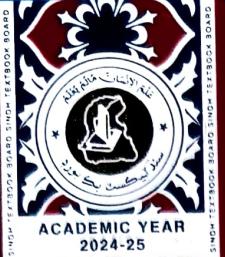


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Translated by Sindh Textbook Board, Jamshoro and prescribed
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Sukkur, Larkana, Shaheed Benazirabad and Mirpurkhas.
Approved by the Ministry of Education (C.W.) Islamabad.

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Edited by:
Muhammad Saleem Akhtar
Senior Subject Specialist

Mrs. Hifsa Jawed
Subject Specialist

Sibt-e-Hassan
Subject Specialist

Translated by:
Prof: Nazir Ahmed Qazi

Supervised by:
Ali Muhammad Sahar

Printed at:
Paramount Printing Press, Karachi

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Pakistan came into existence on August 14, 1947. It is necessary to take into account briefly, the intellectual, social and religious revolution brought about by Islam in this region for the proper understanding of the objectives of its establishment. In fact, these conditions provided the real background and gave impetus to the movement for Pakistan.

Arab traders had established commercial contacts with South Asia from the ancient times. It was through these traders and merchants that the message of Islam spread throughout the length and breadth of South Asia. Local people were greatly impressed by the teachings of the new religion but the regular preaching of Islam took place after the invasion of Sindh by Muhammad bin Qasim who defeated Raja Dahir in 712 A.D. After that, the religious scholars and saints started coming into South Asia in a large number to guide the people to the new path.

Conditions of South Asia before the Advent of Islam

South Asia was divided in many small kingdoms and principalities before the coming of Muslims. These governments were at daggers drawn with each other which brought about political and geographical changes. The whole area had thus fallen into a political turmoil and instability which adversely affected the progress of society.

In the history of South Asia, there was a time when Buddhism was the main religion. The Hindu rulers were the zealous supporters of Hinduism. They troubled and tortured the followers of Buddhism. The attitude of the ruler of Sindh, Raja Dahir, who was a bigoted Hindu, was very harsh and cruel towards his Buddhist subjects who, therefore, looked towards Muslims for help and salvation. The Hindu society was based on social injustice which imposed very strict restrictions on lower castes. From ancient times, Hindu society, as a whole, was

divided into four classes, each class termed as a caste. The caste system was a rigid and immutable structure of society. The following were the four main castes:

- (1) The Brahmins or the priests.
- (2) The Kashatriyas or the class of warriors, commanders and kings.
- (3) The Vaishya or the artists, artisans and traders and
- (4) The Shudras, the lowest and the meanest of all.

The Brahmins formed the religious class and, therefore, was very powerful and influential. They were experts in the Vedic knowledge and performance of religious rituals. They were held in high esteem and treated as pious men. The security of the country was in the hands of Kashatriyas who maintained law and order and defended the people and the state. Rulers, aristocrats, soldiers and others belonged to this caste. Both these castes enjoyed high status and considerable influence. The remaining two castes, the Vaishyas and the Shudras, were leading a miserable and wretched life. They had no basic rights. Even in the eyes of law, they were not equal to the people of upper castes. If a Shudra heard the words of holy Vedas, they as a punishment, put molten lead into his ears. Shudras usually lived out-side the four walls of the city. There were no inter-marriages among the different castes. Castes were hereditary; therefore, there was no way out of it. Once born a Shudra, always a Shudra.

Intolerance and narrow-mindedness had plagued the Hindu Society. Women were given the lowest position. A widow was never allowed to marry again. It was a common practice for the wife to be burnt alive along with the dead body of her husband. This system was called "Sutti".

These were the general conditions under which Muslims came to South Asia. Their attitude and conduct towards each other and, particularly, with the local people so impressed the neglected low castes of Hindus that they readily accepted Islam, of their free will, as a liberator from the age-old tyranny of society.

Impact of Islam on the South-Asian Society

Civilization Influence

Before coming to the South Asia, Muslim influence had already spread to the larger parts of the other civilized world. Therefore, the Muslim culture imbibed the cultural characteristics of the entire civilized world. Muslim civilization held an upper status which changed the complexion of the inferior and back-ward culture of South Asia and brought about many significant changes in the cultural life of the people.

Political Influence

1. Muslims laid the foundations of a strong Central government wherever they went, and united all small and divided states. They could, therefore, hold together the entire northern Sub-continent under their control for a pretty longer period of time. They maintained peace, restored order and ended lawlessness. This created conditions most conducive for the growth of culture and civilization.
2. Besides political unity, administrative equality was also established with better results. An efficient system of government was introduced by the Muslims. The main characteristic of the government was the introduction of same equal laws throughout the length and breadth of the Sub-continent. The similar system of administration created social equality in different parts of the region.
3. The Muslim conquerors of South Asia were part and parcel of the bigger Islamic society from which they could not alienate themselves. They, in fact, connected South Asia with the outer world and provided them a wider ground to flourish and advance.
4. The art of war-fare acquired new heights of development. Although, the weapons of war were more or less, the same yet the military strategies, discipline and the way of fighting had considerably changed. With better planning, Muslims could convincingly defeat a stronger foe. The naval forces were introduced for the first time in the history of this region, but South Asia could not become a strong naval-power under Muslim rule.

Social Influence

1. With the advent of Muslims, political unity was achieved and administrative equality was ensured. On the same pattern, social oneness of the people also came to be witnessed. The upper classes of society adopted the Muslim way of life. Before the advent of Muslims, Hindus were hardly a well-dressed people. They used to cover their bodies with one or two sheets. Muslims were the first to introduce the stitched dress which looked beautiful and was considered a respectable covering for the body.
2. Muslim rulers maintained law and order in the region and kept the highways and thoroughfares safe and secure, resulting in the progress of trade and commerce. Sea trade flourished and commercial contacts were established with far off lands. In this way, a new period of prosperity and progress ushered in South Asia.
3. Islam stands for equality of men and social justice. Common people got rid of social inequalities and unjust caste-ridden Hindu society heaved a sigh of relief and low-caste Hindus embraced Islam in large numbers.

Cultural Influence

1. All branches of fine arts made rapid progress under Muslim patronage. Islamic art had already assimilated the characteristics of Egyptian, Roman, Greek and Persian arts. Now, the Chinese and South Asian trends were also introduced and blended which resulted in the birth of "Indo-Islamic Art", a beautiful combination of different artistic designs and patterns.
2. A new and quite distinct type of architecture developed under the patronage of Muslim rulers who are still praised for their superb taste and talent in this art. Wherever they went, they left grand monuments for the architects of future generations to wonder and work with still greater zeal. The high minarets, beautiful domes and arcs reflect Islamic identity in these buildings (Details are given in this book in the chapter on Culture). Muslims also encouraged and popularized manufacture of shawls and carpets and cotton muslin.

3. Muslim army included men from all nationalities who spoke different languages and belonged to different cultural backgrounds but their continued contact resulted in the evolution and development of a local language which was called Urdu. This was a very significant event in the history of South Asia because the people of different religions came closer and nearer to each other and developed love, respect and better understanding which proved one of the potential causes of their power and progress.
4. Under the patronage of Muslim rulers (Salateen) learning and literature flourished in South Asia. There was peace and prosperity in the region which boosted up the pace of the spread of knowledge and art. Muslims were particularly interested in the writing of historical accounts. Much authentic information is available in the books written on the History and Culture of South Asia under the patronage and guidance of Muslim Salateen.

Religious Influence

1. The religious ideologies, which came into South Asia, almost lost their separate identity and submerged in Hinduism. But, Islam was universal religion. It was a Divine message which changed the religious outlook of people wherever it reached. It considerably affected and altered the local religions. The fixed and static teachings of Hinduism could not withstand the dynamism and revolutionary principles of Islam. As such it got willing and instant acceptance from the local population.
2. The fundamental principles of Unicity of God and Equality were so over powering that within Hinduism the learned holy men openly hated polytheism and criticized the caste-system. Many reformist movements in Hinduism were launched. In this field the services of mystics and learned men are unforgettable. These religious scholars wrote books and explained the teachings of mysticism. The mystics played a positive role in the preaching and spread of Islam. Their pure and pious life, high character and fine dealings with the people attracted many towards them. Their role in the maintenance of high moral character of the Muslim society is commendable.

The men who first came to South Asia include the name of a famous holy man, Hazrat Ali Hijveri (Data Gunj Buksh), followed by Khawaja Muin-ud-Din Ajmeri of Chishtiyya order. His disciples spread the message of Islam in every corner of South Asia. The Suharwardiyya order flourished under Hazrat Baha-ud-Din Zakariyya Multani. Uch Sharif was the centre of Qadariyya thought. Then came the saints and sages of Naqshbandiyya order. Hazrat Mujaddid Alf Sani tried hard to free the Muslim society of all the impurities and misconceptions about religious thought, establishing the pristine beauty of Islam. The services of Hazrat Usman Marvandi who is well-known as "Lal Shahbaz Qalandar" are praise-worthy in this direction.

PAKISTAN: A Step towards the Establishment of an Islamic Society

The coming of Muslims had a profound effect on all aspects of life in South Asia. It comprehensively changed the old political system and society and laid foundations of a new system based on justice and equity. The British occupied South Asia after the fall of Muslim power in 1857. As a result of this tragedy, the effects of western civilization spread very quickly. Ultimately, when the circumstances compelled the Britishers to leave the Sub-continent for good, a reasonable question was being asked as to what would be the system for the people to lead their lives and destiny under the new dispensation.

It is a historical fact that Muslim ruled South Asia for many hundred years. Due to their tolerant religious policies, they were still in minority. They feared the Hindu majority rule under western democratic system and a perpetual state of slavery, if they did not display far-sightedness and proper understanding of the prevailing political situation. At this critical juncture, the decision to establish Pakistan, in fact, was a positive step towards the formation of an Islamic society in one part of South Asia which had the following objectives:

1. Muslims are the freedom-loving people. They, therefore, cannot accept slavery of any people. Under the British rule, they continuously struggled for independence and now it was impossible for them to live as slaves of Hindus. The

Quaid-i-Azam, while addressing the Muslim League Council meeting in February 1940, clarified this point in these words: "We shall neither allow the Britain to rule over us nor Mr. Gandhi and Congress. We want to remain free from the influence of both".

2. Islam is a complete code of life which includes all the fundamental principles of an Islamic state. It was their earnest desire to re-establish a true Islamic society with justice, democratic equality and social welfare as its main features and fundamental principles.
3. Muslims are legitimately proud of their developed culture and civilization. Hindus were bent upon destroying their civilization. One of the objectives of the creation of Pakistan was to save the Islamic values and cultural signs for the posterity.
4. Muslims ruled South Asia for centuries and were, therefore, a prosperous people. In the British period, with the combined conspiracy of the British and the Hindus, they became the backward and poor nation. The Muslim majority provinces of Sindh, N.W.F.P. (Current Khyber Pakhtunkhwa) and Balochistan were deliberately neglected. It was imperative to establish Pakistan and rid the Muslims of the exploitation of Hindus so as all the Muslim majority provinces could prosper in free and peaceful atmosphere.
5. Pakistan wanted to set an example for other Muslim nations to build Islamic society on their pattern. One objective was to make Pakistan a strong fortress and centre for the Muslim world which would help the Muslim countries to solve their problems.

The Ideology of Pakistan

Life is meaningless without a defined objective or aim. Everyone has some aim and object in life without which life has no meaning. The common objective or a goal of many people for living a collective life according to set principles is called the concept or ideology of life. Every revolutionary movement has an ideology behind it and, for the collective life of a nation; an ideology is the spirit and soul of it. The political, social and economic aspects of life are so knit together as to provide a

common system, where well-defined rights and relations are the warp and woof of the system of such national life. An ideology is inclusive of all these things. Hence, it can be said that an ideology is the way of life.

Muslims seek all guidance from their religion in their individual and collective life. Islam determines the rights and relations among people and organizes the state and society on sound lines. The Quran and the Sunnah i.e., the book of Allah (J.Shanahoo) and the action of the Holy Last Nabi (حضرت مُحَمَّد) (رَسُولُ اللهِ خَاتَمُ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَأَصْحَابِهِ وَسَلَّمَ) (Hazrat Muhammad, the Rasool of Allah, the Last of the prophets, Sal-Allah-u-alaihi-i-wasalam and upon his Family and Companions) are the real and true standards for every Muslim in all matters of life. This concept of Muslim nation provided the foundational basis for the Pakistan movement. Pakistan is founded on an ideology and that ideology is their religion i.e., Islam which lends meaning and purpose to it. Under this state all matters, political, social, or economic shall be dealt with in accordance with the Divine guidance sought from the Holy Quran and the Sunnah.

Quaid-i-Azam and the Ideology of Pakistan

The Quaid-i-Azam, on different occasions in his speeches, has explained the clear position of the ideology of Pakistan. In his March 23, 1940 speech before the historic session of the Muslim League, he very effectively and convincingly presented his two-nation theory: "Islam and Hinduism are not only two religions but, in reality, are the two distinct social systems. Therefore, the desire that the Hindus and the Muslims will form a single nation shall be a mere fanciful dream. I say this in unambiguous words that they belong to two different civilizations and the basis of both these civilizations rests on such concepts and realities which are conflicting and contradictory."

The Quaid-i-Azam emphasized that the Muslims were not a minority in South Asia, but were a separate nation and wanted a separate homeland for them. In 1943, addressing the Muslim League meeting in Karachi while stressing upon the need of referring to the Holy Quran, he clarified: "What is that relationship by which all Muslims become one body? What is that bedrock on which stands the building structure of its millat?

What is that anchor, through which the boat of this Ummah has been saved and sheltered? That relationship, that bedrock and that anchor is the Book of Allah i.e. Quran-i-Majeed. I am sure as we march forward, we shall grow more united."

While explaining the objectives of the establishment of Pakistan in his speech, at Islamia College Peshawar on January 13, 1946, he said:

"We have not made the demand for Pakistan for a piece of land but we wanted to have such laboratory where we could test the principles of Islam".

In October 1947, addressing the officers of the Government of Pakistan, he said:

"It is our aim to create a state where we should live as free human beings, where we could grow and develop in the light of our culture and where the Islamic concept of social justice could get a chance to rise and develop."

The Struggle for Independence in the Provinces

Ever since the day, the British occupied South Asia, Muslims in one form or the other, continued their struggle for liberation. They put up armed resistance and, also, adopted constitutional means to achieve independence from foreign domination. Almost all the provinces took effective part in this struggle. They were the tributaries of the main river of the central struggle for the achievement of their well-defined goal. It is necessary to highlight their role in the freedom movement.

Khyber Pakhtunkhwa (N.W.F.P.)

The people of Khyber Pakhtunkhwa (formerly N.W.F.P.) participated whole-heartedly in the national and Islamic movements and rendered invaluable services to the cause. The British had not extended constitutional governance to this province. In 1927, Quaid-i-Azam demanded reforms for the province. Subsequently, political reforms were introduced for the participation of the people in the affairs of the Province. In 1940, when Pakistan Resolution was presented before the delegates of all India Muslim League session at Lahore, Sardar Aurangzeb Khan fully supported it on behalf of the people of N.W.F.P. Despite this, Muslim League could not properly be

organized there till 1945. Congress took full advantage of the situation and launched anti-Pakistan propaganda with full force. In 1945, under the guidance and leadership of Quaid-i-Azam, Muslim League was activated and re-organized. The Congress government, in the province, unleashed reign of terror against Muslim League workers and leaders. They were implicated in false cases and thousands of volunteers were put behind the bars. But the League movement continued unabated. A clandestine daily, "Sada-i-Pakistan" (The Voice of Pakistan) and a radio station which supported the cause of Pakistan were launched for gaining support among Muslim masses. The services rendered by the religious scholars and saints in this cause were praise-worthy. They aroused the Islamic zeal and enthusiasm among the people and made them realize their duties and responsibilities at the most crucial and critical juncture of their national and political life. The students of Islamia College and Edward College Peshawar took active part in the struggle for Pakistan. Women of N.W.F.P. did not lag behind and fully participated in the freedom movement. After the Eighteenth Amendment in 1973 Constitution of Pakistan, the new name of N.W.F.P is Khyber Pakhtunkhwa.

Balochistan

It was the deliberate policy of the British rulers to keep the people of Balochistan uneducated and backward. In 1927, Muslim League demanded reforms for Balochistan but no attention was paid to such demands. In 1939, Balochistan Muslim League was organized with renewed spirit under the dynamic leadership of Qazi Issa who was staunch follower of Quaid-i-Azam. He supported the Pakistan Resolution of 1940 at Lahore with full force and organized a grand function at Quetta to celebrate the Pakistan -Day. The people of Balochistan showed their solidarity with Muslim League and Pakistan when they defeated the Congress candidate for the seat of Constituent Assembly. Muslim Students Federation was organized in 1943 in Balochistan to support the cause of the Muslims of South Asia. At the time of the creation of Pakistan, it was decided that the Shahi Jirga or Grand Assembly of Balochistan would give its final verdict whether to join Pakistan or India. The Congress leaders employed underhand tactics and played intrigues, but the tribal chiefs unanimously decided in favour of Pakistan. The

agent to the Governor General read out the proclamation of Lord Mountbatten before the Shahi Jirga. Hardly had he finished the reading of the proclamation, then Nawab Muhammad Khan Jozai, stood up and said that they had decided in favour of Pakistan and the Hall resounded with full clapping.

Sindh

Islam came into South Asia through Sindh. Therefore, it is called Bab-ul-Islam (Gateway of Islam). The Britishers annexed this Muslim majority province to the Bombay Presidency. It was given the status of a separate province after a long and hard struggle of Muslim League in 1936 under the Act of 1935. Of all the Provinces, Sindh had old connections with the Muslim League. The first annual session of the Muslim League was held in 1907 at Karachi. Sindh has the unique distinction of having demanded for the first time the establishment of a Muslim state comprising the provinces where there was a Muslim majority in the Sindh Muslim League session in 1938. This resolution, in fact, became the base for the subsequent resolution passed at Lahore in 1940, called the Pakistan Resolution. In 1940, Sir Abdullah Haroon supported the Pakistan Resolution in his speech. Afterwards, Quaid-i-Azam constituted a Committee for the re-organization of Muslim League in Sindh which did a commendable work in that direction. In 1943, the first Muslim cabinet of South Asia took oath of office in Sindh. In March 1943, the resolution for the demand of Pakistan was presented in the Sindh Assembly which was adopted. Sindh Muslim League won elections of 1945-46 with convincing majority and formed the government.

The courage and bravery of Pir Sibghatullah Shah Pir Pagara will long be remembered in the history of the freedom struggle in Sindh. His followers were called Hurs. Pir Sibghatullah Shah did not surrender to the British power and during the Second World War; Hurs began armed resistance against foreign rulers. It was with great effort and after sustaining huge losses, that the British government suppressed the Hur movement. Pir Sahib was martyred and his sons were sent to England. Despite this, the spirit of freedom of Hurs could not falter.

In Sindh, the Sirhindi family of religious scholars owes their origin to Hazrat Mujaddid Alf Sani. Like their forefathers, they took prominent part in the freedom movement against the British power. They offered their support to the Quaid-i-Azam. The religious scholars of Sindh organized "Jamiat-al-Mashaikh" and supported Muslim League. The students of Sindh Madrassah and Sindh Muslim Students Federation worked very hard for the establishment of Pakistan. The Muslim women of Sindh also participated fully in the struggle for independence. They organized public meetings, led long processions, braved dangers and experienced hardships, but made the demand for Pakistan a house-hold word. Every Muslim home in Sindh was in favour of Pakistan and was prepared to render every sacrifice for it.

The Punjab

Population-wise, the Punjab was a big province but, due to the combined conspiracy of the British and the Hindus, Muslims were badly exploited. The great poet-thinker, Allama Iqbal, awakened the Muslim from their long slumber of ignorance and indifference through his poetry and revolutionary thought. He exhorted them to know their glorious past and work for its revival. It was he who, for the first time, gave the concept of an independent Muslim state in South Asia. It was at the historic session of Muslim League at Lahore on March 23, 1940 that the Pakistan Resolution was passed. Muslim League, after the passage of Pakistan Resolution, launched a mass movement in the province. In 1945-46 elections, Muslim League won hundred percent seats of Central Assembly and ninety percent seats of Provincial Assembly.

The religious scholars and Muslim leaders took active part in the Pakistan movement and convinced the people of the need of winning freedom and achieving a separate home-land. The students of the Punjab were alert and active. They organized Punjab Muslim Students Federation and on the advice of Allama Iqbal, included the establishment of an independent Muslim State in South Asia in their Constitution. Even, before the adoption of the Pakistan Resolution, they worked for the creation of Pakistan. In 1941, Pakistan Conference was held at Islamia College Lahore which was presided over by the Quaid-i-Azam. These students went in every village of the Punjab

against the Unionist Government, in connection with their Civil Disobedience movement and, completely shook the provincial government.

The women of Punjab rendered laudable services towards the creation of Pakistan. They, in fact, devoted their lives for the cause. During the course of Civil Disobedience Movement in the Punjab, a young lady removed the Union Jack from the building of Punjab Secretariat and hoisted the Muslim League flag, instead.

The Muslim-Minority Provinces

The Muslims of minority provinces played no insignificant part in the struggle for Pakistan. It would be more appropriate to call them the 'Van-guards of the movement'. In 1940 when the Pakistan Resolution was presented, Chaudhry Khaleeq-uz-Zaman who was the representative of U.P. (formerly United Provinces now Uttar Pradesh), a Muslim minority province, was first to support it. He was followed by the representatives from Bihar, Madras, Bombay and C.P. (formerly Central Provinces now Madhya Pradesh). Although they knew it well, that their areas could never form part of Pakistan and that they would suffer atrocities for their support to the Muslim cause, they were, however, happy to note that a separate independent Muslim state in South Asia was about to appear on the World-map where it would be possible to establish a true Islamic Society.

The elections of 1945-46 were significantly important for the reason that these were contested on the demand for Pakistan. In these elections, Muslim League achieved a major success in the Muslim minority provinces. In Bombay, Orissa and Madras, Muslim League won hundred percent seats. From this singular achievement, their zeal and enthusiasm and spirit of sacrifice for Pakistan could be gauged very well. The scholars and religious leaders of these provinces also took active part in the Pakistan movement. In 1937, they attended the Lucknow session of All India Muslim League in large number. In 1946, the religious leaders and scholars organized a Conference in Benares and openly supported the Muslim League. The students of Muslim University Aligarh founded All India Muslim Students Federation. Its first meeting was held in 1937 at Calcutta. These

students took keen interest and displayed rare enthusiasm in popularizing the message of Muslim League for Pakistan. The women of these provinces did not lag behind their male counterpart and fully participated in the re-organization of Muslim League and establishment of Pakistan.

Steps towards the Achievement of Pakistan

Muslim power was at its zenith till the eighteenth century. But, in the middle of nineteenth century, after the failure of the War of Independence of 1857, Muslim power declined and ended in South Asia. The British occupation of South Asia was total and complete. It was an age of desperation and despondency for the Muslims. They bore the brunt of British cruelties and tyranny. They were destroyed economically. Sir Syed Ahmed Khan tried to improve their lot through education. He established a College at Aligarh. With his efforts, the Muslims somehow managed to survive with renewed zeal and vigour to start a better life again.

Foundation of Muslim League and its Aims and Objects

The beginning of the twentieth century witnessed great political awakening in South Asia. With the introduction of western education and effective role of press, people were enthusiastic to get rid of the foreign rule. In 1885, Mr. Hume, an Englishman had, already laid the foundation of Congress. This political organization struggled for the rights and interests of the Hindu Community. Therefore, the Muslim leaders felt the need for establishing a political party for safe-guarding the rights of Muslims. The following events made such a need intense and urgent:

1. The Hindu revivalist movements of Arya Samaj aimed at destroying all the cultural remnants of Muslim civilization and history. They were against Urdu language and script and wanted to introduce Hindi in its place.
2. The Hindus wanted to ban the slaughter of cows and, on this question, there erupted Hindu-Muslim riots.
3. The Hindu literature, particularly the Bengali literature carried a mean and vicious propaganda against Muslim

personalities and culture. They claimed that South Asia was the home for Hindus alone and there were two options for the Muslims either to get themselves converted to Hinduism or, else, to leave the country.

4. The province of Bengal was a big province from the point of view of its population and area. In 1905, it was divided into two provinces for administrative convenience. By this way, East Bengal and Assam became predominantly a Muslim province and there appeared better prospects for the backward Muslim population to prosper. This situation did not suit Hindu designs. Therefore, they launched a strong movement against it. This event opened the eyes of Muslims, as to Hindu intentions, who never wanted to see Muslims prosperous and happy.
5. During those days the British Government expressed its intention of introducing constitutional reforms in South Asia. Muslim leaders felt that in the new Constitutional scheme, adequate safe-guard should be provided for the protection of the rights of Muslims. Therefore, a delegation of Muslim leaders, under the leadership of Sir Aga Khan, called on the Viceroy Lord Minto at Simla. The delegation demanded separate electorate for the Muslims. After meeting the Viceroy, they decided to form and found a political organization for the acceptance of their demands.

In December 1906, Muslim leaders of South Asia assembled at Dhaka and under the president ship of Nawab Vaqar-ul-Mulk held a historic meeting, announcing the formation of All India Muslim League. Aga Khan became its first president and its central office was established at Aligarh. The main objective before the League was to present before the Government the needs, aspirations and political rights of Muslims of the Sub-continent. It was their avowed policy to create such an atmosphere in which Muslims and other nationalities could live peacefully and amicably. It was also their objective to remove any miss-understanding between the British Government and Muslims.

The Muslim League achieved great success when the principle of separate electorate was accepted in the Government of India Act 1909 under which the Muslims could elect their representatives from Muslim constituencies and Hindus from

the Hindu constituencies. In fact, this principle later laid the foundation for Pakistan.

The Lucknow Pact of 1916

In the second decade of the twentieth century, the leadership of Muslim League fell into the hands of younger generation. Quaid-i-Azam was prominent among them. He tried hard for the Congress and Muslim League to work together against the British. For this, it was imperative that the Hindus and the Muslims should resolve the constitutional issues first. It was due to his efforts that a pact was signed by the Muslim League and the Congress at Lucknow in 1916. Both the parties agreed to the following points:

1. Congress accepts the system of separate electorate.
2. The number of Muslim representatives in the Central Assembly shall be one third of the total elected members.
3. In the Muslim majority provinces, the number of Muslim representatives shall be less than their population ratio and in the Muslim minority provinces; the number of Muslim representatives shall be more than their ratio in population.
4. No constitutional proposal shall be considered or approved which is opposed by the 314th of a nationality.

Because of this pact, the number of Muslim representatives increased in every province. If the Muslim representatives sided with the Congress, Government side would have been defeated and, if they supported the Government, then the Congress party would have been defeated. In this way, they gained political weight age in their favour for asserting their power and authority.

The Khilafat Movement

Turkey was defeated by the Allied forces (The British and its allies) in the First World War (1914-18). As the war ended, Allies disintegrated the Ottoman Caliphate and distributed the parts of Khilafat among themselves. This aroused acute sentiments of anger and grief among the Muslims of South Asia, because they considered the Ottoman Caliphate (the Usmania Khilafat) as the symbol of Muslim unity. They launched a strong movement under the leadership of Maulana

Muhammad Ali Jauhar which is called "Khilafat Movement". They demanded that the Khilafat should be restored and the safety of the Ottoman Caliphate be guaranteed. When the British Government ignored their demand, they became angry. They took the course of non-Co-operation, returned the Government titles, boycotted Government functions and ceremonies, educational institutions, courts and foreign goods. Public meetings and long processions were held. At many places, clashes between the people and police took place. Many Muslim leaders and workers were put in jails.

Mr. Gandhi, without consulting the Muslim leaders, unilaterally called off the movement which immensely harmed the Muslim cause. As Kemal Ataturk himself announced the abolition of the Caliphate in Turkey, the Muslim feelings in South Asia were somewhat pacified.

Khilafat movement was a great mass movement. Muslims offered great sacrifices. This movement brought about a tremendous political awakening among the Muslim masses which, subsequently, helped the movement for Pakistan. The Muslims of South Asia learnt a great lesson that the Congress and Hindus were quite insensitive to the interests of Muslims.

Hindu - Muslim Riots and Nehru Report

Hindus and Muslims had come closer during the Khilafat movement, but this Hindu-Muslim unity proved short-lived and with the end of the movement, the unity also received a serious set-back. The differences between the two nations became very intense and bloody racial riots ensued. Nehru Report eliminated whatever little semblance of amity was left. A committee was constituted under the chairmanship of Willa] Nehru for drafting a constitutional scheme acceptable to all the parties in South- Asia. Muslims were astounded to read the recommendations of the Committee because Hindus had backed out from the earlier pact, signed at Lucknow. The system of separate electorate was discontinued and all the safe-guards already conceded to Muslims were ignored. It was evident from the Nehru Report that Congress and Hindus were not only disinterested in extending adequate protection to Muslim interests, but were adamant to take anti-Muslim steps. This feeling created a new zeal and enthusiasm among the Muslims.

Fourteen Points

In March 1929, Quaid-i-Azam presented his *fourteen* points in the Muslim League session and made it clear that unless these conditions were agreed, no constitution shall be acceptable to the Muslims:

1. The form of the future constitution should be federal, with the residuary powers vested in the provinces.
2. A uniform measure of autonomy shall be granted to all provinces.
3. 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 in any province to a minority or even equality.
4. In the Central Legislature, Muslim representation shall not be less than one third.
5. Representation of communal groups shall continue to be by separate electorates: provided that it shall be open to any community, at any time, to abandon its separate electorate in favour of joint electorate.
6. Any territorial redistribution that might at any time be necessary shall not in any way affect the Muslim majority in the Punjab, Bengal and the North-West Frontier Province.
7. Full religious liberty, that is, liberty of belief, worship, and observance, propaganda, association, and education, shall be guaranteed to all communities.
8. No bill or resolution or 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 it as being 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. Sindh should be separated from the Bombay Presidency.
10. Reforms should be introduced in the North-West Frontier Province and Baluchistan on the same footing as in other provinces.

11. Provision should be made in the constitution giving Muslims an adequate share along with the other Indians in all the services of the State and in the local self-governing bodies, having due regard to the requirements of efficiency.
12. The constitution should embody adequate safeguards for the protection of Muslim culture and for the protection and promotion of Muslim education, language, religion, personal laws, and Muslim charitable institutions and for their due share in the grants-in-aid given by the State and by self-governing bodies.
13. No cabinet, either Central or Provincial, should be formed without there being atleast one third of Muslim Ministers.
14. No change shall be made in the constitution by the Central Legislature except with the concurrence of the States constituting the Indian Federation.

Through these points, the Quaid-i-Azam clarified the Muslim point of view to all. After this, a distinct change of thought and action was witnessed among the Muslims which, ultimately, resulted in the appearance of very decisive facts on the political horizon of South Asia.

Allahabad Address

Muslim League held its Annual meeting in December 1930, at, Allahabad, which was presided over by Allama Iqbal who had, by that time assumed the status of a great thinker and leader of Muslims. In his presidential address, Allama Iqbal explained the political concepts of Islam and threw light upon the ideology of a separate nationhood for the Muslims of South Asia.

He said that the Muslims were quite distinct from other nations due to their religion and Islamic cultural heritage.

This presidential address has acquired great importance with reference to the political scenario of the Sub-continent.

He said, "I would like to see the Punjab, North-West Frontier Province, Sindh and Baluchistan amalgamated into a single state—the formation of a Muslim State in the North-West appears to me to be the final destiny of the Muslims".

The speech of Allama Iqbal proved a beacon light for the Muslims who were shown a new path and a destination for the solution of their problems.

Round Table Conferences

The Hindus and the Muslims could not decide on their own regarding future constitutional proposals. The British government, therefore, decided to invite the leaders of different nationalities for mutual discussion on controversial matters. These meetings are known as Round Table Conferences which were held in London between 1930–1932. In all, three such meetings took place but no unanimous decision could be reached. The Congress refused to attend the first meeting. In the second Round Table Conference, Mr. Gandhi participated as the sole representative of the Congress and flatly refused to accept the Muslim demands. As such, this conference also failed. Muslims were greatly dissatisfied with the obstinate stand of Congress on such delicate and important matters. At this stage, it became evidently clear to the Muslims that Hindus or the Congress would not accept any formula which aimed at providing protection to the Muslim rights. This was the reason for the change of Muslim thinking and politics after the round table conferences which led to the adoption of Pakistan Resolution and finally resulting in the establishment of Pakistan.

The Government of India Act 1935 and the Congress Ministries

After long deliberations and discussions the Government ultimately passed the Government of India Act 1935 according to which dual system of governance was introduced at the Centre. Provinces were given autonomy and provincial subjects were put in the charge of ministers. It was a matter of great satisfaction for the Muslims that as a result of their long struggle, Sindh was separated from Bombay and given full status of a separate province. Political reforms were also introduced in the N.W.F.P.

The Federal part of the Act of 1935 could not take effect to, although the Provincial part was implemented and elections to provincial assemblies were held in 1937. By that time, also, the Muslim League tried to have some sort of working relationship

with the Congress for the greater good of the Sub-continent. As such, in these elections Muslim League co-operated with the Congress.

After the elections, the Congress formed cabinets in eight out of the eleven provinces. Muslim League was under the reasonable impression that Congress will invite Muslim League to join the cabinet but the Congress mentality was completely exposed after the electoral success. It said that Muslim League members could only be inducted in the cabinet when the League ended its separate party status and merged itself in the Congress. The greed of power, in the rank and file of Congress, was so intense that it did not even want to shake hands with others wherever it was in a majority. Where it had no sufficient number of members, it formed coalition governments with other parties. The latter situation appeared in N.W.F.P. and Assam.

The Congress became power drunk. It took such steps which hit Muslims hard. It declared 'Vande Matram' (Hail! Motherland) as a national song, although this song was taken from a book which was based on Muslim hatred and enmity. Muslims were better placed in government jobs in the United Provinces (UP). Congress government tried to check this and closed doors of employment for the Muslims. Congress workers interfered with the administration at all levels and, at their instance; people were subjected to cruelties and hardship in police stations and courts. Attempts were made to end the use of Urdu and plant Hindi in its place, so much so that the Education Plan, which was implemented in the UP, was named as Vidya Mandar (Temple of Knowledge). Muslim children were forced to recite 'Vande Matram' and worship the picture of Mr. Gandhi in schools.

This biased and obstinate policy of Congress made the Muslims to feel frustrated and the bitter fore-taste of Hindu Raj made them unite against it. This proved a blessing in disguise. Muslims started coming closer under the banner of Muslim League which grew stronger and stronger and became a powerful mass movement. The popularity of Quaid-i-Azam increased manifold. It was in this political environment, that the Sindh Muslim League passed a resolution in 1938 demanding the establishment of Muslim government in the Muslim majority provinces. Now, Muslims of South Asia, instead of asking for

constitutional safeguards, moved a step further and started thinking in terms of achieving an independent state for themselves.

In the beginning of the Second World War, when Congress ministries resigned, the Muslim League observed a day of deliverance in December 1939.

The Mass Movement of Muslim League and Establishment of Pakistan

The Pakistan Resolution of 1940

The Working Committee of Muslim League in its Merrut session in 1939 appointed a Committee to consider different constitutional proposals. Quaid-i-Azam was the Chairman of this Committee. This Committee after due consideration presented its famous resolution on March 23, 1940 at the Lahore session which is known as Lahore Resolution or Pakistan Resolution, which reads as under:

“Resolved that it is the considered view of this session of the All India Muslim League that no constitutional plan would be workable in this country or acceptable to the Muslims unless it is designed on the following basic principle viz., that geographically contiguous units are demarcated into regions which should be so constituted, with such territorial readjustments as may be necessary, that the areas, in which the 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.”

With the adoption of this resolution, a great activity ensued in Congress circles. Hindu press reacted sharply against it. On the other hand, there now remained no ambiguity in the Muslim League policy and strategy. Its line of action was crystal-clear. The only solution of all the problems lay in the partition of the Sub-continent. The concept of a free Muslim State was so well received by the Muslims of South Asia that they did not only display rare zeal, enthusiasm, unity and discipline but shirked no sacrifice for the fulfillment of their cherished goal. This accelerated the pace of movement and within a very short period of time their dream became a reality.

Cripps Proposals of 1942

At the initial stages of the World War, Britain had to face many defeats on different fronts. Japanese force had reached Burma. Sensing danger, the British government, in order to appease the people of South Asia and seek their support in war efforts, sent Sir Stafford Cripps with certain proposals. It was said in the proposals that South Asia would get independence after the war was over. The new constitution shall be federal in which the rights of minorities will be fully protected. Besides, the provinces would be empowered to leave the federation, if they liked. Government was prepared to associate the representatives of different parties with the affairs of state.

Congress opposed the proposals on the basis of power to provinces for separating away from the federation which led to the possibility of the creation of Pakistan. In addition to that, it did like the idea of sharing power with any other party or its representatives. Muslim League had, atleast, this much comfort that there was a ray of hope for the establishment of Pakistan but it was not satisfied with their proposals as there was no clear recognition of the demand for Pakistan. Congress and Muslim League, therefore, rejected these proposals for their own reasons.

Quit-India Movement and Gandhi-Jinnah Talks

After the return of Cripps, Congress launched a rebellious movement against the government which was named as "Quit India Movement". Its sole objective was to compel the Government to bow before the Congress and, irrespective of Muslim League demands, handover power to it. This movement led to an open rebellion. The rail tracks were uprooted, wires were cut and damage to government property was caused on massive scale. The government took stern action, jailed Congress leaders and crushed the uprising. Muslims did not support Congress in this movement which proved, beyond doubt, that no movement could achieve success unless it was supported by Muslims also.

In 1944, Mr. Gandhi was released from jail. He initiated talks with the Quaid-i-Azam but the dialogue bore no fruit because Mr. Gandhi was not prepared to accept Muslims as a separate nation.

Simla Conference and Elections

The war scenario had considerably changed by 1945 and the British were sure of its victory. Therefore, Lord Wavell declared that the Executive Council of the Viceroy shall exclusively comprise Indian Members and all political parties will have representation in such a proportion that the number of the Muslims and upper-caste Hindus shall be equal.

A conference was held at Simla in June 1945 to consider these suggestions. It was proposed that there will be five Muslim members on the Council. Congress insisted that atleast one Muslim shall be its nominee. But Quaid-i-Azam made it clear that Muslim League alone shall nominate Muslim members because it was the sole representative body of the Muslims. The Conference failed on this point. Simla Conference failed to decide whether Muslim League was the sole representative body of the Muslims or not, it was, therefore, left to the people to give their verdict. In the winter of 1945-46, general elections were held. Muslim League won all the thirty Muslim seats in the Central Assembly. In the provinces, it captured 90% of Muslim seats. Thus, it proved its claim that it was the real representative of Muslims and, in any political settlement, it could not be ignored.

1946 Resolution

The Quaid-i-Azam called a convention of all the Muslim League members of Central and Provincial Assemblies at Delhi in April 1946. Hussain Shaheed Suhrawardy presented a resolution in this convention which demanded the establishment of an independent state of the North-West and North-East Muslim majority areas of the Sub-continent.

Cabinet Mission Plan

In 1945, Labour party came in power in England. In March 1946, it sent three of its cabinet members on a mission to South Asia. The mission held talks with the Congress and the Muslim League leaders but could not arrive at any agreement. On May 16, 1946 the mission announced its own plan with the following salient features:

1. There shall be a Union of the Sub-continent which shall be responsible for the Foreign Affairs, Defence and Communications.
2. Except the above subjects, all other affairs shall be the responsibility of provinces.
3. Provinces shall be authorized to form their own groups and each group shall frame constitution for itself.
4. Provinces shall be authorized to demand for changes in constitution with a majority decision after every ten years.

South Asia was divided into three groups:

Group A: U.P., Bihar, Orissa, C.P., Bombay and Madras.

Group B: The Punjab, Sindh and N.W.F.P.

Group C: The provinces of Bengal and Assam.

This was peculiar plan for three - pronged Federation.

Interim Government

The cabinet mission plan provided for a condition that the party, which agreed to the plan, shall be invited to form the government, but the Labour Government had sympathy with the Congress and wanted to appease it under all circumstances. Therefore, it kept Muslim League away from the Government under intrigue and the Congress formed the interim government. This treachery caused great resentment and communal violence and riots broke out in the nook and corner of the country. Viceroy now realized his mistake and requested Muslim League to join the government. This government had fourteen ministers; six from Congress, five from Muslim League and the three nominated by the Viceroy. There were serious differences among the members of different parties which had joined the cabinet and, as a consequence, the interim government miserably failed.

Arrival of Mountbatten and the Partition of Sub-continent

In March, 1947, Lord Wavell was called back to England and, in his place, Lord Mountbatten was appointed as the Viceroy. His attitude from the beginning was pro- Congress and

anti-Muslim League. Despite this, he was convinced after exchanging views with the Indian Leaders, that there was no solution other than the partition of the Sub-continent. Consequently, he announced his plan on June 3, 1947. The plan envisaged that the Sub-continent will be partitioned into two separate states which shall have Dominion status in the beginning. The Punjab and Bengal shall be partitioned into two provinces each. For this purpose, two Boundary Commissions shall be formed. Referendum shall be held in N.W.F.P. and Sylhet (the Muslim district of Assam). The Legislative assemblies of Sindh and Assam shall decide the future of their provinces. The princely states were free to join any Dominion taking into account their religious composition.

This Plan was reluctantly accepted by the Congress and Muslim League. Thus, after an enduring political struggle and with the unflinching faith and unabated hard work, Pakistan emerged on the world map as a great Muslim state on the fateful day of August 14, 1947.

Questions

(A)

1. Describe the social conditions of South Asia before the coming of the Muslims. How did the caste- system create social inequality and discrimination?
2. Discuss the impact of Islam on the political, social, cultural and religious life of the people of South Asia.
3. What do you understand by the Ideology of Pakistan? Give a detailed account in historical perspective.
4. Explain and elucidate the Ideology of Pakistan in the light of the utterances of the Quaid-i-Azam.
5. Discuss the role of the following areas in the struggle for independence: N.W.F.P.-Balochistan - Sindh - The Punjab - Muslim-minority provinces.
6. The events that took place between 1857 and to the establishment of Pakistan were an important link in the historical journey to Pakistan. Elaborate.

(B) Write 'Yes' or 'No' against the following statements:

1. Before Islam, Brahmins were responsible for the defence of the country and maintenance of law and order in the South Asian society.
2. Women enjoyed high position and respect in society before the advent of Islam in South Asia.
3. Muslims laid the foundation of the best system of government in South Asia.
4. Before the coming of the Muslims to South Asia, Hindus were less discreet about their dress.
5. Art and literature flourished under the patronage of Muslim Salateen.
6. Uch was the centre of Naqshbandi saints.
7. Sindh is called the "Gate-way of Islam".
8. The Pakistan Resolution was presented on March 23, 1940.

(C) Fill in the blanks:

1. The new art which was created after the coming of Muslims in South Asia is called _____.
(Islamic art - Gandhara art - Indo-Islamic art)
2. Quaid-i-Azam demanded reforms for N.W.F.P. in the year _____. (1913 A.D - 1927 A.D - 1934 A.D)
3. Muslim League was founded in _____.
4. 1911 A.D - 1906 A.D - 1905 A.D)
5. The _____ of Allama Iqbal showed the Muslims a new way on the basis of which they achieved Pakistan.
(Allahabad Address - Madras Speeches)
6. The Lahore Resolution was presented in the year _____. (1946 A.D. - 1940 A.D - 1935 A.D.)
7. In 1945 A.D. _____ came in power in England which sent a three-cabinet minister's mission to South Asia.
(Labour party - Conservative party - Liberal party)
8. On June 3, 1947 A.D. _____ announced the partition of Sub-continent in two separate states.
(Mountbatten - Cripps - Simon)

The creation of Pakistan, as the largest Muslim State in the world, is a significant event in the annals of the twentieth century. It is an immortal feat of the Quaid-i-Azam that he united the largest Muslim population of South Asia and made them a nation, established a separate sovereign state and embarked upon a mission to promote Islamic values and ideals.

The Second World War (1939-1945) considerably weakened the British as a world power. The people of British India were pressing hard for freedom and autonomy with full force and determination which ultimately compelled the foreign rulers to concede independence for the country and leave it for good. The prominent aspect of the Muslim politics in British India was that they, all along, struggled and maintained a separate political, religious and cultural status for themselves. The leaders who took active part in this movement were Sir Syed Ahmed Khan, Nawab Saleemullah Khan of Dhaka, Nawab Mohsin-ul-Mulk, Nawab Viqar-ul-Mulk, Syed Amir Ali, Sir Aga Khan third, Chaudhry Rahmat Ali, Allama Iqbal, Quaid-i-Azam and Abdullah Haroon. Their names shall ever be written in golden words in the history of Muslim freedom movement. The British rulers had introduced such principles of governance in the name of democracy in the Sub-continent that they were extremely favourable to the Hindus but with little benefit to the Muslims. The introduction of western type of democracy in the united India would mean permanent majority of Hindus who would, then, become masters of the land for ever. Thus Muslims, a perpetual minority could never dream of breaking the chains of slavery. This situation was least acceptable to the Muslims who had ruled South Asia for over 1000 years with dignity, power and grandeur.

On March 23, 1940 at Lahore in the All India Muslim League session which was presided over by Quaid-i-Azam Muhammad Ali Jinnah, the Lahore Resolution was unanimously adopted which later came to be known as the Pakistan Resolution. The purpose of this resolution was to assert the claim

of Muslims that no constitutional plan would be acceptable to the Muslims of India unless it was so designed as to constitute the geographically contagious Muslim majority units in North-West and the North-East into independent states in which the constituent units would be autonomous and sovereign. In this way, the Indian Muslims, under the leadership of Quaid-i-Azam, set before them an expressed goal for their future. During the war, the British government expressed its intention of giving independence to the Sub-continent immediately after the cessation of hostilities. As such, the Viceroy of India made a declaration to the effect that a Defence Advisory Committee shall be set-up in which both the Hindus and the Muslims shall be given representation. It was further declared that no constitutional scheme should be introduced unless it was not accepted to a large majority of the people. In March 1942, Sir Stafford Cripps, a minister of British cabinet, came with the offer from his government which was rejected by the Congress and the Muslim League. In June 1945, Lord Wavell, the Viceroy of India, offered the formation of an interim government, consisting of the members of all the political parties of United India. Except defence, all other departments were to be placed under the charge of Indian members. But this plan was also not accepted by the Muslim League and the Congress.

At that time, the Congress and the Muslim League were the two largest parties in India. Congress was fundamentally and, for all practical purposes a Hindu organization although it claimed to be the sole representative body of all the nations and groups. But the true fact was that a large majority of Muslims of the Sub-continent always kept themselves aloof from the Congress and that it was only Muslim League which had the right to call itself the sole representative of the Muslim community. Accordingly, the Quaid-i-Azam challenged this claim of the Congress and declared that only the Muslim League had the right to represent the Muslims of South Asia. The above assertion of the Quaid was substantiated by the results of central and provincial elections held in the winter 1945-46. The Muslim League won all the Muslim seats of Central Assembly with a big majority of votes and ninety percent Muslim seats of the Provincial Assemblies and thus proved that it was Muslim League alone, which represented the Muslims of the United India.

In March 1946, a delegation of three British cabinet ministers called "Cabinet Mission", visited India. They gave their Plan to the political parties with the condition, either to accept or to reject it. It was laid down in the Plan that the political party which would accept it fully, would be offered to form the government till such time when a constitution, acceptable to all the parties, was framed. The Muslim League accepted the Plan but the Congress rejected it. Justice demanded that the Muslim League should have been invited to form the government but the Viceroy hobnobbed with the Congress and invited it to form the government. This was quite an unprincipled action which proved the partiality of the Viceroy. Withdrawing its former decision Muslim League rejected the Cabinet Mission Plan. Later on, at the request of Lord Wavell and with the objective of protecting the Muslim interests, Muslim League joined the interim government, but the matter of independence continued to remain victim of a dead-lock.

After the war, Labour party came into power under the leadership of Lord Atlee. Friendly relations already existed between Labour party and the Congress, because the Labour party like Congress was opposed to the partition of India. In consideration of the Muslim League success in the 1945-46 elections, the Labour party, too, was inclined to the Partition Plan. Under the circumstances, Lord Mountbatten came to India as the Last Viceroy of the Sub-continent on March 22, 1947. On reaching India, he first met Congress leaders and, then, the Quaid-i-Azam. Lord Attlee the then Prime Minister of Britain made an announcement that the British government would hand over power to Indians by June 1948.

The solution which Lord Mountbatten carried with himself for breaking the deadlock was most favourable to the Congress but it caused irreparable loss to Muslim League and the Muslims of India. It has been proved by the historical accounts that, before his appointment as Viceroy, Lord Mountbatten had intimate close relations with the Nehru family. Contrary to this, his relationship with the Quaid-i-Azam was formal and, to some extent, biased. The Hindus and the Britishers did not like the Quaid-i-Azam because, despite Congress and English manipulations, tricks and intrigues, he stood firm on his demand for Pakistan. Quaid-i-Azam with his charismatic and courageous leadership had turned the Muslims

of South Asia into an invincible force, fully prepared to sacrifice their all for the establishment of Pakistan. Mountbatten announced the partition plan on June 3, 1947. According to a research finding, it has been established that Mountbatten had already sought the secret approval of Pandit Jawaharlal Nehru and other Congress leaders about the partition plan. The Muslim leaders were, however, kept in complete darkness. The main features of this Plan were:

1. British India will be divided into two parts (Pakistan and India).
2. Separate meetings of the Hindu and Muslim members of the Punjab and Bengal Provincial Assemblies will be held and, if they decided for the partition, their provinces shall also be partitioned.
3. The members of Sindh Assembly shall decide, if they wanted to join Pakistan or India.
4. A referendum shall be held in N.W.F.P. to decide if the province wanted to join Pakistan or India.
5. The Muslim majority district of Sylhet in Assam shall decide about its future by referendum.
6. In Balochistan, Shahi Jirga (Council of Chiefs) and non-government members of Quetta- Municipality shall be given the right to decide whether to join Pakistan or India.
7. In case the partition of the Punjab and Bengal is decided, then a Boundary Commission shall be appointed to draw the actual boundaries.
8. The Princely states, under the Cabinet Mission Plan of 1946, shall decide their accession to anyone state looking to their peculiar circumstances and geographical position.
9. The British government intended to hand-over power to Indians before June 1948.

The Viceroy announced that the power shall be transferred by August 15, 1947.

Although Mountbatten Plan caused Pakistan a heavy loss yet it was the great success of Muslim League that the British government accepted the principle regarding the

partition of United India. The Muslim League adopted a resolution in its June 9, 1947 meeting which said that the partition of the Punjab and Bengal was not acceptable to it. It, however, accepted the basic principles of the Plan as a move for the resolution of the issues.

Under the June 3, 1947 Plan, a referendum was to be held in N.W.F.P. and Sylhet and the decision was to be sought from the Shahi Jirga and non-members of Quetta Municipality in Balochistan. It was a great challenge for the Muslim League to get the desired Muslim opinion in its favour. The Muslims accepted this challenge under the leadership of Quaid-i-Azam and successfully came out of the situation in a dignified manner. These areas voted for Pakistan and joined it.

On July 18, 1947 the British Parliament accepted the Partition Plan and passed an act of the Parliament called the Indian Independence Act of 1947. According to this Act, from August 15, 1947, two independent states of India and Pakistan were to be established with Dominion status and thus the British rule over the British India would come to an end.

The Salient Features of the Indian-Independence Act 1947

1. British India shall be partitioned into two sovereign states.
2. The British Government would have no control over the affairs of the Dominions, Provinces or any part of the Dominions. The constituent Assemblies of both the Dominions shall exercise full and comprehensive legislative powers in their respective areas/jurisdictions.
3. Until a new constitution was framed for both the states, the affairs of each state shall be conducted in accordance with the provisions of the Government of India Act 1935 in read with the Indian- Independence Act, 1947.
4. The Governor-General was given the power to modify or adopt the Government of India Act 1935 as he deemed fit and necessary till March 31, 1948. After that day, it was open to the Constituent Assembly to modify or adopt the same Act. (It is necessary to mention here that before independence, no Legislature or office-holder of any post

was authorized to amend the Government of India Act 1935. Only the British Parliament had the power to do so).

5. The British Crown shall have no right to reject the laws passed by the Legislative Assemblies of Pakistan and India. This power shall be exercised by the Governor-General.
6. All agreements made between the British Government and the Princely states shall lapse. Now-onwards, the Indian states and the new Dominions shall negotiate relationship with their respective governments.
7. The title of the 'Emperor of India' was to be dropped from the royal titles of the King of England.

Quaid-i-Azam Muhammad Ali Jinnah became the First Governor-General of Pakistan under the Act.

Radcliffe Award and the Injustice to the Muslims

Under the 3rd June Plan, 1947, the Legislative Assemblies of the Punjab and Bengal decided in favour of partition. Accordingly, the Viceroy appointed two boundary Commissions on June 30, 1947. Sir Cyril Radcliffe, a British advocate, was appointed as common President of both the Commissions.

The work of partition and determination of boundaries between the two states was a very important and delicate matter. Hence, Quaid-i-Azam suggested that this job should be accomplished under the supervision of the UN by an impartial agency. Congress did not support the proposal. Quaid-i-Azam, then, proposed that the demarcation of boundaries should be effected through the judges of the British Privy Council. This time, Lord Mountbatten played the Congress role and while disagreeing with the proposal, rejected it.

The announcement which Lord Mountbatten had made on All India Radio on 3rd, June 1947, while giving the details of the plan, had created the strong possibility that the boundaries of Pakistan would include Assam in full and Muslim majority tehsils (sub-districts) of Gurdaspur, Ferozepur and Jullunder in East Punjab. But Radcliffe, flouting all principles of justice, took an apparent partisan decision and deprived Pakistan of strategically important areas. This decision is well-known as

Radcliffe award. It created such problems which, until now, cause hindrances to the progress and prosperity of Pakistan.

In demarcating the boundaries of the Punjab, Radcliffe gave to India the Muslim majority tehsils (sub-districts) of Gurdaspur, Batala, Ferozepur and Zira. In the same way, by an intrigue, a land route was provided through Gurdaspur to connect the state of Jammu and Kashmir with India and thus a stage was set for the usurpation of Kashmir by India. Most of the headworks of rivers in the Punjab were given to India and thus river water problem was created. In deciding the boundaries of Bengal, the Award gave Calcutta city and port, the whole Muslim district of Murshidabad and several Muslim areas of Nadia district to India.

Commenting on the Radcliffe award the Quaid-i-Azam said, "This award is unjust, incomprehensible and preposterous. Since I have vowed to act upon it, I consider it binding on us."

Initial Problems of Pakistan

Administrative Problem

India created numerous problems for Pakistan from the very beginning. So much so that difficulties were experienced for running the day-to-day administration of the country. Despite acute shortage of resources, the nation was determined to forge ahead. Pakistanis as a nation never faltered or fell victim to any inferiority complex or sense of deprivation and despondency. They managed to stand firm and resolute against all odds and were zealous to reconstruct their country. They had before them the example-model of their leader whose guidance was with them in all difficult moments.

Karachi was made the capital of Pakistan. Many offices of the Central government were established in barracks due to shortage of accommodation. The trains which were carrying necessary official record pertaining to the new state and government servants who had opted for Pakistan from Delhi were attacked by Hindu extremists and important record was burnt and many precious lives were lost. Under these most tragic and awesome circumstances, the people of Pakistan, in general, and the government servants, in particular, did not lose

heart and worked with greater zeal and enthusiasm for the progress and betterment of the people and the country.

Refugee Problem

After partition, Hindus and Sikhs under a well-planned policy, started anti-Muslim riots in the whole of India, particularly in the Eastern Punjab and its adjoining areas. Millions of innocent Muslim men, women and children, young and old were mercilessly killed, young women were molested and tortured and several hundred thousands of wounded destitute and hungry people arrived daily into Pakistan. Food, shelter, medicines, education, permanent settlement and employment to these refugees had to be required bringing further constraint on resources.

The new state had hardly enough to sustain itself. This humanitarian financial burden had to be borne. The temporary refugee camps established were quite insufficient to meet the needs of growing number of people. The Government established temporary refugee camps, but these proved to be very inadequate and insufficient for the ever-increasing number of incoming refugees. These refugees had to take shelter even on foot-paths, under shades of trees and on the road sides. This problem was a great challenge for the government of Pakistan. But the people and the government jointly met the situation successfully. History serves as a witness to this fact that, never before an exodus of this magnitude, had ever taken place in such a short period, displacing millions of people from their homes and hearths. According to an estimate by 1948, about 12.5 millions of Muslim refugees had crossed the border and came into Pakistan and this number continued to grow with every passing day.

Entering Pakistan, the circumstances were such that the refugees would have felt the pinch of poverty and adversity and might have fall victim to despondency and frustration or the people of Pakistan would have displayed selfishness. But nothing of the sort happened. The people of Pakistan and the new entrants in the state were united under the dynamic leadership of Quaid-iAzam Muhammad Ali Jinnah who steered the nation out of its troubled times during the early days of its life.

Distribution of Assets

It was decided at the time of partition that the assets of British India will also be distributed between Pakistan and India. But due to the obstinate policy of Congress and Hindu leaders, very little assets were transferred to Pakistan. There was fixed security deposits of Rs.4 billion of the United India and according to the agreement, one billion rupees were the share of Pakistan but India paid Rs. 200 million and refused to remit any further amounts. This was done to withhold the assets to blackmail Pakistan on the problem of Kashmir. In November 1947, representatives of Pakistan and India met in Delhi. The Conference decided that the share of Pakistan in the national loans shall be 17.5 percent. In December 1947, both the governments ratified the agreement. But despite this, the government of India refused to pay the amounts due.

Distribution of Armed Forces Personnel and Assets

The distribution of armies and military assets was the most sensitive and delicate problem at the time of partition. The British Commander-in-Chief of the armed forces was against any such division. But the agreement advanced by the Quaid-i-Azam was that a sovereign state must have its own army because it was not the only duty of soldiers to defend the frontiers of the state, but it had to take part in the development and progress of the country. A seven-member Committee was constituted with the Army Commander - in - Chief as its Chairman to divide the military personnel. It was decided that the division of armed forces shall be completed by first April 1948. With the distribution of forces, it was also settled that one-third of the military equipment shall be given to Pakistan. At the time of partition, all the Ordnance Factories were situated in the territories of India. The depots of military equipment were also established at areas which had decided to join India. Under a conspiracy, the Government of India refused to shift the Ordnance Factories to Pakistan and kept the work of dispatch of weapons from these depots under suspension, with the intention to deprive Pakistan of its due share in the military assets.

The government of India created hurdles in the distribution of military assets which attitude of Nehru government compelled the English Commander-in-Chief to tender his

resignation. In his confidential report, the Commander-in-Chief wrote to the British government that the Nehru government was determined to see that Pakistan did not stand on firm foundation.

River Water Problem

The unjust and wrong partition of the Punjab created the river water problem. Radcliffe, in his boundary award, gave the Madhupur headwork's on the river Ravi and Ferozepur headwork's on the river Sutlej to India, although the canals taken out from these rivers were situated in Pakistan territory and irrigated a vast area of land in Pakistan. India stopped the water in these canals from first April, 1948 without giving any previous notice or intimation. The main purpose of this act was to turn the fertile agricultural lands of the west Punjab into a desert and cause harm to the economy of Pakistan. Besides, the government of India laid claim of ownership on the eastern rivers of Ravi, Beas and Sutlej. This claim of India was against the International Law and was thus referred to the UN by Pakistan. The World Bank offered its services in this matter. After long deliberations, Indus-Basin Treaty was signed in 1960. Both the governments ratified the Treaty in 1961. It was agreed that India would have the right to use the waters of the three eastern rivers (Sutlej, Ravi and Beas) and the three western rivers (Chenab, Jhelum and Indus) were given to Pakistan. The river-water dispute was thus resolved with the signing and enforcement of this agreement.

The Problem of the Accession of States

It was clearly laid down in the Indian-Independence Act of 1947 that the British sovereignty over the Sub-continent would come to an end with the partition of India. As such, the rulers of states were advised according to the Cabinet Mission Plan of 1946 to join Pakistan or India, taking into consideration the geographical position of their states and the wishes of their people. Accordingly Bahawalpur, Lasbella, Makran, Kalat states and N.W.F.P. joined Pakistan. In addition, the states of Junagadh, Manawadar and Mangrol announced their accession to Pakistan but India attacked these states and forcibly occupied them. At the time of the partition, the Muslim rulers of these states had announced their accession to Pakistan because they could have easy and free access to Pakistan through sea. The

government of India lodged protest with Pakistan about the decision of the rulers of these states. But the Quaid-i-Azam said that, after the accession, these states had become part of Pakistan and the pressure over there states courage to interference in the internal affairs of Pakistan. India could not muster courage to usurp these states by force during the life time of the Quaid-i-Azam but after his death, Indian soldiers entered Junagadh and occupied the state by brutal force in November 1948. The ruler of Junagadh took asylum in Karachi. India occupied the state on the plea that it was the desire of the people to have accession with India. The same principle was violated by India in the case of East- Punjab state of Kapur Thala and Jammu and Kashmir. Sixty four percent population of Kapur Thala was Muslim and, geographically, its boundaries were connected with Pakistan. The people of the state expressed their wish to join Pakistan but the government of India prevailed upon the Raja of Kapur Thala not to accede to Pakistan.

The state of Jammu and Kashmir was the most important princely state of the Sub-continent. Its one thousand k.m. long boundary runs along the Pakistani border. According to 1941 census, its total population was 4 million. The Muslims formed 96 percent of the population in the valley of Kashmir and 70 percent of the total population of the Jammu area. The Muslims of the state of Kashmir were close to their brethren in Pakistan from the point of view of race, origin, culture, food, customs and traditions and dress. All the rivers flow from Kashmir into Pakistan. All its three routes run through Pakistan i.e. Srinagar-Jammu Sialkot; Srinagar-Abbottabad and Srinagar-Rawalpindi. In 1947 the state of Jammu and Kashmir had no road link with the outside world excepting Pakistan but through the combined conspiracy and intrigue of the Congress, Mountbatten and Radcliffe the Gurdaspur area was included in India. As a result of this treachery and injustice, India was able to use the road to Jammu via Kathua. This paved the way for the usurpation of Kashmir by the Government of India. The Maharaja of Kashmir also secretly man oeuvres to accede to India against the wishes of his people.

The Maharaja of the state relieved the Muslims from the army and ordered them to surrender their weapons. Massacre of Muslims began under the government patronage and supervision. The Muslim Mujahideen of Poonch took up arms

against the oppression and fought for their freedom. The innocent and simple Muslims were told by the Maharaja that they should assemble in camps for safe passage to Sialkot. Through deceit the unarmed Muslims who had gathered in the state camps were brutally killed. As the terrible news reached the tribal areas and Pakistan, many volunteers entered the state to help their Muslim brethren and marched towards Srinagar with a great speed. On October 24, 1947 the establishment of the Azad Kashmir government was announced. Maharaja ran for his life and reached Jammu and, under a well-planned conspiracy, asked India for military help. On the verbal accession of the Maharaja with India, it sent its regular army and air force to enter the state in large number.

At the time of the establishment of Pakistan, the Maharaja of the state had entered into a stand-still agreement with Pakistan, till the permanent future settlement of the state was effected. The Quaid-i-Azam declared that the so-called accession could not be accepted on the following grounds:

1. The so-called accession of the state of Jammu and Kashmir with India is negation of the wishes of the people of the state.
2. In the presence of the stand-still Agreement the Maharaja is not authorized to alter the position unilaterally.
3. At the time, the Maharaja had offered to join India; he had lost effective control and sovereign power over the vast area of the state.

Pakistan offered to hold direct talks for the solution of the problem. On November 1, 1947 the Quaid-i-Aam had actually talked to Mountbatten but the Indian Prime Minister, Nehru opposed any such move.

When India saw that it could not control the state with its forces, it submitted the problem before the Security Council on January 1, 1948 and promised that, after the restoration of law and order in the state, it would hold a plebiscite to ascertain the wishes of the people of Kashmir.

On August 12, 1948 and January 5, 1949, the Security Council adopted two resolutions for the solution of the Kashmir Problem: These resolutions were accepted by the governments of Pakistan and India.

The following were the main points of these resolutions:

1. Ceasefire should at once be enforced and Line of Control between the Azad Kashmir and occupied Kashmir should be decided under the supervision of the UN Commission.
2. Both the governments should withdraw their forces from Kashmir.
3. The plebiscite should be held under the auspices of the United Nations.

Ceasefire was affected in accordance with the Security Council resolutions but plebiscite in the state has not been held till today and the Kashmir Problem has remained as the bone of contention between the two states. Between 1949 to 1953, many UN observers and administrators of plebiscite were appointed. - Pakistan fully co-operated with, but India turned down the proposals on one or the other pre-text. The U.N. Security Council effort in 1957 met with failure due to Indian Obduracy.

Both the countries held talks on this matter at the Foreign Ministers level in 1962 at Rawalpindi and in 1963 at Delhi. Another effort was made in 1964 but nothing could be achieved.

Many wars have been fought between the two countries on the issue of Kashmir but, unfortunately, due to the traditional colonial attitude of India, this problem still remains unresolved and a cause of tension between the two states. There is no exaggeration in the assertion that India is responsible for most of our woes. Not only that, but since then, India has not missed an occasion to create difficulties for Pakistan. Despite this hostile behaviour, Pakistan has all along endeavoured to maintain good neighbourly relations with India.

Quaid-i-Azam and the Stability and Consolidation of Pakistan

The character and qualities of leadership of Quaid-i-Azam in the struggle for the establishment of Pakistan are crystal-clear. It was his towering personality and vision that made easy a task which appeared formidable and difficult to achieve. Thus, a great Islamic state, Pakistan, appeared on the world-map. As much zeal, hardwork and dedication was

needed after the establishment of Pakistan as was in consonance with the sacrifices rendered in its achievement.

The leadership of Quaid-i-Azam made this job easy to a considerable degree. After the establishment of Pakistan, he created spirit of nation-hood among the people of Pakistan which defied all insurmountable. Principles alone served as the fountain head of all solutions of problems in the eyes of Quaid-i-Azam. Unfortunately, he had few days to survive. The important issues which were settled during the life time of the Quaid are outlined, as under:

The first session of the constituent Assembly of Pakistan was held on August 11, 1947 at Karachi. This constituent Assembly consisted of members who were elected from the areas which formed part of Pakistan. On August 14, 1947 Quaid-i-Azam was appointed as the first Governor General of Pakistan. Liaquat Ali Khan became the first Prime Minister of Pakistan. Although the powers of the Governor-General under the amended Act of 1935, were limited but because he was loved, respected and was very popular among his people, therefore, he enjoyed vast powers. Accordingly, he chaired the cabinet meetings many a time. The Quaid-i-Azam gave immediate and particular attention to the following problems and laid down the fundamental principles for the guidance of the nation which responded positively to his call and the new state slowly but assuredly marched on the path of progress and prosperity:

1. Rehabilitation of refugees.
2. Advice to the Government officers to change their attitude.
3. Advice to shun parochialism and ethnic prejudices.
4. Enunciation of the fundamental principles for the economy of Pakistan.
5. Foreign policy strategy.
6. Advising the students to pay full attention towards their studies.

1. Rehabilitation of Refugees

This was the most important problem towards which the Quaid-i-Azam gave most of his attention. Quaid-i-Azam Relief

Fund was instituted. An appeal was made to the people in general and, particularly, the rich and wealthy, to donate generously for the help of their brethren in distress.

In October 1947, Quaid-i-Azam visited Lahore for some time to acquaint himself with the problems of refugees who had come in large number after crossing the border. He helped them and arranged for their food and shelter. On October 30, he addressed public meeting at Lahore and said: "It is now the responsibility of we Pakistanis to help the refugees who had left behind everything in India. They had to experience these troubles because they were Musalmans."

He, also, appealed to the citizens to remain calm and patient and support the Government in every possible way for the rehabilitation of their refugee brethren. Responding positively to the call of their Quaid, the people of Pakistan took active part in the rehabilitation of the refugees. They donated generously and helped the refugees in every possible way.

2. Advice to the Government Officers to Change their Attitude

Quaid-i-Azam made it emphatically clear that the role of government officers should not be that of a ruler but they should be servants of the people. On March 25, 1948 while addressing the government officers, the Quaid-i-Azam said: "You have to do your duty as servants; you are not concerned with this political or that political party; that is not your business. You are civil servants. Whichever gets the majority will form the Government and your duty is to serve that Government for the time being as servants not as politicians. You are not rulers. You do not belong to ruling class; you belong to the servants. Make the people feel that you are their servants and friends, maintain the highest standard of honour, integrity, justice and fair play. If you will follow that rule, believe me you will win the respect of the people."

The words of the Quaid had a very salutary effect on the officers and employees of the Government. They worked day and night in very difficult circumstances and successfully brought Pakistan out of the crisis.

3. Advice to Shun Parochialism and Ethnic Prejudices

Sensing the dangers of provincial feelings and ethnic prejudices, Quaid-i-Azam drew the attention of the people to this menace. On June 15, 1948, he said, "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." He visited different provinces, gave proper attention to their problems, gave a new hope to the people of these provinces, creating in them very strong emotions for their love and affiliation with Pakistan, and made them conscious of their new responsibilities. He ordered the withdrawal of army from Waziristan Agency in the N.W.F.P. In this way, the people of the area felt that they were the inseparable part of Pakistan. He established a separate new ministry for the states and frontier regions. Karachi was made the capital of Pakistan. It was ensured that the princely states joined Pakistan. The problem of the Kalat state was handled with due care.

4. Enunciation of the Fundamental Principles for the Economy of Pakistan

The important problem of economy could not have escaped the attention of the Quaid-i-Azam. Speaking on the occasion of the opening ceremony of the State Bank of Pakistan on first July 1948, he out-lined the future economic system for Pakistan and said, "The economic system of the West has created almost insoluble problems for humanity. The adoption of Western economic theory and practice will not help us in achieving our goal of creating a happy and contented people. We must work our destiny in our own way and present to the world and economic system based on true Islamic concept of equality of man-kind with social justice. We will, thereby, 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 man-kind."

There was the urgent problem of the rehabilitation of the millions of refugees.

On the other hand, India had not paid the large sums of money as Pakistan's share due to be paid to it in accordance with the principles of partition. In this way, the new state had to face the financial crisis from the very beginning. Quaid-i-Azam tackled this matter with utmost seriousness. He set up a Relief Fund for the refugees which somewhat improved the situation.

5. Foreign Policy Strategy

Immediately after the creation of Pakistan, Quaid-i-Azam made efforts for Pakistan's membership of the United Nations. Under his guidance and instructions, Pakistan established diplomatic relations with many countries of the world. Unity among the Muslim states was the main feature of his foreign policy. The cardinal point of the foreign policy of Pakistan was friendly relations on the basis of equality with all the countries of the world with particular emphasis on neighbouring Muslim states. From the very beginning, Pakistan had to face difficulties in its foreign relations. India was mainly responsible for these initial troubles which are briefly described, as under:

In November 1947, Indian soldiers ran over the state of Junagadh which had decided to accede to Pakistan and the Indian government forcibly annexed the state with India.

India had unleashed a reign of terror and tyranny against the Muslims of Kashmir. Simultaneously posted its armed forces along the Pakistani border, resulting in thrusting war upon Pakistan, for which, it was neither prepared nor could afford. Despite that the brave Pakistani soldiers defeated the enemy who was many times stronger in might and men. For the settlement of Kashmir dispute, he began negotiations with Indian government and corresponded with British Commonwealth. The purpose was to compel the commonwealth to ease tension between the two states and work for peace and stability in the region.

6. Advising the Students to pay full Attention towards their Studies

Quaid-i-Azam was fully conscious of the importance of young people in a society. Youth is the future of any country. Having this consideration in mind, he emphasized upon the young people in his address to students at Peshawar to devote

their full attention towards the attainment of knowledge. He praised the role of students in the struggle for Pakistan but he advised them to keep themselves away from the politics of violence.

Quaid-i-Azam, with his qualities of leadership, farsightedness and sagacity, not only achieved a separate independent sovereign state for the Muslims of Sub-continent, but worked day and night for making it strong and prosperous. He laid down the guiding principles for nascent nation to follow. It is our bounden duty now to play a full, positive and active role and see to it that Pakistan achieves the ideals set before it by its great leader and make it an impregnable fort for the Muslim world.

Questions

(A)

1. Give a brief account of the political conditions of South Asia from 1940 A.D. to the establishment of Pakistan.
2. Discuss the initial problems of the establishment of Pakistan and the role of the people of Pakistan during the difficult times.
3. How did Quaid-i-Azam guide the nation in the consolidation of Pakistan?

(B) *Tick (✓) the correct statement:*

1. The First World War had considerably weakened the British as world power.
2. On March 23, 1940 at Lahore, Pakistan Resolution was passed in the session of All India Muslim League.
3. Sir Stafford Cripps, the British cabinet minister, visited on June 6, 1940.
4. In the winter of 1945-46, elections were held to Central and Provincial Assemblies and the Muslim League won a landslide victory.
5. On June 3, 1941 the Plan to partition of India was presented.
6. The British Parliament agreed to the partition of India plan and made it an Act of Parliament on July 18, 1947.

7. At the time of partition of India, while deciding the Boundaries of the Punjab, the tehsils of Gurdaspur, Batala, Ferozpur and Lira were illegally and injudiciously included into India.
8. The conference of the representatives of India and Pakistan was held at Delhi to decide the distribution of assets.
9. In the state of Jammu and Kashmir the Maharaja Kashmir ordered that all Muslim employees in the armed forces and police be removed from service and their arms surrendered.
10. Quaid-i-Azam, Muhammad Ali Jinnah, with his qualities of leadership and wisdom, not only won for the Muslims of Sub-continent a separate Muslim state but laid down fundamental principles for its consolidation and strength.

(C) *Write brief answers:*

1. Write the names of five Muslim leaders who rendered valuable services towards safeguarding the status of Muslims of the Sub-continent in the field of politics, religion and culture.
2. What would have been the impact of West-minster Democracy for the Muslims in the United India?
3. When did the Cabinet Mission visit India?
4. Which party was in power in Britain at the time of the partition of the Sub-continent?
5. Write three main points of the Partition Plan.
6. Write down the three important sections of the Indian-Independence Act of 1947.
7. What were the comments of the Quaid-i-Azam on the Radcliffe Award?
8. What do you know about the Indus-Basin Treaty?
9. What was the ratio of Muslim population in the state of Jammu and Kashmir according to the census of 1941?

Pakistan came into being on August 14, 1947 as a new independent and sovereign Muslim state. The Muslims of South Asia achieved Pakistan after a long and arduous democratic struggle which began after the failure of the armed uprising for independence in 1857 with the launching of educational and social reform movement by Sir Syed Ahmed Khan. Quaid-i-Azam Muhammad Ali Jinnah successfully led the Muslims of South Asia towards their cherished goal and through his constant hardwork, untiring efforts, high qualities of leadership and intellectual caliber, he won for them a separate homeland after a long constitutional struggle.

Pakistan became a reality of life. But unfortunately, it was entrapped in many troubles and difficulties. Besides seeking solution of these problems, it was necessary to frame a democratic constitution, reflecting the traditions and true aspirations of the majority of the people of the new state.

After independence, the government was run in accordance with the provisions of the Government of India Act of 1935 (and the Indian Independence Act, 1947) which were adopted as a Provisional Constitution for the country with necessary amendments. The Constituent Assembly of Pakistan was entrusted with the important task of framing a permanent Constitution. This Constituent Assembly came into being as a result of the general elections of 1945-46.

The first constitution of the country was introduced in 1956 after going through many ups and downs in the political history of the nascent democracy. How bad the political conditions were could well be imagined from the fact that the first general elections on the basis of adult franchise were held after twenty four years and that too under a Martial Law Order. By that time, two constitutions had been abrogated and the country was put under Martial Law for the second time.

The Quaid-i-Azam had provided the outline for constitution-making in his speech on August 11, 1947 while

performing the opening ceremony of the Constituent Assembly as its President. He exhorted the members to keep themselves away from bribery, corruption, black-marketing, nepotism, favouritism and jobbery. He opposed racial, linguistic, regional and religious bigotry. He said that all the citizens of Pakistan have equal rights - democratic and civil. They enjoy equal opportunities. He did not live long and died on September 11, 1948 before he could give Constitution to his people.

After the sad demise of the Quaid, Muslim League fell victim to intrigue and disunity. Intense internal strife and selfishness brought about disintegration in the party. People wondered if it was the same Muslim League which had launched a glorious democratic movement in South Asia and had worked unitedly, setting examples of sacrifice and service. In fact, its unity was singular and exemplary. This party fell into the hands of opportunists who resorted to undemocratic ways and means, indulging in political mischief and intrigue. This resulted in the disruption and disintegration and fissiparous tendencies began to increase. The country had to pay a heavy price for all the evil doings of the selfish politicians and leaders.

Objectives Resolution

The first step in the direction of the constitution-making was the adoption of the Objectives Resolution. Its purpose was to outline and elaborate the basic principles for the constitutional framework for the state of Pakistan. This resolution enjoys the status of a fundamental document in all the three Constitutions which were enforced and the one which was scrapped before its implementation. Passed in 1949 in the Constituent Assembly of Pakistan, it said:

1. Sovereignty over the entire Universe belongs to Almighty Allah alone, and the authority which He has delegated to the State of Pakistan through its people for being exercised within the limits prescribed by Him, is a sacred trust.
2. The principles of democracy, freedom, equality, tolerance and social justice, as enunciated by Islam shall be fully observed in the country.
3. The Muslims shall be enabled to order their lives in the individual and collective spheres in accord with the

teachings and requirements of Islam as set out in the Holy Quran and the Sunnah.

4. Adequate provision shall be made for the minorities to profess and practice their religions freely and develop their cultures.
5. Federal form of government shall be introduced in the country wherein the provinces shall enjoy autonomy within the prescribed limits of constitutional provisions.
6. Fundamental rights shall be guaranteed.
7. The independence of judiciary shall be fully secured.

After the adoption of the Objectives Resolution, the Constituent Assembly appointed many committees of which the most important was the Basic Principles Committee and its various sub-committees. These committees submitted their reports to the Constituent Assembly in 1950. It was recommended that there shall be Federal Parliamentary system with bi-cameral Legislature (Parliament). The judiciary shall be independent and fundamental rights shall be guaranteed.

The Constituent Assembly deliberated on this report for a considerably long period of time and suggested amendments. These proposed amendments were discussed in the Basic Principles Committee and the amended report was placed before the Assembly in 1952.

Obstacles in the Way of Democracy

Khawaja Nazimuddin became the Governor-General after the demise of the Quaid-i-Azam. In 1951, Nawabzada Liaquat Ali Khan was assassinated; Khawaja Nazimuddin took over as the Prime Minister of Pakistan and nominated a bureaucrat, Malik Ghulam Muhammad as the Governor-General. With the induction of Ghulam Muhammad in the office, bureaucratic influence began in politics which later created many vices. The new Governor-General initiated a process under which democratic traditions were ruthlessly destroyed which completely shattered the political edifice of the country.

The Constituent Assembly was considering the report of the Basic Principles Committees when the Governor-General dismissed the Prime Minister and clarified that in the absence of

a Constitution in the country, there is no provision for the post of Prime Minister and the Governor - General could appoint any one as the leader of the Constituent Assembly. He himself threw away his own argument in the backyard when he nominated Muhammad Ali Bogra as Prime Minister who was at that time serving as Pakistan's ambassador in the U.S.A. The new Prime Minister got prepared a constitutional framework in the light of the deliberation and discussion held in the Constituent Assembly on the Basic Principles Committee. This is known as the Muhammad Ali Formula.

Under this formula, it was recommended that there shall be Federal Parliamentary system, bi-cameral Legislature, independent Judiciary and fundamental rights and parity in the representation of East and West Pakistan. It was hoped that the new constitution shall be prepared according to the Muhammad Ali formula but the Governor-General Ghulam Muhammad dissolved the Constituent Assembly.

The dissolution of the Constituent Assembly took place in the background of certain events which need to be mentioned here. Keeping in mind, the treatment meted out to Khawaja Nazimuddin, Muhammad Ali Bogra tried to get through the Assembly a resolution, the purpose of which was to restrict the powers of Governor General and withdraw his powers of dissolving the Assembly and dismissing the Cabinet. Before the Assembly could adopt such a resolution, the Governor General dissolved the Assembly itself. The speaker of the Assembly, Moulvi Tamizuddin filed a writ petition in the Sindh Chief Court against such an action of the Governor - General. The Honourable Court in its verdict declared the action as illegal and said that the Governor General had no such authority. Governor - General filed an appeal against the decision of the Sindh Chief Court in the Federal Court. Chief Justice Muhammad Munir set aside the decision of Sindh Court on the ground that the Constituent Assembly had failed in framing the Constitution of the country and has thus lost its representative character. Further it was held that the law under which the action of the Governor - General was declared invalid, had not received the assent of the Governor - General.

After the decision of the Federal Court, on August 11, 1955 another bureaucrat Chaudhry Muhammad Ali was nominated as the Prime Minister of the country.

The First Constitution of Pakistan (1956 A.D.)

Chaudhry Muhammad Ali, presented the draft constitution in the newly constituted Constituent Assembly and got it passed within less than one year's time. The new Constitution was promulgated from March 23, 1956. There were 234 articles and six appendices in this Constitution. Islam was declared the identity of Pakistan and foundation of its political system.

Salient Features of the Constitution of 1956

The Objectives Resolution of 1949 was included as the preamble of the Constitution. While accepting the sovereignty of Allah over Pakistan, Pakistan was declared as an Islamic Republic. It was said that all powers shall be exercised in the light of Quran and Sunnah as a trust of the people.

It was clearly laid down in the Constitution that opportunities to lead their lives according to teachings of Islam shall be provided to the Muslims and that the Government of Pakistan shall maintain close relations with the Muslim states.

The 1956 Constitution made it obligatory for the head of state to be a Muslim. No law shall be introduced which was against the Quran and Sunnah.

The President of Pakistan shall constitute a Commission which shall review all the existing laws of Pakistan to bring them in conformity with the teachings of Islam.

The Martial Law of 1958

The 1956 Constitution could remain in force only for two and half years and on October 7, 1958 Major General Iskander Mirza with the help of the armed forces under the command of General Muhammad Ayub Khan abrogated the Constitution and imposed Martial Law in the country. Between August 14, 1947 and October 7, 1958, the political intrigue, chaos and undemocratic ways had reached the climax. Uncertainty and insecurity created utter frustration among the people. The deputy speaker of the East Pakistan Assembly was killed in the house as a result of the use of force and terrorism. After the assassination of Liaquat Ali Khan within a short period of seven years, six governments were changed. Due to political turmoil

and uncertainty, long-term planning could not be made possible and the economic conditions went from bad to worse. No general elections were held in the country even after eleven years since achieving independence. Under the circumstances people were disillusioned with politicians and political parties and there was acute sense of uncertainty in the country. Taking advantage of the situation, the Commander-in-Chief of army General Muhammad Ayub Khan captured power. In fact, General Ayub Khan had started taking interest in the politics of the country during the time of Governor-General Ghulam Muhammad who had demanded resignation from Prime Minister Khawaja Nazimuddin through Ayub Khan. He also had appointed Ayub Khan as Defence Minister. When Major - General Iskander Mirza became President of Pakistan; Ayub Khan took the administration of the country into his hands as Martial Law Administrator and opened the doors for the military dictatorship in the country. Major - General Iskander Mirza who rose from the post of Defence Secretary to that of Acting Governor - General (after the death of Ghulam Muhammad) and after the declaration of the country as a Republic he became its first President. Beginning with Ghulam Muhammad, Muhammad Ali Bogra and Chaudhry Muhammad Ali, Iskander Mirza (who became the President of the country) was yet another bureaucrat who was drawn from the services.

Only after twenty days of the promulgation of Martial Law in the country, General Ayub Khan forced Iskander Mirza to resign from the President ship and exiled him. On October 27, 1958, General Ayub Khan took over the full powers of the Chief Martial Law Administrator.

Under Martial Law regulations, political parties, political activities, democratic activities of students and trade union activities were totally banned. Freedom of expression was curbed, censorship was imposed on newspapers. Progressive papers limited which managed Pakistan Times, Imroze, Weekly Lail-o-Nahar, was taken over and a Major-General was appointed as an administrator. Associated Press of Pakistan, a news agency was put under the control of government and the foreign news agencies were prohibited to provide news in Pakistan on its own. They were directed to obtain news from APP or another Pakistani agency PPA (now PPI).

Besides these actions, Ayub Khan constituted Summary Trial Military Courts. These courts awarded different punishments in countless cases of different types of offences which included cases against politicians and political workers. Martial Law authorities banned many politicians from taking part into politics.

Ayub Khan declared democracy particularly Parliamentary System unsuitable for the people of Pakistan and introduced a new system in the country under the nomenclature of Basic Democracy. The system of direct elections was discontinued and Assemblies and the President were indirectly elected by an Electoral College of eighty thousand basic democrats from all over the country. Forty thousand basic democrats were elected each from East Pakistan and West Pakistan. In February 1960, the Martial Law Administrator sought the vote of confidence in a referendum through the members of basic democracies, and was declared to have been elected as the President of the country. After the referendum, the President appointed a Constitutional Commission under the chairmanship of the Chief Justice of Pakistan. The Commission submitted its recommendations to the President in May 1961. General Ayub Khan got prepared a Constitution in the light of the recommendations of the Commission which was introduced in the country on March 1st, 1962. There were 250 articles and three appendices in this Constitution.

The Constitution of 1962 and its Salient Features

Like the 1956 Constitution Pakistan was declared an Islamic Republic and the Objectives Resolution was retained as its preamble. An Islamic Ideology Council was established under the Constitution of 1962. The members of this council were asked to review the prevalent laws in the country and point out the un-Islamic provisions. This institution was authorized to give opinion on the Islamic status of the new draft laws and administrative decisions.

Government was not legally bound to follow the decisions of the Islamic Ideology Council because its nature was advisory only.

An institute of Islamic Research was established under the Constitution so as to promote Islamic jurisprudence Fiqh and historical research on the modern requirements.

In 1964 presidential elections were held under the new Constitution. Mohtarma Fatima Jinnah, the sister of Quaid-i-Azam contested elections against Ayub Khan for the Presidency of the Country. She was the unanimous candidate of the Combined Opposition Parties which included the Council Muslim League (a splinter group of the Muslim League), National Awami Party, Jamat-i-Islami, Awami League, Nizam-i-Islam Party and other smaller parties. General Ayub Khan was the candidate of Muslim League (Convention) Party. With the enforcement of the 1962 Constitution, political parties and political activities were revived. Some Muslim Leaguers held a Convention at Karachi and announced the revival of Muslim League. These people were led by Chaudhry Khaleeq-uz-Zaman and they elected Ayub Khan as President of the Muslim League at the convention.

Other members of the Muslim League who were led by Mumtaz Daultana took their stand that the decision to revive the party was the sole authority of the Muslim League Council. As such, the meeting of the Council was held at Dhaka where the revival of the party was announced. In this way the Muslim League was divided into two factions. The faction which was revived at the Convention was known as Convention Muslim League and the faction which was revived at the Council was called the Council Muslim League.

The governor of West Pakistan, Malik Amir Muhammad Khan and the governor of East Pakistan Abdul Munaim Khan fully used the government machinery and the administration in support of Ayub Khan's candidacy for the Presidency. The combined opposition parties raised the slogan for the Parliamentary System and direct Elections. The indirect system of election and the government pressure on the eighty thousand members of basic democracies contributed towards Ayub Khan's success as the President of Pakistan.

Immediately after the imposition of Martial Law, Ayub Khan had decided to shift the federal capital from Karachi to the suburbs of Rawalpindi. In 1960 the construction of Islamabad as a new capital city began. Rawalpindi was used as the interim capital. After winning the Presidential election, Convention Muslim League under the leadership of Gohar Ayub Khan Son of President Ayub Khan held the 'Victory Celebration' function

at Karachi. For the first time riots on ethnic basis began in Karachi in which many people were killed and wounded. Karachi was a well-known area of support for Mohtarma Fatima Jinnah. These riots were given the colour of Pathan-Mohajir clashes but in fact, these incidents were the first physical show of anti-Ayub Khan Feelings against his dictatorship.

The movement of the combined opposition parties against the government which had begun at the time of 1964 elections was still going on despite the defeat of their candidate. In June 1965 the armies of Pakistan and India had a major border clash in Rann Kutch area of Sindh. Pakistan got vacated all those marshy areas which were earlier occupied by the Indian soldiers.

In the meantime, armed struggle started in the shape of guerilla activities in the Indian occupied Kashmir. India levelled allegations against Pakistan for starting a proxy war in Kashmir and suddenly a mortar attack was made by India near Gujrat district on the Pakistan - Kashmir border. In retaliation, on August 31, 1965 the armed forces of Azad Kashmir and Pakistan crossed the Ceasefire Line near Jammu and initiated military operations and were successful till September 5, 1965. Suddenly, in order to reduce pressure on Kashmir, the Indian forces attacked Lahore, Sialkot and Kasur sectors of the international border on the night of September 5-6, 1965. Ayub Khan addressed the nation immediately and declared war on India.

The war on land, air and sea waged in Sindh, Punjab and Kashmir in West Pakistan continued for 17 days. The enemy was many a time stronger. The attacks were repulsed and effectively halted by the bravery of forces coupled with the strong will of the people. Indian armies made some dents in Pakistan territory in Lahore and Sialkot sectors in the beginning but they could not make any significant advance in any sector. Pakistani armed forces took area in Rajasthan sector, and the Khem Karan sector. (Indian district of Amritsar) adjoining the present Kasur district of Pakistan. They had also captured areas in the Jammu-Tawi sector. The Pakistan Air Force established its aerial superiority over the Indian Air Force in this Seventeen Day War. With the eruption of war, the U.S.A. imposed economic and military sanctions on Pakistan despite the fact that Pakistan was an ally and a member under the defence pacts of SEATO (South East Asian Treaty Organization) and CENTO (Central Treaty Organization).

Tashkent Declaration

After the cessation of the seventeen day war at the behest the Security Council of the U.N., ceasefire was affected. The then Soviet Union invited Pakistan and India to have talks at Tashkent.

At Tashkent, a peace treaty was signed by President Ayub Khan and Indian Prime Minister, Lal Bahadur Shastri. This is known as the 'Tashkent Declaration'. After signing the treaty, suddenly the Indian Prime Minister Lal Bahadur Shastri had a fatal heart attack on the same night at Tashkent. The then Foreign minister of Pakistan Mr. Zulfikar Ali Bhutto who was present at the signing ceremony of the Declaration at Tashkent had differed on certain contents of the Declaration. On his return home he tendered resignation. He had particularly opposed Ayub Khan's decision of withdrawing troops from those areas of disputed territories of Kashmir which were captured by the Pakistani troops. His stand was that the Ceasefire Line which the Pakistan army had crossed was not an international boundary. Therefore, the new line of control should be that where the ceasefire has taken place.

The people of Pakistan displayed their dissatisfaction on the Tashkent Declaration. Particularly, the students were unhappy because an impression had developed in the country that Pakistan was winning the war. The people had positive expectations of the results of war. Infact, Pakistan could claim a victory due to the fact that it had very boldly and courageously kept the enemies at a bay and did not allow them to make any significant territorial success against an enemy who was many a time stronger and more equipped.

Democratic Movement against Ayub Khan

In the beginning of 1966, the students had started a disorganized protest movement against the Tashkent Declaration. After the resignation of Bhutto from the government, the students got a young and ideal hero in him and he became very popular with them. Some intellectuals in Lahore and Karachi were also thinking of getting rid of the undemocratic regime and the neglect of the people's rights. They were giving serious thought to the monopolistic hold of a few capitalists and big landlords over the resources of the country

and exploitation of peasants and workers. These persons included J.A. Rahim who had retired from the Foreign Service (Karachi), young progressive leader Mairaj Muhammad Khan (Karachi), Rasool Bux Talpur (Hyderabad), Dr. Mubashir Hasan (Lahore), Malik Aslam Hayat Advocate (Lahore), Muhammad Hanif Ramay (Lahore), and some senior working journalists and teachers of Lahore. After his resignation as Foreign Minister, Zulfikar Ali Bhutto was contacted through Mr. J.A. Rahim by these people for the formation of a new revolutionary party to solve the problems faced by the country. Consequently, on October 31 and November 1, 1967 in a convention held at the residence of Dr. Mubashir Hasan at Lahore, a new party with the name of Pakistan People's Party was launched and Zulfikar Ali Bhutto was elected as its Chairman. J.A. Rahim became its Secretary-General. This convention was attended by 29 persons who became the founder members of the party.

In the meanwhile, the agitation of students was spreading from one city to another which got momentum with the support of Zulfikar Ali Bhutto. Other political parties also entered into an alliance called Pakistan Democratic Movement (PDM) and launched a movement for opposing the dictatorship of Ayub Khan. By 1968, this movement had spread in East Pakistan as well as in West Pakistan with large participation of students, political workers, labour unions, peasants and associations of government servants and other sections of society. All were agitating in support of their demands. In East Pakistan and Karachi an element of violence could be seen and the protesters were causing damage to government property.

President Ayub Khan invited the PDM for talks at the Round Table Conference, which was duly accepted by all excepting Maulana Bhashani's National Awami Party from East Pakistan and Bhutto's Peoples Party from West Pakistan who refused to attend the meeting. On the demand of the participating parties to the Conference, Sheikh Mujeeb-ur-Rehman who was facing conspiracy charges (Agartala conspiracy case) was released from the prison to attend the conference. Due to the popularity and mass support of Maulana Bhashani and Bhutto, the Round Table Conference did not succeed in its objectives. Ayub Khan abrogated his own constitution and handed over power to the armed forces. Agha Muhammad Yahya Khan assumed power and became the

second Chief Martial Law Administrator of the country. The Martial Law administration accepted all the demands of the political parties and issued programme of holding general elections in the country on the basis of adult franchise.

Martial Law of 1969

The Martial Law administration accepted the following demands:

1. Restoration of Parliamentary system.
2. The dissolution of One Unit (the province of West Pakistan) and the restoration of the provinces of the Punjab, Sindh, N.W.F.P. and Balochistan.
3. Each province to get representation according to its population on the basis of adult franchise.
4. All politically motivated cases against the politicians were to be withdrawn.

In the December 1970 General Elections, 63 big and small political parties and groups took part. The main political parties were three factions of Muslim League (i.e. Convention, Council and Qayyum League), National Awami Party (Wali Khan Group), Pakistan People's Party, Awami League, Jamiat Ulama-i-Islam, Jamiat-Ulama-i-Pakistan, Jamaat Islami and Pakistan Democratic Party which included Awami League (Nawabzada group), Justice Party and Nizam-i-Islam Party.

The 1970 Elections

As a result of the lot of election campaigns, the people of the country were politically divided into two clear cut groups. One section of the population was with those parties who had raised the slogan of religion in their election campaigns and the other group consisted of the people who had advanced solution of the national and regional political and economic problems of the people. The administration and the media had their sympathies with the parties who were contesting elections in the name of religion. The common perception was that these parties will sweep the elections but when the results started coming, everyone was greatly surprised the administration too stood baffled. According to the results Awami League won all the seats of National Assembly except two in East Pakistan. One seat was

won by Noor-ul-Amin of PDP and the other of Chittagong Hill Tracts was won uncontested by Raja Tridev Roy. In the Punjab, out of 83 seats, Pakistan People's Party won 62 seats which secured 21 seats from Sindh and one from N.W.F.P. Council Muslim League got seven, Convention Muslim League 2, Jamaat-i-Islami 4 and Jamiat Ulama-i-Pakistan 3 seats. National Awami Party (Wali Khan Group) and Jamiat Ulama-i-Islam secured considerable success in N.W.F.P. and Balochistan. The performance of Qayyum League was better in comparison with the other two factions of the League. Elections to the Provincial Assemblies were held a few days later. As expected Awami League in East Pakistan, People's Party in Sindh and the Punjab and National Awami Party and Jamiat Ulama-i-Islam in N.W.F.P. and Balochistan won the majority of seats.

The Crisis of 1970-71

The Martial Law administration had held the elections under a Legal Framework Order which incorporated the future constitutional outlines also. It put a condition that the elected National Assembly would meet as a Constitution-making body and frames the constitution for the country within ninety days, failing which, it would stand dissolved.

The election results vertically divided the country in two clear cut groups. In East Pakistan, Awami League achieved landslide victory but it failed to win a single seat in any of the other provinces. The Pakistan People's Party which performed well in Sindh and the Punjab had no presence in East Pakistan. People's Party was almost a new party, having three years standing; hence it could not get enough time to launch its campaign in other provinces. Awami League based its election manifesto on the exploitation of East Pakistan during the last 24 years at the hands of undemocratic governments. It also raised the slogan of the deprivation of East Pakistanis in its election campaigns. This slogan had special attraction for the people of East Pakistan but the other provinces situated one thousand miles away, had no interest in the programme of this party and infect knew very little about their brethren in the eastern part. Thus the Six Point Programme of Awami League was not received favourably in the provinces of the western wing. Immediately after the establishment of Pakistan, Muslim League had fallen prey to the palace intrigues and political manoeuvrings and had

lost the popular support. At the time of the 1970 elections, it stood divided in three factions and no faction could claim public support. Though Ayub Khan's government called itself a Muslim League government yet it was a common knowledge that Ayub Khan and his colleagues had entered the corridors of power through Martial Law and that they had used the name of Muslim League to give a political covering to his dictatorship.

All these circumstances contributed towards the fact that there was not a single party which could claim of having political influence in all the provinces of the country. Martial Law administration, thus got an opportunity to use the political differences of regional parties for its own advantage. Under these conditions, the defeated parties also attributed the success of Awami League to the 'anti-Pakistan attitude' and 'Indo-Hindu collaboration'. They expressed their apprehensions vociferously against the Awami League. People's Party which had emerged as the second largest party claimed itself as the representative of the western wing and tried to get share in power from the Awami League. It was the point of view of the People's Party that since the constitution is for the entire country and is a permanent document, therefore, it should not be framed according to the manifesto of any single party. Zulfikar Ali Bhutto put three conditions:-

1. Awami League should declare that it would not frame the constitution on the basis of Six-Point Programme. It should enter into dialogue on the constitution-making with other political parties, particularly the Pakistan People's Party.
2. Before the Assembly is summoned, talks should be held with the Pakistan People's Party on Six-Points.
3. If the above conditions are not acceptable to them, then Martial Law authorities should change the time frame of ninety days and no time condition should be attached to constitution-making.

Awami League refused to talk with the People's Party on Six-Points and being the majority Party demanded immediate transfer of power. Martial Law authorities said that they would not withdraw the condition of ninety days. The National Assembly session was summoned in Dhaka. People's Party announced its boycott of the session and hurled threat of force to

those who intended to attend. The session was postponed under the circumstances. The Martial Law Administrator went to Dhaka to meet Sheikh Mujeeb. A meeting with Bhutto was also held at Islamabad but no solution of the problem could be evolved. Awami League launched a successful civil disobedience movement in March 1971. Sheikh Mujeeb-ur-Rehman was arrested and sent to Mianwali jail. Awami League was declared an illegal party and by-elections were announced in East Pakistan. It was indeed a blunder on the part of Martial Law authorities to think of implementing a political formula by keeping Awami League out of the politics in East Pakistan. Despite many intelligence agencies, the Martial Law administration failed to gauge the popularity of Awami League. After Awami League was declared illegal, its existence in East Pakistan was practically finished and under the drama which was staged in the name of by-elections, all the seats were filled in without contest and distributed in dozens among Muslim League, Jamaat Islami and PDP. People's Party also got eight seats. In spite of all these political actions, the situation in East Pakistan went out of control. To carry on the working of essential services, postmen, train drivers, bus drivers, bank employees and other such personnel was brought from West Pakistan to continue with the system.

The Indo-Pak War of 1971

In the meanwhile, a Kashmiri group hijacked an Indian passenger plane and landed it at the Lahore airport. The passengers and the crew were released and the plane 'Ganga' was put to torch. India made this event a pretext of banning all flights of Pakistan. Pakistani planes had to cover three times more distance to reach Dhaka via Sri-Lanka.

Ultimately, the Martial Law authorities decided to use the armed forces. As a result of military action, many workers of Awami League fled to India and took refuge there. India trained and armed these workers and sent them back to East Pakistan to fight against the Pakistan army. On December 3, 1971 the war between Pakistan and India began. Due to the lack of support of the local populace and the poor arrangements of supply of men and material, Pakistani soldiers surrendered on December 16, 1971 whereas the ceasefire on West Pakistan front was declared without launching a significant attack. On December 16, 1971 East

Pakistan became an independent and free state of Bangladesh. Many countries including the big powers of the world readily recognized it.

After the surrender in East Pakistan, the Martial Law Administrator Agha Muhammad Yahya Khan implemented his draft constitution and tried to continue in power but some of his generals compelled him to resign and the power was transferred to Pakistan People's Party on December 20, 1971. In the absence of any constitution, Bhutto had to act as Martial Law Administrator even though he was a civilian.

Reconstruction of Pakistan

At the time, People's Party took over power the people were in the grip of acute sense of despondency as a result of military defeat. They had lost confidence. One hundred and twenty thousand prisoners of war including 91 thousand soldiers were in the custody of India. There was general uncertainty about the future of the country. From the time of the movement against Ayub Khan to December 1971, the trade and commerce had received a serious setback and industries remained closed. Economically the country had become almost bankrupt. Government had no funds to pay salaries in January. The stock position of the food items was very precarious. No country of the world was prepared to send even wheat to Pakistan because they had no hope of receiving any money for that. At this time, the Libyan Leader Muammar Gaddafi came to the rescue of Pakistan and announced that Libya would meet all the import bills of Pakistan.

In April 1972, Martial Law was lifted and an interim constitution was promulgated in the country. A committee of 25 members of the National Assembly of Pakistan was constituted to frame a permanent Constitution. All the major parties were given representation on this Committee.

Zulfikar Ali Bhutto went to Simla and signed an agreement with the Indian leaders and got the release of prisoners of war. Pakistan and India agreed to hold mutual negotiations on the issues of Kashmir and exchange of the prisoners of war (POW).

The Constitutional Committee presented the draft Constitution in the Assembly which unanimously passed it on

April 10, 1973. This Constitution was enforced on August 14, 1973.

The 1973 Constitution

This Constitution provided for a bi-cameral Legislature for the first time. Representation in the National Assembly was based on population whereas in the Senate all the four provinces were given equal representation. The right of provincial autonomy was clearly accepted in the Constitution of 1973 and the delimitation of powers and authority was laid down.

Provisions pertaining to Islam were more or less the same as were provided in 1956 and 1962 Constitutions. Although for the first time it was declared that Islam would be the state religion of Pakistan. The previous constitutions did not give the definition of a Muslim. But by an amendment in 1974, the definition of a Muslim was made part of the constitution. According to this provision, it was said that a person who believed in the Unicity of God and the finality of prophethood would alone be deemed to be a Muslim. The main object of this amendment was to declare Ahmadis a non-Muslim community. In South Asia, this was the demand of the Muslim religious elements for the last many years. After the establishment of Pakistan, Majlis Ahrar and other religious groups led violent agitation against Ahmadis which reached such an uncontrollable pass that Martial Law had to be imposed in the city of Lahore in 1953 and armed forces were called in to control the law and order situation.

The 1973 Constitution made it obligatory for the President and the Prime Minister to be a Muslim. The President, the Prime Minister, the Members of National Assembly and the Senate, the Provincial Governors and all ministers were required to take oath of protecting the Islamic Ideology. The 1973 Constitution also provided for the establishment of an Islamic Ideological Council.

The Pakistan National Alliance (PNA) Movement of 1977

In March 1977 General elections were held in the country. The opposition participated in these elections under one platform and named it Pakistan National Alliance (PNA) which

included nine political parties. These parties were badly defeated in 1970 elections. People's Party had taken the charge of the state affairs when everything was in utter chaos and disarray. It started reconstruction of the country and institutions. It successfully began its atomic programme and hosted Conference of Heads of the Islamic Countries called 'Islamic Summit' in 1974. Thirty nine heads of states participated in the Conference with Iran attending the Conference as an observer. This Conference took decisions which had far-reaching impact on the Muslim World. The western block was not happy with this development in the Islamic countries. Muslim unity was considered dangerous for Israel as also the oil supply to western Countries was expected to be uncertain. There seemed no reason of any unpopularity of People's Party in comparison to its opponents who had miserably failed in 1970 and had done nothing which might contribute towards their popularity in 1977. The PNA accordingly did not do well at the elections. The PNA after the announcement of National Assembly results boycotted the Provincial Assembly elections and alleged rigging at the polls launched a protest movement. The agitation which started in April continued till July 4, 1977 and turned violent. Some 801 people were killed, more than three thousand were wounded, many banks and shops were looted, government property was burnt, railway trains and government buses were put to torch. As a result of protest movement, talks began between People's Party and PNA but at the very outset of signing of the accord, the Commander-in-Chief of Pakistan army General Zia-ul-Haq preempted it and clamped Martial Law for the third time in the history of the country.

The 1977 Martial Law

General Zia-ul-Haq after the forcible capture of power, announced that general elections will be held within ninety days. Restrictions were imposed on the freedom of expression and all political activities were banned. Zulfikar Ali Bhutto and other political leaders were taken in protective custody. Afterwards PNA was included in the government and Zulfikar Ali Bhutto was arrested on the charges of conspiracy to murder Nawab Muhammad Ahmed Khan.

The murder conspiracy case was heard in the Lahore High Court presided over by Moulvi Mushtaq Hussain and on the

evidence of approvers Bhutto was awarded death sentence. An appeal was filed in the Supreme Court against the decision of the Lahore High Court. The appeal was heard by a full bench of seven Judges. The five judges gave their verdict under the Chief Justice of Pakistan, Justice Shaikh Anwar-ul-Haq. Two judges acquitted Bhutto absolving him of all the charges whereas the three other judges including the Chief Justice maintained the High Court decision. Chief Martial Law Administrator received numerous appeals from the heads of state and government not to carry out the death sentence but Bhutto was hanged on April 4, 1979.

The promise which General Zia-ul-Haq had made with the people for holding general elections within ninety days was not fulfilled and till 1985 some 31 announcements regarding the holding of elections were made and postponed on one pretext or the other. Feeling the grip on power getting tighter with every passing day, the PNA parties distanced themselves from the General and when the People's Party formed the Movement for the Restoration of Democracy (MRD) in the country, Jamiat-i-Ulama-i-Islam, Tehrik Istiqlal and Tehrik Fiqh-i-Jafria joined it. Other parties which associated themselves with the MRD were a small fraction of Muslim League (Malik Qasim group), Mazdoor Kisan Party, Mahaz-i-Azadi and other leftist parties.

During the MRD movement Martial Law authorities awarded the punishment of lashes to hundreds of workers of the People's Party and put many behind the bars. The movement for the restoration of democracy was more active in Sindh.

General Zia-ul-Haq, like Ayub Khan considered democracy unsuitable for Pakistan and raised the slogan of establishing nonpolitical and non-party society in the country. He also took certain actions towards the Islamization of the society.

Elections of 1985 and the Lifting of Martial Law

Martial Law had dragged its feet for an unduly longer period in the country. This increased the internal and external pressure for the restoration of democracy. General Zia-ul-Haq accordingly decided to end Martial Law by December 1984. For this purpose, he got himself elected as President for a five year term in a referendum. Later, he made an amendment in the Constitution under a Martial Law Order which is called the

'Eighth Amendment'. This amendment gave powers to the President to keep the Prime Minister and Assemblies under his control. After this amendment in February 1985, general elections were held in the country on nonparty basis. In March 1985, elections to Senate were completed. On March 23, 1985 Zia-ul-Haq took oath of office as an elected President and nominated Muhammad Khan Junejo as non-party Prime Minister. After assuming the powers of Prime Minister, Muhammad Khan Junejo, formed a group of his political supporters and named it Muslim League and restored political parties within two months. In addition to National Assembly, the ruling groups in the provincial assemblies and senate called themselves Muslim League. In 1988 Muhammad Khan Junejo signed Geneva Agreement on the issue of Afghanistan. This free and independent attitude of the Prime Minister was not liked by General Zia-ul-Haq. He dismissed Junejo government, dissolved all the assemblies and appointed care-taker governments in the Provinces and at the Centre.

Muhammad Nawaz Sharif was nominated as care-taker Chief Minister of the Punjab who after the passing away of Junejo became President of Muslim League. Some of the supporters of Junejo did not like the move of Nawaz Sharif becoming the President of Muslim League, therefore, they formed their own group called Junejo Muslim League. Muslim League in this way was split in two factions Nawaz group and Junejo group.

In August 1988, General Zia-ul-Haq died in a plane crash near Bahawalpur and the Chairman of the Senate, Ghulam Ishaq Khan became the President in his place.

The Elections of 1988

After the death of Zia-ul-Haq, Supreme Court declared the non-party elections illegal and unconstitutional. As such general elections on party basis were held in 1988, after an interlude of eleven years.

People's Party took part in these elections under the leadership of Bhutto's daughter Benazir Bhutto. During the Zia-ul-Haq rule, Benazir was compelled to leave the country and she returned to the country when Muhammad Khan Junejo was the Prime Minister of Pakistan. She came to Pakistan on April 10,

1986 and was accorded a tumultuous welcome at Lahore. People's Party formed government at the Centre and in the provinces of Sindh and N.W.F.P. whereas I.J.I. (Islami Jamhoori Ittehad) which included Muslim League (Nawaz group), Jamat Islami and nine other smaller parties was successful in forming its government in the Punjab.

The Elections of 1990

The political differences between the government of Punjab and the Federal government reached such a pass that President Ghulam Ishaq Khan had to dissolve National and all provincial assemblies and installed care-taker governments. Muhammed Nawaz Sharif was made care-taker Chief Minister of the Punjab and the leader of opposition in the National Assembly. Mr. Ghulam Mustafa Jatoi was appointed as care-taker Prime Minister. In the 1990 elections I.J.I. achieved a majority and formed governments at the Centre and in all provinces.

After long political crises of thirty months and in view of the sharp differences on the constitutional powers of the President, the President Ghulam Ishaq Khan and the Prime Minister Nawaz Sharif had to resign from their posts. Mr. Moin Qureshi a Pakistani resident of U.S.A. was appointed as the Care-taker Prime Minister and Mr. Wasim Sajjad, the Chairman of Senate took the oath as the Acting President.

The Elections of 1993

General elections were held under the supervision of caretaker government in 1993. In addition to Centre, Pakistan Democratic Front (PDF) which included People's Party and a small fraction of Muslim League (Junejo group) formed governments in the Punjab and Sindh. Benazir Bhutto became the Prime Minister of Pakistan for the second time and Farooq Ahmed Leghari was elected as President. After sometime, no confidence motion succeeded against the Nawaz Muslim League and Wali Khan Group coalition government in the N.W.F.P. where PDF formed its own government.

The Elections of 1997

On November 5, 1996 President Farooq Ahmed Khan Leghari dismissed the Benazir Bhutto government on the

charges of lawlessness, corruption and maladministration. He also dissolved the National and Provincial assemblies.

On February 3, 1997, elections were held for the National and Provincial assemblies simultaneously. Pakistan Muslim League won these elections with a wide margin. Muhammad Nawaz Sharif became the Prime Minister of Pakistan for the second time.

People had high hopes in the Nawaz government that it would curb lawlessness, control malpractices in public organizations and institutions and eliminate the curse of corruption from every walk of life. They had also expected that the economy of the country will be revitalized and strengthened, reducing the burden of foreign loans and improving the living conditions of common man. But this government miserably failed in the achievement of these objectives. His government slowly and gradually started concentrating all powers in the hands of the Prime Minister, resulting in the evening of October 12, 1999, the Pakistan army led by General Pervez Musharraf removed the government of Mr. Muhammad Nawaz Sharif, suspended the Senate, National Assembly and Provincial Assemblies and kept the 1973 Constitution in abeyance. The President of Pakistan issued a proclamation of emergency forthwith and promulgated Provisional Constitutional Order (P.C.O.) No.1 of 1999 on October 14, 1999. The military government was duly accepted and welcomed by the people of Pakistan.

The President of Pakistan Mr. Muhammad Rafique Tarar has resigned from his office and through amendment in P.C.O-1, General Pervez Musharraf has taken an oath, as a President of Pakistan on 20th June 2001. Simultaneously, the suspended Provincial and Federal Assemblies, including Senate were also dismissed.

The Elections of 2002

The Supreme Court of Pakistan gave a time limit of three years to General Pervez Musharraf to hold general election in Pakistan and take steps to put democracy back on the rails. Accordingly, he was also authorized by the Supreme Court of Pakistan to make very essential amendments to the constitution of Pakistan in order to facilitate the transfer of power to the elected representatives of the people.

As a first step, General Pervez Musharraf was elected as the President of Pakistan for a term of five years (2002-2007) through a national referendum in which he secured an exceptionally high public support. Later, general elections were held on October 10, 2002 whereby members of national and provincial assemblies were elected. In November 2002, full powers of the office of the Chief Executive of Pakistan were transferred to Mir Zafarullah Jamali who was elected as the Prime Minister of Pakistan by the majority of the 342 members, of the National Assembly, paving the way to the full restoration of democracy in Pakistan. Soon after that the provincial assemblies met and elected Chief Ministers. The provincial assemblies also elected members of the upper house of parliament, namely, the Senate. On July 26, 2004, Mir Zafarullah Jamali resigned from the office of the Prime Minister of Pakistan. By a majority vote the National Assembly elected Chaudhry Shujaat Hussain as a new leader of the house who was sworn in on July 29, 2004 as the Prime Minister of Pakistan.

On August 25, 2004 Chaudhry Shujaat Hussain resigned from the office of the Prime Minister of Pakistan. By a majority vote the National Assembly elected Mr. Shaukat Aziz as the new leader of the house. He was sworn in as the Prime Minister of Pakistan on August 28, 2004.

The Elections of 2008

On the expiry of the term of the National Assembly, it was dissolved on 15th October 2007. As a consequence thereof the then prime Minister Mr. Shaukat Aziz stood relieved and the Chairman of the Senate Mr. Muhammad Mian Soomro appointed as the caretaker Prime Minister of Pakistan. The Election Commission of Pakistan issued the schedule of General Elections to be held on 8th January 2008.

While the Election Campaign was going on, unfortunately on 27th December 2007, the Chairperson of Pakistan People's Party, Mohtarma Benazir Bhutto was assassinated in terrorist attack at Rawalpindi. Due to her departure from scene, the General Elections schedule for 8th January 2008 was postponed and same were held on 18th February 2008. As a result of the 18th February 2008 General Elections a hung National Assembly came into existence in

which Pakistan People's Party emerged as a largest political party followed by Pakistan Muslim League (Nawaz). It became very clear that the next federal government will be drawn from various agreeable Parties. Mr. Yousuf Raza Gilani became the next elected Prime Minister of Pakistan and took oath of office on 25th March 2008. He belongs to the Pakistan People's Party.

On 7th August 2008, the ruling Party and its allies by taking serious notice towards the unlawful and unconstitutional actions taken by the then President Pervez Musharraf in the country had decided to move the motion impeachment against the President in the National Assembly. Further they also advised the President Pervez Musharraf to quit the office in the national interest.

Keeping in view the situation, Mr. Pervez Musharraf resigned from the office of the President of Pakistan on 18th August 2008.

Later on, the election of the President of Pakistan was held on 6th September 2008 as per schedule of Election Commission of Pakistan.

As a result of the Election, Mr. Asif Ali Zardari was elected President of Pakistan with 2/3rd majority and consequently he took oath as the President of Pakistan on 9th September 2008.

As a result of the Supreme Court of Pakistan decision on June 19th, 2012, Syed Yousuf Raza Gilani ceased to be the Prime Minister of Pakistan.

Maintaining the democratic traditions the National Assembly of Pakistan on June 22, 2012 elected Raja Parvez Ashraf as a new Prime Minister of Pakistan by a majority vote. Took oath of his office on the same day.

The Elections of 2013

On completion of the 5 year period of the government, on March 16th, 2013 the National Assembly was dissolved: Justice (R) Hazar Khan Khoso was appointed as a caretaker Prime Minister on March 25th, 2013. His main task was hold free and fair elections. These elections were held on May 11th 2013. As a result of this election, Pakistan Muslim League (N) emerged as a largest Political Party. Mr. Muhammad Nawaz Sharif

becomes the next Prime Minister of Pakistan. He is enjoying this status for the third time.

After On completion of the 5 year period of the President of Pakistan Mr. Asif Ali Zardari on 9th September 2013 The Election of the President of Pakistan was held on 30th July 2013. As a result of the election, Mr. Mamnoon Hussain was elected President of Pakistan with 2/3 majority and consequently he took oath as the President of Pakistan on 9th September 2013.

The Supreme Court of Pakistan disqualified Mr. Nawaz Sharif in the Panama Case as a Prime Minister and member of National Assembly on 28th July 2017, while Mr. Shahid Khaqan Abbasi was elected as Prime Minister on 1st August 2017.

The Election of 2018

Election was held on 25th of July 2018 by the caretaker government after completion the terms of previous government. In the result, Pakistan Tahreek Insaf got majority seats and its leader Imran Khan was elected as the Prime Minister of Pakistan.

The tenure of President Mamnoon Hussain was ended 4th September 2018, and after the new Presidential election, Dr. Arif Alvi was elected as President.

Causes of Political Turmoil

The history of Pakistan in the first half century of the existence is rent with political crises an attendant insecurity. The following are the main causes of such a sorry state affairs.

1. Political parties in Pakistan seldom paid any attention towards the internal organization of their parties. They instead hankered after power, involving themselves in political intrigues and manipulations.
2. There is a general tendency of shifting political loyalties. The coming into power and the exit there from was generally punctuated by a shift in political loyalties.
3. A tug-of-war for the top slot in power ensued among the party ranks, resulting in the formation of factional groups

under the splinter leaders. The Muslim League has faced this all the more as compared to other parties.

4. Under the growing influence of landed aristocracy, the wishes of the common man were generally trampled yielding no place to the poor in the political transactions of the parties.
5. Pakistan was ruled by the military dictators for almost 36 years which precluded the democratic traditions from taking their roots in the society.
6. Due to the void created during the many years, tensions, strife and violence of religious and communal nature, gained intensive ground. Government failed to mobilize public opinion favouring of tolerance and abdication of bigotry. In many cases they themselves succumbed to the pressure of extremist elements to prolong their stay in power.
7. The supremacy of law and equality before law could not be implemented in letter and spirit.
8. There was no systemic provision for accountability consequently those who violated the law and acted unlawfully could hardly be brought to book.
9. No attempts were made to install the spirit of democracy in the society. Elections alone do not describe democracy and need to be translated into real benefits to all and sundry.

Questions

(A)

1. Describe the causes and objectives of the establishment of the Islamic Republic State.
2. Give a brief account of the constitutional developments in Pakistan from 1947 to 1956.
3. Describe the salient features of the 1956 Constitution and state the causes of its failure.
4. Briefly describe the political and constitutional development in Pakistan from 1958 to 1973.
5. Describe the Islamic provisions of the 1973 Constitution.
6. Write notes on any two of the following.

- a) Objectives Resolution b) Indo-Pak war of 1965
- c) Fall of Dhaka
- d) Impact of 1977 Martial Law in Pakistan

(B) Tick (✓) the correct answer:

- i. Zulfikar Ali Bhutto was hanged in the year (1981 – 1980 – 1979).
- ii. East Pakistan seceded from Pakistan to become the state of Bangladesh in the year (1975 – 1973 – 1971).
- iii. The war of 1965 between Pakistan and India lasted for (10 days – 8 days – 17 days).
- iv. The People's Party under the leadership of Mr. Zulfikar Ali Bhutto had in the beginning membership of (49 – 39 – 29).
- v. The elections to National Assembly under the Legal Framework Order were held in (1985 – 1970 – 1955).
- vi. The second Islamic Summit was held in February 1974 at (Karachi – Islamabad – Lahore).
- vii. The army Commander - in - Chief General Zia-ul-Haq imposed Martial Law in the country in (1979 – 1978 – 1977).
- viii. General Zia-ul-Haq died in a plane-crash near Bahawalpur on (August 17, 1988 – June 1, 1987 – October 16, 1986).
- ix. The Constitution of 1956 had 234 articles and 6 appendices.
- x. On October 8, 1960, Martial Law was imposed on the country for the first time under the leadership of General Ayub Khan.
- xi. Zulfikar Ali Bhutto resigned from the cabinet as a sequel to his differences on certain provisions of Tashkent Declaration.
- xii. In the elections of 1970 Muslim League had four factions.

(C) Write short notes on:

- 1. Muhammad Ali Bogra formula.
- 2. The Objectives Resolution.
- 3. The duration of the 1956 Constitution.
- 4. The Legal Framework Order (LFO).

Location of Pakistan

If you look at the physical map of Asia, you will find an island like mass of land in the south of great Asian continent. This is South Asian Sub-continent which is separated by the Himalayan Mountain and its ranges from the northern part of Asia. Pakistan is located in the west of the Sub-continent.

Pakistani borders in the north with China, in the north-west with Afghanistan, in the south west with Iran and in the east with India. It extends to the Arabian Sea in the south. It lies between 23.35° and 37.05° latitudes in the north and between 60.50° and 77.50° longitudes in the east. The total area of Pakistan is 796,096 square kilometres.

The Importance of its Location

Pakistan enjoys a unique and important geographical and political position in the world, besides being an important state in the Muslim world. It is contiguous to the oil rich Middle East. The Middle East adjoins North Africa to its west. In this way, a geographically contiguous block of Islamic states extends from the Indus valley to the shores of Atlantic Ocean. No doubt there are Muslim countries in the east too which though geographically segregated from Pakistan are ideologically connected with it. It is from this point of view that it occupies a unique place in the world of Islam.

Physical Features and Landscape of Pakistan

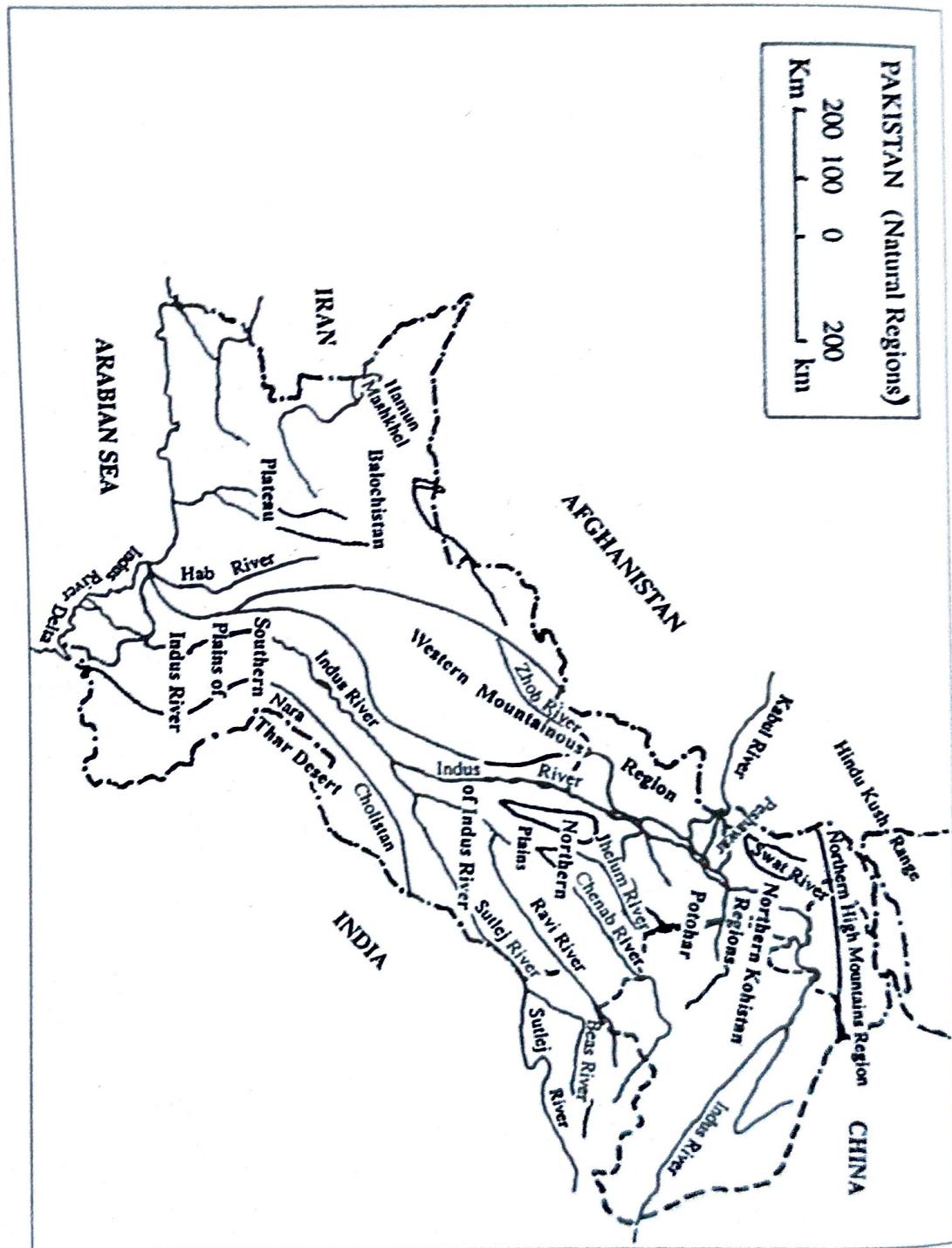
The landscape of Pakistan has different physical features i.e. mountains, plateau, ridges, plains etc. We have six distinct regions in Pakistan:-

- 1) The Northern High Mountains
- 2) The Western Mountains
- 3) The Salt Range and Potohar Plateau
- 4) The Upper Indus Plain

- 5) The Lower Indus Plain
- 6) The Balochistan Plateau.

1. The Northern High Mountains

This includes the Himalaya's, the Karakoram and Hindu Kush mountains.



(A) The Himalayas

The Himalayas are spread like an arch in the north of the Sub-continent, running along the western side of river Indus towards the east over a length of about 2430 kilometres. Its four major ranges are:

- i. **The Sub-Himalayan or the Siwalik Range:** This range is based on the lower part of the Himalayan Mountains. The average height of these mountain ranges is 300 to 1000 metres. These are also known as Siwalik ranges.
- ii. **The Lesser Himalayas or the Pir Panjal Range:** The mountain range of Pir Panjal is situated between Siwalik range and borders of Karakoram Mountain. Its average height is about 4600 metres.
- iii. **The Lofty Himalayas:** These are situated in the north of Pir Panjal. The average height of these ranges is 6500 metres. These are covered with snow the year around. Some of the highest peaks of the world are located here. The highest peak of this range is Nanga Parbat which is 8126 metres high.
- iv. **The Ladakh Mountain Range:** On the northern side of the lofty Himalayas is situated the Ladakh mountain range which is also called the interior Himalayas.

(B) The Karakoram

The mountain of Karakoram is situated in the north-west of Himalayas which includes Northern Kashmir and Gilgit. Its average height is about 7000 metres. Godwin Austin (K-2) is its highest peak which is 8611 metres above the sea level.

(C) Hindu Kush Mountains

In the north-west of Karakoram lie the Hindu Kush Mountains. Tirich Mir with a height of 7690 metres is the highest peak of these ranges.

The Importance of the Northern Mountains

These Mountain ranges are a great hurdle in the way of direct communication between Central Asia and Pakistan. They serve as a block in the further passage of winds coming from the

Arabian Sea and the Bay of Bengal resulting in a heavy downpour.

The highest peaks of these ranges are permanently capped with snow which melts during spring and summer yielding water to the rivers. These mountains shield our plains from the icy winds of Central Asia during winter. There are many forests on the southern slopes of these mountain ranges where there is abundant rainfall and these forests are a source of valuable and fine quality wood and timber. However, in the northern areas in the lap of lofty Himalayas there are certain barren valleys and dry mountains. A few passes in these high northern mountain ranges are the sole source of communication.

2. The Western Mountains

The western low mountainous regions spread mostly in the north-south direction. Some of the ranges of Hindu Kush Mountains tilt towards the west. These ranges are divided into five parts in their north-south direction.

(i) Mountains of Chitral and Swat

In the south of Hindu Kush range, three small mountain blocks are spread, through which flow the small rivers of Chitral, Swat, Kunhar and Panj kora. Lowari pass is situated in this range which lies between Chitral and Peshawar.

(ii) Koh-i-Safed

In the south of river Kabul, Koh-i-Safed ranges spread east to west. The average height is 3600 metres. Khyber Pass which is located in the south of river Kabul connects Peshawar with Kabul. This pass is 53 k.m. in length. River Kurram flows in the south of these mountains. The valley of this river provides an easy access to Afghanistan. The highest peak of these mountains is Silk Aram Peak which is 4761 metres in height.

(iii) The Kohistan Region of Waziristan

The mountainous region of Waziristan lies between the rivers Kurram and Gomal. Tochi and Gomal passes are important gateways to Afghanistan.

(iv) Koh-i-Sulaiman

The Koh-i-Sulaiman ranges start from the south of river Gomal. Takht-i-Sulaiman is the highest peak of these ranges which is 3487 metres high. River Bolan is an important river of this region. Bolan Pass is situated in the valley of this river.

(v) Kirthar Range

Kirthar Mountains are situated in the south of Sulaiman range which run along the west to the lower Sindh. These are barren and low mountains. In the south of Kirthar ranges Hab and Lyari rivers flow which fall into the Arabian Sea near Karachi.

3. The Salt Range and Potohar Plateau

The Salt Range starts near Jhelum and extends down to Kalabagh, where the Indus cuts through it. The average height of the Salt Range is 700 metres but near Sakesar it rises upto 1500 metres. There are vast deposits of rock salt and other minerals like gypsum and coal. In the north of the Salt Range lies the Potohar Plateau. Its height above sea-level varies from 300 to 600 metres. The rains and streams erode the land over washing away its fertile soil. However, many scenic spots could be found there. The seams of mineral oil occur in some parts of this plateau.

4. The Upper Indus Plain

To the south of Himalayan mountains and Salt Range, there is a vast plain which is spread towards the south right upto the Arabian Sea. It is irrigated by the Indus and its five tributaries namely, the Jhelum, Chenab, Ravi, Sutlej and Beas. The height of the north-eastern part of the plain ranges for 183 to 304 metres. Rivers and river based canals provide water to the most of this plain. The Thar desert lies to its south - east which extends from Pakistan to India. The desert area along river Indus is known as Thal in the Punjab, Cholistan in the South East Punjab, Nara in the North East and Thar in the South East Sindh. Some parts of these deserts are irrigated by canals.

The land between two rivers is locally called 'DOABA' (formed by two waters). The plains of Punjab traversed by its five rivers are divided into several doaba. Where, the land rises to form a plateau, it is locally known as Bar. Due to the irrigation

system the otherwise, dry and fallow lands have turned into lush green agricultural belt. Its loam is generally fertile.

Across the river Indus in the South Punjab there are mountainous plains which are locally known as 'Derajat'. On the mountainous side many hilly torrents of rain fed drains flow from west to east in the plains, cutting the valleys deep. During summer these torrents go dry and scarcely reach the Indus.

The Peshawar plain is a kind of an oasis which is surrounded on the three sides by the mountains and on the fourth side opens towards the Potohar in the east. This plain is irrigated by river Kabul which flows through a narrow gorge at Warsak and joins river Indus at Attock. There is abundant water availability throughout the year and the fertile alluvial soil makes it a rich agricultural region of the country.

5. The Lower Indus Plain

Down Mithan Kot, the river Indus with its five tributaries (Panjnod) flows in to the mighty river and during floods its width run for several kilometres. The flow speed of the river becomes very slow. Due to this reason sandy deposits have accumulated on both sides of the river. Embankments have been constructed to protect the lands from flooding. The central part of the plain which lies on the left bank and between the Thar Desert has a loamy soil and is a plain flooded region. There is a vast network of canal system and for the agricultural products; it is an important part of the lower Sindh plain. On the eastern side it extends to the desert area. On the western side of river Indus there is the mountainous plain of Kirthar which slopes towards the river. Many mountain hill torrents criss-cross this area.

In the south, the old delta region is irrigated by the canals of Kotri barrage. The areas through which flow the canals taken out from Sukkur, Kotri and Guddu barrages are agriculturally very rich and have brought prosperity to the people.

6. The Balochistan Plateau

This plateau is about 600 to 900 metres high. It is situated to the west of Kirthar range. The barren hills are spread from north-east towards south-west of the plateau. In the north, the Toba Kakar and Chagai mountainous ranges, separate it

from Afghanistan. The central Brahvi and Makran ranges are situated in the middle and the coastal mountains of Makran are spread throughout the border belt. In the north-west there is a vast desert area. There is a salt water lake which is called Hamun-i-Mashkhel. Many small rivers fall into it. There are very few rivers which merit any mention. River Zhob flows towards the north and joins the Gomal River. In the west of Karachi there are Hab, Makran, Porali, Hingol and Dasht rivers which are other important rivers. These rivers drain into the Arabian sea. As there is scanty rainfall, therefore, most of the region is arid. There are natural meadows where sheep and goats are reared. Very little cultivation is possible in the Quetta-Chaman areas through Karez irrigation. Balochistan Plateau is mine rally rich in gas, coal, chromium, copper, lead and several precious stones.

The Climate of Pakistan

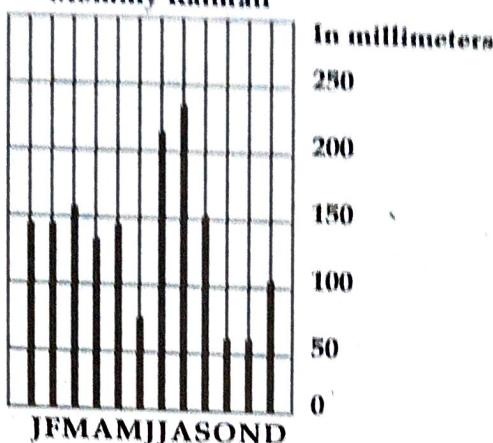
The climate of Pakistan may be termed as extreme continental. There is a big variation in temperatures during summer and winter. Generally, the climate of a country depends upon its equatorial distance as the rays of sun fall directly on the equator. Other factors are aerial pressure of air, directions of mountains, winds and the distance from the sea.

In Pakistan two seasons are important. The summer lasts from May to September and the winter from November to February. The March-April and September-October, are climatically moderate. The spring is spread over March and April while is autumn covers September and October. Pakistan has four climatic regions.

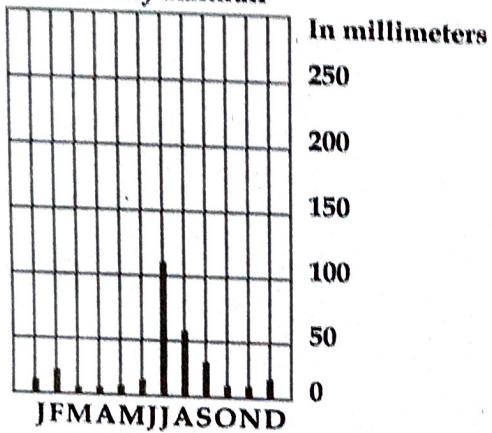
1. Cold Climatic Region of North and North-Western Mountainous

This region includes all areas of north and north-western mountains of Pakistan. It is extremely cold here. It experiences sufficient snowfall at a height of 2000 metres. The valley itself however remains dry. It is during this time that cyclones from the Mediterranean Sea reach the western parts of Pakistan. Due to this reason the northern areas receive heavy rains and snowfalls on mountains. The western cyclones cause rainfall particularly in Khyber Pakhtunkhwa, north Balochistan and north Punjab from 100 to 250 millimetres.

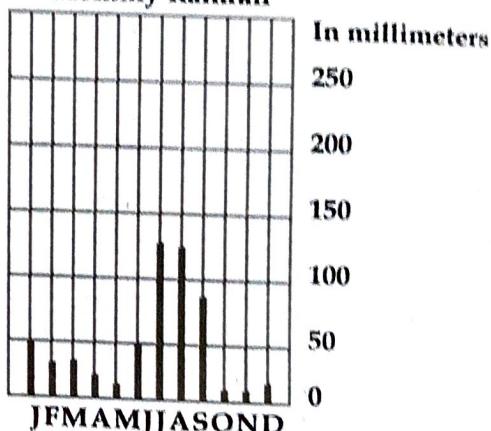
**Muri
Monthly Rainfall**



**Karachi
Monthly Rainfall**



**Lahore
Monthly Rainfall**



On high attitudes there is extreme snow fall in this season which turns itself into large and small glaciers. In summer these glaciers melt yielding ample water to the rivers. During the months of January and February at height of 6000 metres above in the north mountainous regions, the temperature falls below the freezing points.

2. Extreme Climatic Region of the Northern Plains

This region spreads from the mountainous areas in the north to the south at a point where river Indus meets its tributaries. It is a region of extreme climate as it is far away from the sea. The excessive sunshine and the heat render's it extremely hot for most of the year. In particular, the months of May, June and July are very hot and intolerable right from the dawn. People often remain inside their homes to avoid the scorching heat. During hot days the average temperature goes

up to 43°c in mid-June at Khushab, Lahore, Sialkot, Faisalabad, Sahiwal and Multan during the day while the night temperature falls close to 27° – 29°c. There is very scanty rainfall in most of this area.

In Central Asia low air pressure develops in a vast area which attracts winds from Indian ocean. These are the monsoon winds which hit South Asian Sub-continent starting from Bangladesh enter Pakistan during the month of June and July. Around July 15, the plain regions of the country get the monsoon winds which bring a good rainfall in these areas. The monsoon rainfall is neither torrential nor very light. Generally, it is extremely hot for a few consecutive day. The sun is ferocious followed by a sudden appearance of clouds a downpour. Monsoon rain continue upto the mid-September and then stop suddenly. Lahore, Multan, Faisalabad, Khushab and Sialkot receive 150 – 500 mm. Rainfall during the months of June, July and August and by September the rainy season becomes nominal. It is very cold region during winter. Usually it is both dry and cold. But the cyclones of Mediterranean which bring rains break the dryness of the season. The raids in this season are very beneficial to the crops. There is hardly any difference between day and night temperatures in winter.

3. Lower Indus Valley and the Thar Desert Region

The lower Indus valley region begins from the north of Mithan Kot where the river Indus undertakes its alluvial journey south downwards, to drain itself into the Arabian Sea. Besides, an identical climate is there in the Sibi region, the plain area of Kirthar Mountain and the Thar desert. There is moisture in the air along coastal areas while the areas situated about 120 kilometres distant from the coast are intensely hot. The temperature at Sibi is representative of climatic harshness of this region where it goes up to 45°c. The dearth of moisture in the air raises the intensity of heat very much in the Thar area. The sea breeze and the land breeze cause comforting decrease in the severity of the heat particularly during nights.

4. The Balochistan Plateau Climatic Region

In summer except at high altitudes of mountains, the average temperature ranges between 38° – 40° C. At high mountainous places like Quetta, Ziarat and Fort Sandeman the temperature ranges between 30° – 32° C. Due to excessive heat the moisture in air remains between 40–50 percent which intensifies the feel of heat.

Due to the nearness to sea, the coastal areas have comparatively low temperature. The average monthly temperature at Pasni, Gwadar, Jewani, Gadani and Sonmiani has been recorded and varies between 30° – 32° C. The monsoon winds do not pass in a thrust over Balochistan despite its nearness to the Arabian sea. In the rainy season 20–25 mm. rainfall has been recorded. And for this reason hardly any monsoon river of Balochistan falls into the sea. Sometimes it takes 10,15 or even 50 years to get heavy rains which cause floods in this region. In winter the climate of Balochistan is very moderate and pleasant. As the temperature falls to 10° – 15° C. In this season westerly cyclones bring rains. The winter rainfall accounts for about 80 percent of the yearly rainfall. The mountainous areas get a snowfall. More than 300 mm. rainfall has been recorded. The temperature at Quetta falls to minus three degrees centigrade and at other places which are at a comparatively lower height, the minimum monthly temperature remains between 4° – 5° C. In the coastal areas winter remains pleasant and the temperature ranges between 8° to 10° C.

Natural Regions of Pakistan

Geographically an area where physical features, climate and natural vegetation are the same, is called a natural region. There are six natural regions of Pakistan.

1. Northern Mountains

These mountains comprise four large ranges:

- i. **Siwalik Hills:** These mountain ranges are not so high and are situated in a row along the Indus Plain close to its northern border. This range is 300 to 1000 metres high.
- ii. **The Mountain Ranges of Pir Panjal:** These Mountains are situated in the north and are parallel to the Siwalik

range. Their average height is 4600 metres. The beautiful snow-capped peaks of these mountains can be seen even from far away.

- iii. **The Great Himalayas:** These mountains are situated in the near of Pir Panjal mountain ranges. Their average height is 6500 metres. These are perennially covered with snow. The famous Kashmir valley exists between PirPanjal and the Great Himalayas.
- iv. **The Ladakh Mountain Range:** (It is also called the interior Himalayas).

The Karakoram Mountain is situated in the northern Kashmir and Gilgit towards the north of Himalayas. Its highest peak is Godwin Austin (K-2) which is 8611 meters high.

In the north-west is situated Hindu Kush Mountain which begins from the high plateau of Pamir and enters into Afghanistan. The Himalayan Mountains and the mountainous ranges across the Himalayas are great hindrance in communication and transportation between Pakistan and Central Asia. These mountains block the monsoon winds and bring rains. The snow-covered peaks provide water to Pakistani rivers in spring and summer.

2. Western Frontier Mountains

The Indus plain on its western side has the mountainous ranges which spread from Himalayas and go towards the south. Three smaller mountainous ranges begin from Chitral and Swat right upto river Kabul. In the south of river Kabul is situated the famous pass, Khyber which connects Peshawar with Kabul. The Koh-i-Safed ranges are situated in the south of river Kabul which is spread from east to west with an average height of 3600 metres. The Waziristan hills are situated in the south of Koh-i-Safed. From the Gomal River towards the south Sulaiman range is situated at a distance of 500 kilometres towards south-west. Its highest peak Takht-i-Sulaiman is 3500 metres high. In the south of Sulaiman range are situated Marri and Bugti hills. Bolan Pass is the famous pass of this area. On its extreme northern end is situated the Quetta city. The lower plain of Indus has Kirthar Mountains on its western side.

The western mountains run in many parallel ranges and are not as high as the Himalayas. There is little rainfall and virtually no vegetation. Occasionally due to heavy rains the rivers and rivulets overflow and sometimes bring devastating floods.

3. The Salt Range and the Potohar Plateau

The Salt Ranges begin from the western bank of river Jhelum near Jogitala and Bakriala hills and run along the river for some distance and then tilt towards west, passing through Bannu District and join Sulaiman range. The river Indus cuts through these mountains near Kalabagh and takes its own route. Here the width of the river gets narrow.

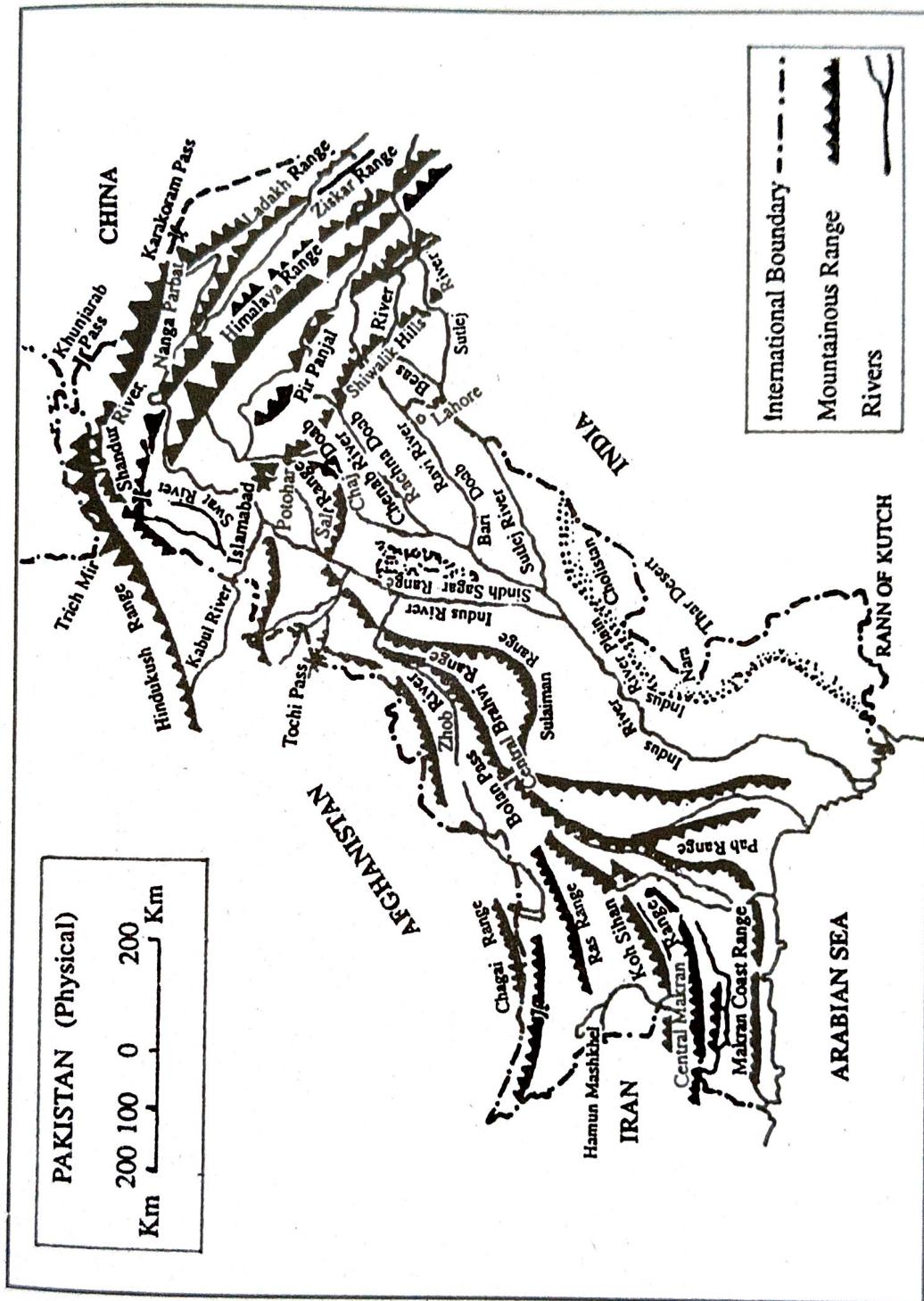
The average height of the Salt Range Mountains is 700 metres although its height goes upto 1500 metres at Sakesar in Khushab districts. In summer, the climate of Sakesar is pleasant due to its height attitude. The Salt Range Mountains are barren but rich in minerals.

The Potohar Plateau is situated in the north of Salt Range. The height of this plateau is between 300 to 600 metres. The rivers and rivulets which flow in this area cause erosion. The fertile soil has also been washed away from the slopes rendering the hills to become barren. At some places soil deposits have accumulated, giving it the shape of a bowl by making agriculture a possibility.

The two main rivers of Potohar Plateau flow from east to west and of these the river Soan is bigger one. The valley of this river is famous for its relices of an ancient civilization. Like the Soan River, river Haro also flows from east to west to meet the river Indus.

4. The Plains of Indus River

River Indus and its tributaries Jhelum, Chenab, Ravi and Sutlej flow in this region. Due to very efficient and effective irrigation system, the plains of river Indus are famous throughout the world for its irrigation system and agricultural wealth. A network of canals, railways and roads has been laid throughout, which has changed the semi-desert outlook into a lush green one. Still there are some semi-desert areas to which the irrigation system has not yet been extended. These include



Thar and Cholistan deserts. It has neither roads nor railways and is very underdeveloped.

The irrigation system has on the one hand brought prosperity and development while on the other it has brought in its wake the twin problems of water logging and salinity. This is the price of irrigation system. Water and Power Development Authority (WAPDA) has come to the succour of such lands and has reclaimed vast areas for cultivation. This region has made rapid progress and there are now big industrial cities, grain markets, railways, roads, universities, schools, colleges and hospitals. The availability of potable water has also contributed a lot towards the development of this region which is the most thickly populated area in Pakistan and is considered to be the most developed part of the country. Many urban institutions, industrial centres, educational and agricultural upliftment projects have been established. In contrast to the northern plains, the dryness of Indus plains, the scant rainfall and evaporative losses have made it a semi-desert area. There are a few canals and these areas have also been affected by problems of water logging and salinity. Unlike the northern plains, deep tubewells cannot be installed in this area to combat water logging. As a result, a layer of salt is deposited at the sub-soil level and if the brackish water is used for agriculture the entire land would turn saline and become useless. Accordingly deep canals have been dug which carry the sub-soil water to the Indus. In this way salt-loaded water is drained into the sea. This area is well-known for wheat, cotton and chilies. From the industrial and commercial point of view Hyderabad and Karachi are the most developed areas of this region.

5. Balochistan Plateau

Balochistan Plateau is a vast area. It is based on mountains, hills, slopes valleys and plains. It is considered to be the driest area of Pakistan. Rainfall takes place. Generally most of the water gets evaporated. The average rainfall of the area is between 150 mm. to 200 mm. The scarcity of water is the chief cause of its backwardness. Scarce water resources, lack of the means of communications and transportation and difficulties faced in extracting mineral products, have affected the pace of its development. Balochistan is rich in copper, gas, coal, chromite,

manganese, etc. The mining methods are old and the mineral output has sagged behind.

The sub-soil water level and the mineral resources are being attended to. Exploratory surveys have been conducted to find the extent of the sub-soil water. The department of Soil Survey, WAPDA and the irrigation department are working their best for the development and progress of the area. Besides, many other departments of the Government of Pakistan are keenly engaged in the development of this area. Gas pipelines have been laid, new roads and airports have been built, new methods of cultivation introduced, basic health facilities provided along with schools, colleges and religious schools (madrasahs) opened. Government has offered liberal concessions to the industrialists. Trawlers have been provided for deep sea fishing and fish harbours have been built up. In Balochistan adjoining Karachi a big industrial estate has been developed at Hab where different industries have been set up. The Hab Dam provides electricity to this area leading to its progress.

6. Desert and the Semi-Desert Areas of Thar and Thal

In the north of the marshy area of Rann of Kutch lying between the Nara canal and the Indian border, Thar desert covers the entire region. Its surface is 60 metre higher than the plain regions of Sindh. The entire desert is constituted on Tolani, Barkhani and shifting sand dunes. Vegetation is not found here. However at some low-lying area are dotted with desert plant and dried grass. Constant winds shift sand from one place to another throughout the year. The inhabitants of this area locate their houses on relatively solid sand dunes. Most of the houses are conical shaped with roofs made of dried grass and stalks. To protect themselves from sand storms and to keep their houses a bit airy, perhaps they have designed their houses conically which are profitable to them. The people cultivate maize and oil seeds. The occasional rainfall brings wide spread greenery for a limited period of time. The average rainfall is below then 125 mm. a year.

The scarcity of natural resources and the lack of exploratory efforts to locate the natural endowments, perhaps, this area might remain desert a mere for quite a time.

Home of the best breed of Pakistani cattle including cows, goats, sheep and camels are reared there. A larger number of these animals are carried daily to Hyderabad and Karachi for milk and meat.

To the west of river Jhelum there is a sandy desert called "Thal". The canals from Jinnah Barrage have changed the contours of this area.

The Politico – Administrative Structure of Pakistan

In Pakistan there is a Federal form of government and, according to the Constitution the powers are divided between the provinces and the centre. Federal government and Provincial governments function according to the provisions of the constitution. The Constitution of Pakistan is applicable to the following areas:

- a) The province of Balochistan, the province of Khyber Pakhtunkhwa, the province of the Punjab and the province of Sindh.
- b) The Federal Capital area of Islamabad.
- c) The formerly Federally Administered Northern Area (FANA) area given more power and authority and named as Gilgit Baltistan with a Governor as its head and an elected Chief Minister who runs the administration of the region.
- d) And to such areas and states which are included in or ever accede to Pakistan.

The President is the head of state. The Prime Minister who heads the government, is assisted a team of Ministers. Each Federal Minister looks after one or more ministries and is responsible for the smooth functioning of it. There is a bicameral Parliament at the national level which legislates for the whole country. It consists of the National Assembly and the Senate. Besides, there is a full-fledged bureaucracy (Government functionaries) who implements the government policies. Each ministry is headed by a Secretary. There is a hierarchy of officers who work under him. Some of the important ministries are:

1. Ministry of Foreign Affairs
2. Ministry of Defence

- 3. Ministry of Home Affairs
- 4. Ministry of Finance
- 5. Ministry of Law
- 6. Ministry of Industries Production
- 7. Ministry of Communications

The Governor is the head of a province. The Chief Minister of a province is assisted by Provincial ministers to run the administration of the province. Each provincial minister looks after one or more departments and is responsible for its smooth functioning. The Provincial Assembly is the Provincial Legislature which makes laws for the province. There is a Civil Secretariat in each province headed by a Chief Secretary who runs the administration of the province under the guidance of the Chief Minister. The Departmental Secretaries work under the Chief Secretary. At the provincial level some of the important secretaries are as under:

1. Secretary Home Department

He is responsible for the law and order in the province. The Inspector General of Police works under him. Under the Inspector General of Police there are Additional IGs, Deputy Inspector General's (DIGs) and District Police Officers at the District level. The Department of Jails is also under the provincial Home Secretary.

2. Secretary Education and Literacy Department

He is the head of the Education and Literacy Department in a province. The Special Secretary, Additional Secretaries, Deputy Secretaries and Section Officers works under him. At the regional level Directorate of School and Colleges are appointed while at the district level Education Officers are entrusted the duty of looking after the Primary and Secondary Education.

3. Secretary Finance Department

He is the head of Finance Department and supervises the income and expenditure of the province.

4. Secretary Health Department

Health Department is headed by the Secretary Health. Director General Health works under him. At the Divisional and

District level there are Director Health and District Health Officers.

5. Secretary Local Government Department

Look after all the institutions which work under the Local Government.

Besides the above there is Secretary Finance, Secretary Agriculture, Secretary Industries and Commerce, Senior Member Board of Revenue, Secretary Services Irrigation and Power, Secretary Livestock and Fisheries, Secretary Peoples Housing Cell, Secretary Planning and Development, Secretary Public Health Engineering, Secretary Population and Welfare, Secretary Excise and Taxation, Secretary Zakat and Aoquaf, Secretary Youth Affairs Secretary Mines and Minerals, Secretary Inter Provincial Affairs.

District Local Government System-2001

From August 14, 2001 the Commissionerate system at the divisional and district level was abolished and District Governments were established under the local Government Ordinance 2001. Each district was headed by an elected District Nazim with vast powers and authority. To assist him and to maintain close Co-operation and better understanding among the different departments of the district, a District Co-ordination Officer (DCO) was appointed.

The following 12 departments headed by Executive District Officer (EDOs) worked at the district level such as:-

- (1) District Officer Community Development
- (2) Agriculture
- (3) Health
- (4) Human Resources
- (5) Finance and Planning
- (6) Information Technology
- (7) Law
- (8) Education
- (9) Literacy
- (10) Administrative Magistracy
- (11) Taxation
- (12) Public Works and Services.

At the Taluka level, Taluka Councils and at the Village level Union Councils were elected with a Taluka Nazim or Union council Nazim as its head. All the five districts of Karachi division were placed under a City District Government with Nazim-e-Aala as its executive.

On December 31, 2009, the tenure of the office of the district government Nazims expired and in their place administrators were appointed by the government of Sindh till such time a new local bodies election are held.

The Local Government System 2013

From August 2013, the District Government System-2001 was abolished by an Act of the Sindh Provincial Legislature which held the Local Government System 2013 in the province. On place of Nazims, Mayors and Chairman would be elected and the old Commissionerate system has been restored.

Local Government Institutions under the Local Government System 2013.

District Council:

In all the districts of the Province of Sindh, District Councils would be made functional which would perform all the duties and functions of the Local Councils, mainly ensuring effective execution development schemes in a district.

Metropolitan Corporation:

Karachi will be a Metropolitan Corporation.

Municipal Corporation:

Municipal Corporation will function in the city of Hyderabad, Sukkur, Mirpurkhas and Larkana.

Municipal Committee:

Each district headquarter will be have a Municipal Committee. Education, health and sanitation along with proper Street-Lighting system will be the main responsibilities of these local bodies institutions.

Divisional System

The province of Sindh has been divided into various divisions and districts. Each division is headed by a Commissioner while Deputy Commissioner has been appointed in the districts. Assistant Commissioners works at the Sub-divisional level and the Muktiarkar looks after the administration of a Taluka.

Judicial System

There is a Supreme Court at the Federal level which is the highest court of the country. There is a High Court in each province. District and Sessions judges are appointed in each district. Who works under the High Court. There are Civil Judges and Magistrates under the District and Session Judge. Judiciary ensures justice to the people.

Questions

(A)

1. Describe the geographical location of Pakistan and state its importance.
2. Give a comparative analysis of the Northern and the Western mountainous regions of Pakistan.
3. Write short notes on the following:

Potohar Plateau—Balochistan Plateau, Importance of the Northern Mountains.

4. What do you know about the climate of Pakistan? Describe the climatic regions of Pakistan.
5. How many Natural regions Pakistan consist of? Describe each region.

(B) Fill in the blanks:

- i. The total area of Pakistan is _____ square kilometres.
- ii. The Himalayan Mountain is _____ towards about _____ length.
- iii. The Ladakh mountain range is also called _____.
- iv. The Kurram and Gomal rivers are located in the mountainous region of _____.
- v. In Bahawalpur, the desert is called _____.

(C) Encircle the right answer:- (T stands for True and F for false).

- i. Climatically Pakistan is divided into four regions. T—F
- ii. Monsoon rains come to Pakistan in October—November. T—F
- iii. In winter rain is caused due to cyclones from Mediterranean Sea. T—F
- iv. The Khyber Pass is 60 kilometres long. T—F
- v. In winter the climate of Balochistan is unpleasant. T—F

'Culture' is a derived word from the Latin language which means the physical and intellectual growth of individuals as also the most beautiful form of things which they commonly make use of. In common parlance, it connotes the personal and collective development of all facets of human life. Culture represents all that is beautiful in the life style and civilization of the members of any society. It embraces the aesthetic, the artistic and re-creative characteristics of a people. Culture is the sum total of custom, tradition, faith, creed, way of living, arts and skills, social norms and laws etc. In a nutshell, it represents the whole, conscious and unconscious behaviour of a people in response to challenges faced by them.

The identity of any people is its culture. It is that distinct and common feature of a people which not only lends them a separate identity but makes them distinguishable from other groups of people.

An individual is the constituent unit of a people's cultural identity. Culture helps him determine the aim of his life and abide by certain principles and values. This attitude creates a national thinking and a collective creativity. Many smaller regional or sub-cultures intermingle and through an assimilating process create a broader integrative relationship at the national level.

In order to understand properly the various aspects of Pakistani culture, it is important to study its history and consider the influence of the Islamic teachings in all stages of its evolution.

The Advent of Human Culture

In earliest phase man was no better than an animal. His conscious knowledge of things was limited to and shaped by his basic necessities which he met in the crudest and uncouth form. Gradually, man organized himself on group and collective basis. This was the dawn of primitive civilization. It began in those areas where climate and other geographical conditions were

favourable for an improved living. Thus, the fertile river valleys became seats of glorious civilizations. These included the Nile Valley (Egypt), the Tigris-Euphrates Valley (Iraq) and the Indus Valley (Pakistan). These rivers brought the alluvial soil from mountains and made the plains fertile. Floods provided for the natural irrigation water and rich crops could be grown and harvested. The river banks occasionally afforded deer-hunting as an additional activity. These areas sustained the basic needs of life, allowing population to increase and accumulate to lay the foundation of an organized societal order.

Hoary and Diverse Culture of Pakistan

The land of Pakistan takes pride in being the seat of a very ancient civilization called, 'the Indus Valley Civilization'. It is contemporaneous of Egyptian and Babylonian civilizations and is not less than 5000 years old. It reached its zenith when people of this area became more civilized and cultured quite comparable with those of other civilized parts of the world. The areas constituting Pakistan are strategically located at such a spot on the globe that it had attracted people from far off lands to settle and merge themselves with the people of this area. Sometimes it remained under the influence of Persians, Greeks and others who also made it their homeland. With the coming of Muslims this region became part of the Islamic World. Lastly the European nations extended their influence to this area. In this way, it became the melting pot of different world cultures. As a result of these historical events, the old civilization of this area became varied and multi-dimensional and assimilated the cultural traits of far and wide.

The Indus Valley Civilization

The Indus valley region is that vast area which is watered by the river Indus and its tributaries. Its present name is Pakistan. The excavations carried out at Moen-jo-Daro (district Larkana in Sindh) and Harappa (district Sahiwal in the Punjab) unveiled archaeological sites which bear a testimony to the highly advanced aspects of our civilization. As a result of these excavations the traces of beautiful cities have appeared to the surface. The ruins of buildings, streets and residential localities, market places, drainage and public baths have been found. Many things of daily use have also been discovered which throw

ample light on the cultural life, way of living, religion and other aspects of life of the people who ever resided there. The wheat and barley stocks, date-stones, pieces of cotton linen, cotton-spinning tools, weapons of war, axe, knife, gold and silver ornaments, earthen pots, copper utensils, toys, seals, statues made of stone, metal and clay were some of the articles which have been unearthed.

The Planning of Cities and Buildings

The archaeological remains reveal that the Indus Valley civilization was urban. The cities of Moen-jo-Daro and Harappa were very big and thickly populated. The streets, roads, bazaars and residential areas were skillfully planned and carefully built. There were very wide streets, having width of 33 feet. The system of sanitation was very good. There were drains for the disposal of used water. These drains were constructed with baked bricks. The buildings and houses in the cities were built of baked bricks. Their houses and way of living suggest that the people of this region had a high standard of living.

The architecture of the residential buildings reflects a good aesthetic sense of those people. Besides the compound walls of houses, the floor was paved with baked bricks. There was adequate provision for the light and fresh air in the houses. To escape the severity of seasons, underground chambers with very good arrangement of air and light was provided in each house. There were wells for drinking water. The bathrooms inside the houses were spacious and clean.

Household Wares and Toys

The utensils used were mostly made of clay, bronze and copper. These wares comprised saucers, plates, bowls and large jars. Knives, axes and saws made of bronze and copper have been found which proves that these people also knew the use of iron. Ivory needles and combs have also been found.

These people were fond of toys. The earthen human and animal statues have been discovered in fairly good numbers which were also used as toys. A toy resembling a chariot shows that these people had some idea of the use of wheel.

Trade and Commerce

The daily use articles included items of different metals like bronze, copper and silver. Jewelled ornaments were in use. As these metals were not found in the Indus Valley, these were imported. Bronze came from Afghanistan, jewels from Turkistan and tin from Khurasan.

Garments and Adornments

The discovery of a piece of cotton linen proves the use of cotton fabrics by these people. Cotton-spinning tools and implements have also been unearthed. The various decorative dresses placed on the statues shows their aesthetic sense in garments. Some statues are fully wrapped in embroidered shawls. Probably this was a popular dress.

The War Weapons

A very small quantity of the weapons of war has been found. Their weaponry consisted mostly of bows, arrows, daggers and axes made of bronze and copper. It proves that the people of the Indus Valley were very cultured and peace-loving. Their art of war was rudimentary. Most probably this could be the reason that they were often overpowered by other people in the historic times.

Religion

The statues and idols discovered are the only source to throw light on their religion. Most of the idols are those of naked female. The experts opine that these are the idols of "Mother goddess" which was adored by the people. In addition to this, the statues of a tri-headed god have also been found. These people also worshipped manifestations of nature as well as the stones. The burial of dead male bodies was also prevalent.

Gandhara Art

The areas of the Punjab and N.W.F.P. adjoining Rawalpindi and Peshawar were known as Gandhara in the ancient times. About 2500 years ago, a very rich and developed civilization flourished here. The fine arts, particularly the sculpture of this civilization, earned a high niche the world over. This region first came under the influence of Persia and then

Greece. The merger of Indian, Persian and Greek civilizations led to the emergence of a unique civilization, which depicted the important traits of many a civilization.

The cultural seat of Gandhara was Taxila which is situated near Islamabad. Taxila was a main centre of art and learning. In this city student from far and wide came to seek knowledge in the institutions of Taxila which in those days enjoyed the status of a University. Many rare specimen of sculpture and idol-making have been found in this area which are kept in the Museum at Taxila. The Gandhara sculpture displays the dominant influence of the Greek art. The trends of thought and their themes for example the life and teachings of Buddha are speculative but local in character, while the sculpture is Greek in style. The physical features are of Greek origin. This art is an admixture of the east and the west.

The Cultural Heritage of Pakistan

Culture means the beauty in the civilization and the way of life of a people. It encompasses the aesthetic sense, the entertainment craze artistic and skillful expertise of any people. The culture of a people includes their beliefs art, skill and knowledge which make them distinct from others. In a common parlance fine and other arts are considered to be the manifestations of any culture.

The Muslims entered this land as conquerors in 712 A.D. and brought with them a high standard culture rich in form content and spirit. It is during this period that architecture, painting, calligraphy and music also received patronage. These form a part of the cultural heritage of Pakistan.

The Muslim Architecture

Architecture reflects the natural inclination and taste of a people. Muslim architecture is unique and stands distinct from the Hindu architecture. The main characteristics are:

- i. The Muslim buildings are spacious broad, wide and well exposed to light. To some the broad-mindedness and openness of Islam is reflected by these buildings. In contrast, the Hindu buildings are narrow, closed and less exposed to air and sunshine.

- ii. The Muslim buildings are well proportioned and balanced. Un-due ornamentation is discouraged and every effort is made to make the buildings elegant, attractive and beautiful. The dome is built to rest on a proportional arch. The domes of Muslim buildings looked very beautiful. Some buildings were double domed. The small dome was internally decorated. Its beauty was visible only from the inside while the outwardly constructed dome is a piece of beauty visible from the outside.
- iii. Muslims introduced perpendicular design in their buildings. The minarets and domes are proportionally made to rise from below. This leads grandeur to the building. Hindu buildings were horizontally joined heavy structures.
- iv. The upper portion of Muslim buildings is never a mere straight line. It is often traversed by balconies, domes and minarets. And in this way yet another dimension is given to the beauty of the building.

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 (Royal Fort) Lahore, Badshahi (Royal) Mosque Lahore, Wazir Khan Mosque Lahore, Jamia Mosque Thatta, Mohabat Khan Mosque Peshawar, Shalamar Garden Lahore. Of these the last seven buildings are in Pakistan.

Tomb of Jahangir at Lahore

This tomb was built under the direction and supervision of Empress Noor Jahan. During the Sikh rule, considerable damage was done to it. Ranjit Singh took away several panels of marble and bricks from the building, yet it still looks beautiful. The attractive stone-setting, tiling and geometrical designed lapidary add grandeur to the structure.

Royal Fort Lahore

Lahore fort was built by Emperor Akbar. Shah Jahan and Aurangzeb constructed many buildings inside the fort. Sheesh Mahal, Nau Lakha, Divan Khas, Moti Masjid etc. were spared somewhat of the wrath of Sikhs.

Royal Mosque Lahore

This grand mosque was constructed during the reign of Aurangzeb. It is the most spacious mosque of the world and reflects Islamic grandeur. It is built of red-stone with marble in its domes.

Wazir Khan Mosque Lahore

Built inside the old Lahore this mosque is unique from the viewpoints of art and architecture. The Persian glazed tiles of multiple design and colour have been profusely used in this mosque.

Jamia Masjid Thatta

This is the grand historical mosque in Sindh, which was built by Shah Jahan. The colour and design of its tiles still look very attractive and beautiful.

Mohabat Khan Mosque Peshawar

Mohabat Khan constructed this mosque in Peshawar city. This is also a prominent building of the Mughal period.

The other important Muslim buildings and structures include Shalamar Garden, Lahore, Chauburji Lahore, and tomb of Shaikh Rukunuddin (Rukn Alam) in Multan.

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 pectoral and floral designs.

Gradually paintings gained firm ground. Mughal emperors were fond of paintings. Humayun brought with him two Persian painters, Mir Syed Ali 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.

Music

The Muslim tradition of music is glorious. The popularity of this art among the Muslims could well be imagined from the fact that two prominent thinkers and sages of the time, Farabi and Ibn-i-Sina wrote several books on this subject. The Muslim conquerors entered South Asia with these cultural traditions. On the other hand the Hindu art of music was also very ancient and rich. With the happy union of these two innovations were made in the art of music. 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 (enchanting psalms) was very popular at the musical gatherings.

Amir Khusro was one of the greatest musicians of the Muslim period. He innovated several raags in music. Hindus also acknowledged his adeptness in this art. Music was considered an important symbol of civilization during Mughal period. Nearly all Mughal emperors were very good musicians themselves. Mian Tansen, a Muslim convert of Gwalior was a renowned musician of this period. For the entire period of his life, he was associated with the court of Emperor Akbar. The various kinds of raag (tunes) were invented by him such as Mian Ke Malhar, Mian ke Todi, 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.

Calligraphy

The Muslims have always taken keen interest in the development of calligraphy. The main reason of this interest is their deep attachment to the Holy Quran. 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. Aurangzeb Alamgir was the last powerful Mughal ruler who practiced the art of calligraphy.

After the death of Aurangzeb, anarchy and rebellions became the order of day. Marhattas, Jats, Sikhs and Rajputs took part in these insurrections. On the other hand the European trading nations, the Portuguese, the Dutch, French and the English vied with each other for their political sway over South Asia.

Under these circumstances, Muslims started losing their hold on power and national politics. Their political recession had negative impact on the vitality of their cultural institutions. Shah Waliullah was the first intellectual to feel this great setback to Islamic values and institutions as an aftermath of Muslim political weakness which resulted in the South Asian turmoil. He, therefore, invited Ahmed Shah Abdali, the ruler of neighbouring Afghanistan to relieve the Muslims of the non-Muslim domination. In 1761, Ahmed Shah Abdali defeated the strong Marhatta power but the political unrest and disintegration of the region continued unabated. Efforts were however, made by Sultan Haider Ali and Tipu Sultan of Mysore, Titu Mir and Haji Shariatullah of Bengal to take the Muslims out of the political and cultural chaos but they could not succeed. The last attempt to save the Islamic traditions was made in 1857 war of independence but that too failed and the British rule was re-established in South Asia.

With the advent of the English in the region, the immediate problems which surfaced intensively were as follows:

1. The British brought with them a colonial system which sought a complete elimination of all local cultural and social institutions by making it subservient to the imperialistic designs.

2. The Hindus readily entered into alliance with the British and started reaping undue concessions. The English had an anti-Muslim psyche as they were afraid of the Muslim revival. Obviously, they could not allow concessions to Muslims or have a soft corner for them.

Under the circumstances, the Hindus had full opportunity of continuing with their social and cultural activities but the Muslims were pushed into a tight corner. With the help of Hindus, the British were planning to introduce such a political system under which the chances of Muslim cultural progress were to become dim and obscure. The Muslims enjoyed religious freedom for name sake only. They had a bleak opportunity of education. The Muslim leaders, sensing the dangers ahead came forward and stood firm to preserve, promote and protect the Islamic culture and traditions. A brief account of their efforts is described here.

With the passage of time educational needs to undergo a transformation. The British introduced a new series of sciences, art and other branches of knowledge. Keeping in view, this new challenge of knowledge, it became imperative to re-base the educational system on new lines. Sir Syed Ahmed Khan took upon himself the task of meeting this challenge. He urged upon the Muslims to get modern education, for securing high positions and gaining strength for vying with the Hindus. The Aligarh College which subsequently became the Muslim University was the first step to revitalize the Muslim culture and civilization.

This institution produced great Muslim stalwarts like Maulana Muhammad Ali, Maulana Shaukat Ali, Nawab Mohsin-ul-Mulk and Nawab Vaqar-ul-Mulk. These leaders played an important role in the awakening of the Muslims in South Asia, for re-discovering their identity.

Islam is the sole identity of Muslims and the main hub of their culture. During those days of turmoil and tribulations, Hindu extremist movements (Shudhi, Sanghathan, Arya Samaj) and Christian missionaries attacked Islam from all directions; an intense feeling of resistance to these anti-Islamic movements was enkindled in the hearts of Muslims. The Islamic teachings were propagated and emphasised on such a grand scale that it created

a true awareness and awakening for the revival and glory of Islam.

In the wake of post-world war events, the foundation of Jamia Millia Islamia was laid in 1920. The main characteristic of the Jamia was that it imparted training in various professions along-with the religious disciplines so that its graduates could find no difficulty to eke out their living. Nadwa-tul-Ulema, Lucknow and Devband also served the cause of Muslim revival effectively.

On the ideological level, the Muslim scholars and intellectuals felt the pinch of the challenge to their culture and exerted their full efforts in this direction. Maulana Shibli Noamani wrote standard books on Muslim history, traditions and culture and impressed upon the adversaries of Islam to appreciate the Islamic traditions and culture in its real context. Any attempt to suppress it will turn the little flame into a strong fire because Islamic heritage is invincible. The services and writings of Sir Syed Ahmed Khan, Moulvi Zakaullah and Maulana Altaf Hussain Hali are a hallmark in this direction.

All the above personalities have left undelible mark on the cultural history of Islam. The influence of Dr. Allama Iqbal was more profound, popular and international. He used the powerful idiom of poetry to re-kindle the spirit of Islamic unity, fraternity and consciousness of the entire Muslim Ummah and was very effective and successful in his efforts. His teachings centred on the concept of the individuality of Muslim community which has to hold the rope of Faith very strongly.

Iqbal's role and contribution in the interpretation of the Muslim culture was in line with the true spirit of Islam. Addressing the Annual Muslim League Session at Allahabad in 1930, he demanded that a separate Islamic state based on the Muslim-majority areas of North-Western Regions (Khyber Pakhtunkhwa, the Punjab, Sindh, Kashmir and Balochistan) in South Asia should be established where the Muslims could shape their destiny without let or hindrance in consonance with their spiritual and moral values.

Pakistan came into being as a result of the above demand and the Muslims of South Asia were blessed with a separate homeland. Quaid-i-Azam said about Pakistan: "We had

not made the demand of Pakistan for a piece of land but we want to have such a laboratory where principles of Islam could be acted upon".

The period from 1857 to 1947 was very difficult and demanding for the South Asian Muslims. The Muslims of South Asia under the guidance of their leaders not only saved their great cultural treasure and Islamic traditions but also ensured the continuity of their history with the emergence of Pakistan.

Salient Features of the Pakistani Culture

The unique geographical location of Pakistan has helped in the historic evolution of its culture which is so visible throughout long and arduous cultural march of thousands of years. We have mentioned above some of these facts.

Our inclinations and yearnings, our arts, handicrafts, ways of living, dress, food and the like still reflect certain common characteristics which could be identified with vision and vigour in true historic perspective. In the last one thousand years, Islam has played its great and glorious role in enriching our culture and civilization.

The Religious Unity and Solidarity

The main feature of our culture is its Islamic shade and colour. Islam is the religion of the vast majority of our population. Its strong link has tied the people together in the eternal bonds of love, friendship and brotherhood, because Islam denies the superiority of any people on the grounds of race, colour and language or geographical location.

Mix of our Culture

Pakistan has a mixture in its culture. It is unique and typical in its scope and form. There is no gainsaying in the fact that people are influenced by their surroundings which is depicted through their dress, food and ways of living. In addition to the original residents, migrants from Arabia, Persia, Central Asia and other regions came and intermingled themselves. Each group brought with it the racial characteristics, traditions and customs together with the patterns of living, dress and language. This group culture not only developed itself but also extended its influence to other social groups. Pakistani

culture is the admixture of a number of varied cultures which have flowed to form a single cultural identity. Islam is the fountain source of this culture which provides vigour and vitality to it.

The Man-Woman Status

Man holds a pivotal position in the Pakistani society. He is the head of the family. The genealogy is paternal. Alongside man, a woman too enjoys important status in Pakistani society. She runs the household and rears up the children and performs a host of household chores. She enjoys the right to acquire education, own and hold property, enters into business and has her share in the inheritance. In nuptial matters, her consent is obligatory. Islam is the foundation of Pakistani culture; as such the rights of men and women have been determined by the Holy Book.

Social Mode of Life

The Pakistani society is inherently simple and modest. The people are generally tradition-loving and their habits and customs are simple and attractive. The joint family system is the popular mode of living. The elders are respected and the young enjoy their share of love and affection. People are patient and tolerant. Women folk is held in great honour and reverence. Her chastity and honour is jealously guarded. Houses ensure privacy. Most of our people reside in rural areas where they are engaged in farming and animal husbandry and thus earn a living. People in the urban areas are engaged in trade, business and industry along-with employments of various descriptions. Marriage ceremonies are generally held in the traditional way. On the whole, the Pakistani society is conservative but progressive enough to harness the national resources in modern ways.

Dress

The Pakistani dress is simple and dignified, Men wear trousers, shirts, sherwani, turbans or cap. The women dress themselves with shirts, trousers and head scarves. Each region in Pakistan has some traditional dress of its own which in some areas is most colourful, imposing and dignified, reflecting the high taste of the people. The regional dresses include common items such as trousers, shirts, loin-cover sheets, turbans or caps.

Embroidered dresses are very popular among women. The design of dresses, colour and patterns are changing but these do fulfill the basic norms of modesty and morality.

Food

The food of common folk is very simple. Meat, pulses and vegetables are used with bread of wheat or with rice. Milk, fluid curd, green tea or pure water is used as a beverage. Delicious and rice food is prepared on the occasions of weddings and other happy events. The regional climatic variations influence the food dishes. For example, the people of Khyber Pakhtunkhwa, where the climate is cold and dry, use more meat as compared to the people of other areas. In Sindh and the Punjab, milk, curd, ghee (butter-fat) and vegetables are relished very much. In Balochistan, sheep mutton, fresh and dry fruits are very popular.

Architecture

The present architecture of Pakistan has a tradition as extending over a thousand years. Our people have been the builders of beautiful structures. The construction of monasteries and the town planning of Moen-jo-Daro and Taxila, the gardens, palaces, forts, tombs and mosques of the Islamic period are beautiful monuments which display the high degree of the art and skill of our people. Looking to the ornamentations in these buildings one is convinced of the artistic disposition of the people. Moen-jo-Daro and the lions of Surkup, the monasteries of Takht Bai and Juliyaan, the forts of Attock and Rohtas, the palaces of Lahore, the gardens of Shalamar, the Badshahi Mosques of Lahore and Thatta, the tombs of Shah Rukn Alam (Multan), Jam Nizamuddin (Makli) and Jahangir (Lahore) are the best monuments of a rich architectural heritage. The common government buildings and public works reflect the trends and patterns of the age. However, in the private houses, along-with the modern trends, the age old patterns are visible in halls, verandah and courtyard where flat roof, add to their grandeur.

Art and Crafts

Pakistanis have maintained their superior skill in several arts. The art of weaponry, ornaments and metallic utensils are as

yet the main skill of the people. The use of iron is in vogue since 1000 B.C. The people of Moen-jo-Daro knew the art of molding and forging the molten bronze. In this age, different things were cut from stone by chiseling it skillfully. The art of making the engraved seals was at its top. The art of sculpture flourished during the first five centuries of the Christian era, in Northern Punjab and Khyber Pakhtunkhwa, (ancient Gandhara). This art combines the Greek and local influences and was at its zenith during the Buddhist period. Still today there are people in this region who make beautiful pieces of sculpture and fine statues.

Under the growing influence of Islam, slowly and gradually the attitudes, preferences and tendencies of both the people and artists underwent a change for the better, replacing the statues with the stone carvings. There are many monuments and tombs of this type at Chaukundi and Makli. Muslims in general and the Mughals in particular adorned the exterior of their buildings with glazed tiles and decorative short bricks. Instead of decorating the interior with pictures and statues, the walls were beautified with coloured geometrical forms and varied floral designs. Many a building at Lahore, Multan, Uch Sharif and Thatta reflects the aesthetics of the age. The people of this region are no strangers to the art of drawing pictures. A coloured painted picture has been found on the lime wall of 'Butkara' (Swat) which testifies that the wall pictures too are an old art of the people. The Muslims patronized the art of paintings. During the Mughal period the art of miniature painting was very common and Lahore was its main centre. After the fall of Mughal Empire and during the Sikh rule this art became restricted to Lahore and the mountainous regions of the Punjab. In the present time also there are many artists who are still keeping this art alive. In this connection the work and paintings of Abdul Rahman Chaghtai could never be forgotten. Our artists have also remained at the forefront in minor arts like making of simple ornaments with or without precious and semi-precious stones studded on them. The ornaments and seals kept in Taxila, Lahore, Hyderabad and Karachi museums reflect their art and skill.

The wood carving has been a known and popular skill in different parts of Pakistan since ancient times. The well-known centres of this work are Hala, Kashmore, Multan, Jhang, Bhera, Peshawar, Swat, Dir in Pakistan and Kashmir. Besides the

engravings on wooden furniture, artistic filling of wood (pichi craft) and lacquer work have developed considerably.

Handicrafts

Pakistani handicrafts are old and ancient. The Pakistani craftsmen are active, skillful and aesthetic in their outlook. The art and skill generally passes from one generation to the other. Women perform most of the delicate work manually. Some crafts are jointly handled by men and women. The earthenware's are made of clay. Small clay figures are also skillfully made. This art is eight thousand years old. Muslim artists developed this art still further and besides painted articles glazed tiles were also introduced. Nowadays, the glazed tile work is restricted to Hala (Sindh) and Multan (Punjab). During the Mughal period this art was popular in the Punjab and Sindh. Gujrat (Punjab) has been very famous for the earthen pottery and today many factories of China clay have been established there.

The best engraving and carving work on copper, bronze and brass is done in Peshawar. The Pakistani artists are experts in making beautiful ornaments. They have inherited this art from their forefathers. Tuna once was famous for its gold and silver ornaments. The thousand years old ornaments kept in museums, make people astonished at their delicacy and beauty. In every big town and city, the costly ornaments are also made which fascinate the ladies. The goldsmiths of Peshawar, Multan, Bahawalpur and Hyderabad are also famous for their silver ornaments.

The carpet-making is an age-old art. The carpet industry at Lahore was very famous during the Mughal period. This art is still flourishing in the Punjab and Balochistan. The people of Sindh and its desert make carpets of goat and camel hair. Kashmiris are experts in making traditional bed cushions and the people of Khyber Pakhtunkwa have a liking for the Afghan variety of carpets and rugs.

The other arts and crafts inherited by the people of Pakistan are engraving, embroidery, patchwork, needle work and works of crochet. The women of Balochistan and Sindh are experts of fine needle and glass work, sewn on shirts head sheets, covering sheets, cushions and pillows. The beautiful designs and colour matching show their high aesthetic sense.

Floral designing is an old art of some areas of the Punjab and K.P. K . The coarse cloth (Khaddar) sheet is very beautifully worked upon with the silken threads. It requires a special skill. This work is still popular in Hazara and Swat. The Muslims of Kashmir Valley have excelled in the skillful embroidery on Kashmiri shawls for several centuries. They have maintained their excellence in this art. The Kashmiri skilled men and women have kept this art alive even after the establishment of Pakistan. In Multan, the work on camel skin, the embroidered jackets of Khyber Pakhtunkwa the hand-made printed cloth of Sindh, the Punjab and Khyber Pakhtunkwa, the engraving on wooden furniture of Chiniot and the lacquer work of Kashmir and Dera Ismail Khan are some of the well-known handicrafts.

In short, Pakistan is a centre of various handicrafts and the artists make very exquisite pieces of handwork which fascinate the people. In the international fairs and exhibitions, Pakistani handicrafts attract the attention of visitors who appreciate and admire the skill of Pakistani artisans and craftsmen.

Games, Sports, Entertainments and Fairs

Games and amusements are an important part of Pakistani culture. In various parts of the country fairs and festivals are held to mark seasons of harvesting and on the death anniversaries of saint Sand sages. Full exposure to local culture is made possible on these occasions. People come from far and wide in typical dresses to visit the fair for reducing the pressure of their woes. They come to entertain themselves. Competitive games, sports and races are held and the winners are awarded prizes.

There are many traditional games in Pakistan such as wrestling (kushti) and kabadi. Malakhra is the popular form of wrestling in Sindh. It is a peculiar way of showing one's physical strength and skill, called 'Malh'. Hockey is old and quite popular game. The hockey team of Pakistan is famous throughout the world. Football and volleyball are played in every town and village. Pakistan has earned number one position in World Squash. Pakistani cricket team is also very famous and popular in the world. Pakistan has produced world renowned players in hockey, cricket and squash.

Marriage Ceremonies

The wedding ceremonies are peculiar to Pakistani culture. These ceremonies have an Islamic colouring. The marriage ceremony begins with the sacred ritual of nikah (marriage deed). Nikah enjoys the sanctity of a prayer. In every part of the country, people celebrate this happy occasion according to their financial and social status. Rich and sumptuous food is served to the guests. Women and children put on colourful bright and shining clothes specially prepared for the occasion. There is a great activity and fun.

Islam prefers austerity on the happy occasion of wedding but the people generally overspend on these occasions. The custom of dowry exhibition and the beating of drums is no good an activity. Of late people have realized the bad effects of such customs and efforts at the individual, collective and state level have started bearing some fruit and an improvement is somewhat visible. To end the practice of dowry an ordinance has also been promulgated.

In order to share the expenses on a marriage ceremony, the custom of refundable contribution is also in vogue.

Birth— Death Rituals

At the time of the birth of a child joy and happiness is expressed by distributing sweets. In accordance with the Islamic traditions, the newly born child is administered 'Azan' (words of God) in both ears to announce that the child is a Muslim. Relatives, friends and neighbours visit the house where the child has been born and offer their greetings and best wishes. Often the visitors bring gifts in cash or kind.

When somebody passes away then also there is an established way to condole the bereaved family. The relatives, friends and neighbours share the grief. The arrangements for the burial are made. An arrangement for meals for the bereaved family and guests from other places are made by the close relatives. In this way the sad moments are comforted with grace and solemnity. Many people take part in the funeral procession. After the burial people continue to visit the house and offer their condolences to the grieved family and render their help.

assistance and co-operation. This way a better understanding is created for each other in the society.

Questions

(A) Explain fully:

1. What does culture mean? How does it manifest the conscious and the unconscious acts?
2. Culture is the identity of a people. Elaborate.
3. Write a brief note on the main features of the Indus Valley Civilization.
4. What were the cultural influences from which Gandhara Art emerged? Explain its tone, tenor and impact.
5. What is the cultural heritage of Pakistan? Explain in the light of historical perspective.
6. Write short notes on:
(i) Architecture (ii) Paintings (iii) Music (iv) Calligraphy.
7. Explain the colonial system? How did the British rule affect the common aspects of life in South Asia?
8. How does the Islamic Culture differ from the Hindu Culture of South Asia?
9. Briefly narrate the salient features of the Pakistani Culture.

(B) Tick (✓) the statement which is correct:

- i. Culture of any group reflects its conscious activities.
- ii. Human civilization dawned in the laps of mountains.
- iii. Indus Valley civilization is contemporary of Iranian and Greek civilizations.
- iv. The archaeological sites of Moen-jo-Daro and Harappa tell us about the Indus Valley civilization.
- v. The Indus Valley civilization was urban in nature.

- vi. The people of Indus Valley civilization were not aware of the use of copper.
- vii. The people of Indus Valley civilization imported jewels from Afghanistan, copper from Turkistan and iron from Khorasan.
- viii. The people of Indus Valley were warmongers.
- ix. The Gandhara art is the result of intermingling of the local, the Persian and the Greek civilizations.
- x. Peshawar was the cultural centre of Gandhara art.

(C) Give brief answers:

1. When did the Muslims enter South Asia as conquerors?
2. Who were the first to begin the construction of proportional arch and domes?
3. Name any five buildings, built by the Muslims in South Asia.
4. Of what type of tiles is the Wazir Khan mosque decorated with?
5. Name the painters Humayun brought with him while returning back from Iran?
6. What kind of paintings flourished during the days of Emperor Jahangir?
7. Who was the foremost musician of the Muslim period?
8. What was the aim of Hindu extremist movements against Muslims?
9. What was the message of Allama Iqbal for the Muslims of South Asia?
10. What according to the Quaid-i-Azam was the main objective for the creation of Pakistan?
11. Pakistan has mixedness of Culture? Explain briefly.
12. Islam is the basis of Pakistani Culture. Describe briefly.
13. Describe the arts and crafts of Pakistan.

A language is an effective vehicle of expression of conscious mind. It is through the medium of a language that we communicate our thoughts and feelings to others. The contemporary form of any language is the growth through a long drawn series of conscious and unconscious efforts of the ancestors. In its absence people conveyed their sentiments to each other through the medium of gestures. By and by these gestures shaped themselves into words. The rightful and persistent use of these words served as a life blood of a language.

Human kind at first used language with single connotalim and it was only later on, that various shades at meaning were imported for affording it a social, economic, physical and religious dimension. This, is how each region and its society not only developed a specific language, but in simultaneity its dialects as well.

Together with the social needs and conscious and unconscious expression of feelings, a language intensively and extensively adds power and strength to it. It is at this stage that literature is created in a language. It takes its primary form in the folk literature. This kind of literature reflects the rich cultural background and intense feelings of a people concerning their common weals and woes. When the folk literature assumes the role of a successful source of expression, the language becomes exuberant with a host of styles of expression of the conscious and unconscious feelings, giving birth to a 'standard literature'. The older the language in its history, the richer will be its vocabulary i.e. the stock of words, rich enough to meet all requirements of society. The constituent areas of Pakistan are rich in cultural heritage which is both hoary and glorious. The diversity of languages and cultures has shaped different literatures, depicting a common social and moral value.

Urdu is the national language of Pakistan. There are about thirty languages and dialects which are spoken in the

length and breadth of the country. Balochi, Brahvi, Kashmiri, Punjabi, Pashto and Sindhi are some of the important languages of Pakistan.

Urdu

Despite the diversity of languages, the people of Pakistan are united through their religion and the use of lingua franca, under the name and style of Urdu. With the blending of all local languages a new language, Urdu, was born to serve as a link and a symbol of national identity.

Urdu is a Turkish nomenclature which means an army camp. When the Muslim power got consolidated in South Asia, the people of different regions were inducted in the army. They included the Arabs, the Persians, the Turks, the Punjabis, the Sindhis, the Pathans, the Bengalis, the Balochis and other local people. These soldiers spoke different languages and with their admiring, a new language was born. As people belonging to army first started speaking this language, it came to be known as Urdu at the level of common folk.

Urdu developed under different titles in various periods of its history. In the beginning it was called Hindavi, Hindi and Hindustani. Afterwards it became 'rekhta' (developed) and later it became Urdu-i-Mualla (the most developed) and now only 'Urdu' is fully expressive. Its literary tone and tenor underwent change in its different periods of growth. The representative poets are Amir Khusro (died 1325 A.D.) of its Hindi or Hindavi phase, poet Mushafi of its rekhta (developed) phase and poets Ghalib and Zauq of its Urdu-i-Mualla (the most developed) phase.

In 1647, Shah Jahan moved his capital seat from Agra to Delhi, a bazaar was mainly reserved for the army and some selected functionaries of government. The emperor named this bazaar as Urdu-i-Mualla bazaar. The language spoken in this part of the city was known as 'Urdu-i-Mualla' or 'the language of the red fort'. When this language reached Deccan and Gujarat, it came to be known as Dakhni (or Southern) and Gujarati (South-western). As it gained popularity among the common people, the rulers patronized it. This way it grew from the grass root level to emerge with its most literary stature.

The first Divan (collection) of Urdu ode (ghazal) was compiled on the orders of Sultan Muhammad Quli Qutub Shah, the ruler of Golconda. Wali Dakhni from the south was an important poet of this period. The poets who gave a further depth and breadth to Urdu literature were poets Arzu Lakhnavi, Sauda, Mir Taqi Mir and Dard. The wave of popularity of Urdu spread from Delhi in the north and Deccan i.e. south to the eastern areas of Oudh and Lucknow. Besides ode (ghazal) elegy (Marsia) also gained importance and popularity in these areas and Urdu language blossomed under poets Anis and Dabir, the two most representative poets of Urdu elegy.

In the opening decades of the nineteenth century, Urdu prose developed alongside its poetry. Emperor Bahadur Shah Zafar and Mirza Ghalib were the outstanding poets of this period. Besides poetry, the contribution of Ghalib to Urdu prose is no insignificant.

In the aftermath of the 1857 War of Independence, significant political and social changes ensued in South Asia. Under the impact of these changes, a creative literature in Urdu got shaped with a new direction. Sir Syed Ahmed Khan established Aligarh College which played an important role in the socio-literary renaissance of the people. Sir Syed and his compatriots made innovative experiments in Urdu prose and poetry and added a new horizon to Urdu. The agonizing national consciousness is the hallmark of this period. Maulana Hali wrote his famous Musadas (hexametric verses) during this time and rekindled a new awareness of the glorious Muslim heritage. Maulana Shibli interpreted Islamic History with a new perspective and successfully counteracted the threat posed to the Orient by the Occident. Allama Iqbal, the Poet of the East, a great poet-philosopher appeared on the world horizon and gave a new direction to their destiny. They were in perplexing situation and the only way out was the discovery of their self as a source of new strength and force in their renaissance. He articulated in them the consciousness of an Ummah (indivisible community) to face the ever growing challenges from within and without. Allama Iqbal composed his poetry in Urdu and Persian. His poetry caught the imagination of the people who took to their memory even long verses of his.

After the departure of Allama Iqbal, under the influence of modernity, a progressive movement began in Urdu literature. Rationalism dominated this age and the literature reflected the sentiments and emotions of common folk. Due to this movement, fiction, short story and poetry got new impetus. Munshi Prem Chand, Ghulam Abbas and others were the representative litterateurs of this era. After the establishment of Pakistan, a freer atmosphere was developed for the progress and development of Urdu. Many poets and writers contributed their best in the field of Urdu language and literature.

Pashto

Pashto is the language of the Khyber Pakhtunkhwa and northern Balochistan Province. The people who speak this language are called Pashtun or Pakhtun. This language began about five thousand years ago in the Bactria (Bakhtar), a north-eastern region of Afghanistan. Due to this locality, the language assumed the name of Bakhto or Pakhto to become Pashto or Pakhto later on.

Although Pashto as a language is very old yet the Pashto literature developed very late. Pashto literature like all advanced literatures began with poetry. According to one research, the first Pashto book written in the mid-eighth century was Patta Khazana (Grand Treasure). Amir Karoro is generally regarded as the first poet of Pashto. By the close of the fourteenth century A.D. Pashto literature imbibed the influences of foreign literature including loan-words and phrases of Arabic, Persian, etc.

In the beginning of nineteenth century Qasida (laudatory poem) and Marsia (elegy) were considered to be the main class or genre of Pashto poetry (Nazm). During the rule of Ghyasuddin Balban (1265–1290 A.D.) and Sher Shah Suri (1540–1545 A.D.) Qasida (laudatory poem) and Madah (hymnal verse) became part of Pashto literature.

Critics have discovered an old compilation, Tazkira-tul-Auliya (The Description of Saints) which indicates that Hamd and Naat (hymnal and panegyrical verses) were also favourite poetical forms. This book pertains to 1200 A.D. One Saifullah is credited for having developed the Pashto alphabets during the reign of Mahmud Ghaznavi which are current even today. The

thermes of Pashto poetry centre on freedom, honour battle, etc. Mysticism (Fazawauf) has also been a significant theme of Pashto poetry and Mull a Mast is the chief exponent and representative of this mystical verse.

Khushal Khan Khattak (1613 – 1691) is the great poet of Pashto. He was as good a poet as a warrior. The poet in Khushal felt happy in the moments of rattling of sword and the armour. Khushal Khan touches all aspects of life in his poetry including the spiritual love (Ishq-i-Haquiqa), sensual love (Ishq-i-Majazi), war and peace, morality, spirit of freedom and mysticism coupled with chivalry.

Another prominent poet of Pashto language is Rahman Baba. This hermit poet was always engrossed in mystic ecstasy which provided themes to his poetry. To him love was the causa prima of the creation of the universe. Rahman Baba enjoys a high place of honour and reverence in the Pashtun society.

Khushal Khan Khattak and Rahman Baba are the epitomes of Pashto poetry and have influenced many a generation of poets.

The folklore is the unique treasure of Pashto literature. There are many types but 'Charbait' (four line verse), Tappa, Namkai, etc. are the famous ones. Folklores have served as the basis of the theme of several poets. Nooruddin and Mulla Maqsood represent this order of poets.

Pashto prose developed in the twentieth century. After the establishment of Pakistan and under the influence of modern education, men of letters with broader outlook and vision contributed their best to the development of Pashto dictionary, grammar, biography, story writing, drama and novel.

Pashto has three dialects, namely the north-eastern, the south-western and the central i.e. the dialects of Zai tribes. The pronunciation and accent alone differs in these dialects.

Sindhi

Sindhi is one of the oldest languages of Pakistan. Although the influence of Dravari (Dravidian), Sanskrit, Greek, Turkish, Persian and other old languages and cultures are prominent yet the Arabic and Persian influence is too deep and

dominating. After the coming of the English, many words of English language were included in Sindhi language. The literature and word-treasure of Sindhi language is very vast and due to its ancient cultural heritage, it is one of the richest and powerful languages of Pakistan.

Sindhi is spoken and understood in a vast area. Therefore, there are many dialects of Sindhi language. In the lower Sindh and Rajasthan regions, Lari, Kachhi, Vicholi; Kathiawari and Thari dialects are spoken. In Balochistan Jogali, Gandavi, Fikri, Lasi, Kechi, Lori and Chaini dialects are common. In rest of the areas Kohistani, Seraiki and Pakhto Vicholi dialects are spoken. Its standard dialect Sahiti, is predominant in literary, educational and journalistic writings. Before the advent of Islam, Sindhi was not so developed although it was customary to read and write in Sindhi language. After the coming of Muslims alongwith Arabic, Sindhi was also given due importance and of all the regional languages of the world, Sindhi was the first language in which the Holy Quran was translated. Between 1050–1350 much literary and religious work was done in Sindhi. This is considered as the first period of Sindhi literary history. The main themes were patriotism, determination, self-respect, spiritual beliefs etc. The main genres of literature of this period were stories, ginan, bait, sortha, gatha and dohray. Ginan was most prominent and individualistic form of poetry. The Ismaili preachers used to preach Islamic principles and faiths in ginan. These preachers had invented 40-lettered script which is called Memonki or Khojki. The mystics of different schools of thought also expressed their thoughts and feelings in Sindhi poetry during this period.

By eighteenth century, Shah Abdul Latif Bhitai and Sachal Sarmast had already enriched Sindhi literature with their beautiful poetry. This is called the golden period of Sindhi language. Shah Abdul Latif Bhitai (1689–1789) has sung about the life of common folk, poor and working classes and has stressed upon the human dignity. He used 'tamseeli' allegorical type in poetry. He used to present his poetry in his particular musical style. He borrowed the subject/theme, for his poetry from the folk tales of Sindh. Therefore, every corner of Sindh resounds with his poetry. His poetry has been compiled in one volume called "Shah jo Risalo".

Sachal Sarmast is yet another great poet of this period. He wrote poetry in Hindi, Sindhi, Urdu, Seraiki, Punjabi and Persian languages. He was a mystic and followed Wahdat-ul-Wujood Order. This was the hallmark of his poetry. He taught the lessons of Tauheed to the people. In all, the number of his verses is nine lacs.

Besides poetry many teachers, scholars, religious preachers and others with their collective efforts wrote in Sindhi prose and accumulated a vast number of books in prose as well. They based their writings on the pattern of Arabic script. The name of Makhdoom Muhammad Hashim (1690–1761) in this period was well-known. He was a great religious scholar. He wrote nearly 150 books in Persian and Sindhi. The subject of his writings was correct interpretation and elaboration of Islamic faith. Some of these books are still taught in religious schools here and at Jamiat-ul-Azhar of Egypt as textbooks.

Akhund Azizullah translated the Holy Quran in Sindhi prose. With the advent of the British in Sindh, Sindhi language made a tremendous progress and many literary books were written. Mirza Qaleech Beg (1855–1929) was the famous literary figure of this age. He wrote books on the subject of poetry and translated many books into Sindhi. He wrote books on geography, history, biography, lexicography, grammar, drama, novel and research. His books number more than 400.

The British period brought many changes in the political and social life of the Sub-continent and strengthened public consciousness. Sindhi journalism developed during this time.

Sindhi language and literature were also affected by the new trends and thought. After the establishment of Pakistan modern short story, drama and literary research got impetus and better works were produced in the field of knowledge and literature. The modern writers created harmony between the old tradition and new trends and all kinds of prose got a new life. Research and criticism also made progress.

Punjabi

Punjabi is the language of the province of the Punjab. This language has relationship with the ancient civilization of Harappa or Drawari. Due to the historical and geographical

changes, there are three dialects Majhi, Multani or Seraiki, Potohari, Chhachhi, Dhani and Shahpuri. Majhi dialect is considered to be the standard dialect which is spoken in Lahore and its surrounding areas.

The specimen of Punjabi literature and knowledge are found in the time of Mahmud Ghaznavi. The name of Hazrat Baba Fareed Ganj Shakar is prominent. The subject of his poetry is love, mysticism and patriotism. Generally, the mystic mysteries are the favourite theme of Punjabi poetry. Some famous poets are Shah Hussain (Madhu Lal Hussain), Sultan Bahu, Bulhe Shah and Khawaja Fareed. Besides mystic touch, the social and political events find mention in their poetry and the expression is mostly symbolic. This is the reason that their verses are very popular among the common people.

The art of story-telling occupies an important and individualistic status in Punjab, poetry. These poets versified the folk tales of Punjab. Among them Waris Shah's Hir Ranjha, Hashim Shah's Sussi Punhu, Fazal Shah's Sohni Menhwal and Hafiz Barkhurdar's Mirza Sahib are the most popular folk stories. These tales present not only super poetic touch but present the historical, social, religious and economic life of the Punjab.

Punjabi literature is powerful and complete with reference to its expression which finds no parallel in the literary history of the world. The literary kinds and genres are numerous which cover all aspects of human life. These possess the capacity to express even the smallest experiences and feelings of human life. Some of these are:

War, Dholey, Mahia, Dohey, Ghori, Sathnian, Tappay and Bolian.

Before the twentieth century very little prose was written in Punjabi and that too on religious subjects. Later on, novel, drama, memoirs, research and criticism were also written. Many writers have worked on different kinds of prose. Due to radio and television the modern drama-writing has also made progress.

Balochi

Balochis do not settle permanently at any one place. Their language is Balochi which is related to Aryan languages.

There are two dialects of Balochi, Sulaimani and Makrani. Although Balochi script was already in vogue but the ancient Balochi literature came to be written later. Generally, Balochi poetry is divided into three parts.

The important poetry in Balochi is 'Razmia' or of war. The main themes are courage, pomp and show, honour, bravery and tolerance. Second part is of love which portrays beauty, love and youth and the third portion is that of folk stories.

Mr. Leech, an English man introduced ancient poetry of Balochi language in 1840. In this regard the services of Messrs. Gornige, Temple and Bruce are also praiseworthy. They brought to time light many new aspects of Balochi poetry. In Balochi literature, the stories of Mir Chakar Khan, Hasan Zindoshilli, Hamal Rind, Waminhar, Pairang Giran Nazsha, Mureed Vihani are very popular. The Balochi poetry created/written during the British period has mysticism, ethics and hatred against the Britishers as its main themes. Mast Tawakuli is the prominent poet of this period.

After the creation of Pakistan, changing the letters of Urdu alphabet, a standard script was devised for Balochi language. In 1960 the first Balochi journal was brought out. With it began the Balochi journalism and literature with a new trend. The modern Balochi literature is rich in all the new forms of prose and poetry.

Kashmiri

According to one research Kashmiri language is connected with the languages of Indus Valley. There are many dialects of this language such as Salmanki, Hindki, Gandoro and Gami. Gandoro is regarded as the literary and standard dialect. Kashmiri literature is divided into five thematic groups:

1. **Geet Sangeet:** The expression of collective feelings finds place in these songs.
2. **Shati Ganth:** The transcendental subjects are dealt with in this kind of literature. Shati Ganth was the famous poet of this type. He was the best Kashmiri poet.
3. **Love Stories:** All the versified love stories form part of this type of literature. Haba Khattun was the famous poet of this age. Besides the Kashmiri stories many love

tales from Arabic and Persian have also been adopted in Kashmiri. Names of Irmini Mal and Mulla Faqeer are very famous.

4. **Spiritual Influences:** In this part, Kashmiri language and literature were greatly influenced by spiritualism. The guiding spirit behind this type was Mahmood Gami.
5. **Modern Literature:** New philosophical trends were introduced in this kind of literature in Kashmiri language which greatly affected Modern Kashmiri literature. Ghulam Ahmed Bajaur is an important literary figure of this group.

Besides the local creative literature, many books have been translated into Kashmiri language from other languages. Ghazal and Masnavi translations from Persian into Kashmiri language have boosted up the creative talents of Kashmiri poets who used these kinds of poetry for the expression of their feelings and emotions.

Brahvi

The language of ancient race Dravar of Indus Valley is Brahvi. The Brahvi tribes changed their places from one place to another in the olden days. This was the reason why they could not settle at one place permanently. The people of this tribe are spread throughout Sindh, Punjab and Balochistan. They are thickly populated in Saravan, Jhalavan, Kech and Makran areas. There are two distinct dialects of this language. The eastern dialect is very close to Sindhi language and the western dialect is under the strong influence of Balochi.

The existence of Brahvi language is traced to the ancient languages but before the eighteenth century A.D. there was no standard work available. After the beginning of standard literature, the name appears to be that of a scholar and poet Karimdad. His book, *Tuhf-tul-Ajaib* is recognized as a standard work. Brahvi folk literature is very rich. *Laila Mor* is the famous literary genre.

In the eighteenth century, Brahvi was adopted in education to oppose the British rulers. Help was sought from the Pashto script in this field. The Holy Quran was translated into Brahvi during this time and many religious books were also

yellow. After the establishment of the state in the peninsula and government had much work to do in the survey and development of the country and the

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(iii) Give short answers

- i. What is folk literature?
- ii. Define standard literature?
- iii. What was the name of the College which was established by Sir Syed Ahmed Khan?
- iv. Write the names of three classical poets of Urdu.
- v. Who is considered to be the first poet of Pashto language?
- vi. Which languages have considerable influence on Sindhi language?
- vii. Whose collection of verses is 'Bhali jo Risalo'?

- viii. Which language's script was made the base by Abul-Hasan to form a new script for Sindhi language?
- ix. Which ancient civilization is related to the Punjabi language?
- x. Describe the important dialects of Punjabi language.
- xi. Write the names of three classical poets of Punjabi language.
- xii. Which Punjabi poet's story of Hir Ranjha is famous?
- xiii. Which book of Hashim Shah is famous?
- xiv. To which group of languages belongs the Balochi language?
- xv. Describe the two main dialects of Balochi language.
- xvi. Describe the important dialects of Kashmiri language. Which dialect is considered to be the standard dialect?
- xvii. Which race of the Indus Valley used to speak the Brahvi language?
- xviii. Describe the two distinct dialects of Brahvi language.

Pakistan is a developing country. The standard of living of the people of Pakistan as compared to the developed countries is very low. The facilities for housing, education and health are inadequate. The literacy rate is very low. Low savings and low investments are the main hurdles in the way of progress. The population growth rate, in comparison to the available resources, is very high. Like many other Third World countries, Pakistan is one of the developing countries.

The natural and human resources of Pakistan are vast. There are numerous social, economic and international hurdles which hamper the efforts of exploring and exploiting these resources. For example, due to paltry income the capacity to save is negligible which renders the level of investment backwardly at a low level. With the help of adequate and effective economic planning, many financial obstacles could be removed. Taking advantage from the experiences of developed nations, Pakistan too is striving hard to get rid of the economic and financial stringencies through economic planning and development in science and technology. Human and material resources could be used in a better way through economic planning. Thus, targets fixed for economic and social welfare could be achieved.

The purpose of economic (development) planning is that the people of a country should be provided with ample opportunities to lead a happy, prosperous and contented life. It is possible, only when there is considerable growth in the national product and the national income is raised to such an extent that it overtakes the population growth rate. At present, the population of Pakistan grows at an annual rate of 2.6 percent which means that each year provision for food, clothes, education, health and other facilities, has to be made for three million more people. The purpose of all the development schemes in Pakistan is to increase the national income to such an extent that even if the present rate of population growth highest even then the total development action remains undisturbed. It should be remembered that if the population growth rate is

more than the rate of national income growth then the per capita income would fall considerably which will result in the slow pace of economic development. The economy of Pakistan can hardly afford to bear it. Therefore, all our efforts are directed towards achieving progress in science and technology for accelerating the pace of economic and financial development. The Eighth Development Plan (1993-2008) reflects these objectives.

Economy of a state is just like a living body. There are many aspects of it such as agriculture, industry, trade and commerce, sources of transportation and communications, constructions, electricity and gas, housing, sanitation, health etc. Economy works just like an integrated whole. Through development schemes different segments are directed towards progress at a particular rate and in a well-connected way, towards a determined destiny for ensuring growth in economy at a particular pace.

Different departments are given targets and for achieving those targets financial resources are provided under purposeful and regulated economic development projects.

Economic development is a long and arduous process. Therefore, experts opine that it cannot be restricted to two/three years. In an agricultural country, if there are favourable conditions for a particular crop then the produce increases and the national income goes up, it can be at best be termed as an occasional or temporary raise because in the coming years climatic conditions may prove unfavourable. Economic development shows results after a long period of increase in the national income. It is because of this, that the development plans are usually formulated for five years.

The period of all the economic plans in Pakistan is five years. It requires a long period of time to examine the economic development. Therefore, a long-period Plan is sometimes launched with this background in view which may be for 20 years. The Five Years Plans form part of this 20-year Plan.

The economic projects of developing countries are generally spread over a longer period of time and for their completion long duration is required. Therefore, there is need to devise a long duration Plan which includes the results of Five

Year Plans with comparative convenience and ease. If the targets set for a live year plan are not achieved due to unfavourable economic circumstances, these are put in long period projects so that the plans with favourable economic climate could prove helpful for their completion. In this way the required rate of development is possibly acquired. In short, the purpose of economic development planning is to increase for a longer period of time the national Income of any country for improving the per capita income, resultantly raising the standard of living of the people and there is visible sign of progress in all sectors of economic field of a country.

At the time of the establishment of Pakistan the economy of the country was in bad shape. The overall facilities and opportunities were very limited. The methods of agriculture were old. Use of machinery in agriculture was negligible. There were industries only in name. There was no organized fiscal system to pool the savings and invest in the productive ventures. The resources for communications, transportation and information were limited. Pakistan began its economic journey under such dismal circumstances.

In 1955 a beginning was made for the first time for full economic planning in Pakistan. The First Five Year Plan was prepared (1955-1960) which presented a complete and co-ordinate programme.

The basic objectives and targets of the Plan are detailed below:-

1. To increase the national income by 15%.
2. To increase per capita income by 7%. The expected annual growth in population was 1.4 percent.
3. To provide jobs to 2 million new employees.
4. To increase exports by 15%.
5. To save Rs: 200 million in the balance of payment, at the end of Plan period.
6. To increase agricultural produce of grain by 9%.
7. To increase the produce of cash crops i.e. sugarcane 33%, cotton 21%, jute 15%.

8. To expand the rural agro-technical development programmes to one-fourth of the rural population so that better methods could be employed in the agricultural and industrial sectors in the rural areas.
9. To increase industrial products to 60 percent with particular emphasis to hosiery, sugar, fertilizer, cement and natural gas.
10. To provide better irrigation facilities for holders of sixteen acres land.
11. To increase the generation of electricity three times more than its present output.
12. To increase enrolment of new students to 1 million in primary and 1.5 lacs in secondary schools and to improve educational facilities for them. Atleast the same number of new students should he motivated to acquire education.
13. To enhance the private savings by 5% to 7%.
14. To construct 2.5 million new houses.

To achieve the above objectives and targets a total expenditure of ten billion and 800 million rupees was estimated to be incurred. Out of this 7.5 billion were earmarked for public sector and 3 billion and thirty crores for private sector. This was a very good plan as far as the objectives spelt out therein were concerned but for the obvious reasons the targets were not fully achieved. The main reason was delay in its implementation. Instead of 1955, it started in 1957. One of the main reasons was that the government reduced the external value of Pakistani rupee with the result that all estimates shown in the Plan were rendered defective. Bad weather and the damage caused by water logging and salinity to the lands were the other reasons which made the Plan not very successful.

The following things emerge to surface when the Plan is analysed carefully:

1. Instead of 15% only 11% increase in the National Income could he achieved.
2. Per capita income increased by 3% in comparison to the set target of 7%. In this connection, it may be noted that the increase in the population was recorded at 1.6% per annum.

3. During the five years, employment was provided to less than 50% of the qualified jobless people.
4. The target fixed for foreign exchange earnings was also not accomplished because exports could not be increased. As against this, volume of imports increased. This was the reason that the balance of payment was disturbed to a greater extent. In the first four years a total loss of 240 million was sustained in the balance of payments.
5. The produce of grain could increase by four percent as against 9% target fixed by the Plan.
6. Due to bad weather and other reasons the targets set in respect of other crops were also not achieved.
7. The targets for savings within the country could not be achieved.
8. Many industries were however setup for paper, newsprint, distboard fertilizer, chemicals and other industries.

Viewing the above statistics, it would be proved that the First Five Year Plan failed in most of the areas. However, it gave impetus to renewed strength and thinking for future planning and development.

The Second Five Year Plan (1960 – 1965) was launched after the expiry of the first plan.

The following were its main targets:

1. 24% increase in the National Income.
2. 10% increase in the Tax income.
3. To provide employment to 2.5 million new jobless people.
4. To increase agricultural produce to 14%.
5. To increase 14% industrial output of big and middle size industries.
6. To increase domestic/home/cottage and small industries upto 25 percent.
7. To increase exports by three percent annually.

For achieving the objects and targets of the Second Five Year Plan, estimates for Rs: 23 billion were prepared. Out of this

amount, twelve billion and forty crores on public sector, three billion and eighty crores on semi-government sector and six million and eighty crores in private sector were estimated to be spent.

Despite the fact that in the Second Five Year Plan the heavy industry was not assigned its due place yet for this plan much dependence was made on the foreign aid. Under the plan the pace of economic development remained quite satisfactory. In some sectors the progress was achieved beyond the targeted figures. While analysing the Plan, the following points need specific mention:

1. The increase in the National Income exceeded the 30% level.
2. Exports increased by 7%.
3. In the industrial sector more than 40% development was recorded.
4. In the agricultural sector the development pace increased from 15%.
5. The opportunities for employment could not be raised to the expected level. The progress in this particular sector remained quite unsatisfactory.

From the above achievements, it could be said that the Second Five Year Plan remained successful to a greater degree. In some sectors the set targets were crossed. In the economic development of Pakistan, the Second Five Year Plan has special importance because while preparing it all the defects, shortcomings and drawbacks of the first Plan were removed and special care was taken in the analysis of the local resources. The success of the Second Five Year Plan proved very helpful and encouraging in the future planning of our economic policies.

After the success of the Second Five Year Plan, the third Five Year Plan was prepared. This was part of the Twenty Year perspective Plan which is known as the long Term Perspective Planning (1965–1985). The twenty year perspective plan was considered to be based on four live-year plans. This perspective plan had set important targets for increasing National Income four times high, providing employment to all manpower strength, ending dependence on foreign aid as also bridging the gap of per capita income among different regions of the country.

The main objectives and targets of the third Five Year Plan were as under:

- i. To accelerate the pace of development in the country and increase the national product by 37%.
- ii. To raise per capita income by 20%.
- iii. To provide jobs to 5.5 million of people.
- iv. To increase the pace of agricultural development by bringing about 5% annual increase.
- v. To raise the rate of industrial development by 13% annually.
- vi. To abolish the regional difference.
- vii. To give preference to the establishment of basic industries.
- viii. To increase the foreign exchange and maintain stable balance in payments.
- ix. To make efforts to increase the basic facilities.
- x. To provide social protection.

For the achievement of above objects 52 billion rupees were earmarked. From this amount Rs: 30 billion were allocated to the public sector whereas 22 billion for the private sector. The third Five Year Plan had many good points but after taking into account the progress report, the following picture emerged:

- i. The agriculture development remained less than was expected and only 4.5% of annual development could be achieved.
- ii. There was expectation of raising the exports to 9.5% but in comparison to that it remained at 7%.
- iii. In the industrial field only 9% progress could be achieved although the target set in the plan was 13%.
- iv. In the capital investment 4% less could be achieved than the fixed target.

In short, it may be said that the third Five Year Plan could not succeed as was expected and in most of the sectors the fixed targets could not be accomplished. In fact, the un-conducive circumstances adversely affected the Plan from the very beginning. The first two years witnessed worst type of

drought which damaged the crops badly. The 1965 war with India increased the defence budget with the result that resources for development had to be reduced. The in-flow of Foreign-aid also reduced by 27%. The agricultural progress was also affected. Within the country, roots and lawlessness badly affected the industrial output. Thus the third Five Year Plan could not produce the desired results due to the reason that the resources and favourable atmosphere was not available which is very necessary for the success of such projects.

The Fourth Development Plan (1970–1978) was the second link of the Twenty Year Perspective Plan (1965–1985). The following were the important aims, objects and targets of this Plan:

- i. To maintain the economic development which means to bring about 6.5 percent per annum rate of increase in the national product.
- ii. To create job opportunities for 7.5 million of people.
- iii. To lessen the difference of per capita income among different parts of the country.
- iv. To increase the production of food grain by 8.5 million tons.
- v. To establish social justice which means to create harmony between economic progress and social justice by implementing such practical policies.
- vi. To increase exports by 8.5% per annum.

Rs: 75 billion rupees were allocated for the achievement of the above objectives and targets. Out of this 49 billions were earmarked for public sector and 26 billions for the private sector. The Fourth Five Year Plan could not be implemented due to Pak-Bharat war and other unfavourable conditions in the country. The Plan had, therefore, to be shelved.

The economic and political conditions in the country were not good. Accordingly from 1971 to 1978, short-term i.e. one year Plans were prepared and implemented. In the opinion of experts due to instability the moderate planning becomes difficult. The short-term planning fails to accomplish the prospective progress as desired and set by the long-term planning. The desired results are seldom achieved through one

year Development plans. This is the reason that the pace of economic progress cannot be maintained through short-term planning. Therefore, the satisfactory results could not be achieved during the above period.

The Fifth Five Year Plan (1978–1983) was launched on first July 1978.

The following were the main objectives and targets of the Plan:

- i. To increase the National Product.
- ii. To give attention towards agricultural and industrial development.
- iii. To attain self-sufficiency in food grains.
- iv. To help improve the rural areas and provide all social services there including educational institutions, hospitals and provision of potable water.
- v. To increase the number of water supply schemes in urban areas; to construct more houses and to improve the modes of transportation and communication.
- vi. To devise a strategy for the progress and development of backward areas.
- vii. To invest in basic and engineering industries.
- viii. To provide solid base for long term economic development.

The following were the main targets of the Fifth Plan:

- i. To increase the National Product by 7.2 percent annually.
- ii. To show annual progress of 6 percent in the agriculture sector.
- iii. To make 10 percent annual progress in the industrial sector.
- iv. To increase savings to 12.5 percent in the country.
- v. To increase exports by 11 percent per annum.
- vi. To increase the Petroleum production to such a level that 33% of the domestic need be met from the local resources.

- vii. To increase per capita income by 9.2 percent per annum.
- viii. To increase the energy per head by 42 percent.
- ix. To stress the need to develop rural areas and increase facilities in every aspect of health sector; to establish new health units and hospitals; to add new departments for different diseases in the hospitals and to increase the number of doctors and nurses etc.
- x. To make investment in basic industries and engineering industries. An investment of Rs. 21 billion and 20 million was specified in the Fifth Five Year Development Plan. A sum of Rs. 14 billion and 820 million was allocated in the public sector and Rs. 6 billion and 200 million in the private sector.

The Fifth Five Year Plan ended in June 1983. During this period the international situation was grave and tense. The developing countries in particular, could not remain unaffected in these troubled times. Pakistan also could not save itself from the effects on its economy. In spite of these circumstances, the Plan achieved success in many ways and according to Government survey:

- (i) The Fifth Five Year Plan achieved 90 percent of the targeted schemes/objectives.
- (ii) The rate of 6 percent annual growth was maintained despite unfavourable circumstances.
- (iii) The development pace in the less developed areas improved.
- (iv) The development expenditure in the province of Balochistan increased five times.
- (v) During the Plan period, the developments of rural areas were given special attention.
- (vi) Under the system of Zakat atleast 20 percent needy and poor people were provided financial help. This was a big forward step toward social and economic justice.
- (vii) Self-sufficiency in food was achieved.
- (viii) The five year old rate of 16 percent inflation was reduced to 5%.

- (ix) The industrial production increased by 9% annually.
- (x) To boost local industries, exemptions, rebates and other concessions were offered to small industries.
- (xi) Under the Plan many villages were provided electricity. Their number was more than the total villages electrified during the last thirty years.

The Sixth Five Year Plan (1983-1988) was launched from July 1, 1983. The following were the basic objectives of the Plan:-

1. To increase the pace of economic development.
2. To revive social justice.
3. To give special importance to rural development.
4. To spread road network in villages and connect them with urban markets.
5. To provide electricity to more villages as far as is possible for bringing about a welcome revolution in the rural economy.
6. To give priority to Education and Health under the Plan.
7. For increasing the job opportunities and individual income in the country, a special action programme shall be implemented.
8. To help more than 1.5 million needy people under the system of Zakat and Ushr.

The basic objectives of the Seventh Five Year Plan (1988-1993) were:

- i. To provide employment so as the educated and qualified persons should not suffer the pangs of unemployments.
- ii. To provide the basic amenities of life such as food, houses, health, education etc. on priority basis.
- iii. To provide training to Human potential.
- iv. To strengthen the national economy on the principle of self-help.
- v. To provide due place to private sector in the economy for playing an active role.
- vi. To minimize dependence on foreign aid.

**Survey of the Five Year Development Plans
(in million rupees)**

| Departments | First Plan 1955-60 | Second Plan 1960-65 | Third Plan 1965-70 | Fourth Plan 1970-78 | Fifth Plan 1978-83 | Sixth Plan 1983-88 | Seventh Plan 1988-93 |
|-------------------------------|-----------------------|------------------------|-----------------------|------------------------|-----------------------|-----------------------|-------------------------|
| Agriculture | 461 | 902 | 1377 | 6492 | 16112 | 14250 | 15600 |
| Water Power | 969 | 4597 | 4513 | 12810 | 16451 | 32000 | 28400 |
| Industry | 607 | 1293 | 1760 | 13841 | 39395 | 100000 | 124300 |
| Mineral | 742 | 478 | 786 | 11294 | 25610 | 15000 | 9000 |
| Communication | 124 | 94 | 271 | 492 | 480 | 4950 | 7000 |
| Physical Planning and Housing | 1080 | 1595 | 2521 | 15653 | 37673 | 63620 | 61500 |
| Education & Man Power | 505 | 957 | 698 | 687 | 11900 | 22800 | 20000 |
| Health | 232 | 463 | 563 | 3442 | 5944 | 20500 | 25700 |
| Population welfare Programme | - | 9 | 145 | 820 | 660 | 1800 | 3500 |
| Miscellaneous | 67 | 44 | 289 | 2632 | 4410 | 5480 | 41600 |
| Total | 4863 | 10606 | 13204 | 75544 | 163619 | 295000 | 350000 |

After taking a general survey of the Development Plans, we shall now discuss the importance of a few sectors of the economy of Pakistan:

Agriculture:

This is the most important sector of the economy of Pakistan as it directly and indirectly provide source of livelihood for 65% of the people who live in villages. The agriculture sector produces food for entire populace. It also provides raw material for many industries in the country. In the Gross National Product, the share of agriculture is about 25%. Efforts have been made in all the national development plans to expand agriculture. In the First Five Year Plan (1955–60), great importance was assigned to the produce of grains for meeting the food requirements of the growing population. Extensive research was carried out on chemical fertilizer and pesticides. Under this programme it was expected to make 90% increases in the agricultural produce so as to reduce dependence on imports but these targets in agriculture were not achieved. Resultantly, there was increase in nation's dependence on foreign food grains. In the Second Five Year Plan (1960–50) also much stress was laid on the need of achieving self-sufficiency in food. The rate of agricultural development increased from 1.3% to 3.5% in the Second Five Year Plan. But the target set for self-sufficiency in Food could not be achieved and the country had to spend a large amount of foreign exchange on the purchase of food grains. The Third Five Year Plan like the previous one had envisaged achievement of self-sufficiency in food by the year 1969–70. The farmers were advanced loans-in-aid for the purchase of artificial fertilizer, better seed and agricultural implements. Different methods were employed for the plant protection. It was proposed to provide all possible help to the farmers 14 increasing the annual rate of agriculture output to 5%. These steps bore some positive results and by the close of the third live year plan the development of agriculture rose to 4.5%. The self-sufficiency in food was given due importance in the Fourth Five Year Plan (1970–1978). It was recommended in the Plan that the developed methods be used in the production of raw material for local use as well as for export purpose. It was also suggested that adequate steps be taken to increase the income of farmers for extending better living facilities to them.

The Fifth Five Year Plan (1978 – 1983) stressed the enlarged need of employing modern methods of cultivation for increasing the produce. Motivational arrangements were made for the better use of water and artificial fertilizer. According to this Plan, there will be 12% increase in the supply of water, 100% increase in the availability of artificial fertilizer and 118% increase in the distribution of seed. It was decided to acquaint the farmers and cultivators of backward areas with the modern methods of farming. In the objectives set for the Sixth Five Year Plan (1983 – 1988) due importance was given to the provision of artificial fertilizer, use of better seed and availability of agricultural loans. The significant feature of the Seventh Plan was that small land holders were encouraged to use modern methods and implements for cultivation. Small tractors and machines were provided to the farmers so that small and middle class tillers of the field could better their life.

To promote agriculture it was accorded the status of an export-oriented industry which proved a revolutionary step for the development of agriculture sector in particular and progress of the country in general.

Rural Development:

Seventy percent of the population of Pakistan lives in the villages. According to one survey the per capita income in villages is 34% less than that of urban area. As compared to rural areas the opportunities for employment are more in the cities. This is the main reason for the migration of people from villages to the cities and towns. Development Plans of the past, gave much importance to the development schemes in the urban areas only. There is the urgent need to remove the disbalance between the rural and urban areas as far as the economic opportunities are concerned. Rural development is of great importance for any developing economy. Due to rural development, the majority of the people living there would benefit from the economic development opportunities which in turn would increase the standard of their living. This will bring about a positive and pleasant change in the rural economy.

In 1953, a programme for the development of agriculture and industry was launched so that the resources and manpower of the rural areas could effectively and profitably be employed

for the economic development of the people. The objective of this programme was to motivate the rural population to work on the principle of self-help. Later, Rural Works Programme was introduced in its place. The aims and objects of this programme were virtually the same as were declared under the Rural, Agriculture and Industrial Programmes.

The procedure of the Rural Development Programme under the Seventh Five Year Plan was of great importance. Its objective was to provide artificial fertilizer, seed and plenty of water to rural areas. Attempts were made to create physical and social environments for the villages. Investment in the rural development was fixed at 33% which was 32% in the previous plans. Efforts were made to provide electricity to 20,000 villages which would bring a significant change in the life of rural population.

Great importance was given to the building of roads in rural areas in the Plan. According to one survey, only 16% of the villages are situated on the roads which are serviceable in every season and only 30% of the villages in all the seasons are connected with these roads. Rest of the villages remains cut off from other parts of the country during bad weather. Therefore, much stress is laid on the construction of roads from villages to the market. To accelerate the pace of construction work, machinery will be provided for the construction of Local Council roads. When the villages are connected with the towns and cities then the agricultural commodities will fetch more prices in the market. Roads will prove very helpful in the establishment of industries in the rural areas. In this way, people of the villages will get better opportunities for jobs. The purpose of the Plan was to increase the income of cultivators and farmers for leading a prosperous life.

Water and Electricity:

The following two are the main sources of getting water for irrigation:

1. Surface water which is available throughout the year from the river Indus and its tributaries.
2. Underground water which is obtained through tubewells, wells and karez. (Water tunnel under the ground).

The whole system of irrigation chiefly depends on the river Indus and its tributaries. Research has revealed that 40 % of the canal water is wasted at different places which cause shortage of water. We should find out the ways and means to save the water losses at all levels-government and private. Tubewells also help in the irrigation of field. This way, the availability of water is increased. One of the kinds is scarp tubewells. Through these tubewells, the lands damaged by water logging are made cultivable by reducing the sub-soil water level. The land which is free from the effects of water logging and salinity becomes fit again for cultivation.

Special attention was given to the improvement of water resources for irrigation in the Seventh Five Year Plan. Arrangements had been made to protect the fertile lands from the menace of water logging and salinity. The lands with underground water logging are given particular attention. Efforts have also been made to save the lands from the ravages of gradual floods by installing new tubewells in place of old ones. The need of making the water management programme effective has been greatly stressed for getting maximum benefit of the available water resources. Under the extension programme new irrigation schemes have been recommended. Where there is scarcity of water, new ponds have been constructed to be used as the water reservoirs for bringing more land cultivation. Tubewell have been installed in the backward areas for providing irrigation facilities. Under a comprehensive plan, electricity was provided to many villages, enabling them to take active role in the field of development and progress.

In short, a detailed programme has been chalked out in the Seventh Five Year Plan for getting maximum benefit from the water resources of the country.

Energy:

Gas, oil, coal and hydro-electricity have remained as the traditional sources of energy in Pakistan. About 65 percent of the energy needs are fulfilled through these resources. Wood and animal waste is used to meet the remaining 35 percent needs. It is a significant fact to note that oil and gas meet more than three fourth energy needs. Gas has taken the place of coal and is the main source of energy for domestic use. There are big coal

deposits in our country but this coal is not of good quality. There is shortage of oil production. Oil in large quantity is imported from other countries against payment of enormous foreign exchange. By the grace of God for the last few years the production of oil in the country has increased. Oil has been discovered from Adhi, Leghari and Khaskheli areas. It is expected that 10% oil needs shall be met from these places. For the last few years, the country heavily depended upon gas for its energy needs which considerably reduced the gas deposits. As a result the use of hydro-electricity has increased. There are good chances of finding out new gas deposits.

The Seventh Five Year Plan emphasises the need of developing the energy resources for overcoming the power crisis. It recommends the development of Gober gas, solar energy; air energy and small hydro-electric power houses. The development of atomic energy is very necessary for a developing country like Pakistan. The energy needs of the country can best be met through this source but the international opposition is a great hurdle. This pressure has to be faced for the sake of national interest. The Seventh Five Year Plan gives greater importance to the energy sector because until and unless electric energy is not produced in surplus quantity, real progress is hard to achieve.

Education:

In order to develop human resource and make profound progress in social and economic fields, it is imperative to invest considerable amounts in the education sector. There is a close relationship between education and socio-economic development. The experience of the developed countries shows that education increases the Gross National Income. The planners in the developing countries were not conscious of the importance of education for quite some time past. They, therefore, allocated fewer funds for education sector than were necessary. This trend has changed. Now, the developing countries are making conscious efforts to earmark large amounts of money for education sector as far as is possible out of the Gross National Income. Pakistan knows full well the importance of education. Therefore, the Seventh Five Year Plan envisages this sector its rightful place in the priorities.

For the education sector, 5.6 billion rupees were allocated in the Fifth Five Year Plan which figure rose to 19.9 billion in the Sixth Five Year Plan. However, the Seventh Five Year Plan provided 23.1 billion rupees.

The gross Development expenditure shows that the share of education has increased from 6% to 7%. It is a matter of considerable satisfaction that primary and secondary education has been given preference and importance over higher education in the Plan.

The following chart amply demonstrates this fact:

| Sector | Allocations of Sixth Plan (in Million Rupees) | Allocations of Seventh Plan (in Million Rupees) |
|--------------------------------|---|---|
| Primary Education Programme | 7000 | 10128 |
| Secondary Education Programme | 4125 | 6404 |
| Technical Education Programme | 1315 | 2000 |
| College Education Programme | 1300 | 615 |
| University Education Programme | 2100 | 1800 |

The Plan gives special importance to compulsory education. It was expected that all the boys and girls who have attained the school going age would be admitted in Class I. It is a commendable objective but it can be achieved only when the ratio of drop outs falls. Besides, it requires effective planning to decrease the number of those who abandon their schooling earlier.

At the primary stage this rate is 30 to 40 percent. By 'Drop outs' we mean that the boys and girls, leave their school before completing the final class education. For example 100 students get admission in Class I but 40 students leave the school before completing their studies. This fact indicates academic loss. The ratio of the deserters of schools should be minimized as far as possible through well-meaning planning. The rural girls find many obstacles in their way 14 acquiring education. These hurdles must be removed and a way be paved for them by applying undisturbed mind toward these problems. The Seventh

Five Year Plan provided tier a detailed programme for the progress of Primary Education. Rs. 10.12 billion have been allocated for the implementation of this programme. There is acute need of constructing buildings for the Primary Schools. A good number of schools function without proper buildings.

The literacy rate according to the 1981 census was 26.2 percent which increased to 36.8 in 1998.

According to the targets of the Seventh Five Year Plan the literacy rate was go up to 40 percent provided that financial and socio-economic hurdles were effectively controlled. It is an established fact that literacy betters the quality of life as also the ability of workers to acquire knowledge and training is enhanced.

The Seventh Five Year Plan stressed upon the need of making the secondary education effective and qualitative. The Plan expressed dissatisfaction at the prevalent standard of education and emphasised the need of making good the shortage of teachers. More attention was paid to the education of science, technology and practical work. The following are the important points:

- i. To better the laboratories, libraries and scientific equipment as also the related staff to these facilities.
- ii. Greater emphasis should be laid on the education of science and mathematics in the curriculum. To overcome the shortage of teachers, services of F.Sc. and B.Sc. students should be acquired in this way, according to one estimate 40% more students will get admission at the Secondary level.

Higher educations will be imparted at the level of Degree College and Universities. The Seventh Five Year Plan gave importance to the two lowing things:

- i. Instead of expanding educational institutions at this level, their standard and performance should be made better.
- ii. The subjects related to science and technology should be particularly encouraged. The standard of teachers, condition of laboratories, textbooks and curriculum should be improved so that Ph.D. Programmes could be carried out in a better way.

Efforts have been made to introduce a well-connected course in Islamic education in the general educational system under the Fifth Five Year Plan. In this regard significant success has been achieved. Now, Islamic education has been made a compulsory subject from Class I to Class XIV. In order to understand the Islamic teachings in a better way, Arabic has been made a compulsory subject from Class VI to VIII.

Under the Sixth Five Year Plan, efforts were made to maintain this work on an integrated basis. The entire curriculum of Islamic Education was re-cast according to the teachings of Quran and emphasis was laid on the training of teachers in Islamic Education. Under this plan Islamic Centres at Karachi, Lahore and Peshawar were to be opened. The main objective of this programme was to provide an opportunity to the Muslim Scholars to understand the Islamic teachings according to the modern sciences.

The Seventh Five Year Plan laid greater emphasis on making the above sectors effective and strong. More efforts were made for accelerating the pace for getting the results quicker.

Health:

The health and average age of a citizen of Pakistan as compared to the developed nations is very low. The basic reason is that we get incomplete and insufficient food. The medical facilities too are inadequate. The mortality rate is 11 for every 1000 persons. The death rate among the children is 80 for every 1000 and pregnancy death rate is 6.8 for every 1000. They had conditions of health are due to economic poverty, inadequate food, absence of sanitation and unequal distribution of medical facilities. After the establishment of Pakistan the number of hospitals and dispensaries has increased considerably but its utility is limited because most of the hospitals have been established in cities. There are dispensaries in the rural areas but without doctors, because most of the doctors are reluctant to work in village dispensaries and hospitals.

The Seventh Five Year Plan provided for bettering the existing facilities. It also gave special importance to the steps for controlling the diseases. The modern system of health was introduced in rural areas. A health unit was provided for a population of 5 thousand to 10 thousand. A qualified doctor was

appointed in each unit. An Aya was also appointed there. Special arrangements were made for the examination and treatment of school going children. Five and Six such units were placed under the control of Rural Health Centre. Fifteen beds were provided in the Health Centre along with a Laboratory. Arrangements for X-Ray and simple surgery were made there. The Health Centre was related to District Headquarters Hospital where all possible facilities were made available. The dispensaries were also equipped to treat patients. For the achievement of these objectives Rs.13.35 billion were allocated in the Seventh Five Year Plan as against Rs. 4.58 billion allocated in the Sixth Plan.

Industry:

Industries are very important for the progress of any developing countries. The industrial development paves the way for the progress of other sectors of economy. With the increase of the real income of the people, the demand for different industrial products also goes up. The unemployed or semi-unemployed manpower is absorbed in industries. Foreign exchange is also earned through industrial goods.

The economic planners in Pakistan are not oblivious of the importance of industries. It is for this reason that the share of Industries in the Gross National Product is 2.6 percent. The export of industrial goods forms 6.5 percent of the total export of Pakistan. In Pakistan, industrial development has made rapid progress after economic planning was initiated in 1955. There is still need to improve the quality of industrial goods. The government of Pakistan has tried to protect the cottage industries but no satisfactory results have been achieved because in many cases the consumers got sub-standard goods at higher prices.

From 1959 to 1960, the industrial sector remained in the hands of private sector. Many concessions were given to this sector for rapid industrial growth. But a vast difference in the income of various classes of people became evident as a result of encouragement to the private sector. In the public sector industries were setup at a very exorbitant cost and a very complex technical expertise was required to run these units satisfactorily. As a result, the public sector established industries

in backward areas the Pakistan Industrial Development Corporation and the ministries and wings with resources for which the private sector has the greatest. The resources established by the Pakistan Industrial Development Corporation were subsequently transferred to private sector. The public sector did not have much of its resources due to the lack of proper up-keep and maintenance.

The Seventh Five Year Plan envisages a total budget of the amalgamation of the public and private sectors. The private sector will play the role of a major role and will try to undertake such a pattern which will prove helpful for the private sector. The public sector will establish such industries which need huge investments and for which private sector is the best suited to spend. For the establishment of such industries, new technology is needed. Since the press of manufacturers will remain unsettled and uncertain, therefore the private sector is requested to set-up such industries. The present policy of the government is to give important role to private sector in the field of industry. There should not be the issue of nationalisation of the industries. This sector should be allowed to play its role in the industrial progress of the country. For the encouragement of private sector recommendations for the grant of generous concessions have been made in the Seventh Five Year Plan so as to enable it to complete effectively. Rs. 9 billion has been allocated for the industrial development. The private sector is more in view of ability and competition and in governmental protection. Industries based on steel for the manufacture of engineering goods have been given more importance. The establishment of a Steel Mill at Karachi has caused an acute need and realization of setting up factories of engineering goods.

Demand for such goods is made by railway, transport and communication departments. There is constant need of machinery and electric goods to be used in the industries of the country. The following industries have been established here-

Sugar Mills:

There are about 30 sugar mills in the country with an annual production capacity of four million tons. Government has allowed private sector to set up sugar mills. For the last many

years, the government has not imported sugar because self-sufficiency has been achieved in this sector.

Vegetable Oil:

At present there are about 160 ghee manufacturing units in the country. Their production capacity is sufficient to meet the local demand. Its performance is satisfactory as there are no complaints of shortage of banaspati ghee. Edible oil is used in the manufacture of ghee. There has been tremendous escalation in the oil prices in the international markets. The cultivation of sunflower has recently been introduced in Pakistan for getting the edible oil. Pakistan depends on foreign countries for the supply of edible oil.

Cement:

The production capacity of cement factories is about twenty million tons. The cement factories function under the supervision of State Cement Corporation of Pakistan.

Chemical Fertilizer:

The annual production capacity of Nitrogen fertilizer producing industries is nearly five million tons which is quite sufficient for the local needs. However, the production of factories which manufacture phosphate fertilizer is insufficient for our needs. Therefore, the government has allowed the private sector to set-up fertilizer factories for meeting the local requirements.

The Commercial/Business Sector:

Exports play an important role in the economy of Pakistan. This way, not only foreign exchange is earned but such things are also acquired which are helpful in boosting up the economy. There is increase in the demand of commodities which expands and activates the industrial sector. For the achievement of this purpose, the government is working on a policy which increases production and promotes exports. In this direction, the following objectives are set to be achieved:

- a) To increase production in the agricultural and industrial sectors so that surplus production could be exported.
- b) Industries producing exportable goods should be encouraged.

- c) Export of different commodities to different countries.

Government is taking various steps to earn more and more foreign exchange. Concessions have been offered on the export goods. Relaxation has been given in the excise duty and sales tax. Exports are exempted from duty so as balance could be maintained and old machinery could be replaced by new and modern machinery. Export financial scheme has been prepared. A liberal policy has been introduced in comparison to the imports. Export zones have been established at Lahore and Karachi. In January 1982 Pakistan delinked the Pakistan rupee with dollar. This was one of the steps for the achievement of this objective.

Import Policy:

Besides the promotion of export import policy is prepared looking to the changing international affairs and in accordance with the economic conditions of the country.

The following are the important features of 1989-90 import policy:-

- 1) The production capacity of industrial sector was increased; guarantees like the availability of raw material and industrial goods were offered for attracting new investment.
- 2) Manufacture of alternatives to imported goods and encouragement of exports.
- 3) To make private sector active in the national economy, incentives were offered.
- 4) Growth in industrial performance and building self-confidence in the Industrial sector for participating in the international competitions.
- 5) Supply of consumer's goods was increased for controlling price hike.
- 6) The adverse effects of imports on local industries were effectively checked.

Exports:

There are certain exportable commodities on which depend the imports of the country. These things include rice,

cotton thread, cotton cloth, leather and carpets. For the last few years there has been increase in the export of miscellaneous commodities. During the financial year 1989-90 the target set for exports was 5000.71.

In the opinion of Experts Trade Policy will help decrease the Trade Losses and expand commercial contacts.

The Seventh Five Year Plan ended on 30 June 1993. The overall performance of the Plan is detailed below:

- (i) The target set for the increase in Gross National Product was 6.5 percent; as against this it increased by 5 percent. Although the growth rate was less yet it can be described satisfactory looking to the internal and external constraints.
- (ii) In the agriculture sector, 3.8 percent growth was achieved as against the target of 4.2%.
- (iii) The target fixed for the industrial sector was 8.1% but 5.9% could be achieved.
- (iv) In the rest of the sectors the target was 6.7% but the 5.3 increase could be achieved.

Education:

During the period of Seventh Five Year Plan, the amount allocated for Education Sector was 23.11 billion, out of which only 19.0 billion could be utilized. That was 82% of the sanctioned amount. If there is some discrepancy between the originally designated targets and the expenditure then the targets fixed in the Education Sector are difficult to achieve. The performance of this sector has, therefore, been adversely affected. At the end of the Plan, the following appeared as a general performance of the Education Sector.

1. 21000 Primary Schools were opened as against the Plan target of 34613 Primary Schools.
2. 13000 Mosque Schools were established whereas the target was to open 20000 such schools.
3. The target to open 29 Poly Technical Institutes for the promotion of technical education was not achieved at the end of the Plan and only 4 Institutes could be established.

- Buildings for the already established 20075 schools were to be constructed but 16500 school building could be built.
- Nearly 3.1 million new students were admitted in the schools as against the targeted figure of 4.6 million.

Health:

- The plan target was to establish 1882 Basic Health Units but 1660 Health Units could be set up by the end of the Seventh Five Year Plan.
- Electricity was produced 44 percent more than the previous production. The target fixed was to provide electricity to 10336 villages as against which the electricity was provided to 18265 villages.

The Eighth Development Plan

The Eighth Development Plan has been prepared in the light of long perspective planning. The following objectives and targets have been fixed for the plan:-

- At the end of the plan 175% raise in the gross production has been envisaged. Since the total duration of the plan is 15 years hence 11.6% increase in the national income per year is expected. It may be remembered that accelerating the pace of economic progress national income could be increased which would enhance the per capita income.
- In order to reduce the present rate of population growth an annual target of 2.3% has been fixed so that per capita income may adequately be increased for raising the standard of living of the people considerably. The fast growing population rate gulps up the results of good economic progress of the developing countries. Therefore, the main objective of the Eighth Development Plan is to reduce the rate of population growth.
- In the Industrial sector, the Gross National Product which now stands at 18% shall be raised to 25%. Simultaneously, the present level of the Gross Product of investment of 19.7% shall be increased to reach the targeted level of 32.8%. In addition to this, the rate of national savings of 75% shall go up to 100%. To speed up the pace of economic development, it is imperative to raise the level of national savings because

investment depends upon the level of savings. Increase in both the fields is the important need of the hour. With the accelerated pace of economic development, the share of Industrial sector in the National Product as compared to Agriculture sector goes high. This process has begun on the basis of economic progress. Conceding to this fact, the Eighth Development Plan fixes greater share of National Product for Industrial Sector.

- 4) A target of creating new posts for providing employment to 20 lac people has been fixed in the Eighth Plan. It is a good objective to provide jobs to the unemployed people. Unemployment give birth too many vices in society. Particularly it is important to absorb the educated people in different sectors of economy.
- 5) According to the Causes report of 1998 the literacy rate in Pakistan is 45%, the literacy rate of male population is 55.6% and that of female, is 32.6. The Eighth is right plan has fixed the literacy rate at 87 percent. It is right step in the right direction. Without increasing the literacy rate, no satisfactory progress could be made in any sector of the national life.
- 6) The main objectives of the Eighth Plan are:
 - to provide basic facilities of life to all the people.
 - to provide pure drinking water to the entire population
 - to build/construct link roads which connect urban areas with the villages.
 - to provide electricity to entire rural area.

The Eighth Development Plan is a plan for providing the basic necessities of life to the people. Whereas it aims at satisfactorily increasing the National Product by improving the performance of Industrial sector, it also envisages providing increased social services by bringing about significant changes in the overall functioning and accomplishment of the social sector. Unfortunately the performance of the Eighth Development Plan has also been erratic from its very beginning.

Questions

(A) Give brief answers:

1. Write a note on the importance of economic planning in Pakistan.
2. Analyses critically the Fifth Five Year Plan.
3. Write the main objectives of the Sixth Five Year Plan.
4. Describe in detail the Seventh Five Year Plan.
5. Write a note on the objectives and preparation of the Eighth Five Year Plan.
6. Write a note on the importance of the following sectors in the economy of Pakistan.
(i) Agriculture (ii) Rural Development (iii) Education.

(B) Tick (✓) the correct answer:

- (i) Pakistan is a _____ country.
(Developing – Developed – under developed)
- (ii) The population growth in Pakistan in comparison to the resources is _____.
(Less – more – equal)
- (iii) The First Five Year Plan was launched in
(1947 – 1955 – 1957)
- (iv) The duration of the Twenty-Year Perspective Development Plan was _____. (1965 – 1985, 1950 – 1970, 1947 – 1967)
- (v) The Sixth Five Year Development began in _____.
(1983 – 1980 – 1977)
- (vi) About ____ % population of Pakistan lives in villages.
(63 – 70 – 80)
- (vii) The per capita income in the rural areas is _____ than the per capita income in the urban areas.
(Less – more – equal)

(viii) The rural agricultural and industrial development programme was launched in _____ (1977 – 1953 – 1947)

(ix) _____ billion rupees were allocated for education in the Seventh Five Year Plan. (19.9 – 11.4 – 23.1)

(x) According to the census of 1998, the literacy rate in Pakistan is ____ %. (36.8 – 26.2 – 21.7)

In the modern times no state can live in isolation and yet fulfill its needs and solve its problems on its own. It is due to mutual dependence that each country has to maintain relations with the other countries on a bilateral, regional and international basis.

Pakistan acknowledges the desirability of maintaining friendly relations with all the countries of the world. Keeping a distance from the super power rivalry, it has maintained diplomatic relations with most of the world. These relations are based on the following principles:

1. Protection of its independence and sovereignty.
2. Respect for the independence and sovereignty of other states.
3. Non-interference in the internal affairs of other states.
4. Strict adherence to the United Nations Charter.
5. Promotion of human rights, peace and harmony in the world.
6. Eliminating racial discrimination and supporting right to self-determination.

Pakistan has always stood for the rights of the Third World and has always endeavoured in this direction. It has always supported bringing about such far-reaching changes in the international economic order which guarantees justice in promoting economic and political rights of all nations. Pakistan has also been active in many international organizations like the United Nations (UN), Non-Aligned Movement (NAM), Organization of Islamic Conference (OIC), ECO i.e., the Economic Co-operation Organization (the erstwhile Regional Co-operation for Development, the RCD).

The maintenance of close relationship with the Islamic countries is cardinal to Pakistan's foreign policy. The

constitution of Pakistan enshrines the need of strengthening and consolidating its relationship with the Muslim world.

Pakistan considers the problems of the Muslim world as its own and has always strived for their just solution. It has brought to fore the right of self determination of the people of Palestine vis-a-vis Israel at all international levels. It has played its rightful role in the establishment of Islamic Conference, and has helped make it an effective forum.

The United Nations (UN)

In the backdrop of the horrors of the Second World War (1939-1945), the world leaders after thoughtful and reflective deliberations decided to establish the United Nations Organization on October 24, 1945 with the world objective of eliminating wars in future.

The aims and objects of the UN are described in its charter as under:

1. To Establish international peace and security.
2. To take such collective steps which minimize the chances of threatening the world peace; aggression to be checked and all international disputes be settled according to justice and international law.
3. To maintain friendly relations on equality basis by respecting the independence, sovereignty and autonomy of each other. To refrain from interfering in the internal matters of each other.
4. To promote international co-operation for solving the economic, social, cultural and other human problems and to respect human rights and basic freedoms without discrimination as to colour, language, faith or sex.
5. To play a main role in maintaining uniformity in all actions to achieve the above objectives.

United Nations is most important International organization. Its membership has grown to 193 nation-state. There are six Principal Organs of the UN, namely, General Assembly, Security Council, Economic and Social Council, Trusteeship Council, Secretariat and International Court of

Justice. In addition to these there are more than two dozen other specialized agencies commendably serve the mankind. The following are some important institutions:

- Food and Agriculture Organization (FAO)
- World Health Organization (WHO)
- United Nations International Children Emergency Fund (UNICEF)
- United Nations Educational, Scientific and Cultural Organization (UNESCO)
- United Nations High Commissioner for Refugees (UNHCR)
- International Labour Organization (ILO)
- World Bank (International Bank for Reconstruction and Development—IBRD)
- International Monetary Fund (IMF).

Pakistan became a member of the UN on September 30, 1947, just after a month and a 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 analysed on four counts.

Firstly, 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 a cut in expenditure on armaments, weapons of war and consequent enhanced investment in the projects of general welfare and prosperity.

Secondly, 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.

Thirdly, 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. Many Pakistani nationals man the UN Secretariat. A Foreign Minister of Pakistan remained the judge of the International Court of Justice for almost nine years.

Fourthly, Pakistani soldiers took part in the UN peace efforts in West Irian (East Timor) when Holland agreed to hand it over to Indonesia. This strengthened the UN efforts in the maintenance of the world peace.

Many UN agencies have provided financial and technical assistance to Pakistan for its various social welfare projects which include World Food Programme, High Commissioner for Refugees, UN Children Fund, World Health Organization and the United Nations Development Programme (UNDP). With their co-operation many projects have been completed and work is in progress on many others.

Pakistan has felt a bit disappointed with the role played by the UN in Kashmir. This problem is pending before the UN since 1948. The Security Council adopted resolutions for the solution of this problem by holding plebiscite in the state of Jammu and Kashmir to ascertain the wishes of the people for determining political future of the state. These resolutions have gone unattended to. The UN sent several Commissions to the Sub-continent but of no avail. The stumbling block was refusal by India to act according to the UN resolutions and allow the plebiscite in the valley. It is a matter of grave concern and regret that an international body of the level of UN should have failed to persuade India 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.

Non-Aligned Movement (NAM)

This is an important international body. Its foundations were laid in a conference in April 1955 in the Indonesian city of Bandung. Pakistan is an active member of the movement. The main purpose of this conference was to provide a platform to those countries which liked to keep equal distance from each superpower. The participating countries endorsed five principles called 'Panchshela' for mutual relationship. These principles are:

1. Respect for each other's sovereignty and integrity.
2. Refrainment from all forms of aggression.
3. Non-interference in the internal affairs of others.
4. Equality and mutual co-operation.
5. Peaceful co-existence.

The first Conference of twenty-five non-aligned countries was held in Belgrade, the Yugoslavian capital in 1961, where the establishment of the Non-Aligned Movement was formally announced on the principles of 'Panchshela' and resolutions of Bandung Conference. The Belgrade Conference supported the independence movements of oppressed nations, closing the foreign military bases and limiting the use of armaments. In addition to this, it also emphasised that the economic gap between the rich and poor nations of the Third World be reduced.

The first Summit of Non-Aligned Movement was held in Belgrade, the second at Cairo (Egypt) in 1964, the third at Lusaka (Zambia) in 1970, the fourth at Algiers (Algeria) in 1974, the fifth at Colombo (Sri Lanka) in 1976, the sixth at Havana (Cuba) in 1979, the Seventh at New Delhi (India) in 1983, the eighth at Harare (Zimbabwe) in 1986, the ninth again at Belgrade (Yugoslavia) in 1989. The NAM continues to meet every third year since then.

Although Pakistan played an important role in the establishment of Non-Aligned Movement yet it did not join the movement initially. The main reason was that it was facing hostilities from its two neighbours, the Afghanistan and India and to meet this challenge it had joined South East Asia Treaty Organization (SEATO) a defence treaty with the U.S. A. and Baghdad Pact, later to become Central Treaty Organization

(CENTO). It secured military assistance and co-operation from western countries.

In 1960, due to the changing pattern of international relations, the Government of Pakistan felt that dependence on western countries should be reduced as far as possible and the relations with others should be strengthened. The 1965 war between Pakistan and India gave a further vent to this feeling when U.S.A. and other treaty members refused to help Pakistan, but stopped the supply of armaments. Pakistan reviewed its foreign policy vis-a-vis the western countries and gradually adopted an independent foreign policy. This change in Pakistan's foreign policy received a further strength after of the 1971 war with India. During the 1971 war, the western countries refused, repeating the 1965 stance to help Pakistan. Consequently Pakistan first left SEATO and then the CENTO.

It has remained a cardinal principle of the foreign policy of Pakistan to keep itself away from the big Power rivalry and maintain friendly relations with all countries on mutual basis.

Even when Pakistan was not a member of the Non-Aligned Movement it had adhered to the ideals and principles which this movement stood for with a firm belief that the basic principles of NAM should be propagated and practiced.

In 1976 Pakistan attended the fifth NAM summit at Colombo as an observer. Three years later in 1979 on the occasion of the sixth meeting of the movement at Havana (Cuba) Pakistan acquired the full membership of NAM. Since then Pakistan has taken an active part in the activities of NAM and has strongly supported the member states in the solution of their political, economic and other problems.

At the ninth summit in 1989, Pakistan dwelt on the internal strife in Afghanistan and came out with its thorough solution. Most of the participants of the Summit endorsed the views and stand of Pakistan. The communiqué issued on the conclusion of the Conference stressed the need for the political solution of the Afghan problem coupled with the withdrawal of Russian forces followed by the return of the Afghan refugees to their homes.

Organization of Islamic Conference (OIC)

It was the keen desire of the Muslim world to establish a common platform for the resolution of its political and economic problems. The Muslim world felt that the spirit of brotherhood could be further strengthened to face external dangers. A single line of action could be charted and acted upon in respect of accomplishment of this objective. The first positive step was taken by all Muslim countries when in August 1969 a deliberate fire destroyed some relics of the Grand Mosque of Jerusalem (Masjid Al-Aqsa) and with one voice came the strong resentment and condemnation on this sacrilegious and dastardly action. The Arab Foreign Ministers Conference deliberated upon the consequences of this tragedy and proposed that an Islamic Conference of all the heads of states and governments should be convened to develop a strategy to face the situation created by this abhorring event. The responsibility to take initial steps in this direction was entrusted to the Foreign Ministers of Saudi Arabia and Morocco. With mutual consultation, they formed a seven-member Committee to hold an Islamic Summit. Pakistan was member of this Committee. After consultation with the governments of Islamic states, this committee decided to hold the Islamic Summit in September 1969. Thus, foundation was laid for the emergence of the Organization of Islamic Conference.

The highest body of the Islamic Conference is the Summit Conference. The 1981 Conference decided that the Summit Conference shall be held regularly after every three years. Another body of the Islamic Conference is the Foreign Minister's Conference. This conference meets at least once in a year. By mid-1989 seventeen formal sessions of the Foreign Ministers had been held. In addition to this, special and extra ordinary sessions of Foreign Ministers meetings had also been held regularly since then Pakistan has served as a venue for three meetings of the Foreign Ministers of OIC.

The headquarters of the Islamic Conference have been established at Jeddah (Saudi Arabia). The Secretary-General is the principal officer of the Conference. The Islamic Conference has some specialized agencies and institutions such as:

1. Islamic Development Bank.

2. International News Agency.
3. The Organization of Broadcasting of the Islamic States.
4. The Organization of the Seats (Capitals) of Islamic countries.
5. Islamic Unity Fund.
6. Al-Quds Fund.

A plan to establish the Islamic Court of Justice is on the agenda of the Conference.

Some details of Islamic Conferences

The first Summit of the Islamic Conference was held in September 1969 at Rabat in Morocco and twenty-four countries participated in it. The event of fire in Aqsa Mosque and Arab-Israel conflict served as its prime mover.

The second Islamic Summit was held in February 1974 at Lahore. It was organized by the then Prime Minister of Pakistan (the late) Zulfikar Ali Bhutto and was attended by forty delegates. The prominent among them were Colonel Muammar Gaddafi of Libya and the then ruler of Saudi Arabia (the late) Shah Faisal. It was a great honour for Pakistan to host this Conference. It was a signal event for Pakistan. This Conference deliberated upon the problems which confronted the Muslim World. Some of the problems highlighted were:

- i. The problem of the Middle East, with particular reference to Palestine.
- ii. Liberation of East Jerusalem and all other occupied Arab territories from the clutches of Israel.
- iii. Eradication of illiteracy and poverty from the Muslim World.
- iv. The Issue of exploitation of the under-developing countries.
- v. Friendship and co-operation among the Muslim States.

The third Islamic Summit was held at Taif (Saudi Arabia) in January 1981. Thirty-eight members and several observers participated in the Conference. At the end of the Conference a declaration was issued which is known as "Mecca Declaration". In this declaration all the problems faced by the Muslims were identified and analysed. It was recommended that

all problems be settled judiciously and officially in the Islamic spirit of brotherhood. A firm assurance was given in respect of non-interference in the internal affairs of member countries.

It stressed the need for ending the Iran-Iraq war. The political settlement of Afghan issue, the resolution of Palestine problem and the vacating of all occupied Arab territories by Israel were also emphasised. It was also decided to add a new section in the secretariat to examine the defence needs of the member states.

The fourth Islamic Summit was held at Casablanca in Morocco, in January 1984 in which forty-two members and some observers participated. A detailed discussion followed on all the events and happenings which took place between the periods from the third Conference in 1981 to the holding of fourth Conference in 1984 in the Muslim world.

The conference ended with the issuance of a declaration which is known as 'the Casablanca Declaration'. Several resolutions were adopted, covering the political, economic and defence problems confronting the member states with emphasis on their solution.

On the issue of the Middle East, the Fourth Summit was emphatic in declaring that no solution of this problem could be acceptable unless the Palestine Liberation Organization was recognized, followed by the establishment of a separate Palestinian state. It was demanded that Soviet forces should be withdrawn from Afghanistan forthwith. Iran and Iraq were requested to end their hostilities and settle their dispute peaceably.

On the Cyprus issue, it was emphasised that the rights of Cypriot Turks be effectively guaranteed and the problem be resolved through a dialogue. The Summit of Islamic Conference demanded that the UN should impose full sanctions on South Africa on the issue of Namibia.

Egypt was allowed to rejoin the Conference. It may not be out of place to mention that Egypt was expelled from the Islamic Conference in May 1979 when it signed peace agreement with Israel without consulting other Arab countries.

The fifth Islamic Summit was held in January 1990 in Kuwait. In this Conference all the problems which confronted the Muslim world were discussed thoroughly. The communiqué issued at the end of Conference was called Kuwait Declaration. This Declaration urged the member states to prevent civil and solve their internal crises in accordance with the principles of Islamic brotherhood. It was also emphasized upon economic co-operation among the member states as also at the international level.

The sixth Islamic Summit was held in December 1991 in Dakar, the capital of Senegal which was attended by forty-five Muslim states. The Conference decided to further strengthen the economic co-operation. It adopted several resolutions stressing upon the need for solution of the problems of Palestine, Afghanistan and Kashmir. The Conference expressed its serious concern upon the American military threat to Libya.

The seventh Islamic Summit was held in December 1994 at Casablanca in Morocco. The Conference adopted many resolutions with special emphasis on Kashmir problem and the issue of Bosnia-Herzegovina.

To mark the occasion of the golden jubilee of Pakistan an informal session of the Islamic Summit was held at Islamabad on March 25, 1997. Many heads of Islamic states and delegates attended the meeting. The issues which specifically came under discussion were those of Kashmir and Palestine. The other problems which the Muslim countries were faced with were also discussed. The challenges of twenty-first century faced by the Muslim world with particular stress on science and technology came on the fore.

The eighth Islamic Summit took place in the capital of Iran (Tehran) from 9th to 11th December 1997. In this three-day Summit the problems facing the Muslim community at large came up again, in particular the problems of Kashmir and Palestine were given due consideration. The inter-state trade between the Muslim countries and the matter of establishing "Islamic Common Market" were also given due thought.

The ninth Summit of the Organization of Islamic Conference (O.I.C.) was held in Doha (Qatar) in November 2000. They called on Afghanistan's warring factions to co-operate with

international efforts to set up a broad based government in Kabul. The O.I.C., condemned flaunt violations of human rights of Kashmiris and called on member states to take all necessary measures to persuade India to put an immediate end to these violations. The summit expressed its total confidence in the leadership of the Palestinians under the PLO (Palestine Liberation Organization) leadership.

The ninth Summit conference in Doha (Qatar) support Pakistan's candidature for the United Nations Security Council for 2003-2004 It called for the settlement of the Kashmir dispute according to the United Nations resolution.

The tenth Summit Conference was held at Putrajaya in Malaysia. In this conference the problems of the Muslim world were reviewed in detail and the threat of International Terrorism was also discussed. A committee was constituted to go into the depth of the problem and suggest suitable remedial measures.

The Eleventh Summit Conference was held in March 2008 at Dakar at Senegal.

The Twelve Summit Conference was held in February 2013 at Cairo in Egypt. In this conference the problems of Muslim countries were reviewed in detail and important resolution were passed in this regard.

It is hoped that through the proper use of the forum of Islamic Summit, the Muslim world will able to solve the problems being confronted by it. The problems of the Muslim world are not only old but also complex. Their solution lies in the collective wisdom of the Muslim governments.

The Islamic Summit and the Conferences of Foreign Ministers have exercised a very positive and fruitful effect on the Muslim world. A forum has been afforded to the Islamic countries to think about their problems and to seek a way out, besides promoting unity of the member states. Through resolutions, the Conference has emphasised the need for halting the aggressive designs of Israel by getting vacated all the Arab territories occupied by it and a full recognition of the Palestinian identity and statehood.

The Muslim voice has become emphatic and effective due to OIC. In the arena of economics, the oil rich Muslim states

are helping the poor countries to overcome their problems and to accelerate the pace of their economic emancipation.

Pakistan has always championed the cause of the Ummah (the World Muslim Community). Immediately after its establishment, Pakistan developed a closer relationship with Muslim world. It has always tried to forge an effective unity among the Muslim countries to become a force to be reckoned with.

The Islamic Conference fully shared the Pakistani sentiments on the twin issues of Soviet military intervention into and the eruption of civil war and the Soviet vacation of Afghanistan. The member countries of the Islamic Conference contributed generously to afford food and medical assistance to millions of Afghan refugees.

Economic Co-operation Organization (ECO)

In early July 1964, the foundation of Regional Co-operation for Development was laid by of Pakistan, Iran and Turkey. It has now been re-named as Economic Co-operation Organization (ECO). There are an age old historical, cultural and religious ties among these countries. The main objective of the organization is to enlarge the scope of co-operation in economic, industrial, commercial and educational fields.

The following steps have been taken in this respect:-

1. To develop trade with an unhampered movement of goods and services between Pakistan, Iran and Turkey.
2. To prepare and implement plans for achieving the common objectives.
3. To introduce identical postal and telegraphic tariff in these countries.
4. To establish closer liaison between chambers of commerce and industry of these three countries leading to the emergence of a regional chamber of commerce and industry.
5. To improve the existing facilities of communications and transportation between the three nations through better roads increased postal and telegraphic communication along

with improved railway system and the air traffic. It is also programmed to have an efficient and strong regional airline.

6. To enhance co-operation in shipping leading to the establishment of a joint regional shipping unit.
7. To promote regional tourism in the three countries and abolish visa system.
8. To co-operate in science and technology.
9. To promote cultural relationship and to introduce scholarships for higher education.
10. To promote friendly feelings and co-operation at the level of people through regional cultural centres.

The most important administrative body of the organization is its Ministerial Council which had foreign ministers and some other ministers as its members. This council takes all major decisions. A regional planning council was also set up for a harmonious economic development.

After this pact, relations between the three countries have become very strong and the scope of co-operation is expanding gradually. In 1985, on the request of the Iranian Government, this pact was re-named as Economic Co-operation Organization (ECO).

The first meeting of heads of states of three member ECO countries was held in February 1992 at Tehran capital of Iran, where important decisions on economic co-operation among member countries were taken and membership to four newly independent Central Asian States Azerbaijan, Uzbekistan, Turkmenistan and Tajikistan was also allowed.

The next meeting of ECO countries was held on 28th November, 1992 at Islamabad, the capital of Pakistan. In this meeting Afghanistan and remaining two Central Asian States Kazakhstan and Kirghizstan were also made members of this Organization, raising the membership count to ten.

A 2-day ECO Summit was held on 14th - 15th March 1995 at Islamabad, the capital city of Pakistan. In this Summit some important decisions were taken among the member countries of ECO. The main decisions were as under:-

- (i) The established of ECO Bank
- (ii) Air and Sea agreement, and
- (iii) Re-Insurance agreement.

The sixth summit of the Economic Co-operation Organization (ECO) was held at Tehran in June 2000. The ECO had made many achievements so its credit since its expansion in 1992. It called for further expansion and intensification of regional co-operation. It stressed the need of ECO against new national and international challenges. The ECO groups Pakistan, Iran, Turkey, Afghanistan and the six former Soviet Central Asian Muslim republics. Many of these states are very rich in oil and gas. Pakistan approved a major gasoline connecting Iran and India that would cross Pakistan.

Questions

(A) Answer the following questions briefly:

1. What are the fundamental principles of the foreign policy of Pakistan?
2. Why the need was felt for the establishment of the UN? What are its basic objectives? Name any five principal organs of the UN.
3. Write a note on the Non-Aligned Movement.
4. One of the objectives of the Organization of Islamic Conference was to unite the Muslim countries to help solve their collective problem, promote mutual brotherhood and devise a joint strategy to combat the external threats faced by them.

Give your opinion on how far this organization has been successful in fulfilling this objective.

5. How far the co-operation among the members of the Organization for Economic Co-operation has been given effect to?

(B) Tick (✓) the correct statement:

- (i) The distinctive characteristic of the foreign policy of Pakistan is to maintain a closer co-operation with the Islamic countries.
- (ii) UNESCO is the acronym for the International Children Fund.
- (iii) ILO is the abbreviation of International Labour Organization.
- (iv) The principles of Panchshela were associated with the establishment of Islamic Conference.

(v) The aim of the Islamic Conference was to maintain a balance among the big powers.

(C) Fill in the blanks:

(i) The foundation of the UN was laid in _____.

(1945 – 1939 – 1919)

(ii) At present the membership of the UN is _____.

(185 – 187 – 193)

(iii) Pakistan became member of the UN in the year _____.

(1949 – 1948 – 1947)

(iv) The Movement of Non-Aligned countries was established in _____. (1964 – 1961 – 1955)

(v) The first Summit of the Organization of Islamic Conference was held in _____. (1974 – 1969 – 1947)

(vi) The Islamic Revolution occurred in Iran in _____.

(1981 – 1979 – 1964)

(D) Write:-

- i. The names of International organs which Pakistan is an active member of.
- ii. The names of some important institutions of the UN.
- iii. The name of three subsidiary bodies of the organization of the Islamic Conference.
- iv. The full name of NAM.
- v. The present name of the Regional Co-operation for Development?
- vi. The steps, Economic Co-operation Organization have taken in the realm of industrial development.

By the end of this chapter, students will be able to:

- Define the concept of state and its responsibilities regarding protection of citizens' Rights.
- Analyze the role of state in the protection of Fundamental Rights.
- Explain the Fundamental Rights of all the citizens.
- Examine the importance of Fundamental Rights.
- Describe the Right to Safeguards as to arrest and detention.
- Describe the Fundamental Right (Security of person).
- Describe the prohibition of slavery and forced labor under the constitution of Pakistan.
- Distinguish between the right of protection against retrospective punishment and in the right of protection against the double punishment and the right of protection against self-incrimination.
- Explain the inviolability of dignity of men.
- Discuss the freedom of movement, assembly, association, business, trade, profession and speech.
- Understand the nature of Fundamental right to information.
- Discuss and debate about the freedom to profess religion and to manage religious institution.
- Examine the importance of Fundamental Right of protection against any discrimination on the basis of religion.
- Investigate the impact of protection of property rights on the growth and development of trade and business.
- Analyze the importance of fundamental Rights provided in 1973 constitution.
- Discuss the right of preservation of language script and culture.

Introduction

In this chapter, we will learn about the state, its functions and its responsibilities for the protection of fundamental rights of the citizens of Pakistan.

Do You Know?

According to 1973 constitution of Islamic Republic of Pakistan, "the State of Pakistan" means the Federal Government, [Majlis-e-Shoora (Parliament)], a Provincial Government, a Provincial Assembly, and such local or other authorities in Pakistan as are by law empowered to impose any tax or cess.

What is a state?

According to Dr. Garner, the term State is defined as "a community of persons, more or less numerous, permanently occupying a definite portion of territory, independent of external control and possessing an organized government to which greater body of inhabitants render habitual obedience".

Elements of State

The state is comprised of following elements:

Population:

A considerable number of people residing in a common place are called population. The existence of a permanent population is considered for the formation of a state.

Territory:

Territory is a certain portion of land inhabited by a community.

Government:

In order to exercise the authority of state, formation of government is required for controlling the population and protection of territory.

Sovereignty:

Sovereignty of state means authority of state which cannot be challenged or shared. Sovereign authority is binding.

Duties/ Responsibilities of State

State has a number of responsibilities to fulfill. Some of the important responsibilities of state are given below:

- It is the primary responsibility of the State to protect and preserve sovereignty, territorial integrity and national unity of the country. Also, it is one of its responsibilities to enforce the constitution as a supreme document of the country.
- Moreover, it is the duty of the State to promote national integrity and patriotism among the people, build ethnic and religious harmony and maintain peace and stability in the country. It is the duty of the State to recognize the diversity of cultures, customs and practices and protect them. It is the primary duty of the State to protect life and property of citizens by maintaining law and order and ensuring social and personal security of citizens.
- Furthermore, it is the duty of the State to ensure and promote social justice in all spheres of life. Likewise, the State has special obligations to alleviate poverty and look after the poor and the marginalized section of society. It is the duty of the State to promote policies and programs to bridge the gaps between the rich and the poor and promote equitable income distribution throughout the society and the country as much as possible.
- In the same manner, the State has special obligations to look after the rights and welfare of the children, women, elders and people with disability. Similarly,

it is the duty of the State to provide free and compulsory education throughout the country as per constitutional obligations. In addition, it is also the duty of the State to provide free healthcare to the people.

Concept of Fundamental Rights

Fundamental rights are derived from natural law or fundamental law. These rights are guaranteed by the constitution of Pakistan. Violation of the rights can be challenged in the Courts of law.

Fundamental Rights fulfill some basic and essential conditions of good life for human progress. These are fundamental in the sense that in the absence of these rights, citizens cannot enjoy social status in the society.

Fundamental Rights of Citizens under 1973 Constitution

The fundamental rights of individuals are guaranteed by state. It is individual's responsibility to refrain from violating the rights of other individuals. The Fundamental Rights are enshrined in Part (II) Chapter (1) of the Constitution 1973, which are given as under:

Article 9: "Security of Person"

This right is the most important fundamental right provided by the 1973 Constitution of Pakistan. It declares that a person cannot be deprived of his life.

Article 10: Safeguards as to arrest and detention and Security of person

According to this article, every person who is arrested and detained in illegal custody shall be produced before a Magistrate within a period of twenty four hours of his arrest. He has the right to consult or be defended by a lawyer of his choice.

Article 11: Slavery, forced labour, etc prohibited

Slavery is forbidden and all forms of forced labour are prohibited under constitution of 1973.

Article 12: Protection against Retrospective Punishment

The constitution of Pakistan protects the right of an individual against retrospective punishment.

Article 13: Protection against Double Punishment and Self-Incrimination

No person shall be prosecuted or punished for the same offence more than once.

Article 14: Inviolability of Dignity of Man etc.

The dignity of man and, subject to law, the privacy of home shall be inviolable.

Article 15: Freedom of Movement etc.

All the citizens of Pakistan are free to move, settle and reside in any part of Pakistan.

Article 16: Freedom of Assembly

Every citizen has right to assembly peacefully without arms. Freedom of assembly is subject to any reasonable restrictions, which are imposed by the law in the interest of public order.

Article 17: Freedom of Association

Every citizen of Pakistan shall have right to form associations, unions, subject to any reasonable restrictions imposed by the law in the interest of sovereignty or integrity of Pakistan, public order or morality.

Article 18: Freedom of trade; business or profession

Every citizen has the right to enter upon any lawful profession or occupation and to conduct any lawful trade or business.

Article 19: Freedom of Speech and Expression

Every citizen of Pakistan shall have right to freedom of speech and expression.

Article 19-A: Right to Information

Every citizen of Pakistan shall have right to have access to information in all matters of Public importance, subject to regulations and reasonable restrictions imposed by law.

Article 20: Freedom to profess and to manage religious institutions-subject to law, public order and morality

The constitution of Pakistan also allows every citizen to profess, practice and propagate his religion.

Article 21: Safeguard against Taxation for purpose of any particular religion

No citizen shall be compelled to pay any special tax, the proceeds of which are to be spent on the propagation or maintenance of any religion other than his own.

Article 22: Safeguards as to educational institutions in respect of religion etc

No citizen of Pakistan attending educational institution shall be required to receive religious instructions or take part in any religious ceremony or attend religious worships, if such institution, ceremony or worship relates to religion other than his own.

Article 23: Provision as to Property

Every citizen shall have the right to acquire, hold and dispose of property in any part of Pakistan, subject to the Constitution and any reasonable restrictions imposed by law in the public interest.

Article 24: Protection of Property Rights

No citizen of Pakistan shall be deprived of his property save in accordance with law.

Article 25: Equality of Citizens

All citizens of Pakistan are equal before law and are entitled to equal protection of law.

Article 25-A: Right to Education

The State shall provide free and compulsory education to all children of the age of five to sixteen years in such manner as may be determined by law.

Article 26: Non Discrimination in Respect of Access to Public Places

Every citizen of Pakistan irrespective of race, religion, caste and creed, gender, residence or place of birth shall not be discriminated in respect of access to public places.

Article 27: Safeguard against Non-Discrimination in Service

No citizen of Pakistan is otherwise qualified for appointment in the service of Pakistan, shall be discriminated against in respect of any of such appointment on the ground of race, religion, caste and creed, gender, residence or birth place.

Article 28: Preservation of Language, Script and Culture

Subject to article 251, any section of citizens having a distinct language, script or culture shall have right to preserve and promote the same and subject to law, establish institutions for that purpose.

Role of Judiciary in Protection of Fundamental Rights

Judiciary in every country has an obligation and a Constitutional role to protect Human Rights of citizens. Constitution mandates the judiciary to safeguard protect and enforce the fundamental and other basic rights of citizens. The judiciary is an institution of highest value in every society. Dispensation of justice is a function exclusively assigned to the judicial organ of the State.

The Constitutional remedy has been provided for the enforcement of fundamental rights. These rights are enforceable by the High Court under article 199 of the constitution, and Supreme Court of Pakistan under article 184(3) of the constitution.

Importance of Fundamental Rights

Fundamental rights are those rights which are considered of great importance. These are the rights without which the essence of true human development and survival cannot be guaranteed. These rights are believed so 'fundamental' in their nature, because if they are violated (either by any other private citizen or even the government), the affected person can request the Apex Courts of the land to intervene and protect him from discrimination.

Fundamental rights thereby ensure a just, equitable, compassionate and orderly society where the growth of the individual is not inhibited by lack of opportunities, oppression or lack of resources. It ensures basic dignity and provides a sense of confidence and brotherhood in the society.

These rights ensure the fullest physical, mental and moral development of every citizen. They include those basic freedoms and conditions which alone can make life worth living. Fundamental Rights generate a feeling of security amongst the minorities in the country. They establish the framework of 'democratic legitimacy' for the rule of the majority. No democracy can function in the absence of basic rights such as freedom of speech and expression. Fundamental Rights provide standards of conduct, citizenship, justice and fair play.

Pakistan is signatory of Charter of Universal Declaration of Human Rights. On 10th December 1948, the Universal Declaration for Human Rights (UDHR) was adopted as the "common standard of achievement for all peoples and nations".

In 1973 constitution of Pakistan, the fundamental human rights of all the citizens of Pakistan are safeguarded and guaranteed from Article 9 to Article 28. These articles protect all citizens from discrimination and unlawful affairs. These articles also enable a person's freedom to make every citizen free to choose and disconnect in any connections.

Summary

In this chapter, we studied in detail about the state, its functions and its responsibilities for the protection of fundamental rights of the citizens of Pakistan. We also studied about the various fundamental rights guaranteed under the 1973 constitution of Pakistan.

End of Chapter Exercise

Check your knowledge and understanding

(A) Answer the following questions:

1. Define the concept of state and explain its elements.
2. List the major Fundamental Rights of all the citizens provided in the 1973 constitution.
3. Elucidate the role of state in the protection of Fundamental Rights.
4. Why fundamental rights are necessary to live in Pakistan. Discuss.
5. Enlist the powers and functions of state.

(B) Fill in the Blanks.

- (i) The article _____ of 1973 constitution guarantees freedom of speech to the citizens of Pakistan.
- (ii) The UDHR was adopted as the "common standard of achievement for all peoples and nations" on _____.
- (iii) The article 25, 26 and 27 of the constitution assures the _____ of all the citizens of Pakistan before law.
- (iv) The article _____ gives every citizen right to access the information of public importance.

Conduct an Inquiry

- Make a group assignment about powers and functions of Sindh High Court and Supreme Court.
- Analyze the role of judiciary in protection of fundamental rights of citizens.

Cooperate with others

In groups, prepare a presentation about the fundamental right of your choice guaranteed under 1973 constitution and share with your class-fellows.

Teacher's Note

Teachers are advised to refer the 1973 constitution of Pakistan and Black's Law Dictionary to further understanding of human rights. Please read Supreme Court Monthly Review (SCMR) Journal for your better understanding regarding law and precedents.

By the end of this chapter, students will be able to:

- Explore the role of Judiciary (Supreme Court, High courts, Subordinate Courts etc) in safeguarding Fundamental Rights of Citizens of Pakistan.
- Identify the major role of Human Rights Cell regarding protection of rights of citizens in Pakistan.
- Explore the functions of Ministry of Human Rights in Pakistan.
- Describe the Hierarchy/structure of the ombudsman in Pakistan.
- Discuss the Powers of the ombudsman.
- Discuss the Functions of the ombudsman.
- Identify the role of Women ombudsperson to resolve the issues faced by women including domestic violence.
- Identify the role of ombudsman regarding redressal of the grievances.

Introduction

In this chapter, we will study about the mechanism that ensures protection of rights in Pakistan. We will also learn in detail about the role of judiciary and ministry of human rights in safeguarding rights of citizens. In addition, we will also discuss about ombudsman and its role in redressal of grievances of citizens.

Role of Judiciary in Safeguarding Fundamental Rights of Citizens

Administration of justice is the primary function of the judiciary. The judiciary plays an important role in the protection

of fundamental rights of the citizen. The Constitution of the Islamic Republic of Pakistan provides for the establishment of a democratic state where ideas of social justice and rule of law reign supreme. The judiciary is constitutionally responsible for the protection of rights of citizens. It also plays an important role as a watchdog of people's fundamental rights and basic liberties. Moreover, it is the Custodian of the Constitution. The institution of the Mohtasib Sindh (Provincial Ombudsman Sindh) was established through the Sindh Act No. 1 of 1992. This Act empowers Provincial Mohtasib Sindh to investigate, proceed and decide the cases/ complaints as per law.

Activity

Search on the internet or in the newspapers about the role of Judiciary in safeguarding Fundamental Rights of Citizens of Pakistan.

Human Rights Cell has been set up within Supreme Court of Pakistan. The idea behind the creation of Human Rights Cell was the establishment of Rule of Law and the society based on justice. This cell works under direct Supervision of Honourable Chief Justice of Pakistan through Registrar. Any aggrieved person can file an application for Justice to the Chief Justice of Pakistan through this Human Rights Cell. There is a template available for citizens to fill in and send it to HRC via email. Also, HRC can be approached by writing a complaint on plain paper and sending it to HRC, Supreme Court of Pakistan.

Activity

Visit the website of Supreme Court of Pakistan. Identify the major role of Human Rights Cell, Supreme Court of Pakistan regarding protection of rights of citizens in Pakistan.

Ministry of Human Rights, Government of Pakistan

The Ministry of Human Rights is mandated to review human rights situation in Pakistan including implementation of laws, policies and measures. It coordinates the activities of Ministries, Divisions and Provincial Governments in respect of

human rights. It refers and recommends investigations and inquiries in respect of any incident of violation of human rights. It takes initiatives for harmonization of legislation, regulations and practices with the international human rights covenants and agreements to which Pakistan is a party and monitors their implementation.

Role of Human Rights Department, Government of Sindh in Protection of Rights of Citizens

The human rights Department, government of Sindh is entrusted to ensure rights of all citizens in the province. All possible efforts have been taken by the department to resolve the matters of violation of Rights of citizens. In this connection, an online portal has been launched by the department in order to facilitate people to have an access to speedy justice. Moreover, a toll free number has also been provided for quick communication.

Do You Know?

The Children's Complaints Office (CCO) has been established at the Secretariat of the Provincial Ombudsman Sindh (POS) by way of a partnership between the POS and UNICEF for combating corruption and abuse in the treatment of following Children:

- Children without primary caregivers: Children in institutions, street and homeless Children
- Children who are at risk of separation
- Working Children
- Children with disabilities • Children in conflict with the law
- Child victims of trafficking

Ombudsman in Pakistan

The fundamental duty of ombudsman is the same, i.e to protect individuals against unlawful, unfair, and unreasonable treatment by their public authorities. Subsequently, in doing so, Ombudsman promotes and protects human rights, the rule of law and good governance. This makes government more fair, consistent, reasonable and humane.

The ombudsman investigates maladministration. The Ombudsman provides the citizens access to an independent, impartial and inexpensive dispute resolution mechanism. It can resolve their grievances and protect their rights.

There are seven ombudsman institutions in Pakistan i.e. three provincial and four Federal. The Federal ones are the Wafaqi Mohtasib (Federal Ombudsman), the Federal Tax Ombudsman, the Banking Mohtasib and the Insurance Mohtasib. The last three of these are referred to as single-mandate institutions. Provincial Ombudsmen exist in three provinces, namely, Balochistan, Punjab and Sindh. Only the province of Khyber Pakhtunkhwa (formerly the North West Frontier Province) does not have an ombudsman, but that may change in the near future.

Female Ombudsperson

In addition, there are also female ombudspersons appointed since 2011 in each province of Pakistan for Protection against harassment of women at the workplace. The victims of harassment can register an online complaint against accused at <http://www.fospah.gov.pk>.

Powers and Functions of Ombudsman

The law empowers the Ombudsman to entertain complaints against any department, commission or office of the Government or a statutory corporation or other institution established or controlled by the Government. It does not include the High Court and the Courts working under the supervision of High Court and Provincial Assembly and its Secretariat.

Ombudsman on a complaint of any aggrieved person, on a reference by the Government or the Provincial Assembly or on a motion of Supreme Court or the High Court or on his own motion (*suo moto*) can undertake any investigation into any allegation of 'maladministration' on the part of any agency or its officers or employees.

Ombudsman has the same powers as are vested in a Civil Court under the code of civil procedure for summoning and enforcing the attendance of any person. Ombudsman can compel for the production of documents, receive evidence on affidavits and issue commission for examination of witnesses.

The Ombudsman is vested with the powers to enter and search any premises and inspect any article, books of account and other documents. The Ombudsman has the same powers, mutatis mutandis, as the High Court has to punish any person for its contempt.

Summary

In this chapter, we studied about the mechanism that ensures protection of fundamental rights in Pakistan. We also learnt in detail about the role of judiciary and ministry of human rights in safeguarding rights of citizens. Additionally, we discussed about ombudsman. We learnt about powers and functions of ombudsman in redressal of grievances of citizens.

End of Chapter Exercise

Check your knowledge and understanding

(A) Answer the following questions:

1. How Judiciary protect fundamental rights of citizens in Pakistan?
2. Describe the purpose of Ministry of Human Rights. To what extent, Ministry of Human Rights helps citizens in protecting rights of citizens?
3. Explore the procedure of filing complaints in Human Rights Cell and Ombudsman in Pakistan.

(B) Fill in the Blanks.

- (i) Judiciary is tasked with being a _____ of the Constitution and a _____ of people's fundamental rights.
- (ii) Any aggrieved citizen can file an application for Justice to the Chief Justice of Pakistan through _____.
- (iii) The ombudsman investigates _____ which includes a decision, a recommendation, an act of omission or commission which is unjust or biased, oppressive and prejudiced.

Conduct an Inquiry

- Work together in group of 4-6 students and conduct an inquiry about the role of Women ombudsperson to resolve the issues faced by women including domestic violence.
- Search on the internet and explore the functions of Ministry of Human Rights in Pakistan.

Cooperate with others

- In groups, prepare a presentation about the role of ombudsman regarding redressal of the grievances and present before the class.