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PAKISTAN STUDIES

With
Multiple Choice Questions (MCQ's)
Fill in the Blanks
Short Questions & Answers

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PREFACE

The aim of this book is to enable students to acquire a sound knowledge and a balanced understanding of the history and heritage of Pakistan, Islamization, land, culture, languages, economic planning, the people and resources of the country and foreign relations. This book also serves as a comprehensive reference book for the students of intermediate.

This book covers all the topics included in the textbook of Pakistan Studies for the intermediate classes of each board and also covers the current affairs in Pakistan. The subject material is broken up into sections of chapters. All the chapters are updated with latest facts and figures.

It will be especially useful in cases where, in the teacher's view, existing course materials do not provide adequate coverage of the events. So the book can be used with the whole class or with individual students. Without any doubt in my mind it will serve as a compact reference book for the students of intermediate classes.

For this firstly I am thankful to my Allah and then my parents whose prayers and love enabled me to do this. I wish to express my sincere thanks to my colleagues Prof. Syed Nasir Abbas, Dr. Waseem-ud-din, Prof. Khalil Ahmed, Prof. Ismail Moosa, and Prof. Abdul Wahid Balooch who took keen interest in preparation of the book and provided relevant material. Moreover, I am thankful to Miss Lubna Bashir, lecturer Pakistan Studies at Army Public College, Malir Cantt who showed deep concern in improving the old edition.

I acknowledge the efforts of my beloved daughter Hina S. Azam who assisted me to introduce this book. In the last but not the least I would also like to express my appreciation for the publisher Saqib Ali Khan and his son Sabahat Habib Khan for their knowledge and expertise.

M. A. Chaudhary

The Emergence of Pakistan

1.1 Two Nation Theory

The Two Nation theory in its simplest way means the cultural, political, religious, economic and social dissimilarities between the two major communities, Hindus and Muslims of the Sub Continent. These differences of outlook, in fact, were greatly instrumental in giving rise to two distinct political ideologies which were responsible for the partition of India into two independent states.

The Basis of the Creation of Pakistan

The Two Nation Theory was the basis of the struggle for creation of Pakistan which held that Hindus and Muslims are two separate nations. They in spite of living together for centuries could not forget their individual cultures and civilization. Al - Beruni recorded his ideas in 1001 A.D in his famous book "Kitab-ul-Hind" as:

"The Hindu society maintained this peculiar character over the centuries. The two societies, Hindus and Muslims, like two streams have sometimes touched but never merged, each following its separate course."

There are a few factors which split the inhabitants of the Sub Continent into two nations. Let us examine each of them separately.

1. Religious Differences: The Hindus and Muslims belong to different religions. Islam preaches Tawheed (oneness of Allah) and believes in equality of man before law. Muslims are the believers of God, the Holy Prophet (P.B.U.H), the

Holy book Quran and hold a cohesive approach towards life. Hinduism, on the other hand is based on the concept of multiple Gods. Their society follows a caste system and is divided into four classes and has a very narrow approach towards life.

2. Hindu Nationalism: A number of Hindu nationalist movements, which emerged from time to time in the Indian history, added fuel to the fire by playing up the tension and antagonism which already existed between the two communities.

The Hindu nationalist leaders totally ignored the great contribution made by the Muslims in the Indian society by way of promoting education and other social activities. Their writings and ideas flared up the communal discord between Hindus and Muslims to further pollute the political condition.

3. Cultural Differences: Muslim followed the Islamic culture while Hindus inherited a self build culture. The Hindus burnt their dead bodies while Muslims buried them. Hindus considered the 'Mother cow' as a sacred animal and worshipped it while Muslims slaughtered it. They performed 'Sati' while Muslims abhorred this tradition. The Hindus and Muslims neither intermarry nor inter-dine.

4. Social differences: The two communities of the Sub Continent differ in their social life as well. The clothes, the foods, the household utensils, the layout of homes, the words of salutation, the gestures and every thing about them was different and immediately pointed to their distinctive origin.

5. Economic Differences: After 1857, the Muslim economic was crushed and all trade policies were framed in such a way so as to detriment the Muslim condition. They were thrown out of Government services and their estates and properties were confiscated, while the Hindus were

provided with ample opportunities to progress economically.

6. Educational Differences: The Hindus had advanced in the educational field because they quickly and readily took to the English education while Muslims did not receive modern education which heavily affected their economic conditions.

7. Political Differences: The political differences between the Hindus and Muslims have played an important role in the development and evolution of Two Nation Theory.

(i) Hindi Urdu Controversy

In 1867, Hindus demanded that Urdu should be written in Hindi Script instead of Persian Script. This created another gap between Hindus and Muslims.

(ii) Congress Attitude

The Indian national Congress was founded in 1885. It claimed to represent all communities of India but oppressed all Muslim ideas and supported the Hindus.

(iii) Partition of Bengal

In 1905, the partition of Bengal ensured a number of political benefits for the Muslims, but the Hindus launched an agitation against the partition and partition was annulled in 1911.

8. Language: The Muslim and Hindus wrote and spoke two different languages. The language of the former was Urdu and it was written in Persian Script. On the other hand, the Hindi language was spoken by Hindus and it was written in Sanskrit. Urdu and Hindi language had the difference in writing, thoughts of poetry, arts, painting and words of music. Even this small difference led to a stirring conflict between the two nations.

Importance of Two Nation Theory

The Two Nation Theory was the basis of the struggle for creation of Pakistan which held that Hindus and Muslims

are two separate nations. They in spite of living together for centuries could not forget their individual cultures and civilization.

The Muslims considered that western democracy was not suitable for India, where there were two communities, one was in majority and other was in minority. In the case of United India, Hindus will remain in power, which will harm the interests of Muslims. The Muslims also apprehended that they would lose their identity if they remained a part of Hindu society. On one occasion, Quaid-e-Azam said:

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

The Muslims had learnt from the past experience of Congress's rule of 1937-39 in which they adopted Gandhian philosophy, Wardha Scheme and Vidya Mandir scheme of education, Bande Mataram as national anthem and promotion of Hindi language. Muslim mass contact campaign had convinced the Muslims that Congress was aiming at a death blow to Muslim political thought and was working for regeneration and revival of the old Hindu civilization and culture. They also realized the differences between them and the Hindus and hence demanded separate electorate on the ground that they were different nation from Hindus. Hence it is right to say that this theory i.e. two nation theory is the basis of the creation of Pakistan because without this concept, Pakistan would not come into being on 14th August, 1947, and we would not be breathing freely in this open air of Pakistan.

Two Nation Theory expounded by different Muslim Leaders

Sir Syed Ahmed Khan – The Pioneer of Two Nation Theory: Sir Syed Ahmed Khan, the pioneer of two nation theory, used the word ‘two nation’ for Hindus and Muslims

after being convinced of the Hindus and Congress hatred, hostility and prejudice for the Muslims.

The entire freedom movement revolved around the two nation theory which was introduced by Sir Syed Ahmed Khan. He considered all those lived in India as one nation and was a great advocate of Hindu-Muslim unity. Speaking at the meeting of Indian Association he said:

“I look to both Hindus and Muslims with the same eyes and consider them as my own eyes. By the word ‘Nation’ I mean only Hindus and Muslims and nothing else. We, Hindus and Muslims live together on the same soil under the same government. Our interests and problems are common, and therefore, I consider the two factions as one nation.”

Sir Syed Ahmed Khan did his best to make the Muslims realize their differences with the Hindus with regard to religions, social and language, rational and international identity and for this purpose he diverted attention of the Indian Muslims towards a new idea of “Two Nation” or “Two entities.”

After Hindi-Urdu controversy Sir Syed felt that it was not possible for Hindus and Muslims to progress as a single nation. He said:

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

Chaudhary Rahmat Ali and Two Nation Theory:

Rahmat Ali was controversial because of his Islamic beliefs, being described as a 'dreamer', a 'Pan-Islamist visionary' and an 'idealist'. He had strong belief in Two Nation Theory. In the decades leading up to the end of direct colonial rule of South Asia, Rahmat Ali opposed those Muslim leaders who advocated a Federation with India, claiming that they were looking at events like a cow looking at a passing train. Actually he was convinced that Hindus and Muslims are two separate Nations. He argued

that Muslims of British India should federate with Muslims of neighbouring Muslim States. A Federation with the Hindus would subjugate the Muslims and reduce them to the position of 'hewers of wood and drawers of water' for the British and their allies. Thus, in 1915, when only 18 years old, he formed Bazm-e-Shibli in Islamia College, Lahore where at his inaugural address he declared:

'North of India is Muslim, we will keep it Muslim and make it a Muslim State. But this we can do only if and when we and our North cease to be Indian. So sooner we shed Indianism the better for us and for Islam...We, Muslims would very much rather see the separation of the Hindus and Muslims...Friends! If my views are unacceptable to you, we had better part...You work for your Indian Revolution but I will work for my ISLAMIC Revolution. At the end, we shall see who creates the most dynamic and creative revolution.'

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

"India is a continent of human beings belonging to different languages and professing different religions... I, therefore, demand the formation of a consolidated Muslim state in the best interests of the Muslims of India and Islam."

Quaid-e-Azam's Statements on Two Nation Theory: The most clear and emphatic exposition is found in Jinnah's statement and speeches. He expounded the two nation theory in such detail that most Muslims and even some Hindus came to believe in its truth. He declared:

"Muslims are not a minority, they are one nation by

every definition of the word nation. By all canons of international law we are a nation."

Quaid-e-Azam reiterated that Hindus and Muslims could ever evolve a common nationality was an idle dream. They are a totally different nation. They have an unbridgeable gulf between them and they stand miles apart in regards to their ideals, culture and religion.

In 1973, he said:

"Hindustan is neither one country, nor its inhabitants' one nation. This is Sub Continent which consists of many nations of which the Hindus and Muslims are two major nations."

The Muslims apprehended that they would lose their identity if they remained a part of Hindu society. They also came to realize the above mentioned differences between them and the Hindus and hence demanded separate electorate on the ground that they were different nation from Hindus. Hence it is right to say that this theory i.e. two nation theory is the basis of the creation of Pakistan because without this as a base, Pakistan would not come into being on 14th August, 1947, and we would not be breathing freely in this open air of Pakistan.

1.2 Ideology of Pakistan

Science of ideas, visionary speculations, manner of thinking, characteristic of a class or individual, ideas on the basis of some economic, social or political theory or system is called Ideology. It contains those ideals, which a nation strives to accomplish in order to bring stability to its nationhood. Defining ideology, George Lewis says:

"Ideology is a plan or program which is based upon philosophy."

Pakistan is an ideological state and the ideology of Pakistan is an Islamic ideology. Its basic principle being:

"The only sovereign is Allah."

Islam acted as a nation building force before the establishment of Pakistan. Ideology of Pakistan basically means that Pakistan should be a state where the Muslims should have an opportunity to live according to the faith and creed based on the Islamic principles. They should have all the resources at their disposal to enhance Islamic culture and civilization. Quaid-e-Azam once said:

“Pakistan was created the day the first Indian national entered the field of Islam.”

From the above statement, it is clear that Ideology of Pakistan is an Islamic one.

The fundamental concept of Ideology is that Muslims should get a separate identity. They should have a separate state where they could live according to Islamic rules and principles, profess their religion freely and safeguard Islamic tradition. On one occasion Quaid-e-Azam said:

“The Muslims demand Pakistan where they can rule in accordance with their own system of life, their cultural development, their traditions and Islamic laws.”

Thus, this fundamental concept of Ideology led to the concept of two nations in the Sub Continent and resulted in the formation of Pakistan.

Importance of Ideology of Pakistan in National Life

Ideology is a motivating force for a nation, which is striving hard to bring stability and homogeneity to its nation hood. The ideology of Pakistan provided the binding force to the scattered groups in the society and brought them close to each other on this common platform.

The purpose of establishing a separate homeland for the Muslims was to safeguard the Islamic ideology and to achieve this purpose a movement known as Pakistan Movement was commenced. The ideology aimed at developing that well-balanced system of human relationships which has been set forth by Allah in the Holy Quran. The followers of this ideology expected the citizens

of Pakistan to follow the path of moderation and to embody the best that Islamic ethics has enunciated. The idea was ultimately to develop a forum where the Muslims could be enabled to make use of their faculties in the service of the entire Islamic *Ummah*.

History proves that religion is an essential element of nationalism and exerts a decisive influence on the national life of a people. The main function of the ideology behind Pakistan Movement was to create an aggregation facilitating the emergence of a life imbued with assertion and will. The Movement itself could be termed as a process of education whereby the aspirants of the Islamic homeland inculcated in themselves the attitude of viewing Pakistan as a sacred trust from Allah Almighty. The movement was directed at awakening the higher consciousness of citizen's manifold relations with Allah. The Islamic Ideology will always serve as a guide for the Pakistani citizens in all walks of life. It provided moral support to persons who fought for the cause of Pakistan. This ideology is considered as a treasury of wisdom for the domestic, economic, social, political, and cultural life of the citizens.

A remarkable gift bestowed by the Ideology of Pakistan was the concept of human dignity. It was solely through the ideology that the men and women associated with the Movement appreciated the fact that the Muslims were entitled, in the new political setting, to a loving regard, respect and honour. The most important characteristic of the Ideology of Pakistan was to uphold and project the importance of Islamic Ideology. The ideology is promoting a sense of self-identity. The ideology looks at man as forming a unity whose spiritual needs can not be divorced from his material needs. The ideology has direct relevance to the growing needs of the people in Pakistan. The Ideology of Pakistan endorsed the view that Muslims should have full liberty to develop their faculties within the framework of Islamic ideology.

The philosophical alliance between Islam and the State has many advantages for the Pakistan sense of moral commitment to the entire Islamic *Ummah*. The most pressing moral and political issues of the country are now being resolved with the aid of Islamic ideology which constitutes a heritage of valuable religious experience.

The fundamental concept of the ideology of Pakistan is that Muslims are a separate nation having their own culture, literature, religion and way of life. They cannot be merged in any other nation. They should be able to develop their culture and religious traditions in an Islamic State and they should be able to create a true Islamic society for themselves. Thus the ideology of Pakistan which developed through the period of Mohd Bin Qasim and others and followed by political leaders like Quaid-e-Azam was materialized in 1947.

1.3 Elements of Ideology of Pakistan

Hindus and Muslims belong to two different religious philosophies, social customs, and literatures. They belong to two different civilizations which are based mainly on conflicting ideas and conceptions. Therefore, Muslim nation demanded a separate homeland where they could have the freedom to practice their religion and live their lives as free individuals of an independent country. There are five principles/elements of the ideological foundation of Pakistan.

1. Islam
2. Territorial Land
3. Democratic System
4. Social justice, Equality and Responsibility
5. Fundamental Human Rights

1. Islam, a Nation-Building Force: Pakistan came into being on the basis of Islam. It was only Islam, which galvanized Muslims and lined them up behind Muslim League. Other factors, political and economic ones, also

played some part in uniting Muslims to struggle for Pakistan but Islam was the preponderant factor as it serves as a cementing force for Muslim society and is the primary link between Muslims the world over. Everything else follows Islam. The entire struggle of the Muslims of the subcontinent was to have a state where they could freely maintain their Islamic entity. No other factor was so clear and intelligible for Muslim masses. Muslims gradually developed a national consciousness in the Indo-Pakistan subcontinent; they collectively struggled for the right of self-determination and the establishment of an independent homeland to be carved out from those territories where they constituted majorities where Islam could be accepted as the ideal pattern for the individuals' life. They eventually secured what they wanted. Hence, the historical fact which could not be denied is that the formation of the Muslim nation preceded the demand for a homeland. Pakistan itself did not give birth to any nation; on the contrary, the Muslim nation struggled for and brought Pakistan into being. Quaid-e-Azam said,

“We do not demand Pakistan simply to have a piece of land but we want a laboratory where we could experiment on Islamic principles.”

Islamic ideology is not merely a matter of belief, dogma and ritual. It is a religion in the wider sense of the word. It is a way of life, a whole complex of social and moral norms entwined with theological metaphysics. The fundamental teachings of Islam are universally accepted. Belief in God, finality of prophet-hood, human rights and social justice, management of affairs through consensus, moral values of charitableness, tolerance and universal brotherhood; these are some of the cardinal principles enshrined by the Quran and Sunnah. The only force which keeps Muslim nation united is Islam which is the ideological foundation of Pakistan.

2. Territorial Land: Territorial Land is the second important element among the elements of ideology of

Pakistan. A piece of land was necessary for the existence, stabilization and promotion of Islamic ideology as soul requires body. Quaid-e-Azam said in his address to Punjab Muslim Students' Federation in March 1941,

'Nothing would be achieved simply by raising slogans for nation. We are one nation and the nation cannot survive in the air, it requires an independent land to settle where it can rule and our demand is the same.'

However, All India Muslim League demanded a separate homeland constituting the areas in which the Muslims are numerically in a majority such as in the North-Western and Eastern zones of India on March 23, 1940. With Jinnah's untiring efforts, indomitable will, and dauntless courage, he united the Indian Muslims under the banner of the Muslim League and carved out a homeland for them within 7 years, despite stiff opposition from the Hindu Congress and the British Government.

3. Democratic System: In an Islamic state, all the affairs are decided on the basis of Shariat (Democracy). In other words, all the social, economic, political and cultural affairs are operated on the basis of mutual consensus and Islamic democracy. The same system has also been referred in Sura Al-Imran. Muhammad (P.B.U.H) used to operate all the state affairs after discussing with his Sahabas (companions). When this question rose that what would be the system of government in Pakistan, it should, no doubt, be Islamic. Islamic system of government is Islamic democracy or system of Shariat. Creation of Pakistan is the glorious example of ijma-e-ummat (national consensus). At the time of establishment of Pakistan, referendum was held in all the Muslim majority provinces to take their consent to be included in Pakistan. Sharai system of state, therefore, is the third ingredient of Pakistan. Quaid-e-Azam said in a speech at a London meeting, 14th December, 1946:

'Democracy is in the blood of Musalmans who look upon complete equality of man.'

4. Social justice, Equality and Responsibility: The fourth element of Pakistan's ideology consists of Social justice, equality of manhood and principles of responsibility. Social justice refers to the concept of a society in which justice is achieved in every aspect of society, rather than merely the administration of law. Social justice is also a concept that some use to describe the movement towards a socially just world. In this context, social justice is based on the concepts of human rights and equality. Hazrat Muhammad (P.B.U.H.) said in his Last Sermon:

'All mankind is from Adam and Eve, an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also a white has no superiority over a black, nor a black has any superiority over a white - except by piety and good action. Learn that every Muslim is a brother to every Muslim and that the Muslims constitute one brotherhood.'

The Constitution of Pakistan also considers supremacy of law and every citizen is equal according to it. Quaid-e-Azam said on the occasion of the opening ceremony of the State Bank of Pakistan, 1st July, 1948:

'We must work our destiny in our own way and present to the world an economic system based on true Islamic concept of equality of manhood and social justice. We will hereby be fulfilling our mission as Muslims and giving to humanity the message of peace which alone can save it and secure the welfare, happiness and prosperity of mankind.'

5. Fundamental Human Rights: The fifth element of Pakistan's Ideology is Fundamental Human Rights. Human rights refer to "the basic rights and freedom to which all human beings are entitled, often held to include the right to life and liberty, freedom of thought and expression, and equality before the law." The United Nations Universal Declaration of Human Rights (UDHR) states, "All human beings are born free and equal in dignity and rights. They

are endowed with reason and conscience and should act towards one another in a spirit of brotherhood."

It is vociferously claimed that the world first derived the concept of basic human rights from the *Magna Carta* of Britain (1215) which was drawn up six hundred years after the advent of Islam. But Hazrat Muhammad (P.B.U.H.) presented the idea of fundamental rights on the occasions of Charter of Madina (623) and Muhammad's last sermon (631) and the rights were even practically awarded in Madina. Quaid-e-Azam addressed to public reception, Chittagong, March 26, 1948 and said:

'You are only voicing my sentiments and the sentiments of millions of Musalmans when you say that Pakistan should be based on sure foundations of social justice and Islamic socialism which emphasizes equality and brother-hood of man. Similarly you are voicing my thoughts in asking and aspiring for equal opportunities for all. Brother-hood, equality and fraternity of man – these are the basic points of our religion, culture and civilization. We fought for Pakistan because there was a danger of denial of these human rights in this sub-continent.'

1.4 Ideology of Pakistan and Quaid-e-Azam

Quaid-e-Azam Mohammad Ali Jinnah, the great leader of Muslims of Sub Continent gave practical shape to the ideology given by Allama Iqbal. He had a strong believe in Hindu Muslim unity and was of the opinion that both Hindus and Muslims should launch joint efforts to get rid of British rule.

After joining Muslim League in 1913, he continued with his efforts to bring about Hindu Muslim unity but he was greatly disappointed to see the prejudicial attitude of the Congress and Hindus towards the Muslims. Following are some extracts from the speeches and statements which he delivered from time to time for explaining the ideology of Pakistan.

Address at Second Round Table Conference in 1931

Quaid-e-Azam believed that Congress and Hindus would never recognize the rights of Muslims. He declared while representing the Muslims in the Second Round Table Conference in 1931:

“The Hindu Muslim dispute must be settled before the enforcement of any system or constitution. Until you do not give guarantee for the safeguard of the Muslim interests, until you do not win their (Muslims) co-operations, any constitution you enforce shall not last for even 24 hours.”

Quaid-e-Azam and Two Nation Theory

Quaid-e-Azam was a firm advocate of two nation theory which became the ideological basis of Pakistan. He considered the Muslims as a separate nation. He said:

“Pakistan was created the day the first Indian national entered the field of Islam.”

He defined the two nation theory as:

“The Muslims are a nation by every right to establish their separate homeland. They can adopt any means to promote and protect their economic social, political and cultural interests.”

Address on 23rd March, 1940 – Pakistan Resolution

At the historic session of the Muslim League at Lahore, he said:

“The Mussalmans are not a minority. They are a nation by any definition. By all canons of International law we are a nation.”

In his presidential address at the annual session of Muslim League at Lahore in 1940, he said:

“India is neither a nation, nor a country. It is a Sub Continent of nationalities. Hindus and Muslims are two major nations and belong to two different religions, philosophies, social customs and literatures. They

neither intermarry nor interdine and they belong to two different civilizations which are based mainly on conflicting ideas and conceptions. Their aspects on life and of are different. It is quite clear that Hindus and Muslims derive their inspiration from different sources of history.”

Address on March 8, 1944

While addressing the students of Muslim University, he said:

“Hindus and Muslims through living in the same town and village had never been blended into one nation. They were always two separate entities.”

Quaid-e-Azam and Millat-e-Islamia

Quaid-e-Azam emphasized on the Islamic ideology as being the basis of the struggle for Pakistan because he believed that only Islam was the unifying force of the Muslim Millat. He said:

“What relationships knits the Muslims into one whole, which is the formidable rock on which the Muslim edifice has been erected, which is the sheet anchor providing base to the Muslim Millat, the relationship, the sheet anchor and the rock is Holy Quran.”

Address at Islamia College Peshawar

In 1946, Quaid-e-Azam declared:

“We do not demand Pakistan simply to have a piece of land but we want a laboratory where we could experiment on Islamic principles.”

Address on 18th June 1945

In his message to the frontier Muslim Students Federation, he said:

“Pakistan only means freedom and independence but Muslims ideology, which has to be preserved which has come to us as a precious gift and treasure and which we hope, others will share with us.”

The above sayings and statements largely prove that Quaid-e-Azam wanted an established Islamic system as a code of life because he believed that it was the sole objective of the Pakistan Movement.

1.5 South-Asian subcontinent before the Advent of Islam

The conditions of South-Asian subcontinent before the advent of Islam are as follows:

1. Political Conditions

The political conditions of India, before the advent of Islam, were very critical and unstable. The country was divided into small regions and a strong government in the centre was lacking. The stronger regional governments invaded the weaker ones at their will and annexed their territories. Qanauj, Ajmer, Malva and Gujerat were under the control of Rajputs and lacked stability and homogeneity. Because of these unstable conditions, the Muslims did not face much opposition and conquered the whole of India without any difficulty.

2. Religious Conditions

The religious conditions in India before Islam were also not good. There was no single religion prevalent in India and every state had its own religious leanings. Buddhism, Jainism and Hinduism, the three religions of India, lacked uniformity and suffered due to great deal of difference amongst them. Buddhism was the most popular religion before Islam was introduced in India. As Islam brought the message of Tauheed (Oneness of God), equality and justice it quickly gained popularity and to a great extent replaced Buddhism. Islam negated the most ignoble caste system which was deep rooted in the Indian society and stood for a social fraternity based on equality for all.

3. Economic Conditions

The economic conditions of India were very sound and prosperous. India was known as the 'Golden sparrow'

because of its sound economy and resources. Trade and land cultivation were the major professions of the people. The land was fertile and produced rich crops which added to the economic welfare of the people. India had trade links with Iran and Arab countries which enhanced its economic stability.

The people of India could be divided into two categories. On one hand there were the Kings and landlords who lived life of pleasure and joy whereas on the other hand the vast majority of people was poor who lived simple life.

4. Social Conditions

There was a total collapse of the social order. The Hindu Society consisted of many castes and sub-castes. There were four main castes i.e. the Brahmin, the Khatri, the Vesh and the Sudar. Birth of a girl was not cherished in the family. For a common family the birth of such a child was regarded as bad omen. The cruel system of Sati was in practice, according to which Hindu widows were obligated to burn themselves on the funeral prayers of their husbands.

5. Literature and Architecture

All over the country there were schools and colleges and the people, in general, were well educated. There were very able teachers and professors in the country. Furthermore, the Indians had advanced in paintings, stone cutting and other fine arts. They liked dancing and music and produced excellent swords.

In short, on the eve of the Muslim conquest, the country was in a chaotic condition, and there was the scene of great political disturbances.

1.6 Islamic Impact on South-Asian subcontinent

The impact of Islam on the South-Asian subcontinent was deep and far-reaching. Islam introduced not only a new religion, but a new civilization, a new way of life and new set of values. Islamic traditions of art and literature, of culture and refinement, of social and welfare institution,

were established by Muslim rulers throughout the subcontinent. Muhammad Bin Qasim, the great Muslim hero and commander, entered India as a conqueror and lived there for three years. He introduced Islamic system and left an indelible impact of his character and generosity. Islam, as a faith and system of life, won many followers in India because of its simple and humanitarian principles.

1. Impact on Religion: Before the coming of Islam to India, the people were divided in several religious factions and a deep struggle was going on between Hinduism and other religions. Conditions prevailed in the society such as *Satti Rasam* (wife had to burn with his husband after his death) and pouring melted lead in the ears of low caste Hindus etc. extremely perturbed the people. The prevailing conditions were ripe for the introduction of a new religious faith and system which would negate the existing religious philosophies based on inhuman trends and customs. So Islam abandoned all such inhuman trends and customs. The religious leaders of Hindus, also influenced by the Islamic principles, reshaped their religious philosophies in the light of Islamic values and principles. They started advocating the Islamic principles of equality, love, brotherhood and oneness of God in their teachings and impressed upon the people to abandon idol worship. The main leaders of Hinduism, influenced by the teachings of Islam, were Chaitanya who introduced the Bhagti movement and Baba Guru Nanak, the founder of Sikh religion.

2. Impact on Language and Art: Islam left its impact on Indian art and language. People rejected the out-dated and absurd customs of Hindu society and began adopting new trends of life as preached by Islam. Native art and paintings were influenced by Muslim thought and trend. The old languages Sanskrit and Parakrit had a tinge of Arabic, Persian and later on Turkish language. By the interaction of these languages new languages like Urdu and Hindi emerged. Urdu later on became the language of Muslims and left its impact on many other languages of India.

3. Impact on Architecture: Islam also made its impact on the Hindu temples and their architecture began reflecting the Islamic way of construction. The Muslim conquests of India left a considerable impact on the Indian architecture and there was a unique development in art during the Muslim rule. Muslim architecture frequently mingled with the Hindu style of buildings. The Hindu temples, their pillars and domes reflected some glimpses of Muslim architecture. In the new buildings red stone and marble was used which was a significant characteristic of the Muslim way of construction.

4. Impact on Social Life: Islam and Hinduism basically differ in their attitude towards life. Islam strongly believes in the concept of 'Tauheed' and insists on the equality of mankind before law. It does not entertain any distinction among the people on the basis of such inhuman principles as caste, creed and social status. Hindus, on the other hand believe in the multiplicity of gods and is based on the unethical caste system which has divided society into privileged and underprivileged classes. Islam came as a blessing for the oppressed sections of India whose life had become miserable because of the deep rooted caste system. Islam brought a new way of life for them which they had never seen before in the Hindu society. The respectable way of life, shown to them by Islam, gave them a feeling of being human beings. Islam infused a different thinking and sentiments among the people of the sub-continent.

5. Impact on Culture: Education was reserved only for high caste Hindus and was a taboo for low caste Hindus in the early educational system of India. Muslim provided equal opportunities of education to everyone irrespective to caste and religion. Muslims also abandoned the tradition of human sacrifice and *Satti Rasam*. Islamic civilization and culture also deeply affected Hindu culture and influenced the pattern of their dresses, food and marriage ceremonies etc. for example, shalwar kameez, kurta and sherwani

became popular which were purely the dresses of Islamic variety.

6. Impact on History and Literature: The arrival of Muslims in the sub-continent marks a new development in the art of recording historical events. Historical literature which existed before the arrival of the Muslims was mostly legendary and not authentic. In a series of geographical works the Arabs explained topography and Political and cultural geography of sub-continent entitled "*The Tarikh-al-Hind wa al-Sind*", which is regarded as the first reliable historical record of the sub-continent. It was translated from Arabic to Persian and is known as "*Chach Nama*". Various branches of historiography developed during the sultanate period which included World History and Dynastic History. The "*Tabqat-e-Nasiri*" and the "*Tarikh-e-Feroz Shahi*" are excellent examples of historiography art developed during this period. Mughal emperor Akbar got the religious books written in Sanskrit translated into Persian including Rig Vedas, Ramayan, Maha Bharat and Bhagwat Geeta. Similarly Sikandar Lodhi also got translated the books on medicines written by Hindu Hakeems (doctors) in Persian.

7. Impact on Politics and Economy: Besides the above mentioned areas Islam made its impact on every other aspect of Indian society such as politics and economy. A sense of homogeneity and oneness developed in the social set-up after the arrival of the Muslims in India. Indian society was now a well-knit and a sense of centralism had evolved amongst the various sections of society. With the arrival of the Muslims, India established political relations with other countries of the world. Diplomatic and trade links were established. This had a happy effect on the economy of India. During the reign of Sher Shah Suri the public welfare sector was given special attention. Roads and means of communication were improved. New roads, hospitals, inns and post offices were constructed for the convenience of the people. The first census was held in the

time of Muhammad Tughlak. Ala-ud-Din Khijji introduced trade and agricultural reforms.

Conclusion

The cultural and religious impact of Islam was deep and pervasive. Religion, thought, language, literature, arts, architecture, painting, music, dress, food, gardening, and the layout of houses and cities all came under Muslim influence and gained in richness and variety. No doubt Islam, with its clear, definite and simple creed, which stood in contrast to the indigenous vagaries of the imagination and speculation about God, appealed to many Hindus as a satisfying solution of the vexed problem of theology. To others its social democracy granted a welcome release, from the bondage of caste. He laid the foundation of Srivaishnava sect and hence his followers worship Vishnu (the cause and creator of all things) and his wife Lakhshmi with great devotion.

1.7 Pakistan is the Result of long and Persistent Struggle

The emergence of Pakistan, after a long and arduous freedom movement, was in fact a great victory of the democratic idea of life. The Indian Muslims happily and valiantly laid down their lives and properties to achieve a destination in which they saw the fulfillment of their dreams of living an independent life free from Hindu or British dominance. It is true that Pakistan is the result of long and persistent struggle.

1.8 What is Aligarh Movement?

The Aligarh Movement was founded by Sir Syed Ahmed Khan, the greatest Muslim educationist of the 19th century. After the war of Independence of 1857 the British did not trust the Muslims. As a result they adopted a policy of oppression and repression towards the Muslims. They arrested and punished leading Muslims irrespective of the fact whether they were involved in the events of 1857 or

not. As a result many innocent Muslims became victim of British highhandedness. Sir Syed. Ahmed Khan has observed these atrocities in these words, "**There was no calamity in these days which was not attributed to the Muslims and there is no doubt that any calamity which fell from the firmament might not have come straight to some Muhammadan houses bringing ruin and destruction.**" The sufferings of the Muslims multiplied when they refused to adopt the system of education introduced by the British. The Muslims refused to send their children to the European and Government schools because 'they hated English language. The result was that the Muslims could not acquire modern education and were kept away from reasonable government jobs. The British Government excluded the Muslims from the civil and military honors with the stigma of disdainful unfitnes.

According to Dr. Hunter there was scarcely a Government office in Calcutta in which a Muhammadan could hope for any post above the rank of a porter, messenger, and filler of ink-pots and mender of posts. Sir Syed Ahmed Khan was the first Muslim leader who diagnosed the causes of gradual decline of the status of Muslim Community. He decided to take necessary steps to better the lot of Muslims in the educational, political and economic spheres.

1.9 Sir Syed's Contribution towards Education / Educational Element of Aligarh Movement

The supreme interest of Syed's life was, however, education – in its widest sense. Sir Syed Ahmad Khan alone among his contemporaries realized that the plight of Muslims could not be improved without a revolution in their attitude towards education. Modern education became the pivot of his movement for regeneration of the Indian Muslims. The Muslims were inimical to western education for three reasons:

1. They considered it inferior to traditional Islamic learning.

2. It was being forced upon them by a foreign people, and
3. They thought that an education saturated with Christianity might corrupt their beliefs.

Sir Syed took steps to change Muslim attitudes to receiving British education. He told the Muslims that without acquiring modern education they could not compete with the Hindus. He pleaded that there was no harm in adopting western sciences and in learning English language. His works for the educational development for Muslims are as follows:

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

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

3. Establishment of Scientific Society: A more ambitious undertaking was the foundation of the Scientific Society in 1863 at Ghazipur, which published translations of many educational texts and issued a bilingual journal – in Urdu and English. The basic purpose of this society was translation of English, Persian and Arabic writings into Urdu language.

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

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

also promoted Urdu language immensely. Although some ulema attacked the journal, it played a major part in bringing about an intellectual revolution amongst Muslim thinkers.

6. Muhammadan Anglo Oriental College, Aligarh: For the educational and social uplift of the Muslims Sir Syed Ahmed Khan decided to open Muslim educational institutions. In 1869 Sir Syed travelled to England to study the university system there. He dreamed of setting up a university of Muslims in the sub-continent.

He was very impressed by the universities of Oxford and Cambridge and hoped to set up an educational institution on their model. However, on returning home, he found that his plans were often met with suspicion. He could not start a university straight away. So instead he decided to begin with a school and he established a Madressah on 24th May 1875.

Two years later, on 8th January 1877 M.A.O College was inaugurated at Aligarh by Lord Lytton the Viceroy of India. The college soon showed tremendous progress. It became the Centre of Muslim educational and intellectual activity in the Sub-continent. It was a residential institution and it rendered great services in imparting modern education to the Muslims. Many important Muslim figures like Maulana Shibli, Nawab Mohsin-ul-Mulk, and Maulana Zafar Ali Khan, Maulana Muhammad Ali Jauhar etc. at one time or another remained associated with this college. Dr. Maulvi Abdul Haque said,

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

7. Aligarh Muslim University: The M.A.O. College Aligarh was rendering great service in imparting education to the Muslims of India. The Muslims now wanted to get it elevated to the status of a Muslim University. In 1911 on the eve of the visit of King George-V to India His Highness Sir Agha Khan made an appeal for funds needed to set up

Aligarh University. The Muslims responded generously and as a result a large collection was made. A draft constitution was drawn up and a consultative committee was formed. Unfortunately the draft was not approved by the secretary of state. The Government was reluctant to grant the right of affiliating colleges outside Aligarh to the proposed Aligarh University. But the Muslims were not willing to accept a University with limited jurisdiction. However on 15th October 1915 Muslim University Association approved the Muslim University as contemplated by the Government akin to other Hindu Universities. Thus the bill for the Muslim University was introduced in the Indian Legislative Council and was passed in September 1920. Thus Aligarh University Act came into force on 1st December 1920. In this way the Muslims of India came to have their own University after a long struggle. The Aligarh University inculcated a vigorous spirit of nationalism in the Muslim students. It produced thousands of graduates which carried the spirit of nationalism to every nook and corner of the Sub-continent. In 1925 sixty six per cent of all the Muslim students admitted to the Indian Universities were given admission in Aligarh University only. The graduates of Aligarh University were respected in all quarters. All the Aligarh students later on became the standard bearers of Pakistan Movement. Some of them like Maulana Zafar Ali Khan, Maulana Muhammad Ali Jauhar and Maulana Shaukat Ali became dynamic leaders of the Muslims. Thus Pakistan, owes its establishment to the Aligarh Movement, to a great extent.

8. Muhammadan Educational Conference: With the view of promoting the educational cause of 70 million Indian Muslims, Sir Syed founded, in 1886, the Muhammadan Educational Conference which met annually at different places to promote education and to provide the Muslims with a common platform. Until the founding of the Muslim League in 1906, it was the principal national centre of Indian Islam.

The principal aims of the Conference were:

1. To make an effort to spread among the Muslims western education to a higher standard.
2. To enquire into the state of religious education in English schools founded and endowed by the Muslims, and to find out means to conduct it in the best possible way.
3. To give some strengthened support to the instruction voluntarily imparted by Muslim divines in religious and other oriental learning's and adopt some measures to maintain it as a living concern.
4. To examine a state of education and instruction in the indigenous primary schools and take steps to remove their present state of decay in directing them onto the path of progress.

Muhammadan Educational Conference used to hold its annual meetings in various cities where by the cooperation of local Muslims steps were taken for the progress of Education. This conference met every year to take stock of the educational problems of the Muslims and to persuade them to get modern education and abstain from politics. It later became the political mouthpiece of the Indian Muslims and was the forerunner of the Muslim League.

1.10 Political Services of Sir Syed / Political Element of Aligarh Movement

The War of Independence 1857 ended in disaster for the Muslims. The British chose to believe that the Muslims were responsible for the anti-British uprising; therefore they made them the subject of ruthless punishments and merciless vengeance. The British had always looked upon the Muslims as their adversaries because they had ousted them from power. With the rebellion of 1857, this feeling was intensified and every attempt was made to ruin and suppress the Muslims forever. Their efforts resulted in the liquidation of the Mogul rule and the Sub-continent came directly under the British crown.

After dislodging the Muslim rulers from the throne, the new rulers, the British, implemented a new educational policy with drastic changes. The policy banned Arabic, Persian and religious education in schools and made English not only the medium of instruction but also the official language in 1835. This spawned a negative attitude amongst the Muslims towards everything modern and western, and a disinclination to make use of the opportunities available under the new regime. This tendency, had it continued for long, would have proven disastrous for the Muslim community.

Seeing this atmosphere of despair and despondency, Sir Syed launched his attempts to revive the spirit of progress within the Muslim community of India. His attempts in this regard are as follows:

1. Removal of mistrust about Muslims: After the war of Independence the Muslims were passing through a critical phase. By refusing to acquire western education they were not keeping pace with the modern times. The Muslims hated English language and culture. They kept their children away from the schools and colleges. But in this manner they were unconsciously damaging the interests of the Muslim Community. Their ignorance of the English language and lack of modern education kept them away from respectable government posts. On the other hand the Hindus acquired modern knowledge and dominated the government jobs. Syed Ahmed Khan was the first Muslim leader to realize the gravity of the situation. He was greatly pained to see the miserable condition of the Muslims everywhere. He decided to devote his full efforts for the welfare of the Muslims. The first need was the removal of mistrust about the Muslims from the minds of British rulers. For this purpose he wrote '**Rasala-e-Asbab-Baghawat-e-Hind**' in which he proved that there were many factors which led to the uprising of 1857 and that only the Muslims were not to be held responsible for it.

In addition he wrote '**Loyal Muhammadans of India**' in which too he defended the Muslims against the charges of disloyalty. These works restored confidence of the British in the Muslims to a large extent.

2. Urdu Hindi Controversy: During the last days of the Muslim rule, Urdu emerged as the most common language of the northwestern provinces of India. It was declared the official language, and all official records were written in this language. In 1867, some prominent Hindus started a movement in Banaras in which they demanded the replacement of Urdu with Hindi, and the Persian script with the Deva Nagri script, as the court language in the northwestern provinces. The reason for opposing Urdu was that the language was written in Persian script, which was similar to the Arabic script, and Arabic was the language of the Quran, the Holy Book of the Muslims. The movement grew quickly and within a few months spread throughout the Hindu population of the northwestern provinces of India. The headquarters of this movement were in Allahabad.

This situation provoked the Muslims to come out in order to protect the importance of the Urdu language. The opposition by the Hindus towards the Urdu language made it clear to the Muslims of the region that Hindus were not ready to tolerate the culture and traditions of the Muslims.

The Urdu-Hindi controversy had a great effect on the life of Sir Syed Ahmad Khan. Before this event he had been a great advocate of Hindu-Muslim unity and was of the opinion that the "two nations are like two eyes of the beautiful bride, India". But this movement completely altered his point of view. He put forward the Two-Nation Theory, predicting that the differences between the two groups would increase with the passage of time and the two communities would not join together in anything wholeheartedly.

3. Refrain from joining Indian National Congress: In 1885 the Indian National Congress was formed. The British

saw this body as a means by which they could hear the views of the educated elite in Indian society. The Congress said that it would represent the views of all communities within India regardless of their religion. When some Muslims joined the Indian National Congress, he came out strongly against that organisation and its objectives. Muslims, generally, followed his advice and abstained from politics until several years later when they had established their own political organisation i.e. Muslim League. However it became soon apparent that the Congress was a Hindu dominated body which was working to establish Hindu supremacy over the Muslims. Internationally known historian R. C. Majumdar in his book 'Struggle for Freedom' maintained:

"Aligarh movement gradually alienated the Muslims from the Hindus in the political field.....The anti-Hindu feeling was conspicuously shown in the Muslims' attitude towards Indian National Congress since its very inception".

4. Competitive Examinations

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

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

'We Hindus and Muslims live together on the same soil under the same government. Our interests and

problems are common and, therefore I consider the two factions as a nation.'

The attitude of Hindus and Congress however compelled Sir Syed to give a second thought to his ideas regarding Hindu-Muslim unity and about one Nation. So instead of making any sincere effort towards the Hindu-Muslim unity Sir Syed rather convinced the British rulers that the two major religious communities of India were not capable for unity. (Hali's Hayat-e-Javed, translated by K. H. Kadari and David Matthews, 1979).

Syed Ahmed Khan was one of the pioneers of the Two Nation Theory. He was the first Muslim thinker in India who first spoke of Muslims as a nation as early as 1867 and declared that Muslims are a separate nation. For this utterance Hindus disliked him. He used the word Two Nations for the Hindus and the Muslims in 1868 for the first time and this gave his famous Two-Nation Theory which became the basis of the Pakistan Movement.

1.11 All India Muslim League (1906)

Anti partition agitation staged by Hindus made it clear to the Muslims that they must have a separate political organization. In December, 1906 Muslim Leaders from all over the Sub Continent assembled in Dacca to attend the All India Mohammadan to establish a central political organization for Muslims called the "All India Muslim League." The Muslim League was established with the primary aim of protecting the political rights of Indian Muslims and presenting their demands and problems before the British Government.

Causes of Muslim League's Foundation

The foundation of Indian National Congress in 1885 was an attempt to narrow the Hindu-Muslim divide and place the genuine grievances of all the communities in the country before the British. But Sir Syed and other Muslim leaders like Ameer Ali projected the Congress as a representative body of Hindus and thus, thwarted the first genuine attempt

in the country for Hindu-Muslim unity. Poor participation of Muslims in Congress proves it. **"Of the seventy-two delegates attending the first session of the Congress only two were Muslims"**. Muslim leaders opposed the Congress tooth and nail on the plea that Muslims' participation in it would create an unfavorable reaction among the rulers against their community.

Muslim orthodoxy or its patrons in elite sections in the community with the sword of 'religious identity' and slogan - 'Islam is in danger' continuously challenged the political awakening in Indian society if it directly or indirectly affected their superior status and influence. They therefore viewed the democratic and secular movement launched by the Congress - as challenge to their supremacy over the Hindus. Acceptance of Devanagari script and Hindi as an official language of United Province now Uttar Pradesh in place of Persian in 1900 by Lieutenant Governor A. Macdonnell was another significant development to stir the Muslims on communal line. No such aggressive resistance was made when the British replaced Persian with English in late thirties of nineteenth century.

The partition of Bengal by the British Government in 1905 greatly embittered the relations between Hindus and Muslims. The partition ensured a number of political benefits for the Muslim but the Hindus reacted towards the partitions of Bengal in a hostile and violent manner. This made it clear that the Hindus were not willing to give Muslims their due share. This violent protest of the Hindus convinced the educated Muslims that they could be redeemed only if they created their own political force and their own leadership.

Foundation of Muslim League

Under the active leadership of Aligarhians, the movements for Muslim separatism created political awakening among the Muslims on communal line. This ideology of political exclusivism in the name of religion gave birth to **"All India Muslim league"** in the session of All India Mohammedan

Educational Conference held in Dacca (December 27-30, 1906). Nawab Salimullah, Chairman of the reception committee and convener of the political meeting proposed the creation of AIML. A 56-member provisional committee was constituted with prominent Muslim leaders from different parts of the country. Even some Muslim leaders within Congress like Ali Imam, Hasan Imam, Mazharul Haque (All Barristers from Bihar) and Hami Ali Khan (Barrister from Lucknow) were included in the committee. Mohsin-ul-Mulk and Viqar-ul-Mulk were jointly made the secretaries. After the death of Mohsin-ul-Mulk in 1907, Viqar-ul-Mulk was in full control of the League. First session of the League was held at Karachi on December 29 & 30, 1907 with Adamjee Peerbhoy as its President.

Aims of Muslim League

The aims of Muslim League are given below:

1. To promote among the Muslims of India, feelings of loyalty to the British Government, and remove any misconception that may arise as to the instruction of Government with regard to any of its measures.
2. To protect and advance the political rights and interests of Muslims of India, and to respectfully represent their needs and aspirations to the Government.
3. To prevent the rise among the Muslims of India of any feeling of hostility towards other communities without prejudice to the afore-mentioned objects of the League.

1.12 Lucknow pact (1916)

Introduction

When All India Muslim League came into existence, it was a moderate organization with its basic aim to establish friendly relations with the Crown. However, due to the decision of the British Government to annul the partition of Bengal, the Muslim leadership decided to change its stance. In 1913, a new group of Muslim leaders entered the folds of the Muslim League with the aim of bridging the gulf

between the Muslims and the Hindus. The most prominent amongst them was Muhammad Ali Jinnah, who was already a member of Indian National Congress. The Muslim League changed its major objective and decided to join hands with the Congress in order to put pressure on the British government. Lord Chelmsford's invitation for suggestions from the Indian politicians for the post World War I reforms further helped in the development of the situation.

As a result of the hard work of Mr. Jinnah, both the Muslim League and the Congress met for their annual sessions at Bombay in December 1915. The principal leaders of the two political parties assembled at one place for the first time in the history of these organizations. The speeches made from the platform of the two groups were similar in tone and theme. Within a few months of the Bombay moot, 19 Muslim and Hindu elected members of the Imperial Legislative Council addressed a memorandum to the Viceroy on the subject of reforms in October 1916. Their suggestions did not become news in the British circle, but were discussed, amended and accepted at a subsequent meeting of the Congress and Muslim League leaders at Calcutta in November 1916. This meeting settled the details of an agreement about the composition of the legislatures and the quantum of representation to be allowed to the two communities. The agreement was confirmed by the annual sessions of the Congress and the League in their annual session held at Lucknow on December 29 and December 31, 1916 respectively. Sarojini Naidu gave Jinnah, the chief architect of the Lucknow Pact, the title of "the Ambassador of Hindu-Muslim Unity".

Main Clauses

The main clauses of the Lucknow Pact were:

1. There shall be self-government in India.
2. Muslims should be given one-third representation in the central government.

3. There should be separate electorates for all the communities until a community demanded for joint electorates.
4. System of weightage should be adopted.
5. The number of the members of Central Legislative Council should be increased to 150.
6. At the provincial level, four-fifth of the members of the Legislative Councils should be elected and one-fifth should be nominated.
7. The strength of Provincial legislative should not be less than 125 in the major provinces and from 50 to 75 in the minor provinces.
8. All members, except those nominated, were to be elected directly on the basis of adult franchise.
9. No bill concerning a community should be passed if the bill is opposed by three-fourth of the members of that community in the Legislative Council.
10. Term of the Legislative Council should be five years.
11. Members of Legislative Council should themselves elect their president.
12. Half of the members of Imperial Legislative Council should be Indians.
13. Indian Council must be abolished.
14. The salaries of the Secretary of State for Indian Affairs should be paid by the British Government and not from Indian funds.
15. Out of two Under Secretaries, one should be Indian.
16. The Executive should be separated from the Judiciary.

Conclusion

Although this Hindu Muslim Unity was not able to live for more than eight years, and collapsed after the development of differences between the two communities after the Khilafat Movement, yet it was an important event in the

history of the Muslims of South Asia. It was the first time when Congress recognized the Muslim League as the political party representing the Muslims of the region. As Congress agreed to separate electorates, it in fact agreed to consider the Muslims as a separate nation. They thus accepted the concept of the Two-Nation Theory.

1.13 The Khilafat Movement (1919-1924)

Khilafat Movement (1919-1924) was a Pan-Islamic movement influenced by Indian nationalism. The Ottoman Emperor Abdul Hamid II (1876-1909) had launched a Pan-Islamic programme to use his position as the Sultan-Khalifa of the global Muslim community with a view to saving his disintegrating empire from foreign attacks and to crush the nationalistic democratic movement at home. The visit of his emissary, Jamaluddin Afghani, to India in the late nineteenth century to propagate Pan-Islamic ideas received a favorable response from some Indian Muslim leaders.

These sentiments intensified early in the twentieth century with the revocation in 1911 of the 1905 partition of Bengal, the Italian (1911) and Balkan (1911-1912) attacks on Turkey, and Great Britain's participation in the First World War (1914-18) against Turkey. The defeat of Turkey in the First World War and the division of its territories under the Treaty of Sevres (10 August 1920) among European powers caused apprehensions in India over the Khalifa's custodianship of the Holy places of Islam. Accordingly, the Khilafat Movement was launched in September 1919 as an orthodox communal movement to protect the Turkish Khalifa and save his empire from dismemberment by Great Britain and other European powers. Mohandas Karam Chand Gandhi linked the issue of Swaraj with the Khilafat issue to associate Hindus with the movement. The ensuing movement was the first countrywide popular movement.

The Ali brothers, Muhammad Ali and Shaukat Ali, Maulana abul kalam azad, Dr MA Ansari, and Hasrat Mohani initiated the Movement. Khilafat Conferences were organised in several cities in northern India. A Central

Khilafat Committee, with provisions for provincial branches, was constituted at Bombay with Seth Chotani, a wealthy merchant, as its President, and Shaukat Ali as its Secretary. In 1920 the Ali Brothers produced the Khilafat Manifesto. The Central Khilafat Committee started a Fund to help the Nationalist Movement in Turkey and to organise the Khilafat Movement at home.

The Muslims of India had a strong feeling of identity with the world community of Islam. They had seen the decline in the political fortunes of Islam as the European powers conquered the Muslim lands one after the other. The Anglo-Russian convention of 1908 had reduced their next-door neighbor Iran to a mere dependency. Afghanistan also suffered as it was a bone of contention between Russia and Britain, and was now under the latter's sphere of influence.

The general impression among the Muslims of India was that the western powers were waging a war against Islam throughout the world in order to rob it of all its power and influence. The Ottoman Empire was the only Muslim power that had maintained a semblance of authority and the Muslims of India wanted to save the Islamic political power from extinction.

As an institution, the Khilafat had a checkered past. It had originally migrated from Medina to Damascus and from Damascus to Baghdad. For sometime it was located in Egypt, then it fell to the lot of Turkey, very much as a prize.

The Turkish Sultans had claimed to be the caliphs of the Muslim world. As long as the Mughal Empire had been in existence, the Muslims of India had not recognized their claim. At this critical juncture, when the Muslims of the Sub-continent had no sovereign ruler of their own, they began to see the necessity of recognizing the Sultan of Turkey as their caliph. Tipu Sultan was the first Indian Muslim who, having been frustrated in his attempts to gain recognition from the Mughals, had turned to the Sultan of Turkey to establish a legal right to his throne.

The European powers had played a leading role in reducing the might of Turkey in Europe to Eastern Thrace, Constantinople and the straits in the Balkan Wars (1912-13). To seek revenge, the Turks decided to side with the Germans against the Allied Forces. The Indian Muslims supported this decision.

Muhammad Ali argued that for Muslims to accept mandates over Iraq, Syria and Palestine would amount to a total disregard of the wishes of the Holy Prophet (S. A. W.). Thus the Muslims of India launched the Tehrik-i-Khilafat. The objectives were as follows:

1. To maintain the Turkish Caliphate.
2. To protect the holy places of the Muslims.
3. To maintain the unity of the Ottoman Empire.

There was absolute unanimity among the Indian Muslims. Though separated from Turkey by thousands of miles, they were determined to fight Turkey's battle from India.

Rioting started in Amritsar on April 10, 1919. On April 13, 1919, a crowd assembled at the Jalianwala Bagh. These protestors were unaware of a ban that had just been imposed by the martial law administrators on public meetings. Sir Michael O'Duiyer opened fire on the crowd, resulting in 379 dead and 1,200 wounded. This incident is known as the Jalianwala Bagh Tragedy.

When the terms of the Treaty of Serves were announced in 1920, it caused deep resentment among the Muslims. They felt betrayed. In June 1920, 90 influential Muslims wrote to Lord Chelmsford, the Viceroy, informing him of their intent to start a non-cooperation movement against the government from August, until the terms of the treaty with Turkey were revised.

But this was to no avail as the British Prime Minister Lloyd George was an implacable enemy of Turkey and by association, of the Indian Khilafat Movement. When the Indian Khilafat deputation visited England in 1920 to put

their views before the British Government, he ignored them and the deputation met with failure.

A tragic offshoot of the Khilafat Movement was the Hijrat Movement proposed by Jamiyat-al-Ulema-i-Hind. When a land is not safe for Islam, a Muslim has two options; Jihad or Hijrat. Around 925 eminent Muslims signed this fatwa. According to one version, the idea of Hijrat was originated from Maulana Abul Kalam Azad.

In the North West Frontier Province and Sindh, hundreds of families sold their land and property and departed in the direction of the Khyber Pass, to migrate to Afghanistan, a brotherly independent Muslim state. In the month of August alone, some 18,000 Indian Muslims migrated to Afghanistan. Afghanistan, a poor country, was unable to absorb so large an influx of population and sealed its borders. It is difficult to establish who was responsible for misleading such a large number of Muslims.

Another tragic event was the Moplah Uprising. In mid of August 1921, agrarian riots broke out in Nilambur. The Moplah peasants revolted against the Hindu landlord's oppressive policies, which are in alliance with the British. The Hindu landlords redistributed their lands and the Moplahs, who had been suffering, rose in revolt. A pitched battle between the British regiment and the Moplahs killed several Europeans. Four thousand Moplahs were killed in action and tens of thousands were injured.

Then there was the notorious Moplah Train Tragedy. Around a hundred prisoners, confined in a closed and almost airtight goods van, were transported by rail. When the door was opened, 66 Moplahs were found suffocated to death and the remaining 34 were on the verge of collapse.

All this was followed by Hindu-Muslim communal clashes, particularly in Multan and Bengal in September 1922. The Sanghathan and Shuddi movements were offshoots of these communal rioting, which were anti-Muslim and aimed at Hindu revivalism.

Besides other events, the arrest of the Ali brothers in September 1921 gave a severe blow to the Khilafat Movement. Gandhi, who was using this movement to accelerate India's advance towards Swaraj, also withdrew his support for the Muslim cause in the aftermath of the Chauri Chaura incident in February 1922. Using the excuse that the national volunteers were responsible for the murder of 21 policemen, thus leading to violence, he called off the whole movement.

In 1924, Turks under Mustafa Kamal were consolidating their position in Turkey. They announced an end to the Khilafat. It was a great blow to Indian Khilafatists who had been campaigning on behalf of Turkey and Khilafat. Gradually the enthusiasm of the people died down and the Khilafat Conference and Committee developed new interests and in a short time nothing but their name remained.

Although the Khilafat Movement failed to achieve its declared objectives, it carried political awakening to large masses of Muslims. It was during the Khilafat days that representatives of Indian Muslims came into contact with eminent personages from other Muslim countries to save the semblance of unity in the world of Islam.

The Khilafat Movement was an asset for the struggle of Pakistan. It made clear to the Indian Muslims to trust neither the British nor the Hindus, but to look to their own strengths for self-preservation.

1.14 Nehru Report (1928)

In November, 1927, the British Government appointed a statutory commission head by Sir John Simon to inquire into the constitutional affairs of the country. Since, no Indian was present in this commission; the Indians did not welcome the Simon Commission. When the members of this commission were talking about the political situation of India, the Congress called 'on all parties' conferences in Bombay on May 19, 1928. The Muslim League boycotted this conference. The all parties' conference appointed a

committee headed by Pundit Moti Lal Nehru to submit a report after considering the principles of a constitution for India. The committee recommended a proposal generally known as "Nehru Report."

Important points of Nehru Report

The main points of Nehru report are as follows:

1. The Nehru Committee demanded repudiation of separate elections.
2. It demanded the Form of Government at the center would be Federal with substantial powers invested in the control of government.
3. It recommended separation of Sindh from Bombay.
4. It recommended the one-third Muslim representation at the central legislative.
5. The committee demanded interdiction of reforming Baluchistan and N.W.F.P provinces.
6. The foreign affairs, defense and army should be placed under the control of legislative council and viceroy.
7. Unitary form of the Government to established in the center.
8. Hindi should be the official language.

Conclusions from Nehru Report

1. Nehru's Recommendations were against the interests of the Muslim Community.
2. The Muslims could not surrender their right to separate electorates.
3. The principles of non-reservation and joint electorates were to make their position in Punjab and Bengal provinces.

Reactions towards Nehru Report

The Nehru Report projected the Hindu leaderships mentality ailed at the digestion of the Muslim nation under the cover of one nation in the India-Pakistan Sub Continent.

Since the report was totally against the interests of the Muslims, therefore, Muslim League and other Muslim Parties of the country rejected it. Quaid-e-Azam said:

“The majorities are apt to be tyrannical and oppressive and particularly religious majorities and the minorities, therefore, they have a right to be absolutely secured.”

He was shocked to hear the proposal of Nehru Report, therefore in March, 1929, he called a meeting of Muslim League and put forward his Fourteen points as the minimum demands for any political settlement.

Maulana Mohammad Ali Johar considered it as an attempt to secure predomination of Hindus over Muslims. His brother, Maulana Shaukat Ali said:

“As a young man he had been a keen owner of grey hounds, but he had never grey hounds deal with hare as the Hindus proposed to deal with the Muslims.”

In a Nut Shell

Thus, the Nehru Report reflected the hostility, mental level and attitude of the Hindus towards the Muslims of India. All its proposals were made disregarding the interests of the Muslims.

1.15 Jinnah Fourteen Points (1929)

Introduction

In 1928, an All Parties Conference was convened to solve the constitutional problems of India. A committee was set up under Pandit Lal Nehru. That committee prepared a report, which is known as “**Nehru Report.**” This report demanded “Dominion status” for India. Separate electorates were refused and the reservation of seats for the Muslims of Bengal and Punjab was rejected. In this report, not a single demand of the Muslims was upheld.

Since Nehru Report was the last word from Hindus therefore Mr. Jinnah was authorized to draft in concise terms the basis of any future constitution that was to be

devised for India. Originally these demands were Fourteen in number and so they popularly came to be known as "**Jinnah's Fourteen Points.**"

Jinnah's Fourteen Points – 1929

In March 1929, at the annual session of All India Muslim league, he declared his famous fourteen points which are as follows.

1. Federal System: The form of the future constitution should be federal with the residuary powers rested in the provinces.

2. Provincial Autonomy: A uniform measure of autonomy shall be granted to all provinces.

3. Representation of Minorities: All legislative in the country and other elected bodies shall be constituted on the definite principles of adequate and effective representation of minorities in every province without reducing the majority in any province to a minority or even equality.

4. Number of Muslim Representatives: In the central legislative, Muslims representatives shall be not less than one-third.

5. Separate Electorates: Representative of communal groups shall continue to be by means of separate electorates 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. Muslim Majority Provinces: Any territorial redistribution that might at any time be necessary shall not in any way, effect the Muslim majority in Punjab, Bengal and N.W.F.P.

7. Religious Liberty: Full religious liberty, liberty of belief, worship and observance, association and education shall be guaranteed to all the communication.

8. Three-Fourth Representation: No bill or resolution shall be passed in any legislative or any other elected body

if three-fourths of the members of any community in that particular body oppose such a bill.

9. Separation of Sind: Sind should be separated from Bombay Presidency.

10. Introduction of Reforms in N.W.F.P and Baluchistan: Reforms should be introduced in the North-West Frontier Province and Baluchistan on the same footing as in other provinces.

11. Government Services: Muslims should be given adequate share along with other Indians in the services of State.

12. Protection of Muslim's culture and Language: The constitution should embody adequate safeguard for the protection of Muslim culture, language, religion and civilization.

13. One - Third Muslim Ministers: No cabinet, either central or provincial be formed without being a proportion of at least one-third Muslim Ministers.

14. Constitution: No change shall be made in the constitution of State except with the concurrence of State constituting the Indian Federation.

The reasonable and moderate demands, contained in the fourteen points, were rejected by the Hindus leaders which considerably widened the gulf between the two communities.

Importance of Jinnah's Fourteen Points

A comparison of the Nehru Report with the Quaid-e-Azam's Fourteen points shows that the political gap between the Muslims and the Hindus had really widened. Fourteen points of Quaid-e-Azam became principles for Muslims of India. These points made it clear to Hindus and British Government that Muslims wanted their own identity without influence by Hindus. Fourteen points not only revived Muslim League but also directed them on a new

way. These 11 points prepared the Muslims of India for a bold step to struggle for freedom.

The importance of these points can be judged by the fact that these points were presented in the Round Table Conference of 1930.

As a result, these points became the demands of the Muslims and greatly influenced the Muslims thinking for the next two decades till the establishment of Pakistan in 1947.

1.16 Allama Iqbal's Presidential Address (1930)

Prelude

On December 30, 1930 the annual meeting of the All India Muslim League was held at Allahabad. Allama Iqbal presided over the meeting. On this occasion he delivered his famous historical address which proved to be a milestone in the proceeding to make a demand for an independent Muslim state.

Main Points of the Address

Allama Mohammad Iqbal, famous poet and philosopher, gave a monumental presidential address at Allahabad on 29th of December 1930 in the annual meeting of the All India Muslim League when most of the Muslim leaders were busy in London at Round Table conference. It proved to be a milestone in the proceeding to make a demand for an independent Muslim state.

1. Islam as a people-building force: Indeed it is not exaggeration to say that India is perhaps the only country in the world where Islam, as a people-building force, has worked at its best. In his address, Allama Iqbal explained that Islam was the major formative factor in the life history of Indian Muslims. It furnished those basic emotions and loyalties, which gradually unify scattered individuals and groups and finally transform them into a well-defined people, possessing a moral consciousness of their own.

2. Two Nation Theory: He defined the Muslims of India as a nation and suggested that there would be no possibility of peace in the country unless and until they were recognized as a nation. Moreover the Muslims and Hindus are two separate nations which could not be welded together by any political system. Their ways of living, religion, and social manners are totally different from the Hindus. Nothing is common among them and they could not mingle since last thousand years.

3. Muslim India within India: India is a continent of human groups belonging to different races, speaking different languages, and professing different religions. Their behavior is not at all determined by a common race consciousness. Even the Hindus do not form a homogenous group. The principle of European democracy cannot be applied to India without recognizing the fact of communal groups. The Muslim demand for the creation of a Muslim India within India is, therefore, perfectly justified.

4. A Muslim State in the North-West: As a permanent solution to the Muslim-Hindu problem, Iqbal proposed that Punjab, North West Frontier Province, Balochistan and Sindh should be converted into one province. Allama Iqbal said,

"I would like to see the Punjab, North West Frontier Province, Sind and Balochistan amalgamated into a single state. Self Government within the British empire of 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."

5. Federal Idea: India is a land of racial and religious variety. In such a country and in such circumstances, territorial electorates cannot secure adequate representation of all interests, and must inevitably lead to the creation of an oligarchy. The Muslims of India can have no objection to purely territorial electorates if provinces are demarcated

so as to secure comparatively homogeneous communities, possessing linguistic, racial, cultural and religious unity.

6. Residuary Powers: According to Iqbal a unitary form of government is simply unthinkable in a self-governing India. 'Residuary powers' must be left entirely to self-governing states, the Central Federal State exercising only those powers which are expressly vested in it by the free consent of Federal States.

Importance of the Address

Iqbal's speech at the League session created a mild flutter but generally it was not taken seriously. Though he had, in detail explained the basis leading to demand a separate homeland. He mentioned that Islam was not simply the name of a few creeds, the oral recognition of which would make our ideal Muslim. It had given its followers, the concept of a particular and unique political society which covered all the phases of their life.

Even though the Muslims of South Asia were disorganized and lay scattered in different parts of the region, yet their central position was the same. They had the same culture, the same history and the same civilization. These elements gave similarity and agreement to all the Muslims of the Sub Continent on the one hand and made them quite distinct from the Hindus on the other.

In his presidential address, Allama Iqbal said:

"I would like to see the Punjab, North West Frontier Province, Sind and Baluchistan 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."

The greatest historical significance of Iqbal's Allahabad Address was that it washed away all political confusions from the minds to the Muslims. Thus, enabling them to determine their new and clear cut destination and work out a definite program to achieve their goal.

Some writers have taken Iqbal to mean that he only wanted a consolidated Muslim unit without the federation of India but this does not seem to be correct. He pleaded that there should be no central government and the provinces should be autonomous and independent dominions.

Allama Iqbal's idea that the Muslim formed a separate nation and they had a right to lead their lives on their own was readily accepted by all Muslim circle. The demand gradually gained popularity and ultimately developed in the form of Pakistan Resolution in 1940.

Conclusive Sentences

It is on his Allahabad address that Allama Iqbal is known as the dreamer of Pakistan. His address proved to be a milestone in the history of the Sub Continent and the creation of Pakistan.

1.17 Round Table Conferences (1930-32)

The Indian political community received the Simon Commission Report (issued in June 1930) with great resentment. Different political parties gave vent to their feelings in different ways.

The Congress started a Civil Disobedience Movement under Gandhi's command. The Muslims reserved their opinion on the Simon Report declaring that the report was not final and the matters should be decided after consultations with the leaders representing all communities in India.

The Indian political situation seemed deadlocked. The British government refused to contemplate any form of self-government for the people of India. This caused frustration amongst the masses, who often expressed their anger in violent clashes.

The Labor Government returned to power in Britain in 1931, and a glimmer of hope ran through Indian hearts. Labor leaders had always been sympathetic to the Indian cause. The government decided to hold a Round Table Conference in London to consider new constitutional

reforms. All Indian politicians; Hindus, Muslims, Sikhs and Christians were summoned to London for the conference.

Gandhi immediately insisted at the conference that he alone spoke for all Indians, and that the Congress was the party of the people of India. He argued that the other parties only represented sectarian viewpoints, with little or no significant following.

First Round Table Conference (1930)

The first session of the conference opened in London on November 12, 1930. All parties were present except for the Congress, whose leaders were in jail due to the Civil Disobedience Movement. Congress leaders stated that they would have nothing to do with further constitutional discussion unless the Nehru Report was enforced in its entirety as the constitution of India.

Almost 86 members attended the conference, out of which 58 were chosen from various communities and interests in British India, and the rest from princely states and other political parties. The prominent among the Muslim delegates invited by the British government were Sir Aga Khan, Quaid-e-Azam, Maulana Muhammad Ali Johar, Sir Muhammad Shafi and Maulvi Fazl-e-Haq. Sir Taj Bahadur Sapru, Mr. Jaikar and Dr. Moonje were outstanding amongst the Hindu leaders.

The Muslim-Hindu differences overcasted the conference as the Hindus were pushing for a powerful central government while the Muslims stood for a loose federation of completely autonomous provinces. The Muslims demanded maintenance of weightage and separate electorates, the Hindus their abolition. The Muslims claimed statutory majority in Punjab and Bengal, while Hindus resisted their imposition. In Punjab, the situation was complicated by inflated Sikh claims.

Eight subcommittees were set up to deal with the details. These committees dealt with the federal structure,

provincial constitution, franchise, Sindh, the North West Frontier Province, defense services and minorities.

The conference broke up on January 19, 1931, and what emerged from it was a general agreement to write safeguards for minorities into the constitution and a vague desire to devise a federal system for the country.

After the conclusion of the First Round Table Conference, the British government realized that the cooperation of the Indian National Congress was necessary for further advancement in the making of the Indian constitution. Thus, Lord Irwin, the Viceroy, extended an invitation to Gandhi for talks. Gandhi agreed to end the Civil Disobedience Movement without laying down any preconditions.

The agreement between Gandhi and Irwin was signed on March 5, 1931. Following are the salient points of this agreement:

1. The Congress would discontinue the Civil Disobedience Movement.
2. The Congress would participate in the Round Table Conference.
3. The Government would withdraw all ordinances issued to curb the Congress.
4. The Government would withdraw all prosecutions relating to offenses not involving violence.
5. The Government would release all persons undergoing sentences of imprisonment for their activities in the civil disobedience movement.

The pact shows that the British Government was anxious to bring the Congress to the conference table.

Second Round Table Conference (1931)

The second session of the conference opened in London on September 7, 1931. The main task of the conference was done through the two committees on federal structure and

minorities. Gandhi was a member of both but he adopted a very unreasonable attitude. He claimed that he represented all India and dismissed all other Indian delegates as non-representative because they did not belong to the Congress.

The communal problem represented the most difficult issue for the delegates. Gandhi again tabled the Congress scheme for a settlement, a mere reproduction of the Nehru Report, but all the minorities rejected it.

As a counter to the Congress scheme, the Muslims, the depressed classes, the Indian Christians, the Anglo-Indians, and the Europeans presented a joint statement of claims which they said must stand as an interdependent whole. As their main demands were not acceptable to Gandhi, the communal issue was postponed for future discussion.

Three important committees drafted their reports; the Franchise Committee, the Federal Finance Committee and States Inquiry Committee.

On the concluding day, the British Prime Minister, Ramsay MacDonald appealed to the Indian leaders to reach a communal settlement. Failing to do so, he said, would force the British government would take a unilateral decision.

Quaid-e-Azam did not participate in the session of the Second Round Table Conference as he had decided to keep himself aloof from the Indian politics and to practice as a professional lawyer in England.

On his return to India, Gandhi once again started Civil Disobedience Movement and was duly arrested.

When the Indian leadership failed to come up with a constitutional solution of the communal issue, the British Prime Minister Ramsay MacDonald announced his own formula for solving the problem. He said that he was not only a Prime Minister of Britain but was also a friend of the Indians and thus wanted to solve the problems of his friends.

After the failure of the Second Round Table conference, Mr. MacDonald announced the 'Communal Award' on 16th August, 1932. According to the Award, the right of separate electorate was not only given to the Muslims of India but also to all the minority communities in the country. The Award also declared untouchables as a minority and thus the Hindu depressed classes were given a number of special seats, to be filled from special depressed class electorates in the area where their voters were concentrated. Under the Communal Award, the principle of weightage was also maintained with some modifications in the Muslim minority provinces. Principle of weightage was also applied for Europeans in Bengal and Assam, Sikhs in the Punjab and North West Frontier Province, and Hindus in Sindh and North West Frontier Province.

Though the Muslims constituted almost 57 percent of the total population of Punjab, they were given only 86 out of 175 seats in the Punjab Assembly. The Muslim majority of 54.8 percent in Punjab was thus reduced to a minority (49 percent). The formula favored the Sikhs of Punjab and the Europeans of Bengal the most.

The Award was not popular with any Indian party. Muslims were not happy with the Communal Award, as it has reduced their majority in Punjab and Bengal to a minority. Yet they were prepared to accept it. In its annual session held in November 1933, the All India Muslim League passed a resolution that reads; "Though the decision falls far short of the Muslim demands, the Muslims have accepted it in the best interest of the country, reserving to themselves the right to press for the acceptance of all their demands."

Third Round Table Conference (1932)

The third Round Table Conference stood little chance of success. It began on November 17, 1932. It was short and unimportant. Quaid-e-Azam was not invited in this conference. The Congress was once again absent, so was the Labor opposition in the British Parliament. Reports of

the various committees were scrutinized. The conference ended on 24th December, 1932.

The recommendations of the Round Table Conferences were embodied in a White Paper. It was published on 17th March 1933 and debated in Parliament directly afterwards where it was analyzed by the Joint Select Committee. Select Committee submitted its report in November 1934. In the light of this report the British Government prepared a new constitutional bill which reached the Statute Book on July 24, 1935 and was called Government of India Act 1935.

1.18 Provincial Elections (1937)

The Government of India Act of 1935 was practically implemented in 1937. The provincial elections were held in the winter of 1936-37. There were two major political parties in the Sub-continent at that time, the Congress and the Muslim League. Both parties did their best to persuade the masses before these elections and put before them their manifesto. The political manifestos of both parties were almost identical, although there were two major differences. Congress stood for joint electorate and the League for separate electorates; Congress wanted Hindi as official language with Deva Nagri script of writing while the League wanted Urdu with Persian script.

According to the results of the elections, Congress, as the oldest, richest and best-organized political party, emerged as the single largest representative in the Legislative Assemblies. Yet it failed to secure even 40 percent of the total number of seats. Out of the 1,585 total seats in the 11 provinces, Congress was only able to win 715 seats. Thus the results clearly disapproved Gandhi's claim that his party represented 95 percent of the population of India. Its success, moreover, was mainly confined to the Hindu constituencies. Out of the 492 Muslim seats, Congress could only capture 26. Muslim Leagues' condition was also bad as it could only win 108 Muslim seats. The party only

managed to win two seats from the Muslim majority province of Punjab.

Provinces	Total Seats	Muslim Seats	Won Seats		
			Congress	Muslim League	Others
1. NWFP	50	36	19	-	31
2. Punjab	175	86	18	1	156
3. Sindh	60	35	07	-	53
4. Bengal	250	119	50	40	160
5. Assam	108	34	35	09	64
6. Madras	215	29	159	11	45
7. Bombay	175	30	88	20	67
8. U.P.	228	66	134	27	67
9. C.P.	112	14	71	-	41
10. Behar	152	39	98	-	54
11. Orissa	60	04	36	-	24
Total	1585	492	715	108	762

Source: Enlist India for Freedom by Edward Thompson, London, 1940, p.24

The final results of the elections were declared in February 1937. The Indian National Congress had a clear majority in Madras, U. P., C. P., Bihar and Orissa. It was also able to form a coalition government in Bombay and N. W. F. P. Congress was also able to secure political importance in Sindh and Assam, where they joined the ruling coalition. Thus directly or indirectly, Congress was in power in nine out of eleven provinces. The Unionist Party of Sir Fazl-e-Hussain and Krishak Proja Party of Maulvi Fazl-e-Haq were able to form governments in Punjab and Bengal respectively, without the interference of Congress. Muslim

League failed to form government in any province. Quaid-e-Azam offered Congress to form a coalition government with the League but the Congress rejected his offer.

The Congress refused to set up its government until the British agreed to their demand that the Governor would not use his powers in legislative affairs. Many discussions took place between the Congress and the British Government and at last the British Government consented, although it was only a verbal commitment and no amendment was made in the Act of 1935. Eventually, after a four-month delay, Congress formed their ministries in July 1937.

1.19 Congress Ministries (1937-39)

The Congress proved to be a pure Hindu party and worked during its reign only for the betterment of the Hindus. Congress formed its ministries in eight provinces and 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 Congress for two and a half years. Twenty-seven months of the Congress rule were like a nightmare for the Muslims of South Asia. Some of the Congress leaders even stated that they would take revenge from the Muslims for the last 700 years of their slavery.

Congress became power drunk and began to be extremely cruel with the Indian Muslims. Congress, in fact, wanted to prove that there were only two political parties in India, i.e. the British and the Congress. Following is the list of oppressions on the Muslims.

1. Hindu Muslim Riots: The Hindu-Muslim riots were usual during the Congress rule. Attempts were made on the honour, property and lives of Muslims by indulging in the communal and religious feuds. The Hindus were free to assault the innocent Muslims at their will in any area. The Muslim houses and property were set on fire and their women and children abducted. Muslim massacres and plundering of their localities were the scenes of every day.

2. Band-e-Mataram: Band-e-Mataram, an anti-Muslim song in which degrading remarks were used against Muslims and their religion Islam, taken from Barikim Chandra Chatterji's novel Ananda Math, was made the national anthem of the country. In order to strengthen the Hindu nationalism, the Congress members in the assemblies, under the instruction from the Congress High Command, insisted on commencing day's beginning by the recitation of the song Bande Matram. Bande Matram was also be recited before the start of official business every day.

3. Hoisting of three coloured Flag: The Congress, after taking over the government in the provinces, immediately ordered the hoisting of three coloured flag along with the British Union Jack to prove that there were only two powers in India which were the British and Congress.

4. Injustice in Government Employment: The Congress ministries did their best to weaken the economy of Muslims. They closed the doors of government offices for them, which was one of the main sources of income for the Muslims in the region. They also harmed Muslim trade and agriculture.

5. Injustice of Justice Providers: The Muslims were treated badly due to the biased and injustice policies of the Congress ministries. Decisions were always made in favor of Hindus and Muslims were sent behind bars during the Congress Regime. Chief justice Sirshadi Lal did not allow Allama Iqbal and Khalifa Shuja to be the justice of High Court of Punjab despite their names on merit list just due to his Maha Sabhai mentality.

6. Ban on Cow Slaughtering: The 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'. If a Muslim had to slaughter a cow for sacrifice, hundreds Muslims including their children and women were to be killed in retaliation.

7. Warda Taleemi Scheme: The Congress government introduced a new educational policy in the provinces under their rule known as the Warda Taleemi Scheme. It was an outcome of Gandhi's philosophy. The main plan was to sway Muslim children against their ideology and to tell them that all the people living in India were Indian and thus belonged to one nation.

8. Vidya Mandar Scheme: In Bihar and C. P. the Vidya Mandar Scheme was introduced according to which Mandar education was made compulsory at elementary level. The purpose of the scheme was to obliterate the cultural traditions of the Muslims and to inculcate into the minds of Muslim children the superiority of the Hindu culture.

9. Worshipping Gandhi: During the Congress Governments, 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 with folded arms in posture of Hindu worship and sing hymns in his praise.

10. Expansion of Hindi Language: Hindi was enforced as the official language in all the provinces under the Congress rule instead of Persian.

11. Patronization of Hindu Festivals: The Congress Government patronized the Hindu festivals like Holi, Dewali, Shiv Ratri, Dasehara, Ram Leela, Raksha Bandhan, Gan Pati etc. whereas Muslim festivals were totally ignored to patronize.

12. Eradication of Muslim Culture: Every effort was made to humble and humiliate 'Islam' the religion of the Muslims. A systematic policy was framed by Congress to stamp out the Muslim culture. Azan was forbidden and planned attacks were made on Muslim worshippers busy in the mosques. Noisy processions were passed near the mosques at prayer times. Pigs were pushed into the mosques and 'Azan' was frequently interrupted.

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

This is the short account of the maltreatment and injustice done with the Muslims by the Congress Ministries.

1.20 Day of Deliverance, 22nd December 1939

At the outbreak of the World War II, the Viceroy Lord Linlithgow proclaimed India's involvement without prior consultations with the main political parties. Congress became outraged and demanded an immediate transfer of power in return for cooperation of the war efforts, the British government refused. As a result Congress resigned from power. Quaid-e-Azam asked the Muslims to celebrate December 22, 1939 as a day of deliverance and thanksgiving in token of relief from the tyranny and oppression of the Congress rule.

1.21 Pakistan Resolution (1940)

Pakistan resolution was the turning point in the history of Pakistan. It provides a way to the Muslims, leading to the destination of a complete independence. The people of Pakistan celebrate the 23rd of March, every year, with great zeal and enthusiasm, to commemorate the most outstanding achievement of the Muslims of South Asia who passed the historic Pakistan Resolution on this day at Lahore in 1940.

Perspective

The background of Pakistan Resolution is that in 1937, provincial autonomy was introduced in the Sub-continent under the Government of India Act, 1935. The elections of 1937 provided the Congress with a majority in six provinces, where Congress governments were formed. This

led to the political, social, economic and cultural suppression of the Muslims in the Congress ruled provinces.

The Congress contemptuously rejected the Muslim League's offer of forming coalition ministries. The Muslims were subjected not only to physical attacks but injustice and discriminatory treatment as regards civil liberties, economic measures and employment and educational opportunities. The Congress Ministries introduced the Wardha scheme of education, the object of which was to de-Muslimise the Muslim youth and children.

According to British historian Reginald Coupland, "It was not only the Working Committee's control of the Congress Ministries that showed that a 'Congress Raj' had been established. It was betrayed by the conduct and bearing of Congressmen. ..Many of them behaved as if they were a ruling caste, as if they owned the country."

The animosity shown by the Hindus to the Muslim and their own experience of two-and-a-half year Congress rule strengthened the Muslims belief in their separate Nationality. The discriminatory attitude coupled with attempts by the Hindu dominated Congress to suppress the Muslims impelled the Muslims to finally demand a separate sovereign state for the Muslims.

However, the Muslim demand was violently opposed both by the British and the Hindus; and the Congress attitude towards the Muslims led to the hardening of the Muslims belief that only a separate homeland 'Pakistan' can guarantee their freedom. This demand was put in black and white on 23rd March, 1940.

The Pakistan Resolution

The annual session of Muslim League was held on 22nd, 23rd and 24th March, 1940 under the chairmanship of Quaid-e-Azam at Lahore in Minto Park (Iqbal Park). The session began with Nawabzada Liaquat Ali Khan

presenting the annual report. After the report, the famous Lahore Resolution, better known as the Pakistan Resolution, was moved by Bengal Chief Minister Maulvi Fazlul Haq. The Resolution declared:

“No constitution plan would be workable in this country or acceptable to Muslims unless it is designed on the following basic principles, viz, that geographically contiguous units are demarcated into regions which should be so constituted, with such territorial adjustment as may necessary, that the areas in which Muslims are numerically in majority as in the North-Western and Eastern zones of India, should be grouped to constitute independent states in which the constituent units shall be autonomous and sovereign... adequate, effective and mandatory safeguards should be specifically provided in the constitution for minorities for the protection of their religion, cultural, economic, political, administrative and other rights.”

The resolution was seconded by Choudhry Khaliquzzaman who gave a brief history of the causes which led the Muslims to demand a separate state for themselves. Maulana Zafar Ali Khan, Sardar Aurangzeb Khan, Sir Abdullah Haroon, Nawab Ismail Khan, Qazi Mohammad Isa and I.I. Chundigar supported it, among others.

The resolution passed in Lahore on March 23, created a scare in the minds of the Congress and the Hindus. They could see that the Muslim League had now openly advocated the division of India into "Independent States." The Quaid had anticipated the Hindu reaction and had taken organizational steps to face the opposition and had iron determination to lead the Muslims to their cherished goal of freedom. The Pakistan Resolution released the humblest amongst them to their creative energies and at the achievement of Pakistan. The Quaid knew that without a well-defined goal that could be understood even by the

simplest Muslim, there could be no real awakening of the Muslims. The Pakistan Resolution gave them a legible, objective and reachable goal: Pakistan.

Pakistan Resolution and Quaid-e-Azam

Jinnah's Lahore address lowered the final curtain on any prospects for a single united independent India. Those who understood him enough know that once his mind was made up he never reverted to any earlier position realized how momentous a pronouncement their Quaid-e-Azam had just made. The rest of the world would take at least seven years to appreciate that he literally meant every word that he had uttered that important afternoon in March. There was no turning back. The ambassador of Hindu-Muslim unity had totally transformed himself into Pakistan's great leader. All that remained was for his party first, then his inchoate nation, and then his British allies to agree to the formula he had resolved upon. He asserted that the Muslims were "a nation by any definition". In his historical address he laid the foundation of a separate state for the Muslims of India:

"The Hindus and the Muslims belong to two different religions, philosophies, social customs, and literature. They neither inter-marry, nor inter-dine together, and indeed they belong to two different civilizations which are based mainly on conflicting ideas and conceptions. Their aspects on life are different. It is quite clear that Hindus and Muslims derive their inspirations from different sources of history. They have different epics, their heroes are different, and they have different episodes. Very often the hero of one is foe of the other, and likewise, their victories and defeats overlap. To yoke together two such nations under a single state, one as a numerical minority and the other as a majority, must lead to growing discontent and the final destruction of any fabric that may be so built for the government of such a state."

Important Points of the Resolution

1. Federal Scheme unaccepted: Federal Scheme which was introduced in the Sub-continent under the Government of India Act, 1935 is completely unsuitable due to the peculiar situation of the country and it is also unacceptable for the Muslim India.

2. Independent States: Geographically contiguous units are demarcated into regions which should be so constituted, with such territorial adjustment as may necessary, that the areas in which Muslims are numerically in majority as in the North-Western and Eastern zones of India, should be grouped to constitute independent states in which the constituent units shall be autonomous and sovereign.

3. Sovereignty: Allah, the Almighty is the sovereign of all powers in the Universe. The people of Pakistan will utilize the power in the prescribed limits of Allah considering it a trust to them.

4. Rights of the Minorities: The religious, cultural, economic, political, administrative and other fundamental rights of the minorities shall be safeguarded.

5. Principles: The principles of freedom, social justice, democracy and equality shall be followed.

Muslims' Reaction to the Resolution

The resolution was unanimously accepted by the Muslims. They gathered under the dynamic leadership of Quaid-e-Azam who gave the new meaning and shape to their conquest for Independence. With the passage of Pakistan Resolution, the Muslims began to acquire new hope and confidence in their destiny. The Resolution infused high spirits among the Muslims who were now determined to fight to the last end for the accomplishment of Pakistan.

Hindus' Reaction to the Resolution

The Hindu Press raised a hue and cry after the resolution and declared it as a conspiracy against the unity of country. Gandhi said that, "**Dividing India was like**

dividing the Mother Cow.” Maulana Abu-al-Kalam Azad gave his comment on the demand of Pakistan, **‘I just cannot swallow the word Pakistan. It appears from it as if some parts are sacred while some are polluted and impure. It is highly unethical and un-Islamic to divide the areas on the basis of being pure and impure. The division is absolutely un-Islamic and rather a sheer deviation from Islam. Islam does not recognize any such division.’**

Quaid-e-Azam warned the Hindus that, **“If the Hindus tried to get the whole of India they would loose the whole, but if they gave one-third to the Muslims they would get two-thirds.”**

Importance of Pakistan Resolution

The Pakistan Resolution is a land mark in the history of the Muslims of India. The Resolution repudiated the concept of United India and recommended the creation of an independent Muslim state consisting of Punjab, N. W. F. P., Sindh and Balochistan in the northwest, and Bengal and Assam in the northeast. This famous resolution resulted in the creation of Pakistan. The acceptance of Pakistan Resolution strengthened the Two Nation Theory which was the basis of Muslim struggle for independence.

It laid down only the principles, with the details left to be worked out at a future date. It was made a part of the All India Muslim League's constitution in 1941. It was on the basis of this resolution that in 1946 the Muslim League decided to go for one state for the Muslims, instead of two.

Having passed the Pakistan Resolution, the Muslims of India changed their ultimate goal. Instead of seeking alliance with the Hindu community, they set out on a path whose destination was a separate homeland for the Muslims of India with a great name of Pakistan.

1.22 Cripps Mission (1942)

Cripps Mission was deputed by British Parliament in early 1942 to contain the political crisis obtained in India. The

mission was headed by Sir Stafford Cripps, a Cabinet Minister. Cripps, a radical member of the Labour Party and the then Leader of the House of Commons, was known as a strong supporter of Indian national movement. The British government wanted to get the cooperation of the Indian people in order to deal with the war situation. The divergence between the two major representative parties of the country harassed the British government. It found it difficult to make the war a success without the cooperation of both the Hindus and the Muslims. On March 22, 1942, Britain sent Sir Stafford Cripps with constitutional proposals.

The important points of the declaration were as follows:

- a) General elections in the provinces would be arranged as soon as the war ended.
- b) A new Indian dominion, associated with the United Kingdom would be created.
- c) Those provinces not joining the dominion could form their own separate union.
- d) Minorities were to be protected.

The Cripps offer reiterated the intention of the British government to set up an Indian Union within the British Commonwealth as soon as possible after the war, and proposed specific steps towards that end. A constituent assembly would be elected by the provincial legislatures acting as an Electoral College. This body would then negotiate a treaty with the British government. The future right of secession from the Commonwealth was explicitly stated. The Indian states would be free to join, and in any case their treaty arrangements would be revised to meet the new situation.

The offer dominated Indian politics for the rest of the war. Although the British official circles claimed that the Cripps offer marked a great advance for its frankness and precision, it was plagued throughout, and ultimately torpedoed, by numerous ambiguities and misunderstandings.

However, both the Congress and the Muslim League rejected these proposals. Jinnah opposed the plan, as it did not concede Pakistan. Thus the plan came to nothing.

1.23 Lord Wavell's Plan (1945)

Lord Wavell, the Viceroy of India, announced his plan on 14th June 1945 to end the political ruin. Lord Wavell made the following proposals:

1. The Viceroy's Executive Council would be reconstructed. It would wholly consist of Indians except for the Viceroy and the commander-in-chief.
2. Hindus and Muslims would be represented at par on the Viceroy's Council.
3. Executive Council as Interim Government would have complete authority and it would work till the end of the war.
4. The Constitution of India would be drafted by the Indians themselves.
5. The Governor-General would retain the veto power which he would use in the interest of the people of India.

Lord Wavell also announced on this occasion that a conference would be called at Simla to discuss the proposals of this plan and important Indian leaders would be invited in the conference.

1.24 Simla Conference (1945)

In May 1945, Lord Wavell, the Viceroy of India, went to London and discussed his ideas about the future of India with the British administration. The talks resulted in the formulation of a plan of action that was made public in June 1945. The plan is known as Wavell Plan.

The Plan suggested reconstitution of the Viceroy's Executive Council in which the Viceroy was to select persons nominated by the political parties. Different communities were also to get their due share in the Council

and parity was reserved for Cast-Hindus and Muslims. While declaring the plan, the Secretary of State for Indian Affairs made it clear that the British Government wanted to listen to the ideas of all major Indian communities. Yet he said that it was only possible if the leadership of the leading Indian political parties agreed with the suggestions of the British Government.

To discuss these proposals with the leadership of major Indian parties, Wavell called for a conference at Simla on June 25, 1945. Leaders of both the Congress and the Muslim League attended the conference, which is known as the Simla Conference. However, differences arose between the leadership of the two parties on the issue of representation of the Muslim community. The Muslim League claimed that it was the only representative party of the Muslims in India and thus all the Muslim representatives in the Viceroy's Executive Council should be the nominees of the party. Congress, which had sent Maulana Azad as the leader of their delegation, tried to prove that their party represented all the communities living in India and thus should be allowed to nominate Muslim representative as well. Congress also opposed the idea of parity between the Cast-Hindus and the Muslims. All this resulted in a deadlock. Finally, Wavell announced the failure of his efforts on July 14. Thus the Simla Conference couldn't provide any hope of proceeding further.

1.25 General and Provincial Elections (1945-46)

With the failure of the Simla Conference, Lord Wavell announced that the Central and Provincial Legislature elections would be held in the winter of 1945, after which a constitution-making body would be set up. He also announced that after the elections, the Viceroy would set an Executive Council that would have the support of the main Indian political parties. Both the Muslim League and the Congress opposed the proposal.

Quaid-e-Azam declared that Muslims were not ready to accept any settlement less than a separate homeland for

them and the All India Congress Committee characterized the proposal as vague, inadequate and unsatisfactory because it had not addressed the issue of independence. Despite this, the two parties launched huge election campaigns. They knew that the elections would be crucial for the future of India, as the results were to play an important role in determining their standing. The League wanted to sweep the Muslim constituencies so as to prove that they were the sole representatives of the Muslims of Sub-continent, while Congress wanted to prove that, irrespective of religion, they represent all the Indians.

Both the Muslim League and the Congress promulgated opposite slogans during their campaigns. The Muslim League presented a one-point manifesto "if you want Pakistan, vote for the Muslim League". Quaid-e-Azam himself toured the length and breadth of India and tried to unite the Muslim community under the banner of the Muslim League.

The Congress on the other hand stood for United India. To counter the Muslim League, the Congress press abused the Quaid and termed his demand for Pakistan as the "vivisection of Mother India", "reactionary primitivism" and "religious barbarism". Congress tried to brand Muslim League as an ultra-conservative clique of knights, Khan Bahadurs, toadies and government pensioners. The Congress also tried to get the support of all the provincial and central Muslim parties who had some differences with the League, and backed them in the elections.

Elections for the Central Legislature were held in December 1945. Though the franchise was limited, the turnover was extraordinary. The Congress was able to sweep the polls for the non-Muslim seats. They managed to win more than 80 percent of the general seats and about 91.3 percent of the total general votes. The Leagues performance, however, was even more impressive: it managed to win all the 30 seats reserved for the Muslims. The results of the provincial election held in early 1946

were not different. Congress won most of the non-Muslim seats while Muslim League captured approximately 95 percent of the Muslim seats.

In a bulletin issued on January 6, 1946, the Central Election Board of the Congress claimed that the election results had vindicated the party as the biggest, strongest and the most representative organization in the country. On the other hand, the League celebrated January 11, 1946, as the Day of Victory and declared that the election results were enough to prove that Muslim League, under the leadership of Quaid-e-Azam, was the sole representative of the Muslims of the region.

Provincial Elections were held in February 1946. Congress won 930 seats whereas Muslim League won 427 seats out of 492 Muslim seats. Muslim League won 87 % votes of Muslim voters whereas Congress won 91 % votes of general voters.

Results of General Elections 1945-46

Party-wise Positions in the Central Legislature Assembly

Party	Won Seats
Congress	57
Muslim League	30
Akali Dal	02
Independents	05
Europeans	08
Total	102

Strength of Congress and Muslim League in Provincial Assemblies

Provinces	Total Seats	Muslim Seats	Won Seats		
			Congress	Muslim League	Other
1. NWFP	50	36	30	17	03
2. Punjab	175	86	51	75	49
3. Sindh	60	35	21	27	12
4. Bengal	250	119	87	113	50
5. Assam	108	34	58	31	19
6. Madras	215	29	165	29	21
7. Bombay	175	30	128	30	17
8. U.P.	228	66	153	54	21
9. C.P.	112	14	92	13	07
10. Behar	152	39	98	34	20
11. Other	60	04	47	04	09
Total	1585	492	930	427	228

Source: The Indian Annual Register, Vol. 1, edited by N. N. Mitra, Calcutta, 1946, pp.230-31

1.26 Delhi Convention (1946)

On 19th April 1946, soon after the elections, Jinnah called a convention at Delhi of all the newly elected League members in the central and provincial legislatures. In his inaugural speech the Quaid-e-Azam said:

"They may check us. They may obstruct us, but nobody can prevent us from reaching our goal. They can detain us for a little time. With hope, courage and faith we shall win".

The most important thing of this convention is that it passed a detailed resolution which is moved by the Minister of Bengal Mr. Hussein Shaheed Suhrawardy. He reiterated the Pakistan demand in clearer terms. **"The zones comprising Bengal and Assam in the North-East and Punjab, NWFP, Bihar and Balochistan in the North-West of India, namely the Pakistan zones, where the Muslims are in a dominant majority, be constituted into a sovereign independent state, and that an unequivocal undertaking be given to implement the establishment of Pakistan without delay....."**. However, the word 'States' of 1940's Lahore Resolution is transformed into the word 'State' through this resolution.

The legislators signed pledges solemnly declaring their firm conviction that the safety, security, salvation and destiny of the Muslims lay only in the achievement of Pakistan.

1.27 Cabinet Mission (1946)

All of the British Government's attempts to establish peace between the Congress and the Muslim League had failed. The results of the general elections held in 1945-46 served to underline the urgency to find a solution to the political deadlock, which was the result of non-cooperation between the two major parties. To end this, the British government sent a special mission of cabinet ministers to India.

The mission consisted of Lord Pethic Lawrence, the Secretary of State for India, Sir Stafford Cripps, President of the Board of Trade, and A. V. Alexander, the First Lord of the Admiralty. The purpose of the mission was:

1. Preparatory discussions with elected representatives of British India and the Indian states in order to secure agreement as to the method of framing the constitution.

2. Setting up of a constitution body.
3. Setting up an Executive Council with the support of the main Indian parties.

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

1. There would be a union of India comprising both British India and the Indian States that would deal with foreign affairs, defense and communications. The union would have an Executive and a Legislature.
2. All residuary powers would belong to the provinces.
3. All provinces would be divided into three sections. Provinces could opt out of any group after the first general elections.
4. There would also be an interim government having the support of the major political parties.

The Muslim League accepted the plan on June 6, 1946. Earlier, the Congress had accepted the plan on May 24, 1946, though it rejected the interim setup. The Viceroy should now have invited the Muslim League to form Government as it had accepted the interim setup; but he did not do so. Meanwhile Jawaharlal Nehru, addressing a press conference on July 10, said that the Congress had agreed to join the constituent assembly, but saying it would be free to make changes in the Cabinet Mission Plan.

Under these circumstances, the Muslim League disassociated itself from the Cabinet Plan and resorted to "Direct Action" to achieve Pakistan. As a result, Viceroy Wavell invited the Congress to join the interim government, although it had practically rejected the plan. However, the Viceroy soon realized the futility of the scheme without the participation of the League. Therefore, on October 14, 1946, he extended an invitation to them as well. Jinnah nominated Liaquat Ali Khan, I. I. Chundrigar,

Sardar Abdur Rab Nishtar, Ghazanfar Ali Khan and Jogendra Nath Mandal to the cabinet.

Congress allocated the Finance Ministry to the League. This in effect placed the whole governmental setup under the Muslim League. As Minister of Finance, the budget Liaquat Ali Khan presented was called a "poor man's budget" as it adversely affected the Hindu capitalists. The deadlock between the Congress and the League further worsened in this setup.

On March 22, 1947, Lord Mountbatten arrived as the last Viceroy. It was announced that power would be transferred from British to Indian hands by June 1948.

Lord Mountbatten entered into a series of talks with the Congress and the Muslim League leaders. Quaid-i-Azam made it clear that the demand for Pakistan had the support of all the Muslims of India and that he could not withdraw from it. With staunch extremists as Patel agreeing to the Muslim demand for a separate homeland, Mountbatten now prepared for the partition of the Sub-continent and announced it on June 3, 1947.

1.28 Interim Government (1946)

Negotiations for the formation of Interim Government proved difficult beyond expectations. The Congress wanted to include the Muslim League in the Interim Government with lesser seats and objected to giving equal number of seats to the Muslim League. The Viceroy distributed twelve seats of Government, five Congress, five Muslim League, one Sikh and one Christian. Congress refused to accept this arrangement and demanded that one seat out of Muslim League share should be given to a non-leaguer Muslim appointed by the Congress. The Viceroy again proposed that there would be 13 seats, six Congress, five Muslim League and two representatives of minorities. Congress did not agree to this proposal too.

The Viceroy then issued invitations to 14 persons at his own to join the Interim Government. The list included the

name of Quaid-e-Azam who refused to join. The Viceroy also declared that it was the intention of the Government to proceed with the formation of the Interim Government even if any of the two major parties refuse to join. In such case the Interim Government would be formed with the willing party.

A secret agreement was reached between Gandhi, Patel and Cabinet Mission. Gandhi was given assurance that if Congress refused to join the Interim Government, Muslim League would not be invited to join the Government alone. So Congress refused to join the Interim Government but accepted the long term plan of the Cabinet mission about constitution making.

Immediately following the rejection by the Congress the Muslim League passed a resolution agreeing to join the Interim Government. In terms of Viceroy's and Cabinet Mission statement the Viceroy should have called upon Muslim League to form the Government but he did not do so. The Muslim League, betrayed by the Viceroy and the Cabinet Mission, withdrew its approval of the short term and long term plan of the Cabinet Mission. Congress immediately announced its approval of the Cabinet Mission Plan and on 2nd September 1946 a Congress-dominated Interim Government headed by Nehru was established. The Viceroy gave invitation to the Muslim League to join the government which at last Muslim League accepted in the larger interests of the Muslims of India and joined the Interim Government on 26th October, 1946. There were 5 reserved Muslim seats in that government. Jinnah nominated Liaquat Ali Khan (Finance), I. I. Chundrigar (Trade), Sardar Abdur Rab Nishtar (Communication), Ghazanfar Ali Khan (Health) and Jogandra Nath Mandal (Law) to the cabinet.

Congress allocated the Finance Ministry to the League. This in effect placed the whole governmental setup under the Muslim League. On 28th February Liaquat Ali Khan as a minister of Finance presented a budget for 1947-48 which was called a "poor man's budget" as it adversely affected

the Hindu capitalists. The deadlock between the Congress and the League further worsened in this setup.

1.29 Attlee's Statement (20th February, 1947)

On 5th February 1947, harried by Muslim League's tactics, nine members of the Interim Government wrote to the Viceroy demanding that League members resign. The Leagues' demand for the dissolution of the constituent assembly had proved to be the last straw. The developing crisis was temporarily defused by the statement made by Attlee in Parliament on 20th February, 1947. The date for British withdrawal from India was fixed as 30th June 1948 and the appointment of a new Viceroy, Lord Mountbatten (1900-1979), was announced.

1.30 June 3rd Plan (1947)

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

The following were the main clauses of this Plan:

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

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

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

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

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

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

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

1.31 Indian Independence Act, (1947)

On July 4, 1947, the Prime Minister Attlee presented the bill of Indian Independence Act consisting of 20 provisions and 3 schedules in the Parliament. On 18th July this bill became the Act and the important provisions of Indian Independence Act are as follows:-

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- 1. Two Dominions:** As from the 15th August, 1947, the British control over India would come to an end and two independent Dominions shall be set up in India, to be known respectively as India and Pakistan.
- 2. British Commonwealth:** Both countries would have right to remain in the British Commonwealth if they desire.
- 3. The Act of 1935:** The Act of 1935 would remain into force until both the countries draft their own constitution.
- 4. Amendment in the Act of 1935:** The Governor General would be empowered to make any necessary and urgent amendment in the Act of 1935 up to March 31, 1948 and afterwards this power would be transferred to the constitutional assemblies of both the countries.
- 5. Governor General:** British Crown would nominate one Governor General each for both the countries. Nevertheless, this post could also be given to one person.
- 6. Central Legislative Councils:** Central Legislative Councils would come to an end and its functions would be performed by respective constitutional assemblies.
- 7. Right to disapprove the Laws:** The right to disapprove the laws, passed by the constitutional assemblies of both the countries, would be transferred from British Crown to the respective Governor General.
- 8. Marking of Borders:** The borders would be marked according to the Boundary Commission.
- 9. Princely States:** The Princely States would have the option to join one or the other country. They would decide their future by the negotiations with the respective new governments.
- 10. Authority of Princely States:** They would have authority to make their independent legislatures, constitutions and other administrative departments.
- 11. Agreements between the Princely States and the British Government:** The agreements between the

Princely States and the British Government would come to an end with the end of British control over India.

12. Title of Shahinsha-e-Hind: The title of Shahinsha-e-Hind with the British Crown would be removed.

The temporary government of India and Pakistan began to work from July 20, 1947. The Constituent Assembly of Pakistan held in Karachi on August 11, 1947 in which Quaid-e-Azam Muhammad Ali Jinnah was elected as the first Governor General of Pakistan. Lord Mountbatten addressed the special session of the assembly on August 14, 1947 and during the address he made a formal announcement of establishment of Pakistan and handed over the relative documents of the new state to Quaid-e-Azam Muhammad Ali Jinnah. The Union jack was replaced by Green flag of Pakistan and the night was illuminated. It was the 27th night of Ramazan-ul-mubarak.

Quaid-e-Azam took oath as the first Governor General of Islamic Republic of Pakistan and Liaquat Ali as the Prime Minister of Pakistan on 15th August, 1947 the last Friday of the holy month of Ramazan. The National Flag with the Crescent and the Star was unfurled. The dream which was being seen by the people of this subcontinent for the last century, in this way culminated into a reality.

1.32 Important Political Events from 1940 to 1947

The era from 1940 to 1947 is the era of rapid changes. Many important events in the history of the sub Continent took place. The demand of Pakistan is the most prominent among them. In the past, the demand of Pakistan was not raised clearly. It was due to Muslim achievements in this period that now we are living in a sovereign and independent state. The political events from Pakistan Resolution to the establishment of Pakistan are summarized as:

1. Pakistan Resolution (March 1940): The attitude of the Hindus made it clear that the Hindus and the Muslims were two separate nations. On March 23rd, at the annual session

of Muslim League at Lahore, the famous resolution, commonly known as the Pakistan Resolution was passed. It was presented by Maulvi Fazlul Haq. Quaid-e-Azam said in the ever eloquent words,

"We are a nation with our own distinctive culture and civilization, language and literature, art and architecture, names and nomenclature, sense of values and proportion, legal laws and moral code, customs and calendar, history and tradition, aptitudes and ambitions; in short, we have our own distinctive outlook on life and of life. By all canons of international law, we are a nation".

2. August 1940's Offer: It was proposed to enlarged governor general councils to include members from political parties. War Advisory Committee was also launched. Both league and Congress rejected the offer.

3. Civil Disobedience Movement (April 1942)

28th session of League was held at Madras in which a resolution was adopted on Civil Disobedience Movement launched by Congress.

4. Cripps Mission (March 1942): Sir Stafford Cripps was sent by the British Government to India in March 1942, to discuss with Indian leaders, the future Indian Constitutions. His proposal was rejected by both the Congress and the League. The Congress characterized them as **"a post-dated cheque on a failing bank."** Jinnah, in his presidential address to the Allahabad session of the League, analyzed the Cripps proposals and expressed the disappointment that if these were accepted **"Muslims would become a minority in their majority provinces as well."**

5. Quit India (August 1942): The failure of the Cripps Mission, though unfortunate in many ways, resulted in strengthening of the Muslim League case for Pakistan. The Congress decided to launch its final assault on British imperialism in the movement that came to be known as the **"Quit India"** movement. It was **"open rebellion"** due to

which many people were killed League raised a slogan of **“Divide and Quit India.”**

6. Action Committee (December 1943): It was formed to prepare and organize Muslims of India for coming struggle for achievements of Pakistan.

7. Gandhi Jinnah Talks (September 1944): Gandhi held talks with Jinnah to discuss about the future of India, but no fruitful results came out of it because Gandhi did not accept Muslims as a separate nation. Though the Gandhi-Jinnah negotiations failed to achieve the avowed goal of the Hindu-Muslim unity, they brought to Jinnah and the Muslim League two important political gains. Firstly, the leadership of the Congress had now offered to discuss the question of Pakistan seriously -- before that, the Congress and Mahatama had kept the door to that subject uncompromisingly shut. Secondly, the Congress could no longer justifiably claim that it stood for all the communities in India including the Muslims. Louis Feisher wrote:

“The wall between Jinnah and Gandhi was the Two Nation Theory.”

8. Wavell’s Plan (June 1945): Lord Wavell, the Viceroy of India, announced his plan on 14th June 1945 to end the political ruin. As per the provisions of the Wavell Plan, the Executive Council would be reorganized and Hindus and Muslims would equally represent in the Viceroy's Executive Council and the Council would work as Interim Government till the end of war.

9. Simla Conference (June 1945): Lord Wavell called a conference at Simla in June 1945 to give a practical shape to this plan. The Quaid-e-Azam insisted that the right to appoint five Muslim members in the Executive Council should entirely rest with the Muslim League. This was not acceptable to the Congress as the Congress claimed to represent both the Hindus and Muslims. The conference failed to achieve any purpose due to one-sided attitude of Lord Wavell. In this conference, Quaid-e-Azam made it

crystal clear that only the Muslim League can represent Muslims of India.

10. General Elections (December 1945): Elections for the central and provincial assemblies were held in 1945-1946. Muslim League managed to win all the 30 seats reserved for the Muslims in central legislative and 427 seats out of 495 Muslim seats in the provincial legislative. Election results were enough to prove that Muslim League, under the leadership of Quaid-e-Azam, was the sole representative of the Muslims of the region. Quaid-e-Azam said on this occasion:

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

11. Delhi Convention (1946): On 19th April 1946, soon after the elections, Jinnah called a convention at Delhi of all the newly elected League members in the central and provincial legislatures. In this convention the word ‘States’ of 1940’s Lahore Resolution is transformed into the word ‘State’ and the legislators signed pledges solemnly declaring their firm conviction that the safety, security, salvation and destiny of the Muslims lay only in the achievement of Pakistan.

12. Cabinet Mission Plan (1946): The most delicate as well as the most tortuous negotiations began with the arrival, in March 1946, of a three-member British Cabinet Mission. The crucial task with which the Cabinet Mission was entrusted was that of devising in consultation with the various political parties, constitution-making machinery, and of setting up a popular interim government. But, because the Congress-League gulf could not be bridged, despite the Mission's prolonged efforts, the Mission had to make its own proposals in May 1946.

The Muslim League accepted the plan on June 6 1946. The Congress accepted the plan on June 25, 1946, though it rejected the interim setup. The Viceroy should now have

invited the Muslim League to form Government as it had accepted the interim setup; but he did not do so because he did not want to make Congress angry. So in this situation Cabinet Mission went back to England on June 29 without deciding anything.

13. Direct Action Day (16th August, 1946): The Council of the All-India Muslim League met in Bombay and on July 27, 1946 it finally sealed its rejection of the Cabinet Mission Plan, and decided to launch its famous 'Direct Action' for the achievement of Pakistan, which it could not achieve by peaceful means due to the intransigence of Congress on the one hand and the breach of faith with the Muslim by the British Government on the other. Direct Action Day was observed peacefully throughout India, except in Calcutta, where riots broke out.

14. Interim Government (1946): On 2nd September 1946 a Congress-dominated Interim Government headed by Nehru was established. The Muslim League refused to accept the proposal in the beginning and did not nominate its members on 5 reserved seats. Muslim League, afterwards, thought that Congress, being in power, could harm the Muslim interests so it joined the Cabinet after two months on 26th October 1946. However, the basic attention of both the parties was to save their interests in the interim government. That

15. London Conference (December 1946): The British Government convened a conference of Hindu Muslim leader in December 1946 in London to resolve the constitutional problems. Prime Minister Attlee, Lord Wavell, Nehru, Quaid-e-Azam, Liaquat Ali Khan and Sardar Baldev Singh participated in this conference. This Conference also could not end political deadlock.

16. Poor man's Budget (February 1947): Congress allocated the Finance Ministry to the League. This in effect placed the whole governmental setup under the Muslim League. On 28th February Liaquat Ali Khan as a minister of Finance presented a budget for 1947-48 which was called a

"poor man's budget" as it adversely affected the Hindu capitalists. The deadlock between the Congress and the League further worsened in this setup.

17. Attlee's Statement (1947): On 5th February 1947, harried by Muslim League's tactics, nine members of the Interim Government wrote to the Viceroy demanding that League members resign. The Leagues' demand for the dissolution of the constituent assembly had proved to be the last straw. The developing crisis was temporarily defused by the statement made by Attlee in Parliament on 20th February, 1947. The date for British withdrawal from India was fixed as 30th June 1948 and the appointment of a new Viceroy, Lord Mountbatten (1900-1979), was announced.

18. 3rd June 1947 Plan: By the close of 1946, the communal riots had flared up to murderous heights, engulfing almost the entire subcontinent. The two people, it seemed, were engaged in a fight to the finish. The time for a peaceful transfer of power was fast running out. Realizing the gravity of the situation, His Majesty's Government sent down to India a new Viceroy- Lord Mountbatten. His protracted negotiations with the various political leaders resulted in 3 June (1947) Plan by which the British decided to partition the subcontinent, and hand over power to two successor States on 15 August, 1947. The plan was duly accepted by the three Indian parties to the dispute- the Congress, the League and the Akali Dal (representing the Sikhs).

19. Indian Independence Act (July 1947): In July, the British Parliament passed the Indian Independence act which was enforced promptly. The Muslims of the Sub Continent finally succeeded in carrying out an independent Islamic State for Muslims.

20. Transfer of Power (14th August 1947): The transfer of power ceremony was held in Karachi and finally Pakistan came into being on 14th August, 1947. Consequently, Quaid-e-Azam was sworn in as Governor General of Pakistan and Liaquat Ali Khan was appointed as Prime

Minister of Pakistan on 15th August. That was the culmination of a long struggle which the Muslims of the South Asian Sub Continent had wedged for a separate homeland in the name of Islam.

1.33 Fundamental Causes of Establishment of Pakistan/ Why did the Muslims of Indo-Pak subcontinent demand a separate homeland?

The history of Muslim demand for separate homeland is very old. The Muslims persistently ruled India for around 1000 years (712-1857). The British began to penetrate the claws of their power making trade the source of occupation in 1660. Both Hindus and Muslims declared War of independence against British in 1857 but this war went a futile exercise and British became the undisputed rulers of the sub-continent. Afterwards British became cruel with Muslims and declared them enemy of Britain and British. Hindus co-operated British in punishing the Muslims. In such circumstances, some sincere and foresighted Muslims began reformation and educational movements. As with the passage of time, the political sense of Muslims built and firmed and All India Muslim League was founded in 1906. Political power of Muslim League and the unity of Muslims of India made the minds of Minto and Morley to include the demand of separate electorate for Muslims of India in Minto Morley Reforms 1909. It was also accepted that there were two nations living in India.

Bluffing behaviour of Gandhi during Khilafat Movement and the Nehru Report exposed the Hindus' mentality which was not acceptable to the Muslims of India at any cost. Especially Nehru Report created a gulf between Hindus and Muslims not to be filled ever.

Allama Iqbal extended the concept of a Muslim State supported by acceptable reasons in his famous address in 1930. Chaudhary Rahmat Ali gave the name to the dream of Iqbal-Pakistan. The Congress on the basis of its majority

in 5 provinces and with the help of small political parties in two small provinces succeeded to make the government in 7 out of 11 provinces and the Muslims were thrown in corners. The Muslims during this period learned a lesson that what would happen if the Congress majority government is established. The Indian Muslims, at last, reached to the conclusion that no future would be there for the Muslims in United India. Therefore, they should have their independent Muslim State free from Hindu domination. This was the background of League's demand for a separate homeland.

The Muslims of Indo Pak Sub Continent demanded a separate homeland on the following grounds.

1. Desire to establish an Islamic State: Islam is a complete code of life for the Muslims and they are eager to implement it in their personal and collective life. Islamic code of Life or Islamic Ideology cannot be implemented until a pure Islamic Society free from all other unIslamic influences is established. The desire to establish an Islamic State was also one of the factors to demand a separate homeland.

2. Two Nation Theory: The Two Nation Theory played an important role for demanding a separate homeland according to which Hindus and Muslims are the two nations and therefore they cannot live together. Quaid-e-Azam once said,

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

So the Muslims should have a separate State where they could lead their individual and collective life in accordance with the Islamic principles.

3. Historical Collusion: Hindu and Muslim historical collusion started when Muhammad bin Qasim, defeating Raja Dahir, founded Islamic government in the subcontinent. Many battles were fought between Hindus

and Muslims under Muslim Rule. The historical collusion continued also during the British Regime. Hindus, cooperating with British, tried to diminish Muslim culture and their way of life but they remained futile. The future of Muslims was obvious in such condition; therefore they decided to demand for the separate homeland.

4. Hindus and British: Since the British snatched power from Muslims, they were doubtful about the faithfulness of Muslims. So, Hindus and British joined hands to destroy the Muslims morally, socially, economically and politically. They reserved all higher civil, judicial and military appointments for British only while Muslims were debarred from all official positions. The Islamic educational system was replaced by British one. Then Muslims were forced to change their religion to Christianity and were compelled to send their children to co educational institutes and abandon purdha. This was the reason that Muslims became fed up with both British and Hindus and decided to have a separate homeland.

5. British Parliamentary System: Indian National Congress demanded the British Parliamentary system of government in India which meant majority rule. The implementation of this system simply meant the Hindu slavery of Muslims since they were in majority. This was the reason that Muslims stressed on separate electorates and got it accepted. Separate electorate was the first brick in the foundation of demand for separate homeland.

6. Shuddhi and Sangathan Movement: Hindu Muslim Unity evaporated in the year after the Khilafat Movement and Hindu Muslim Riots began. The poison of differences between the two nations aggravated with the passage of time. The differences reached to the peak when Shuddhi and Sangathan movements began. The Shuddhi Movement aimed at the mass conversion of certain backward groups of Muslims into Hindus by force whereas the Sangathan Programme sought to organize the Hindus into a militant force to fight with the Muslims.

7. Activities of Maha Sabha: Maha Sabha was established in 1900. It was a non political party until the Shuddhi and Sangathan Movement started. These movements motivated Maha Sabha to be involved in politics. It proved to be the worst enemy of Muslims. The party declared Muslims as 'outsiders' and said that Muslims have no relation with India. If they want to leave it then they could leave it happily but if they want to live in India, they will have to accept Hindu Mut. So it was impossible for Hindus and Muslims to live in a country together.

8. Protection of Urdu Language: Urdu was considered to be the language of Muslims in the subcontinent. In 1867, the Hindi-Urdu controversy began with some outstanding Hindus of Banaras demanding replacement of Urdu by Hindi as the court language. The supporters of Hindi claimed for it a national status whereas the Muslims hotly denied it. As the controversy spread, the two languages became more and more exclusive. Muslims got very disappointed when in April 1900 UP Governor Sir Antony Mac Donnell gave Hindi the status of National language with Urdu. That's why Muslims felt the need to set up a political party. Then after a detailed discussion at last All India Muslim League was established in 1906. Maulvi Abdul Haque (1870-1961) has rightly said, '**Urdu Language placed the first brick in the foundation of Pakistan.**' It is a reality that it was one of the major reasons for demanding a separate country.

9. Protection of Muslim Culture: Hindus, with the consent of British during the Congress Ministries, burnt and looted the properties and houses of Muslims. Moreover, the signs of Muslims' past glory were damaged. Educational Syllabus was changed. Urdu was replaced by Hindi and the Muslim students were forced to worship statues of Gandhi in their schools. The Muslims of India, therefore, decided that the Muslim culture could be protected in a free and separate Muslim State.

10. Narrow mindedness of Hindus: Hindu is a narrow-minded nation who does not believe the philosophy of equality. They considered themselves superior and used to call Muslims 'Maleech' (impure). There was no concept of eating and drinking together. Furthermore Muslims were not allowed to touch the food items of Hindus. There was only way out for the Muslims to demand a separate homeland.

11. Economic Hardships: During the period of British Government, Hindus practically threw out Muslims from the fields of trade and industry. All the business, industrial, and services opportunities were occupied by Hindus and some degraded jobs were left for the Muslims. Muslims of India became the political slave of British and economic slave of Hindus. To come out from this vicious circle, at last, Muslims decided to demand for a separate homeland.

12. Congress Ministries: During the period of Congress Ministries (1937-39) Hindus did worst possible injustice with Muslims. The Hindu-Muslim riots were usual during the Congress rule. Band-e-Mataram, three coloured flag and statue of Gandhi were introduced at national level. Urdu was replaced by Hindi and slaughtering cow was banned. Muslim leaders showed their resentment before Gandhi and Jawahar Lal Nehru. Gandhi showed his helplessness while Nehru plainly and openly said that there were only two nations in India, Congress and British and the rest should follow them. After this statement, nothing was left for Muslims but to present Pakistan Resolution in 1940.

Conclusion

On the basis of above mentioned factors and bitter attitude of British and Congress the Muslims apprehended that they would lose their identity if they remained a part of Hindu society. Therefore they quitted Congress and demanded separate land on the ground that they were different nation from Hindus. According to Quaid-e-Azam:

“The Muslims demanded Pakistan where they can rule in accordance with their own system of life, their cultural development, their traditions and Islamic law.”

1.34 Role of Muslim League in Establishment of Pakistan

Initially All India Muslim League remained a pocket organization of urbanized Muslims. However, the support of the British Government to the political Islamists in their non-secular intention as well as contemptuous attitude towards majority rule helped the League to become the sole representative body of Indian Muslims. To confront the challenge of modern political system, the AIML successfully achieved the status of separate electorates for the Muslims within three years of its formation. It was the first big achievement of the party, which granted separate constitutional identity to the Muslims. Lucknow Pact in 1916 put official seal on the separate identity of Muslims, which was another landmark in the separatist movement launched by the AIML. However the role played by All India Muslim League in the creation of Pakistan is summarized under:

1. **Minto – Morley Reform Act – 1909:** The Muslims under the able leadership of the Muslim league now began to press for the separate electorate for the Muslims. The authorities accepted their demand in an Act, called “**The Minto – Morley Reform Act**”, in 1909.

2. **Lucknow Pact – 1916:** In November 1916, two committees of League and Congress met at Calcutta and drew an agreement draft of political reform for India called “**Lucknow Pact.**” Through this pact the Congress recognized the separate status of Muslims.

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

4. **Jinnah's Fourteen Points – 1929:** The Quaid-e-Azam refused to accept the Nehru – report. In order to protect the Muslim's point of view on the political issues of South Asia, he prepared a draft of guiding principles consisting of 14 points, popularly known as "**Jinnah's Fourteen Points.**"

5. **Allama Iqbal's Allahabad Address – 1930:** In 1930, in his presidential address at annual session of League at Allahabad, Iqbal proposed the formation of a separate Muslim State by combining Northern and South-Western Muslim majority region in Sub Continent.

6. **Day of Deliverance:** On 22nd December, Muslim League observed "**Deliverance Day**" to thank God for resignation of Congress Ministers.

7. **Pakistan Resolution - 1940:** The attitude of the Hindus made it clear that the Hindus and the Muslims were two separate nations. On March 23rd, at the annual session of Muslim League at Lahore, the famous resolution, commonly known as the Pakistan Resolution was passed. It was presented by Maulvi Fazlul Haq. Quaid-e-Azam said in his address:

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

8. **Cripps Mission - 1942:** Sir Stafford Cripps was sent by the British Government to India, to discuss with Indian leaders, the future Indian Constitutions. His proposal was rejected by both the Congress and the League. The Congress characterized them as "a post-dated cheque on a failing bank." Jinnah said that:

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

9. **Gandhi Jinnah Talks - 1944:** Gandhi held talks with Jinnah to discuss about the future of India, but no fruitful

results came out of it because Gandhi did not accept Muslims as a separate nation. Louis Feisher wrote:

“The wall between Jinnah and Gandhi was the Two Nation Theory.”

10. Simla Conference - 1945: Lord Wavell called a conference at Simla. The conference failed to achieve any purpose due to one sided attitude of Lord Wavell. In this conference, Quaid-e-Azam made it crystal clear that the Muslim League can represent Muslims of India.

11. General Elections - 1945 -1946: Elections for the central and provincial assemblies were held in 1945-1946 in which Muslim League won 30 seats of central legislative meant for Muslims and 430 seats out of 495 in the provincial legislative. Quaid-e-Azam said on this occasion:

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

12. Cabinet Mission - 1946: Cabinet Mission visited India in 1946 and submitted its recommendations to the Britishers. As a result Interim Government was formed but Congress and League couldn't co-operate amongst themselves.

13. Delhi Convention - 1946: Quaid-e-Azam called a convention of all the Muslim League members at Delhi. At the convention every member took the pledge to under go any danger for the attainment of national goal of Pakistan.

14. 3rd June Plan - 1947: Lord Mount Batten prepared the plan for transference of power according to the wish of people. He emphasized on the partition of the country and told that it was the only solution of the Indian political deadlock. Both League and Congress accepted the plan.

Conclusion

Muslim League thus got its object and Pakistan was created on 14th August 1947. In short we can say that the creation

of Pakistan is the result of the ceaseless efforts of the Muslim League and the great heroes which dedicated their lives for the creation of Pakistan. If there were no Muslim League, the fate of the Muslims of the Sub Continent could not be changed.

1.35 Quaid-e-Azam Muhammad Ali Jinnah (1876-1948)

The services and dynamic leadership of Quaid-e-Azam Mohammad Ali Jinnah in the Pakistan Movement need no introduction. In this movement, the personality of Quaid-e-Azam and his immense struggle made the tough pall of the foundation of Pakistan easy and finally, the Muslims of India were successful in reading their destination for which they underwent a long journey under the Quaid.

Beginning of Political Career

"If Jinnah's stay in London was the sowing time, the first decade in Bombay, after return from England, was the germination season, the next decade (1906-1916) marked the vintage stage; it could also be called a period of idealism, as Jinnah was a romanticist both in personal and political life. Jinnah came out of his shell, political limelight shone on him; he was budding as a lawyer and flowering as a political personality. A political child during the first decade of the century, Jinnah had become a political giant before Gandhi returned to India from South Africa."

Aziz Baig: Jinnah and his Times.

Once he was firmly established in the legal profession, Jinnah formally entered politics in 1905 from the platform of the Indian National Congress. He went to England in that year along with Gopal Krishna Gokhale (1866-1915), as a member of a Congress delegation to plead the cause of Indian self-government during the British elections. A year later, he served as Secretary to Dadabhai Noaraji (1825-1917), the then Indian National Congress President, which

was considered a great honour for a budding politician. Here, at the Calcutta Congress session (December 1906), he also made his first political speech in support of the resolution on self-government.

Member of Imperial Legislative Council (1910)

Three years later, in January 1910, Jinnah was elected to the newly-constituted Imperial Legislative Council. All through his Parliamentary career, which spanned some four decades, he was probably the most powerful voice in the cause of Indian freedom and Indian rights. Jinnah, who was also the first Indian to pilot a private member's Bill through the Council, soon became a leader of a group inside the legislature.

Mr. Montagu (1879-1924), Secretary of State for India, at the close of the First World War, considered Jinnah **"perfect mannered, impressive-looking, armed to the teeth with dialectics..."**

Ambassador of Hindu-Muslim Unity

For about three decades since his entry into politics in 1906, Jinnah passionately believed in and assiduously worked for Hindu-Muslim unity. Gokhale, the foremost Hindu leader before Gandhi, had once said of him, **"He has the true stuff in him and that freedom from all sectarian prejudice which will make him the best ambassador of Hindu-Muslim Unity: And, to be sure, he did become the architect of Hindu-Muslim Unity: he was responsible for the Congress-League Pact of 1916, known popularly as Lucknow Pact- the only pact ever signed between the two political organisations, the Congress and the All-India Muslim League, representing, as they did, the two major communities in the subcontinent."**

The Congress-League scheme embodied in this pact was to become the basis for the Montagu-Chemsford Reforms, also known as the Act of 1919. In retrospect, the Lucknow Pact represented a milestone in the evolution of Indian

politics. For one thing, it conceded Muslims the right to separate electorate, reservation of seats in the legislatures and weightage in representation both at the Centre and the minority provinces. Thus, their retention was ensured in the next phase of reforms.

For another, it represented a tacit recognition of the All-India Muslim League as the representative organisation of the Muslims, thus strengthening the trend towards Muslim individuality in Indian politics. And to Jinnah goes the credit for all this. Thus, by 1917, Jinnah came to be recognised among both Hindus and Muslims as one of India's most outstanding political leaders. Not only was he prominent in the Congress and the Imperial Legislative Council, he was also the President of the All-India Muslim and that of the Bombay Branch of the Home Rule League. More important, because of his key-role in the Congress-League entente at Lucknow, he was hailed as the ambassador, as well as the embodiment, of Hindu-Muslim unity.

Jinnah's Differences with the Congress

M. Ali Jinnah differed with Gandhi on the means of achieving self-rule. The League session reassembled at Lahore under Jinnah's presidency and was attended by a number of Congressmen and leaders of the Khilafat movement. The Quaid, despite his differences with Mahatma Gandhi and the Khilafatists, still enjoyed the trust and admiration of the Muslims of Bombay which can be seen from the fact that he won the Bombay Muslim seat for the Legislative Assembly that he had resigned in protest against the Rowlatt Act.

Delhi Proposals (1927)

However, because of the deep distrust between the two communities as evidenced by the country-wide communal riots, and because the Hindus failed to meet the genuine demands of the Muslims, his efforts came to naught. One such effort was the formulation of the Delhi Muslim

Proposals in March, 1927. In order to bridge Hindu-Muslim differences on the constitutional plan, these proposals even waived the Muslim right to separate electorate, the most basic Muslim demand since 1906, which though recognised by the congress in the Lucknow Pact, had again become a source of friction between the two communities.

Quaid's Fourteen Points (1929)

In 1928, Pundit Moti Lal Nehru presented a report which turned down all the Muslims demand. On the reply of Nehru report, M. Ali Jinnah presented his famous fourteen points on March 28, 1929 to the Muslim League Council at their session in Delhi. Since all the Muslims opposed the Nehru Report, these points were to counter the proposals made in the Nehru Report. This was the certainly the right answer to the Nehru report. The points were to recommend the reforms that would defend the rights of the Muslims of the sub-continent.

Reorganization of Muslim League

Jinnah's disillusionment at the course of politics in the subcontinent prompted him to migrate and settle down in London in the early thirties. While in England, the Quaid had been watching the events that were happening in India and was saddened to see how Muslim interests were being sacrificed by the chaotic situation within the Muslim League. The Muslim League was in the hands of rich landlords or some middle class intellectuals with limited horizons, while the All India Congress was emerging as the leading party for Indian independence. He was, however, to return to India in December 1933, at the pleadings of his co-religionists, and assume their leadership.

Jinnah realized that organizing the Muslims of India into one powerful and dynamic organization was badly needed. He performed two important tasks after his return from England; the first was to unite and activate the Muslim League as the sole representative body of the Muslims of

India. The second was to continue the struggle for freedom of India on constitutional lines.

Undismayed by this bleak situation, Jinnah devoted himself with singleness of purpose to organizing the Muslims on one platform. He embarked upon country-wide tours. He pleaded with provincial Muslim leaders to sink their differences and make common cause with the League. He exhorted the Muslim masses to organize themselves and join the League. He gave coherence and direction to Muslim sentiments on the Government of India Act, 1935. He also formulated a viable League manifesto for the election scheduled for early 1937. He was, it seemed, struggling against time to make Muslim India a power to be reckoned with. Despite all the manifold odds stacked against it, the Muslim League won 108 (about 22 per cent) seats out of a total of 492 Muslim seats in the various legislatures. Though not very impressive in itself, the League's partial success assumed added significance in view of the fact that the League won the largest number of Muslim seats and that it was the only all-India party of the Muslims in the country. Thus, the elections represented the first milestone on the long road to putting Muslim India on the map of the subcontinent.

Lucknow Session 1937

Jinnah utilized all his energies on revitalizing the League. With the assistance of the Raja of Mahmudabad, a dedicated adherent of the Muslim League, the Lucknow Session was a grand demonstration of the will of the Muslims of India to stand up to the Congress challenge. It was at the Lucknow Session that Jinnah persuaded Sir Sikander Hayat Khan to join the Muslim League along with his Muslim colleagues. That development later became famous as the Jinnah-Sikander Pact.

This Session marked a dramatic change not only in the League's platform and political position, but also in Jinnah's personal commitment and final goal. He changed his attire, shedding the Seville Row suit in which he had arrived for a

black Punjabi *sherwani* long coat. It was for the first time he put on the compact cap, which would soon be known throughout the world as "Jinnah cap". It was at that session that the title of Quaid-e-Azam (the great leader) was used for Jinnah and which soon gained such currency and popularity that it almost became a substitute for his name.

The great success was achieved the organization front of the Muslim league. Within three months of the Lucknow session over 170 new branches of the League had been formed, 90 of them in the United Provinces, and it claimed to have enlisted 100,000 new members in the province alone.

Day of Deliverance (22nd December, 1939)

The Second World War broke out in 1939 and the British government was anxious to win the favor and co-operation of the major political parties and leaders in their war effort. The Viceroy made a declaration in October assuring the people of India that after the war, the constitutional problems of India would be re-examined and modifications made in the Act of 1935, according to the opinion of Indian parties. The Congress reacted to that drastically, condemned the Viceroy's policy statement and called upon the Congress ministries to resign by October 31, 1939. On the resignation of the Congress ministries, the Muslim League appealed to the Muslims and other minorities to observe December 22, 1939 as the "Day of Deliverance".

Demand for Pakistan (23rd March, 1940)

Quaid-e-Azam said in the ever eloquent words,

"We are a nation with our own distinctive culture and civilization, language and literature, art and architecture, names and nomenclature, sense of values and proportion, legal laws and moral code, customs and calendar, history and tradition, aptitudes and ambitions; in short, we have our own distinctive outlook on life and of life. By all canons of international law, we are a nation".

The formulation of the Muslim demand for Pakistan in 1940 had a tremendous impact on the nature and course of Indian politics. On the one hand, it shattered for ever the Hindu dreams of a pseudo-Indian, in fact, Hindu empire on British exit from India: on the other, it heralded an era of Islamic renaissance and creativity in which the Indian Muslims were to be active participants. The Hindu reaction was quick, bitter and malicious.

Cripps Scheme (1942)

Sir Stafford Cripps was sent by the British Government to India in March 1942, to discuss with Indian leaders, the future Indian Constitutions. His proposal was rejected by both the Congress and the League. The Congress characterized them as **"a post-dated cheque on a failing bank."** Jinnah, in his presidential address to the Allahabad session of the League, analyzed the Cripps proposals and expressed the disappointment that if these were accepted **"Muslims would become a minority in their majority provinces as well."**

Divide and Quit (1942)

The failure of the Cripps Mission, though unfortunate in many ways, resulted in strengthening of the Muslim League case for Pakistan. The Congress decided to launch its final assault on British imperialism in the movement that came to be known as the "Quit India" movement. Gandhi called upon the people to take initiative and "to do or die" in a last struggle for freedom, throwing off the initial pretences of non-violence. He did not consult the Muslim League or any other party and went ahead with his plans in the hope that the momentum of the mass movement would take violent forms and would involve all parties and sections of the people of India. To the Congress slogan of "Quit India", the Quaid's answer was "Divide and Quit" which meant Muslims do not only want freedom from Britain but also from Hindu Raj.

Jinnah – Gandhi Talks (1944)

The two leaders also differed with regard to the boundaries of Pakistan and how the issue of whether India should be divided at all, was to be determined. Gandhi was adamant on the question of partition and although he appeared to be conceding the possibility of partition he did everything he could to persuade the Quaid to give up his demand for the establishment of two sovereign States.

The British had been watching with anxiety the progress of the Gandhi-Jinnah talks and were making plans to meet the situation if the Congress and the League arrived at an agreement. The failure of these talks spurred the Viceroy to make renewed efforts to break the political deadlock in India.

Though the Gandhi-Jinnah negotiations failed to achieve the avowed goal of the Hindu-Muslim unity, they brought to Jinnah and the Muslim League two important political gains. Firstly, the leadership of the Congress had now offered to discuss the question of Pakistan seriously -- before that, the Congress and Mahatama had kept the door to that subject uncompromisingly shut. Secondly, the Congress could no longer justifiably claim that it stood for all the communities in India including the Muslims. Louis Feisher wrote:

“The wall between Jinnah and Gandhi was the Two Nation Theory.”

Simla Conference (1945)

As per the provisions of the Wavell Plan, the Executive Council would be reorganized and Hindus and Muslims would equally represent in the Viceroy's Executive Council and the Council would work as Interim Government till the end of war. Lord Wavell called a conference at Simla in June 1945 to give a practical shape to this plan. The Quaid-e-Azam insisted that the right to appoint five Muslim members in the Executive Council should entirely rest with

the Muslim League. This was not acceptable to the Congress as the Congress claimed to represent both the Hindus and Muslims. The conference failed to achieve any purpose due to one-sided attitude of Lord Wavell. In this conference, Quaid-e-Azam made it crystal clear that only the Muslim League can represent Muslims of India.

General Elections (1945 -46)

Elections for the central and provincial assemblies were held in 1945-1946. Muslim League managed to win all the 30 seats reserved for the Muslims in central legislative and 427 seats out of 495 Muslim seats in the provincial legislative. Election results were enough to prove that Muslim League, under the leadership of Quaid-e-Azam, was the sole representative of the Muslims of the region. Quaid-e-Azam said on this occasion:

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

Delhi Convention (1946)

On 19th April 1946, soon after the elections, Jinnah called a convention at Delhi of all the newly elected League members in the central and provincial legislatures. In this convention the word 'States' of 1940's Lahore Resolution is transformed into the word 'State' and the legislators signed pledges solemnly declaring their firm conviction that the safety, security, salvation and destiny of the Muslims lay only in the achievement of Pakistan.

Cabinet Mission Plan (1946)

The most delicate as well as the most tortuous negotiations began with the arrival, in March 1946, of a three-member British Cabinet Mission. The crucial task with which the Cabinet Mission was entrusted was that of devising in consultation with the various political parties, constitution-making machinery, and of setting up a popular interim government. But, because the Congress-League gulf could

not be bridged, despite the Mission's prolonged efforts, the Mission had to make its own proposals in May 1946.

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

Direct Action Day (16th August, 1946)

The Council of the All-India Muslim League met in Bombay and on July 27, 1946 it finally sealed its rejection of the Cabinet Mission Plan, and decided to launch its famous 'Direct Action' for the achievement of Pakistan, which it could not achieve by peaceful means due to the intransigence of Congress on the one hand and the breach of faith with the Muslim by the British Government on the other. Quaid-e-Azam Muhammad Ali Jinnah said: "Never have we in the whole history of the League done anything except by constitutional methods. But now we are forced into this position. Today we bid good-bye to constitutional methods. Today we have forged a pistol and are in a position to use it. We mean every word of it. We do not believe in equivocation."

Direct Action Day was celebrated on 16th August 1946. There was a strike in all over the country that day. Direct Action Day was observed peacefully throughout India, except in Calcutta, where riots broke out.

Partition Plan (1947)

By the close of 1946, the communal riots had flared up to murderous heights, engulfing almost the entire subcontinent. The two people, it seemed, were engaged in a fight to the finish. The time for a peaceful transfer of power was fast running out. Realizing the gravity of the situation, His Majesty's Government sent down to India a new

Viceroy- Lord Mountbatten. His protracted negotiations with the various political leaders resulted in 3 June (1947) Plan by which the British decided to partition the subcontinent, and hand over power to two successor States on 15 August, 1947. The plan was duly accepted by the three Indian parties to the dispute- the Congress, the League and the Akali Dal (representing the Sikhs). However Pakistan became constitutionally independent at midnight between the 14th and 15th August 1947.

Leader of a Free Nation

In recognition of his singular contribution, Quaid-e-Azam Mohammad Ali Jinnah was nominated by the Muslim League as the **Governor-General of Pakistan**, while the Congress appointed Mountbatten as India's first Governor-General. Pakistan, it has been truly said, was born in virtual chaos.

The problems which the Quaid-e-Azam had to face as Governor General of Pakistan were not only due to the happenings in East Punjab, and to provide shelter for the millions of refugees. What immensely increased the difficulties of the new state was the fact that it had yet to organize itself.

Death of the Great Leader

It was due to immense hard work for the Muslims that his health failed. The great leader breathed his last on the 11th September 1948 and was buried at Karachi. His demise was mourned not only by Pakistan but by the whole world.

It was, however, given to Surat Chandra Bose, leader of the Forward Bloc wing of the Indian National Congress, said on his death in 1948.

"Mr. Jinnah was great as a lawyer, once great as a Congressman, great as a leader of Muslims, great as a world politician and diplomat, and greatest of all as a man of action. By Mr. Jinnah's passing away, the world has lost one of the greatest statesmen and Pakistan its life-giver, philosopher and guide".

Such was Quaid-e-Azam Mohammad Ali Jinnah, the man and his mission, such the range of his accomplishments and achievements.



Chapter 2

The History of Pakistan

2.1 Initial Problems of Pakistan

Pakistan was carved out in desperate urgency. It came into existence with horrible loss of life and property, and the migration of millions of dazed and destitute men, women, and children. The cost was heavy in terms of human suffering. But what the Muslims wanted and what they achieved was a homeland of their own. They now had the freedom to worship, practice their religious faith and develop their culture. Moreover, independence had opened up a bright future for the Muslims, who hoped for a better standard of living, economic development, prosperity and a fuller life. Quaid-e-Azam in the Eid Message to the Nation on 18th August, 1947 said:

“My thoughts are with our brethren and sisters who have sacrificed their all, so that Pakistan may be established and we may live.”

But it seemed in those early years (1947-58) that the immense sacrifices might have been in vain for Pakistan had been struggling from one major crisis to another, fighting to ward off the multiple problems that threatened the nation. Some of the initial difficulties were:

1. Redcliff's Award – an unfair boundary commission: Two Boundary Commissions for the division of Punjab and Bengal were set up under a British Chairman, Sir Cyril Redcliff. Each boundary commission was to consist of two representatives of Muslim League and two representatives

of Congress. All of them were High Court Judges. The members of the commission had acute differences of opinion regarding the setting up of the boundaries. It was then mutually agreed that in case of conflict the chairman should give his verdict. Here again the Muslim League was made to play a losers game. Redcliff misused his powers and handed over Muslim majority areas like Gurdaspur and Ferozpur to India. Quaid-e-Azam called it **“an unjust, incomprehensible and even perverse award.”**

Redcliff gave his verdict in favor of India and against the interest of Pakistan. In consultation with Mountbatten the partial arbitrator sliced away further areas from Pakistan and handed them over to the Hindus. As for an illustration, in Gurdaspur District of Punjab, the Muslim population was 51.1%. In particular in the Tehsil of Batala of Gurdaspur District, the Muslim population was 70% and their boundaries were contiguous to that of Pakistan. The Christian and the Scheduled Caste people of the District also expressed themselves in favor of Pakistan. But the expressed wish of the people was turned down: the inherent right of majority was denied; and Redcliff robbed the Muslim homeland of these fertile regions and handed them over to India hence providing them a gateway to Kashmir.

In Bengal, by for the most important question was related to the future of the great city of Calcutta. It was the capital of the province, its only major port, and its centre of industry, commerce, communications, and education. In the city of Calcutta itself, Muslims formed only a quarter of the population, but the hinterland, on which the life of Calcutta as a city and port depended and of which it formed an integral part, was a Muslim majority area. But Redcliff assigned Calcutta to India, and along with Calcutta, he also assigned to India the whole of the Muslim majority district of Murshidabad.

When the boundaries were drawn between India and Pakistan, it resulted in many tragic events. In an almost frantic, cruel rush, the commission divided districts,

villages, farmlands, water and property. Thousands of innocent men, women and children were caught unaware. The result was that many hastened across the border, leaving their homes, land and personal property to seek refuge. Panic, fear, revenge and reprisals followed. Both India and Pakistan were soaked in blood. It left on Pakistan's doorstep, seven million refugees who had to be rehabilitated, clothed, fed and sheltered. Moreover, the major part of the irrigated areas went to Pakistan, but the headwords of some of the largest canals were left with India. Similarly the award of Gurdaspur District to India was most unkind. The basic unit in the partition was the district and, according to 1941 census, Gurdaspur was a Muslim-majority district. Had this district been awarded to Pakistan, there would have been no Kashmir dispute. On 30th October, 1947, Mr. Jinnah felt so pained that he said:

“We have been the victims of a deep-laid and well-planned conspiracy, executed with utter disregard of the elementary principles of honesty, chivalry and honor”.

2. Accession of Princely States: Prior to partition, there existed in British India many semi-autonomous Princely states whose future had to be settled before Britain withdrew from India. There were some 562 such states all over the Sub-continent. Some fell within Indian Territory, others in Pakistan. On July 25, 1947, Lord Louis Mountbatten (the last Viceroy of United India) in his address to the Chamber of Princes advised them that in deciding the question of accession, they should take into consideration communal composition and the geographical location of their states. Nearly all the states accepted the reality of the situation and opted either for Pakistan or India accordingly. But there were four states, Junagadh, Hyderabad, Jodhpur and Kashmir, which defied the principle of partition.

1. Junagadh: The ruler of Junagadh was a Muslim but 80 percent of his subjects were Hindus. On September 15,

1947, the Nawab acceded to Pakistan, despite the fact that his state did not fall within the geographical grouping of Pakistan. India protested, stormed in her troops, and forcibly reversed the Nawab's decision and Junagadh became a part of India.

II. Hyderabad: Hyderabad, the second of the defiant states was the largest and richest in India. Its population was 85 percent Hindu but the ruler (Nizam) was a Muslim. He was reluctant to accede either to India or Pakistan but was dismissed by Mountbatten for adopting this course. The Nizam was forced by the Indian government and Lord Mountbatten to join India. A standstill agreement was concluded between India and Hyderabad. The Hindu subjects were incited to revolt against the Nizam's desire to be independent. The whole province suffered turmoil and violence. Hyderabad filed a complaint with the Security Council of the United Nations. Before the hearing could be started, Indian troops entered Hyderabad to "restore order", and under the pretext of "police action" Hyderabad was forced to join India. The Hyderabad army surrendered on September 17, 1948, and finally Hyderabad was annexed into the Indian Union.

III. Jodhpur: Yet another prince, the Maharaja of Jodhpur, expressed a wish to join Pakistan but Mountbatten warned him that his subjects were mostly Hindus and his accession to Pakistan would create problems. As a result Jodhpur, too, acceded to India.

IV. Kashmir: Kashmir, the last of the defiant states, was the reverse of Hyderabad. It had a Hindu ruler, Maharaja Hari Singh, but his subjects were mostly Muslims, accounting to 78 percent of the total population. The Maharaja was reluctant to join either India or Pakistan. But Lord Mountbatten urged him to take a decision to join either of the states before August 15, 1947.

The people of Kashmir wanted to accede to Pakistan but Maharaja wanted to align with India. Thus, on the eve of partition, there occurred in Kashmir a clash of interests

between Hindu ruler and the democratic aspirations of 77 per cent of his devout Muslim subjects. The Maharaja Hari Singh miserably failed to suppress the mass upsurge and ultimately approached the Indian Government for help. The Indian Government lost no time in complying with their heart's desire, the Indian forces entered in Kashmir. The Maharaja signed an instrument of accession to India on 26 October, 1947. This created a dispute between India and Pakistan.

India took the Kashmir issue to the United Nations in January 1948. The Security Council, after hearing both India and Pakistan's complaints, unanimously decided that the future of Kashmir should be settled according to the wishes of its people. A plebiscite was to be held under the supervision of the UN. India, later on went back its promise and refused to hold a plebiscite. Pakistan has repeatedly supported the UN Resolution. Pakistan has continuously insisted that Kashmir must get their right of self determination but nothing, however, has come of it so far.

3. The Massacre of Muslim Refugees in India: Above all other concerns were the violence and the refugee problem: Muslims were fleeing India; Hindus and Sikhs were fleeing Pakistan. Jinnah's plea to regard religion as a personal matter, not a state matter, was ignored. No one was prepared for the communal rioting and the mass movements of population that followed the June 3, 1947, London announcement of imminent independence and partition. The most conservative estimates of the casualties were 250,000 dead and 12 million to 24 million refugees. Millions of refugees were killed before they reached Pakistan. Many migrants were looted and had to be provided boarding immediately as they reached Pakistan.

4. Division of Armed Forces and Military Assets: When Pakistan was created it faced acute threats to its security. For the security and safeguard of its territory, Pakistan needed armed forces and military equipment. The question of division of armed forces and army equipment became a

sensitive issue for Pakistan which demanded the immediate division of army assets and personnel.

A program for the transfer and division of army assets was chalked out. It was decided that the army soldiers and men, who opted either for Pakistan or India, should report in their countries of choice by the 15th of August, 1947. The armed forces personnel were given full liberty to opt for any country. It was decided that the Muslim regiments would go for Pakistan while the Hindu and other non-Muslims regiments would go to India.

No problem was faced with regard to the division of army men and soldiers. But the Indian leaders created many difficulties in the division of military assets and equipment. There were 16 Ordnance Factories located in the Indian Union. But the Indian leaders were stubbornly opposed to the transfer of any Ordnance Factory to Pakistan. The equipments which were given to Pakistan were mostly in shabby condition. The machinery was obsolete and out of order.

5. Division of Financial Assets: At the time of partition, the cash balances of undivided India stood at about Rupees 4,000 million. At the beginning of December 1947, India and Pakistan mutually came to an agreement that Pakistan would get Rupees 750 million as her share. Rupees 200 million had been already paid to Pakistan while Rupees 550 million were to be paid immediately. But this amount was withheld on the plea that Pakistan would use it in the war going on in Kashmir. However, as this stand was morally untenable, the remaining amount was later on released after Gandhi's fast and under world pressure on January 15, 1948.

Soon afterwards, Sardar Patel threatened that the implementation of the agreement would depend upon the settlement of the Kashmir issue. But, it was upon Gandhi's request that the Reserved Bank of India paid Pakistan Rupees 500 million, retaining the balance of Rupees 50

million to adjust some trumped up claim against Pakistan. This dishonest attitude put Pakistan into great difficulties.

6. Indus Water Dispute: Most of the rivers flowing in Pakistan have their origin in India. On April 1, 1948, India cut off the supply of water from the two headworks under her control. Fortunately, Eugene Black, President of the International Bank for Reconstruction and Development offered the offices of the Bank for the solution of the water problem in 1952. A solution acceptable to both governments was agreed upon in 1960 at the Indus Basin Development Fund Agreement at Karachi. This treaty is commonly known as the "Indus Water Treaty".

The treaty allowed for a transitional period of 10 to 13 years, after which the three eastern rivers would fall exclusively to India's share and the three western rivers to Pakistan. During the transitional period, Pakistan would construct a system of replacement works consisting of two dams, five barrages and seven link canals financed by the Indus Development Fund.

7. Economic Problems: When Pakistan came into existence, it mostly consisted of economically backward and underdeveloped areas. The agricultural system was obsolete and outdated which added to the economic backwardness of the areas forming part of Pakistan. Before partition the Hindus, with the blessings of the British Government, had acquired complete monopoly in trade and commerce. The entire capital was in the hands of the Hindus. Unfortunately, the banks and other financial institutions were located in Indian Territory. The major industries were also in those areas which were part of India. Besides these factors, the technical experts and labourers, who operated the industries, were all Hindus because the Muslims extremely lagged behind in education and financial capabilities.

The inadequate system of transportation and communication also made its adverse affect on economic development of the country. The railway system and river

transportation in East Pakistan was in depleted condition. The roads were in shabby and irreparable condition. The communication and transportation system in West Pakistan, comparatively, was in better position. The power resources in the two wings were scarce and negligible which were insufficient to meet the national requirement.

8. Administrative Problems: Pakistan came into being under the most appalling conditions. The Government of Pakistan could not get enough time to set up workable administrative machinery because of the great difficulties created by Congress. The Indian Government adopted delaying tactics in transferring the Government servants, and official record which aggravated the situation.

Therefore the immediate task before the nation was to establish a workable administrative and Government machinery to run the affairs of the newly born state. The biggest administrative problem facing Pakistan was the acute shortage of competent and experienced personnel in the Central and Provincial Governments. Furthermore, there weren't enough chairs, tables or even stationery and paper pins for administrative purposes. However, Quaid-e-Azam paid his immediate attention towards setting up of administrative machinery and took a number of steps to overcome the administrative problems of the new state.

9. Constitutional Problem: At the time of establishment of Pakistan the Government of India Act 1935 became the working constitution of Pakistan with certain adaptations. But the need of a constitution framed by the elected representatives of the people was necessary for free people. So the first constituent assembly was formed and was given the task to frame the constitution for the country. But the constituent assembly failed to frame a constitution even in eight years. Lack of a permanent constitution created chances of corrupt interference in democratic progress of Pakistan. On the other hand, the constituent assembly conferred extra-ordinary powers on Governor General which afterwards led to future constitutional crisis.

10. India Office Library: India Office Library is the inheritance treasure of knowledge having more than 2,30,000 books and more than 25,000 hand written rare manuscripts. It is a rare collection of the Indo-Pak civilization, culture and history. But the division of the assets of India Office Library is still neglected.

11. Linguistic Riots: Before the partition of India, Urdu was the language of the Muslims of the sub-continent. It was the interpreter of the desires and needs of the Muslims and was symbol of their cultural identity and image. After the establishment of Pakistan, Quaid-e-Azam had declared on several occasions that Urdu would be the national language of Pakistan.

The separatist elements, who had become active from the very beginning of the establishment of Pakistan, criticized the statement of Quaid-e-Azam about making Urdu as national language of Pakistan. They did not stop their subversive activities against Urdu and consequently the linguistic riots erupted in East Pakistan against the enforcement of Urdu as a national language of Pakistan. The unwise and narrow minded political leaders involved the student community in these riots resulting in the death of a number of students in the police firing. The agitations on the language issue were aimless and based on political motives to destabilize the Government but however in order to solve this linguistic issue Bengali was also accepted as the National Language in the first Pakistan constitution of 1956.

12. Electricity Problem: Due to transfer of Muslim majority areas to Bharat and of unfair demarcation, electricity system of West Punjab was disrupted, because all power stations were at Mundi, a predominantly Muslim majority area, gifted to Bharat but Quaid-e-Azam said:

“If we are to exist as a nation, we will have to face the problems with determination and force.”

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13. Membership of International Organizations: India had both rights and duties of being member of International Organizations. Pakistan, therefore, had to reapply for its membership in these international organizations. Moreover, Pakistan as new country had to establish its embassies in the different countries. This problem was financial as well as administrative in nature.

14. Pakhtunistan Movement: In the Western wing of Pakistan, the Pakhtuns led by the 'Frontier Gandhi' Ghaffar Khan at the very beginning raised a question demanding themselves a nation within Pakistan and thus making an attempt to undo the unity, solidarity, and security of the State which just took its birth. This movement started gaining ground and was supported on one hand by elements who did never reconcile with the idea of Pakistan and on the other hand by the Afghan rulers. The arguments put forward by the advocates of this movement were that besides sharing a language, they share a folklore, local traditions and customs with Afghanistan. But if these regional feelings and parochial ideas were to be nourished in spite of a special Muslim way of life, then there was hardly any need for the demand of Pakistan.

On this point Pakistan found difficult to keep good relations with Afghanistan, a neighbouring state. Diplomatic ties had to be severed because of anti-Pakistan movement backed by the Kabul but in no case Pakistan became as harsh as the situation demanded. On the contrary, Pakistan had only wanted that good sense prevailed among the Afghan rules and the relationship improved between them in the forthcoming years with greater understanding.

15. Death of Quaid-e-Azam: Quaid-e-Azam had been ailing since long before Independence. By the time of Independence, he was quite an old man but still possessing a strong spirit. He hid the debilitating weakness caused by severely advanced tuberculosis. Researchers like Professor Stanley Wolpert believed that by the end, cancer had

developed as well. Quaid-e-Azam was convinced that if word of illness leaked out, his opponents would make the most of it. He denied his illness even to himself and remained intent and unflinching so as to achieve the dream of millions of Muslims: He worked almost 24 hours a day and always preferred performing his national obligations to his own ailment.

At the time of independence, he was worn out by his intense struggle and opted to take the position of Governor General instead of that of Prime Minister. It had been proposed that the last Viceroy of India, Lord Mountbatten, be allowed to continue as a joint Governor General of both Pakistan and India. Quaid-e-Azam refused to accept this proposal as he felt that a joint Governor General would not be able to do justice to both the countries. He firmly believed that since Pakistan was a sovereign state, it must be sovereign in all respects with its own executive and government.

By this time, both aging and illness had mounted a terrible toll upon the Quaid. Although the flame still burnt bright, it was now at the cost of his own life. His physicians regularly advised him to take care of his health and to ease back on his work. But he never cared for it and kept on working hard day and night.

He also worked out a sound economic policy, established an independent currency and the State Bank of Pakistan. He selected Karachi as the federal capital. His health deteriorated to such an extent, that he had to go to Ziarat for the restoration of his health. Despite the warning from his physicians, he went to Karachi to inaugurate the State Bank of Pakistan. This was his last public appearance. His sickness grew more serious until his death on September 11, 1948. He was buried in Karachi amidst the tears of the entire nation mourning an irreparable loss.

A witness reported: "If Jinnah's personality is cold and remote, it also has a magnetic quality -- the sense of leadership is almost overpowering...here indeed is

Pakistan's King Emperor, Archbishop of Canterbury, Speaker and Prime Minister concentrated into one formidable Quaid-e-Azam."

Conclusion

Pakistan came into being as a free Muslim state in quite unfavourable circumstances. It had no resources; it had to build up its administrative machinery from a scratch. But supreme efforts were made by the Quaid-e-Azam and his colleagues to grapple with the situation. His golden principle "Unity, Faith and "Discipline" gave way to Pakistan for a bright future of a strong and well developed country. In his message to the nation on the occasion of the first Anniversary of Pakistan on 14th August 1948, he told the nation:

'The foundations of your State have been laid, and it is now for you to build, and build as quickly and as well as you can. So go ahead and I wish you God speed.'

2.2 Efforts for Resolving the Problem

Opponents had always predicted that Pakistan shall not be administratively and financially viable and if at all it comes into being it will soon come down as a house of cards. But due to the formidable courage and forbearance of the Quaid-e-Azam, and the hard work he put for nation building combined with the determination of the Pakistani people, and of course with the blessing of Allah Almighty, the heavy hours were overcome within a surprisingly short period of time.

i. Constitution Making:

Constitution is the fundamental law of the state. No state can be run without the constitution even for a single day. When the Partition of India finally occurred, Jinnah gave expression to his vision of Pakistan in a monumental address to the constituent assembly of Pakistan, delivered on August 11, 1947. He spoke of an inclusive and impartial government, religious freedom, rule of law and equality for

all. He also seemed to advocate the separation of church and state. He said in his first address to Constituent Assembly,

The first is the very onerous and responsible task of framing our future Constitution of Pakistan and the second of functioning as a full and complete Sovereign body as the Federal Legislature of Pakistan.

ii. Formation of the Government:

The Quaid-e-Azam was made the first governor general and Liaquat Ali Khan, the first Prime Minister of Pakistan. Under the guidance of the Quaid-e-Azam, the prime minister formed a six member cabinet who were men of outstanding ability.

iii. Guidance for the Public Servants:

Responsibilities of the civil and military functionaries greatly increased just after the independence. The Quaid-e-Azam gave them courage and impelled them to work tirelessly for the great task of nation building. Addressing at the meeting with civil, naval, military and air force officers at Karachi on 11th October, 1947, the Quaid-e-Azam sympathized with those who had lost their dear ones during the process of migration. Furthermore, on March 25, 1948 he advised the public servants to serve people of Pakistan with dedication and humility.

iv. Nation's Confidence Building:

The common man was greatly demoralized and disappointed due to the sufferings during migration and the negative propaganda of the enemies of Pakistan was creating hell on earth. They were trying to assure people that Pakistan was not going to last long. To dispel the negative effects of this propaganda the Quaid-e-Azam had to approach people in the remotest parts of the country despite his failing health. He gave the people courage and hope. He assured people that Pakistan was born to live and it will last for ever and the conspiracies of the enemies of Pakistan will soon die out.

v. Rehabilitation of Refugees:

The Quaid-e-Azam gave special attention to the rehabilitation of refugees. The Quaid-e-Azam set up a Refugee Fund and requested people to make generous contributions to the fund. Due to the sacrifices made by the people the enormous task of rehabilitating millions of refugees was successfully accomplished within a very short period of time.

vi. The State Bank of Pakistan:

The State Bank of Pakistan has been witness to various historic moments. The State Bank itself was inaugurated by Quaid-e-Azam Muhammad Ali Jinnah on 1st July, 1948. Quaid-e-Azam's said on the occasion of the Opening Ceremony of The State Bank of Pakistan,

The opening of the State Bank of Pakistan symbolises the sovereignty of our State in the financial sphere.

vii. Supreme Court of Pakistan:

The Quaid-e-Azam established the Federal Court, the highest court of justice in the country. This was the first step towards the establishment of a basic structure for the administration of justice. Its name was later changed to Supreme Court of Pakistan.

viii. Capital and National Language:

Karachi was made the capital of the Republic of Pakistan and the Quaid-e-Azam made it clear that Urdu will be Pakistan's national language.

2.3 Foresightedness of the Quaid-e-Azam

The foresightedness, indubitable courage, hard work and determination of Quaid-e-Azam made viability of Pakistan possible. The nation acted upon the advice of the great leader and this trust finally brought the positive results. The great leader survived for just 13 months after independence but in this short spell, he showed great confidence upon people and moved them towards progress and prosperity.

The transfer of power ceremony was held in Karachi and finally Pakistan came into being on 14th August, 1947. Consequently, Quaid-e-Azam was sworn in as Governor General of Pakistan and Liaquat Ali Khan was appointed as Prime Minister of Pakistan on 15th August. That was the culmination of a long struggle which the Muslims of the South Asian Sub Continent had wedged for a separate homeland in the name of Islam. Quaid-e-Azam said in his message to nation,

'The establishment of Pakistan is a fact of which there is no parallel in the history of the world. It is one of the largest Muslim States in the world, and it is destined to play its magnificent part year after year, as we go on, provided we serve Pakistan honestly, earnestly and selflessly.'

Quaid-e-Azam said in his Presidential Address to the Constituent Assembly of Pakistan on 11th August, 1947

'You are free; you are free to go to your temples. You are free to go to your mosques or to any other places of worship in this State of Pakistan. You may belong to any region or caste or creed --that has nothing to do with the business of the State.'

He further said,

'Now, I think we should keep that in front of us as our ideal and you will find that in course of time Hindus would cease to be Hindus and Muslims would cease to be Muslims, not in the religious sense, because that is the personal faith of each individual but in the political sense as citizens of the state.'

i. Rehabilitation of Refugees

The government of Pakistan fixed the priorities, and rehabilitation of refugees was at the top. He shifted his headquarter from Karachi to Lahore to supervise the activities being carried out by the government and voluntary associations. Furthermore, he established a 'Refugee Fund' and made an appeal to the people to contribute generously

to this fund. His appeal deeply influenced the people and even common man did not lag behind. He addressed to Mass Rally at University Stadium Lahore on 30th October 1947,

'The tenets of Islam enjoin on every Musalman to give protection to his neighbours and to the Minorities regardless of caste and creed. We must make it a matter of our honor and prestige to create sense of security amongst them.'

On the same day he called upon the people of Pakistan in a broadcast speech at Radio Pakistan, Lahore,

'... to rehabilitate the refugees because they have suffered all this for the sole reason that they are Muslims.'

ii. Advice to Officers of Pakistan Government, 1947

Quaid-e-Azam gave courage to officers of Pakistan Government and impelled them to work tirelessly for the cause of nation building. He said in his address to Civil, Naval, Military and Air Force Officers of Pakistan Government at Kahliqdina Hall, Karachi on October 11, 1947,

'The establishment of Pakistan for which we have been striving for the last ten years is, by the grace of God, an established fact today, but the creation of a State of our own was means to an end and not the end in itself. The idea was that we should have a State in which we could live and breathe as free men and which we could develop according to our own lights and culture and where principles of Islamic social justice could find free play.'

He further said,

'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.'

He advised to the officers of Pakistan Government in an address to Gazetted Officers at Chittagong, March 25, 1948

"Make the people feel that you are their servants and friends, maintain the highest standard of honour, integrity, justice and fair play."

iii. Fighting Provincialism and Racialism

Provincialism and Racialism were the great dangers and Quaid-e-Azam was fully aware of it. So he warned the people and advised them not to indulge in Provincialism and Racialism at any cost. Jinnah said in his speech at a public meeting attended by over three lakhs of people at Dhaka on March 21, 1948,

'Islam has taught us ... that whatever else you may be and whatever you are, you are a Muslim. You belong to a Nation now; you have now carved out a territory, vast territory, it is all yours; it does not belong to a Punjabi or a Sindhi, or a Pathan, or a Bengali; it is yours. You have got your Central Government where several units are represented. Therefore, if you want to build up yourself into a Nation, for God's sake give up this provincialism. Provincialism has been one of the curses; and so is sectionalism --Shia, Sunni, etc.'

Quaid-e-Azam said replying to the Civic Address presented by the Quetta Municipality on 15th June, 1948,

'We are now all Pakistanis--not Balochis, Pathans, Sindhis, Bengalis, Punjabis and so on--and as Pakistanis we must feel behave and act, and we should be proud to be known as Pakistanis and nothing else.'

iv. Consolidation of Economy

At the time of partition, the economy of Pakistan was damaged by the Hindus. 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. He involved trade community and advised them to play their role.

Quaid-e-Azam felt the need of a central bank of Pakistan because Reserve Bank of India was not delivering required services. So he established the State Bank of Pakistan on 1st July, 1948. He said in his inaugural address,

'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.'

v. Guiding Principles of the Foreign Policy

Quaid-e-Azam believed that Pakistan should adopt the principle of non-alignment while establishing relations with other countries of the world. He maintained that the foreign policy of Pakistan should be based on the principle of friendship with all nations. He added that Pakistan did not have aggression against any country and would like all international issues be resolved with a spirit of justice and fair play.

2.4 Quaid-e-Azam's Remedies for Resolving the Problems

Every nation faces challenges, internal as well as external. So Pakistan being a new state also faced a lot of problems and it was required to solve problems through proper and peaceful means. Following are the remedies to solve the problems at that time.

i. Competent Leadership

A competent leadership is very necessary to solve an issue. A skilled and proficient leader considers all pros and cons, visualizes the immediate and far reaching effects of the policy, and analyses the matter to determine the goal for the nation. He provides maximum happiness and minimum pains to the people. Fortunately we had competent

leadership in the form of Quaid-e-Azam Muhammad Ali Jinnah who struggled very hard to achieve a new homeland to practice Islamic principles.

Quaid-e-Azam was a staunch Muslim and had a deep religious insight, but he never exploited religion for political gains. Quaid-e-Azam, a jurist by profession, attached great importance to peaceful and constitutional means for the achievement of national objectives. He had excellent qualities of head and heart, no one among Indian politicians matched his superb intelligence. He was well read, his observation was keen and he was an eloquent speaker. His approach was pragmatic; he always devised his policy in the light of objective realities. He prevailed over his opponents with the force of his irresistible wisdom and reasoning. Even his worst enemies could not question his honesty and integrity.

ii. Dialogue, discussions, debates and critical approach

The civilized nations prefer to resolve the disputes through peaceful means. Mutual discussions and negotiations help to find a justifiable conclusion. The Quaid-e-Azam believed in solving disputes through negotiation. He seldom refused an offer to negotiate. Quaid-e-Azam's role has its traits in the Treaty of Hudaibiyya which Muhammad (P.B.U.H.) and the Meccans concluded in 628 A.D., (6 A.H.). He held sessions of discussions with the British Government, Congress leaders, Sikh leaders and even Nationalist Muslims. In a nut shell, the creation of Pakistan is the result of long, laborious and continuous discussions, meetings and debates.

iii. Unity, Faith and Discipline

If a nation wants to lead an honourable 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 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 historical success. Addressing the historic public meeting at Lahore, on 30th October, 1947 he said:

'It is now up to you to work, work and work and we are bound to succeed. And never forget our motto - Unity, Faith and Discipline.'



Chapter 3

Land of Pakistan

3.1 Pakistan's Geo Strategic Position

Pakistan covers an area of 796,095 sq km lying between latitude 24 degree and 37 degree North and longitude 62 degree and 75 degree East.

The country borders **Iran** on the west, **India** in the east, **Afghanistan** in the north and north-west and the **People's Republic of China** in the north-west to north-east. Pakistan geologically overlaps both with the Indian and the Eurasian land plates. The provinces of **Sindh** and **Punjab** are found in the northwestern corner of the Indian tectonic plate; **Balochistan** and most of the **North West Frontier Province** exist on the Eurasian Plate tectonic plate; the Iranian plateau is part of both the Middle East and Central Asia. The Northern Areas and Azad Kashmir also lie mainly in Central Asia along the edge of the Indian plate and as a result are prone to severe earthquakes where Eurasian and the Indian plates collide.

Pakistan's western borders include the Khyber Pass and Bolan Pass, traditional invasion routes between Central Asia and the South Asia.

3.2 Geographical Importance of the Location

Pakistan occupies a position of great geo-strategic importance, bordered by Iran on the west, states of **Afghanistan** on the northwest, **China** on the northeast, the **Union of India** on the east, and the **Arabian Sea** on the

south. Pakistan has excellent links with Iran and China and trying to maintain healthy relations with India and Afghanistan as well because they are also its neighbouring countries. Thus Pakistan has excellent air links with other countries. However, the location of Pakistan occupies a very favourable position for trade with the rest of the world. It has about 1050 kilometers coast line and almost all international airways serve the Quaid-e-Azam International Airport (Karachi) and Allama Iqbal International Airport (Lahore).

i. Pakistan and Persian Gulf: Geographically Pakistan is located in South Asia. Persian Gulf is located in the south-west of Pakistan which has a geographic importance and countries like Iran, Kuwait, Iraq, Saudi Arabia, Qatar, Bahrain, Oman and United Arab Emirates etc are located along it. These Muslim countries possess the wealth of oil which has enhanced their importance and Pakistan has warm relations with these countries.

ii. Pakistan and United States: Pakistan was built up as a strong military power both by US (early 50s, 60s, 70s) and by China immediately after 1962 border debacle in NEFA (North East Frontier Agency) and Ladakh with India. Pakistan's strategic importance was very much enhanced in early 50s when **United States** looking for a base to fly the U-2 over USSR found the perfect base in Peshawar to sneak into the USSR from south and fly over vitally important USSR's space station and strategic missile bases which were far away from the USSR's European borders. This relationship ended with the shooting down of the U-2 spy plane by USSR. Peshawar, Sargodha, Rawalpindi ceased to be important military bases to US as these were before the U-2 shooting down.

iii. Pakistan and China: As US was loosing a bit of interest in Pakistan with the end of American President Eisenhower Administration (1953-61), **China** stepped in with political and moral support to whatever the Pakistanis wished. After the 1962 victory of Chinese forces over

India, China found it very useful to be friend with Pakistan. All this was done to keep India off balance and prevent it from focusing on its northern border. With the onset of Vietnam War, US had very little interest in Pakistan except to supply spares for previously supplied military hardware. However China's influence increased with several high ranking visits by Chou En Lai and Liu Shao Shi to Pakistan. In return, Pakistani dictators and Prime Ministers paid visits to China.

iv. Pakistan – A West Asian Country: The 1971 Bangladesh creation by India removed a major irritant in Pakistan's internal cohesiveness and made Pakistan a West Asian country, linked to it by culture, religion and military pacts (CENTO and SEATO). The 1971 war also forced the Pakistani leadership of the time - Zulfikar Ali Bhutto and later Zia – Ul – Haq (the military dictator) to look around and find its own strategic importance in the peculiar geography it is located.

v. USSR's invasion of Afghanistan: The USSR's invasion of Afghanistan in 1979 was a God sent opportunity to Pakistani dictator, Zia-ul-Haq, to exploit its geographic location to aid and abet the US position of defeating Soviet Union in an Asian battlefield. There was not much of a fight in Afghanistan. It was only guerrilla action and counterstrike by the occupying force resulting in civilian casualties. US inflated the figures to make it look as a great US victory. Civilian losses were great. These occurred when after the USSR withdrawal, aided by Pakistani self interest, civil war broke out and two groups fought to gain control of Kabul (Afghanistan). Later, Pakistan aided **Taliban** to come into the picture and defeated both the warring sides. At that time (1994-2001), Afghanistan became a client state of Pakistan. This brought into the focus the particular strategic importance of Pakistan in all West Asian related affairs.

vi. Breaking up of USSR: The breaking up of USSR into smaller states with three Muslim dominated states immediately bordering Afghanistan made US to look

around to find a country which could be brought under its influence and whose close proximity could be exploited to the US advantage. Choice again fell upon Pakistan. Although Pakistan's relationship with US was sour during 90s with Clinton Administration as it was not taking moral, material and political support which Pakistani Army was extending to the terror network of Osama Bin Laden.

vii. 9/11 incident: The **9/11 incident** in New York and Washington brought Pakistan again under the US fold. Now the US focus is to exploit Pakistan's peculiar geography to keep control over the Muslim world of Pakistan itself, Afghanistan, Iran, Gulf region, Uzbekistan, Kazakhstan, Kyrgyzstan etc.

viii. Pakistan – vital for United States: Pakistan's importance is vital to US because,

1. Four military bases in Pakistan are under permanent US control (this is same situation as it was in 50s)
2. Pakistan is now hugely dependent on the economic assistance it has received from US in last two years and likely to receive in next decade or so.
3. India and Pakistan are being force fed a solution on Kashmir issue with a sweat talk of "Road Map for Peace" in Kashmir.
4. Hunt for Osama Bin Laden and Alqaeda will continue for many more years to come, which will keep the pro west government in Afghanistan in tact.
5. United States is building up relationship with Uzbekistan, Kazakhstan, Kyrgyzstan, again using Pakistani intermediaries
6. Iran is an odd ball. It is under pressure from US for its capture of the US Embassy in 1978 and also trying to build an Atomic Bomb. It is friendly to India for economic reasons than to Pakistan. But it is just a matter of time when United States and Iran will confront each other on one or the other issue. At that time Pakistan will be very important to the United States.

8. Gulf states, who are not friendly to United States after the demise of Saddam Hussain, are likely to fall in line.

Pakistanis are looking at:

1. Trade Kashmir LOC as permanent border in lieu of dollars and leadership role for Pakistan in West Asia.
2. US to broach an arrangement to ship immense amount of gas from Iran to India, earning them as much as \$500 million in trans-shipment fees per year.
3. US to build a gas pipeline from Uzbekistan, Kazakhstan, Kyrgyzstan overland Afghanistan and Pakistan to the port of Karachi, earning Pakistanis immense fees and make them as overlords of energy to South East Asia, Japan and even to China.
4. Trade between India and Pakistan will hit \$2 Billion dollar a year in three years.

3.3 Geographical/Natural Regions of Pakistan

Pakistan is a land of much splendour. The scenery changes northward from coastal beaches, lagoons and mangrove swamps in the south to sandy deserts, desolate plateaus, fertile plains, and dissected upland in the middle and high mountains with beautiful valleys, snow-covered peaks and eternal glaciers in the north. The variety of landscape divides Pakistan into three major regions: the mountains, the plateaus, the plains.

1. The Mountains

i. **The North High Mountainous Region:** Stretching in the north, from east to west, are a series of high mountain ranges, which separate Pakistan from China, Russia and Afghanistan. They include the **Himalayas, the Karakoram and Hindukush**. With the assemblage of 35 giant peaks over 24,000 ft (7,315 m) high, the region is the climber's paradise. Many peaks are higher than 26,000 ft. The world's second highest peak **K2** tops at 28,250 ft. Inhabitable and technically more difficult to climb than

even "Everest" they have taken the biggest toll of human lives in the annals of mountaineering. This region is home not only to some of the world's highest peaks but also some of the longest glaciers- huge solidified rivers of ice sliding ponderously down into the valleys where they melt, adding to the flood of the mighty Indus and its tributaries. Baltoro and Pasu - both over 50 km long, are two famous glaciers. Besides these peaks and glaciers the region abounds in large lakes, and green valleys, which have combined at places to produce beautiful resorts such as Gilgit, Hunza, Chitral, Kaghan and Swat. Due to numerous streams and rivulets, thick forests of pine and junipers, and, a vast variety of fauna and flora, the Chitral, Kaghan and Swat have particularly earned the reputation of being the most enchanting tourist resorts of Pakistan.

The access route to this region is along famous Karakoram Highway. This high way is probably most dramatic road in the world and is an engineering marvel. Stretching 616 km from Thakot, not far north of Islamabad, it climbs 15,072 ft to the top of the Khunjerab Pass, which marks the border between Pakistan and China. It was built as joint project between the Chinese and Pakistani governments. A great part of it was carved by explosives and bulldozers out of sheer rock faces of the mountains. For each kilometer laid down, a life was lost in rockfalls and avalanches. Landslides and earth tremors still pose a threat to travellers. Experts from the Pakistan Army's Frontiers Works Organization, the engineering section charged with maintaining the road, predict they will be patching and rebuilding continuously for the next 50 years at least. Nevertheless, it has effectively linked up Pakistan's northern areas with the mainstream of national life. By cutting the journey to the federal capital (Islamabad) from several days to a mere 18 hours it has given a significant boost to regional trade and commerce.

South of the high mountains, the ranges lose their height gradually and settle down finally in the Margalla hills (2,000 - 3,000 ft) in the vicinity of Islamabad.

ii. **The Western Low Mountain Region:** The Western Low Mountain Region spreads from the Swat and Chitral hills in a north-south direction, and covers a large portion of the North-West Frontier Province. North of the river Kabul their altitude ranges from 5,000 to 6,000 ft in Mohmand and Malakand hills. South of the river Kabul spreads the **Koh-e-Sofed Range** with a general height of 10,000 ft. Its highest peak, Skaram, being 15,620 ft. South of Koh-e-Sofed are the **Kohat** and **Waziristan hills** (5,000 ft) which are traversed by the Kurram and Tochi rivers, and are bounded on south by Gomal river. South of the Gomal River, the **Sulaiman Mountains** run for a distance of about 483 km in a north-south direction. At 11,295 ft is the highest peak called Tahkt-e-Sulaiman.

The Western Mountains have a number of passes, which are special geographical and historical interest. For centuries, they have been watching numerous kings, generals and preachers passing through them and the events that followed brought about momentous changes in the annals of mankind. Khyber Pass, the largest and the most renowned of these, is 56 km long and connects Kabul in Afghanistan with the fertile vale of Peshawar in the NWFP. The Tochi pass connects Ghazni in Afghanistan with Bannu in Pakistan and the Gomal Pass provides a route from Afghanistan to Dera Ismail Khan, which overlooks the Punjab Plain. The Bolan Pass connects the Sindh Plain with Quetta in Balochistan and onward through Chaman with Afghanistan.

Following are the mountain ranges that are fully or partially included in Pakistan:

- **Karakoram range**, highest peak is **K2** (8,611m or 28,244 feet).

- **Himalaya range**, highest peak in Pakistan is **Nanga Parbat** (8,126m or 26,653 feet).
- **Hindu Kush range**, highest peak is **Tirich Mir** (7,690 metres or 25,230 feet).
- **Sulaiman Mountains range**, highest peak is **Takht-e-Sulaiman** (3,487 m or 11,437 feet).
- **Safed Koh range**, highest peak is **Mount Sikaram** (4,761 m or 15,620 feet)
- **Pamir Mountains**, junction of the Tian Shan, Karakoram, Kunlun, and Hindu Kush ranges.
- **Salt Range**, a hill system in the Punjab Province, abundant in salt
- **Toba Kakar Range**, southern offshoot of the Himalayas in the Balochistan

2. The Plateaus

i. Balochistan Plateau: Balochistan Plateau lies in the East of Sulaiman range. The average altitude is about 2,000 ft. The physical features of the plateau are very varied but mountains, plateaus and basins predominate the scene. The mountains are carved off by innumerable channels and hill torrents, which contain water only after rains. Very little water, however, reaches the basins lying on their foot. Comparatively more important rivers are Zhob, Bolan, and Mulla located in the northeastern portion of Balochistan. Kalat Plateau at 7,000 -8,000 ft, in the center of Balochistan is the most important plateau. The largest desert is found in Balochistan. This is an area of inland drainage and dry lakes, the largest of which is Hamum-e-Mashkel which is 87 km long and 35 km wide. The surface is littered with sun-cracked clay, oxidized pebbles, salty marshes and crescent-shaped moving sand dunes. The area is known particularly for its constant mirages and sudden sandstorms. Balochistan is rich in mineral wealth of natural gas, coal, chromite, lead, sulphur and marble. The

reserves of natural gas at Sui are among the largest in the world. The gas is piped to Karachi, Hyderabad, Sukkur, Multan, Faisalabad, Lahore, Rawalpindi and Quetta for use as industrial power.

ii. Potohar Upland: The Potohar Upland commonly called the **Potohar Plateau**, lies to the south of northern mountains and is flanked in the west by River Indus and in the east by River Jhelum. This 1,000 - 2,000 ft upland is a typical arid landscape with denuded and broken terrain characterized by undulations and irregularities. These are a few outlying spurs of Salt Range in the south, and those of Khair Murad and Kala Chitta Range in the north. The ramparts of the Salt Range stretching from east to west in the south separate Potohar from the Punjab Plain. The real importance of the Salt Range lies in the large deposits of pure salt at Khewra and Kalabagh and the large seams of coal at Dandot and Makerwal.

3. The Plains

i. The Punjab Plain/ The Upper Indus Plain: The Punjab Plain comprises mainly the province of Punjab. It is the gifted fertile land of River Indus and its five eastern tributaries - Jhelum, Chenab, Ravi, Sutlej and Beas. The plain spreads from the south of Potohar up to Mithankot, where Sulaiman Range approaches river Indus. A unique network of canals extensively irrigates the entire plain. This system has been greatly expanded and improved in recent years by the construction of link-canals, dams, and barrages.

Pakistan has two great river dams: the Tarbela Dam on the Indus, near the early Buddhist site at Taxila, and the Mangla Dam on the Jhelum, where Punjab borders Azad Kashmir built as part of the Indus Basin Project. The Warsak Dam on the Kabul River near Peshawar is smaller. These dams, along with a series of headworks and barrages, are built by the British and expanded since independence, are of vital importance to the national economy and played an

important role in calming the raging floodwaters of 1992, which devastated large areas in the northern highlands and the Punjab plains.

ii. Sindh Plain/ The Lower Indus Plain: Sindh Plain comprises mainly the province of Sindh and stretches between the Punjab Plain and the Arabian Sea. River Indus flows here as a single river. The plain comprises of a vast fertile tract stretching westward from the narrow strip of flood plain on the right bank of River Indus, and a vast expanse of desert stretching eastward from the left bank. It is the heart of the Indus Valley Civilization dating back to 3rd millennium BC. Thousands of tourists from all over the world are attracted every year to visit the ruins of Moenjodaro near Larkana. This area yields abundant crops of rice, wheat and cotton. There are many lakes in Sindh which attracts thousands migratory birds during the winter season from Central Asia. Manchhar lake with its highly pulsating expanse of about 200 sq miles of area is the largest lake. Further south stretches the Indus Delta, which is a savage waste. At the extreme northwestern end of delta stands Karachi, the largest city and the industrial and commercial hub of Pakistan. It is also a port for Pakistan and terminal of Pakistan's railway system.

iii. Desert Areas of Pakistan: The desert areas include the steppes of the Sindh Sagar Doab (at its centre is the Thal, which has true desert conditions) and Cholistan in the Bahakalpur region (Punjab), which is known as the Nara or Registan in the Khairpur region (Sindh) and as the Thar Desert in the Thar Parkar region of southeastern Sindh. All these areas are extensions of the Thar Desert of western India.

iv. Coastlands of Pakistan: The coastline of Pakistan extends 1,046 km (650 mi) along the Arabian Sea. The Makran Coast Range forms a narrow strip of mountains along about 75 percent of the total coast length, or about 800 km (500 mi). These steep mountains rise to an elevation of up to 1,500 m (5,000 ft). Most of the coast is

underdeveloped, with deserted beaches and only a few fishing villages.

3.4 Pakistan's Weather and Climate

Pakistan lies in the **temperate zone**. The climate is generally **arid**, characterized by hot summers and cool or cold winters, and wide variations between extremes of temperature at various locations. The climate of Pakistan varies widely, with sharp differences between the high mountains and low plains. In the mountainous regions of the north and west, temperatures fall below freezing during winter and are mild during summer. In the Indus plains, temperatures range between about 32° and 49°C (about 90° and 120°F) in summer, and the average in winter is about 13°C (about 55°F).

Climatic Regions: Pakistan can be classified into the following four climatic regions.

- i. Sub-Tropical Continental Highlands
- ii. Sub-Tropical Continental Plateau
- iii. Sub-Tropical Continental Lowlands, and
- iv. Sub-Tropical Coastlands.

i. Sub-Tropical Continental Highlands: The northern areas of Pakistan are dominated by very high mountains. The climate changes there by altitude rather than by latitude. Therefore it is classified as Highland Climate. Sub-Tropical Continental Highlands include the outer and middle Himalayas, the north western hills (including Chitral, swat, Waziristan, Zohb and Loralai) and the Baluchistan hills (Quetta, Sarawan, Central Makran and Jhalawan). They are characterized by cold and snowy winters, warm summers, winter and spring rains, and frequent fog.

ii. Sub-Tropical Continental Plateau: This area comprises of north western part of Balochistan. The winter is very cold in this area but in summer the temperature rises very high and the dust storm strike the area. It is a high

altitude area with low rainfall and is mostly arid desert. There is scarcity of water. The rate of rainfall is 25 cm annually which occurs in spring. The climate is not at all dependent on the monsoon but this area receives rain due to intensity and continuation of western winds. From mid of May to September hot wind blows in Chagai and Kharan areas. Hot sand and dust storm are the characteristics of these places. In Nok Kundi and the areas around it the annual rainfall is less than 5 cm. It occurs in January and February. January is the coldest month here in which the temperature is about 3.5 °C. The hottest month is July when the temperature rises of 40 °C.

iii. Sub-Tropical Continental Lowlands: These include the entire Indus Plain (interior areas of Punjab and Sindh), with the exception of the coastal areas. The climate is generally arid and extreme. Winter is very cold and the summer is very hot. The summer is longer than winter and winter is shorter but severely cold. Jacobabad (the hottest place in Asia) and another hot place Sibi are located in this area and from there the temperature decreases northward in the higher latitudes and southward towards the coastal areas. Some of the extreme temperatures recorded reveal the extremely hot conditions prevailing in that region.

iv. Sub-Tropical Coastlands: The coastal area has arid coastal climate which includes all the coast of Pakistan ranging from Karachi coast to north-west up to Makran coast and in the south-east up to Rann of Kutch. This area has a mild temperature and receives rain of ordinary desert type. In summer, the temperature of the area is kept low by cold sea breezes. The uniformity of temperature is a unique characteristic of the coastal region. Occasionally, winds moving down the Baluchistan Plateau bring brief cold spells, otherwise winter is pleasant but it is very short. The daily humidity of air remains high. The annual rate of rainfall does not exceed 25 cm. The rate of rainfall increases in summer from west to east of Karachi. The winter rainfall is more in the far west area in the months of

December and February. The mean annual temperature is over 32 °C, and the rainfall over 18 cm. May and June are the hottest months and temperature decreases after the cloud cover in October.

Snowfall and Rainfall: Mountainous areas receive most precipitation as heavy **snowfall** in winter. In other areas of Pakistan, most precipitation comes with the summer monsoons during July and August. The summer monsoons are seasonal winds that bring torrential rainfall, breaking the hot, dry spell and providing much-needed relief. The **rainfall** is so heavy that it causes rivers in Punjab and Sind provinces to flood the lowland areas. Rainfall is scarce the rest of the year. Punjab Province has the most precipitation in the country, receiving more than 500 mm (20 in) per year. In contrast, the arid regions of the southeast (the Thar Desert in Sind) and southwest (Baluchistan) receive less than 125 mm (5 in) annually.

Seasons: Pakistan has four seasons: a cool, dry **winter** from December to February; a hot, dry **spring** from March to May; the **summer** rainy season, or southwest monsoon period, from June to September; and the **retreating monsoon period** of October and November. The onset and duration of these seasons vary somewhat according to location.

3.5 Economic Instability in Pakistan

Economic Instability suggests an economic system in which country has more expenditures than income and the fulfillment of necessities becomes difficult. Pakistan has been facing economic instability from the last 55 years. According to the latest available statistics, Sindh has highest per capita income rate in the country; it is three times higher than the NWFP, one and a half times higher than the Punjab and double than Baluchistan.

Causes of Economic Instability

1. Our non-developmental expenditures are more than developmental expenditures.

2. Our exports are less than imports.
3. The internal debt of Pakistan is US\$ 38 billion so the major portion of our budget goes in debt payments.
4. Our defence expenditures are also far more than we can afford.
5. Feudalism is an important factor responsible for keeping the rural society backward. The feudal lords made all possible efforts to put obstacles in the way of human development and did everything to keep areas as backward as possible in order to maintain their control.
6. Bureaucracy also interposed barriers in the way of progress and development because high government functionaries usually provide facilities in big cities.
7. Pakistan lacks natural resources.
8. There is no consistency in economic policies due to political instability.
9. The policy of nationalization and posting of incompetent also halted industrial progress.
10. Agricultural reforms are not properly implicated.
11. There is no industrial progress in backward areas whereas Karachi, Hyderabad, Faisalabad, Gujranwala, Sialkot and Lahore are centres of industrial progress. So there is a great disequilibrium in industrial development which leads to economic instability.
12. Foreign investors have stopped making investments due to political instability and terrorism in Pakistan.
13. There is no equal distribution of wealth in Pakistan which causes economic instability.
14. Robbery, theft and smuggling have become very common in Pakistan.
15. Increase in population at an alarming rate is making the economic situation worse. Pakistan still has a relatively high population growth rate of 1.8 percent per annum. Pakistanis make up 2.3 percent of the world's population.

which makes it the sixth most populous country and its population growth rate is still among the highest in the region. This situation is contributing to the worsening of social indicators in the country.

3.6 Pakistan – attraction for Tourists

Pakistan is a land of high mountains and beautiful valleys. It has a long coastal line and its temperature varies from hot to cold all over the year. It is considered among the best countries of the world as far as tourism is concerned. Beautiful valleys present the most attractive scenery. The most notable of these valleys are Neelum valley, Jehlum valley, Kaghan valley and Swat valley. Moreover, Murree, Ayubia, Nathia Gali, Skardu and Ziarat are also included among the most lucrative places where weather remains cold all over the year. During winter, these areas remain covered with snow and summer is always pleasant. Pakistan is replete with lakes, waterfalls and high mountains. Similarly our green fields, rivers, canals, beautiful flowers and good quality fruits are the causes of attraction for the tourists. Our coasts are extended from the Persian Gulf to India. All these things facilitate tourism and by the grace of Allah Almighty Pakistan is in possession of this natural wealth. But the sectarian violence, poor economic progress, political environment, modes of transportation and illiteracy have spoiled our image in the world. If we improve our environment, it is only then, that we will be able to earn billions of dollars from tourism industry. A healthy environment for business will prevail and economic stability will be achieved.

3.7 Pakistan – Gateway to Land Locked Countries

Afghanistan and Central Asian Countries (Kazakhstan, Kyrgyzstan, Tajikistan, Turkmenistan, and Uzbekistan) are located in North and North West of Pakistan. Central Asian Countries came into being as the result of the Soviet Empire's disintegration. As they do not have access to sea,

they are called landlocked countries. Since transportation through sea is the cheapest means for trade, no country in the world can maintain a favorable balance of trade without the help of marine trade facilities.

Nature had endowed Pakistan with the gift of warm water seaports. Pakistan's seaports remain operative throughout the year. Pakistan maintains two fine seaports i.e. Karachi Port and Port Qasim. Other seaports i.e. Ketty Bandar and Gawadar are under process. Progress on Gawadar port is being carried out very speedily.

Pakistan extends transit trade facilities to Afghanistan and the Central Asian States. Goods consigned for these states are first unloaded from ships at Pakistan seaports and sent to Afghanistan, Russia and other Central Asian States through roads. Central Asian Countries and Afghanistan have become members of Economic Cooperation Organization (ECO) to expand international trade. With a purpose to expedite and expand the transit facilities, an enormous network of motorways was also planned during the last decade of the twentieth century.

3.8 Map Reading

Maps are made for the study of earth. Our earth is round like a globe but it is not possible to show all the information on the globe. Therefore, maps are made for the detailed description of various geographical aspects. Maps are made on small and large scales, which are used for different purposes.

To study and understand maps, it is necessary that we should know the following aspects:

Definition of Map

When the earth or part of it is transferred to a flat sheet of paper, it is called map. Before making a map, it is necessary to make a scale, to draw longitudes and latitudes and to show the information in the form of symbols on the map.

i. Definition of Scale

Scale is the ratio between the distance of given points on the map and the distance between the corresponding points on the ground. In simple words, scale is the ratio between the distance on the map and the distance on the ground e.g. 1 inch to 10 miles - this scale will be considered as 1 inch on the map is equal to 10 miles on the ground. Scale can be shown in the form of a line and this line is drawn at the base of the map. It is called plain scale. Maps are made on small and large scales. On small scale maps, the information is generally brief while on large scale maps, the information is shown in detail.

ii. Map Projection

The transferring of lines of latitudes and longitudes from the globe to a plain paper is called map projection. The extent of any country is shown with the help of longitudes and latitudes. Our country Pakistan has an extent from 23 1/2 degree north to 37 degree north and 61 degree east to 77 degree east. To make its map, we have to draw these lines of reference first.

iii. Symbols

Rivers, mountains, roads and cities cannot be shown in their real form on the map. And there are many other features and information which can be shown with the help of symbols.

As the roads and mountains cannot be drawn on a paper, therefore, these are shown using different kinds of symbols e.g. a city is represented by a dot, *road* is shown as a red line, rivers and water bodies are coloured blue and mountains are shown using brown lines called contours.

iv. Direction

The knowledge of direction is also important in geography. One should keep in mind that in maps, the north will be on the top and south towards the base, east will be to the right and west to the left. On the basis of directions, we divide

the earth into two hemispheres i.e. northern hemisphere and southern hemisphere. We divide countries on the same basis, for example Northern Pakistan and Southern Pakistan.

v. The Lines of Reference (Equator, longitudes and Latitudes)

We can imagine the Earth as a sphere, with an axis around which it spins. The ends of the axis are the North and South Poles. The **Equator** is a line around the earth, an equal distance from both poles. The Equator is also the latitude line given the value of 0 degrees. This means it is the starting point for measuring latitude. Latitude values indicate the angular distance between the Equator and points north or south of it on the surface of the Earth.

A line connecting all the points with the same latitude value is called a **line of latitude**. This term is usually used to refer to the lines that represent values in whole degrees. All lines of latitude are parallel to the Equator, and they are sometimes also referred to as parallels. Parallels are equally spaced. There are 90 degrees of latitude going north from the Equator, and the North Pole is at 90 degrees N. There are 90 degrees to the south of the Equator, and the South Pole is at 90 degrees S. When the directional designators are omitted, northern latitudes are given positive values and southern latitudes are given negative values.

Lines of longitude, called meridians, run perpendicular to lines of latitude, and all pass through both poles. Each longitude line is part of a great circle. There is no obvious 0-degree point for longitude, as there is for latitude. Throughout history many different starting points have been used to measure longitude. By international agreement, the meridian line through Greenwich, England, is currently given the value of 0 degrees of longitude; this meridian is referred to as the Prime Meridian. Longitude values indicate the angular distance between the Prime Meridian and points east or west of it on the surface of the Earth.

The Earth is divided equally into 360 degrees of longitude. There are 180 degrees of longitude to the east of the Prime Meridian; when the directional designator is omitted these longitudes are given positive values. There are also 180 degrees of longitude to the west of the Prime Meridian; when the directional designator is omitted these longitudes are given negative values. The 180-degree longitude line is opposite the Prime Meridian on the globe, and is the same going either east or west.

Maps are made for different purposes, for example, for showing distribution of population, agriculture, distribution of industries and physical features etc. The location of any country is described with the help of longitudes, latitudes and directions. At the same time with the help of symbols, we can know the location of mountains, the areas that are irrigated by rivers and the location of cities. Furthermore, with the help of scale we can measure the distance between two places.



Chapter 4

Constitutional Development & Islamic System in Pakistan

4.1 Constitution Making in Pakistan

Pakistan was created entirely through a democratic and constitutional struggle. Islam is the anchor-sheet of Pakistan and democracy is ingrained deep into the Muslim psyche. Islam permits no "hero worship". Pakistan's record of Parliamentary democracy may be checkered but its return to this form after each pause and break more than vindicates the fact that democratic traditions are deep-rooted in Pakistan's polity.

The Muslims of India had, since the middle of nineteenth century, begun the struggle for a separate homeland on the basis of the Two Nation Theory. The British rulers realized that the Hindus and Muslims of India remained two separate and distinct nations and socio-cultural entities. The British rulers were left with no option but to eventually accept the demand of the Muslims of India.

On 3rd June 1947, Lord Mountbatten, the last Viceroy of India, called the conference of all the leaders of the Sub-continent and communicated to them his Government's Plan for the transfer of power. At that time, a notification was issued in the Gazette of India, published on 26th July 1947 in which the first Constituent Assembly of Pakistan

was given shape with 69 Members (later on the membership was increased to 79), including one female Member.

4.2 Objectives Resolution

Pakistan is the first nation in the world, whose creation was based on the religious motives. It was because of this reason that the popular and famous slogan of "**Pakistan ka Matlab Kiya? La Illaha Illallah**" was the main basis of the demand of Pakistan. But at the very outset of its establishment, it had no Islamic constitution of its own, so according to the independence act of 1947, the government of India Act 1935, with certain amendments was adopted by Pakistan. However, a new constitution was to be framed for the country since the old act of 1935 did not contain everything required for an independent Islamic state.

First Constituent Assembly (1947)

The first session of the first Constituent Assembly of Pakistan was held on 10th August 1947 at Sindh Assembly, Karachi. On 11th August 1947 Quaid-e-Azam Muhammad Ali Jinnah was elected unanimously as the President of the Constituent Assembly of Pakistan and the National Flag was formally approved by the Assembly. The foremost task before the first Constituent Assembly is of framing the Constitution for the nation.

On 12th August 1947, a resolution was approved regarding officially addressing Mr. Muhammad Ali Jinnah as "Quaid-e-Azam Muhammad Ali Jinnah". On the same day, a special committee called the "Committee on Fundamental Rights of Citizens and Minorities of Pakistan" was appointed to look into and advise the Assembly on matters relating to fundamental rights of the citizens, particularly the minorities, with the aim to legislate on these issues appropriately.

On 14th August 1947, the transfer of power took place. Lord Mountbatten, Governor General of India, addressed

the Constituent Assembly of Pakistan. The Quaid gave a reply to the address on which the principles of the State of Pakistan were laid. On 15th August 1947, Quaid-e-Azam was sworn in as the first Governor General of Pakistan. Mian Sir Abdur Rashid, Chief Justice of Pakistan, administered oath of office from him. The Quaid remained in this position till his death i.e. 11th September 1948. However, with the death of Quaid-e-Azam, the responsibility of framing the constitution fell onto the shoulders of the first Prime Minister, Liaquat Ali Khan.

Objectives Resolution

This resolution was passed by the First Constituent Assembly in March 1949 under the leadership of Liaquat Ali Khan. It contained those objectives on which the future constitution was to be based as stated by the founder of the nation, Quaid-e-Azam in February 1948, said:

“The constitution of Pakistan will be democratic and based on the fundamental laws of Islam... Islam and its ideology have taught us the lesson of democracy.”

Salient Features of Objectives Resolution

The salient features of the Objectives Resolution are as follows:

1. **Sovereignty Belongs to Allah:** The resolution clearly laid down that sovereignty over the entire Universe belongs to Almighty Allah alone and the authorities to be exercised by the people of Pakistan are a sacred trust.
2. **Federal System:** Federal System of Government was introduced in Pakistan.
3. **Golden Principles of Islam:** Principles of democracy, equality, freedom and social justice as laid down by Islam will be fully observed.
4. **Supreme Authority of the People:** The sovereignty of the state will be established through the elected representative of the people.

5. Life According to the Teachings of Islam: The Muslims will be provided with opportunity to order their lives in accordance with the teachings and requirements of Islam.

6. Protection of the Rights of Minorities: The rights and interests of the minorities will be freely profess and practice their religion will be protected.

7. Equal Rights to Citizens: All citizens will enjoy their rights on the principle of equality.

8. Development of Under Developed Areas: All efforts will be made for the development and progress of the under developed areas.

9. Independent Judiciary: Judiciary will be independent.

Objectives Resolution and Liaquat Ali Khan

While introducing the resolution in the constituent Assembly, Liaquat Ali Khan said:

“The ideals that promised the demand for Pakistan should form the corner stone of the state. When we use the word ‘Democracy’ in the Islamic sense it pervades all aspects of life. It relates to the system of government and to our society with equal validity because one of the greatest contributions of Islam has been the equality of all men.”

Importance of the Objectives Resolution

This resolution is of fundamental importance in the history of constitutions making in Pakistan because from the first constitution of 1956 till the constitution of 1973 (present constitution) whatever constitution was framed it was based on this Objectives Resolution. At the time it was passed, Mr. Liaquat Ali Khan called it **“the most important occasion in the life of this country, next in importance only to the achievement of independence”**.

It contains those steps and principles which were to be taken for the fulfillment of the basic aim of the freedom

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struggle that is the establishment of an Islamic society in Pakistan. Hence, it is a significant document in the constitutional history of Pakistan. When Liaquat Ali Khan visited America, in the course of his speech at New Orleans, he said:

"We believe in God and his Supreme sovereignty because we believe that civic life must have an ethical content and a higher purpose. But democracy, social justice, equality of opportunity and equality before the law of all citizens irrespective of their race and creed are also aspects of faith with us."

Conclusion

All the above mentioned principles were presented in the Objectives Resolution that is why this resolution is considered an important event in the constitutional history of the country. It was accepted by all classes of people. It provided a guide line for the future constitutions of Pakistan which were passed in 1956, 1962, and 1973. It consisted of such principles which revealed that character of constitution will be Islamic.

Basic Principles Committee (1949)

After the Objectives Resolution was passed in 1949, the Constitution Assembly set up a number of committees to draw the future constitution on the basis of the principles given in the Objectives Resolution. The most important among those committees was the Basic Principles Committee set up on March 12, 1949, by Khawaja Nazimuddin on the advice of Prime Minister Liaquat Ali Khan. The main function of this committee was to determine the basic principles of the future Constitution of Pakistan. The committee comprised 24 members, Maulvi Tamiz-ud-din Khan headed it and Liaquat Ali Khan was its Vice President.

The committee presented its interim report to the Legislative Assembly on 28th September, 1950. This was a short document presenting the guidelines and principles of

the future Constitution of Pakistan. The main clauses of this report were:

1. The Objectives Resolution formed a part of constitution as the 'Directive Principles of State Policy'.
2. The state of Pakistan would be a federation of provinces.
3. The head of the state would be a Muslim, elected by a joint session with the majority vote of the Central Legislature for a period of five years.
4. The Heads of the Provinces would be appointed by the head of the state for the term of five years.
5. The Central Legislature would consist of two Houses with equal powers. The Upper House, known as the House of Units, would consist of an equal number of representatives from all provinces while the lower House, known as the House of People, would give representation on population basis.
6. There would be three lists of subjects for the division of power between the Federation and the Units i.e. Federal, Provincial and Concurrent.
7. Each province would have its own legislature elected on the basis of adult franchise for five years.
8. In case of inconsistency between the federal law and the provincial law, the federal law would be prevailed.
9. Urdu would be national language of Pakistan.

4.3 Islamic Provisions of 1956 Constitution

The constitution included the following Islamic provisions:

1. **Islamic Republic of Pakistan:** The name of the country was adopted as the Islamic Republic of Pakistan.
2. **Objectives Resolution:** The Objectives Resolution was included as Preamble in the constitution.
3. **Islamic Law:** No law would be passed against the teachings of Quran and Sunnah and the existing laws would be made Islamic in character.

4. Muslim President: According to the 1956 Constitution the President should be a Muslim.

5. Religious Freedom: All citizens of Pakistan were granted freedom to profess, practice or propagate any religion and the right to establish, maintain and manage religious institutions.

6. Life according to the Holy Quran and Sunnah: According to the directive principles, steps were to be taken to enable the Muslims of Pakistan individually and collectively to order their lives in accordance with the Holy Quran and Sunnah.

7. Teachings of the Holy Quran: Teachings of the Holy Quran were to be made compulsory for Muslims.

8. Slavery and Forced Labour: Slavery and forced labour were prohibited.

9. Alcohol and Narcotics: The purchase and sale of alcohol and narcotics was banned and prostitution was prohibited.

10. Special Tax: No person should be compelled to pay any special tax, the proceeds of which were spent on the propagation of any religion other than his own.

11. Unity among Muslim Countries: The state was required to strengthen the bonds of unity among Muslim countries.

12. Organization for Islamic Research and Instruction: The President was required to set up an organization for Islamic Research and Instruction in advanced studies to assist in the reconstruction of Muslim society on a truly Islamic basis.

4.4 Islamic Provisions of 1962 Constitution

The 1962 Constitution contained the following Islamic provisions.

1. Objectives Resolution: The Objectives Resolution was included as Preamble in the constitution.

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2. Muslim President: According to the 1956 Constitution the President should be a Muslim.

3. Life according to basic concepts of Islam: According to the directive principles, steps were to be taken to enable the Muslims of Pakistan individually and collectively to order their lives in accordance with the fundamental principles and basic concepts of Islam.

4. Islamic Law: No law would be passed against the teachings of Quran and Sunnah and the existing laws would be made Islamic in character.

5. Social Evils: Practical steps were to be taken to eradicate social evils such as the use of alcohol, narcotic drugs, gambling etc.

6. Teachings of the Quran and Islamiat: Teachings of the Holy Quran and Islamiat were to be made compulsory for Muslims.

7. Zakat and Wakfs: Proper organization of Zakat, Waqfs and Mosques are ensured.

8. Islamic Research Institute: The President was required to set up an organization known as 'Islamic Research Institute' to assist in the reconstruction of Muslim society on a truly Islamic basis.

9. Advisory Council of Islamic Ideology: The Constitution of 1962 had introduced an Advisory Council of Islamic Ideology to be appointed by the President. It was required to recommend steps to the government which would enable the Muslims of Pakistan to order their lives according to concepts of Islam.

10. Unity among Muslim Countries: The state was required to strengthen the bonds of unity among Muslim countries.

4.5 Islamic Provisions of 1973 Constitution

On 7th April, 1972 the national assembly of Pakistan appointed a committee to prepare a draft of the permanent

constitution of Pakistan. A bill to provide a constitution was introduced by the committee in the Assembly on February 2, 1973. The Assembly passed the bill on 10th April, 1973 and at last the constitution came into force on 14th August 1973. The present constitution (1973) provides for the protection and preservation of Islamic Concept of life. It also attempts to propagate and implement the basic teachings of Islam. The following are the Islamic provisions of 1973 constitution based on the principles of Holy Quran and Sunnah.

1. **Official Name:** Pakistan will be known as "Islamic Republic of Pakistan."
2. **State Religion:** Islam will be the state religion of Pakistan.
3. **Sovereignty Belongs to Allah:** Sovereignty over the entire Universe belongs to Almighty Allah and the authority bestowed by him on men is a sacred trust which the people of Pakistan will exercise with the limits prescribed by Quran and Sunnah.
4. **Definition of a Muslim:** The constitution also gives the definition of a Muslim. A person who believes in Tauheed or Oneness of Allah, and in the absolute and unqualified finality of the prophethood of Hazrat Mohammad (P.B.U.H) as the last prophet of Allah has described as a Muslim.
5. **A Muslim to be a President and Prime Minister:** The constitution laid down that only Muslims will be elected President and Prime Minister of Pakistan. Non non-Muslim could hold these offices.
6. **Islamic Way of life:** Steps will be given to enable the Muslims of Pakistan to order their lives in accordance with the fundamental principles and basic concepts of Islam.
7. **Promotion of Social Justice and Eradication of Social Evils:** The state will take necessary steps for prosecution of social justice and eradication of social evils and will

prevent prostitution, gambling and taking of injurious drugs, printing, publication, circulation and display of obscene literature and advertisements.

8. Teachings of Holy Quran and Islamiat: The state will try to make the teachings of Holy Quran and Islamiat compulsory to encourage and facilitate the learning of Arabic language. •

9. Provision relating to the Holy Quran and Sunnah: All existing laws will be brought in conformity with the injunctions of Islam as laid down in the Holy Quran and Sunnah and no law will be enacted which is repugnant to such injunctions.

10. Council of Islamic Ideology: There is a council of Islamic ideology which will guide the government in respect of Islamic teachings, their implementation and propagation. Its chairman and members are appointed by President. Although its advice is not binding on the government yet it is not easy for any government to ignore or over rule its suggestion or opinion regarding any law.

11. Zakat and Wakfs: Proper organization of Zakat, Waqfs and Mosques are ensured.

12. Error Free Publication of Quran: The government will endeavour to secure correct and exact printing and publishing of the Holy Quran.

13. Strengthening Bond, with Muslim World: The state will endeavour to strengthen fraternal relations among Muslim countries in order to promote Islamic unity.

14. Ahmadi's - a Non Muslim Minority: According to the second amendment of 1973 constitution, the Qadiani group or the Lahori group who call themselves "Ahmadi's" were declared as Non-Muslim minority.

4.6 Difficulties in the way of implementing Islamic Provisions

Practically the Constitution of Pakistan is based upon the Islamic principles. The proposals made in Objective Resolution could not be implemented. The basic reason for this is the attitude of some people in power, who are not ready to leave the laws introduced by the British Government.

A class of the people tried to make the country secular due to their conspiracy, the Islamic laws could not be implemented. Moreover, the different classes of them interpreted Islam according to their own view points, and raised different slogans about Islam and created ambiguity regarding the implementation of Islamic Laws. The illiteracy of the people and the backward economic condition of the country became hurdles in the way of the implementation of Islamic Laws.

4.7 Steps towards Islamization in Pakistan

Pakistan is an ideological state which was found for the Muslims to lead their lives according to the principles of Islam. All the laws made and implemented in this country have been designed keeping in view the teachings of Holy Quran and Sunnah. Quaid said:

"It is my belief that our salvation lies in following the golden rules of conduct set for us by our great law given by the Prophet of Islam. Let us lay the foundation of our democracy on the basis of truly Islamic ideals and principles. Our Almighty Allah taught us that the decisions in the affairs will be guided by discussing and consultation."

All the constitutions that have been implemented in our country (1956, 1965 and 1973) contained Islamic Provisions. To accomplish these provisions, the Government of Pakistan (1977-88) has taken the following steps to introduce Islamic Laws in the country.

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1. Haddood Ordinance: It was promulgated in the country on 10th February, 1979. In the light of Haddood ordinance different punishments were prescribed for various crimes. According to the Haddood Ordinance, manufacture, export, import and use of alcohols was considered as a crime. Any person found guilty will be liable of the punishment of 30 lashes and 5 years imprisonment. The second Haddood Law is concerned with the crime of theft whereas the third Haddood law is meant for adultery and rape (Zina-bil-Jabr), whose punishment is stoning the adulter to death.

2. Establishment of Federal Shariat Courts: It is a highly important step undertaken by the Government on 26th May, 1980. This Court decides various issues brought before it in the light of Holy Quran and Sunnah. Any citizen can challenge any law of the country in the Shariat Court where he has to prove that a certain law is against the injunction of Islam and therefore be declared as unliable.

3. Zakat and Ushr Ordinance: Zakat and Ushr Ordinance was promulgated in the country on June 20, 1980. According to this ordinance, a 'Zakat Fund' will be established to collect all sorts of gift and it will be compulsory for every Sahib-e-Nisab Muslim to pay Zakat by deducting it from his/her account in the bank.

Ushr is the tax levied on yield of agricultural land in cash or kind. According to this ordinance, every owner who ploughs and cultivates land is bound to deposit 10% of his earning as Ushr.

4. Interest-Free Banking: On January 1981, the interest-free banking system was introduced in Pakistan. According to this system, the account holder becomes the partner with the bank in its profit or loss and shares it according to his investment in the bank.

5. Wifaqi Mohtasib: With a purpose to fight the vices like illegal gratification, corruption and inefficiency of the government functionaries, a new office of Ombudsman,

4: Constitutional Development and Islamic System in Pakistan also known as Wifaqi Mohtasib, was created in the federal government.

6. **Ramazan:** Taking food and drinks at public places was strictly prohibited during the month of Ramazan.
7. **Teaching of Islamic and Pakistan Studies:** In the light of University Grants Commission all universities of Pakistan and Boards of Education have been given instructions to introduce Islamiat and Pakistan Studies as a compulsory subject in intermediate, degree and post graduate classes so that the system of Education should become compatible to the Ideology of Pakistan.
8. **Establishment of Islamic University:** Shariat Faculty has been established in various universities for the promotion of Islamic teachings. The function of Jamia Islamia Bahawalpur has been streamlined and an International Islamic University, Islamabad has also been established.
9. **New Education Policy:** In April 1979, a new education policy was made on the basis of Islamic concepts and the Ideology of Pakistan. In the light of the new policy, separate women universities were set up in Lahore and Karachi.
10. **Masjid Maktab Scheme:** A Masjid Maktab Scheme was introduced for the Islamization of educational system at elementary level.
11. **Fiqah:** Fiqah (Islamic Jurisprudence) was introduced as a compulsory subject in Law Colleges.
12. **Commissioned Officers:** Religious teachers in the Armed Forces, for the first time, were given the status of Commissioned Officers.
13. **Degrees of the Religious Institutions:** In order to enhance the prestige of the ulema in the society, higher degrees of the religious institutions were recognized at par with B.A. and M.A. degrees.

14. Nizam-e-Salat and Arrangement of Azan: Nizam-e-Salat was promulgated to persuade the general public and the employees of the Government offices to pray five times a day. Arrangements for broadcasting Azan were also made on Radio and Television.

15. Live Hajj Transmissions: Regular practice of live Hajj transmissions and other important religious events was started.

16. Unislamic Literature: A ban has been put on the printing, distribution and sale of indecent and unislamic literature which is likely to propagate against the ideology of Pakistan or to give rise to provincial, lingual or sectorial prejudice.

17. National Dress, Language, Anthem and Flag: Wearing of the national dress was encouraged and was made compulsory in some cases. President Zia-ul-Haq established the tradition of delivering formal addresses in national language. Furthermore, the use of national anthem and flag was also promoted.

Afterwards Nawaz Sharif's Government took two steps to introduce Islamic System.

1. Shariah Bill: In May 1991 the Parliament passed a Shariah bill. The Bill was initiated with the purpose of implementing Islam as the effective and justiciable law of the land.

2. Pakistan Baitulmaal: Pakistan Baitulmaal was established in February 1992. Its headquarter is situated at Lahore but provincial offices are working in all the four provinces of Pakistan.

Conclusion

The above steps taken by the Government towards Islamization in the country will certainly lead the nation to progress and prosperity within the limits prescribed by the Holy Quran and Sunnah.

4.8 Rights and Duties According to 1973 Constitution

Rights: Rights are those demands for the welfare of the people, and which are fulfilled and recognized by the government. Rights are of two types i.e. Moral and Legal Rights.

A. Moral Rights:

The moral rights are based on the moral values of the society. The type of moral values available in a society, ensure moral rights of the people, for example, the rights of parents, the rights of husband and wife etc. The law does not come into operation by itself, if these rights are not fulfilled.

B. Legal Rights:

These rights are recognized by the state. If any one violates them he is punished. It means that the force of the state is at the back of these rights. The legal rights are divided into civil and political rights.

i. Civil rights: The civil rights are essential for the civilized life and without them no society can exist. They are as under: -

- **Right to live:** Every citizen has the basic right to live.
- **Right to residence:** Every citizen can live anywhere in a state, he likes.
- **Right to property:** Every citizen has the right to have property in his name.
- **Right to family:** Every citizen has the right to marry and to have family.
- **Right to profession:** Every citizen has the right to service, business or profession.
- **Right to faith and religion:** Every citizen has the right to adopt religion and profess his faith, as he likes.

- **Right to expression:** Every citizen has right to freedom of expression of his thought.
 - **Right to association:** Every citizen has the right to join any association or to form his own association.
 - **Right to language and culture:** Every citizen has the right to have any language and culture, and can take steps for their protection and progress.
 - **Right to education:** Every citizen has the right to have education.
 - **Right to pact:** Every citizen has the right to conclude a business pact with others.
 - **Right to movement:** Every citizen has the right of freedom of movement.
 - **Right to equality:** Every citizen is equal in the eye of law, and has the right to have an equal social status.
- ii. Political Rights:** Political rights are necessary for the political development of the citizens and for the rule of democracy. They are:-
- **Right to vote:** Every citizen has the right to vote to his favourite candidate.
 - **Right to election:** Every citizen has the right to contest the election.
 - **Right to office:** Every elected citizen has the right to office.
 - **Right to criticism:** Every citizen has the right to criticize the government.
 - **Right to party:** Every citizen has the right to join any party or to form his own party.
 - **Right to complaint:** Every citizen has the right to make a complaint to the government.

Rights of Citizens According to Constitution of 1973

The Constitution of 1973 of Pakistan provides numerous basic rights to its citizens. Moreover, some limitations were also imposed on government that it cannot make any law to curtail the fundamental rights of the citizens. Following are the fundamental rights of the citizens of Pakistan:-

- Every citizen cannot be deprived from life.
- No citizen can be arrested without telling the reason. He must be presented to the court of a Magistrate within 24 hours after his arrest.
- No citizen is punished for his previous crime.
- No citizen is punished twice, for a crime.
- Every citizen has the liberty of movement in Pakistan.
- Every citizen has the right of peaceful assembly.
- Every citizen has the right to form association or union.
- Every individual has the liberty to adopt any trade, business, or profession.
- All citizens have the freedom of expression.
- Every citizen is free to preach his religion.
- Every citizen has the liberty to purchase property.
- No citizen can be deprived of having property in his name.
- All the citizens are equal in the eye of law irrespective of religion, colour, race and sex. All have the equal status in the society.
- Every citizen has liberty not to be treated discriminately in respect of employment.
- Every citizen has the right to be protected with regard to language and culture.

Duties: Citizens are expected to perform some responsibilities in lieu of their rights; which are known as duties. The duties of a citizen are given below:

- **Loyalty:** Every citizen must be loyal to his country and be ready to present every type of sacrifice for its safety.
- **Following of laws:** Every citizen must follow the laws of the country and must not break it.
- **Payment of taxes:** Every citizen must pay taxes in time.
- **Cast vote:** Every citizen must cast vote honestly.
- **Service of masses:** Every citizen must serve the masses.
- **Learning of knowledge:** Every citizen must learn knowledge himself and must impart knowledge to his children.
- **National interest:** Every citizen must prefer national interest to his personal interest.

Duties of Citizens According to Constitution of 1973

According to Constitution of 1973, some duties are assigned to the citizens who have to perform them at every cost. These duties are those, which have been mentioned above, for example, be loyal to the country, follow the laws pay the taxes in time, cast vote honestly and protect the national interest. If any citizen of Pakistan does not perform these duties, he is accused of the disloyalty to the country and nation, and is not respected by the members of society.

Fulfillment of these duties is a moral and legal duty of every citizen, because the right of one is the duty of the other and vice versa. Balance between the rights and duties is necessary in every society. Where there is no balance, there is anarchy. Therefore, every citizen can get benefit of his rights if he fulfills his duties honestly and gives the rights to others.

4.9 Human Rights

The concept of Human Rights was first given by the Holy Prophet (PBUH) fourteen hundred years ago, which was a charter of Human Rights. It laid the foundation of fundamental human rights. In the modern age, the human rights are also given great importance. Every country is adopting democracy and framing constitution. The chapter of fundamental rights is being included in the Constitution of every country by following the example of France.

Likewise, when Pakistan adopted the first Constitution of 1956 the chapter of fundamental rights was made its part. After its abolition, when the second Constitution of 1962 was framed, the chapter of fundamental rights was incorporated in it through an amendment under the pressure of the people. When the Constitution of 1973 was passed by the National Assembly, the chapter of fundamental rights was also incorporated. Thus, the fundamental rights are mostly granted by the constitutions of the countries.

4.10 The Last Sermon of Hazrat Muhammad (P.B.U.H) (9th Zul-hajj, 10 Hijra/ 6th March, 631 A.D.)

The Farewell Pilgrimage of the Prophet Muhammad (P.B.U.H.) was a significant historical event in the Muslims life. The text of the last sermon of Prophet Muhammad is as follows:

“All Praise is due to Allah, so we praise Him, and seek His pardon and we turn to Him. We seek refuge with Allah from the evils of ourselves and from the evil consequences of our deeds. Whom Allah guides aright there is none to lead him astray.

I BEAR WITNESS THAT THERE IS NO GOD BUT ALLAH (La Elaha Ella Allah), the One, having no partner with Him. His is the sovereignty and to Him is due all praise. He grants life and causes death and is powerful over everything. THERE IS NO GOD BUT ALLAH (La Elaha

Ella Allah), the One; He fulfilled His promise and granted victory to His bondsman, and He ALONE routed the confederates (of the enemies of Islam).

O People, just as you regard this month, this day, this city as Sacred, so regard the life and property of every Muslim as a sacred trust. Return the goods entrusted to you to their rightful owners. Hurt no one so that no one may hurt you. Remember that you will indeed meet your Lord, and that he will indeed reckon your deeds. Allah has forbidden you to take usury, therefore all usury obligations will henceforth be waived. Your capital is yours to keep. You will neither inflict nor suffer any inequity.

Verily I have left amongst you that which will never lead you astray, the BOOK OF ALLAH, which if you hold fast you will never go astray, And beware of transgressing the limits set in the matters of religion, for it is transgression of religion that brought destruction to (many people) before you.

O People, it is true that you have certain rights with regard to your women but they also have rights over you. Remember that you have taken them as your wives only under Allah's trust and with His permission. If they abide by your right, then to them belongs the right to be fed and clothed in kindness. Do treat your women well and be kind to them for they are your partners and committed helpers. And it is your right that they do not make friends with anyone of whom you do not approve, as well as never to be unchaste.

Behold, Worship your Lord; offer prayers FIVE TIMES a day; observe FAST IN THE MONTH OF RAMADAN; pay READILY the Zakat on your property; and perform the pilgrimage to the House of God if you can afford to and obey your rulers and you will be admitted to the Paradise of your Lord.

All mankind is from Adam and Eve, an Arab has no superiority over a non-Arab nor a non-Arab has any

superiority over an Arab; also a white has no superiority over a black nor does a black have any superiority over a white - except by piety and good action. Learn that every Muslim is a brother to every Muslim and that the Muslims constitute one brotherhood. Nothing will be legitimate to a Muslim which belongs to a fellow Muslim unless it was given freely and willingly. Do not therefore do injustice to yourselves. Remember one day you will meet Allah and answer your deeds. So beware: do not stray from the path of righteousness after I am gone.

O People. Listen and obey, though a mangled Abyssinian slave is appointed your Amir (ruler), PROVIDED he executes (the ordinance of) THE BOOK OF ALLAH among you."

4. 11 Declaration of Human Rights (1948)

On December 10, 1948 the General Assembly of the United Nations adopted and proclaimed the Universal Declaration of Human Rights. The General Assembly proclaims This Universal Declaration of Human Rights as a common standard of achievement for all peoples and all nations. Followings are some main articles of proposed human rights:

Article 1: All human beings are born free and equal in dignity and rights.

Article 2: No distinction will be made on the basis of the political or international status of the country to which a person belongs.

Article 3: Everyone has the right to life, liberty and security of person.

Article 4: No one will be held in slavery or servitude; slavery and the slave trade will be prohibited in all their forms.

Article 5: No one will be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Article 6: Everyone has the right to recognition everywhere as a person before the law.

Article 7: All are equal before the law and are entitled without any discrimination to equal protection of the law.

Article 8: Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the law.

Article 9: No one will be subjected to arbitrary arrest, detention or exile.

Article 10: Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal.

Article 11: Everyone charged with a penal offence has the right to be presumed innocent until proved guilty.

Article 12: No one will be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation.

Article 13: Everyone has the right to freedom of movement and residence. Everyone has the right to leave any country, including his own, and to return to his country.

Article 14: Everyone has the right to seek and to enjoy in other countries asylum from persecution.

Article 15: Everyone has the right to a nationality.

Article 16: Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family.

Article 17: Everyone has the right to own property alone as well as in association with others.

Article 18: Everyone has the right to freedom of thought, conscience and religion.

Article 19: Everyone has the right to freedom of opinion and expression.

Article 20: Everyone has the right to freedom of peaceful assembly and association.

Article 21: Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.

Article 22: Everyone, as a member of society, has the right to social security.

Article 23: Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.

Article 24: Everyone has the right to rest and leisure.

Article 25: Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care etc.

Article 26: Everyone has the right to education.

Article 27: Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.

Article 28: Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.

Article 29: Everyone has duties to the community in which alone the free and full development of his personality is possible.

Article 30: Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.



Chapter 5

Administrative Structure of Pakistan and Good Governance

5.1 Federal Government

The present constitution is federal, Parliamentary, democratic and Islamic constitution. The features of federal Government are given below.

Majlis-e-Shoora (Parliament):

The Central Legislature of Pakistan is called Majlis-e-Shoora (Parliament). It is a bicameral legislature, consisting of two Houses, namely, the National Assembly and the Senate. The National Assembly consists of 342 members, of which 60 are women, and 10 are representatives of the Pakistani minority communities, and the remaining 272 members are elected by the people of Pakistan on the basis of universal, adult franchise. The detail of the seats in National Assembly is as follows:

Province	General Seats	Women Seats	Minorities	Total
Punjab	148	35	-	183
Sindh	61	14	-	75
NWFP	35	08	-	43

Baluchistan	14	03	-	17
FATA	12	-	-	12
Islamabad	02	-	-	02
Minorities	-	-	10	10
Total	272	60	10	342

The National Assembly is elected for a period of 5 years, unless dissolved earlier. A member of the National Assembly must at least be 25 years of age.

The Senate is the Upper House of Majlis-e-Shoora (Parliament). It consists of 100 members, who are chosen on the basis of 22 members from each Province, 08 from FATA, and 04 from the Federal Capital Area (Islamabad). The detail of the seats in Senate is as follows:

Province	General Seats	Women Seats	Technocrats	Total
Punjab	14	04	04	22
Sindh	14	04	04	22
NWFP	14	04	04	22
Baluchistan	14	04	04	22
FATA	08	-	-	08
Islamabad	02	01	01	04
Total	66	17	17	100

The term of the Senate is six years. Half of its members shall retire after every three years whereas everyone is

entitled to complete six years term. A member of the Senate must be at least 30 years of age.

The Majlis-e-Shoora (Parliament) has the power to make laws regarding the subjects mentioned in the Federal List which contains 67 (59+8) subjects, such as defence, foreign relations and policy, currency and coins, post and telegraph, foreign trade, etc. It has also the power to make laws regarding the subjects mentioned in the Concurrent List. However, Majlis-e-Shoora (Parliament) has no power to make laws which are repugnant to the injunctions of Islam. Majlis-e-Shoora (Parliament) has also the power to adopt the national budget and grant money to the Central Government.

The President: The President of Pakistan is the constitutional Head of State. It means that his position is only titular, for all his powers are exercised by the Central Cabinet, headed by the Prime Minister. Any citizen of Pakistan, who is a Muslim and at least 45 years of age and is qualified to be a member of the National Assembly can be a candidate for the presidency, and is elected as President by the majority votes of the members of the two Houses of Majlis-e-Shoora (Parliament), sitting in a joint meeting. The President holds office for a term of five years and can stand for the second term as well. But no person can be a President for more than two consecutive terms.

The President, as Head of State, has all the executive, legislative, judicial and emergency powers. But he exercises them with the aid and advice of the Prime Minister and his Cabinet. He appoints all the highest officials of the Pakistan Government, such as the Chief Justice and other Judges of Supreme Court, the Chiefs of Staff of the Naval, Air and Land Forces, the Attorney-General of Pakistan, members of the various Constitutional Commissions, like the Islamic Advisory Council, the Governors of the Provinces etc. All bills passed by Majlis-e-Shoora (Parliament) must be signed by him to become laws. He also issues ordinances. He has the power to grant

pardon or remit or commute any sentence passed by any court or tribunal. In case of threat to the security of Pakistan or any part of it, he can proclaim a state of emergency, during which the country or disturbed part will be under the control of the Federal Government. The President can dissolve the National Assembly but the President has to submit a reference to the Supreme Court within fifteen days, which will give its verdict within thirty days

The Prime Minister: The Prime Minister is the real executive. He exercises all the powers of the President. A person who is the leader of the majority party in the National Assembly is summoned by the President and appointed as the Prime Minister. He then chooses his ministers from among the members of Majlis-e-Shoora (Parliament), who form his Cabinet. The Prime Minister is also the leader of the House in the National Assembly and has the support of the majority of its members. If he loses this support, he must either resign and give place to the new majority leader in the House, or dissolve Majlis-e-Shoora (Parliament) and hold new general elections within two months. If his party does not win majority of seats of the National Assembly in the general elections, he resigns and the new leader of the majority party becomes the new Prime Minister. The Prime Minister has the privilege to give the advice to the President for the dissolution of National Assembly and it would stand dissolved within 48 hours. The Prime Minister is the head of government and rules the country with the assistance of his Cabinet of Ministers, for which he and his Cabinet are responsible before the National Assembly. He proposes new laws, determines policies of the Government and gets them approved by the Majlis-e-Shoora (Parliament).

The Central Cabinet: The Ministers of the Central Cabinet are chosen by the Prime Minister and are answerable to him and Majlis-e-Shoora (Parliament) for the conduct of business of the state and of their departments.

Each Minister is the head of Government department or departments, for which he is answerable before the Majlis-e-Shoora (Parliament). The Prime Minister is responsible for the whole Cabinet before the Majlis-e-Shoora (Parliament).

The Supreme Court: The Supreme Court is the capital court of law in Pakistan. It consists of a Chief justice and fifteen judges. The judges of the Supreme Court retire at the age of 65. The Supreme Court has (i) original jurisdiction in all disputes between the Federal and a Provincial Government or between two Provincial Governments: (ii) appellate jurisdiction to hear appeals from all judgments or sentences of a High Court and (iii) advisory jurisdiction in all matters referred to it by the President of Pakistan for its opinion.

5.2 Provincial Government

Being a Federation, each of the four Provinces of Pakistan has its own Provincial Government, which consists of a Governor, a Provincial Assembly, a Chief Minister and his Cabinet and a High Court.

The Governor: Each Provincial Government is headed by a Governor, who is appointed by the President of Pakistan and holds office during the pleasure of the President. However, a person to be appointed as Governor must be at least 35 years of age. The Governor is a constitutional head of the Province and exercises his powers in accordance with the advice of the Chief Minister of the Province. He runs the business of the Province through the Chief Minister and his Cabinet. He is consulted at the time of appointment of a Judge of the High Court of the Province. He can appoint the Advocate General of the Province. He summons the meetings of the Provincial Assembly and can also dissolve it with the consent of the President. If a state of emergency is proclaimed in the whole or part of the Province, he acts on the instructions of the President of Pakistan.

The Provincial Assembly: Every Province has a Provincial Assembly. The Punjab Provincial Assembly and Sindh Provincial Assembly consist of 371 and 168 members respectively whereas N.W.F.P. Assembly and Baluchistan Assembly consist of 124 and 65 members correspondingly. Each Provincial Assembly has also a few representatives of women and of the minorities. The detail of the representation of present Provincial Assemblies is as follows:

Province	General Seats	Women Seats	Minorities	Total
Punjab	297	66	08	371
Sindh	130	29	09	168
Baluchistan	51	11	03	65
NWFP	99	22	03	124
Total	577	128	23	728

The Provincial Assemblies are elected by the provincial people on the basis of universal adult franchise for a term of five years, unless dissolved earlier. The Provincial Assembly is summoned, prorogued and dissolved by the Governor on the advice of the Chief Minister. It has the power to make laws with regard to the subjects not enumerated in the Federal List. They are the residuary powers. It has also the power to pass the budget and grant money to the Provincial Government. The Provincial Assembly has a Speaker and a Deputy Speaker. They are chosen from among the members of the Provincial Assembly when it meets for the first time after the general elections.

The Chief Minister: After the general elections, when a new Provincial Assembly meets for the first time, its members elect from among themselves a member by majority vote as the Chief Minister, who is summoned by the Governor to hold this office. He then forms his Cabinet of Ministers, by choosing them from among the members of the Provincial Assembly. The Chief Minister and his Cabinet hold office so long as they have the confidence of the majority of the members of the Assembly. The Chief Minister is the Head of the Provincial Government His advice is binding on the Governor of the Province in the performance of his duties.

The Provincial Cabinet: The Chief Minister is assisted by a Cabinet of Ministers, which is chosen among the members of the Provincial Assembly. They hold office during the pleasure of the Chief Minister, who is their leader. Each minister is individually responsible to the Chief Minister for the department or departments under his control and the whole Cabinet is individually and collectively responsible to the Provincial Assembly for the performance of their functions. If a vote of no confidence is passed by the Assembly against a Minister, he has to resign and if against the whole Cabinet, the Chief Minister along with the whole Cabinet has to resign.

The High Court: Each Province has its own High Court which is the highest court of law in the Province. It consists of a Chief Justice and a number of Judges, whose number is fixed by law or by the President of Pakistan. They are appointed by the President of Pakistan after consulting the Governor of the Province concerned, the Chief Justice of the Province and the Chief Justice of the High Court of the Province concerned. They hold office till the age of sixty two years. The High Court has the following powers:

- (i) It has original jurisdiction in the enforcement of the Fundamental Rights.
- (ii) It has appellate jurisdiction in all orders, sentences and judgments of the lower courts in the Province.

- (iii) It has the power to declare any provincial law null and void if it is repugnant to any provision of the Constitution.
- (iv) It has the power to supervise the work of all the subordinate courts in the Province.

5.3 Local Government

Historical Background

Before the emergence of Pakistan, Lord Rippin, the Viceroy of India, introduced the system of local government, and established local boards at the level of district and tehsil, which solved the problems of local people. But these institutions failed to solve the problems of the people due to lack of powers and resources.

After the establishment of Pakistan the system of Lord Rippin was adopted but it could not prove useful because it was used as a political weapon. Thus it was completely suspended in 1958; and after the imposition of Martial Law, it was abolished.

Ayub Khan issued an Ordinance of Basic Democracies on October 27, 1959, and introduced the system of local governments in Pakistan. It was aimed to devolve the power at grass root level to solve the problems of the people through their own representatives. This system could not bring any viable change, and nor could solve the problems of the people because it was made an electoral college for the election of president and the assemblies. It was abolished by the new government.

As a result of the elections of 1970, Z.A. Bhutto and Sheikh Mujeeb-ur-Rehman emerged as majority leaders in West and East Pakistan respectively. East Pakistan was separated due to non-transferring of power to the representatives of the people. Z. A. Bhutto was given the power of the government in West Pakistan. Bhutto failed to establish the system of local governments through political process, but he introduced a system through an ordinance, which could not succeed.

Zia-ul-Haq, after coming into power, reviewed the system of local governments and conducted the elections for local governments twice during his tenure and established the system on strong footings, which progressed step by step.

General Pervez Musharraf, after taking over the government on October 12, 1999 promised to bring drastic changes in the local government system, so that the power could be transferred to the people at lowest level. He held the elections of local governments in phases from December 2000 to August 2001 and a new local government system was installed in 2001 for establishing genuine and sustainable democracy for durable governance and irreversible transfer of power to the people. The system has three levels of local government: district (zila), tehsil(taluka)/town and union. There are 110 districts, 334 tehsils, 62 towns in City Districts and 6,125 unions.

Province-wise position of local areas under the Local Government Ordinances, 2001 is given in the table below:

Province	Districts + City Districts	Tehsils + Towns	Union Councils
Punjab	30+5=35	106+38 =144	3464
Sindh	22+1=23	103+18=121	1108
NWFP	23+1=24	50+04=54	986
Balochistan	27+1=28	75+02=77	567
FATA	-	-	-
FCA	-	-	-
Total	102+8=110	334+62=396	6125

The present day local government system in Pakistan stems from the reforms introduced in 1999 when the Government of President Pervez Musharraf proposed a seven point agenda to address the issues of national reconstruction:

1. Rebuilding national confidence and morale;
2. Strengthening the federation whilst removing inter-provincial disharmony;
3. Reviving investor confidence;
4. Ensuring law and order;
5. Depoliticising state institutions;
6. Ensuring across the board accountability; and
7. Devolving power to the grass roots level.

National Reconstruction Bureau (NRB) was set up on 18 November, 1999, to work on reconstruction of institutions of the State.

Local Government Plan 2000

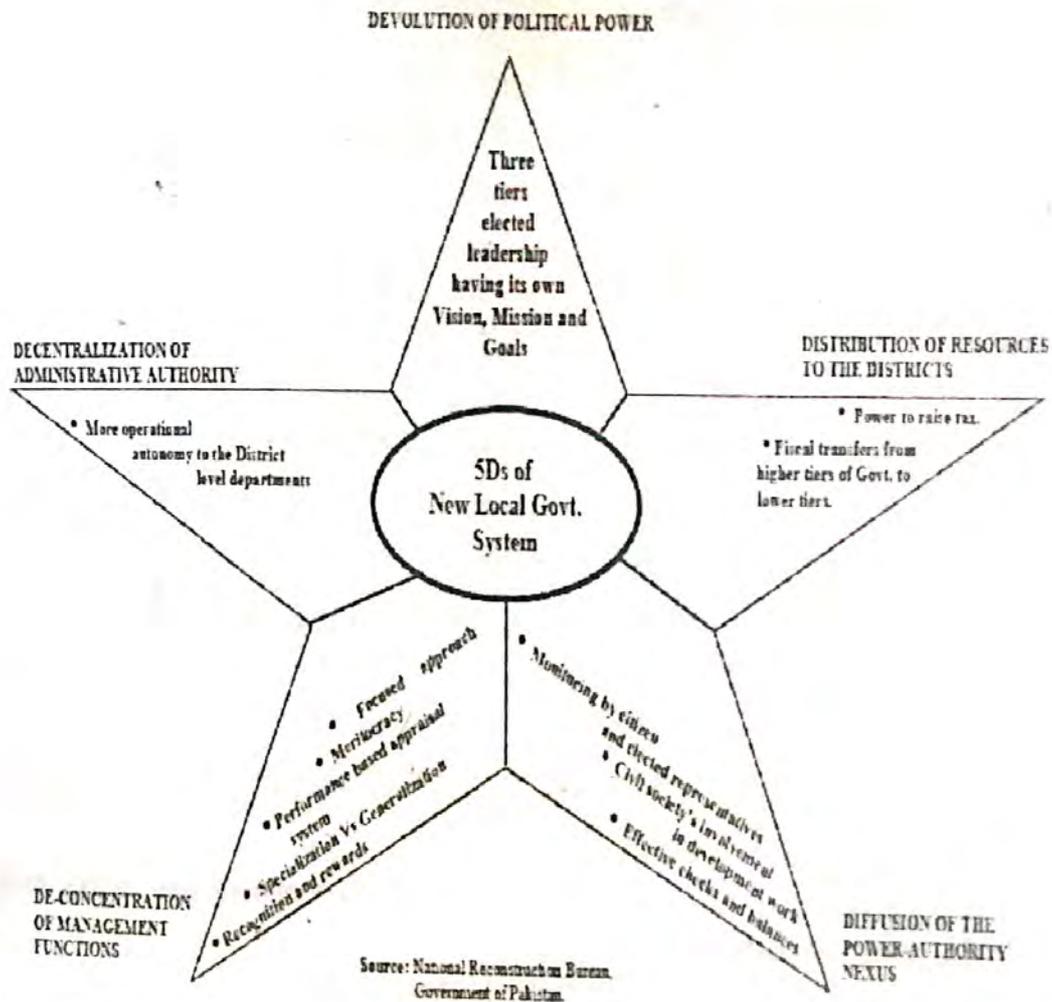
The blue print of local government system was announced by the Chief Executive of Pakistan on 23rd March, 2000, and final plan was announced on 14th August, 2000. The Local Government Ordinances were promulgated by the Provincial Governments on 14th August, 2001 as provincial legislation

Guiding Principles

With the installation of local governments in the districts, the power stands devolved to the locally elected representatives and decentralization of administrative and financial authority to local governments. The system has been designed to ensure that the genuine interests of the people are served and their rights safeguarded. The strategy for devolution of power was based on three Basic Principles, viz., People-Centered Development, Rights and Responsibility-Based, and Service Oriented Government, thus creating an enabling environment in which people can

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start participating in community development and be the masters of their own destiny.



5Ds of New Local Government System

1. Devolution of Political Power
 - Three tiers elected leadership having its own Mission, Vision and Goals.
2. Distribution of Resources to the Districts
 - Power to raise tax
 - Fiscal transfers from higher tiers of Govt. lower tiers
3. Diffusion of The Power Authority Nexus
 - Monitoring by citizens and elected representatives
 - Civil society's involvement in development work
 - Effective checks and balances

4. De-concentration of Management Functions

- Focused approach
- Meritocracy
- Performance based appraisal system
- Specialization Vs. Generalization
- Recognition and rewards

5. Decentralization of Administrative Authority

- More operational autonomy to the district level departments

Salient features of Local Government System

- Power devolved to locally elected representatives; decentralization of administrative and financial authority.
- A three-tier federated local government system set up in every district on 14 August, 2001 at District, *Tehsil*, and Union levels.
- Local governments are an integral part of provincial governments.
- Integrates rural and urban local governments into one coherent structure in which district administration and police are answerable to the elected district government.
- Marginalized social sections have been given adequate representation at each level of local government. (33 percent for women, 5 percent for peasants, workers and minorities each).
- Provides a mechanism for monitoring service delivery.
- A system of checks and balance.
- Fiscal decentralization.
- New offices like information technology, literacy, finance and planning, and law, established at district level. The local government system has been established in all four provinces of the country, comprising of 110 District Councils, 334 Tehsils and 62 Town Councils and 6125 Union Councils.

Local government structure

1. Union administration

At the bottom tier, the unions are organized in the rural as well as urban areas of the district. A Union has a directly elected council with 13 members including the *Nazim* (council head) and *Naib Nazim* and four women councilors. The Union *Nazim* is also a member of the respective *Zila* Council. Likewise, *Naib Nazims* are members of the *Tehsil* Council. This provides vertical linkages between the three tiers of local governments. The primary functions of the Union administration are community mobilization and monitoring of local development.

2. Tehsil Municipal administration

The *Tehsil* is the middle tier headed by the *Tehsil Nazim*. The *Tehsil* Council has indirectly elected councillors and *Naib Nazims* from the Union Council. There are reserved seats for women, peasants/workers and minorities. The *Tehsil* Municipal Administration is a new administrative entity at *Tehsil* level to handle essential municipal services under the *Tehsil Nazim*.

3. District Government

The *Zila* (district) Council is the top tier of the local government system. It consists of a *Zila Nazim*, *Naib Zila Nazims* and indirectly elected councillors with reserved seats for women, peasants/workers and minorities. The district administration has offices for agriculture, community development, education, finance and planning, health, information technology, law, literacy, revenue and works and services, each headed by an Executive District Officer. The entire district administration functions under the control of the elected *Zila Nazim*.

Functions and Powers of the Councils

The functions and powers of *Zila*, *Tehsil/Town* and *Union* Councils are provided in the law. The councils approve bye-laws and local taxes proposed by the respective

administrations. They also approve long term and short term development plans, annual and supplementary budgetary proposals.

All councils elect committees from amongst their members for monitoring the performance of their respective administration. Monitoring Committees are required to perform their functions in a non-intrusive manner without interfering in the day to day working of the relevant offices. The councils review the Monitoring Committees quarterly reports. In addition to Monitoring Committees, Councils elect other committees like *Insaf* (Justice), Accounts, Sports and Ethics. The Zila councils also elect members of the Zila Council to represent in District Public Safety Commissions.

Supporting institutions

To support the local government structures, a number of new institutions have been created.

- The Provincial Local Government Commission is an impartial arbiter between local governments and the provincial government.
- The Provincial Finance Commission is an institutional mechanism for revenue sharing between provincial governments and districts.
- The *Zila Mohtasib* (District Ombudsman), which is yet to be established.
- Monitoring Committees, which include: (1) Ethics committees (2) Accounts committees (3) *Insaf* (Justice) committees
- *Musalihat Anjumans* (Conciliation Bodies).
- *Zila Mushavirat* (District Consultation) Committees.
- Union Public Safety Committees.
- Citizen Community Boards.
- Village and Neighbourhood Councils (yet to be established).

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5.4 Good Governance in Islamic Perspective

Good governance means the art of government, in which all the public decisions and other government affairs are dealt transparently and the government officials are made responsible, and the gap between the government and the people is bridged. In this system of government all political and social groups are allowed to participate equally in the affairs of the government. Public and private sectors cooperate with one another for the welfare of the masses. Following are the characteristics of good governance:

- i. Equity:** This system is based upon the equity. No one is treated harshly, and every one is dealt with justice.
- ii. Democracy:** The democratic traditions like equality, justice, tolerance, freedom etc. are ensured in this system. All the people are given equal human rights by rooting out the barbarity.
- iii. Elimination of Corruption:** Corruption is completely eliminated in this system of governance. Executive is always honest and every work is done transparently. If there is any corrupt element in the administration, he is expelled out.
- iv. Prosperous Society:** The good administration always makes the society prosperous and the country economically developed. To keep the state and society backward is against the principles of good governance.
- v. Religious Liberty:** The good administration provides the religious liberty to every one in the country and every religious minority has the liberty to worship according to its own faith.
- vi. No Discrimination:** There is no discrimination in the society. No one can exploit any one, and nor can usurp the rights of others.
- vii. Responsible Government:** Good governance provides the base of responsible government, which is accountable to people and the concerned institutions. Likewise, every

government official is responsible before the public for his acts.

viii. Accountability: The good administration has adopted the principle of accountability, which results in clean and fair working of the executive.

ix. Sound Planning: The good administration always prepares productive plans for the development.

x. Relations between rulers and ruled: The good administration always develops good relationship between rulers and ruled so that the government may become aware of the problems of the people.

xi. Principle of Expertise: The good administration depends upon the principle of expertise and every work is assigned to the experts, which increases the efficiency of the government. When we measure good governance in Islamic perspective, we conclude that Islamic Government performs all those functions, which a good administration performs. So we can say that the Islamic government is the good governance in which equity is maintained, democratic traditions are practiced, corruption is eliminated, prosperous society is developed, responsible government is constituted, accountability of civil servants is maintained, planning for the welfare of the people is made, and the close relationship between the masses and government is encouraged. Thus, the Islamic government follows the principle of good governance. The Islamic government is the best alternative of good governance.

5.5 Administration in the Era of Hazrat Umer (RA) 634 A.D. to 645 A.D. (14 H to 23 H)

Hazrat Umer (RA) is the real founder of Islamic State and Islamic Administration. He introduced many administrative reforms and presented the real concept of administrative theory and practice. He made the administrators, the servants of the people. Whenever he appointed any governor or administrator, he directed him to serve the people.

Hazrat Umer (RA) democratized the government, because he used to present all the matters for discussion in Majlis-e-Shurah, and got them passed unanimously. After the consultation of Majlis-e-Shurah, he used to appoint temporarily the pious, able and trusted people in government service. If they proved their ability, they were made confirm, otherwise their services were terminated.

Hazrat Umer (RA) used to make accountable all civil servants. His method of accountability was very unique. On the occasion of Hajj, the presence of all the civil servants was compulsory. If any one had any complaint against bureaucracy his grievances were redressed immediately. All citizens had equal rights during his regime. The regime of Hazrat Umer (RA) is called golden period.

Characteristics of Administration of Hazrat Umer's (RA) Period:-

i. Establishment of Majlis-e-Shurah: He had established Majlis-e-Shurah during his regime. He had divided Majlis-e-Shurah into Majlis-e-Shura-e-Khas and Majlis-e-Shura-e-Aam. The Majlis-e-Shura-e-Khas comprised the members of his Cabinet and used to decide the general matters. The Majlis-e-Shura-e-Aam comprised the tribal heads and the general people, who used to decide the specific matters. All decisions are made after consultation.

ii. Division of State: He divided the Islamic state into fourteen provinces and the

provinces were sub-divided into districts. In other words, whole of the state was divided into many administrative units. He had appointed many civil servants like Wall, Katab, Katab-ul-Kheraj, Sahab-ul-Hadis, Sahab-ul-Bait-ul-Mal, Qazis and judges.

iii. Central Government: The central government was very strong during his regime. There were many departments, for example, Dewan-ul-Jund, Dewan-ul-Insha, Dewan-ul-Kharaj, Waqf Department, Complaint cell

etc. All the departments of central government performed the functions of service to the people.

iv. Administrative Policy: Hazrat Umer (RA) had adopted many administrative policies during his regime. The detail is given below:

a. Open the door policy: Hazrat Umer (RA) had adopted the open the door policy for the people. He had directed his governors and other government officials to keep the doors open for the people and redress the grievances of the oppressed.

b. Accountability Policy: There was a system of the accountability of civil servants. Whenever he used to appoint a civil official, he used to give him in writing the appointment order, the responsibilities and other directions. The official, on arrival at his place of appointment used to gather the people and read out his order and responsibilities. The civil officials' assets were recorded in official documents. If his assets increased, he was dismissed and his assets were confiscated in favour of state. Every government servant had the standing direction neither to ride the horse, nor to wear fine clothes and nor to post guard at his door.

c. Land Policy: He had abolished the feudal system and distributed the land among the landless peasants. He built the canals throughout the country. He got surveyed the land of the state and fixed the taxes according to survey record.

d. Merit Policy: He adopted the merit policy, while making appointments. He used to appoint the capable persons in the government offices. He appointed learned Ulema as judges, with the consultation of Majlis-e-Shurah.

e. Revenue Policy: He had formulated the revenue policy of Islamic state on the basis of three principles i.e. collect rightly, spend rightly and prevent wrong spending. He considered the Bait-ul-Mal as sacred trust of the people. He used to say "if the Khalifah is wealthy, he should not take any thing from the Bait-ul-Mal, if he is poor, he should take

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according to his needs." He considered that the provision of necessities to the people is the responsibility of Islamic state. Therefore, he fixed the scholarships to the needy. He laid directed the people to invest their savings in some or other business, so that the wealth could not be accumulated in few hands. He also imposed some new taxes on the wealthy people to reduce the gap between wealthy and poor.

Pakistan is also an Islamic welfare and developing state and is struggling for good governance. Therefore, there is need to adopt Hazrat Umer's administrative reforms, honesty, devotion, efficiency, accountability, open the door policy, merit policy and revenue policy in Pakistan. The Pakistan's bureaucracy should follow the administrative philosophy of Hazrat Umer (RA) and devote themselves to serve the people, so that the characteristics of good governance may be ensured among them.

5.6 Devolution of Power 2001 and Good Governance

Devolution of power means to distribute the power of the centre into small administrative units. In other words it is the delegation of powers of Federal or Provincial Governments to district governments. Good governance means to make all government's decisions transparent, and to make all the public officials responsible for their assignments.

The District Government System was established on August 14, 2001 in Pakistan on the principle of devolution of authority at the grass root level, which should be run on the transparent principles. The new system of local government has the following objectives:-

- i. To devolve the administrative authority at grass root level. It means to devolve the authority of Provincial Government among the Union, Tehsil or Town and District Governments. Previously all those decisions which were

made by the Provincial Government are now made by the Local Governments.

ii. All the decisions and matters are performed transparently, so that the decisions and matters could not be performed through corrupt methods.

iii. To improve the administration by decentralizing the authority at local level or to do the job of the welfare of the people without any delay.

iv. To ensure the participation of the people in making decisions and in disposing of the people's affairs.

v. To solve the problems of the people by the Local Governments instead of Federal or Provincial governments.

5.7 Obstacles and Remedies in the way to Good Governance

The following are the obstacles in the way to the Good Governance:-

i. Attitude of Bureaucracy: The bureaucracy has remained most powerful since the inception of Pakistan. Bureaucracy is neither in favour of giving power to anyone nor is ready to become responsible to any one. This attitude is the main obstacle in the way to good governance. When the bureaucracy is not ready to change its behaviour, the good governance is not possible.

ii. The Feudal System: The feudal system is also an obstacle in the way to good governance. Pakistan inherited the system from British India, which is still working. The feudal class has a dominant role in the governance. Therefore, it did not allow formulating those policies, which were against their interest or essential for good governance.

iii. Partial Executive: Unfortunately, the Executive of Pakistan was not impartial and neutral. Most of the bureaucrats became partial and exploited and wasted the resources of the country for a favourite political party.

iv. Lack of Resources: The resources are necessary to equip the country with modern techniques, which are essential for good governance, but unfortunately, Pakistan lacks the resources and cannot fulfill the requirements of good governance.

v. No Constitutional Safeguard: Pakistan lacks the constitutional safeguards, which are helpful for the good governance. If any civil servant tries for the good governance, he has to face many obstacles in the way to good governance. Due to the lack of constitutional safeguards, he was pushed back instead of going forward.

vi. No Accountability: There is no system of accountability in Pakistan. However, every incoming government makes big claims about accountability, but no effective step has been taken in this regard. If any government establishes the frame work which is mostly opposition oriented or very complex, due to which the corrupt bureaucrats always escape from punishment.

vii. Less Pay: The civil servants of Pakistan are drawing less pay, and are living hand to mouth. On the other had, they are most powerful, and can give or deny the profit of lacs by their one signature. Thus the profiteers make the civil servants their partners. This attitude is the main obstacle in the way to good governance.

Remedies - Steps for Good Governance

The following are the remedies in the way to the Good Governance:-

i. Change must be brought in the attitude of the bureaucracy. Bureaucrats must be told that they have been recruited for the service of the people. Thus they should serve the people.

ii. The feudal system must have been abolished immediately after the emergence of Pakistan. But now we should do it for the smooth running of administration and good governance.

- iii. The civil servants must be advised to remain neutral, impartial and non-partisan. It is necessary to run the administration impartially.
- iv. We should utilize all our national resources to equip the administration of Pakistan for good governance.
- v. The accountability system must be adopted in Pakistan, which should be neutral and impartial. Every individual be accountable for his authority. We must follow the system of Hazrat Umer (RA) in this regard.
- vi. The pay of the civil servants must be increased according to inflation, and they should be advised to live a simple life according to the spirit of Islam.



Chapter 6

Culture of Pakistan

6.1 Definition and Importance of Culture

Culture is social, idealistic and meets the recurring demands of mankind. The simplest and shortest definition of culture is that 'it is a social heritage' or 'it is the totality of way of life of the people'.

E. B. Taylor defines culture as **'the complex whole which include knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society'**.

G. P. Murdock referred to culture as **'socially shared and transmitted knowledge existential and normative, symbolized in act and artifact'**.

Margaret Mead describes culture as **'the whole complex of traditional behavior which has been developed by the human race and is successively learned by each generation. A culture is less precise. It can mean the forms of traditional behavior which are characteristics of a given society, or of a group of societies, or of a certain race, or of a certain area, or of a certain period of time'**.

According to Allama Iqbal **"culture encompasses all the mental, spiritual and physical activities of a nation. It includes the basic beliefs and faith, values and literature, art and architecture, music and mode of dress, manners and customs prevalent in a given society."**

In short, culture covers all the basic institutions of human activity such as religion, language, ideas, beliefs, customs,

codes, manners, institution, tools, techniques, works of arts, ceremonies and so on. Clyde Kluckhohn suggested the following meanings of word culture in 'Mirror for Man':

- the total way of life of a people
- the social legacy the individual acquires from his group
- a way of thinking, feeling, and believing
- an abstraction from behavior
- a theory on the part of the anthropologist about the way in which a group of people in fact behave
- a storehouse of pooled learning
- a set of standardized orientations to recurrent problems
- learned behavior
- a mechanism for the normative regulation of behavior
- a set of techniques for adjusting both to the external environment and to other men
- a precipitate of history
- a behavioral map, sieve, or matrix

6.2 Cultural Heritage of Ancient Period in Pakistan

Professor Dr. Arnold Toynbee (1889-1975) is the most eminent of all the western historians and his book **A Study of History** (1934-61) appeared in 12 vols., is considered to be the most authentic treaties on the history of civilization and the art of historiography. Written after, and of course, greatly inspired by Ibn-e-Khaldun's *Tarikh-ul-Ibar*. Toynbee has given valuable information about the history of the Indus Valley Civilization in his book. The Cultural Heritage of Pakistan is spread over the centuries, starting from pre-historic times to the present day and which may be summarized in the following periods:

1. Civilization of Soan Valley: Pakistan, the Indus land, is the child of the Indus in the same way as Egypt is the gift of Nile. The Indus has provided unity, fertility.

communication, direction and the entire landscape to the country. Its location marks it as a great divide as well as a link between central Asia and south Asia.

As in many other countries of the world, man in Pakistan began with the technology of working on old stone by using quartzite and flint found in Rohri hills and stone pebbles found in the Soan Valley. The oldest stone tool in the world, going back to 2.2 million years old, has been found at Rabat, about fifteen miles away from Rawalpindi. The largest hand Axe has also been found in the Soan Valley. Although man is still hiding in some corner, the Soan pebble Stone Age culture show a link with the Hissar Culture in Central Asia.

2. Indus Civilization: This land also witnessed the glorious era of Indus civilization about 8000 years B.C when the first village was found at Mehargarh in the Sibi District of Balochistan. Here, during the last decade i.e., 1980's, the French and Pakistani archaeologists have excavated mud built houses of the Mehargarh people and their agricultural land known for the cultivation of maize and wheat, together with polished stone tools, beads and other ornaments, painted jars and bowls, drinking glasses, dishes and plates.

The archaeologists believe that by 7000 B.C., the Mehargarh people learnt to use the metal for the first time. From the first revolution of agricultural life the man moved to another great revolution in his social, cultural and economic life. He established trade relations with the people of Turkmenistan, Uzbekistan, Iran and the Arab world. He not only specialized in painting different designs of pottery, made varieties of pots and used cotton and wool but also made terracotta figurines and imported precious stones from Afghanistan and Central Asia. This early Bronze Age Culture spread out in the countryside of Sindh, Balochistan, Punjab and North West Frontier Province of Pakistan.

This early beginning led to the concentration of population into the small towns, such as Kot Diji in Sindh and Rahman Dheri in Dera Ismail Khan District.

The Indus Valley Civilization (2500 BC–1500 BC), was one of the most ancient civilizations thriving along the Indus River and the Ghaggar-Hakra River in what is now Pakistan. The Indus Valley Civilization is also sometimes referred to as the Harappa or Harappan Civilization of the Indus Valley, in reference to its first excavated city of Harappa. There were largest concentration of population including artisans, craftsmen, businessmen and rulers. Dams were built for storing river water, land was cultivated by means of bullock-harnessed plough - a system which still prevails in Pakistan, granaries for food storage were built, furnace was used for controlling temperature for making red pottery and various kinds of ornaments, beads of carnelian, agate, and terracotta were pierced through and above all they traded their finished goods with Central Asia and Arab world. It is these trade dividends that enriched the urban populace who developed a new sense of moral honesty, discipline and cleanliness combined with a social stratification in which the priests and the mercantile class dominated the society.

The picture of high civilization can be gathered only by looking at the city of Moenjodaro, the First Planned City in the World, in which the streets are aligned straight, parallel to each other with cross streets cutting at right angles. It is through these wide streets that wheeled carriages, drawn by bulls or asses, moved about, carrying well-adorned persons seated on them appreciating the closely aligned houses made of pucca-bricks, all running straight along the streets. And then through the middle of the streets ran stone dressed drains covered with stone slabs - a practice of keeping the streets clean from polluted water, seen for the first time in the world.

3. Aryan Civilization: In or about 1,500 B.C., the Aryans descended upon the area now comprising Punjab, and gave

it the name 'Sapta Sindhu' (Land of the Seven Rivers: Indus, Jehlum, Chenab, Ravi, Beas, Sutlej, and Ghaggar). They developed a pastoral society that grew into the Rigvedic Civilization. The Rigveda is full of the songs of praise for this region, which they describe as 'God-fashioned'. It is also clear that so long as the Sapta Sindhu remained the core of the Aryan Civilization, it remained free from the caste system. The caste institution and the ritual of complex sacrifices took shape in the Gangetic Valley. There can be no doubt that the Indus Civilization contributed much to the development of the Aryan Civilization.

4. Gandhara Art: Pakistan is the land which attracted Alexander the great from Macedonia in 326 B.C., with whom the influence of Greek culture came to this part of the world. During the 2nd century B.C., it was here that Buddhism was adopted as the state religion which flourished and prevailed here for over 1000 years, starting from 2nd century B.C., until 10th century A.D. During this time Taxila, Swat and Charsaddah (old Pushkalavati) became three important centres for culture, trade and learning. Hundreds of monasteries and stupas were built together with Greek and Kushan towns such as Sirkap and Sirsukh both in Taxila. It was from these centres that a unique art of sculpture originated which is known as Gandhara Art all over the world. Today the Gandhara Sculptures occupy a prominent place in the museums of England, France, Germany, USA, Japan, Korea, China, India and Afghanistan together with many private collections world over, as well as in the museums of Pakistan. Nevertheless, the zenith of this Gandhara Art is one and only "Fasting Buddha" now on display in Lahore Museum, Lahore.

Finally, the light of Islam penetrated in this part of the world as early as in 7th century AD from the west with the Arabs and during the 10th century AD from the north with the Turks. Islam replaced the early way of life of

worshipping idols and introduced new philosophy of faith in one God. With Islam in came a new culture in this land from Arabia and Central Asia. Hence, a new type of architecture, hitherto unknown in this area, was introduced. Tens of thousands of Mosques, Madressahs, tombs and gardens were created by the Muslim rulers all over the Sub-Continent. The new style of Islamic architecture prevailed and matured in this land for over a thousand years. The most important contribution of the Muslim rulers to this land, however, is a new language 'Urdu' which became the national language of Pakistan since its independence in 1947.

5. Muslim Culture: The light of Islam penetrated in this part of the world as early as 712 A.D from the west with the Arab General Muhammad bin Qasim and during the 10th century A.D from the north with the Turk Sultan Mahmud Ghaznavi. Islam replaced the early way of life of worshipping idols and introduced new philosophy of faith in one God. With Islam in came a new culture in this land from Arabia and Central Asia. Hence, a new type of architecture, hitherto unknown in this area, was introduced. Tens of thousands of Mosques, Madrasahs, tombs and gardens were created by the Muslim rulers all over the Sub-Continent. The new style of Islamic architecture prevailed and matured in this land for over a thousand years. The direct influence of the Muslim Rulers was not only confined to the architecture; their food added a variety of new dishes in the Sub-Continental cuisine. The national dress of Pakistan, "Shalwar Qamiz" is also a direct gift of the Muslim Turks.

Since the mother tongue of the Muslim Rulers was Arabic, Turkish and Farsi, it was only natural that the local languages of the Sub-Continent were greatly influenced and new language was introduced. Thus the most important contribution of the Muslim rulers to this land is a new language 'Urdu' which became the national language of Pakistan since its independence in 1947.

The legacy of our predecessors at the time of our independence, on August 14, 1947, came to us as a treasure which may be called as Pakistan's national heritage. So rich and diversified is this heritage that Pakistani nation can be proud of its glorious past, be Islamic, Post Islamic or pre-Islamic period as far back as pre-historic times. No other country of the world can produce the treasure of by gone days as can be found in Pakistan. It is now incumbent upon us to treasure our national heritage and save it from further deterioration and theft.

6.3 Cultural Heritage of Muslim Period in Pakistan

In the development of any nation, its cultural heritage and its glorious past play a vital role and serves as a source of inspiration and pride for its people. Our country Pakistan is accordingly proud of its cultural heritage. Pakistan has a rich and unique cultural heritage, and has actively preserved its established traditions throughout history. Many cultural practices and monuments have been inherited from the rule of Mughal emperors.

1. Architecture: Architecture reflects the natural inclination and taste of people. The Muslim art of architecture was unique in every aspect. The architecture and all the miniature arts including carving, sculpture, mosaic works, tile works and paintings were called upon to build new mosques and palaces. The Muslim buildings are spacious broad, wide, well proportioned and well exposed to light. Muslims introduced perpendicular design in their buildings and the upper portion of Muslim buildings is never a mere straight line. It is often traversed by balconies, domes, and minarets. The important and famous buildings of the Muslim period are Qutub Minar Delhi, Alai Darwaza, tomb of Ghyasuddin Tughlaq, tomb of Sher Shah, Agra fort, Taj Mahal Agra, Lal Qila (Red Fort) Delhi, Jamia Mosque Delhi, tomb of Jahangir Lahore, Shahi Qila Lahore, Badshahi Mosque Lahore, Wazir Khan Mosque Lahore, Jamia Mosque Thatta, Mahabat Khan Mosque Peshawar, Shalamar Garden Lahore.

2. Paintings: Muslims brought with them the artistic traditions of Baghdad when they came to South Asia. In the beginning the walls and roofs of palaces and other buildings were decorated with pictorial and floral designs. Gradually paintings gained firm ground.

Mughal emperors were fond of paintings. Humayun brought with him two Persian painters, Mir Syed Ah Tabrezi and Khawaja Abdul Samad. They adorned the story of Amir Hamza was pictorially rendered through paintings by these luminaries. During the days of Akbar the number of painters in the court increased manifold. This helped patronize the art of paintings. The matching of colours reached its zenith. The painters rendered pictorial copies of many a book and their fine paintings decorated a number of important public buildings.

Jahangir was a great connoisseur and admirer of this art. He could name the painter by looking at his painting. During his days the art of painting reached its climax. Beautiful flowers, plants, animals, birds and natural scenes were painted. The paintings of battle scenes, sieges and animal fights were painted with realism and unparalleled attraction.

The Art of painting has developed slowly in the Muslim of South Asia. In the beginning decorative paintings and embroidery were made on the walls and ceilings of buildings. The Mughal rulers were very fond of paintings. The traditional art of painting occupies a prominent place in the hearts of the people of Pakistan. Abdul Rehman Ghugtai, Haji Mohammad Sharif, Jamil Nagshare are the most distinguished painters.

3. Calligraphy: The Muslim took a keen interest in the promotion of calligraphy. Its main reason is their deep love for Holy Quran. In the South Asian Muslim Society to be an educated and a civilized person one had to know the art of calligraphy. During this period various patterns of calligraphy were developed. Calligraphy was not confined to paper only but it got its way even on the buildings. The

mosques constructed during early and medieval periods of Islam were decorated with masterpieces of calligraphy. Aurangzeb Alamgir was the last powerful Mughal ruler who practised the art of calligraphy.

4. Music: The Muslim tradition of music is glorious. The popularity of this art among the Muslims could be well imagined from the fact that two prominent thinkers and sages of the time, Abul Nasar Al-Farabi (870-950) and Ibn-i-Sina (980-1037) wrote several books on this subject. The Muslim conquerors entered South Asia with these cultural traditions. Muslim musicians introduced new instruments and new song. Thus, the art of music attained its new height. The various raags (tunes) and musical instruments of South Asia still bear a testimony to their Persian and Arab origin. The raags (tunes) like Aiman Kalyan, Kafi, Hussaini Kanra, and musical instruments like sitar, dilruba, shahnai, sur, rabab and the like owe their origin to Muslim musicians. Besides Muslim rulers, the mystics of Chishtiyya order also played an important part in popularizing this art among the common folk. Qawwali (enchanted psalms) was very popular at the musical gatherings. Amir Khusro (1255-1324) was one of the greatest musicians of the Muslim period. He invented several raags in music. Hindus also acknowledged his adeptness in this art.

The Mughal contributed a great deal to the promotion of music. Music was considered as important symbol of civilization during Mughal period. Nearly all Mughal emperors were very good musicians themselves. Mian Tansen (1533-1610), a Muslim convert of Gwalior, was a renowned musician of this period. He was associated with the court of Emperor Akbar for his entire life. The various kinds of raag (tunes) were invented by him such as Mian Ke Malhar, Mian ke Todi, Mian ke Sarang, Darbari Kanra etc. The myth of his music was such that the leaves of tamarind tree, grown near his grave are still chewed with the belief that its chewer gets a melodious voice. Mian

Tansen's son Bilas Khan and son-in-law Lal Khan were also masters of this art.

5. Dance: Kathak dance was impacted most comprehensively during the reign of Muslim emperors, when dancers were enticed from the temples to the courts by gifts of gold and jewels. Patronage soared as a social class of dancers and courtiers emerged in the royal palaces, where dance competitions were held frequently. As the Mughal courts were centered in Northern India, Kathak, more than any other Indian dance-form, was changed to suit the purpose of entertainment. Dancers from the Middle East spread their ideas to Kathak dancers, as they borrowed ideas from Kathak to implement in their own dance. Slowly, the two dances became one, as a common link between the Muslim and Hindu culture and Kathak began to shift away from other traditional dances, such as Bharatanatyam. Elements of beauty in the copious jewelry and costume of the dancers combined with poetic narration to tell fabulous tales of drama, triumph, and tragedy. The music, regalia, atmosphere, and themes developed through the fusion of cultures in a way that no other dance could.

6. Urdu Literature and Language: The blending of Arabic, Persian and Turkish gave birth to a new language Urdu during the Muslim reign. Since the advent of British establishment in India, Muslims have been struggling for revival of the medieval pride of Urdu. Initially, the use of Urdu was confined to urbanized Muslim elite and of those Hindus, whose economic interest was linked with it. But due to its alien character it never became acceptable to native dwellers. Gradually it formed part of communal, parochial and Muslim politics in the country and was also linked with the cultural identity of Muslims. The pride of place given to Urdu in the literary courts of Muslim rulers made this new language a status symbol of the elite section of Muslims. The Muslims of the sub-continent had played an active role in the development of Urdu as their culture left an indelible impact on every aspect of local cultures.

The local languages in the sub-continent also could not escape a marked influence of the Muslim Culture.

6.4 Salient Features of Pakistani Culture

Pakistani society is largely multilingual and multicultural. Religious practices of various faiths are an integral part of everyday life in society. Education is highly regarded by members of every socio-economic stratum. The traditional family values are highly respected and considered sacred, although urban families have grown into a nuclear family system, owing to the socio-economic constraints imposed by the traditional joint family system. Pakistani culture is highlighted by its grandeur, simplicity, firm convictions and noble deeds and ideas. It is primarily based on the Islamic way of life. The main characteristics of Pakistani culture are as follows:

1. Religious Uniformity: The strength of a Muslim society rests firmly on the spiritual values provided by Islam. Islam not only determines the normal way of life but also determines the ultimate goal of man into eternity. It helps man in shaping his life in this world as a preparation for life hereafter. This is not merely a matter of belief, but it also helps us in resolving our differences as cultural beings to belong to the same faith at the same time on a universal stand point.

Pakistan came into existence to provide its people a system of life based on Islam. The people, in spite of some differences of languages, customs and traditions, commonly follow one religion of Islam. This is the religion, which is professed and practiced by all people of Pakistan.

2. Literature and Poetry: Literature is an important aspect of our cultural life. The traditional literature primarily dealt with Romantic and Mystical things and displayed the degree of experimentation with language, vocabulary, simile and metaphor really found in Western Literature. Most of our poets reflect Islamic code and trend in their

poetry. They gave the message of love and brotherhood. The Radio and Television also influence the cultural aspect of our society. They broadcast cultural programmes and drama which present our social values. Similarity of thought amongst poets and writers of all regions is an important factor of our cultural life. Modern poets and prose writers have also started writing about important issues such as democracy, poverty, slums, the status of women, the evils of the dowery system for the girls' parents etc. Modern literature and poetry are thus becoming an important form of social protest.

3. Languages: Pakistan is a multi lingual country and a number of languages are spoken in Pakistan. In spite of the different languages Urdu is spoken and understood in all parts of Pakistan. Being the national language, it is the media of communication between all regions of Pakistan. Punjabi, Sindhi, Pushto, Blochi, Brahavi and Kashmiri are the regional languages of Pakistan. Islam and mysticism provide a common heritage to all these languages. Most of the regional languages have a common vocabulary, with Arabic, Persian and Turkish and are written in Persian transcript from right to left.

4. Film and Television: Traditionally, the government-owned Pakistan Television (PTV) has been the dominant media player in Pakistan. However past decade has seen emergence of several private TV channels (news, entertainment) such as the GEO TV and the ARY channel. Traditionally the bulk of TV shows have been plays or soap operas - some of them critically acclaimed. Various American, European, Asian and Indian TV channels and movies are available to a majority of the population via Cable TV.

An indigenous movie industry exists in Pakistan, and is known as Lollywood as it is based in Lahore, producing over forty feature-length films a year. In contrast, Indian Cinema Bollywood is very popular in Pakistan.

5. Music: Music in Pakistan forms a part of its culture life. Pakistani music is represented by a wide variety of forms. It ranges from traditional styles (such as Qawwali) to more modern forms that try to fuse traditional Pakistani music with western music. A famous Pakistani musician, Nusrat Fateh Ali Khan is internationally renowned for creating a form of music which synchronized Qawwali with western music. Popular forms of music also prevail, the most notable being Film music. In addition to this are the diverse traditions of folk music.

6. Dress: Dress is an important manifestation of culture. Dress in a Muslim society like Pakistan is designed and intended to cover human body, as nudity is prohibited in Islam. So, people of Pakistan prefer to wear simple dresses according to their climate. The regional dresses of Pakistan under go changes in the light of local traditions, economic conditions, way of living and wealth in the region. But in all Provinces men generally wear Shalwar Kameez. In Punjab, shalwar is sometimes replaced by sheet wrapper (tahmat or dhoti). For headwear turban (pagri) is used in the rural areas of all the four provinces of Pakistan. However, Westernization has also affected the dressing in Pakistan, particularly in the cities where suit or shirt and pants or jeans are widely used.

Women's dress in Pakistan generally comprises shalwar, gameez and dupatta. They prefer bright and gaudy colours and rich designs. A shawl may also be used instead of dupatta.

7. Food: The common food is very simple. Meat, vegetables and pulses are used with bread of wheat or rice. Delicious rice food is commonly prepared. Vegetarian food is preferred diet among the majority. Milk, fluid curd, green tea, cold drink or pure water is used as a beverage. Street snacks are popular in cities - samosas and tikkas (spiced and barbecued beef, mutton or chicken) - are delicious, while a range of desserts will satisfy any sweet tooth. The most common sweet is barfi (it pays to overlook the name),

which is made of dried milk solids and comes in a variety of flavours.

8. Social Customs: The social life in Pakistan is very simple and very easy to understand. Customs and usage are important factors in the social life of Pakistan. Social customs and traditions reflect Islamic touch: people are very much conscious about their social traditions and feel pride in following them. From birth to death social customs and ceremonies are performed by individuals varying according to their economic and social standing. Religious gatherings, marriage ceremonies, get-togethers, domestic parties and functions expose our social customs. Similarly for most families the birth of child is a joyful occasion. Soon after a child is born, a Moulvi or a senior member of the family recites azaan. Sweets are then distributed among friends and relatives. Relatives and friends visit the family to meet the new born and bring sweets and presents or cash for the baby.

9. Mixed Culture: Pakistan is a Muslim country and Islam is the official religion. Islam is the religion which is professed and practiced by the people of Pakistan. Pakistani culture can be called as "Mixed Culture". Although the majority of people in Pakistan are Muslims by birth and faith, there is a strong influence of Hindu culture on the present Pakistani culture. The shadows of this influence are quite visible on the marriage ceremonies and festivals like "Basant". Dowry Systems and heavy expenditures on the marriage of girls is done, which is inherited from Hindu society because in Hindu society there is no share of women in the inheritance of their parents. Although women are given a share in the inheritance of their parents in Pakistani society, there are huge expenditures on the marriages of daughters. Pakistani literature and art also took influence from British culture. The English dress, diet and especially English dance and pop music are very common in the urban middle and upper class of Pakistan.

10. Male Oriented Society: Pakistani society is a "Male Oriented Society", where they are given full protection and great respect. The family is headed by a male member, usually the oldest male member of the group. He guides the other members and in most cases he is the sole source of income for other members of the family. Old people are given positions of prestige, honor and respect in Pakistani culture.

11. Arts and Architecture: A glorious heritage in architecture is a distinguish feature of Pakistani culture. The iconoclasm of Islam has given a characteristic form and pattern in the use of elegant designs, based on geometric figures and floral forms borrowed from nature. Even outside Karachi, at a distance of about 30 kilometers at Chaukhandi, there are oblong shaped graves with geometrical designs. In Thatta, there is the Jamia Masjid built by Shah Jahan which is covered with the most fascinating glazed tile work. In Lahore, the Shah Jahan Masjid, Shalimar Garden, Badshahi Masjid, Shahi Qila and many such graceful buildings are a living proof of the excellent Mughal architecture.

12. Handicrafts and Craftsmanship: It has been aptly said that Pakistan's early history is moulded in ceramics, welded in metals and woven in textiles. Embroidery, leather works, glazed pottery, wood work, carpet making, metal crafts, ivory are the essential parts of our culture. Pakistani handicrafts are gaining popularity in the world market day by day, as Pakistani craftsman are considered as the best in their craftsmanship. They are known for the high quality works which is very popular in foreign countries. Pakistan is famous for its high standard items of glass, silver, wooden furniture, pottery, marble goods and things made of camel skin.

13. Sports: The most popular sport is Cricket. Pakistan has historically produced several multi-talented players who have been among the best batsmen and bowlers in the world. Almost every district and neighborhood in Pakistan

has its cricket team and most people start playing from a young age. Pakistan has won several important international Cricket events, including the pinnacle of Cricket, the World Cup in 1992.

Hockey is also among the popular sport in Pakistan. Pakistan has won the gold medal at the Olympics and the Hockey World Cup a few times.

Squash is another sport that has a large following. Jahangir Khan and Jansher Khan are considered as legends of the sport and have won several World Squash Championships and other tournaments.

Football or Soccer is played in Pakistan as well, though mostly on a local level. Polo is believed to have originated in the Northern parts of Pakistan, and continues to be an important sport there with large competitions throughout the year. Tennis is also very popular and Pakistanis compete in various international events. Athletics Pakistanis compete in various athletic events including Swimming.

Other popular sports followed on TV include Formula-One motor racing, Basketball (NBA), Rugby, Table-Tennis, Chess, Badminton. In short, Cricket, Hockey, Football, Kabbadi, squash, badminton, and wrestling are the major sports in Pakistan.

14. Education: Education contributes a great deal in developing national character. Educational system plays a vital role in the formation of culture, unity and solidarity of a nation. Two systems of education exist in Pakistan. The traditional system teaches children religion, Urdu, Arabic and some Persian. Most traditional schools are located in mosques whereas the other more prevalent system of education is based on a Western pattern introduced by the British.

15. Islamic Rituals and Religious Festivals: Islamic rituals and festivals play an important part of our culture. The rituals and festivals are observed with unusual

enthusiasm. Obligatory prayers, fasts during the month of Ramadan and the payment of Zakat prescribed by Islam are being observed almost everywhere. Statistics reveal that Pakistanis' attendance at Hajj is usually very high. The zeal and enthusiasm with which Pakistani families celebrate religious festivals is a inspirational spectacle. Eid-ul-Fitr and Eid-ul-Azha are our two main religious festivals. They are celebrated with great happiness throughout the country.

16. Ulema, Mushaikh and Sufi Poets: Ulema, Mushaikh and Sufi Poets occupy highly honoured places in Pakistani culture. Sufis like Lal Shahbaz Qalander, Data Ganj Baksh, Shah Abdul Latif, Sachal Sarmast, Baba Buleh Shah, Hazrat Sultan Bahu and Waris Shah rendered meritorious services for the spread of Islam in the Sub Continent. These great men are an asset of our cultural history. Their services for Islam and Muslims of the sub-continent cannot be forgotten at any cost.

Conclusion

The Pakistani Society runs around the reigns of Islam. So it may be said that Pakistani culture represents the true picture of Islamic culture. In short, Pakistani Culture is a strong culture. It has its roots in old traditions and it changes according to the existing demands because culture is not a product, it is a continuous process.

6.5 Be Pakistani and buy Pakistani Goods

We always adopt and trust all that is western as if it is a matter of honour and a large number of people in our country buy imported goods rather than local goods. The mentality of most Pakistanis is that local goods are inferior and only the poor buy local manufactured stuff. This is why the first question most shoppers ask while shopping is "Is this imported?"

Anything that has a label revealing it was "Made in Pakistan", loses its demand. This bad attitude of the customers discourages our local producers, and they start using illegal methods to run their business.

They start stamping foreign labels on their goods to ensure their sale. For the development of our industrial sector, Pakistanis must realise the worth of these local products. If people start buying local goods, the industrial sector will develop, and this in turn will increase the revenue, which will enhance the economic development in Pakistan. So the best thing is be Pakistani and buy Pakistani goods.

6.6 Gender Issue - Equality

The women are involved in social, economic and political activities. They are playing their significant role, side by side with men. The women are working in the fields, farms, look after the pet animals, milk the cows, buffaloes and goat, bake bricks and perform various jobs in the offices, mills, hospitals and educational institutions.

The women are also holding the domestic field and are dealing with household affairs successfully. To look after the children, and the house and to maintain the kitchen are their primary duties.

For the last many centuries the European culture is facing complications with regard to the gender issue. The whole social life is withered away, and the civilization is losing its roots. The Western culture has influenced the Eastern culture. The urban Pakistan is getting westernized to some extent. The women with extra liberal outlook in Pakistan have been raising slogans for greater liberty but they have forgotten that they are citizens of an Islamic country, which emerged on the map of the world in the name of Islam. Islam gives comparatively more rights and safeguards, and ensures a respectable position of women in the society. Islam does not believe in absolute liberty of women in Islamic society. It is better for us not to follow Western cultural trends. The people in West have lost most of their values. The Western culture is now fast deteriorating.

6.7 Role of Women in Pakistani Society

The social environments in the Sub-continent took a new turn after the advent of Islam. The women were ill-treated

in the valley of Indus but Islam directed the male members of the society not to misbehave with the female members. After the creation of Pakistan, the status of women has been raised with the introduction of Islamic principles. Gradually the women have been provided better role by taking the political and constitutional steps by the governments from time to time. Principles of policy were incorporated in all the three constitutions, formulated so far in Pakistan. The rights of women have been protected in the Constitution of Islamic Republic of Pakistan. The problems, faced by the women before the partition, were removed after the creation of Pakistan. They have achieved social, economic, moral and family safeguards. Every subsequent Constitution specified the rights of the women in a better way than before.

The role of women in our Pakistani society is very effective and significant. A number of policies have been framed to raise the status of women and their role in social, economic and political institutions. This policy is being implemented gradually. The women are being trained in various fields to bring them in the mainstream of Pakistani society. The share in services for women is improving. The proportional representation for the women in all Legislative Assemblies and Local Councils have been greatly increased. The increase seems conspicuous under the Legal Frame Work Order. The number of women in the Senate, National Assembly, Provincial Assemblies and Local Councils has been enhanced manifold. Anyway the present representation can't be termed as proportionate but we can expect more positive steps towards proportional representation. The women will soon be enabled to join the mainstream and play vital role in the projects of national development.

The women are gradually improving their participation in the social affairs. Their activities would come to the level of activities of the male members of society very soon. The more literacy rate of women would pave the way for their

better and effective role in society. The present government is particularly framing special policies to bring the women ahead.

6.8 Rights and Status of Women in Islam

Women play a very vital role in human progress and have a significant place in the society. They are not at all inferior to men. They are capable of sharing all the responsibilities of life. Man and woman have been rightly compared to the wheels of the same carriage. Islam has accorded an equal position to women in the society. Islam realized the importance of women and granted them a very dignified position equal to man.

The main responsibility of a woman is to preserve the human race. As a mother, her position is unique. She brings up the children with extreme care. The first school of a child is the lap of his mother. It is quite true that great man had great mothers. Napoleon said:

**“Give me good mothers and I will give you
a good nation.”**

The progress of nation depends upon the way the mothers bring up their children. If the mothers are educated, the whole society will progress. Women have always played an important role in the progress of a nation. In the early days of Islam, women worked side by side with men. In the battlefield, they nursed the injured, kept up the supplies and in certain cases even fought bravely. Florence Nightingale was the woman, who led a very successful campaign for the reforms of hospitals and nursing profession. Women had been great saints, scholars, poets, writers, reformers and administrators.

Women should be given proper education and training. They should know what life is and how it should be lived. Educated women can do much to reform the society. Many disturbances in the society are created by those anti-social persons, who were brought up by wrong hands. In modern age, women are going very well in all the fields of

progress. They are demonstrating their talents in best. They are serving as teachers, doctors, Engineers, Administrators and even head of the states. The literacy rate among the women so in Pakistan is very low. The need is to increase this ratio. More education among the women means the more progress of the society.



Chapter 7

Languages of Pakistan

Language plays an important role in the development and progress of a nation in every field of its activity. Language is the media by which we express our ideas, emotions and feelings. It is a symbol and interpreter of human consciousness and intellect. Language is the only media of communication which makes it convenient for us to accomplish our objectives of human prosperity and well-being. Languages bring closer each other and it creates a sense of harmony among the people. Collective ideology and interests can only be understood and safeguarded by the help of common language. More than 30 languages are spoken in Pakistan. Besides national language Urdu, Punjabi, Sindhi, Pushto and Balochi are chief languages.

7.1 Urdu Language

Urdu is the national language of Pakistan and thus carries immense importance for every Pakistani. It is nearly 300 years old and was considered as the language of the Muslims from the very beginning. The Muslims of the sub-continent had played an active role in the development of Urdu as their culture left an indelible impact on every aspect of local cultures. The local languages in the sub-continent, therefore, could not escape a marked influence of the Muslim Culture.

Evolution of Urdu

The word Urdu is derived from the Turki word *Ordu*, which meant "a military camp". Urdu evolved over a period of centuries by cultural contacts between local people of north of Subcontinent and Muslims of Arabia.

Iran and Turkey. The blending of Arabic, Persian and Turkish gave birth to a new language which was called Hindi, Hindustani, Shahjahani and finally as Urdu. The base of this language is Prakrit, an Aryan language. The script of Urdu is modified form of Persian.

Urdu soon became a popular language after passing through different stages of development. Its main centers of influence were Delhi and Lucknow. It was spoken and understood in the different regions of the sub-continent. Sir Syed Ahmed and Muhammad Iqbal did a lot to promote the language and make it the lingua franca of the Indian Muslims. With the establishment of British rule over Punjab, Urdu became a dominant language of education and administration there. In the early 20th century, Urdu became a bone of contention between Hindus and Muslims.

Early Poets of Urdu

The Urdu language possesses a very valuable treasure of poetry and prose. The poets and writers have contributed their most in its development and progress. Amir Khusro was one of the early poets who adopted Urdu for his poetry. Muhammad Kuli Qutab Shah is considered first Sahib-e-dewaan poet. However Modern Urdu Poetry began from Wali Dakni (1661-1741) and Mirza Mazhar Jaan, Mirza Muhammad Rafi Sodda, Mir Dard and Mir Taqi Mir are considered four pillars of Classical Period. Mir Hasan Dehlvi also belonged to this period who wrote famous Masnavi Sehr-ul-Biyan (Qisa Badar Munir).

Muslim Urdu Poets

Mirza Ghalib (1796-1869) is one of the greatest poets of Urdu language. His literary status is extraordinary in both poetry and prose. Besides him Mir Anees, Dabeer, Ghulam Hamdani Mushafi, Insha Ibn Insha, Atish, Nasikh, Juraat, Nazeer Akbar Abadi, Momin, Zooq and Bahadar Shah are famous ones.

Modern Urdu Literature

Sir Syed Ahmad Khan is considered as the pioneer of Modern Urdu Literature. He rendered meritorious services

to safeguard Urdu from Hindu and British domination. He wrote several articles and essays in Urdu in order to make it a popular language amongst the people. Maulana Shibli, Deputy Nazir Ahmed, Munshi Zaka Ullah, Maulana Hali, Muhammad Hussain Azad and many others adopted this language in their writings. Maulvi Abdul Haq, the Baba-e-Urdu dedicated his entire life for the development of Urdu. In 20th century the biggest name in Urdu Literature is Allama Muhammad Iqbal who awoken Muslims of subcontinent through his poetry, prose and speeches.

Great Power of Assimilation

The splendour of Urdu is Turkish and its charm is Persian in its base. The vitality of Urdu lies in its ability to adopt words from other languages in such a way as if they originally belonged to it. The chief reason for its country wide popularity was its power of Assimilation. According to Sir Syed Ahmed Khan:

"...Still now Urdu has great affinity for many other words and ideas which increases its beauty."

Muslim Nationhood

It became the media of expression in all parts of the country. It has helped the Muslims of Pakistan in understanding their religion, culture and civilization to a great deal. Lectures on Islamic education and religion are delivered in Urdu throughout Pakistan. The religious leaders, mystics and Sufi poets spread the light of Islam in sub-continent with the help of Urdu. The translations of 'Holy Quran' and 'Hadith' have been printed in Urdu language in great numbers to enable the Muslims to understand them properly. In this way Urdu language has played a pivotal role in keeping the Muslim nationhood intact.

Source of National Identity

After Independence, Urdu became the national language of people and a source of national identity and a symbol of unity between the different regions of Pakistan. Quaid-e-Azam said in clear cut words that the national language of Pakistan would be Urdu. He said:

“Let me make it clear that the national language of Pakistan is going to be Urdu and no other language. Without one state language no nation can remain tied up solidly together.”

Medium of Instruction

Urdu language is the medium of instructions in every institution in Pakistan. Urdu literature, Political Science, History, Islamic Studies and other subjects are taught up to the M.A. level in the Urdu language. The offices have adopted Urdu language in their official work. The Government is making hectic efforts to impart advanced education in science and technology in Urdu language.

Urdu – an Important Part of our Cultural Heritage

Urdu grew in popularity and by the later Mughal Period and the advent of the British. It had been adopted by the Muslims and the Hindus alike. So it would not be wrong to say if it is said that **“Urdu is a part of our cultural Heritage.”**

Progress of Urdu Language

Due to the efforts of poets and writers during different periods of history, Urdu progressed well and reached almost all parts of the sub-continent in the 16th Century. The Muslims, from time to time, brought about changes and amendments in it to make it more simple and easy to understand according to their needs and requirements.

After the emergence of Pakistan, a great deal of work has been done for the progress of Urdu language. The Urdu language has crossed its evolutionary stages after the Independence and is now on its way to the road of progress and development. Each Pakistani feels proud of speaking, reading and writing Urdu. Most of our national leaders, while visiting other countries, deliver their speeches in Urdu language which enhances its prestige on the international level. Several Committees have been formed for the level. Being the national language of the country, it is the binding force between different parts of Pakistan.

7.2 Role of Urdu in National Integration

Certain points which express importance of Urdu in national integration are given below:

1. **Means of Brotherhood and Unity:** People of Pakistan are one nation; therefore their thinking, aims and objectives are common. Their progress and prosperity depends upon their unity and brotherhood. An important factor for achieving this unity and brotherhood is Urdu.
2. **Source of Expression:** Urdu has become a source of expression, feeling, thoughts, and aspiration. People of two different areas can easily understand each other's ideas and thoughts by Urdu.
3. **Means of Communication and Co-ordination:** Urdu serves as a means of communication and is a binding force between all the four provinces of Pakistan. People living in different provinces realize that in spite of speaking different languages, they are joined together by one national language which is the heritage of all.
4. **Medium of Instruction:** Urdu language is the medium of instruction in most of the educational institutions of Pakistan. History, Islamic Studies, political Science and other subjects are taught up to M.A level in Urdu. Lectures on Islamic education and religion are also delivered in Urdu throughout Pakistan.

Being the national language of the country, it is the binding force in different parts of Pakistan. The officers have adopted Urdu language in their official work and the Government has published a dictionary containing Urdu terms for the office work. The "Urdu Development Board" and "Anjuman-e-Taraqi-e-Urdu" are trying to give Urdu a place in society and it is hoped that Urdu would find its place in society within a short period of time.

7.3 Pushto Language

Pushto is the regional language of the N.W.F.P and tribal areas. It is an ancient language and is widely spoken and understood in the province of NWFP. Pushto is greatly

influenced by other languages. Many of its words have been taken from Pali, Prakarat, Fehlv, Persian, Arabic, Creek, German and French.

History of Pushto literature

The history of Pushto literature is divided into three different periods. The first period begins with the earliest period second century and on with the 16th Century with Babar's invasion of India. The second period of Pushto literature begins from the middle of 16th Century and ends with the advent of British rule. The Third period covers from 1840 upto the present day.

First Period: Bayazid Ansari was the most famous personality of the 1st period of Pushto literature who wrote on Sufism. His famous and prominent work is known as Khair-ul-Bian which was published in Pushto, Arabic and other Indian languages at one time. The first poet of this period is known as Amir Khan Pehlvan who used simple words in Pushto for his poetry. The other important poets of this period are Khawaja Khan, Sheikh Suleman, Sheikh Razi, Bait Baba, Sheikh Saleh and Raghoon Khan.

Second Period: The second period of Pushto literature begins with the year 1200 when the Moghals had started the invasion of India. This period extends to the British rule and is considered as the golden period of Pushto literature.

Akhund Dardeeza is the famous writer of this period who wrote many books in Pushto. Khushal Khan Khattak is another great writer of this period who rendered great services for the development of Pushto literature. He produced some excellent books and one compilation. Rahman Baba is a popular figure of the second period of the Pushto literature. He was a sufi poet whose poetry was widely admired by the masses.

Third Period: The third period of Pushto literature falls between 1840 upto present. The Pushto prose was at the pinnacle of glory during this period. Hazrat Mian Umar was a great scholar of this period who was a contemporary

of Ahmed Shah Abdali and a great spiritual leader. Mullah Abdur Rashid, Saadat Ali Khan, Qasim AH Afridi, Nawab Rehmat Ali Khan and Amir Muhammad Ansari are regarded as other famous literary personalities of this period. The poetry of this period reflects emotional sentiments and is full of nationalism. The poets and writers played significant role in the freedom struggle. Some of them are Muhammad Akram Khan, Fazal Muhammad Mufti, Abdul Kabar Khan Kabar, Fazal Rahim Saqi, Muhammad Aslam Khan Shirare, Abdul Hakim, Ahmed Shah Barister, Abdul Ghani Khan Ghani and Amir Nawaz Jaila.

Promotion of Pushto Literature

Although Pushto is an old language but its literature is comparatively new one. After independence Pushto literature received a great boost.

The services rendered by the Pushto poets and writers in the freedom struggle, in fact contributed a great deal towards the promotion of Pushto literature.

Sahibzada Abdul Qayyum worked very hard to create political awareness in the people of NWFP. The Islamia College, Peshawar which became the citadel of freedom movement in NWFP, was established because of his dedicated services. Peshawar University was established after three years of Independence.

An academy for the promotion of Pushto literature was set up under the supervision of the Government. The Pushto academy was set up in 1954 and Maulana Abdul Qadir (Alig) was appointed as its Director. This academy prepared Pushto dictionary.

7.4 Punjabi Language

Punjabi is the local language of the province of the Punjab which is the biggest province of Pakistan with regard to population and development. It has its links with the Aryan language Prakrit. Before partition it was spoken in Delhi, Dhirpur, Peshawar and Jammu too. However as time rolled on the vocabulary of Punjabi language became a mixture of

Persian, Arabic and Turkish words. It has different dialects in different parts of Punjabi like 'Saraiki' and 'Potohari' but the basic language remains the same.

Various Names

Punjabi is a very simple language and easy to understand. It was given various names during different periods of history. Famous historian Masoodi called it Multani while Al-Beruni used the name of Al-Hindi for it. The famous Sikh religious leader Baba Guru Nanak gave it the name of Zaban-e-Jattan. In the NWFP it was known as Hindko. Hafiz Barkhudar was the first person to use the name of Punjabi for this language in 1080. Maulvi Kamal-ud-Din also used this name for this language in his selected works.

Famous Poets

Amir Khusro was the first poet to adopt Punjabi in his poetry. After him the sufi poet Sheikh Farid-ud-Din also wrote his poetry in Punjabi language. During the reign of Moghal Emperor Akbar, the sufi poet Shah Husain wrote his sufi verses in Punjabi. The great sufi poets like Waris Shah, Hazrat Sultan Bahu, Baba Bhul-e-Shah and Hazrat Ghulam Farid are the famous poets of Punjabi language. Their writings and poetry is the precious asset of the Punjabi literature.

Mystical and Romantic poetry

Punjabi is rich in mystical and romantic poetry. The highly imaginative and artistic exquisite literature, mostly in verse has two forms one is "Lyric Poetry" which includes Bait, Kafi, Si-harfi, Bara Mah and Satwara the other one is "Narrative Poetry" which is composed of various rhythms and meters. Examples are Qissa Noor Namah, Gulzar, Jang Nama and Vaar and others are Geet, Dohay, Dhoolay, Mahyc, Ghor, Suthni, Tuppay and bolyan.

Romantic folk poetry

It was a popular language amongst the Sufi poets who used it for their traditional romantic folk poetry. The famous folk

poetic tales of Punjab like Heer Ranjha, Mirza Sahiban, Sohni Manhiwal and Sasi Punnu were written in Punjabi. These immortal classics of literature contributed greatly towards the popularity of Punjabi language.

Progress of Punjabi Language

Before partition Punjabi was spoken and understood in the eastern part of the Punjab. After Independence concrete steps were taken for the promotion and development of this language which made it a popular language in other parts of the province. The Government is still making efforts for the progress of Punjabi language and extending support to those institutions which are striving for its development. At present the Punjabi literature is taught upto M.A. level in Pakistan.

7.5 Sindhi Language

Sindhi is the language of the province of Sindh and is the second major regional language spoken in Pakistan.

Ancient Language

Sindhi is an ancient language. The origin of this language is not exactly known. History reveals the stages of its evolution and development and tells us how it has reached its present status. Travellers like Al Beruni have told us about the original script of the language. 'Chach Nama' being an authentic document proves that the dialect of the Sindhi language was the same in the 12th century, as it is today.

Way of Writing

In the beginning Sindhi was written in 'Marwari' and 'Ari Nagari' way of writing. With the advent and influence of Arabs in the subcontinent this way of writing was subsequently changed into Arabic and adopted maximum words of Arabic and also of Persian and Turkish.

Famous Poets and Writers

The poets and writers have played commendable role in the progress and development of Sindhi language. They are Makhdoom Ahmed Bhatti, Makhdoom Noah, Shah Karim

and Makhdoom Pir Muhammad who are regarded as the early poets of Sindhi language. Shah Abdul Latif Bithai was also a great sufi poet of Sindhi language. His poetry gives an excellent description of the natural beauty of Sindh and fascinates the reader. The poetry of 'Sachal Sarmast' and 'Ramazan Qandhar' is deeply influenced by the environmental atmosphere and is considered a valuable contribution to the Sindhi literature.

The Sindhi writers made efforts to simplify the language by introducing beautiful phrases and idioms in this language. Most of the writers belonged to the Somroo period (1050 – 1300). During this period the Sindhi literature reflected literary trends in its folk songs and conventional folk tales. The authentic period of Sindhi literature falls between 1685 and 1783.

Steps Taken to Develop Sindhi

After Independence effective steps were taken for the progress and promotion of Sindhi language. Sindhi Literary Board was set up in 1948 which printed many books and magazines in Sindhi. Besides, several books have been published in Sindhi folk literature. Numerous compilations of Shah Abdul Latif Bithai, Shah Qadir Bux and Faqir Nabi Bux have been published which have greatly enhanced the prestige of Sindhi literature. In 1954 'Bazm-e-Talib-ul-Muala' was set up which is rendering meritorious services to Sindhi literature. Similarly Dr. Ali Akbar Drazzi established 'Sarmast' academy which published several books in memory of Sachal Sarmast. Several newspapers are published in Sindhi, such as Ibrat, Naw-i-Sind and "Khadim-I-Watan besides a number of Weeklies.

7.6 Baluchi Language

Area-wise, Balochistan is the biggest province of Pakistan. The language spoken in this vast area is known as Balochi. This language contains many words of Persian. It is the least developed among all the regional languages. It was spread by Balochi tribal migrated from Iran.

Types of Balochi

The Balochi language, spoken in Balochistan at present, is of two kinds i.e. Sulemani and Makrani.

Balochi Literature

The Balochi literature could not progress very much because the Balochi people were basically the nomads who wandered from one place to another. Moreover Balochistan is a mountainous region which greatly lacks in facilities essential for the promotion and progress of social life. These difficulties of life and the unsettled character of the Balochi people have in fact hindered the development of Balochi literature. Balochi prose, like Balochi poetry is very rare. However, in spite of these inadequacies, the Balochi poetry has rendered invaluable services for the progress of Balochi literature.

History of Balochi Literature

The history of Balochi literature may be divided into four periods:

1. Early Medieval Period – 1430 to 1600
2. Later Medieval Period - 1600 to 1850
3. Modern Period – 1850 to 1930
4. Contemporary Period – 1930 up to date

The first time the Balochi literature came to light was in 1830 when a British traveller W. Leech, after conducting his research in Balochistan, wrote his report in the 'Journal of Asiatic Society' and revealed the presence of Balochi literature.

Since the Balochi literature could not progress very much, there are no names worth mentioning belonging to the Balochi literature. The Balochi prose mostly contains the tales of bravery and romantic stories of the tribal chiefs. The literary work in Balochi is very rare. The Balochi poetry, too, could not attain a high level of literary worth.

Jam Darag is known to be the only famous poet of Balochi who wrote a few romantic verses.

Progress of Balochi Language

The Balochi literature was on the verge of decline before partition. After partition, however, it received little boost when Radio Pakistan, Karachi began its broadcast in Balochi language. Balochi programmes were relayed from Radio Pakistan Karachi which enhanced the developmental process of Balochi language.

Balochi Literary Association

The Balochi Literary Association was set up which published many magazines and articles in Balochi language. A weekly magazine known as 'Nan Kessan' was published. A monthly known as 'Olassis' was also published.

Quetta Television Station

With the establishment of Quetta Television Station the Balochi language has received great fillip. Atta Shah is a famous Balochi poet of Pakistan. Ishaq Shamim is another famous poet of Balochi language whose poem 'Dulhan' is very popular. The renowned politician Gul Khan Naseer is also considered a good poet of Balochi language. Balochi prose has also developed a great deal after partition. Translation of the Bible has also been published in Balochi language.

Famous Literary Figures and Poets of Balochi

Some of the most literary figures are Azad Jamaldini, Ulfat Naseem, Abdul Qadir Shahwani, Malik Mohammed Ramzan and Mir Aaqil Maingal. Well known poets of Balochi language are Jam Darag, Shah Murid, Shahdad, Atta Shad, Ishaq Shamim, Murad Sahir.

7.7 Brahvi Language

Brahvi is the next spoken language of Baluchistan. The Brahvi language is said to be an isolated member of Dravidian family of languages. Its isolation from other

languages has resulted in heavy borrowing from Sindhi, Persian, and Baluchi etc. There are two major dialects of Brahavi language; eastern dialect is close to Sindhi language whereas western dialect is predominated by Balochi language.

Brahavi is not a written language. The Persian character is generally employed when written, although Roman character is preferred in books written by Europeans. Before eighteenth century there was no written literature in Brahavi language. Malik Dad, a great poet and learned person, is a first literary figure of Brahvi language. Brahvi literature has a vast treasure of folklores and the famous folk-lore is Laila-More.

7.8 Kashmiri Language

Kashmiri is the language spoken in the valley of Kashmir and the surrounding hills. Besides slight variations in the valley itself, Kashmiri has three famous distinct dialects - Sulaimanki, Gandhoro and Gami. There are also three or four mixed dialects leading into Punjabi in the south of the valley. However, Gandhoro dialect is considered as standard for literature.

Form of Speech: Kashmiri is a mixed form of speech. By origin it is a Dardic language, but it has become predominantly Indo-Aryan in character. The Happy Valley has received numerous immigrants from neighbouring areas and reflecting the history of the area. The Kashmiri vocabulary is mixed, containing Dardic, Sanskrit, Punjabi and Persian elements.

Kashmiri Literary Figures: There is a small amount of Kashmiri literature. There have been poets of repute and writers of distinction such as Haba Khatoon, Mahmood Ghami, Ghulam Ahmad Bajor and Baba Nasiruddin who gave new life to Kashmiri literature. Most of the literature of Kashmiri is written in Sanskrit and modern translation is under process in the Persian script.



Chapter 8

National Integration and Prosperity in Pakistan

"Yet this is a truth people so easily seem to forget and begin to prize local, sectional or provincial interests above and regardless of the national interests. It naturally pains me to find the curse of provincialism holding sway over any section of Pakistan. Pakistan must be rid of this evil.... We are now all Pakistanis - not Baluchis, Pathans, Sindhis, Bengalis, Punjabis and so on - and as Pakistanis we must feel behave and act, and we should be proud to be known as Pakistanis and nothing else."

- Quaid-e-Azam Muhammad Ali Jinnah, Quetta, 15th June, 1948.

8.1 National Integration

National integration is the mean by which the people constituting a nation are brought together so that the whole people are unified by the leadership on the basis of their common system of symbols and institutions which these groups select, standardize, maintain and transmit from generation to generation. National integration has two important aspects: firstly, the existing pattern of state and government and secondly, the formation and development of the character, mind and consciousness of every individual or citizen on the basis of the common ideals, values, norms, laws, beliefs and customs.

8.2 Importance of National Integration and Cohesion

If national integration is created in a nation, it will lead towards the national prosperity. The national integration and cohesion has great significance and utility, evident from the following points:

1. Prosperity: We can bring prosperity in the country by creating national integration and cohesion. At present 35% of the population of Pakistan is living below the poverty line. Therefore, there is need to eliminate the poverty and to bring prosperity in the country so that the gap between the rich and poor may be reduced. Thus, we can do this through unity.

2. Peace and Order: If we bring national integration and cohesion in the country, it will remove the differences and conflicts among the people, which will lead the country towards the peace and security. Thus peace is the result of national unity.

3. Mutual Cooperation: After creating national integration and cohesion we can create an atmosphere of mutual cooperation by removing all the differences and conflicts among the different groups of the society.

4. Welfare of the People: The government can plan about the welfare of the people, who do not face any conflict or differences. We can remove all these evils by creating national integration. Then the government can spare time for the welfare of the people.

5. Strong Administration: The administration becomes strong through national integration and cohesion. The strong administration fully controls the affairs, and does not allow any chance of disorder and conflict.

6. No Wastage of Time and Wealth: The national integration and cohesion protect the nation from the wastage of time and wealth because the nation is integrated and all the parts work in close coordination.

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8.3 Pakistan and National Integration

Pakistan has a traditional society which is full of several kinds of inequalities and various kinds of prejudices and discriminations based on caste, creed, race, tribe, sex, wealth, language, etc. So in these circumstances Pakistani nationalism is the only ideology of the Pakistani nation. Its ideals and principles are love and devotion to Pakistan as a country and as a nation. Pakistani patriotism inspires all Pakistanis, regardless of any discrimination, to defend Pakistan against all challenges to its unity, solidarity and integrity. The principles of Pakistani nationalism were proclaimed by Quaid-e-Azam in his speech at Dhaka on 21 March, 1948, in which he said: **"You belong to a Nation now, you have now carved out a territory, vast territory, it is all yours; it does not belong to a Punjabi, or a Sindhi, or a Pathan, [or a Balochi] ... it is yours"**.

These words of Quaid are the true essence of Pakistani nationalism and are the real basis of Pakistan's unity, solidarity and integrity. But it is a misfortune of Pakistan that since the death of Quaid-e-Azam it did not always have a dedicated political leadership and love of democratic practices.

Pakistani nationalism had taken shape in the minds of the Muslims of the subcontinent long before Pakistan actually came into existence. An ideology acquired territorial recognition to let the Islamic way of life flourish within its parameters. Preaching the same lesson of nationalism Quaid-e-Azam, during the presidential address to the Constituent Assembly on 11 August, 1947, said: **"Work together in a spirit that everyone of you, no matter to what community he belongs, ... no matter what is his colour, caste or creed, is first, second and last a citizen of this State with equal rights, privileges and obligations ... I cannot emphasize it too much. We should begin to work in that spirit and in course of time all these angularities of the majority and minority communities ... will vanish... Your may belong to any religion or caste**

or creed—that has nothing to do with the business of the state ... We are starting with this fundamental principle that we are all citizens and equal citizens of one State".

National integration is the 'will' of the people to live together which comes from sharing common ideals; culture, language, traditions, history, religion, custom etc. This 'will', however, is not to be taken for granted, a blunder committed by our earlier leadership. Unfortunately, they became self-satisfied, relying too heavily on religious factor which they thought no Pakistani could afford to violate. The fact is the national identity is one thing and national integration quite another. The identity factor is individualistic in character while the integration is a state that is achieved through the merger of individual identities. May be that national identity once acquired by an individual is hard to erase from his psyche. National integration, however, once it gets out of hand is difficult to restore.

The forces that tend to subvert the 'will' of the people of a nation to live together are cultural, ethnic and economic. When a culture with its languages, customs, religions and other exclusive features fails to find roots in a society, it tends to develop its own separate identity. Ethnicity is a basic human prejudice which can be ignited by the fiery speeches of the charismatic leader. Once crimes against the humanity are committed in the name of race, creed and cult, a chain reaction sets in that ends up in death and destruction of the millions. Economic deprivation and exploitation of one section of a nation by the other brushes the national respect and honour aside and struggle for the control of material means starts off. The main casualty under all these circumstances is the national integration.

There is need to develop a Pakistani nationhood which should give people the feeling that despite regional differences, they form a people destined for common statehood. Diverse groups may also continue in a common

state for reasons of economic and other advantages but if the advantage is uncertain and solidarity missing, the state will have to rely mainly on aggressive power to maintain itself. The people of Pakistan have an important role to play in national integration. These include intellectuals, media people, educationists, students and people of all provinces. Sincerity of approach and purpose is the most vital element of success. The ruling party must evolve an identity of its own which should inspire faith, hope and confidence. It must follow the unifying path of democracy. All threats to national solidarity must be faced courageously. Parochialism and regionalism must be replaced by national integration and cohesion. This is only possible through mutual understanding and co-operation, tolerance and unity in diversity and a policy of mutual respect.

8.4 Problems for National Integration in Pakistan

Now-a-days Pakistan is passing through the political crisis. Thus, Pakistan needs the national integration, but Pakistan faces many problems in this regard, which are:

1. Economic backwardness
2. Lack of political consciousness
3. Difference of regional progress
4. Difference of culture
5. Racial discrimination
6. Political control of a particular class
7. Degradation of political & administrative institutions
8. Absolute governments
9. Regional political parties
10. Illiteracy

8.5 Solution for the Problems of National Integration in Pakistan

There is need to solve the problems of national integration in Pakistan. The solutions are as follow:

- 1. Increase in Literacy:** The wealthy people are always encouraged instead of educated people in Pakistan. Therefore, the government of Pakistan must encourage the educated people in politics and in assemblies. They can build the society on proper lines, and can create the environment of national integration.
- 2. Equal Development of all Areas:** The equal development of all areas of the country plays significant role in developing the national integration and cohesion in the country. Pakistan is trying to develop all its areas on the basis of equality. Therefore, the present government has declared "Gawadar" as a free port for the development of Balochistan so that the foreign investment can be encouraged, and the province can be put on the road to progress. The Government's main task will be the development of Balochistan, NWFP and Sindh at par with Punjab.
- 3. Establishment of Democracy:** Absence of democracy creates groupings among the people, which is dangerous for the national integration. Therefore, there is a need to establish true democracy in the country, which will reduce the sense of deprivation, and enhance the feeling of national integration and cohesion. The rich classes are the master of governmental authority.
- 4. Support to National Political Parties:** The formation of regional parties is dangerous for the national integration. Therefore, there is need to support the national parties like Pakistan Muslim League, Pakistan Peoples Party, Jamiat-e-Ulema-e-Pakistan, Jamiat-e-Ulema-e-Islam, Jamaat-e-Islami. They are functional at national level.
- 5. Abolition of Supremacy of Specific Classes:** After the emergence of Pakistan the feudal class established their

supremacy in the country, which has proved dangerous for the national integration. Therefore, there is a need to abolish the authority of the particular classes, and allow all the classes to enjoy the liberty, which will increase the feelings of national integration and cohesion.

6. To Strengthen the National Institutions: The national institutions should be strengthened in Pakistan. There is an impression in Pakistan that every incoming government destroys the national institutions. The deprived people do not get justice due to the weak institutions, which hurt the national unity. Therefore, the national institutions must be strengthened so that the deprived classes and areas may be benefited.

7. Reforms: The reforms in the fields of economic, politics, sociology and religions may be introduced on the basis of equality so that people of every area may be benefited. When the people of Pakistan have equality, they will work for national integration and cohesion.

8. Economic Progress: All the areas of Pakistan are not equal with regard to their resources. Some areas are less irrigated and some are more, and the standard of living also varies from area to area. If the resources are equally distributed among the people, the country can make progress economically, and the sense of deprivation of the people of particular area may be reduced, and national integration and cohesion can be strengthened.

9. Establishment of Social Equity: By the establishment of social equity, the national integration may be ensured and political tension and disaster may be eliminated, which results in the shape of united and integrated nation. If social discrimination is not removed from the society, the class-struggle will become dangerous for the national unity.

10. Islamic Teachings: Pakistan was established on the basis of Islamic teachings and democratic principles. Quaid-e-Azam while defining the goals of Pakistan said, "We have not demanded Pakistan for a piece of land

but we wanted a laboratory, where we could implement the principles of Islam". According to Quaid-e-Azam, we must develop an environment based on Islamic teachings, which will be helpful in creating national integration and cohesion.

11. Individual rights: To provide equal rights and liberties to all the individuals of a country leads to national integration. If we provide the rights and liberties to all the individuals irrespective of race, religion, area and sex in Pakistan, it will strengthen the national integration.

12. Inter Provincial Marriages: We must encourage the inter-provincial marriages, which provide chances for the interaction of individuals of all units, and remove the misunderstandings of one another. It will lead towards the national integration and cohesion.



Chapter 9

Economic Planning and Development in Pakistan

9.1 Main Characteristics of the Economy of Pakistan

Islamic Republic of Pakistan is a developing country. The characteristics of the economy of Pakistan are almost the same of the economy of any developing country. The main characteristics of the economy of Pakistan are as follows.

- 1. Burden of international debt:** Most of the developing countries are dependent on foreign economic assistance to meet the short fall in domestic savings and for quickening the pace of economic development. As the year pass, the amount of foreign loans increase. The liability of debt servicing has increased manifold. In Pakistan, debt service payments amount to 42 billion dollars in 2007 which is a heavy burden.
- 2. Low per capita income:** Majority of the people living in developing countries are poverty ridden. Poverty is reflected in low per capita income. People live in unsanitary conditions. Services like health, education expand very slowly. In short, mostly the people in LDCs (less developed countries) are ill-fed, ill-clothed, ill-housed and ill-educated. People here are involved in misery-go-round. In Pakistan the per capita income at current market prices is Rs. 18320 in 1996-97 (470 dollars).
- 3. Agriculture, the Main Occupation:** In developing countries two third or even more of the people live in rural

areas. Their main occupation is agriculture which is in a backward stage. The average land holding and the yield per acre is low. The peasants mostly live at a subsistence level. As far as Pakistan is concerned agriculture contributes 25% of GDP.

4. Dualistic Economy: The economies of developing countries are characterized by dualism. Dualism refers to economic and social division in the economy. For instance, in the developing countries one is the market economy and the other is the subsistence economy. Both the economies exist side by side. In and around the city, there is a market economy which is well developed. Ultra modern facilities of life are available here. But in rural areas the economy is primitive, backward and agriculture oriented. Similarly, industrial sector uses capital intensive techniques and produces variety of capital goods. The rural sector produces commodities mainly with traditional techniques. The standard of living of the people living in market economy is high but that of their brothers living in subsistence sector is low. The dualistic nature of the economy is not conducive to healthy economic progress.

5. Under-utilization of Natural Resources: An important characteristic of the developing countries is that their natural, resources either remain un-utilized or under-utilized or mis-utilized. Most of the countries are rich in resources but they remain unutilized or under utilized due to lack of capital, primitive techniques of production, limited size of the market and sluggish nature of the people.

6. High rates of population growth: Almost all the developing countries are having a high population growth rate and a declining death rate. The development made with low per capita incomes and low rates of capital formation here is swallowed up by increased population. As a result there is no or very slow improvement in the living standards of the people. In Pakistan the rate of increase in population is estimated about 2.77% per annum. This high growth rate is offsetting all achievements of developments.

7. Unemployment and disguised unemployment: Another notable feature of developing countries is vast unemployment and disguised unemployment both in the rural and in the urban areas. The unemployment is increasing with the spread of education and urbanization.

8. Low level of productivity: In developing countries people are economically backward. The main causes of backwardness are low labour efficiency, immobility of labour due to joint family system, cultural and psychological factors leading to low level of productivity.

9. Lack of enterprise and initiative: The **less developed countries (LDCs)** lack dynamic leadership. The enterprise and initiative of entrepreneurs is hampered due to multiple factors such as small size of the market, lack of capital, lack of infrastructural facilities, technological backwardness etc. etc.

10. Deficiency of capital: Deficiency of capital is another common sign in all the developing countries of the world. The capital deficiency is mainly due to (1) low per capita income (2) low rate of saving (3) low rate of investment (4) inequalities of wealth (5) adoption of consumption pattern of advanced countries (6) higher level expenditure on consumption etc.

11. Backward state of technology: All the developing countries are in the backward state of technology. The technological backwardness is due to higher cost of production despite low money wages, deficiency of capital, predominance of unskilled and untrained workers, dualism, and misallocation of resources etc. These are the major hurdles in the spread of techniques in the LDC'S.

12. Low rate of capital formation: The underdeveloped countries are capital poor economies. These countries are not only capital deficient but the current rate of capital formation is also very low. The low level of capital formation is due to both the weakness of (i) inducement to invest and to the (ii) low propensity and capacity to save.

13. Dependence on export of primary products: The LDC's are still relying on the 19th century pattern of external trade. They are mainly producing and exporting primary commodities to the developed countries and importing finished goods and machinery from them.

14. Influence of feudal lords: In Pakistan, like many other developing countries, the poor are under the hard grip of feudal lords and tribal heads. It is in the interest of the feudal lords that the poor should remain poor.

15. Low self esteem and limited freedom: The under developed countries are mostly influenced from external influence and dominance. They have limited freedom of choice in trade, technology, education etc. The people in these countries have low esteem. They are used by others for their own ends.

9.2 Definition and Importance of Economic Planning in Pakistan

There is no precise definition of economic planning which is acceptable to all economists and political thinkers. The idea under-lying planning is a conscious and deliberate use of resources of a community with a view to achieve certain targets of production for the overall development of the economy. As the targets of production and development are different in different economies, so the definition of economic planning is different for all economists.

Prof. H. D. Dickinson defines economic planning as "*The making of major economic decisions, what and how much is to be produced and to whom it is to be allocated by the conscious decision of a determinate authority, on the basis of a comprehensive survey of the economic system as a whole*".

In developing countries, planning is considered an essential mean of guiding and accelerating their development. The need for planning arises because the market mechanism

does not function well and efficiently in underdeveloped nations. The problems of what to produce, how to produce, for whom to produce and how to produce are not properly solved. There is generally inefficient allocation of resources among its many alternative uses. In addition to this, the spill over benefits and costs (benefits obtained or cost imposed without compensation by third parties from the production of other parties) are not taken into consideration. There is also lack of information and rapid changes in the economy. This leads to excessive uncertainties about the economic events in the future. Considering all these conditions, it is increasingly felt that price mechanism cannot be fully relied upon to maximize growth in the economy. The developing nations must adopt development planning to overcome poverty. In developing countries of the world like Pakistan, there is a strong and powerful swing towards planning. The importance of economic planning can be looked from these perspectives.

1. Decisions of the Planning Authority are Superior:

The planning authority has a better insight into the economic problems of the country. It can mobilize and utilize the available resources in the best interest of its citizens.

2. Coordinated Programme: In a country there are millions of persons who are engaged in economic activities for earning profit. The decisions taken by some or most of them may be short sighted, irrational, self frustrating and socially disastrous. If machinery is created to coordinate the working of the businessmen, the economy can be set on the right lines and the country can progress at the maximum possible rate of growth.

3. Eliminating Business Fluctuations: All the market economies of the world have faced and are passing through various phases of trade cycle. The period of prosperity is followed by a period of low activity. Planning has proved to be a powerful instrument in eliminating business fluctuations.

4. Reducing Economic Inequalities: In the capitalist countries, the gap between the rich and the poor is widening. This has created social bitterness and heart burning among the have not. Planning has proved to be an effective weapon in reducing the shocking inequalities in income.

5. Provision of Job Opportunities: With the aid of planning, the resources of country are utilized to the maximum. All the able bodied persons are gainfully employed. There is also security of income, tenure and employment.

6. Elimination of Wasteful Competition: Planning is also advocated on the ground that it eliminates wasteful competition among the produces on advertisement, salesmanship etc. There is also no duplication of staff and machinery as it is the market economy.

7. Proper Distribution of Resources: In the market economy, the resources of the country are utilized for the production of only those commodities which yield more profits. The items may be cream, powder, lipstick, fridge, cars, cloth etc. etc. In a planned economy, however, there will be proper distribution of resources, between the production of essential and non-essential goods.

8. Prevents Artificial Shortages: In an unplanned economy, the industrialists and businessmen withhold the supply of goods and create artificial scarcity with a view to making profits. Planning discourages such malpractices and through planned production and proper supply of goods, the prices of the commodities are not allowed to fluctuate. The formation of trusts, cartels, patents, price agreement, market sharing etc is completely banned.

9. Keeping down the Social Costs: In a market economy, the social costs which normally take the form of industrial diseases, industrial accidents, smoky atmosphere, overcrowding, cyclical unemployment etc. are passed on to the society as a whole by the capitalists. By planning, it is

possible to eliminate or keep down these social costs by taking over the industries and extending the range of public ownership into various sectors of economy.

10. Creating Favourable Terms of Trade: If the terms of trade are persistently unfavourable, it adversely affects the rate of economic growth of the country. The state, through planning can control the volume and direction of foreign trade, so that the terms of trade remain favourable and the country moves rapidly on the path of economic development.

11. Making major economic Changes: In a free enterprise economy the market mechanism fails to create major economic changes such as industrial revolution, rationalization movement in the country. The government measures facilitate, stimulate, guide and control the means of production through planning.

12. High rate of capital accumulation: As planning makes optimum allocation of a country's resources, it can, therefore, secure far greater rate of capital accumulation than is possible in a market economy.

However, Pakistan is an under developed country and economic planning is necessary to boost its resources. This economic planning should be long-term because annual economic development plans cannot offer satisfactory results. That's why the period of development plans is usually kept five years. All development plans of Pakistan are of five years. Except that twenty and fifteen years perspective plans were also made.

9.3 Economic Planning in Pakistan in the light of Five- Year Plans

National economic planning is a technical job and requires trained personnel to carry it out. The various types of decisions involved in planning are partly political but mainly they are technical. A plan when it is prepared

requires a section or an authority to implement it as a legally enforceable document. On the other hand, it requires administrative machinery for implementation, supervision and evaluation of its results. The function of planning is usually entrusted to a specialized body like planning board or a planning committee or a planning commission. It is usually attached to one of the national ministry, or it may have a separate ministry of its own.

After independence in 1947, the economy of Pakistan was very poor. The neighbour country India did not want Pakistan to be economically stable and strong. But the Government of Pakistan took up the job of establishing the institution of planning in the country. A development board was set up in 1948 to coordinate the growth and development among different departments run by the government. Meanwhile, a planning advisory board was established. The purpose of setting up this board was to advise and assist the development board in the process of planning.

A Six year Development Plan (1951-57): Pakistan's economic development planning began in 1948. The development board and planning advisory board jointly started the process of planning in Pakistan. A six year development plan (1951-57) was prepared on the recommendations of Colombo Consultation Committee. The plan envisaged a total expenditure of Rs. 2600 million. But the initial effort was unsystematic, partly because of inadequate staffing. In 1953, the government replaced the development board with a new autonomous body called the planning board.

The First Five year Plan (1955-60): The First Five Year Plan (1955-60) was prepared by this board and was released in 1957. It was the beginning of systematic planning in Pakistan. In practice, this plan was not implemented, however, mainly because political instability led to a neglect of economic policy, but in 1958 the

government renewed its commitment to planning by establishing the Planning Commission.

The Second Five year Plan (1960-65): The Second Five year Plan (1960-65) surpassed its major goals when all sectors showed substantial growth. The plan encouraged private entrepreneurs to participate in those activities in which a great deal of profit could be made, while the government acted in those sectors of the economy where private business was reluctant to operate. This mix of private enterprise and social responsibility was hailed as a model that other developing countries could follow.

The Third Five year Plan (1965-70): Pakistan's success, however, partially depended on generous infusions of foreign aid, particularly from the United States. After the 1965 Indo-Pakistani War over Kashmir, the level of foreign assistance declined. More resources than had been intended also were diverted to defense. As a result, the Third Five year Plan (1965-70), designed along the lines of its immediate predecessor, produced only modest growth.

The Fourth Five year Plan (1970-75): When the government of Zulfikar Ali Bhutto came to power in 1971, planning was virtually bypassed. The Fourth Five year Plan (1970-75) was abandoned as East Pakistan became independent Bangladesh. Under Bhutto, only annual plans were prepared, and they were largely ignored.

The Fifth Five year Plan (1978-83): The Zia government accorded more importance to planning. The Fifth Five year Plan (1978-83) was an attempt to stabilize the economy and improve the standard of living of the poorest segment of the population. Increased defense expenditures and a flood of refugees to Pakistan after the Soviet invasion of Afghanistan in December 1979, as well as the sharp increase in international oil prices in 1979-80, drew resources away from planned investments. Nevertheless, some of the plan's goals were attained. Many of the controls on industry were liberalized or abolished, the balance of payments deficit was kept under control, and

Pakistan became self-sufficient in all basic foodstuffs with the exception of edible oils. Yet the plan failed to stimulate substantial private industrial investment and to raise significantly the expenditure on rural infrastructure development.

The Sixth Five year Plan (1983-88): The Sixth Five year Plan (1983-88) represented a significant shift toward the private sector. It was designed to tackle some of the major problems of the economy: low investment and savings ratios; low agricultural productivity; heavy reliance on imported energy; and low spending on health and education. The economy grew at the targeted average of 6.5 percent during the plan period and would have exceeded the target if it had not been for severe droughts in 1986 and 1987.

The Seventh Five year Plan (1988-93): The Seventh Five year Plan (1988-93) provided for total public-sector spending of Rs350 billion. Of this total, 38 percent was designated for energy, 18 percent for transportation and communications, 9 percent for water, 8 percent for physical infrastructure and housing, 7 percent for education, 5 percent for industry and minerals, 4 percent for health, and 11 percent for other sectors. The plan gave much greater emphasis than before to private investment in all sectors of the economy. Total planned private investment was Rs. 292 billion, and the private-to-public ratio of investment was expected to rise from 42:58 in fiscal year 1988 to 48:52 in fiscal year 1993. It was also intended that public-sector corporations finance most of their own investment programs through profits and borrowing.

The Eighth Five year Plan (1993-98): In August 1991, the government established a working group on private investment for the Eighth Five year Plan (1993-98). This group, which included leading industrialists, presidents of chambers of commerce, and senior civil servants, submitted its report in late 1992. However, in early 1994, the eighth plan had not yet been announced, mainly because the

successive changes of government in 1993 forced ministers to focus on short-term issues. Instead, economic policy for fiscal year 1994 was being guided by an annual plan.

9.4 Agricultural Development in Pakistan

Pakistan inherited an agricultural economy at the time of the Partition in 1947. The cultivated area particularly of the Punjab was regarded as the bread basket or granary of the Subcontinent. The development of agriculture was ignored in the initial years in spite of the fact that the agricultural sector was the largest single contributor to the GDP. It employed 75% of the population directly or indirectly, accounted for 70% of the foreign exchange earnings, provided raw material for cotton, jute, sugar and vegetable industries, served as a market for industrial products. The emphasis was, however, placed on the development of industrial sector. We, here, briefly review the progress made in the agricultural sector since 1947.

Progress in the agricultural sector

From 1947 to 1953, agriculture remained sluggish due to (a) influx of refugees from India, (b) allotment of land to non-agriculturist refugees which reduced interest of farmers and (c) lack of technological change etc. In the Six Year Programme (1951-57) which was suspended for two years before its completion, emphasis was laid on the establishment of industries. Agriculture remained stagnant during this period, rather declined due to an increase in waterlogging and salinity. Pakistan had to import over 1 million tons of wheat in 1952 to meet the acute food shortage. The Planning Machinery then, realized that agriculture should not remain neglected and it should be developed along with industry.

In the **First Five Year Plan** (1955-60), it was mentioned that with increasing population, rapid industrialization, growing urbanization and substantial increase in money supply, a constant and rapid increase in food grains was

essential to maintain economic stability and to provide a base for economic growth. This sector, however, remained neglected till 1958 due to various reasons. The lack of adequate institutional credit system, absentee landlordism, uneconomic holdings, defective land tenure system etc., etc. adversely affected the agricultural productivity. The average annual growth rate of agriculture sector was 1.3% from 1955-58. While the population was growing at the rate of 2.6% a year, the population was thus growing at a much faster rate than the growth rate of agriculture. In the First Plan, the targets of increasing food grains production by 9% and cash crops from 15% to 33% were not achieved. The increase in the food supply was negligible. The increase in production of cotton was 2% and of jute 5% only.

In the **Second Five Year Plan** (1960-65), the Government was determined to achieve self sufficiency in basic production raising dietary standards through increased supplies of fish, fruit, vegetable, livestock etc. and expanding the output of cotton and jute to the maximum extent possible. In order to achieve the above objectives, it took a few effective steps like the agrarian reforms, adoption of modern technology, and provision of credit facilities to the farmers etc.

The well phased policies both in agriculture and industry did bear fruit. The output of food grains increased 27% against the Plan target of 21%. The production of cotton increased 33% against the planned percentage increase of 38%. The target set for sugarcane was 34% which was almost achieved. The production of jute, however, declined from a target of 22% to 3% only.

During the **Third Five Year Plan** (1965-70), there was remarkable shift in agricultural production until 1968. The use of adequate water and improved practices in the cultivation of various crops raised the agricultural production from 6.2% in 1961-62 to 11.7% in 1967-68.

Since 1968 to 1977, the agricultural sector indicated a fluctuating growth pattern. The agricultural production on

the whole presented a gloomy picture. The growth rate declined from 4.5% in 1968-69 to 2.5% in 1976-77. There were various factors for the decline in agricultural output. The strained relations between the tenants and the landlords, salinity and waterlogging, high prices of inputs, natural calamities, pest and plant diseases, use of low yield seeds etc., etc. were responsible for low yield in the country.

There had been a steady improvement in the agriculture growth rate since 1977. The average rate of growth has improved from 2.5% in 1976-77 to 4.2% during 1977-78. During 1982-83, the agricultural sector recorded a growth rate of 4.9% per cent. The improvement was mainly due to greater use of essential inputs as fertilizers, pesticides. But the growth was only 2.8% in 1993-94 in the sector. The decline in growth was due to fall in the production of cotton and wheat. Cotton crop had an attack of leaf curl virus. The wheat production fell due to the dry spell in the country. During 1995-96, the growth in the agricultural sector improved from 5.9% in 1994-95 to 6.7% in 1995-96. Improved growth in the agricultural sector is attributed to favourable weather, support price policy and waiving of interest on loans.

Performance of Agricultural Sector during the Last Decade

Pakistan's agriculture has undergone a visible change over the last decade. It is now supported by extensive irrigation system, mechanization and bio-chemical technology. As a result of structural changes in the economy the share of agriculture in the GDP has declined from 53% in 1949-50 to 24% in 1996-97. The healthy expansion in agriculture has stimulated exports in other sectors particularly the cotton textile industry which is by far the largest industrial sub sector in the country. Improved growth in the agricultural sector is attributed to Government agricultural policy reforms.

Agriculture presently constitutes 25% of national GDP. The livelihood of 70% population is still linked to agriculture sector. Government has been pursuing positive agenda during the last five years for growth and reforms in the agriculture sector. President General Pervez Musharraf has announced a mega plan under kissan package last year for the development of agriculture sector and work is underway on fast track basis on this project.

Country witnessed bumper crops in the last two years, which had led to enormous increase in the national income. The agriculture sector will register record growth at the rate of 7.5% this year. This is 2.5% beyond the set target. It will bring additional income ranging between 50 to 60 billion rupees in agriculture economy. The statistics issued with reference to current fiscal year depicted that the GDP growth rate will soar to 8.3% as against the set target of 6.6%. It has never occurred so in the history of the country. This way Pakistan will be ranked among the five fastest developing countries of Asia.

9.5 Industrial Development of Pakistan

Pakistan, at the time of partition in 1947, had negligible industrial base. The contribution of industry towards GDP was 6.9% in 1949-50. Since the division of the Subcontinent, the Government of Pakistan has been utilizing all available resources domestic as well as external, for rapid development of the manufacturing sector. Pakistan has now attained a fairly diversified base in manufactures ranging from essential consumer goods of chemicals, steel, heavy engineering and machines and tool industries. Domestic production of items such as refined sugar, steel, fertilizer, cement etc has helped in import substitution and has saved substantial amount of foreign exchange.

Growth of Industrial Sector from 1947 to 1950: The West Pakistan was established in 1947. It had an area

which produced a large share of agricultural, forest and animal products. Former East Pakistan was the main producer and supplier of jute. There was not a single jute factory in the former East Pakistan in 1947. All the jute industries were situated in Calcutta (India). In West Pakistan, cotton was produced but it had no big factories to process and manufacture cotton. They were all situated in the areas which went to the share of India. There was no steel industry worth the name in Pakistan, whereas India had a sound industrial base at the time of Independence. Out of 921 industrial units operating in the British India, Pakistan got only 34 industries i.e. 4% of the total industries established in the Subcontinent. The rest were located in India. The industries which came to the share of Pakistan were of a comparatively small size and were based on indigenous raw material. These industries included small sugar mills, cotton ginning factories, flour mills, rice husking mills, canning factories etc., etc.

The Government of Pakistan, being aware of the importance of industrialization for rapid growth and development, called an Industrial Conference in December, 1947. The Industrial Conference recommended the establishment of industries which use locally produced raw material like jute, cotton, hide and skins. In order to expand the scale of production, the private enterprise was to be encouraged to set up industries excluding the manufacture of arms and ammunition, generation of hydro electric power, telephone, telegraph and wireless apparatus. The infrastructure for the establishment of heavy industries was also to be developed. For the implementation of the above, Development Board was established in 1948. The Government also set up an Industrial Finance Corporation and an Industrial Investment and Credit Corporation in 1948. In the period from 1947 to 1950, the private entrepreneurs invested in those industries which showed the highest profit. The contribution of industrial sector was 6.9% to GDP in 1950.

Growth of Industrial Sector in 1950's: The private sector, due to lack of capital, technical know-how, absence of entrepreneurship etc, was shy in investing capital in heavy industries. The Government took the initiative and established Pakistan Industrial Development Corporation (PIDC) in 1952 to invest in those industries which require both heavy initial investment and high degree of know-how and have a long gestation period. The PIDC major investment was in paper and paper board, cement, fertilizer, jute mills, shipyards, and the Sui Karachi gas pipeline. PIDC by June, 1971, had completed 59 industrial units and created a base for self sustained growth in the industrial sector. The nationalization of industries in 1972 inflicted a heavy blow to PIDC. The Government under the Presidential Ordinance of 1974 transferred the major projects to new Corporation PIDC is now reduced in size and stature and is hardly operating 12 projects and they too are facing great financial stringency.

In the First Five Year Plan 1955-60, a sum of Rs. 185.11 crore was allocated for the growth of industrial sector. A large number of new industries such as woolen and worsted yarn, cycle tyres and tubes, paints, varnishes and glass were established. The production capacity of the already existing units like fertilizers, jute, paper, DDT was considerably expanded. The reduction of export duties and the introduction of Export Bonus Scheme in 1958 increased export of the manufactured goods. There was all round development of industries particularly in agricultural processing, food products and textiles. The share of industrial sector to GDP rose from 9.7% in 1954-55 to 11.9% in 1959-60.

Performance of Industrial Sector in 1960's: The period from 1960 to 1970 covers two Plan periods, the Second Five Year Plan 1960-65 and the Third Five Year Plan 1965-70. In the Second Five Year Plan, an allocation of Rs. 513 crore, 22.2% of the total outlay, was made for the growth of industrial sector. The incentive push

environments for investment, better co-ordination between PIDC, PICIC and other executing agencies and above all political stability led to the widening of industrial base.

The country achieved self-sufficiency in essential consumer goods industries. There was a shift in the establishment of consumer goods industries to heavy industries such as machine tools, petro-chemical, electrical complex and iron and steel etc., etc. In short, the industrial performance in terms of growth, exports and productivity increased during the Second Five Year Plan period. The share of industrial sector to GNP went up to 11.8% from 1960 to 1965.

In the Third Five Year Plan from 1965 to 1970, development expenditure amounting to Rs.233.11 crore (against a target of Rs.1277.0 crore) was incurred for the growth of manufacturing sector. The Plan could achieve only a partial success as it ran into difficulties soon it was launched. There was also reduction in U.S.A. aid. The recurring floods, the successive years of drought, and the political unrest resulted in slowing down the pace of development in all the sectors of the economy. The manufacturing sector could achieve a growth rate of 7.8% against the Plan target of 10%.

Performance of Industrial Sector from 1970's onward:

The industrial performance in terms of growth, exports and production was disappointing from 1971 to 1977. There were various reasons for the poor performance of the manufacturing sector. One Wing of the country (East Pakistan) was forcibly separated. The Country had to fight a war with India in 1971. The suspension of foreign aid, loss of indigenous market (East Pakistan), fall in exports, devaluation to the extent of 131%, nationalization of industries, labour unrest, unfavourable investment climate, floods recession in world trade reduction in investment

From July 1977, the then Government initiated a large number of measures to revise the economy. Cotton ginning, rice husking and flour milling were denationalized. The private sector was encouraged to invest in large scale industries. The investment climate was gradually building up in the country. The annual growth rate in manufacturing sector was 5.7% in 1989-90. Nevertheless, manufacturing remained confined to mostly food processing, cotton textile and a few other industries. A bumper cotton crop and the improved prospects for water availability has triggered expectations for acceleration of growth rate of Pakistan's economy in 2005 with real GDP growth projected to exceed the 7% level for the first time since 1996.

9.6 The Economy of Pakistan

Islamic Republic of Pakistan is an under developed country. The characteristics of the economy of Pakistan are almost the same of the economy of any under developed country. The main characteristics of the economy of Pakistan are as follows.

1. Burden of international debt: Most of the developing countries are depending on foreign economic assistance to meet the short fall in domestic savings and for quickening the pace of economic development. As the year pass, the amount of foreign loans is increasing. The liability of debt servicing has increased manifold. In Pakistan, debt service payments amount to 2309 million dollars in 1996-97 which is a heavy burden.

2. Low per capita income: Majority of the people living in developing countries are poverty ridden. Poverty is reflected in low per capita income. People live in unsanitary conditions. Services like health, education expand very slowly. In short, mostly the people in LDCs (less developed countries) are ill-fed, ill-clothed, ill-housed and ill-educated. People here are involved in misery-go

round. In Pakistan the per capita income at current market prices is Rs. 18320 in 1996-97 (470 dollars).

3. Agriculture, the Main Occupation: In developing countries two third or even more of the people live in rural areas. Their main occupation is agriculture which is in a backward stage. The average land holding and the yield per acre is low. The peasants mostly live at a subsistence level. As far as Pakistan is concerned agriculture contributes 25% of GDP.

4. Dualistic Economy: The economies of developing countries are characterized by dualism. Dualism refers to economic and social division in the economy. For instance, in the developing countries one is the market economy and the other is the subsistence economy. Both the economies exist side by side. In and around the city, there is a market economy which is well developed. Ultra modern facilities of life are available here. But in rural areas the economy is primitive, backward and agriculture oriented. Similarly, industrial sector uses capital intensive techniques and produces variety of capital goods. The rural sector produces commodities mainly with traditional techniques. The standard of living of the people living in market economy is high but that of their brothers living in subsistence sector is low. The dualistic nature of the economy is not conducive to healthy economic progress.

5. Under-utilization of Natural Resources: An important characteristic of the developing countries is that their natural, resources either remain un-utilized or under-utilized or mis-utilized. Most of the countries are rich in resources but they remain unutilized or under utilized due to lack of capital, primitive techniques of production, limited size of the market and sluggish nature of the people.

6. High rates of population growth: Almost all the developing countries are having a high population growth rate and a declining death rate. The development made with low per capita incomes and low rates of capital formation here is swallowed up by increased population. As a result

there is no or very slow improvement in the living standards of the people. In Pakistan the rate of increase in population is estimated about 1.8% per annum. This high growth rate is offsetting all achievements of developments.

7. Unemployment: Another notable feature of developing countries is vast unemployment both in the rural and urban areas. According to 2007 Statistics, there are 34 lac people are unemployed. The unemployment is increasing with the spread of education and urbanization.

8. Low level of productivity: In developing countries people are economically backward. The main causes of backwardness are low labour efficiency, immobility of labour due to joint family system, cultural and psychological factors leading to low level of productivity.

9. Deficiency of capital: Deficiency of capital is another common sign in all the developing countries of the world. The capital deficiency is mainly due to (1) low per capita income (2) low rate of saving (3) low rate of investment (4) inequalities of wealth (5) adoption of consumption pattern of advanced countries (6) higher level expenditure on consumption etc.

10. Backward state of technology: All the developing countries are in the backward state of technology. The technological backwardness is due to (1) higher cost of production despite low money wages. (2) deficiency of capital (3) predominance of unskilled and untrained workers (4) dualism (5) misallocation of resources etc. These are the major hurdles in the spread of techniques in the LDC'S.

11. Dependence on export of primary products: The LDC's are still relying on the 19th century pattern of external trade. They are mainly producing and exporting primary commodities to the developed countries and importing finished goods and machinery from them.

12. Influence of feudal lords: In Pakistan, like many other developing countries, the poor are under the hard grip of

feudal lords and tribal heads. It is in the interest of the feudal lords that the poor should remain poor.

9.7 Natural Resources of Pakistan

Resources are defined as a means of meeting a need, particularly an economic or social need, of the people. The term usually refers to natural resources like land, water, air. Natural resources are largely unchanged materials of the land that are valuable to people and used in variety of ways.

Pakistan is rich in natural resources. It has mountains, plains, deserts, fertile soils, rivers and oceans. Natural Resources are very important for the development and prosperity of a country. The important thing is to utilize them for the welfare of the human beings and development of the country economically because the progress of a country totally depends upon the utilization of the available resources. The important natural resources are described as under.

1. Soil: The soil of Pakistan belongs to dry group having high calcium carbonate content and deficient in organic matter. These vary in colour from reddish brown in the north to red or gray in the south. These soils are generally fertile due to process of formation. The newly deposited alluvium near the river is called Khaddar and mostly consists of sand. The old alluvium of the bar uplands, called Bangar, consists of finer particles — loams. At the foot of the mountains the soil is sandy and generally becomes finer towards the plains where Khankah, limestone concentration, is occasionally found. The soils of the Thal and the Thar deserts and of Balochistan are wind-blown. In southern Potwar a thin layer of residual soil covering is found.

Soil is defined as that part of the unconsolidated material covering the surface of the earth which supports plant growth. It has three major constituents. (i) Solid Particles (Salts, mineral and organic matter), (ii) air and (iii) water.

The type of soil formed is a function of topography, climate, vegetation and the parent rocks from which the soil material is derived. Soil material transported and deposited by running water is known as alluvium which that transported and deposited by winds forms aeolian soil. Soils formed in silt are termed residual. Soil forming process is complex and continuous. As a result, soils vary in their chemical composition colour, texture and organic content place to place.

2. Water: Water is a basic need of life. Human beings, animals and plants cannot live without water. Water is essential for sustaining quality of life on earth. This finite commodity has a direct bearing on almost all sectors of economy. In Pakistan its importance is more than ordinary due to the agrarian nature of the economy. The share of agricultural sector in the Gross Domestic Product (GDP) of Pakistan is about 25 %. Since agriculture is the major user of water, therefore sustainability of agriculture depends on the timely and adequate availability of water. The increasing pressures of population and industrialization have already placed greater demands on water, with an ever increasing number and intensity of local and regional conflicts over its availability and use. Historically, the high aridity index of the country is adding further to the significance of water in developmental activities in Pakistan.

Though, once a water-surplus country with huge water-resources of the Indus River System, Pakistan is now a water-deficit country. Surface water-resources of Pakistan are mainly based on the flows of the Indus River and its tributaries. The Indus River has a total length of 2900 kilometres (Km) and the drainage-area is about 966,000 sq. Km. Five major tributaries joining its eastern side are Jhelum, Chenab, Ravi, Beas and Sutlej; besides, three minor tributaries, are the Soan, Harow, and Siran, which drain in mountainous areas. The famous lakes of Pakistan

are Haleji Lake, Hana Lake, Keenjhar Lake, Manchhar Lake, Saiful Muluk Lake.

3. Air/Winds: Air is very important for the existence of life because all living beings respire through air. The air is composed of nitrogen, oxygen and carbon dioxide etc. These are the basis of existence of every form of life on earth. The oxygen in the air is essential for our life whereas other gases are necessary for animal and plant life.

4. Forests: Forests are extensive, continuous areas of land dominated by trees. The forests of Pakistan reflect great physiographic, climatic and edaphic contrasts in the country. The desired level of forests is 20-30 percent of the total land of a country. In Pakistan only about 4.8 percent of the total area is forested which is very low.

Forests are important in many different ways. From an ecological point of view, they help to maintain a balance in the environment by checking pollution and protecting the soil from erosion by wind or water and intercepting rainfall, particularly on sloping ground. By preventing soil erosion, the trees on the slopes of hills also regulate the supply of water to the reservoirs thereby reducing floods.

Decomposition of leaves helps in humus formation, which maintains the fertility of the soil. This ensures food supply to millions of people.

From a commercial and industrial point of view, forests provide raw materials to various industries e.g. timber, pharmaceutical, paper. They also have recreational value, promote tourism, and provide employment in the forest department. There are many employment opportunities that depend on the forests.

The type and distribution of forests are closely linked to altitude. In areas above the snow line, there is hardly any vegetation. Alpine forests grow just below the snow line. From 1000 to 4000 meters, coniferous forests are found. Below 1000 meters, only irrigated plantations have good species of wood.

5. Minerals and Power/Energy Resources: Mineral and power resources are the foundation of economic development. They help in giving an initial push to the raising of production in all sectors of the economy. Pakistan has a large variety of minerals some of which have substantial reserves and quite a few are of high quality. Besides rock salt, coal, iron ore, limestone, chromite, gypsum, marble, copper, magnetite, and uranium, useful deposits of magnesite, sulphur, barites, china clay, bauxite, antimony ore, bentonite, dolomite, fire clay, fluorite, fuller's earth, phosphate rock, silica sand, soap stone and molybdenum are found in the country. Semi-autonomous corporations under the Ministry of Petroleum and Natural Resources have been set up for the purpose. These are the Pakistan Mineral Development Corporation (PMDC), the Resource Development Corporation (RDC) and the Geological Survey of Pakistan (GSP).

Pakistan has extensive energy resources, including fairly sizable natural gas reserves, some proven oil reserves, coal, and a large hydropower potential. However, the exploitation of energy resources has been slow due to a shortage of capital and domestic political constraints. Domestic petroleum production totals only about half the country's oil needs, and the need to import oil has contributed to Pakistan's trade deficits and past shortages of foreign exchange. The current government has announced that privatization in the oil and gas sector is a priority, as is the substitution of indigenous gas for imported oil, especially in the production of power. Pakistan is a world leader in the use of Compressed Natural Gas (CNG) for personal automobiles.

9.8 Mineral Resources of Pakistan

Mineral Resources play a vital role in the development of any country. At the time of independence, only a few minerals were known to exist in the country. Since then, particularly with the help of the Geological Survey of

Pakistan and similar organizations, the presence of other minerals has been confirmed. Despite these findings, there are only about 25 to 30 major minerals in Pakistan. The government has always taken an interest in developing the mining sector but it is still a minor sector of the country's economy and provides a weak base for industrial development. It accounts for about 0.5 percent of the GNP.

1. Rock Salt: Rock Salt is used for cooking and preserving foodstuffs and for the manufacture of soda ash, bicarbonate of soda, caustic soda, and other sodas for laundry detergents, textiles, tanning etc. The mining of rock salt was begun in a systematic way in 1872. The Salt Ranges are the main source of rock salt in Pakistan. There are huge deposits of excellent rock salt in the Salt Range area in Jhelum and Mianwali Districts (Punjab), and near Bahadur Khel in Kohat District (NWFP). Favourable conditions exist on the sea coast for the extraction of salt by solar evaporation. Rock salt mining is a government monopoly through PMDC. PMDC is operating five salt mines at Khewra, Warcha, Kalahagh, (Punjab) and Jatta, Bahadur Khel (NWFP).

2. Gypsum: Gypsum is a glittering stone of white colour. It is an industrial mineral used in the manufacture of cement, chemicals, fertilizers, and plaster of paris and. It is also used as filler in various materials i.e. paper, rubber and paints, etc. Very large deposits of gypsum have been found in Mianwali, Jhelum, Dera Ghazi Khan (Punjab), Quetta, Sibbi (Balochistan) and Kohat (NWFP). The production varies considerably from year to year, but a general upward trend has been recorded. The total reserve is estimated at 350 million tonnes.

3. Barite: Barite is barium sulphate. It is used in oil industries, where it is mixed with colloidal clay to neutralize the oil pressure in wells. It is also used in the manufacture of paints, glass, insecticides, barium compounds etc. Pakistan has several notable barite deposits. Large barite deposits are found near Khuzdar at

Gunga in Balochistan, as well as near Kohala, at Faquir Muhammad and Kundi and Bankhri.

4. Soap Stone: Soapstone is a variety of talc. Although it is put to various uses in Pakistan, it is primarily used as filler in soap, ceramics and face powder. Soapstone is found in a number of localities, but is largely concentrated near Sherwan in Abbotabad, which accounts for most of the production. The total soapstone reserve is 0.6 million tonnes. The annual production increased from 20,000 tonnes in the 1980s to 40,000 tonnes in the 1990s.

5. Sulphur: Sulphur is the main raw material used in the production of sulphuric acid. It is also used in the manufacture of explosives, paints, dyes, rayons, pulp, fertilizer, and in the refining of Petroleum and non-ferrous metals.

Pakistan has two major sulphur deposits, one at Koh-e-Sultan and the other at Sanni. Sulphur extraction began during World War I but was subsequently put on hold in 1940. Although small scale sulphur production was again started in 1971-2, output has varied greatly. Because local production is insufficient, a substantial quantity of sulphur has to be imported. Petroleum is the main source of sulphur in Pakistan.

6. Magnesite: Magnesite is used in the manufacture of magnesium oxychloride, cement, paper pulp, rayon, fertilizer, chemicals, drugs etc. Although Magnesite is found in small quantities from Lasbela to Malakand, the only large deposit is located at Spin Khan, near Muslim Bagh, in Balochistan. The annual magnesite production is over 4.5 million tonnes and this meets local requirements.

7. Manganese: Scattered occurrences of manganese have been reported from the southern and central parts of Lasbela District, Balochistan. In this region the GSP has started a programme of surface-geological studies and regional geophysical surveys to determine the regional

control of manganese mineralization. Test drilling is also being carried out in selected localities.

8. Fluoride: Fluoride is used in making steel and glass, in enamelling cooking utensils and in some chemical industries. In Pakistan, fluoride is found at Koh-i-Maran and Koh-i-Dilband and a few other places nearby. The entire area has been designated the Dilband Fluoride District. It has a total reserve of about 95, 500 tonnes. Only a few hundred tonnes of fluorite is mined to meet local demands.

9. Gemstones: Pakistan is rich in a variety of gemstones. Emerald, a variety of beryl and a precious stone, is sea-green in colour, transparent and extremely expensive. It is mined at Charbagh-Alburai near Mingaora in Swat. Ruby, a transparent deep-red variety of corundum is produced in Hunza. Aquamarine, blue to sea-green in colour, white topaz and tourmaline blue are mined at Dasu in Skardu.

10. Lime Stone: Pure limestone is made up of calcium carbonate, although it is rarely found in nature in its pure form. Lime stone is widely used in the manufacture of lime, bleaching, powder, glass, paper, soap, paint, and cement. There are large deposits of lime stone in every province of Pakistan. Wide spread deposits are in Kohat, Nowshera, Dera Ismail Khan and Zindapur (NWFP), the Salt Range, the Potwar Plateau, Margalla Hills (Punjab), Loralai, Harnai (Balochistan), Hyderabad, Mango Pir, the Murli Hills, Kot Diji and Rainpur (Sind). The limestone reserve in Pakistan is huge and production is rapidly increasing.

11. Marble: Marble is used as a decorative stone in buildings. Pakistan has a fairly large reserve of marble in different colours and some can be competed with the best quality marble in the world. Large deposits of marble in different varieties and colours are located in the district of Chagai (Balochistan), Mardan, Swat and Gilgit (NWFP). Valuable deposits have also been found in Kala Chitta Hills (District Attock) and in Muzaffarabad and Mirpur area of Azad Kashmir.

The demand of marble in Pakistan is on the rise, with a resultant increase in production. In 1960-1 it was 6000 tonnes. In 1999-2000, it was as high as 579, 000 tonnes. A large amount of the marble produced in Pakistan is exported.

12. Clays: Clays are fine-grained and can be moulded when wet. There are many different types of clays. In Pakistan the important industrial clays are China clay, Fire clay, fuller's earth, celestite and bentonite.

13. Chromite: This is the only metallic mineral produced on commercial scale. Rich deposits of chromite are found in Muslim Bagh in Balochistan. Small deposits of chromite have also been found in the district of Chagai, Karan (Balochistan), Naran, Maiakand, Kohat, Muhammad and North Wariristan Agencies (NWFP). It has been decided to set up a Ferro-Chrome Plant at Muslim Bagh to draw full benefit from this metal. This plant will cost 60 million rupees. It is expected to produce 14,400 tonnes of ferro-chrome every year. At present, we are exporting raw chromite which does not earn enough of foreign exchange.

14. Copper: Copper deposits are known to exist in various parts of Pakistan, but the most well known deposits are at Saindak, which is in western Balochistan. The deposits are found in a dry, desert area popularly known as Sulphide valley. In addition to copper, traces of gold and silver have also been discovered.

The government established the Resource development Corporation in 1974 to oversee the development of Saindak copper. Recently Metallurgical Construction Company of China has taken over the Saindak project. It is expected that mining will begin in the near future.

15. Iron Ore: Iron ore has been discovered in a number of places in Pakistan, but its commercial exploitation has not yet begun. The reasons for this are numerous - low grade ore, small deposits, and deposits inaccessible areas etc. The total iron ore reserve of the country is over 430 million

tonnes. Pakistan's largest deposits are at Kalabagh and Chitral. Important amongst these is the Dammer Nisar deposits in Chitral.

16. Bauxite: Aluminium is usually found in Bauxite. Rocks containing aluminium - rather than true bauxite - have been found in Muzaffarabad and Kotli (Azad Kashmir), the central Salt Range, Loralai District (Balochistan) etc. The total Bauxite reserve of Pakistan is estimated at about 74 million tonnes. Although production was around 2, 000 tonnes until 1984-5, in the recent years it has escalated. In 1999-2000, total production amounted to 48, 000 tonnes.

9.9 Social Problems of Pakistan

Our country is facing various social and economic problems but here we will discuss few problems which are basically related with rapidly growing population.

Population of Pakistan

Population of Pakistan can play a dynamic role in economic development of the country. Population growth is directly related to birth rates, death rates and migration. According to March 1998 census Pakistan's population swelled to 130.58 million, showing an overall increase of about 55% over the last census held in 1981. This indicates an average growth rate of 2.6% as against 3.1% during 1972-81. By 2007, the growth rate of population is estimated about 1.8 per annum. By 2020, the population is estimated to reach 200 million.

For the last thirty years, the death rate has declined due to access to medical facilities by the people. Diseases like cholera, malaria and typhoid have been brought under control. There has also been an improvement in food production. The death rate has come down from 30 in 1947 to 8.20 per 1000 in 2002. There has been the decline in the birth rate from 50 in 1947 to 28.70 per thousand in 2002 in spite of the decline in population growth rate since 1971, it

stills remains one of the highest in the region compared to 2.2% in Bangladesh and 1.9% in India. As a result of the rapid increase, the proportion of dependants below the age of 15 years and above the age of 55 has gone up to 74% which is a great burden on the meager resources of the country and a big obstacle to economic development.

Pakistan is faced with the problem of over population. Over population occurs when an area's population is too large to be supported by the available resources. Although there has been a fall in the birth rate, it is still very high in relation to resources. The high population growth is damaging several developmental plans for the uplift of society.

In Pakistan children form an important part of the agricultural and industrial labour force and therefore large families are an advantage. Early marriage also increases the span for reproductivity. In Pakistan majority of the people are illiterate so they are not aware of economic distress caused by high birth rate. Family Planning Programmes receive strong resistance on religious grounds. For example, Muslims have a firm belief that Allah gives Rizq to everyone therefore why have few children? However, the increase in population is due to economic, political and social factors just like,

1. Joint Family System
2. Illiteracy
3. Early marriages
4. Religious beliefs
5. Customs and Traditions
6. Strong desires for Sons
7. Need for more Earning Hands
8. Lack of Recreational Facilities
9. Avoiding of Family Planning Measures

Affects of rapid Population Growth on Economic Development

The rapid population growth adversely affects the economic development of the poor and under developed countries. Following are the affects of rapid population growth on economic development.

1. Retards Development: Due to rapidly growing population, a greater percentage of scarce resources is diverted to meet the basic consumption needs of masses. Therefore, little capital is saved for investment.

2. Social Problems: Rapidly growing population creates economic and social problems such as housing, education, health, transport, water, power and urbanization.

3. Low per Capita Income: As the population grows it reduces per capita income of the people because when national income is divided by a big population it results in a decline in per capita income.

4. Low Living Standard: The rapidly growing population decreases per capita income and increases the demand for goods and services which results in a rise of general price level and therefore living standard of the people remains very low.

5. Pressure on Land: The rapidly growing population puts heavy pressure on land by increasing the number of landless workers and also by creating the problems of low productivity and food shortage in the country.

6. Unemployment: A rapidly growing population increases the consumption expenditure of the people due to which saving and investment level in the country falls. This creates the problem of unemployment and under-employment. This in turn leads to a fall in national income.

7. Social Infrastructure: The rapidly increasing population of a country adds to the burden on social infrastructure of the country. Therefore, it becomes difficult for the government to provide suitable facilities of

education, health, housing, water, power, transport and communication to the people.

8. Larger Imports: Due to high population, imports are increased and a big amount of foreign exchange is paid to foreign countries.

9. Abundant Labour Force: With rapid increase in the growth of population, the supply of labour force increases and the ratio of skilled and trained labour is reduced. It creates unemployment and underemployment in both rural and urban areas.

10. Environment Problems: The rapid growth of population creates pollution, unplanned colonies and environment damages.

Education

Education, sociality and economic development are mutually inter-related. The investment in education is very important for the progress of economy. High rate of literacy is essential for economic development. The experiences of developed countries show that the increase in national income depends upon the promotion of education. In Pakistan this sector remained neglected for a long time but now better planning is being made for the promotion of education. The comparative study shows that the amount of Rs. 5.6 billion has been allocated for education in fifth five year plan, which has been increased to 19.9 billion in sixth plan, and 23.1 billion in seventh plan. In the census of 1951 the literacy rate was 16 % that rose to 26.2 % in 1981, 45 % in 1998 and 57 % in 2007. As compared with other developing countries it is still low such as the literacy rate of India, China, Sri Lanka and Bangladesh is higher than Pakistan's literacy rate.

The government has taken serious notice of the problem of education and more attention is being paid to the mission of education for all for the development of education. The government has made various educational reforms in this regard such as cooperation of public and private sector, free

education upto primary level, free supply of text books at school level, development of new curriculum, and special attention towards female education etc.

But it has become difficult to provide education for all school going children because of rapid increase in population. There were 1 crore and 63 lac school going children (5- 9 years) in 1990 but in 2005 the number of children has increased to 2 crore and 70 lac so we have to increase the number of schools according to the number of school going children to achieve the target.

Health

Like other sectors, facilities for improving health conditions could not match with rapid increase in population. The efforts became useless just because of high population rate. According to figures of 2007, 1 doctor for 1400 people, 1 nurse for 3261 people and 1 hospital bed is available for 1531 people which is very low as far as international standard is concerned. This is the reason that the average expected age in Pakistan is 62 years which is even lower than some Asian countries such as 63 years in India, 73 years in Sri Lanka and Malaysia, 70 years in China, and 66 years in Indonesia.

Even though the government is paying proper attention towards the department of health and private hospitals and clinics are working effectively in private sector but these facilities are out of reach for common people due to expensive medicines and treatment in private hospitals. No doubt, the government is keen to improve the public health but many steps are still required to be taken.

Agriculture of Pakistan

The agriculture sector is not only important at national level but also at international level. About fifty years back, the agriculture sector was neglected both in the developed and underdeveloped countries of the world. It was regarded as residual reservoir particularly of labour for employment in industries. In 1960's, the importance of agriculture was

education, health, housing, water, power, transport and communication to the people.

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realized and adequate attention was given to this sector. The importance of balanced growth of agriculture and industrial sectors was stressed by the development economists. In 1970's and since the beginning of 1980's, agriculture in the process of development, has gained increased significance and presently 24 % of our total national income is achieved by agriculture and even the big industries of Pakistan i.e. textile, sugar, rice, flour etc depends upon agricultural sector.

67.5 % of the population lives in villages and dependent upon agriculture directly or indirectly. If the agricultural sector develops then economic development will not only be greater but the conditions of the majority of population will also become better.

At the time of establishment of Pakistan the economy of Pakistan was completely dependent upon agriculture. 85 % of the population was used to live in villages and approximately 75 % people were associated with agricultural sector. But by the year 2007, only 39 % of the population is associated with this field due to the development in other sectors i.e. trade and industry.

Furthermore, due to low income, farmers hardly meet their basic needs, and their savings are negligible. So due to shortage of capital, they cannot purchase improved seeds, fertilizers and modern technology for cultivation. They cannot even improve the health of their animals, they cannot purchase pesticides or install tube-wells for irrigation. Absence of these factors causes a decline and no improvement in this sector seems to be possible in the near future. On the other hand, access to agricultural credit is not easy because the guarantees demanded by the authorities are not provided by the farmers and also because the reach of co-operative societies is limited and out of the reach of small farmers. So, they face great difficulties to achieve a credit facility. Thus, they cannot achieve a better level of cultivation and also a better level of production.

A large part of cultivable land is adversely affected by the menace of water-logging which is very harmful for crops and salinity which is a hurdle in the growth of plants and crops, especially a large part of Punjab and Sindh. According to an estimate, about 15 lac acres of cultivable land has been destroyed and one lac acre area of land is decreasing its productive capacity every year due to water-logging and salinity.

Furthermore, the area of cultivated land is decreasing day by day due to rapidly growing population and due to inherited land distribution land is divided into so many small patches that it becomes uneconomic to use them for cultivation. These patches of land are so small and scattered at different places that a farmer can not apply modern methods of cultivation.

Social and Cultural Obstacles

The socio-cultural attitudes of the people also stand in the way of economic development of our country. In Pakistan, more than 43% of the people are illiterate. They are ignorant of the development taking place in their own country as well as in the world. The majority of the people are extravagant. Ours is in fact a consumption oriented society. The people are mostly conservative in their habits. They feel pride in the native culture and are generally not receptive to foreign methods of production. People lack self confidence and initiative. The joint family system, though on the decline, has also killed the sense of initiative and the incentive to work. The caste system functioning mostly in terms of occupation tailors, carpenters, goldsmiths, etc restrict occupational and geographical mobility. The occupational classification which is mostly village centered impede the economic development. The religious beliefs of the people condemning the accumulation of wealth, dependence upon fate and the will of God only are also obstacles to economic growth. People forget here that God has also said, "Your duty is to do and then put the result in the hands of God."

The unnecessary expenditure on marriages, deaths, births, litigations, class pride etc. has reduced domestic savings and has adversely affected economic progress. About half of the population comprises women folk. Our social taboos and customs prevent them from working and improving the standard of living. The basic needs of the people remain largely unsatisfied. We do agree here that socio-cultural factors have impeded economic progress. We should not forget here also that the adoption of socio-cultural attitudes of the West have brought down the quality of life as well.

Political Obstacles

For accelerating the rate of economic development, there should be political stability in the country. If there is a change in the government set up due to elections, or of dictatorship, the planning job done by the previous governments should not be altered altogether. The planning machinery and all others involved in administration should be loyal to the country. They should be competent, sympathetic and honest in the performance of the duties assigned to them. In Pakistan, since its inception, there are rapid changes in governments.

Administrative Obstacles

Each government which came into power condemned the planning work done by the previous governments. They framed their own plans, formulated their own strategies of development and left the claim without achieving the targets of the Plans. The history of planning shows that with the exception of the Fifth Five Year Plan, all other plans have failed to achieve their targets. The overall line of the planning machinery in Pakistan is bureaucratic rather than professional. The administration working in various departments is generally weak, incompetent and unsympathetic. Self interest is dominating over national interest which is a great barrier to economic development. Another administrative obstacle in the way of economic development is that we have not so far been able to decide

about the nature of economic system to be adopted in Pakistan. Mixed economy, Socialistic economy, Islamic economy all are talked about but nothing concrete has actually been practised. There should be clarity on this fundamental issue so that planning is drawn up according to the socio-economic objective of that system and a path of development laid out.

9.10 Information Technology in Pakistan

Birth and the Growth of Information Technology in Pakistan

We may find the theoretical foundation of Information Technology/Computers in 300B.C but the practical implementation of the modern computing era started when Alan Turing named the machine as a computer in 1940 which rapidly grew and the field went into the research of building intelligent machines; resultantly in 1945 two years before the independence of Pakistan the first Neural Network Machine was created and was named as perceptron Mark I.

The computers came to Pakistan in mid 60's when second-generation computer was installed at Karachi. Presently, there are over 1800 mainframe and minicomputers, about half of which are in the government sector. The growth in the number of computers during the last ten years was over 35%. This has been possible due the governments liberal import policy and reduction/removal of duties.

It is estimated that there are roughly 450,000 new computers every year in Pakistan. While this seems a pitifully the small numbers, it represents a three-fold increase compared to 1996-1997. Analyst predicts that this number will increase 4-5 times in the next three years.

IT as A Tool to Achieve the Development Factors

No invention has ever influenced the human beings as computer has. In less than seven decades of its existence it

has managed, materializing the concept of a global village. Technologies like Computational Intelligence, Neural Networks, Genetic Algorithms, Data Communication & Networks, Telecommunication, Databases, and Evolutionary Computing etc; collectively offer the business community a broad set of tools capable of addressing problems that are much harder or virtually impossible to solve using the more traditional techniques from statistics to operations research. Country running and putting it on the track of the development is very complex task and might require the decisions making on the basis of the country's past experience and present situation which is obviously available in the form data.

Today's best technology to manage and process data is the Information Technology. Information Technology implementation is one of the ways to fulfill and execute the development factors on the right way, which will help the nation to grow in peace and prosperity, which will create a momentum that will result the development of Pakistan.

Pakistan and Information Technology (Present)

Government of Pakistan is making such policies that are promoting information technology. Currently, Pakistan exports about \$35 million worth of software a year to the entire world, as compared to \$8 billion from India, \$5 billion from Ireland and \$1.5 billion from Israel. The total size of the IT services market in the world accounts for \$315 billion, and is projected to reach more than \$465 billion by the year 2004.

Conclusion

Meanwhile, Pakistan economy is still largely based on the low-tech, low-value industries that have long been fully mechanized and running very efficiently in developed nations and, therefore, do not attract premier revenue from world markets. In order to put its economy on track to compete with the growing economies of the world, Pakistan needs to quickly take steps to train and bring its

workforce to the international educational standards, incorporate new technologies and modern management practices into its existing industries, and bring intense focus on building an information-based economy by upgrading the technical and managerial skills of its people.

The world economy has already moved from low-value basic industries to a fast paced high-value information based economy. Many countries have taken concrete steps to rejuvenate their stagnated industrial base by rapidly moving to the new-age technologies to produce products and services that are in great demand in the world markets.

Information technology is the current choice of many developing and developed countries to upgrade their economies and become competitive in the global market place. The IT-based economies have streamlined the most complex economies of the world and enhanced the productivity to the level where an economy such as that of the US has wriggled out of the entire trillion-plus dollars national deficit and turned into a surplus in recent years.

To compete with the growing economies of the world, Pakistan needs to educate, train and bring its workforce to the international educational standards, incorporate new technologies and modern management practices into its industry, and bring intense focus on building an information-based economy by upgrading the technical and managerial skills of its people.



Chapter 10

The Foreign Policy of Pakistan

10.1 Pakistan's Foreign Policy and its important Objectives & Principles

No country today can think of a life independent of other nations. Every country has to develop relations with other countries so as to meet its requirements in economical, industrial and technological fields. It is thus necessary for every country to formulate a sound foreign policy. Pakistan is an important third world country, in its developmental stage. It also has formulated her foreign policy keeping in mind its geography, politics and economics.

Definition of Foreign Policy

Foreign Policy can be defined as "Relations between sovereign states. It is a reflection of domestic politics and an interaction among sovereign states. It indicates the principles and preferences on which a country wants to establish relations with another country."

Pakistan's Foreign Policy in Light of Quaid-e-Azam's Words

The father of the nation, Quaid-e-Azam defined Foreign Policy towards other countries of the world in 1948, as follows:

"Our Foreign Policy is one of friendliness and good-will towards all the nations of the World. We do not cherish

aggressive designs against any country or nation. We believe in the policy of honesty and fair play in national and international dealings and are prepared to make our utmost contribution to the promotion of peace and prosperity among the nations of the world. Pakistan will never be found lacking in extending its material and moral support to the oppressed and suppressed peoples of the world and in upholding the principles of the United Nations Charter.”

Basic Goals of Pakistan's Foreign Policy

1. Maintenance of territorial integrity.
2. Maintenance of its political independence.
3. Acceleration of social and economic development.
4. Strengthening its place on the globe.
5. Keeping cordial and friendly relations with all countries.

Principles and Objectives of Pakistan's Foreign Policy

Following are the basic principles and Objectives of Pakistan's Foreign Policy:

1. Protection of freedom and Sovereignty: Pakistan came into being after great sacrifices of millions of Muslims. Like any other country, she also considers with deep regard the need for preservation of its independence and does not allow any country to harm its freedom. Therefore, the principle of protection of independence and sovereignty is the corner stone of Pakistan's Foreign Policy.

2. Cordial Relations with Muslim Countries: Pakistan always tries to establish cordial and friendly relations with Muslim countries. It has always moved its concern against Israel, India and U.S.S.R capturing Palestine, Kashmir and Afghanistan respectively. She has shouldered high responsibilities and used her influence for safeguarding the rights of the Muslims. Pakistan is also an active member of the Islamic Conference.

- 3. Non Interference in Internal Affairs of Other Countries:** Pakistan has sought to establish normal and friendly relations with all countries especially its neighbouring countries, on the basis of universally acknowledge the principle of national sovereignty, non use of force, non-interference in the internal affairs of states.
- 4. Implementation of U.N Charter:** Pakistan's policy is to act upon UN charter and to support all moves by the UN to implement it. Pakistan has been the member of UN since the year of its birth.
- 5. Promotion of World Peace:** Pakistan policy is to promote peace among nations. It has no aggressive designs against any country. Neither does it support any such action. Pakistan has always held that the international disputes should be settled through negotiations rather than non-battlefield.
- 6. Non-Alignment:** Pakistan follows the policy of Non-Alignment i.e. to keep away from alignment with any big power bloc, and avoids taking sides in the cold war. It has also given up its association with SEATO and CENTO and was included in NAM in 1979.
- 7. Support for Self - Determination and Condemnation of Racial Discrimination:** Pakistan is a staunch supporter of the right of self-determination and has been in the fore front of efforts to eliminate colonialism and racism. It has advocated the right of self determination of Kashmir
- 8. Nuclear Non-Proliferation and Disarmament:** Pakistan is deeply conscious of the fact that international peace and security cannot be achieved and sustained in the world with arms. Disarmament is the imperative condition for truly durable peace in the world. Pakistan has a vital stake in promotion of disarmament both in the nuclear and conventional fields. It is included in the principles of its foreign policy that a collective endeavour by countries at the regional level to promote disarmament and enhance security at the lowest possible level of armaments is an

indispensable result to their advocacy of global disarmament.

9. Member of International Organizations: Pakistan had become the member of the British Commonwealth with the time of its establishment. In addition it is the member of United Nations (U.N), Non-Aligned Movement (NAM), Organization of Islamic Conference (OIC), Economic Cooperation Organization (ECO), South Asian Association for Regional Co-operation (SAARC), Association of South- East Asian Nations (ASEAN), and D-Eight. Being a member of International Organizations the objectives of Pakistan are to struggle for world peace, to unify the Muslim countries and to promote regional co-operation.

Conclusion

The guiding principles of Pakistan's Foreign Policy are rooted in the country's Islamic ideology, its rich cultural heritage and historical experience. As an Islamic and non-aligned country, Pakistan supports Islamic causes and firmly upholds the above-mentioned principles, which hold out the promise of a just and equitable world order in which nations can live in peace and security.

10.2 Factors Determining the Foreign Policy of Pakistan

Some factors play important role to determine the foreign policy of country. Following are those important factors.

1. Pakistan's Ideology: Pakistan has an ideological basis. Pakistan was established with the sole objective of providing the South Asian Muslims with a homeland where they could live with dignity and honour. Thus, the Pakistan ideology demands that Pakistan should establish friendly relations with all neighbouring countries.

2. Regional Factors: It is a natural factor that strategic importance of location of a country enhances its role in international economy and politics. For example, Pakistan

is the most important country of the region. Fall of the Soviet Empire brought about far reaching changes in the world politics but even this change did not affect Pakistan's position.

3. Islamic Identity: Islamic ideology is identity of Pakistan. As a part of global Muslim community, Pakistan occupies a central place in the chain of Muslim countries stretching from Africa to Far East. Quaid-e-Azam attached great importance to Pakistan's relations with the Muslim countries. On the other side, all Muslim countries of the world, Arab and non-Arab alike, look forward to Pakistan for guidance in their cherished cause of establishing international Muslim brotherhood.

4. National Benefits: Foreign policy is determined considering national benefits. Pakistan also brings changes in its foreign policy according to its national benefits. Liaquat Ali Khan's visit in May 1950, close relations with Western countries and membership of SEATO and CENTO reveal that Pakistan's main concern was its security. Pakistan also became member of Non-aligned Movement in September 1979 and maintained good relations with all super powers keeping national benefits in its mind.

5. History: History of the nation contributes much in framing the foreign policy of the country. Similarly Pakistan's relations with India are based on the history of sub-continent. It is the history of Pakistan Movement which proves India as our worst enemy. The general public thinks the same even though government policies are being set to maintain good relations.

6. Economy: Economically independent countries are free to frame their foreign policy. They have no pressures, and black mailing of super powers. On the other hand economically weak countries are dictated by the USA to frame their foreign policy.

7. Country Politics: Foreign policy depends upon the policy of the ruling party in democratic countries. Usually

all political parties frame foreign policy of Pakistan keeping in view the interest of nation.

8. International Politics: These days this world has become global village. International politics, pacts, alliances, pressures, attitude of super powers are important factors of determining foreign policy.

10.3 Determinants of the Foreign Policy of Pakistan

The following are the determinants of the foreign policy of Pakistan.

a) 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.

b) 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 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.

c) 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 policy. Keeping in view this information, Pakistan formulates its foreign policy.

d) Political Parties and Pressure Groups: The political parties and pressure groups have deep impacts on the

formulation of foreign policy. The political parties includes 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.

e) 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 changes in it.

10.4 United Nations (UN)

United Nations (UN), international organization of countries created to promote world peace and cooperation. The UN was founded after World War II ended in 1945. Its mission is to maintain world peace, develop good relations between countries, promote cooperation in solving the world's problems, and encourage respect for human rights.

The UN is an organization of countries that agree to cooperate with one another. It brings together countries that are rich and poor, large and small, and have different social and political systems. Member nations pledge to settle their disputes peacefully, to refrain from using force or the threat of force against other countries, and to refuse help to any country that opposes UN actions.

UN membership is open to any country willing to further the UN mission and abide by its rules. Each country, no matter how large or small, has an equal voice and vote. Each country is also expected to pay dues to support the UN. As of 2007 the UN had 192 members, including nearly every country in the world.

The UN's influence in world affairs has fluctuated over the years, but the organization gained new prominence beginning in the 1990s. It was awarded the Nobel Peace Prize in 2001. Still, the UN faces constant challenges. It must continually secure the cooperation of its member nations because the organization has little independent power or authority. But getting that support is not always easy. Many nations are reluctant to defer their own authority and follow the dictates of the UN.

Creation of the United Nations

The UN is the result of a long history of efforts to promote international cooperation. The name "United Nations", coined by United States President Franklin D. Roosevelt, was first used in the "Declaration by United Nations" of 1st January 1942, during the Second World War, when representatives of 26 nations pledged their Governments to continue fighting together against the Axis Powers.

States first established international organizations to cooperate on specific matters. The International Telecommunication Union was founded in 1865 as the International Telegraph Union, and the Universal Postal Union was established in 1874. Both are now United Nations Specialized Agencies.

In 1899, the International Peace Conference was held in The Hague to elaborate instruments for settling crises peacefully, preventing wars and codifying rules of warfare. It adopted the Convention for the Pacific Settlement of International Disputes and established the Permanent Court of Arbitration, which began work in 1902.

The United Nations was the second multipurpose international organization established in the 20th century that was worldwide in scope and membership. Its predecessor, the League of Nations, was created by the Treaty of Versailles in 1919 and disbanded in 1946. In 1945, representatives of 50 countries met in San Francisco at the United Nations Conference on International

Organization to draw up the United Nations Charter. Those delegates deliberated on the basis of proposals worked out by the representatives of China, the Soviet Union, the United Kingdom and the United States at Dumbarton Oaks, United States in August-October 1944. The Charter was signed on 26 June 1945 by the representatives of the 50 countries. Poland, which was not represented at the Conference, signed it later and became one of the original 51 Member States.

The United Nations officially came into existence on 24 October 1945, when the Charter had been ratified by China, France, the Soviet Union, the United Kingdom, and the United States and by a majority of other signatories. United Nations Day is celebrated on 24 October each year.

The Purposes of the United Nations

According to the Charter of UN (Article 1) the Purposes of the United Nations are as follows:

1. To maintain international peace and security, and to that end: to take effective collective measures for the prevention and removal of threats to the peace, and for the suppression of acts of aggression or other breaches of the peace, and to bring about by peaceful means, and in conformity with the principles of justice and international law, adjustment or settlement of international disputes or situations which might lead to a breach of the peace.
2. To develop friendly relations among nations based on respect for the principle of equal rights and self-determination of people, and to take other appropriate measures to strengthen universal peace.
3. To achieve international co-operation in solving international problems of an economic, social, cultural, or humanitarian character, and in promoting and encouraging respect for human rights and for fundamental freedoms for all without distinction as to race, sex, language, or religion.
4. To be a centre for harmonizing the actions of nations in the attainment of these common ends.

The Principles of the United Nations

According to the Charter of UN (Article 2) the Principles of the United Nations are as follows:

1. The Organization is based on the principle of the sovereign equality of all its Members.
2. All Members, in order to ensure to all of them the rights and benefits resulting from membership, shall fulfill in good faith the obligations assumed by them in accordance with the present Charter.
3. All Members shall settle their international disputes by peaceful means in such a manner that international peace and security, and justice, are not endangered.
4. All Members shall refrain in their international relations from the threat or use of force against the territorial integrity or political independence of any state, or in any other manner inconsistent with the Purposes of the United Nations.
5. All Members shall give the United Nations assistance in any action it takes in accordance with the present Charter, and shall refrain from giving assistance to any state against which the United Nations is taking preventive or enforcement action.
6. The Organization shall ensure that states which are not Members of the United Nations act in accordance with these Principles so far as may be necessary for the maintenance of international peace and security.
7. Nothing contained in the present Charter shall authorize the United Nations to intervene in matters which are essentially within the domestic jurisdiction of any state or shall require the Members to submit such matters to settlement under the present Charter.

Structure of the United Nations

The United Nations has six main organs. Five of them — the General Assembly, the Security Council, the Economic

and Social Council, the Trusteeship Council and the Secretariat — are based at UN Headquarters in New York. The sixth, the International Court of Justice, is located at The Hague in the Netherlands.

1. General Assembly: The General Assembly is made up of all 192 member countries, each with one vote. It undertakes all major discussions and decisions about UN actions. It is like a global town hall, providing a powerful medium for countries to put forward their ideas and debate issues. The Assembly can discuss and make recommendations on any issue covered by the UN's charter. However, the recommendations are not binding and the Assembly has no authority to enforce them. Members decide routine matters with a simple majority vote. Important decisions require a two-thirds majority.

2. Security Council: The Security Council is the most powerful body in the UN. It is responsible for maintaining international peace and for restoring peace when conflicts arise. The Security Council has 15 members, 5 of which hold permanent seats. The General Assembly elects the other 10 members for rotating two-year terms. The 5 permanent members—the United States, the United Kingdom, France, Russia (formerly the Soviet Union), and China—have the most power. Decisions of the Council require nine votes. But any one of the permanent members can veto an important decision. This authority is known as the veto right of the great powers. As a result, the Council is effective only when its permanent members can reach a consensus.

3. Economic and Social Council: The Economic and Social Council (ECOSOC) works under the authority of the General Assembly to coordinate the economic and social work of the UN. ECOSOC has 54 member countries elected by the General Assembly for three-year terms. ECOSOC coordinates studies and recommends actions on international topics such as medicine, education, economics, and social needs. It promotes higher living

standards, full employment, respect for human rights, and economic and social progress. It oversees the work of a large number of UN programs and agencies.

4. Trusteeship Council

The Trusteeship Council was established to oversee the transition of a handful of colonies to independence. The last of those colonies, the Palau Islands, gained independence in 1994, making the Trusteeship Council obsolete.

5. Secretariat

The Secretariat is the UN's executive branch. It oversees the administration of the UN's programs and policies and carries out day-to-day operations. This branch is headed by the secretary general, who acts as the UN's spokesperson. The secretary general is a powerful public figure who oversees the daily operations of the UN and plays a major role in setting the organization's agenda in international security affairs. Ban Ki-moon of the Republic of Korea, the eighth Secretary-General of the United Nations, is the present Secretary-General since 2007.

6. International Court of Justice: The International Court of Justice, also known as the World Court, is the judicial arm of the UN. It is located in The Hague, Netherlands. The court hears cases brought by nations against each other. It has 15 judges, elected by the Security Council and the General Assembly. A country is not required to participate in the court's proceedings, but if it agrees to participate, it must abide by the court's decisions.

Functions of the United Nations

The UN today has the same basic purpose and structure as it did when it was founded in 1945. Its primary purpose—and greatest benefit to its members—is to maintain world peace. That, in turn, helps countries to develop and prosper, thereby improving the lives of their citizens. In addition to that primary mission, the UN serves its member countries in a variety of other ways. The UN provides a forum for countries to promote their views and settle conflicts without

violence. It allows countries to cooperate to solve world problems, such as poverty, disease, and threats to the environment. It serves as a symbol of international order and global identity. It works to address economic and social problems in developing countries, with the idea that such problems create sources of conflict that can lead to war. The UN helps coordinate the work of hundreds of agencies and programs, both within its own organization and outside it. It also collects and publishes global statistics.

Influence and Effectiveness

The UN's influence on international politics is significant and cannot be ignored. The main goal of the UN's founders was to avoid a third world war, and in that respect, the organization has succeeded. The UN has peacefully resolved numerous international disputes since its founding and has established a set of rules for the use of force in the contemporary world. Although these rules are not always followed, the UN has nevertheless established itself as a significant player on the world stage.

The UN has been involved in every major war and international crisis since World War II in one fashion or another. It authorized the international coalitions that fought the Korean War (1950-1953) and the Persian Gulf War of 1991. A UN resolution created the state of Israel in 1948, and the UN has been both a forum for debate and an active mediator in the Arab-Israeli conflict. In the Cuban Missile Crisis of 1962, the United States used the UN as a forum to challenge the Soviet Union in front of the whole world.

Since the end of the Cold War, the UN has asserted the right of the Security Council to be the sole body with the power to declare international uses of military force legitimate. However, this claimed authority does not always work. In some cases, the UN may fail to muster support for a force to intervene in a violent conflict. For example, lacking support for intervention from UN member nations, the UN failed to stop the 1994 genocide in Rwanda

that killed hundreds of thousands of civilians. In other cases, great powers such as the United States take action on their own when they cannot get the UN to grant the authority they wish. In 2003 the United States sought but did not receive explicit Security Council approval of military action against Iraq. The United States nevertheless led an invasion of Iraq, inviting the UN to play a role in postwar humanitarian assistance and running elections for a new government.

Certain tensions constrain the UN's influence and effectiveness. The first is the tension between the UN's role as an autonomous actor and its role as a collection of nations. The UN can call on member nations for action, but it has a hard time enforcing its own resolutions because it is also committed to the principle of sovereignty, which asserts each country's right to set its own policies. The UN requires member nations to contribute to its peacekeeping operations and relief missions, but when no nation wants to contribute, it is an impotent body. On the one hand, the UN has a mandate to work on its own to promote the values of its charter. On the other hand, the UN Charter is a treaty among nations. Thus, the UN cannot do anything without the expressed approval of its members, particularly the great powers. The UN's authority comes from the countries that join the organization, sign the charter, and provide the UN with the resources it needs to accomplish its mission.

The UN also faces the tension of the gap between the developed and developing world. The developing world represents the majority of the UN's members, both in terms of number of countries and global population. The developed world, meanwhile, controls the majority of financial and military resources available to the UN. Developing countries want the chance to build their societies, but to do this they need help from the richer, already developed countries, many of which are reluctant to spend their resources on others. The struggle to set

priorities and allocate scarce resources is a constant tension within the UN.

There is a constant tension between the International Law of the UN Charter and the diplomacy that the member nations conduct on a daily basis. The UN Charter only has value to the extent that members follow its provisions. Nations can ignore elements of the charter and can also work outside the charter. Peacekeeping, for example, is never mentioned in the Charter but has become a key UN diplomatic function. Trying to maintain the integrity of international law while still playing effective diplomacy that satisfies the needs of the member countries consumes much of the day-to-day business of the UN.

Finally, a longstanding tension exists between the UN and the United States, the world's most powerful nation. The UN constrains the United States by creating the one coalition that can rival U.S. power—that of all other nations. In addition, the United States has a streak of isolationism in its foreign policy that runs counter to the idea of the UN. But the UN also benefits the United States in many ways. It amplifies U.S. power because the United States usually leads the UN coalition. It helps keep world peace, which the United States is not rich or strong enough to do by itself. And it helps keeps the world stable, providing a good climate for global economic growth.

The Future of the United Nations

Since its creation in 1945, the UN has done much to promote international cooperation in economic and social goals, and to a lesser extent, world peace. The end of the Cold War and new possibilities for cooperation among the world's major powers has given the UN an opportunity to realize the original vision of its founders. The UN now has a chance to become an international organization that can effectively maintain world peace within the limits of a system where individual nations maintain their own authority and independence.

Constantly challenged, the UN remains the only forum where all the nations of the world can gather to discuss pressing issues of peace and security. The UN's greatest asset remains its ability to speak as the world's voice, offering legitimacy and guidance on the paths nations follow to solve their problems. Despite the challenges it faces, the UN will likely play an increasingly central role in international politics in the coming decades.

Pakistan and the United Nations

Pakistan became a member of the UN on September 30, 1947, just after a month and half of its emergence as a new nation. Since that day it has actively participated in all the UN activities and has endeavoured its best to make it an effective organization. The role of Pakistan in the UN can be analyzed on following basis.

1. Pakistan and UN Objectives: Pakistan fully endorses UN objectives. The principles and objectives of the UN have served as the important guidelines in the formulation of the foreign policy of Pakistan. Pakistan supports the resolution of all international and regional disputes in the light of UN principles aiming at promotion of peace and amity in the world. Adherence to this implies at reduce in expenditure on armaments, weapons of war and consequent enhanced investment in the projects of general welfare and prosperity.

2. Pakistan and UN Resolutions: Pakistan has always respected the decisions and resolutions of the UN and has exhorted other states to follow the suit. The government of Pakistan has always lent its support to all UN efforts aiming at the implementation of the UN charter. Pakistan has also actively participated in the emancipation of all oppressed nations.

3. Pakistan and different Organs of UN: Pakistan has also played its role in the principal organs of the UN. Pakistani delegation to the General Assembly has always played its due role in solving the international problems.

Pakistan also had the honour of presiding over the General Assembly and has been many a time a non-permanent member on the Security Council. Pakistan also participated in the proceedings of Economic and Social Council and Trusteeship Council. A Foreign Minister of Pakistan (Sir Zafarullah) remained the judge of the International Court of Justice for almost nine years.

4. Pakistan and UN Peace Keeping Missions: Pakistani soldiers took part in the UN peace efforts in East Timor when Holland agreed to hand it over to Indonesia.

5. UN Assistance to Pakistan: Many UN agencies have provided financial and technical assistance to Pakistan for its various social welfare projects which include World Food Programme, High Commission for Refugees, UN Children Fund, World Health Organisation and UN Development Programme (UNDP).

6. UN and Kashmir Problem: Pakistan felt a bit disappointed with the role played by UN in Kashmir. This problem is pending before the UN since 1948. The Security Council adopted resolutions for the resolution of this problem by holding plebiscite in the state of Jammu & Kashmir to ascertain the wishes of the people for determining political future of state.

These resolutions have gone unattended. The UN sent several commissions to the Sub – Continent but of no avail. It is a matter of grave concern and regret that an international body of the land of UN should have failed to concede the right of self determination to the oppressed people of Kashmir for deciding their future as promised to Kashmiris by the Security Council.

10.5 Non-Aligned Movement (NAM)

Non-Aligned Movement (NAM) is an important world organization of the third world countries who do not wish to be aligned with any of the big powers. The NAM can be defined as:

“The international forum of the people of the third World who openly condemn and negate the lust for creating the spheres of influence by the super powers and thus is an important and effective organ against Colonialism and imperialism.”

Reasons for the Formations of NAM

The World War II divided the world into two power blocs. The Western bloc was being headed by U.S.A and the socialist bloc being governed by U.S.S.R.

These two superpowers involved in cold war creating great problems for the smaller nations and underdeveloped countries. The best policy for such states would have been to isolate themselves from the cold war of the super powers and fully concentrate on their economic, social and cultural uplift. NAM is an organization to help these nations to exist and its present member countries are 118 according to 2006.

Bandung Conference

A meeting of those countries of the World who had no alignment with any super power was held in Bandung (Indonesia) on April 24, 1955. It was held to discuss the problems faced by Afro-Asian countries.

Main Features of NAM or Panjshila Principles

The declared principles of NAM are:

1. **Respect of Independence and Sovereignty:** To respect each other's sovereignty, territorial integrity and independence.
2. **Avoid Aggression:** To refrain from acts of aggression or use of force against any states.
3. **Non interference:** Non interference in others international affairs.
4. **Recognition of Equality and Liberty:** To recognize the equality and liberty of all the nations.
5. **Peace:** To live in a peaceful atmosphere.

Objective of NAM

The declared objectives of NAM are:

1. To promote good will and cooperation among the Afro-Asian countries.
2. To consider social, economic and cultural problem of all participants.
3. To consider the problems like radicalism and colonialism.
4. To assess the position of Afro-Asian states and their people in the world.

Summit Conferences of Non - Aligned Movement

The Summit Conferences of Non – Aligned Movement are as follows:

First Summit Conference: It was held at Belgrade (Yugoslavia) in 1961 in which 25 nations took part. The rules for obtaining membership of NAM were drafted.

Second Summit Conference: It was held at Cairo (Egypt) in 1964.

Third Summit Conference: It was held at Lusaka (Zambia) in 1970. 51 countries participated in this conference.

Fourth Summit Conference: It was held at Algiers (Algeria) in September 1973. In this conference the membership of Pakistan and China was opposed by India.

Fifth Summit Conference: It was held at Colombo (Srilanka) in August, 1976. 86 countries participated in this conference. Opposition of radicalism and expansionism was declared. Arab cause was supported and USA was criticized for its annexation over Vietnam and Cuba.

Sixth Summit Conference: It was held at Havana (Cuba) on 3rd September, 1979 to 9th September, 1979. Pakistan attended this meeting for the first time as a member of NAM.

Seventh Summit Conference: It was held at Delhi (India) in March 1983. 101 countries participated in this

conference. Arab cause, Palestine War, South African and Namibian struggle were discussed. USA was criticized for assisting Israel.

Eighth Summit Conference: It was held at Harare (Zimbabwe) on 1st September 1986. Afghanistan Problem, Iran Iraq War, Palestine and Namibian issue were discussed.

Ninth Summit Conference: It was held at Belgrade (Yugoslavia) on 4th September, 1989.

Tenth Summit Conference: It was held at Jakarta (Indonesia) in September, 1992.

Eleventh Summit Conference: It was held at Cartagena (Columbia) in October, 1995.

Twelfth Summit Conference: It was held at Durban (South Africa) in September, 1998

Thirteenth Summit Conference: It was held at Kuala Lumpur (Malaysia) in February, 2003.

Fourteenth Summit Conference: It was held at Havana (Cuba) in September, 2006.

Pakistan – As the member of NAM

Pakistan joined NAM in 1979 although it participated actively in the 1st conference and attended the 5th conference as an observer. This was due to the fact that Pakistan was a member of SEATO and CENTO. Pakistan got rid of these organizations after the war with India (1965) and the debacle of East Pakistan (1971) when the sponsors of SEATO and CENTO did not come to help it.

Today, Pakistan participates actively in the programs of NAM and advocates affectively the problems relating to its member countries. Pakistan placed the case of foreign interference in Afghanistan in the Session of the 7th conference and was able to get most of the members confirm Pakistan stand on the problem and its equitable solution.

10.6 Organization of the Islamic Conference (OIC)

The organization of Islamic Conference is the symbol of Islamic brother hood and fraternity. It is the biggest and the most active organization of Muslim countries. It was established in 1969 so that the scattered strength of Muslims may be united and unity among the Muslim countries may be strengthened.

The Organization of the Islamic Conference (OIC) is an international organization grouping fifty seven states which have decided to pool their resources together, combine their efforts, and speak with one voice to safeguard the interests and secure the progress and well-being of their people and of all Muslims in the world. The organization of Islamic Conference is the symbol of Islamic brother hood and fraternity. It is the biggest and the most active organization of Muslim countries.

The Organization was established in Rabat (Kingdom of Morocco) on 25th September 1969 when the First meeting of the leaders of the Islamic world was held in this city in the wake of the criminal arson perpetrated on 21 August 1969 by Zionist elements against Al-Aqsa Mosque, in occupied Jerusalem. It was indeed in order to defend the honour, dignity and faith of the Muslims, to face this bitter challenge launched in the holy city of Al-Quds so dear to them and against the Mosque of Al-Aqsa, the first Qibla and third holiest Shrine of Islam, that the leaders of the Muslim world, at their Summit in Rabat, seized that event - which brought about unanimous worldwide condemnation and reprobation - to think together of their common cause and muster the force required to overcome their differences, unite and lay the foundations of this large grouping of States, that is, the Organization of the Islamic Conference which they entrusted, in absolute priority, with liberating Jerusalem and Al-Aqsa from Zionist occupation.

Six months after that historical meeting, i.e. in March 1970, the First Islamic Conference of Ministers of Foreign Affairs held in Jeddah set up a permanent General Secretariat, to

ensure a liaison among Member States and charged it to coordinate their action. The Conference appointed its Secretary General and chose Jeddah as the Headquarters of the Organization, pending the liberation of Jerusalem, which would be the permanent Headquarters.

Two and a half years after Rabat, in February 1972, the Islamic Conference of Foreign Ministers, meeting in its Third Session, adopted the Charter of the Organization, whose purpose is to strengthen solidarity and cooperation among Islamic States in the political, economic, cultural, scientific and social fields.

Aims of the Organization

Under the Charter, the Organization aims to:

1. Strengthen Islamic solidarity among Member States;
2. Strengthen Cooperation in the political, economic, social, cultural and scientific fields;
3. Strengthen the struggle of all Muslim people to safeguard their dignity, independence and national rights.
4. Coordinate action to safeguard the Holy Places;
5. Coordinate action to Support the struggle of the Palestinian people and assist them in recovering their rights and liberating their occupied territories.
6. Work to eliminate racial discrimination and all forms of colonialism;
7. Work to create a favorable atmosphere for the promotion of cooperation and understanding between Member States and other countries.

Principles of the Organization

The Charter also enumerates principles which OIC Member States undertake to inspire themselves from, in order to achieve the objectives of the Organization.

The Charter also enumerates the principles governing OIC activities, namely:

- Full equality among Member States
- Observation of the right to self determination and non-interference in the internal affairs of Member States
- Observation of the sovereignty, independence and territorial integrity of each State
- The settlement of any dispute that might arise among Member States by peaceful means such as negotiations, mediation, conciliation and arbitration
- A pledge to refrain, in relations among Member States, from resorting to force or threatening to resort to the use of force against the unity and territorial integrity or the political independence of any one of them

In order to achieve its objectives, the Organization has main bodies, secondary organs, institutions and specialized committees.

✓ **Main Bodies of the Organization**

The Organization of Islamic Conference is composed of the following main bodies:

- 1. The Conference of Kings and Heads of State and Government:** It is the supreme authority of the Organization which meets once every three years to lay down the Organization's policy.
- 2. The Conference of Foreign Ministers:** It meets once a year to examine a progress report on the implementation of its decisions taken within the framework of the policy defined by the Islamic Summit.
- 3. The General Secretariat:** It is the executive organ of the Organization, entrusted with the implementation of the decisions of the two preceding bodies. Its head is called Secretary General and the present Secretary General of OIC is Ekmeleddin Ihsanoglu.

Summit Islamic Conferences of the OIC

List of Summit Islamic Conferences are as follows:

1. 1st ISC	Rabat (Morocco)	Sept., 1969
2. 2 nd ISC	Lahore (Pakistan)	Feb., 1974
3. 3 rd ISC	Makkah (Saudi Arabia)	Jan., 1981
4. 4 th ISC	Casablanca (Morocco)	Jan., 1984
5. 5 th ISC	Kuwait City	Jan., 1987
6. 6 th ISC	Dakar (Senegal)	Dec., 1991
7. 7 th ISC	Casablanca (Morocco)	Dec., 1994
8. 8 th ISC	Tehran (Iran)	Dec., 1997
9. 9 th ISC	Doha (Qatar)	Dec., 1991
10. 10 th ISC	Putrajaya (Malaysia)	Oct., 2003
11. 11 th ISC	Dakar (Senegal)	March, 2008

All the summit conferences clearly show that the prime objective of OIC is to promote greater harmony and co-operation amongst the Muslim World and to protect their interest in International system. It also aimed at the advancement of economic, cultural, scientific, trade and educational interests of the Islamic countries and to create co-operation amongst them in these spheres. The OIC also stood for the fraternal feelings which had existed for centuries amongst the Muslims of the World.

The number and types of secondary organs and institutions, working toward the achievement of the OIC objectives, have been steadily increasing, and cover various areas of cultural, scientific, economic, legal, financial, sports, technological, educational, media, as well as vocational, social and humanitarian. Depending on their degree of autonomy vis-a-vis the parent organization, they are classified as subsidiary and specialized organs, or affiliated institutions.

Last but not least, it is worth mentioning that by the 3rd year of the World Decade for Cultural Development launched by the United Nations in 1988 under the auspices of UNESCO - the Organization of the Islamic Conference

had built Islamic Colleges, and Cultural Institutes and Centres to spread Islamic culture and dispense the Teaching of Arabic, the language of the Holy Qur'an, as well as other languages.

10.7 Economic Cooperation Organization (ECO)

Economic Cooperation Organization (ECO) is an intergovernmental regional organization established in 1985 by Iran, Pakistan and Turkey for the purpose of promoting economic, technical and cultural cooperation among the Member States. Its aims and objectives as its modes of operation were identical to those of its forerunner, the Regional Cooperation for Development (RCD) which remained in existence from 1964 to 1979. Subsequently, the organization was restructured and revived under the present name ECO.

The break-up of the former Soviet Union led to the independence of Republics of Central Asia and Caucasus. In their bid to open up to the outside world and as a manifestation of their urge to revive their historic affinities with the people of Iran, Pakistan and Turkey, six new independent Muslim States sought the membership of ECO and were admitted into the organization. In February 1992, the Organization was expanded to include seven new members, namely: Islamic Republic of Afghanistan, Republic of Azerbaijan, Republic of Kazakhstan, Kyrgyz Republic, Republic of Tajikistan, Turkmenistan and Republic of Uzbekistan. The date of the Organization's expansion to its present strength, 28th November, is being observed as the ECO Day.

Nevertheless, the organization faces un-daunting challenges with respect to realization of its objectives and goals. Most importantly, the region is lacking in appropriate infrastructure and institutions which the Organization is seeking to develop, on priority basis, to make full use of the available resources in the region.

Over the past 12 years the member states have been collaborating to accelerate the pace of regional development through their common endeavors. Besides shared cultural and historic affinities, they have been able to use the existing infrastructural and business links to further fortify their resolve to transfer their hopes and aspirations into a tangible reality. ECO has embarked on several projects in priority sectors of its cooperation including energy, trade, transportation, agriculture and drug control.

Objectives

- Sustainable economic development of Member States;
- Progressive removal of trade barriers and promotion of intra- regional trade; Greater role of ECO region in the growth of world trade; Gradual integration of the economies of the Member States with the world economy;
- Development of transport & communications infrastructure linking the Member States with each other and with the outside world;
- Economic liberalization and privatization;
- Mobilization and utilization of ECO region's material resources;
- Effective utilization of the agricultural and industrial potentials of ECO region;
- Regional cooperation for drug abuse control, ecological and environmental protection and strengthening of historical and cultural ties among the people of the ECO region; and
- Mutually beneficial cooperation with regional and international organizations.

Principles for Cooperation

- Sovereign equality of the Member States and mutual advantage;

- Linking of national economic development plans with ECO's immediate and long-term objectives to the extent possible;
- Joint efforts to gain freer access to markets outside the ECO region for the raw materials and finished products of the Member States;
- Effective utilization of ECO institutions, agreements and cooperative arrangements with other regional and international organizations including multilateral financial institutions;
- Common endeavors to develop a harmonized approach for participation in regional and global arrangements;
- Realization of economic cooperation strategy; and Exchanges in educational, scientific, technical and cultural fields.

Organization

The organizational institutions of ECO are as follows:

- 1. Council of Permanent Representatives:** The most important institution of ECO is Council of Permanent Representatives (CPR). It comprises of Heads of the States or Governments. The members of the Council formulate policies and take decisions through Summit Conference, usually convened once a year in any territory of the Member States.
- 2. Council of Ministers:** The Council of Ministers (COM) is an important policy and decision-making body and is composed of Ministers of Foreign Affairs or such other representatives of the Ministerial rank as may be designated by the Government. The council of Ministers meets at least once a year by rotation among the Member States.
- 3. Regional Planning Council:** The Regional Planning Council (RPC) is composed of the Heads of the Planning Organization or the equivalent ministry of the Member States and meets at least once a year prior to the annual meeting of the Council of Ministers under the

Chairpersonship of the representative of the Member state holding Chairpersonship of the Council of Ministers. It shall annually review the progress of implementation of ECO's approved programmes of action and projects and critically review and evaluate the economic work of the Secretariat and formulate recommendations to the COM.

4. Regional Institutes: The Regional Institutes of ECO are as follows:

- i. ECO Shipping Company
- ii. ECO Air Project
- iii. ECO Chamber of Commerce
- iv. ECO Trade and Development Bank
- v. ECO Reinsurance Company
- vi. ECO College of Insurance
- vii. ECO Consultancy and Engineering Company

5. Specialized Agencies: There are three Specialized Agencies of ECO which annually report to Secretary General about their performances.

- i. ECO Cultural Institute - Tehran
- ii. ECO Science Foundation - Islamabad
- iii. ECO Educational Institute – Anqara

6. General Secretariat: The Secretariat is situated in Tehran (Iran). The Secretariat monitors the implementation of ECO activities. Its head is called Secretary General who is appointed by Council of Ministers for four years. The present Secretary General of ECO is Khursheed Anwar (Pakistan).

The ECO region is full of bright trading prospects. Despite its young age, ECO has developed into a thriving regional organization. Its international stature is growing.

ECO Summit Conferences

ECO Summit is a forum which provides requisite political support of the member states at the highest level to the

goals and objectives of the Organization to undertake activities for the welfare and wellbeing of the 350 millions people of the region. List of ECO Summit Conferences are as follows:

1. 1 st ECO Summit	Tehran	Feb., 1992
2. 2 nd ECO Summit	Istanbul	July, 1993
3. 3 rd ECO Summit	Islamabad	May, 1995
4. 4 th ECO Summit	Ashgabat	May, 1996
5. 5 th ECO Summit	Almaty	May, 1998
6. 6 th ECO Summit	Tehran	June, 2000
7. 7 th ECO Summit	Istanbul	Oct., 2002
8. 8 th ECO Summit	Dushanbe	Sept., 2004
9. 9 th ECO Summit	Baku	May, 2006

10th ECO Summit is scheduled to be held in Pakistan in 2008.

10.8 A Glimpse of World Affairs and our Foreign Policy

Now-a-days, the world is passing through the post cold war era in which there is no balance of power, and only United States has emerged as single super power of the world. The United States has prepared a programme to order the world on new pattern in this era. It is trying to reorganize most of the countries in accordance with its own wishes.

United States formed international coalition against terrorists after the incident of September 11, 2001 of the World Trade Centre at New York. Pakistan under the international pressure and UN policies favoured the international coalition against terrorism without hurting its national interest.

Israel is violating the human rights in Palestine, and Pakistan does not support the Israel's high handedness; and

it has always been demanding for the due rights of Palestinians.

India wanted to twist the international campaign against terrorism to involve Pakistan in South Asia, but the United States did not allow India to do so due to the importance of Pakistan in the present international political scenario.

The basic objectives of Pakistan's foreign policy are the national security, economic uplift and the protection of Islamic Ideology. Pakistan must formulate its foreign policy to achieve its basic objective instead of following the others. The core issue before Pakistan is to solve Kashmir dispute through peaceful means. It is difficult to maintain either peace or cohesion in South Asia or economic uplift in India and Pakistan without solving the issue of Kashmir.

Afghanistan is the neighbouring country of Pakistan. Pakistan cannot make its progress without the prosperity and unity of Afghanistan. Thus, Pakistan should play a very positive role in solving the Afghan issue and restoring its Islamic identity.

In response to India, Pakistan exploded nuclear bombs in 1998, and made its defence unbreakable. If Pakistan did not make nuclear explosions, India would have harmed Pakistan. Thus, Pakistan should maintain its nuclear capability, which is essential for its deterrence.

Pakistan should develop close economic relationship with Muslim countries of Central Asia for its economic prosperity. Pakistan should play important role in Economic Cooperation Organization (ECO) for its economic uplift.

Pakistan should not repeat the past mistakes in its foreign policy. It should develop a balanced relationship with neighbouring countries, Muslim countries and the big powers of the world. It should struggle day and night for the acquisition of its basic objectives.



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Objective Questions

Chapter 1: The Emergence of Pakistan

Multiple Choices Questions (MCQ's).

1. Sir Syed called the war of 1857 as
 - a. War of Independence
 - b. Mutiny
2. After the freedom war of 1857 who ruled in India?
 - a. British East India Company
 - b. Great Britain
 - c. Hindus
 - d. Muslims
3. Urdu-Hindi Controversy started in the year
 - a. 1857
 - b. 1867
 - c. 1885
 - d. 1897
4. By whom was deemed to a Separate Islamic State first of all?
 - a. Syed Jamal ud din Afghani
 - b. Ch. Rehmat Ali
 - c. Sir Syed Ahmed Khan
 - d. Dr. Allama Iqbal
5. Who formed the Ali Garh Society?
 - a. Sir Agha Khan
 - b. Sir Syed Ahmed Khan
 - c. Shaukat Ali Khan
 - d. Sir Agha Khan
6. When the Khilafat Movement was started?
 - a. 23rd November, 1919
 - b. 23rd March, 1940
 - c. 23rd June, 1946
 - d. 23rd October 1946
7. In 1947, _____ was the British Prime Minister?
 - a. Clement Attlee
 - b. Winston Churchill
8. In which number the Province of Baluchistan comes by area?
 - a. First
 - b. Second
 - c. Third
 - d. Fourth

9. By whom the Pakistan Resolution was supported from Sindh?

- a. Molana Zafar Ali Khan b. Qazi Muhammad Esa
c. Sardar Aurangzeb Khan d. Sir Abdullah Haroon

10. Which Assembly decided in favour of Pakistan?

- a. NWFP b. Sindh c. Punjab

Fill in the blanks.

1. The term Pakistan Ideology refers to that set of beliefs which formed the basis of Muslim freedom in South Asia.
2. Muslims ruled over India for 800 years.
3. Aligarh College was founded in 1877 A.D.
4. Urdu-Hindi controversy started in 1867 A.D.
5. In 1905, Lord Curzon partitioned Bengal into two parts.
6. The Indian National Congress was founded in 1885 A.D.
7. The All India Muslim league was founded in 1906 A.D.
8. The Cabinet Mission came to India in the year 1946 A.D. and it had 3 members.
9. The Pakistan resolution was proposed by A.K. Fazal-ul-Haq in the Muslim league session at Lahore and was seconded, in the first instance, by Ch. Khaleeq-uz-Zaman.
10. Sindh was separated from Bombay in the year 1936 A.D.
11. In 1916, a pact was signed at Lucknow between the All India Muslim League and the Congress. The motivator of this pact was Muhammad Ali Jinnah.
12. The first Annual session of Muslim League was held at Karachi in Dec. 1907 A.D.

13. The Nehru report was presented in the year 1928 A.D.
14. The Fourteen points of Quaid-e-Azam were given in the year 1929 A.D.
15. The first round table conference was held in November, 1930 A.D.
16. The Quaid-e-Azam quits the Congress in 1920.
17. Ch. Rehmat Ali proposed the name of Pakistan in 1933.
18. Muslim League celebrated the Day of Deliverance on 22nd December, 1939.
19. Sir Syed's conciliatory efforts are known as Aligarh movement.
20. Lord Lytton donated a sum of rupees ten thousand for Aligarh movement.
21. In 1906, Lord Minto was the viceroy of the sub-continent.
22. Cripps' mission came to India in 1942 A.D.
23. The partition of Bengal took place in 1905 A.D. and it was annulled in 1911 A.D.
24. Sir Agha Khan was the 1st president of All India Muslim League.
25. Quaid-e-Azam joined Muslim League in 1913.
26. In 1919, Indian National Congress started Non-cooperation Movement.
27. Pakistan Day was celebrated on March 23, 1940.
28. The Lahore Resolution is also known as Pakistan Resolution.
29. Delhi Convention was held at Delhi in 1946.
30. In 1942, Sir Winston Churchill was the British Prime Minister.
31. Wavell came to India as viceroy in 1943.

32. The Simon Commission came to India in the year 1928 A.D.
33. Lucknow Pact was signed between the Muslim League and Congress in the year 1916 A.D.
34. The Second World War started in the year 1939 A.D. and ended in the year 1945 A.D.
35. Pakistan emerged on the map on 14th August, 1947.
36. Separate Electorate was the most important demand of the Simla Deputation, 1906.
37. Quaid-e-Azam became the first Governor General of Pakistan.
38. Liaquat Ali Khan was the first Prime Minister of Pakistan.
39. Iskandar Mirza was the first President of Pakistan.
40. Sindh Assembly decided in favour of Pakistan.
41. Sir Syed started Risala Tehzib-ul-Akhlaq.
42. The word "Pakistan" was coined by Ch. Rehmat Ali in Now or Never pamphlet.
43. The Allahabad Address was given by Allama Iqbal in 1930 A.D.

Short Question Answers.

1. Define Ideology of Pakistan.

Ans. The fundamental concept of Ideology of Pakistan is that Muslims should get a separate identity. They should have a separate state where they could live according to Islamic rules and principles, profess their religion freely and safeguard Islamic tradition. On one occasion Quaid-e-Azam said:

"The Muslims demand Pakistan where they can rule in accordance with their own system of life, their cultural development, their traditions and Islamic laws."

2. When was the First World War fought?

Ans. The First World War was fought from 1914 to 1918.

3. When was the Second World War fought?

Ans. The Second World War started in the year 1939 A.D. and ended in the year 1945 A.D.

4. When was the Indian National Congress found?

Ans. The Indian National Congress was founded in 1885 A.D.

5. When was the All India Muslim League found?

Ans. The All India Muslim league was founded in 1906 A.D.

6. Who proposed the name of Pakistan and when?

Ans. Ch. Rehmat Ali proposed the name of Pakistan in 1933 in Now or Never pamphlet.

7. Who was the first President of Pakistan?

Ans. Iskandar Mirza was the first President of Pakistan.

8. Who became the first Governor General of Pakistan?

Ans. Quaid-e-Azam became the first Governor General of Pakistan.

9. Who was the first Prime Minister of Pakistan?

Ans. Liaquat Ali Khan was the first Prime Minister of Pakistan.

10. Name the four castes of Hindu Society.

Ans. The four casts of Hindu society were Brahmin, Khatri, Vesh and Shudar.

11. Which caste is represented the most superior in the Hindu society?

Ans. The Brahmins are considered the most superior in the Hindu society.

12. What was the occupation of Khatriis?

Ans. The occupation of Khatriis was to fight and defend the country.

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Ans. The occupation of Khatri was to fight and defend the country.

13. What was the occupation of vesh?

Ans. The vesh were farmers, traders, industrialists and artisans.

14. What was the occupation of shudar?

Ans. The shudar were considered the lowest of the other castes. They had to serve the other castes. They were labourers, servants and slaves, the out-castes or untouchables.

15. When did the Muslims invade India?

Ans. Muslims invaded India in 712 A.D. when Muhammad Bin Qasim defeated Raja Dahir and established an Islamic state.

16. Name some Sufis who worked for the spread of Islam in South Asia?

Ans. The Sufis and saints who worked for the spread of Islam in South Asia were Data Gang Bakhsh, Khawaja Moinuddin Chishti, Mujaddid-e-Alf-Sani, Lal Shahbaz Qalandar and Shaikh Bahauddin Zakriya.

17. When and where was the first session of the All India Muslim League held?

Ans. The first session of the All India Muslim League was held at Karachi on 29 and 30th December 1907.

18. When did the partition of Bengal take place and when was it annulled?

Ans. The partition of Bengal took place in 1905 A.D. and it was annulled in 1911 A.D.

19. When was the Khilafat Movement started and who were the leaders of the movement?

Ans. The Khilafat Movement started in 1919 the leaders of the Khilafat movements are Maulana Mohammad Ali Johar and Maulana Shaukat Ali.

20. When and who was presented Nehru Report?

Ans. Nehru Report is presented by Moti Lal Nehru in 1928.

21. When and who was presented 14 points?

Ans. 14 points were presented by Quaid-e-Azam in reply to the Nehru Report in 1929.

22. When and where was Allama Iqbal born?

Ans. Allama Iqbal was born on 9th November 1877 in Sialkot.

23. On what date was the Day of Deliverance observed as announced by the Quaid-e-Azam?

Ans. Day of Deliverance was observed as announced by the Quaid-e-Azam on December 22, 1939.

24. Which province did not have any constitution during British rule?

Ans. North West Frontier Province did not have any constitution during British rule and was called non-constitutional land.

25. What was the %age of the Muslims in Jammu and Kashmir according to the census of 1941?

Ans. According to the census of 1941 the %age of the Muslims population in Jammu and Kashmir was 77 %.

26. Who used first of all the word Nation for the Indian Muslims?

Ans. Sir Syed Ahmed Khan first of all used the word Nation for the Indian Muslims.

27. Name the fundamental pillars of Islam.

Ans. There are five fundamental pillars of Islam i.e. Kalma tayabba, Prayer, Fast, Alms Giving and Pilgrimage.

28. Name the Leaders of Aligarh Movement

Ans. The great leaders of Aligarh Movement are Sir Syed Ahmed Khan, Nawab Mohsin-ul-Mulk (Syed Mehdi Ali), Nawab Waqar-ul-Mulk (Maulvi Mushtaq Hussain), Moulana Altaf Hussain, Maulvi Chiragh Ali and Dipti Nazeer Ahmed.

29. Which newspaper was published by Maulana Zafar Ali Khan?

Ans: *Zameendar Akhbar* was published by Maulana Zafar Ali Khan.

30. When did Syed Sulaman Nadvi died and where he was buried?

Ans. Syed Sulaman Nadvi died in **1953** and he was buried in **Islamia College, Karachi.**

31. When did Allama Shabbir Ahmed Usmani died and where he was buried?

Ans Allama Shabbir Ahmed Usmani died on **13th December 1949** and he was buried in **Islamia College Karachi.**

32. When did Maulana Muhammad Ali Johar died and where he was buried?

Ans. Maulana Muhammad Ali Johar died in **1931 A.D.** and he was buried in **Bait-ul-Muqaddas.**

33. When did Quit India Movement start and what was the change Quaid-e-Azam do in the slogan?

Ans. Quit India Movement started in **1942** and the slogan of Quaid-e-Azam was 'Divide and Quit'.

34. What do you know about Ali brothers and Bi-Amman?

Ans. Ali brothers – Maulana Muhammad Ali Johar and Maulana Shaukat Ali – were the sons of Bi-Amman. Bi-Amman taught her sons to fight for the betterment of Muslims.

35. When did All India Muslim League be a part of Interim Government? Who was its finance minister?

Ans. All India Muslim League became a part of Interim Government on **26th October, 1946** and its finance minister was **Liaquat Ali Khan.**

36. From which city did the war of independence 1857 start and who was the Mughal King of India at that time?

Ans. The war of independence 1857 started from Meerut and Bahadur Shah Zafar was the Mughal King of India at that time.

37. In which years did Sir Syed Ahmed Khan write the Risala-e-Asbab-e-Bghawat-e-Hind and the Risala-e-Tahzeeb-ul-Ikhlaq?

Ans. Sir Syed Ahmed Khan wrote the Risala-e-Asbab-e-Bghawat-e-Hind in 1859 A.D. and the Risala-e-Tahzeeb-ul-Ikhlaq in December 1876 A.D.

Chapter 2: The History of Pakistan

Multiple Choices Questions.

1. Who inaugurated the State Bank of Pakistan?
 - a. Liaquat Ali Khan
 - b. General Zia ul Haq
 - c. Iskandar Mirza
 - d. Quaid-e-Azam
2. Where did Quaid-e-Azam transfer his Head Office from Karachi for the rehabilitation of refugees?
 - a. Lahore
 - b. Quetta
 - c. Peshawer
 - d. Islamabad
3. How many members were included in the first Cabinet of Pakistan just after the establishment of Pakistan?
 - a. Ten
 - b. Six
 - c. Sixteen
 - d. Twenty
4. India had _____ weapon factories from which it did not give even one factory to Pakistan.
 - a. Ten
 - b. Six
 - c. Sixteen
 - d. Twenty

Fill in the blanks.

1. Cyril Redcliff was the chairman of boundary commission.
2. Redcliff's Award was announced on 17th August, 1947.
3. Karachi was the first capital of Pakistan.

4. Quaid-e-Azam established a Refugee Relief Fund.
5. Total currency reserves of the United India were estimated at Rs. 4 billion.
6. Canal Water dispute started in April 1948.
7. In 1947, the government of India act 1935 was adopted.
8. The old name of Supreme Court of Pakistan was Federal Court.
9. Pakistan became the member of United Nations on September 1947.
10. The first Cabinet of Pakistan consisted of 06 members.
11. Quaid-e-Azam inaugurated the State Bank of Pakistan on July 1, 1948.
12. Quaid-e-Azam started his political career as a member of the Indian National Congress.
13. Gandhi-Jinnah talks were held in 1944.
14. Indo-Pakistan water dispute was settled in 1960 A.D. with the help of World Bank.
15. Karachi was the capital of Pakistan from 1947 A.D. to 1960 A.D.

Short Question Answers.

1. What were the comments of the Quaid-e-Azam on the Redcliff Award?

Ans. Commenting on the Redcliff Award Quaid-e-Azam said: "This award is unjust, incomprehensible and preposterous. Since I have vowed to act upon it, I consider it binding on us"

2. Which institution was inaugurated by the Quaid-e-Azam in July 1948?

Ans. The State Bank of Pakistan was inaugurated by the Quaid-e-Azam in July 1948.

3. How many resolutions did the UN passed regarding Kashmir Problem?

Ans. The Security Council of UN passed two resolutions on 12th August, 1948 and 5th January, 1949 for the solution of the Kashmir problem.

4. Name three golden principles of Quaid-e-Azam?

Ans. Unity, Faith, Discipline.

5. Who was the chief of boundary commission?

Ans. Cyril Redcliff was the chief of boundary commission.

6. Which Muslim majority area Redcliff gave to India which was route to Kashmir?

Ans. Gurdaspur.

7. When did Pak-India wars fight?

Ans. 1948, 1965, 1971.

8. When did Azad Kashmir come into being?

Ans. 24th October, 1948.

9. What was the water dispute between Pakistan and India? How and when it was resolved?

Ans. The water dispute has its origin in the partition of Punjab when India cut off flow of Canal water to West-Punjab in Pakistan in April, 1948. With the intervention of World Bank on 19th September, 1960, an agreement was concluded between India and Pakistan which is known as Indus water treaty.

10. When and between which countries was the Indus Basin Treaty signed?

Ans. Indus Basin Treaty was signed between India and Pakistan on 19th September, 1960.

Chapter 3: Land of Pakistan

Multiple Choices Questions.

1. The height of mountains of Swat and Chitral varies from _____ above sea level.
 - a. 9000 ft
 - b. 2500ft to 7000 ft
 - c. 300 ft to 1000 ft
2. Which mountain range is situated in the middle of Kurram and Gomal rivers?
 - a. Waziristan
 - b. Baluchistan
 - c. Jammu & Kashmir
3. What is called to such land that is situated in the middle of two rivers?
 - a. Bar
 - b. Doaaba
 - c. Plateau
4. On which river the Warsak Dam is built?
 - a. River Indus
 - b. Jehlum River
 - c. Kabul River
5. What is called to those areas where annual rainfall is less than 250 M.I.?
 - a. Mountain areas
 - b. Desert
 - c. Thal
 - d. Plain

Fill in the blanks.

1. Pakistan has an area of 796096 square km.
2. In the West, Pakistan shares its longest borderline of 2250 km with Afghanistan.
3. In the South-West Pakistan shares 950 km border with Iran.
4. In the East Pakistan shares 1600 km border with India.
5. 600 km Pak-China boundary cuts across the high Karakoram Range in the north.
6. Wakhan separates Pakistan from Tajikistan.
7. Pakistan joined two defense treaties namely SEATO and CENTO.

8. The trade route between Pakistan and China is known as **Silk route (Karakoram Highway)**.
9. Madinatul Auliya is the city of **Multan**.
10. **Islamabad** is the Headquarter of the Federal Government.
11. Murree and Patriata are the most beautiful hill stations of the province **Punjab**.
12. Nathiagali is the panoramic hill station of **NWFP** province.
13. Beautiful valleys of Kaghan and Swat are in **NWFP**.
14. Khyber Pass is in **NWFP** province.
15. Manchhar and Haliji are beautiful lakes of **Sindh**.
16. The province of Baluchistan covers about **44** percent of area of Pakistan.
17. The National song of Pakistan was written by **Hafeez Jalindhri**.
18. The National flag of Pakistan was designed by **Ameer-uddin-Qudvai**.
19. The Tarbela Dam is built on the river **Indus**.
20. The Mangla Dam is built on the river **Jhelum**.
21. The two biggest deserts of Pakistan are **Thar** and **Cholistan**.
22. The biggest province in area is **Baluchistan**.
23. The biggest province in population is **Punjab**.
24. Moen-jo-Daro is located in the **Larkana** District.
25. Harappa is located in the **Sahiwal** District.
26. The Mahabat Khan Mosque is situated at **Peshawar**.
27. The Wazir Khan Mosque is situated at **Lahore**.
28. The Major Agricultural product of Pakistan are **Cotton** and **Rice**.

29. Large Deposits of Natural Gas were discovered at Sui in the year 1952 A.D.
30. Jasmine is the National Flower of Pakistan.
31. Hockey is the National game of Pakistan.

Short Question Answers.

1. Name the rivers on which Mangla and Tarbela dams are built?

Ans. The Tarbela Dam is built on the river Indus and Mangla Dam is built on the river Jhelum.

2. Who was the first president of Islamic Republic of Pakistan?

Ans. The first president of Islamic Republic of Pakistan was Iskander Mirza.

3. When was the Objectives Resolution passed?

Ans. The Objectives Resolution was passed on 12th March, 1949 by the Constituent Assembly.

4. When and who dissolved the first Constituent Assembly of Pakistan?

Ans. The first Constituent Assembly of Pakistan was dismissed by the Governor General Ghulam Muhammad on October 24, 1954.

5. How long did the Constitution of 1956 last?

Ans. The Constitution of 1956 lasted only for two and a half years. On 7th October, 1958, the army took over the government.

6. Was the constitution of 1962 of presidential or parliamentary type?

Ans. The constitution of 1962 introduced the presidential form of Government.

7. According the constitution of 1962, name the council that was established to point out un-Islamic things

Ans. The council which was established to point out un-Islamic things was "Advisory Council of Islamic Ideology".

8. When were the Shariat Courts formed and where is its head office?

Ans. Shariat Courts were established in 1979 and its head office is at Islamabad.

Chapter 4: Constitutional Development and Islamic System in Pakistan

Multiple Choices Questions.

1. When was the Objectives Resolution passed?

- a. 23rd March, 1956 b. 7th March, 1949
c. 14th August, 1973 d. 12th March, 1949

2. How many members were there in the committee of basic principles?

- a. Ten b. Twenty four c. Thirty d. Four

3. Which war was the cause of separation of East Pakistan?

- a. Kashmir War, 1948 b. September War, 1956
c. Kargil War, 1999 d. December War, 1971

4. When was the third and final constitution promulgated?

- a. 23rd March, 1956 b. 7th March, 1962
c. 14th August, 1973 d. 12th March, 1975

5. Where is the Head Office of Federal Shariat Court situated?

- a. Lahore b. Karachi c. Islamabad d. Quetta

6. When did Hazrat Muhammad (P.B.U.H.) address his last Sermon?

a. 04 Zul Haj

b. 09 Zul Haj

c. 10 Zul Haj

Fill in the blanks.

1. The constitutional name of Pakistan is Islamic Republic of Pakistan.
2. Islam was declared to be the state religion under the 1973 constitution of Pakistan.
3. After partition Government of India Act 1935 was adopted.
4. The Constitutional Assembly adopted the famous Objectives Resolution on March 12, 1949.
5. According to constitution 1962 Islamic Advisory Council was established.
6. Only the constitutions 1973 define the word Muslim.
7. Nizam-e-Zakat was introduced on June 20, 1980 A.D.
8. From July 1, 1981 interest-free banking system was started.
9. Religious teachers in the armed Forces were given the status of a Commissioned officer.
10. Under the 8th amendment, the objectives resolution was made a part of the text of the constitution 1973.
11. The Prophet said, "I am leaving among you two things the Holy Quran and my Sunnah."
12. Constitution of 1962 presents Presidential form of government.
13. Fiqh was introduced as compulsory subject for Law graduates.
14. The 1st Caliph of the Muslims was Hazrat Abu Bakr.
15. The 2nd Caliph of the Muslims was Hazrat Umer.
16. The 3rd Caliph of the Muslims was Hazrat Usman.
17. The 4th Caliph of the Muslims was Hazrat Ali.

18. Shariat faculty was established in Islamabad.

Short Question Answers.

1. When and who dissolved first constituent Assembly of Pakistan?

Ans. The first constituent Assembly of Pakistan was dissolved by Governor General Ghulam Muhammad on October 24, 1954.

2. How much the area of Pakistan?

Ans. The total area of Pakistan is 796,096 sq km.

3. Name the natural regions of Pakistan?

Ans. Pakistan is divided into 3 natural regions.

1. The Mountains

- i. The Northern Mountains
- ii. The Western Mountains.

2. The Plateaus

- i. The Balochistan Plateau.
- ii. The Potwar Plateau and the Salt Range.

3. The Plains

- i. The Punjab Plain/ The Upper Indus Plain
- ii. The Sindh Plain/ The Lower Indus Plain
- iii. Desert Areas
- iv. Coastal Areas

4. What does the word "doab" mean?

Ans. The land or space which lies between two rivers are known as *doab*.

5. Give a brief account of the seasons in Pakistan?

Ans. The four well-marked seasons in Pakistan are Summer (May to September), Autumn (September to October), Winter (November to February) and Spring (March and April).

6. How many administrative divisions are there in Sindh?

Ans. There are five administrative divisions in Sindh.

7. Write down the names of some important departments of Government of Pakistan?

Ans. The important departments of Government of Pakistan are Home Department, Foreign Department, Finance Department, Defence Department and Communications Department.

Chapter 5: Administrative Structure of Pakistan and Good Governance

Multiple Choices Questions.

1. How many houses are there in the Parliament of Pakistan?

- a. Four b. Two c. Six d. Eight

2. How many seats are there in National Assembly?

- a. 342 b. 345 c. 340 d. 325

3. How many seats are there in Senate?

- a. 67 b. 80 c. 100 d. 120

4. Which is the capital court of Pakistan?

- a. Civil Court b. High Court
c. Supreme Court d. Session Court

5. Who is the representative of federal government and constituent head in a province?

- a. Law Minister b. Chief Minister
c. Governor d. Prime Minister

6. When was the present local system promulgated in Pakistan?

- a. 2001 b. 2002 c. 2003 d. 2004

Fill in the blanks.

1. New system of the Local Government has 03 tiers.
2. Administrative structure of Pakistan is based on the 1973 constitution.
3. Federal List contains the subjects on which only the Majlis-e-Shoora (Parliament) can legislate.
4. Concurrent List contains the subjects on which Majlis-e-Shoora (Parliament) and Provincial Assemblies both can legislate.
5. The subjects which are not included in Federal and concurrent List are called residuary subjects.
6. Governments are comprised of three main organs.
7. Federal legislative of Pakistan has been named as Majlis-e-Shoora (Parliament).
8. A bill passed by the Majlis-e-Shoora is then submitted for the final approval to the president.
9. National assembly consists of 342 members.
10. The age of 25 is eligible for the membership of the national assembly.
11. Presiding officer of the National assembly is called speaker.
12. Prime Minister is the head of administrative machinery.
13. The Prime Minister is the Chief Executive.
14. The National assembly is elected for five years.
15. Senate is the upper house of the Majlis-e-Shoora.
16. National Assembly is the lower house of the Majlis-e-Shoora.
17. The senate session is presided over by a chairman.
18. A senator is elected for a term of six years.

19. The USA (country) is the most outstanding example of country run under the presidential system.
20. The minimum age of the president should be forty five years.
21. The president can promulgate ordinances.
22. The chief justice is appointed by the President.
23. The supreme judicial council can remove the judge on the basis of serious disability.
24. Head of the Provincial Executive is called Chief Minister.
25. Chief Minister is the member of Provincial Assembly.
26. Senate and National assembly put together are called Majlis-e-Shoora (Parliament).
27. There are sixty seats for women in National Assembly and seventeen seats in Senate.
28. Any registered voter at least thirty years of age is eligible to contest for a seat of the senate.
29. A union council should consist of thirteen members.
30. Union council will be elected for four years.

Short Question Answers.

1. How many houses of Majlis-e-shoora (Parliament) and what are its duties?

Ans. Majlis-e-shoora consists of two houses i.e. National Assembly and Senate.

2. What is the period of National Assembly and who can dissolve it before its due date?

Ans. The period of National Assembly is five years however the President can dissolve the National Assembly but the President has to submit a reference to the Supreme Court within fifteen days, which will give its verdict within thirty days whereas the Prime Minister has the privilege to

give the advice to the President for the dissolution of National Assembly and it would stand dissolved within 48 hours.

3. How many seats are there in the National Assembly of Pakistan?

Ans. There are 342 seats in the National Assembly of Pakistan among which there are 272 general seats, 60 seats for women, and 10 seats for Pakistani minority communities.

4. Which is the capital court of Pakistan and also tell its first name?

Ans. The Supreme Court is the capital court of Pakistan and its first name was Federal court.

5. Where is the Head Office of Supreme Court situated?

Ans. The Head Office of Supreme Court is situated at Islamabad.

6. Who determines the numbers of judges of Supreme Court?

Ans. Majlis-e-Shoora (Parliament) determines the numbers of judges of Supreme Court.

7. How many districts, tehsil/ town councils and union councils are there in Pakistan?

Ans. There are 110 districts, 396 tehsil/town councils and 6,125 union councils in Pakistan.

8. How many districts, tehsil/ town councils and union councils are there in Sindh?

Ans. There are 23 districts, 121 tehsil/town councils and 1,108 union councils in Sindh.

09. How many towns and union councils are there in Karachi?

Ans. There are 18 towns and 178 union councils in Karachi.

10. What is the Head of the district Government in Pakistan called?

Ans. The Head of the District Government is called District Nazim.

Chapter 6: Culture of Pakistan

Multiple Choices Questions.

1. Culture is a word of which language?
a. Arabic b. English c. Persian d. Urdu
2. Moan-jo-Daro and Harappa were the cities of which famous civilization?
a. Neil valley b. Gandhara art
c. Dajla and Faraat valleys d. Sindh valley
3. Who was the first musician of Muslim era?
a. Ameer Khusro b. Taan Sain
c. Mir Syed Ali Tabrezi d. Khuwaja Abdul Samad
4. Where was the center of Gandhara Art situated?
a. Peshawar b. Karachi c. Texila d. Hyderabad
5. Which King brought the Iranian artists Mir Syed Ali Tabrezi and Khawaja Abdul Samad in India?
a. Humayun b. Zaheer-ud-Din Babar
c. Jahangir d. Akbar

Fill in the blanks.

1. Moen-jo-daro is to the north west of Sindh.
2. Harrapa is the north east of Multan.
3. Kot Diji is in Sindh.
4. Sir John Marshall did pioneer work on Indus valley civilization.
5. Pakistan was culturally linked with the Middle East.
6. The muslim entered as conquerors in 712 A.D.
7. Kot diji is 24 kilometer from khairpur.
8. Harrapa is 20 kilometer from Sahiwal.
9. Harrapa is very close to the Peshawar - Karachi highway.

10. The ruins of Meon-jo-daro were separated over an area of 5 km.
11. Ruins of Taxila are located at a distance of 16 kilometer from Islamabad.
12. Moen-jo-daro means the city of the dead.
13. Taxila was found in the year 600 B.C.
14. Ora means the City of gardens.
15. Ora was destroyed by Mehmood of Ghazna.
16. Bhambore is identified with Debal.
17. Bride and groom start their new life with the religious ceremony of Nikkah.
18. Azan is called in the ear of the new born.
19. Running between safa and marwa is called Sai.
20. Union council is the basic unit of the new district government system.
21. In Union council 6 seats shall be reserve for women.
22. 96.16 % people of Pakistan are Muslims.

Short Question Answers.

1. Which civilization does Punjabi language has a link?

Ans. Punjabi language has its links with the ancient civilization of Harappa or Drawari.

2. Name two historical places of Sindh.

Ans. Moen-jo-daro and Bhambore.

3. Name one historical mosque of Sindh.

Ans. Jammia Masjid, Thatta

4. What is Gandhara Art?

Ans. Cultural activities and destinations of development progress of the Gandhara's are given the name of Gandhara Art.

5. What is the first and last identification of Pakistani Culture?

Ans. First and last identification of Pakistani Culture is its mixed culture.

6. Which type of meal is used to the Pakistani public?

Ans. Pakistani public generally used the simple food. Seasonal vegetables, Daals and fruits are also used very much.

7. Which is the national flower of Pakistan?

Ans. Jasmine is the national flower of Pakistan.

8. Which is the national game of Pakistan?

Ans. Hockey is the national game of Pakistan.

9. Which is the national drink of Pakistan?

Ans. Sugarcane Juice is the national drink of Pakistan

10. Which is the national dress of Pakistan?

Ans. Shalwar Kameez is the national dress of Pakistan.

11. Which the national mark of Pakistan?

Ans. Minar-e-Pakistan is the national mark of Pakistan.

12. Which is the highest military award?

Ans. Nishan-e-Haider

13. Which is the highest civil award?

Ans. Nishan-e-Pakistan.

14. Which artists did Humayun brought from Iran?

Ans. Humayun brought with him two Persian artists, Mir Syed Ali Tabrezi and Khawaja Abdul Samad from Iran.

15. The land of Pakistan is famous for which civilizations?

Ans. The land of Pakistan takes pride in being the seat of a very ancient civilization called the "Indus Valley Civilization". This civilization is not less than 5000 years old.

16. Which land do you mean by Indus Valley?

Ans. The Indus Valley region is that vast area which is watered by the river Indus and its tributaries. Its present name is Pakistan.

Chapter 7: Languages of Pakistan

Multiple Choices Questions.

1. What is the best source of conversation?
 - a. Language
 - b. Heart
 - c. Telephone
 - d. E-mail
2. Word Urdu is a word of which language?
 - a. Persian
 - b. Arabic
 - c. English
 - d. Turkish
3. Who wrote Masdas-e-Hali?
 - a. Molana Muhammad Ali Johar
 - b. Sir Syed Ahmed Khan
 - c. Molana Altaf Hussain Hali
 - d. Molana Shukat Ali Johar
4. Which is the standard tone of Punjabi language?
 - a. Sahti
 - b. Motak
 - c. Majhi
 - d. Gandoro
5. When was the Pushto language started?
 - a. 5 A.D.
 - b. 8 A.D.
 - c. 10 A.D.
 - d. 15 A.D.

Fill in the blanks.

1. Allama Iqbal said that history is the memory of a nation.
2. Hafiz Mehmood Sherwani believed that Punjabi is the mother of Urdu.
3. Baba Farid Ganj Shahr is generally held to be the first Punjabi poet.
4. Ahmed Shah Abdali was also a nice Pushto poet.
5. Khushhal Khan Khattak is one of the greatest pushto poets.

6. Sindhi is the First South Asian language in which Quran was translated.
7. Pushto alphabetic characters are 43.
8. In Syed Sulaiman Nadvi's opinion, Urdu is a developed form of Sindhi language.
9. According to Dr. Naseer-ud-din Hashmi, South India was the 1st homeland of Urdu language.
10. Mulana Muhammad Hussain Azad traced Urdu's origin to Persian language.
11. According to Linguists, Brij Bhasha spoken in Delhi gave birth to Urdu.
12. Mirza Qalich Baig was a Sindhi writer.
13. The great sindhi poet Sachal Sarmast also wrote in Hindi, Urdu, Siraiki, Punjabi and Persian.
14. Mirza Qalich Baig wrote 400 books.
15. Tazkira-tul-Auliya is written by Saifullah.
16. Meer Chakar Khan and Hamal Rind are the Classical Baluch poets.
17. Chach Nama is in Sindhi language.
18. Mulla Wajih's "Sab-Ras" is the translation of Persian book.
19. At the end of the 18th century Urdu has taken the place of Persian.
20. Pushto has 3 main dialects.
21. The dialect of Zai tribe is a Pushto dialect.
22. 19th century called the golden age in the history of Baluchi literature.

Short Question Answers

1. How many languages are spoken in Pakistan?

Ans. There are Thirty one languages and dialects which are spoken in Pakistan.

2. Name four classical poets of Urdu?

Ans. The classical poets of Urdu are Amir Khusro, Mir Taqi Mir, Mirza Ghalib, and Mir Dard.

3. Who are the famous poets of Punjabi language?

Ans. The names of famous poets of Punjabi language are Shah Husain, Sultan Bahu, Baba Bullhe Shah, Baba Farid Ganjshakar and Waris Shah.

4. Who was the first musician and poet of Muslim Period?

Ans. Amir Khusro was the first musician and poet of Muslim Period.

5. Name the different styles of speech of Punjabi.

Ans. Majhi, Saraiki, Hindko, Dhani and Potwari are some dialects of the Punjabi language.

6. Which things are distinct in Punjabi literature?

Ans. Folk tales are very popular in Punjabi literature.

7. Which languages influence Sindhi language?

Ans. Sindhi language is influenced by Dravari, Sanskrit, Greek, Turkish, Persian and other old languages.

8. Who are the famous poets of Sindhi language?

Ans. The famous poets of Sindhi language are Qazi Qazan, Makhdum Nuh, Shah Abdul Karim, Shah Abdul Latif Bhitai and Sachal Sarmast.

9. Who began writing Sindhi language in Arabic script?

Ans. Abul- Hasan Sindhi began writing Sindhi language in Arabic script.

10. 'Shah Jo Risalo' is the poetic collection of which poet?

Ans. 'Shah Jo Risalo' is the poetic collection of famous Sindhi poet Shah Abdul Latif Bhitai.

11. Which is the famous book of Hashim Shah?

Ans. The famous book of Hashim Shah is Sassi-Punnu.

12. What is the literal meaning of Urdu?

Ans. Urdu is a Turkish nomenclature which means an Army camp.

13. Name two famous poets of Pashto language?

Ans. The famous poets of Pashto language are Khushal Khan Khattak and Rehman Baba.

14. Who is considered as the first poet of Pushto?

Ans. Amir Karor is considered the first poet of Pushto.

15. Which language does Balochi link to?

Ans. Balochi language has its link with Aryan Languages.

16. Write down the different style of speeches of Balochi?

Ans. The two styles of speeches of Balochi are Sulaimani and Makrani.

17. Write down the names of famous Balochi tales?

Ans. The famous Balochi tales are of Mir Chakar Khan, Hasan Zindoshilli, Hamal Rind, Waminhar and Murrel Vihani.

18. Name the dialects of Kashmiri?

Ans. Kashmiri has three famous distinct dialects - Sulaimanki, Gandhoro and Gami.

19. Who wrote Heer-Ranjha?

Ans. *Heer-Ranjha* was written by Waris Shah.

20. Who wrote Sassi-Punno?

Ans. Hashim Shah.

21. Who wrote Mirza Sahiban?

Ans. Haafiz Barkhurdar.

22. Who wrote Sohni Mahiwal?

Ans. Fazal Shah

Chapter 8: National Integration and Prosperity in Pakistan

Multiple Choices Questions.

1. What is a common value of a Pakistani nation?
a. Urdu language b. Islam c. Shalwar, Qameez
2. "There is no other big thing except the affiliation of a language," these words are of which person?
a. Ramsey Muir b. Sir Syed Ahmed Khan
c. Quaid-e- Azam d. John S. Mill
3. "Splendid past indicates to a superb future" is an aphorism of which personality?
a. Ramsey Muir b. Sir Syed Ahmed Khan
c. Quaid-e- Azam d. John Staurt Mill
4. What is a percentage of the people, who are living under the line of poverty their lives in Pakistan?
a. More than 20 % b. More than 30 %
c. More than 40 % d. More than 50 %

Fill in the blanks.

1. Democratic form of government evokes in people a sense of participation and responsibility.
2. The major reason for the creation of Pakistan was Islam.
3. All the Muslims face one Qiblah while offering prayers.
4. Tauheed means belief in oneness of Allah.
5. War culture is the mother of all evils.
6. A nation can survive only if the Centripetal forces are working within it.

7. In a **Democratic** state, the human differences are not crushed with the brutal state authority.
8. **Urdu** is the lingua franca.
9. **Population** has been made the basis of representation in National Assembly.
10. **Dictatorial** system of Government causes damage to national integrity.

Short Question Answers.

1. What is the common value of Pakistani nation?

Ans. Religion of Islam.

2. Before British arrival what was the national language of Muslims?

Ans. Persian.

3. Which type of government is necessary for national integration?

Ans. Democratic government.

4. What is the %age of people which are living under the line of poverty in Pakistan?

Ans. 25 %.

5. The people of east and west Greek have become a nation. Name the nation.

Ans. Germany.

Chapter 9: Economic Planning and Development in Pakistan

Multiple Choices Questions.

1. In which category Pakistan is considered?

- a. Third world b. Developed c. Backward

2. When the first five year plan was made?

- a. 1947 b. 1952 c. 1955 d. 1962

3. Which economic plan of Pakistan could not start?

- a. 2nd five year plan b. 4th five year plan
c. 5th five year plan d. 8th five year plan

Fill in the blanks.

1. **67.5** % of Pakistan's population lives in rural areas.
2. The first five year plan was started in the year **1955**.
3. The eighth five year plan started in the year **1993**.
4. Pakistan is basically an **Agricultural** country.
5. Information technology has change thè world in to global village
6. **Fourth** five year plan was flop due to Pak-India war of 1971.
7. The term **trade** is applied to the process in which countries buy and sell gods to each other.
8. **Commerce** literally means buying and selling of goods and services.
9. **E-commerce** means buying and selling of goods and services through internet and E-mail.
10. Plastic money **credit cards** are replacing currency notes.
11. **Internet** has emerged as a very powerful tool of dispersing information.
12. Bangladesh came into being in Dec. **1971**.

Short Question Answers.

1. When the first five-year plan was made and what was its duration?

Ans. First five-year plan was made and in 1955. Its duration was from 1st July 1955 to 30th June 1960.

2. What was the duration of 2nd five years plan?

Ans. The duration of 2nd five years plan was 1st July 1960 to 30th June 1965.

3. 3rd five year plan was a first step of which project and what was its period?

Ans. 3rd five year plan was a first step of the 20 years vision plan. Its duration was 1st July 1965 to 30th June 1970.

4. How much was the increase in the National income in 3rd five-year plan?

Ans. In 3rd five year plan the allocated target of national income was increased more than 30 % instead of 24 %.

5. What was the duration of fourth five year plan?

Ans. The duration of fourth five year plan was 1st July 1970 to 30th June 1975.

6. Which plan could not start?

Ans. The fourth five year plan could not start due to December 1971 Pak-India war.

7. What was the duration of fifth five year economic plan of Pakistan?

Ans. The duration of fifth five year economic plan of Pakistan was 1st July 1978 to 30th June 1983.

8. Under which government the fifth-five year plan was begun and ended?

Ans. Fifth-five year plan began and ended under the government of General Zia-ul-Haq.

9. What was the duration of sixth five year plan?

Ans. The duration of sixth five year plan was 1st July 1983 to 30th June 1988.

10. What was the duration of seventh five year plan?

Ans. The duration of seventh five year plan was from 1st July 1988 to 30th June 1993.

11. What was the duration of eighth five year plan and when it was accepted by the economic council?

Ans. The duration of eighth five year plan was from 1st July 1993 to 30th June 1998 but it was accepted by the economic council after a longer period at 31st May 1994.

12. What is the %age of living population in rural area?

Ans. 67.5 % population of Pakistan is living in rural area.

13. Which are the important winter crops of Pakistan?

Ans. The important of winter crops are sugarcane, gram, cotton, rice and maize in Pakistan.

14. Which are the food and exporting crops of Pakistan?

Ans. The food crops of Pakistan are wheat, gram and rice and exporting crops are cotton, sugar cane and tobacco.

15. Which type of country Pakistan is basically considered?

Ans. Pakistan is basically considered as an agricultural country.

16. What is meant by information technology?

Ans. Information technology means the modern education or inventions which are helpful to transfer the information of one man or country to others in cheapest, easier and fastest way.

17. Which are the sources of information technology?

Ans. Information technology has two important sources. One is electronic and other is print media.

Chapter 10: The Foreign Policy of Pakistan

Multiple Choices Questions.

1. Pakistan became member of United Nations in

a. 12 Mar, 1949

b. 14 Aug, 1947

c. 12 Oct, 1999

d. 30 Sep, 1947

10. Pak defence and technical assistance for Saudi Arab was started in the year 1967.
11. King Faisal of SA said the Pakistan was his second homeland.
12. Pakistan shares its longest border with Afghanistan.
13. The period during which Pakistan came into being known as the cold war Era.
14. The socialist block was led by USSR.
15. The capitalist block was held by USA.
16. An oil refinery is being set up in Karachi with the help of Iran.
17. Pak- Iran Economic Commission was established in 1973.
18. The new name of RCD is ECO.
19. In Pak - India war 1965, Malaysia supported India.
20. CENTO was dissolved in 1979.
21. Atal Bihari Vajpai visited Pakistan in 2004 to attend the SAARC Conference.
22. India's first nuclear test was in the year 1974 in Rajasthan.
23. Karkoram highway was inaugurated in the year 1978.
24. First air transport agreement between Pakistan and China was concluded in the year 1963.

Short Question Answers.

1. Write down some principles of foreign policy of Pakistan?

Ans. The following and fundamental principles of Pakistan foreign policy are:

1. Protection of freedom and sovereignty of the country.
2. Close relations with Muslim countries.
3. Regional cooperation.

4. Keeping away from super power politics.
5. Support from self-determination.
6. Nuclear non-proliferation and disarmament.
7. New international economic order.
8. Implementations of the UN charter.

2. Pakistan is the member of how many international organizations?

Ans. Pakistan is the active member of United Nations (UN), Non-Aligned Movement (NAM), Organization of Islamic Conference (OIC) and Economic Cooperation Organization (ECO).

3. When was the foundation of United Nations laid?

Ans. The foundation of United Nations was laid on 24th October, 1945.

4. Name the organs of United Nations?

Ans. The organs of United Nations are the General Assembly, the Security Council, the Economic and Social Council, the International Court of Justice, the Trusteeship Council, and the Secretariat.

5. Name some agencies of United Nations.

Ans. There are several Specialized Agencies which are associated with UN. The most popular specialized agencies are ILO (International Labour Organization), WHO (World Health Organization), UNESCO (United Nations Educational, Scientific and Cultural Organization), UNICEF (United Nations International Children Emergency Fund), IMF (International Monetary Fund), GATT (General Agreement on Tariffs and Trade) and IAEA (International Atomic Energy Agency).

6. What is the abbreviated form of UNICEF?

Ans. UNICEF is one of the specialized agencies of United Nations and is the abbreviated form of "United Nations International Children Emergency Fund".

7. Name the members countries of SAARC?

Ans. The member countries of SAARC are Pakistan, India, Bangladesh, Sri Lanka, Maldives, Nepal, Bhutan and Afghanistan (Since 2005).

8. What is the objective of Non-Aligned Movement?

Ans. The objective of Non-Aligned Movement is that the member state declares itself aloof from bloc politics and free from alliances notably military pacts with any bloc or a super power.

9. Of which organization is RCD the abbreviated form? What is its new name?

Ans. RCD is the abbreviated form of "Regional Cooperation for Development." Its new name is ECO (Economic Cooperation Organization).

10. Write names of the member countries of the ECO?

Ans. The member countries of ECO are Pakistan, Iran, Turkey, Azerbaijan, Kazakhstan, Kyrgyzstan, Tajikistan, Turkmenistan, Uzbekistan and Afghanistan.

11. When did Pakistan's first Atomic explosion take place?

Ans. Pakistan's first Atomic explosion took place on 28th May 1998.



Abbreviations

- ASEAN:** Association of South East Asian Nations
- CENTO:** CENTral Treaty Organization
- CICA:** Conference on Interaction and Confidence Building Measures in Asia
- ECO:** Economic Cooperation Organization
- E.U:** European Union
- FATA:** Federally Administrated Tribal Areas
- G-8:** Group Eight
- GATT:** General Agreement on Tariffs and Trade
- IAEA:** International Atomic energy Agency
- ILO:** International Labour Organization
- IMF:** International Monetary Fund
- KANUPP:** Karachi Atomic and Nuclear Power Plant
- KESC:** Karachi Electric Supply Cooperation
- NATO:** North Atlantic Treaty Organization
- NAM:** Non-Aligned Movement
- OIC:** Organization of Islamic Countries
- PIDC:** Pakistan Industrial Development Cooperation
- RCD:** Regional Cooperation for Development
- SEATO:** South East Asia Treaty Organization
- SAARC:** South Asia Association for Regional Cooperation
- SCO:** Shanghai Co-operation Organization
- SAARC:** South Asian Association For Regional Co-operation
- UN:** United Nations
- UNESCO:** United Nations Educational, scientific and Cultural Organization
- UNICEF:** United Nations International Children Emergency Fund
- WHO:** World Health Organization
- WTO:** World Trade Organisation



Pakistan Studies .

Model Question Paper

Section A

Time allowed: 15 minutes

Marks:10

Note: Section A is compulsory and comprises pages 1-3. All parts of this section are to be answered on the question paper itself. It should be completed in the first 15 minutes and handed over to the Centre Superintendent. Deleting/overwriting is not allowed. Do not use lead pencil.

Q.1 Insert the correct option i.e. A/B/C/D in the empty box opposite each part. Each part carries out mark.

i. Who was the Viceroy who partitioned Bengal into two provinces?

- | | |
|------------------|----------------|
| a) Lord Hardinge | b) Lord Minto |
| c) Lord Reading | d) Lord Curzon |

ii. What was the percentage of the Muslim population in Calcutta at the time of partition?

- | | | | |
|-------|-------|-------|-------|
| a) 25 | b) 40 | c) 50 | d) 55 |
|-------|-------|-------|-------|

iii. Which province is Hanna lake the tourist resort of?

- | | |
|-----------|----------------|
| a) Punjab | b) Sindh |
| c) NWFP | d) Baluchistan |

iv. Who presented the Objectives Resolution?

- | |
|-----------------------|
| a) Maulvi Tamizuddin |
| b) Khawaja Nazimuddin |
| c) Liaqat Ali Khan |
| d) Quaid-e-Azam |

- v. What is the minimum proportion of the cabinet members that has to be selected from the National Assembly by the Prime Minister?
- a) $\frac{3}{4}$ b) $\frac{1}{2}$ c) $\frac{1}{3}$ d) $\frac{1}{4}$
- vi. Which of the following was the most important centre of Gandhara Civilization?
- a) Mehrgarh b) Taxila
c) Bhambore d) Harrapa
- vii. Which language is Mast Tawakkali the famous poet of?
- a) Punjabi b) Sindhi
c) Pushto d) Baluchi
- viii. Who was the first to define the concept of nationality as 'Asabia'?
- a) Al-Farabi b) Ibn-e-Rushd
c) Ibne Khaldoon d) Ibn-e-Sena
- ix. Which of the following accounts for 24 of Pakistan's GNP?
- a) Agriculture b) Industry
c) Foreign Trade d) Banking
- x. Which of the following international organizations is Pakistan Not a member of?
- a) ECO b) OIC
c) NATO d) NAM

Time allowed: 2.15 hours

Marks:40

Note: Answer all the questions from section 'B' and two questions from section 'C'.

SECTION – B (24 marks)

Note: Attempt ALL the questions. All questions carry equal marks.

- Q.2 Define the Ideology of Pakistan. (3)
- Q.3 What do you understand by the system of separate electorate? (3)
- Q.4 State the views of Quaid-e-Azam with on: (3)
Economy OR Role of civil servants
- Q.5 How was the Radcliff award unjust to Pakistan?(3)
- Q.6 Make a flowchart of the physical features of Pakistan. (3)
- Q.7 Enumerate the tourist attractions of: (3)
Lahore OR Peshawar
- Q.8 In what way is the Khutba Hujjat-ul-Wida a superior document of human rights. (3)
- Q.9 What is the importance of Urdu as the national language in the national intergration of Pakistan? OR
What is the significance of Human Resource Development for Pakistan? (3)

SECTION – C (Marks: 16)

Note: Attempt TWO questions

- Q.10 Analyze the important events of Pakistan movement from 1940 to 1947. (8)
- Q.11 Federation of Pakistan can be made viable by removing imbalances at all levels. Discuss. (8)
- Q.12 Discuss the failures and successes of Pakistan's foreign policy since 1947. (8)



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Kishwar-e-haseen shad bad
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Markaze yaqin shadbad.
Pak sarzamin ka nizam
Quwate akhuwate awam
Qaum. mulk. Sultanat
Painda tabinda bad
Shad bad manzile murad.
Parchame sitara-o-hilal
Rahbare tarraqi-o-kamal
Humane mazi, shane hal
Jane istaqbal
Hayya-ai, khudae Zuljalal**

Hafeez Jalendhri

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