

Pakistan Studies

Question Answer Formate

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Hafiz Ashfaq Ahmed

11. No other ideology of life than Islam

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

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

12. Opposition of Nationalism

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

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

13. Separate Existence of Muslims

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

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

14. Foundation of Pakistan

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

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

15. Unity of Muslim World

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

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

16. Geographical Limitations of Mankind

belonged to the same race. They were living in the geographically connected areas. They were the citizens of one country. There was no huge difference between their customs. In spite of all these common things, religious fervor had provided them such a strong base for nationalism which altogether made the Muslims and everything different from Hindus. It is clear from the words of the Quaid-e-Azam:

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

1. Hazrat Mujadid Alf Sani & Two Nation Theory

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

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

2. Hazrat Shah Wali Ullah & Two Nation Theory:

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

3. Sir Syed Ahmed and Two Nation Theory:

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

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

4 Allama Iqbal and Two Nation Theory:

Allama Iqbal awakened the Muslims of sub-continent with his poetry to demand a separate homeland. He led the Muslims at every step and rendered great services for the establishment of Pakistan. Allama Iqbal considered Islam as a complete code of life. He said that he was fully convinced that the

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

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

4. Social Reforms:

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

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

Madrasa Rahimia:

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

Conclusion:

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

Q3. Write a note on Mujahddin Movements.

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

Founder of Mujahideen Movement:

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

Beginning of Career:

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

Beginning of The Discipleship of Shah Abdul Aziz:

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

Syed Ahmed as a Preacher:

Syed Ahmed Barailvi was greatly impressed by the preaching and doctrines of Shah Wali Ullah and was staunch disciple of his son Shah Abdul Aziz. In 1814, Syed Ahmed wrote Sirat-i-Mustaqim. In this project his two distinguished disciples, Shah Ismail Shaheed and Maulana Abdul Haye, assisted him in the preparation of the book. The work is an excellent summary of the philosophies, doctrines and reforms of Shah Wali Ullah which he had expressed in a number of his famous books. At this moment Syed Ahmed switched over to the public preaching. He proved a great success, as a preacher in spite of the lesser rhetoric in his sermons.

Beginning of Jihad Movement:

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

Preparation for Jihad against Sikhs:

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

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

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

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

DAR-UL-ULOOM-I-DEOBAND

The Tehrik-i-Deoband was started with the establishment of a Madrassah at Deoband for religious education. The Madrassah was named as Dar-ul-Uloom-i-Deoband and was started at Deoband, a small town of Saharanpur. It began functioning on 14th April, 1866 in a small mosque.

Founders of Deoband

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

Though Haji Muhammad Abid is said to be the original founder of the Dar-ul-Uloom, but the quick development and success of the institution was mainly due to the sincere efforts of Maulana Muhammad Qasim Nanautvi who joined it a couple of years after its establishment. Maulana Muhammad Qasim was appointed its first Principal and along with his cousin Maulana Muhammad Yaqub, rendered valuable services for the development of the institution. Maulana Muhammad Qasim and Maulana Muhammad Yaqub brought with them rich experience in the educational field which extremely helped in the organizational sector of the Dar-ul-Uloom. Maulana Muhammad Qasim left his government service to join the Dar-ul-Uloom at a paltry

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

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

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

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

In 1906 Jamiat-ul-Ansai was established at Deoband. Sahibzada Aftab Ahmad Khan of Aligarh College attended the meeting of this organization. It was agreed that the Dar-ul-Uloom Deoband would make special arrangements for teaching religious subjects to the graduates of Aligarh College, while similar facilities would be extended by the Aligarh College to teach English and western subjects to the students who had completed their studies at Deoband. In view of this agreement a central institution, Jamiat Milia was established at Delhi in November, 1920. This institution included many features of both Aligarh and Deoband.

province of Bengal was divided into two parts on 16th October, 1905 named as Western Bengal and Eastern Bengal.

1. Province of East Bengal

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

2. Province of West Bengal

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

MUSLIM RE-ACTION TO THE PARTITION

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

HINDU RE-ACTION TOWARD PARTITION

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

1. The Hindus believed that they would come under the domination of the Muslim majority in the new province and their superior position 'would be downgraded to the inferior status.
2. As the provincial High Court and other judicial bodies were to be shifted to Dacca, the Hindu lawyers feared that their legal practice would be affected.
3. Since Dacca was to become the centre of journalistic and other academic activities, the Hindu Press and media believed that from now onward the Muslim point of view would be projected in the newspapers and magazines. They also feared that their income would seriously be lessened.

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

Q2. Write a note on the Simla Delegation.

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

Formation of the Delegation:

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

Demands of Simla Delegation

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

1. Demand of Separate Electorate:

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

2. Demand for More Seats than Population:

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

3. Demand for Share in Government Service:

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

4. Membership of Judges and Executive Council:

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

5. Representation in the Senate and Syndicate of Universities:

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

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

Background

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

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

Cripps Proposal:

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

Status of Domain

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

Independence of The Indians In All Departments

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

Central Constitutional Assembly

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

Rights of Minorities

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

Provincial Autonomy

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

Reaction of Political Parties:

Muslim League

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

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

Congress

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

THE LUCKNOW PACT 1916

Background:

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

Conditions of the Pact:

The conditions of Lucknow pact 1916 are as follows:-

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

Comments:

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

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

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

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

FOURTEEN POINTS OF GREAT QUAID

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

(1) Federal Type of Constitution:

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

(2) Provincial independence:

A uniform measured autonomy shall be granted to all provinces.

(3) Effective Representation of Minorities:

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

(4) Muslims representation in Central Legislature:

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

(5) Separate Electorate:

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

(6) Protection of Provinces in Majority:

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

(7) Religious Liberty:

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

(8) Bill/ Resolution about Communities:

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

(9) Separation of Sindh from Bombay:

Sindh should be separated from the Bombay presidency.

(10) Reforms in Balochistan and NWFP:

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

(11) Share of Muslims in services:

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

(12) Religious and cultural protection for Muslims:

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

(13) Muslims Representation in Ministries:

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

(14) Central constitution and agreement of provinces:

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

IMPORTANCE OF FOURTEEN POINTS:

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

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

Pakistan National Movement.” In this article the aims and objects of the Pakistan National Movement were discussed and the name of South Asia was proposed for the Indian Sub-Continent. In 1937 Chaudri Rehmat Ali demanded a Muslim State comprising of Bengal and Assam and proposed the name of Bang-i for it. He also suggested the name of Usmanistan for the Muslim state of Hyderabad.

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

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

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

Background of Pakistan Resolution:

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

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

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

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

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

Presidential Address of Quaid-e-Azam

protection to the minorities.

Conclusion:

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

Q11. Write a note on Simla conference.

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

Congress: Pandit Nerhru, Beldev Singh and Azad

Muslim League: Quaid-e-Azam, Liaquat Ali Khan and Abdu Rub Nishter

Chief Ministers: All provinces

Unionist and other parties' representatives

Background:

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

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

Wavell Plan:

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

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

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

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

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

Gandhi

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

Final Decision

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

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

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

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

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

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

The last one belonged to the minority: The Muslim League actually wanted to show that it was looking after the interests and rights of all the minorities. This step was taken to counter the decision of the Congress that had nominated Maulana

Commission. Two members each were nominated by the Congress and Muslim League to help the Chairman. The two provinces were divided into two parts. Sir Radcliffe was in contact with Nehru and Lord Mountbatten.. He conspired and did injustice

- With Pakistan. Many Muslim majority areas were given to Bharat and Pakistan was deprived of its right share. As the Muslim League had accepted Sir Radcliffe as arbitrator so the Quaid-e-Azam did not raise any objection to the decision of the Boundary Commission.
- The princely states themselves decided in favour of either Pakistan or Bharat. While taking the decision, every state kept its geographical position and special circumstances in view. Disputes erupted in the states of Hyderabad Daccan, Junagarh, Manavadar and Jammu and Kashmir. The majority of first three states was non-Muslim and the rulers were Muslims, by faith. All three Muslim rulers thought either to maintain their independent states or to join Pakistan. Bharat invaded all the three states one by one and forcibly brought them into its own fold. The position of state c Jammu and Kashmir was just the Opposite. Here the ruler was a non-Muslim and a large majority of Kashmiris was Muslim. Pakistan supported the right of self-determination of the Kashmiris Geographically the state seems to be a natural part of Pakistan All the elements favoured the Pakistani stand but Bharat committed aggression and sent its forces to bring Jammu and Kashmir under her control, So far both the countries have fought three wars to resolve the dispute of Kashmir but it proved all in vain. The wars were fought in 1948, 1965 and 1971. Pakistan has been persistently supporting the right of self of Kashmiris and Kashmiris themselves are fighting for their liberation. About nine million Kashmiris have been martyred by Bharati forces to crush the struggle of the Kashmiris.

Q. Write a note on Right of Separate Electorate.

Ans:

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

Separate Electorate:

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

Combined Electorate:

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

annexation with India. Pakistan government issued a letter after accepting the declaration of annexation by the Nawab. A copy of the letter was sent to the Governor General, as well. India considered the action of Pakistan as interference in its internal affairs. The state was surrounded by Indian army from all sides and blockade continued for indefinite period. The food and other things were checked at the borders. Finally the army entered in the territory and got hold of the state. The Nawab found it advisable to migrate to Pakistan. He also sent a protest to the United Nations but it was in vain. No action was taken. Pakistan too, lodged a protest with the Security Council. The matter is still lying there, indecisive.

3. State of Manavadar:

Another state, Manavadar, was predominantly a non- Muslim state and the ruler was a Muslim. The Muslim ruler declared his decision of annexation with Pakistan. The Indian army repeated the same action and invaded Manavader, as was done in Junagarh. It was another action of forcible annexation. Lord Mountbatten, as Governor General, ordered the attack on Manavadar and Junagarh.

4. State of Jammu and Kashmir:

The state of Jammu and Kashmir is situated in the North of Pakistan and was the largest state in the Sub-continent. The state is contiguous to Pakistan, China, Tibet and Afghanistan. The total population of the state was 4 million as per Census of 1941. The area of the state was 84471 sq. km. It is predominantly a Muslim state. The British government sold the whole area of the state to a Dogra Raja, Gulab Singh, for Rs. 75 Lac only in 1846. Muslims agitated in 1930 and the struggle for independence from Dogra control started Movement. The Raja used to run hand against the freedom fighters with the help of British government. The freedom struggle was going on when the Sub-continent was partitioned. The Kashmiris are mostly Muslims. They aspired for annexation with Pakistan; "Kashmir Bane Ga Pakistan" was the main slogan of Kashmiri people.

The state of Jammu and Kashmir is, culturally, geographically and religiously very close to Pakistan. Most of the rivers flow from Kashmir to Pakistan and irrigate the lands of Pakistan. The Kashmir is have been emotionally attached with Pakistan. Therefore, they pressed the Raja to join Pakistan. The Hindu ruler did not appreciate the idea. Seeing no hope of liberation, the Muslims started a freedom movement. Raja did every thing to crush the activities of the Muslim Kashmiris. Millions of Kashmiris were forced to migrate to Pakistan. The forces of Raja slaughtered more than 2 Lac Kashmiris. The oppression made the movement to get greater momentum with the passage of time. Raja found he helpless, therefore, he appealed to Indian government to come to his rescue. The Indian government, on the

system to the world whose foundations are based on Islamic equality and social justice. By doing so we as a Muslim state and nation will succeed in giving, the world an economic system which will be a message of peace for all humanity. Remember that survival and prosperity of humanity is based on peace.”

15. Reorganization of Civil Service:

The importance which civil service enjoys in an administrative set-up is well known. Quaid-i-Azam diverted his attention towards its reorganization and invited proposals from various high officials in this connection. Ultimately, the set-up proposed by Chaudhri Muhammad Ali was accepted. The post of Secretary General was created to maintain liaison between the secretaries of various departments and Ch. Muhammad Ali was appointed against this post.

The administration of the newly established government was in miserable state. Ch. Muhammad Ali records that sometimes six officers had to sit in single room. “The challenge which this start from scratch presented to the administration was met with a splendid display of energy. It aroused immense enthusiasm and strong determination to overcome all difficulties. It evoked ingenuity and resource fullness in improvising solution to problems.”

16. Establishment Pakistan Fund:

At the time of the birth of Pakistan, everybody could see that Pakistan was to start its life from a scratch. To solve the impending economic problems, Quaid-i-Azam set up a “Pakistan Fund” on June 16, 1947. The masses and especially Muslim traders donated generously by to this Fund and it was mainly because of the Pakistan Fund that India did not succeed in its design to destabilize Pakistan by withholding Pakistani share of assets.

17. Advice to Eliminate Bribery and Corruption:

Quaid-i-Azam knew that the stability of Pakistan was not possible without eradicating social evils. In his address to the Constituent Assembly on August 1947, he declared to launch a crusade against these evils. He said:

“One of the biggest curses from which India is suffering in bribery and corruption, that really is a poison. We must put that down with an iron hand and I hope that you will take adequate measures as soon as it is possible for the assembly to do so.”

Unfortunately, this evil could not be eliminated and Pakistan society is still suffering from this malaise.

18. Guidance from the Holy Quran:

The fact of the matter is that from the beginning of Pakistan movement till the last days of his life, Quaid-i-Azam remained a true believer. In 1941, while explaining the features of Pakistan, he made it quite clear that in an Islamic state, sovereignty belonged to Allah and the foundations of our political and social sciences and been elucidated in the Holy Quran and we

of Pakistan because all the questions related to the rights of the minorities, basic rights of the people and nature of constitution were described in it.

Q2. Write down the Islamic Provisions of constitution of 1956.

Ans. After the approval of Objective Resolution in 1949, the "Constituent Assembly formed many committees including Basic Principles Committee headed by the Prime Minister. The Committee, under the chairmanship of Liaquat Ali Khan presented the interim report on September 28, 1950, which was criticized due to its incompleteness, and was asked to be revised. Second report of basic principle committee presented to Khawaja Nazim-ud-Din in 1952 but this report was also rejected. Later on Ch. Muhammad Ali started the constitutional process in Pakistan, when he became Prime Minister.

Constitution of 1956

After taking the charge, Ch. Muhammad Ali started the working on constitution-making. The draft of a federal parliamentary Constitution was passed by the Constituent Assembly in 1956 which was enforced on March 23, 1956 in the country. This constitution contained of 234 articles.

The Islamic provisions of the Constitution (1956)

Islamic provisions of constitution of 1956 are as under:

1. Country's name

In the constitution of 1956, the name of country was declared an Islamic Republic of Pakistan.

2. Sovereignty of Allah

In the constitution of 1956, Objective Resolution was included in the preamble of the Constitution, and Sovereignty over the whole world belongs to Allah Almighty.

3. Islamic ways of living

It is mentioned in the constitution of 1956, that Islamic ways of living will be introduced in the country. Full opportunities will be given to Muslim to spend their life according to Islam.

4. Muslim President

According to the Constitution of 1956, the president of the country will be a Muslim.

5. Protection of Islamic Values

System of Islamic values will be implemented in the country. In-Islamic values will be banned in Pakistan

6. Islamic laws

No law will be enforced, which is repugnant to the teachings of Quran and Sunnah and the existing laws will be brought into conformity with Islam.

7. System of Zakat and Aquaf

System of Zakat and Aquaf will be introduced in Pakistan.

8. Organization of Islamic Research

According to the Constitution of 1956, it was declared organization of Islamic

Central Asian countries are land locked but rich in natural resource. Pakistan has religious, cultural and economic relations with these countries.

7. Trade Rout between East and West:

On the southern side of Pakistan lies the Arabian Sea, which is the part of the Indian Ocean. Pakistan links the east with the west. Most of the trade between east and west is through Indian Ocean. So Pakistan lies on an important trade route of the world. Pakistan through Arabian Sea is linked with the Muslim countries of Persian Gulf. All of them are rich in oil. The Persian Gulf has always been the center of the big power's politics. Karachi, Bin-Qasim and Gawader are important sea ports of Pakistan.

8. Relations with Islamic Countries:

Pakistan has good relations through Indian Ocean with the Islamic countries. In this respect South-East Asian Muslim countries (Indonesia, Malaysia, Buruni-Daruslam) and South Asian Muslim countries (Bangladesh and Maldives) are important. So Pakistan has an important strategic position in the Islamic world.

9. Importance of Pakistan from Defence Point of View:

Pakistan is situated in the region of great political, economic and military importance. Among its neighbouring countries, People's Republic of China and Russia are recognized as super powers of the world's politics. India is another atomic power, which is also a neighbouring country of Pakistan.

10. Center of the Muslim World:

Pakistan is situated in the center of the Muslim World. To the west of Pakistan starting from Afghanistan and Iran, stretches a long chain of Muslim countries.

11. Position in the Third World:

Pakistan is a great supporter of the unit of the third world countries. The organization of non-aligned countries provides great importance for its useful role in the third world.

Limestone is found mostly in the northern and western mountain areas of Pakistan. The thick deposits are located in Daudkhel, Wah, Rohri, Hyderabad and Karachi.

(9) GYPSUM:

The annual production of Gypsum is 358.5 thousand tones.

Areas:

Gypsum is mostly available in the Salt range and western mountainous areas of Pakistan. The important mines are in Khewra, Dandot, Daudkhail, Rohri and Kohat.

Uses:

Gypsum is used in cement industry, Plaster of Paris, Sulphuric Acid and Ammonium Sulphate.

(10) MARBLE:

Marble is available in different colors and varieties in Pakistan. The annual marble production is 586.6 thousand tones.

Areas:

Marble found in Pakistan in Mulla Ghor (Khyber Agency), Mardan, Swat, Noshara, Hazara, Ghagai (Balochistan and Gilgit). Black and white marble is available in large quantity in Kala-Chitta hills (District Attock). Other important areas of marble are District Muzaffargarh and Mirpur of Azad Kashmir.

(11) CHINA CLAY:

China clay is available in Mangora (District Swat) and Nagar Parkar (Sindh).

Uses:

China clay is used in chemical industries, ceramics, pots of china clay and decorations tiles.

(12) FIRE CLAY:

Fire clay deposits are available in Salt range and Kala-Chitta hills. Fire clay is used for making bricks for use in steel melting furnaces.

Uses:

Fire clay is used for making bricks which are used in fire kilns.

(13) SULPHUR:

Sulphur is found in Province of Balochistan from District Chaghi (Koh-e-Sultan) and District Khichi.

Q5. Describe the importance of agriculture in Pakistan and write down the causes of the industrial backwardness in Pakistan.

Ans. Agriculture plays an important role in the economy of Pakistan. Agriculture contributes 23 percent to GNP of the country. Over the last one decade, agriculture grew at an annual average rate of 4.5 percent. Pakistan is among those few developing countries, where the growth rate in agricultural production is high.

CROPPING SEASONS OF PAKISTAN

Pakistan has an extensive and comprehensive canal system. The canal system of Pakistan and rivers are the source of water logging and salinity. Due to and estimation one lac acre area is facing this problem every year.

ii. Lack of Mechanism

In Pakistan in this modern age the farmers of Pakistan are using old and outdated methods of the cultivation. Due to the poor economy and illiteracy, the farmers are unable to use latest agricultural machines in the agriculture sector.

iii. Floods & Strong winds

Heavy rains, strong winds and floods damage the crops on a very large area every year. Due to this reason a lot of crops destroy every year.

iv. Soil Erosion

Due to heavy rainfalls and floods the transportation of the soil is started. Due to this reason a lot of cultivated area is unable to cultivate for the different type of crops.

v. Limited Cultivable Land

Pakistan is an agriculture country but only 25% area is under cultivation. Due to increase in population this area is reducing day by day.

vi. Less use of Fertilizers, Better Seed, Pesticides & Insecticides

In Pakistan mostly the farmers have small piece of land for agriculture. There economy is very limited. They are unable to use fertilizer better seeds, pesticides & insecticides to overcome the diseases of the crops and increase the every yield per hector.

vii. Lack of Agriculture Research

In Pakistan agricultural department is established for agricultural research on different crops for the discovery of high yielding variety of different crops. Unfortunately the trend of agriculture is very limited.

viii. Illiteracy

Education of the farmer plays a vital role in the agricultural process but in Pakistan mostly the people which are attached to the agriculture sector are not educated properly so they can not plan and try to increase the average yield per hector.

ix. Non-Availability of Agricultural Loans

Due to the poor economy of the country the availability of agricultural loans is very limited. Due to this reason farmers cannot purchase latest machines & tools which are used in agriculture and they cannot increase the production of their crops by using pesticides and fertilizer.

x. Feudalism

Another problem of the agriculture department in the Pakistan is feudalism. Only the few families in Pakistan have owned large cultivated area.

The pressure of population on agriculture is great. The population is increasing day by day but resources especially food production is not going up according to the demand. We have to decrease the growth rate of population, and increase the production. The government should encourage the cottage and small scale industries in the rural areas so that the farmers may remain engaged in their spare time.

Q6. Write the note on Canal System of Pakistan.

Ans. In Pakistan mostly canals are used to fetch the river water to the agricultural fields. Pakistan has a very extensive developed canal network in the world. It is about 150 years old. This canal system consists of small and large dams, barrages and link canals. About 43 small and large canals are used for irrigation. Pakistan depends upon the water of rivers Indus, Jhelum and Chenab. These rivers have maximum quantity of water during summer but minimum in winter season, about 84 percent of the total water flows in these rivers.

TYPES OF CANALS

Different types of canals are present in Pakistan depending upon the supply of water from rivers.

1. Perennial (Permanent) Canals

Those canals in which water flows throughout the year are called Perennial or Permanent Canal. These canals supply the water to the areas where the underground water is salty like District of Jhang, Toba Tek Singh and Faisalabad etc.

2. Non-Perennial (Non-Permanent) Canals

Those canals in which water cannot flows throughout the year are called Non-Perennial or Non-Permanent Canals. In these canals the water flows for almost six months. These canals supply the water to the mostly Districts of Punjab and Sindh.

3. Flood Canal

Those canals in which, the water flows only in the rainy season.

4. Link Canal

Link canal are those canals which use to connect the water of rivers. These canals are dug in Pakistan according to the Indus Water Treaty in 1960. These canals putted the water of three main rivers of Pakistan (Indus Jhelum & Chenab) into the two rivers (Ravi & Sutluj).

IMPORTANT CANALS OF PAKISTAN

(1) The Canals of River Ravi:

Important canals of River Ravi are:

- i) Baloki-Sulmanki link Canals 1

Types of Industries

There are four types of Industries of Pakistan which are as under:-

1. Handicrafts or cottage industry

It means that industry or productive work which is done at the home of the workers. Manual workers purchase the raw material by themselves, use their own tools and utilize the efforts of their family to produce things which are a part of our culture and tradition. They sell their products in the market to fulfill the needs of their family. Tools are very common and simple whereas the work is very technical. It is usually done at home. The cost is low and it helps the poor to enhance their income.

Industries included in Handicrafts industry

In handicraft industry woodwork, ironwork, hand made carpets and rugs, goods made of leaves and cane for daily use, stone work, clay pots, embroidery and toys etc. are included.

2. Small-scale Industry

Small-scale industry has always been praised in different ways in various countries. In Pakistan this industry is that one which after employing 2 to 9 workers, produces different goods for the market on small scale. Every industry is included, whether it produces goods at home, or by setting up few machines on a rented place and employing few workers to produce various goods.

Industries included in Small Scale Industries:

Majority of the workers are attached with small scale industry. In Pakistan small industry poultry farms, dairy farms, honey making industry, carpet industry, pottery, sports, goods, fans and electric motors and iron goods for daily use are included.

3. Heavy Industry

Usually heavy industry is that industry which not only produces goods on large scale but also produces machines and raw material for other industries, for example Pakistan Steel Mill and Shipyard in Karachi. In Pakistan the large scale industries are those which produce major parts of industrial products for the consumers.

Industries included in Heavy Industry:

The percentage of industrial progress is 13.1% in 2003-04. In large scale industry 11 types of industries have progressed rapidly including

- (1) The petroleum and petroleum products industry,
- (2) Automobile industry,
- (3) Cement and chemical fertilizers producing industry,
- (4) Vehicle manufacturing Industries,
- (5) Electrical Appliances Manufacturing Industries,
- (6) Sugar industry,
- (7) Food products, i.e., ghee, cooking oil, etc, tobacco and cigarette,
- (8) Textile and textile related industries,
- (9) Leather and leather goods industry,
- (10) Paper and paper products industry, Cosmetics and chemical materials,
- (11) Rubber and plastic goods industry,
- (12) Tires and tubes

Q8. What are the problems of the education department in Pakistan and give proposal to overcome these problems? (OR) Also Describe Government Steps for the betterment of education department in Pakistan?

Ans. Education is the basic necessity of man. It is a lifelong process. It is not a general process of reading and teaching but it is a constant process through which a man is introduced to environment and culture to develop an association with them. Knowledge is the wealth that is not decreased by its use rather it keeps on increasing.

Importance of Education in Pakistan

Education is very important for the industrial, social, economic, agricultural and mineral development of the country. Education is an obligation of the Muslims. Pakistan is the country in which only the 54% of the people are educated. This ratio is very low as compared to the developed countries as well as the neighbouring countries so we have to increase the literacy rate in Pakistan. Then we can increase the national economy and provide the better living standard to the people.

Types of Education in Pakistan

There are two types of education in Pakistan:

- i. Formal education.
- ii. Informal education.

Formal education:

Education which is acquired by going regularly to some institute, school, college, university, is called formal education. Every society establishes such educational institutions where the education is given to achieve specific objectives.

PROBLEMS OF EDUCATION IN PAKISTAN

There are a lot of problems of education in Pakistan but some of them are as under:

(1) Low Literacy Rate:

The problem is that a major part of population of Pakistan is not formally educated. The literacy rate is very low in 1951 literacy rate was only 16% but in 1998 only the 45% people of Pakistan were literate. According to the economy survey of Pakistan 2003 the literacy rate was 54%.

(2) Low Standard of Education:

The second problem is low standard of education. There are many reasons for it, for example:

- The appointment of teachers with average abilities.
- Appointments of teachers on the basis of political quota.
- Shortage of training institutes to develop the better teaching skills.
- Use of unfair means to pass an examination.

(3) Lack of Quality Textbooks:

Third problem is the non-availability of quality books and necessary reference material. The curriculum is changed to make necessary changes in the courses to meet the challenges of changing times but the books are either unavailable or so much expensive.

(4) Limited Extra Curricular Activities:

should keep a vigilant eye on performance of educational institutions and the annual promotion of teachers should be attached to their performance.

8) Increase in Literacy rate:

Government should take steps to increase the literacy rate in the country and government should provide facilities in this regard. Government should also motivate the private sector too.

9) Availability Standardized Books:

Government should provide the standard books to the students. Government should also take suitable steps for the error free printing of the books. Government should encourage the people who write standard books.

10) Student Counseling:

Government should arrange for student counseling in the institutions. They should be a close coordination teachers, parents and students. Government should open new educational institutions especially in rural areas. Government should make the policies to enhance the education in the country on the permanent basis.

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According to Lord Parmesan:

"In the International Relations, There is no any permanent friend and enemy but the preference is given only to the national interest any state form its foreign policy on the base of National Security & Interest."

The main objectives of the foreign policy of Pakistan are as under:-

1. National Security

The main objective of foreign policy of Pakistan is its national security or independence. Pakistan was a new born state, and there was a need to make arrangements for its security. So Pakistan formulated its foreign policy on the basis of national security. It gave due importance to the national security, while establishing external relationships with other countries. Pakistan respects the national integrity and the political independence of other countries, and expect from others the same.

2. Economic Development

Pakistan is a developing country and inspires for its economic development. It needs to establish and maintain cordial relations with those states with whom it can maximize its trade relations or from whom it can obtain maximum economic benefits. Pakistan has made changes in its foreign policy keeping in view the new economic trends. It has adopted particularly free trade, free economic policy, and policy of privatization.

3. Protection of Ideology of Pakistan

Pakistan is an ideological state and its foreign policy is based upon the ideology of Pakistan or Islam. The foreign policy is meant to protect the ideology. The stability of Pakistan is also dependent upon ideology.

4. Better Relations with Islamic Countries

Pakistan can protect its ideology by developing good relationship with Muslim countries. All the constitutions of Pakistan emphasized on establishing good relations with Muslim countries.

5. Non-Alignment

Pakistan has adopted the policy of non-alignment by making changes in its foreign policy. Pakistan has not shown alignment with any bloc, and has established good relationship with all the countries. Therefore, now Pakistan is trying to establish good relationship with Russia, United State, China, United Kingdom, France and other countries and expects the same from others of significant importance. At present Pakistan is also a regular member of Non-aligned Movement (NAM).

6. Support to Right of Self-Determination

Pakistan supports the right of self-determination of all the suppressed nations. Pakistan believes that every nation must have the right of self-determination. Therefore, Pakistan has supported the demand of abolishing the colonialism and every movement for the exercise of the right of self-determination in Europe, Africa and Asia. Pakistan has played very important role in the struggle of independence of Kashmir, Palestine, Bosnia, Namibia and

visit the Shah of Iran also visited Pakistan in 1950, and trade relations were established.

3. R.C.D

Pakistan and Iran along with Turkey established Regional Cooperation for Development (RCD) in 1964 for the development and close cooperation with one another in the fields of economic, industry, trade, culture and tourism, which was later on, annulled in 1979.

4. Indo-Pak Wars and Iran

Iran supported Pakistan, during the Indo-Pak war of 1965. It provided economic and military assistance to Pakistan. Likewise Iran supported Pakistan during the war of 1971. Pakistan paid due regard to Iran for this help.

5. Iranian Revolution and Pakistan

Pakistan extended recognition to new region, which was established after Iranian revolution in 1979. the Islamic Republic of Iran also improved relations with Pakistan in every field. Delegations of both countries were exchanged to improve the trade.

6. E.C.O

In 1985, a new organization for the close cooperation among Pakistan, Iran and Turkey was established by replacing RCD, named as Economic Cooperation Organization (ECO). It is working to achieve the objectives of RCD and is taking steps to boost up the cooperation in the fields of economic, industry, trade, education and cultural promotion among the member countries. Presently all the Muslim countries in Central Asia have also become the members of it.

7. Industrial and Technical Cooperation

The Chambers of Commerce of Pakistan and Iran exchanged visits of both countries and offered mutual cooperation for economic development. The President of Pakistan Gen. Pervez Musharraf paid a visit to Iran in 2000 and offered his cooperation for the programme of setting up of gas pipeline from Iran to India.

PAKISTAN AND AFGHANISTAN

Durand Line divides the borders of Pakistan and Afghanistan, which is about 2252 km long. Both countries are connected through Hilly-passes. Darra-e-Khyber is very famous among them.

1. Improvement in Relations

In the early decade of 1970, the relations between both the countries began to improve. The Prime Minister of Pakistan and President of Afghanistan visited each other's country, and signed a pact of regional security and non-intervention.

2. War of USSR and Afghanistan

But their relations began to strain by the Military revolution in April 1978 and entering of Russian army in Afghanistan in December 1979. The new government of Afghanistan began to persecute its opponents, which resulted

co-operation and friendly attitude to Egypt in spite of the unfriendly behaviour of the Egyptian Government and President Nasser. Pakistan recognized Egypt's rights on the Suez Canal and strongly advocated Egypt's point of view during Arab-Israeli war. Pakistan condemned British, French and Israeli aggression on Egypt in 1956 and offered all possible assistance.

The relations between the two countries slightly improved when President Ayub Khan came to power in 1958. President Nasser paid a visit to Pakistan in 1960 which gave a boost to friendly relations between Pakistan and Egypt. President Ayub also paid an official visit to Cairo and clarified Pakistan's stand on Suez Canal to remove Egyptian suspicions because of a statement made by Pakistan's representative in U.N.O. on the Suez Canal. President Sadaat was assassinated in 1981. Pakistan expressed its profound grief and sorrow over this national tragedy of Egypt. In fact the relations between Pakistan and Egypt were affected due to Egypt's close relations with U.S.S.R. and India. President Nasser was a close ally of U.S.S.R. and India and always adopted an unfriendly stance towards Pakistan in order to please U.S.S.R. and India. Late President Muhammad Zia-ul-Haq of Pakistan played a prominent role in bringing Egypt back to the O.I.C. Egypt's membership of O.I.C. had been suspended since Israeli-Egypt accord at Camp David. President Mohammad Zia-ul-Haq praised Egypt, during Fourth Summit Conference of O.I.C. at Casablanca in 1984 and requested the O.I.C. to restore membership of the O.I.C. to Egypt.

There has been an exchange of delegations between Pakistan and Egypt in different spheres. The Egyptian naval ship El-Nazer, sailed to Karachi harbour on 3rd April, 1987 on a three-day goodwill mission to Pakistan. The Commander of the Ship, Rear-Admiral Hasham Ahman Abdul Fattah, discussed matters of mutual interest with his Pakistani counterparts. A three member delegation of the Egyptian Committee for Afghan refugees offered 5000 blankets to the Chief Commissioner Afghan Refugees for distribution to the Afghan refugees. Egypt has also offered other kinds of assistance to the Afghan refugees.

Q5. Write the comprehensive note on Economic Cooperation Organization (ECO).

Ans. ECO (Economic Cooperation Organization) is the new name of the RCD which was formed established in 1964 at Istanbul between three Muslim brother countries Iran, Turkey and Pakistan. The RCD, however, could not achieve its objectives due to certain political events befalling the member countries. In 1979 RCD suspended due to Islamic Revolution in Iran. In 1985 Iran requested Pakistan and Turkey to re-active the RCD finally RCD replaced by ECO and member countries of the ECO also became ten.

Objectives of RCD:

The formation of RCD was an agreement aimed at promoting regional development in various aspects of social life of the three member states. RCD was

- ii) To request the International community for the solution of problem of Kashmir
- iii) Promotion of trade

11. Tehran Meeting-2000 (Heads Meeting)

An Important Meeting of Heads of the States of the Member Countries was held in Tehran (Iran) in 2000. In which following decision were made:

- i) Establishment of Peace in Afghanistan
- ii) Sovereignty of Azerbaijan
- iii) Establishment of Peace in South Asia
- iv) Promotion of Agriculture Industry & Power Sources

12. Istanbul Meeting-2002 (Heads Meeting)

In 2002 important meeting of Heads of the States of the Member Countries was held in Istanbul (Turkey) in which the following decision were made:

- i) To maximize the cooperation between the member countries
- ii) To resolve the mutual problems with dialogue
- iii) Promotion of trade
- iv) Promotion of Industry
- v) Cooperation in culture, tourism and Educational sectors

13. Doshumbay Meeting-2004 (Heads Meeting)

In 2004 important meeting of Heads of the States of the Member Countries was held in Doshumbay (Tajikistan) in which the following decision were made:

- i) To maximize the cooperation between the member countries
- ii) To resolve the mutual problems with dialogue
- iii) Promotion of trade
- iv) Promotion of Industry
- v) Cooperation in culture, tourism and Educational sectors

14. Baako Meeting-2006 (Heads Meeting)

In 2006 important meeting of Heads of the States of the Member Countries was held in Baako (Azerbaijan) in which the following decision were made:

- i) Oil and gas pipe line between Pakistan and Tajikistan
- ii) Attainment of Nuclear Technology for peaceful objective
- iii) To support the Kashmiri People for their right of self determination
- iv) Promotion of trade
- v) Promotion of Industry
- vi) Cooperation in culture, tourism and Educational sectors

Potential and Performance of the ECO

The ECO is a big challenge to our analysts and economists. With Iran, Turkey and Pakistan as original members, the expanded ECO has the potential to become a politically and economically powerful bloc. Spanning over South, Central and West

Islamic countries was held in Rabat, a city of Morocco in September, 1969. Then the organization of Muslim Conference was founded.

Organization

OIC is an International Organization. About 46 Islamic Countries are its members. Its head-office is in Jeddah. The first Chairman was Shah Hussain of Morocco and the first Secretary General was Sharif-uddin Perzada, the then Foreign Minister of Pakistan.

IMPORTANT INSTITUTIONS

Islamic Summit:

The most institution of OIC is Islamic Summit. All the heads of Islamic Countries are its members. According to the decision of 1981 Islamic Summit Conference is held of after three years.

Conference of Foreign Minister

The Second Institution of OIC is the Conference of Foreign Minister. Its meeting is held at least once annually.

General Secretariat

General Secretariat is another important Institution of OIC. This is presided over by the Secretary General who prepared agenda per every conference in a meeting of high level officers. He also looks after the holding and proceeding of conferences.

AIMS AND OBJECTIVES

Following are the aims and objectives of the OIC:-

1. Steps for defending Muslims States from Nuclear Dangers.
2. Peaceful solution of conflicts of the Muslim Countries.
3. Protection of the Muslims territories from Jewish aggression and protection of holy places in Jerusalem.
4. Establishment of Islamic Development Bank and Islamic Stability Fund for the sake of economic development of Muslim Countries.
5. In the case of Foreign Aggression, Defense of Muslim Countries.
6. The restoration of occupied Muslim Territories and especially struggle for the liberty of Palestine.
7. Protection of Muslim Minorities in Non-Muslim Countries.
8. Establishment of Islamic Commission for cultural & social activities to promote Islamic Culture.
9. Establishment of Muslim Universities for the Promulgation Islamic Ideology.
10. Establishment of impartial policies.
11. To save the Muslim Countries from being toadies to the Super Powers.

IMPORTANT MEETINGS OF OIC

1. First Summit of OIC (Rabat Morocco 1969)

First Summit of OIC was held in the city of Rabat (Morocco) in September, 1969. This Summit was inaugurated by Shah Hussain. In this meeting General

- iv. To stop the Iran, Iraq war
- v. To favour the Afghan Mujahddin against the Russian Forces

6. Sixth Summit Conference of the OIC (Dakar Senegal 1991)

Sixth Summit of the OIC was held in Dakar Senegal in 1991. In which 24 Muslims Countries were participated and Iraq boycotted this meeting. The following decisions were made in this meeting.

- i. End of the poverty and illiteracy from the Muslim Countries
- ii. To work for the economic prosperity of the Muslim Countries
- iii. To eliminate the mutual difference of the Muslims
- iv. Solution of the Palestine's Problem
- vi. Solution of the Problem of Kashmir

7. Seventh Summit Conference of the OIC (Casablanca, Morocco 1994)

Seventh Summit of the OIC was held in Casablanca in 1994. In which 51 Muslims Countries were participated. The following decisions were made in this meeting.

- i. To end the terrorism from the world
- ii. Solution of the problem of the Kashmir
- iii. Establishment of Islamic News Agency
- iv. Suggestions were presented for the solution of the Palestine's problem.

8. Eighth Summit Conference of the OIC (Tehran, Iran 1997)

Eighth Summit of the OIC was held in Tehran, Iran in 1997. In which 53 Muslims Countries were participated. The following decisions were made in this meeting.

- i. To work for the Muslim Unity
- ii. To maximize the trade among the member countries
- iii. Cultural economic and political relations among the member countries
- iv. To resolve the problems of the Muslims countries

9. Ninth Summit Conference of the OIC (Doha, Qatar 2000)

Ninth Summit of the OIC was held in Doha, Qatar in 2000. In which 56 Muslims Countries were participated. The following decisions were made in this meeting.

- i. To favour the Afghanistan Government to over come the civil war in Afghanistan
- ii. To raise the funds for the Afghan Refugees
- iii. To work for the establishment of peace in Bosnia
- iv. To favour the Right of Self Determination of the Kashmiri's
- v. Solution of the Problem of the Cyprus

10. Tenth Summit Conference of the OIC (Patrajiya, Malaysia 2003)

Tenth Summit of the OIC was held in Patrajiya, Malaysia in 2003. In which 57 Muslims Countries were participated. The following decisions were made in this meeting.

- i. To work for the Unity of the Muslim World
- ii. To end the terrorism in the world after the incident of 9/11
- iii. Solution of the problem of the Afghanistan

(4) It helps in the transportation of food and other goods in short time.

Q50 What is meant by National Progress?

Ans. National Progress is the increase of national income by introducing new methods of production of goods and services and maximum utilization of national resources.

Q51 What is meant by Heavy Industry?

Ans. Heavy industry not only produces goods but also produces machines and raw-material for other industries like Heavy Mechanical Complex Taxila, Pakistan Steel Mill Karachi, Heavy Electrical Complex, Hattar etc.

Q52 What is meant by Defense Industry?

Ans. The Industry which fulfills the needs of defense sector of the country is called Defense Industry. It produces weapons, missiles and their parts and other war equipments.

Q53 Narrate important means of communication.

Ans. (1) Mail (2) E-mail
(3) Telephone (4) Internet
(5) Newspapers (6) Television
(7) Radio (8) Magazines and periodicals
(9) Fax (10) Tele

Q54 Mention five main problems of Pakistan Railway:

Ans. (1) Obsolete machinery and equipments.
(2) Slow speed goods trains causes financial losses to the country.
(3) Over-employment causing financial crunch.
(4) Old and rusty railway tracks.
(5) Corruption and mismanagement.

Q55 Mention the major exports of Pakistan?

Ans. (1) Textile products.
(2) Rice.
(3) Leather garments.
(4) Carpets.
(5) Sports goods.
(6) Surgical goods.
(7) Fruits.

Wah. Likewise China provided the assistance of Rs. 273 million for setting up Heavy Electric Complex in NWFP.

Q14. What is the nature of Foreign Policy of Pakistan for the economic prosperity of the Country?

Ans. Pakistan is a developing country and inspires for its economic development. It needs to establish and maintain cordial relations with those states with whom it can maximize its trade relations or from whom it can obtain maximum economic benefits. Pakistan has made changes in its foreign policy keeping in view the new economic trends. It has adopted particularly free trade, free economic policy, and policy of privatization.

Q15. Pakistan is the member of which International Organization name them?

- Ans.**
- i. United Nations Organization (UNO)
 - ii. South Asian Association For Region Corporation (SAARC)
 - iii. Non-Aligned Movement (NAM)
 - iv. Economic Corporation Organization (ECO)
 - v. Organization of Islamic Countries (OIC)

Q16. What is the role of intelligence agencies in the determination of foreign policy?

Ans. Pakistan's intelligence agencies also play very effective role in the formulation of foreign policy by providing full information about the objectives of other countries foreign policies. Keeping in view these information's, Pakistan formulates its foreign policy.

Q17. What is the new name of RCD and write down the name of members countries of it?

Ans. RCD was established in 1964 and it was renamed ECO in 1985. Following 10 countries are the member of the ECO.

- i. Pakistan
- ii. Afghanistan
- iii. Iran
- iv. Turkey
- v. Turkmenistan
- vi. Kyrgyzstan
- vii. Azerbaijan
- viii. Kazakhstan
- ix. Uzbekistan etc

Q18. What is Durand Line?

Ans. The common boarder between Pakistan & Afghanistan is known as Durand Line. It was marked in 1893 and its length is 2252km.

Q19. When did Geneva Pact signed and by whom?

Ans. Geneva Pact was signed in April 1988 between Pakistan, Afghanistan, Russia and USA.

Q20. When did close relation were established between Pakistan & China?