah, Karachi

During the Aligarh movement, Sir Syed Ahmad Khan advised the Muslims to set up educational institutions in their areas on the pattern of Aligarh so that the Muslims need for education could be sufficiently fulfilled. The British Government had put an end to the separate status of the province of Sindh and attached it with Bombay presidency. The Hindu majority of Bombay did not like to see the Muslims progressing in the field of education. The British government in order to please the Hindu majority, did not pay any attention toward the educational requirements of the Muslims of Sindh. Consequently there was no mentionable educational institution in the whole of Sindh which could cater for the needs of education of the Muslims.

Syed Hasan Ali Afandi, a devoted Muslim citizen of Karachi was desirous of the Muslim educational progress. He was the founder and president of the Central Mohammadan

Association of Karachi, which was established by Syed Ameer Ali. He was a great admirer of Sir Syed Ahmad Khan and highly in favour of the Aligarh movement. He decided to set up an educational institution in Karachi and formed a committee to look into the possibility of the project.

Syed Hasan Ali Khan collected funds for the establishment of the Madrassah. He laid down the foundation of the Madrassah in a small building near Bolton Market in 1885. The Madrassah was known as Sindh Madrassah-tul-Islam. After some time land was acquired for the construction of the building which was inaugurated in 1886 by Lord Dufferin.

Hasan Ali died in 1896 and his son Wali Muhammad succeeded him as the administrator of the Madrassah. Wali Muhammad was successful in acquiring government patronage for the Madrassah. The government allocated annual grant to the Madrassah but put certain conditions as well which created bad feeling among the administration of the Madrassah.

The administrative and teaching pattern was drafted on the style of Aligarh. The first two principals of the Madrassah were Britishers who sincerely worked for the uplift of the Madrassah. English and religious education was given in the Madrassah and the students were required to offer prayers regularly.

Wali Muhammad was succeeded by his son Hasan Ali Abdur Rehman in 1938, after his death, as the administrator. Hasan Ali Abdur Rehman managed to pull out Madrassah from the Government control. The administrative Board of the Madrassah decided to make it Sindh Muslim College in 1943. According to the wish of the Quaid-i Azam a sizable portion of his property was surrendered to the Sindh Muslim College. Quaid-i-Azam received his early education at Sindh Madrassah. The Sindh Madrassah tul-Islam took active part in the freedom movement and became a centre of Two-Nation concept. Hasan Ali Afandi took active part in the freedom struggle as an ordinary worker of the Muslim League.

Islamia College, Peshawar

The Christian missionaries began their educational activities in the N.W.F.P. A mission was opened in 1868 which became Edward College, Peshawar in 1888. It was known as Municipal High School. This school was made Government College, Peshawar and Allama Inayat Ullah Khan Al-Mashriqi became its first principal.

There were no proper arrangements for the religious education in the N.W.F.P. An acute dearth was felt for the educational institutions in the province where both religious and modern education could be given to the Muslims. The Muslim leaders of the N.W.F.P. the need of establishing an educational institution in NWFP which could impart religious as well as modern knowledge to the Muslims. Sahibzada Abdul Qayyum was one of those Muslim leaders who took initiative for the educational uplift of the Muslims of N.W.F.P. and endeavoured a lot for this noble objective. With his sincere efforts the Anjuman-i-Himayat-i-Islam was established in the N.W.F.P. which opened a school in 1902 known as Islamia College, Peshawar.

Sahibzada Abdul Qayyum was a great reformer and leader of the N.W.F.P. It was mainly due to his efforts that the Muslims of the N.W.F.P. were able to progress in the educational field. Sahibzada Abdul Qayyum was born on 12th December, 1863 at Swabi, District Mardan. He received his early education at Mission High School and entered government service in 1887. He rose to the status of political agent by dint of hard work and

honesty of purpose. He rendered valuable services for the enforcement of constitutional reforms. He died on 4th December, 1937.

Dar-ul-Uloom-i-Islamia

Sahibzada Sir Abdul Qayyum was a staunch follower of Sir Syed Ahmad Khan and a great advocate of the Aligarh movement. He desired to establish an educational institution in the N.W.F.P. on the pattern of Aligarh College. He set up a Committee in 1912 to collect funds for the establishment of an educational institution. Two hundred acres of land was acquired where the Dar-ul-Uloom-i-Islamia was established. George Ross Capel, a friend of Sahibzada Sir Abdul Qayyum helped him in the establishment of Dar-ul-Uloom. Haji Tarangzai, a great leader of Silk Handkerchief Movement laid down the foundation stone of the Dar-ul-Uloom-i-Islamia.

In the beginning Dar-ul-Uloom was a high school. Sahibzada Abdul Qayyum worked hard to raise it to the status of a college. The Dar-ul-Uloom-i-Islamia very 'soon developed into a college and was named as Islamia College, Peshawar. Islamia College.' Peshawar became the centre of educational and cultural activities of the whole, of the

N.W.F.P. It became an effective source of spreading the knowledge and awareness among the Muslim youth who fought for Pakistan in 'the later stages. It was entirely due to Sahibzada's sincere efforts that the college gained immense importance in the N.W.F.P. as a prestigious seat of learning. Sahibzada Abdul Qayyum worked day and night to erect a splendid campus for the College.

Sahibzada Abdul Qayyum was responsible for running the administrative affairs of the College. He remained Secretary of the College Administrative Board till his death, and made 'tremendous' contributions in enhancing the college's academic prestige. He, was elected as the President of All India Mohammedan Educational Conference in recognition of his educational services in 1925. 'He is regarded as Sir Syed Ahmad Khan of the N.W.F.P. for the educational services he rendered to, the N.W.F.P.'

The students and teachers of Islamia College Peshawar took active part in the freedom movement. It were the students of Islamia College, Peshawar who made a major contribution in making the referendum of 1947 a complete success. The Quaid-i-Azam had great liking for the institution. A sizeable portion of Quaid-i-Azam's property was given to Islamia College, Peshawar in accordance with his desire.

PAKISTAN MOVEMENT

Q1. Write the note on the Partition of the Bengal.

Ans. Lord Cur became the Viceroy of India in 1899. He was an able and efficient administrator. He undertook an extensive tour of the province of Bengal and felt that the province was too big to be administrated effectively. The provincial Governors had already complained about the administrative difficulties faced by them in the large province. They had recommended the partition of the province in view of its size and big population.

Reasons of Partition of the Bengal

There were a lot of reasons behind the partition of the Bengal in 1905. Some of them are as under:-

1. Large Population of Bengal:

According to the census of 1901 the population consisted of seven crore eighty lacs individuals. According to the area and population ratios its division into two parts was unavoidable.

2. Large Area of Bengal:

According to the census of 1901 the area of Bengal province was one lac eighty nine thousand square miles that's why partition of Bengal was necessary.

3. Destruction of Chittagong Sea Port:

Due to the availability of a sea port in West Bengal in Calcutta no thought was given to improve and develop the seaport in East Bengal at Chittagong. The division of Bengal was necessary to save it from destruction.

4. Problem of Language:

The area of Arisa where language, Aryaya Arya was spoken divided into three provinces Bengal, Assam and U.P. The people and government had to face a lot of problems due to this. The concerned provincial governments had to do official formalities in provincial as well as Arya Language. The people also could not remain separated. Therefore it was necessary to include, Arisa in any one province.

5. Destruction of Industry and Skill:

Even though jute was produced in large scale East Bengal was not given any importance in the field industry, because of which the local industries had collapsed and people were in bad conditions.

6. Economic Backwardness:

The area of the West Bengal was totally ignored by the different government, so the surrounded areas of Calcutta were economically backward.

Events of the Partition of Bengal:

A number of partition proposals were viewed and discussed which, however, could not materialize. Lord Curzon decided to divide the province into two provinces. He prepared a comprehensive plan of the partition of Bengal in 1905 and sent it to England for approval. The British Crown gave approval to the partition plan and the province of Bengal was divided into two parts on 16th October, 1905 named as Western Bengal and Eastern Bengal.

1. Province of East Bengal

The area of East Bengal and Assam province was one lac six thousand five hundred and forty square miles and total population was three crore ten lacs. The Muslim population in this was one crore eighty lacs. The province included Assam, Silhet, East and North Bengal meaning Chittagong Dhaka, Commissionaires of Rajshahi and Maldah division. The centre of the new province was Dhaka and the seaport was Chittagong.

2. Province of West Bengal

Besides the area of East Bengal and Assam other parts of Bengal were included in West Bengal. The area of Orissa was also included in it the area of West Bengal was one lac, forty one thousand five hundred and eighty square miles and its population was five crore, forty lacs. Muslim population was only ninety thousand. The centre of the province remained Calcutta. The trade seaport remained Calcutta.

MUSLIM RE-ACTION TO THE PARTITION

The new province of Eastern Bengal brought happier prospects of political and economic life for the Muslims. The Muslims overnight turned into majority by the creation of the new province. The Muslims were 18 million out of the total population of 31 million in the new province. The partition of Bengal provided chances of great progress to the Muslims who formed the majority group in the new set up. In the combined province of Bengal the Muslims were a suppressed and dominated class of society. The Hindus had monopolized trade and Government services which aggravated the economic condition of the Muslims. The partition of Bengal provided them with a chance to rehabilitate their social position. They hoped that their social status would get a tremendous boost in the new province. The Muslims, therefore, expressed their utmost happiness over the partition of Bengal. They offered their gratification in a loyal way to Government for taking a step for their social, economic and political uplift.

HINDU RE-ACTION TOWARD PARTITION

The Hindus reacted toward the partition of Bengal in a hostile and violent manner. The Hindus could never support a move which was to bring prosperity and happiness to the Muslims. The reasons for Hindu opposition to the partition were as follows:

1. The Hindus believed that they would come under the domination of the Muslim majority in the new province and their superior position 'would be downgraded to the inferior status.
2. As the provincial High Court and other judicial bodies were to be shifted to Dacca, the Hindu lawyers feared that their legal practice would be affected.
3. Since Dacca was to become the centre of journalistic and other academic activities, the Hindu Press and media believed that from now onward the Muslim point of view would be projected in the newspapers and magazines. They also feared that their income would seriously be lessened.
4. The Hindu landlords, capitalists and traders did not like the partition as it was to put an end to their exploitation of the poor Muslims.
5. Before the partition of Bengal the Hindus enjoyed dominant position in the political sphere of the province over the Muslims. The new set up was to put an end to their superior political position and their political dominance over the Muslims will end.

The Hindu agitation soon turned into a violent reaction. The people disobeyed government orders by refusing to pay taxes and rentals. Communal clashes erupted at a number of places which aggravated the law and order situation in the country. Bombs were

thrown and attacks were made on the lives of the British people. Swadeshi movement was organized by which the foreign goods were boycotted. The train carrying the Governor of the Eastern Bengal was derailed and an attempt was made on Viceroy's life which failed.

Cancellation of Partition of Bengal

The vigorous Hindu agitation rocked the Government which could not withstand the extreme pressure of the movement. The Hindus threatened the Government to boycott the forthcoming tour of India of the King George. The threat proved successful and the British Government succumbed to the Hindus agitation. The partition of Bengal was ultimately annulled on 12th December, 1911 at a Royal meeting known as Delhi Darbar where the King George announced the decision of annulment to the extreme dismay of the Muslims of Bengal.

Affects of Cancellation of Partition of Bengal

1. Start of Extremism in Politics

The Division of Bengal was called as cutting apart pieces of motherland and a danger to the unity and the steps they took to reunite it were extremists. The extremism started after division of Bengal remained till the division of India which was a big problem for British.

2. Unveiling of Congress True Face

The Congress supported the Hindus of Bengal in annulment of division of Bengal. This made it quite clear that Congress was not an organization for all Indians but only and only representative party of Hindus.

3. Promotion of Muslim's Political Awakening

The Hindus opposition on the decision of Division of Bengal promoted political awakening in Muslim. On 1st Nov. 1906, 35 member's delegations of Muslims headed by Sir Agha Khan met Viceroy Lord Minto at Simla and play an important role for the protection rights and interests of Muslims. Two months after the Simla delegation All India Muslim League was formed on 30th December 1906. Pakistan at last came into being from this platform.

4. Establishment of Dhaka University:

After the annulment of division of Bengal the British government compensated the hurt feelings of Muslims by establishing a Muslim University in Dhaka. Islamiyat was included for the first time in the syllabus in this university.

Conclusion:

The Hindus agitation against the partition reinforced the feelings of the Muslim about Hindu designs. They realized that the Hindus would never allow the Muslims a prosperous and happy life. The Hindu agitation against the partition furthered the Two- Nation Theory. This agitation also convinced the Muslim leaders of the need for a separate Muslim political organization which could safeguard the interests of the Muslims of India and which could counter the Hindu and Congress propaganda.

Q2. Write a note on the Simla Delegation.

Ans. Liberal Party of England had won the general elections under the leadership of Lloyd George in 1905. It believed in giving adequate safeguards to the Indian people by introducing constitutional reforms. The Liberal Party announced that it would soon introduce constitutional reforms in India. The Muslim leaders decided to avail this opportunity in order to apprise the Viceroy of the Muslims demands. A delegation of prominent Muslim leaders, from all over the country was formed under the leadership of His Highness Sir Agha Khan.

Formation of the Delegation:

The Viceroy was vacationing at Simla. The Muslim leaders asked for the assistance of Mr. Archbold, the Principal of Aligarh College, to get an appointment with the viceroy. Mr. Archbold got in touch with the Private Secretary of the Viceroy Col. Dunlop Smith and requested him to get an appointment with the Viceroy and inform Mr. Archbold. The Muslim delegation comprising 35 Muslim leaders known as Simla Deputation, called on the Viceroy on 1st October, 1906 at Simla.

Demands of Simla Delegation

The deputation apprised the Viceroy of the Muslim demands. They expressed the need for the protection of the Muslim interests if representative form of government was to be introduced in India by the following ways.

1. Demand of Separate Electorate:

The Muslims should be given the authority to elect their representatives in the elections of the councils. For this reason the Muslim constituencies should be reserved meaning the Hindu and Muslim constituencies should be separated, so that Muslim voter could vote for Muslim representatives and Hindu voters for Hindu representatives.

2. Demand for More Seats than Population:

Muslims should be given more seats than their population because of their historical and political importance.

3. Demand for Share in Government Service:

Muslims should be given employment according to a special proportion in all the government & semi-government organizations.

4. Membership of Judges and Executive Council:

Muslims should be made judges of High courts and Supreme Courts, besides they should be nominated for the membership in executive council of the Viceroy.

5. Representation in the Senate and Syndicate of Universities:

Muslims should be given representation in the syndicate of the universities and senate.

6. Making of Muslim Universities:

Mohammedan Anglo Oriental College Aligarh should be given the status of a University.

Response of Viceroy Lord Minto:

Lord Minto gave a patient hearing to the demands of the Muslims presented by the simla deputation. Minto expressed his complete agreement with the principle of separate electorate. He promised to give sympathetic consideration to the demands and assured the deputation that he would do all what was possible to accept the demands and Viceroy said:-

I am aware of the injustices and aggression inflicted upon the Muslim and I am also trying to compensate them. I will definitely take these demands to the committee which will come to India to implement constitutional reforms and will compile the recommendations.

Importance of Simla Delegation

Simla delegation was successful because the Viceroy gave the positive response to the member of the delegation. The importance of Simla Delegation is as follows:-

1. Basis of Pakistan Movement

The formation and demands of Simla delegation are like a milestone in the history of Muslims of sub-continent. The positive and encouraging answer of the Viceroy of India created a sense of political awareness and confidence amongst the Muslims.

2. Source of Establishment of Muslim League

Successfulness of Simla Delegation motivated and encouraged the Muslims to establish the separate Muslim Political Party for the Muslim in 1906.

3. Security for Islamic Ideology:

The demand for separate electorate by the delegation was an effort to free the Muslims from slavery of Hindus formed by British domination. Because of this demand the representation of Muslims in the councils and other elected offices was to be handed to Muslim leaders.

3. Protection of Muslim Rights and Interests:-

The demand for more seats than the population was an effort to make the golden era of Islamic rule and organizational and political abilities of the Muslims, prominent.

4. Freedom from Economic Exploitation:-

The demand for getting employment in government departments was an end to economic exploitation of Muslims.

5. Representation in Administration and Judiciary:-

The demand for appointing Muslims in High Courts and Supreme Courts as judges and membership in the administrative council of Viceroy was a cause of creating a sense of security among the Muslims.

6. Educational Development of Muslims:-

The demand for representation in the Senate and Syndicate of Universities and the status of University to be given to Aligarh Mohammadan Anglo Oriental College was unavoidable for the educational development and awakening of political administrative consciousness.

Conclusion:

It was a great achievement of the Simla Deputation to have convinced the Viceroy about the genuineness of the Muslim's demands. The Muslims were now convinced that organized efforts were essential to press for the acceptance of the demands. The most important demand of separate electorate was accepted by the government and incorporated in the Minto-Morley Reforms of 1909. At this time the Muslims had left the Congress and had no political platform to project their demands. They badly needed a forum for the projection and safeguard of their interests to counter the false propaganda of the Congress.

Q3. Why Muslim League was brought in to existence explain objectives of the Muslim League?

Ans. After the war of independence 1857, Sir Syed Ahmad Khan advice the Muslims not to join the congress and also tried to keep them away from the politics. Till his death in 1898 he worked for the Muslim Political Interest itself but after the death of the Sir Syed Ahmad Khan the Muslim felt that their will be a separate political party of the Muslims which worked for the Muslim interest only.

Establishment of Muslim League:

To meet the political needs of the Muslims of India It was decided in the annual meeting of the Muhammdan Education Conference in Dhaka in 1906, that a political party of the Muslims should be established.

1. Founders of the Muslims League:

Nawab Saleern Ullah Khan, Maulana Zafar All Khan, Hakeem Ajmal Khan, Nawab Waqar ul Mulk, Sir Agha Khan and Maulana Muhammad Ali Jauhar were the founders of the All India Muslim League.

2. First President of Muslim League:

On 30th December, 1906 Muslim League was established. Sir Agha Khan was the first President of the Party. Syed Ameer Au was made the President of London Branch.

3. Head Office:

The Head Office was decided in Aligarh

4. First Annual Session of Muslim League:

First Annual Session of Muslim League was established in Karachi in 1907 in which it was decided that the membership will be given to the Muslims of the sub-continent.

Causes of the Establishment of Muslim League:

All India Muslim League was found keeping in mind the following factors:

1. Establishment of Indian National Congress:

Indian National Congress was hijacked by the Hindus and the Muslims were compelled to form their own party to guard their rights and to face the challenges of Indian National Congress.

2. Communalism:

After the war of independence (1857) the Hindus got an opportunity and the communal riots started. The Hindus proved prejudiced against the Muslims.

The extremist organizations like Sangthan, Shudhi, Arya Samaj and Hindu Mahasabha endangered the life of Muslims. The Muslims were scared of all their activities and they decided to form All India Muslim League.

3. Partition of Bengal:

The partition of Bengal (1905) on administrative grounds was in the favour of the Muslims, created new situation in politics. The partition proved a blessing for the Muslims. Therefore, Hindus strongly opposed the partition and asked for its annulment. This opposition also became the cause of the establishment of political party of Muslims.

4. Urdu Hindi Controversy:

Urdu Hindi Controversy (1867) made it clear that the Hindus were prejudiced and the culture of the Muslims is in danger. Defense of Urdu and Muslim culture was the need of time. So All India Muslim League was founded to meet the challenges.

5. Political Reforms:

In the start of the 20 century, The Liberal Party won the elections in England and announced the implementation of certain political reforms. The chances of the reformation of political institutions provided an opportunity for the Muslims to form a political party to protect their representation.

6. Simla Deputation:

A deputation of Muslim leaders called on Lord Minto, the Viceroy, on 1st October, 1906 at Simla. Sir Agha Khan, the Head of the Deputation, presented a memorandum and requested for basic political, economic, cultural and other rights for the Muslims. One of the important demands was to introduce a system of separate electorate for the Muslims. The response of Viceroy was encouraging. On the way back the members of Deputation seriously felt the

need of a Muslim political party. So all India Muslim League emerged on the scene.

7 The British attitude:

Another important thing in this regard was the fact that the British snatched power from the Muslims and joined hands with the Hindus to persecute them. The Muslims were economically deprived and some of them turned against the British and the Hindus because of their mode of thinking. According to the Act of 1892, the British gained more powers and they gave the Hindus a share in the government. This further became the cause of frustration for the Muslims.

8 Deprivation of the Muslims:

After the war of independence of 1857, the British and the Hindus jointly victimized the Muslims politically, socially and economically. After the war of independence the status of the Muslims as a nation was changed and they became minority in the same country. Doors of new jobs for the Muslims were closed. The Hindus started music before mosques and started a movement against slaughter of cow. And a lot of political and economical pressure was raised after the war of independence on the Muslims.

9. Ignoring the Political Life:

According to the Act of 1892, the British gained more powers and gave the Hindus a share in the government and neglected the Muslims. The Muslims were the second big nation of the sub-continent but no political rights were given to the Muslims. The Hindus and the British did not accept the separate identity of the Muslims as a nation and no share was given to the Muslims in the government. In spite of that a large political pressure was raised on the Muslims by the Hindus and the British. Due to this pressure the Muslims of the sub-continent started thinking about their own league.

10. Negative Role of Hindu Sectarian Parties and Movements:

The Slogan of the Hindu Sectarian parties formed in the eighteenth century was:

India is only for Hindus all other are foreigners. There are only two choices for them that they should either accept Hinduism or leave India.

To give effective answer to the Hindu organizations a political platform was necessary for Muslims.

11. Problem of Slaughtering Cow:

The Hindu sectarian organization Arya Samaj formed Gao Raksha Sabah for the protection of cows in 1883 whose goal was to stop Muslims from sacrificing cows. Under these circumstances unity of Muslims was unavoidable to stop the intrusion of Hindus in religious affairs and for that formation of an organized party was necessary.

Objectives of All India Muslim League:

1. To create an understanding between the government and the Indian Muslims, and to promote the feelings of loyalty among them.
2. To co-ordinate with other nations and political parties for general welfare of the people.
3. To protect the rights of the Muslim nations, and to interact with the government and other agencies for this purpose. In 1913 two amendments were made in the preliminary objectives of the Muslim League

4. Achievements of the self-government suitable to the circumstances of the sub-continent.
5. Social welfare through Hindu-Muslim Unity.

Achievements of Muslim League:

After the establishment of the Muslim League it worked for the Muslim interests and raised the pressure on the British Government:

1. The first achievement of Muslim League was the attainment of right of separate electorate for the Muslims in 1909.
2. Muslim League answers to the Congress and the British Government on their Propagandas against the Muslims.
3. In the leadership of Sir Agha Khan the Muslims League signed an agreement with Congress in 1916 at Lucknow.
4. In 1920 Muslim League was successful to become first Muslim University.
5. In a very short period time Muslim League became the single representative party of the Muslims of the sub-continent.
6. It also worked for the Muslim interests only.
7. In 1930 Allama Iqbal gave the concept of separate states for the Muslims in Allahabad's address while addressing the 21st annual session of the Muslim League.
8. In 1940 in the leadership of Quaid-e-Azam it also demanded Pakistan.
9. Finally we can say All India Muslim League created Pakistan on 14th August, 1947.

Conclusion:

All India Muslim League met with early success the; government accepted the demand of separate electorate in 1909. In 1916 Muslim League signed a Pact with Indian National Congress and got significant concessions for the Muslims, Muslim League under the leadership of Agha Khan, Wizar-ul-Mulk and Quaid-e-Azam worked very hard. Muslim League in its annual Session at Lahore passed an historic resolution in 1940 demanding a separate homeland for Muslims. It was in 1947 that Muslim League succeeded in getting Pakistan for Muslims after a struggle of seven years.

Q6. Why was the Khilafat Movement started? Explain its three objectives.

Ans. Khilafat movement was a milestone in the struggle for freedom:

Background:

The World War I broke out in 1914. UK, USA, France, Russia and Italy went into an alliance against Germany, Austria and Turkey. Turkey was the centre of Islamic world in those days, and the Khalifah of Turkey was owned as Khalifah of the whole Islamic world. The centre of Muslim world was in serious danger. Hijjaz-e-Muqqadas was in Turkish domain. In case of defeat of Turkey both sacred cities, Makkah and Madina, could go into the possession of Christian allied forces. Keeping all the apprehensions in view, the Indian Muslims organized a big movement called the Khilafat Movement.

Leaders of the Movement:

Maulana Muhammad Ali Jauhar, Maulana Shaukat Ali, Maulana Zafat Ali Khan, Hakim Ajmal Khan, Dr. Ansari, Maulana Hasrat Mohani, Syed Salman Nadvi and Maulana Abul Kalam Azad were the main leaders. Gandhi, Moti Lal Nehru and Madan Mohan Malviya also

joined this movement as a result of the Lucknow Pact.

Objectives of the Movement:

The movement was a multi-purpose one. It organized and assembled the Muslims of the sub-continent on one platform. The Muslims, for the time being, kept all India Muslim League aside and came under the banner of Khilafat Committee. Following were the objectives of the Movement.

To keep the institution of Khilafat institution and Khalifah to carry out the business of government usual.

Restoration of Turkey's grace as it possessed before and during World War-1 and no change to occur in the boundaries of Turkey.

The sanctity of Makkah and Madina should be maintained and non-Muslim forces should not be allowed to enter in these two sacred cities.

Activities of Movement:

Khilafat Movement took following steps to make their demands known to the entire world:

Delegations:

Delegations were sent to U.K. and other European countries to convey the feelings of the Muslims to the governments.

Medical Aid:

Doctors, nurses and medicines were dispatched to Turkey for the treatment of wounded Turkish soldiers.

Financial Aid:

A large amount of money, gold and silver was collected in the general meetings to give financial aid to Turkey.

Processions:

Large processions were arranged, protest meetings were held and strikes were observed in all big and small cities in the sub-continent. The Muslim volunteers presented themselves to the police for arrests. All leaders were sent behind the bars but the momentum of movement could not be diminished.

Role of Press:

The role of Muslim journalism was tremendous. Zarnindar of Zafar AU Khan, al-Hilal of Azad and Comrade and Hamdard of Jaunpur played vital roles in the movement. They inculcated a sense of sacrifice among the Muslims.

Role of Gandhi:

Gandhi got a golden chance to exploit the Muslim power for his own purposes. He supported the Khilafat Movement and participated in the meetings of the Muslims. Indian National Congress also expressed solidarity with Khilafat Movement. It was again as per Gandhian policies, Indian National Congress itself tried to bring the British government to its knees before his own movements like, Civil Disobedience Movement, Non-Co-operation Movement and Swadeshi Movement. By supporting the Khilafat Movement he secured cooperation of the emotional Muslims for his own purpose.

Gandhi advised Muslims to Surrender the titles awarded by the government.

Resign from the government jobs

Come on the streets against the government by getting the educational activities

Present themselves for arrests

Refrain from paying the taxes

Refuse to receive financial grants from the governments

Migrate to Iran, Afghanistan and other Muslim countries

The Muslims leaders could not comprehend the conspiracy of Gandhi and followed his guidelines. it affected the economy, education and social conditions of the Muslims very badly. Millions of Muslim families migrated to Afghanistan after selling their properties to the Hindu Afghan government refused entry to them, On their return poverty, helplessness, shortage of food and humiliation troubled them. Now they fully realized the real face of Gandhi, but it was of little use as they were already ruined.

The End of Movement:

In 1924 Gf3azi Mustafa Kamal Pasha became a force. He signed a pact with the Allied forces at Laus. The sovereign position of Turkey survived. The Hijaz-e-Muqqadas was handed over the Sharif Hussain of Makkah and the control of Turkey on the Middle east, North Africa and Eastern Europe was lost. However, all the objectives of the Khilafat Movement were achieved.

Conclusion:

Though Khilafat Movement was a complete failure yet it affected the struggle a lot. The Muslims came to know the actual mentality of the Hindus and the British. They also understood the real way of agitation. That is why Khilafat Movement is called a milestone in the Struggle for Independence.

Q15. What was the Pakistan Resolution? Write down its three points and what was the Hindu reaction after it had passed in the meeting?

Ans. Quaid-e presided over the Historic annual session (27t of All India Muslim League, held in MintoPark (now called IqbalPark) in Lahore (22 to 24 March, 1940). A resolution, presented by Maulvi Fazal-ul- (Sher-e- Bengal) a renowned Bengali leader was passed. The Muslims set the clear goal on that historic day.

Background of Pakistan Resolution:

The Muslim leaders were worried about national future, ever since the Muslims lost the war of Independence 1857. The only goal before the leaders was to provide peaceful, safe and graceful environment to the Muslim nation. The future looked bleak and unsatisfactory. The presence of Hindu majority on the soil of British India was the root cause of their worries. Different leaders presented different suggestions.

C.R. Das, Lala Lajpat Ral, John Wright and the iron man of Russia, Joseph Stalin, anticipated the division of India.

Allama Iqbal in his presidential address at the annual session of All India Muslim League in 1930, declared that the establishment of a separate state in the North West of the sub-continent for the Muslims, the goal of the Muslim nation, As a student of Cambridge University, Chaudhry Rehmat All, distributed a pamphlet among the participants of Round Table Conference in 1932. The title of the pamphlet was 'Now or Never', in which he suggested the division of the sub-continent into a few states.

The Sindh Muslim League passed a resolution in its annual Session of 1938 and demanded partition into Hindu India and Muslim India.

Syed Hassan Riaz wrote that the Quaid had made up his strong mind to have a separate state for the Muslims in 1930 and till 1940 he kept on preparing the minds of the Muslims.

Presidential Address of Quaid-e-Azam

The Quaid-e-Azam in his presidential address clearly indicated the direction of Muslim struggle. He said,

Muslims, by any definition of the word, are a nation and possess their separate culture, social and religious system and sound traditions.

The sub-continent is not one country and Hindu Muslim issue is an international issue. It is not an issue of communal nature. The solution of the problem lies in the creation of more than one state in South Asia.

The rights of the Muslims will be un-safeing undivided India.

Partition of a land into two or more than two states is not an unprecedented idea. The Iberian Peninsula was divided into Spain and Portugal, Ireland was separated from United Kingdom and Czechoslovakia came into existence, because of partition. Referring to all such examples, he asked for the partition of British India. He termed it logical and just.

Basic point of the Resolution:

The contiguous units in different areas to be redemarcated as such that Muslim majority areas of North East and North West be established as independent Muslim states. No scheme other than partition of the Sub-continent will be accepted.

After the partition the rights of the Muslim minority will be protected, and suitable arrangements will be made for this purpose.

Hindu Reaction:

Immediately after the passing of the resolution, the Hindu journalists and leaders expressed their resentment. They rejected the demand and they ridiculed it. It was declared impracticable. Gandhi and Nehru, in particular, criticized it and turned it down in harsh words.

The Muslim League called it the Lahore Resolution but the Hindu press ironically termed it as the P Resolution. The Muslim leaders adopted the new term. The resolution was, later on, called the Pakistan Resolution in all quarters.

Reaction of The Muslim Theologists:

A large number of theologians were, reluctant to support the demand for partition. Only a few of them like Maulana Shabir Ahmed Usmani, Maulana Zafar Ahmed Ansari, Maulana Ashraf Ali Thanvi and some others supported the leaders of the Muslim League.

Reaction of the British:

The British press did not pay much attention.

Conclusion

This was the first decisive step towards the achievement of a separate homeland. After this firm decision, only in soviet union the Muslims got a separate state of their own. That is why we can say this resolution was the height of the struggle.

Q16. Write a note on Cripps Mission.

Ans. The government of Great Britain took an important step to solve the problems in India in 1942.

Background

In the 2 World War, The Japanese forces were heading towards South Asia. The war seemed to be going in Japanese favour. The preliminary successes of Japanese encouraged the Indian National Congress. The movements against the government by Congress were troublesome for the Britishers. Congressites were confident that Japanese would hand over the power to the Indians after Britain's defeat. The Muslims had already been demanding a

separate state of their own and had passed the resolution of 1940. To cope with this situation the government of Great Britain sent Sir Stafford Cripps to find a suitable solution for the circumstances in the sub continent.

The Cripps Mission arrived but could not get any support from the Congress. Cripps brought a few proposals for discussions with the major political forces in the sub-continent.

Cripps Proposal:

Cripps announced his proposal on 29 March 1942 following are its main points:

Status of Domain

The sub-continent will be given the status of a dominion after the war.

Independence of The Indians In All Departments

All government departments will be handed over to the Indian Ministers including Defense, Foreign Affairs and Communications.

Central Constitutional Assembly

A central constituent Assembly will be formed to formulate a constitution. The Constituent Assembly will be elected by the members of the Provincial Assemblies.

Rights of Minorities

Special steps will be taken to provide safeguards to the minorities.

Provincial Autonomy

After the formulation of the constitution by the Constituent Assembly, it will be sent to the provinces. The provinces who do not endorse the constitution will be empowered to create a separate and free status for themselves.

Reaction of Political Parties:

Muslim League

The Quaid-e-Azam and All India Muslim League expressed thanks to Cripps and the Government of Great Britain for the promise to the Muslim majority provinces free and independent status. The hint was a clear indication of the creation of Pakistan.

All India Muslim League expressed thanks for the proposed steps for the protection of the rights of minorities. All India Muslim League discussed the proposals in the meeting and after long discussions; it decided not to approve the Cripps proposals as the demand for Pakistan was not accepted in clear cut terms.

Congress

Gandhi and his political party, Indian national Congress, absolutely rejected the Cripps proposals. They ridiculed the proposals: A post dated cheque of a bank that is going to be bankrupt. The Congress criticized the right of veto, given to the provinces. It opposed the idea of partition. It expressed its displeasure for providing protection to the minorities.

Conclusion:

The British government under American pressure prepared the Cripps proposals. The government was not willing to agree to the demands of Indian national Congress. On the other hand Congress could not support the proposals when the Japanese were looking to be in strong position. The effort proved futile but from Muslim point of view, it was a step towards partition.

Q17. Write a note on Simla conference.

Ans. The Viceroy, Lord Wavell, to have a dialogue with the major political parties in 1945, called Simla conference. The following politicians were invited to participate in the Conference at Simla, a summer resort, and capital of the Federal government in the summer

season.

Congress: Pandit Nerhru, Beldev Singh and Azad
 Muslim League: Quaid-e-Azam, Liaquat Ali Khan and Abdu Rub Nishter
 Chief Ministers: All provinces
 Unionist and other parties' representatives

Background:

The Indian National Congress kept on pressurizing the British government to quit India. The failure of Cripps Mission encouraged the Congress leaders. Gandhi was not prepared to tolerate British Raj anymore. His "Quit India Movement" gained momentum. Gandhi wanted immediate transfer of power to the majority party. He tried to blackmail the government, and gave the boycott call to the workers. Civil disobedience Movement, Quit India Movement, Swedeshi Movement and other methods were used to force the British to quit India. Processions and protest meetings were arranged in all the cities. Gandhi and his party was expecting the defeat of the Allied Forces at the hands of the Japanese, therefore, the Hindus continuously built up the pressure against the government. In all such activities the All India Muslim League was ignored.

The expectations of Gandhi were not fulfilled. The Allied Forces gained the ground. The desperate Gandhi changed his tactics and turned toward the Muslim League. Gandhi Jinnah dialogues were arranged. The former wanted to entrap the later. Gandhi was now ready to give some concessions to the Muslims in order to start a joint struggle of the two parties. The Quaid very well understood his mind. He did not agree to enhance the strength of the Ghandian movements. The Quaid did not budge an inch from his demand for Pakistan. The situation demanded some sort of government initiative. So the Viceroy gave his plain in the Simla Conference.

Wavell Plan:

The Vicroy of India Lord Wavell chalked out a plan to settle the political issues with political parties to introduce a frame work order, under which the elections to federal and provincial legislative assemblies could be conducted for the formation of future government. The plan was as under:-

The future constitution will be framed with the consent of all major political parties.

An Executive Council will be made and representatives of all major political parties will be included in the Council. The council will consist of six Hindus, five Muslims and one British.

The Vicroy will preside over the meetings of the Executive Council. The Commander-in-Chief will be ax-officio member of the Executive Council. All the members of the Council will be nominated by the Viceroy.

Provincial Executive Councils will also be organized. Governor of the province will be the Chief of the Council, in each province.

Failure of the conference:

The conference had to decide the political infrastructure, the formation of assemblies and governments at central as well as provincial level. The move was encouraging for Congress. What so ever was the situation, the Congress was going to form the government on the basis of its majority. Congress joined the conference proceedings with high hopes. It had also declared before holding a conference that it would not accept partition in any case.

The meeting started to discuss the first point on agenda. The point related to the nomination of five Muslim ministers of the Viceroy's executive Council. The Quaid-e-Azam vehemently argued that all the five would be nominated on the recommendations of All India Muslim League. No other party had a right to send even a single member. The Viceroy and Indian National Congress wished to nominate Maulana Azad as Muslim minister. The Quaid did not agree to this proposal. Now Viceroy asked the Quaid to accept Malik Khizar Hayat Tiwana, the leader of Unionist party. The Quaid-e-Azam rejected this name as well and insisted that all the five ministries should be given to All India Muslim League. The very first point created a fuss and further discussion was futile, therefore, the Simla Conference failed in getting any objective.

Responsibility for Failure:

The Indian National Congress held the Quaid-e-Azam responsible for the failure. Lord Wavell also criticized the inflexible attitude of the Quaid-e-Azam. Quaid-e-Azam refuted the blame and disclosed the trap prepared by Lord Wavell and Gandhi to entrap the Muslims. It was their joint venture. Had Muslim League accepted the plan, it would never have a separate state in the shape of Pakistan.

Conclusion

Simla Conference was a step to make a possible understanding between the British Govt. and the Indian Political Leaders but the formula of the nomination of Muslim members unwrapped the mentality of Lord Wavell and Congress. It was the foresight of the Quaid-e-Azam that rescued the Muslims. On the whole, the Wavell Plan was a symbol of weakness of the British Rulers.

Q18. Why were 1945-46 general elections arranged? What was the gain of the Muslims in these elections?

Ans. General elections were held in the sub-continent in 1945-46. The World War II was over and the USA emerged as a super power. It looked forward to get its share from the colonies of UK, and it was asked to hand over the power to the people.

Purpose of Elections

General elections were imperative in the sense that the government intended to know the real political force of every political party.

The future of the sub-continent was to be decided in the light of the people's mandate in the elections.

The failure of Simla Conference and its responsibility was the important issue in those days. The elections could clarify the situation, which political party was holding the just stand.

To know the people's mind, the government announced the election schedule. The elections of Federal Assembly and all provincial assemblies were to be held in late 1945 and early 1946, respectively. All political parties welcomed the decision.

Manifestos of Different Parties

Following were the programmes of different parties:

Congress:

Congress gave the following points as its manifesto:

Freedom of India

United India (Akhand Bharat)

Representation of the Hindi and all the minorities of India

Muslim League:

Liberation of India from British Rule

Partition of India (Achievement of a separate Homeland for the Muslims)

Muslim League as the representative of All the Indian Muslims

The Muslim League highlighted partition in his manifesto. The Quaid-e-Azam termed the elections as referendum on one issue, and the issue was 'Pakistan or no Pakistan'. He made it clear that the defeat of Muslim League would mean burial of the idea of the creation of Pakistan. And if the Muslims supported All India Muslim League, no power on earth would be able to stop the creation of Pakistan.

Election Campaign:

All political parties campaigned during the elections. The two major political parties stood against each other.

Congress:

Congress wanted to check the intentions of Muslim League at every cost. The leaders traveled from North to South and East to West. People's contact campaign went on full swing. Congress compromised with Majlis-e-Jamiat and Unionist Party. A big election alliance of four parties was formed against Muslim League.

Muslim League:

The Muslim League did not make any compromise with any other party and contested all the important seats single handedly. The elections were a matter of life and death for Muslim League. The Quaid-e-Azam toured throughout the sub-continent and pursued the Muslims to get realized the importance of the elections. The Quaid-e-Azam openly challenged that the Muslim League would prove the demand for Pakistan as the only option left for Muslims.

**BAN KE RAHE GA PAKISTAN
LEY KE RAILIEN GAY PAKISTAN**

Were the slogans raised by the Muslims in the streets, bazaars, processions and electoral meetings.

Results of Election

Following were the results of the elections:

Federal Assembly:

The election of Federal Assembly were held in December, 1945 on the basis of separate electorate. 30 seats were allocated to the Muslims. The Muslims League won all the seats.

Provincial Assemblies:

The provincial elections were held in January, 1946. The Muslim League defeated its rivals on 434 seats out of 495 Muslim seats.

Muslim League came out victorious. The claim of the Quaid- proved true and the absolute majority of the Muslims supported demand for Pakistan. Now no power on earth could stop Pakistan from coming into being.

Conclusion:

The results proved that the Muslim League was the sole Muslim political party, and further that the stand of the Quaid in Simla Conference was absolutely just. Now no one could fix responsibility on him for the failure of Simla conference. These elections paved an easy way for the creation of Pakistan

Q19. Write down a comprehensive note on Cabinet Mission Plan 1946.

Ans. The World War-II was over. In the general elections war hero of the conservative party, Mr. Churchill was defeated and Mr. Attlee succeeded him as Prime Minister. The victorious Labour Party had made a commitment, in its manifesto, to settle the future of the sub-continent. He sent a high powered Mission to India to bring round all the political parties to an amicable formula for the freedom.

Members of the Cabinet Missions

The Mission consists of.

1. Sir Stafford Cripps
2. E.V. Elaxander
3. Sir Pathick Lawrence

Dialogue With Parties

The members of the Mission had separate meetings with the major leaders of the political parties. They also tried to know the points of view of the Governors and Chief Ministers of different provinces. Governor General was also taken into confidence. Both the major political parties were very much clear about their opinions. The Muslim League was emphasizing that partition and creation of Pakistan was the only solution of all political problems. The Indian National Congress vehemently opposed it. It could never accept a formula based on the division of the sub-continent into two or more than two independent states. Congress out-rightly rejected the demand for Pakistan and the two Nation Theory on which the Muslims' stand was based upon.

Tension arose during the discussions. The Prime Minister, before sending the Mission, declared in the Parliament that no minority would be given veto power; and the hindering of the political process by any party would not be tolerated. The Quaid-e-Azam vehemently criticized the statement but Congress expressed its pleasure. The Quaid categorically stated that the Muslim League was performing the duty of protecting the rights of the Muslims. He further explained that Muslim League was trying to resolve the problems on the basis of Two Nation Theory. During his meeting with the members of the Mission, the Quaid made it clear that the sub-continent was neither a country nor inhabited by one nation. The Muslims have a separate identity and, they have every right to determine their future course as a separate nation.

Cabinet Mission Proposals

Cabinet Mission presented the following proposals before the political parties:

i. Indian Union

The sub-continent will be given the status of a union. The union will consist of many provinces and princely states. The system will be federal. The centre will deal with Defence, Foreign Affairs and Communications. All other departments will be handed over to the provinces. All taxes will be levied by the centre.

ii. Groups of Provinces

The provinces will be grouped as under:

- Group 'A' Bombay, Madras, U.P. Orissa and C.P, Bihar
- Group 'B' Punjab, Sindh and NWFP
- Group 'C' Bengal and Assam

Nature of the federation was unique in which three tiers were to exist, centre, group of provinces and province. Three different organizations at all these three levels would be

formed. One point was quite strange that the powers of central and provincial organizations were specifically mentioned in the Cabinet Mission Plan but the powers of 'Group of Provinces' were not defined. This matter was left to the provincial and group organizations to solve them.

The provinces will get representation in the Federal Assembly and Federal Cabinet as per their respective population.

iii. Constituent Assembly

The members of all provincial assemblies will the Constituent Assembly. The Constituent Assembly will formulate a constitution for the whole sub-continent. After that three provincial groups will frame their respective constitutions.

iv. Interim Government

The Interim government will immediately be installed and it will run the system of government till the formation of the constitution. The representatives of major political parties will be included in the interim government. No Britisher will be the minister. The cabinet will be powerful in administrative matters.

v. Separation from the Group

If a province likes, it will be authorized to quit the group to which it is being attached. Such a province would be free to join any other group of choice.

vi. Separation from Indian Union

One or two groups of provinces will be authorized to quit the Indian Union after ten years. It means that group 'B' or 'C' or both will be able to maintain their sovereignty. The two groups were of Muslim majority provinces. Possibility of the creation of Pakistan was just N) years away, and this was the demand of Pakistan.

vii. Veto Power

The option to reject the Cabinet Mission Plan was given to every political party but that party would not be able to join the interim government. The right to join the interim government was given only to the parties who supported the plan. Congress was pleased to see, this condition as the Muslim League 'was not allowed to veto the Plan. In case it vetoes, it would be kept away from the government.

REACTION OF POLITICAL PARTIES

Indian national congress

The immediate reaction of Indian National Congress was extremely positive. The party leaders welcomed it. The Hindu journalists expressed their satisfaction and congratulated one another. 'The plan was a defeat of the Muslim League.

All Indian Muslim League

The party workers were totally disappointed from the Cabinet Mission Plan. They considered the plan a victory of the Opponents of Pakistan. They felt that the 'idea of Pakistan was totally ignored and the demand of the Muslim League was rejected.

The Quaid-e said, "I am sorry to see that the demand for Pakistan has been ignored by the Mission Plan. We still believe and say with full confidence that the solution of political problems lies in the creation of two Independent sovereign states."

Gandhi

Gandhi in his press statement talked about the supremacy of the Parliament and expressed his opinion that Parliament would be empowered to bring changes in the system,

introduced by the government on the basis of the Cabinet Mission Plan. It means that Hindu majority in the Parliament would dictate its terms. The safeguard provided by the Cabinet Mission to the Muslims could be withdrawn by the Hindu majority Parliament. The statement of Gandhi further aggravated the frustration of the Muslim nation.

Final Decision

The first reaction of the two political parties was totally different. It looked clear that Congress was going to give its consent and the decision of the Muslim League would be contrary to it. The matter was widely discussed in the general councils of both the parties. The council of Muslim League gave full mandate to the Quaid-e-Azam to declare the policy. He, contrary to the expectation of all the political circles, declared to accept the plan and Congress was put to an embarrassing situation. The Quaid declared that he accepted the plan with the idea that the demand for the creation of Pakistan would be in a position to establish their own independent sovereign state comprising of Assam,

Britishers were about to leave the sub-continent, and could play havoc with the Muslim nation.

The Quaid-e-Azam exchanged views with his party leaders and then discussed the forthcoming problems of the Muslims with the Viceroy. On his repeated requests, the Quaid-e-Azam honoured his invitation and joined the government. Pundit Nehru had also appealed to the Muslim League but the Quaid-e-Azam gave the whole credit to the Viceroy.

The Muslim League withdrew its call for the Direct Action. The five members of the Muslim League who took the oath of office as Minister were:

Q20. Write a note on 3rd June 1947 Plan.

Ans. Both Simla Conference and Cabinet Mission Plan failed to produce an amicable solution of the constitutional and political problem India. Lord Wavell could not unite the parties, and the British government had to replace him with Lord Mountbatten. Half of the Cabinet Mission Plan could be implemented but hardships were there. The grouping of the provinces was abandoned. The Muslim League joined the Interim government but did not participate in the constitution making process, therefore, the dream of making a constitution could not be realized. The whole system was suspended. The joint venture of Gandhi and Wavell miserably failed. Now the British government decided to test another option. The British Prime Minister declared on 20th February 1947 that British rule in South Asia would come to an end by June 1948. The whole process of transfer of power was to be conducted by the new Viceroy, Lord Mountbatten who immediately took the charge.

Meeting with political Leaders

Soon after taking over the charge, the last Viceroy started meeting with the leaders of the political parties. In his meeting with the Viceroy, the Quaid-e-Azam told him in clear cut terms that the Muslim League would never accept any formula except the partition of India. The 1945-46 elections had strengthened the position of the Muslim League. The Viceroy got fully convinced that he could in no way stop the creation of Pakistan. He was now clear that the dream of independent Indian Union would never be fulfilled. The Lord began to pursue the leaders of Indian National Congress for the partition. After a series of meetings he was successful in his mission. It was because he promised them to create a weak and moth-eaten Pakistan that would never be able to survive for a long time. He stood by his words and fulfilled his promise but it was because of the blessings of Allah Almighty that Pakistan emerged on the map and remained an independent sovereign state. Inshallah the state of

Pakistan will survive forever. The bad intentions of Indian National Congress were bound to fail. The joint conspiracy of British government and Congress could not stop the creation of Pakistan.

Lord Mountbatten prepared a plan to leave the sub continent. He managed to get the consent of both the parties and sent the plan to London for the approval of the British Cabinet.

Important Points of the Plan

The June 3, 1947 Plan was an elaborate one. It covered the whole of the sub-continent. The government took final decision to divide it into two independent states. The principle of partition was approved. Now the details were laid down to decide the future of the provinces and small states.

i. Competent Leadership:

C.P., U.P., Urrisa, Bombay, Madras and Bihar were non-Muslim majority provinces. All these provinces were to be included in Bharat.

ii. Province of the Provinces

The decision was taken to divide Punjab province into two parts. The Muslim majority area would go to Pakistan and non-Muslim majority area to Bharat, respectively. A Commission was created to draw the line of demarcation between Pakistani Punjab and Bharati Punjab.

iii. Province of Bengal:

The principle approved For Pun jab was also approved for Bengal. The province was to be divided into East Bengal and West Bengal. East Bengal was pre-dominantly a Muslim area while Hindus were in majority in West Bengal. A Boundary Commission for the demarcation of the boundary was created by the British government.

iv. Province of Sindh

The members of the Sindh Provincial Assembly got the right to join Pakistan or Bharat by a majority vote.

v. Balochistan

Balochistan had not yet been given the status of a full fledged province. It was decided that Shahi Jirga and Municipal Committee Quetta would decide the future of Balochistan by the majority votes of their members.

vi. Sylhet

Sylhet was one of the districts of Assam. A very large majority of the district was Muslim. The people living in the District, Sylhet had to decide their own future through a referendum. They had to opt either for Pakistan or Bharat.

vii. NorthWesternFrontierProvince

The people of NWFP had to decide their fate by a referendtim. They could either join Pakistan or Bharat.

viii. States

There were 635 states in the sub-continent where Nawabs and Rajas were ruling over their areas and people with internal sovereignty. The external sovereignty was lying with the British government. Each state was given the right to join Pakistan or Bharat, keeping its geographical position and special circumstances in view.

IMPLEMENTATION OF THE PLAN JUNE 1947

- The non-Muslim majority provinces were included in Bharat. In the district Sylhet the people took part in a referendum. A very large majority favoured Pakistan and Sylhet was included in Pakistan. Sylhet became a district of East
- The members of the Sindh Assembly voted for Pakistan and Sindh became a province of Pakistan.
- The Shahi Jirga and Quetta Municipality voted for Pakistan and Balochistan became a part of Pakistan.
- A referendum was held in NWFP the people had to choose either of the two, Pakistan or Bharat. A dominating majority voted for Pakistan and NWFP joined Pakistan.
- The Provinces of the Punjab and Bengal were to be divided into two parts. Sir Radcliffe, a British lawyer. Was appointed the Chairman of the Boundary Commission. Two members each were nominated by the Congress and Muslim League to help the Chairman. The two provinces were divided into two parts. Sir Radcliffe was in contact with Nehru and Lord Mountbatten.. He conspired and did injustice
- With Pakistan. Many Muslim majority areas were given to Bharat and Pakistan was deprived of its right share. As the Muslim League had accepted Sir Radcliffe as arbitrator so the Quaid-e-Azam did not raise any objection to the decision of the Boundary Commission.
- The princely states themselves decided in favour of either Pakistan or Bharat. While taking the decision, every state kept its geographical position and special circumstances in view. Disputes erupted in the states of Hyderabad Daccan, Junagarh, Manavadar and Jammu and Kashmir. The majority of first three states was non-Muslim and the rulers were Muslims, by faith. All three Muslim rulers thought either to maintain their independent states or to join Pakistan. Bharat invaded all the three states one by one and forcibly brought them into its own fold. The position of state c Jammu and Kashmir was just the Opposite. Here the ruler was a non-Muslim and a large majority of Kashmiris was Muslim. Pakistan supported the right of self-determination of the Kashmiris Geographically the state seems to be a natural part of Pakistan All the elements favoured the Pakistani stand but Bharat committed aggression and sent its forces to bring Jammu and Kashmiris under her control, So far both the countries have fought three wars to resolve the dispute of Kashmir but it proved all in vain. The wars were fought in 1948, 1965 and 1971. Pakistan has been persistently supporting the right of self of Kashmiris and Kashmiris themselves are fighting for their liberation. About nine million Kashmiris have been martyred by Bharati forces to crush the struggle of the Kashmiris.

THE LUCKNOW PACT 1916

Background:

After joining the Muslim League in 1919 the Quaid-e-Azam started clearing the path for Hindu Muslim unity. In 1915, the annual meetings of Congress and Muslim League were held together at Bombay because of his efforts. This lead to quick clearing of the path for Hindu Muslim unity, at last in 1916 once more the meeting of both parties was held together at Lucknow where a written agreement was signed between the two parties at Baradai of Qassai Bagh, which in the history of sub-continent is called the Lucknow Pact.

Conditions of the Pact:

The conditions of Lucknow pact 1916 are as follows:-

1. **Approval of Separate Electorate:**
Congress will accept the separate electorate
2. **One Third Muslim Representation:**
The number of elected Muslim members in the central council will be one third.
3. **Nomination of Members:**
The proportion of elected and nominated members of councils 1/5 will be nominated members and ¼ will be elected members of the councils.
4. **Proportion of Muslim Presentation in the Provinces:**
In Muslim majority provinces that is Bengal and Punjab the number of Muslim representatives was reduced to 40% in Bengal and 50% in Punjab whereas in Muslim minority areas that is Bombay, Madras and U.P was increased than their population ratio 33% to and in other provinces e.g. C.P to 15%.
5. **Agreement on Unanimous Law:**
No suggestions for constitution making will be considered which will be rejected by ¾th of any nations chosen members.
6. **Conditions for Approval of Demands from the Government:**
For conditions were decided for approval of following demands from British Government.
 - a. **Increase in the Autonomy of Provinces:**
Provinces should be given appropriate internal autonomy. The control of the centre should be decreased from the provinces, besides the powers of provincial councils should be increased and they must have full authority over the budget.
 - b. **Freedom of Determination:**
The members should have the right of ask questions and sub-questions and to present a movement of adjournment.
 - c. **Separation of Judiciary from Administration:**
The judiciary and administration should be separated in the country, and the judiciary of every province should be under the High Court of that province.

Result of Lucknow Pact:

Historical results were achieved from Lucknow Pact; an overview of these is as follows:

1. **Approval for Separate Electorate:**
The British had accepted the long awaited demand of separate electorate of the Muslims of India by giving it a legal status in the Act of India 1909. Anyhow the Hindus always were against this. This demand was accepted by British and Hindus in 1916, which resulted in the historical and political success of Muslims.
2. **Security of Muslim Rights and Interests:**
According to the Lucknow pact the acceptance of Congress to give more representation to Muslims than their population in the Muslim minority provinces and in the centre, protected the rights and interests of Muslims. This removed a lot of fears from the Muslims of India.
3. **Muslim League's Separate Status:**

The Congress practically proved the importance of Muslim League in the sub-continent by accepting the Muslim League as the representative party of Indian Muslims in Lucknow agreement. This made it obvious that Muslim League was the representative party of Muslims.

4. ***Increase in the Fame of the Quaid-e-Azam;***

The fame and capability of the Quaid-e-Azam spread because of Hindi Muslim Unity. Mr. Sirojani Naido while paying his tribute to the Quaid declared him the ambassador of Hindu Muslim unity.

5. ***Hind Muslim Unity, First and Last Time:***

Hindus tried to take revenge from Muslims in the Khilafat Movement generally and in Nehru Report especially according to a planned conspiracy while neglecting the written agreement of Lucknow Pact in 1916. This sent the Lucknow pact to the waste paper basket. This way the first and last Hindu Muslim unity came to an end without any historical achievement.

DEHLI MUSLIM SUGGESTION

Background:

In 1927, Pandit Moti Lal Nehru said to the Quaid-e-Azam in a meeting:

If Muslims withdraw from separate electorate, then congress will accept thick other demands.

The Quaid-e-Azam called a meeting of all parties at his residence to accept his proposal. In that conference that 30 Muslim parties participated and out of these with the acceptance of 28, some decisions were made which are famous by Dehli Muslim Suggestions. These were published on March 20, 1927.

Important Points of the Suggestions:

Following are the important points of the suggestion:-

1. ***Separation of Sindh from Bombay:***

Sindh should be separated from Bombay and should be made a separate province.

2. ***Reformation in NWFP and Balochistan:***

Like other provinces in NWFP and Balochistan, reformations should be implemented.

3. ***One Third Muslim Representation in the Central (Assembly):***

In the Central assembly at least 1/3 seats should be reserved for the Muslims.

4. ***Provision of Hindu Muslim Facilities:***

In NWFP, Sindh, Punjab and in Balochistan, Hindu should be given some facilities are Muslims.

5. ***Proportional Representation in Muslim Majority Provinces:***

In Punjab and Bengal, Muslims should be given representation according to their population.

6. ***Approval of Way of Script of Law:***

Apart of religious freedom the guarantee should be given that no law would have weight age which is not supported by $\frac{3}{4}$ members of the council about sectarian matter.

Hindu Reaction on Dehli Muslim Suggestions:

Hindus were stung on the suggestions. They did not even think that Muslim would withdraw from separate electorate. That was the reason that some Hindu parties started to criticize them. At last, on March 20, 1947 the Hindu members of central assembly presented their points which were not acceptable for the Muslim.

Comments:

Delhi Muslim suggestions were a clear-cut proof of the wisdom of the Quaid-e-Azam. In these suggestions the interests of Muslims were secure. That was why; Nehru presented his report in August 1928. In reply to that the Quaid-e-Azam presented his fourteen points.

SIMON COMMISSION

Background:

After ten years of the reformation of 1919, new reformations were to be implemented. The British government started working on it before time, for these reformation the Viceroy announced on 8th November, 1927. On that announcement, a committee of six members was made. All the members of that committee were Britishers. The head of that committee was Simon John. So it was named as Simon Commission.

Suggestion of Simon Commission:

At the time of Simon Commission Muslim League had already been divided into two parts i.e. Jinnah League and Shafi League due to Dehli Muslim Suggestion. At that occasion, Jinnah League approved the commission and Shafi League supported that. But all the political parties gave their comments to the commission. At last that commission presented its report in May 1930.

Part One:

Simon Commission gave its suggestions about the social and political conditions of the subcontinent in the first part.

Second Part:

It gave its suggestion about the constitution reformation in its second parts.

1. ***Federal Way of Government:***
Should be implemented in the sub continent
2. ***Provincial Autonomy:***
In the provinces the dual system would be finished and autonomy would be given.
3. ***Separation of Sindh from Bombay:***
Sindh would be separated from Bombay
4. ***Implementation of Reformation in N.W.F.P:***
In N.W.F.P some constitutional reformation should be implemented.
5. ***Continuation of Separate Electorate:***
The system of separate electorate would be continued.
6. ***More Muslim Representation in the Minority Provinces:***
In the Muslim minority provinces, Muslims would be given more representation than their population.
7. ***In Punjab and Bengal No Muslim Reserved Seats:***
No reserved seats would be theirs in Punjab and Bengal.
8. ***Rejection if 1/3 Muslim Representation:***
The demand of $\frac{1}{2}$ Muslim representations in the central council should be rejected by giving him representation according to their population.

9. *Accepting Minorities Representation:*

In all the provincial ministries all the minorities would be given proportional representation.

10. *Status of Central Administration:*

The status of Central Administration should be continued and it should not be changed.

Comments:

Up to some extent the Simon commission was acceptable to Muslims. That is why Congress, rejected the suggestion. In contrast to that some suggestions were against the Muslim interest. So Muslim League and other parties rejected it. In short not only Hindus but also Muslims no body was satisfied. Its failure broadened the constitutional crises which caused the Round Table Conference.

NEHRU REPORT 1928

Background:

After the failure of Simon Commission in 1927 the Minister for India Lord Berkenhead challenged the Indians by saying:

If they have any political capability and competence then they should form a unanimous constitution and present it to us and we will implement it.

To answer the challenge of Lord Berkenhead the first and second All Parties Conference was held at Delhi on 12th February 1928, and 19th May 1928, respectively. A seven member's constitutional committee was formed in the conference. It has only two Muslim representatives namely Mr. Ali Imam and Mr. Nehru. His son Jawahar Lal Nehru was also a member of the committee. After staying at Allahabad for 3 months, the committee prepared a report. This report was called the Nehru report.

Suggestions of Nehru Report:

The anti Muslim suggestions of Nehru Report were as follows:

1. *Ending of Separate Electorate:*

The right of separate electorate for Muslims should be ended. This is a cause of sectarianism.

2. *Finding of More Seats than the Population:*

The right of protection of seats according to population proportion should be ended. Protection of seats means accepting sectarianism which is as bad as separate electorate. With that justification the suggestion was made that the demand for representation according to the proportion of population of Punjab and Bengal was rejected. The Muslims majority in these provinces can easily protect its interests.

3. *Ending of More Muslim Seats than Population:*

The Muslims should be given representation according to their population proportion in Muslim minority provinces and the method of giving more seats than population should be stopped.

4. *Refusal to give one third Representation to Muslims in the Centre:*

The Muslims should not be given one third representation in the Central Assembly, rather according to the proportion of their population 25 seats should be reserved for them.

5. ***Separation of Sindh Province from Bombay:***

The division of provinces should be carried out once again on two basis, firstly the language should be common secondly the people of that area must have a desire to get separated. As the province of Sind covers both these terms therefore it should be separated from Bombay.

6. ***Suggestion for Reforms in N.W.F.P and Avoidance from Balochistan:***

Constitutional reforms should be implemented in N.W.F.P Balochistan was not mentioned in this suggestion. The justification was given that it was not mentioned by mistake.

7. ***Demand of Strong Central Government:***

A central type of government must be implemented in India under which the centre should have more power than the provinces besides not discussed authorities should be given to the centre so that it can become strong.

8. ***Demand of Ordering the Colonial Rule:***

Instead of giving complete freedom India should be made a colony in which Defense and Foreign Affairs should remain with the British.

Reaction of Muslim League:

The anti Muslim suggestion of Nehru Report shattered the Lucknow pact and Delhi suggestions. Different Muslim leaders expressed their views and feelings on the reports which are as mentioned.

1. ***Comments of Maulana Shaukat Ali Khan:***

Maulana Shaukat Ali Khan said:

From my childhood I am fond of keeping hunting dogs and I have never seen them treat a rabbit like the Hindus have treated the Muslims in Nehru Report.

2. ***Comment of Sir Agha Khan:***

Sir Agha Khan said:

Any sensible person cannot think that Muslims will accept these insulting conditions.

3. ***View of Quaid-e-Azam:***

The Quaid-e-Azam on 22nd December 1928, at the failure of Calcutta convention and due to the Hindu's Stubbornness commented on the Nehru Report.

From now the paths of Hindus Muslims are separate.

In short all Muslim leaders expressed great dislike to the Nehru Report but it did not have any effect on Hindus. As a result it was accepted in All Parties Conference because of majority of Hindu Parties.

Comments:

The Suggestions of Nehru Report was based on Muslim enmity and were against the constitutional interests and rights of Muslims. Under these suggestions the Hindus had altogether forgotten about the terms of Lucknow Pact. Besides two things became clear by the suggestions of Nehru Report. First that Hindus are severe enemies of Muslims and do not want progress of Muslims. Secondly the Hindus are breakers of promise and chance seekers thereof they are not a trust worthy nation. This is why Quaid-e-Azam answered the Nehru Report on 25th March, 1929, with his fourteen points in which he protected the rights of Muslims. Whereas next year on 29th December 1930, Dr. Allama Iqbal gave the idea of a

separate Islamic State for the Muslims of India in his Allahabad Address, which led to the creation of Pakistan.

Q.9 Write down the 14 points of the Quaid-e-Azam?

Ans. The Nehru Report showed the prejudiced attitude of the Congress. The right of separate electorate which the Muslims considered essential for the preservation of their identity and progress was rejected. This served the last blow to the cooperation established between the Hindus and the Muslims for the first time in the Luck now Pact.

The Quaid-e-Azam refused to accept the Nehru Report. In 1929, he presented the fourteen points of Quaid-e-Azm.

FOURTEEN POINTS OF GREAT QUAID:

Fourteen points of Quaid-e-Azam are as under:-

(1) Federal Type of Constitution:

The form of the future constitution should be federal with the powers vested in the provinces.

(2) Provincial independence:

A uniform measured autonomy shall be granted to all provinces.

(3) Effective Representation of Minorities:

All legislatures in the country and other elected bodies shall be constituted on the definite principle of adequate and effective representation of minorities in every province without reducing the majority or even equality.

(4) Muslims representation in Central Legislature:

In the central Legislature, Muslim representation shall not be less than one third.

(5) Separate Electorate:

Representation of communal group shall continue to be means of separate electorate as at present, provided it shall be open to any community, at any time to abandon its separate electorate in favour of joint electorate.

(6) Protection of Provinces in Majority:

And territorial redistribution that might at any time be necessary shall not, in any way, affect the Muslim majority in the Punjab, Bengal and NWFP Province.

(7) Religious Liberty:

Full religious liberty, i.e. liberty of belief, worship and observance, propaganda, association and education, shall be guaranteed all communities.

(8) Bill/ Resolution about Communities:

No bill or resolution of any part thereof shall passed in any legislature or any other elected body if three fourth of the members of any community in that particular body oppose such a bill, resolution a part thereof on the ground that it would be injurious to the interests of that community or, in the alternative, such other method is devised as may be found feasible and practicable to deal with such cases.

(9) Separation of Sindh from Bombay:

Sindh should be separated from the Bombay presidency.

(10) Reforms in Balochistan and NWFP:

Reforms should be introduced in the NWFP and Balochistan on the same footing as in other provinces.

(11) Share of Muslims in services:

Provinces should be made in the constitution giving Muslims an adequate share along with other Indians, in all the services of the state and in local self-governing bodies having due regard to the requirements of efficiency.

(12) Religious and cultural protection for the Muslims:

The constitution should embody adequate safeguard for the protection of Muslim culture and for the protection and promotion of Muslim charitable institutions and for their due share in the grants-in-aid given by the state and by the self-governing bodies.

(13) Muslims Representation in Ministries:

No cabinet, either central or provincial, should be formed without there being a proportion of at least one-third Muslim ministers.

(14) Central constitution and agreement of provinces:

No charge shall be made in the constitution by the central Legislature except with the conference of the states constituting the Indian Federation.

IMPORTANCE OF FOURTEEN POINTS:

Thus we can say that the Quaid-e-Azam not only protected the political rights of the Muslims, but also provided the structure of the constitutional reforms in India. Had this been admitted, perhaps the history of the sub-continent would have been different. The Congress could not assess the foresightedness of the Quaid-e-Azam. This led to the Round Table Conferences in 1930 at Allahabad. The Act of 1935 set the Hindus and the Muslims in different directions.

Q.10 Write a note on Allahabad Address of Allama Iqbal 1930:

Ans. The main leadership of Muslims including the Quaid-e-Azam was in London for the first roundtable Conference in 1930. In the absence of main leadership from the sub-continent, Allama Iqbal was asked to preside over the annual session of the Muslim League at Allahabad in 1930.

HISTORICAL ADDRESS OF ALLAMA IQBAL:

In the session of Muslim League at Allahabad Allama Iqbal proposed that the Muslims should have their own state. It was the desire of the Muslims of India. That they should be acknowledged as a separate identity. Allahabad address clearly reveals this fact. Therefore they demanded a separate homeland.

1. Concept of Separate States:

Allama Iqbal said in his Allahabad Address:

“I would like to see the Punjab, the North-West Frontier Province, Sindh and Balochistan amalgamated into a single state. Self government within the British Empire, or without the British Empire, the formation of a consolidated North-West Indian Muslim state appears to me to be the final destiny of the Muslims, at least of North-West India.”

2. Sep. Recognition of Muslims

Iqbal made it clear,

“India is not a country, it is a Sub-continent of human beings belonging to different languages and practicing different religions. Muslim nation has its own religious and cultural identity.”

3. **Condemnation of Western Democratic Concepts:**

Iqbal was strongly against the western concept of Democracy. Despite flourishing all over the world, this system cannot provide solution of the problem of Islamic world. Iqbal was of the view that all social and political problems can be solved with the help of Islamic system.

He said,

(Western democracy is devoid of depth, it has merely an attractive out look.)

4. **Idea of Single Nation is Impractical:**

In March, 1909 when Iqbal was asked to address a meeting by Raj Amritsar, he refused the single Nation theory and said,

“I remained the supporter of this idea but now I am of the view that preservation of separate nationhood is useful for Hindus and Muslims birth. To have the concept of single nation in India is no doubt poetic and beautiful but impractical regarding present circumstances.”

5. **Two Nation Theory:**

Iqbal said explaining the two nation theory.

“Despite living together for 1000 years, Hindus and Muslims have their own individual ideologies so the only solution of political conflict in India is to have a separate independent parliament for each nation.”

6. **Eradication of Racial & Regional Prejudices:**

Once Iqbal said,

“Concept of nation and homeland is confusing the Muslims. That is why Islamic humane objects are becoming dim. It is also possible that these concepts may destroy the real concepts of Islam.”

7. **Islamic is not separate form politics:**

Iqbal was in the favour of basic Islamic concept that politics is a part of religion and religion specially Islam provides complete guidance about it,

“Islam does not consider matter and soul separate from each other. Allah, Universe worship and state all are the basic elements of single unit. Man is not so alien that he should leave worldly affairs for the sake of religion.”

REACTION OF THE HINDUS AND THE BRITISH:

The Hindus and the British criticized a lot on Iqbal's address. The Hindus declared it the dream of a mad man or a poet, not that of a sensible man. They said that this was an illegal solution and could not be practiced in the sub-continent.

IMPORTANCE OF ALLAHABAD ADDRESS:

It was the desire of the Muslims that they should be acknowledged as a separate identity. Allama Iqbal's Allahabad address clearly reveals this fact. The Muslims could not tolerate that their religious, political and social rights should be denied to them.

1937 Elections

The government announced to hold elections to the provincial legislative assemblies in 1936-37. There were 1771 seats of the provincial assemblies which were to be filled by

these elections. Although both Muslim League and the Congress had rejected the Act of 1935, still they decided to contest the elections.

Both Muslim League and Congress issued their manifestoes. The Muslim League laid down two main principles on which its elected representatives would work:

1. The present provincial constitution and proposed central constitution should be replaced by a system of self-government.
2. In the meantime the representatives of Muslim League would sincerely work to get the maximum benefits out of the present constitution.

The Congress too, came forward with somewhat similar slogans of public welfare, freedom and liberty and for the release of the political prisoners.

The results of the elections were shocking for the Muslims of India and Muslim League as well, which could not get mentionable support from, the voters. Congress achieved a big victory and managed to get clear majority in five provinces. It, however, manoeuvred to form coalition governments in few other provinces to term its ministries in eight provinces, Congress got clear majority in Madras, Bihar, Orissa, United Provinces and Central Provinces. In Bombay the Congress won some independent groups to form a coalition ministry. The Muslim League managed to get few seats in the Muslim minority provinces but failed in the Muslim majority areas.

Formation of Congress Ministries

Congress adopted rigid attitude after winning elections in majority. The Congress leaders behaved in a dictatorial manner and imposed their own will on 1st April 1937 the Governors of Bombay, Madras, Central Provinces, United Provinces, Orissa and Bihar invited the leaders of the Congress parliamentary groups in their respective provinces to form ministries. In reply to these invitations the Congress leaders put a condition on the government to give assurance that the Governors would not use their special powers of interference granted by the constitution for the protection of the minorities rights. This otherwise meant asking the government functionaries not to perform their duties. The government clearly expressed their inability to give such an assurance. However, Lord Linlithgow, the Viceroy, issued a statement on 21st June, 1937 in which he clarified that the Governors would use their special powers in matters of utmost urgency and that the ministers would be allowed to work freely. After this statement the congress working committee on 7th July, 1937 passed a resolution permitting the Congress to, accept the office.

Congress took office in eight provinces. In Punjab the Unionist Party of Sir Sikander Hayat formed ministry. Muslim ministry was formed in Sindh which was dissolved because of the Congress conspiracies. A coalition was formed in Bengal with Maulvi Fazal-ul-Haq of Krishak Praja Party as the leader of the coalition. Muslim League could not form Ministry in any province. Congress formed its ministry in N.W.F.P. as well which brought the number of Congress ruled provinces to six. In Bombay and Bengal the Congress formed coalitions with other groups.

As Muslim League had got sizeable success in the Muslim minority provinces it was hoped that the Congress would include Muslim League in the government in the Muslim minority provinces. But the Congress was reluctant in sharing the power with Muslim League and laid down degrading conditions for the Muslim League to be included in the Ministry. Discussions were held between Congress and Muslim League leaders. Maulana Abu-al-Kalam Azad, a member of Congress high command communicated to Chaudhri Khaliq-uz-

Zaman, the leader of the Muslim League, the following terms on which the Congress was prepared to let the Muslim League enter the provincial government:

1. The Muslim League group in the U.P. legislative assembly shall be dissolved.
2. The members of the Muslim League in the U.P. assembly shall join the Congress and would come under the party discipline.
3. The Muslim League members who wilt join the Congress shall carry out the instructions issued by the Congress Party leaders pertaining to their work in the assemblies.
4. The Muslim League parliamentary board shall be dissolved.

The above-conditions proposed by the Congress clearly exhibited the rigid and dictatorial attitude which the Congress had adopted after winning the elections. With a slightest feeling of self-respect would have accepted these degrading terms. The Muslim League therefore rejected these terms and a pure Congress ministers was formed in the United Provinces.

CONGRESS ATROCITIES ON THE MUSLIMS

Congress had formed its ministries in eight provinces. The Muslims living in these provinces under congress rule, were subjected to most inhuman treatment and made to bear the oppressive and tyrannical rule of the Congress for two and a half years. Congress adopted every means to completely obliterate the Muslim population of the provinces under its rule.

Congress had adopted an unconstitutional method to rule the provinces and its administration did not conform to the parliamentary system as laid down in the Act of 1935. The Congress ministries were not accountable to the Parliament. They received all instructions from the Congress high command and were answerable to it for all matters. The Congress High command made and removed the ministers. A parliamentary sub committee was set up by Congress to deal with the work of legislatures in all provinces. This committee was to guide and advise the legislatures in their functions. It consisted of Mau Abu-al-Kalam Azad, Rajendra Prasad and Sardar Vallabhai Patel. The provinces were distributed amongst the three members of the committee, Maulana and was given the charge of Bengal, United Provinces, the Punjab and the N.W.F.P. Rajendra Prasad got Bihar, Orissa and Assam. Vailabhai Patel was allotted Bombay, Madras, the Central Provinces and Sindh. This sub-committee was given enormous authority to deal with all matters in the Congress ruled provinces. The Congress regime was an absolutist rule and was in fact an oligarchy dominated by Mr. Gandhi.

With the installation of Congress ministries the Hindus came out to impose Hindu nationalism on the Muslims. Congress began its rule by imposing its will on the Muslim minorities in the provinces under its rule. The Muslims were forbidden to eat beef. Severe punishments were awarded to those who slaughtered the Mother Cow. Every effort was made to humble and humiliate the religion of Muslims. A systematic policy was framed by the Congress to erase Muslim culture. Hindi was enforced as the official language in all the provinces under the Congress rule. Azan was forbidden and organized attacks were made on Muslim worshippers busy in the mosques. Noisy processions were organized to pass near the mosques at prayer times. If a Muslim had to kill a cow for sacrifice, hundreds of Muslims including their children and women were to be killed as a reprisal. Pigs were pushed into the mosques and Azan was frequently interrupted.

Hindu-Muslim riots were maneuvered in various places to make a pretext for severe action against the Muslims. The Muslims were openly and freely mauled and molested. The government agencies offered no protection to the Muslims who fell a prey to Hindu domination and high-handedness. If the Muslims lodged complaints with the authorities the decisions were always against the Muslims.

1. Bande Matram

Bande Matram was a song in which degrading verses were used against Muslims and their religion Islam. The song was written by a Bengali novelist Bankim Chatterjee in his novel Anadamath and urged all the non-Muslims to wage war against the Muslims in order to expel them from Hindustan which meant for the Hindus only. In order to strengthen the Hindu nationalism, the Congress members in the Assemblies, under the instructions from the Congress High Command, insisted on commencing the day's beginnings by the recitation of the song Bande Matram. Bande Matram was also adopted as a national anthem and was to be recited before the start of official business every day.

2. Wardha Scheme

The Wardha Scheme was the outcome of Gandhi's philosophy. It preached Hindu nationalism and principles of non-violence. It aimed to develop a high respect among the young minds about the Hindu heroes and religious leaders. The Wardha and Widdia Mander schemes sought to isolate the young generation of the Muslims from their religion, culture and civilization. The Muslims, therefore, rightly feared that the education policies introduced under these schemes, were completely segregated from their religion, tradition and culture and would subvert all what they (Muslims) loved so much. The main objective of these schemes was to destroy the Muslim culture and secure perpetual domination of Hindu culture. It aimed at injecting the political ideas of one political party, the Congress, into the minds of the Muslim children. It completely ignored religion and favoured Hindi at the cost of Urdu;

3. Hoisting of Three-Coloured flag

Congress, after taking over the government in the provinces, immediately ordered the hoisting of three-coloured flag with the British Union Jack to prove that there were only two powers in it which were the British and the Congress.

4. Widdia Mander Scheme

Another attempt was made to erase the Muslim culture by introducing a new educational system. The education policy was known as Widdia Mander Scheme and meant to convert the non-Hindus to Hinduism. It was introduced in all schools, colleges and educational institutions. Under this scheme the students were asked to pay respect and homage to Gandhi's picture every day in their assemblies in the schools. The students were asked to bow before Gandhi's picture and sing hymns in his praise. Dr. Zakir Husain, a Congress Muslim, was the author of this scheme.

5. Hindu-Muslim Riots

Hindu-Muslim riots were usual during the Congress rule. Organized attempts were made on the honour property and lives of the Muslims by indulging in the communal and religious feuds. The Hindus were free to assault the innocent Muslims in any area. The Muslim houses and property were set on fire and their women and children abducted. Muslim massacre and plundering of their localities were the scenes of the day.

6. Muslim Mass Contact Campaign

Congress started a Muslim mass contact campaign. The main objective of this campaign was to damage the popularity of Muslim League amongst the Muslims. It was Nehru's imagination to destroy the image of Muslim League as the only representative party of the Muslims. The campaign began by directly contacting the Muslim masses with a view to win them over to the Congress.

MUSLIM LEAGUE'S ROLE DURING CONGRESS RULE

Muslim League remained very active during the atrocious rule of the Congress. It continued drawing attention of the masses, through its resolutions, to anti-Muslim policies of the Congress and appealing to the Congress to change its biased attitude towards the Muslims. The Muslim League protested against anti-Muslim policies of the Congress and openly condemned its various steps like the recitation of Bande Matram as the national anthem. Wardha Scheme, Widdia Mander Scheme and Congress's attitude against Islam. The Muslim League expressed its grave concern over the communal riots in the United Provinces, Bihar, the Central Provinces and Bombay. Quaid-i-Azam criticised the Congress rule and declared it as Hindu Raj which worked and existed to annihilate every other community. He said that the Congress rule was a fascist and authoritarian set up which uprooted all norms of democracy.

End of the Congress Rule

The Second World War began in 1939. Britain declared war against Germany the government appealed to all political parties for help and assist in this hour of need.

Congress convened its meeting to consider government's appeal and put the following conditions for assistance in war:

1. The British Government should explain the objective of the war.
2. The government should announce that the elected legislature would draft the constitution of India.
3. The members of the Viceroy's Executive Council should be those only who enjoy the support of the central ass.

The acceptance of these demands would have meant the transfer of power to the Congress as these demands clearly showed that the Congress was asking for the right of constitution making. The government could not accede to these demands as it wanted to pacify both Congress and the Muslim League. Viceroy declared that due consideration would be given to the point of view of every party and that dominion status would be given to India after the war.

Congress did not believe the promises of the government. Congress leaders expressed their utter disappointment on the decision of the government. Congress with a view of putting more pressure on the government, refused to extend co-operation to government in the war activities and announced to resign from the ministry. The Congress High Command asked its ministers to tender resignations in protest against the decision of the government. In November, 1939 the Congress ministries resigned from their office. The poor Muslim population took a sigh of relief as they have been relieved of the most tyrannical and oppressive rule of the Congress.

Day of Deliverance

With the resignation of the Congress ministries the Muslims of India were relieved of the most dreadful domination of the Congress and Hindu majority. The two and half years of the Congress rule was a bitter and painful experience for the Muslims Of India who had seen

the real Hindu mentality. The Quaid-i-Azam appealed to the people to observe the Day of Deliverance on 22nd December, 1939 and bow their heads before Almighty Allah who relieved them from the yoke of Congress. The Quaid-i-Azam appealed that the day should be observed with peace. The Muslims of India, in accordance with the appeal of the Quaid-i-Azam celebrated the day with happiness. Public meetings were held and thanksgiving prayers were offered in token of relief from the tyranny, oppression and high-handedness of the Congress regime.

CHAUDRI REHMAT AL AND PAKISTAN MOVEMENT

The name of Chaudri Rehmat A will always go in history with utmost esteem and reverence for the dedicated services which he rendered to the cause of the Muslims of India. He played a commendable role in the establishment of a Muslim state in the sub-continent. He is known as the architect of the idea of Pakistan in the history of Muslim India.

Chaudri Rehmat A was born in 1893 in the district of Hoshiarpur. He joined Islamia College, Lahore from where he took his Bachelor Degree. He joined service in a newspaper known as Kashmir. He then switched over to the teaching profession and joined Aitchison College, Lahore as a lecturer. Chaudri Rehmat Ali went to England for higher studies and obtained his Master's degree from the Cambridge University and later on did his Bar-at-Law from the University of Dublin.

Chaudri Rehmat Ali, a great and fiery orator, was full of nationalist sentiments. He had his firm belief in the separate identity of the Muslims and considered them a distinct nation. He was very much in favour of a separate homeland for the Muslims of India and considered it the ultimate destiny of the Muslims. In 1915 while addressing a meeting of Bazm-i-Shibli, he said, "The western part of India is a Muslim majority area which we will make an independent Muslim State. This can only be possible when we separate ourselves from the common nationality and sever our relations from the rest of India."

During his studies at Cambridge, Chaudri Rehmat Ali and his three other comrades issued a pamphlet in 1933 entitled as Now or Never. In this article Chaudri Rehmat Ali extremely criticised those Muslim leaders who were advocating the federal system in India. He declared in Now or Never that the Indian federation was not suitable to the Indian Muslims. He said that the Muslims were a separate nation with their own culture and civilization distinct from the Hindu culture and civilization. He said that to yoke together two different and distinct nations in one political system would lead to utter confusion and bitterness. He pleaded that the only solution to this dilemma was to divide the sub-continent to establish a separate Muslim state consisting of Punjab, Balochistan, N.W.F.P. Kashmir and Sindh. He suggested the name of PAKISTAN for the new Muslim state.

Chaudri Rehmat A set up Pakistan National Movement in England in 1933. He launched a vigorous movement of Pakistan from the platform of this organization. Pakistan National Movement was extremely opposed to the idea of making India a federation and did not like the Muslims to have any connections with India. This movement gave a clear explanation and clarification of the Two-Nation theory and expressed its firm belief in it. The Pakistan National Movement extended its endeavor to other parties of Europe and America. This organization cultivated awareness among the Muslims about their national image. Chaudri Rehmat Ali issued an from the platform of Pakistan National Movement entitled as "Objectives of Pakistan National Movement." In this article the aims and objects of the Pakistan National Movement were discussed and the name of South Asia was proposed for

the Indian Sub-Continent. In 1937 Chaudri Rehmat Ali demanded a Muslim State comprising of Bengal and Assam and proposed the name of Bang-i for it. He also suggested the name of Usmanistan for the Muslim state of Hyderabad.

Chaudri Rehmat Ali intensified his efforts during the Round Table Conference and urged the Muslim participants of the conference to reject the proposal of Indian federation. Chaudri Rehmat Ali was a great benefactor of the Muslims of India. His ideas and thoughts aroused hope among the Muslims of India. His scheme of a separate Muslim state created anguish among the Hindus and British who vehemently negated his ideas. Chaudri Rehmat Ali not only coined the name of Pakistan but also launched an effective movement for the accomplishment of Pakistan. His ideas gained wide range popularity among the Muslim youth of India. It was Chaudri Rehmat Ali who declared the Lahore Resolution as Pakistan Resolution which was finally accepted by the Quaid-i-Azam and all the Muslims of India.

Q9. What was the Pakistan Resolution? Write down its three points and what was the Hindu reaction after it had passed in the meeting?

Ans. Quaid-e-Azam presided over the Historic annual session (27th of All India Muslim League, held in Minto Park (now called Iqbal Park) in Lahore (22 to 24 March, 1940). A resolution, presented by Maulvi Fazal-ul- (Sher-e- Bengal) a renowned Bengali leader was passed. The Muslims set the clear goal on that historic day.

Background of Pakistan Resolution:

The Muslim leaders were worried about national future, ever since the Muslims lost the war of Independence 1857. The only goal before the leaders was to provide peaceful, safe and graceful environment to the Muslim nation. The future looked bleak and unsatisfactory. The presence of Hindu majority on the soil of British India was the root cause of their worries. Different leaders presented different suggestions.

C.R. Das, Lala Lajpat Rai, John Wright and the iron man of Russia, Joseph Stalin, anticipated the division of India.

Allama Iqbal in his presidential address at the annual session of All India Muslim League in 1930, declared that the establishment of a separate state in the North West of the sub-continent for the Muslims, the goal of the Muslim nation. As a student of Cambridge University, Chaudhry Rehmat Ali, distributed a pamphlet among the participants of Round Table Conference in 1932. The title of the pamphlet was 'Now or Never', in which he suggested the division of the sub-continent into a few states.

The Sindh Muslim League passed a resolution in its annual Session of 1938 and demanded partition into Hindu India and Muslim India.

Syed Hassan Riaz wrote that the Quaid had made up his strong mind to have a separate state for the Muslims in 1930 and till 1940 he kept on preparing the minds of the Muslims.

Presidential Address of Quaid-e-Azam

The Quaid-e-Azam in his presidential address clearly indicated the direction of Muslim struggle. He said,

Muslims, by any definition of the word, are a nation and possess their separate culture, social and religious system and sound traditions.

The sub-continent is not one country and Hindu Muslim issue is an international issue. It is not an issue of communal nature. The solution of the problem lies in the creation of more than one state in South Asia.

The rights of the Muslims will be un-safeguarded undivided India.

Partition of a land into two or more than two states is not an unprecedented idea. The Iberian Peninsula was divided into Spain and Portugal, Ireland was separated from United Kingdom and Czechoslovakia came into existence, because of partition. Referring to all such examples, he asked for the partition of British India. He termed it logical and just.

Basic point of the Resolution:

The contiguous units in different areas to be redemarcated as such that Muslim majority areas of North East and North West be established as independent Muslim states. No scheme other than partition of the Sub-continent will be accepted.

After the partition the rights of the Muslim minority will be protected, and suitable arrangements will be made for this purpose.

Hindu Reaction:

Immediately after the passing of the resolution, the Hindu journalists and leaders expressed their resentment. They rejected the demand and they ridiculed it. It was declared impracticable. Gandhi and Nehru, in particular, criticized it and turned it down in harsh words.

The Muslim League called it the Lahore Resolution but the Hindu press ironically termed it as the P Resolution. The Muslim leaders adopted the new term. The resolution was, later on, called the Pakistan Resolution in all quarters.

Reaction of The Muslim Theologists:

A large number of theologians were, reluctant to support the demand for partition. Only a few of them like Maulana Shabir Ahmed Usmani, Maulana Zafar Ahmed Ansari, Maulana Ashraf Ali Thanvi and some others supported the leaders of the Muslim League.

Reaction of the British:

The British press did not pay much attention.

Conclusion

This was the first decisive step towards the achievement of a separate homeland. After this firm decision, only in south India the Muslims got a separate state of their own. That is why we can say this resolution was the height of the struggle.

Q10. Write a note on Cripps Mission.

Ans. The government of Great Britain took an important step to solve the problems in India in 1942.

Background

In the 2nd World War, The Japanese forces were heading towards South Asia. The war seemed to be going in Japanese favour. The preliminary successes of Japanese encouraged the Indian National Congress. The movements against the government by Congress were troublesome for the Britishers. Congressites were confident that Japanese would hand over the power to the Indians after Britain's defeat. The Muslims had already been demanding a separate state of their own and had passed the resolution of 1940. To cope with this situation the government of Great Britain sent Sir Stafford Cripps to find a suitable solution for the circumstances in the sub-continent.

The Cripps Mission arrived but could not get any support from the Congress. Cripps brought a few proposals for discussions with the major political forces in the sub-continent.

Cripps Proposal:

Cripps announced his proposal on 29 March 1942 following are its main points:

Status of Domain

The sub-continent will be given the status of a dominion after the war.

Independence of The Indians In All Departments

All government departments will be handed over to the Indian Ministers including Defense, Foreign Affairs and Communications.

Central Constitutional Assembly

A central constituent Assembly will be formed to formulate a constitution. The Constituent Assembly will be elected by the members of the Provincial Assemblies.

Rights of Minorities

Special steps will be taken to provide safeguards to the minorities.

Provincial Autonomy

After the formulation of the constitution by the Constituent Assembly, it will be sent to the provinces. The provinces who do not endorse the constitution will be empowered to create a separate and free status for themselves.

Reaction of Political Parties:

Muslim League

The Quaid-e-Azam and All India Muslim League expressed thanks to Cripps and the Government of Great Britain for the promise to the Muslim majority provinces free and independent status. The hint was a clear indication of the creation of Pakistan.

All India Muslim League expressed thanks for the proposed steps for the protection of the rights of minorities. All India Muslim League discussed the proposals in the meeting and after long discussions; it decided not to approve the Cripps proposals as the demand for Pakistan was not accepted in clear cut terms.

Congress

Gandhi and his political party, Indian national Congress, absolutely rejected the Cripps proposals. They ridiculed the proposals. A post dated cheque of a bank that is going to be bankrupt. The Congress criticized the right of veto, given to the provinces. It opposed the idea of partition. It expressed its displeasure for providing protection to the minorities.

Conclusion:

The British government under American pressure prepared the Cripps proposals. The government was not willing to agree to the demands of Indian national Congress. On the other hand Congress could not support the proposals when the Japanese were looking to be in strong position. The effort proved futile but from Muslim point of view, it was a step towards partition.

Q11. Write a note on Simla conference.

Ans. The Viceroy, Lord Wavell, to have a dialogue with the major political parties in 1945, called Simla conference. The following politicians were invited to participate in the Conference at Simla, a summer resort, and capital of the Federal government in the summer season.

Congress:	Pandit Nerhru, Beldev Singh and Azad
Muslim League:	Quaid-e-Azam, Liaquat Ali Khan and Abdu Rub Nishter
Chief Ministers:	All provinces
Unionist and other parties' representatives	

Background:

The Indian National Congress kept on pressurizing the British government to quit India. The failure of Cripps Mission encouraged the Congress leaders. Gandhi was not

prepared to tolerate British Raj anymore. His "Quit India Movement" gained momentum. Gandhi wanted immediate transfer of power to the majority party. He tried to blackmail the government, and gave the boycott call to the workers. Civil disobedience Movement, Quit India Movement, Swadeshi Movement and other methods were used to force the British to quit India. Processions and protest meetings were arranged in all the cities. Gandhi and his party was expecting the defeat of the Allied Forces at the hands of the Japanese, therefore, the Hindus continuously built up the pressure against the government. In all such activities the All India Muslim League was ignored.

The expectations of Gandhi were not fulfilled. The Allied Forces gained the ground. The desperate Gandhi changed his tactics and turned toward the Muslim League. Gandhi Jinnah dialogues were arranged. The former wanted to entrap the later. Gandhi was now ready to give some concessions to the Muslims in order to start a joint struggle of the two parties. The Quaid very well understood his mind. He did not agree to enhance the strength of the Gandhian movements. The Quaid did not budge an inch from his demand for Pakistan. The situation demanded some sort of government initiative. So the Viceroy gave his plan in the Simla Conference.

Wavell Plan:

The Viceroy of India Lord Wavell chalked out a plan to settle the political issues with political parties to introduce a framework order, under which the elections to federal and provincial legislative assemblies could be conducted for the formation of future government. The plan was as under:-

The future constitution will be framed with the consent of all major political parties.

An Executive Council will be made and representatives of all major political parties will be included in the Council. The council will consist of six Hindus, five Muslims and one British.

The Viceroy will preside over the meetings of the Executive Council. The Commander-in-Chief will be ex-officio member of the Executive Council. All the members of the Council will be nominated by the Viceroy.

Provincial Executive Councils will also be organized. Governor of the province will be the Chief of the Council, in each province.

Failure of the conference:

The conference had to decide the political infrastructure, the formation of assemblies and governments at central as well as provincial level. The move was encouraging for Congress. Whatever was the situation, the Congress was going to form the government on the basis of its majority. Congress joined the conference proceedings with high hopes. It had also declared before holding a conference that it would not accept partition in any case.

The meeting started to discuss the first point on agenda. The point related to the nomination of five Muslim ministers of the Viceroy's executive Council. The Quaid-e-Azam vehemently argued that all the five would be nominated on the recommendations of All India Muslim League. No other party had a right to send even a single member. The Viceroy and Indian National Congress wished to nominate Maulana Azad as, Muslim minister. The Quaid did not agree to this proposal. Now Viceroy asked the Quaid to accept Malik Khizar Hayat Tiwana, the leader of Unionist party. The Quaid-e-Azam rejected this name as well and insisted that all the five ministries should be given to All India Muslim League. The very first point created a fuss and further discussion was futile, therefore, the Simla Conference failed.

in getting any objective.

Responsibility for Failure:

The Indian National Congress held the Quaid-e-Azam responsible for the failure.

Lord Wavell also criticized the inflexible attitude of the Quaid-e-Azam.

Quaid-e-Azam refuted the blame and disclosed the trap prepared by Lord Wavell and Gandhi to entrap the Muslim. It was their joint venture. Had Muslim League accepted the plan, it would never have a separate state in the shape of Pakistan.

Conclusion

Simla Conference was a step to make a possible understanding between the British Govt. and the Indian Political Leaders but the formula of the nomination of Muslim members unwrapped the mentality of Lord Wavell and Congress. It was the foresight of the Quaid-e-Azam that rescued the Muslims. On the whole, the Wavell Plan was a symbol of weakness of the British Rulers.

Q12. Why were 1945-46 general elections arranged? What was the gain of the Muslims in these elections?

Ans. General elections were held in the sub-continent in 1945-46. The World War II was over and the USA emerged as a super power. It looked forward to get its share from the colonies of UK, and it was asked to hand over the power to the people.

Purpose of Elections

General elections were imperative in the sense that the government intended to know the real political force of every political party.

The future of the sub-continent was to be decided in the light of the people's mandate in the elections.

The failure of Simla Conference and its responsibility was the important issue in those days. The elections could clarify the situation, which political party was holding the just stand.

To know the people's mind, the government announced the election schedule. The elections of Federal Assembly and all provincial assemblies were to be held in late 1945 and early 1946, respectively. All political parties welcomed the decision.

Manifestos of Different Parties

Following were the programmes of different parties:

Congress:

Congress gave the following points as its manifesto:

Freedom of India

United India (Akhand Bharat)

Representation of the Hindi and all the minorities of India

Muslim League:

Liberation of India from British Rule

Partition of India (Achievement of a separate Homeland for the Muslims)

Muslim League as the representative of All the Indian Muslims

The Muslim League highlighted partition in his manifesto. The Quaid-e-Azam termed the elections as referendum on one issue, and the issue was 'Pakistan or no Pakistan'. He made it clear that the defeat of Muslim League would mean burial of the idea of the creation of Pakistan. And if the Muslims supported All India Muslim League, no power on earth would be able to stop the creation of Pakistan.

Election Campaign:

All political parties campaigned during the elections. The two major political parties stood against each other.

Congress:

Congress wanted to check the intentions of Muslim League at every cost. The leaders traveled from North to South and East to West. People's contact campaign went on full swing. Congress compromised with Majlis-e-Jamiat and Unionist Party. A big election alliance of four parties was formed against Muslim League.

Muslim League:

The Muslim League did not make any compromise with any other party and contested all the important seats single handedly. The elections were a matter of life and death for Muslim League. The Quaid-e-Azam toured throughout the sub-continent and pursued the Muslims to get realized the importance of the elections. The Quaid-e-Azam openly challenged that the Muslim League would prove the demand for Pakistan as the only option left for Muslims.

***BAN KE RAHE GA PAKISTAN
LEY KE RAILIEN GAY PAKISTAN***

Were the slogans raised by the Muslims in the streets, bazaars, processions and electoral meetings.

Results of Election

Following were the results of the elections:

Federal Assembly:

The election of Federal Assembly were held in December, 1945 on the basis of separate electorate. 30 seats were allocated to the Muslims. The Muslims League won all the seats.

Provincial Assemblies:

The provincial elections were held in January, 1946. The Muslim League defeated its rivals on 434 seats out of 495 Muslim seats.

Muslim League came out victorious. The claim of the Quaid- proved true and the absolute majority of the Muslims supported demand for Pakistan. Now no power on earth could stop Pakistan from coming into being.

Conclusion:

The results proved that the Muslim League was the sole Muslim political party, and further that the stand of the Quaid in Simla Conference was absolutely just. Now no one could fix responsibility on him for the failure of Simla conference. These elections paved an easy way for the creation of Pakistan

Cripps Mission

A mission was sent to the sub-continent in 1942 by the Government of Great Britain under the leadership of Sir Stafford Cripps. The Indian Muslims, through the Pakistan Resolution, had already demanded the creation of Pakistan. The Japanese forces were heading towards South Asia. The war seemed to be going in Japanese favour. The preliminary successes of Japanese encouraged the Indian National Congress. The movements against the government by Congress were trouble-some for the Britishers. Congressites were confident that Japanese would hand over the power to the Indians after Britain's defeat. The

Cripps Mission arrived but could not get any support from the Congress. Cripps brought a few proposals for discussions with the major political forces in the sub-continent.

Cripps Proposals

1. The sub-continent will be given the status of a dominion after the war.
2. All government departments will be handed over to the Indian Ministers including Defence, Foreign Affairs and Communications.
3. A Central Constituent Assembly will be formed to formulate a constitution. The Constituent Assembly will be elected by the members of the Provincial Assemblies.
4. Special steps will be taken to provide safeguards to the minorities.
5. After the formulation of the constitution by the Constituent Assembly, it will be sent to the provinces. The provinces who do not endorse the Constitution will be empowered to create a separate and free status for themselves.

REACTION OF POLITICAL PARTIES

- The Quaid-e-Azam expressed thanks to Cripps and the Government of Great Britain for the promise to the Muslim majority provinces free and independent status. The hint was a clear indication of the creation of Pakistan. All India Muslim League expressed thanks for the proposed steps for the protection of the rights of minorities.
- All India Muslim League discussed the proposals in the meeting and after long discussions, it decided not to approve the Cripps proposals as the demand for Pakistan was not accepted in clear cut terms.
- Gandhi and his political party, Indian National Congress, absolutely rejected the Cripps proposals. They ridiculed the proposals: A post dated cheque of a bank that is going to be bankrupt. The Congress criticized the right of veto, given to the provinces. It opposed the idea of partition. It expressed its displeasure for providing protection to the minorities. The Cripps proposals were prepared by the British government under American pressure. The government was not willing to agree to the demands of Indian National Congress. On the other hand Congress could not support the proposals when the Japanese were looking to be in strong position. The effort proved futile but from Muslim point of view, it was a step toward partition.

SIMLA CONFERENCE

Simla Conference was convened by the Viceroy, Lord Wavell, to have a dialogue with the major political parties in 1945. The following politicians were invited to participate in the Conference at Simla, a summer resort, and capital of the Federal government in the summer season.

Congress:	Pundit Nehru, Beldev Singh and Azad
Muslim League:	Quaid-e-Azam, Liaquat Ali Khan and Abdur Rub Nishtar

Background

The Indian National Congress kept on pressurizing the British government to quit India. The failure of Cripps Mission encouraged the Congress leaders. Gandhi was not prepared to tolerate British raj anymore. His 'Quit India Movement' gained momentum. Gandhi wanted immediate transfer of power to the majority party. He tried to blackmail the government, and gave the boycott call to the workers. Civil Disobedience Movement, Quit

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3. The Viceroy will preside over the meetings of the Executive Council.
4. The Commander-in-Chief will be an ex-officio member of the Executive Council.
5. All the members of the Council will be nominated by the Viceroy.
6. Provincial Executive Councils will also be organized. Governor of the province will be the Chief of the Council, in each province.

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Responsibility for Failure

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The new elections were held in 1945-46 and the Muslim League won all the Muslim seats of the Federal Assembly. These elections further strengthened the Quaid's position. The Muslim masses gave their clear cut verdict in favour of the Muslim League, and it came out victorious as the only Muslim political party.

CABINET MISSION PLAN 1946

The World War-II was over. In the general elections war hero of the conservative party, Mr. Churchill was defeated and Mr. Attlee succeeded him as Prime Minister. The victorious Labour Party had made a commitment, in its manifesto, to settle the future of the sub-continent. He sent a high powered Mission to India to bring round all the political parties to an amicable formula for the freedom. The Mission consists of.

Q25. Write down the names of member of Cabinet Mission Plan 1946.

1. Sir Stafford Cripps
2. E.V. Elaxander
3. Sir Pathick Lawrence

Dialogue With Parties

The members of the Mission had separate meetings with the major leaders of the political parties. They also tried to know the points of view of the Governors and Chief Ministers of different provinces. Governor General was also taken into confidence. Both the major political parties were very much clear about their opinions. The Muslim League was emphasizing that partition and creation of Pakistan was the only solution of all political problems. The Indian National Congress vehemently opposed it. It could never accept a formula based on the division of the sub-continent into two or more than two independent states. Congress outrightly rejected the demand for Pakistan and the two Nation Theory on which the Muslims' stand was based upon.

Tension arose during the discussions. The Prime Minister, before sending the Mission, declared in the Parliament that no minority would be given veto power; and the hindering of the political process by any party would not be tolerated. The Quaid-e-Azam vehemently criticized the statement but Congress expressed its pleasure. The Quaid categorically stated that the Muslim League was performing the duty of protecting the rights of the Muslims. He further explained that Muslim League was trying to resolve the problems on the basis of Two Nation Theory. During his meeting with the members of the Mission, the Quaid made it clear that the sub-continent was neither a country nor inhabited by one nation. The Muslims have a separate identity and, they have every right to determine their future course as a separate nation.

Cabinet Mission Proposals

Cabinet Mission presented the following proposals before the political parties:

i. Indian Union

The sub-continent will be given the status of a union. The union will consist of many provinces and princely states. The system will be federal. The centre will deal with Defence,

Foreign Affairs and Communications. All other departments will be handed over to the provinces. All taxes will be levied by the centre.

ii. Groups of Provinces

The provinces will be grouped as under:

Q6. *What were the groups of provinces formed the cabinet Mission plant.*

Group 'A' Bombay, Madras, U.P. Urisas and C.P, Bihar

Group 'B' Punjab, Sindh and NWFP

Group 'C' Bengal and Assam

Nature of the federation was unique in which three tiers were to exist, centre, group of provinces and province. Three different organizations at all these three levels would be formed. One point was quite strange that the powers of central and provincial organizations were specifically mentioned in the Cabinet Mission Plan but the powers of "Group of Provinces" were not defined. This matter was left to the provincial and group organizations to solve themselves.

The provinces will get representation in the Federal Assembly and Federal Cabinet as per their respective population.

iii. Constituent Assembly

The members of all provincial assemblies will the Constituent Assembly. The Constituent Assembly will formulate a constitution for the whole sub-continent. After that three provincial groups will frame their respective constitutions.

iv. Interim Government

The Interim government will immediately be installed and it will run the system of government till the formation of the constitution. The representatives of major political parties will be included in the interim government. No Britisher will be the minister. The cabinet will be powerful in administrative matters.

v. Separation from the Group

If a province likes, it will be authorized to quit the group to which it is being attached. Such a province would be free to join any other group of choice.

vi. Separation from Indian Union

One or two groups of provinces will be authorized to quit the Indian Union after ten years. It means that group 'B' or 'C' or both will be able to maintain their sovereignty. The two groups were of Muslim majority provinces. Possibility of the creation of Pakistan was just N) years away, and this was the demand of Pakistan.

vii. Veto Power

The option to reject the Cabinet Mission Plan was given to every political party but that party would not be able to join the interim government. The right to join the interim government was given only to the parties who supported the plan. Congress was pleased to see, this condition as the Muslim League 'was not allowed to veto the Plan. In case it vetoes, it would be kept away from the government.

REACTION OF POLITICAL PARTIES

Indian national congress

The immediate reaction of Indian National Congress was extremely positive. The party leaders welcomed it. The Hindu journalists expressed their satisfaction and congratulated one another. 'The plan was a defeat of the Muslim League.

All Indian Muslim League

The party workers were totally disappointed from the Cabinet Mission Plan. They considered the plan a victory of the Opponents of Pakistan. They felt that the 'idea of Pakistan was totally ignored and the demand of the Muslim League was rejected.

The Quaid-e said, "I am sorry to see that the demand for Pakistan has been ignored by the Mission Plan. We still believe and say with full confidence that the solution of political problems lies in the creation of two Independent sovereign states."

Gandhi

Gandhi in his press statement talked about the supremacy of the Parliament and expressed his opinion that Parliament would be empowered to bring changes in the system, introduced by the government on the basis of the Cabinet Mission Plan. It means that Hindu majority in the Parliament would dictate its terms. The safeguard provided by the Cabinet Mission to the Muslims could be withdrawn by the Hindu majority Parliament. The statement of Gandhi further aggravated the frustration of the Muslim nation.

Final Decision

The first reaction of the two political parties was totally different. It looked clear that Congress was going to give its consent and the decision of the Muslim League would be contrary to it. The matter was widely discussed in the general councils of both the parties. The council of Muslim League gave full mandate to the Quaid-e-Azam to declare the policy. He, contrary to the expectation of all the political circles, declared to accept the plan and Congress was put to an embarrassing situation. The Quaid declared that he accepted the plan with the idea that the demand for the creation of Pakistan would be in a position to establish their own independent sovereign state comprising of Assam,

Britishers were about to leave the sub-continent, and could play havoc with the Muslim nation.

The Quaid-e-Azam exchanged views with his party leaders and then discussed the forthcoming problems of the Muslims with the Viceroy. On his repeated requests, the Quaid-e-Azam honoured his invitation and joined the government. Pundit Nehru had also appealed to the Muslim League but the Quaid-e-Azam gave the whole credit to the Viceroy.

The Muslim League withdrew its call for the Direct Action. The five members of the Muslim League who took the oath of office as Minister were:

Q27. Write the name of representatives of Muslim League for interim Govt. 1946.

- i. Liaquat Ali Khan
- ii. Abdur Rab Nishtar
- iii. I.I. Chundrigar
- iv. Raja Ghazanfar Ali Khan
- v. Jogindar Nath Mandal

The last one belonged to the minority: The Muslim League actually wanted to show that it was looking after the interests and rights of all the minorities. This step was taken to counter the decision of the Congress that had nominated Maulana Azad as one of the six ministers, to prove that Congress was also representing the Muslims.

3RD JUNE 1947 PLAN

Appointment of Mountbatten

Both Simla Conference and Cabinet Mission Plan failed to produce an amicable solution of the constitutional and political problem India. I Lord Wavell could not unite the parties, and the British government had to replace him with Lord Mountbatten. Half of the Cabinet Mission Plan could be implemented but hardships were there. The grouping of the provinces was abandoned. The Muslim League joined the Interim government but did not participate in the constitution making process, therefore, the dream of making a constitution could not be realized. The whole system was suspended. The joint venture of Gandhi and Wavell miserably failed. Now the British government decided to test another option. The British Prime Minister declared on 20th February 1947 that British rule in South Asia would come to an end by June 1948. The whole process of transfer of power was to be conducted by the new Viceroy, Lord Mountbatten who immediately took the charge.

Meeting with political Leaders

Soon after taking over the charge, the last Viceroy started meeting with the leaders of the political parties. In his meeting with the Viceroy, the Quaid-e-Azam told him in clear cut terms that the Muslim League would never accept any formula except the partition of India. The 1945-46 elections had strengthened the position of the Muslim League. The Viceroy got fully convinced that he could in no way stop the creation of Pakistan. He was now clear that the dream of independent Indian Union would never be fulfilled. The Lord began to pursue the leaders of Indian National Congress for the partition. After a series of meetings he was successful in his mission. It was because he promised them to create a weak and moth-eaten Pakistan that would never be able to survive for a long time. He stood by his words and fulfilled his promise but it was because of the blessings of Allah Almighty that Pakistan emerged on the map and remained an independent sovereign state. Inshallah the state of Pakistan will survive forever. The bad intentions of Indian National Congress were bound to fail. The joint conspiracy of British government and Congress could not stop the creation of Pakistan.

Lord Mountbatten prepared a plan to leave the sub continent. He managed to get the consent of both the parties and sent the plan to London for the approval of the British Cabinet.

Important Points of the Plan

The June 3, 1947 Plan was an elaborate one. It covered the whole of the sub-continent. The government took final decision to divide it into two independent states. The principle of partition was approved. Now the details were laid down to decide the future of the provinces and small states.

i. Competent Leadership:

C.P., U.P., Urrisa, Bombay, Madras and Bihar were non-Muslim majority provinces. All these provinces were to be included in Bharat.

ii. Province of the Provinces

The decision was taken to divide Punjab province into two parts. The Muslim majority area would go to Pakistan and non-Muslim majority area to Bharat, respectively. A Commission was created to draw the line of demarcation between Pakistani Punjab and Bharati Punjab.

iii. Province of Bengal:

The principle approved For Pun jab was also approved for Bengal. The province was to be divided into East Bengal and West Bengal. East Bengal was pre-dominantly a Muslim area while Hindus were in majority in West Bengal. A Boundary Commission for the demarcation of the boundary was created by the British government.

iv. Province of Sindh

The members of the Sindh Provincial Assembly got the right to join Pakistan or Bharat by a majority vote.

v. Balochistan

Balochistan had not yet been given the status of a full fledged province. It was decided that Shahi Jirga and Municipal Committee Quetta would decide the future of Balochistan by the majority votes of their members.

vi. Sylhet

Sylhet was one of the districts of Assam. A very large majority of the district was Muslim. The people living in the District, Sylhet had to decide their own future through a referendum. They had to opt either for Pakistan or Bharat.

vii. NorthWesternFrontierProvince

The people of NWFP had to decide their fate by a referendum. They could either join Pakistan or Bharat.

viii. States

There were 635 states in the sub-continent where Nawabs and Rajas were ruling over their areas and people with internal sovereignty. The external sovereignty was lying with the British government. Each state was given the right to join Pakistan or Bharat, keeping its geographical position and special circumstances in view.

IMPLEMENTATION OF THE PLAN JUNE 1947

- The non-Muslim majority provinces were included in Bharat. In the district Sylhat the people took part in a referendum. A very large majority favoured Pakistan and Sylhet was included in Pakistan. Sylhat became a district of East
- The members of the Sindh Assembly voted for Pakistan and Sindh became a province of Pakistan.
- The Shahi Jirga and Quetta Municipality voted for Pakistan and Balochistan became a part of Pakistan.
- A referendum was held in NWFP the people had to choose either of the two, Pakistan or Bharat. A dominating majority voted for Pakistan and NWFP joined Pakistan.
- The Provinces of the Punjab and Bengal were to be divided into two parts. Sir Radcliffe, a British lawyer. Was appointed the Chairman of the Boundary Commission. Two members each were nominated by the Congress and Muslim League to help the Chairman. The two provinces were divided into two parts. Sir Radcliffe was in contact with Nehru and Lord Mountbatten.. He conspired and did injustice
- With Pakistan. Many Muslim majority areas were given to Bharat and Pakistan was deprived of its right share. As the Muslim League had accepted Sir Radcliffe as arbitrator so the Quaid-e-Azam did not raise any objection to the decision of the Boundary Commission.

- The princely states themselves decided in favour of either Pakistan or Bharat. While taking the decision, every state kept its geographical position and special circumstances in view. Disputes erupted in the states of Hyderabad Daccan, Junagarh, Manavadar and Jammu and Kashmir. The majority of first three states was non-Muslim and the rulers were Muslims, by faith. All three Muslim rulers thought either to maintain their independent states or to join Pakistan. Bharat invaded all the three states one by one and forcibly brought them into its own fold. The position of state of Jammu and Kashmir was just the Opposite. Here the ruler was a non-Muslim and a large majority of Kashmiris was Muslim. Pakistan supported the right of self-determination of the Kashmiris Geographically the state seems to be a natural part of Pakistan. All the elements favoured the Pakistani stand but Bharat committed aggression and sent its forces to bring Jammu and Kashmir under her control. So far both the countries have fought three wars to resolve the dispute of Kashmir but it proved all in vain. The wars were fought in 1948, 1965 and 1971. Pakistan has been persistently supporting the right of self of Kashmiris and Kashmiris themselves are fighting for their liberation. About nine million Kashmiris have been martyred by Bharati forces to crush the struggle of the Kashmiris.

Q. Write a note on Right of Separate Electorate.

Ans:

After the war of independence (called MUTINY by the British), the Muslims became a slave nation and the British tried to make them eternal slaves by introducing Combined Electorate in the name of political reforms. Sir Syed Ahmed Khan then demanded for the separate electorate. At last the Muslims were given the right of separate electorate in the Act of 1909 (Minto Marley Reforms) after discussing it with the Muslim Delegation at Simla in 1906.

Separate Electorate:

Separate Electorate is a political term. It means an electoral system in which the rights and interests of different nations are protected by fixing their separate seats in the legislatures according to the proportion of their population. In this system the voters of that nation can vote for the contestant of their own nations particularly.

Combined Electorate:

Combined Electorate is another political term. It means an electoral system in which the rights and interests of different nations are not protected by fixing their separate seats in the legislatures but the candidates of any nation can win one seat by the majority of votes. In these electorates minorities are dependents on the will of majorities.

Importance of Separate Electorate for the Muslims in the Sub- Continent:

Without the right of separate electorate the Hindu Majority could dominate the Muslims in the British Democratic System. The separate identity of the Muslims was in danger because of combined electorate system and the political rights of the Muslims were being ignored. That is why the Muslims of the Sub-Continent demanded the Separate Electorate.

Muslim Struggle for the Separate Electorate:

The Combined Electorate System was implemented in India after the war of independence. The Muslims raised their voice against it through out the struggle for freedom. Following are the various aspects behind the Muslim Struggle for the Separate Electorate.

1. Sir Syed Ahmed Khan and Separate Electorate:

Sir Syed Ahmed Khan was the first Muslim Leader who opposed the combined electorate system when it was implemented. He explained the intensity by pointing out the differences in Meerut on 16 January 1888. He said,

"This thing is confirmed that the population of Hindus is four times more. We can calculate that the Hindu candidate will get four votes and Muslim candidate will get only one vote. Therefore, it is necessary that separate electorate should be implemented and Hindu Muslim constituencies should be marked so that Hindu votes will elect Hindu candidates and Muslim voters will elect Muslim candidates."

2. Act of 1892 and Combined Electorate:

Combined electorate was implemented in India under the Act of 1892 in central and provincial levels. The candidates and the voters were given different terms of property, income and education. These terms affected majority of the Muslims.

3. Muslim Reaction on Combined Electorates:

Sir Syed criticized the combined electorate system and other Muslims strongly reacted against it. Syed Mahmud, son of Sir Syed and Mr. Beck, The Principal Ali Garh College sent a memorandum to the British Government demanding:

"The Muslims would always be deprived of leadership due to combined electorate. As the Muslims are a separate nation, they should be given the right to the separate electorate."

4. Simla Delegation and Separate Electorate:

On 1st October, 1906 a delegation of 35 Muslim leaders under the headship of Sir Agha Khan met the Viceroy Lord Minto and demanded the right of separate electorate for the Indian Muslims in the following words:

"Separate electorate should be implemented in the Sub-continent. The Muslim constituencies should be marked for this. So that Muslim voters may vote for Muslim candidates and the Hindu voters may vote for the Hindu candidates."

5. Efforts of Muslim League for Separate Electorate:

After its establishment, Muslim League started efforts for separate electorate. A delegation of London Branch under the headship of Syed Ameer Ali met John Marley, the minister for India and emphasized the approval of separate electorate. Later on another delegation of the Muslims met the Viceroy Lord Minto and reminded him his promise with Simla Delegation. At last John Marley and Lord Minto approved the demand.

6. Reaction of Hindus on the Demand for Separate Electorate:

Congress and prominent leaders of Hindus opposed the Muslim demand for the separate electorate. They declared it communal system of electorate and branded the Muslim league a communal party and its objectives against the interests of India. They also forced the British to withdraw this approval.

7. Minto Marley Reforms and Separate Electorate:

In 1909 Minto Marley Reforms were introduced in the Sub-Continent. In these reforms the demand for separate electorate was approved. The Muslims were allotted five seats in the Central Legislature and 18 out of 284 seats from the provincial Legislature though in Punjab and C.P. separate electorate was not promulgated.

8. Lucknow Pact and Separate Electorate:

Hindus opposed the approval of separate electorate in Minto Marley Reforms. With the efforts of Mr. Jinnah a pact was signed between Muslim League and Congress in Lucknow in 1916. In this Pact Congress agreed to the separate electorate for the Muslims. This is the only occasion in the history of the struggle for the freedom that Congress accepted the Muslims as a separate nation.

9. Lord Chelmsford Reforms and Separate Electorate:

In 1919 Lord Chelmsford introduced reforms in the Sub-continent. As Congress has accepted this right of the Muslims, he did not disapprove separate electorate.

10. Delhi Proposals and Separate Electorate:

Moti Lal Nehru offered Quaid-e-Azam to accept all the demands of the Muslims if the Muslims were ready to withdraw from the right of separate electorate. Quaid-e-Azam called a

meeting of the Muslim leaders in Delhi in 1927. They prepared some suggestions called Delhi Proposals as a substitute for the right of separate electorate. These suggestions were not accepted by the Hindus so Quaid-e-Azam withdrew these proposals and the Muslims remained firm at the separate electorate.

11. Nehru Report and Separate Electorate:

In August 1928 under the headship of Moti Lal Nehru a seven member committee presented its report. In this report separate electorate was strongly opposed in the following words:

"Separate electorate is a cause of communal violence therefore combined electorates should be implemented."

12. All Parties Muslim Conference and Separate Electorate:

All parties Muslim Conference was held in Delhi. In this conference all the Muslim leaders including Quaid-e-Azam strongly supported separate electorate.

13. Fourteen Points of Quaid-e-Azam and Separate Electorate:

Quaid-e-Azam presented a resolution as an answer to the Nehru Report in the annual meeting of All India Muslim League on 25 March, 1929. The resolution consisted of fourteen points was accepted unanimously. Later on this resolution became popular with the name of "Fourteen Points of Quaid-e-Azam". In one point Quaid-e-Azam said:

"The present system of separate electorate should remain as such but each sect should be given the permission to adopt combined electorate on its wish."

14. Communal Award and Separate Electorate:

Indian Leaders failed to find a solution for the communal problems in three Round Table Conferences (1930- 1932). After these Conferences, The British Government issued an award known as "Communal Award". In this award The British Government announced the right of separate electorate not only for Muslims but for Sikhs, Christians and *Achuts* also.

15. Government of India Act 1935 and Separate Electorate:

British Government promulgated Government of India Act 1935 to end the constitutional crises in India keeping in view the reports of three Round Table Conferences. Separate electorate system remained a part of this law.

Conclusion:

The separate electorate was not merely a demand but was a matter of great importance for the Indian Muslims. Under this election system Muslim League won 434 out of 492 Muslim Seats in the Provinces and 30 out of 30 Muslim seats in the Center. Thus separate electorate system proved strength for the establishment of Pakistan. At last Indian Muslims succeeded in achieving their free homeland.

CHAPTER # 4

EARLY PROBLEMS OF PAKISTAN

Q1. What do you know about the dispute of the state of Jammu & Kashmir?

Ans. During British rule in the Sub-continent 635 princely states were internally ruled over by Nawabs and Rajas. The states did not possess external sovereignty. Foreign affairs and defense were under direct British control. The total population of such states was one fourth of the total population of the Sub-continent, while one third of the total area belonged to the princely states. When freedom struggle was going to succeed, the future of princely states also came under discussion.

On 20 February 1947, the British government promised to lift its control from India and Indian princely states. The states, immediately declared their affiliations either with Pakistan or India. The following states remained reluctant and did not join either of the two countries. The Indian forces forcibly annexed them with India.

1. The State of Hyderabad Daccan:

The ruler of the state was a Muslim, called "Nizam" while the majority of the people belonged to Hindu religion. Nizam was very popular among his people. The social and economic conditions of the state were satisfactory. The benevolent ruler was properly safeguarding his people. Nizam, being the Muslim, never liked annexation with India but the Indian government pressurized him. Lord Mountbatten, as First Governor General of India, also pressurized him to annex his state with India, on the basis of geographical situation. Nizam did not agree with them and resisted all the pressures. He had another option in his mind and that was to have absolute sovereignty for his state. The Indian government forced him to sign the document of annexation but he refused. Nizam appealed to the United Nations for help and protested against the conduct of India. The matter was under consideration when the Indian forces invaded Hyderabad Daccan. On 17th September 1948, the army of Nizam surrendered to the Indian forces. India got control of the state forcibly.

2. The State of Junagarh:

Just like Hyderabad Daccan, the Nawab of Junagarh was a Muslim and the Hindus were in majority in the state. The distance of the state from Karachi was 480 kilometer. The population was around 7 Lac and total area comprised 3337 square kilometers. Nawab announced the annexation of Junagarh with Pakistan. The Governor General of India, Lord Mountbatten, favoured the annexation with India. Pakistan government issued a letter after accepting the declaration of annexation by the Nawab. A copy of the letter was sent to the Governor General, as well. India considered the action of Pakistan as interference in its internal affairs. The state was surrounded by Indian army from all sides and blockade continued for indefinite period. The food and other things were checked at the borders. Finally the army

entered in the territory and got hold of the state. The Nawab found it advisable to migrate to Pakistan. He also sent a protest to the United Nations but it was in vain. No action was taken. Pakistan too, lodged a protest with the Security Council. The matter is still lying there, indecisive.

3. State of Manavadar:

Another state, Manavadar, was predominantly a non-Muslim state and the ruler was a Muslim. The Muslim ruler declared his decision of annexation with Pakistan. The Indian army repeated the same action and invaded Manavadar, as was done in Junagarh. It was another action of forcible annexation. Lord Mountbatten, as Governor General, ordered the attack on Manavadar and Junagarh.

4. State of Jammu and Kashmir:

The state of Jammu and Kashmir is situated in the North of Pakistan and was the largest state in the Sub-continent. The state is contiguous to Pakistan, China, Tibet and Afghanistan. The total population of the state was 4 million as per Census of 1941. The area of the state was 84471 sq. km. It is predominantly a Muslim state. The British government sold the whole area of the state to a Dogra Raja, Gulab Singh, for Rs. 75 Lac only in 1846. Muslims agitated in 1930 and the struggle for independence from Dogra control started Movement. The Raja used iron hand against the freedom fighters with the help of British government. The freedom struggle was going on when the Sub-continent was partitioned. The Kashmiris are mostly Muslims. They aspired for annexation with Pakistan; "Kashmir Bane Ga Pakistan" was the main slogan of Kashmiri people.

The state of Jammu and Kashmir is, culturally, geographically and religiously very close to Pakistan. Most of the rivers flow from Kashmir to Pakistan and irrigate the lands of Pakistan. The Kashmiris have been emotionally attached with Pakistan. Therefore, they pressed the Raja to join Pakistan. The Hindu ruler did not appreciate the idea. Seeing no hope of liberation, the Muslims started a freedom movement. Raja did every thing to crush the activities of the Muslim Kashmiris. Millions of Kashmiris were forced to migrate to Pakistan. The forces of Raja slaughtered more than 2 Lac Kashmiris. The oppression made the movement to get greater momentum with the passage of time. Raja found he helpless, therefore, he appealed to Indian government to come to his rescue. The Indian government, on the other hand, kept on pressuring Raja to sign a document of annexation. He utterly refused and the government prepared a fake document and declared the annexation of Jammu and Kashmir with India.

Now the people of Kashmir took the weapons in their hands and started fighting against the Indian forces. The retired army officers of Jammu and Kashmir came forward to lead the struggle and volunteers also joined the liberation movement. The Indian army could not check it. The Kashmiris got liberated a large area. This area is called Azad Kashmir now-a-days. The freedom movement seemed to be successful. The Hindu forces were pushed back. When the situation became grim, the Indian government sought the help of the Security Council of the United Nations.

The Security Council passed two resolutions. Both the parties were advised to accept cease fire. It was also decided that future of the state of Jammu and Kashmir would be decided according to the aspirations of the people. To ascertain the will of the people, a plebiscite was to be held. On the promise of the Indian government the freedom fighters co-operated with the Security Council. The armed struggle stopped and the Kashmiris waited for the next move from the Security Council. Unfortunately the interests of major powers did not allow the plebiscite. Kashmiris were deprived of their basic right. Pakistan was a party in the Security Council but it was denied justice. The unfair dealing led to two wars between. The Security Council passed more resolutions but could not do anything practically.

The Kashmiris, once again, resolved to fight for freedom; they have been fighting for their birth right from the last two decades. The matter is still pending on the agenda of the United Nations. India, inspite of the world pressure, is reluctant to sit on the negotiating table. The dispute demands more sacrifices from Kashmiri Muslims.

Q2. What were the early problems faced by the Country after its creation? Discuss in detail.

Ans. With the help of Allah Almighty, Islamic Republic of Pakistan came into being on 14th August 1947 but Indian National Congress did not accept the creation of Pakistan from the core of its heart. Lord Mountbatten and Sir Radcliff conspired with the Hindu leaders to create a weak moth eaten Pakistan that would ultimately confederate with Indian Union. The people of Pakistan, who faced all the problems and difficult circumstances, showed their determination to defend the freedom.

EARLY PROBLEMS OF PAKSITAN:

1. Unjust Award by Sir Radcliff:

According to the 3rd June 1947 Plan the Provinces of the Punjab and Bengal were to be divided into Muslim and non-Muslim majority areas. The Muslim majority areas would become a part of Pakistan. A commission was assigned the duty to demarcate the boundaries of Muslim majority and Hindu majority areas of the Punjab and Bengal. The conspiracy was hatched and Pakistan was deprived of its true claims. Three Tehsils of District Guerdaspur namely Pakistan Kot, Batala and Gurdaspur and the Tehsil Zeera of District Ferozpur were included in India. Sir Radcliffe provided a land route to India to move into the valley of Jammu and Kashmir. The Two Head Works Ferozpur head works and Madhopur head works constructed on the land of West Punjab were also handed over the India.

2. Administrative Problems:

The Hindus working in offices situated in the areas of Pakistan migrated to India and the offices became empty. Furniture, stationery, typewriters and other necessary items were also not available in the offices. Most of the offices started their

work under the open sky with no shelter. The Hindu officers had destroyed the records before going to India. The Government of Pakistan began its work under miserable conditions. How could it be done without experienced and trained officials? The nation accepted the challenge and performed the duties under odd circumstances. Pakistan had to take a new start from the scratch.

3. Arrival of Refugees:

Millions of Muslim families migrated to Pakistan. On the way to Pakistan, a very large number of Muslims were massacred and the properties were looted with the help of British forces. The number of the Muslims who finally crossed the border was more than 1,25,00,000. The oppressed and depressed Muslims were temporarily provided accommodations in camps.

To rehabilitate the refugees in Pakistan was a very big task for the administration. The provision of shelter, clothing and food for them was a great responsibility.

4. Division of Assets:

The Indian National Congress took every step to crush the withering economy of the new state. When the question of division of assets between the two separated countries was raised, the Hindus once again did not do justice with Muslims. The India government remained reluctant to pay the share of Pakistan out of the cash balance of four billions. The share of Pakistan was 750 million rupees. First installment of 200 millions issued at once but remaining amount was delayed illegally. India in spite of world pressure became ready to pay the amount if Pakistan would surrender Kashmir Valley to India. Gandhi interfered in the matter and partial payment of 500 millions was released. The balance of 50 million has not been paid by India so far. A meeting was held in November 1947 in this context. The representatives of the two states signed a treaty but India took no action.

5. Division of Armed forces:

It was imperative that the military assets were also to be divided between the two countries after the partition of the Sub-continent, proportionately. Here again the norms of justice were ignored and India refused to give the due share. Actually India wanted to keep Pakistan weak. The Chief of the Joint Forces of the Sub continent, Commander-in-chief field Marshall “**Auchinluck**” favoured the principle of no division of military assets. He wanted to continue them in joint command. All India Muslim League did not agree and pressurised for the division of military assets. It was decided that all military assets would be divided between the two states at the ratio of 64% and 36%. Sixteen ordinance factories were producing weapons in the sub-continent at the time of partition. Not a single factory was situated in the area of Muslim majority. Indian Cabinet refused to shift any of the 16 factories to Pakistan. It was decided after long discussions and deliberations that India would make payment of 60 million rupees to Pakistan.

The formula finalized for the division of military assets was not practically implemented due to stubborn attitude of Indian government. Field Marshal

Auchinluck resigned from his office because of the negative and non-cooperative attitude of the Indian government. The resignation further complicated the issue. This is how Pakistan was deprived of her legal and just share in military hardware. Any way all the soldiers were given the option to join either of the two for The Muslims expressed their desire to join Pakistan Army.

6. Canal water Problems:

The natural flow of rivers in the province of Punjab was affected by the partition of the province. No state can change the course of the river and deprive another state of its water. The canals and barrages may be built but with the consent of the concerned state or states. India planned to build up dams and barrages and checked the flow of water to Pakistan in April 1948. This step affected the agriculture and economy of the West Punjab. The rivers Ravi, Sutlaj and Bias enter the territory of Pakistan from Indian side and they have been the major sources of irrigation in the area. Sir Radcliffe, in his unjust Award handed Ferozpur and Madhupur Head- works to India inspite of the fact that the project was working in Muslim majority area.

The matter was sorted out and the two countries were brought on the negotiation table. World Bank visualized the whole situation and promised to help Pakistan in the hours of crisis. A huge amount was allocated to solve the issue. Indus Basin Treaty was consequently signed in 1960, between the two countries. Pakistan conceded three rivers (Ravi, Sutluj Bias) to India and reciprocally India left its claim on the waters of rivers Jhelum, Chenab and Sindh.

7. Problem of States:

At the time of creation of Pakistan there were 635 small and big states. These states had given an open option to join Pakistan or India or remain independent. There were four states on which India take control by force and problem was arise because these state wanted to join Pakistan these state over Kashmir, Hayderabad, Junagargh and Monarader.

8. Problem of Transfer of Government Servants

At the time of partition, the government employees were given the option to choose between the two countries. But in practice, this option became a formality as all government servants decided their future on religions considerations. The result was that Pakistan had to face enormous difficulties to evolve administrative machinery because to shift government personnel from Indian territories to Pakistan became a huge problem. Initially, special trains were run to bring them form Delhi to Pakistan but on 8th August, such a special train was blown up by dynamite. Three compartments were ripped into pieces while three were derailed. In this way, the transfer of employees through rails became difficult.

Therefore, the government started to transport the employees to Karachi by air. Tata Orient Airways had managed only 18 flights when the Government of India nationalized the company started this work on September 4 with 26 aeroplanes and named this exercise "Operation Pakistan". A transfer office in India and a reception

office in Karachi were set up for these employees. The administrative structure was thus completed with much difficulty.

9. Constitutional Problems

At the time of establishment of Pakistan there was no constitution. Necessary amendments were made in the 1935 constitution of India and it was implemented so that government could be run. Due to lack of constitution the problems of power became more complex. Because of this in December 1971, East Pakistan was separated and became Bangladesh. Rest of Pakistan started bringing the fire of prejudice and sectarianism and is still burning.

10. Economic problems

At the time of demarcation of sub-continent there were 400 different industries or factories but unfortunately only 14 factories given to Pakistan a lot of agricultural plain area of Punjab and Bengal was also given to India by the unjust Red Cliff Award. A lot of important mineral producing areas were also given to India so that's why Lord Mount Batten and his team including Congress created multi economic problems to weaken the Pakistan economically.

11. Geographical Problems

When Pakistan came into being, Pakistan was consisted of two major parts East Pakistan & West Pakistan. East Pakistan was consisted of one province while West Pakistan comprises of four provinces i.e. Punjab, Sindh, NWFP & Balochistan. There was no any Road link between East & West Pakistan. There was 1750Km Indian Areas between the two parts of the country. That is the reason there is a great cultural difference between the two parts of the country, which create a lot of problem for Pakistan in future.

12. Problem of Kashmir

The state of Jammu and Kashmir is situated in the North of Pakistan and was the largest state in the sub-continent. The total population of the state was 4 million as per Census of 1941. The British government sold the whole area of the state to a Dogra Raja, Gulab Singh for Rs. 75 Lac only in 1846. Muslims agitated in 1930 and the struggle for independence from Dogra control started Movement. The state of Jammu and Kashmir is, culturally, geographically and religiously very close to Pakistan. The Kashmir is having been emotionally attached with Pakistan. Therefore, they pressed the Raja to join Pakistan. The Hindu ruler did not appreciate the idea.

People of Kashmir took the weapons in their hands and started fighting against the Indian forces. The freedom movement seemed to be successful. The Hindu forces were pushed back. When the situation became grim, the Indian government sought the help of the Security Council of the United Nations. The Security Council passed two resolutions. Both the parties were advised to accept cease fire. It was also decided that future of the state of Jammu and Kashmir would be decided according to the aspirations of the people. To ascertain the will of the people, a plebiscite was to be held. The armed struggle stopped and the Kashmiri's waited for the next move from

the Security Council. Unfortunately the interests of major powers did not allow the plebiscite. Kashmiri's were deprived of their basic right.

13. Enmity of India

First of all congress leaders were against the creation of Pakistan before the partition of sub-continent. But on the assurance of Lord Mount Batten congress agreed on the plan that Pakistan cannot survive more than 10 years. That is why after the creation of Pakistan congress leader like Shankar Acharia & Pandith Nehro comment on the creation of Pakistan. "Neither the Congress nor the nation has given up its claim of a united India". So they created 100 of problems and they started enmity against Pakistan as a result first war between Pakistan and India was fought in 1948. Other two main wars in 1965 and 1971 also fought between two countries later on.

14. Problem of Pukhtunistan

After the creation of Pakistan, Afghanistan Government claims that Pushto speaking areas of Pakistan were the part of Afghanistan earlier. A lot of leaders of NWFP like Sarhadi Gandhi Khan Abdul Ghaffar Khan also started enmity of Pakistan and they create a problem of Pukhtunistan for Pakistan.

15. Death of Quaid-e-Azam:

By the grace of God and by the untiring efforts of Quaid-e-Azam Pakistan created on 14th August 1947. Great Quaid-e-Azam became Governor General of Pakistan. Unfortunately Quaid had died on 11th September 1948, after only 13 months. Death of Quaid-e-Azam created a lot of problem for Pakistan.

Q3. Write down the Services of Quaid-e-Azam for the Consolidation of Pakistan.

Ans. The Quaid-e-Azam survived for 13 months after independence but in this short spell, he showed great confidence upon his people and put them on the track to progress and prosperity.

Services of Quaid-e-Azam for the Consolidation of Pakistan

The Services of the Quaid-e-Azam for the Consolidation of Pakistan are as under:

1. Rehabilitation of Refugees:

The government of Pakistan under the trusted leadership of the Quaid-e-Azam fixed the priorities, and at the top was the problem of rehabilitation of the refugees. The influx of refugees was causing multidimensional issues. The plight of refugees was torturing the leader. He shifted his Headquarters from Karachi to Lahore to supervise the activities being carried out by the government and voluntary associations. Quaid-e-Azam Relief Fund for the Refugees was set up and invited the philanthropists to donate as much as they could. His appeal deeply influenced the people and even the common man did not lag behind. The social workers sincerely provided a very huge quantity of foodstuff, clothing, medicines, blankets, tents and other things. Gradually the refugees were shifted to different cities and towns and

permanent accommodations were managed. The evacuee properties were distributed among the refugees, according to their claims.

The Quaid-e-Azam inspired the people, advised them to be courageous to face the circumstances with determination and boldness. He addressed many public gatherings and prepared the minds of the Muslims for the forthcoming eventualities. His message to the nation was:-

“There are many examples of the history of young nation buildings. They themselves went up by sheer determination and force of character. You have to develop the spirit of ‘Mujahids’. You are a nation whose history is full of tales of heroism and bravery.”

2. Advice to the government officials:

On October 11, 1947 Quaid-e-Azam advised the civil servants.

“This is a challenge for us. If we are to survive as a nation, we will have to face these difficulties with a stern hand, our people are disorganized and worried because of the problems they are facing. We have to encourage them to put the responsibility on the administration and the people look to you for guidance.”

3. Advice to Eliminate Provincialism & Racism:

The Quaid-e-Azam was fully aware of the dangerous menace of provincialism and racialism. He warned the people and advised them not to indulge in provincialism and racialism. Such prejudices, he knew, could lead to disunity, and harm national integration. He emphasized the need to adopt national outlook instead of provincial, linguistic, racial and territorial differences. The enemies of Pakistan did every thing to stop the creation of Pakistan. When it emerged on the map, they did their best to flare up the sentiments of provincialism to paralyze the administration and economy. On 15 June 1948 he said to the people of Pakistan, “so long as we are united, we will emerge victorious and strong. If we are not united we shall become weak and disgraced. We are all Pakistanis. None of us is Punjabi, Sindhi, Balochi, Pathan or Bengali. Every one of us should think, feel and act, as a Pakistani and we should feel proud of being Pakistani alone.

4. Consolidation of Economy:

At the time of partition, the economy of Pakistan was damaged by the Hindus; due share in assets was not paid to Pakistan; millions of refugees were pushed across the border to create chaos and confusion. The Quaid-e-Azam boldly faced the challenges and he overcame the situation with the help of the people. Steps were immediately taken to create a viable economy. For that matter he involved the trade community and advised them to play their role, required for progress of the nation. The economy was improved and nation made it viable under the guidance of its leadership.

5. Establishment of State Bank of Pakistan:

The Quaid felt the dire need of a central bank of Pakistan. Reserve Bank of India could not deliver the required services for the progress of economy of Pakistan

as it was monopolized by Hindus. The great leader established the State Bank of Pakistan on 1st July 1948. He delivered his inaugural address and said,

“The Bank symbolized the sovereignty of our people in the financial sphere. The Western economic system has created many problems for the humanity. It will not help us in setting up a workable economic order. We should evolve an economic system based on Islamic concept of justice and equality.”

Mr. Zahid Hussain was the first Governor of State Bank of Pakistan who was entrusted with the responsibility to build up the economic fiber of Pakistan.

6. Reforms in Administration:

The administrative machinery, at the time of partition, was facing tremendous difficulties. The Hindus and Sikhs migrated to India and the number of experienced and educated Muslims was not enough to run the system. The Indian government used tactics to delay the arrival of experienced refugees to Pakistan. The resources were inadequate, office equipments were not available, buildings were insufficient and the record was spoiled by the Hindu employees before they left for India. The Quaid-e-Azam took remedial measures and inspired the Workers to work very hard. Very soon workable machinery was restored. Every one served it with a national spirit.

Chaudhry Muhammad Ali was a bureaucrat. Later on, he held the office of the Prime Minister of Pakistan. He presented a plan before the Quaid to organize the Civil Service. Foreign Service, Accounts Service and Defense Service were established.

7. Headquarters of Armed Forces:

The Headquarters for Navy, Air Force and Army were made. The Quaid-e-Azam erected the whole system within one year and removed all difficulties. Civil Secretariat started functioning in the capital in 1948.

8. Establishment of Embassies:

In many countries of the world Pakistan embassies and mission houses were established to start relations with other countries. Quaid-e-Azam very quickly introduced Pakistan all over the world. Special instructions were given to the diplomats to work very hard like a missionary. He advised them to achieve the national objectives related to political, diplomatic, military, commercial and economic affairs.

9. Membership of United Nations:

Pakistan emerged on the map of the world and got the membership of the United Nations on 30 September 1947. Pakistan decided to play its role in the world, and to continue following the decisions of the UNO. Islamic countries welcomed Pakistan with great fervor with the hope that Pakistan would work for the development, prosperity and welfare of Islamic world.

10. Special Relations with Muslim States:

To establish good relations with all other countries is the basic principle of the foreign policy of Pakistan. However, the special relations with Muslim countries were the preference. Pakistan was the biggest Islamic country at the time of its establishment that became a source of power for Muslim countries. Pakistan openly

favoured the Muslim countries.

11. Establishment of Capital and Cabinet:

Quaid-e-Azam established first capital of Pakistan in Karachi. He also formed his cabinet; Liaqat Ali Khan was nominated as first Prime Minister of Pakistan.

12. Relations with India:

Pakistan came into being in spite of the negative tactics of Hindus. India made many moves to weaken and damage Pakistan. The problems of water, demarcation of boundaries, refugee's arrival and many other problems were created. India hesitated to give the due share of assets to Pakistan.

Kashmir issue cropped up immediately after the independence. India used brute force and invaded the valley of Jammu and Kashmir. Junagarh, Manavadar & Hyderabad Deccan. Pakistan had to strive hard to keep its existence. Quaid-e-Azam started negotiations with Indian leaders and also advocated the cause of Kashmiris on the forum of the United Nations. The ignoble role of India in the states like Junagarh, Manavadar, Hyderabad Daccan and Jammu and Kashmir was exposed by Pakistan government.

13. Advice to students:

The Quaid-e-Azam was fully aware of the effectiveness of youth force. He always termed them as the future architects of Pakistan. The young student's constantly future architects of Pakistan. The young students constantly remained at the back and all call of their great Quaid. During freedom movement they went in groups to villages, towns and cities and conveyed the message of the Muslim League. After the emergence of Pakistan, the Quaid-e-Azam appealed to the students to concentrate fully on their studies. Addressing the All Pakistan Educational Conference on 27th November 1947, he asked the Muslim youth to be serious in their studies to make immediate progress.

The Quaid-e-Azam continuously encouraged the students because he was confident of their positive role they were going to play. The students were responsible for strong and secure future of the nation. He advised the students to refrain from politics and use all energy in getting the education. The Muslim students followed the advice and concentrated on studies after the success of freedom struggle.

14. Parameters for the Economic Development of Pakistan:

At the opening ceremony of the State Bank on 1st July 1947, the Quaid-i-Azam said:

“The western economic system has created infinite problems for humanity. A western type of economic system cannot bring about progress in our country. Therefore we have to present an economic system to the world whose foundations are based on Islamic equality and social justice. By doing so we as a Muslim state and nation will succeed in giving, the world an economic system which will be a message of peace for all humanity. Remember that survival and prosperity of humanity is based on peace.”

15. Reorganization of Civil Service:

The importance which civil service enjoys in an administrative set-up is well known. Quaid-i-Azam diverted his attention towards its reorganization and invited proposals from various high officials in this connection. Ultimately, the set-up proposed by Chaudhri Muhammad Ali was accepted. The post of Secretary General was created to maintain liaison between the secretaries of various departments and Ch. Muhammad Ali was appointed against this post.

The administration of the newly established government was in miserable state. Ch. Muhammad Ali records that sometimes six officers had to sit in single room. "The challenge which this start from scratch presented to the administration was met with a splendid display of energy. It aroused immense enthusiasm and strong determination to overcome all difficulties. It evoked ingenuity and resource fullness in improvising solution to problems."

16. Establishment Pakistan Fund:

At the time of the birth of Pakistan, everybody could see that Pakistan was to start its life from a scratch. To solve the impending economic problems, Quaid-i-Azam set up a "Pakistan Fund" on June 16, 1947. The masses and especially Muslim traders donated generously to this Fund and it was mainly because of the Pakistan fund that India did not succeed in its design to destabilize Pakistan by withholding Pakistani share of assets.

17. Advice to Eliminate Bribery and Corruption:

Quaid-i-Azam knew that the stability of Pakistan was not possible without eradicating social evils. In his address to the Constituent Assembly on August 1947, he declared to launch a crusade against these evils. He said:

"One of the biggest curses from which India is suffering in bribery and corruption, that really is a poison. We must put that down with an iron hand and I hope that you will take adequate measures as soon as it is possible for the assembly to do so."

Unfortunately, this evil could not be eliminated and Pakistan society is still suffering from this malaise.

18. Guidance from the Holy Quran:

The fact of the matter is that from the beginning of Pakistan movement till the last days of his life, Quaid-i-Azam remained a true believer. In 1941, while explaining the features of Pakistan, he made it quite clear that in an Islamic state, sovereignty belonged to Allah and the foundations of our political and social sciences and been elucidated in the Holy Quran and we were under obligation to base our system of government on these Quranic principles.

Quaid-i-Azam Muhammad Ali Jinnah had once said:

"I am neither a Maulvi nor Maulana nor am I to say that I am a learned scholar of morality but I have some knowledge of faith. And I profess a true faith".

19. Establishment of Federal Court

At the time of creation of Pakistan there was no any system of justice in Pakistan. Quaid-i-Azam decided to establish the department of the Justice in Pakistan

so Federal Court and Provincial Courts were established in the country. Later on federal court called Supreme Court of Pakistan.

20. Enforcement of Interim Constitution

Pakistan was a new state on the map of the world so there was no any constitution in Pakistan. According to that run the affairs of the state. Quaid-i-Azam enforced the all India Act 1935 in Pakistan with some compulsory amendments. This Act remained in practice in Pakistan till enforcement of the first constitution of Pakistan (1956).

Conclusion

The founder of Pakistan Quaid-i-Azam Muhammad Ali Jinnah was not only a great politician but also the best organizer. The way he took steps for the stability of Pakistan in such short time after its creation is was indeed only his achievement. The national interests remained safe only because of his superior virtues and capabilities. In very short time the newly formed state of Pakistan was on the path of progress. Defense of Pakistan became unconquerable.

Q. Describe the services of Quaid-e-Azam Muhammad Ali Jinnah for the establishment of Pakistan.

Ans:

Muhammad Ali Jinnah was born in a trader family of Gujrat Kathiawar. He got his early education from Sindh Madrasatulislam, Karachi. After completing his higher education from Lincoln's Inn London, he started his practice as a lawyer in Bombay. He remained with Dada Bhoy Noroji as a secretary and afterwards joined Congress. In the beginning he was a staunch believer of Hindu Muslim Unity. Congress built Jinnah Hall in Bombay as a memorial to his efforts for Hindu Muslim Unity. Sirvaji Nydo called him "The Ambassador of Hindu Muslim Unity" in 1916. A brief description of his services for the establishment of Pakistan is as under:

1. Joining Muslim League:

Quaid-e-Azam joined All India Muslim League in 1913 with the efforts of Maulana Muhammad Ali Jauhar. Thus he became the member of Congress and Muslim League at the same time.

2. Quaid-e-Azam and Lucknow Pact:

As he was a member of both major political parties and was also a staunch supporter of Hindu Muslim Unity, he continued his efforts. In 1916 he succeeded in arranging a historic agreement that is called Lucnow Pact, between Hindus and Muslims in Lucknow. This is the only pact when Hindus agreed to the right of separate electorate.

3. Resignation from Congress:

He worked hard for Hindu Muslim Unity but narrow-mindedness of Hindu leaders and rigid attitude of Congress did not allow his efforts to be successful. At last he got fed up and

realized that Hindu Muslim Unity was impossible. So he left congress in 1920 and decided to work for Muslim cause only.

4. Quaid-e-Azam and Delhi Proposals:

Moti Lal Nehru offered Quaid-e-Azam to accept all the demands of the Muslims if the Muslims were ready to withdraw from the right of separate electorate. Quaid-e-Azam called a meeting of the Muslim leaders in Delhi in 1927. They prepared some suggestions called Delhi Proposals as a substitute for the right of separate electorate. These suggestions were not accepted by the Hindus so Quaid-e-Azam withdrew these proposals and the Muslims remained firm at the separate electorate.

5. Quaid-e-Azam and Nehru Report:

In August 1928 under the headship of Moti Lal Nehru a seven member committee presented its report. In this report separate electorate was strongly opposed. Quaid-e-Azam strongly reacted against this report and said,

"Hindu India and Muslim India have become separate entities now onward"

6. Fourteen Points of Quaid-e-Azam:

Quaid-e-Azam presented a resolution as an answer to the Nehru Report in the annual meeting of All India Muslim League on 25 March, 1929. The resolution consisted of fourteen points was accepted unanimously. Later on this resolution became popular with the name of "Fourteen Points of Quaid-e-Azam". These fourteen points were a golden proof of Mr. Jinnah's political approach and became a guide line for further political struggle for the Muslims.

7. Quaid-e-Azam and Round Table Conferences:

Quaid-e-Azam presented Muslim League in the first two round table conferences in London. It was because of his struggle and political approach that no anti-Muslim resolution could be passed in these conferences.

8. Boycott of Politics:

In 1931 Quaid-e-Azam got fed up of the attitude of Gandhi, other Congress leaders and cold behaviour of the Muslim leaders. He decided to say good bye to politics and to be in London for residence.

9. Quaid-e-Azam as a President of Muslim League:

In 1934 Quaid-e-Azam came back to India because of the efforts of Allama Iqbal and other Muslim Leaders. He was made life time President of All India Muslim League. He reorganized Muslim League and made it an active movement.

10. Role of Quaid-e-Azam during Congress Ministeries (1937):

Congress ministries after 1937 elections proved that under Hindu Government, the rights of the Muslims were not secure. Quaid-e-Azam not only criticized their wrong policies but also made Muslim League alive to accept the future challenges.

11. The Day of Deliverance:

The Movement of Muslim League against Congress ministries succeeded and Congress ministries had to resign. Quaid-e-Azam advised Muslims to celebrate the day of deliverance on this occasion to show the British that Muslims knew the importance of their rights.

12. Quaid-e-Azam and Lahore Resolution:

The resolution passed in the annual meeting of All India Muslim League in Lahore was a result of the efforts of Quaid-e-Azam. This resolution was called "Pakistan Resolution" by the Hindus. His presidential address on the occasion proved that he had recognized the pace of the Indian politics.

13. Quaid-e-Azam and Cripps Mission:

Cripps mission of 1942 is one of those efforts of the British government that they did to save their rule in India. If this mission were successful the British Rule would be longer on India. Quaid-e-Azam not only refused to cooperate with the mission but also refused to accept any formula other than the division of India.

14. Gandhi Jinnah Talks (1944):

Gandhi Jinnah Talks in 1944 was a plan of Congress to get the Muslims involved in Civil Disobedience Movement began by Gandhi but Quaid-e-Azam got the point and refused to compromise on the demand for Pakistan.

15. Quaid-e-Azam and Simla Conference:

The failure of Simla Conference called by Lord Wavel was also because of the foresightedness of Quaid-e-Azam. He refused to accept any of the plans other than division of India. The result were the elections of 1945-46 that paved the way for the establishment of Pakistan.

16. Quaid-e-Azam and Elections 1945-46:

On the eve of Elections 1945-46 Quaid-e-Azam toured the whole India and gave a slogan, "MUSLIM HAY TO MUSLIM LEAGUE MAEN AA JAA". It was the miraculous personality of Quaid-e-Azam that led the Muslim League to the success of vast proportion and made it clear that All India Muslim League was the only Representative political party.

17. Quaid-e-Azam and Cabinet Mission Plan:

The last effort to save British Rule in India was the Cabinet Mission Plan. Quaid-e-Azam accepted this plan and got a plus point over Congress. Quaid-e-Azam made it clear to the Mission that the Muslim Majority areas should be grouped together to make a sovereign and independent Pakistan. He said,

"India had never been a symbol of Hindu Muslim civilization. It is not possible for the British Government to create homogeneity between Hindus and Muslims cultures and civilization as two systems are distinctively opposed to each other."

18. Quaid-e-Azam and the Interim Government:

In September 1946 Nehru was invited to form a government. This was totally unjust. Nehru invited Quaid-e-Azam also. Quaid-e-Azam intelligently decided to be the part of the

government and thus tried to defeat the conspiracies of the Hindus. The interim government could not go long way and collapsed. The British government had to accept the demand of Muslim League.

19. Quaid-e-Azam and 3 June Plan:

Owing to Quaid-e-Azam's intelligence the British government had to decide 3 June Plan. Quaid-e-Azam toured India in spite of his weak health. He also refused to accept common Governor General and saved Pakistan from the enemies.

20. Quaid-e-Azam and The Creation of Pakistan:

On 14 August 1947 was the day when the dreams of the Indian Muslims came true. Intelligence of Quaid-e-Azam succeeded and the conspiracies of Hindus and British defeated. Creation of Pakistan was a historic incident that came into existence only because of Quaid-e-Azam's intelligence.

In short Quaid-e-Azam Muhammad Ali Jinnah was the man behind the successful demand for Pakistan. The establishment of Pakistan was not possible without the magical personality of Muhammad Ali Jinnah.

CHAPTER # 5

CONSTITUTIONS OF ISLAMIC REPUBLIC OF PAKISTAN

Q1. Discuss important provisions of Objective Resolution (1949).

Ans. Pakistan came into being on 14th August 1947. At the time of creation of Pakistan there was no any constitution in Pakistan. So Quaid-e-Azam enforced All India Act 1935 with certain amendments in the country for the smooth functioning of the state.

Objective Resolution (1949)

The first prime Minister of Pakistan, Liaquat Ali Khan presented the Objective Resolution in the First Constituent Assembly, which was passed on March 12th 1949.

Salient Features of the Objective Resolution

The salient features of Objectives Resolution are as follows:

1. **Sovereignty of Allah**
Sovereignty belongs to Allah Almighty alone, but He has delegated it to the state of Pakistan, and through its people to be exercised as sacred trust within the limits imposed by Him.
2. **Islamic Democracy**
State will exercise its power and authority through the elected representatives of the people and Islamic democracy will be exercised in the century.
3. **Islamic Principles**
The Islamic principles of democracy, freedom, equality, tolerance and social justice shall fully be followed.
4. **Islamic ways of living**
The Muslims shall be enabled to live individually and collectively in accordance with the teaching of Quran and Sunah.
5. **Protection to Minorities**
Adequate provisions shall be made for the minorities to profess, propagate and practice their religions and develop their cultures and traditions.
6. **Federal form of Government**
Pakistan shall be a federation, in which provinces will enjoy autonomy within the constitutional limits.
7. **Fundamental Rights**
Fundamental rights of freedom, equality, and property, expression of thought, belief, worship and association shall be guaranteed to all the citizens of Pakistan.
8. **Free Judiciary**
Judiciary shall be independent and will work without any political and economic pressure.
9. **National language**
Urdu will be the national language of the country.
10. **Protection of Boundaries of Pakistan**
Protection of water, land and Air boundaries will be protected. It will be the responsibility of the Government to take suitable steps for this purpose.

11. Source of law

It was mentioned in the Objective Resolution that source of law in Pakistan is Holy Quran and Sunnah. No Law can be formed in Pakistan which is against Holy Quran and Sunnah.

12. Development of Backward Areas

It was mentioned in the Objective Resolution in 1949 that remote or backward area should be developed equally to other developed areas of the country.

13. Answerable Government

It was mentioned in the Objective Resolution in that Pakistan would be free & independent state. Government of the Pakistan would be bound to make the decisions according to the public opinion and answerable to the people.

14. Democratic System of Government

In 1949, it was declared that democratic system of Government would be established in Pakistan according to the Islamic concepts.

15. National Development

It was also declared in 1949 that the people of Pakistan would be completely independent. Government should provide equal opportunities to the people, for economic and social development of the people. Government will take all possible steps in this regard.

Importance

- i) The Objective Resolution is one of the greatest steps after independence. The objective of establishment of Pakistan has been achieved by the Muslims of South Asia through this resolution.
- (ii) The Objective Resolution has attained the status of Magna Carta in the constitutional history of Pakistan. It was included as preamble in all the three constitutions, and its Islamic principles were incorporated in all the constitutions of Pakistan.
- (iii) The approval of Objective Resolution led the representatives of Muslims to adopt the golden principles of democracy instead of theocracy. They built up an Islamic state above all the geographical, racial and national limitations.
- (iv) In 1985, President General Zia-ul-Haq made it permanent part of constitution by an amendment in Constitution.
- (v) Objective Resolution rejected the different concepts of secularism in the country which were present at that time and clarified that Pakistan will be an Islamic State.
- (vi) In Objective Resolution it was declared that minorities should be protected.

Conclusion

Objective Resolution was the first step towards Islamization in Pakistan. No-doubt Objective Resolution has a great importance in the constitutional history of Pakistan because all the questions related to the rights of the minorities, basic rights of the people and nature of constitution were described in it.

Q2. Write down the Islamic Provisions of constitution of 1956.

Ans. After the approval of Objective Resolution in 1949, the "Constituent Assembly formed many committees including Basic Principles Committee headed by the Prime Minister. The Committee, under the chairmanship of Liaquat Ali Khan presented the

interim report on September 28, 1950, which was criticized due to its incompleteness, and was asked to be revised. Second report of basic principle committee presented to Khawaja Nazim-ud-Din in 1952 but this report was also rejected. Later on Ch. Muhammad Ali started the constitutional process in Pakistan, when he became Prime Minister.

Constitution of 1956

After taking the charge, Ch. Muhammad Ali started the working on constitution-making. The draft of a federal parliamentary Constitution was passed by the Constituent Assembly in 1956 which was enforced on March 23, 1956 in the country. This constitution contained of 234 articles.

The Islamic provisions of the Constitution (1956)

Islamic provisions of constitution of 1956 are as under:

1. **Country's name**
In the constitution of 1956, the name of country was declared an Islamic Republic of Pakistan.
2. **Sovereignty of Allah**
In the constitution of 1956, Objective Resolution was included in the preamble of the Constitution, and Sovereignty over the whole world belongs to Allah Almighty.
3. **Islamic ways of living**
It is mentioned in the constitution of 1956, that Islamic ways of living will be introduced in the country. Full opportunities will be given to Muslim to spend their lives according to Islam.
4. **Muslim President**
According to the Constitution of 1956, the president of the country will be a Muslim.
5. **Protection of Islamic Values**
System of Islamic values will be implemented in the country. In-Islamic values will be banned in Pakistan.
6. **Islamic laws**
No law will be enforced, which is repugnant to the teachings of Quran and Sunnah and the existing laws will be brought into conformity with Islam.
7. **System of Zakat and Aquaf**
System of Zakat and Aquaf will be introduced in Pakistan.
8. **Organization of Islamic Research**
According to the Constitution of 1956, it was declared organization of Islamic Research will be established, which will do research for the legislation and enforcement of Islamic principles.
9. **Protection to Minorities**
Rights of Minorities will be protected in the country. They can spend their lives according to their own religion and culture.
10. **Elimination of Riba (Usury)**
Riba will be eliminated from the country as soon as possible.
11. **Relation with Muslim Countries**
Pakistan will establish good relations with other Islamic countries for the Unit of Muslim World.

12. Unity of Muslim World

Pakistan will establish good relations with other Islamic countries for the Unity of Muslim World.

13. Welfare State

Pakistan will be a welfare state and the government will try its best to eliminate the poverty & illiteracy from the country. And basic facilities like food, shelter & cloth shall be provided to the people.

14. End of Racial & Provincial Discriminations

The government will try to eliminate Racial, Provincial, Communal and other discriminations from the country.

15. End of Illiteracy

The Government will take certain steps to eliminate the illiteracy from the country & education will be declared free & compulsory in Pakistan. Government will also take suitable steps for the adult education in the country.

16. Compulsory Teachings of Holy Quran

In the constitution of 1956, it was declared that the government should take steps for the compulsory education of Holy Quran in Pakistan.

17. Separate Electorate

It was declared in the constitution of 1956 that separate electorate would be provided to the minorities.

18. Free Judiciary

Judiciary shall be independent and will work without any political and economic pressure.

19. National language

Urdu & Bengali will be the national languages of the country.

Cancellation of Constitution of 1956

Constitution of 1956 was constituted after the hard struggle of the 9 years from 1947 to 1956 but Chief of Army Staff General Ayub Khan dismissed the constitution of 1956 on 7th October 1958. Constitution of 1956 was implemented in Pakistan only for 2 years & 7 months. General Ayub Khan dismissed the government and later on the President of Pakistan Sikandar Mirza. He imposed First Martial Law in Country on 7th October 1958.

Q3. Write down the Islamic provisions of constitution of 1962.

Ans. General Ayub Khan abrogated the Constitution of 1956 and proclaimed Martial Law on October 7, 1958 in the country due to the political disaster. Later on he became President of Pakistan.

Constitution of 1962

President Ayub Khan constituted a Commission for constituting the constitution in February 1960. This commission was headed by Justice Shahb-ud-Din. The Commission prepared a draft and presented to Mr. President on 6th May 1961 in which all powers were given to President. After certain amendments from the President Ayub Khan, the new Constitution was enforced on June 8, 1962 in the country. This constitution contained 250 clauses and Federal Presidential in nature.

Islamic Provisions of Constitution of 1962

Islamic Provisions of the constitution of 1962 are as under:-

1. **Sovereignty of Allah**
Objective Resolution was also included in the preamble of the Constitution, according to which sovereignty belongs to Allah and He delegates the authority to the Muslims, who exercise it as a sacred trust.
2. **Formation of Islamic Society**
It is mentioned in the constitution of 1962 that Islamic Society will be established in the country.
3. **Country's name**
The name of the country was proposed as "Republic of Pakistan", which was later on amended as "Islamic Republic of Pakistan".
4. **Islamic ways of livings**
Such an environment will be provided to the people that they live freely according to Islam.
3. **Source of law**
No law will be enforced, which is against to the Islamic teachings. All the existing laws will be brought into conformity with Islamic teachings.
6. **Islamic Principles**
Pakistan will be a welfare state. Principles of Democracy, Freedom, Equality, Tolerance and Social justice will be implemented in the country.
7. **Muslim President**
It was declared in the constitution of 1962 that the president of Pakistan would be a Muslim.
8. **Unity of Muslim World**
It was mentioned in the constitution that Government would be given special intention towards the unity of Islamic World.
9. **Protection to Minorities**
Rights of Minorities will be fully protected in the country.
10. **Teachings of Holy Quran**
The Quranic and Islamic teachings will be made compulsory for the Muslims.
11. **Islamic Organizations**
The Government will establish the organizations for proper maintenance of Zakat, Aqaf and Masjids.
12. **Islamic Ideology Council**
The Islamic Ideology Council will be established to recommend to both central and provincial governments to take measures to encourage the Muslims to live in accordance with the principles of Islam.
13. **Islamic Research Institute**
The government will establish the Islamic Research Institute to give its opinion regarding the Islamic principles.
14. **Elimination of Riba (Usury)**
Riba will eliminate from the country as soon as possible.
15. **Free Judiciary**

Judiciary shall be independent and will work without any political and economic pressure.

16. End of Racial & Provincial Discriminations

The government will try to eliminate the Racial, Provincial, Communal and other discriminations from the country.

17. End of Illiteracy

The Government will take certain steps to eliminate the illiteracy from the country & education will be declared free & compulsory in Pakistan. Government will also take suitable steps for the adult education in the country.

18. System of Zakat and Aquaf

System of Zakat and Aquaf will be introduced in Pakistan.

19. Welfare State

Pakistan will be a welfare state and the government will try its best to eliminate the poverty & illiteracy from the country. Basic facilities like food, shelter & cloth shall be provided to the people.

20. National language

Urdu & Bengali will be the national language of the country.

Cancellation of Constitution of 1962

President Ayub Khan resigned on 25th March 1969 in the regard of Public Movement against his government. Commander in Chief General Yayah Khan imposed Martial Law in the country and took over the government. That was the 2nd Martial Law which was imposed in the country. All the provincial and federal governments were dismissed and announced elections in the country.

Q4. Write down the Islamic Provisions of Constitution of 1973.

Ans. General Yayah Khan took over the country on 25th March 1969 and General Elections were held in the country in 1970. After the General Elections the situation became violent. East Pakistan separated from the federation and became Bangladesh on 16th December 1971.

Constitution of 1973

After the separation of East Pakistan in 1971, the Military Regime transferred the power to Zulfikar Ali Bhutto on December 20, 1971, who imposed interim Constitution in the country on April 12, 1972. Then a draft of permanent Constitution was presented before the Assembly and it was approved in April 1973. The constitution was enforced on August 14, 1973. This constitution was consisted of 280 clauses, which was Federal Parliamentary in nature.

Islamic Provisions of Constitution of 1973

All the Islamic provisions of the previous constitutions were included in the Constitution of 1973. Some more Islamic provisions were also added, which are as under:

1. Sovereignty of Allah

The Objective Resolution was included in the preamble of the Constitution of 1973. According to which sovereignty- over the whole world belongs to Allah. The people of Pakistan will exercise the sovereignty within the limits as a sacred trust of Allah.

2. **Country's Name**
The country's name will be Islamic Republic of Pakistan.
3. **Official Religion of the State**
The official religion of the country will be Islam.
4. **Muslim President and Prime Minister:**
The President and Prime Minister of Pakistan will be Muslims, who believe in oneness of Allah and the finality of the Prophet Hood of Muhammad (SAW).
5. **Definition of a Muslim**
For the first time, the definition of a Muslim was included in the Constitution of 1973. A person who does believe in oneness of Allah, the absolute finality of Prophet Hood of Muhammad (PBUH), the day of Judgment and divine Books of Allah is a Muslim'.
6. **Protection of Islamic Laws**
All the existing laws will be brought into conformity with Islamic principles and no law will be enforced, which is repugnant to the teachings of Islam.
7. **Compulsory Islamic Teachings & Quran**
The teaching of Quran and Islamic studies will be made compulsory in schools and colleges.
8. **Teaching of Arabic and printing of Quran**
The teaching of Arabic will be compulsory from 6 to 8 classes in schools and printing of Quran will be made error free.
9. **Islamic Values**
Islamic values for example, democracy, equity, liberty and equality will be the main objectives of the Constitution.
10. **Islamic Society**
The Muslims will be allowed to lead individually or collectively in accordance principles of Islam to form an Islamic society.
11. **Zakat and Usher**
According to the Constitution of 1973, the government will establish the system of Zakat and Usher by establishing the Zakat & Usher Councils.
12. **Elimination of Riba (Usury or Interest)**
The government will eliminate Riba and make the economy of the country free from Riba.
13. **Islamic Ideology Council**
The Islamic Ideology Council will be established, which will guide the legislature to make the laws in accordance with Islamic teachings and bring the existing.
14. **Unity of Islamic World:**
Government will give full intension towards the unity of Muslim world.
15. **Protection to Minorities**
Government will provide full right to the Minorities they spend their lives according to their own religion and culture.
16. **End of Racial & Provincial Discriminations**
The government will try to eliminate Racial, Provincial, Communal and other discriminations from the country.
17. **End of Illiteracy**

The Government will take certain steps to eliminate the illiteracy from the country. Education will be declared free & compulsory in Pakistan. Government will also take suitable steps for the adult education in the country.

18. Welfare State

Pakistan will be a welfare state. Government tried its best to eliminate the poverty & illiteracy in the country. And basic facilities like food, shelter & cloth shall be provided to the people.

19. National language

Urdu will be the national language of the country.

20. Free Judiciary

Judiciary shall be independent and will work without any political and economic pressure.

21. Protection of Ideology of Pakistan

It is mentioned in the constitution of 1973 that President, Prime Minister, Federal Minister, Speaker, Deputy Speaker, Chairman Senate, Deputy Chairman Senate, Provincial Governors, Chief Minister, Provincial Speakers, Provincial Deputy Speakers & Provincial Minister will take Oath to be loyal with the ideology of Pakistan and the Islamic Ideology.

22. Objective Resolution as the Permanent Part of the Constitution

In 1985, General Zia-ul-Haq made an amendment in the constitution and Objective Resolution declared the permanent part of the constitution.

Importance of Constitution of 1973

Constitution of 1973 has a great importance in the constitutional history of Pakistan because a lot of Islamic Clauses are added in the constitution as compared to the previous constitutions. This constitution cannot be dismissed (Cancelled or abrogated), any persons who will dissolve it will be hanged till death.

Suspension of Constitution of 1973

Constitution of 1973 was suspended by General Zia-ul-Haq in 1977 and he imposed the 3rd Martial Law in the country. General Zia-ul-Haq re-activated this constitution in 1985. Later on this constitution again suspended by Pervaiz Musharaf in his regime twice partially in 1999 and 2007.

Q5. Discuss the Process of Islamization in Pakistan in detail.

Ans. Pakistan is the Single State which was obtained on the base of Islam in the world.

Steps Towards Islamization before the Martial Law Government 1977

The process towards the enforcement of Islam in Pakistan is as under:-

1. Objective Resolution (1949)

The Objective Resolution was passed on 12th March, 1949, it laid down the basis for future constitution. A lot of Islamic clauses like supremacy of Allah, National Language Urdu, Protection to Minorities, Free Judiciary and Islamic Laws etc were included in it.

2. Constitution of 1956

In 1956 Ch. Muhammad Ali Prime Minister enforced first constitution in Pakistan that constitution was also Islamic because a lot of Islamic Clauses were included in it like Supremacy of Allah, End of Usury & in-Islamic Values, Protection to Minorities, Free Judiciary and Islamic Laws etc.

3. **Constitution of 1962**

In 1962 President General Ayub Khan enforced 2nd constitution in Pakistan that constitution was also Islamic because a lot of Islamic Clauses were included in it like Supremacy of Allah, End of Usury & in-Islamic Values, Protection to Minorities & Judiciary, Islamic Laws etc.

4. **Constitution of 1973**

The Islamic reflection in the Constitution of 1973 is prominent and many Islamic provisions are added in it. The complete sovereignty of Allah over the world, Islam as official religion and definition of a Muslim are the specific examples. The efforts for Islamization also continued in the country in forth coming periods:

Steps Towards Islamization by the Martial law Government From 1977 to till

General Zia-ul-Haq took over the country in 1977. He took some steps towards Islamization in Pakistan which are as follows:

1. **Enforcement of Haddood**

The Haddood Ordinance was issued on February 10, 1979, under which the offences against property, the rape, the Zina and Qazf were considered grievous crimes and their punishments were imposed.

2. **System of Zakat and Usher**

On June 20, 1980, the system of Zakat and Usher was imposed under which the Government was empowered to deduct 2.5 percent from the bank deposits in saving accounts on 1st Ramadan. The Zakat collection will be distributed by the Zakat Councils among the deserved. The collection of Usher started in 1983 under which ten percent at the specific amount of agricultural yield is liable to be realized.

3. **Elimination of Interest**

For the elimination of interest, on 1 January 1981, the profit and loss sharing accounts were opened. All the saving accounts were converted into PLS accounts with effect from 1 July, 1984. Moreover, all the financial institutions under the control of government started giving loans on sharing basis.

4. **Shariat Courts**

Shariat Benches in all High Courts were established on 10 February 1979 through an ordinance, in which Ulama were included as Judges. In May 1980 through an ordinance Shariat Benches were converted into Shariat Courts, which hear appeals from the subordinate courts and interpret Islam. The Shariat Bench of Supreme Court hears the appeals against the decisions of the Federal Shariat Court, and can declare void any law and step, which is repugnant to Islam.

5. **Compulsory Education of Islamiat**

Islamic Studies was made compulsory for all classes for bringing educational system in conformity with Islam.

6. **Ehtram-e-Ramadan Ordinance**

An Ehtram-e-Ramadan Ordinance was issued which provided the complete sanctity

for Ramadan and any contravention to this Ordinance was liable to three months imprisonment or a fine of Rs. 500 or both.

7. Observation of Salat (Namaz)

Arrangements for observing salat of Zuhar in the government and se in semi-government offices, schools and colleges were made. Salat committees were constituted to motivate people for salat.

8. Compulsory Arabic Teaching

Arabic teaching was made compulsory from class 6th to 8th.

9. Establishment of International Islamic University

An Islamic University at Islamabad started functioning from 2 January 1981, which makes research in every field of Islamic law.

10. Patronage of Madarus

Deni Madarus were patronized and annual financial assistance was given to them, and the Sanad (Degree) of Dars-e-Nazami was made equivalent to degree of M.A.

11. Reforms in Electronic Media

In 1979, Government also introduced reforms in the Electronic media following steps were being taken in this regard:

- i) Bane on in-Islamic programmes
- ii) Introduction of Izan on T.V.
- iii) Teaching of Holly Quran and Islamic teachings started on T.V.
- iv) Live coverage of Hajj and Mahafil-e-Shabina
- v) Doputa Policy was introduced on T.V for Female anchors and actress.

12. Laws of Qisas and Diyat

In 1979 according to the Presidential Ordinance Laws of Qisas and Diyat were enforced in the country according to Islamic concepts.

13. Revolution in Judiciary

According to ordinance of 1979 some revolutions also introduced in Judiciary, dress code of the Judges was changed and Shalwar & Sherwani was introduced in place of dress of the judiciary of the British period. Words like My Lord and your Lordship were replaced by Sir and Madam.

14. Reorganization of Islamic Ideology Council

Islamic Ideology Council was reorganized in the regime of General Zia-ul-Haq. More powers were given to Judges and Members of the Islamic Ideology Council also increased up to 20.

15. Masjid Maqtib Schemes

In 1984, government introduced Masjid Maqtib Schemes in the country. According to this scheme 4182 Masjid Maqtib were opened in the country the main objective of this scheme was to provide the basic educational facilities in the areas where there was no primary institutions. According to this scheme the education provided to the students up to class three.

16. Objective Resolution as the Permanent Part of the Constitution

In 1985, General Zia-ul-Haq made an amendment in the constitution and Objective Resolution declared the permanent part of the constitution.

17. Respect of Ulmas (Religious Scholars)

For the formation of Islamic Society in Pakistan the government issued an ordinance in the country in which the government declared the Ulmas will be given due respect.

18. Respect of Companion of Holy Prophet (PBUH)

According to the ordinance of 1979, it was declared that the four caliph of Islam and other companions of Holy Prophet (PBUH) will be respected. The person who will not give due respect to the companions of Holy Prophet (PBUH) he will be punished for three years imprisonment and fine.

19. Facilities of Hajj

According to the Presidential ordinance of 1979, it was declared that the government should provide suitable and compulsory facilities to the Hajaj-ul-Ikram. Department of Khadam-ul-Hajaj established for the solution of the problems of Hajjis and provides them suitable facilities.

20. Reorganization of Society

According to the ordinance of 1979, illegal and in-Islamic literature was declared completely ban from the country. Provincialism, racialism and other discrimination on basis of colour caste religion and creed etc. were totally banned. Transportation and Production of illegal goods like Wine, Visky and others were banned. In 1984 Qadiani's or Ahmedies were declared Non-Muslim in Pakistan.

21. Shariat Bill

In 1991 Shariat Act was passed. According to that it was declared that Shariat ordinance would be enforced in the country step by step.

Conclusion

Pakistan is an ideological state, it is only a single state which was created in the name of Islam. But there are a lot of problems in the way of Islamization in Pakistan. We know that the Muslims can make progress only by implementing Islamic Rules & Regulations. So there will be a need of planning for the enforcement of Islamic Rules and Regulations in the country. This is the only way to make our image better in the world in this modern age.

LAND OF PAKISTAN

Q1. Describe the importance of Location of Pakistan.

Ans. Pakistan is a new state. It came into being on 14 August 1947. It is a traditional society with a low literacy rate trying to acquire modern technology. It is a developing country with a high rate of population growth. It has in the recent past been heavily burdened with foreign debt. It has an unfavourable balance of trade, although the manufacturing sector is growing. The past 9/11 events have coincided with macro-stability and an economic breakthrough.

Pakistan is the Land of Pure, is strategically placed at all the crossroads of Asia. The official name of the state is Islamic Republic of Pakistan. Capital of Pakistan is Islamabad but the first capital of Pakistan was Karachi from 1947 to 1959. Then President of Pakistan Ayub Khan shifted the capital from Karachi to Islamabad in 1959.

LOCATION OF PAKISTAN

Pakistan is located between 23½ degree North to 37 degree North and 61 degree East to 77 degree East as far as the latitudinal and longitudinal extents are concerned.

Geo-Strategic Position:

Pakistan is surrounded by various countries:

East.....	India
West & North West.....	Afghanistan
South West.....	Iran
North.....	China
South.....	Arabian Sea

AREA OF PAKISTAN

Pakistan came into being on August 14, 1947. Its official name is Islamic Republic of Pakistan. It has an area of 7,96,096 square kilometers. Area of Pakistan is four times as large as UK and one fourth of the size of India. 58% area of Pakistan consists of Mountains and plateaus, while 42% area of Pakistan consists of plains and deserts.

POPULATION

According to censuses of 1998 total population of Pakistan was 14 Crore 23 Lacs & Eighty Thousand and the current population is more than 15 Crore. 98% of the total population is Muslim while 2% Christians, Hindus, Parsis and Ahmadis also live in this country and density of population in Pakistan is 164 persons per sq. km.

IMPORTANCE OF LOCATION OF PAKISTAN

1. Pakistan and China:

China is situated in the north of Pakistan. Length of common border between Pakistan and China is 600km. Silk route connects these two countries. These countries have warm relations, and their friendship is stronger than Himalayas. China has helped Pakistan in the development of many projects including the defence projects.

2. Pakistan and India:

In east of Pakistan is India, which is demographically second to China in the world. Length of common border between Pakistan and India is about 1600km, cease fire line

between Pakistan and India of Kashmir is not including in it. India has emerged as an agricultural, industrial and military power in the region. Since independence, India and Pakistan have never felt themselves at ease with each other. Moreover, four wars have been fought between these two countries until now. As a result, no progress could be made in the region. Both countries have been spending the major part of their budget on their defence. These countries have gone too far away in the race of nuclear weapons and missile technology. The dispute of Kashmir between these two countries is still pending in the UNO. Now once again they are trying to resolve it peacefully. The earlier the peaceful solution is found the better it is for them.

3. Pakistan and Iran:

Iran is in the West of Pakistan. The common border between Pakistan and Iran is 900 KM long. Pakistan and Iran have very close brotherly relations. The two countries united together by the bonds of Islam for fourteen centuries and they have always been cooperating with each other in the fields of diplomacy, economy, culture and education.

4. Importance for Afghanistan and Central Asian States:

Afghanistan lies in West of Pakistan common border between Pakistan and Afghanistan is called Durand line which is 2552 Km long which was marked in 1893. Afghanistan and Central Asian countries are too far away from coastal areas and they are land locked countries. These countries have to go through the land of Pakistan to reach the sea. They are famous for their oil and gas fields. They are included among the agriculturally high productive countries. Thus they are important in regard to our future needs.

The total population of Afghanistan, Kazakhstan, Uzbekistan, Turkmenistan, Tajikistan and Kyrgyzstan is even less than Pakistan though they are six times larger in area. If we join these countries with a motor way, it will definitely open the door of fortune for them as well as for Pakistan.

5. Importance of Coastal Area of Pakistan:

The industrial progress of most of the Western countries depends on the oil of the Gulf countries. Geographically, Pakistan is located in the South Asia. Persian Gulf is located in the south-west of Pakistan. Persian Gulf has a geographic importance and countries like Iran, Kuwait, Iraq, Saudi Arabia, Qatar, Bahrain, Oman, United Arab Emirates etc are located along it. These Muslim countries possess the wealth of oil, which has enhanced their importance. Pakistan has cordial relations with these countries.

6. Religious Cultural and Trade Importance of Pakistan:

In the north west of Pakistan, there is a narrow strip of the Wakhan Valley (9 – 14 km wide) that separates Pakistan from Central Asian Islamic countries. These Central Asian countries are land locked but rich in natural resource. Pakistan has religious, cultural and economic relations with these countries.

7. Trade Rout between East and West:

On the southern side of Pakistan lies the Arabian Sea, which is the part of the Indian Ocean. Pakistan links the east with the west. Most of the trade between east and west is through Indian Ocean. So Pakistan lies on an important trade route of the world. Pakistan through Arabian Sea is linked with the Muslim countries of Persian Gulf. All of them are rich in oil. The Persian Gulf has always been the center of the big power's politics. Karachi, Bin-Qasim and Gawader are important sea ports of Pakistan.

8. Relations with Islamic Countries:

Pakistan has good relations through Indian Ocean with the Islamic countries. In this respect South-East Asian Muslim countries (Indonesia, Malaysia, Burundi-Darussalam) and South Asian Muslim countries (Bangladesh and Maldives) are important. So Pakistan has an important strategic position in the Islamic world.

9. Importance of Pakistan from Defence Point of View:

Pakistan is situated in the region of great political, economic and military importance. Among its neighbouring countries, People's Republic of China and Russia are recognized as super powers of the world's politics. India is another atomic power, which is also a neighbouring country of Pakistan.

10. Center of the Muslim World:

Pakistan is situated in the center of the Muslim World. To the west of Pakistan starting from Afghanistan and Iran, stretches a long chain of Muslim countries.

11. Position in the Third World:

Pakistan is a great supporter of the unit of the third world countries. The organization of non-aligned countries provides great importance for its useful role in the third world.

12. Economic Cooperation Organization (E.C.O)

In 1964 Regional Cooperation Development was signed among Pakistan, Iran and Turkey. While in 1984 it was renamed as E.C.O. Later on its number of members was also increased from 3 to 10. Now Pakistan, Iran, Turkey, Tajikistan, Uzbekistan, Turkmenistan, Azerbaijan, Kazakhstan and Kyrgyzstan are member of this organization. The main object of the ECO is to promote trade among Pakistan, Iran and Turkey and other member countries.

13. Fortress of Islam:

Pakistan is an ideological country which was obtained on the basis of Islamic ideology, where roots of Islam are very strong. Many Islamic countries follow Pakistan. Many Islamic leader call Pakistan the "Fortress of Islam".

14. Pakistan is an atomic power:

Pakistan became an atomic power in 1998 when Pakistan made atomic blasts at Chaghi. Pakistan is also the first Islamic Power in the region where the Pakistan is situated with India, China and Russia also other atomic powers.

Q.2 Define Natural Resources and describe the importance of Natural Resources for the National Development of the Country.

Ans. Those resources which Allah has created for every type of life are called natural resources. These natural resources are Waters, Forests, Minerals, Soil and Mountains etc.

Important Natural Resources:

Important Natural Resources are as under:

- | | | |
|--------------|----------------------------|--------------|
| i. Soil | ii. Mountains | iii. Forests |
| iv. Minerals | v. Water (Rivers & Oceans) | |

(i) Soil:

Fertile Plains and deserts are also important part of natural resources. How many fertile plain a country has, the agricultural department will be more developed. We cultivate different kind of crops to fulfill the food requirements of the human beings. Allah has gifted many fertile plains to Pakistan.

(ii) Mountains:

Mountains are the gift of the nature. They protect Pakistan from the cool winds from the South Asian states and the Indian Oceans. These mountain provide water to our rivers. These mountains are rich in minerals especially the Western Mountain Ranges.

(iii) Forests:

Forests are the important part of the natural resources. These are very helpful to moderate the climate as well as their wood is also used for energy purposes, furniture making and other purposes. Forests are also the gift of the nature. Forests are also very essential for the survival of the human and wild life too.

(iv) Minerals:

Minerals are also the important part of the natural resources. Minerals affect the economy of the country directly. How much the mineral, a county has, it means its economy will also be stronger. Human beings allocate the minerals and use them for the welfare of the human beings.

(v) Waters:

The underground water, rivers and oceans are natural resources because water is created by the nature (God) for the Human beings as well as the other living things. We use water for drinking purposes and store the water of the rivers and use it for different purposes like irrigation, for hydroelectricity etc. This water is also essential for water creatures. Pakistan is a lucky country because there is several rivers which Allah as gifted us.

IMPORTANCE OF NATURAL RESOURCES

Pakistan is a vast country and Allah has gifted all kinds of resources. The progress of a country or a nation totally depends upon the utilization of the available resources.

(1) Source of National Development:

Natural Resources are very important because they are the source of National Development and prosperity if a country has much resources, its economy will be stronger and due to strong government paid a lot attention to increase the literacy rate and improve the health, recreational, communication and transportation system.

(2) Positive effect of National Income:

Due to the Natural resources, National Income also increases. It means that National Income depends on the natural resources directly. If a country has fewer resources its national economy will not be much stronger.

(3) Reward from God:

Natural resources are the reward from God because we only allocate the Natural resources and use them for the welfare of the human life but can't be created.

(4) Increase in Individual Income:

Due to the natural (Revise this caption) resources, individual income of the people also increases because, more services or job opportunities are present in the country. Salary packages are also better so we can say due to the increase in natural resources individual income of the people also increases.

(5) Completion of Necessities of life:

Due to Natural resources necessities of life are also fulfilled. We utilize these resources for the welfare of the human life. Mineral oil, Gas, Copper, Gold etc are used to fulfill the necessities of life. Fertile plains and water are used for irrigation purposes and we obtained different kinds of crops to fulfill our food necessities.

(6) Balance of Payment:

Due to the increase in National Income through natural resources, the balance of payment also occurred, because natural resources increase the foreign exchange in the country.

CONCLUSION:

The population of Pakistan is increasing rapidly. It is very important that the people should work hard sincerely for its development. In recent years, some of the nations, with their hard work have got the status of developed countries. So we should have to exploit the natural and human resources to the maximum to develop our country.

Q.3 Describe the importance of forests?

Ans. The climate of Pakistan is relatively dry. It is not suitable for the forests. Pakistan is a forest deficit country with 4.2 million hectares, which covers 4.8 percent of the total area of

Pakistan. Forests provide 1/3 of the total energy requirements of Pakistan. For balanced economy, a country must have forests on about 20-25 percent of area.

TYPES OF FORESTS:

Pakistan has various types of forests due to variation in climatic conditions.

(1) Forests of Northern & North Western Areas:

North Western areas consist of evergreen forests of Deodar, Firs, Blue Pine, Spruce and Chalghoza. These forests have broad leaves & tall trees. These forests are found up to the height of 1,000 meters and more. These forests includes oak, chestnut and walnut are also important. Murree, Abbotabad, Mansahra, Chitral, Swat and Dir are parts of them.

(2) Forests of Foot Hill Areas:

In the foot-hill areas, the forests consist of Phulai, Kao, Jand, Acacia, Wild Olive, Black Berry etc. The districts of Peshawar, Mardan, Kohat, Attock, Rawalpindi, Jhelum and Gujrat are important in this respect.

(3) Dry Hill Forests:

The dry hill-forests are in the divisions of Quetta and Kalat of Balochistan. Other than thorny forests, Mazoo, Chalghoza, Poplar Junipers are important trees.

(4) Plain Areas Forests:

In the plains, some of the forests are found in the river valleys. Shisham, Poplar, Tamarind, Prosopis and Babool are the important trees. They are found in the reserves of Chhanga Managa, Chichawatni, Khanewal, Tobatake Singh, Burewala, Thal, Shorkot, Bahwalpur, Taunsa, Sukkur, Kotri and Guddu. Other important trees are Mulberry, Sumbal, Dhrek and Eucalyptus.

5) Forest of the Coastal Plains

These forests are found along the coastal area of Pakistan from Karachi to Coastal of Makran. These forests also found in the delta of River Indus and River Hub. These forests are also known mangrove type of forests. These are found in Pakistan on the area of 3,000 hectors.

IMPORTANCE OF FORESTS

Forests are very important natural resource. Forests play a dominant role in the development of a country. Let us see how much forests are important in the economy of any country.

(1) A Source of Water:

The climate of Pakistan is generally arid and semi-arid. Water is available for the irrigation of agriculture. The northern mountainous areas of Pakistan receive more rain and snow. These areas are the main source of water for rivers. The forests on the slopes of hills stop soil erosion. They also slow the speed of the flow and irrigate the plains regularly.

(2) A Source of Energy:

In Pakistan energy resources are limited. The forest wood is used as fuel and meets the deficiency of coal.

(3) A Source of Wood & Timber:

Forests provide timber, fire wood, gum and other useful articles which are very important for the trade of a country.

(4) A Source of Pleasant Climate:

Forests make the climate of an area very pleasant. They lessen the intensity of heat.

(5) A Source of Rain Fall:

Forests cause, to a great extent, rainfall in a region. The presence of forests measures the amount of water vapours that cause rainfall.

(6) Protection from soil erosion:

The roots of the trees keep the soil intact. It stops the soil erosion and the layer of fertile soil does not wash away and soil fertility remains unaffected.

(7) Advantages of Forests:

Due to lack of forests the rivers carry huge amount of sand and silt that fill our dams and artificial lakes and destroy hydroelectric power projects.

(8) Protection from Water Logging and salinity:

Forests are very useful in water logged and salinity affected areas. Trees absorb water from the soil and lower water level of underground reserves.

(9) Attainment of Herbs:

Forests, herbs are used for the preparation of medicines.

(10) Promotion to Tourism:

Forests promote tourism. There are many places in the northern and northwestern mountainous area of Pakistan, which are covered with forests and known for recreations.

(11) Importance for wild life:

Forests are very important for wild life (animals and birds).

(12) Source of Employment:

Forests provide employment to a large number of populations in Pakistan.

(13) Sour of Fruits and fodder:

Forests provide different kinds of fruits and fodder to animals.

(14) Importance in National Economy:

Forests have an important role in the economy of Pakistan. About 5 million people have been directly or indirectly engaged in this sector.

FACTORS FOR PROMOTION OF PLANTATION IN PAKISTAN

The government has taken different steps for the promotion of development in Pakistan. Some of them are as under:-

1. Forest Department

Government had established forests department in Pakistan, which is responsible for the plantation in Pakistan, across the roads, railway lines, rivers and other artificial forests like changa manga, Cheehawatni, Toba Tek Singh etc. This department is also responsible to create the awareness among the people for the plantation in Pakistan.

2. Forest College Peshawar:

For the training of the workers of the forest department government established a forest college in Peshawar. This college trained a lot of workers of the forests department which are working in the different part of the country for the development of the forest. It also provides the research facilities on the plants.

3. Forest Research Laboratory Bahawalpur:

The government of Pakistan established a forest research laboratory at Bahawalpur, which provide the research opportunities to the people of the different deceases of plants and provide consultation to the people on the base of their research for the protection of plants from the strong winds and heavy rainfalls.

4. **Conferences:**

Forest department also held different conferences in the different part of the country to create awareness among the people and motivate the people for plantation. In these conferences a lot of experts of the forest department of the Pakistan and the other countries provide consultation and suggestion to the people.

5. **Plantation Campaign:**

The government also motivate the people for the plantation in Pakistan, in this regard the government start campaign for the plantation twice in a year. Government also provide the plants to the people on a very cheap rates during this campaign.

6. **Plantation in Thal & other Desert Areas:**

Government also provides opportunities to the people for the plantation in the Thal and other desert areas of the country to minimize the desert like characteristics of these areas.

Q4. Write a note on the important minerals of Pakistan.

Ans. In Pakistan there is wide scale availability of mineral resources, but these resources remained unexploited for years. It is due to lack of technical skill, finance and technology.

Types of Minerals:

There are three types of Minerals:

- **Metallic Minerals**

The minerals in which electricity can pass through easily are called metallic minerals. These are good conductor of heat & electricity. For example iron ore, chromate, copper, gold, silver etc.

- **Non-Metallic Minerals**

The minerals in which electricity cannot pass through easily are called non-metallic minerals. These are not good conductor of heat & electricity. For example mineral salt, gypsum, marble, china clay, fire clay, limestone etc.

- **Power Resource Minerals**

Power resource minerals are those minerals which are used to generate electricity or power. These minerals include coal, mineral oil and natural gas.

IMPORTANT MINERALS OF PAKISTAN

Important minerals of Pakistan as under:-

(1) COAL:

The annual coal production of Pakistan is 3.2 million tones.

Uses of Coal:

The coal produced in Pakistan is used in brick kilns, for producing thermal electricity house hold purposes.

Areas of Coal:

- The biggest coal reserve was discovered at Lakhra (Sindh). The following areas are important for coal production in Pakistan. In Salt range, the main coal mines are at Dandot, Padh and Makarwal. The NWFP has only Hundo coal mine.
- In North-east of Balochistan Khost, Shering, Harmai are important coal mines. Others are Sor range and Daigari, Shirin-ab areas and Mach Bolan coal mines.
- The Sindh coal mines are at Thar, Jhimpir, Sarang and Lakhra.

(2) MINERAL OIL:

Mineral oil is an important source of energy in Pakistan.

Areas of Mineral Oil:

The main oil producing areas are mostly located in the Patwar Plateau. The Khaur, Dhulian, Jayamair, Balkassar, Karsal, Tut, Sarang and Mial, Dakhni, Adhi, Qazian (District Attock and Rawalpindi), Dodkhak (Dera Ghazi Khan) Khaskhali, Aghari (Badin) and Tando Allah Yar (Hydrabad). These oil fields play an important role in meeting the oil needs of the country.

Refineries:

Four oil refineries are working in Pakistan, the Attock Refinery, Pakistan Refinery, National Refinery and Pakistan-Arab Refinery.

(3) NATURAL GAS:

Natural gas is the cheapest good means of getting the energy. The natural gas was discovered in 1952 at Sui (district Sibbi in Balochistan). This gas field is considered the biggest reserve not only of Pakistan but of the world.

Uses:

This gas is being used for domestic use, power generation and industrial purposes.

Areas:

In Pakistan, a number of gas-fields are also located in Patwar Plateau and Salt range. Production has been started in Dodkhak, Pirkoh, Dhulian and Mial (Punjab), Uch, Zin (Balochistan) Khairpur, Mazarani, Marri, Kandhot and Sarang (Sindh).

(4) IRON ORE:

In Pakistan, the production of iron ore was started in 1957. Total reserves of iron ore in Pakistan is 500 million tons.

Areas:

The iron ore deposits were discovered in many areas of the country. Among them Kalabagh (District Mianwali) has the biggest deposits of iron ore, but the quality is not good. The Dammel-Nissar (Chitral) deposits have good iron ore content. Other important iron ore producing areas are Langrial (District Haripur), Chilghazi (District Chagai), Mazari Jang, Marri Bela etc.

(5) COPPER:

Pakistan has rich deposits of copper.

Uses:

Copper is used in the production of electric goods especially wire networks.

Areas:

The deposits of copper have been discovered in Balochistan and NWFP. In Balochistan copper reserves are in District Ghagai, Sandak and other areas.

(6) CHROMITE:

Pakistan has rich deposits of Chromite.

Uses:

Chromium obtained from chromite is used in making high speed machines, stainless steel, aeroplanes and tools of photography.

Areas:

Chromite was discovered in Muslim Bagh District Zhobe, Chagai, Khraran (Balochistan), Mala-Kand and Mehmend agencies of NWFP.

(7) ROCK SALT:

Pakistan has a vast reserve of food salt (rock salt) in the Salt range. The annual production is 1275 thousand tones. The total estimated reserves are 4 million tones.

Areas:

- Khewra (District Jhelum) has thick deposits of rock salt.
- Other important areas of production are Warchha (District Khushab).
- Kalabagh (District Mianwali)
- Bahadar Khail and Khark.
- Salt is also available in Maripur (Karachi) and near the Lasbela and Makran coast.
- The salt is also obtained from lakes.

Uses:

It is used for food and in chemical industries.

(8) LIME STONE:

Limestone is a useful raw material of cement industry. The annual production of limestone is 9.9 thousand tones.

Areas:

Limestone is found mostly in the northern and western mountain areas of Pakistan. The thick deposits are located in Daudkhel, Wah, Rohri, Hyderabad and Karachi.

(9) GYPSUM:

The annual production of Gypsum is 358.5 thousand tones.

Areas:

Gypsum is mostly available in the Salt range and western mountainous areas of Pakistan. The important mines are in Khewra, Dandot, Daudkhail, Rohri and Kohat.

Uses:

Gypsum is used in cement industry, Plaster of Paris, Sulphuric Acid and Ammonium Sulphate.

(10) MARBLE:

Marble is available in different colors and varieties in Pakistan. The annual marble production is 586.6 thousand tones.

Areas:

Marble found in Pakistan in Mulla Ghor (Khyber Agency), Mardan, Swat, Noshara, Hazara, Chagai (Balochistan and Gilgit). Black and white marble is available in large quantity in Kala-Chitta hills (District Attock). Other important areas of marble are District Muzaffarabad and Mirpur of Azad Kashmir.

(11) CHINA CLAY:

China clay is available in Mangora (District Swat) and Nagar Parkar (Sindh).

Uses:

China clay is used in chemical industries, ceramics, pots of china clay and decorations tiles.

(12) FIRE CLAY:

Fire clay deposits are available in Salt range and Kala-Chitta hills. Fire clay is used for making bricks for use in steel melting furnaces.

Uses:

Fire clay is used for making bricks which are used in fire kilns.

(13) SULPHUR:

Sulphur is found in Province of Balochistan from District Chaggi (Koh-e-Sultan) and District Khichi.

Q5. Describe the importance of agriculture in Pakistan and write down the causes of the industrial backwardness in Pakistan.

Ans. Agriculture plays an important role in the economy of Pakistan. Agriculture contributes 23 percent to GNP of the country. Over the last one decade, agriculture grew at an annual average rate of 4.5 percent. Pakistan is among those few developing countries, where the growth rate in agricultural production is high.

CROPPING SEASONS OF PAKISTAN

Pakistan is an agricultural country. It has four seasons that are suitable for agriculture. There are two cropping seasons in Pakistan. 50 percent of the total cultivated area lies in Punjab while one third of the total cultivated area in Sindh:

(i) Rabi Season:

Rabi season starts from the month of October and ends in the month of March. This season is also known as winter season. Wheat, Barley, Oil seeds and Tobacco etc. are the Rabi Crops.

(ii) Kharif Season:

Kharif season starts from the month of April and ends in the month of September. This season is also known as summer season. Rice, Maize, Cotton, Sugarcane, Jawar, Bajra are Kharif Crops.

FOOD CROPS & CASH CROPS:

In Pakistan, both food and cash crops are very important.

Food Crops:

Food crops are those crops which are cultivated to fulfill the food necessities of the people. Food crops like wheat, rice, maize, bajra, jawar etc. are important for the food requirements of the increasing population in the country.

Cash Crops:

Cash crops are those crops which are not used as food items and we export to other countries to earn the foreign exchange. These are cotton, rice, tobacco etc.

VEGETABLES & FRUIT:

Pakistan is also an important producer of different types of cereals and fruits. Pakistan is famous in producing good quality of fruit. All the provinces of Pakistan are important for fruit production. Important fruits are mango, orange, grapes, apple, date, apricot, peaches etc. NWFP also produces dry fruit. Pakistan exports a large quantity of fruits to other countries.

IMPORTANCE OF AGRICULTURE

To meet the requirements of the growing population of Pakistan a lot of attention has been paid to develop the agriculture sector. The production of food grain has increased to

save the foreign exchange for its imports. Cultivated areas have increased. About 25% of the total area is under cultivation in Pakistan. Agriculture is the most important sector of the economy of Pakistan. The detail of the utility and development of this sector is given below:

1. Availability of Food Grain

Pakistan is an agriculture country. The important crops are wheat, rice, maize, barley and oats etc. They fulfill the needs of growing population of the country. Pakistan is self-sufficient in the production of food grain.

2. Availability of Cash Crops

The cash crops are cotton, sugarcane, rice and tobacco etc. They are valuable for our country. Major portion of foreign exchange is earned from their export. They are also an important source of industrial raw material. The industry of textile, sugar and cigarette depends upon these crops.

3. Availability of Fruits

Our country is famous for fruits. Major portion of fruit is produced in the provinces of Punjab, Serhad and Balochistan. Mango, orange grapes, apple, plum and peaches etc. are the important fruits. Dry fruits are mostly produced in Serhad. Pakistan earns a lot of foreign exchange from the export of fruits.

4. Source of Employment

Agriculture is both a profession and an obligation. About 55% of population is attached with agriculture directly or indirectly. 37% of the national production is provided by agriculture.

5. Source of Increase in National Income

In agriculture sector the government provides loans to farmers on easy terms so that the maximum number of people may get employment, and the migration from villages to cities may remain low. It increases the national income, and the country becomes prosperous.

6. Source of Economic Development

The industrial and commercial development of Pakistan depends upon agriculture. In these days agriculture is being mechanized according to the modern needs.

7. Promotion of International Trade

Agriculture Promotes international Trade which earn foreign exclude for the country.

8. Availability of Live Stock and Dairy Products

Live stock or dairy forming is included in agriculture. We obtain meat, Milk, Ghee, Cheese, Butter and other Dairy Products from live stock.

9. Promotion of Agricultural industries

Agriculture also promotes industries related to agriculture, live Sugar Mills, Rice factories, latter industries, Dairy Product Producing industries, which erects industrial revolution in the country.

10. Availability of Raw Material

We also obtain raw material for industries from agriculture. Cotton is a raw material for Textile industry, Leather is a raw Material for Later industries, Rice and Wheat is also raw Material for Rice factories and flour Mills .

11. Control on Economic Crises

If we increase the production of agricultural crops, we increase the National income. In this way we can control the economic crises.

12. Better Living standards

If we increase the production agricultural crops, so income of farmers also increases, that why living standard of the farmers and the people attached with agriculture will also become better.

PROBLEMS OF AGRICULTURE SYSTEM IN PAKISTAN

They are a lot of problems which are facing by our agricultural sector. Some of them are as under:-

i. Water logging & Salinity

Pakistan has an extensive and comprehensive canal system. The canal system of Pakistan and rivers are the source of water logging and salinity. Due to an estimation one lac acre area is facing this problem every year.

ii. Lack of Mechanism

In Pakistan in this modern age the farmers of Pakistan are using old and outdated methods of the cultivation. Due to the poor economy and illiteracy, the farmers are unable to use latest agricultural machines in the agriculture sector.

iii. Floods & Strong winds

Heavy rains, strong winds and floods damage the crops on a very large area every year. Due to this reason a lot of crops destroy every year.

iv. Soil Erosion

Due to heavy rainfalls and floods the transportation of the soil is started. Due to this reason a lot of cultivated area is unable to cultivate for the different type of crops.

v. Limited Cultivable Land

Pakistan is an agriculture country but only 25% area is under cultivation. Due to increase in population this area is reducing day by day.

vi. Less use of Fertilizers, Better Seed, Pesticides & Insecticides

In Pakistan mostly the farmers have small piece of land for agriculture. Their economy is very limited. They are unable to use fertilizer better seeds, pesticides & insecticides to overcome the diseases of the crops and increase the every yield per hector.

vii. Lack of Agriculture Research

In Pakistan agricultural department is established for agricultural research on different crops for the discovery of high yielding variety of different crops. Unfortunately the trend of agriculture is very limited.

viii. Illiteracy

Education of the farmer plays a vital role in the agricultural process but in Pakistan mostly the people which are attached to the agriculture sector are not educated properly so they can not plan and try to increase the average yield per hector.

ix. Non-Availability of Agricultural Loans

Due to the poor economy of the country the availability of agricultural loans is very limited. Due to this reason farmers cannot purchase latest machines & tools which are used in agriculture and they cannot increase the production of their crops by using pesticides and fertilizer.

x. Feudalism

Another problem of the agriculture department in the Pakistan is feudalism. Only the few families in Pakistan have owned large cultivated area.

SUGGESTIONS OR GOVERNMENT STEPS FOR THE IMPROVEMENT AGRICULTURAL SECTOR IN PAKISTAN

(1) Use of Fertilizers:

The use of fertilizer also contributes to the growth of per acre yield, and overall increases the agricultural production.

(2) Control over Diseases of Crops:

The climate of Pakistan is helpful for the growth of pests and insects that attack the crops and reduce the yield. The government has to import the insecticides and pesticides to save the crops from them and to increase the production.

(3) Use of Improved Seed:

Seeds play an important role in boosting agricultural production. Some improved seeds are imported from other countries. So the improved seeds increase the per acre yield of the crops.

(4) Mechanization:

Mechanization has played an important role in increasing agricultural production. This reduces pre and post harvest losses and helps in achieving self-sufficiency in agricultural production.

(5) Agriculture Reforms:

Agriculture reforms have also played an important role in increasing agricultural production in Pakistan. The agriculture reforms of 1959, 1972 and 1977 are important in this sector. The scattered lands of the farmers were consolidated to enable them to manage them well. This increased the per capita agricultural income of the farmers and facilitated the farm holdings. It improves the relationship both between the landowner and the tenant.

(6) Control over Water-logging and Salinity:

The canal irrigation has created the twin problems of water logging and salinity. The government has taken the steps to tackle them in the province of Punjab and Sindh. It increased the area of cultivated land. Tube wells and drains played the key role in reclamation. About 60 reclamation schemes have been completed. The 18 million acres of land have been reclaimed. It increased not only the cultivable land but increased the agricultural production. But the reclamation schemes still have a long way to go.

(7) Improvement of Roads:

Means of transportation especially roads have an important role in carrying the production from field to the market, the raw material to the industries and their products to the markets. The government of Pakistan has done a lot to improve the network of roads especially in linking the far flung areas of the country.

(8) The Education of Farmer:

The education of a farmer is essential. The education in all respects is the key to success in life. Most of the farmers are uneducated and face lot of problems due to their ignorance. The government has taken practical steps to improve the educational standard of the rural areas and taught them the improved methods of cultivation to increase the production in agriculture.

(9) Planning:

The pressure of population on agriculture is great. The population is increasing day by day but resources especially food production is not going up according to the demand. We have to decrease the growth rate of population, and increase the production. The government should encourage the cottage and small scale industries in the rural areas so that the farmers may remain engaged in their spare time.

Q6. Write the note on Canal System of Pakistan.

Ans. In Pakistan mostly canals are used to fetch the river water to the agricultural fields. Pakistan has a very extensive developed canal network in the world. It is about 150 years old. This canal system consists of small and large dams, barrages and link canals. About 43 small and large canals are used for irrigation. Pakistan depends upon the water of rivers Indus, Jhelum and Chenab. These rivers have maximum quantity of water during summer but minimum in winter season, about 84 percent of the total water flows in these rivers.

TYPES OF CANALS

Different types of canals are present in Pakistan depending upon the supply of water from rivers.

1. Perennial (Permanent) Canals

Those canals in which water flows throughout the year are called Perennial or Permanent Canals. These canals supply the water to the areas where the underground water is salty like District of Jhang, Toba Tek Singh and Faisalabad etc.

2. Non-Perennial (Non-Permanent) Canals

Those canals in which water cannot flows throughout the year are called Non-Perennial or Non-Permanent Canals. In these canals the water flows for almost six months. These canals supply the water to the mostly Districts of Punjab and Sindh.

3. Flood Canal

Those canals in which, the water flows only in the rainy season.

4. Link Canal

Link canal are those canals which use to connect the water of rivers. These canals are dug in Pakistan according to the Indus Water Treaty in 1960. These canals putted the water of three main rivers of Pakistan (Indus Jhelum & Chenab) into the two rivers (Ravi & Sutluj).

IMPORTANT CANALS OF PAKISTAN

(1) The Canals of River Ravi:

Important canals of River Ravi are:

- i) Baloki-Sulmanki link Canals 1
- ii) Baloki-Sulmanki link Canals 2
- iii) Upper Bari Doab Canal
- iv) Lower Bari Doab Canal

The Upper Bari Doab is an old canal which was constructed in 1861, these canals provides the water to Lahore, Dipalpur, Qasoor, Shaiwal, Pakpattan Vihari and Khaniwal.

(2) The Canals of River Chenab:

Important canals of River Chenab are:

- i) The UpperChenabCanal
- ii) LowerChenabCanal
- iii) RingpurCanal

These canals irrigate the area of Rachna doab. The Haveli system of canals if also located in this doab that comes from Trimmu Head Works, these canals irrigates the area of Sialkot, Narowal, Gujranwala, Shaikhupura, Faisalabad Muzafargarh, Jhang, Toba Tek Singh and Multan.

(3) The Canals of River Jhelum:

Important canals of River Jehlum are:

- i) The UpperJhelumCanal
- ii) Lower Jehlum canal

These canals are important canals of Chaj Doab. The Upper Jhelum, Upper Chenab and Lower Bari Doab are a part of the Triple Canal Project. Rasool Qadarabad, Qadarabad Baloki and Baloki Sulemanki link canals link the western rivers with eastern rivers. These canals irrigate the areas of Mandi Bahawaladin, Jhelum, Gujrat, Sargodha and Khoshab.

(4) The Canals of River Sutlaj:

In this area Sutlej Valley Project has been started. Four headworks have been built, three on river Sutlaj at Ferozpur, Sulemanki and Islam. Whereas fourth on the Punjnad. These canals irrigate the areas of Nili Bar and Bahawalpur. Important canals of River Sutluj are as under:

- | | |
|--------------------|------------------------|
| i) Canal Depalpur | ii) Canal East Sadiqia |
| iii) Canal Bahawal | iv) Canal Melsi |
| v) Canal Pakpattan | vi) Canal Abbasi |
| vii) Canal Qaimpur | viii) Canal Punjnad |
| ix) Canal Forawdeh | |

(5) The Canals of River Indus:

Important Barrages and canals of River Indus are as under:

i. Jinnah Barrage:

Jinnah Barrage was constructed in 1947 near Kalabagh. The canals from this barrage irrigate the desert areas of Thal.

ii. Chashma Barrage:

A barrage has been constructed at Chashma, from where a link canal irrigated the districts of D.G. Khan and D.I. Khan.

iii. Taunsa Barrage:

The Taunsa Barrage was constructed in 1958. It irrigates the area of D.G.Khan, Rajanpur & Muzafargarh.

iv. Guddu Barrage:

The Guddu Barrage was constructed in 1962, which is 150 miles north of Sukkar. Three canals from this barrage, irrigate cultivated areas of this region that increases the agricultural production.

vi. Sukkar Barrage:

Sukkar Barrage was constructed in 1932 at river Indus. It is largest Barrage of Pakistan. Seven Canals are dug from this Barrage which irrigates the areas Sindh.

vii. Kottri Barrage:

Another Barrage of Pakistan is Kottry Barrage. Four canals are dug from Kottri Barrage. It irrigates the area of Hyderabad, Sanghar, Nawab Shah, Badin, Mir Pur Khas & Thatta.

(6) Canals of River Swat:

The canals from Swat river irrigates the Peshawar, Mardan and Charsada area. The upper Swat canal starts from Malakand and lower Swat canal starts at Abazai.

(7) Warsak Project OR Canal of River Kabul:

In 1961 a project was started in the north 20km west of Peshwar at Warsak. It is important for the local requirements of vale of Peshawar. Two Canals are dug from here. This project also produces electricity.

(8) Canal of River Kurrum:

The Kurrum-Garhi project on Kurrum river was started near Bannu. The canals from this project irrigate the adjoining areas of Bannu. It also produces electricity.

(9) Canal of River Bollan:

At Narri one Cannal is dug from River Bollan in Balochistan, which irrigates the area of Quetta.

(10) Canal of River Gomul:

A canal is dug from River Gomul and River Zhob at Kjhore Kuch near D.I.Khan. It irrigates the area of D.I.Khan.

(11) Canals of Tanda Dam:

In NWFP at Tanda Banda a canal is dug to irrigate the area of district Kohat.

(12) Canals of River Hub:

In Balochistan a canal is dug from River Hub 35Km away from Karachi. It provides the water to the industrial area of Karachi and Hub.

(13) Rawal Dam:

Rawal Dam is constructed near Rawalpindi on River Korang. It provides water to Rawalpindi and Islamabad Districts.

(14) Construction of Link Canals:

Seven link canals have been constructed, which are as follow:

- (i) Rasul – Qadirabad Link Canal
- (ii) Qadirabd – Balloki Link Canal
- (iii) Balloke – Sulaimanki Link Canal
- (iv) Chashma – Helum Link Canal

- (v) Trimmu – Sidhnai Link Canal
- (vi) Sidhnai Mailsi – Bahawal Link Canal
- (vii) Taunsa – Panjnad Link Canal

The total length of these link canals is 590 km. These canals shift the water of three western rivers (Indus, Jhelum and Chenab) to eastern rivers (Ravi and Sutlaj), to meet the shortage of water.

(15) Extension and Construction of Barrages:

The extension of the barrages has been made and new projects are started in which Ghazi Bhara tha project has been completed and Kalabagh dam is planned. Present government has started a number of new projects to increase reservoir which include Gomal zam Dam, Greater Thal Canal, Rainy Canal, Merani Dam, Subakzi Dam, Satpara Dam and extension of Mangla Dam.

The Government of Pakistan has taken steps for the development of agriculture, especially to increase the production. In this regard, the ground water and surface water are being used for agriculture. So, it has increased not only food crops but also cash crops which are necessary to earn foreign exchange.

Q6. Define industry, write down the different types of industries and also explain the causes of the industrial backwardness in Pakistan.

Ans. The industry of country is essential for the economic development. In this modern age Pakistan can't totally depend on agriculture. Agriculture provides food grain and raw material. Industry provides more jobs in a small area. It fulfills our needs by producing various industrial goods and industrial raw material, and supply new products for marketing.

DEFINITION OF INDUSTRY

Industry is such a place where the entrepreneur (Capitalist) and labour through the machines and tools convert the shape of capital, raw material and natural resources in a way that their utility may increase to fulfill the needs of the people to a large extent; and may fetch maximum price in the market and maximum profit for the entrepreneur.

Types of Industries

There are four types of Industries of Pakistan which are as under:-

1. Handicrafts or cottage industry

It means that industry or productive work which is done at the home of the workers. Manual workers purchase the raw material by themselves, use their own tools and utilize the efforts of their family to produce things which are a part of our culture and tradition. They sell their products in the market to fulfill the needs of their family. Tools are very common and simple whereas the work is very technical. It is usually done at home. The cost is low and it helps the poor to enhance their income.

Industries included in Handicrafts industry

In handicraft industry woodwork, ironwork, hand made carpets and rugs, goods made of leaves and cane for daily use, stone work, clay pots, embroidery and toys etc. are included.

2. Small-scale Industry

Small-scale industry has always been praised in different ways in various countries. In Pakistan this industry is that one which after employing 2 to 9 workers, produces different goods for the market on small scale. Every industry is included, whether it produces goods at home, or by setting up few machines on a rented place and employing few workers to produce various goods.

Industries included in Small Scale Industries:

Majority of the workers are attached with small scale industry. In our small industry poultry farms, dairy farms, honey making industry, carpet industry, pottery, sports, goods, fans and electric motors and iron goods of daily use are included.

3. Heavy Industry

Usually heavy industry is that industry which not only produces goods on large scale but also produces machines and raw material for other industries, for example Pakistan Steel Mill and Shipyard in Karachi. In Pakistan the large scale industries are those which produce major parts of industrial products for the consumers.

Industries included in Heavy Industry:

The percentage of industrial progress is 13.1% in 2003-04. In large scale industry 11 types of industries have progressed rapidly including

- (1) The petroleum and petroleum products industry,
- (2) Automobile industry,
- (3) Cement and chemical fertilizers producing industry,
- (4) Vehicle manufacturing Industries,
- (5) Electrical Appliances Manufacturing Industries,
- (6) Sugar industry,
- (7) Food products, i.e., ghee, cooking oil, etc, tobacco and cigarette,
- (8) Textile and textile related industries,
- (9) Leather and leather goods industry,
- (10) Paper and paper products industry, Cosmetics and chemical materials,
- (11) Rubber and plastic goods industry,
- (12) Tires and tubes

4. Defence Industry

Ordinance and allied products producing industry is called defence industry. Texila Engineering Works manufacture missiles whereas Khota Laboratories promote our nuclear program. Some other industries have been set up by Fauji Foundation in which retired army personnel work to produces uniforms of army and various other goods.

Factors of Industrial Development

The factors of industrial development are as follow:

1. Survey of the local and foreign markets for the sale of local products.
2. Adequate exploitation of labour and capital e.g. there are more workers and less capital in Pakistan.
3. The capacity of industrial units.
4. The analysis of the factors effects the industrial development in the country e.g. the study of the employment opportunities.
5. Availability of type of labour, skilled or unskilled in respective fields.
6. Analysis of the productivity of national income.

7. Quantum of the balance of payments in international trade.
8. Nature of exports of the country.

Hurdles in the way of industrial development in Pakistan

Pakistan is basically an agricultural country. It is mostly depend upon agriculture crops. Govt. is not taking much interest in the development of Industries in Pakistan.

1. **Foreign Loans**
Te major portion of national income is consumed for making the payments of foreign loans.
2. **Deficit in Budget**
Pakistan is basically a developing country. It faces deficit in Budget of payments in Pakistan.
3. **Deficit in balance of payments.**
There is a negative balance of payments in Pakistan, due to increase in imports and less export.
4. **Shortage of capital.**
Pakistan has low economy and huge population govt. can not issue loans on easy conditions to the people.
5. **Preface of agricultures**
Pakistan has less dependence on the industrial development and more on agriculture.
6. **Rapid growth of population**
Rate of increase of population is very high in Pakistan. But resources of Pakistan are limited.
7. **Huge Military Expense**
Pakistan has to consume a lot of money on defense and maintenance of active army on borders that requires huge military expenditure.
8. **Political instability**
Although Pakistan is a democratic country but from the last 60 year mostly under control of dictatorship that is way there is political instability in Pakistan. Due to the change of Governments with in short period of time there industrial policies also change that is a great problem for industry.
9. **Lack of Technology**
There is a lack of latest Technology in Pakistan. By using Technology in industries we can increase the production of the goods and produce standard good that is way Pakistan is facing a lot of problems in indusial sector.
10. **Miss Management and corruption**
Another hurdle in the way of industrial progress in Pakistan is Miss Management and corruption.
11. **Black marketing and Tax aversion**
Industrial sector facing another great problem that is Black Marketing and Tax aversion Industrialists are not paying their full Taxes to the Govt. So Govt. is not facilitating to the industrialists.

12. Slack ness in international Markets

Pakistan goods are not better in Standard on to international level. So the demand of Pakistan goods is decreases day by day.

13. Problem of power Recourse

In Pakistan a lot of areas having no facility of electricity, other areas are facing problem of load shedding and power facility. And electricity is very expensive in Pakistan. So Pakistan is Backward in Industrial Sector.

14. Illiteracy

Mostly people of Pakistan are uneducated and Standard of education in Pakistan is very low. So we are not producing personally and Technically better workers, Manger, Machine operators and betters skilled people.

15. Lack of Speedy means of Transportations

Means of Transportation play a vital role in progress of industry. Unfortunately Means of Transportations in Pakistan are not up to the Mark. So industries are backward in Pakistan.

STEPS TO PROMOTE INDUSTRIAL PROGRESS IN PAKISTAN

If we want to promote industrial progress in Pakistan, we have to take following steps in this regard.

1. Improvement of means of transportation & Communication:

If we want to promote the industrial progress in Pakistan, we have to constructed better roadways, railways and motorway in the country. We have to supply better air and water transportation facilities and communication facilities to the industrialist.

2. Access to the International markets:

If we want to increase the ratio of industrial development in the country, we have to supply the better facilities to the people to access the international markets, and held industrial exhibitions inside & outside the country for the Pakistani goods.

3. Availability of banking Facilities:

Industry is a sector in which a large capital and better banking facilities are required. Without provide the easy loan facilities to the people we cannot increase the ratio of industrial progress in Pakistan.

4. Availability of cheap energy resources:

In Pakistan electricity and other energy resources are very expensive. Due to power failure & load shading industry suffers a lot, so if we want to increase the industrial progress ratio in the country. We have to provide cheap electricity to the industries.

5. Political Stability:

Unfortunately there is no political stability in Pakistan. That why the local investors as well as the foreign investor are not invested their money in Pakistan. So if we want to increase the industrial progress in Pakistan we have to adopt the permanent industrial policies that can be happen only if the Pakistan will be political stable.

6. Availability of skilled labour:

Educated, trained, experienced and hard-worker people are required for the industrial progress in country. Because in Pakistan there is lack of skilled and train labour.

7. Centers of Industrial Research:

For the promotion of the industries we have to established different industrial research center in the country. In 1953 the government established industrial research center in Pakistan but this council is not working efficiently. So there is a need of establishment of proper and effective industrial research center in the country.

8. Establishment of Industrial Zone:

The government already declared industrial zone and industrial states in the different parts of the country where all the facilities of electricity, water, natural gas and better means of transportations, but there is the need of establishment of more industrial zones and industrial states in the country.

9. Exemption in Taxes:

Exemption in taxes for a particular period for the new industries is very helpful. In this way we can maximize the industrial progress ratio in the country. We should lower the tax ratio on the raw materials and industrial machinery.

10. Industrial Development Corporation

The government established different organization like Pakistan industrial corporation, Pakistan Development Corporation and small industries corporation in the country for the promotion of industries. There is a need of make these corporations efficient and effective.

Q8. What are the problems of the education department in Pakistan and give proposal to overcome these problems? (OR) Also Describe Government Steps for the betterment of education department in Pakistan?

Ans. Education is the basic necessity of man. It is a lifelong process. It is not a general process of reading and teaching but it is a constant process through which a man is introduced to environment and culture to develop an association with them. Knowledge is the wealth that is not decreased by its use rather it keeps on increasing.

Importance of Education in Pakistan

Education is very important for the industrial, social, economic, agricultural and mineral development of the country. Education is an obligation of the Muslims. Pakistan is the country in which only the 54% of the people are educated. This ratio is very low as compared to the develop countries as well as the neighbouring countries so we have to the increase the literacy rate in Pakistan. Then we can increase the national economy and provide the better living standard to the people.

Types of Education in Pakistan

There are two types of education in Pakistan:

- i. Formal education.
- ii. Informal education.

Formal education:

Education which is acquired by going regularly to some institute, school, college, university, is called formal education. Every society establishes such educational institutions where the education is given to achieve specific objectives.

PROBLEMS OF EDUCATION IN PAKISTAN

There are a lot of problems of education in Pakistan but some of them are as under:

(1) Low Literacy Rate:

The problem is that a major part of population of Pakistan is not formally educated. The literacy rate is very low in 1951 literacy rate was only 16% but in 1998 only the 45% people of Pakistan were literate. According to the economy survey of Pakistan 2003 the literacy rate was 54%.

(2) Low Standard of Education:

The second problem is low standard of education. There are many reasons for it, for example:

- The appointment of teachers with average abilities.
- Appointments of teachers on the basis of political quota.
- Shortage of training institutes to develop the better teaching skills.
- Use of unfair means to pass an examination.

(3) Lack of Quality Textbooks:

Third problem is the non-availability of quality books and necessary reference material. The curriculum is changed to make necessary changes in the courses to meet the challenges of changing times but the books are either unavailable or so much expensive.

(4) Limited Extra Curricular Activities:

Another problem is the limited facilities of healthy extra curricular and social activities. This unavailability gives birth to student politics and other destructive activities.

(5) Lack of Guidance in the Selection of Subjects:

There is a lack of student counseling facility. There is no guidance for the students to make selection of suitable subjects to acquire professional skills to meet their future need.

(6) Poor Economy of the People:

Pakistan is a developing country where the economical resources are very limited. Due to the lack of resources, education department faces a lot of problems and people are unable to afford the huge expenses of the education of their children.

(7) Lack of Educational Institutions:

Lack of educational institutions especially in the rural areas is another problem that results in low literacy rate. In Pakistan there is the shortage of institutions of professional and technical education.

(8) Un-Employment:

After getting education, a lot of people fail to achieve job. This lack of job opportunities in the country motivates the people to send their children to some jobs in their school going age.

(9) Insufficient Educational facilities:

In the major parts of the country there are insufficient education facilities like libraries, laboratories and other facilities.

(10) Defective Examination System:

Examination system is defective there is a lot of problems in this system like cheating, use of unfair means, selection of studies and corruption.

(11) Aimless Education:

The objects of education are not fixed to meet national needs rather the 'international obligation' is kept in view. Most of the schemes are imported from USA which does not suit Pakistan and her people. Already existing system was devised to provide workers for foreign rulers. The necessary changes to meet the needs the free nation have not been made.

(12) Repugnant to the ideology of the Country:

Our system of education, specially the modern reforms, is devised to spread the secularist ideas in the name of modernism. Its hard fact that existence of Muslim ummah lies in the force of convection and readiness to sacrifice live for it.

(13) Insufficient Education of Science and Modern Knowledge:

The education in Pakistan has failed to grow creative spirit in the field of science even. The Systems of Objective Type Questions develop cramming tendencies and discourages deep understanding and innovation.

(14) Weak Educational Base:

The education standard at primary level is not kept constant in Pakistan. So the educational base of students remains weak.

(15) Character Building Ignored:

Pakistanis are talented people with good health and enormous working capacity. What we lack is character, honesty and firm will. Unfortunately our educationists do not impart any importance to character building. This is highly injurious to our future.

(16) Political Trends in the Educational Institutions:

Politics in the educational institutions has done a great harm to the education system of Pakistan. The college and universities have become centers to demonstrations and protests. The students are divided in opposite's camps. The political parties, in this way, are directly damaging the future of the next generation.

SUGGESTIONS:

If we want to promote our education sector so we have to keep in mind the following suggestions:

1) Standard Educational Syllabus:

The institutions of text book board should be improved and made functional for making a standard educational syllabus for all classes.

2) Improvement in Examination System:

The examination method should be formulated once again and the mental level of students be improved. The students should be discouraged morally from use of dishonest means and memorization. Besides the examination method should be molded on scientific and modern bases and then the intelligence of students should be tested.

3) Improvement of Primary Education:

The primary education should be made compulsory and of standard so that students become interested in gaining education.

4) Increase in Educational Budget:

An increase in the national budget for education department should be made and the salaries and allowances of teachers should be increased so that they can devote all their attention on building of students, besides arrangements should be made to give scholarships to intelligent and hardworking students. Resources should be increased and new education institution should be formed so more and more students can get education.

5) Better Education Policy:

The educational policy should be improved for ending the educational backwardness and solution of problems. Education should be made compulsory up to matriculation level and later according to the trends of the students they should be given education in concerned fields.

6) Religion and Moral Training:

An organized arrangement for religious and moral training should be made in all educational institutions. Students should be made aware of their real aim of life students should be often lectured on religious and moral subjects.

7) Political Stability:

The political instability should be ended and the government machinery should be put to work for educational improvement. The administrative machinery should keep a vigilant eye on performance of educational institutions and the annual promotion of teachers should be attached to their performance.

8) Increase in Literacy rate:

Government should take steps to increase the literacy rate in the country and government should provide facilities in this regard. Government should also motivate the private sector too.

9) Availability Standardized Books:

Government should provide the standard books to the students. Government should also take suitable steps for the error free printing of the books. Government should encourage the people who write standard books.

10) Student Counseling:

Government should arrange for student counseling in the institutions. They should be a close coordination teachers, parents and students. Government should open new educational institutions especially in rural areas. Government should make the policies to enhance the education in the country on the permanent basis.

Chapter 7

PAKISTAN AND INTERNATIONAL RELATIONS

Q1. *What is meant by Foreign Policy? Explain the basic principles & objectives of the Foreign Policy of Pakistan.*

Ans. Pakistan emerged on the map of the world on 14th August 1947 and it inherited the foreign policy from British India. After independence, Pakistan made some changes in British policy according to the ideology and the objectives of Pakistan Movement.

Definition of Foreign Policy

The foreign policy is to establish and develop relations with other countries to watch the national interests by taking appropriate steps at international level.

PRINCIPLES OF FOREIGN POLICY

Every country established its foreign policy according to own ideological, historical, political and geographical circumstances. Foreign Policy of Pakistan was established by Quaid-e-Azam itself. Foreign policy of Pakistan is based on the following basic principles:

1. Peaceful Co-existence

Pakistan believes in peaceful co-existence and respects the liberty, freedom and sovereignty of other countries, and expects the same from others. Pakistan is always disinterested in the internal affairs of others, and opposes imperialism and aggression of every type.

2. Non-Alignment

Pakistan has adopted the policy of non-alignment by making changes in its foreign policy. Pakistan has not shown alignment with any bloc, and has established good relationship with all the countries. Therefore, now Pakistan is trying to establish good relationship with Russia, United State, China, United Kingdom France and other countries and expects the same from others of significant importance. At present Pakistan is also a regular member of Non-aligned Movement (NAM).

3. United Nations Charter

Pakistan wants to develop its relations with all countries on the basis of bilateralism. Pakistan also wants to solve its conflicts with neighbouring countries on the basis of bilateralism. Therefore, Pakistan has invited India many times to solve the Kashmir dispute by negotiation.

4. United Nations Charter

Pakistan is a member of United Nations and follows its charter strictly. Therefore, Pakistan has supported every action of the United Nations and provided military assistance to implement its decisions.

5. Support to Right of Self-Determination

Pakistan supports the right of self-determination of all the suppressed nations. Pakistan believes that every nation must have the right of self-determination. Therefore, Pakistan has supported the demand of abolishing the colonialism and every movement for the exercise of the right of self-determination in Europe, Africa and Asia. Pakistan has played very important role in the struggle of independence of Kashmir, Palestine, Bosnia, Namibia and Vietnam. It has also opposed the occupation of Afghanistan by Russia, and helped the Afghans to get the liberation from foreign rule.

6. **Unity of Islamic World**

Pakistan is the supporter of the unity of Islamic world, and is following the policy to establish good relations with Muslim countries. Pakistan has always tried to solve the conflicts of Islamic world and played very important role in Iran – Iraq war, Palestine's and Afghanistan's liberation. Pakistan is an active member of the Organization of Islamic Conference (OIC). Pakistan has provided a platform for Muslim countries of Central Asia to solve their economic problems by establishing Economic Cooperation Organization (ECO).

7. **De-weaponisation**

Pakistan is the main supporter of de-weaponisation and supported all international efforts to de-weaponise the world. Therefore, Pakistan is not in the race of weaponisation. Pakistan uses atomic energy for peaceful purposes. Pakistan tries to avoid the danger of nuclear war. In the world Pakistan has repeatedly suggested for the de-weaponisation of South Asia, but India has not responded accordingly.

8. **Elimination of Racial Discrimination**

Pakistan wants to eliminate the racial discrimination throughout the world. Pakistan has protested over racial discrimination in South Africa, Namibia and Rhodesia. There is no racial discrimination in Pakistan and all the minorities in Pakistan have equal rights.

9. **Establishment of Peace**

Pakistan wants establishment of peace throughout the world. Pakistan has also protested against aggressive powers desires, and supported the oppressed nations for getting the peace. Pakistan has repeatedly invited India to negotiate peace in South Asia but it has rejected every move.

10. **Good Relations with Neighbours**

Pakistan wants good relationship with all neighbours including India. Pakistan also wants to solve all the issues with neighbouring countries including Kashmir issue with India peacefully. Therefore, Pakistan has invited India for talks at any time, at every level and at every place.

11. **International and Regional Cooperation**

Pakistan is an active member of international and regional organization i.e. United Nations, Non-Aligned Movement (NAM), Organization of Islamic Conference (OIC), Economic Cooperation Organization (ECO) and SAARC. Pakistan always cooperates with all these organizations for the security of world peace.

OBJECTIVES AND DETERMINANTS OF FOREIGN POLICY OF PAKISTAN

According to Lord Parmesan:

“In the International Relations, There is no any permanent friend and enemy but the preference is given only to the national interest any state form its foreign policy on the base of National Security & Interest.”

The main objectives of the foreign policy of Pakistan are as under:-

1. **National Security**

The main objective of foreign policy of Pakistan is its national security or

independence. Pakistan was a new born state, and there was a need to make arrangements for its security. So Pakistan formulated its foreign policy on the basis of national security. It gave due importance to the national security, while establishing external relationships with other countries. Pakistan respects the national integrity and the political independence of other countries, and expect from others the same.

2. Economic Development

Pakistan is a developing country and inspires for its economic development. It needs to establish and maintain cordial relations with those states with whom it can maximize its trade relations or from whom it can obtain maximum economic benefits. Pakistan has made changes in its foreign policy keeping in view the new economic trends. It has adopted particularly free trade, free economic policy, and policy of privatization.

3. Protection of Ideology of Pakistan

Pakistan is an ideological state and its foreign policy is based upon the ideology of Pakistan or Islam. The foreign policy is meant to protect the ideology. The stability of Pakistan is also dependent upon ideology.

4. Better Relations with Islamic Countries

Pakistan can protect its ideology by developing good relationship with Muslim countries. All the constitutions of Pakistan emphasized on establishing good relations with Muslim countries.

5. Non-Alignment

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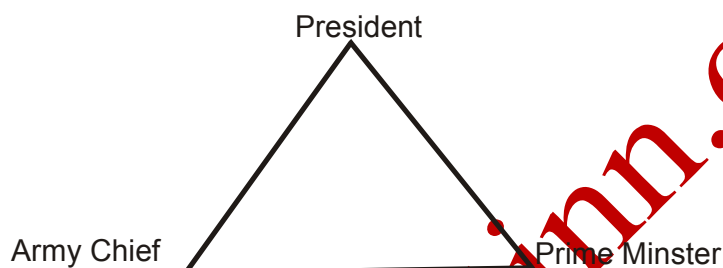
getting the peace. Pakistan has repeatedly invited India to negotiate peace in South Asia but it has rejected every move.

DETERMINANTS OF THE FOREIGN POLICY OF PAKISTAN

The following are the determinants of the foreign policy of Pakistan:-

1. Administrative Troika

Administrative Troika comprises the President of Pakistan, the Prime Minister and Chief of Army Staff. It plays very important role in formulating foreign policy. It can approve or disapprove the foreign policy of Pakistan or can make any change in it. However, it is very difficult to deviate from the previous foreign commitments made by Troika.



2. Ministry of Foreign Affairs

The ministry can play very important role in formulating the foreign policy. It comprises the specialists and experts of foreign policy and the bureaucrats of high level. They prepare foreign policy, keeping in view the basic objectives and principles of the policy. They formulate the policy, plans and programmes regarding the priorities of foreign policy, and fully cooperate with Troika for its preparation. In accordance with new constitutional amendment, the Troika has been replaced by the National Security Council.

3. Intelligence Agencies

Pakistan's intelligence agencies also play very effective role in the formulation of foreign policy by providing full information about the objectives of other countries foreign policies. Keeping in view these information's, Pakistan formulates its foreign policy.

4. Political Parties and Pressure Groups

The political parties and pressure groups have deep impacts on the formulation of foreign policy. The political parties include the priorities of foreign policy in their manifestoes, and after their success in the election, they force the government to change the priorities of foreign policy according to the changing scenario in the light of their view points. Likewise the pressure groups can also influence the foreign policy.

5. Parliament

The Ministry of Foreign Affairs usually prepares the foreign policy according to the directions of executive and puts it before the Parliament for approval. After discussion and debate the parliament gives approval to it or suggests some change in it.

Q2. Discuss the Relations between Pakistan & China.

Ans. Pakistan and China are neighbouring countries. They have common boundary of about 600 km long. Their bilateral relations depend upon the glorious traditions and close friendship. Pakistan recognized China on its birth in October 1949 and developed good relationship with it.

1. Start of Pak China Friendship

The Prime Minister of the both countries met in Bandung Conference in 1955, and after that the series of visits continued up till now. The heads of governments and states of both countries have made many visits.

2. Settlement of Boundaries

In 1961, the efforts to resolve the boundary issue were started and it was completed in 1963. Which strengthened the good relationship, and trade pact was signed by them. Pakistan Air Line started its flights to Beijing in early sixties.

3. Support at Indo-Pak Wars

The President of Pakistan visited China in February 1964, and China supported the claim of Pakistan to solve Kashmir issue peacefully. In the Indo-Pak war of 1965 China supported Pakistan and provided arms.

4. Economic & Technical Aid

China gave economic and technical aid to Pakistan in establishing industries, which included Texila Industrial Complex and its affiliated plants, setting up the heavy tools factory at Landhi and Sports Complex at Islamabad.

5. Construction of Silk Route

The Silk-route of Karakoram was completed in 1969 that connected Pakistan with China by road. It helped in frequent exchange of delegations and establishment of close relationship. The air contact was also established between both the countries.

6. Defense Pacts

Many defense pacts were concluded between Pakistan and China in 1985, according to which China provided economic and technical assistance in building the Kamra Complex and Ordnance Factory at Wah. Likewise China provided the assistance of Rs. 273 million for setting up Heavy Electric Complex in NWFP.

7. Support to China

Pakistan also sided, China and supported it for its permanent membership of Security Council of United Nations. Pakistan played an important role in establishing the close relations of United States with China. Pakistan supported China on the issue of the presence of foreign troops in Kampuchea, and China supported Pakistan on the issue of the Russian intervention in Afghanistan.

8. Bilateral Relation between Two Countries

The bilateral relations between Pakistan and China were established and Chinese Prime Minister, Defense Minister and Chairman Peoples Congress visited Pakistan in 1987, February 1999 and April 1999 respectively. Again the Chinese Prime Minister visited Pakistan in 2001 and President of Pakistan visited China in 2001 and 2002. The mutual strong relationship of both countries has helped them to come closer.

Q3. Explain the relations between Pakistan and India.

Ans. India is a neighbouring country of Pakistan. Its 84% population is consisted of Hindus and 10% of Muslims and 6% are other minorities. Its total area is twelve lac twenty

nine thousand seven hundred and thirty seven sq. mile. Common border between Pakistan and India is 1600km and cease fire line on Kashmir is not included in it. The relation between Pakistan and India could not be developed on better lines from the inception of Pakistan.

1. Kashmir Dispute

Kashmir is a dispute between both the countries and three wars i.e. 1948, 1965 and 1971 have been fought on the dispute of Kashmir. From the emergence of Pakistan India created many problems for Pakistan.

2. Indus Water Treaty and India

Pakistan and India signed Indus-Water-Treaty in 1960 to solve the water dispute between them. The project was completed with the help of World Bank and other countries but India refused to give its due share.

3. Separation of East Pakistan and India

India helped the separatist elements in East Pakistan in 1971 and created Bangladesh. After it Simla Agreement was signed between Pakistan and India, by which both the countries agreed differences through negotiations.

SAARC AND INDIA

By signing the Simla Agreement, the relationship between Pakistan and India improved to some extent and trade and travel of passengers started on limited scale. Moreover, both the countries began to increase cooperation within the jurisdiction of South Asia Association for Regional Cooperation (SAARC) from the year 1980, which gave positive result. Pakistan has invited India for talks to resolve all the issues but India remained reluctant to give positive response.

The Prime Ministers of Pakistan and India met on the occasion of SAARC Conference in 1988 and signed a pact. Both the countries agreed not to attack the nuclear centers of each other.

FREEDOM MOVEMENT IN KASHMIR

In 1989, the Kashmir's freedom fighters started struggle against India in the decade of 1990. Mutual trade and travel of passengers increased but it remained limited because India was reluctant to solve the Kashmir dispute peacefully. Pakistan is determined to solve the Kashmir issue in accordance with the UN resolutions through the right of self-determination of Kashmiri's. Now there is hope for the improvement of relations between both the countries.

AGRA CONFERENCE AND INDIA

The Agra Conference from July 14 – 17, 2001 between the President of Pakistan, General Pervaiz Musharaf and India Prime Minister Atal Behari Vajpai was the first important meeting of its type between the two leaders, and the world felt a sigh of relief. The President of Pakistan presented his view-point boldly and nicely, and it was appreciated by the whole world but the meeting ended fruitless after three days.

MEETINGS OF OFFICERS OF BOTH COUNTRIES

During the SAARC Conference of January 2004 (Islamabad) the President of Pakistan and the Prime Minister of India held meetings and agreed upon many pacts, and resolved upon the continuation of dialogue. On the occasion of session of UN, General Assembly, held in September 2004, the President of Pakistan and New Prime Minister of

India met, and resolved upon the continuation of negotiation, which resulted in the series of meetings of foreign ministers and secretaries of both the countries.

Q4. Discuss the relations of Pakistan with Islamic World.

Ans. Before the creation of Pakistan the Muslims struggle hard to establish better relations with Islamic Countries but also the creation of Pakistan developed good relations. Even organization of Islamic Countries also established in 1969 with the efforts of Pakistan and Saudi Arabia which shows that Pakistan wanted to established better relations with the Islamic countries.

PAKISTAN&IRAN

In West of Pakistan is Iran. Iran is an Islamic country. Pakistan shares 900 Km border with Iran. Pakistan has close relation with Iran till his creation.

1. Background

We have close religious, cultural and trade relations with Iran since long. Iran was the first country that recognized Pakistan on its emergence, and ambassadors were exchanged.

2. Mutual Visit of Leaders

The Prime Minister of Pakistan visited Iran in 1949 and in response to this visit the Shah of Iran also visited Pakistan in 1950, and trade relations were established.

3. R.C.D

Pakistan and Iran along with Turkey established Regional Cooperation for Development (RCD) in 1964 for the development and close cooperation with one another in the fields of economic, industry, trade, culture and tourism, which was later on, annulled in 1979.

4. Indo-Pak Wars and Iran

Iran supported Pakistan, during the Indo-Pak war of 1965. It provided economic and military assistance to Pakistan. Likewise Iran supported Pakistan during the war of 1971. Pakistan paid due regard to Iran for this help.

5. Iranian Revolution and Pakistan

Pakistan extended recognition to new region, which was established after Iranian revolution in 1979. the Islamic Republic of Iran also improved relations with Pakistan in every field. Delegations of both countries were exchanged to improve the trade.

6. E.C.O

In 1985, a new organization for the close cooperation among Pakistan, Iran and Turkey was established by replacing RCD, named as Economic Cooperation Organization (ECO). It is working to achieve the objectives of RCD and is taking steps to boost up the cooperation in the fields of economic, industry, trade, education and cultural promotion among the member countries. Presently all the Muslim countries of Central Asia have also become the members of it.

7. Industrial and Technical Cooperation

The Chambers of Commerce of Pakistan and Iran exchanged visits of both countries and offered mutual cooperation for economic development. The President of Pakistan

Gen. Perviaz Musharaf paid a visit to Iran in 2000 and offered his cooperation for the programme of setting up of gas pipeline from Iran to India.

PAKISTAN AND AFGHANISTAN

Durand Line divides the borders of Pakistan and Afghanistan, which is about 2252 km long. Both countries are connected through Hilly-passes. Darra-e-Khyber is very famous among them.

1. Improvement in Relations

In the early decade of 1970, the relations between both the countries began to improve. The Prime Minister of Pakistan and President of Afghanistan visited each other's country, and signed a pact of regional security and non-intervention.

2. War of USSR and Afghanistan

But their relations began to strain by the Military revolution in April 1978 and entering of Russian army in Afghanistan in December 1979. The new government of Afghanistan began to persecute its opponents, which resulted in emigration of 3 million Afghan refugees into Pakistan. Pakistan provided protection to refugees on the humanitarian ground and Islamic feelings.

3. Geneva Pact and Pakistan

When the Afghan people started their Jihad to oust the Russian army, Pakistan supported them. On the other hand, Pakistan also tried to solve the problem diplomatically. In 1988 Geneva Pact between Russia, Pakistan and Afghanistan was signed also the Russian Army was withdrawn in 1989 under the auspices of United Nations.

4. Government of Mujahideen and Pakistan

In April, 1992 government of Mujahideen was formed in Afghanistan and Pakistan recognized the new government. Unfortunately the differences among Mujahideen emerged and a group of Mujahideen i.e. Taliban occupied a major part of Afghanistan and established an Islamic government. The Government of Pakistan again recognized the Taliban government.

5. Permanent Joint Commission

In May 2000 a permanent Joint Commission between Pakistan and Afghanistan was set up to regulate cross border movement of refugees and to check the production and smuggling of narcotics.

6. Attack of USA on Afghanistan

After the incident of 11th September, 2001 United States attacked Afghanistan and Government of Pakistan favoured America. The Taliban government came to an end, and a pro-American government was installed in Afghanistan. The Government of Pakistan again recognized the new government. It provided promised to give more aid.

7. New Democratic Government in Afghanistan and Pakistan

After the installation of new democratic government in Pakistan a pact of Gas-pipeline between the Prime Minister of Pakistan and the President of Afghanistan was signed in early 2003 and they promised to help each other to complete the project, in 2004 after the election of Hamid Karzai as democratic President of Afghanistan. There is hope of starting of new era of relationship between Pakistan and Afghanistan.

PAKISTAN AND SAUDI ARABIA

Pakistan and Saudi Arabia have special relationship because there are Holy places of Muslims in Saudi Arabia, and lacs of Pakistani Muslims visit Saudi Arabia for performing Hajj every year. Moreover, the principle of Muslim world unity is the common factor in foreign policies of both the countries.

1. Emergence of Pakistan and Saudi Arabia

Before the emergence of Pakistan, Saudi Arabia supported the Pakistan Movement. After independence Saudi Arabia also recognized Pakistan. The first pact was signed between Pakistan and Saudi Arabia in 1951, which strengthened the friendly relationship of both the countries.

2. Shah Faisal visit of Pakistan

In 1954 Shah Abdul Aziz of Saudi Arabia visited Pakistan and provided sufficient aid for the rehabilitation of agencies. In 1966, Shah Faisal visited Pakistan on official tour and declared Pakistan his second home, and announced, economic aid for Pakistan. Saudi Arabia established a Bank in Pakistan for economic support.

3. Economic Aid

Saudi Arabia provided one billion rupees in aid to install cement and other factories in Pakistan. Pakistan provided technical assistance to Saudi Arabia in defense and re-organized Saudi Army on modern lines. Shah Faisal also provided economic aid to construct Faisal Masjid in Islamabad.

4. Indo-Pak Wars and Saudi Arabia

Saudi Arabia supported Pakistan during the Indo-Pak-wars of 1965 and 1971 and provided economic aid. Saudi Government supported Pakistan on Kashmir issue. Shah Faisal helped Pakistan in convening of Second Islamic Conference in 1974 in Lahore.

5. Support on Issues

Saudi Government supported Pakistan's policy of Afghanistan, and Pakistan supported Saudi Arabia during the Middle East crisis of 1991 and sent its army for the protection Holy lands of Saudi Arabia.

6. Pak-Saudi Economic Commission

Pak-Saudi Economic Commission was established in Riyadh in 1998, which initiated 155 projects in Pakistan and provided economic assistance for their completion.

7. Visit of Government Official

Chief Executive of Pakistan Gen. Pervaiz Musharraf visited Saudi Arabia on official tour and signed many pacts for mutual cooperation. The new Prime Minister of Pakistan also visited Saudi Arabia in 2003 and strengthened the relations of both the countries by signing many pacts.

Pakistan and Saudi Arabia have special bilateral relationship through which they trusted upon each other. The time also proved the close friendship of Pakistan and Saudi Arabia.

PAKISTAN AND BANGLADESH

Ideologically Pakistan and Bangladesh were two parts of the same country. Present Bangladesh was the former Eastern Pakistan before 16th December 1971 when Bangladesh emerged as an independent and sovereign State. The two wings of Pakistan were situated at 1,750Km from each other with the Indian Territory lying in between the two parts. There were glaring contrasts in the way of living and cultural values of the two parts of the country. Islam was the only common factor which could keep the two provinces together. Unfortunately since the independence no sincere endeavor was made to cement the two wings into one whole. No one tried sincerely to enforce Islam, the only bond, which could keep the two parts together.

When the hostilities ended, the two countries, Pakistan and Bangladesh, sat down and reviewed all the available facts and urged each other to restore the broken bonds of brotherhood between the people of the two countries. The Government of the Prime Minister Z.A. Bhutto accomplished the desired objective of restoration of brotherly links between the two people and extended its recognition to the creation of Bangladesh in 1974 during the O.I.C. Summit at Lahore. Prime Minister Z.A. Bhutto extended the recognition to the newly-born Government of the Bangladesh on the explicit desire of the Muslim world which had assembled at Lahore to attend the Second O.I.C. Summit Conference. Consequently the first Prime Minister of Bangladesh Sheikh Mujib-ur Rehman, leading his country's delegation, came to Lahore to participate in the O.I.C. Summit Conference.

After restoring relations with Bangladesh, Pakistan's Prime Minister Mr. Z.A Bhutto paid a visit to Bangladesh. He was warmly welcomed wherever he went which confirmed the sentiments of brotherhood existing amongst the people of Bangladesh for the people of Pakistan. However, Sheikh Mujib-ur-Rehman, the Prime Minister of Bangladesh, on the behest of India was not sincere in cultivating friendly relations with Pakistan. The Government of Bangladesh demanded the division of assets and refused to accept any liability. The stubborn attitude of Mujib's Government proved a hurdle in the way of fostering friendly relations between the two countries and the process of development of understanding and cordiality suffered heavily.

An agreement between Pakistan and Bangladesh was concluded on 23rd January, 1976 by which telecommunication links were established. Telephone and tele-printer services were instituted between Rawalpindi and Dhaka on 13th February, 1976 on experimental basis. These agreements brought the two countries closer to each other. Another agreement was reached between the two countries after talks in Dhaka on 24th July, 1976, by which it was agreed upon to exchange delegations on Banking and Shipping. Further measures were announced to promote trade between the two States.

The Government of Khondekar Mushtaq could not last long and was replaced by General Zia-ur-Rehman in 1977. General Zia-ur-Rehman was a shrewd person who quickly got his stronghold on the issues. General Zia-ur-Rehman paid an official visit to Pakistan which cemented the ties between the two countries. General Zia-ur-Rehman was assassinated in July 1981. Justice Abdus Sattar ascended the throne that too was replaced by General Husain Muhammad Irshad.

On 21st July, 1979, a Joint Economic Commission was established between Pakistan and Bangladesh in order to promote economic collaboration. Mr. Ghulam Ishaq Khan, the then Finance Minister of Pakistan signed on behalf of his Government while Mr. Saif-ur-

Rehman represented Bangladesh. It was decided to hold the meetings of the Commission on yearly basis in Pakistan and Bangladesh by rotation. The first meeting of the Commission was held on 21st July 1979 immediately after its formation. Bangladesh had extended its full support to Pakistan's point of view on International political issues. When the Soviet troops entered Afghanistan in December, 1979, Pakistan raised voice against this illegal and unethical occupation of Afghan territory. Bangladesh played an important role in this connection. President Zia-ur-Rehman convened an emergent meeting of the Foreign Ministers of Islamic Countries. In this meeting sentiments of solidarity and homogeneity were expressed for the freedom struggle of the Afghan people.

By 1980 bilateral relations between Pakistan and Bangladesh were established on broader perspective and mutual understanding. Several delegations were exchanged between the two countries. The Secretary, Foreign Affairs of Pakistan. Mr. Riaz Piracha toured Bangladesh on 24-25th October, 1980 and held discussions with the officials of Bangladesh. In result of these discussions a group of experts was set up to see the division of assets between the two countries. Bangladesh had demanded 2,130 m. dollars as its share from the joint assets from Pakistan.

The two countries also decided to extend co-operation to each other in the field of education. Pakistan has fixed a quota of seats in its Engineering and Medical institutions for the students of Bangladesh. Similarly Bangladesh has also fixed the quota of seats for Pakistani students in its educational institutions.

The meeting of the Joint Ministerial Committee between the two countries was held on 8th September, 1984 at Islamabad. Negotiations for promotion of trade between Bangladesh and Pakistan were held in this meeting. Bangladesh offered to export Jute, tea and carpets to Pakistan and will import rice, pig iron, railway carriages and other steel items from Pakistan.

PAKISTAN AND INDONESIA

Indonesia has been a colony of Holland till March 1942. From 1942 to 1945 it remained under Japanese rule. When Japanese forces were defeated in South East Asia after dropping of Atom Bomb at Nagasaki and Hiroshima in 1945, the Nationalists of Indonesia under the leadership of Dr. Ahmad Seokarno and Dr. Hatta declared Indonesia as a Republic on 17th August 1945.

The relations between Pakistan and Indonesia existed even before the establishment of Pakistan. The cordial relations between the two nations were initiated when the prominent leaders of Indonesia sent messages for help in the freedom struggle of Indonesia to the President of All-India Muslim League, Quaid-i-Azam Muhammad Ali Jinnah and the Congress leaders.

President Seokarno came to Pakistan on an official visit in February, 1950. He was accorded a warm welcome by the government and people of Pakistan. He exchanged views with the Prime Minister of Pakistan Nawabzada Liaquat Ali Khan and expressed his thanks to the people of Pakistan for showing great hospitality to him. The first Afro-Asian conference was held in April 1955 in Bandung (Indonesia), where the leaders of both Pakistan and Indonesia got an opportunity of meeting each other. A Cultural Association was formed in April 1955 between Pakistan and Indonesia to further the Cultural bonds between the two

nations. A trade pact was agreed upon between the two countries in 1959 in Karachi. By this agreement it was decided to promote trade and commerce between Indonesia and Pakistan.

Indonesia came out with maximum support to Pakistan during 1965 War. The Government of Indonesia and the people by their most sincere support to Pakistan's cause during the 1965 War won the hearts of the people of Pakistan. President Soekarno openly condemned Indian aggression and offered all sorts of help and assistance to Pakistan in her hour of need.

Indonesia and Pakistan concluded an air pact on 14th January, 1966 by which the two countries agreed on bilateral air travel. On 18th February, 1966 a trade pact was signed by which Pakistan agreed to provide goods worth Rs. 8 crores to Indonesia.

In May 1971 General Suharto, President of Indonesia advocated Pakistan's point of view on East Pakistan issue and condemned outside interference in Pakistan's internal matter. Indonesia put lot of pressure on India to release Pakistan's prisoners of war after Bangladesh had come into existence. Indonesia deeply condemned Soviet intervention in Afghanistan and advocated Pakistan's point of view on Afghan problem. Indonesia stressed on the Islamic countries to condemn the Soviet aggression in Afghanistan.

Pakistan and Indonesia agreed to exchange nuclear technology by an agreement concluded on 19th April 1980 at Djakarta. President Suharto came to Pakistan in 1980 and expressed his desire to maintain peace in the region. He held discussions with President Mohammad Zia-ul-Haq on matters of mutual co-operation, regional and international issues. He also visited Afghan camps near Mardan.

The 10th meeting of the IPECC was held on 20th May, 1981 in Islamabad to review the progress in the economic, cultural and other spheres of co-operation between the two countries, so that further ways and means may be adopted. President Mohammad Zia-ul-Haq went to Indonesia on an official visit on 2nd November, 1982 where he was accorded warm welcome. President Mohammad Zia-ul-Haq held discussions with President Suharto on bilateral issues.

PAKISTAN AND LIBYA

Libya, so important and oil rich State of North Africa, in 1951 it gained independence from the foreign domination and Shah Idrees's kingship was established. Pakistan profoundly advocated Libya's freedom struggle which brought the peoples of both countries closer to each other.

A young army officer, Col. Moammar-al-Qaddafi, dethroned Shah Idrees in September, 1969 after a successful army coup. Col. Gaddafi is a brave revolutionary who became very popular amongst his people. He is held in highest esteem and veneration in Pakistan being a dainties and brave Muslim soldier. Col. Gaddafi came to Pakistan as the Head of his delegation to attend Second Summit Conference of the O.I.C. held in Lahore in 1974. He addressed a huge gathering at the Lahore Stadium which was named as Gaddafi Stadium as a mark of respect and love for him from Pakistani people.

Since then Pakistan and Libya have been enjoying cordial relations. A Ministerial Commission was set up in 1974 by an agreement concluded between the two brotherly countries. Joint ventures in Banking, insurance and Shipping have also been alliance by agreement. Islamic centres have been established in both countries. A joint Pak-Libyan

Company was set up in the meeting of the Ministerial Commission held in Libya. This Company would implement the projects aimed at the development and progress of the two countries.

President Mohammad Zia-ul-Haq paid a visit to Libya in November 1977 and held discussions with Col. Gaddafi on bilateral issues. The Libyan Vice-President Abdus Salam Jalood also paid a visit to Pakistan and declared Pakistan as the Heart of Islamic World in view of the importance of Pakistan for the Islamic world. In October, 1979 a Joint Pak-Libya Holding Company was set up. Libya has expressed its interest in balancing first ventures with Pakistan in several spheres of development. Pak-Libya Chamber of Commerce has been set up by an agreement which will explore ways and means for joint programmes of commerce and trade between the two countries. Libya extended massive financial aid to Pakistan during 1971 War against India. It has openly advocated Pakistan's stand on Kashmir issue and other political matters.

PAKISTAN&TURKEY

The relations between Turkey and Pakistan, the two brotherly, countries, are deep rooted and based on the similarity of Islamic culture. The people of the two countries are closely associated with each other. Both countries maintain their relations at all levels and regularly exchange views on matters concerning the mutual and bilateral relations between the two Muslim States.

After independence Turkey extended its recognition to the new State of Pakistan as a sovereign and independent country. Both countries concluded trade, economic and cultural agreements to link together on stable grounds. The first agreement between Turkey and Pakistan was concluded in 1951 by which both countries gave scholarships to the students of each other's countries for pursuing studies. Another agreement was reached between the two countries which emphasized the defense matters between Turkey and Pakistan. Turkey and Pakistan were the members of CENTO. Pakistan and Turkey are linked together by agreement of R.C.D. which has now been converted into E.C.O. R.C.D. is an agreement aimed at promoting regional development in various aspects of social life of the three member States of Pakistan, Turkey and Iran.

The leaders and Heads of States of the two countries have been exchanging goodwill visits to each other country. Former Turkish President Jalal Bayar and the late Prime Minister Adnan Mandres paid visits to Pakistan during early days of Friendship between Pakistan and Turkey. Prime Minister Sulaiman Daimeral also paid visit to Pakistan.

Turkey had always supported the view point of Pakistan of several political issues like Kashmir and Afghanistan. It has extended its support to the right of self determination of the people of Kashmir. Turkey came with material and moral support to Pakistan during the Wars of 1965 and 1971. Pakistan reciprocated by lending support to Turkey on the Cyprus issue. Pakistan expressed great concern in 1974 on the efforts of unification between Cyprus and Greece. Pakistan openly supported Turkish decision to send its troops in Cyprus. It sent medical supplies to Turkey and offered to send volunteers for providing all sorts of help and assistance to the Turkish Govt.

Pakistan participated regularly in the Izmir Trade-fair and organized the exhibition of its goods in Islamabad in 1984. Turkey agreed to invite Pakistani teachers for teaching English in Turkish schools. Pakistan and Turkey decided to expand trade and economic co-operation. Later a few more fields like tractor manufacturing and solar energy were also included. An agreement for co-operation in tourism was signed during President Kennan Everne's visit to Pakistan in February 1989.

Turkey and Pakistan had identical views on Afghanistan problem and called for its political settlement. Turkey highly appreciated Pakistan's view on Afghan Crisis and landed its humanitarian assistance to the displaced Afghan refugees. An agreement on defense production and technical services was signed between Pakistan and Turkey on 11th March, 1987. The Turkish Defense Minister represented his country for signing this accord in Islamabad. The Governments of Turkey and Pakistan, by this agreement, have agreed to co-operate in the fields of defense production and services through procurement, joint production and mutual assistance in research and development. The agreement is valid for five years and further extendable to any length of period & through mutual consultations.

PAKISTAN AND EGYPT

Egypt is an important country of the continent of North Africa. Although Egypt is a Muslim country, yet it could not develop cordial relations with Pakistan. The Egyptian Government did not extend its support to the demand of Pakistan during Pakistan Movement and expressed its soft corner for the Indian point of view. When General Najib put an end to the Egyptian kingship and took over the reins of the Government he initiated the development of friendly relations between Pakistan and Egypt. The process of friendship began between the two countries with considerable swiftness from both sides.

The relations between Pakistan and Egypt have suffered heavily during President Nasser's regime. He advocated Indian point of view during 1965 War between Pakistan and India. On Kashmir issue Egypt adopted a passive attitude and abstained from voting on Kashmir in U.N.O. in 1962. The Egyptian Government continued with its antagonistic attitude towards Pakistan till 1970s. It did not allow a passage through the Suez Canal to the ships which were carrying arms for Pakistan during 1971 War against India. On the other hand, Pakistan had always extended co-operation and friendly attitude to Egypt in spite of the unfriendly behaviour of the Egyptian Government and President Nasser. Pakistan recognized Egypt's rights on the Suez Canal and strongly advocated Egypt's point of view during Arab-Israeli war. Pakistan condemned British, French and Israeli aggression on Egypt in 1956 and offered all possible assistance.

The relations between the two countries slightly improved when President Ayub Khan came to power in 1958. President Nasser paid a visit to Pakistan in 1960 which gave a boost to friendly relations between Pakistan and Egypt. President Ayub also paid an official visit to Cairo and clarified Pakistan's stand on Suez Canal to remove Egyptian suspicions because of a statement made by Pakistan's representative in U.N.O. on the Suez Canal. President Sadaat was assassinated in 1981. Pakistan expressed its profound grief and sorrow over this national tragedy of Egypt. In fact the relations between Pakistan and Egypt were affected due to Egypt's close relations with U.S.S.R. and India. President Nasser was a close ally of U.S.S.R. and India and always adopted an unfriendly stance towards Pakistan in order to please

U.S.S.R. and India. Late President Muhammad Zia-ul-Haq of Pakistan played a prominent role in bringing Egypt back to the O.I.C. Egypt's membership of O.I.C. had been suspended since Israeli-Egypt accord at Camp David. President Mohammad Zia-ul-Haq praised Egypt, during Fourth Summit Conference of O.I.C. at Casablanca in 1984 and requested the O.I.C. to restore membership of the O.I.C. to Egypt.

There has been an exchange of delegations between Pakistan and Egypt in different spheres. The Egyptian naval ship El-Nazer, sailed into Karachi harbour on 3rd April, 1987 on a three-day goodwill mission to Pakistan. The Commander of the Ship, Rear-Admiral Hasham Ahmad Abdul Fattah discussed matters of mutual interest with his Pakistani counterparts. A three member delegation of the Egyptian Committee for Afghan refugees offered 5,000 blankets to the Chief Commissioner Afghan Refugees for distributing to the Afghan refugees. Egypt has also offered other kinds of assistance to the Afghan refugees.

Q5. Write the comprehensive note on Economic Cooperation Organization (ECO).

Ans. ECO (Economic Cooperation Organization) is the new name of the RCD which was formed established in 1964 at Istanbul between three Muslim brother countries Iran, Turkey and Pakistan. The RCD, however, could not achieve its objectives due to certain political events befalling the member countries. In 1979 RCD suspended due to Islamic Revolution in Iran. In 1985 Iran requested Pakistan and Turkey to re-active the RCD finally RCD replaced by ECO and member countries of the ECO also became ten.

Objectives of RCD:

The formation of RCD was an agreement aimed at promoting regional development in various aspects of social life of the three member states. RCD was set up on 21st July, 1964, when the Heads of State of Pakistan, Turkey and Iran assembled in Istanbul to sign the agreement known as Istanbul Accord.

The main objectives of the RCD were as follows:

1. To promote trade between the member countries and free movement of goods by all practical means of transportation.
2. Closer coordination shall be established amongst the Chambers of Commerce of the three countries and to finally establish a joint Chamber of Commerce.
3. Postal rates, between the three countries, shall be reduced to the extent to bring them on the level of internal rates.
4. Air transport services within the region shall be improved and a joint air company shall be established.
5. Close cooperation in shipping shall be established by setting up a joint maritime line.
6. Efforts shall be made to improve and construct rail and road links between the three countries.
7. Cooperation in educational, scientific and cultural aspects shall be promoted by the exchange of delegations.
8. Visa formalities shall be abolished for travel purposes between the three countries.

9. The member countries shall provide technical assistance to each other by the exchange of experts and by extending training facilities.

Members Countries of the ECO

When ECO was established in 1985, it had three members Pakistan, Iran and Turkey but now the member countries of the ECO are ten which are as follows:

- | | | | |
|-----------------|---------------|----------------|----------------|
| 1. Pakistan | 2. Iran | 3. Turkey | 4. Afghanistan |
| 5. Tajikistan | 6. Kazakhstan | 7. Uzbekistan | |
| 8. Turkmenistan | 9. Kyrgyzstan | 10. Azerbaijan | |

Objectives of the ECO

This organization has the following objectives:

1. Promotion of Mutual Trade and Freely Transportation between the Member Countries.
2. To Develop Close relations with the Aiwane-e- Commerce & Industries
3. Promotion of Industries
4. To better the mail systems between the member countries
5. To plan for National Interests of the member countries.
6. Establishment of Common Air & Shipping Services
7. Promotion of Minerals & Establishment of Oil Refineries
8. Promotion of Tourism
9. Promotion of Land Transport between the Member Countries
10. To Develop better programs for the technical training of the people of the member countries
11. To raise the interaction in the history culture & civilization
12. To raise the educational opportunities among the member countries

Organizational Structure of ECO

With the approval and finalizing of the Charter of the ECO, its organizational structure is now in place. The organizational structure consists of

1. The Council of Ministers

This Council consists of Foreign Minister of the Member Countries this Council is very strong and has an important role in policy making and other decisions.

2. Council of Deputies

This Council consists of Economist and other experts. This Council has seven permanent committees.

3. Secretariat of ECO

The head of this organization is Secretary General. There are Deputy Secretary General and other official also present to help the Secretary General.

Important Meetings of ECO

1. Islamabad Meeting-1986 (Heads Meeting)

First Annual Meeting of Heads of the States of the Member Countries was held in Islamabad (Pakistan) in 1986. In which following decision were made:

- i) Promotion of Trade
- ii) Promotion of Industry

iii) Cooperation in Education Sector

After this meeting Pakistan exported Rice & Cotton Textile to Iran and Import Petroleum from Iran.

2. Islamabad Meeting-1990 (Foreign Minister Meeting)

First Annual Meeting of Foreign Minister of the Member Countries was held in Islamabad (Pakistan) in 1990. In which following decision were made:

- i) Establishment of ECO Bank
- ii) Reduce the Custom Duty between the member countries up to 10%
- iii) Cooperation in Economic, Commerce, Trade, Tele Communication, Agriculture, Technology & Power Sources

3. Tehran Meeting-1992 (Heads Meeting)

Another Meeting of Heads of the State of the member countries was held in Tehran (IRAN) in 1992. In which Uzbekistan, Kyrgyzstan, Tajikistan and Turkmenistan become the member of ECO and following decision were made:

- i) Establishment of Drug Control Committee
- ii) To maximize the cooperation in mutual trade
- iii) Establishment of eight committees for the cooperation in different sectors between the member countries.

4. Islamabad Meeting-1992 (Foreign Minister Meeting)

In 1992 meeting of the Foreign Minister of the Member Countries was held in Islamabad (PAKISTAN). In which Afghanistan and Kazakhstan became the member of ECO and finalize the committees which were establish in Tehran Meeting.

5. Quetta Meeting-1993 (Foreign Minister Meeting)

In 1993 meeting of the Foreign Minister of the Member Countries was held in Quetta (PAKISTAN). In this meeting Quetta action plan was approved.

6. Istanbul Meeting-1993 (Heads Meeting)

In 1993 meeting of the Heads of States of the Member Countries was held in Istanbul (Turkey). In this meeting it was suggested that cooperation in economic & cultural sector will be raised and the cooperation in the minerals and agriculture sector will also increased.

7. Islamabad Meeting-1995 (Heads Meeting)

Another Meeting of Heads of the States of the Member Countries was held in Islamabad (Pakistan) in 1995. In which following decision were made:

- i) Cooperation in the economic sector
- ii) Support of Kashmiri for their right of self determination
- iii) Establishment of peace in South Asia

8. Ashqabad Meeting-1996 (Heads Meeting)

Another Meeting of Heads of the States of the Member Countries was held in Ashqabad (Turkmenistan) in 1996. In which following decision were made:

- i) To laid down the railway track between the member countries
- ii) To construct the motor-way between the member countries
- iii) To laid down the pipe line between the Pakistan and Turkmenistan for oil and gas.

9. Ashqabad Meeting-1997 (Heads Meeting)

An important Meeting of Heads of the States of the Member Countries was held in Ashqabad (Turkmenistan) in 1997. In which following decision were made:

- i) To increase the air services between the member countries
- ii) To increase the trade
- iii) To avail the nearest sea trade routes to the South Asian States

10. Almatti Meeting-1998 (Heads Meeting)

Important Meeting of Heads of the States of the Member Countries was held in Almatti (Kazakhstan) in 1998. In which following decision were made:

- i) Establishment of peace in Afghanistan
- ii) To request the International community for the solution of problem of Kashmir
- iii) Promotion of trade

11. Tehran Meeting-2000 (Heads Meeting)

An Important Meeting of Heads of the States of the Member Countries was held in Tehran (Iran) in 2000. In which following decision were made:

- i) Establishment of Peace in Afghanistan
- ii) Sovereignty of Azerbaijan
- iii) Establishment of Peace in South Asia
- iv) Promotion of Agriculture Industry & Power Sources

12. Istanbul Meeting-2002 (Heads Meeting)

In 2002 important meeting of Heads of the States of the Member Countries was held in Istanbul (Turkey) in which the following decision were made:

- i) To maximize the cooperation between the member countries
- ii) To resolve the mutual problems with dialogue
- iii) Promotion of trade
- iv) Promotion of Industry
- v) Cooperation in culture, tourism and Educational sectors

13. Doshumbay Meeting-2004 (Heads Meeting)

In 2004 important meeting of Heads of the States of the Member Countries was held in Doshumbay (Tajikistan) in which the following decision were made:

- i) To maximize the cooperation between the member countries
- ii) To resolve the mutual problems with dialogue
- iii) Promotion of trade
- iv) Promotion of Industry
- v) Cooperation in culture, tourism and Educational sectors

14. Baako Meeting-2006 (Heads Meeting)

In 2006 important meeting of Heads of the States of the Member Countries was held in Baako (Azerbaijan) in which the following decision were made:

- i) Oil and gas pipe line between Pakistan and Tajikistan
- ii) Attainment of Nuclear Technology for peaceful objective
- iii) To support the Kashmiri People for their right of self determination
- iv) Promotion of trade
- v) Promotion of Industry

Potential and Performance of the ECO

The ECO is a big challenge to our analysts and economists. With Iran, Turkey and Pakistan as original members, the expanded ECO has the potential to become a politically and economically powerful bloc. Spanning over South, Central and West Asia, ECO members have the advantage of territorial contiguity, cultural homogeneity rich resources, shared faith and absence of any major territorial conflict. ECO is a vast market for our traders and a wonder-land for travelers.

1. A new Asian trade block is in the offing which holds great economic and trade possibilities for the region.
2. The Central Asian states are bestowed with tremendous natural resources like cotton and oil, together with minerals, such as gold and iron.
3. Cotton is grown in abundance in Uzbekistan which used to produce 73 percent of the former Soviet Union's cotton crop.
4. The ECO states have immense potential for development and are destined to regain their historical importance and glory.
5. To promote economic inter-linkages, the vital requirement is that of communication infrastructure like roads, rail, shipping, airlines and telecommunications.
6. With regional economic integration being the objective, the ECO can move forward by promoting trade on a preferential basis in the region.
7. The member countries have agreed to set up a Trade and Development Bank (TDB) which would help in the exchange of commodities in order to encourage economic Cooperation at the non-governmental level.

The establishment of ECO is a highly significant event, not in the history of Pakistan alone, but also for the whole region covering the entire Central Asia. The governments in the region deserve to be applauded for their swift endeavors regional and collective Cooperation. However, such a collective measure as ECO must not cover one aspect of the human activity, but must encompass all dimensions of human development. It must cover the requirements of polity, economy, defense and society at large.

Q6. Write a note on the organization of Islamic Conference.

Ans. After the establishment of Pakistan the basic principle of Pakistan Foreign Policy was decided. Pakistan will not leave any stones unturned for the sake of Muslim Unity but the circumstances were not suitable at that time. Most of the Arab Countries were thinking of Arab Nationalism. They consider themselves Arab first and then Muslims. After works cold behaviour of Super Powers made Muslim Countries to be united. By and by Muslim Countries became united on the base of Islam. In this way path was paved for the establishment of the OIC. Pakistan rendered remarkable services for the establishment of the OIC.

Establishment of the OIC

In August, 1969 establishment of OIC was unavoidable when the Jews attempted to burn Masjid-e-Aqsa and demolished some of its parts. This was not the problem of only Arabs. The Arabs Foreign Ministers suggested to call an Islamic submit conference for

looking into crucial matter. So first meeting of the heads of Islamic countries was held in Rabat, a city of Morocco in September, 1969. Then the organization of Muslim Conference was founded.

Organization

OIC is an International Organization. About 46 Islamic Countries are its members. Its head-office is in Jeddah. The first Chairman was Shah Hussain of Morocco and the first Secretary General was Sharif-uddin Perzada, the then Foreign Minister of Pakistan.

IMPORTANT INSTITUTIONS

Islamic Summit:

The most institution of OIC is Islamic Summit. All the heads of Islamic Countries are its members. According to the decision of 1981 Islamic Summit Conference is held after three years.

Conference of Foreign Minister

The Second Institution of OIC is the Conference of Foreign Minister. Its meeting is held at least once annually.

General Secretariat

General Secretariat is another important Institution of OIC. This is presided over by the Secretary General who prepared agenda per every conference in a meeting of high level officers. He also looks after the holding and proceeding of conferences.

AIMS AND OBJECTIVES

Following are the aims and objectives of the OIC.

1. Steps for defending Muslims States from Nuclear Dangers.
2. Peaceful solution of conflicts of the Muslim Countries
3. Protection of the Muslims territories from Jewish aggression and protection of holy places in Jerusalem.
4. Establishment of Islamic Development Bank and Islamic Stability Fund for the sake of economic development of Muslim Countries.
5. In the case of Foreign Aggression, Defense of Muslim Countries.
6. The restoration of occupied Muslim Territories and especially struggle for the liberty of Palestine.
7. Protection of Muslim Minorities in Non-Muslim Countries.
8. Establishment of Islamic Commission for cultural & social activities to promote Islamic Culture.
9. Establishment of Muslim Universities for the Promulgation Islamic Ideology.
10. Establishment of impartial policies.
11. To save the Muslim Countries from being toadies to the Super Powers.

IMPORTANT MEETINGS OF OIC

1. First Summit of OIC (RabatMorocco 1969)

First Summit of OIC was held in the city of Rabat (Morocco) in September, 1969. This Summit was inaugurated by Shah Hussain. In this meeting General Muhammad Agha Yaya Khan represented Pakistan. Twenty-five heads of the Muslim Countries and eleven joint this session of OIC, so total number of Muslims Countries who joint this session was 36. Following decisions were made in this summit.

- i. End of the poverty and illiteracy from the Muslim Countries
- ii. To work for the economic prosperity of the Muslim Countries
- iii. To eliminate the mutual difference of the Muslims
- iv. Solution of the Palestine's Problem

2. Second Summit of OIC (Lahore-Pakistan 1974)

Second Summit of OIC was held in Lahore-Pakistan in 1974 in which 36 Muslim Countries were participated important Islamic Leader like Shah Faisal, Col. Qazafi President Anwar Sadaat also joined this session. In this meeting the following decision were made.

- i. Suggestions were presented for the solution of the Palestine's problem.
- ii. End of the poverty and illiteracy from the Muslim Countries
- iii. To work for the economic prosperity of the Muslim Countries
- iv. Establishment of Islamic Universities
- v. Establishment of Islamic News Agency
- vi. In this conference Pakistan recognized Bangladesh

3. Third Summit Conference of the OIC (Taif-Saudi Arabia 1981)

Third Summit of the OIC was held in Taif Saudi Arabia in 1981. In which 38 Muslims Countries were participated and the following decisions were made in this meeting.

- i. Put back the Russian forces from Afghanistan
- ii. To stop the war of Iraq and Iran
- iii. Establishment of common shipping organization among the member countries
- iv. Establishment of Islamic Welfare Associations
- v. To solve the mutual problems by negotiations of the Muslims

4. Fourth Summit Conference of the OIC (Casablanca, Morocco 1984)

Fourth Summit of the OIC was held in Casablanca, Morocco in 1984. In which 43 Muslims Countries were participated and the following decisions were made in this meeting.

- i. Solution of the problem of the Palestine's Problem
- ii. To provide the rights to the people of the Bosnia, Herzegovina
- iii. Solution of the problem of the Kashmir
- iv. To stop the Iran, Iraq war
- v. To favour the Afghan Mujahddin against the Russian Forces

5. Fifth Summit Conference of the OIC (Kuwait 1987)

Fifth Summit of the OIC was held in Kuwait in 1987. In which 43 Muslims Countries were participated and the following decisions were made in this meeting.

- i. Unity of the Muslims World
- ii. Solution of the problem of the Palestine's Problem
- iii. Solution of the problem of the Kashmir
- iv. To stop the Iran, Iraq war
- v. To favour the Afghan Mujahddin against the Russian Forces

6. Sixth Summit Conference of the OIC (Dakar Senegal 1991)

Sixth Summit of the OIC was held in Dakar Senegal in 1991. In which 24 Muslims Countries were participated and Iraq boycotted this meeting. The following decisions were made in this meeting.

- i. End of the poverty and illiteracy from the Muslim Countries
- ii. To work for the economic prosperity of the Muslim Countries
- iii. To eliminate the mutual difference of the Muslims

- iv. Solution of the Palestine's Problem
- vi. Solution of the Problem of Kashmir

7. Seventh Summit Conference of the OIC (Casablanca, Morocco 1994)

Seventh Summit of the OIC was held in Casablanca in 1994. In which 51 Muslims Countries were participated. The following decisions were made in this meeting.

- i. To end the terrorism from the world
- ii. Solution of the problem of the Kashmir
- iii. Establishment of Islamic News Agency
- iv. Suggestions were presented for the solution of the Palestine's problem.

8. Eighth Summit Conference of the OIC (Tehran, Iran 1997)

Eighth Summit of the OIC was held in Tehran, Iran in 1997. In which 53 Muslims Countries were participated. The following decisions were made in this meeting.

- i. To work for the Muslim Unity
- ii. To maximize the trade among the member countries
- iii. Cultural economic and political relations among the member countries
- iv. To resolve the problems of the Muslims countries

9. Ninth Summit Conference of the OIC (Doha, Qatar 2000)

Ninth Summit of the OIC was held in Doha, Qatar in 2000. In which 56 Muslims Countries were participated. The following decisions were made in this meeting.

- i. To favour the Afghanistan Government to over come the civil war in Afghanistan
- ii. To raise the funds for the Afghan Refugees
- iii. To work for the establishment of peace in Bosnia
- iv. To favour the Right of Self Determination of the Kashmiri's
- v. Solution of the Problem of the Cyprus

10. Tenth Summit Conference of the OIC (Patrajiya, Malaysia 2003)

Tenth Summit of the OIC was held in Patrajiya, Malaysia in 2003. In which 57 Muslims Countries were participated. The following decisions were made in this meeting.

- i. To work for the Unity of the Muslim World
- ii. To end the terrorism in the world after the incident of 9/11
- iii. Solution of the problem of the Afghanistan
- iv. Solution of the problem of the Kashmir

11. Eleventh Summit Conference of the OIC (Dakar, Senegal 2008)

Eleventh Summit of the OIC was held in Dakar, Senegal in 2008. In which 39 Muslims Countries were participated. The following decisions were made in this meeting.

- i. To raise the funds for the Afghan Refugees
- ii. To work for the establishment of peace in Bosnia
- iii. To favour the Right of Self Determination of the Kashmiri's
- iv. Solution of the problem of the Palestine

No-doubt organization of Islamic Countries is a largest organization of the Muslim Countries which tries to resolve the problems of the Muslims Countries but impact this conference is totally failed to achieve its objectives.

SHORT QUESTIONS

Chapter # 1

IDEOLOGY OF PAKISTAN

Q1. What did Quaid-e-Azam say while inaugurating the state bank of Pakistan?

Ans. “The economic system of West is creating an unsolvable problems and failed to do justice with the people. We have to present an economic system which should be based on the true concepts of Islam and State justice.”

Q2. What is meant by Ideology of Pakistan?

Ans. The ideology of Pakistan was the consciousness of the Muslims in the historical perspective of the south Asian sub-continent that they were a separate nation on the basis of the Islamic ideology.

Q3. When and who founded first regular Muslim Empire in the sub-continent?

Ans. Qutab-ud-Din founded the first regular Muslim empire in the sub-continent in 1206.

Q4. What did Quaid-e-Azam say about Nationality?

Ans. Quaid-e-Azam said “The Muslims are a nation by every right to establish their separate homeland. They can adopt any mean to promote and protect their spiritual, moral, economic, social political and cultural interests”.

Q5. What did Allama Iqbal say in his famous address at Allahabad in 1930?

Ans. In 1930, at Allahabad, Allama Iqbal said:

“I would like to see the Punjab, NWFP, Sindh and Balochistan amalgamated into a single state, self-government within or without the British Empire. Consolidated formation of north-west Indian Muslim state appears to be the final destiny of Muslims, at least of north-west India.”

Q6. Define ideology?

Ans. Collection of concepts or universal concepts which according to its universality engulfs all aspects of life and time of planning is also including in it is called ideology or Nazria.

Q7. Explain the concept of Islamic Sovereignty?

Ans. The Islamic concept of sovereignty means the power and authorities exercised by the ruling class is from Allah. Man is not having absolute power. He can make laws within the limits laid down by Allah. The laws, which are against the Quran and Sunnah, are not allowed in Islamic society.

Q8. What are the basic elements of the ideology of Pakistan?

- Ans.** (1) Islamic beliefs
(2) Prayers
(3) Supremacy of law in the light of Quran and Sunnah.
(4) Justice
(5) Fraternity and equality

Q9. Write down four aims & objectives are creation of Pakistan.

- Ans.** 1. Protection of Muslim Language & Culture
2. To get rid from Hindus & the British
3. Social Economic and Religious Protection of the Muslims
4. To get rid congress and his cruelties

Q10. Describe the importance of Ideology of Pakistan.

- Ans.** 1. Attainment of right of self-determination for the Muslims
2. Protection of Muslim rights

Q.11 What is meant by “Two Nation Theory?”

Ans. In the historical perspective of the sub-continent Two Nation Theory means that despite living together in the same country for centuries the Hindus and Muslims are two separate nations. This theory was the foundation of the establishment of Pakistan.

CHAPTER # 2**HISTORICAL ASPECTS OF IDEOLOGY OF PAKISTAN**

Q1. What were the objectives of Sir Syed Ahmed Khan's Aligarh Movement?

- Ans.** (1) To build confidence between the government and the Muslims
 (2) To persuade the Muslims to acquire knowledge and learn English language.
 (3) To hold back the Muslims from the politics.

Q2. Name the educational institutions set by Sir Syed Ahmed Khan?

Ans. Sir Syed Ahmad Khan Set Up:

- (1) Persian School at Muradabad in 1859
 (2) Scientific Society at Ghazipur in 1863
 (3) Muhammadan Educational Conference in 1886
 (4) Mohammedan Anglo-Oriental School at Aligarh in 1875 which became college in 1877 and Muslim Ali Gargh University in 1920.

Q3. When and where was Shah Wali Ullah born?

Ans. Shal Wali Ullah was born on 2nd February, 1703 in Delhi.

Q4. When and where was Sir Syed Ahmed Khan born?

Ans. Sir Syed Ahmed Khan was born on 17th October 1817 in Delhi.

Q5. When was Anjuman-e-Himayat-e-Islam established and by whom?

Ans. Anjuman-e-Himayat-e-Islam was established in 1884 in Punjab. The founder of this movement was Munshi Chiragh Din.

Q6. What are the religious services of Shah Wali Ullah?

- Ans.** Shah Wali Ullah not only tried to unite the Muslims politically but also rendered religious services.
- (1) He translated the Holy Quran into Persian, which was known as Fateh Rehman Fi Tarjama-al-Quran.
 (2) He was a well versed teacher of Hadith.
 (3) He had a command on a book of Hadith known as "Mau'ta".
 (4) He wrote a commentary on "Mau'ta" in Arabic and in Persian known as "Almos-ul-Mostafa".
 (5) He tried to remove social evils from society and established Madressa Rehmania.

Q7. What were the objectives of Faraizi Movement?

Ans. This movement was founded by Haji Shariat Ullah in Bengal. The objectives of this movement were:

- (1) The Muslims should practice the commandments of religion known as Faraiz e.g. Namaz, Fasting, Hajj and Zakat,
- (2) To support the Muslim peasant against the Cruel Hindu Landlords.
- (3) To eradicate the innovations and bad customs from the Muslim society.

Q8. What was the advice of Maulana Ashraf Ali Thanvi to the Muslims?

- Ans. (1) Maulana Ashraf Ali Thanvi declared Congress as a Hindu party and advised the Muslims not to join it.
- (2) He issued Fatwa against Band-e-Mataram and the three coloured flag.
- (3) He kept in touch with the Quaid-e-Azam through correspondence.

Q9. Why Sindh is called Babul Islam?

Ans. Sindh is called Babul Islam or the door of Islam because:

- (1) Islam entered in the sub-continent through Sindh.
- (2) Many religious scholars and Ulemas were born in Sindh who spread Islam in the Sub-continent.

Q10. Who proposed the name PAKISTAN and when?

Ans. Ch. Rehmat Ali proposed the name "Pakistan" in 1933.

Q11. When Muhammad Bin Qasim take over Sindh?

Ans. Muhammad Bin Qasim attacked on Sindh in 712 & defeated Raja Dahir and take over Sindh.

Q12. When and how many attacks were made by Sultan Mahmood Ghazni on Sub-Continent?

Ans. Sultan Mahmood Ghazni attacked on Sub-Continent 17 times and conquered Punjab, Sindh & Multan.

Q13. When and who founded First Muslim Regular Empire in the Sub-Continent?

Ans. Qutub-ud-Din Aibak founded first Muslim Regular Empire in the Sub-Continent in 1206.

Q14. When did The Great Mughals take over Sub-Continent?

Ans. Zaheerudin Babar the Great Mughal Ruler defeated Ibrahim Lodhi in 1526 at Panipat and founded the Great Mughal Empire in Sub-Continent.

Q15. When and where Hazrat Mujadid Alif Sani was born?

Ans. Hazrat Mujadid Alif Sani (Sheikh Ahmad Sarhandi) was born in 1564 at a well known Sarhand.

Q16. When did Hazrat Mujadid Alif Sani die?

Ans. Hazrat Mujadid Alif Sani died in the age of 60 in 1624.

Q17. Write down the Four Religious Services of Hazrat Mujadid Alif Sani.

- Ans.
1. Preaching of Islam
 2. Wahdat-ul-Wajood and Wahdat-ul-Shahood
 3. Favour of two nation theory
 4. Social Reforms

Q18. When Shah Wali Ullah had died?

Ans. Shah Wali Ullah had died in 1762.

Q19. What was the actual name of Hazrat Shah Wali Ullah & what was name of his father?

Ans. The actual name of Shah Wali Ullah was Qutub-ud-Din Ahmad. He was born in 1703 at Delhi. The name of his father was Shah Abdul Raheem.

Q20. When Aurangzeb Aalamgir had died?

Ans. Aurangzeb Aalamgir had died 1707.

Q21. Who translated the Holy Quran in the Persian First?

Ans. Shah Wali Ullah translated the Holy Quran in to Persian First.

Q22. Who translated the Holy Quran in the Urdu First?

Ans. Shah Abdul Qadir & Shah Rafiuddin Sons of Hazrat Shah Wali Ullah translated the Holy Quran into Urdu First.

Q23. When and where did Syed Ahmad Baralvi born?

Ans. Syed Ahmad Baralvi was born in 1786 in Rai Barali near Lucknow.

Q24. When Syed Ahmad Baralvi did started Mujahdin Movement?

Ans. Syed Ahmad Baralvi started Mujahdin Movement in 1823.

Q25. When Sir Syed Ahmed Baralvi attacked on Akora Khatak?

Ans. Syed Ahmad Baralvi attacked on Akora Khatak in 1826 and defeated Sikhs.

Q26. When Syed Ahmed Baralvi did established his Head Quarter at Peshawar?

Ans. Syed Ahmed Baralvi established his Head Quarter in Peshawar in 1826.

Q27. When and where did Syed Ahmed Baralvi Martyr?

Ans. Syed Ahmed Baralvi and his companion Shah Ismail Martyred in 1831 at Balakot.

Q28. Why Sir Syed Ahmad Khan advised the Muslim to abstain from congress?

Ans. Sir Syed Ahmad Khan thinks that Congress is only the single representative party of the Hindus. Congress is not the representative party of the Muslim that's why he advised the Muslim not join congress.

Q29. When did Anjuman-e-Hamiyat-e-Islam establish and who was the founder of it?

Ans. Kahlifa Hamid-u-Din founded Anjuman-e-Hamiyat-e-Islam in 1884 in Lahore. The other important leader of this organization was Munshi Chirag Din, Munshi Abdul Raheem, Mir Shams-u-Din and Dr. Muhammad Din Nazir.

Q30. When did Sir Ahmad Khan use the term "nation" for the Muslims?

Ans. Sir Ahmad Khan used the word nation for the Muslims of the sub-continent first time in the history in 1867.

Q31. Write down the objectives of Dar-ul-Uloom Deo Band.

Ans.

1. Preaching of Islam
2. To get rid from innovations
3. Spiritual and Ethical reforms of the Muslims.

Q32. Write down four objectives of Nadwa-Tul-Ulmae.

- Ans.**
1. Reforms in Curriculum
 2. To eliminate the differences among the Religious Scholar
 3. To guide the Muslims from religious point of view
 4. Teaching of Modern & Religious Knowledge

Q33. Write down four objectives of Anjuman-e-Hamiyat-e-Islam.

- Ans.**
1. Establishment of Educational Institution
 2. To effectively counter the propaganda of the Christian Missionaries.
 3. To Look after and educate the Muslim Orphan Children
 4. To established Muslims Society on the sound and stable foundations.

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CHAPTER # 3**PAKISTAN MOVEMENT**

Q1 How many seats Muslim League won in Punjab province in the election of 1945-46?

Ans. Muslim League won 75 seats initially out of 86 Muslim seats of the Punjab Provincial Assembly but four members included later on and total seats became 79.

Q2. What were the steps taken by the Quaid-e-Azam as Governor General for the improvement of the administrative structure of Pakistan?

Ans. (1) Karachi was made the capital of Pakistan.
 (2) The Civil Secretariat was established.
 (3) Ch. Muhammad Ali was appointed as the Secretary General.
 (4) Civil Services were reorganized and Civil Service Academy was established.
 (5) Headquarters for Army, Navy and Air Force were set up.

Q3. Who established Muslim League in Balochistan and when?

Ans. In 1939 Muslim League was established in Balochistan. Qazi Muhammad Esa made it effective and functional.

Q4. Write down the names of the five nominees of Muslim League for the interim Govt. in 1946?

Ans. Five ministries were given to the Muslim League.

- | | |
|------------------------------|--|
| (1) Liaqat Ali Khan | Finance Minister |
| (2) I.I. Chandigar | Minister for Commerce & Trade |
| (3) Joginder Nath Mondal | Law Minister |
| (4) Raja Gazanfar Ali Khan | Health Minister |
| (5) Sardar Abdul Rab Nishtar | Minister for Communication & information |

Q5. Write down the objectives of the non-co-operation movement’?

Ans. (1) None cooperation with the British Government.
 (2) Resignation from government services.
 (3) Boycott recruitment in the Armed forces.
 (4) Boycott of English products.
 (5) Boycott of the government educational institutions.

Q6. When and why was the ‘Indian National Congress’ formed?

Ans. In 1885, an English-man named A.O. Hume, established a political party, the Indian National congress. The Object of the establishment of this party was that

the people should have a political platform to express their feelings instead of indulging in open confrontation with the English.

Q7. When was Muslim League established and what were its main objectives?

Ans. All India Muslim League was established on 30th December, 1906 in Dhaka. The basic objectives of the establishment of Muslim League were:

- (1) To develop the feelings of loyalty towards the British among the Muslims and to remove all sorts of misunderstanding about an action of the Govt.
- (2) To safeguard the Political rights of Muslims and to convey their demands and wishes to the govt.
- (3) To develop friendly relations with all the nations of the sub-continent without hardily the above objective of Muslims League.

Q8. What was the 'Lucknow Pact'?

Ans. Due to the efforts of the Quaid-e-Azam, Muslim League and Congress party both agreed to a political settlement in 1916, which is called 'Lucknow Pact'. According to this pact the Congress recognized the separate position of the Muslims and accepted the Muslims' demand for separate electorate.

Q9. What do you know about Nehru Report?

Ans. The publication of Nehru Report in 1928 proved the prejudiced attitude of the Congress. In his report all those clauses of Lucknow Pact were rejected which were earlier accepted to protect the rights of the Muslims. Nehru Report rejected the principle of separate electorate along with the guarantees, which were considered essential by the Muslims for the preservation of their national identity.

Q10. What was the attitude of Congress Ministries towards the Muslims after winning the election of 1937?

Ans. Just after the establishment of the Congress government in 8 provinces,

- (1) indirectly a ban was put on the religious traditions of the Muslims.
- (2) The Muslims were refused from government jobs.
- (3) Urdu was replaced by Hindi in schools.
- (4) The students were forced to sing *Bande Mataram* which showed hatred towards the Muslims.

Q11. Why the Quaid-e-Azam advised the Muslims to observe a Day of Deliverance on 22nd December, 1939?

Ans. On the resignation of Congress government the Muslims of India got rid of oppressive, brutal and unjust rule of the Hindus. So the Quaid-e-Azam advised the Muslims to observe a "Day of Deliverance" on 22nd December, 1939.

Q12. What were the Proposals made by Sir Stafford Cripps?

Ans. According to Cripps' Proposals:

- (1) No constitution would be introduced in the Sub-continent, which was not acceptable to all the political parties.
- (2) After war the sub-continent would be treated as a dominion under the British crown but the British Government would not interfere in the external and internal affairs of it.
 - a. Minorities would be given complete protection.

Q13. What was the proposal made by Lord Wavell in the Shimla Conference?

- Ans.** (a) All the political parties would be represented proportionality. It meant that the number of seats of the Muslims and the upper caste Hindus would be equal.
- (b) The administrative council would all be consisted of the Indian members.

Q14. Who were the members of Cabinet Mission Plan?

Ans. This mission consisted of three members.

- (i) Sir Stafford Cripps.
- (ii) Sir Pathic Lawrence.
- (iii) Sir A.V. Alexander.

Q15. What were the motives which led to the establishment of Muslim League?

Ans. In the formation of the Muslim League the following factors played an important role.

- (1) The partition of Bengal and the Hindu reaction
- (2) The British attitude.
- (3) Deprivation of the Muslims.
- (4) Non active participation in the political life.
- (5) Successfulness of Shimla Deputation.
- (6) Urdu-Hindi conflict 1867.

Q16. Write down the four points of cabinet mission plan?

- Ans.** (1) A union would be made in the sub-continent which would be responsible for the foreign affairs, defense, communication and transportation.
- (2) All the powers, except of the central affairs, would be given to the provinces.
- (3) The provinces would be free to form a group and every group would frame its own constitution.
- (4) The provinces would be free to form a group and every group would frame its own constitution through the majority of opinion after every 10 years.

Q17. What are the objectives of Khalafat Movement?

Ans. (1) Turkish Khilafat should remain intact.

(2) The Holy places of the Muslims should remain in protection of the Turks.

(3) The Turkish boundaries should remain the same as they were before the war.

Q18. Write name of the nominees of Pakistan in Redcliffe Award for the demarcation of the boundaries of Punjab and Bengal?

Ans. For the Demarcation of Punjab:

Pakistani representatives:

Mr. Justice Munir and

Mr. Justice Din Muhammad

For the demarcation of Bengal:

Pakistani Representatives:

Mr. Justice Abu Salah Muhammad Akram and

Mr. Justice S.A Rehman

Q19. What is meant by the plan of 3rd June, 1947?

Ans. Mount Batten worked out a partition plan which is known as June 3rd plan.

(1) A clause was incorporated in the 3rd June Plan that separate sessions of Muslim and Hindu members of the assemblies of Punjab and Bengal will be held. The new boundaries of Punjab and Bengal will be decided by the Boundary Commission.

(2) Sindh Assembly would decide the future status of province through their majority of vote.

(3) The people of NWFP, Sylhet (Assam) will decide through referendum.

(4) The future of province of Balochistan will be decided by Shahi Jirga.

Q20. When and where did Muslim League establish?

Ans. Muslim League established on 30th December 1906 at Dakkha. The main founders of the Muslim League were Maulana Muhammad Ali Johar, Maulana Shoukat Ali, Sir Agha Khan, Nawab Saleem Ullah Khan etc.

Q21. Write down the motives of establishment of Muslim League.

Ans. 1. Shimla delegation

2. Reaction of Congress

3. Negative British & Hindu Attitude

4. Political ignorance of Muslims

Q22. How many seats Muslim League won of central and Provincial Assemblies in the Elections of 1945-46?

Ans. Muslim won all the seats (30 out of 30) of central assembly and 434 seats out of 495 of the provincial assembly.

Q23. When did partition of Bengal take place and when it was reversed?

Ans. Partition of Bengal was held in 1905 and it was reversed in 1911.

Q24. How Red-Cliff damaged Pakistan?

- Ans.**
1. Red-Cliff deprived Pakistan from a lot of Muslim majority areas of Tehsil Ferozepur, Gurdaspur, Battala, Zeera etc.
 2. He deprived Pakistan from the water of reverse Ravi, Bias & Satluj.

Q25. When and who suggested the name of Pakistan?

Ans. Name of Pakistan was suggested by Ch. Rehmat Ali in 1933.

Q26. When and where did Pakistan resolution pass?

Ans. Pakistan resolution was passed on 23rd March 1940 at Lahore.

Q27. When and who did establish Jamiat-ulmai-Islam?

Ans. Jamiat-Ulmai-Islam was established by Allama Shabir Ahmad Usmani in 1945.

Q28. Write down the founder of Khilafat Movement.

Ans. Maulana Muhammad Ali Johar, Maulana Shoukat Ali, Maulana Hasrat Mohani, Maulana Zafar Ali Khan, Maulana Abul Kalam Azad and Hakeem Ajmal Khan were the prominent leader of Khilafat Movement.

Q29. When did Pakistan become the member of UNO?

Ans. Pakistan became the member of UNO on 30th September, 1947.

Q30. When did Shimla Delegation met with Viceroy Lord Minto?

Ans. Shimla Delegation met with Viceroy Lord Minto in 1906 at Shimla in the leadership of Sir Agla Khan.

Q31. Write down two demands of Shimla Delegation.

- Ans.**
1. Demand of separate electorate for the Muslims
 2. One third seats in the central legislature

Q32. When did Lucknow Pact sign and write two important points of Lucknow pact?

Ans. Lucknow pact was signed in 1916:

1. Hindus accepted the right of separate electorate of the Muslims
2. Hindus accepted the demand of one third seats in the central legislature.

Q33. What do you know about migration movement?

Ans. Maulana Abul Kalam Azad gave the idea of migration on the advised of Mr. Gandhi in 1920. In which he advised the Muslims to migrate towards Afghanistan or Iran.

Q34. When Quaid-e-Azam did present his fourteen points?

Ans. Quaid-e-Azam presented the fourteen points in 1929.

Q35. When did Allama Iqbal gave the idea of separate state for the Muslims and where?

Ans. Allama Iqbal presented the idea of separate state for the Muslims in 1930 at Allahabad.

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CHAPTER 4

CONSOLIDATION OF PAKISTAN

Q1. What is meant by unity, faith and discipline?

Ans.

- i. Unity means to get united or to eliminate the differences and become a unit to whole nation for achieving a national purpose.
- ii. Faith means strong and the firm belief that leads to the sincerity of struggle.
- iii. Discipline means to follow the rules and regulation and remain within the limits of rules and regulation. The national freedom, sovereignty and honour depend upon these three.

Unity, faith and discipline are the motto given by the Quaid-e-Azam to Pakistani Nation.

Q2. What was the advice of the Quaid-e-Azam to the students?

Ans. The Quaid-e-Azam called the students the most precious asset of the nation and depended upon them during the time of crisis. He was very happy to see the students in the front ranks. Once he said,

“The students are the architects of the future. The nation expects discipline and unity from them so that they may confront the challenges of the time.”

Q3. How was the river water dispute resolved between Pakistan and Bharat?

Ans. The Indus Basin Treaty was signed between the two countries in 1960 with the cooperation of World Bank. Pakistan conceded three rivers (Ravi, Bias & Satluj) to Bharat and reciprocally Bharat left its claim on the water of rivers, Jhelum, Chenab and Sindh.

Q4. Why did Bharat not pay the share of assets to Pakistan?

Ans. India took every step to crush the economy of Pakistan. When the question of division of assets between the two separated countries was raised, the Hindus once again did not do justice with the Muslims. The Bharat government remained reluctant to pay the share of Pakistan out of the cash balance of four billions. The share of Pakistan was 750 million rupees.

Q5. Discuss the administrative problems which the country faced after the partition?

Ans.

1. The Hindus working in offices situated in the areas of Pakistan migrated to Bharat and the offices became empty.
2. Furniture, stationery, typewriters and other necessary items were also not available in the offices.
3. The Hindu officers had destroyed the records before going to Bharat.
4. There was a lack of experienced and trained officials.

Q6. How did Bharat occupy the State of Jammu and Kashmir?

Ans. The state of Jammu and Kashmir is, culturally, geographically and religiously

very close to Pakistan. Therefore, people pressed the Raja to join Pakistan. The Hindu ruler did not appreciate the idea. Raja did every thing to crush the activities of the Muslim Kashmiris. The oppression made the movement get greater momentum with the passage of time. Raja found himself helpless, therefore, he appealed to Bharti government to come to his rescue. So the Indian forces entered the Kashmir and occupy the whole stage illegally & illogically.

Q7. What did the Quaid-e-Azam say to the civil servants on 11th October 1947?

Ans. On October 11, 1947 Quaid-e-Azam advised the civil servants.

“This is a challenge for us. If we are to survive as a nation we will have to face these difficulties with a stern hand our people are disorganized and worried because of the problems they are facing. We have to encourage them to put the responsibility on the administration and the people look to you for guidance.”

Q8. Why did the Quaid-e-Azam inaugurate the State Bank of Pakistan?

Ans. The Quaid felt the dire need of a central bank of Pakistan. The Reserve Bank of India could not deliver the required services for the progress of economy of Pakistan as it was monopolized by Hindus. The great leader established the State Bank of Pakistan on 1st July 1948.

Q9. What is meant by provincialism & racialism?

Ans. Racialism means to be prejudiced about own race and consider other races mean and inferior.

Provincialism means to be prejudiced about own province and to be proud of own province while considering the other provinces inferior racialism and provincialism are harmful for the national integrity and unity.

Q10. Why did the State of Junagarh not join Bharat?

Ans. Nawab of Junagarh announced the annexation of Junagarh with Pakistan. The Governor General of Bharat, Lord Mountbatten, favoured the annexation with Bharat. Pakistan government issued a letter after accepting the declaration of annexation by the Nawab. A copy of the letter was sent to the Governor General, as well. Bharat considered the action of Pakistan as interference in its internal affairs. The state was surrounded by Indian army from all sides and blockade continued for indefinite period finally India occupied the whole state

Q11. What did Quaid-e-Azam say on the eve of inauguration of State Bank of Pakistan?

Ans. The Quaid-e-Azam established the State Bank of Pakistan on 1st July 1948. He delivered his inaugural address and said,

“The Bank symbolizes the sovereignty of our people in the financial sphere. The Western economic system has created many problems for the humanity. It will not help us in setting up a workable economic order. We should evolve an economic system based on Islamic concept of justice and equality.”

Q12. How did India occupy the state of Hyderabad Decon?

Ans. Nizam-e-Hyderabad being the Muslim, never liked annexation with Bharat but the Indian government pressurized him. Lord Mountbatten, as First Governor General of India, also pressurized him to annex his state with Bharat, on the basis of geographical situation. Nizam did not agree with them and resisted all the pressures. The Bharti government forced him to sign the document of annexation but he refused. On 17th September 1948, the army of Nizam surrendered to the Bharti Forces. Bharat got control of the state forcibly.

Q13. What was the problem of assets at the time of creation of Pakistan?

Ans. The Indian National Congress created multiple problems for Pakistan. It took every step to crush the withering economy of the new state. The share of Pakistan was 750 million rupees out of 4 billions. Partial payment of 200 millions was released and second installment of 500 millions was released after a long time. The balance has not been paid by Bharat so far.

Q14. When and who established the State Bank of Pakistan?

Ans. Quaid-e-Azam established State Bank of Pakistan on 1st July 1948 at Karachi.

Q15. What steps were been taken by Quaid-e-Azam for the rehabilitation/ settlement of the Refugees?

Ans.

1. Quaid-e-Azam shifted his Headquarters from Karachi to Lahore to supervise the activities being carried out by the government and voluntary associations.
2. Quaid-e-Azam Relief Fund for the Refugees was set up.
3. The social workers sincerely provided a very huge quantity of foodstuff, clothing, medicines, blankets, tents and other things.
4. Gradually the refugees were shifted to different cities and towns and permanent accommodations were managed.

Q16. Describe the administrative services of Quaid-e-Azam.

Ans. Quaid-e-Azam to organize the:

1. Civil Service.
2. Foreign Service,
3. Accounts Service and
4. Defense Service
5. The Headquarters for Navy, Air Force and Army were made. The Quaid-e-Azam erected the whole system within one year and removed all difficulties.
6. Civil Secretariat started functioning in the capital in 1948.

Q17. What steps were been taken by the Quaid-e-Azam for the betterment of foreign policy?

- Ans.**
1. Quaid-e-Azam established embassies in different country of the world.
 2. He made Pakistan member of United Nations on 13th September, 1947
 3. He established good relations with the Muslims & the neighboring countries.

Q18. Describe the importance of Unity Faith & Discipline.

Ans. If a nation wants to lead an honorable life in the community of nations, it

should be firm on unity, faith and discipline. The national freedom, sovereignty and honour of a nation mainly depend upon the attitudes of the people. The Quaid-e-Azam desired to build a strong and confident nation by the force of unity, faith and discipline. The motto infused a new spirit among the Muslims and they stood like a solid rock and got historic success.

Q19. What are the disadvantages of provincialism & racialism?

Ans. The Quaid-e-Azam was fully aware of the dangerous menace of provincialism and racialism. He warned the people and advised them not to indulge in provincialism and racialism. Such prejudices, he knew, could lead to disunity, and harm national integration. He emphasized the need to adopt national instead of provincial, linguistic, racial and territorial outlooks.

Q20. How Radcliff damages Pakistan?

Ans. Radcliff deprived Pakistan from a lot of Muslim majority and fertile areas of the Punjab. Three Tehsils of District Gurdaspur namely Pathan Kot, Batala and Gurdaspur and the Tehsil Zeera of District Ferozpur were included in Bharat. Sir Radcliff provided a land route to Bharat to move into the valley of Jammu and Kashmir. The Head Works constructed on the land of West Punjab were also handed over to Bharat.

Q21. At which ratio division of assets of army was happened between Pakistan & India at the time of creation of Pakistan?

Ans. At the time of creation of Pakistan it was decided that all military assets would be divided at the ratio of 64% to India & 36% to Pakistan.

CHAPTER 5

Constitutional History of Pakistan

Q.1 What were the five reasons of the separation of East Pakistan?

- Ans.** (1) Incompetent leadership.
 (2) Control of Hindus on Trade and Services.
 (3) Economic Backwardness.
 (4) Role of Hindu Teachers.
 (5) Language Issue.

Q.2 What is Constitution?

Ans. The collection of laws, rules and regulations which govern the conduct of government and which determine the powers and interrelationship between three government departments (Legislative, Executives and Judiciary) and the rights of citizens is called the constitution.

Q.3 When was constitution of 1956 abrogated and by whom?

Ans. The first constitution was enforced on 23rd March, P.M Chaudhry Muhammad Ali 1956 and abrogated by General Muhammad Ayub Khan on October, 1958.

Q.4 Describe importance of objective resolution (any six)?

- Ans.** (a) After the approval of objective resolution the process of the formation of constitutions started.
 (b) A committee to draft the constitutions was formed.
 (c) It removed all the hurdles in the way of making constitution.
 (d) It laid down the basis of the constitution.
 (e) Objective revolution was incorporated in all the constitutions made in Pakistan 1956 and 1962.
 (f) It was made a part of constitution of 1973 as a preamble.

Q.5 When was the Govt. of Muhammad Khan Junejo dissolved and by whom?

Ans. Govt. of Prime Minister was dismissed by president Zia-ul-Haq in 1988.

Q.6 Define Muslim as in constitution of 1973?

Ans. In 1973's constitution, the Muslim is defined as.

The Muslim is one who believes in.

- (1) The oneness of Allah.
- (2) The finality of the Prophet hood of Hazrat Muhammad P.B.U.H
- (3) Devine books and the day of judgment.

Q.7 How many seats won by PPP from West Pakistan in elections of 1970?

Ans. In the elections of 1970, PPP won 88 seats out of 144 seats of National Assembly and no seat from East Pakistan.

Q.8 Describe five principles of state policy of Pakistan?

- Ans.** (1) It is the responsibility of the state of provide necessary environment to the people to lead their lives according to Islam.
- (2) To make necessary arrangements for the teaching of Holy Quran and its error free printing.
- (3) Introduction of moral and ethical code of Islam.
- (4) Proper arrangements for the Islamic system of Zakat, Usher and Auqaf.
- (5) Maximum opportunities for women and maximum security to minorities.

Q.9 Write down the four Islamic clauses of the constitution of 1962?

- Ans.** (1) Sovereignty of Allah was considered.
- (2) Fundamentals rights are ensured to the people of Pakistan.
- (3) Minorities were ensured in the constitution free from all pressures.
- (4) Urdu and Bengali jointly declared the national languages of Pakistan.

Q.10 What is meant by sovereignty of Allah?

Ans. Sovereignty of Allah means Allah is the sovereign of all over the universe. The source of law is Holy Quran and Sunnah and no any law can be designed in the country which is against the Holy Quran and Sunnah. Power is a trust with the people and it is to be exercised within prescribed limits by the elected representatives of the people.

Q.11 What is "One Unit"?

Ans. In 1955 all the four provinces of West Pakistan Punjab, N.W.F.P, Balochistan and Sindh were merged into one province was called One Unit.

Q.12 When and Who enforced 1st Martial law in the country?

Ans. In October 1958 1st martial law was enforced in Pakistan by General Ayub Khan. He dissolved the constitution of 1956 and also assemblies. President Sikandar Mirza was dismissed and General Ayub Khan took over the control of the country as the President.

Q.13 When was the objective resolution approved?

Ans. The objective resolution was approved on 12th March, 1949 by Prime Minister Liaqat Ali Khan.

Q.14 What were the causes of abrogation of constitution of 1956?

- Ans.** Due to:
- (i) Mutual confrontation of politicians.
 - (ii) Unnecessary interference of bureaucracy and military in democratic institution.
 - (iii) Dictatorial role of governor general,
 - (iv) Incompetent Leadership.

Q.15 When and Who dissolved the 1st Constitutional Assembly of Pakistan?

Ans. Governor General Ghulam Muhammad dissolved the Federal assembly on 24th October 1954.

Q.16 When was 2nd constitution of Pakistan enforced?

Ans. 2nd constitution was enforced on 8th June 1962 by General Ayub Khan.

Q.17 When was 2nd Martial Law of Pakistan imposed?

Ans. When the situation became out of control, General Ayub Khan resigned as a President and handed over the powers to Army chief General Agha Yahya Khan who imposed martial law in the country on 25th March 1969.

Q.18 When did 3rd Martial Law impose in the Country and by whom?

Ans. Army Chief General Zia-ul-Haq imposed 3rd martial law in the country on 5th July 1977.

Q.19 When was 3rd Martial Law lifted?

Ans. 3rd martial Law was lifted on 30th December 1985 by Muhammad Khan Junejo.

Q.20 When did General Pervaiz Musharaf dismiss the government of Nawaz Sharif?

Ans. On October 12, 1999 Army Chief General Pervaiz Musharaf dismissed the government of Nawaz Sharif and took control of the country. He suspended the constitution and enforced the PCO.

Q.21 What were the Reasons of abrogation of the constitution of 1962?

- Ans.**
- (1) Role of Ayub Khan (dictatorship).
 - (2) Agitation between the government and people.
 - (3) Anti government movement of Zulfiqar Ali Bhutto.
 - (4) Un-secure and disorder of the society.
 - (5) Negative Role of bureaucracy.

Q.22 Describe salient features of 1973's constitution?

- Ans.** Pakistan was declared Islamic Republic of Pakistan.
- (a) Objective Resolution made necessary part of the constitution.
 - (b) It was in written form which consists of 280 articles and six schedules.
 - (c) Federal parliamentary system was again introduced in the country.
 - (d) Judiciary was declared fully independent and free.
 - (e) Citizens of Pakistan were given equal fundamental rights.

Q.23 Describe importance of constitution?

- Ans.**
- (a) Constitution is the basic law of state.
 - (b) Constitution is the supreme law of state.
 - (c) Violation of constitution a serious crime.
 - (d) Every govt. is bound to remain loyal to constitution.
 - (e) Every govt. performs his duties and functions within constitutional limits.

(f) Absence of constitution may causes choose and confusion in the country.

Q.24 Describe important features of 1956's constitution?

- Ans.** (a) Pakistan declared an Islamic Republic of Pakistan.
(b) Federal parliamentary system was introduced in Pakistan.
(c) It was affirmed that sovereignty belongs to Allah.
(d) Fundamental rights are ensured to the people of Pakistan.
(e) It was made guaranteed for the judiciary to work independently.
(f) Urdu and Bengali were declared national languages.

Q.25 Describe the causes of abrogation of constitution of 1956?

- Ans.** (a) Inference of military in govt. affairs
(b) Dictatorship and negative role of President Sikander Mirza.
(c) Lack of Leader ship after the death of Quaid and Liaquat Ali Khan.
(d) Un-necessary inference of bureaucracy in the govt. affairs

Chapter 6

LAND OF PAKISTAN

Q.1 Define Natural resources?

Ans. All the resources which Allah almighty has created for every type of human life is called Natural resources. These natural resources are rivers, oceans, forests, minerals and fertile plains etc.

Q.2 What is soil?

Ans. The upper layer of the earth, composed of different thin rock particles helpful in the growth of vegetation and plant, is called soil.

The three basic components of soil are:

- (i) Solid particles like salt, mineral and organic compound.
- (ii) Air
- (iii) Water.

Q.3 What types of trees are in the forests of plains?

Ans. Important trees are mulberry, sumbal, dhrek and eucalytus. These forests are found in Changa Manga, Mianwali, Toba Tek Singh, Shorkot and Bahawalpur etc.

Q.4 How do the trees become useful for the area affected by water logging and salinity?

Ans. The trees become useful for the area affected by water logging and salinity because trees absorb water from the soil and lower water level of underground reserves.

Q.5 Which are five departments busy in the development and exploration of mineral resources in Pakistan?

Ans. The agencies working for the development and explorations of minerals are following:

- (i) Geological Survey of Pakistan. (G.S.P).
- (ii) Oil and Gas Mineral Development Corporation. (O.G.D.C).
- (iii) Pakistan Mineral Development Corporation. (P.M.D.C).
- (iv) Gemstone Corporation of Pakistan. (G.C.P).
- (v) Resources Development Corporation. (R.D.C).

Q.6 Where the coal mines are located in Sindh?

Ans. The Sindh coal mines are at Thar, Jhimpir, Sarang And Lakhra which is located about 128 Km east of Karachi.

Q.7 Write down the names of four oil refineries in Pakistan?

Ans. The four oil refineries working in Pakistan are the Attock Refinery, Pakistan Refinery, National Refinery and Pak Arab Refinery.

Q.8 Write down the utility of copper?

Ans. Copper is used in:

- (i) The production of electric goods especially electric cables.
- (ii) In old days it was used in coins and pottery.

Q.9 What are Rabi and Kharif crops?

Ans. The Rabi season begins in October and ends in March. Wheat, barley, Chickpea, Oil seeds, tobacco etc. are the Rabi crops.

Kharif season begins in April and ends in September. Rice, Maize, Cotton, Sugar cane, Jawar, Bajra are Kharif crops.

Q.10 Write down the names of the canals of the river Ravi?

Ans. Balloki Sulemanki link canal no. 1,2 and Lower Bari Doab are important canals of the river Ravi. Upper Bari Doab canal taken from Madhapur Barrage was constructed in 1861.

Q.11 What are the rivers that came under the possession of Pakistan and India under the Indus Basin Treaty?

Ans. Indus Basin Treaty was signed in 1960 according to that three western rivers Indus, Jhelum and Chennab are used by Pakistan and three eastern rivers Ravi, Bias and Satluj are used by India.

Q.12 What are the seven link canals of Pakistan?

Ans. There are seven link canals are in Pakistan.

- (i) Rasul-Qadirabad
- (ii) Qadirabad-Bhalloki
- (iii) Balloki-Sulaimanki
- (iv) Chashama-Jhelum
- (v) Trimmu-Sidhani
- (vi) Sidhani-Mailsi-Bahawal
- (vii) Taunsa-Panjnad

Q.13 What is the utility of life stock?

Ans. (1) Animals for example cows, buffaloes, sheep, goats provide milk, butter and Ghee.

(2) We obtained meat from life stock.

(3) The hides and skins of animals are tanned into leather to produce leather products to earn foreign exchange.

(4) Animals are used in ploughing and leveling of land; transportation of crops etc.

Q.14 What are the important energy resources in Pakistan?

- Ans.** (i) Hydroelectricity (ii) Thermal electricity.
(iii) Solar Energy. (iv) Atomic Energy.

Q.15 Where are the thermal power stations situated in Pakistan?

Ans. There are 13 thermal power station in Pakistan, which are at Multan, Faisalabad, Guddu, Jamsharo, Muzaffargarh, Sukkur, Larkana, Kotri, Pasni are using natural gas. Quetta power station uses coal. In Gilgit, Kot Addu, Pasni and Shahdara diesel is used for producing electricity. KESC (Karachi Electric Supply Company) produces 1756 MW of electricity in its thermal power station.

Q.16 When and where was natural gas discovered in Pakistan?

Ans. The natural gas was discovered in 1952 at Sui (district Sibbi) in Balochistan.

Q.17 What are the uses of Copper and where it is found?

Ans. Copper is used in the production of electric goods special wire networks. In the past it was only used for making of coins and pottery. The deposits of Copper have been discovered in Balichistan and NWFP. In Balochistan Copper reserves are in district Chaghi, Saindak and other areas.

Q.18 Where is Gypsum available in Pakistan?

Ans. Gypsum is mostly available in the salt range and Western mountainous area of Pakistan. The important mines are in Khwera, Dandot, Daud Khail, Rohri and Kohat.

Q.19 What are Karezs?

Ans. In Balochistan where rainfall is scanty underground canals have been dug in the form of tunnels, which are called Karezs which are built to save water from Evaporation due to shortage of water in the area.

Q.20 What is Khaddar soil?

Ans. Khaddar soils are formed along the rivers. Some areas of these soils are flooded every year. So every new layer of silt loam and silt clay are deposited. These soils have low content of organic matter and salts.

Q.21 What do you know about Terbela Dam?

Ans. It is Pakistan's greatest electricity project constructed on river Indus. Its installed generation capacity is 3478 MW. It was constructed in 1974 and its cost was Rs. 26 Billions. It is multipurpose project primarily constructed to supply water for irrigation but is also produces electricity. The Dam is about 9000 feet long and it is one of the biggest dam of the world.

Q.22 What are the uses of coal in Pakistan?

Ans. In Pakistan, the coal is generally used in brick kilns for thermal electric power and domestic purpose.

Q.23 What is the use of lime stone and where it is found?

Ans. Lime stone is used as raw material in Cement industry. It is found in Daudkhel, Wah, Rohri, Hyderabad and Karachi.

Q.24 What is the importance of forests?

Ans. Forests Help In:

- (i) Checking soil erosion
- (ii) Water logging
- (iii) Provide timber and firewood
- (iv) Fruits and herbs
- (v) Provide employment

Q.25 Where the iron ore has been found in Pakistan?

Ans. Kalabagh (Mianwali) has the biggest deposits of iron ore but the quality is not good. Other places are Dammal Nissar (Chitral), Langrial (District Haripur), Chilghazi (District Chagai), Mazri Jang and Marri Bela.

Q.26 Name the areas where marble is found.

Ans. In Pakistan marble is available in different colors and varieties in Mulla Ghor (Khyber Agency), Mardan, Swat, Noshara, Hazara, Chagai (Balochistan) and Gilgit. Black and white marble is found in Kala-Chitta Hill in District Attock. It is also found in Muzaffarabad and Mirpur (Azad Kashmir).

Q.27 What steps have been taken by the government against water-logging and salinity?

- Ans.**
- (1) Tube wells and drains have been built-installed.
 - (2) About 60 reclamation schemes have been completed.
 - (3) Forests are planted on river banks and along the canals.

Q.28 Which are the canals of River Jhelum?

Ans. The upper Jhelum and Lower Jhelum are the canals of river Jhelum.

Q.29 To which countries Pakistan export its goods?

- Ans.**
- | | | |
|------------------|------------|-------------|
| (1) USA | (2) Europe | (3) Japan. |
| (4) Saudi Arabia | (5) China | (6) U. A.E. |

Q.30 Write some advantages of International trade?

Ans. Some Advantages of International Trade are:

- (i) International trade provides opportunities of employment.
- (ii) Increases the income of the people.
- (iii) Earns foreign exchange

- (iv) Promotes national industry
- (v) Stabilizes the exchange rate of foreign and local currencies.

Q31 Which cities are connected by National Highway No.5?

Ans. The National Highway No. 5 connects the North and South of the country. It connects Karachi with Peshawar via Hyderabad, Multan, Sahiwal, Lahore, Gujranwala and Rawalpindi. It helps in the transportation of 56% of goods and people of the country from one place to another.

Q32 What is the function of Fauji Foundation?

Ans. Fauji Foundation has been set up in which retired army personnel are engaged to produce different goods including army uniforms, shoes and other goods related to army. The profit earned by the Fauji Foundation is consumed on the welfare of the retired army persons.

Q33 Write down the name of ten heavy industries of Pakistan?

Ans. 10 Types of Industries:

- (1) The petroleum and petroleum products industry
- (2) Automobile industry
- (3) Cement industry
- (4) Chemical fertilizers industry
- (5) jeeps, cars, buses, tractors and motorcycles industry
- (6) TV sets, refrigerators and air conditioners
- (7) Sugar industry
- (8) Food products, i.e., ghee, cooking oil, etc.
- (9) Tobacco and cigarette industry
- (10) Textile industry and textile related industries
- (11) Leather and leather goods industry

Q34 What are the items prepared by handicraft industry?

Ans. Wood work, iron work, hand made carpets and rugs, goods made of leaves and canes, stone work, clay pots embroidery and toys are included in handicraft industry.

Q35 What are the major imports of Pakistan?

- Ans.**
- (1) Petroleum products.
 - (2) Machinery.
 - (3) Fertilizers.
 - (4) Chemicals.
 - (5) Medicines.

- (6) Edible Oil.
- (7) Transport goods.
- (8) Iron and Iron products.

Q36 What is the major problem of PIA?

Ans. To earn the profit is the major problem of PIA.

Q37 Define In land and Foreign trade?

Ans. In land trade:

In-land trade is the means of distribution of goods, services and their sale and purchase within the same country.

Foreign Trade:

The goods which are sold to other countries or purchased from other countries are called foreign trade. It has two types like imports and exports.

Q38 Define imports and exports?

Ans. Imports:

The goods, which are purchased from other countries, are called imports.

Exports:

The goods, which are sold to other countries, are called exports.

Q39 What are the advantages of means of transport and communication?

- Ans.**
- (1) Broadens the sphere of the local and foreign trade.
 - (2) Transport goods, service and labour in between the cities and villages.
 - (3) Promote geographical skills.
 - (4) Maintain the speed of progress in different part of the country.
 - (5) Promote the agriculture.
 - (6) Help in keeping the prices stationary.

Q40 What are the objectives of the construction of motorway?

- Ans.**
- (1) Motorway reduces the burden of traffic.
 - (2) Speeder it makes the transport of people and goods by buses, trucks, cars and vehicles.
 - (3) People living around the motorway are connected with the world trade to get new opportunities to earn income.
 - (4) Provides more opportunities to create harmony among the different parts of the country.
 - (5) Increases the chances of establishment of industry in various parts of country.
 - (6) Increases national income of the country.

Q41 What is cottage Industry?

Ans. It means the industry or productive work, which is done at the home of the worker. Manual worker purchases the raw material by themselves, use their own tools and utilize the efforts of their family to produce things, which are a part of our culture, and trade is called cottage industry. They sell their products in market to fulfill the needs of their family.

Q42 Discuss the problems of PIA?

Ans. (1) Major problems of PIA is earning the profit and it has to compete with the other airlines of the rest of the world.

(2) Now PIA planes are older and in order to purchase new planes, government has to spend billions of dollars.

(3) In Karachi Lahore and Islamabad new international airports have been constructed by spending billions of rupees.

(4) A lot of money is spent on the training of the pilots, engineers and other staff to enable them to be as competent as those of the other countries.

Q43 Define industry?

Ans. Industry is such a place where the entrepreneur and labour through the machines and tools convert the shape of capital, raw material and natural resources in a way that their utility may increase to fulfill the needs of the people to a large extent, and may fetch maximum price in the market and maximum profit for the entrepreneur.

Q44. Write some causes of lack of industrial progress in Pakistan?

Ans. (1) Lack of capital.

(2) Limited markets.

(3) Lack of education.

(4) Shortage of entrepreneurs.

(5) Lack of technical knowledge.

(6) Contrary industrial policies of different government.

Q45. When was first track of railway laid down?

Ans. The first track of railway was laid in 1861 between Karachi and Kotri. It was 169 Km Long.

Q46. Write benefits of Road transport?

Ans. The benefits of road transport are:

(i) Convenient and easily accessible.

(ii) Cheapest in operation.

(iii) Comparatively low in cost.

(iv) Increase our national income.

(v) Flourishes trade in the country.

Q47. Write any four problems of small scale industry:

Ans. (1) The small scale industries use mainly old and outdated means of production.

(2) They have less capital and hence cannot expand their business.

(3) They have mostly semi-killed and illiterate workers.

(4) They do not get loans easily.

(5) The step motherly treatment of government departments creates lot of problems for them.

Q48 Name the various important Motorways and write their lengths?

Ans. (1) Gwadar Motorway is 895 km long. It is under construction.

(2) Karachi Hub Kakar Motorway is 341km long and was opened in 1998.

(3) Islamabad Lahore Motorway is 335 km long.

(4) Islamabad Peshawar Motorway is 154 km long.

(5) Multan Shikarpur Motorway is 317 km long.

Q49 Write four benefits of air travels?

Ans. (1) By air travel large distance are covered in few hours.

(2) Journey by air is very comfortable and safe.

(3) It has enabled the people to travel to different countries and participate in international conferences.

(4) It helps in the transportation of food and other goods in short time.

Q50 What is meant by National Progress?

Ans. National Progress is the increase of national income by introducing new methods of production of goods and services and maximum utilization of national resources.

Q51 What is meant by Heavy Industry?

Ans. Heavy industry not only produces goods but also produces machines and raw-material for other industries like Heavy Mechanical Complex Taxila, Pakistan Steel Mill Karachi, Heavy Electrical Complex, Hattar etc.

Q52 What is meant by Defense Industry?

Ans. The Industry which fulfills the needs of defense sector of the country is called Defense Industry. It produces weapons, missiles and their parts and other war equipments.

Q53 Narrate important means of communication.

Ans. (1) Mail (2) E-mail

(3) Telephone (4) Internet

(5) Newspapers (6) Television

- (7) Radio
- (8) Magazines and periodicals
- (9) Fax
- (10) Telex

Q54 Mention five main problems of Pakistan Railway:

- Ans.** (1) Obsolete machinery and equipments.
(2) Slow speed goods trains causes financial losses to the country.
(3) Over-employment causing financial crunch.
(4) Old and rusty railway tracks.
(5) Corruption and mismanagement.

Q55 Mention the major exports of Pakistan?

- Ans.** (1) Textile products.
(2) Rice.
(3) Leather garments.
(4) Carpets.
(5) Sports goods.
(6) Surgical goods.
(7) Fruits.
(8) Cotton Yarn.

Q56 Mention five main import partners of Pakistan?

- Ans.** (1) USA
(2) Europe.
(3) Japan.
(4) Saudi Arabia
(5) China
(6) Malaysia.

Q57 What is meant by E-Commerce?

- Ans.** Commerce through internet or electronic media is called E-Commerce. E-Commerce is the new method of doing business in the world.

Q58 What are benefits of E-Commerce?

- Ans.** Without going to market and spending time one can purchase anything through E-Commerce. Consumer gets the item at low price and the manufacturer gets the price including his profit, and the business of the world increases in seconds.

Q59 Mention five important factors for promoting industrial sector in Pakistan?

- Ans.** (1) Improving means of transportation and communication.
(2) Best utilization of natural resources.

- (3) Financial resources.
- (4) Application of Modern Technology.
- (5) Expansion of the markets for export.

Q60. What is small scale industry?

Ans. Small scale industry is that one which after employing 2 to 9 workers, produces different goods for the market on small scale. Every industry is included, whether it produces goods at home, or by setting up few machines on rented place and employing few workers to produce various goods.

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Chapter 7

FOREIGN POLICY OF ISLAMIC REPUBLIC OF PAKISTAN

Q1. What is meant by Foreign Policy?

Ans. The foreign policy is to establish and develop relations with other countries to watch the national interests by taking appropriate steps at international level.

Q2. Write down the principle of Foreign Policy.

Ans. 1. Peaceful Co-existence 2. Non-Alignment
3. United Nations Charter 4. United Nations Charter
5. Support to Right of Self-Determination

Q3. What are the objectives of the Foreign Policy of Pakistan?

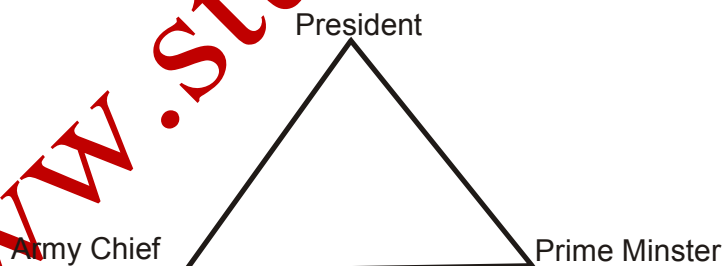
Ans. 1. National Security 2. Economic Development
3. Protection of Ideology of Pakistan
4. Mutual Corporation (Bilateralism)

Q4. What is meant by National Security?

Ans. National security means to protect the internal and external boundaries of the country from every danger. It also means to protect the physical boundaries (water, air and land) of the country. The main objective of foreign policy of Pakistan is its national security or independence. Pakistan was a new born state, and there was a need to make arrangements for its security.

Q5. What is meant by administrative troika?

Ans. Administrative troika comprises of president, prime minister and chief of army staff. They play a vital role in formulating foreign policy of Pakistan. They can approve or disapprove the foreign policy and they can also make any change in it.



Q6. What is the function of Ministry of Foreign Affairs in the Determination of Foreign Policy?

Ans. The ministry of foreign affairs can play very important role in formulating the foreign policy. It comprises the specialists and experts of foreign policy and the bureaucrats of high level. They prepare foreign policy, keeping in view the basic objectives and principles of the policy. They formulate the policy, plans and program regarding the priorities of foreign policy.

Q7. What is function of parliament in the determination of Foreign Policy?

Ans. The Ministry of Foreign Affairs usually prepares the foreign policy according to the directions of executive and puts it before the Parliament for approval.

After discussion and debate the parliament gives approval to it or suggests some change in it.

Q8. When the permanent joint commission did was setup between Pakistan & Afghanistan and write down its two objectives?

Ans. In May 2000 a permanent Joint Commission between Pakistan and Afghanistan was setup for the following objectives

- i. To regulate cross border movement of refugees
- ii. To check the production and smuggling of narcotics.

Q9. What was the objective of Pak-Saudi economic commission?

Ans. Pak-Saudi Economic Commission was established in Riyadh in 1998, which initiated 155 projects in Pakistan and provided economic assistance for their completion.

Q10. Describe the incident of world trade center.

Ans. On 11 September 2001 two aeroplane hit the world trade center in the city of New York (USA) nearly 9'o Clock in the morning. In the few minute the complete building destroyed completely, thousands of people were killed and millions of dollars property also damaged.

Q11. Write down the short note on Atomic Explosion (Ballast) of Pakistan.

Ans. Pakistan made its five atomic nuclear ballasts on 28th May 1998 in the Chagi Hills (Balochistan), in the answer of Indian Atomic Ballast in May 1998.

Q12. Write down the role of political parties and pressure groups in the establishment of foreign policy.

Ans. The political parties and pressure groups have deep impacts on the formulation of foreign policy. The political parties include the priorities of foreign policy in their manifestoes, and after their success in the election, they force the government to change the priorities of foreign policy according to the changing scenario in the light of their view points. Likewise the pressure groups can also influence the foreign policy.

Q13. Which defense agreement or signed by Pakistan & China?

Ans. Many defence pacts were concluded between Pakistan and China in 1985, according to which China provided economic and technical assistance in building the Kamra Complex and Ordinance Factory at Wah. Likewise China provided the assistance of Rs. 273 million for setting up Heavy Electric Complex in NWFP.

Q14. What is the nature of Foreign Policy of Pakistan for the economic prosperity of the Country?

Ans. Pakistan is a developing country and inspires for its economic development. It needs to establish and maintain cordial relations with those states with whom it can maximize its trade relations or from whom it can obtain maximum economic benefits. Pakistan has made changes in its foreign policy keeping in view the new economic trends. It has adopted particularly free trade, free economic policy, and policy of privatization.

Q15. Pakistan is the member of which International Organization name them?

- Ans.**
- i. United Nations Organization (UNO)
 - ii. South Asian Association For Region Corporation (SAARC)
 - iii. Non-Aligned Movement (NAM)
 - iv. Economic Corporation Organization (ECO)
 - v. Organization of Islamic Countries (OIC)

Q16. What is the role of intelligence agencies in the determination of foreign policy?

Ans. Pakistan's intelligence agencies also play very effective role in the formulation of foreign policy by providing full information about the objectives of other countries foreign policies. Keeping in view these information's, Pakistan formulates its foreign policy.

Q17. What is the new name of RCD and write down the name of members countries of it?

Ans. RCD was established in 1964 and it was renamed ECO in 1985. Following 10 countries are the member of the ECO.

- | | | |
|-----------------|------------------|--------------------|
| i. Pakistan | ii. Afghanistan | iii. Iran |
| iv. Turkey | v. Turkmenistan | vi. Kyrgyzstan |
| vii. Azerbaijan | viii. Kazakhstan | ix. Uzbekistan etc |

Q18. What is Durand Line?

Ans. The common boarder between Pakistan&Afghanistan is known as Durand Line. It was marked in 1893 and its length is 2252km.

Q19. When did Geneva Pact signed and by whom?

Ans. Geneva Pact was signed in April 1988 between Pakistan, Afghanistan, Russia and USA.

Q20. When did close relation were established between Pakistan & China?

Ans. Close relation between Pakistan&China were started in 1955 on the eve of Bandung (Conference Indonesia).

Q21. When and where did OIC establish? OR When and where did first conference of OIC held?

Ans. OIC (Organization of Islamic Countries) was established in 1969 at RabaatCity of Morocco.

Q22. When and where did Second Islamic Summit Conference (OIC) held?

Ans. Second Islamic Summit Conference (OIC) was held at Lahore-Pakistan in 1974.

Q23. Write down four objectives of OIC.

- Ans.**
- 1. To United the Muslim States
 - 2. Economic Corporation among the Muslim Countries

3. To resolve the mutual problems of Muslim Countries by Mutual Corporation.
4. To favour the right of self determination of the Muslim State

Q24. When did ECO established?

Ans. In 1964 RCD was established in 1985 RCD renamed ECO (Economic Corporation Organization)

Q25. How many member countries ECO has?

Ans. ECO has 10 member countries:

1. Pakistan
2. Iran
3. Turkey
4. Afghanistan
5. Tajikistan
6. Uzbekistan
7. Kyrgyzstan
8. Turkmenistan
9. Azerbaijan
10. Kazakhstan

Q26. Write down the Objective of the ECO.

Ans.

1. Economic Corporation
2. Freely Transportation among the member countries
3. Industrial Agricultural Corporation
4. To promote education and culture