

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(In the Name of Allah, the Most Compassionate, the Most Merciful.)

PAKISTAN STUDIES

2



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Ideological Basis of Pakistan

Students' Learning Outcomes

After studying this chapter, students will be able to:

1. Define the term ideology.
2. Identify the major sources of Pakistan Ideology.
3. Explain the ideology of Pakistan with reference to the basic values of Islam, Muslim reformers and socio-cultural aspects of Muslim India.
4. Trace the origins and evolution of Two-Nation Theory, with specific reference to economic and social deprivation of Muslims in India.
5. Explain the concept of Pakistan ideology in the light of the pronouncements of Allama Muhammad Iqbal رحمۃ اللہ علیہ and Quaid-e-Azam Muhammad Ali Jinnah رحمۃ اللہ علیہ.

Definition, Sources and Significance of Ideology

The establishment of Pakistan in the subcontinent was a historic event of the 20th century. A strong ideology was instrumental in bringing about this event. The term "ideology" is used for the Urdu word '*Nazaria* (نظریہ)'.

Ideology

The word "ideology" has been the subject of disagreement among Social Intellectuals (*Sociologists*) from the very beginning in terms of its definition and meaning. Various schools of thought and researchers of different periods have described ideology in their own style. By meaning, ideology refers to thinking or purpose, whereas in the literal sense, ideology can be defined as:-

- The idea, thought and sketch that emerges in mind to bring something into existence is called ideology.
- An outline of thoughts designed to achieve any purpose is called ideology.
- Collective thinking of a nation on a single agenda for a specific purpose is also called ideology.

- Something that unites people and persuades them to try to achieve it, is called ideology.

Ideology implies such a plan or programme that is based on philosophy and thought to solve political, social and cultural issues.

Sources of Ideology

The sources of ideology are as under:-

1. Common Religion

Religion is not merely a set of prayers but it affects the entire social life of a nation. In the nineteenth century, many Hindu movements such as the Arya Samaj and the Brahmo Samaj etc., began in the Indian subcontinent which were intended to propagate Hinduism and bring down Muslims. The founder of the Arya Samaj, Pandit Dayanand Saraswati, had crossed all the limits. He started a programme called *Shuddhi*, which was aimed at forcibly converting non-Hindus into Hindus (that is to clean them according to Hindu mind). Raja Ram Mohan Rai, the founder of Brahmo Samaj, also used to speak against Muslims out of Muslim hostility. The Congress Government (1937-39) reinforced this notion and it became difficult for the Muslims in the united India to maintain their religious identity.

2. Common Political Objectives

Because of common political objectives, many nations of the world struggled for their independence. With the arrival of the British, the concept of democracy emerged in the Indian subcontinent, in which Government representatives were to be elected by vote. The Muslims were in minority by population in the Indian subcontinent, therefore, the share of the Muslims in the government was small. The identity of the Muslims started to emerge due to the consciousness given by the new political system.

3. Common Educational Objectives

Common educational objectives are also the source of a nation's ideology. After the occupation of the subcontinent, the British introduced a system of education in which the English language held the central position. The Muslim scholars reacted to it and declared that learning of English language was against Islam. Most of the Muslims rejected the new system of education. It all happened on the basis of an ideology and that was the Ideology of Islam.

4. Common Economic Objectives

Common economic objectives are also the source of a nation's ideology. After the

War of Independence 1857, to gain the sympathy of the British, the Hindus succeeded in convincing them that the role of the Muslims in the War of Independence was greater, and that in the future too, the Muslims might try it again. Consequently, the attitude of the British became harsh towards the Muslims who continued to be economically oppressed and ignored. For all these reasons, the business and trade opportunities for Muslims diminished but they did not abandon their ideology.

5. Common Cultural Objectives

Common cultural objectives, also give rise to a nation's ideology. Urdu was the official language when the British occupied India. When the Hindus became more involved in British government, they tried to replace Urdu with Hindi as the official language. Since, Urdu was written in Arabic script, it was considered close to Islam and Muslims; while Hindi was written in the *Devanagari* script, so Hindus started demanding Hindi as the official language instead of Urdu. Muslims could not read or write Hindi. This act of Hindus made the Muslims think that they would no longer be able to maintain their identity in the united India.

Importance of Ideology

Ideology reflects people's thinking. Because of it, nations seem alive. Ideology explains the national rights and duties of human beings together. Ideology is helpful in keeping the nation united. Ideology provides the power to face all kinds of difficulties to achieve the objectives. Ideology creates the spirit of struggle to achieve the objectives and ensures the achievement of the objectives. Ideology gives rise to revolution and new ways emerge because of it.

No theory comes into being immediately, unless some events are at work behind it. Ideology is usually created to eliminate deprivation in the backward people of the society. It can also be said that difficult situations and social pressures give rise to the vision and the troubled people in the society become its strength. Just as black people in the United States began to fight for equal rights, so did their ideology of equal rights. Prolonged deprivation of basic human rights gave rise to a vision of equal rights for them. Similarly, when the Muslims of the Indian subcontinent began to struggle for their social and political rights, it was because of the cruel attitude of the British and the Hindus, which created a wave of freedom within the Muslims. The ideology for the separate homeland for the Muslims came into being. So, we can say that behind every ideology there are elements like history, traditions, customs, temperament, psychology and religion. These elements highlight the importance of any ideology.

Meanings of Ideology of Pakistan

The Islamic philosophy of life is the foundation of the ideology of Pakistan. The Ideology of Pakistan refers to the consciousness of the Muslims in the historical perspective of the South Asian subcontinent that they were different from other nations on the basis of the Islamic way of life. Quaid-e-Azam رحمۃ اللہ علیہ once said that the foundation of Pakistan was laid on that very day when the first non-Muslim was converted into a Muslim. In the light of the definition of "ideology", "The Ideology of Pakistan" was the process by which a particular ideology was founded on "Islam". The purpose of this clarification was to implement Islam as a cultural, political and economic system.

Pakistan came into being under an ideology which is called Ideology of Pakistan. The ideology of Pakistan is like soul in the body of Pakistan, without which, there can be no concept of the existence of Pakistan. During the Pakistan Movement, the Muslims of India consciously struggled to establish an independent Muslim state under an ideology. Definition of the ideology of Pakistan is given as under:

- The ideology of Pakistan refers to the attainment of a separate land in which Muslims of the subcontinent can preserve Islamic values and ideals in the light of the Qur'an and Sunnah and spend their lives under the glorious principles of Islam.
- The overall concept of Pakistan Movement and the creation of Pakistan is called ideology of Pakistan.
- The ideology of Pakistan is that ideological basis under which the Muslims of the subcontinent struggled for their identity, rights, separate homeland and national welfare.

Explanation of the Ideology of Pakistan with Reference to the Basic Values of Islam, Muslim Reformers and Socio-cultural Aspects of Muslim India

Ideology of Pakistan is the soul of the Islamic Republic of Pakistan because of which, it is safe, secure and vibrant. The existence of Pakistan depends on the ideology on which it came into existence. The Muslims of the subcontinent established Pakistan under the same ideology and this ideology can keep it strong and stable. Pakistan was established essentially for the implementation of Islamic principles.

Islamic Values

The Muslims of the subcontinent had decided at the time of demand for Pakistan

that a society based on the golden principles of Islam be established, where Islamic values like justice, equality, freedom and tolerance would be promoted. After the establishment of Pakistan, Quaid-e-Azam رحمۃ اللہ علیہ was asked why there was a demand for Pakistan as the Muslims had the freedom to worship according to their religion even without division of the subcontinent? He replied:

"Brotherhood, equality, and fraternity are the basic tenets of our religion, culture and civilization; we fought for the creation of Pakistan because there was a danger of the denial of these fundamental human rights."

According to Quaid-e-Azam رحمۃ اللہ علیہ, Pakistan had to be a country where rights, human freedom, justice and tolerance could be practiced. Thus, Pakistan could become an example for other countries and societies, so that they too could follow its footsteps to become happy and prosperous. The ideology of Pakistan was the basis of the establishment of a welfare and model state.

The Muslim Reformers

The concept of two-nation theory had begun with the arrival of Muslims in the subcontinent. Then, on several occasions, the possibilities of clarification, evolution and consolidation of this theory developed. Sir Syed Ahmad Khan explicitly declared in 1867 that the Hindus and the Muslims were two separate nations and could not be merged together. In 1879, Maulana Jamal-ud-Din Afghani, in 1890 Maulana Abdul Halim Sharar and in 1928 Maulana Murtaza Ahmad Maekash talked of a separate state for the Muslims. Allama Muhammad Iqbal رحمۃ اللہ علیہ gave the concept of a separate state for the Muslims in his Allahabad address in 1930.

Social and Cultural Conditions of the Muslims of the Subcontinent

Ideology of Pakistan calls for a particular lifestyle, civilization and culture. Undoubtedly, religion Islam has created a deep impact on the Muslim civilization and culture of the subcontinent. Traditions also flourished due to the unique ethnicity, civilization, historical heritage and geographical environment of the Muslims of the subcontinent. All practices that were not against the Islamic teachings were the cultural heritage of the Muslims which continue to be so even today. The Muslims, while coexisting with other nations in the subcontinent, protected the cultural values of Islam.

Islam is a democratic system in its spirit. The consultation (Shura) system is given importance in Islam to ensure the rule of law. The practice of ideology of Pakistan strengthened the roots of tolerance, justice and democracy among the Muslims of the

subcontinent. In Ideology of Pakistan, democracy is an important pillar. National reconstruction depends on the flourishing of national sentiments, the success of democracy and association with Islam.

The Muslims of the subcontinent spoke many languages. Their cultures, traditions, races and social environment were different and their colours were not uniform. Religion Islam was the only force that moulded all Muslims into one nation. According to Islam, Muslim is the brother of a Muslim and Muslims always identify themselves with their religion. Allama Muhammad Iqbal رَحْمَةُ اللهِ عَلَيْهِ highlighted the importance of religious bonds stating that "Muslims are an Ummah because of the religion of Islam and their power potential depends on it. In his poetry, he presented the true concept of the basis of Muslim Ummah as follows:-

اپنی ملت پر قیاس اقوام مغرب سے نہ کر
خاص ہے ترکیب میں قوم رسولِ ہاشمی
اُن کی جمعیت کا ہے ملک و نسب پر انحصار
قوتِ مذہب سے مستحکم ہے جمعیت تری

Judge not your nation on the criteria of western nations.

Special in composition is the Hashmi Rasool's (عَلَيْهِ السَّلَامُ) nation.

Based on country and race is their organization.

The force of Deen stabilizes your organization.

The combined power of the Congress and the English Government was hindering the strong intentions of Quaid-e-Azam رَحْمَةُ اللهِ عَلَيْهِ and the All India Muslim League. Quaid-e-Azam رَحْمَةُ اللهِ عَلَيْهِ wanted to free the Muslims from both of them. The numerical superiority of the Hindus and the immense power of the British government could not prevent Muslims from making Pakistan because Muslims were associated with Islam. Quaid-e-Azam رَحْمَةُ اللهِ عَلَيْهِ continued his efforts for the glory of Islam and protection of the Muslims, and even the stronger opposition could not stop him from this mission. The Muslim nation proved itself to be a strong and perfect nation under the leadership of its great leader and succeeded in achieving the concept of a separate nationality of Muslims through national unity. This concept was termed as Ideology of Pakistan.

Islamic State and the Rights of Minorities

Quaid-e-Azam رَحْمَةُ اللهِ عَلَيْهِ had clearly stated that Pakistan would not be a theocratic but an Islamic welfare state. Here non-Muslims will get equal status with Muslims. They will be able to breathe in a free and pleasant atmosphere and have equal rights. The requirements of tolerance and justice will be met. On August 11, 1947, in the Constituent Assembly of Pakistan, he explained the concept of Islamic State as under:

"You are free to go to your places of worship. You may belong to any religion,

caste or creed but it will have nothing to do with the business of the State." All citizens of Pakistan are equal and will enjoy equal rights.

Awareness about Ideology of Pakistan

Today's young generation needs to be fully aware of the Ideology of Pakistan and the objectives of creation of Pakistan. In order to continue the emotional relationship and love, it is essential that today's Pakistani nation must be fully informed about Ideology of Pakistan. They must be aware of the great movement that was launched in the subcontinent for the creation of Pakistan. To keep the people of Pakistan strong and united, it is essential that they fully understand the importance of Ideology of Pakistan and the sacrifices of the leaders of the movement. To eradicate hatred at the language, region and province level across the country, it is essential to have a hearty attachment with ideology of Pakistan:

Elements of Ideology of Pakistan

The ideology of Pakistan is based on the Islamic philosophy of life. Beliefs, worships, rule of law, brotherhood, equality, justice and fairness are the elements of the ideology of Pakistan. These elements are discussed below:-

1. Beliefs

Beliefs include, *Tauheed (Monotheism)*, *Risalat (Prophethood)*, *Akhirat (Hereafter)*, Angels and belief in Holy Books. This set of beliefs is called Faith.

- *Tauheed (Monotheism)* means that Almighty Allah is the creator and the ruler of the entire universe. He is One and unique. He has no partner and nothing is beyond His knowledge.

إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٠﴾

بے شک اللہ ہر چیز پر پوری طرح قادر ہے۔ (سورۃ البقرہ، آیت نمبر 20)

"Surely, Almighty Allah is All-Powerful to do everything."

إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۖ

میں زمین میں ایک خلیفہ بنانے والا ہوں۔ (سورۃ البقرہ، آیت نمبر 30)

"Indeed, I will make upon the earth a Khaleefa (successive authority)."

The status of man is the viceregent of Almighty Allah. Therefore, it is essential for the Muslims to follow the commands of Almighty Allah. The belief in the omnipotence of Almighty Allah and the subordination of man makes it clear that

man is capable of the extent of his power but real power rests with Almighty Allah. Man should act according to his power and leave the result to Almighty Allah.

- Belief in the *Risalat (Prophethood)* means believing in all the Rasools (Prophets) (ﷺ). In order to enter the realm of Islam, it is essential to accept the *Risalat* whole heartedly and not to doubt it in any way. Believing in the *Qur'an* and the *Risalat* as the source of guidance and believing in Hazrat Muhammad ﷺ as the last Rasool and believing that no Rasool will come after him ﷺ is an essential part of believing in the *Risalat* and whoever denies it cannot be a Muslim.

2. Pillars of Islam

Belief in *Tauheed* and *Risalat (Prophethood)* is the first pillar of Islam. The second pillar is *Namaz (prayer)*. Almighty Allah has commanded prayer in many places in the *Qur'an*. It is obligatory to perform the prayers at the prescribed times. Almighty Allah has instructed in the *Qur'an*:

إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا ۝

بے شک نماز مومنوں پر مقررہ وقت پر فرض ہے۔ (سورۃ النساء، آیت نمبر: 103)

"Verily, Prayer is obligatory for Muslims in accordance with the fixed timings."

Infact establishing prayer is an example of establishing the religion of Islam which is demonstrated everyday. Such a system of Almighty Allah's worship should be established in the whole society. The third pillar of Islam is *Zakat*. *Zakat* is the financial worship and a means of strengthening the economic system of Islam. Due to *Zakat* system, wealth remains in circulation rather than getting accumulated in a few hands and reaches the poor segment of society. Fourth pillar of Islam is *Saum (Fasting)*. Like other acts of worship. *Saum (Fasting)* is the best expression of duty and is a means of intimacy between man and Almighty Allah.

Hajj is the fifth pillar of Islam, which is obligatory for a man of means. The call of *اللَّهُمَّ لَبَّيْكَ* (Almighty Allah I am present) on the occasion of *Hajj* is an example of unity and brotherhood of Muslims which is not found anywhere in the world.

3. Rule of Law

The rule of law is an important virtue of the Islamic system. It is based on the idea that Almighty Allah is the source of law. The basis of law is the Holy *Qur'an* and *Sunnah*.

Kings as well as slaves are equal before the law. It can be said that there is a spirit of democracy in the Islamic system. Democracy has been sealed by binding the rulers to make decisions through mutual consultation. The condition is that all decisions should be made in the light of Qur'an and Sunnah.

4. Equality and Brotherhood

Brotherhood and equality are of special importance in Islamic society. When the Islamic government was established in Madina, brotherhood and equality were ideal. Even today the Islamic society demands the same brotherhood and equality that was seen in Madina. This principle was severely lacking before Islam and people were enemies of each other's lives but with the establishment of the state of Madina, the Holy Rasool ﷺ while observing the rights of the people urged the worshipers to show comparison to the orphans, widows and the needy. He ﷺ gave people the code of living so that people could live in love with each other and create an atmosphere of brotherhood and equality in society. He ﷺ explained the system of Zakat and charity and forbade usury because there is no room in Islam for exploiting and looting of others.

Brotherhood teaches that fraternal relations should be mutually established so that no one's rights could be taken away, nor could anyone oppress the weak. The Holy Rasool ﷺ said:

ایک مسلمان، دوسرے مسلمان کا بھائی ہے۔ وہ اس کے ساتھ خیانت نہ کرے اور نہ اس سے جھوٹ بولے۔
(سنن ترمذی، حدیث نمبر: 1927)

"The Muslim is the brother to Muslim. He does not cheat him, lie to him."

He ﷺ taught us to refrain from hatred and envy. So, the Muslims should live in harmony and help each other.

In an Islamic society where brotherhood and fraternity are important, there is also an emphasis on equality. In the words of Allama Dr. Muhammad Iqbal رَحْمَةُ اللهِ عَلَيْهِ:-

ایک ہی صف میں کھڑے ہو گئے محمود و ایاز نہ کوئی بندہ رہا اور نہ کوئی بندہ نواز

"Mehmood and Ayaz stood side by side and there was no difference between a slave and the master."

In Islam there is no concept of high and low classes. Islam has laid the foundation of a society in which everyone, rich or poor are equal. No one is superior to another. The Holy Rasool Hazrat Muhammad ﷺ stated this fact in the last sermon as follows:-

”اے لوگو! بے شک تمہارا رب بھی ایک ہے اور تمہارا باپ بھی ایک۔ آگاہ رہو! کسی عربی کو کسی عجمی پر، کسی عجمی کو کسی عربی

پر، کسی سفید فام کو کسی سیاہ فام پر اور کسی سیاہ فام کو کسی سفید فام پر کوئی فضیلت حاصل نہیں۔ فضیلت کا معیار صرف تقویٰ ہے۔“ (مسند احمد، حدیث نمبر: 4568)

O people, surely your Lord (Allah Ta'ala) is One and your father (Hazrat Adam علیہ السلام) is also one. Be aware, an Arab has no superiority over an Ajam (non Arab) and an Ajam (non Arab) has no superiority over an Arab; a white has no superiority over a black and a black has no superiority over a white; the standard of virtue is piety."

Islam is the name of equality and no one is superior before Almighty Allah. If someone is great, he can be great because of good deeds. It may be noted that no one is superior in the *Masjid* (mosque). All stand behind the Imam and offer prayers. No one is superior to others in the sight of Almighty Allah. Almighty Allah, while teaching equality to the human race, has instructed in Surah Al-Hujurat as follows:-

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَاهُ
ترجمہ: اے لوگو! بے شک ہم نے تمہیں ایک مرد اور ایک عورت سے پیدا فرمایا اور ہم نے تمہیں (مختلف) قومیں اور قبیلے بنایا تاکہ تم ایک دوسرے کو پہچان سکو بے شک اللہ کے نزدیک تم میں زیادہ عزت والا وہ ہے جو تم میں زیادہ پرہیزگار ہو۔
(سورۃ الحجرات، آیت نمبر: 13)

"O people! We created you from a male and a female, and (divided) you into (large) peoples and tribes, so that you might recognize one another. Surely, the most honourable amongst you in the sight of Almighty Allah is who the most Pious."

5. Justice and Equity

No society can develop without justice and equity, therefore, justice and equity demands that everyone in the society gets his due. When there is a just society other ills of society will be fixed automatically because in this way, no one will be able to usurp the rights of others. No one will commit dishonesty or injustice from fear of punishment. Before dawn of Islam, the dishonest practice of not punishing the powerful and punishing the weak was common but after Islam, justice and equity prevailed. An atmosphere of justice was established in the society and justice became an important need in the Muslim society.

Justice and equity is needed in every sphere of life. It is the responsibility of the judiciary to make justice and equity possible. For this purpose, the independence of the courts is essential. There should be no political pressure on the judges so that law could be applied equally to all. The punishment should be for everyone rich or poor according to crime.

The Holy Rasool ﷺ said that the nation that abandons justice is doomed to destruction and ruin. The Holy Rasool ﷺ has left many examples of justice,

which are a model for the world. Once a woman from the tribe of Banu Makhzoom stole and the Holy Rasool ﷺ was approached, but he ﷺ said:-

”تم سے پہلے تو میں اسی لیے تباہ و برباد ہو گئیں کہ ان میں جب کوئی بڑا آدمی جرم کرتا تھا تو اسے سزا نہیں دی جاتی تھی۔ اور اگر کوئی چھوٹا آدمی جرم کرتا تو اس پر حد لاگو کر دی جاتی تھی۔ اللہ کی قسم! اگر فاطمہ بنت محمد (رسول اللہ ﷺ) الیہ و آصلہ وسلم بھی چوری کرتی تو میں اس کا بھی ہاتھ کاٹ دیتا۔“ (صحیح بخاری، کتاب: حد اور سزائوں کے بیان میں، حدیث: 6787)

"The nations before you, were destroyed because when an influential person committed a crime, he was not punished but when an ordinary person committed crime a limit was imposed on him. I swear by Almighty Allah that even if Fatima bint-e-Muhammad ﷺ had stolen, I would have cut off her hand."

The importance of justice and equity cannot be denied because a society progresses by leaps and bounds when there is rule of law.

Explanation of the origin and evolution of Two-Nation Theory, with specific reference to economic and social deprivation of Muslims of the subcontinent

Two-Nation Theory: Origin and Evolution

Two-Nation Theory implies that the Hindus and Muslims are the two largest nations in the subcontinent but these two nations have not been able to mix with each other despite living together for centuries. The separate identity of the Muslims is the basis of Two-Nation Theory. Pakistan was founded on the basis of Two-Nation Theory. The motto of the Two-Nation Theory was to establish an independent state of Muslims in India, in which they could lead their individual and collective lives according to Islamic principles.

1. Two-Nation Theory in the Subcontinent

In the subcontinent, Two-Nation Theory began with the arrival of the Muslims and the conquest of Sindh by Muhammad bin Qasim. In 712, the young Arab commander Muhammad bin Qasim defeated Raja Dahir of Sindh. Some Arabs also came along with Muhammad bin Qasim for preaching of Islam and they settled permanently in Sindh and Multan. Muhammad bin Qasim's kindness, tolerance and justice impressed the locals so much that they considered him an avatar and deity. The preachers of Islam showed them the straight and true way of Islam and path of *Tauheed* and these people gladly entered into fold of Islam. After that, the Ghaznavid period began which covered the period 1003 AD to 1206 AD. In this period, the Persian language was introduced in the area of present-day Pakistan and the impact of Islamic civilization deepened.

In 1206, Qutb-ud-din Aibak founded the *Delhi Sultanate*. *Delhi Sultanate* was ruled till 1526, by various dynasties, i.e. the Mamluk dynasty, the Khilji dynasty, the Tughlaq dynasty, the Sayyid dynasty and the Lodhi dynasty. In 1526, Zaheer-ud-din Babar founded the Mughal Empire in Delhi which remained till 1857. Babur, Humayun, Akbar, Jahangir, Shah Jahan and Aurangzeb were prominent rulers during the Mughal rule. The last Mughal ruler Bahadur Shah Zafar was imprisoned by the British in Rangoon (Myanmar) after the War of Independence 1857, where he later died and was buried there.

2. Sir Syed Ahmad Khan and Two-Nation Theory

After the British occupation of India, the person who first declared the Muslims a separate nation, was Sir Syed Ahmad Khan. Initially, Sir Syed Ahmad Khan was a supporter of the United Nationality but after the war of Independence 1857, when Hindus became closer to the British, Sir Syed realized that Hindus could never be friends of Muslims. On the eve of Urdu-Hindi conflict in



Sir Syed Ahmad Khan

Benares in 1867, he made a clear declaration that Muslims and Hindus were separate nations. After this, he started his struggle for development of the Muslims in educational and political fields. In this regard, the establishment of M.A.O High School and College was an important step in the development of education. Similarly, in 1885, Sir Syed Ahmad Khan protected the political rights of the Muslims by forbidding them from joining the political party, Congress. Sir Syed then paved the way for the political development of the Muslims by providing the platform of Muhammadan Educational Conference.

Do you know?

Sir Syed Ahmad Khan was born in 1817 and died in 1898.

3. Ch. Rahmat Ali and Two-Nation Theory

Chaudhry Rahmat Ali was a renowned student of Islamia College Lahore. In January 1931, he entered Cambridge College for higher education in law. In 1933, he founded the Pakistan National Movement in London. On January 28, 1933, he released a four-page pamphlet entitled "Now or Never", which proved to be a strong support for Pakistan movement. Thus, along with the Muslims of the subcontinent, other nations also became familiar with the word "Pakistan".



Chaudhry Rahmat Ali

Chaudhry Rahmat Ali, while explaining the Two Nation Theory said: "There are many nations in the subcontinent. Among them, the two major nations are the Hindu

and the Muslim, who have not been able to mix with each other despite living together for centuries. Their basic principles and ways of living are so different from each other that despite hundreds of years of neighbourliness under the shadow of a government, the concept of a common nationality could not develop between them.

Do you know?

Chaudhry Rahmat Ali was born in 1897. He studied at Islamia College Lahore and Cambridge University (United Kingdom).

Economic Deprivation of Muslims in India

- The East India Company was founded by the British in 1600.
- The company used to formulate such economic policies in India that accrued the maximum financial benefit to the British.
- To protect their industry and trade, the British imposed heavy taxes on the people of India, which also affected Muslims.
- The British removed the Muslims from all the positions which were held by them since the days of their forefathers. Muslims were also deprived of new positions. In this way Muslims were ruined economically.
- The British promoted the Hindus from minor positions to higher positions.
- The British took away Muslim lands and gave them to other nations.
- Muslims were expelled from government jobs and the same were made difficult for them for the future.
- The deterioration of law and order in Bengal during the British era resulted in poor agricultural crops which led to shortage of grain. Consequently, all agricultural and industrial sources in these areas disappeared.
- In Bengal, silk and cotton artisans and traders moved to other cities. Taxes on the transportation of commercial goods increased the cost of goods which was much higher than buyers' purchasing power. This affected the trade adversely. In this way, Muslims along with other nations also suffered a great loss.
- New taxes by the East India Company increased the tax rate on the farmers. Thus, local agriculture adversely suffered at the hands of the British.

Explanation of the Ideology of Pakistan in the Light of the Pronouncements of Allama Muhammad Iqbal رحمۃ اللہ علیہ and Quaid-e-Azam Muhammad Ali Jinnah رحمۃ اللہ علیہ

The Ideology of Pakistan is explained below in the light of the pronouncements of Allama Muhammad Iqbal رحمۃ اللہ علیہ and Quaid-e-Azam Muhammad Ali Jinnah رحمۃ اللہ علیہ:

Allama Muhammad Iqbal رحمۃ اللہ علیہ and Ideology of Pakistan

Allama Muhammad Iqbal رحمۃ اللہ علیہ was one of those Muslim leaders of the subcontinent, who gave the concept of a separate homeland to the Muslims and awakened them through his poetry. In the beginning he was also a supporter of the Hindu-Muslim unity, but soon the orthodox and biased attitude of the Hindus forced him to think that he should demand a separate state. In his Allahabad Address of 1930, he forcefully pleaded for a separate state where Muslims could lead their lives in accordance with their religion and culture. In his address he said:-



Allama Muhammad Iqbal رحمۃ اللہ علیہ

"The formation of a Muslim state appears to me to be the final destiny of the Muslims, at least of North-West India. If we wish to keep Islam alive as cultural force in the country, it is imperative that it should establish its central authority in a specific territory. I, therefore, demand the formation of a consolidated Muslim State in the best interests of Islam in India."

As two separate representative nations were living together in the subcontinent, therefore, Allama Muhammad Iqbal رحمۃ اللہ علیہ wished to promote the Muslims as a great and distinct nation. He thought that to safeguard the political, social and economic rights of the Muslims it was essential to have a separate state for them.

Quaid-e-Azam رحمۃ اللہ علیہ and Ideology of Pakistan

In history many personalities are known to have changed the destiny of the nations. Quaid-e-Azam Muhammad Ali Jinnah رحمۃ اللہ علیہ is one of such personalities of the subcontinent who changed the destiny of the Muslims of subcontinent.



Quaid-e-Azam
Muhammad Ali Jinnah رحمۃ اللہ علیہ

- Quaid-e-Azam Muhammad Ali Jinnah رحمۃ اللہ علیہ was a staunch supporter of the Two-Nation Theory and considered the Muslims a separate nation from every aspect. In this connection he said:-

"By any definition of nationality, the Muslims are a separate nation. They have every right to establish their separate homeland. The Muslims have to promote and protect their spiritual, moral, economic, social, political and cultural interests. For this purpose, they may adopt any means."

- The Lahore Resolution was passed on 23rd of March 1940 and in his presidential address he said:-

"Hindus and Muslims belong to two different religions based on totally different beliefs and present different ideologies. Both nations have different heroes, different epics and different episodes. Therefore, the union of two nations is fatal for the subcontinent, because it is not based on equality but on numerical minority and a majority. It would be better for the British government to partition the subcontinent keeping in view the interests of the two nations. It will be a correct decision historically and religiously."

- In his address in Ahmadabad on 29th December 1940, Quaid-e-Azam رَحْمَةُ اللهِ عَلَيْهِ said, "Pakistan has existed for centuries and North West has remained a homeland of Muslims. Independent states of Muslims should be established in these areas so that they may live according to the teachings of Islam."
- After the establishment of Pakistan, he said, "We should think above the differences between Punjabi, Sindhi, Balochi and Pathan. Now, we are Pakistani first and last. It is our duty to live like Pakistanis." Besides this he assured the minorities full security and grant of equal rights. This is the basic teaching of Islam.
- On 11th October 1947, while addressing the officers of the Government of Pakistan, he said, "Our mission is the establishment of a state where we could live like free people in our own socio-cultural set up necessary for the promotion of social justice and Islamic Ideology."
- While inaugurating the State Bank on 1st July, 1948, Quaid-e-Azam رَحْمَةُ اللهِ عَلَيْهِ said:-
"The economic system of West is creating unsolvable problems and has failed to do justice with the people. We should present an economic system before the world which should be based on the true concepts of Islam and social justice".

Do you know?

When Quaid-e-Azam رَحْمَةُ اللهِ عَلَيْهِ became frustrated with the politics of the subcontinent in 1933, Liaquat Ali Khan and other Muslim leaders persuaded him to return.

QUESTIONS

1. Four possible options are given for each statement. Mark (✓) on the correct option.

- The period of Congress Ministries was:

(a) 1933-35	(b) 1939-41
(c) 1941-43	(d) 1937-39
- In Lahore Resolution 1940, the presidential address was given by:

(a) Maulana Zafar Ali Khan

- (b) Quaid-e- Azam Muhammad Ali Jinnah رحمۃ اللہ علیہ
- (c) Liaqat Ali Khan
- (d) Sher-e-Bangal Maulvi Fazal-ul-Haq

■ **M.A.O School and College was established by:**

- (a) Sir Syed Ahmad Khan
- (b) Chaudhry Rehmat Ali
- (c) Qazi Isa
- (d) Maulvi Fazal-ul- Haq

■ **In 1867, while exposing the enmity of Hindus against Muslims, Sir Syed Ahmad Khan had clearly declared:**

- (a) Muslims and Hindus are separate nations.
- (b) Muslims should remain separate from politics.
- (c) Hindus are not our friends.
- (d) Muslims should learn English.

■ **The ideology of Pakistan is based on:**

- (a) Collective System
- (b) Two-Nation Theory
- (c) Progressiveness
- (d) Islamic Ideology

■ **In 1930, the idea of a separate state for the Muslims was given by:**

- (a) Quaid-e-Azam رحمۃ اللہ علیہ
- (b) Maulana Muhammad Ali Jauhar
- (c) Sir Syed Ahmad Khan
- (d) Allama Muhammad Iqbal رحمۃ اللہ علیہ

■ **The thinking of Muslims while demanding a separate state of Pakistan was:**

- (a) Unity of the Muslim world
- (b) Muslim nation can get better education
- (c) They can spend their life according to their religion and beliefs
- (d) Economic development in the country

1. Fill in the blanks.

- Ideology reflects the _____ of people.
- The British imposed heavy _____ on the people of India.
- Allama Iqbal رحمۃ اللہ علیہ was one of the Muslim leaders of the subcontinent who gave the concept of a separate _____ for the Muslims.
- Quaid-e-Azam Muhammad Ali Jinnah رحمۃ اللہ علیہ changed the destiny of the Muslims of _____.
- Chaudhry Rahmat Ali founded the Pakistan National Movement in _____.

2. Match Column A with Column B and write correct answer in Column C.

Column "A"	Column "B"	Column "C"
In 1206 AD	released a pamphlet entitled "Now or Never".	
The Ghaznavid period	started from Benares	
In 1867, Urdu-Hindi conflict	founded the Mughal Empire.	
In January 1933, Chaudhry Rahmat Ali	covers 1003 AD to 1206 AD	
In 1526, Zaheer-ud-din Babar	Qutb-ud-din Aibak founded the <i>Delhi Sultanate</i> .	

3. Write short answers.

- What did Quaid-e-Azam رحمۃ اللہ علیہ say when he inaugurated the State Bank on July 1, 1948?
- What is meant by Two-Nation Theory?
- Define the term "Ideology of Pakistan."
- Define "Aqeeda-e-Risalat."
- What was the purpose of establishing the East India Company by the British?
- When and who released the famous pamphlet entitled "Now or Never"?

4. Write detailed answers.

- Explain the source and significance of ideology.
- Explain the elements of Ideology of Pakistan in detail.
- Explain the Ideology of Pakistan in the light of Allama Muhammad Iqbal's رحمۃ اللہ علیہ pronouncements.
- Highlight the Ideology of Pakistan in the light of Quaid-e-Azam Muhammad Ali Jinnah's رحمۃ اللہ علیہ pronouncements.
- Explain the Ideology of Pakistan with reference to the basic values of Islam and socio-cultural aspects of Muslims in the subcontinent.
- Explain the Two-Nation Theory.

Activity

- Conduct a speech competition regarding the ideology of Pakistan.

Instructions for Teachers

- Explain to the students the concept of two nations in the subcontinent.

Students' Learning Outcomes

After studying this chapter, students will be able to:

1. Briefly describe the Historical events of the Pakistan Movement:
1857-1940
1940-1947
2. Discuss the role of Quaid-e-Azam رحمۃ اللہ علیہ in the making of Pakistan with reference to his political and constitutional efforts.
3. Describe the early problems faced after the creation of Pakistan with emphasis on Economic, political, Refugees' and Administrative problems.
4. Discuss Quaid-e-Azam's رحمۃ اللہ علیہ role and achievements as first Governor-General of Pakistan.
5. Identify Liaqat Ali Khan's role and achievements as first Prime Minister of Pakistan with special reference to Objectives Resolution 1949.
6. Identify the main aspects of the 1956 Constitution.
7. Explain the causes of Martial Law promulgated in 1958.
8. Explain the contribution, reforms and achievements of Ayub Khan.
9. Identify the main features of 1962 constitution.
10. Discuss the Presidential Elections of 1965 and their impact on politics.
11. Describe the spirit of Pakistani people and the armed forces during 1965 war.
12. Discuss the key aspects of the LFO promulgated by Yahya Khan.
13. Analyze 1970 elections and their aftermath.
14. Discuss the causes of separation of East-Pakistan.

Background of Pakistan Movement

The arrival of Muslims in the South Asian subcontinent started in 712 AD with the conquest of Sindh by Muhammad Bin Qasim. After Mughal Emperor Aurangzeb Alamgir's death (1707 AD), a decline started in Muslim rule, but just after a few years, with the emergence of Shah Wali Ullah رحمۃ اللہ علیہ as a great reformer, a forceful movement started for the restoration of Islam and the Muslim fortitude.

Politically, the British increasingly enhanced their influence under the garb of trading through "East India Company". In 1757, Siraj ud Daulah, the Nawab of Bengal, tried to hold them back but he was betrayed by his own people and was martyred in the battle of Plassi. In 1799, Sultan Tipu, the ruler of Mysore, also became a victim of treason and died a martyr's death. On the academic front, Shah Wali Ullah رَحْمَةُ اللهِ عَلَيْهِ, his sons, grandsons and subsequently his pupils played an important role. Under their influence, Tehreek-e-Mujahideen was launched, which was headed by Syed Ahmad Bareilvi Shaheed.

In 1831, Syed Ahmad Shaheed along with his principal lieutenant Syed Ismail was martyred in battle with the Sikhs at Balakot. Thus, the last effort to revive Islam militarily also failed. But the effect of the movement continued as a source of inspiration especially in Bengal where Faraizi Movement emerged prominent. The primary objective of Faraizi Movement was to urge the Muslims to perform their obligations. The war of independence 1857 was also an attempt for the restoration of Muslims' political power and fortitude.

Aligarh Movement and Sir Syed Ahmad Khan

- With the failure of the war of independence, the darkest period of the Muslim history of subcontinent started. The Muslims as a nation became a victim of the British hatred and atrocities. In these circumstances, Sir Syed Ahmad Khan took the lead in steering the nation through Aligarh movement. The Aligarh movement of Sir Syed Ahmad Khan had the following objectives:
 1. To build confidence between the government and the Muslims.
 2. To persuade the Muslims to acquire modern education and learn English language.
 3. To keep the Muslims of the subcontinent away from politics.
- Sir Syed Ahmad Khan was born on October 17, 1817 in Delhi. He kept working for the educational, political and religious uplift of the Muslims. He had realized that the Muslims could not progress without education.
- He set up a school at Muradabad in 1859. In 1863 he founded the scientific society at Ghazipur. The school he set up in Aligarh in 1875 was upgraded to a college



Sir Syed Ahmad Khan

in 1877 and to a university in 1920. The educated Muslims of the early twentieth century were the product of this institution.

- His magazine, 'The Causes of the Indian Revolt' was his great political service. In this magazine, he highlighted the real causes of the war of independence for the information of the British. After the war of independence, his position was not less than that of a political reformer for Muslims. To maintain the existence of the Muslims of the subcontinent, he went ahead who tried to remove the misunderstanding of the British.
- Sir Syed Ahmad Khan considered the Muslims to be politically weak, he therefore, restrained them from joining the Indian National Congress which was founded in 1885. He urged the Muslims to acquire knowledge first and then take part in the politics of the subcontinent.
- Sir Syed Ahmad Khan's achievements were not limited to his lifetime only. He launched a movement that continued the national services even after his death. Sir Syed Ahmad Khan united the Muslims into an orderly nation through the Aligarh Movement, as a result of which the Muslims emerged as a separate entity.

Partition of Bengal 1905

In British India, the province of Bengal was larger than all other provinces in terms of population and area. The economic system here was completely under the control of Hindus. In 1905, on the recommendation of Lord Curzon, the then Viceroy of India, the British Parliament divided Bengal into two parts to improve its administration. According to the British, it was not possible for a governor to properly manage such a large and vast province. This division of Bengal resulted in two provinces i.e., East Bengal and West Bengal. Division of Bengal had different effects on Hindus and Muslims. The Muslims were very happy with this partition because there was a majority of Muslims in East Bengal, which became a new province. But Hindus were unhappy with this division as they could not afford to lose their economic and political monopoly over Bengal. It was for this reason that the Hindus refused to accept the partition of Bengal and called for a repeal of this partition. They started a non-cooperation movement, announced boycott of English goods, stopped payments of taxes and eventually resorted to violence. Under these circumstances, the British government surrendered at last and annulled the partition of Bengal in 1911. The annulment of Bengal caused severe shock to the Muslims.

Simla Deputation 1906

In view of the attitude of the Hindus on the partition of Bengal, the Muslims chose a new way to protect their rights. On 1st October 1906, a Muslim political delegation led by Sir Agha Khan, met Lord Minto, the Viceroy of India at Simla to demand a separate electorate for Muslims. The Viceroy gave a positive response. There was no political party of Muslims at that time. After this event, Muslims intensely felt the need for a political party which was formed as Muslim League. In 1909, the Muslims were given the right to separate electorate.



Sir Agha Khan

Establishment of Muslim League 1906

The Muslim League was established on December 30, 1906 in Dhaka. Following factors played an important role in its formation:

1. The partition of Bengal in 1905 and the reaction of Hindus
2. The British attitude
3. Sense of deprivation of the Muslims
4. Ignoring the Muslims politically

Due to these factors, the Muslims who had been oppressed by the British-Hindu cooperation became active and came to the realm of common thinking. The following were the main objectives of the formation of the Muslim League:-

1. To develop the feelings of loyalty towards the British among the Muslims, and to remove all sorts of misunderstandings about the acts of the government.
2. To safeguard the political rights of Muslims and to convey their demands to the government.
3. To develop friendly relations with all the nations of the subcontinent without harming the above mentioned objectives of Muslim League.

Minto-Morley Reforms 1909

The partition of Bengal in 1905 led to increased political unrest in the country. Hindus and Muslims were getting fed up with each other. Realizing the sensitivity of the situation, Mr. Morley an Indian Minister and Lord Minto the Governor General jointly compiled some reforms for India. The British Parliament passed the reforms bill under the Indian Councils Act, 1909. These reforms are commonly referred to as the "Minto

Morley Reforms. "Under these reforms, the Central and Provincial Legislative Councils were expanded and the number of their members was increased. The separate electoral method was also approved. Muslim League welcomed the introduction of separate electoral method and declared it a success. This demand was made by members of the Simla Deputation during a meeting with Lord Minto, three years ago, in 1906.

Lucknow Pact 1916

In 1916 Congress and the Muslim League held a joint session at Lucknow to conclude an agreement called the Lucknow Pact. In this pact, separate identity of Muslims and their demand for separate electorate were accepted for the first time. The government had already accepted this demand in the Minto Morley Reforms in 1909. Quaid-e-Azam رحمۃ اللہ علیہ came to be known as the ambassador of Hindu-Muslim unity due to Lucknow pact.

Khilafat Movement 1919

In First World War, which began in 1914, Turkey had sided with Germany against the British. Germany and her allies were defeated in war. When the war was over, Britain and her allies deprived Turkey of the territories of Saudi Arabia, Syria, Iraq, Palestine and Jordan which endangered the existence of Turkey. Therefore, in 1919 the Muslims of the subcontinent launched a countrywide movement to save the khilafat of Turkey, which was called Khilafat Movement. The following were the objectives of this movement:-

1. Turkish Khilafat should remain intact.
2. The Holy places of the Muslims should remain in protection of the Turks.
3. The Turkish boundaries should not be changed.

Non-Cooperation Movement 1920

The following were the objectives of this Movement:-

1. Non-Cooperation with the Government
 2. To quit Government services
 3. Muslims not to join the Armed Forces
 4. Boycott of British goods
 5. Boycott of courts of law
 6. Not to send children to schools and colleges.
 7. To renounce the titles given by the British
-

Hijrat Movement 1920

In 1920, Some Ulama issued fatwa that the subcontinent was a Darul Harab and it was not permissible for Muslims to remain under the British rule. Hence the Muslims should migrate to Darul salaam. Therefore, thousands of Muslim families sold their properties and migrated to Afghanistan. Afghanistan did not allow them entry and forced them to return to their country. When these ruined Muslims came back they had nothing except the tales of their woe. Mustafa Kamal Ataturk (founder of modern Turkey) abolished the caliphate in Turkey and this movement ended.

Nehru Report 1928

The Nehru Report undid the Lucknow pact reached with Muslims in the past and rejecting the principle of separate electorate, refused to accept all the reservations that the Muslims considered necessary for their development and survival. The Nehru Report deteriorated relations between the two nations.

Fourteen Points of Quaid-e-Azam ﷺ 1929

Quaid-e-Azam ﷺ refused to accept the Nehru Report. In 1929 he presented the following guiding principles based on fourteen points:-

1. The form of the future constitution should be federal with greater autonomy to the provinces.
2. A uniform measure of autonomy should be granted to all provinces.
3. Adequate and effective representation should be given to the minorities in the provinces.
4. In the central Legislature, Muslim representation should not be less than one third.
5. The principle of separate election should apply to each community. However, if any community wants, it can choose the method of mixed election on its free will.
6. No changes should be carried out in the territorial limits of the provinces, which may affect the Muslim majority in the Punjab, Bengal and NWF Province (Presently Khyber Pakhtunkhwa).
7. Equal religious liberty should be guaranteed to all communities.
8. No bill or resolution should be passed in any legislature if three fourth of the members of any community in that particular body oppose such a bill.
9. Sindh should be separated from Bombay to make it a province.

10. Reforms should be introduced in the NWF Province (Presently Khyber Pakhtunkhwa) and Balochistan on the same lines as in other provinces.
11. Muslims should get an adequate share in all the government services with due regard to their eligibility and proportion.
12. Muslims should get adequate safeguards for the protection of their religion and culture.
13. Muslims should have at least one third representation in all provincial and central ministries.
14. No changes should be made in the constitution without the concurrence of the provinces.

After an analysis of the Fourteen Points of the Quaid-e-Azam Muhammad Ali Jinnah رحمۃ اللہ علیہ it would not be out of place to say that Quaid-e-Azam رحمۃ اللہ علیہ not only protected the political rights of the Muslims but also provided the structure of the constitutional reforms in India.

Allama Muhammad Iqbal's رحمۃ اللہ علیہ Allahabad Address, 1930

It was the desire of the Muslims of the subcontinent that they should be acknowledged as a separate identity. Allama Muhammad Iqbal's Allahabad Address (1930) was a step towards the same end. The Muslims could not tolerate that their religious, political and social rights should be usurped. Therefore, they demanded a separate homeland for themselves which was put up by Allama Muhammad Iqbal رحمۃ اللہ علیہ in his Allahabad Address as under:-



Allama Muhammad Iqbal

"I would like to see the Punjab, the North-West Frontier Province, Sindh and Balochistan amalgamated into a single state. Whether India gets independence within the British empire or outside it, the formation of a consolidated North-West Muslim state appears to me to be the final destiny of the Muslims of at least North-West India."

Quaid-e-Azam رحمۃ اللہ علیہ had desired to see the Muslims of the subcontinent emerging as an effective force. Allama Muhammad Iqbal رحمۃ اللہ علیہ advanced this concept of a separate homeland in his Allahabad Address. In 1933 Chaudhry Rehmat Ali named this dream of Allama

Do you know?

The first Round Table Conference was held in London in 1930, the second in 1931 and the third in 1932.

Muhammad Iqbal رَحْمَةُ اللهِ عَلَيْهِ for a separate homeland as "Pakistan". The Quaid-e-Azam رَحْمَةُ اللهِ عَلَيْهِ took over the reins of Muslim League in 1934 and organized it into a strong and effective party for political stability of the Muslims.

Act of 1935 and the Provincial Autonomy

In 1935, the British Government introduced a new constitution for the subcontinent in which the provincial autonomy was given a priority. Under this constitution, elections were held in 1937 in which the Congress got the absolute majority. After getting majority, the congress planned to crush the separate identity of the Muslims. In this connection, Hindus tried to impose religious restrictions on the Muslims. They started making noise outside the Masjids (mosques) at the time of prayers. The Muslims were denied Government jobs. Attempts were made to replace Urdu with Hindi in schools. The students were forced to salute the portrait of Mahatma Gandhi. The Muslim children were asked to put "Tilak" on their foreheads. The Muslims were forced to sing Bande Mataram which was based on hatred towards the Muslims. This attitude further aroused the Muslims in their demand for a separate state. In 1938, Mohammad Ali Jinnah was given the title of Quaid-e-Azam رَحْمَةُ اللهِ عَلَيْهِ during annual meeting of Muslim League at Patna. When the Congress ministries resigned in 1939, the Muslims observed 'Day of Deliverance' on 22nd December 1939, on the approval from Quaid-e-Azam and Muslim League.

Lahore Resolution 1940

This resolution was presented on 23rd March 1940 in the 27th annual session of Muslim League, presided over by Quaid-e-Azam رَحْمَةُ اللهِ عَلَيْهِ. The resolution was presented by Sher-e-Bengal Maulvi Fazal-e-Haq. In his presidential address, Quaid-e-Azam رَحْمَةُ اللهِ عَلَيْهِ threw light on the political problems of the Muslims and the Two-Nation Theory.

Text of the Resolution

It was unanimously resolved by All India Muslim League that, "No constitutional plan would be workable or acceptable to the Muslims unless it is prepared in the light of



Minar-e-Pakistan where the Lahore Resolution was passed

the following basic principles i.e., geographically contiguous states should be demarcated into regions, with necessary territorial readjustments, where the Muslims are numerically in majority, for instance, the North-Western and Eastern zones of India. These should be grouped to constitute independent states in which the constituent units should be autonomous and sovereign". It further resolved, "Adequate, effective and mandatory safeguards should be specifically provided for minorities. Arrangements should also be made for the security of Muslims where they are in minority."

Gandhi and the Hindus opposed the Resolution. The British Press called this Resolution as "Pakistan of Jinnah". It was only seven years after this resolution that the Muslims of the subcontinent succeeded in getting Pakistan as a result of their struggle.

Cripps Mission 1942

During Second World War (1939-45), the British Government sent Sir Stafford Cripps to the subcontinent who tried to have a consensus of all the political parties on some proposals, but he failed.

Proposals of Cripps Mission

Cripps Mission offered the following proposals:-

1. After the war, the subcontinent will be under the British Crown but the British Government would avoid interfering in its internal as well as external affairs.
2. All institutions including Defense, Foreign Affairs, Communications etc. will be handed over to the Indians.
3. The members of the Provincial Legislative Assemblies will elect a Central Assembly for framing constitution. After the constitution is finalized, it will be sent to all the provinces for confirmation. The provinces which do not approve the constitution would have the authority to establish their independent status after separation from the centre.
4. Appropriate steps will be taken to safeguard minorities' rights.

Sir Stafford Cripps' proposals were rejected by Muslim League, All Indian National Congress and other Parties. The attainment of a separate homeland remained the major demand of the Muslims, which was unacceptable to the Congress. For this, the Muslims had to step up their struggle. In 1945, the Wavell Plan was presented which was strongly opposed by Quaid-e-Azam. Quaid-e-Azam tried to prove Muslim League as the only representative party of the Muslims but the Congress refused to

accept it.

Simla Conference and Elections

In 1945, when Britain was sure to win the war, Viceroy Lord Wavel announced that the Viceroy's Executive Council will include all Indian members. In this council the Muslims and the Hindus would be equal in number. To analyse these proposals, Simla Conference was held in 1945. It was proposed that five Muslim members will be included in the council but the Congress demanded that it will nominate only one Muslim member. Quaid-e-Azam رحمہ اللہ علیہ did not accept it and said that Muslim League being the representatives of Muslims would nominate all the five Muslim representatives. The Simla conference failed to resolve this issue.

While the Simla Conference could not decide that the Muslim League was the only representative party of the Muslims, this issue was decided in 1945-46 elections. The Muslim League achieved great success and emerged as the sole representative party of Muslims by winning all reserved seats for the Muslims.

Do you know?

Simla is a recreational resort in the Indian state of Himachal Pradesh.

Cabinet Mission Plan 1946

The Labour Party came into power in England in 1945. The British Government sent a Cabinet Mission to India due to the rising political restlessness in the subcontinent. The Mission consisted of three members. This mission had two fundamental objectives. First to determine the constitutional position and the form of Government and secondly to reduce the hatred between the Hindus and the Muslims and keep them together in the united India. But the elections proved that this could not be done.

The members of the Cabinet Mission met with the leaders of all the political parties but failed to achieve the desirable results. So, these members announced a plan on 16th May 1946, with following salient features:-

1. A union would be established in the subcontinent which would be responsible for the foreign affairs, defense, communications and transportation.
2. All powers except central affairs would be given to the provinces.
3. The provinces would have the mandate to form mutual groups and every group could frame its own constitution.
4. The provinces would have the authority to demand amendments in the constitution, through majority opinion, after every 10 years.

Direct Action Day

On 16th August 1946, Muslim League decided to observe Yaum-e-Rast Iqdam (Direct Action Day) at the national level, because the Hindus were dreaming of ruling the subcontinent after the departure of the British. On that day, the processions were held everywhere in which the evil designs of the Congress were exposed.

Interim Government

In September 1946 the Viceroy asked the Congress to form Interim Government. Under those circumstances, the Muslim League decided to join the Interim Government rather than leaving the field open and nominated five League members, which included Liaquat Ali Khan, I. I. Chundrigar, Sardar Abdul Rab Nishtar, Raja Ghazanfar Ali Khan and minority member Jogandar Nath Mandal. But the interim Government could not perform effectively due to differences between the Congress and the Muslim League. Under these circumstances, the demand of the Muslims for a separate homeland under two-nation theory further strengthened. Therefore, the British Prime Minister announced on 20th February 1947 that the Government would hand over the power to the elected representatives by June 1948. Thus, the establishment of Pakistan drew closer.



Quaid-e-Azam ﷺ and Liaquat Ali Khan

3rd June 1947 Plan

On 3rd June 1947, the plan for the partition of the subcontinent was announced whereby the power was to be handed over to the representatives of India by 14th August 1947. The 3rd June 1947 plan also had a clause that separate sessions of the Muslim and the Hindu members of the assemblies of Punjab and Bengal would be held. It was also decided that the provinces would be partitioned and a Commission would decide the new boundaries of provinces.

It was also decided that Sindh Assembly would decide the future status of the province through the majority vote; the people of NWFP and Sylhet would decide through plebiscite whether to join Pakistan or India and the Shahi Jirgah would decide the future of Balochistan. The Sindh Assembly voted for Pakistan.

The Indian Independence Bill, 1947

To execute the 3rd June plan, the British Government passed the Indian Independence Bill on 18th July 1947 whereby India was divided into two states Pakistan and India.

Radcliffe Award

For the demarcation of the boundaries of Punjab and Bengal, two Boundary Commissions were constituted under the joint Chairmanship of Sir Cyril Radcliffe. For the demarcation of Punjab Mr. Justice Muhammad Munir and Mr. Justice Din Muhammad represented Pakistan, while Justice Mehr Chand Mahajan and Mr. Justice Teja Singh represented India. All those gentlemen were judges of the high court.

For the demarcation of Bengal, Mr. Justice Abu Saleh Muhammad Akram and Mr. Justice S. A. Rehman represented Pakistan while Mr. Justice C. C. Biswas and Mr. Justice B. K. Mukerjee represented India. At the time of partition, the Viceroy and his staff connived with the Congress and demarcated the boundary according to their wishes and used Radcliffe as a rubber stamp. Radcliffe award included many Muslim majority areas in India and deprived Pakistan from the waters of Sutlej, Bias and Ravi. Furthermore, the frontiers of India were extended up to Kashmir. India captured Kashmir through Gurdaspur and created the Kashmir problem which is still unresolved. The defective planning by Radcliffe created many problems for Pakistan.

Dawn of Independence

The concept of independence has a great significance for the nations. Pakistan came into being as independent state on 14th August 1947 (27th Ramadan). Quaid-e-Azam Muhammad Ali Jinnah رَحْمَةُ اللهِ عَلَيْه was the first Governor General of Pakistan.

Role of Quaid-e-Azam Muhammad Ali Jinnah رَحْمَةُ اللهِ عَلَيْه in the making of Pakistan with reference to his political and constitutional efforts

Quaid-e-Azam Muhammad Ali Jinnah رَحْمَةُ اللهِ عَلَيْه was born on 25th December, 1876 in Karachi. He began to take part in politics, during his stay in England. He joined the Congress at first. At that time, he was a staunch supporter of the Hindu Muslim Unity. He was also called the Ambassador of the Hindu Muslim Unity.

- In 1909, the "Minto Morley Reforms" were implemented in India. The number of members of the Viceroy's Council was also increased from sixteen to twenty-eight. The Muslims of Mumbai elected Quaid-e-Azam Muhammad Ali



Jinnah رحمۃ اللہ علیہ as their representative.

- In 1913, he joined the Muslim League. The Muslim League, on his request, amended its constitution and made the self-government as the purpose of life. His statesmanly politics shook the roots of British rule. He left the Congress in 1920 due to its anti Muslim policies.
- In December 1916, the Muslim League and the Congress agreed to hold simultaneous public meetings in Lucknow. The meeting of the Muslim League was chaired by Quaid-e-Azam Muhammad Ali Jinnah رحمۃ اللہ علیہ. He said in his address, "We do not want any rewards or concessions, nor are we desirous of any discriminatory political treatment". At this place, the two political parties signed a landmark agreement called "Lucknow Pact". At the same place, he was awarded the title of "Ambassador of the Hindu Muslim Unity".
- In 1919, the British government passed the Rowlatt Act under which the government was granted the authority to arrest without warrant and trial. Under this law, any accused could be tried in camera without Judicial Review. Quaid-e-Azam رحمۃ اللہ علیہ opposed the Act and declared it unconstitutional. He resigned from the Viceroy's Council in protest. On this occasion, he said: "I feel the government that passes or sanctions such a law in times of peace forfeits its

claim to be called a civilized Government. "Nevertheless, I hope that Secretary of State for India will persuade the British government to reject this black law."

- In 1929, Quaid-e-Azam رَحْمَةُ اللهِ عَلَيْه presented his famous fourteen points.
- Three Round Table Conferences were held in London from 1930 to 1932. Quaid-e-Azam رَحْمَةُ اللهِ عَلَيْه attended the first two conferences. These conferences ended without any result.
- The British Government passed the Government of India Act, 1935, but it was disliked by both the Congress and the Muslim League. However, its provincial part was accepted on Quaid-e-Azam's رَحْمَةُ اللهِ عَلَيْه resolution. Both parties participated in the general elections of 1936-37.
- In 1934, Quaid-e-Azam Muhammad Ali Jinnah رَحْمَةُ اللهِ عَلَيْه returned home from England on the request of Allama Muhammad Iqbal رَحْمَةُ اللهِ عَلَيْه and other prominent Muslim League leaders. He was given the presidentship of the Muslim League. He gathered the Muslims under its flag by working day and night. In 1940, the Muslim League's annual session was held in Lahore, in which the Muslims of India unanimously passed a resolution that, "the Muslims of India needed a separate territory in which they could spend their lives according to the principles of Islam, on the basis of their majority." The session was chaired by Quaid-e-Azam Muhammad Ali Jinnah رَحْمَةُ اللهِ عَلَيْه.
- The Muslim League met glorious success in the elections of 1945-46, and made it clear to the British and Hindus that the Muslim League was the only representative of Muslims of whole of India. Under his leadership, in these elections, the Muslim League got 100% success in the federal assembly and 90% in the provincial assemblies under the leadership of Quaid-e-Azam رَحْمَةُ اللهِ عَلَيْه.
- He strongly opposed the Cabinet Mission's proposals, under which the British wanted to hand over rule to Congress. He made all the conspiracies of the Hindus and the British unsuccessful. The Cabinet Mission eventually had to admit that the Muslim League could not be ignored in any way.
- On 14 August 1947, Pakistan came into being. On August 15, 1947, Quaid-e-Azam رَحْمَةُ اللهِ عَلَيْه took oath as the first Governor General of this newly born Islamic sovereign state.
- Shortly before the establishment of Pakistan, Quaid-e-Azam's رَحْمَةُ اللهِ عَلَيْه health had

deteriorated but he continued to work day and night. He never had a chance to rest. This further deteriorated his health. The disease intensified in July 1948 and finally he died on 11th September, 1948.

Do you know?

The first Arab Israel war took place in 1948, and in 1948, Gandhi was assassinated by a Hindu extremist.

Consolidation of the State and making of Constitution 1947-56

From the very beginning, Pakistan had to face many difficulties in making the constitution. At the time of the emergence of Pakistan, there was no constitution to run the government affairs, therefore, the Government of India Act 1935 was adopted with some amendments. As this constitution was not in accordance with the requirements and aspirations of the new state, so, it was replaced by a constitution in line with national sentiments, under which the federal system was introduced. On August 10, 1947, a session of the Constituent Assembly was convened under the Interim Constitution. In addition to the legislation, this Assembly was also playing the role of the Central Parliament.

Early Problems of Pakistan

Pakistan had to face many problems soon after its establishment. Some of them were:-

1. Radcliffe Award

After the declaration of establishment of Pakistan, the Viceroy appointed the Boundary Commissions for Punjab and Bengal on June 30, 1947 to determine the boundaries of both the countries. Mr. Radcliffe, an English lawyer, was appointed chairman of both the commissions. He was also given the power of arbitration in case of disagreements. The decision that this commission made was called the Radcliffe Award. But the announcement made about the borders in the Radcliffe Award did not meet the requirements of justice. Mountbatten and Radcliffe took full care of congressionalist and Hindu friendship. The Muslim majority areas adjoining Pakistan were handed over to India. She was granted access to the state of Jammu and Kashmir through inclusion of Muslim majority area of Gurdaspur in India. Thus, the Kashmir issue was created, which remains unresolved till today.

2. Settlement of Migrants

At the time of Independence of India and inception of Pakistan, it was not

decided that the Hindus of Pakistan would go to India and the Muslims of India would go to Pakistan. It was understood that Muslim majority areas would be handed over to Pakistan where minorities would live under the shadow of the green flag with all the freedom.

Hindu Muslim riots further added to the problems in the newly established state. In India, the settlements of peaceful Muslims were burnt to ashes. Bloodshed was caused and the Muslims were forcibly pushed into Pakistan. Pakistan had to face significant difficulties in rehabilitation and resettlement of refugees coming from India. Millions of ruined people came to Pakistan after suffering enormous difficulties. The refugees also included the injured and the ill. They were kept in migrant camps where cholera broke out. Many people died due to inadequate medical facilities. Although it was an enormous test for the newly born state, the Muslims generously supported their migrant brothers. They provided them food and clothing. Eventually, this difficult period passed.



A scene of migration

3. Administrative Problems

Karachi was declared the capital of Pakistan at the time of its establishment. Governor House and Secretariat buildings were evacuated for the central offices but their capacity was low, so temporary offices were established in different parts of the city. Even the Ministers were deprived of basic office facilities. The administrative structure was in a dismal state because there was no expert and experienced staff. A total of 81 Muslim officers from the civil service came to Pakistan as its share but most of them had no experience of senior posts.

The central government's records and equipment could not reach Karachi because Hindus and Sikh rioters had destroyed the railway tracks on which the trains were supposed to reach Pakistan. Indian airlines refused to provide aeroplanes to Muslims on rent. There was no accommodation for the government employees who had managed to reach Pakistan. But they did not lose heart. They devoted their entire management skills to the nation and made Pakistan strong and stable.

4. Economic Problems

At the time of its creation, Pakistan had to face many economic problems too. Most of the areas of Pakistan were backward at the time of independence. Transportation and communication facilities were insufficient. The British and Hindus had deliberately kept the Muslim population areas backward. From here, the British used to recruit young men for army service, but did not feel the need to set up factories and mills there. This maladministration can be gauged from the fact that 75% of the world's jute was produced in East Bengal but all the jute factories were in West Bengal and the Hindus had full control over them. At the time of partition, there were 394 textile mills in the United India but only 14 mills came to Pakistan's share. The total number of branches of the banks was 487 but Pakistan's share was only 69 and the Hindus took all the bank capital with them to India. In fact, it was the conspiracy of the Congress to economically strangle Pakistan so that it may not survive. The Indian rulers were also unjust in the proper distribution of assets between Pakistan and India. They continued to avoid giving Pakistan its due share. They used every possible tactics to destroy the economy of Pakistan and withheld the agreed share of Pakistan's assets.

5. Distribution of Military Assets

After the partition of the subcontinent, justice was not done in the distribution of military assets too. The British Government had decided that according to the plan of June 3, 1947, all military assets would be divided with 64% proportion to India and 36% to Pakistan. There were 16 ordnance factories operating in the United India, but not a single one was there in the areas included in Pakistan. What to mention of shifting an ordnance factory into Pakistan, the Indian government was not willing even to shift a small part of machinery to Pakistan. After a long discussion, it was decided that Pakistan would be given Rs. 60 million to set up an ordnance factory of its own. Indian government also rejected the formula for the distribution of ordinary military assets, which made the conditions even more complex. In this way, Pakistan was deprived of its due share.

6. Agricultural Problems

Pakistan is primarily an agricultural country, where agriculture is not possible without canal irrigation. At the time of partition of the subcontinent, important headworks on rivers and canals were also given to India, thus, giving her the control of our canals. In order to destabilize Pakistan, India stopped water supply to Pakistan from Ferozepur (River Sutlej) and Madhupur (River Ravi) headworks in April 1948. The motive behind this move was to make agricultural areas of Pakistan barren and destabilize it

economically. Ultimately, the issue of water sharing between the two countries was resolved under the "Indus Water Treaty" 1960. The rights to the three eastern rivers, namely Ravi, Sutlej and Beas were given to India while exclusive rights to three western rivers, namely Indus, Jhelum and Chenab were given to Pakistan.

7. Political Problems

At its creation, Pakistan had to face many political problems as well. At the time of independence, several independent princely states declared their affiliation with Pakistan which included Manawadar, Dir, Swat and Junagarh etc. India did not like the annexation of these states and occupied Junagarh on 9th November 1947. The same way, India occupied Kashmir at the end of 1947. Then on the death of the Quaid-e-Azam رحمۃ اللہ علیہ, when the Pakistani nation was in grief, India occupied Hyderabad Deccan on 17 September 1948. In this way, India continued working against Pakistan's stability. The people of Kashmir wanted to affiliate with Pakistan. In this state of uncertainty, freedom movement started there resulting in the affiliation of Azad Kashmir with Pakistan.

Quaid-e-Azam Muhammad Ali Jinnah's رحمۃ اللہ علیہ Role and achievements as First Governor General

- Quaid-e-Azam رحمۃ اللہ علیہ took oath as the first Governor General of Pakistan on 15th August 1947. Liaquat Ali Khan was appointed as the Prime Minister. As the constitution of the newly born state was not ready, the Act of 1935 was amended and enforced. Quaid-e-Azam رحمۃ اللہ علیہ remained the Governor General of Pakistan for thirteen months. During this period, he solved many important national issues with his insight and leadership qualities, which enabled Pakistan to stand on its feet.
- Quaid-e-Azam رحمۃ اللہ علیہ with his towering personality, overcame many problems created after independence. The Hindus tried to create all kinds of difficulties for Pakistan which included the unfair division of assets, the problem of rehabilitation of the refugees and the ill-treatment of the Muslims by the Hindus besides timely transfer of the administrative records to Pakistan.
- Realizing the sensitivity of the situation, Quaid-e-Azam رحمۃ اللہ علیہ declared Karachi as the capital of Pakistan.
- Pakistan Secretariat was established and the Government officials were advised to serve the nation honestly.
- Special trains were arranged to bring the government officials from India, who

had opted for Pakistan.

- An agreement was concluded with an air company which started the movement of government employees from India.
- For administrative reformation, a committee was set-up under the supervision of Chaudhry Muhammad Ali.
- Civil Services were reorganized and Civil Service Academy was constituted.
- Accounts and Foreign Services were also started.
- Headquarters of Army, Navy and Air Force were established to improve their efficiency.
- An ordnance factory was also set-up in his reign.
- Besides other issues, Quaid-e-Azam رحمۃ اللہ علیہ paid special attention to the Foreign Policy. He developed healthy relations with the neighbouring and developed countries, which was the main objective of the Foreign Policy.
- Pakistan became the member of UN under the dynamic leadership of Quaid-e-Azam رحمۃ اللہ علیہ.
- In addition to other issues, education also needed attention at the time of independence. Quaid-e-Azam رحمۃ اللہ علیہ did a lot to improve it. He held the first Educational Conference in 1947. To him the objective of education was to shape the code of morality. He wished that every citizen of Pakistan should serve the nation with honesty and national spirit. The acquisition of science and technology education was made compulsory for the youth.
- Quaid-e-Azam رحمۃ اللہ علیہ rendered all possible service to Pakistan so long as he lived. Despite his bad health, he kept on going through the important files.
- Illness had weakened the Quaid-e-Azam considerably, yet he did not lose heart. He did not let his illness come in the way of his duties. Thus we can say that Quaid-e-Azam رحمۃ اللہ علیہ put in his heart and soul for the betterment of Pakistan.

Liaquat Ali Khan's Role and achievements as First Prime Minister

- Mr. Liaquat Ali Khan, the first Prime Minister of Pakistan remained the right hand man of Quaid-e-Azam Muhammad Ali Jinnah's رحمۃ اللہ علیہ. To handle the tsunami of refugees entering Punjab was a difficult task. On the advice of Quaid-e-Azam رحمۃ اللہ علیہ, he as chairman of the Punjab Refugee Council supervised the work of rehabilitation of the refugees and providing them with the

necessities of life. After the establishment of Pakistan, Hindu-Muslim riots had become common due to the hatred of Hindus towards the Muslims in India. He visited the border areas with Pandit Jawaharlal Nehru to stop the massacre of the Muslims in Punjab and appealed to abstain from the malicious activity of human bloodshed. While guidance to the nation and the government in all issues, including the formation of administrative structure, restoration of economic life, budget preparation, Kashmir war, control of internal chaos and defense against India's conspiracies was provided by Quaid-e-Azam رَحْمَةُ اللهِ عَلَيْه, Prime Minister Liaquat Ali Khan was responsible for implementing his decisions.



Liaquat Ali Khan

- After the death of Quaid-e-Azam رَحْمَةُ اللهِ عَلَيْه, when the morale of the nation was going down and the Indian leadership was constantly plotting against Pakistan, Mr. Liaquat Ali Khan was the leader and spokesman of the nation. During his rule, a great struggle for economic development was started. The people were encouraged to promote Pakistani products.
- He got Objectives Resolution passed from Assembly in 1949 and constituted a "Basic Principles Committee" to draw the new constitution. He visited the United States in 1950 and through his speeches, he informed the people and leaders of the United States about the background of establishment of Pakistan. He tried to persuade the American leadership to meet Pakistan's defense needs.
- Liaquat Ali Khan's foreign policy played a key role in establishing cordial relations with Islamic countries. When Shah of Iran visited Pakistan, the two leaders held talks to adopt a joint policy. In the middle of 1951, uncertainty arose in the country when Indian troops gathered on the border of Pakistan. He traveled around the country to raise the morale of the nation and make them aware of this threat.

On October 16, 1951, he was shot dead in the Company Bagh of Rawalpindi while he was about to start his address. The last words on his tongue were: "Allah! Protect Pakistan."

The nation awarded Liaquat Ali Khan the title of "Quaid-e-Millat" for his great services and named Company Bagh as Liaquat Bagh as all time recognition of his national services. He was buried at Mazar-e-Quaid's compound in Karachi.

Objectives Resolution 1949

Prime Minister Liaquat Ali Khan presented a historic resolution on 12th March 1949 in the assembly which laid down the basic principles for making of the future constitution of Pakistan. Federal legislature approved it with majority vote. It is generally called "Objectives Resolution".

The main points of the Objectives Resolution are as under:

1. Sovereignty of Allah Almighty

Objectives Resolution categorically states that sovereignty all over the universe belongs to Almighty Allah. Power is a trust with the people and it is to be exercised within the prescribed limits by the elected representatives of the people.

2. Follow the Islamic Values

Objectives Resolution has laid down that in Pakistan, Islamic values like democracy, equality, fraternity, freedom of expression, tolerance and social justice would be exercised.

3. Islamic Way of Life

It was affirmed that an adequate environment would be provided to enable the Muslims to lead their individual and collective lives according to the basic principles of Islam.

4. Protection of Minorities

All the minorities living in Pakistan shall be fully free to lead their lives according to the basic principles of their religions and beliefs.

5. Provision of Fundamental Rights

All citizens of Pakistan shall be guaranteed fundamental rights without making any discrimination on the basis of racial, political, economic or religious prejudices.

6. Federal Form of Government

It was specifically mentioned in Objectives Resolution that Pakistan shall have a federal democratic structure and its system shall be administered through the elected representatives of the people.

7. Development of Backward Areas

It was stressed in the Objectives Resolution that requisite efforts shall be made for the development of backward and remote areas to bring them at par with developed areas.

8. Independence of Judiciary

It was affirmed in the Objectives Resolution that judiciary shall be free from all pressures and would work independently.

9. Urdu, as National Language

It was made clear that Urdu shall be the national language of Pakistan.

Importance of the Objectives Resolution

People felt happy and relieved on the passing of the Objectives Resolution, and felt that the formation of constitution would be according to their desires and wishes.

Importance of Objectives Resolution can be summarized as under:-

- i. After the approval of Objectives Resolution, the process of the formation of constitution started. A committee to draft the constitution was formed which was named Basic Principles Committee.
- ii. The Objectives Resolution outlined the basic principles for making the constitution.
- iii. Objectives Resolution was incorporated as a preamble in all the constitutions of Pakistan. It was made a part of the constitution of 1973 through an amendment in 1985.

Process of Constitution Making in Pakistan

After the approval of Objectives Resolution it became certain on what lines the constitution would be made. For this purpose a committee comprising the members of federal legislature was also constituted, but unfortunately Pakistan was engulfed in various problems and no attention could be paid to the constitution. Due to political instability and incompetence of leadership the governments continued to change rapidly. In such a state of affairs Governor General Ghulam Muhammad dissolved the Federal Assembly on 24 October, 1954 and announced the formation of new constituent assembly. Another major hurdle in the way of making the constitution was that the Western wing of Pakistan consisted of four provinces while the Eastern wing comprised of one province only. In order to overcome this hurdle all the four provinces of the Western wing were merged into one unit namely West Pakistan. After the formation of one unit and the elections of new Federal Assembly, the process of constitution making became easier.

Newly appointed Prime Minister Ch. Muhammad Ali, paid full attention to

making of the new constitution which was approved by the Federal Assembly.

Salient features of the constitution of 1956

The first constitution of Pakistan was promulgated on 23 March, 1956. Salient features of this constitution were as under:

- i. Pakistan was declared an Islamic Republic.
- ii. Federal parliamentary system was introduced in the country.
- iii. It was affirmed that sovereignty belongs to Almighty Allah, exercise of power would be through the elected representatives of people, necessary environment would be created to enable the people to lead their lives according to the basic principles of Islam, and full religious freedom will be granted to minorities.
- iv. Citizens were given full civic rights to lead a prosperous life and utilize their faculties.
- v. It was guaranteed that the judiciary would work independently, and security of service would be ensured for judges.
- vi. Under the constitution of 1956 Urdu and Bengali were declared the national languages.
- vii. Constitution of 1956, was prepared in written form.

Abrogation of the Constitution

Constitution of 1956 was approved after untiring efforts of nine years but it could not run for a long period due to peculiar circumstances, mutual confrontation of politicians, unnecessary interference of bureaucracy and military in democratic institutions, non-serious attitude and lack of leadership. The constitution of 1956 remained promulgated for two years and seven months. In October 1958 the Constitution was abrogated and General Muhammad Ayub Khan, the Commander in Chief of Pakistan Army imposed Martial Law by dissolving the Federal and Provincial Assemblies and assumed the office of President and Martial Law Administrator.

Accession of States and Tribal Areas to Pakistan

There were about 600 semi-autonomous princely states in the subcontinent. After the announcement of the plan of June 3, 1947, these states were to join either Pakistan or India, depending on their geographical situation, population and religion. The description of some of these states is as under:-

1. State of Jammu and Kashmir

The state of Jammu and Kashmir is situated in the extreme north of the subcontinent which is considered to be the centre of the continent of Asia. At the time of the establishment of Pakistan in 1947, the rulers of the states were given the right to affiliate with India or Pakistan. Muslims in Kashmir who were in a large majority wanted accession with Pakistan but Raja Hari Singh, the Hindu ruler of Kashmir, fled to India and announced accession to India against the wishes of the Kashmiri people.

In 1948, India sent its troops to Kashmir and tried to capture it illegally, but the Kashmiri Mujahideen, liberated the area of Azad Jammu and Kashmir from India. India took the issue to the United Nations. The UN arranged ceasefire between India and Pakistan. The UN approved in its resolutions with majority vote that the issue of Kashmir would be decided according to the aspirations of the people of Kashmir by a plebiscite. The Kashmir issue is a central issue between India and Pakistan and without resolving it, the security and peace of this region is at risk. Although Pakistan invited India on numerous occasions to resolve the issue through dialogue yet India avoided it every time on one pretext or the other. Both Pakistan and India are now nuclear powers. If the war starts again on this issue, it can turn into a nuclear war.

2. Hyderabad Deccan State

Hyderabad Deccan is the common capital of present day southern states of India namely Andhra Pradesh and Telangana. At the time of partition, the ruler of the state was called the Nizam. The majority of population was Hindus. It was a separate state in British India and had an area of 86 thousand square miles. The Nizam wanted to keep his state autonomous but in 1948, Indian forces removed his government and occupied the state. Hyderabad Deccan is famous for its rich history and culture.

3. Junagarh State

At the time of partition of India, the ruler of Junagarh state, Nawab Muhammad Mahabat Khan announced its accession to Pakistan. This accession was also approved by the government of Pakistan but Indian forces invaded the state of Junagarh in 1947 and occupied it.

4. Manavadar State

The ruler of this state was Muslim at the time of partition of India. He declared its accession to Pakistan. This state had borders with Junagarh and the Indian forces which

had already occupied Junagarh took advantage of it and occupied the state of Manawadar.

5. Swat State, Khairpur State and Bahawalpur State

Swat State, Khairpur State and Bahawalpur State affiliated with Pakistan.

6. Tribal Areas

The Tribal Areas were spread over an area of 27,220 sq km. After the creation of Pakistan, these areas enjoyed a different status from the four provinces and were governed by the federal government. In 2018, these areas merged into Khyber Pakhtunkhwa province.

1. Ayub Khan Era, 1958-1969

The main causes of General Ayub Khan's martial law (27 October, 1958) were as follows:-

(i) Lack of Political Leadership

The establishment of Pakistan on August 14, 1947 was the result of the historic struggle of millions of Muslims and their flawless leadership in the subcontinent. But unfortunately after one year of establishment of Pakistan, the founder of Pakistan Quaid-e-Azam Muhammad Ali Jinnah رحمۃ اللہ علیہ died and in 1951, Quaid-e-Millat Liaquat Ali Khan was martyred. Thus, soon after independence, the newborn country lost its patriotic, intellectual and visionary leaders like Quaid-e-Azam رحمۃ اللہ علیہ and Liaquat Ali Khan. After the departure of these leaders, there was a crisis of competent political leadership in Pakistan. Thus, rein of the country fell into the hands of such leaders who could neither create the desired national unity nor overcome the provincial, linguistic and economic crises.



General Ayub Khan

(ii) Delay in Elections

One of the reasons for development of political crisis in Pakistan was the delay of the elections. Initially, General elections were not held in the country and the elections were held only in the provinces turn by turn. After the Constitution of 1956 was passed, it was expected that elections would be held within a year but in 1957, the expected elections were postponed till 1959.

(iii) Role of Bureaucracy

Bureaucracy also played a role in the failure of democracy in the country after the

establishment of Pakistan. Governor General Ghulam Muhammad, Sikander Mirza and Chaudhry Muhammad Ali were also associated with the civil service. On the whole, the bureaucracy acted irresponsibly and did not take issues seriously. The fact was that those who were influential in civil service, fell victims to the lust for power in their hearts. This situation paved the way for martial law.

(iv) Failure of Parliamentary System

From August 14, 1947 to October 7, 1958, there was parliamentary system in Pakistan. This system had failed completely over these eleven years. The failure of the parliamentary system can be judged from the fact, that in these eleven years, seven ministries were formed under four governor generals. Among them, Mr. I. I. Chundrigar's ministry was the shortest which lasted only two months. The political instability resulted in economic and political crisis in the country. These circumstances encouraged the imposition of martial law.

(v) Constant Hurdles in Making of Constitution

Both Pakistan and India got their freedom at the same time. India developed its constitution within 2 ½ Years but Pakistani politicians kept delaying this issue. Eventually, the situation arose when martial law was imposed.

2. Basic Democracies System 1959

General Ayub Khan took charge of the country by imposing martial law. He had been watching politics closely for a long time. As he had been taking part in politics as Minister for Defense Affairs, therefore, he was aware of the political situation in the country. He himself was a supporter of the presidential system, in which the president wields huge powers. In view of this sentiment, General Ayub Khan decided to bring about a four tiers Basic Democracies System in 1959. The four tiers system consisted of the Union Council, Tehsil Council, District Council and Division Council.

(i) Union Council / Town Committee

Union Councils in large rural towns and Town Committees in small towns were the first tier of the Basic Democracies System. Every Union Council consisted of several villages and represented a population of five to ten thousand. One thousand people were represented by one member. Union Council representatives elected their chairman. In small towns, members of the Town Committee were elected. Each Union Council and Town Committee performed the tasks of collective development in its area.

(ii) Tehsil Council / Thana Council

The second tier of the Basic Democracies System was the Tehsil Council and Thana Council. The chairman of the Tehsil Council in West Pakistan used to be Tehsildar. The chairmen of all Union Councils in the tehsil were the members of the Tehsil Council. Similarly, in East Pakistan, every Thana Council consisted of the chairmen of all the Union Councils and Town Committees of the towns and its chairman was the sub-divisional officer. Every Thana Council and Tehsil Council used to organize and coordinate the activities within their boundaries.

(iii) District Council

The District Council was the third major tier of the Basic Democracies System. It consisted of elected chairmen of Union Councils, Town Committees and Union Committees throughout the district and chairmen of Municipal Committees and vice presidents and government officials of the Cantonment Boards. Half of the members of every District Council were nominated. The Deputy Commissioner or Collector of the District was the Chairman of the District Council.

(iv) Divisional Council

The Divisional Council was the last tier of the Basic Democracies System. Every Divisional Council consisted of nominated officials and elected members. The Chairmen of the District Councils were members of the Divisional Council. The Divisional Commissioner was the Chairman of the Divisional Council. The Divisional Council used to coordinate the activities of its subsidiary cantonment boards and local bodies. It formulated development schemes for the division and implemented government directives.

Importance of the System

The purpose of this system was to solve the problems of the people at the local level. In this system, public representatives were elected at the village and local level. These public representatives were well aware of the problems in their area and were also accountable to people. With the establishment of this system, the basic issues of the people were taken into consideration and their social and welfare schemes were initiated. General Ayub Khan issued the order of Basic Democracies System on October 26, 1959. As a result, elections were held in the country in December 1959 and January 1960 in which 80,000 representatives were elected. In February 1960, these representatives expressed their confidence in General Ayub Khan. Thus, on February 17,

1960, General Ayub Khan took oath as the President of Pakistan.

Muslim Family Laws Ordinance 1961

General Ayub Khan promulgated Muslim Family Laws ordinance in 1961. According to these laws, marriage registration was made compulsory for the first time in Pakistan. In addition, the second marriage without the permission of the first wife was declared illegal. The minimum age limit for marriage was fixed at 18 years for boy and 16 years for girl. In case of divorce, a period of 90 days was fixed as Iddat Period. Under family laws right of orphaned grand-children to receive share from the property of their grand-parents was also introduced.

Salient Feature of the Constitution of 1962

In order to draft a new constitution President General Muhammad Ayub Khan constituted a new Commission. The Commission presented its proposals to the President in 1961. He made amendments according to his desire and enforced the new constitution on 8 June, 1962.

The salient features of 1962 Constitution were as under:-

- i. The constitution of 1962 was in written form. It consisted of 250 articles.
 - ii. The constitution of 1962 was federal in nature. The two wings of the country were given equal status.
 - iii. Presidential form of Government was established. President held extreme powers in the constitution of 1962.
 - iv. Various Islamic provisions were incorporated in the constitution i.e. sovereignty of Almighty Allah and exercise of power through the elected representatives of people. Pakistan was named as Islamic Republic of Pakistan, and it was made compulsory for head of the state to be a Muslim.
 - v. People were given some rights to lead peaceful, prosperous life and utilization of their faculties. These were known as fundamental rights of the citizens.
 - vi. Urdu and Bangali were declared as the national languages of Pakistan.
-

Failure of the 1962 Constitution:

President Ayub Khan ruled the country for about ten years. In this period a number of reforms were introduced and country made a great progress in industrial field. But the people started agitation against dictatorial rule of president General Muhammad Ayub Khan and the situation started getting out of control. Under 1962 constitution, all powers were with the president. Under these circumstances martial law was again imposed in the country. On 25 March 1969, General Agha Muhammad Yahya Khan took over the rein of the country and abrogated the constitution of 1962.

4. Presidential Elections 1965

Under the Constitution of 1962, the Presidential election was held in January 1965, in which the number of candidates was four but the actual contest was between General Ayub Khan and Mader-e-Millat Mohtarma Fatima Jinnah. Mader-e-Millat Mohtarma Fatima Jinnah was actually against the dictatorial system established by General Ayub Khan. She was not tempted by any position or power but to save the country from dictatorship and to restore parliamentary democratic institutions, she took part in this election despite old age and poor health.

After Quaid-e-Azam رحمۃ اللہ علیہ, Mader-e-Millat was the only personality who had popularity in the country. When she entered the field, she was welcomed by people with enthusiasm from Dhaka to Karachi. The enthusiasm with which public had welcomed the Martial Law in 1958 and had attached hopes with it had cooled down. Peoples' enthusiasm for Fatima Jinnah was so pronounced that a large number of people used to assemble at the public meetings even before the arrival of Mader-e-Millat.

In 1965, the number of BD members was increased from 80 thousand to one hundred twenty thousand. President Ayub Khan elected 80,000 members under the Basic Democracies System in 1960 to run the government and during the martial law, these members confirmed his presidency. The tenure of these members was to expire in 1965, hence fresh election was held in November 1964. According to the Constitution of 1962, these members had the status of electoral body for the election of the President, Provincial and Central Assemblies. The members of the Basic Democracies System elected Muhammad Ayub Khan as the president and Mohtarma Fatima Jinnah was defeated.

Impact of Elections on Politics

The Basic Democracies System was an important cause of Ayub Khan's downfall.

All the political parties of opposition blamed Ayub Khan of manipulation in these so called Elections and launched a public coordination campaign for the restoration of democracy in the country. In East Pakistan, sense of deprivation and insecurity arose. The people of East Pakistan demanded a new constitution in their six points. Political parties and regional groups began a joint movement. The people also raised a rebellion against General Ayub Khan and shook his government.

5. Pakistan and India War 1965

India had been trying all kinds of tricks to weaken Pakistan right from the inception of Pakistan. Sometimes it created the border disputes and sometimes the issue of water distribution. Sometimes, it disrupted the distribution of assets and sometimes it strained relations with Pakistan on the issue of Kashmir. All these events led to the outbreak of the Pakistan-India War in September 1965.

In the Rann of Kutch, Pak-India border conflicts began in the spring of 1965 and occasional firing on each other continued from both sides. Similarly, in Kashmir, the situation was worsening day by day. Indian Prime Minister Lal Bahadur Shastri termed the Kashmir as a secondary issue for relations between Pakistan and India. In 1965, India imposed a presidential rule in the state of Jammu and Kashmir, which meant that the disputed Jammu and Kashmir had become a part of India completely. On this, the people of Kashmir started protesting against the Indian domination. All of these incidents escalated tensions between the two countries.

Main Events of 1965 War

On September 6, at 3 am, India started an unannounced war and attacked West Pakistan by crossing the international border. Main fronts opened by India were Lahore Sector, Rann of Kutch, Sialkot (Chawinda) and Kashmir etc.

On this occasion, the President of Pakistan General Ayub Khan while addressing the nation on radio and TV said, "Our brave soldiers have moved forward to repel the enemy and Pakistan Armed Forces will demonstrate bravery. Our Armed Forces will defeat the enemy with invincible spirit. The Indian rulers do not know which nation they have challenged." Pakistan's Army bravely faced an enemy, many times bigger



President of Pakistan General Ayub Khan addressing to the nation

than itself, and the brave people of Pakistan fully supported their army. Milli songs further enhanced the spirit of the people and the Armed Forces. On Lahore-Wagha front, Major Raja Aziz Bhatti and his comrades fought the enemy bravely and prevented the enemy from entering their territory. He offered his life but did not let the enemy cross the Bambawali Ravi Bedian (B.R.B) canal. In recognition of this bravery, he was awarded "Nishan-e-Haider".



Maj. Raja Aziz Bhatti Shaheed
Nishan-e-Haider

A major battle of tanks was fought at Chawinda. Our young men loaded their bodies with bombs and blocked the enemy tanks. Our air force also fought against the enemy beyond its capacity. In the first three days, Pakistan Air Force inflicted serious blows on the enemy and broke the backbone of Indian Air Force. Squadron Leader Muhammad Mahmood Alam (M.M. Alam) set a new world record by shooting down five Indian planes at Lahore in just one battle. Our soldiers were martyred while performing memorable actions of war history, and the spirit of the people was also worth seeing.



A scene of War 1965



Pakistani tanks countering the enemy in the war

Impact of War

In view of public excitement, three cities of Pakistan, namely Lahore, Sargodha and Sialkot were awarded Hilal-i-Istaqlal. The war created a spirit of national solidarity and unity among the people of Pakistan. The whole nation got united by forgetting its internal differences and fought against the invading enemy with complete discipline. On the appeal of the President of Pakistan, the entire nation made liberal donations. The youth rushed to the hospitals to donate blood to their wounded soldiers. In this war, the

brethren Islamic countries supported Pakistan. Due to this war, Pakistan's defense was strengthened and Kashmir issue was highlighted.

Every year, on September 6, the Defense of Pakistan Day is celebrated with great enthusiasm and zeal to once again remind the enemy that all true passions for our homeland exist even today. On the morning of September 6, 1965, India attacked Pakistan and in response to this attack, the way our armed forces defended the country has no parallel in history. Everyone was ready to offer sacrifice for the beloved country in his own way. In Indo-Pak War of 1965, Pakistan emerged victorious due to prayers and the passions of people. Pakistan got international fame due to national solidarity, patriotism and unity. In this war, the brave forces of Pakistan frustrated Indian designs. We should salute the brave soldiers who did not care about their lives and embraced the highest position of martyrdom.

6. Economic Development

During the era of General Muhammad Ayub Khan, average GDP growth rate remained about 7%. He took following steps for economic development:-

Focus on Agriculture Sector

Pakistan's economy is largely dependent on agriculture, so Ayub Khan introduced various reforms in the field of agriculture. He set a land ownership limit for big landlords, distributed land amongst farmers and peasants and provided high yielding seeds to agriculturists. The use of chemical fertilizers was enhanced. Tractors, harvesters and threshers were introduced in the agriculture sector. Agricultural loans were provided on easy terms so that poor farmers could buy new machinery, fertilizers and seeds. Many canals, dams and barrages were constructed for the improvement of irrigation system. In addition, tube wells were installed so that water could be made available for cultivation.

Focus on Industrial Sector

In 1958, after the imposition of martial law, President Muhammad Ayub Khan announced a new industrial policy. New industries were set up in the country which created employment for the people. Exports of Industrial manufactured goods were increased, small industries were developed, manufacturers were given concessions in taxes and raw material imports and technical training was arranged. Investment Promotion Bureau (IPB) was established in 1959. To help industrial sector, Pakistan Council of Scientific and Industrial Research (PCSIR) was established. In 1961, the

Pakistan Industrial Development Bank was established to provide long and short-term loans for the development of industries. The Pakistan Industrial Credit and Investment Corporation (PICIC) was established which financed the industries with the help of the State Bank of Pakistan. Export bonus scheme was also introduced.

Improvement in Education and Social Sector

Under General Ayub Khan's government, Reforms were also introduced in the educational and social sectors. New curricula were developed for schools and new textbooks were printed. Textbook Boards were established in different provinces. New schools, colleges and universities were established in the country. Family planning program was introduced to control the population growth for development of social sector. Under General Ayub Khan's government, there was a boost in the development of the country and even today, in terms of economic development, Ayub Khan's era is considered as the ideal era.

7. Five year Development Plans of General Ayub Khan' Era

The second and third five year development plans were introduced during General Ayub Khan era.

(i) Second Five Year Development Plan (1960-1965)

An estimated Rs 23 billion were allocated to meet the goals and objectives of the second five-year plan. The major goals and objectives of this five year development plan were to increase national income, per capita income, provide job opportunities to people, increase agricultural production and productivity of large and medium scale industries, increase production of cottage and small scale industry and increase the exports etc.

The second five year development plan was not only successful but also exceeded the growth objectives in many sectors. The second five year plan had special significance in Pakistan's economic planning. The success of the plan led to further encouragement that was helpful in future planning.

(ii) Third Five Year Plan (1965-1970)

After the success of the second five year plan, the third five-year plan was prepared. Its main goals were to increase national income, provide employment to all the labour force by 1985, eliminate dependence on foreign aid and eliminate the disparity of per capita income in different parts of the country. A total of Rs 52 billion was allocated to achieve these goals. The third five year plan did not fully succeed and did not

meet the targets set for most of the fields. In fact, the third plan faced the unfavourable conditions from the very beginning. In the first two years, drought affected the production of different crops badly. Pakistan and India War of 1965 increased defense spending, which reduced the resources for development expenditures. Agricultural development also declined. In short, the third five year plan did not really get the requisite resources and the conducive environment needed for the economic development programme.

Do you know?

On March 25, 1969, due to unfavourable circumstances, General Ayub Khan resigned.

1. Yahya Khan Regime 1969-71

The people of Pakistan did not accept the defeat of Mader-e-Millat Mohtarma Fatima Jinnah in Presidential elections of 1965 and the Tashkent agreement signed between President Ayub Khan and Lal Bahadur Shastri at Tashkent. As a result, hatred developed among the people against President Ayub Khan. Students started protests against President Ayub in colleges and universities. Benefits of Ayub Khan's economic reforms could not reach to general public and wealth got accumulated in a few hands. Meanwhile, a close ally of President Ayub Khan and the then Foreign Minister, Zulfikar Ali Bhutto, resigned from the Foreign Ministry due to differences over the Tashkent agreement and formed a new party, namely Pakistan Peoples' Party. People began to join the new political party in large number. To control the situation, President Ayub convened a round table conference of all political leaders in March 1969 so as to find a solution to the country's political problems but this attempt also failed. Finally, under public pressure, President Ayub Khan resigned from his office. After this, the army chief, General Yahya Khan, imposed Martial Law and took control of the government on March 25, 1969. General Yahya Khan was fully aware of the political situation in the country. He, therefore, announced the general elections on October 5, 1970 to hand over the country's rule to the political leaders. The Constitution of 1962 was abolished with the imposition of Martial Law by General Yahya Khan. Until the formation of the new government, General Yahya Khan formed an interim constitution with the consultation of all political leaders, which was called the Legal Framework Order 1970.



General Yahya Khan

2. Legal Framework Order (LFO) 1970

In November 1969, a commission was set up by General Yahya Khan to prepare

the interim constitution, which was finalized on March 30, 1970. Following were the key points of the Legal Framework order:-

1. One unit was eliminated from West Pakistan and all four provinces were restored.
2. The people were given the right to vote directly for the elections. 21 years of age was fixed for voting.
3. The equal distribution of seats of National Assembly between provinces was eliminated, and all provinces were given seats according to their population. The total number of seats of the National Assembly was 313. Among these, 13 seats were reserved for women, while women were also given the right to contest on general seats.
4. The minimum age of the candidate was fixed at 25 years to contest the election.
5. If the new National Assembly failed to draft a new constitution within 120 days, the Assembly would be dissolved.

In addition to all these points, a policy was introduced in the Legal Framework Order 1970 for the making of future constitution. The country's future constitution was to be federal. The name of the country was to be the Islamic Republic of Pakistan. Islamic ideology and democratic values were to be included in the constitution. Citizens were to exercise their basic rights freely. The judiciary had to be independent from administration. Provinces were given autonomy. The President was given the power not to pass the Constitution unless the points set forth above were part of the Constitution. The President was given the power to amend the Constitution which could not be challenged in any court.

3. General Elections of 1970

The general elections for the National Assembly and Provincial Assemblies were held according to the Legal Framework Order 1970. As these were the first elections in the history of Pakistan based on adult voting, therefore, there was great enthusiasm in the public for these elections. All political parties participated in these elections.

The Awami League and the Pakistan Peoples' Party were very popular among the major political parties. The Peoples' Party chanted the slogan of "Bread, Clothing and Shelter", which became very popular among the people.

As a result of election results, the Awami League emerged as the only majority party which had won 160 of the 300 general seats of the National Assembly. The Pakistan

Peoples' Party won 81 seats and remaining seats won by all the other parties and Independent candidates. The results of the Provincial Assemblies were not different. Awami League won 288 out of 300 general seats in East Pakistan. Pakistan Peoples' Party won majority in Punjab and Sindh, while National Awami Party (NAP) and Jamiat Ulema-e-Islam (JUI) got majority in NWFP (Khyber Pakhtunkhwa) and Balochistan.

The results of these elections made it clear that the Awami League would form a government in the centre. West Pakistan's political leadership and bureaucracy were concerned because the manifesto on which the Awami League had won was unacceptable to the political leadership of West Pakistan. Therefore, the transfer of powers to the new government was delayed, resulting in a wave of concern in East Pakistan. General Yahya Khan held talks with the head of Awami League, Sheikh Mujibur Rahman, but these did not succeed. Thereafter, a civil war situation developed in East Pakistan. Bengalis chanted slogan of independent state with the help of pro-Indian organization Mukti Bahini. Pakistan's Armed Forces had to intervene to crush the revolt. Thus, bloody riots began in East Pakistan.

4. Separation of East Pakistan and Emergence of Bangladesh

As a result of the 1970 general elections when the Awami League had won the majority in East Pakistan and the reins of the country were not handed over to the Awami League, the law and order situation developed in East Pakistan. To control this situation, Chief Martial Law Administrator General Yahya Khan declared emergency there. The Pakistan army tried to improve law and order situation but the situation kept on deteriorating day by day as the organization called Mukti Bahini was busy spreading riots there. Under these circumstances, on March 15, 1971, Zulfikar Ali Bhutto, General Yahya Khan and Sheikh Mujibur Rahman met in Dhaka to restore peace. The negotiations ended without any results. Due to the tense situation, millions of Bengalis began migrating to India. India officially announced to help the



Leader of PPP Zulfikar Ali Bhutto, leader of Awami League Sheikh Mujib and Chaudhry Fazal Elahi

Bengalis. The Indian army provided weapons to the rebels and started training them which worsened the situation between Pakistan and India. General Yahya Khan sent more troops to East Pakistan, with the result that Pakistan army gained control of the most of the areas. Given the situation, India attacked East Pakistan with its armed forces. The Pakistan army in East Pakistan contained the Indian forces for two weeks. When they ran out of supplies and no more aid could reach from West Pakistan, India succeeded in its nefarious designs. Thus, on December 16, 1971, East Pakistan got separated and became an independent country by the name of Bangladesh.

Do you know?

The incident of the Army Public School Peshawar took place on December 16, 2014.

5. Causes of Separation of East Pakistan

A brief overview of the secession of East Pakistan can be taken from the following facts:-

(i) Geographical Distance

There was a distance of one thousand miles between East and West Pakistan. Between these two wings, there was India, which had been engaged in its efforts to undermine Pakistan's integrity ever since the partition of the subcontinent in 1947. Maintaining political and cultural ties between the two wings a thousand miles apart, was a challenging task. The cultures of the two parts were also very different from each other. East Pakistan was economically backward as compared to other provinces. This created a sense of deprivation in the local population, which led to the separation of East Pakistan.

(ii) Impact of Hindus on Trade and Services

In East Pakistan trade and government jobs were dominated by Hindus in large number and they were stirring up separation sentiments under hidden motives.

(iii) Economic Backwardness

East Pakistan was economically backward and no government took adequate measures to remove economic disparities of this region.

(iv) Role of Hindu Teachers

Education sector in East Pakistan was totally under the control of the Hindus. They poisoned the Bengalis against Pakistan and aroused their sentiments.

(v) Language Issue

Although language issue was resolved under the Constitutions of 1956 and 1962 yet it had created a sense of deprivation with respect to the language among the people of East Pakistan. This sense of deprivation could not be removed despite the best efforts of the Governments.

(vi) Problem of Representation Ratio

Population of East Pakistan was 56% and they wanted the right of representation on the basis of majority of their population. Although they accepted representation on the basis of equality in the constitution of 1956 and 1962, yet they did not get their legitimate rights which led to frustration in them.

(vii) Indian Interference

India's undue interference in the affairs of East Pakistan also worsened the situation. India provided training and support to the Mukti Bahini workers and encouraged separatists.

(viii) Six points of Sheikh Mujibur Rahman

Six points of the president of Awami League Sheikh Mujibur Rahman also promoted secession.

(ix) Elections of 1970

The 1970 general elections gave a new twist to the situation and after the complete victory of Awami League in East Pakistan, people started thinking in a new perspective.

After the emergence of Bangladesh General Yehya Khan handed over the power to the leader of Peoples' Party, Zulfikar Ali Bhutto who had got majority of seats in West Pakistan. In this way Zulfikar Ali Bhutto took oath as a first civil Martial Law Administrator in Pakistan. To run the affairs of the country, an interim constitution was made in 1972 and to form the future constitution of the country, a committee of 25 members of legislature was constituted. All the political parties at National Assembly were given representation.

QUESTIONS

1. Four possible options are given for each statement. Mark (✓) on the correct option.

- Aurangzeb Alamgir died in:

(a) 1707	(b) 1708
(c) 1717	(d) 1718
- Established in 1906:

(a) Congress	(b) Muslim League
(c) Anjuman-i-Himayat-i-Islam	(d) Majlis-e-Ahrar
- Turkey stood in the First World War with:

(a) Russia	(b) America
(c) Germany	(d) Japan
- Ulemas declared the subcontinent:

(a) Dar-ul-Harab	(b) Dar-us-Salaam
(c) Dar-ul-Amaan	(d) Dar-ul-Saltanat
- Nehru Report was presented in:

(a) 1938	(b) 1928
(c) 1918	(d) 1908
- Cripps Mission arrived in India in:

(a) 1940	(b) 1942
(c) 1944	(d) 1946
- Realizing the sensitivity of the nation, the city which was declared the capital of Pakistan by Quaid-e-Azam رحمۃ اللہ علیہ was:

(a) Islamabad	(b) Karachi
(c) Lahore	(d) Faisalabad
- General Ayub Khan imposed Martial Law on:

(a) 10 October, 1956	(b) 7 October, 1957
(c) 1 October, 1958	(d) 27 October, 1958

- During 1970 elections, the National Assembly seats won by Pakistan Peoples' Party were:

(a) 37	(b) 81
(c) 112	(d) 60
- Bangladesh was established in:

(a) 1970	(b) 1971
(c) 1972	(d) 1973

2. Fill in the blanks.

- * In 1757, the Nawab of Bengal, _____, tried to hold The British.
- * The publishing of Risala (pamphlet) _____ was an important political service of Sir Syed Ahmed Khan.
- On 1st October 1906, a Muslim delegation led by _____ met the Viceroy Lord Minto.
- On 25th March 1969, Pakistan Army Chief, _____ imposed Martial Law in the country.
- For the betterment of social system, General Ayub Khan promulgated _____ ordinance 1961.

3. Match Column A with Column B and write correct answer in Column C.

Column "A"	Column "B"	Column "C"
An important cause of the downfall of General Ayub Khan	12 March, 1949	
Objectives Resolution was passed on	First Governor General	
The British Government approved "Rowlatt Act"	Basic Democracies System	
On 15 August, 1947, Quaid-e-Azam قائد اعظم took the oath as	24 October, 1954	
Governor General Ghulam Muhammad dismissed the Federal Assembly on	in 1919	

4. Write short answers.

- The basic objective of Aligarh Movement.
- What factors played an important role in the formation of Muslim

League?

- What was the cause of Hijrat Movement?
- What was the important decision of Radcliffe Award?
- Indicate any three problems faced by the Muslims, after the creation of Pakistan.
- Whom does sovereignty belong to with reference to the Objectives Resolution?
- Write any three salient features of the Constitution of 1956.
- Write short note on the introduction of the Basic Democracies System 1959.

5. Write detailed answers.

- Describe the political, social and Educational services of the Aligarh Movement.
- Write down the fourteen points of Quaid-e-Azam رحمۃ اللہ علیہ.
- Describe the role of Quaid-e-Azam رحمۃ اللہ علیہ in the making of Pakistan with reference to his political and constitutional efforts.
- Discuss the early problems, after the establishment of Pakistan.
- Elaborate important points of Objectives Resolution.
- What were the main causes of General Ayub Khan's Martial Law? Explain.
- Describe the salient features of Basic Democracies System.
- Describe the salient features of the Constitution of 1962.
- Examine the Legal Framework Order 1970.
- Describe the causes and impacts of the separation of East Pakistan and the emergence of Bangladesh.

Activity

- Organize a dialogue between students on the causes of the separation of East Pakistan.

Instructions for Teachers

- Inform the students about the important events of President Ayub Khan's era.

Student's Learning Outcomes

After studying this chapter, students will be able to:

1. Identify the location of Pakistan with reference to its latitudes and longitudes and its neighbours, with the help of a physical map.
2. Describe the major landform features of Pakistan (Mountain ranges, Plateaus, Plains etc.)
3. Identify the major climatic regions of Pakistan and briefly describe the characteristics of every region.
4. Identify the location of major glaciers and rivers of Pakistan and highlight their importance.
5. Discuss major types of forests, their distribution, importance and protection.
6. Identify the wildlife of Pakistan, their habitat and efforts to protect wildlife in Pakistan.
7. Describe the characteristics of major natural Regions of Pakistan and human environment in them.
8. Discuss the nature and importance of environmental hazards of Pakistan and their associated problems and solutions.
9. Describe the problems associated with the conservation of water, land, natural vegetation and wildlife.

Location of Pakistan

Pakistan is situated in the continent of Asia. It is an important country of South Asia. The total area of Pakistan is 796096 square kilometres, which is 0.67% of the total area of the world. About 58% of the total land of Pakistan consists of mountains and plateaus, while about 42% area is covered by plains and deserts. Pakistan is a vast and spacious country stretching from the coast of the Arabian Sea near Indus river delta to the lofty mountain ranges in the north. The south eastern region of Pakistan is covered by the river plains, while the western and central region consists of several mountain ranges. That is why there is significant seasonal difference in Pakistan climate.

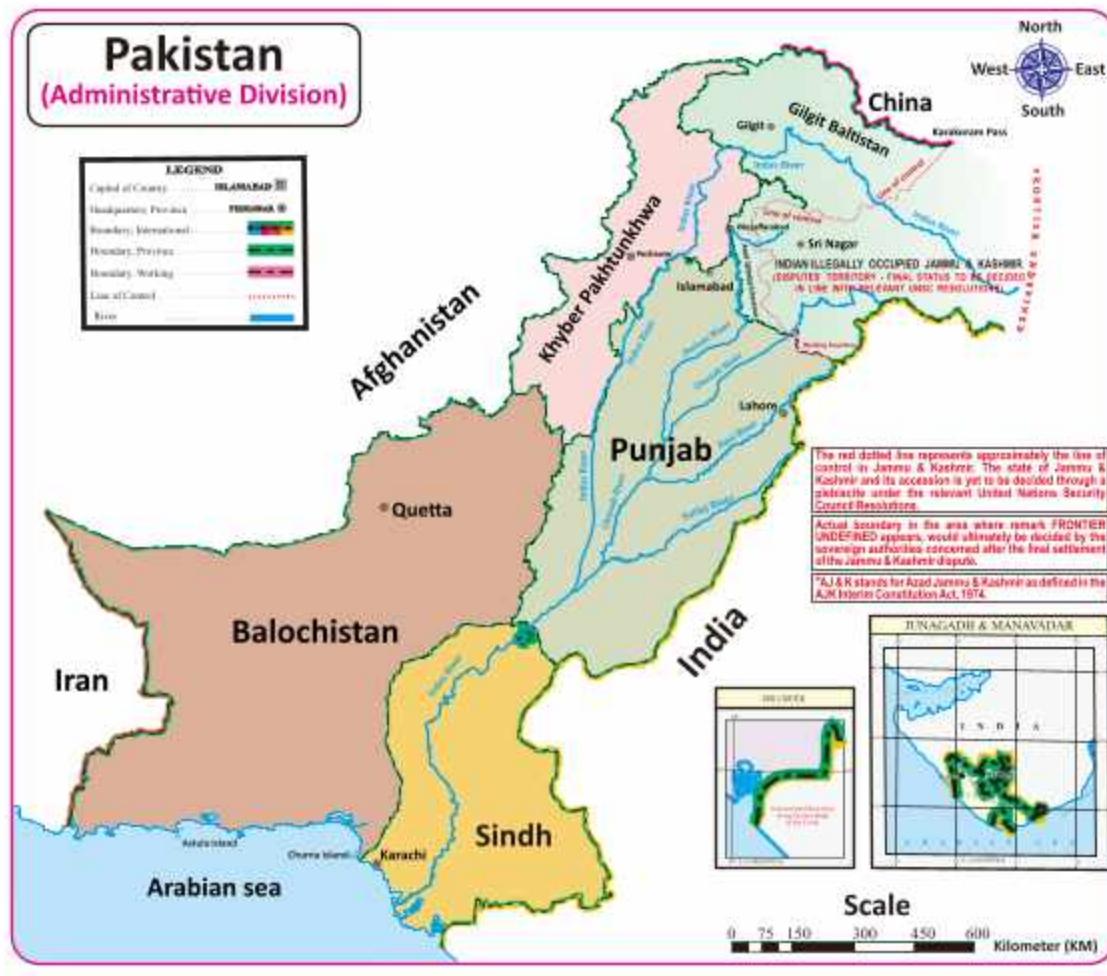
Pakistan is a fortunate country, in the sense, that Almighty Allah has blessed it

with a conducive environment. The physical environment impinges deeply on the economic, social, cultural and other activities of the people of a country. The physical environment refers to location, relief features and climate. Geographically, Pakistan is located between 23.5 to 37 degrees North Latitude and 61 to 77 degrees East Longitude. Pakistan has China in the North. Afghanistan and Iran in the West, India in the East and Arabian Sea in the south.

Importance of Location

Pakistan has a special significance in the world due to its location, because Pakistan is an important means of communication between East and West.

1. Pakistan has China in its north, which is emerging as a major economic power on the world map. China has stood by Pakistan through thick and thin. Pakistan is proud of China's friendship. China is working on several developmental projects



in Pakistan, including the China Pakistan Economic Corridor (CPEC). These projects are further strengthening the industrial, economic and social relations between the two countries and new doors are opening up for the development and prosperity of this region.

2. Pakistan has the Central Asian Islamic countries (Kazakhstan, Uzbekistan, Tajikistan, Turkmenistan and Kyrgyzstan) in the north west. These countries are land locked and rich in natural resources. Pakistan has religious, cultural and economic relations with these Islamic countries. Pakistan is the only country that provides the nearest sea route and transport facilities to Central Asian Republics.
3. Pakistan has Afghanistan in the North-West and Iran in the South-West. The borderline with Afghanistan is called Durand Line. Pakistan has brotherly relations with these countries as well.
4. Pakistan has India in the East. There are tensions between Pakistan and India on Jammu and Kashmir and some other issues, but after the settlement of these issues there are bright prospects of cooperation between them.
5. Pakistan has the Arabian Sea in the south, which is a part of the Indian Ocean. Trade between the East and the West is mostly through the Indian Ocean. Therefore, being on an important trade route, Pakistan has a great significance. Pakistan is connected to the Muslim countries bordering the Persian Gulf via the Arabian Sea. All these Gulf countries are rich in oil. Due to the Persian Gulf, the Indian Ocean has always been the focus of attention among the major powers. Karachi, Bin Qasim and Gwadar are the main seaports of Pakistan.
6. In addition Pakistan has cordial relations with many countries through the Indian Ocean. These include South-East Asian Muslim countries (Indonesia, Malaysia, Brunei Dar-us-salam) and South Asian Muslim countries (Bangladesh, Maldives) and Sri Lanka.

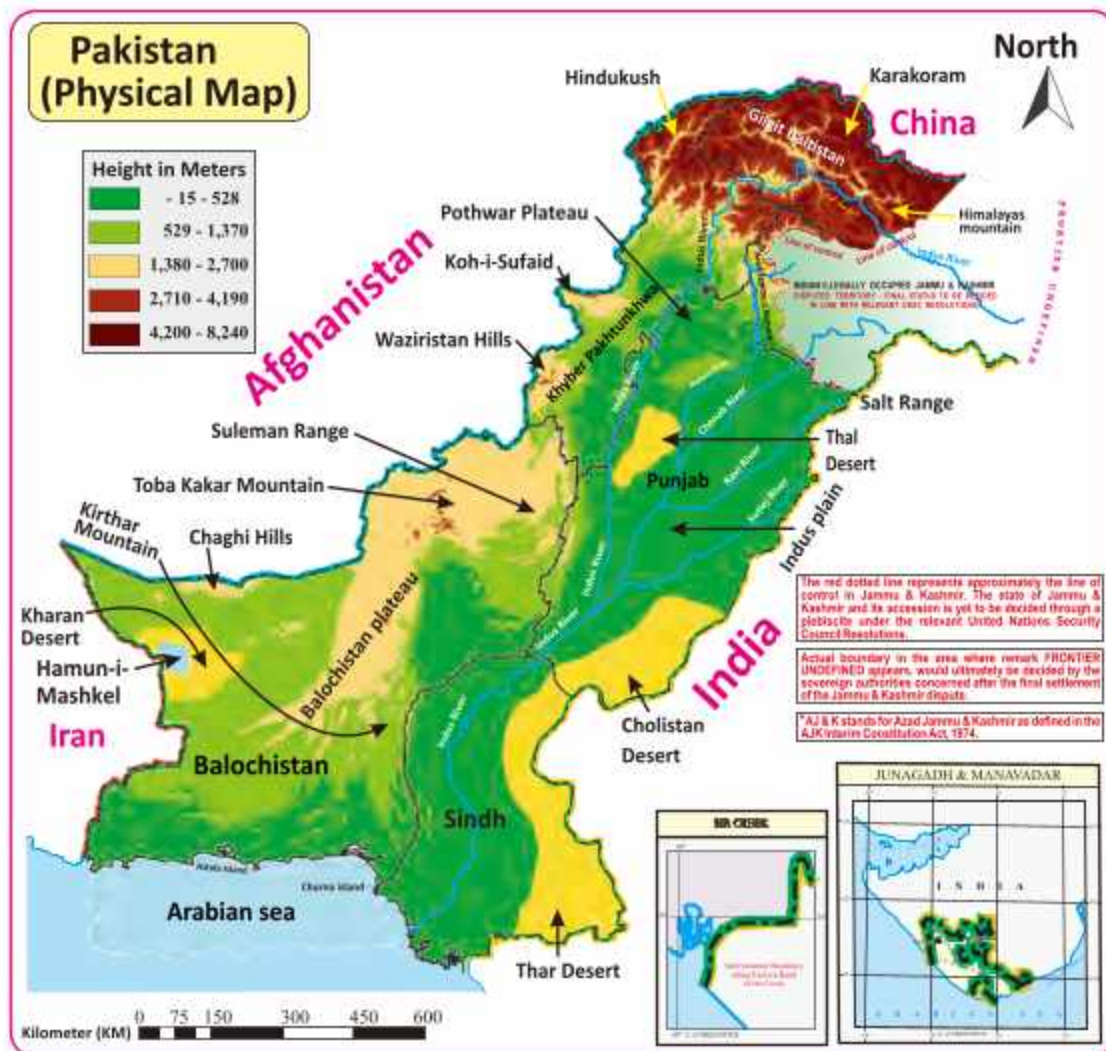
Physical Features of Pakistan

In terms of physical features, Pakistan is divided into three major areas:

1. Mountains
2. Plains
3. Plateaus

1. Mountain Ranges

The part of the earth that is higher than the surface of the earth, has sloping sides around it, with rocky and uneven surface, is called a mountain. Pakistan has world's highest mountain ranges. Their division is as under:



- Northern Mountain Ranges
- North Western Mountain Range
- Western Mountain Ranges

(i) Northern Mountain Ranges

The Himalayas and the Karakoram mountains are located in these mountain ranges.

Karakoram Range

This mountain range is located in the north of Pakistan. The world's second highest mountain peak K-2 is located in the same mountain range, that is 8611 metres

above sea level. The average height of the Karakoram range is 7000 metres. The rugged peaks of this range remain covered with snow all the year round. The world's highest passes such as Khunjrab and Shandoor are situated in this mountain range. Hunza and Gilgit etc. are beautiful valleys. With the on set of the summer season, life returns with full swing in these valleys. This mountain range lies between Pakistan and China. The construction of Karakoram highway or the Silk route has greatly benefitted both counties in trade and tourism.



Khanjrab Pass which connects Pakistan with China

Himalayan Range

The great Himalayan mountain range that is located South of Karakoram lies in the north of South Asia stretching from west to south-east with considerable east-west spread. The western part of this range is located in Pakistan. Its average height is 1000 metres to 6500 metres which includes hills of the Siwalik, the Lesser Himalayan mountain and the Greater Himalayan mountain. The highest peak of this range is Nanga Parbat, which is 8126 metres above sea level. The world's most beautiful valleys are located in these ranges, which include the important valley of Kashmir. The height of Himalayan

mountain range increases from south to north. These mountains are rich in natural resources and vegetation, especially the evergreen conical forests.



Nanga Parbat

Do you know?

Mount Everest is the highest mountain peak in the world. Its height is 8848 metres, which is located in Nepal.

(ii) North Western Mountain Range

Hindukush Range

The Hindukush range is located in the north western part of Pakistan stretching from north to south. This mountain extends from Pamir plateau to river Kabul. This mountain range is mostly located in Afghanistan. Tirchmir is the highest peak of Hindukush, which is about 7690 metres high. The valleys of Chitral, Swat, and Dir are located in this mountain range.



Tirchmir

(iii) Western Mountain Ranges

Koh-e-sufaid

Koh-e-Sufaid lies to the south of river Kabul and is spread in east-west direction.

The average height of this mountain range is 3600 metres. Khayber pass lies to the north of Koh-e-Sufaid. Khayber pass is a historical passage between Pakistan and Afghanistan, which is about 53km long. River Kurram flows in the south of the Koh-e-Sufaid.

Waziristan Hills

Kohat and Waziristan hills are located in the south of Koh-e-Sufaid. These are different hill ranges. The Kurram, Tochi and Gomal are important passes of these hills. These hill ranges located between river Kurram and Gomal stretch from the north to south. River Tochi is another important river of these hill ranges. The valleys of these rivers are important passes for development of trade and cultural ties between Pakistan and Afghanistan. In the south of Waziristan hills lies Toba Kakar range near Afghanistan border.



Gomal River

Koh-e-Sulaiman

Koh-e-Sulaiman extends from north to south in the south of Waziristan hills. This mountain is situated in the middle of Pakistan. The highest peak of this range is



Koh-e-Sulaiman

Takht-e-Sulaiman, which is 3379 metres above sea level. River Bolan is an important river of this range. In the south of Koh-e-Sulaiman range there are Bugti and Marri hills. The Bolan Pass is located in the same mountain range.

Kirthar Hills

Kirthar Hills are situated in the west of river Indus along the borders of the provinces of Sindh and Balochistan. These hills extend from north to south. The maximum height of the Kirthar Hills is 2150 metres. The rivers Hab and Layari flow from Kirthar Hills towards the Arabian Sea.



National Park Kirthar

Salt Range

The Salt range lies in the south of Pothwar plateau. River Jhelum flows in the east of Salt range. The average height of the Salt range is 700 metres. But at Skesar its height is 1500 metres. The river Soan is a famous affluent of this area.



Kalar Kahar Salt Range

2. Plain Areas

The Plain of river Indus is composed of the soil brought by the river Indus and its tributaries Jhelum, Chenab, Ravi and Sutlej. In Pakistan the plain area of the Punjab province, is called upper indus plain. It is named Punjab because five rivers namely Indus, Jhelum, Chenab, Ravi and Sutlej irrigate it. River Indus is the most



Plain Area

important and the longest river of Pakistan. Upper Indus plain is almost level and is made up of soil deposited by the rivers. Therefore, the soil is very fertile. The shortage of rainfall is met with artificial sources of irrigation like tube wells and canal water. Immediate and essential irrigation produces better crops.

Do you know?

About 80% of the world's population is found in the plains.

The lower Indus plain is a levelled plain with a gentle slope. It is irrigated by river Indus alone. The lower Indus plain is very important for agriculture. The Thar desert lies in the south east of this plain. The delta region of river Indus starts from Thatta and is divided into many branches or distributaries that fall into the Arabian Sea. The plain areas also include Coastal plains and Deserts.

(i) Coastal Plains

Pakistan coast is about 1058 km long. The coastal belt starts in the east from the border of Sindh province with India and extends along the coast to the border of Iran in the west. Coastal plain has small and big sea-ports out of which Karachi is the most important sea-port. Other important ports are Bin Qasim, Pasni and Gwadar. Fishing industry is progressing in these areas, so this coastal plain is the centre of important economic activities.



Makran Coastal Highway

(ii) Deserts

The south eastern part of Pakistan has desert like characteristics. It is spread over a large area, which includes the districts of Bhawalpur, Sukkur,



Thar

Khairpur, Sanghar, Mirpur Khas and Tharparkar. This desert is called "Cholistan" or "Rohi" in Bahawalpur, and "Thar" in Sindh. Due to scarce rainfall desert plants are found in this area. Most of the area is unpopulated.

"Thal" is the second desert of Pakistan. This desert lies between River Jhelum and River Indus. It is mostly unpopulated. The third desert of Pakistan is situated in the north west of Balochistan province, which is called the desert of Kharan. Some part of Chaghi is also included in it.

3. Plateaus

The plateau has an ups and downs character. There are mountain ranges, plains and river valleys on a plateau.

Do you know?

Pamir plateau is the highest plateau in the world which is also called the roof of the world.

(i) Pothwar Plateau

Pothwar plateau has Kala-Chitta and Margalla hills in the north, Salt range in the south, river Jhelum in the east and river Indus in the west. This plateau is 300 to 600 metres high. River Soan is an important affluent of this plateau with a beautiful valley called "Valley of Soan". The surface of Pothwar is badly cracked.



Pothwar

(ii) Balochistan Plateau

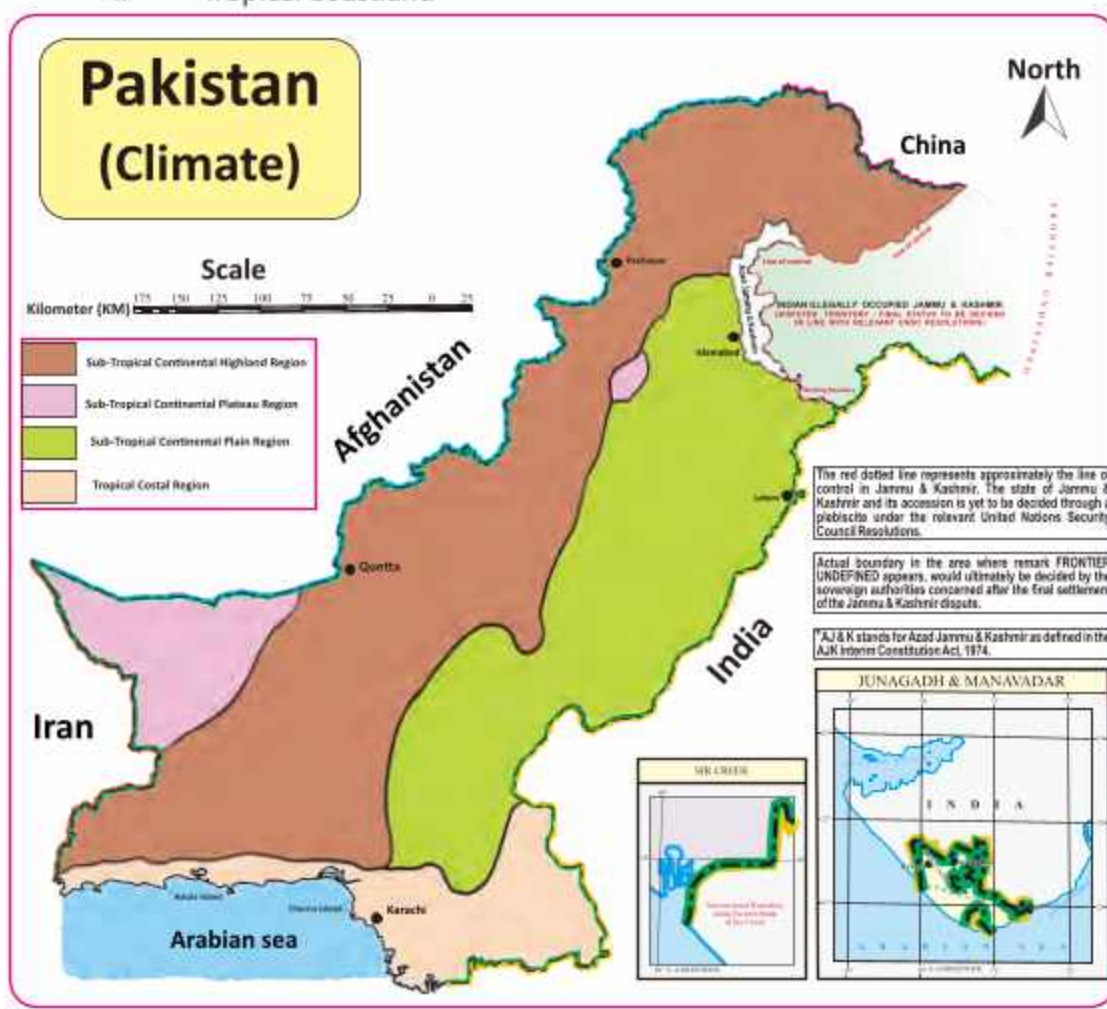
Balochistan plateau lies in the west of Koh-e-Sulaiman and Khirthar Range. Its maximum height is 900 metres. Baluchistan Plateau is an arid region having very low rain fall. Therefore, this region has desert characteristics. In the north of this plateau, the

mountain ranges of Toba Kakar and Chaghi are situated. In the western part of Balochistan, there are salt lakes, among them the famous one is Hamun-e-Mashkel. The important rivers of this plateau are Gomul, Zhob and Hingol.

Climate of Pakistan

The long term study of weather conditions of any country or area is called climate. The weather conditions include temperature, air pressure, rain and humidity etc. Pakistan is divided into following climatic regions:-

1. Sub-Tropical Continental highland
2. Sub-Tropical Continental plateau
3. Sub-Tropical Continental lowlands
4. Tropical Coastland



1. Sub-Tropical Continental Highland

This climatic region includes Pakistan's northern mountain ranges (outer and central Himalayas), north western mountain ranges (Chitral, Swat and Dir etc.), Western mountain range (Waziristan, Zobe and Loralai) and the mountain ranges of Balochistan (Quetta, Sarawan, Central Makran and Jaliwan). Here the winter is extremely cold and normally there is snow fall. Summer season is quite cool while in spring season there is rainfall.

In some areas of this region such as outer Himalayas, Muree and Hazara districts, rainfall continues almost throughout the year. But mostly the rain falls at the end of the Summer season.

2. Sub-Tropical Continental Plateau

This climatic region includes most Balochistan. Hot and dusty winds continuously blow there from May to the mid September. Sibbi and Jacobabad are located in this very region. There is some rainfall during the months of January and February. Extreme hot weather, dry and dusty winds are important characteristics of this region.

3. Sub-Tropical Continental Lowland

This climatic region includes the upper Indus plain (Punjab province) and lower Indus plain (Sindh province). Summer is very hot in this region and towards the end of summer northern Punjab receives more rainfall due to monsoon winds, while plain areas receive less rainfall. Winter rainfall pattern is also the same. Thal and the Southeast desert are the driest areas that receive very little rainfall. Peshawar plain experiences thunder storms rain and dust storms. During summer, dust storms are very common in Peshawar.

4. Tropical Coastland

This climatic region includes the coastal areas of Sindh and Balochistan provinces. The difference between maximum and minimum range of temperature is small. There is inflow of sea breeze throughout the Summer, the humidity is high and annual average temperature is 32°C. May and June are the hottest months. The plain of Lasbela receives rainfall both in Summer and Winter seasons.

Impact of Climate on Human Life

- Climate affects the human life considerably. It affects all the human activities of a place or an area. The economic, social, cultural and political activities of the people of any country depend to a great extent on climate. The dress, living, food

etc., of the people of cold areas are different from the people of hot areas. Similarly, all other activities of trade and commerce also differ.

- The northern and north western areas of Pakistan are surrounded by mountain ranges. These areas are thousands of metres high above sea level. The temperature decreases with increase in height. The temperature of the hilly areas in winter is extremely low and falls below freezing point (0°C) and mostly there is snowfall. The activities of all the people living here are almost limited in winter. People store food and other necessary items to meet the needs of the Winter season. Home crafts are very important in people's activities. Some people shift their cattle, sheep, goats etc. from highlands to the lowland areas because all the grazing fields get covered with snow. These areas become green in the Summer season. The drains and rivulets start flowing when snow melts and the people of these areas go back to their lands with their belongings and livestock. During Summer, farming is an important occupation of the people of these areas. Different types of fruits grow in this area, therefore, the economic and commercial activities start again.
- Hilly areas are relatively less populated. Mineral resources are also found in these areas. The people of these areas are hardworking and energetic. The climate is relatively good, so tourism has progressed a lot.

The climate of plains of Pakistan is extreme, that is Summer is very hot and Winter is very cold. This climate is quite suitable for different kinds of crops, vegetables and fruits. As the plain areas are made of soil brought from rivers, therefore, they are very fertile. Agriculture and the related industries are the major source of income of the people of these areas. The economic condition of the people is relatively better.

Climate has a deep impact on the living, food and dress of the people. The deficiency of rainfall is made up by irrigation system in plain areas. These areas are densely populated. Pakistan has maximum population in these areas. The means of transportation and communication are relatively better, and the people have all the facilities of life.

- The climate of desert areas of Pakistan is very hot and dry. There is considerable difference of temperature between day and night. During the day Loh (hot wind) and dust storm blow in Summer. The south of Punjab and north and south of

Sindh province have desert like characteristics. The life of the people of these areas is very hard. There is less rainfall, therefore, drinking water is brought from distant places. Life is somewhat comfortable in areas where there is availability of canal water. Rearing of sheep and goats is the major source of earning for the people of these areas.

- In Pakistan the climate of Balochistan plateau is the hottest in summer and the coldest in winter. Snow falls at some high-altitude areas during winter. This is the driest region of Pakistan. The winter snow is an important source of water. During summer, the depressions and small rivulets get filled with water therefore there are lakes and seasonal streams in this area. In hilly areas the rain water is stored and transported from one place to another through underground channels called Karez. As the climate of Balochistan is generally hot therefore, these underground channels or drains are very important and save water from evaporation. Resultantly, farming has started in this area. Here, the income of the people mostly depends on rearing of cattle and herd. This area is rich in fruit production and mineral resources. People's livelihood depends on the availability of local resources.

Major Glaciers and Rivers of Pakistan

Glacier

A large mass of frozen ice in mountain valleys that moves down the slope is called glacier. Glaciers form in areas of high altitude, due to low temperatures and snowfall. When the ice remains frozen continuously, ice at the bottom hardens and begins to slide toward lower elevations. Resultantly, the glacier moves. Pakistan is located in the sub-tropical climatic zone which does not usually get much cold and rain. But the northern and northeastern areas of Pakistan with the highest mountains of



Glacier

the world like Himalayas, Karakoram and Hindukush remain covered with snow the whole year. There are some of the largest glaciers of the world in these mountain ranges, including major glaciers like Siachen, Baltoro, Biafo, Batura and Hispar glaciers, etc.

Siachen Glacier

The word Siachen is taken from the Balti language, which means wild rose. This plant grows in large number on this glacier, so people of Baltistan call it Siachen. Its length is 72 km. It is located in Karakoram range.

Baltoro Glacier

Baltoro Glacier is located in Baltistan. Its length is 58 km. The famous K-2 peak is also located in the same glacier. The Braldu River also originates from the same glacier and falls into River Indus. This glacier can be accessed from Skardu City.

Batora Glacier

Batora Glacier is 58 km long. It is located in Gojal Valley (District Hunza) in Gilgit Baltistan.

Do you know?

Glaciers are the largest resource of fresh water in the world.

Biafo Glacier

Biafo Glacier is located in the mountains of Karakoram range. Its length is 62 km and is connected with Hispar Glacier which is located in Nagar Valley.

Hispar Glacier

Hispar Glacier is located in Nagar area of Gilgit Baltistan. This glacier is 61 km long. The river Hispar originates from the same glacier.

Importance of glaciers

The mountains of Karakoram Range located in Pakistan are one of the most glaciated areas in the world. The fresh water of these glaciers flows into rivers, in the form of springs and drains. The rivers which flow in Pakistan originate from these glaciers. In addition, several fresh water lakes have been formed in these mountain ranges due to the degradation (melting) of glaciers, which meet the local needs of water. Out of these, Saiful Muluk, Satpara and Shandur are the important lakes. These lakes have greatly enhanced the beauty of this area, which makes this area attractive for tourism. In addition, these lakes also support aquatic life in this area.

The rivers of Pakistan

The system of rivers in Pakistan is based on the eastern and western tributaries of river Indus which consists of the rivers of Punjab, Gilgit Baltistan, Khyber Pakhtunkhwa,

Sindh, Balochistan and Azad Jammu and Kashmir. These rivers irrigate the land of our country.

River Indus and its Tributaries

River Indus is the largest river of Pakistan that irrigates a large area of the Punjab as well. This river originates from Tibet (China) and flows through Gilgit-Baltistan and enters Punjab at Attock. There after it flows from north to south and enters Sindh. The rest of rivers of the Punjab join river Indus at Mithan Kot. From here, river Indus flows to the south through the province of Sindh and falls into the Arabian Sea. Many tributaries of the River Indus join from the right and left. The rivers that join river Indus from the left are called the eastern tributaries because they mostly come from the east.



Satellite View of Indus River

Eastern Tributaries of River Indus

i. River Ravi

River Ravi originates from the Himalayas and flows into the Kashmir Valley. It enters the Punjab province of Pakistan from Shakargharh Tehsil of Narowal District and starts flowing towards Lahore. Lahore, the capital of the Punjab, is situated on the bank of River Ravi.

Do you know?

As per the Indus Water Treaty of 1960, three rivers; Indus, Chenab and Jhelum were given to Pakistan while Ravi, Sutlej and Beas were given to India.

ii. River Sutlej

River Sutlej originates from the Himalayas and flowing through Indian territory enters Punjab province near Sulemanki. Then flowing through the eastern areas of

Punjab joins other rivers of Punjab at Panjnad.

iii. River Chenab

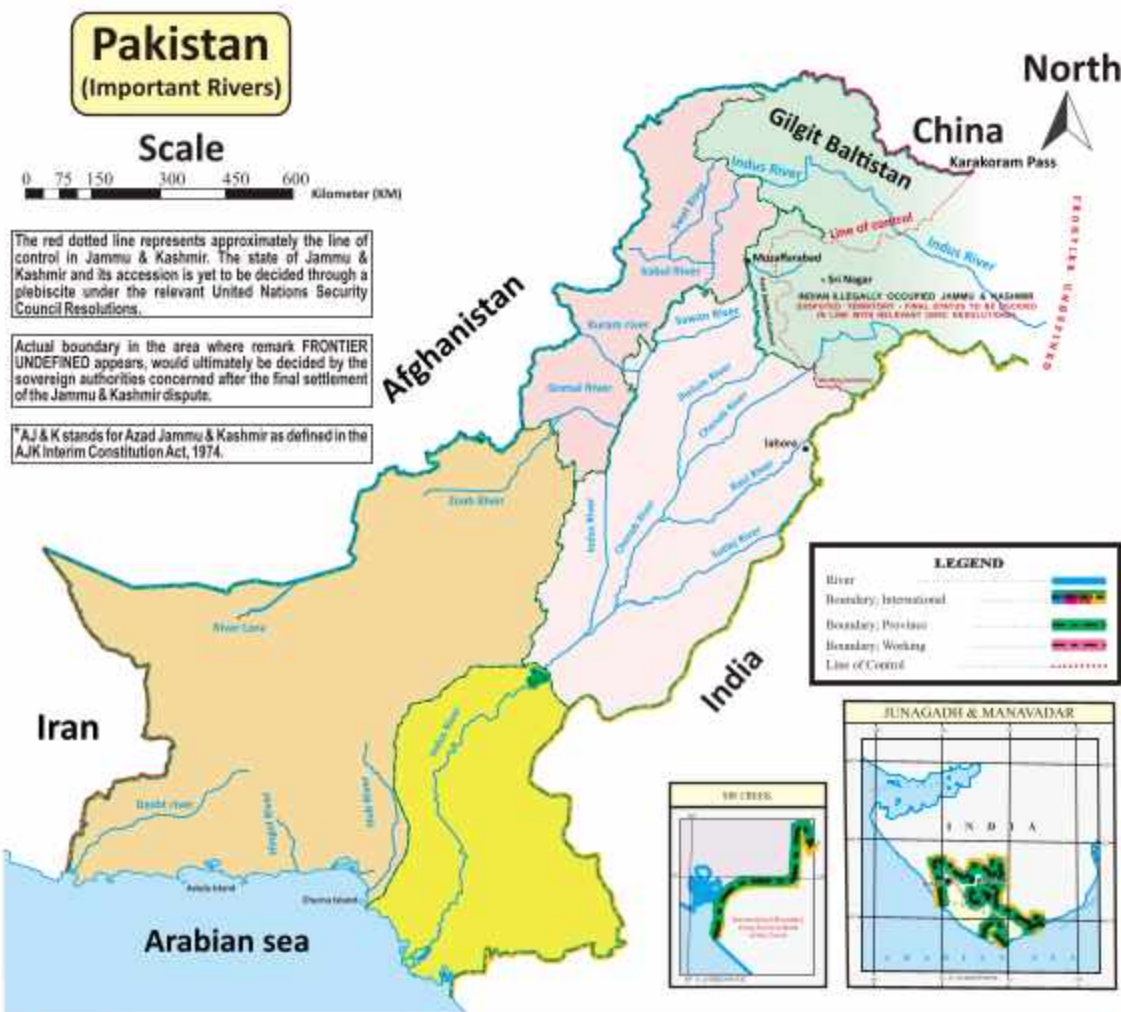
River Chenab originates from the Himalayan mountains and enters Punjab province at Marala. River Chenab joins River Jhelum at Tarimon.

iv. River Jhelum

River Jhelum flows out of Kashmir Valley and enters Punjab province near Mangla.

Do you know?

The area between rivers is called Doaba. There are several Doabs in Pakistan. Bari Doab has river Ravi on one side and river Bias on the other. The area between river Ravi and river Chenab is called Rachna Doab. The area between river Chenab and river Jhelum is known as Chaj Doab, while the area between river Indus and river Jhelum is called Sindh Sagar Doab.



Western Tributaries of River Indus

The rivers flowing from north and west and falling into River Indus are called its western tributaries. River sheoak, River Shigar and River Gilgit emanate from the northern mountainous regions and fall into River Indus. River Kabul falls into the River Indus at Attock. River Kabul is a large river that originates from Afghanistan and flows towards East to enter Pakistan. Its major tributaries are River Panjkora, River Swat and River Kunar. River Kurram, River Tochi and River Gomal also flow from West and fall into River Indus. River Zhob flows through Zhob and Loralai areas of Balochistan and joins Gomal which is a tributary of River Indus. River Zhob is the only river that flows from south to north.

The Rivers of Balochistan falling into Arabian Sea

The Rivers of Balochistan namely Dasht, Hangol, Porali and River Hub flowing from north to south fall into the Arabian Sea. The largest lake in Balochistan is "Hamun-e-Mashkel".

Canals of Pakistan

At the beginning of the nineteenth century, the British government constructed modern canal system in the sub-continent, which is the largest canal system in the world. Under this system, large dams and headworks have been constructed at different places on the five rivers from which canals have been taken out. There are four types of canals in



Do you know?

Pakistan's canal system is the largest in the world.

Canal

Pakistan.

i. **Flood Canals**

These are the canals in which the water enters through flood or when the water level in the rivers is high. These canals do not have headworks. In the rainy season, the canals start flowing automatically as the rivers rise. The flood canals are mostly found in the districts of Rajanpur, Dera Ghazi Khan and Muzaffargarh.

ii. **Perennial Canals**

These canals have been taken out by constructing dams on rivers and flow throughout the year. The river water can be diverted by the headworks and discharged into the canals as per requirement. These canals are connected to dams, barrages or headworks and provide water for irrigation over the year.

iii. **Non-Perennial Canals**

These canals run in rainy season when water is sufficient in the rivers. They provide water for the Kharif crop. Like the perennial canals, non-perennial canals also have headworks through which water can be diverted. These canals do not provide water for Rabi crop due to shortage of water in the rivers. These canals are also called half-yearly canals (six-monthly canals).

iv. **Link Canals**

Two rivers of Punjab province i.e. River Sutlej and River Ravi pass through Indian territory before entering Pakistan. India has drawn canals from these rivers, resulting in water shortage in these rivers. Pakistan has met this water shortage through link canals. These canals have been taken out from river Indus, river Jhelum and river Chenab which provide water to river Ravi and river Sutlej.

Forests

Due to variation in climatic conditions Pakistan has the following types of forests.

1. The northern and northwestern parts of Pakistan receive more rain as compared to the other areas of the country. These include Murree, Abbotabad, Mansehra, Chitral, Sawat and Dir. These areas have evergreen forests consisting of deodar, firs, blue pine, spruce, chilgoza trees, oak, chestnut and walnut trees. These trees produce high quality timber and fruits.

Do you know?

The largest dense forests of the world are called Roof Gardens found near equator.

2. In the foothill areas of districts of Peshawar, Mardan, Kohat, Attock, Rawalpindi, Jhelum and Gujrat, the forests consist of phulai, kao, jand, berry, mulberry and sumbal trees, etc.
3. Quetta and Kalat divisions of Balochistan have mostly thorny bushes, mazoo, chalgoza and poplar trees.
4. In plain areas some forests are found in the river valleys having *sheesham*, *poplar*, mulberry, sumbal, Jamun, dharek and eucalyptus trees. These areas include Changa Manga, Chichawatni, Khanewal, Toba Tek Singh, Burewala, Shorkot, Bahawalpur, Taunsa, Sukkar, Kotri and Guddu.

Importance of Forests

1. The northern mountainous areas of Pakistan receive more rain and water flowing from the hilly slopes drops into rivers. The forests on the slopes of hills regulate the flow of water, which not only stops soil erosion but also slows down the speed of water.
2. In Pakistan energy resources are limited therefore the forest wood meets the deficiency of coal. This wood is used as fire wood or for generating power.
3. Forests wood is used for making furniture or other items. Therefore forests are important for country's trade.
4. Forests make the climate of an area pleasant. They lower the temperature and reduce intensity of heat. Forests are helpful in reducing environmental pollution, especially smog.
5. Forests are instrumental in causing rainfall to a great extent, because, their presence increases the amount of water vapours in the air which causes rain.
6. The roots of the trees keep the soil intact and stop the soil erosion. Thus soil fertility remains unaffected.
7. In the absence of forests, the rivers carry huge amount of sand and silt that can fill the dams and artificial lakes and destroy hydroelectric power projects.
8. Trees are very useful in water logged and salinity affected areas, as they absorb water from the soil and lower water level of underground reserves.
9. Forest herbs are used for the preparation of medicines.
10. Forests promote tourism. There are many places in the northern and northwestern mountainous areas of Pakistan which are recreational resorts because of forests.
11. Forests are very important for the wild life (animals and birds).

12. Forests provide us various fruits and fodder for animals.
13. Forests have an important role in the economy of Pakistan as millions of people depend on forests to earn their livelihood.
14. Forests support resins and silk industry and also provide mushrooms, honey and wax.
15. Forest provide raw material for pulp and paper industry.

The government of Pakistan has taken various steps to increase the forests. The Forest Department is active in this respect. Nurseries have been established in almost all the big cities, where plants are available at nominal rates.

Wildlife in Pakistan

The presence of wildlife in any country is very helpful in maintaining the natural balance. Numerous animals are found in the forests of Pakistan, however, the animals found in the mountainous and desert areas of Pakistan are worth mentioning. Monkeys, wild cats and bears are found in large number in the northern areas and in high hills of Pakistan. In South Punjab blue cows, wild cats, jackals, partridges, snakes, peacocks and chinkara deer are noteworthy.

Red foxes, black deer, leopards, partridges and chakors are found in low-sloping mountains. Forests



are in abundance in Pothwar Plateau, Salt Range and Kala Chitta Mountain. A large number of wild animals are found in these forests including the urials, chinkara deer, partridges, peacocks, chakors and regional birds. chakor is the national bird of Pakistan while Markhor is the national animal of Pakistan.



Deer, blue cows, desert foxes, jackals, cats, black and gray partridges, cobras, snakes and ostriches are also found in the desert areas of Thal and Cholistan. Among hunting birds, falcon, kestrel, hawk and vultures are commonly found in Pakistan. Other than these birds, many seasonal birds migrate from Siberia and other cold areas to the lakes of Pakistan every year. When the winter is over, these birds return to their original areas.

Alongwith forests, the animals found in them are also important because they balance our environment. So, we must protect them as well.

Do you know?

Endangered animals are the animals that are nearing extinction, such as polar bears, Indus dolphin, black deer, etc.

Natural Regions of Pakistan

The vast area of Pakistan is not uniform. Each region is different in terms of climate, vegetation, people's living conditions and surface conditions. It can therefore, be divided into different natural regions on the basis of uniformity of topography.

"The natural region refers to a region in which weather, vegetation, population and living conditions of the people are the same" or "the natural region means the area

of the land in which the elevation of the surface, depth, temperature, rainfall, vegetation, livestock and human activities are almost the same". Pakistan can be divided into five regions by natural topography:

1. Plain Region
2. Desert Region
3. Coastal region
4. Arid and Semi Arid Mountain Region
5. Humid and Sub Humid Mountain Region

The details of these regions are as under:

1. Plain Region

i. Areas

The plain region of Pakistan is mostly in the province of Punjab and Sindh, which is called the upper and lower Indus plains. The plain region spreads from Pothwar and Salt Range to Kot Mithan in Punjab province. This region consists of canal irrigation areas in Sindh province.

ii. Climate

The climate of plain region is very dry. The summer season is very hot and the winter season is cold. The average summer temperature is 40 degrees Celsius while the average winter temperature is 10 degrees Celsius. Rainfall in this area is mainly due to monsoon winds during the rainy season. The average annual rainfall in the region is 15 to 20 inches.

iii. Vegetation

Plain region receives more rainfall, so there are more forests. Thorny forests are commonly found here.

iv. Economic Conditions

Plain region is composed of highly fertile soil brought by the rivers. In addition, the canal irrigation system is also excellent. So, this region is famous for its agricultural production all over the world. The major crops of this region include rice, wheat, sugarcane and cotton. This region is playing an important role in the industrial development of the country. Most of the industries of the country are located in this region. Important industries include textile, electronics, electrical equipment, sports equipment, sugar industry, leather industry and cutlery industries. Industrial cities include Lahore, Faisalabad, Gujranwala, Peshawar, Gujarat, Multan, Kasur, Sialkot, Nawab Shah, Mardan, Nowshera and Sukkur.

iv. Population

Plain region is one of the most densely populated regions of the country. About 50% of population of the country lives in the region. The majority of the population is rural but urban population is also increasing rapidly

2. Desert Region**i. Areas**

Desert Region of Pakistan consists of Thal Desert (Khushab, Bhakkar, Mianwali and Layyah districts) and Cholistan Desert (Bahawalpur, Bahawalnagar and Rahim Yarkhan districts), in the province of Punjab. Thar Desert (Khairpur, Tharparkar, Umerkot) in Sindh province and Sihan Desert in the Balochistan province.

ii. Climate

Climate of the desert region is extremely dry and hot. The average temperature in summer is more than 40 °C. Hot winds blow in day time. Daily range of temperature is very different in desert areas. In Summer, temperature remains very high while Winter is also extremely cold in the desert areas. Annual rainfall in these areas is less than 5 inches.

iii. Vegetation

Vegetation is almost non existent due to lack of rainfall and high temperature in desert region. Herbs and Kiker (Acacia) trees are found in some areas.

iv. Economic Conditions

Desert region mostly consists of rural areas. Most of the people earn their living from agriculture and livestock. However Agriculture related activities are limited due to low rainfall in the region. Irrigation system is not available in most of the areas of Thal and Cholistan. Bahawalpur is the largest city of this region, where there are some textile industries. Otherwise, the entire region is industrially backward.

v. Population

The population is not dense in this region. The rural population is mostly scattered. The proportion of urban population is less in this region. The major cities include Bahawalpur, Bahawalnagar, Rahim Yar Khan, Umerkot and Khushab.

3. Coastal Region**i. Areas**

Coastal region covers the coastal belt of Balochistan Province and Sindh

Province. In this region the main areas of Sindh province are Thatta, Badin and Karachi, and that of Balochistan province are Lasbela, Gwadar, Pasni, Turbat and Panjgur.

ii. Climate

In coastal region, the climate is mild. Due to the adjacent sea, there is not much difference between summer and winter temperature. The average temperature in the summer is 30 degrees Celsius, while in winter the average temperature is 15 degrees Celsius. The coastal region remains humid throughout the year, while land breeze and sea breeze are important features of this region, which keep the climate mild. This region also receives less rainfall. The average annual rainfall is 12 inches.

iii. Vegetation

Coastal region has fewer forests. Due to less rainfall, coconut trees are not as common here as in the coastal areas of the rest of the world. The mangroves are abundant in the coastal areas.

iv. Economic Conditions

Being coastal region, fishing is the main occupation of this area. Small ports on the coastal belt of Balochistan are Pasni, Jiwani and Gadani which are famous for fishing. The development of the Gwadar port in Balochistan has begun a new era of prosperity. The main occupation of the people of the coastal rural area of Sindh is fishing. Karachi has the status of an international port, so it is the centre of trade activities in the world. Besides this, Karachi is a big industrial city and people from all parts of the country are associated with different types of jobs here. Karachi is the largest industrial city of Pakistan.

v. Population

The coastal region is densely populated. Karachi is the most populous city and port of this region. Its population is more than 15 million. Other ports like Port Qasim, Gadani and Gwadar have more population of fishermen.

4. Arid and Semi Arid Mountain Region

Arid Mountain Region

I. Areas

Arid mountainous region consists of Pakistan's western mountain ranges and plateau of Balochistan. This region covers the former tribal areas, the southwestern districts of Khyber Pakhtunkhwa, Dera Ismail Khan, Tank, Bannu, Kirk, Kohat and entire Balochistan province except the southern coastal areas and eastern Sibi and Jafarabad.

ii. Vegetation

There are very few forests in this region. Some fruit orchards and different crops are cultivated on a limited scale.

iii. Climate

The climate of Arid region is extremely severe and dry. The summer season is extremely dry and hot. In most of the areas, the average temperature remains 35 degrees Celsius in summer and 7 degrees Celsius in winter. Most of the mountainous areas get snowfall. Rainfall in this region is mainly in winter due to western cyclone whereas there is little rainfall in summer. Hence, forests are scarce, but there are lot of pastures in this area. Annual rainfall in this region is less than 12 inches.

iv. Population

This region is not densely populated. The rural population is more than the urban population. Women are working side by side with men in the region.

Semi Arid Mountain Region**I. Areas**

The Semi Arid mountain region generally consists of the mountain ranges of the Salt Range, Kala Chitta Mountain, Koh-e-Suleman, and Kirthar Mountain.

ii. Climate

Summer season is hot and long. There is an annual rainfall of 12 to 15 inches.

iii. Vegetation

This area is very famous for its fruit production. Maize, Sorghum, gram and peanuts are the main crops here.

iv. Population

The population of this region is scarce. The rural population is more than the urban population.

5. Humid and Sub Humid Mountain Region**Humid Mountain Region****I. Areas**

The humid mountain region includes Murree in Punjab and Abbottabad, Mansehra and Hazara etc. in Khyber Pakhtunkhwa.

ii. Climate

Summer is pleasant and winter gets severe cold. The annual rainfall here is more than 50 inches. In summer the temperature is about 26 degrees Celsius and the winter temperature is zero degree Celsius or less.

iii. Vegetation

This area is covered with different types of vegetation. Various types of fruits are produced in abundance in this area.

iv. Population

This region is densely populated. Its urban population is in majority.

Sub Humid Mountain Region**I. Areas**

The sub humid mountain region includes the areas of Kohat, Swat, Chitral and Kashmir.

ii. Climate

There is not much rainfall in this area. Annual rainfall is more than 20 inches. The summer is not hot and the winter is cold.

iii. Vegetation

Many types of vegetation is found in this region. There is limited production of crops and fruits.

iv. Population

This region is not densely populated.

Major Environmental Hazards and their Remedies

“Environment means the surroundings or conditions in which a person, animal or plant lives or operates. The environment, including landforms, climate, soil and natural vegetation, etc. has a deep impact on human life. Environment also impacts all activities of human beings in a region whether these are economic, political, social, religious, or financial. Environmental hazards are such problems that arise from inappropriate or unsuitable environment, which adversely affect not only human life but also wildlife, vegetation and aquatic life.

At the beginning of human life, human resources and needs were limited, but as human beings progressed, their needs continued to rise. To fulfil their growing needs, they began to use natural resources rapidly. This careless use of resources not only began to reduce the resources rapidly but their use affected the environment also. As a result, in this age of technology, many environmental problems have arisen. Following are some of the major environmental hazards being faced by Pakistanis:

- | | |
|--------------------|-------------------------------|
| 1. Pollution | 2. Deforestation |
| 3. Desertification | 4. Salinity and water logging |

Details of these environmental hazards are as under:

1. **Pollution**

In the present age where scientific developments have provided innumerable facilities for human beings, it has also initiated some activities which are causing severe damage to the environment. The most significant of these is environmental pollution. The mixing of contaminants into a natural environment, which is harmful not only for human beings but also for other creatures is called environmental pollution.

There are three types of environmental pollution.

- | | | |
|-------------------|---------------------|-----------------------|
| (i) Air Pollution | (ii) Land Pollution | (iii) Water Pollution |
|-------------------|---------------------|-----------------------|

(i) **Air Pollution**

Air pollution refers to an increase in the amount of harmful gases in the air, such as carbon dioxide and sulphur oxide etc. Smoke from the factories and vehicles is resulting in increase in the harmful gases in the air, which is damaging the natural environment, such as the depletion of ozone layer and raising earth temperature (called global warming). In addition, it is a cause of various harmful diseases, such as lungs cancer and various skin diseases etc.



Air Pollution

Human development cannot be interrupted to reduce air pollution, but such measures can definitely be taken which can reduce the emissions of toxic and harmful

gases. For instance the use of such fuels for vehicles that reduce pollution, such as CNG, etc. or growing more trees. Similarly, installing filtration plants in mills and factories. In addition, the use of such gases that are harmful for the environment, such as chlorofluorocarbon, should be banned.

(ii) Water Pollution

Water pollution refers to the mixing of various toxic chemicals in water. Water that is discharged from factories contains a number of harmful chemicals that flow into the rivers, canals and oceans and become part of it. In addition, underground water is contaminated by the use of various pesticides and chemical fertilizers, which are not only dangerous for human life but also damage vegetation and aquatic life. To prevent water contamination, the waste water from the factories should be cleaned with filtration plants and then discharged it into rivers or canals.



Water Pollution

(iii) Land Pollution

Land pollution refers to the spread of toxic material from household waste, factories and hospitals on the surface of land which not only affects the beauty of the earth, but also causes the environment to deteriorate. Land pollution can be tackled through solid waste management techniques such as suppressing poisonous material (or burning under certain temperatures) and reusing the rest of the material by the recycling process. Besides, garbage can be converted into manure.



Garbage

Do you know?

Smog is also a type of pollution that is a mixture of smoke and fog. It causes eyes, lungs and skin diseases in humans.

2. Deforestation

For the development of any country, forests should cover 25% of the total area, but in Pakistan less than 5% of total area is covered with forests. Furthermore, the existing forests are being cut ruthlessly. This situation is not only damaging our economy but also damaging our environment. Forests are the only source of providing oxygen to the planet earth, but uncontrolled deforestation is reducing oxygen production. In addition, there is a substantial increase in the amount of harmful gases in the atmosphere, such as carbon dioxide, which is not only deteriorating the environment but also increasing the temperature of the earth. This is the reason, why climate change is occurring by way of decrease in rainfall or excessive increase in rainfall, floods and changes in period of rainfall, etc., which is adversely affecting our agriculture sector.



Deforestation

The main reason for all this is deforestation. Therefore, we should strive not only to protect the existing trees but also to plant more forests so that we can save our environment from climate change. Deforestation is also damaging wildlife and many of its species are being wiped out by the destruction of their natural habitat.

Do you know?

Reforestation refers to planting of new forests in place of deforestation.

3. Desertification

Human activities, grazing of cattle, cutting of trees from forests and growing the same crop repeatedly in the soil, all together make the land barren, infertile and uncultivable. All this process of defacing the land is called Desertification. Almighty Allah has blessed Pakistan with rich agricultural land but water scarcity is turning this rich land into a desert. Here are some of the main reasons:

1. The use of poor and old methods of cultivation are increasing soil erosion which is turning the land into a desert.
2. Repeated cultivation of the same crop on a piece of land decreases its fertility.



Barren Land

After a few years, the land becomes barren and turns into desert.

3. Water is being wasted from the canal irrigation system. The establishment of more industries is also consuming more water, which is causing water shortage to irrigate the land.

4. **Salinity and Water Logging**

Pakistan is an agricultural country and most of our agriculture depends on canal irrigation. Undoubtedly our agriculture sector is growing and agricultural production is increasing due to a well developed canal system, but at the same time our agricultural lands are being affected by the canal irrigation system. Underground water level is rising due to canal water. When the water level in an area is up to 5.1 metre, the soil salts come to the surface with water. The water evaporates and the salts remain on the surface of ground. As a result, the land becomes uncultivable and barren. This state of affairs is called water logging.

When the amount of sodium and soluble salts increases in water logged land, this state is called saline. Saline affected land can be recovered through cultivation of grass varieties such as Kullar grass, Bermuda grass, Sudan grass, etc. and fodder such as jantar, berseem, lucerne and millat, etc. to produce good yield from it.

Sometimes the level of underground water gets further elevated and the water passes through the mass of the soil and comes to the surface, thus, the ground becomes swamp. This is called water logging. In some circumstances, the land even becomes barren and

unable to cultivate. Many agricultural lands in Pakistan have lost their productive capacity due to salinity and water logging. These agricultural lands are being made cultivable in the following ways.

1. Kullar grass is being planted in water logged land to make it cultivable.
2. In Pakistan, water channels, rajbahs and canals are being cemented to prevent wastage of water and protect the land from water logging. With the desilting of water channels, other programmes like cementing of the water channels and canals have also been launched. It has multiple benefits. There is less waste of water on the one hand and there is more water available for irrigation on the other.
3. In the areas of salinity and water logging such trees are being planted that absorb more water through the roots and transfer it into the atmosphere. For this purpose, eucalyptus and poplar trees are planted.

Problems associated with the conservation strategies for water, land, natural vegetation and wildlife

The problems associated with the conservation strategies for water, land, natural vegetation and wildlife are described below:

i. Water

Owing to lack of resources and proper arrangements, sewerage treatment plants are not being installed, consequently, river and sea water is getting polluted. One of the reasons for the shortage of irrigation water is the loss of water in the canals. This loss is for want of lining of canals. Resources are needed to construct lined canals. Due to lack of resources, dams are not being built on the rivers, which results in the flow of lot of water into the sea every year. There is an urgent need to build new dams. The old and traditional methods of irrigation are wasting water. For this, farmers must be educated and trained.

ii. Land

It is essential to reduce salinity and water logging, in order to save the land. Tube wells can be installed to do this. In Pakistan, forests are being cut down for developing housing schemes, factories, motorways and highways, due to which cultivable area is reducing. Land can also be conserved by limiting these human activities. Land can also be saved by destroying the heaps of garbage lying at places. Land can also be saved by applying new and innovative cultivation methods. We should not repeatedly cultivate

the same crops on the land so that its fertility is maintained.

iii. Vegetation

Trees are not only an important habitat for animals and birds, but also reduce the effects of floods and storms. Humans have begun cutting them to make housing, fuel and furniture, etc. The existing rules for protection of vegetation need to be revised. The future of vegetation can be secured by the efforts of state and the community. In order to save the vegetation, it is also necessary to start awareness campaigns for the people. We should not cut down the trees unnecessarily. The vegetation should be protected from various diseases. Vegetation can also be protected by controlling environmental pollution.



iv. Wildlife

The most serious problem in protecting wildlife in Pakistan is the illegal hunting which should be forbidden. Pastures are reducing due to herding/grazing. People are not aware of this issue. Public can be educated through awareness programmes. Hunters should be encouraged to seek other sources of income rather than hunting or trading wildlife. Rapidly increasing human population also affects wildlife. Wildlife is facing problems due to shortage of water resources. Wildlife is migrating to other areas due to deforestation, which should also be avoided.

QUESTIONS

1. Four possible options are given for each statement. Mark (✓) on the correct option.

- In Summer Season, the average temperature of plain areas of Pakistan is:

(a) 20 °C	(b) 30 °C
(c) 40 °C	(d) 50 °C
- The total area of Pakistan is:

(a) 670570 Square Kilometre	(b) 796096 Square Kilometre
(c) 755096 Square Kilometre	(d) 79065 Square Kilometre
- K-2 Mountain is located in:

(a) Himalayas	(b) Koh-e-Karakoram
(c) Koh-e-Sufaid	(d) Koh-e-Hindukush
- Out of the total area for the development of any country, the percentage of area for forestation should be:

(a) 15%	(b) 25%
(c) 35%	(d) 45%
- The height of Nanga Parbat is:

(a) 7690 metres	(b) 8126 metres
(c) 8792 metres	(d) 6790 metres
- Karachi is the largest city of Pakistan, it is famous for

(a) agriculture	(b) mining
(c) industry	(d) rearing

2. Fill in the blanks.

- Pakistan has _____ in the north.
- Siachen is a word of _____ language which means _____.
- The River _____ is the longest river of Pakistan.
- Forests cover only _____ % of the total area in Pakistan.
- Smog is a mixture of fog and _____.

3. Write short answers.

- Define the term "location".
- Name the four natural regions of Pakistan.
- Define water logging and salinity.
- Indicate any two benefits of forests.
- Name any three glaciers located in Pakistan.
- Indicate any two ways of saving water from pollution.
- Define the term "desertification".
- Name the types of canals in Pakistan.
- What kind of climate change is occurring due to rising earth temperatures?
- Write down two disadvantages of deforestation.

4. Match Column "A" with Column "B" and write correct answer in Column "C".

Column "A"	Column "B"	Column "C"
China-Pakistan	Koh-e-Hindukush	
Trichmir	Carbon Dioxide, Sulphur	
Air Pollution	Economic Corridor	
Gwadar	Mangla Dam	
River Jhelum	Balochistan	

5. Give detailed answers.

- Describe the location of Pakistan and its significance.

- Explain the Physical Features of Pakistan.
- In how many climatic regions is Pakistan divided? Write down the detail of each region and elaborate how climate affects the human life.
- Explain the environmental hazards of water logging and salinity and desertification in the context of Pakistan.
- Describe the solutions of the problems associated with the conservation strategies for water, land, natural vegetation and wild life.
- What is pollution? How does it pollute our environment?
- Discuss the types of forests, their importance and protection.

Activity

- Ask the students to prepare charts on the tips for preventing various types of pollution and display them in the classroom.

Instructions for Teachers

- Familiarise the students with the benefits of textile, electrical equipment, sports equipment, sugar industry, leather industry and cutlery industries etc.

Student's Learning Outcomes

After studying this chapter, students will be able to:

1. Describe briefly the history of women's rights in Islam in the light of Qur'an and Sunnah.
2. Describe the women's role in Pakistan Movement.
3. Discuss women's contributions in National Development from 1947 till now.
4. Define Violence and Violence against Women and its impact upon Pakistani society with reference to Constitutional provisions.
5. Discuss Government's efforts to address the issue of Violence against Women in Pakistan.
6. Describe Government's efforts regarding women's protection and their Empowerment

Women's Rights in Islam in the light of Qur'an and Sunnah

Islam is a religion of nature. According to its teachings, all human beings are equal in terms of basic rights. All human beings are descendants of Hazrat Adam (عليه السلام). In this sense, Islam does not discriminate between men and women on the basis of gender. Almighty Allah considers them both as His creatures. The Qur'an and the Hadith contain a large number of commands that determine the position, importance and rights of the women in Islam. So, Almighty Allah says:

ترجمہ: اے لوگو! اپنے رب (کی نافرمانی) سے ڈرو جس نے تمہیں ایک جان (آدم علیہ السلام) سے پیدا فرمایا اور اسی سے اُس کی زوجہ (حواء علیہا السلام) کو پیدا فرمایا اور پھیلا دیے (زمین پر) ان دونوں سے بہت سے مرد اور عورتیں۔ (سورۃ النساء، آیت نمبر: 1)

"O mankind! Be dutiful to your Lord, Who created you from a single person (Hazrat Adam), and from him He created his wife (Hawwa), and from them both He created many men and women (spread all over the world)."

Woman is a word that refers to human beings with respect and honour and whose existence has added colour in the universe. All religions, including Islam, condemn all forms of violence against woman. Islam has entrusted women with important responsibilities in all walks of life, including government, politics, leadership,

management and counselling. Most women suffer from violence due to the perception that they are inferior to men. But, the following Ayats of the Holy Qur'an highlight the fact that Almighty Allah considers the status of men and women to be equal as human beings.

ترجمہ: (اللہ نے فرمایا) بے شک میں ضائع کرنے والا نہیں ہوں تم میں سے کسی بھی عمل کرنے والے کے عمل کو خواہ مرد ہو یا عورت تم ایک دوسرے (کی جنس) سے ہو۔ (سورۃ آل عمران، آیت نمبر: 195)

"I will not let the good deed of any worker among you, whether a male or female, be wasted. You are of one another."

ترجمہ: جو شخص بھی نیک عمل کرے (خواہ مرد ہو یا عورت اور وہ مومن ہو تو ضرور ہم سے زندہ رکھیں گے پاکیزہ زندگی کے ساتھ اور ضرور انہیں ان کا اجر عطا فرمائیں گے ان کے بہترین اعمال کے مطابق جو وہ کیا کرتے تھے۔ (سورۃ النحل، آیت نمبر: 97)

"Whoever works righteousness, whether male or female, while he is a true believer. Verily, to him We will give a good life, and We shall pay them certainly a reward in Proportion to the best of what they used to do."

In Arab society, in the age of ignorance before the advent of Islam, girls were buried alive at their birth. Islam made the girl a blessing and a symbol of peace for the home. When the era of Islam dawned, the woman was saved from the darkness of oppression. Islam rescued women from humiliation and treated them with dignity and honour. The dark age ritual of female infanticide came to an end.

It is Islam that gave women the rights equal to men and strengthened the status of the woman.

Islam gave women equal rights, protection of dignity, share in inheritance, Haq mahr (Bride wealth), right to get Khula (divorce) right to education and training, right to keep children in case of separation, right to vote and right to counsel etc. Even if a woman has a source of income, Islam has not asked her to support her children. This responsibility rests with the father. As mother, sister, daughter and wife, Islam has given the right of inheritance to a woman in every relationship. Men and women are equal in action and reward in Islam, as it is made clear in the Holy Qur'an:

ترجمہ: مردوں کے لیے اس میں سے حصہ ہے جو انھوں نے کمایا اور عورتوں کے لیے اس میں سے حصہ ہے جو انھوں نے کمایا واللہ سے اس کا فضل مانگتے ہوئے بے شک اللہ ہر چیز کو خوب جاننے والا ہے۔ (سورۃ النساء، آیت نمبر: 32)

"Men will be rewarded according to their deeds and women equally according to theirs and keep asking Almighty Allah for His blessing. Surely, Allah knows best everything."

Almighty Allah further said in the Holy Qur'an:

ترجمہ: اور جو نیک اعمال کرے گا (خواہ مرد ہو یا عورت) بشرطیکہ وہ مومن ہو تو وہی لوگ جنت میں داخل ہوں گے اور انہیں ایک تل کے برابر ظلم نہیں کیا جائے گا۔ (سورۃ النساء، آیت نمبر: 124)

"And whoever does righteous deeds, whether male or female, while being a believer - will enter Paradise and will not be wronged, even as much as speck on a date seed".

Apart from the Holy Qur'an, several Hadiths also mention about the rights and duties of women and their importance in society. The beloved Rasool ﷺ said:

ترجمہ: ”جس نے دو لڑکیوں کی کفالت کی تو میں اور وہ جنت میں اس طرح داخل ہوں گے، جس طرح میری یہ دو انگلیاں آپس میں قریب ہیں۔“ (سنن الترمذی، کتاب: نیکی اور صلہ رحمی، حدیث نمبر: 1913)

"Whoever brings up two girls, will enter paradise along with me as close to me as my two fingers near to each other."

In a Hadith, the Last Rasool ﷺ said:

ترجمہ: ”عورتوں کے معاملے میں اللہ سے ڈرو۔“ "Fear Almighty Allah in matters relating to women".

Elsewhere, he ﷺ said:

ترجمہ: ”تم میں سے کسی کے پاس تین لڑکیاں یا تین بہنیں ہوں اور وہ ان کے ساتھ اچھا سلوک کرے تو جنت میں ضرور داخل ہوگا۔“ (سنن الترمذی، کتاب: نیکی اور صلہ رحمی، حدیث نمبر: 1911)

"Whoever has three daughters or three sisters and he treats them well, will certainly enter Paradise".

The Holy Rasool ﷺ further said:

ترجمہ: ”دین آسان ہے، لوگوں کے لیے آسانی پیدا کرو، لوگوں کو مشکلات میں مت ڈالو۔“ (صحیح بخاری)

"Religion is easy, make it easy for people, do not put people in difficulties".

Islam is a religion that has not only dignified woman but has also provided her the protection in the form of veil and four walls.

The incident of Hazrat Hajra (علیہا السلام) is a prominent example depicting the status of women in front of Almighty Allah. Her act of running between Mount Safa and Mount Marwa to ask for Almighty Allah's help to provide food and water for her baby Hazrat Ismail (علیہ السلام) pleased Almighty Allah so much that He immortalized this act by declaring running between Mount Safa and Marwa as one of the essential components of Hajj. All Muslim men and women are required to perform this act in order to complete their Hajj

and Umrah. This incident clearly depicts the importance and position of women in Islam.

Hazrat Khadija (رضي الله عنها), the first wife of the Hazrat Muhammad (صلى الله عليه وآله وسلم), was a wealthy lady in the Arabian Peninsula. She (رضي الله عنها) was the owner of a trade centre in Makkah and handled the business herself. Her merchandise was exported to far-away markets like Syria. The success of Hazrat Khadija's (رضي الله عنها) business can be seen from the fact that when the Quraysh's trade caravans gathered to embark upon their journey to Syria or Yemen, Hazrat Khadija's (رضي الله عنها) caravan used to equal the caravans of all other traders of the Quraysh combined.

After the bestowal of Nabuwwat (Prophethood), the Holy Rasool Hazrat Muhammad (صلى الله عليه وآله وسلم) highlighted that the most important component of struggle for social reforms is the provision of basic rights to the distressed and oppressed classes of the world and Arabia particularly the women, servants and orphans.

Hazrat Fatima (رضي الله عنها), Hazrat Aisha (رضي الله عنها) and Hazrat Zainab (رضي الله عنها) are the examples of those very renowned women who remained steadfast during times of distress and guided Muslim women through difficult times.

We can conclude that in the eyes of Almighty Allah men and women are equal as human beings both in this world and in the life hereafter. They will be rewarded or punished in the life hereafter in accordance with their deeds performed in this world.

Women's Role in Pakistan Movement

The establishment of Pakistan is the outcome of the long struggle that the Muslims of the subcontinent started to protect their separate national identity. The struggle for Pakistan was not an easy task. The Muslim women of the subcontinent also played an everlasting role in this great struggle, which is an example by itself. There were numerous great women including Madar-e-Millat Mohtarma Fatima Jinnah, Begum Maulana Muhammad Ali Johar, Begum Salma Tassaduq Hussain, Begum Jahan Ara Shahnawaz, Begum Ra'ana Liaquat Ali Khan, Begum G.A Khan, Begum Prof. Sardar Haider Jafar, Begum Geeti Ara, Begum Hamdam Kamal-ud-Din, Begum Farrukh Hussain, Begum Zareen Sarfraz, Begum Shaista Ikramullah, Fatima Begum, Begum Waqar-un-Nisa Noon and Lady Nusrat Haroon and others who created awareness for the achievement of independence among Muslim women of the subcontinent and organized them for playing active role in the struggle for establishment of Pakistan. These were the women who were active and fearless workers in 20th century's practical, social, educational and political fields. They not only created political awareness among

the common household women but also raised the spirit of movement for a separate national identity. The role of some of these women in Pakistan movement is described below:

Mohtarma Fatima Jinnah, the sister of the Quaid-e-Azam رحمۃ اللہ علیہ, remained *side by side* with her brother, Quaid-e-Azam رحمۃ اللہ علیہ in the struggle for Pakistan and played an important role in creating awareness in Muslim women. She was an active member of the All India Muslim League.

Begum Salma Tassaduq Hussain participated in the campaign to make Muslim women members of the Muslim League after the formation of the Muslim League Women Wing. In March 1940, she also hosted the spouses of political leaders and Women Delegates participating in Muslim League session and was elected Joint Secretary of the Punjab Muslim League Women Wing.

Fatima Sughra, who hoisted the Muslim League flag on the Civil Secretariat, was an active member of the Pakistan Movement. She was only 14 years old at that time. She was detained but this brave girl did not give up and kept mobilizing the Muslim women.

Begum Shaista Ikramullah was the organizer of the Muslim Girls Federation. At that time organizing of young girls was not an easy task but at this difficult stage she remained steadfast and played a vital role in organizing the girl students across India.

Begum Raa'na Liaquat Ali, the first lady of Pakistan, was the Begum of Pakistan's first Prime Minister Liaquat Ali Khan. She worked for the rehabilitation of refugees after the establishment of Pakistan. She was the first woman governor of Sindh. Before the establishment of Pakistan, she founded, a women's organization namely All Pakistan Women's Association (APWA). She also served as Pakistan's ambassador to the Netherlands and Italy.

A leader of Pakistan Movement, Begum Maulana Muhammad Ali Johar participated in the Khilafat Movement with her mother in law, "Bi Amma". She created political awareness not only in women but also in men.

Begum Jahan Ara Shahnawaz was the wife of Allama Iqbal's رحمۃ اللہ علیہ close friend Barrister Shah Nawaz. In 1930, she went to London to attend the Round Table Conference. She represented women at the second and third round table conferences as well. She became a member of the All India Muslim League Women's Committee to raise political awareness among the Muslim women. She participated in the historic session of the Muslim League in Lahore in 1940.

Lady Nusrat Haroon also participated whole heartedly in the Khilafat Movement. In 1925, she founded an association called "*Islah-ul-Khawateen*", in Karachi, which had the honour of being the first association of Muslim women in Karachi.

In short, women played a vital role in Pakistan Movement despite many obstacles.

Women's Contribution in National Development from 1947 till now

According to the 2017 census, almost half of Pakistan's population consists of women. Women play the most important role in the development and progress of any nation. They are the trustees of the races that stabilized the country. In every field of life in Pakistan, they are demonstrating their skills and abilities. The speed with which they have established themselves in media shows their specialty. Our resolute women have made their names known from academics to politics. Pakistani women are fully contributing towards the development and welfare of the country. Women are actively and collectively playing their role for the welfare and improvement of the common people in the country. Our women associated with special children's schools, old age homes, Handicraft education institutions for poor women, are performing more than their courage and capacity.

Women are not lagging behind men in any respect. In fact, the role of women in society is of dual importance. In the making of Pakistan, Mohtarma Fatima Jinnah's role is not hidden from anyone.

Do you know?

The first presidential elections in the history of Pakistan were held on January 2, 1965. Fatima Jinnah participated in the elections against General Ayub Khan.

Mohtarma Benazir Bhutto became Pakistan's Prime Minister twice. Besides that, women are seen working as judges and lawyers in the courts. Arfa Karim, a girl from Faisalabad, received the certificate in computer technology at the age of 9. She is not amongst us today, as she has died.



Mohtarma Fatima Jinnah



Mohtarma Benazir Bhutto



Arfa Karim



Shamshad Akhtar

Women are also playing their role in banks and other major institutions of the country. For instance Shamshad Akhtar has been the governor of the State Bank of Pakistan. There is a long list of such women.

In the social sector, Mohtarma Bilquis Edhi has been working for decades to improve the lives of millions of Pakistanis. Bilquis Edhi has spent her entire life serving Pakistan's most backward, distressed and helpless people.



Mohtarma Bilquis Edhi

Do you know?

Mohtarma Bilquis Bano Edhi is the widow of Abdul Sattar Edhi the head of Edhi Foundation. She is also the head of Bilquis Edhi Foundation. The government of Pakistan has awarded her the Hilal-i-Imtiaz. Bilquis Edhi Foundation takes care of abandoned children and arranges marriages of abandoned and homeless girls.

Mohtarma Dr. Nafis Sadiq has held the office of Under Secretary General in the United Nations. She was the first woman in the world to hold such a high position in the United Nations.

Samina Baig, a daughter of Pakistan, is the first woman from Pakistan who has climbed the Mount Everest. In addition, Samina has climbed seven highest summits of the seven continents of the world. She has set an example of determination and courage, not only in Pakistan but all over the world.



Samina Baig

Women are playing a significant role in almost all major sectors in Pakistan, such as the military, health, education, sports, showbiz and politics and are proving that they can play a vital role in the development of the country and the nation. These courageous women are outstanding examples of achievements and new dimensions.

Do you know?

Dr. Fahmida Mirza belongs to Sindh province of Pakistan. She is the first woman from Pakistan to be the Speaker of the National Assembly from 2008 to 2013.

Definition of Violence and Violence against Women

Violence, according to the World Health Organization, is defined as "the intentional use of physical force or power which either results in some injury, death, psychological harm or deprivation." Violence against Women (VAW) is a form of gender based violence. It has adverse effects on women's physical, mental and reproductive health.

According to the United Nations, violence against women (VAW) is any act of gender-based violence that results in, or is likely to result in, physical, sexual or mental harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life. Many people are mistaken to believe that violence cannot be perpetrated by someone within their families or homes. Figures released by the World Health Organization indicate that one in three women, almost 35% of the women around the world, have experienced violence by family members or any other person they know.

Impact of Violence upon Pakistani Society with Reference to Constitutional Provisions

Like other parts of the world, women in Pakistan are also exposed to violence. They are exposed to various forms of violence like murder, molestation, acid attacks, domestic violence and dowry-related violence by in-laws in case a woman does not bring dowry as per their satisfaction. Violence occurs not just in physical form, but also in other forms like emotional and financial abuse.

Victims of violence include women from rural and urban backgrounds, different economic classes, religions, castes etc. Similarly, the offenders of such acts do not belong to a single class, but they include the rich, the poor, religious minded, non religious minded, educated and uneducated individuals. The offenders can either be people the victim knows personally or complete strangers. Similarly, women can also commit violence against other women.

The present Constitution of Pakistan does not allow women to be the victims of violence in any case. Violence has devastating effects on society. Society may suffer from anxiety and unrest. In society, the rights of individuals may be taken away. People may suffer from inequality and insecurity due to growing violence in society.

Common Perception about Violence against Women

The following may be the causes of the violence:

1. Society has generally accepted this as a common practice.
2. Non-enforcement of punishment against the offenders.
3. Inequality and disparity in society.
4. Moreover, women are not aware of the rights given to them in Islam.

Myth:

A wrong perception has developed that violence takes place because of the victim's own fault.

Fact:

Some people argue that violence depends on the way the women dress up, their marital status, their way of living, their mindset etc. This argument is incorrect because it puts blame on the victim rather than the offender. It is important to understand that violence is only the offender's fault and not the victim's. Violence is usually perpetrated because alternate ways of dispute resolution are not readily available. Therefore, it is important to provide avenues of dispute resolution such as mediation so as to reduce and prevent incidents of violence.

Myth:

Violence against Women occurs when they are performing some role outside their house.

Fact:

In our society, the women's life outside the house is usually unsafe. Therefore, women are forbidden or discouraged from stepping out into public places. This concept is incorrect. Violence against women can occur inside their houses just as outside the houses. In any case both men and women have the equal right to access public places. Therefore, instead of restricting women from public places, emphasis should be placed on making all public places available and secure for women.

Government's Efforts to Address the Issue of Violence Against Women in Pakistan

The state of Pakistan came into being for the implementation of the principles of Islam. Here a number of laws have been enacted in the light of the Qur'an and the Sunnah to protect the women against violence and for their basic rights. Some of the Family Laws of 1961, which are in accordance with the Qur'an and the Sunnah, have

secured women's rights. The Assembly and the Senate have also passed an amended bill on the oppression of women and their rights. The following steps have been taken by the Government to eliminate violence against women in Pakistan:

Punjab Marriage Restraint Act 2015

Child marriage is a common custom in Pakistan. In Punjab, the legal age for marriage is minimum 16 years for girls, and minimum 18 years for boys. In 2015, the Provincial Assembly of Punjab passed the Punjab Marriage Restraint Amendment Act, whereby the parents, Nikkah Registrar or Union Council officials who are involved in marrying of girls before they turn 16 and boys before they are 18 years old will be punished with imprisonment and heavy fines.

Punjab Protection of Women Against Violence Act 2016

To provide protection to women, the Punjab Government passed the Punjab Protection of Women Against Violence Act on 24th February 2016. It provides justice, protection and relief to all women who have been subjected to violence.

The Act provides justice to female survivors of violence by protecting them from crimes such as abetment of an offence, domestic abuse, emotional and psychological abuse, economic abuse, stalking and cyber crimes.

Government's Efforts to Address Women's Protection and Women's Empowerment

Many women in Pakistan do not seek relief and justice against violence due to lack of social support against injustice. Keeping this in view, the Punjab government has established Violence Against Women Centers (VAWCs) at the district level across the province. These Centers remain open from dawn to dusk and have all-female staff. The government has taken the following steps for the protection and empowerment of women:-

1. Female survivors of violence have the facility to access the police through Violence Against Women Centres established at district level.
2. The female survivors of violence will be provided medical, legal and psychological help, if needed and a place to stay in the Shelter Home as well.
3. Victims can request rescue teams headed by the District Women Protection Officer (DWPO) in case any hurdle is posed in their communication with VAWCs.
4. Only women are the part of DWPC. The DWPO who have the power to enter any

place to rescue the victim of violence when asked.

5. Toll-free numbers have been provided where women can call for assistance or for information via phone in case they cannot come to the Center. This is in addition to the already existing toll-free number **(1043)** where any complaints related to violence against women can be reported.
6. Any woman can call the helpline from her mobile or land line number. Helpline operators can provide information regarding registration of complaints, contact Information of Women Protection Officers (who will be present in all districts of Punjab), local police stations, and other district government offices. Punjab Police can also be contacted by sending a short message (SMS) to **8787**.

Under 1973 Constitution of Pakistan, human beings have the right to live as free and equal members of the society. As long as women suffer from inequality and abuses, they cannot achieve their rightful place. Silence against crimes committed against women gives rise to endless crimes. Therefore, it is the duty of every citizen to provide support to the victims of violence and help the government to protect its citizens by reporting such cases to relevant authorities. Only by raising our voice against such injustice and oppression, we will flourish and progress as a society. It is only a just and prosperous society that can ensure peace and affection.

Do you know?

The Universal Declaration of Human Rights, which was adopted by the UN General Assembly in 1948, called for equal rights for men and women. In 1979, the UN General Assembly adopted the "The Convention on the Elimination of all Forms of Discrimination Against Women (CEDAW)".

QUESTIONS

1. **Four possible options are given for each statement. Mark (✓) on the correct option.**
 - In Arab society, before the advent of Islam, in the age of ignorance, girl was:

(a) burnt	(b) vani (given in marriage)
(c) buried alive	(d) respected

- Islam is a religion of nature in which according to its teachings:
 - (a) All women are equal
 - (b) All men are equal
 - (c) All children are equal
 - (d) All human beings are equal
- Remained side by side with Quaid-e-Azam رحمۃ اللہ علیہ in the struggle of Pakistan:
 - (a) Begum Farrukh Hussain
 - (b) Mohtarma Fatima Jinnah
 - (c) Begum Maulana Muhammad Ali Johar
 - (d) Nusrat Haroon
- Busy in changing the lives of millions of Pakistanis:
 - (a) Mohtarma Bilquis Edhi
 - (b) Mohtarma Benazir Bhutto
 - (c) Samina Baig
 - (d) Dr. Nafis Sadiq
- The legal age of marriage of girls in Punjab is minimum:
 - (b) 14 years
 - (b) 16 years
 - (c) 18 years
 - (d) 20 years
- Women can complain against violence at number:
 - (a) 1043
 - (b) 1085
 - (c) 1016
 - (d) 1030
- The Punjab Government passed the "Punjab Protection of Women Against Violence Act" on:
 - (a) January 24, 2010
 - (b) February 16, 2015
 - (c) February 24, 2016
 - (d) September 15, 2017

2. Fill in the blanks.

- "O mankind! fear Almighty Allah, the One who created you from one _____.
- The Last Rasool صلی اللہ علیہ وسلم said: "Fear Allah in matters relating to _____".
- First Lady after the creation of Pakistan was _____.
- _____ is the first woman from Pakistan who has climbed the summit of the Mount Everest.

- You can also report violence against women on SMS number _____.

3. Write the short answers.

- Describe the rights of women in the light of an Ayah of the Holy Qur'an.
- Describe the rights of women in the light of one hadith of the beloved Rasool ﷺ.
- Write the names of the three women who participated in the Movement of Pakistan.
- Define the term violence against women.
- What is the legal minimum age of marriage of a boy and a girl in Punjab?
- On what numbers can you make complaints about violence against women?

4. Write detailed answers:

- Explain the rights of women in Islam in the light of the Qur'an and Sunnah.
- Discuss the role of women in the Pakistan Movement.
- Discuss the role of women in the development of Pakistan.
- Highlight Government's efforts to eliminate violence against women in Pakistan.

Activity

- In the form of groups the student discuss the topic "women protection against violence".

Terminology/Glossary

Chapter 1

Ideological Basis of Pakistan

Civilization	The stage of human social and cultural development and organization that is considered most advanced. A civilization is an advanced state of human society containing highly developed forms of government, culture and industry etc.
Culture	The characteristics and knowledge of a particular group of people as language, religion, food, social habits, music and arts etc.
Democratic system	Government by the people; a form of government in which the supreme power is vested in the people and exercised directly by them or by their elected representatives under a free electoral system.
Deprivation	To remove or withhold something from the enjoyment or possession.
Devanagari	A script used to write the Sanskrit, Hindi, Marathi and Nepali languages etc, developed in India.
Evolution	The process of growth and development or the theory that organisms have grown and developed from past organisms.
Fraternity	A group of people sharing a common profession or interests. Friendship and mutual support within a group. It can refer to any organization of people with something in common.
Ideology	A system of ideas and ideals, especially one which forms the basis of economic or political theory and policy. A set of opinions or beliefs of a group or an individual.
Islamic Society	A society in which Islamic culture is dominant.
Muhammadan Educational Conference	The All India <i>Muhammadan Educational Conference</i> was an organisation promoting modern, liberal education for the Muslim community in India. It was founded by Sir Syed Ahmad Khan.
Origin	The point or place where something begins, arises, or is derived. The root, start, or birth of something is its origin.
Pronouncements	A usually formal declaration of opinion, an authoritative announcement.
Psychology	It is the scientific study of the mind and behaviour.
Reformers	Someone who tries to change and improve something such as a law or a social system. A reformer is anyone who advocates for reform of a certain area of society.
Sociologist	An expert of the development, structure, and functioning of human society.
Subcontinent	A subcontinent is part of a larger continent, made up of a number of countries that form a large mass of land. The subcontinent is often used to refer to the area that contains India, Pakistan, and Bangladesh.
Tax	A compulsory contribution to state revenue, levied by the government on workers' income and business profits, or added to the cost of some goods, services, and transactions. It is imposed by a governmental organization in order



The State Bank of Pakistan	to fund various public expenditures. It is the central bank of Pakistan which functions are including issuance of notes, regulation and supervision of the financial system and acting as a bankers' bank etc.
Two-Nation Theory	In the context of Pakistan Movement, Muslims and Hindus are two separate nations by every definition.
Values	Basic and fundamental beliefs that guide or motivate attitudes or actions. Principles or standards of behaviour; one's judgement of what is important in life.

Chapter 2

The Pakistan Movement and Emergence of Pakistan

<i>Economic Development</i>	It is the process by which the economic well-being and quality of life of a nation, region or local community are improved according to targeted objectives.
History	History is the study of past events. People know what happened in the past by looking at things from the past including sources (like books, newspapers, and letters) and objects (like pottery, tools, and human or animal remains.)
<i>Martial Law</i>	Martial law is the imposition of direct military control of normal civilian functions by a government.
Non-cooperation movement	The Non-cooperation movement was launched on 4th September, 1920 by Mahatma Gandhi with the aim of self-governance and obtaining full independence from the British.
Separate electorate	In the case of separate electorates, the voting population of a country or region is divided into different electorates, based on certain factors such as religion, caste, gender, and occupation. Here, members of each electorate votes only to elected representatives for their electorate.
Viceroy	A ruler exercising authority in a colony/ country on behalf of a sovereign. Viceroy was the representative of the monarch of the United Kingdom in British India. Lord Canning was the first Viceroy of India. The title of Viceroy was created in 1858 after the war of independence 1857.

Chapter 3

Land and Environment

Location	A place or position. A location is the place where a particular point or object exists. A place's absolute location is its exact place on Earth often given in terms of latitude and longitude.
Canal	A canal is a long, man-made strip of water used for irrigation or boat access to a bigger body of water.
Desert	A large, dry, barren region, usually having sandy or rocky soil and little or no vegetation. It receives average less than 25 cm (9.75 inches) amount of precipitation each year.
erosion	Erosion is a process where natural forces like water, wind, ice, and gravity etc. move rocks and soil.

Habitat	The natural home or environment of an animal, plant, or other organism. In ecology, a habitat is the type of natural environment in which a particular species of organism lives.
Latitude	In geography, latitude is a geographic coordinate that specifies the north-south position of a point on the Earth's surface.
Longitude	Longitude is a geographic coordinate that specifies the east-west position of a point on the Earth's surface.
Mangrove	A mangrove is a shrub or small tree that grows in coastal salty water. The term is also used for tropical coastal vegetation consisting of such species.
Plateau	In geography, a plateau is called a high plain or a tableland. It is an area of a highland, usually consisting of relatively flat relief that is raised significantly above the surrounding area.
Vegetation	Plants considered collectively, especially those found in a particular area or habitat.
Wildlife	Wildlife traditionally refers to undomesticated animal species, but has come to include all organisms that grow or live wild in an area without being introduced by humans.

Chapter 4

Women's Empowerment

Constitutional provision	Constitutional provision is a law that is written in the Constitution itself and does not come from a rule or statute. It establishes the basic rights, duties, and structure of the government. These provisions cannot be easily altered except by the way of amendment procedure given in the Constitution itself.
Empowerment	Authority or power given to someone to do something. <i>Empowerment</i> is a set of measures designed to increase the degree of autonomy and self-determination in people and in communities in order to enable them to represent their interests in a responsible and self-determined way, acting on their own authority.
Myth	A traditional or legendary story, usually concerning some being or hero or event, with or without a determinable basis of fact or a natural explanation.
National development	National development refers to the ability of a nation to improve the lives of its citizens. Measures of improvement may be material, such as an increase in the gross domestic product, or social, such as literacy rates and availability of healthcare etc.
Rights	Rights are legal, social, or ethical principles of freedom or entitlement. Rights are common and recognized claims of the people which are essential for their development as human beings.
Violence	Behaviour involving physical force intended to hurt, damage, or kill someone or something. The intentional use of physical force or power, threatened or actual, against oneself, another person, or against a group or community that either results in injury, death, psychological harm, mal-development, or deprivation.