



ZIAUDDIN UNIVERSITY

EXAMINATION BOARD

Pakistan Studies

Class XI-XII



Pakistan Studies

Class XI-XII

Topic	Units	SLOs	Teachers' Resource	Students' Resource	Assessments
History					
Major events	Reformation, renaissance, World Wars, Dark Ages, Revolutions	<ul style="list-style-type: none"> -Discuss the effects of reformation on Modern world - Critically analyse the cause, course and consequence of renaissance -Evaluate the effects of World War 1 and 2 on socio-economic state of the world -examine the effects of industrial revolution on the course of world history 	https://www.history.com/topics/reformation/reformation https://www.gutenberg.org/files/40615/40615-pdf.pdf https://www.edb.gov.hk/attachment/en/curriculum-development/kla/pshe/references-and-resources/history/cater_for_learning_diversity_in_hist_class/e3.pdf https://www.boone.kyschools.us/docs/building/9/unit%205%20chapter%2017.pdf https://www.cusd200.org/cms/lib/L01001538/Centricity/Domain/267/files/World_Civ_Chapter_17.pdf https://images.history.com/images/media/pdf/DarkAges_Study_Guide.pdf https://westernreservepublicmedia.org/middleages/images/middleages.pdf https://worldhistory.mrdonn.org/renaissance.html https://www.history.com/topics/world-war-i/world-war-i-history https://kidskonnnect.com/history/world-war-i/ http://www.loc.gov/teachers/classroommaterials/lessons/great-war/studentproc.html http://www.historiasiglo20.org/4ESO/WWI.pdf https://learning.blogs.nytimes.com/2011/02/08/revolt-comparing-historical-revolutions/ https://www.lcps.org/cms/lib4/VA01000195/Centricity/Domain/10599/	https://www.youtube.com/watch?v=1o8oIELbNxE https://study.com/academy/lesson/the-dark-ages-definition-history-timeline.html https://www.ducksters.com/history/middle_ages_timeline_e.php https://www.historyforkids.net/middle-ages.html https://kids.britannica.com/students/article/Renaissance/276692/207257-toc https://www.youtube.com/watch?v=I1OeMmwYjU https://www.youtube.com/watch?v=XhLk7kDrUI https://www.ducksters.com/history/world_war_i/ https://www.ducksters.com/history/world_war_ii/ https://www.ducksters.com/history/us_1800s/industrial_revolution.php	https://www.ducksters.com/history/renaissance_reformation_questions.php https://www.ducksters.com/history/middle_ages_timeline_questions.php https://www.proprofs.com/quiz-school/topic/middle-ages https://www.historyextra.com/period/medieval/medieval-quiz/ https://play.howstuffworks.com/quiz/world-war-two-quiz http://definition.org/world-war-ii-quiz/ https://www.britannica.com/quiz/world-war-i-quiz https://quizizz.com/admin/quiz/56d888466f8a760f2746dfal/the-industrial-revolution https://play.howstuffworks.com/quiz/test-your-knowledge-of-the-industrial-revolution https://www.funtrivia.com/playquiz/q

			Social%20Effects%20of%20the%20Industrial%20Revolution.pdf https://kidskonnnect.com/history/industrial-revolution/ https://kids.kiddle.co/Industrial_Revolution https://kids.britannica.com/students/article/Industrial-Revolution/275053		uiz3869672c4c3d0.html
Early and Medieval India Dynasties	-Slave dynasty (1206–90), -Khalji dynasty (1290–1320), -Tughlaq dynasty (1320–1413), -Sayyid dynasty (1414–51), Lodi dynasty (1451–1526)	-Critically analyse the dynasties and their contribution to Indian subcontinent	https://courses.lumenlearning.com/atd-westhillscc-worldhistory/chapter/ancient-and-early-medieval-india/ https://www.jagranjosh.com/general-knowledge/history-of-medieval-india-a-complete-study-material-1464934631-1 https://courses.lumenlearning.com/boundless-worldhistory/chapter/the-umayyad-and-abbasid-empires/ https://www.indianmirror.com/dynasty/dynasty-home.html thoughtco.com/early-muslim-rule-in-india-195511 https://human.libretexts.org/Books/Helves/History/World_History/Map%3A_World_History_-_Cultures%2C_States%2C_and_Societies_to_1500_(Berger_et_al.)/03%3A_Ancient_and_Medieval_India/3.12%3A_India's_Early_Medieval_Age_and_the_Development_of_Islamic_States_in_India%2C_600-1300	https://www.youtube.com/watch?v=GVO3bm3JB2E https://www.youtube.com/watch?v=EPPjWrNCC-U https://www.youtube.com/watch?v=QN41DJLQmPk https://www.youtube.com/watch?v=Ihd3uh6jUqo&list=PL81Dcw1VW2Yx-wNjlvZiPkpSS7ADmDGz (history of South Asia)	https://quizizz.com/admin/quiz/58e9e04c5faa9d643b89a6e7/the-delhi-sultanate https://www.proprofs.com/quiz-school/story.php?title=nzmxmzm33mn2
History of Abbasids and Umayyads	-Abbasids -Umayyads -Fatimids	- Discuss the Abbasid movement which led to the establishment of Abbasid caliphate -Describe main features of the later Abbasid rule	https://courses.lumenlearning.com/boundless-worldhistory/chapter/the-umayyad-and-abbasid-empires/ http://www.bu.edu/mzank/Jerusalem/p/period4-3.htm http://www.bu.edu/mzank/Jerusalem/p/period4-3.htm	https://www.youtube.com/watch?v=BUFeZrqSUFM https://www.youtube.com/watch?v=kEFTMfuqzCU	https://quizizz.com/admin/quiz/5bd3280e0b948f001a149b9a/umayyad-and-abbasid

		<ul style="list-style-type: none"> - Discuss relations between Abbasids and Ghaznavids. - Explain main features of Fatimid rule. - Describe the main causes for the downfall of Abbasid rule. - Highlight the contributions of Umayyads dynasty. 	http://www.middleeastpdx.org/resources/original/the-golden-age-of-islamic-achievement/lesson-4-house-of-wisdom-scholarship-in-the-abbasid-dynasty/ (lesson plan)	https://www.youtube.com/watch?v=CS9hFgkeirE	
The Delhi Sultanate and Mughals	- Ghaznavids - Sultanate of Delhi Safavids	<ul style="list-style-type: none"> - Outline salient features of Muslim society as it developed under the Ghaznavids especially with reference to the areas presently forming Pakistan. - Describe the pattern of government and politics under the Delhi Sultan. - Highlight the contributions of the Sultanate of Delhi with reference to the building of Roads, Caravan sarais, Art and Architecture, society and culture. - Outline the pattern of government and politics under the Safavid rulers. 	https://courses.lumenlearning.com/boundless-arthistory/chapter/sultanate-of-delhi/ https://www.ancient-origins.net/history-important-events/delhi-sultanate-muslim-power-indian-subcontinent-0010244 https://storyofpakistan.com/events/the-delhi-sultanate https://www.jagranjosh.com/general-knowledge/timeline-of-delhi-sultanate-1491285979-1 https://www.britannica.com/topic/Ghaznavid-dynasty http://www.iranicaonline.org/articles/ghaznavids https://courses.lumenlearning.com/boundless-arthistory/chapter/sultanate-of-delhi/ https://www.davidmus.dk/en/collections/islamic/dynasties/ghaznavids-and-ghurids http://www.iranchamber.com/history/ghaznavids/ghaznavids.php	https://www.youtube.com/watch?v=L4E6tT85JWU https://www.youtube.com/watch?v=MZdeHvoROL4 https://www.youtube.com/watch?v=ze85JW9kaOo https://www.youtube.com/watch?v=h3CzIyX_52U https://www.youtube.com/watch?v=iT9ShT0HfAM	https://quizizz.com/admin/quiz/5ca22e3738b5f2001bed6611/safavid-empire-quiz

			https://www.newworldencyclopedia.org/entry/Ghaznavid_Empire http://materiaislamica.com/index.php/The_Great_Ghaznavid_Dynasty_(c._962%E2%80%941186)		
Decline of Mughals	-Mughals	<p>- Discuss the structure of government and politics of the Mughal Empire.</p> <p>- Describe the developments in the field of Art, Architecture and Literature during the Mughals.</p>	https://www.britannica.com/topic/Mughal-dynasty https://www.britannica.com/place/India/The-Mughal-Empire-1526-1761 https://storyofpakistan.com/events/the-mughal-empire https://www.newworldencyclopedia.org/entry/Mughal_Empire https://www.thoughtco.com/the-mughal-empire-in-india-195498 http://www.annmajercik.com/uploads/7/8/9/8/78980988/mughalempireworldcultures27.pdf	https://www.youtube.com/watch?v=bjIJPm3puc https://www.youtube.com/watch?v=nbuM0aJvGE https://www.youtube.com/watch?v=NtO3xl9Fqg	https://quizizz.com/admin/quiz/5bcea36d951337001aa8afd7/the-mughal-empire https://www.proprofs.com/quiz-school/story.php?title=otmlmzkw2izq
Colonialism in South Asia	<p>Features of Company Rule and Social Responses</p> <p>From Company to Crown</p> <p>The “Nation” in the Making – I</p> <p>The “Nation” in the Making – II Government and Politics under Colonial Rule</p>	<p>-Analyse the effects of British Colonialism on South Asia</p> <p>-Examine the developments made by British in India</p> <p>-Critique on the political movement of Pakistan</p> <p>-Evaluate the struggle for Pakistan Movement</p> <p>-Discuss the initial problems faced by Pakistan</p> <p>-Critique on the government and politics under Colonial Rule</p> <p>-Critique on the government and constitutions on Pakistan</p>	https://www.britannica.com/event/British-raj https://gouldguides.carleton.edu/history/southasia https://aeon.co/essays/europeans-came-to-asia-not-as-conquerors-but-as-customers http://www.vam.ac.uk/content/articles/t/the-british-in-south-asia/ http://www.bbc.co.uk/history/british/modern/independence1947_01.shtml https://historypak.com/causes-of-the-war-of-independence-2/ https://historypak.com/war-of-independence-1857/ https://storyofpakistan.com/war-of-independence https://www.britannica.com/event/Indian-Mutiny	https://15minutestory.org/podcast/episode-9-the-end-of-colonialism-in-south-asia/ https://www.youtube.com/watch?v=hcN-bNvXzNk https://study.com/academy/lesson/european-exploration-in-india-southeast-asia.html https://www.youtube.com/watch?v=hplegGu-5tI https://www.youtube.com/watch?v=czBJYiuF0tY https://www.youtube.com/watch?v=g5guJ5EOJg	https://history.quizgun.com/east-india-company-rule-and-its-impact-on-india-3/ http://mcqsworld.com/2016/04/11/mcqs-of-history-war-of-independence/

			https://www.shahidhussainraja.com/causes-of-1857-war-of-independence https://www.britannica.com/place/India/The-Mughal-Empire-1526-1761 https://www.pbs.org/thestoryofindia/teachers/lessons/6/	https://www.youtube.com/watch?v=yD0dt_f8DIc https://www.youtube.com/watch?v=wyUetXOmjug	
Partition Movement 1868-1947	Major Events	<p>-Critique on the political movement of India between 1868-1900</p> <p>-Analyse the constitutional development during 1900-1930's period</p> <p>-Evaluate the Indian struggle for independence from 1930-1947</p>	https://pctb.punjab.gov.pk/system/files/2018-G12-Pakistan%20Studies-E.pdf https://storyofpakistan.com/category/timeline/1857-1905/1857-1867-events https://storyofpakistan.com/events/british-colonization-and-muslim-reform-movements https://www.culturalindia.net/indian-history/modern-history/indian-independence.html https://www.hilal.gov.pk/eng-article/struggle-for-pakistan:-a-chronological-timeline-(1857-1947)-part-1/MzE1NQ==.html http://www.sanipanhwar.com/India's%20Struggle%20for%20Independence.%201857-1947.pdf https://theculturetrip.com/asia/india/articles/a-brief-history-of-india-and-pakistan/ https://www.nam.ac.uk/explore/independence-and-partition-1947 https://storyofpakistan.com/events/the-pakistan-movement https://storyofpakistan.com/events/the-struggle-for-independence https://edition.cnn.com/2017/08/08/asia/india-pakistan-independence-timeline/index.html https://hamariweb.com/articles/41837	https://www.nam.ac.uk/explore/independence-and-partition-1947 https://www.youtube.com/watch?v=H6DajWUTbe8 https://www.youtube.com/watch?v=NWNCO3xruJQ https://www.youtube.com/watch?v=Ry6yESsO1g https://www.youtube.com/watch?v=12i7_TxsfTc	https://quizizz.com/admin/quiz/5888ea67d0eb81a35d3cb83e/partition-of-india https://www.slideshare.net/kavita_grover/freedom-struggle-of-india-revision-worksheet-22557368

			https://cmc.vic.au.libguides.com/Humanities/india https://study.com/academy/lesson/british-raj-lesson-for-kids-summary-timeline.html		
Post Partition till date	Major Events	<p>-Discuss the causes of delay in constitution making in Pakistan</p> <p>-Analyse the political unrest in the 50's period</p> <p>-Discuss the reasons of three martial laws in Pakistan</p> <p>-Critically examine the governments of Bhutto, Zia, Nawaz, Benazir, Musharraf and Imran.</p>	https://www.theguardian.com/world/2017/aug/05/partition-70-years-on-india-pakistan-denial https://www.bbc.com/news/world-south-asia-12966786 https://asiasociety.org/education/pakistan-political-history http://www.cssforum.com.pk/css-compulsory-subjects/pakistan-affairs/12015-pakistans-history-1947-till-present.html https://uca.edu/politicalscience/dadm-project/asiapacific-region/pakistan-1947-present/ https://hostnezt.com/cssfiles/pakistanaffairs/Pakistan%20at%20the%20Crosscurrent%20of%20History%20By%20Lawrence%20Ziring.pdf https://roseannayerslayl.files.wordpress.com/2017/05/pakistan-in-the-twentieth-century-a-political-history-jubilee-series-by-lawrence-ziring.pdf http://pu.edu.pk/images/journal/HistoryPStudies/PDF_Files/15_V-31-No1-Jan18.pdf https://core.ac.uk/download/pdf/7203072.pdf	https://www.youtube.com/watch?v=Eiwxalfuoxw https://www.youtube.com/watch?v=Pu42RGceGM https://www.reuters.com/article/us-pakistan-independence-1/timeline-main-events-in-pakistan-since-independence-idUSKUA43384420070814 https://www.slideshare.net/afrinish/political-history-of-pakistan	https://www.funtrivia.com/playquiz/quiz7892990bb00.html https://mcqsforum.com/general-knowledge/pakistan-politics-mcqs/
Geography					
Physical geography	Landscape, features, climate, minerals	<p>-Interpret the political, physical, topographic, climatic, economic and digital maps of Pakistan.</p> <p>-Compare and contrast the lifestyle of people living in</p>	https://insider.pk/national/pakistans-geography-climate-and-environment/ https://www.britannica.com/place/Pakistan http://countrystudies.us/pakistan/23.htm	https://www.ducksters.com/geography/country/pakistan.php https://www.youtube.com/watch?v=pqfopMCLqFg https://www.youtube.com/watch?v=WN7mNEQ7s58	https://gotest.pk/general-knowledge/pakistan-weather-climate-information-quiz-online/ https://gotest.pk/general-knowledge/pakistan-minerals-info-

		valleys with those of a desert and plain. -Identify the significance of area and location of Pakistan. -Describe the water composition, land and vegetation of delta -Evaluate the life and economy of the people living in the deltaic region. -Propose remedies for the protection of mangrove forests and coastal erosion. -Distinguishing characteristics of natural regions of Pakistan. -Discuss major contrasts and potentials of the natural regions of Pakistan.	https://www.cia.gov/library/publications/the-world-factbook/geos/pk.html http://countrystudies.us/pakistan/25.htm https://www.climatestotravel.com/climate/pakistan https://www.worldtravelguide.net/guides/asia/pakistan/weather-climate-geography/ https://www.youtube.com/watch?v=E8Bt3pNBpOo http://www.ndmc.pmd.gov.pk/report2017.pdf https://www.globalsecurity.org/military/world/pakistan/climate.htm https://insider.pk/national/natural-resources-of-pakistan/ http://pu.edu.pk/images/journal/geo-geography/pdf/Pakistan%20Geographical%20Review%201967%20Vol.%2022%20No.%202.pdf https://info.publicintelligence.net/MCIA-PakistanHandbook.pdf	https://www.cia.gov/library/publications/the-world-factbook/geos/pk.html https://www.worldatlas.com/webimage/countrys/asia/pakistan/pkland.htm https://www.slideshare.net/zainabsami5/geo-physical-importance-of-pakistan https://www.slideshare.net/Thecityschool12/climate-of-pakistan-28742488 https://www.youtube.com/watch?v=LBqfVSWgzVY https://www.youtube.com/watch?v=2ikaZrf1JsY https://www.youtube.com/watch?v=E8Bt3pNBpOo https://www.slideshare.net/nomanmarri/mineral-resources-of-pakistan-66890750	quiz-online-mcqs-test/
Human geography	urban geography, economic geography, cultural geography, political geography, social geography, and population	-Examine the importance and types of infrastructure. -Evaluate the role of transport and communication in boosting country's economy. -Describe the importance of	https://teamcfa.school/app/uploads/sites/8/2015/08/Introduction-to-Human-Geography.pdf http://www.physicalgeography.net/fundamentals/1b.html https://www.files.ethz.ch/isn/159296/4c5b5fa0ebc5684da2b9f244090593bc.pdf https://www.theigc.org/wp-content/uploads/2016/12/Hasan-2016-Academic-Paper.pdf	https://www.youtube.com/watch?v=k_P99_azNXY https://www.ibgeography.org/1-the-variety-of-urban-environments.html https://www.worldbank.org/en/region/sar/publication/ur	http://www.ezgolearning.com/geography-of-pakistan-questions-and-answers/geography-of-pakistan/ https://sheir.org/edu/geography-of-pakistan-mcqs/ https://www.softschools.com/quizzes/geography/pakistan

	geography.	(port, railways, seaport and highways/motor ways) in developing the economy of a country. -Identify the similarities of Silk Route and CPEC. -Predict the role of technology and communication in boosting country's economy. -Analyse the importance of digital communication in country's progress.	https://journals.sagepub.com/doi/pdf/10.1177/0956247809356180 http://www.pbs.gov.pk/sites/default/files/tables/AREA%20POPULATION%20DENSITY%20AND%20URBAN%20RURAL%20PROPORTION.pdf https://www.slideshare.net/waqasar/geographical-location-of-pakistan https://www.weareteachers.com/functions-geography-lessons/	banization-south-asia-cities The Pakistan Story https://nation.com.pk/23-Jul-2016/the-pakistan-story https://historypak.com/ https://historypak.com/ https://nation.com.pk/23-Jul-2016/the-pakistan-story	_geography/quiz5580.html
Physical and human activities	Agriculture and livestock, forest, fishing, mining, industries, trade	-Identify the location of major glaciers of Pakistan and highlight their importance. -Describe the pattern of drainage system of Pakistan. -Discuss the major forest types and their distribution. -Identify the wild life of Pakistan and their habitat on map.	http://pu.edu.pk/images/journal/geography/pdf/Pakistan%20Geographical%20Review%201967%20Vol.%2022%20No.%202.pdf http://www.pakistaneconomist.com/issue2004/issue49/i&e2.php https://dailytimes.com.pk/234269/pakistan-livestock-potential/ http://www.finance.gov.pk/survey/chapters_18/02-Agriculture.pdf http://www.pbs.gov.pk/sites/default/files/national_accounts/publications/rebase_na_2005-06/agriculture_forestry_and_fishing.pdf https://www.nationsencyclopedia.com/economies/Asia-and-the-Pacific/Pakistan-AGRICULTURE.html https://www.pakissan.com/english/allabout/fisheries/a.brief.on.fisheries.shtml	http://emergingpakistan.gov.pk/opportunities/sindh/agriculture-livestock-fisheries/ https://www.pakistan.com/english/allabout/livestockfisheries/index.shtml https://www.slideshare.net/RIZWAN/ABBAS3/fisheries-in-pakistan http://www.fao.org/fishery/facp/PAK/en http://www.fisheriesjournal.com/archives/2018/vol6issue2/PartG/6-2-25-120.pdf http://www.pakistan.com/category/crops/	https://gotest.pk/general-knowledge/pakistan/agriculture-test-online-mcqs-practice-questions-and-answers/ https://www.askedon.com/pakistan-industrial-sector-mcqs/

			https://www.pakistanfishing.com/fishing-info/fishing-industry-in-pakistan http://www.fao.org/fishery/docs/DOCUMENT/fcp/en/FI_CP_PK.pdf https://www.britishcouncil.pk/sites/default/files/cultural and creative industries_in_pakistan.pdf http://depo.gov.pk/publicSector.php https://www.punjab.gov.pk/sialkot-key industry https://www.intechopen.com/books/agricultural-value-chain/citrus-value-chain-s-a-survey-of-pakistan-citrus-industry http://pu.edu.pk/images/journal/pesr/PDF-FILES/1%20AKHTAR%20Problems%20of%20Industrialization-1955.pdf	https://www.slideshare.net/FaseehAhmed6/industries-of-pakistan-69710186 https://www.worldatlas.com/articles/what-are-the-biggest-industries-in-pakistan.html https://www.studocu.com/row/document/comsats-university-islamabad/pakistan-studies/mandatory-assignments/current-social-economic-and-political-challenges-related-to-industrial-sector-of-pakistan-since-partition/4876731/view http://ahsankhaneco.blogspot.com/2012/04/causes-and-removal-of-industrial.html	
Population geography	Migration, settlements,	<ul style="list-style-type: none"> - Competently analyse the nature and character of problems connected with migrants and national minorities in concrete circumstances. - Compare problems of migrants and national minorities in different regions and countries. - Competently 	http://www.researchcollective.org/Documents/A Review of Migration Issues in Pakistan.pdf https://journals.sagepub.com/doi/pdf/10.1177/0956247809356180 https://pubs.iied.org/pdfs/10570IIE_D.pdf http://www.irenees.net/bdf_fiche-analyse-648_fr.html https://defence.pk/pdf/threads/migration-causes-and-consequences.140243/ https://eldis.org/document/A17547 https://www.ukessays.com/essays/economics/migration-causes-and-effects-in-pakistan-economics-essay.php	https://www.dawn.com/news/1375925 https://www.britannica.com/place/Pakistan/Urban-settlement https://www.youtube.com/watch?v=XzNowDQPizA https://www.youtube.com/watch?v=Yd2eO8ZFibM	https://quizizz.com/admin/quiz/57fe58f2f0d465f70ed8f201/human-migration

		<p>define priorities in resolving the problems of migrants and national minorities and problems connected with them.</p> <ul style="list-style-type: none"> - Apply the latest theoretical approaches to practical resolution of the problems of migrants and national minorities. - Define legal norms which apply to concrete situations connected with problems of migrants and national minorities. - Offer competent and realistic ways of ameliorating problems of migrants and national minorities 	<p>https://esa.un.org/migmgprofiles/indicators/files/Pakistan.pdf</p> <p>http://www.pbs.gov.pk/sites/default/files//tables/MIGRANT%20POPULATION%20BY%20REASON%20OF%20MIGRATION.pdf</p> <p>https://journals.sagepub.com/doi/pdf/10.1177/0956247806069626</p> <p>http://www.ndma.gov.pk/Publications/A%20Guide%20on%20Land%20and%20Property%20Rights%20in%20Pakistan%202012.pdf</p> <p>http://jsswnet.com/journals/jssw/Vol 2 No 2 December 2014/6.pdf</p>		
Practical geography	Pollution, environmental degradation, hazards, risks	<ul style="list-style-type: none"> -Explain the human environment of these Regions. -Discuss the nature and importance of major environmental Hazards. -Describe the problems associated with the use and conservation strategies for 	<p>https://www.conserve-energy-future.com/causes-and-effects-of-environmental-degradation.php</p> <p>https://thefrontierpost.com/the-environmental-issues-in-pakistan/</p> <p>https://dailytimes.com.pk/105630/environmental-degradation-in-pakistan/</p> <p>http://environment.gov.pk/images/environmentalissues/EnvironmentalConcernsPakistanScenario.pdf</p>	<p>https://www.youtube.com/watch?v=jSmmmYfO7pU</p> <p>https://www.youtube.com/watch?v=7mctgGkmdSA</p> <p>https://www.slideshare.net/liaquatrahoo23/environmental-issues-in-pakistan</p>	<p>https://www.mcqbiology.com/2012/12/mcq-on-environmental-pollution.html#.Xl2plGgzbiU</p> <p>https://www.mcqlearn.com/chemistry/g10/environmental-pollution-mcqs.php</p>

		water, land, natural vegetation and wildlife.	https://study.com/academy/topic/pollution-lesson-plans.html		
Economics					
Major economic resources	Resources in Pakistan -imports and exports -tourism -CPEC	-Discuss the importance of as the basis of Pakistan life. -Assess the economic challenges that confronted Pakistan at its birth -Analyse importance of natural and human resources of Pakistan	https://geniusimpex.org/imports-and-exports-of-pakistan/ http://emergingpakistan.gov.pk/sectors/tourism/ https://nation.com.pk/25-Sep-2019/benefits-of-cpec http://iep.com.pk/wp-content/themes/accesspress-lite/Papers%20On%20CEPC/08.pdf https://oup.com.pk/downloadable/download/sample/sample_id/308/	https://www.youtube.com/watch?v=CbGVhoTnKAg https://www.youtube.com/watch?v=aGd2FjRCNCA https://www.youtube.com/watch?v=g_rVqxHQmoE	http://www.moalims.com/mcqs/252/1/import-and-export-of-pakistan/who-is-who
Imbalance in utilisation of resources		-Evaluate the imbalance in utilisation of resources and their effects of Pakistan's economy	https://energypedia.info/wiki/Pakistan_Energy_Situation https://www.indexmundi.com/pakistan/resource-usage.html https://www.slideshare.net/AyeshaShoukat99/resources-of-pakistan	https://www.youtube.com/watch?v=7e1JNwxHd48	https://gotest.pk/general-knowledge/pakistan/power-resources-test-online-mcqs-practice-questions-and-answers/
Economic development	Economic sectors of Pakistan -IT industry and e-commerce	-Discuss the five year plans of Pakistan -Analyze the achievements and failures of five year plans -Compare the objectives of first five year plan and eighth five year plan (group activity) -Analyse the importance of IT industry in Pakistan's economy -Predict the future of IT industry and e-commerce in Pakistan.	http://www.paecon.net/PAEReview/issue80/AnjumSgro80.pdf https://dailytimes.com.pk/465645/pakistans-it-sector-to-become-the-largest-export-industry-of-the-county/ http://www.pakistaneconomist.com/2019/10/14/booming-it-sector-can-be-the-top-export-industry-of-pakistan/ http://www.commerce.gov.pk/wp-content/uploads/2019/08/Draft-E-Commerce-Policy-Framework-Final-23-8-19.pdf https://www.pakistantoday.com.pk/2019/10/09/e-commerce-in-pakistan/	https://www.youtube.com/watch?v=MC9ggZuLwmg https://www.youtube.com/watch?v=1LN1B75uWvU https://www.youtube.com/watch?v=kGGNzuS6Yc0	https://www.pkmcqs.com/mcqs-question/css/group-a/economics-1/economy-of-pakistan
Industrial development		-Discuss the importance of industries in Pakistan's economy	https://sites.google.com/site/maeconomicsku/home/industrial-development-in-pakistan	https://www.slideshare.net/FaseehAhmed6/industrial-	https://pakmcqs.com/category/economics-

		-Suggest ways to improve the industrial sector of Pakistan -Analyse the potential of establishing new industries for Pakistan	https://dailytimes.com.pk/399066/industrial-development/	development-in-pakistan-2 https://www.youtube.com/watch?v=OIQA0vgPTnw	mcqs/industrial-development
Political Science					
Citizenship Education	Citizen's Rights and Responsibilities	-Analyze the role of state institutions in the protection of Fundamental Rights. -Explain and analyze the Fundamental Rights of all the citizens. -Examine the importance of Fundamental Rights. -Describe the Right to Safeguards as to arrest and detention. -Describe the Fundamental Right (Security of person). -Describe the prohibition of slavery and forced labor under the constitution of Pakistan.	http://www.pakistani.org/pakistan/constitution/part2.ch1.html https://www.pakistantoday.com.pk/2017/02/03/know-your-fundamental-rights/ https://nation.com.pk/13-Nov-2017/responsibilities-of-a-good-citizens	https://www.youtube.com/watch?v=YXkqbW_j4go	https://www.pkmcqs.com/mcqs-question/sindh/9th-class-3/english-16/responsibilities-of-a-good-citizen
Constitutional development	-The Sindh Child Marriage Restraint Act 2013 -the protection against harassment of women at the workplace act 2010 -The	-Explain the term Gender equality -Identify challenges faced by women and gender minorities in Pakistan -suggest ways to promote gender equality and participation in Pakistan -Explain the terms harassment and violence -Discuss the challenges faced by women/girls	http://sindhlaws.gov.pk/setup/publications/PUB-13-000734.pdf https://www.loc.gov/law/foreign-news/article/pakistan-sindh-provincial-assembly-passes-child-marriage-restraint-bill/ https://sahsol.lums.edu.pk/law-journal/protection-against-harassment-women-workplace-act-2010-legislative-review https://sahsol.lums.edu.pk/law-journal/prevention-electronic-crimes-act-2016-analysis https://dailytimes.com.pk/265527/dowry-a-corroding-system-of-the-society/	https://www.youtube.com/watch?v=5JPpo8N_rHk https://www.youtube.com/watch?v=f1UkXDf9N3o https://www.youtube.com/watch?v=ef-3hocuia8 https://www.youtube.com/watch?v=jxJvoqbbfHY	

	Prevention of Electronic Crimes Act, 2016 Dowry and Gender discrimination	in daily life (home and workplace) -Describe the key elements of the protection against harassment of women at the workplace act 2010 and The Sindh Child marriage Restraint Act 2013	https://dailytimes.com.pk/343842/gender-discrimination-in-pakistan-3/		
	Media	-Analyse the role of media in bringing socio-political stability in Pakistan -Predict the role of media in the future socio-economic development of Pakistan -Justify the cause of freedom of media	https://www.dawn.com/news/1352579 https://herald.dawn.com/news/1153304 https://www.dawn.com/news/1332229 https://herald.dawn.com/news/1398878 https://www.dawn.com/news/1312059 https://www.ilmkidunya.com/articles/role-of-media-in-pakistan-1069.aspx https://ipripak.org/increasing-role-of-media-in-pakistan/	https://www.slideshare.net/roobashtazein/role-of-media-in-pakistan-30040608 https://www.youtube.com/watch?v=CLwaQcrHR8o	
Political system of Pakistan	Development of political parties -Electoral system	-analyse the establishment and role of different political parties over time -Evaluate the role of political parties in strengthening the political foundations of Pakistan -Discuss the appropriateness of the current electoral system in Pakistan -Suggest ways to improve the current electoral system in Pakistan.	http://www.democraticfoundation.com.pk/political-system-in-pakistan https://www.researchgate.net/publication/327164069_The_Role_of_Political_Parties_in_Political_Development_of_Pakistan https://cscr.pk/explore/themes/politics-governance/political-parties-pakistan/ https://www.globalgreens.org/content/pakistans-electoral-system https://www.onatlas.com/blog/teaching-election-process	https://www.youtube.com/watch?v=7QKghZrGm4g https://www.youtube.com/watch?v=8TnQJNiMzsk https://www.youtube.com/watch?v=dWaVRIVHr50	https://electionpakistan.com/take-a-quiz/

		-Suggest ways to avoid rigging and promote fair election			
Judiciary and Civil societies		-Examine the role of Judiciary in stabilizing the political unrest in Pakistan at different times -Analyse the role and contribution of civil societies in Pakistan	https://pdfs.semanticscholar.org/993e/121e393ac3f95219548721659895ad5cc1c8.pdf http://www.yourarticlelibrary.com/essay/law-essay/judiciary-functions-importance-and-an-essential-quality-of-judiciary/40352 https://quizlet.com/43280325/civil-society-flash-cards/ https://www.cfr.org/backgrounder/pakistans-institutions-and-civil-society	https://www.youtube.com/watch?v=6pXjzRprLcI https://www.youtube.com/watch?v=2vUrvugQrmk	https://www.ducksters.com/history/us_judicial_branch_questions.php
Human rights	Concept and state of human rights, Basic human rights	-Examine the charter on Human Rights and its application in Pakistan	https://www.un.org/en/sections/issues-depth/human-rights/ https://www.equalityhumanrights.com/en/human-rights/what-are-human-rights http://hrlibrary.umn.edu/edumat/activities.shtm https://www.humanrights.gov.au/introhumanrights/resources/lesson_2.pdf	https://www.toppr.com/guides/essays/human-rights-essay/ https://www.youtube.com/watch?v=nDgIVseTkuE	https://www.un.org/chinese/center/chbus/events/hurights/qna.htm https://www.youthforhumanrights.org/course/lesson/background-of-human-rights/test-your-knowledge.html
Values	Inequality and justice, Education and health, Equitable and peaceful society,	-Investigate and describe the importance of inequality and justice, education and health, equitable and peaceful society for Pakistan. -suggest ways for developing values among our citizens -Evaluate your own contribution in value building.	http://www.macgillsummerschool.com/values-of-justice-equality-and-fairness-simply-mean-a-change-of-mind-set/ https://managementhelp.org/interpersonal/multicultural-diversity.htm http://www.technologystudent.com/pse1/citiz3.htm	https://www.youtube.com/watch?v=MHH-4I5t-q0 https://www.youtube.com/watch?v=NStqU9IRsQQ	https://quizizz.com/admin/quiz/5825f3d4086db54b75f9425b/being-a-good-citizen
State, sovereignty and government		-Explain the role of state, sovereignty and government in the progress and development of a nation	http://www.fird.org.uk/publications/articles/who-is-sovereign-in-pakistan-sovereignty-and-representative-governance-hasan-askari-rizvi/ https://www.pakistantoday.com.pk/2015/03/28/has-pakistan-really-	https://www.youtube.com/watch?v=IwNarlcGeZY https://www.youtube.com/watch?v=fGMszzZdA0k	https://www.funtrivia.com/playquiz/quiz79782924ad8.html

			been-a-sovereign-state-since-independence/		
Citizenship Education					
Citizen and citizenship	explain the role of citizenship explain why it is important for a citizen to participate in community services, voluntary work	- explain the role of citizenship explain why it is important for a citizen to participate in community services, voluntary work	https://www.youngcitizens.org/importance-of-citizenship-education?cfchljschltk=628961a2e0052d62654f32ba4662f449b577e559-1583101262-0-ATyiytAY5 ULt2 vPwx-sF4EFcBc5QvZSGZ6 Y-CyB607v IL07Jb-aPmcaDvQMTqW2w3HUKW-yf7OJtCse5ntNWnNmSv167fZu4y-i-Y6t8CVYBKdcmQlkN4Q2GWgj-EEF8zeB6sxUu4fhGPO0N-vT7z-INSbQIYbx4TmTKZKIXMHM7nr56l_kp6wB3PMUzwMcCvZKyTgD_EVndgfQQP7FQNFwI-MEFFTNkmByz5wzreKI0CyOTzyz4E9UthuPJad_FzOhC0difJQmMIjgG2PKvHtoPu-POh2FLGWsXharCMCGmfuGO5Xd05SySmSGgLmzSFIKU5vkSxU-nomv_z2BKrzY5oXTnSULu3HgidMvyjiQTa6WlKlvwza_Qk90g https://www.ericdigests.org/pre-9212/civic.htm https://www.ukessays.com/essays/education/the-importance-of-citizenship-education-in-pakistan-education-essay.php http://www.kellybear.com/TeacherArticles/TeacherTip27.html https://educircles.org/growth-mindset-resources/exploring-the-six-cs-chapter-2-citizenship-lesson-plans/	https://www.youtube.com/watch?v=wY9rp-ikKLE https://www.youtube.com/watch?v=8Pwf8EKdk3w	https://academicimpact.un.org/content/unai-quiz-global-citizenship-education https://study.com/academy/practice/quiz-worksheets-citizenship-education-overview.html
Pakistan's position in the community of nations and its foreign relations	the basic principles governing Pakistan Foreign Policy and its relationship with the world powers and the	-Describe the major determinants of Foreign policy of Pakistan -Explain the process of foreign policy making in Pakistan. -Describe the	https://www.youtube.com/watch?v=K-3Ovk4eKQ0 http://mofa.gov.pk/foreign-policy-2/ https://www.slideshare.net/RaihaAkram/pakistans-relations-with-neighboring-countries https://historypak.com/kashmir-issue/	https://www.youtube.com/watch?v=4YPY6DmfrwU https://www.youtube.com/watch?v=k_P99_azNXY https://www.youtube.com/watch?v=GbtvfnGafk	https://www.pkmcqs.com/mcqs-question/css/computer-subjects/pakistan-affairs/foreign-policy-of-pakistan

	<p>neighboring countries,</p> <p>Kashmir Issue as cornerstone of Pakistan's foreign policy,</p> <p>Pakistan's role in peace building and war against terrorism</p>	<p>geo-strategic importance of Pakistan.</p> <p>-Describe the logic behind relations between US and Pakistan.</p> <p>-Analyze the significance of SEATO and CENTO for strengthening security of Pakistan.</p> <p>-Discuss the role of Pakistan as a front-line state in the war on terror.</p> <p>-Explain the implications of War on Terror on economy, society and politics of Pakistan.</p> <p>-Describe the Indo-Pak relations.</p> <p>-Discuss the Kashmir issue as a bone of contention between India and Pakistan.</p> <p>-Describe the Pakistan's Relations with China.</p> <p>-Discuss the social and economic benefits of China-Pakistan Economic Corridor (CPEC).</p> <p>-Describe the relations of Pakistan with Afghanistan.</p> <p>-State the significance of Pakistan's</p>	<p>https://www.thenews.com.pk/magazine/us/522558-kashmir-issue-where-kashmiris-dont-have-a-voice</p> <p>https://www.thenews.com.pk/print/586051-pakistan-s-efforts-against-terrorism-highlighted</p>	<p>https://www.youtube.com/watch?v=N753S299Jwo</p>	
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		Relations with Iran. -Analyze the impact of Nuclear weapons on the security of Pakistan.			
Sociology					
Pluralist society and culture, Contribution of Sufis and saints,	Pakistani society and culture, unity and diversity existing in various provinces and regions, Sufi teachings on the mental and spiritual development of Pakistani society, importance of sports and tourism in Pakistani society, Art, literature and cultural festivities across Pakistan	<p>-Evaluate the causes of prevailing class system in Pakistani society.</p> <p>-Discuss the main features of educational systems in Pakistan. Highlighting primary, elementary, secondary, higher and professional education</p> <p>-Describe recent development in formal, non-formal, distance and vocational training institutions</p> <p>- Analyse the role of the archeological sites in the development and promotion of tourism industry in Pakistan.</p> <p>-Read the architectural discourses and narrate in your own words.</p> <p>-Discuss how these archaeological and cultural sites helps us gauge the life of people then.</p> <p>-Discuss the</p>	https://www.unicef.org/pakistan/stories-pakistan https://theculturetrip.com/asia/pakistan/articles/13-things-you-should-know-about-pakistani-culture/ https://www.commisceoglobal.com/resources/country-guides/pakistan-guide https://nation.com.pk/14-Aug-2018/striving-for-unity-in-diversity https://www.dawn.com/news/1296772 https://katehon.com/article/sufi-orders-pakistan http://www.newspakistan.pk/2011/11/22/The-importance-of-sports-in-Pakistan/ https://www.propergaanda.com/importance-tourism-industry-pakistans-economy/ http://worldlyrise.blogspot.com/2017/05/pakistan-art-and-literature.html http://emergingpakistan.gov.pk/arts-culture/cultural-events/	https://www.youtube.com/watch?v=dj7RzIR7VU4 https://www.youtube.com/watch?v=8z506sobVrM https://www.youtube.com/watch?v=lMvg4pBD0Rk https://www.youtube.com/watch?v=777TFuzkP6A https://www.youtube.com/watch?v=crl7bqgUhY https://www.youtube.com/watch?v=KICGh3soTrg https://www.youtube.com/watch?v=QIDTWH7i8I	https://www.ilmkidunya.com/online-test/pakistan-cultural-history-mcqs.aspx https://www.activitvillage.co.uk/pakistan

		important mystical orders in Pakistan -Highlight the school of thoughts of Sufi orders			
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DRAFT

HISTORY

World History

The period of European history extending from about 500 to 1400–1500 CE is traditionally known as the Middle Ages. The term was first used by 15th-century scholars to designate the period between their own time and the fall of the Western Roman Empire. The period is often considered to have its own internal divisions: either early and late or early, central or high, and late.

Although once regarded as a time of uninterrupted ignorance, superstition, and social oppression, the Middle Ages are now understood as a dynamic period during which the idea of Europe as a distinct cultural unit emerged. During late antiquity and the early Middle Ages, political, social, economic, and cultural structures were profoundly reorganized, as Roman imperial traditions gave way to those of the Germanic peoples who established kingdoms in the former Western Empire. New forms of political leadership were introduced, the population of Europe was gradually Christianized, and monasticism was established as the ideal form of religious life. These developments reached their mature form in the 9th century during the reign of Charlemagne and other rulers of the Carolingian dynasty, who oversaw a broad cultural revival known as the Carolingian renaissance.

In the central, or high, Middle Ages, even more dramatic growth occurred. The period was marked by economic and territorial expansion, demographic and urban growth, the emergence of national identity, and the restructuring of secular and ecclesiastical institutions. It was the era of the Crusades, Gothic art and architecture, the papal monarchy, the birth of the university, the recovery of ancient Greek thought, and the soaring intellectual achievements of St. Thomas Aquinas (c. 1224–74).

It has been traditionally held that by the 14th century the dynamic force of medieval civilization had been spent and that the late Middle Ages were characterized by decline and decay. Europe did indeed suffer disasters of war, famine, and pestilence in the 14th century, but many of the underlying social, intellectual, and political structures remained intact. In the 15th and 16th centuries, Europe experienced an intellectual and economic revival, conventionally called the Renaissance, that laid the foundation for the subsequent expansion of European culture throughout the world.

Many historians have questioned the conventional dating of the beginning and end of the Middle Ages, which were never precise in any case and cannot be located in any year or even century. Some scholars have advocated extending the period defined as late antiquity (c. 250–c. 750 CE) into the 10th century or later, and some have proposed a Middle Ages lasting from about 1000 to 1800. Still others argue for the inclusion of the old periods Middle Ages, Renaissance,

and Reformation into a single period beginning in late antiquity and ending in the second half of the 16th century.

From the 4th to the 15th century, writers of history thought within a linear framework of time derived from the Christian understanding of Scripture—the sequence of Creation, Incarnation, Christ’s Second Coming, and the Last Judgment. In Book XXII of *City of God*, the great Church Father Augustine of Hippo (354–430) posited six ages of world history, which paralleled the six days of Creation and the six ages of the individual human life span. For Augustine, the six ages of history—from Adam and Eve to the Flood, from the Flood to Abraham, from Abraham to King David, from David to the Babylonian Exile, from the Exile to Jesus Christ, and from Christ to the Second Coming—would be followed by a seventh age, the reign of Christ on earth. World history was conceived as “salvation history”—the course of events from Creation to the Last Judgment—and its purposes were religious and moral. Thus, all the references by Augustine and other early authors to a “middle time” must be understood within the framework of the sixth age of salvation history. Early Christian interpretations of the biblical Book of Daniel (Daniel 2:31–45, 7), especially those of the Church Father Jerome (c. 347–419/420) and the historian Paulus Orosius (flourished 414–417), added the idea of four successive world empires—Babylon, Persia, Greece, and Rome. Late writers in this tradition added the idea of the *translatio imperii* (“translation of empire”): from Alexander the Great to the Romans, from the Romans to the Franks under Charlemagne in 800, and from Charlemagne to the East Frankish emperors and Otto I. A number of early European thinkers built upon the idea of the translation of empire to define European civilization in terms of scholarship and chivalry (the knightly code of conduct). All these ideas were readily compatible with the Augustinian sequence of the six ages of the world.

The single exception to this trend was the work of the late 12th-century Calabrian abbot and scriptural exegete Joachim of Fiore (c. 1130–c. 1201). According to Joachim, there were three ages in human history: that of the Father (before Christ), that of the Son (from Christ to an unknown future date, which some of Joachim’s followers located in the late 13th century), and that of the Holy Spirit (during which all Christendom would turn into a vast church with a universal priesthood of believers). But Joachim’s view was also firmly expressed in terms of salvation history. Many chroniclers and writers of histories, of course, wrote about shorter periods of time and focused their efforts on local affairs, but the great Augustinian metanarrative underlay their work too. From several confessional perspectives, this view still survives.

In the 14th century, however, the literary moralist Petrarch (1304–74), fascinated with ancient Roman history and contemptuous of the time that followed it, including his own century, divided the past into ancient and new—antiquity and recent times—and located the transition between them in the 4th century, when the Roman emperors converted to Christianity. According to Petrarch, what followed was an age of *tenebrae* (“shadows”), a “sordid middle time” with only the hope of a better age to follow. Although Petrarch’s disapproval of the Christianized Roman and

post-Roman world may seem irreligious, he was in fact a devout Christian; his judgment was based on aesthetic, moral, and philological criteria, not Christian ones. Petrarch's limitless admiration for Rome heralded a novel conception of the European past and established criteria for historical periodization other than those of salvation history or the history of the church, empire, cities, rulers, or noble dynasties. His followers in later centuries focused primarily on the transformation of the arts and letters, seeing a renewal of earlier Roman dignity and achievement beginning with the painter Giotto (1266/67 or 1276–1337) and with Petrarch himself and continuing into the 15th and 16th centuries.

In the early 16th century, religious critics and reformers, including both the Dutch humanist Desiderius Erasmus and the Protestant reformer Martin Luther, added another dimension to the new conception and terminology: the idea of an evangelical, apostolic Christian church that had become corrupt when it was absorbed by the Roman Empire and now needed to be reformed, or restored to its earlier apostolic authenticity. The idea of reform had long been built into the Christian worldview. This conception of the period between the 4th and 16th centuries was laid out in the great Protestant history by Matthias Flacius Illyricus, *Centuriae Magdeburgensis* (1559–74; “The Magdeburg Centuries”), which also introduced the practice of dividing the past into ostensibly neutral centuries. The Roman Catholic version of church history was reflected in the *Annales Ecclesiastici* (“Ecclesiastical Annals”) of Caesar Baronius (1538–1607), completed by Oderico Rinaldi in 1677. Thus, the historical dimension of both the Protestant and the Catholic reformations of the 16th and 17th centuries added a sharply polemical religious interpretation of the Christian past to Petrarch's original conception, as church history was put to the service of confessional debate.

Petrarch's cultural successors, the literary humanists, also used variants of the expression Middle Ages. Among them was *media tempestas* (“middle time”), first used by Giovanni Andrea, bishop of Aleria, in 1469; others were *media antiquitas* (“middle antiquity”), *media aetas* (“middle era”), and *media tempora* (“middle times”), all first used between 1514 and 1530. The political theorist and historian Melchior Goldast appears to have coined the variation *medium aevum* (“a middle age”) in 1604; shortly after, in a Latin work of 1610, the English jurist and legal historian John Selden repeated *medium aevum*, Anglicizing the term in 1614 to middle times and in 1618 to middle ages. In 1641 the French historian Pierre de Marca apparently coined the French vernacular term *le moyen âge*, which gained authority in the respected lexicographical work *Glossarium ad scriptores mediae et infimae latinitatis* (1678; “A Glossary for Writers of Middle and Low Latin”), by Charles du Fresne, seigneur du Cange, who emphasized the inferior and “middle” quality of Latin linguistic usage after the 4th century. Other 17th-century historians, including Gisbertus Voetius and Georg Horn, used terms such as *media aetas* in their histories of the church before the Reformation of the 16th century.

The term and idea circulated even more widely in other historical works. Du Cange's great dictionary also used the Latin term *medium aevum*, as did the popular historical textbook *The Nucleus of Middle History Between Ancient and Modern* (1688), by the German historian Christoph Keller—although Keller observed that in naming the period he was simply following the terminology of earlier and contemporary scholars. By the late 17th century the most commonly used term for the period in Latin was *medium aevum*, and various equivalents of Middle Ages or Middle Age were used in European vernacular languages.

With the extraordinary growth of the academic discipline of history in the 19th century, the history of the Middle Ages was absorbed into academic curricula of history in Europe and the United States and established in university survey courses and research seminars. Journals of scholarly historical research began publication in Germany (1859), France (1876), England (1886), and the United States (1895), regularly including studies of one aspect or another of the Middle Ages. Historical documents were edited and substantial scholarly literature was produced that brought the history of the Middle Ages into synchronization with other fields of history. The study of the Middle Ages developed chiefly as a part of the national histories of the individual European countries, but it was studied in the United States as a pan-European phenomenon, with a focus after World War I chiefly on English and French history. The growing influence and prestige of the new academic and professional field of medieval history were reflected in the *Monumenta Germaniae Historica* ("Historical Monuments of the Germans"), a research and publication institute founded in 1819 and still in operation in Munich, and in the eight-volume collaborative *Cambridge Medieval History* (1911–36). (The latter's replacement, *The New Cambridge Medieval History*, began to appear in 1998.)

Most scholars of the 19th and early 20th centuries accepted the view that history is largely a story of progress, in which occasional periods of decline—such as the Middle Ages—are succeeded by periods of renewal. The most articulate attack on this view was by the American medievalist Charles Homer Haskins in *The Renaissance of the Twelfth Century* (1927), which applied Michelet's and Burckhardt's term *Renaissance* to the 12th century rather than to the 15th or 16th.

Although the teaching responsibilities of academic historians of the Middle Ages still generally reflect either the original tripartite division of European history or the more recent and more common quadripartite division (ancient, medieval, early modern, and modern), most scholars specialize in only very small parts of a very long period. With the emergence of late antiquity as a distinct field of research and teaching since the mid-20th century, the early part of the conventional Middle Ages has been rethought and rewritten. The distinctive post-Classical period of late antiquity is now considered the medium through which ancient Greco-Roman traditions were passed on to later Europeans. The older image of a Classical antiquity despised by world-rejecting Christians and wiped out by savage barbarians is no longer credible.

Historians in the late 20th and early 21st centuries also debated the existence of a rapid and extensive change in European society at about the turn of the 2nd millennium. Some scholars, following the pioneering lead of the French historian Georges Duby, argued for a rapid mutation, chiefly with regard to the development of new kinds of lay and ecclesiastical power over agricultural labour and the simultaneous restructuring of aristocratic lineages in the 11th century. Others maintained that a gradual transformation of society and culture occurred over a longer period of time, beginning earlier than the 11th century. These debates influenced the concept of a long Middle Ages mentioned above.

With the emergence of the concept of early modern history, roughly from 1400 to 1800, the Middle Ages, the Renaissance, the Reformation, and the scientific revolution were subsumed into a period extending from the late 14th century to the 18th century. The creation of specialized scholarly conferences, historical journals, monograph series, and thematic collections of scholarly essays has reflected these changes in the configuration of the period.

Scholars also rethought the nature of change in different parts of Europe. They recognized the problem of the obvious differences between those European lands in late antiquity that had once been part of the Roman Empire and those that had not and therefore got their Romanism and antiquity secondhand. They also revised their understanding of the relations between the older Mediterranean world (large areas of which entered the Byzantine and Arab-Islamic cultural orbits) and northern Europe. In addition, scholars examined how Roman culture exported itself to peripheries on the north and east through a form of colonization that culminated in the absorption of originally peripheral colonies into an expanded core culture.

Middle Ages remains both a commonplace colloquial term and the name of a subject of academic study. But the history of the term and the current debate about its temporal and spatial application and appropriateness is a reminder that historical periods are cultural and social constructs based on later perceptions of the past, that human life often changes quite rapidly within labeled periods, however designated, and that the dialogue between continuity and change is the historian's primary intellectual activity.

Regardless of the loaded aesthetic, philological, moral, confessional, and philosophical origins of the term Middle Ages, the period it defines is important because it witnessed the emergence of a distinctive European civilization centred in a region that was on the periphery of ancient Mediterranean civilization. Although European civilization appropriated elements of both Greco-Roman antiquity and Judeo-Christian religion and ethics, it emerged just as the ancient Mediterranean ecumenical world was divided into the civilizations of East Rome, or Byzantium, and Islam in the 7th and 8th centuries. Three sibling civilizations, two of them Christian, developed at about the same time. The influence of wider Eurasian and North African history on that of Europe has attracted the attention of increasing numbers of historians since the late 20th

century. But such change does not occur in a single year and not even in a single century. To assign any but an approximate date to the beginning of the end of the Middle Ages, as was once the fashion, is pointless. Far more important is the assessment of the nature of change in different areas of life in different periods and different places between the 3rd and the 16th centuries.

The 8th-century English monk and computist Bede (673–735), adapting an invention of the 6th-century theologian Dionysius Exiguus, introduced the method of counting years from the birth of Jesus, *anno Domini* (“in the year of our Lord”), which formed the basis of the modern notion of the Common Era. The new method superseded older traditions, which included dating by four-year Olympiads, by the number of years since the founding of Rome in 753 BCE, by the years of Roman consuls, by the regnal years of emperors, and by the 15-year tax assessment cycle of indictions. Bede’s innovation was taken up by Frankish chroniclers and rulers from the late 8th century and became standard practice in Europe.

The year itself was divided according to a universal Christian calendar that gradually displaced the old Roman calendar, although it retained the Roman names for the months. The liturgical year alternated seasons of penitence and joy, beginning with Advent, the fifth Sunday before Christmas, and culminating in penitential Lent and joyful Easter and its aftermath until Advent returned. Although the unit of the week and the Sabbath were taken over from Jewish usage—displacing the older Roman divisions of the month into Kalendae, Nonae, and Ides and the nine-day market cycle—Christians began to mark time by the seven-day week and moved its holiest day to Sunday during the 4th century.

Quiz: https://www.ducksters.com/history/renaissance_reformation_questions.php

https://www.ducksters.com/history/middle_ages_timeline_questions.php

<https://www.proprofs.com/quiz-school/topic/middle-ages>

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<https://play.howstuffworks.com/quiz/test-your-knowledge-of-the-industrial-revolution>

<https://www.funtrivia.com/playquiz/quiz3869672c4c3d0.html>

Video: <https://www.youtube.com/watch?v=1o8oIELbNxE>

DRAFT

Early and Medieval India

SLAVE DYNASTY (1206–90)

After the death of Muhammad of Ghur in 1206, the first dynasty of the Delhi sultanate was established. This line of rulers was founded by Muhammad of Ghur's lieutenant and slave Qutb al-Din Aibak (or Aybak). It became known as the Slave dynasty because its first rulers had been slaves. In eastern Muslim states of the time, capable and talented slaves were trained to be loyal soldiers and to serve in high government posts. These slave soldiers were known as Mamluks.

Qutb al-Din Aibak had been one of Muhammad's most trusted military commanders and had overseen his conquests in India. After his death, he was succeeded by his son-in-law and ablest general, the slave Iltutmish, who ruled from 1211 to 1236. Iltutmish became the greatest of the slave sultans in India. Under him, the dynasty broke off its political connections with Ghur, establishing the Delhi sultanate as an independent state. Iltutmish strengthened and expanded the sultanate. He made Delhi his permanent capital. Iltutmish built up the waterworks, mosques, and amenities at Delhi to make it for the first time a fitting seat of government. He completed construction of Delhi's great victory tower, the Qutb Minar, which had been begun by Aibak. The Qutb Minar is one of the tallest minarets (towers from which Muslims are called to prayer) in Asia. Iltutmish was faced with three problems during his reign. First, he needed to defend the western frontier. Second, he needed to bring the Muslim nobles within India under control. Finally, he had to subjugate the many Hindu chiefs who still exercised a large measure of independent rule. Iltutmish was relatively successful in all three areas.

Iltutmish wanted his daughter Raziyya (Raziyyat al-Din) to succeed him, finding her to be more capable than his surviving sons. She took the throne after his death in 1236. However, the Turkish Muslim nobles who had been Iltutmish's slaves and advisers objected to being ruled by a woman. These nobles removed Raziyya from power in 1240. After 1246 the Delhi sultanate was controlled by Ghiyas al-Din Balban, who himself served as sultan from 1266 to 1287. Under his rule the sultanate fought off several Mongol invasions.

KHALJI DYNASTY (1290–1320)

The second ruling line of the Delhi sultanate was the Khalji dynasty. Like the Slave dynasty, the Khaljis were a tribe of Turkish origin that had settled in Afghanistan. Under the Khalji rulers, the Delhi sultanate briefly became an empire. At the time, Delhi was one of the largest cities in the whole of the Islamic world. The economies of the main cities in the sultanate flourished.

The Khalji dynasty was founded when Jalal al-Din Firuz Khalji seized power in 1290. In 1296 he was killed by his ambitious nephew and successor, Juna Khan. Juna Khan then ruled with the title 'Ala' al-Din Khalji until his death in 1316.

‘Ala’ al-Din centralized the administration of the Delhi sultanate, making it more unified. His many military conquests expanded and enriched the state. ‘Ala’ al-Din conquered Gujarat about 1297 and the principal fortified places in Rajasthan in 1301–12. After several raids into southern India (the Deccan), the main Hindu chiefs of the region formally recognized the supremacy of the sultanate. The sultanate plundered gold and other wealth as spoils of war and received more treasure as tribute from the conquered rulers. It then used these riches to finance further military campaigns. ‘Ala’ al-Din also fended off several Mongol attacks during his reign.

TUGHLUQ DYNASTY (1320–1413)

Soon after ‘Ala’ al-Din’s death in 1316, the Khaljis lost their power. Ghiyas al-Din Tughluq, who ruled from 1320 to 1325, established the Tughluq dynasty. His reign was brief but eventful. Ghiyas al-Din captured Telangana in the south and conducted raids in Jajnagar (Odisha) in the east. He also reconquered Bengal in the northeast.

Upon Ghiyas al-Din’s death, his son Muhammad ibn Tughluq became sultan. Muhammad’s reign, from 1325 to 1351, marked both the high point of the Delhi sultanate and the beginning of its decline. Muhammad briefly extended the rule of the sultanate. From about the time of the Khaljis to 1335, the sultanate underwent a period of nearly continuous centralization and expansion. There were few places in the Indian subcontinent where the sultan’s authority could be seriously challenged. Muhammad, however, was unable to maintain the momentum of consolidation. By the end of his rule, the sultanate had lost southern India and much of the north was in rebellion. Though Muhammad wanted to create a more equal social order, the harshness of his rule undermined his authority. Moreover, severe drought and famine deepened discontent.

Unlike the earlier Khalji sultans, Muhammad brought the Hindu states in southern India under the direct control of the sultanate. In an effort both to settle other Muslim nobles in the south and to maintain his control over them, the sultan moved to Deogir (now Daulatabad), in the western Deccan, in 1327. Deogir became his second capital. The resulting migration of northerners to the south spread the Urdu language there. Administratively, however, this measure was a failure. No sooner was the sultan established at Deogir than trouble broke out in the north, on the western border, and in Bengal. Muhammad had to move back to Delhi to crush rebellions by his nobles. During the next few years, the sultan shuttled to and fro in an attempt to put down rebellions in practically every province. Meanwhile, he lost control of the rest of his south Indian possessions. After successful rebellions there, the southern military leaders set up a new state, the Bahmani sultanate, in 1347.

Muhammad was succeeded by his cousin Firuz Shah Tughluq, who reigned from 1351 to 1388. Firuz Shah undertook several military campaigns to reestablish control in northern India but without great success. He made no attempt, however, to reconquer the southern provinces. After Firuz Shah’s death, there were disputes over the succession for several years.

The power of the Delhi sultanate was shattered by the invasion of Turkic conqueror Timur (Tamerlane) in 1398–99. After a four-month campaign, Timur reached Delhi and sacked the city, leaving it in ruins.

SAYYID DYNASTY (ABOUT 1414–51)

The Sayyid rulers assumed power over the weakened remains of the sultanate. This family claimed to be sayyids, or descendants of the Prophet Muhammad. During the Sayyid period, the Delhi sultanate was greatly reduced in extent, power, wealth, and prestige. It had become a country power continually contending on an equal footing with other small Muslim and Hindu states.

The first Sayyid ruler of Delhi was Khizr Khan, who ruled until 1421. He and his successors occupied themselves in raids to collect revenue, barely maintaining themselves against neighboring states. The last Sayyid ruler, ‘Ala’ al-Din ‘Alam Shah, who ruled from 1445 to 1451, peacefully surrendered the sultanate to Bahlul Lodi, a chief in the Punjab.

LODI DYNASTY (1451–1526)

The final ruling line of the Delhi sultanate was the Lodi dynasty, a family of Afghan origin. Under Lodi rule, the sultanate recovered some of its former power. Many people from Afghanistan moved to the sultanate, and the sultan’s territory was expanded.

The first Lodi ruler, Bahlul Lodi, reigned from 1451 to 1489. Starting with only the control of the region adjacent to Delhi, Bahlul extended the effective boundaries of his state to the borders of Bengal. This expansion involved the conquest of the powerful kingdoms of Malwa and Jaunpur.

Bahlul’s second son, Sikandar, was sultan from 1489 to 1517. He continued his father’s expansion policy. Sikandar gained control of Bihar and founded the modern city of Agra.

Sikandar’s eldest son, Ibrahim, ruled from 1517 to 1526. He attempted to enhance the royal authority. However, Ibrahim’s harshness built up discontent. This led the governor of the Punjab, Dawlat Khan Lodi, to invite the Mughal ruler Babur to invade India. Babur was victorious at the First Battle of Panipat, on April 21, 1526. After 15 years of Mughal rule, the Afghan Sher Shah of Sur briefly reestablished the Delhi sultanate. The sultanate finally came to an end in 1556, when it was made part of Akbar’s Mughal Empire.

Videos: <https://www.youtube.com/watch?v=GVQ3bm3JB2E>

<https://www.youtube.com/watch?v=EPPjWrNCC-U>

<https://www.youtube.com/watch?v=QN41DJLQmPk>

DRAFT

History of Abbasids and Umayyads

Abbasid caliphate, second of the two great dynasties of the Muslim empire of the caliphate. It overthrew the Umayyad caliphate in 750 CE and reigned as the Abbasid caliphate until it was destroyed by the Mongol invasion in 1258.

The name is derived from that of the uncle of the Prophet Muhammad, al-‘Abbās (died c. 653) of the Hashemite clan of the Quraysh tribe in Mecca. From about 718, members of his family worked to gain control of the empire from the Umayyads and, by skillful propaganda, won much support, especially from Shi‘i Arabs and Persians in Khorāsān. Open revolt in 747, under the leadership of Abū Muslim, led to the defeat of Marwān II, the last Umayyad caliph, at the Battle of the Great Zab River (750) in Mesopotamia and to the proclamation of the first Abbasid caliph, Abū al-‘Abbās al-Saffāh.

Under the Abbasids the caliphate entered a new phase. Instead of focusing, as the Umayyads had done, on the West—on North Africa, the Mediterranean, and southern Europe—the caliphate now turned eastward. The capital was moved to the new city of Baghdad, and events in Persia and Transoxania were closely watched. For the first time, the caliphate was not coterminous with Islam. In Egypt, North Africa, Spain, and elsewhere, local dynasties claimed caliphal status. With the rise of the Abbasids, the base for influence in the empire became international, emphasizing membership in the community of believers rather than Arab nationality. Since much support for the Abbasids came from Persian converts, it was natural for the Abbasids to take over much of the Persian (Sasanian) tradition of government. Support by pious Muslims likewise led the Abbasids to acknowledge publicly the embryonic Islamic law and to profess to base their rule on the religion of Islam.

Between 750 and 833 the Abbasids raised the prestige and power of the empire, promoting commerce, industry, arts, and science, particularly during the reigns of al-Manṣūr, Hārūn al-Rashīd, and al-Ma‘mūn. Their temporal power, however, began to decline when al-Mu‘taṣim introduced non-Muslim Berber, Slav, and especially Turkish mercenary forces into his personal army. Although these troops were converted to Islam, the base of imperial unity through religion was gone, and some of the new army officers quickly learned to control the caliphate through assassination of any caliph who would not accede to their demands.

The power of the army officers had already weakened through internal rivalries when the Iranian Būyids entered Baghdad in 945, demanding of al-Mustakfī (944–946) that they be recognized as the sole rulers of the territory they controlled. This event initiated a century-long period in which much of the empire was ruled by local dynasties. In 1055 the Abbasids were overpowered by the Seljuqs, who took what temporal power may have been left to the caliph but respected his position as the titular leader, restoring the authority of the caliphate, especially during

the reigns of al-Mustarshid (1118–35), al-Muqtafi, and al-Nāṣir. Soon after, in 1258, the dynasty fell during a Mongol siege of Baghdad.

Umayyad rule was divided between two branches of the family: the Sufyānids (reigned 661–684), descendants of Abū Sufyān; and the Marwanids (reigned 684–750), Marwān I ibn al-Hakam and his successors. The Sufyānids, notably Mu‘āwiyah I (reigned 661–680), centralized caliphal authority in Damascus. The Syrian army became the basis of Umayyad strength, enabling the creation of a united empire through greater control of the conquered provinces and of Arab tribal rivalries. Muslim rule expanded to Khorāsān, garrison cities were founded at Merv and Sīstān as bases for expeditions into Central Asia and northwestern India, and the invasion of northwestern Africa was begun. A new fleet conducted a series of campaigns against Constantinople (now Istanbul; 669–678), which, while ultimately unsuccessful, offset the secular image of the state because they were directed against the Christians. Though the Sufyānids generally retained the Byzantine and Persian administrative bureaucracies they inherited in the provinces, they were politically organized along Arab tribal lines, in which the caliph was chosen by his peers to become, theoretically, “first among equals” and act on the advice of a shūrā (tribal council). Mu‘āwiyah, however, in securing during his lifetime an oath of allegiance to his son Yazīd I, disregarded the traditional election (bay‘ah) and introduced the alien concept of hereditary succession. Civil war and the deaths of Yazīd I in 683 and Mu‘āwiyah II in 684 brought Sufyānid rule to an end. Marwān I was proclaimed caliph in Syria in 684 amid tribal wars.

Under ‘Abd al-Malik (reigned 685–705) the Umayyad caliphate continued to expand. Muslim armies invaded Mukrān and Sindh in India, while in Central Asia the Khorāsānian garrisons conquered Bukhara, Samarkand, Khwārezm, Fergana, and Tashkent. In an extensive program of Arabization, Arabic became the official state language; the financial administration of the empire was reorganized, with Arabs replacing Persian and Greek officials; and a new Arabic coinage replaced the former imitations of Byzantine and Sasanian coins. Communications improved with the introduction of a regular post service from Damascus to the provincial capitals, and architecture flourished (see, for example, khan; desert palace; mihrab).

Decline began with the disastrous defeat of the Syrian army by the Byzantine emperor Leo III (the Isaurian; 717). Then the fiscal reforms of the pious ‘Umar II (reigned 717–720), intended to mollify the increasingly discontented mawālī (non-Arab Muslims) by placing all Muslims on the same footing regardless of ethnicity, led to financial crisis, while the recrudescence of feuds between southern (Kalb) and northern (Qays) Arab tribes seriously reduced military power.

Hishām ibn ‘Abd al-Malik (reigned 724–743) was able to stem the tide temporarily. As the empire was reaching the limits of expansion—the Muslim advance into France was decisively halted at Poitiers (732), and Arab forces in Anatolia were destroyed (740)—frontier defenses, manned by Syrian troops, were organized to meet the challenge of Turks in Central Asia and Berbers (Imazighen) in North Africa. But in the years following Hishām’s death, feuds between the Qays and the Kalb erupted into major revolts in Syria, Iraq, and Khorāsān (745–746),

while the mawālī became involved with the Hāshimiyyah, a religio-political faction that denied the legitimacy of Umayyad rule. In 749 the Hāshimiyyah, aided by the western provinces, proclaimed as caliph Abū al-‘Abbās al-Saffāh, who thereby became first of the ‘Abbāsīd dynasty.

The last Umayyad, Marwān II (reigned 744–750), was defeated at the Battle of the Great Zab River (750). Members of the Umayyad house were hunted down and killed, but one of the survivors, ‘Abd al-Rahmān, escaped and established himself as a Muslim ruler in Spain (756), founding the dynasty of the Umayyads in Córdoba.

Fāṭimid Dynasty, political and religious dynasty that dominated an empire in North Africa and subsequently in the Middle East from AD 909 to 1171 and tried unsuccessfully to oust the ‘Abbāsīd caliphs as leaders of the Islāmīc world. It took its name from Fāṭimah, the daughter of the Prophet Muḥammad, from whom the Fāṭimids claimed descent.

Before the Fāṭimids, there had been other rulers in North Africa and Egypt who had succeeded in making themselves virtually independent of the ‘Abbāsīd caliphs in Baghdad; but they had been Muslims of the Sunnī branch of Islām, willing to recognize the token suzerainty of the caliph as head of the Islāmīc community. The Fāṭimids, however, were the heads of a rival religious movement—the Ismā‘īlī sect of the Shī‘ī branch—and dedicated to the overthrow of the existing religious and political order in all Islām. Unlike their predecessors, they refused to offer even nominal recognition to the ‘Abbāsīd caliphs, whom they rejected as usurpers. They themselves—as Ismā‘īlī imāms (spiritual leaders), descendants of the Prophet through his daughter Fāṭimah and his kinsman ‘Alī—were, in the eyes of their followers, the rightful caliphs, both by descent and by divine choice the custodians of the true faith and the legitimate heads of the universal Islāmīc state and community. Their purpose was not to establish another regional sovereignty but to supersede the ‘Abbāsīds and to found a new caliphate in their place.

During the 9th century, Ismā‘īlī missionaries became established in many parts of the Islāmīc empire, preaching a doctrine of revolution against the Sunnī order and the ‘Abbāsīd state. After a number of unsuccessful risings, the Ismā‘īlīs were able to establish a firm base in the Yemen; from there they sent emissaries to North Africa, where they achieved their greatest success. By 909 they were strong enough for their imām, who had been in hiding, to emerge and proclaim himself caliph, with the messianic title of al-Mahdī (the Divinely Guided One). This marked the beginning of a new state and dynasty.

For the first half-century the Fāṭimid caliphs ruled only in North Africa and Sicily, where they had to deal with many problems. Most of their subjects were Sunnīs of the Mālikī school; others—a substantial minority—were the Khawārij, or Khārijites. Neither group was well disposed toward the Ismā‘īlī doctrines of the new rulers, and they offered stubborn resistance to them. Even among the Ismā‘īlīs themselves, a conflict soon arose between the state and the revolution—that is,

between the caliph al-Mahdī (reigned 909–934) and the missionaries who had brought him to power. There also were political problems with Berber tribes and neighbouring Muslim rulers, as well as a war against the Byzantines in Sicily and Italy that the Fāṭimid rulers had inherited from their North African predecessors.

The height of Fāṭimid expansion to the East was reached in 1057–59, when a dissident general in Iraq changed sides and proclaimed the Fāṭimid caliph in Mosul and then, for a year, in Baghdad itself. The Fāṭimids were unable to provide support, however, and the general was driven out of Baghdad by the Seljuq Turks. This proved to be a turning point and the beginning of the decline of both Fāṭimid power and Ismāʿīlī influence.

Several reasons may be adduced for the failure of the Fāṭimid bid for Islāmic leadership. One was their adoption and retention of a religious doctrine that was ultimately unacceptable to the Sunnī majority. Fāṭimid Ismāʿīlism, as a theology, was remote from the central consensus of Islām, and with the Sunnī revival of the 11th and 12th centuries its rejection became certain. The coming of the crusaders indirectly sealed its fate, for in the great 12th-century contest between Islām and Christendom there was no room for dissention on the Muslim side.

In their ventures abroad, the Fāṭimids achieved many successes, the most notable being the conquest of Egypt itself. They suffered repeated setbacks, however, in Palestine and Syria where, in addition to local opponents, they also had to face major attacks from outside—by the Byzantines, the Turks, and then the European crusaders. It was in Syria that the great Fāṭimid advance to the East was delayed and halted; and it was in Syria that a new power arose that in time destroyed them.

These troubles abroad no doubt fed, and were fed by, the growing discontents in Egypt. At first the caliphs retained full personal control of affairs, presiding over an essentially civilian government. The army's importance increased, however, and factional differences arose among the Berber, Turkish, Sudanese, and Nubian troops. Fights between the different groups first became a factor during the reign of al-Ḥākim (reigned 996–1021), in whose time, partly because of his own highly eccentric behaviour, the personal authority and religious prestige of the caliph began to decline. His successors became little more than puppets in the hands of their viziers and their generals. During the long reign of al-Mustanṣir (reigned 1036–94) factional strife brought Egypt into a vicious circle of anarchy and tyranny, made worse by recurring famine and plague. The provinces, in east and west, were lost to local dynasts or invaders.

In 1073, an able soldier, Badr al-Jamālī, went to Cairo at the invitation of the caliph and seized power; in one night his officers rounded up the leading generals and officials and put them to death. He assumed the titles of commander of the armies, director of the missionaries, and vizier, symbolizing his control of the military, religious, and bureaucratic establishments; it is by the military title that he is usually known. Badr al-Jamālī restored order and, for a while, even brought

some measure of prosperity. Egypt came under the rule of a military regime, headed by the commander of armies and maintained by his troops. The office became permanent; Badr was succeeded by his son and then by a series of military autocrats who kept the Fāṭimid caliphs in tutelage. The later commanders were not even Ismāʿīlīs.

Badr and his successors saved the Fāṭimid state from collapse and postponed its end for nearly a century. Responding to the Seljuq challenge from the East, he pursued an active policy in Syria, Arabia, and elsewhere, using both religious and worldly weapons. In Syria, however, the armies of the Fāṭimids suffered repeated defeats; in Arabia their following was reduced to insignificance. Badr's son and successor al-Afḍal in effect renounced the claims of the Egyptian Fāṭimid dynasty to the universal caliphate.

On the death of al-Mustansir in 1094 it was al-Afḍal who chose the new caliph. Al-Mustansir had nominated his elder son, Nizār, who had been accepted by the Ismāʿīlī leaders; the younger son, Aḥmad, was a youth without allies, who would be entirely dependent on his sponsor. It was no doubt with this in mind that al-Afḍal married his sister to Aḥmad and, on al-Mustansir's death, proclaimed his brother-in-law as caliph with the regnal name al-Mustaʿlī (reigned 1094–1101); in doing so, al-Afḍal split the sect from top to bottom.

Even in Egypt there was some opposition; in Persia, Iraq, and Central Asia the Ismāʿīlī mission, led by Ḥasan-e Šabbāḥ, refused to recognize the new caliph and broke off relations with the Fāṭimid authorities in Cairo. Ḥasan-e Šabbāḥ's new Ismāʿīlī movement, known after its Syrian branch as the Assassins, proclaimed Nizār and his descendants as rightful imāms and condemned the caliphs in Cairo as usurpers. Even those Ismāʿīlīs, chiefly in the Yemen, who had accepted al-Mustaʿlī broke away in 1130 when al-Mustaʿlī's son al-Āmir (reigned 1101–30) was murdered by the Assassins and was succeeded by his cousin al-Ḥāfiẓ (reigned 1130–49). Claiming that al-Āmir had left an infant son who was now the hidden imām, the Yemenites refused to recognize al-Ḥāfiẓ or his successors in Cairo.

The end of the dynasty came in 1171. The last four caliphs were no more than a local Egyptian dynasty, without power, influence, or hope. In 1171, the last caliph died. Saladin, the nominal vizier, had become the real master of Egypt, and the Fāṭimid caliphate, already dead as a religious and political force, was formally abolished.

Videos: <https://www.youtube.com/watch?v=BUFeZrqSUFM>

<https://www.youtube.com/watch?v=kEFTMfuqzCU>

<https://www.youtube.com/watch?v=CS9hFgkeirE>

DRAFT

The Delhi Sultanate and Mughals

The transformation of Delhi as capital had started way before 1931. This transformation came into action after the Delhi Sultanate. But what was the Delhi Sultanate? Who all were the part of this Sultanate? Let us travel back in time and find out more about the Delhi Sultanate.

The Delhi Sultanate was a major Muslim sultanate from the 13th to the 16th century in India. It began with the campaigns of Mu'izz al-Dīn Muḥammad ibn Sām (Muḥammad of Ghūr; brother of Sultan Ghiyāṣ al-Dīn of Ghūr) and his lieutenant Quṭb al-Dīn Aibak primarily between 1175 and 1206.

It was the victory against the Rajputs that began the established the reign of the Delhi Sultanate. Until the end of the 12th century, it was Prithviraj Chauhan who ruled on the Indian land. During his reign, Prithviraj Chauhan fought many battles out of which both the battles of Tarain fought in the late 12th century were crucial. In both battles, he fought Muhammad of Ghur of the

Ghuride dynasty of Afghanistan.

In the first battle of Tarain between Muhammad of Ghur and Prithviraj Chauhan and other Indian rulers that was fought in 1191 A.D, Muhammad of Ghur faced a harsh defeat and had to retreat. And in the second battle that was fought in 1192 A.D., he returned and fought with more reinforcements and a stronger army with an intention to defeat the Rajputs and succeeded in doing so. This defeat ended the Rajputs' supremacy in north India and gave way for Turkish emperors to establish themselves in the sub-continent.

The Delhi Sultanate was administrated and governed as per the laws stated in the holy Quran. This Quranic law was the supreme law of the empire. The Caliph was the supreme leader according to the Islamic theory. And all the Muslim rulers in the world were to be his subordinates.

Sultan – The head of the Sultanate

The head of the administration of the Sultanate was the king or the Sultan himself. The Sultan was embodied with all the powers in his will and his will would be the law of the country. Since there was no principle of hereditary succession the Sultan had the power to nominate the heirs of his choice and they would be recognized by all other nobles.

All the Muslims were allowed in the Sultan's office but that was only theoretically, in reality, the Sultanate was open only for the immigrant Turkes. In the later period, the Sultanate became even more restricted allowing only the members of the royal family.

Following the Islamic theory, the Sultans of Delhi were considered to be the messengers of Allah, i.e. God and it was their duty to enforce the laws stated in the Holy Quran.

Wazir or The Prime Minister

The Wazir exercised the Sultan's power and rules and regulations laid down by him. The Wazir appointed all the important officers of the state under the name of the Sultan. In the absence of the Sultan, it's the Wazir who took care of everything.

He advised the Sultan in the matters of administration and always kept him updated about the sentiments and needs of his people. The Wazir handled all the financial matters; he was also the superintendent of the civil servants and commanded the military establishment. All the requirements of the army were to go through him.

The Army Master or Diwan-i-Ariz

Diwan-i-Ariz controlled the military establishment. Diwan-i-Ariz recruited the troops for the army. The Sultan was the commander-in-chief of the army. He mostly looked after the discipline of the army and their equipment and their requirements on the battlefield that were then informed to the Wazir.

The minister for foreign affairs or Diwan-i-arisalt

He was the minister responsible for the foreign affairs and handled the diplomatic correspondences, the ambassadors, and the envoys received from the other rulers.

Minister of the department of religions or Sadr-us-Sudur

The Sadr-us-Sudur was the minister who handled the religious department, endowment, and charity. He was to enforce the Islamic rules and regulations and it was his duty to ensure that all Muslims strictly followed these rules and regulations.

Sources of the Delhi Sultanate

The important sources of information available about the Delhi Sultanate are:

Inscriptions: They are found on old coins, historical monuments, milestones, and tombstones.

Monuments: The Sultans of Delhi built many monuments that reveal not only the cultural traditions of that period but also the living conditions, faiths and beliefs and the socio-cultural outlook of the rulers. One such monument is the Qutub Minar.

Invasion of Muhammad Ghori

Muhammad of Ghur after winning the second battle of Tarain with Prithviraj Chauhan started his exploitation in India. However, soon after that, he returned to his kingdom and left his trusted lieutenant and former slave Qutbuddin Aybak behind to rule on his behalf. These marked the beginnings of the Slave or the Mamluk dynasty in north India.

Qutubuddin Aibak, born as a slave in then Turkistan and as he grew up he became the trusted lieutenant of Muhammad Ghur; is regarded as the founder and the first ruler of the slave dynasty or then called as the 'Mamluk Dynasty'. It was Qutub-ud-din Aibak who laid the foundation for Qutub Minar in Delhi which was finished by Iltutmish. However, under his reign, there were no major territorial expansions of the dynasty under his rule.

Jalaluddin Khilji was the founder and the first ruler of the Khilji dynasty, after the Slave dynasty. He got the throne of the Khilji dynasty after killing Kaikubad, the last ruler of the slave dynasty. Jalaluddin Khalji was a nobleman of the Turkish origins who had settled in Afghanistan. The Delhi Sultanate rapidly expanded under the Khalji dynasty.

Tughluq Dynasty

The Tughluq dynasty was established by Ghiyasuddin Tughluq who expanded his kingdom after the Khalji dynasty collapsed. Muhammad bin Tughluq and Feroze Tughluq were the well-known rulers among the Tughluqs. However, Muhammad bin Tughluq was considered a prominent ruler who was scholarly and well-read in many subjects.

He had also mastered in mathematics, astronomy, logic and physical sciences. He enjoyed Persian literature, music, fine arts, and calligraphy. After his death, the Sultanate grew very weak and eventually collapsed.

Sayyed Dynasty

The Tughluq dynasty had come to an end by the 14th century due to the invasion by the Turkish ruler Timur. However, Timur soon left and when he left, a local governor of Multan named Khizr Khan replaced him and announced himself as the ruler of Delhi and established the Sayyid dynasty.

Mughal dynasty, Mughal also spelled Mogul, Persian Mughūl (“Mongol”), Muslim dynasty of Turkic-Mongol origin that ruled most of northern India from the early 16th to the mid-18th century. After that time it continued to exist as a considerably reduced and increasingly powerless entity until the mid-19th century. The Mughal dynasty was notable for its more than two centuries of effective rule over much of India; for the ability of its rulers, who through seven generations maintained a record of unusual talent; and for its administrative organization. A further distinction was the attempt of the Mughals, who were Muslims, to integrate Hindus and Muslims into a united Indian state.

The dynasty was founded by a Chagatai Turkic prince named Bābur (reigned 1526–30), who was descended from the Turkic conqueror Timur (Tamerlane) on his father’s side and from Chagatai, second son of the Mongol ruler Genghis Khan, on his mother’s side. Ousted from his ancestral domain in Central Asia, Bābur turned to India to satisfy his appetite for conquest. From his base in Kabul (Afghanistan) he was able to secure control of the Punjab region, and in 1526 he routed the forces of the Delhi sultan Ibrāhīm Lodī at the First Battle of Panipat. The following year he overwhelmed the Rajput confederacy under Rana Sanga of Mewar, and in 1529 he defeated the Afghans of what are now eastern Uttar Pradesh and Bihar states. At his death in 1530 he controlled all of northern India from the Indus River on the west to Bihar on the east and from the Himalayas south to Gwalior.

Bābur’s son Humāyūn (reigned 1530–40 and 1555–56) lost control of the empire to Afghan rebels, but Humāyūn’s son Akbar (reigned 1556–1605) defeated the Hindu

usurper Hemu at the Second Battle of Panipat (1556) and thereby reestablished his dynasty in Hindustan. The greatest of the Mughal emperors and an extremely capable ruler, Akbar reestablished and consolidated the Mughal Empire. Through incessant warfare, he was able to annex all of northern and part of central India, but he adopted conciliatory policies toward his Hindu subjects and sought to enlist them in his armies and government service. The political, administrative, and military structures that he created to govern the empire were the chief factor behind its continued survival for another century and a half. At Akbar's death in 1605 the empire extended from Afghanistan to the Bay of Bengal and southward to what is now Gujarat state and the northern Deccan region (peninsular India).

Akbar's son Jahāngīr (reigned 1605–27) continued both his father's administrative system and his tolerant policy toward Hinduism and thus proved to be a fairly successful ruler. His son, Shah Jahān (reigned 1628–58), had an insatiable passion for building, and under his rule the Taj Mahal of Agra and the Jāmi' Masjid (Great Mosque) of Delhi, among other monuments, were erected. His reign marked the cultural zenith of Mughal rule, but his military expeditions brought the empire to the brink of bankruptcy. Jahāngīr's tolerant and enlightened rule stood in marked contrast to the Muslim religious bigotry displayed by his more orthodox successor, Aurangzeb (reigned 1658–1707). Aurangzeb annexed the Muslim Deccan kingdoms of Vijayapura (Bijapur) and Golconda and thereby brought the empire to its greatest extent, but his political and religious intolerance laid the seeds of its decline. He excluded Hindus from public office and destroyed their schools and temples, while his persecution of the Sikhs of the Punjab turned that sect against Muslim rule and roused rebellions among the Rajputs, Sikhs, and Marathas. The heavy taxes he levied steadily impoverished the farming population, and a steady decay in the quality of Mughal government was thus matched by a corresponding economic decline. When Aurangzeb died in 1707, he had failed to crush the Marathas of the Deccan, and his authority was disputed throughout his dominions.

During the reign of Muḥammad Shah (1719–48), the empire began to break up, a process hastened by dynastic warfare, factional rivalries, and the Iranian conqueror Nādir Shah's brief but disruptive invasion of northern India in 1739. After the death of Muḥammad Shah in 1748, the Marathas overran almost all of northern India. Mughal rule was reduced to only a small area around Delhi, which passed under Maratha (1785) and then British (1803) control. The last Mughal, Bahādur Shah II (reigned 1837–57), was exiled to Yangan, Myanmar (Rangoon, Burma) by the British after his involvement with the Indian Mutiny of 1857–58.

Şafavid dynasty, (1501–1736), ruling dynasty of Iran whose establishment of Shī'ite Islam as the state religion of Iran was a major factor in the emergence of a unified national consciousness among the various ethnic and linguistic elements of the country. The Şafavids were descended from Sheykh Şafī al-Dīn (1253–1334) of Ardabīl, head of the Sufī order of Şafavīyeh (Şafawiyyah), but about 1399 exchanged their Sunni affiliation for Shī'ism.

The founder of the dynasty, Ismā'īl I, as head of the Sufis of Ardabīl, won enough support from the local Turkmens and other disaffected heterodox tribes to enable him to capture Tabrīz from

the Ak Koyunlu (Turkish: “White Sheep”), an Uzbek Turkmen confederation, and in July 1501 Ismā‘īl was enthroned as shah, although his area of control was initially limited to Azerbaijan. In the next 10 years he subjugated the greater part of Iran and annexed the Iraqi provinces of Baghdad and Mosul. Despite the predominantly Sunni character of this territory, he proclaimed Shī‘ism the state religion.

In August 1514 Ismā‘īl was seriously defeated at Chāldirān by his Sunni rival, the Ottoman sultan Selim I. Thereafter, the continuing struggle against the Sunnis—the Ottomans in the west and the Uzbeks in the northeast—cost the Ṣafavids Kurdistan, Diyarbakır, and Baghdad; the Ṣafavid capital had to be relocated at Eṣfahān temporarily—permanently by about the early 17th century. Iran weakened appreciably during the reign of Ismā‘īl’s eldest son, Shah Ṭahmāsp I (1524–76), and persistent and unopposed Turkmen forays into the country increased under his incompetent successors.

In 1588 ‘Abbās I was brought to the throne. Realizing the limits of his military strength, ‘Abbās made peace with the Ottomans on unfavourable terms in 1590 and directed his onslaughts against the Uzbeks. Meeting with little success, ‘Abbās engaged (1599) the Englishman Sir Robert Sherley to direct a major army reform. Three bodies of troops were formed, all trained and armed in the European manner and paid out of the royal treasury: the ghulāms (slaves), the tofangchīs (musketeers), and the topchīs (artillerymen). With his new army, ‘Abbās defeated the Turks in 1603, forcing them to relinquish all the territory they had seized, and captured Baghdad. He also expelled (1602, 1622) the Portuguese traders who had seized the island of Hormuz in the Persian Gulf early in the 16th century.

Shah ‘Abbās’s remarkable reign, with its striking military successes and efficient administrative system, raised Iran to the status of a great power. Trade with the West and industry expanded, communications improved. The capital, Eṣfahān, became the centre of Ṣafavid architectural achievement, manifest in the mosques Masjid-i Shāh and Masjid-i Sheykh Loṭfollāh and other monuments including the ‘Alī Qāpū, the Chehel Sotūn, and the Meydān-i Shāh. Despite the Ṣafavid Shī‘ite zeal, Christians were tolerated and several missions and churches were built.

After the death of Shah ‘Abbās I (1629), the Ṣafavid dynasty lasted for about a century, but, except for an interlude during the reign of Shah ‘Abbās II (1642–66), it was a period of decline. Eṣfahān fell to the Ghilzai Afghans of Qandahār in 1722. Seven years later Shah Ṭahmāsp II recovered Eṣfahān and ascended the throne, only to be deposed in 1732 by his Afshārid lieutenant Nadr Qolī Beg (the future Nādir Shāh).

Quiz: <https://quizizz.com/admin/quiz/58e9e04c5faa9d643b89a6e7/the-delhi-sultanate>
<https://quizizz.com/admin/quiz/5ca22e3738b5f2001bed6611/safavid-empire-quiz>

Videos: <https://www.youtube.com/watch?v=L4E6tT85JWU>
<https://www.youtube.com/watch?v=MZdeHvoROL4>
<https://www.youtube.com/watch?v=ze85JW9kaOo>
https://www.youtube.com/watch?v=h3CzIyX_52U
<https://www.youtube.com/watch?v=iT9ShT0HfAM>

Decline of Mughals

Sir William Hunter wrote in 1893 that the British "won India, not from the Mughals, but from the Hindus. Before we appeared as conquerors, the Mughal empire had broken up ; our conclusive wars were neither with the Delhi King nor with the revolted Governors, but with two Hindu confederacies - the Mahrattas and the Sikhs." Muhammadan princes fought against the British in Bengal, in the Karnatik, and in Mysore; but the longest opposition to the British conquest of India came from the Hindus. The last British-Maratha war dated as late as 1818, and the Sikh Confederation was overcome only in 1849.

In 1751 the Moghul Empire had crumbled to pieces. At this time three powers were making their influence felt in India:—the Afghans, the French, and the Mahrattas. After Nadir Shah's assassination (1747) an Afghan chief Ahmad Shah Abdali became ruler over Afghanistan, Balkh, Sindh, and Kashmir. In 1751 the emperor ceded to him the Punjab.

Nizam ul Mulk (or Asaf Jah), whose independence in the provinces south of the Narbada had been acknowledged by the emperor, died in 1748. His death gave the French an opportunity of interfering in Indian affairs. Dupleix, who was then governor of Pondicherry (the chief French settlement in the south), managed so skilfully, that in 1751 he was acknowledged governor of all the country from the Kistna to Cape Comorin. The Nawab of Arcot was under his authority, and Bussy, with a French army, represented French interests at the Nizam's court at Aurangabad. Thus French influence was supreme in the south. At this time the English power was of but little account, being confined to the towns of Calcutta, Bombay, Madras, Fort St. David, and Devicota.

The Mahrattas had, especially under the vigorous administration of the Peshwas, extended their authority over the Konkan and the western part of the Dekkan down to the Tungabhadra. Berar, Gondwana, and Cuttack including Balasor (since 1751) were under the Mahratta chief Eaguji Bhonsle, who in 1751 occupied the territory as far south as the Godaveri. In Hindustan the territory of the Peshwa was bounded by the Ganges, while the Chambal formed the northwestern boundary of the country ceded by Nizam ul Mulk in the convention of Seronji (1738).

While the Mahrattas held the sovereignty over the countries just mentioned, they exercised another not less important influence over the whole of India. They had either obtained by imperial grant or assumed the right to collect chauth, i.e. the fourth part of the revenue, in Gujerat, the Dekkan, and the south of India, the provinces of Lucknow, Patna, and Bengal, Allahabad, Agra, and Ajmere.

Yet the Mahrattas, at this time, formed no united government. Earn Raja at Satara was a merely nominal raja, the actual power having been usurped by Balaji Baji Eao (1740-1761), his Peshwa or Prime Minister, who resided at Puna. Again the Peshwa's power was much curbed by powerful Mahratta chiefs, the principal of whom were Eaguji Bhonsle of Berar, Anand Eao Power of Dhar, Damaji Gaekwar, Mulhar Eao Holkar and Eanoji Sindia in Malwa. Thus the most that can be spoken of is only of a "Mahratta Confederacy".

At Mysore Nunjeraj, a Hindu minister, was the actual ruler, the raja being a mere figure-head. Its limits had by this time been extended towards the south. There remained under the emperor's direct authority - only the upper Doab or country between the upper courses of the Ganges and Jumna, the country between the Jumna and the Sutlej, and Gujerat, which was still under a dependent Moghul viceroy. The Rajputs were virtually independent under the leadership of the rana of Udaipur and the rajas of Jodhpur and Jaipur.

Oudh had become independent under Saadat Khan in 1724, Bengal and Behar under Aliverdi Khan in 1740, and Rohilkhand, the country east of the upper Ganges, was occupied by Ali Mahomed and his Afghans in 1744.

The Panjab was the scene of the struggles which first gave India to the Muhammadans, which in turn transferred the empire of Hindustan from the Lodi to the Mughal dynasty, and from the Mughals to the Mahrattas, which shook the power of the Mahrattas at Panipat, and finally crushed it at Dehli and made the British masters of northern India. Meanwhile Sikhism in its militant form was developing, and culminated in the chiefship of Maharaja Eanjit Singh, who died, in 1839, Lord of the Panjab from the Sulimani mountains to the Satlaj, and from Kashmir to beyond Multan. In 1849 the Panjab was annexed to the British Empire.

- 1707. Succession contest between Muazzim and Alam, two sons of Aurangzeb ; victory of the former, and his accession with the title of Bahadur Shah; but under the complete control of his military prime minister, Zul-fikar Khan. Revolt of Prince Kambaksh ; his defeat and death.
- 1710. Expedition by the Mughal emperor against the Sikhs.
- 1712. Death of the emperor Bahadur Shah, and accession of his eldest son, Jahandar Shah, who only ruled as the creature of his prime minister, Zul-fikar Khan. Revolt of his nephew, Farukhsiiyyar; and murder of the emperor, Jahandar Shah, and his wazir.
- 1713. Accession of Farukhsiiyyar as emperor under the control of the two Sayyid 'king-makers,' Husain Ali and Afodulla.
- 1716. Invasion of the imperial territories by the Sikhs; their defeat, and cruel persecution.
- 1719. Deposition and murder of the emperor Farukhsiiyyar by the two Sayyids. They dominate in succession three boy emperors, the first two of whom die within a few months; the third, Muhammad Shah, commences his reign in September 1719.
- 1720. Overthrow of the two Sayyids, the 'king-makers.'

- 1720-1748. The Governor of the Deccan or Southern India, or Nizam-al-Malik, establishes his independence at Haidarabad.
- 1732-1743. The Governor of Oudh, who was also wazir or prime minister of the empire, becomes practically independent of Delhi.
- 1735-1751. General decline of the empire ; revolts within it: invasion of Nadir Shah from Persia (1739). First invasion of India by Ahmad Shah Durani (1747). The Marathas finally secure the cession of Malwa (1743) ; and of Southern Orissa and tribute from Bengal (1751).
- 1748-1750. Accession of the emperor Ahmad Shah, son of Muhammad Shah; disturbances by the Rohillas in Oudh, and defeat of the imperial troops.
- 1751. The Rohilla insurrection crushed by the imperial troops, with the aid of the Marathas.
- 1751-1752. Second invasion from Afghanistan by Ahmad Shah Durani, and cession of the Punjab to him.
- 1754. Deposition of the emperor, and accession of Alamgir II.
- 1756. Third invasion from Afghanistan by Ahmad Shah Durani, and sack of Delhi.
- 1759. Fourth invasion of Ahmad Shah Durani, and murder of the emperor Alamgir II. by his prime minister, Ghazi-ud-din. Maratha conquests in Northern India, and their capture of Delhi.
- 1761-1805. Third battle of Panipat, and defeat of the Marathas by the Afghans (1761). The nominal emperor on the death of Alamgir II is Shah Alam II, who resides till 1771, at Allahabad, a pensioner of the British. The Marathas then practically become masters of the Delhi territories and of the person of the emperor. The emperor is blinded and imprisoned by rebels; rescued by the Marathas, but virtually a prisoner in their hands till 1803, when the Maratha power is overthrown by Lord Lake.
- 1806-1837. Akbar II succeeds as emperor, under British protection, but only to the nominal dignity.
- 1837-1862. Muhammad Bahadur Shah, the seventeenth Mughal emperor, and last of the race of Timur. For his complicity in the Mutiny of 1857 he was banished to Rangoon, where he died in 1862.



Quiz: <https://quizizz.com/admin/quiz/5bcea36d951337001aa8afd7/the-mughal-empire>
<https://www.proprofs.com/quiz-school/story.php?title=otm1mzkw2izq>

Videos: <https://www.youtube.com/watch?v=bjIJPm3puc>

<https://www.youtube.com/watch?v=nbuM0aJjVgE>

<https://www.youtube.com/watch?v=NtO3xll9Fgg>

DRAFT

Colonialism in South Asia

In the last half of the 18th century, all the major states of Southeast Asia were faced with crisis. The great political and social structures of the classical states had begun to decay, and, although the reasons for this disintegration are not altogether clear, the expanded size of the states, the greater complexity of their societies, and the failure of older institutions to cope with change all must have played a part. It is also likely that European efforts to choke and redirect the region's trade had already done much to destroy the general prosperity that trade previously had provided, though Europeans were neither ubiquitous nor in a position to rule, even in Java. The most serious circumstances were undoubtedly those of Vietnam, where from 1771 to 1802 there raged a struggle—the Tay Son rebellion—over the very nature of the state. This rebellion threatened to sweep away the entire Confucian establishment of Vietnam, and perhaps would have done so if its leader had not attempted to accomplish too much too quickly. Elsewhere, war and confusion held societies in their grip for much shorter periods, but everywhere rulers were compelled to think of changed circumstances around them and what they meant for the future.

In the mainland states three great rulers of three new dynasties came to the fore: Bodawpaya (ruled 1782–1819) in Myanmar, Rama I (1782–1809) in Siam (Thailand), and Gia Long (1802–20) in Vietnam. All three were fully aware of the dangers, internal as well as external, that faced them and their people, and their efforts were directed at meeting these challenges. As their armies extended their reach beyond earlier limits, these rulers vigorously pursued a combination of traditional and new policies designed to strengthen their realms. Of particular importance were efforts to bring villages under closer state control, curb shifting patron-client relationships, and centralize and tighten the state administrative apparatus. The institution of kingship itself seemed to become more dynamic and intimately involved in the direction of the state. In retrospect, some of these policies had a recognizably modern ring to them, and, taken together, they represented, if not a revolution, at least a concerted effort at change. Even Gia Long, whose conscience and circumstance both demanded that he give special attention to reviving the classical Confucian past, quietly incorporated selected Western and Tay Son ideas in his government. Nor were the changes ineffectual, for by 1820 the large mainland states stood at the height of their powers. Nevertheless, it was uncertain whether these efforts would be sufficient to withstand the pressures of the immediate future.

In insular Southeast Asia the Javanese state confronted a similar crisis, but it had far less freedom with which to respond. The Gianti Agreement (1755) had divided the realm and given the Dutch decisive political and economic powers. Though resistance was not impossible, it was difficult, especially since the rulers and their courts were now largely beholden to the Dutch for their positions. The elite's response to these circumstances generally has been interpreted as a kind of cultural introversion and avoidance of reality, a judgment that probably is too harsh. The Javanese culture and society of earlier days was no longer serviceable, and court intellectuals sought to find a solution in both a revitalization of the past and a clear-eyed examination of the present. Neither effort was successful, though not for want of trying. The idea

of opposing Dutch rule, furthermore, was not abandoned entirely, and it was only the devastating Java War (1825–30) that finally tamed the Javanese elite and, oddly enough, left the Dutch to determine the final shape of Javanese culture until the mid-20th century.

Except in Java and much of the Philippines, the expansion of Western colonial rule in most of Southeast Asia was a phenomenon only of the 19th and the beginning of the 20th centuries. In the earlier period Europeans tended to acquire territory as a result of complicated and not always desired entanglements with Southeast Asian powers, either in disputes or as a result of alliances. After about 1850, Western forces generally were more invasive, requiring only feeble justification for going on the attack. The most important reasons for the change were a growing Western technological superiority, an increasingly powerful European mercantile community in Southeast Asia, and a competitive scramble for strategic territory. Only Siam remained largely intact and independent. By 1886 the rest of the region had been divided among the British, French, Dutch, and Spanish (who soon were replaced by the Americans), with the Portuguese still clinging to the island of Timor. What were often called “pacification campaigns” were actually colonial wars—notably in Burma (Myanmar), Vietnam, the Philippines, and Indonesia—and continued well into the 20th century. More peaceful Western encroachments on local sovereignty also occurred until the 1920s. Full-blown, modern colonial states existed for only a short period, in many cases for not much more than a generation.

These colonial regimes, however, were not insubstantial, as they put down strong bureaucratic roots and—though often co-opting existing administrative apparatuses—formed centralized disciplined structures of great power. They were backed by the enormous economic resources of the industrialized Western nations, and by the early 20th century, having effectively disarmed the indigenous societies, they possessed a monopoly on the means of violence. There is no mistaking the impact of Western colonial governments on their surroundings, and nowhere is this more evident than in the economic sphere. Production of tin, oil, rubber, sugar, rice, tobacco, coffee, tea, and other commodities burgeoned, driven by both government and private activity. This brought rapid changes to the physical and human landscape and coupled Southeast Asia to a new worldwide capitalist system.

Indeed, colonial domination was only a variant condition in a rapidly changing world. Siam, which through a combination of circumstance and the wise leadership of Mongkut (ruled 1851–68) and Chulalongkorn (1868–1910) avoided Western rule, nevertheless was compelled to adopt policies similar to, and often even modeled on, those of the colonial powers in order to survive. Modernization appeared to require such an approach, and the Thai did not hesitate to embrace it with enthusiasm. Bangkok in the late 1920s surpassed even British Singapore as a centre of such modern amenities as electric lighting and medical facilities, and the state itself had achieved an enviable degree of political and economic viability among its colonial neighbours. The Thai may have “colonized themselves,” as some critics have noted, but in so doing they also escaped or diluted some of the more corrosive characteristics of Western rule, among them racism and cultural

destruction. They also do not appear to have experienced the same degree of rural unrest that troubled their colonial neighbours in the 1920s and '30s. They were unable, however, to avoid other concomitants of state expansion and modernization.

It was not the purpose of the new states to effect rapid or broad social change. Their primary concerns were extending bureaucratic control and creating the conditions for success in a capitalist world economy; the chief necessity was stability or, as the Dutch called it, *rust en orde* ("tranquility and order"). Boundaries were drawn, villages defined, laws rewritten—all along Western lines of understanding, often completely disregarding indigenous views and practices—and the new structure swiftly replaced the old. Social change was desired only insofar as it might strengthen these activities. Thus, the Thai began early on to send princes to Europe for their education, employing them throughout the government on their return. The Dutch created exclusive schools for the indigenous administrative elite—a kind of petty royalty—and invented ways of reducing social mobility in this group, as, for example, by making important positions hereditary. But the new governments did not provide Western-style learning to most Southeast Asians, primarily because it was an enormous, difficult, and expensive task and also because policymakers worried about the social and political consequences of creating an educated class. Except in the Philippines, by the mid-1930s only a small percentage of indigenous children attended government-run schools, and only a fraction of those studied above the primary-school level. Some Southeast Asian intellectuals soon drew the conclusion that they had better educate themselves, and they began establishing their own schools with modern, secular courses of study. Some, like the Tonkin Free School in Vietnam (1907), were closed by the colonial regimes, their staffs and pupils hounded by police; others, like the many so-called "wild schools" in Indonesia in the 1930s, were much too numerous to do away with altogether, but they were controlled as carefully as possible.

Nevertheless, during the 1920s and '30s a tiny but thoughtful and active class of Westernized Southeast Asian intellectuals appeared. They were not the first to literally and figuratively speak the language of the colonial rulers and criticize them, for by the turn of the 20th century Java and Luzon, with the longest experience under Western rule, had already produced individuals like the Javanese noblewoman Raden Adjeng Kartini and the Filipino patriot José Rizal. The newer generation, however, was more certain in its opposition to colonial rule (or, in Siam, rule by the monarchy), clearer and far more political in its conception of a nation, and unabashedly determined to seize leadership and initiative in their own societies. In Burma this group called themselves *thakin* (Burmese: "master"), making both sarcastic and proud use of an indigenous word that had been reserved for Burmese to employ when addressing or describing Europeans. These new intellectuals were not so much anti-Western as they were anticolonial. They accepted the existing state as the foundation of a modern nation, which they, rather than colonial officials, would control. This was the generation that captained the struggles for independence (in Siam, independence from the monarchy) and emerged in the post-World War II era as national leaders.

The best-known figures are Sukarno of Indonesia, Ho Chi Minh of Vietnam, and U Nu of Burma (subsequently Myanmar).

The arrival of the Japanese armed forces in Southeast Asia in 1941–42 did not, however, occasion independence. A few leaders perhaps had been naive enough to think that it might—and some others clearly admired the Japanese and found it acceptable to work with them—but on the whole the attitude of intellectuals was one of caution and, very quickly, realization that they were now confronted with another, perhaps more formidable and ferocious, version of colonial rule. The Japanese had no plans to radicalize or in any way destabilize Southeast Asia—which, after all, was slated to become part of a Tokyo-centred Greater East Asia Co-prosperity Sphere; in the short term they sought to win the war, and in the long run they hoped to modernize the region on a Japanese model. Continuity served these purposes best, and in Indochina the Japanese even allowed the French to continue to rule in return for their cooperation. Little wonder that before long Southeast Asians began to observe that, despite “Asia for the Asians” propaganda, the new and old colonial rulers had more in common with each other than either had with the indigenous peoples.

Still, for two distinct reasons the period does represent a break from the past. First, the Japanese attempted to mobilize indigenous populations to support the war effort and to encourage modern cooperative behaviour on a mass scale; such a thing had never been attempted by Western colonial governments. Virtually all of the mobilization efforts, however, were based on Japanese models, and the new rulers were frustrated to discover that Southeast Asians did not behave in the same fashion as Japanese. Frequently the result was disorder, corruption, and, by the end of the war, a seething hatred of the Japanese. It was also the case that, both because the war was going against them and because the response to other approaches was unenthusiastic, the Japanese were compelled before long to utilize local nationalism in their mobilization campaigns, again something quite impossible under European rule. The consequences were to benefit local rather than Japanese causes and, ironically, to contribute handsomely to the building of anti-Japanese sentiments.

A second difference between Western and Japanese colonialism was in the opportunities the occupation provided the new educated elite. The Japanese were wary of these people because of their Western orientation but also favoured them because they represented the most modern element in indigenous society, the best partner for the present, and the best hope for the future. Often dismissed as “pseudo-intellectuals” by the Western colonial governments and prevented from obtaining any real stake in the state, the new intellectuals under the Japanese were accorded positions of real (though not unlimited or unsupervised) authority. Nor could Southeast Asians who found themselves in these positions easily fault the policies they now accepted responsibility for carrying out or at least supporting, since many of these policies were in fact—if not always in spirit—similar to ones they had endorsed in earlier decades. In short, the Western-educated elite emerged from the Japanese occupation stronger in various ways than they had ever been. By August 1945 they stood poised to inherit (or, given the variety of political conditions at the end

of the war, to struggle among themselves over inheriting) the mantle of leadership over their own countries.

Southeast Asia was changed in an evolutionary, rather than revolutionary, way by the Japanese occupation. Although returning Europeans and even some Southeast Asians themselves complained that Japanese fascism had deeply influenced the region's societies, there is not much evidence that this was the case. Japanese rule, indeed, had destroyed whatever remained of the mystique of Western supremacy, but the war also had ruined any chances that it might be replaced with a Japanese mystique. There was clearly little clinging to Japanese concepts except where they could be thoroughly indigenized; even the collaboration issue, so important to Europeans and their thinking about the immediate postwar era, failed to move Southeast Asians for long. And, if the general population appeared less docile in 1945 than four years earlier, the reason lay more in the temporary removal of authority at the war's end than in the tutelage of the Japanese.

QUIZ: <https://history.quizgun.com/east-india-company-rule-and-its-impact-on-india-3/>
<http://mcqsworld.com/2016/04/11/mcqs-of-history-war-of-independence/>

VIDEOS: <https://www.youtube.com/watch?v=hpIegGu-5tI>
<https://www.youtube.com/watch?v=czBJYiuF0tY>

Partition Movement 1868- 1947

British rule in India can be traced back to the 17th century, when Mughal Emperor Jahangir gave the British East India Company permission to trade in India in 1617. Although the company faced initial resistance, it slowly began to consolidate its economic and political power in the country. What helped strengthen the company's position was the fact that India was divided into numerous sub-kingdoms that ruled different parts of the subcontinent, including the powerful Mughals and Marathas. This meant that the company was able to take advantage of local fractures and tensions and employ a 'divide and rule' approach that saw it take control of most of India by 1850.

In 1857, Indian soldiers employed by the company revolted en masse. What became known as the Indian Mutiny of 1857 (or 'the First War of Independence' in India) took the British several months to quell. The crackdown that followed led to British control of India being handed over directly to the British Crown. The British monarchy, under Queen Victoria, took control of the British India Company's land and gained influence over India's princely states.

During the second half of the 19th century and the first half of the 20th century, Britain took control of India's resources and, while investing heavily in infrastructure, channelled Indian wealth back to Britain and its global colonial projects. As a consequence, India suffered a series of famines that killed tens of millions of people. At the height of the Mughal Empire in the late 17th century, India was the largest economic power in the world. When India regained its independence in 1947, it was significantly poorer than it had been before British interference. During a peaceful protest at the Jallianwala Bagh park in Amritsar, British troops blocked all exits and opened fire, killing more than a thousand people.

By the early 20th century, organised resistance to British rule was taking shape throughout India. While Mohandas Karamchand Gandhi's peaceful movement of non-cooperation and resistance is perhaps best known internationally, other figures such as Bhagat Singh and Subhas Chandra Bose promoted armed struggle and collaborated with Britain's enemies during wartime.

World War II (1939–45) was a major turning point for the growing independence movement. The Indian National Congress launched the Quit India Movement in 1942, refusing to cooperate with the British during the war until India gained independence. After the war, mutinies swept the Indian sections of the British Army. Although these were suppressed, British resources had been seriously depleted by the end of World War II and the British could no longer ignore Indian demands for independence. An announcement was made in early 1947 that India would be granted its independence, but how this new nation would look was still very much to be decided.

Gandhi became the leader of the struggle for independence in 1921. The Jallianwala Bagh incident spurred him into taking on a larger role in the freedom fight, and in a few years his civil disobedience movement had become popular across the country.

Gandhi believed in non-violence, or ahimsa, and started the non-cooperation movement, in which he urged Indians to boycott British goods. He also led thousands of Indians in the Salt March

against a British law that forbade Indians to make salt and force them to buy the heavily taxed British salt instead. Shortly after, Winston Churchill asked India to join World War II, and Gandhi responded by launching the Quit India Movement, which led to his arrest and widespread tension in India. Due to growing unrest in the country between Hindus and Muslims, plans were announced to partition British India into two nations – India and Pakistan. Gandhi had believed in unity, but was unable to stop the partition of the country into India and the new nation of Pakistan and the migration that caused the loss of a million lives.

Divisions between Hindu and Muslims had been encouraged by the British ‘divide and rule’ approach. Muslims were a minority in India and some leaders were worried about what an India dominated by Hindu rulers would mean for them. Gandhi called for the two religious groups to work together, and the leader of the political group the Muslim League, Muhammad Ali Jinnah, believed that Muslims needed a homeland within India. However, widespread violence between Hindus and Muslims started in Calcutta in August 1946 and spread later throughout North India. During Direct Action Day, also known as the Great Calcutta Killings, Muslims in Calcutta went on hartal (strike) to press for the new nation of Pakistan. The protest resulted in the worst few days of communal rioting British India had ever seen.

Although the majority of the Indian population under the British Raj were Hindus, some provinces (now called states) had Muslim majorities. Due to the political unrest in the country, Britain decided that India would need to be partitioned to carve out a separate homeland for Indian Muslims, but it wasn’t immediately clear which provinces would join which country. Some were given the right to choose, while others were divided up – the provinces of Assam, Bengal and Punjab were each split in half, with one half going to India and the other to the new Pakistan. The remaining princely states could pick a side. After the partition, Jinnah became the first Governor-General of Pakistan, and Jawaharlal Nehru became India’s first president. Gandhi, who remained the strongest advocate for a unified country, was shot by a Hindi religious fanatic in 1948, just a month before the last of the British troops finally left India.

A British lawyer named Cyril Radcliffe, who had never set foot in Asia, was called upon to draw up the borders between the two countries. Arriving in India just days before the partition, Radcliffe drew up a quick plan that was kept secret for fear that the British would be blamed for the violence that would surely ensue.

India and the new state of Pakistan were granted independence on 14 August 1947, but were only made aware of the new borders two days after. The weeks and months leading up to and following the partition saw unprecedented levels of rioting, violence, loss of property, rape, abduction and murder. The violence was worse in the two halves of Punjab, as Hindus headed in one direction and Muslims in another, with Sikhs and other minorities caught in the middle. Accurate figures

are difficult to determine, but it's believed that up to 16 million people were displaced, up to 2 million were killed and up to 100,000 women and girls abducted or raped.

Quiz: <https://quizizz.com/admin/quiz/5888ea67d0eb81a35d3cb83e/partition-of-india>

https://www.slideshare.net/kavita_grover/freedom-struggle-of-india-revision-worksheet-22557368

Videos: <https://www.youtube.com/watch?v=H6DajWUTbe8>

<https://www.youtube.com/watch?v=NWNCO3xruJQ>

<https://www.youtube.com/watch?v=Ry6yESsO1g>

https://www.youtube.com/watch?v=12i7_TxsfTc

Post Partition till date

Looking 70 years back, when the world's most controversial line was drawn in the subcontinent, which Muslims of the western side always termed a reward of the bloodshed, they endured for more longer than a century while they were struggling through thick and thin to make the English rule believe that here exist a separate Muslim nation which demands an independent, self-governed sovereign state and that Hindustan would never get stable if the British rule came to an end in the united India, as an abyss of civil war was waiting to breakout in the dynamic geopolitical subcontinent. Nevertheless the eastern side of the partition line still term it a consequence of the British "divide and rule" policy. Since that time if it is focused on the western side, the Islamic Republic of Pakistan, it has always been remained an area of blurred discussion as what we gained and what we lost in the competitive chase of survival. Many use to raise questions at our gains while others want, those responsible for the failures, to answer the nation and justice to prevail. Some, however, also call for solutions of what we are suffering today in light of how we got punished in the past and what we have in our pocket today. As it is known that blaming the past yield nothing but to analyze it in a productive way. Surely, this is something which the scattered minds from Karachi to Khyber need to do, at least for the generations to come if we want them to breath in a great Pakistan.

Over viewing the past seven decades, one among the many things which make us cry in blood is the murder of the Quaid and his companions' vision to make this pure piece of land an Islamic republic; as we observe neither pure Islamic exercises nor a quarter of democracy. For the current setup, it is fair to call it do-mock-racy, something the political group even cannot deny. As it is said that Pakistan's military establishment is responsible for the current status of democracy then it is fair enough to equally make the political minds responsible as each time they allowed them to murder the political system.

The political system that makes people believe in politics has always been attenuated by the policies of the lawmakers and their priorities toward the country. They used to be in the public once, when there was a time for them to go to the law making houses and once they get success, then there is nothing to make them hold their horses and stop playing money making tactics; something that the common public allege them since the inception of Pakistan. This frustration makes people believe as not to resist those who are bound to protect the frontiers if they come to the parliament.

One of the major consequence of the time to time derailed political setups is the separations of East Pakistan from the federal unit as an independent state, Bangladesh. It was the first disastrous and dramatic effect of military intervention in politics. We lost half of our country to evil eyes which wouldn't have happened if the parliament was allowed to make decisions from the very beginning. This was a warning to Pakistani society to change their political behavior and keep the men in uniform away from politics as things would surely go worse if the conditions prevailed.

Unfortunately, neither the democratic group nor military avoided to repeat their mistakes and civilian governments get toppled in different times which resulted in frustration, uncertainty and chaos. Low literacy rate further strengthened this menace of civil-military tensions and military takeovers.

Pakistan was made to be a democratic state, the western democracy in specific but it is worth mentioning that the "one man one vote democracy" is only applicable if there is a good literacy rate and educational priorities otherwise it becomes a menace which creates uncertainty and political dynasties to prevail. Unfortunately, Pakistan is a victim of this like-democracy system where it doesn't matter for most of us if the specific elite class political groups dominate and get strengthen with each passing day.

This political system of democratic dynasties favor Jobbery and Nepotism, which were the main areas of discussion of the Quaid-e-Azam sermon to the first constitutional assembly in 1947 where he termed them a social curse and warned the nation in harsh words to show zero tolerance towards them. The ruling political class, therefore, did not raise the level of quality education for the sake of their vested family interests.

Pakistan's twin partner India and even many small developing states like Bangladesh that got independence much after Pakistan did, have left us far behind in terms of education and research development, thus raising questions on our priorities in the seventy years of freedom. Along with strengthening the political dynasties, it always made us dependent on foreign aid in the fields of development, research and technology. Not only all this but the most dramatic effect it has imparted to our society is extremism and terrorism.

Today we blame foreign hands and makes them responsible for the bloodshed in the country but the key progression to this issue is never analyzed. What made your own people to be used by the evil eyes? Why didn't they do so before the seventies or close to the inception of Pakistan? Possible answer to these questions is surely the priorities of the elite class which has been ruling since decades. Islam didn't radicalize them but our policies and the ill judicial system did it for sure. Unlearnedness only accelerated this radicalization as people are ready to be used by anyone. A well powered judicial system wouldn't have even allowed this. Judicial system is crucial to the peace and stability of a country.

The underdeveloped economy of the country too contributed to the progression of this issue a lot. In the past seven decades, Pakistani rupee on an average went down and poverty being gone up on the scale. Economy has a direct relation with the political system and geo-strategical location of the country. Relations with the international world too, contributes a lot to the investment in country and its economy. Unfortunately, the time-to-time derailed politics of Pakistan neither encouraged foreign investments nor internal sources of economic growth. Located in the world's

most tensed region, the required geo-strategies of Pakistan always remained a hurdle in GDP growth. Nevertheless the most convincing reason behind our marginalized economy is the way we deal with the international world i.e. our foreign policy for sure.

Foreign policy, one among the many causes, remained the most disturbing hurdle in the way to development and the most prominent cause of civil-military tension. Being altered continuously by the civilian and military leadership in different times, we never took decisions on the basis of our ideological background and the drastically changing geopolitics of the world as where to poke nose and where to stay silent or neutral. The consequence of which burst out as still we are being blamed state-sponsored terrorist though we have lost more than 60000 lives to this core issue. The three sided land-locked Pakistan has major issues with all of its neighbors including Islamic states of Iran and Afghanistan and is the only country in the world having the longest tensed active border with India. This indicates serious flaws in our foreign policy which needs to be addressed as soon as possible, pragmatically.

Many broad-spectrum aspects need to be analyzed while discussing foreign policy but one sure thing which needs to be done is that foreign affairs must be dealt with, in Islamabad where Parliament holds the jurisdiction and not in Rawalpindi (where the General headquarters, GHQ is located) which is alleged of designing foreign policy i.e. Military has to stay away from this unless they are asked to give suggestions to the supreme parliament.

Beside many things as discussed above which makes us concerned to the highest degree, still there are many things we have in pocket certainly, that makes us a bit proud of being Pakistani. The most promising gain of the Hindustan partition is the protection of Muslims' political ideological, democratic and Islamic rights as their exploitation became sure after the British divide and rule tactics in the subcontinent.

The nuclear tests carried out at Chaghe in May 1998 made our defense insurmountable. Having a nuclear armed enemy state, the nuclear capability enabled Pakistan to avoid any unwanted armed actions along the longer western war-active border and to focus on internal issues. Beside it many military cooperation strategies with major powers and Islamic world makes us our defensive measures more stronger which further defines our sovereignty and protection of our territorial integrity, more precisely. Though measures are needed to enhance military strategies in war against terror and extremism, it needs the whole nation to get involved and defeat the so called Islamic radicalization. Economic treaties and progressive policies too, do worth when it comes to our gains in the past seventy years.

With Few industries at the time of partition we started development although slow but continuous, and today we have hundreds of industrial zones in all over the country. The only issue to deal with, regarding this area of discussion is industrialization of the underdeveloped areas such as Baluchistan,

FATA and many districts of south Punjab, upper Sindh and Khyber Pakhtunkhwa where more than 50 percent of population is below the poverty line. Industries bring employment, development and makes the literacy rate shoot up on the scale. CPEC is a major development in this context.

Having many upset neighbors, Pakistan stable relations with China gives a bit satisfaction to our foreign behavior which although need a lot of work to be done. With Initial investment of 46 billion dollars through CPEC, Pak-China relations get further strengthened and is attracting further investments which is quite satisfying for national economy and regional development. Pakistan needs to utilize these investments in a productive way so as to enhance the quality of life of its people and to bring the much larger part of populations above the basic poverty line. Furthermore, Law makers should focus on such policies which could attract more foreign investments using CPEC as the most satisfied development to neighboring and International economies.

Analyzing all what we observed in the seventy years it is worth noting that none of the country's single institution nor a specific group could be held responsible but as a whole they made it what it is today. Likewise, it couldn't be brought back to the track again, only if it is assumed that the military would not interfere but every area which has flaws needs work to be done to make corrections. The political minds should now grow up and they need to analyze everything leaving far behind their vested interests. They must insure that democracy will not get derailed anymore. Working hard on the educational development could help in this process as well as in developing all areas of flaws which could lead to the country's way to prosperity. A high literacy rate insures an end to the political dynasties and aware people to stand for their rights against social and judicial unjust.

Peace and stability brings economic development therefore the Think-tanks must now analyze our weak policies regarding war on terror. We should focus on how to get rid of the war we are being involved for the last two decades and we even didn't need to get stuck in it, then. A stable region, at least a stable Pakistan could bring financial prosperity to the people and could bring the standard of lives above the required level. Law makers should work on the judicial system as it is creating uncertainty and chaos with ever increasing rate with each passing day. The only way to bring the rebels back to the national circle and to contribute in national development is to strengthen the justice system. The more justice prevails, the more people use their potential in national development leaving behind the ways to crimes and extremism. Government has the stick in hand, the only thing they needs to do is to use it the right direction i. e. national budget is concerned. The federal and provincial budget must focus on the core issue of unemployment as it could be the cause of all ills. The youth directly get suffer when there is no jobs opportunity for them while knowing that any country's development is directly dependent upon its youth. Women education and their employment needs special attention as how could a country even think of prosperity and excellent economy if more than 50% of its population (women population of Pakistan) get paralyzed.

Our Ideological background provides a good base for our designing of foreign policy but the modern dramatically changing geopolitical situation of the world must also be kept in mind while deciding a foreign behavior as for us what matters the most is “only Pakistan” and not the vested interest of any group whether it is military or any other political group. Relations with neighbors should be the top priority and their stability should be considered Pakistan’s stability. No matter whether a country is Islamic or not we should keep our relations clear and productive. Moreover, military must pull its hands back from foreign policy as it isn’t under its jurisdiction and parliament has the job to get it dealt with.

To conclude, it is clear to say that every department needs to get better and every Pakistani needs to take it seriously further as what is being played till now and what we have to do or how to proceed further. It is indeed a time consuming process to get this country back on the track to the developmental standards of the western world but it needs a continuous, thorough struggle. Apart from those having sticks in hands, every Pakistani needs to review his/her priorities and get the right things to do. Accelerating educational development and strengthening the democratic process will surely yield more than what we expect to be done in the coming years. In Sha Allah, if we work hard and change our perspective toward major issues the day is not far, when we will feel proud, having the green passport and this pure land of Pakistan will be among the major powers. This is the only way to honor the blood shed being faced since the post-partition time. The only thing we need to do is to get united, at least for our generations to come.

Quiz: <https://www.funtrivia.com/playquiz/quiz7892990bb00.html>
<https://mcqsforum.com/general-knowledge/pakistan-politics-mcqs/>

Videos: <https://www.youtube.com/watch?v=Eiwxa1fuoxw>
<https://www.youtube.com/watch?v=IPu42RGceGM>

GEOGRAPHY

DRAFT

Physical geography

Pakistan is bounded by Iran to the west, Afghanistan to the northwest and north, China to the northeast, and India to the east and southeast. The coast of the Arabian Sea forms its southern border.

Since 1947 the Kashmir region, along the western Himalayas, has been disputed, with Pakistan, India, and China each controlling sections of the territory. Part of the Pakistani-administered territory comprises the so-called Azad Kashmir (“Free Kashmir”) region—which Pakistan nonetheless considers an independent state, with its capital at Muzaffarabad. The remainder of Pakistani-administered Kashmir consists of Gilgit and Baltistan, known collectively as the Northern Areas.

Pakistan is situated at the western end of the great Indo-Gangetic Plain. Of the total area of the country, about three-fifths consists of rough mountainous terrain and plateaus, and the remaining two-fifths constitutes a wide expanse of level plain. The land can be divided into five major regions: the Himalayan and Karakoram ranges and their subranges; the Hindu Kush and western mountains; the Balochistan plateau; the submontane plateau (Potwar Plateau, Salt Range, trans-Indus plain, and Sialkot area); and the Indus River plain. Within each major division there are further subdivisions, including a number of desert areas.

The Himalayan and Karakoram ranges

The Himalayas, which have long been a physical and cultural divide between South and Central Asia, form the northern rampart of the subcontinent, and their western ranges occupy the entire northern end of Pakistan, extending about 200 miles (320 km) into the country. Spreading over Kashmir and northern Pakistan, the western Himalayan system splits into three distinct ranges, which are, from south to north, the Pir Panjal Range, the Zaskar Range, and the Ladakh Range. Farther north is the Karakoram Range, which is a separate system adjoining the Himalayas. This series of ranges varies in elevation from roughly 13,000 feet (4,000 metres) to higher than 19,500 feet (6,000 metres) above sea level. Four of the region’s peaks exceed 26,000 feet (8,000 metres), and many rise to heights of more than 15,000 feet (4,500 metres). These include such towering peaks as Nanga Parbat (26,660 feet [8,126 metres]) and K2, also called Godwin Austen (28,251 feet [8,611 metres]), in the Northern Areas.

Several important rivers flow from, or through, the mountains of Kashmir into Pakistan. From the Pir Panjal Range flows the Jhelum River (which bisects the famous Vale of Kashmir); the Indus River descends between the Zaskar and Ladakh ranges; and the Shyok River rises in the Karakoram Range. South of the Pir Panjal is the northwestern extension of the Shiwalik Range (there rising to about 600 to 900 feet [200 to 300 metres]), which extend over the southern part of the Hazara and Murree hills and include the hills surrounding Rawalpindi and neighbouring Islamabad.

Beyond the Karakoram Range in the extreme north lies the Uygur Autonomous Region of Xinjiang, China; to the northwest, beyond the Hindu Kush, are the Pamirs, where only the Vākhān (Wakhan Corridor), a narrow strip of Afghan territory, separates Pakistan from Tajikistan. The Himalayan massif was pierced in 1970 when Chinese and Pakistani engineers completed

the Karakoram Highway across the Karakoram Range, linking the town of Gilgit in the Northern Areas with Kashgar (Kashi) in Xinjiang. The highway, a marvel of modern technology, carries considerable commerce between the two countries but has promoted little cultural exchange.

The northern mountain barrier influences the precipitation pattern in Pakistan by intercepting monsoon (rain-bearing) winds from the south. Melting snow and glacial meltwater from the mountains also feed the rivers, including the Indus, which emerge from the east-west-aligned ranges to flow southward. Siachen Glacier, one of the world's longest mountain glaciers, feeds the Nubra River, a tributary of the Shyok. The many glaciers in this region, particularly those of the Karakoram Range, are among the few in the world to have grown in size since the late 20th century.

The northern and western regions of the country are subject to frequent seismic activity—the natural consequence of a geologically young mountain system. Minor earth tremors are common throughout the region. However, a number of earthquakes have been severe and highly destructive, given the fact that many buildings are poorly constructed and that those in the mountains are often precipitously perched. Historically recent major quakes in Pakistan include those in 1935, 1945, 1974, and 2005. The latter two were in the far north of the country, and the 2005 quake—centred in the mountainous border region of the North-West Frontier Province (now Khyber Pakhtunkhwa) and Azad Kashmir—killed some 80,000 to 90,000 people and left the entire area devastated.

The population in this inhospitable northern region is generally sparse, although in a few favoured places it is dense. In most of the tiny settlements of this region, the usual crop is barley; fruit cultivation, especially apricots, is of special importance. Timber, mainly species of pine, is found in some parts, but its occurrence varies with precipitation and elevation. Many slopes have been denuded of cover by excessive timber felling and overgrazing.

In far northern Pakistan the Hindu Kush branches off southwestward from the nodal orogenic uplift known as the Pamir Knot. The ridges of the Hindu Kush generally trend from northeast to southwest, while those of the Karakorams run in a southeast-northwest direction from the knot. The Hindu Kush is made up of two distinct ranges, a main crest line that is cut by transverse streams, and a watershed range to the west of the main range, in Afghanistan, that divides the Indus system of rivers from the Amu Darya (ancient Oxus River) drainage basin. From the Hindu Kush, several branches run southward through the areas of Chitral, Dir, and Swat, in Khyber Pakhtunkhwa. These branches have deep, narrow valleys along the Kunar, Panjkora, and Swat rivers. In the extreme northern portion, the ranges are capped with perpetual snow and ice; high peaks include Tirich Mir, which rises to 25,230 feet (7,690 metres). The valley sides are generally bare on account of their isolation from the precipitation-bearing influences. Toward the south the region is largely covered with forests of deodar (a type of cedar) and pine and also has extensive grasslands.

The Safid Mountain Range, lying south of the Kābul River and forming a border with Afghanistan, trends roughly east to west and rises throughout to an elevation of about 14,000 feet (4,300 metres). Its outliers are spread over Kohat district, Khyber Pakhtunkhwa. South of the Safid Range are the

hills of Waziristan, which are crossed by the Kurram and Tochi rivers, and even farther south is the Gumal River. Comparatively broad mountain passes are located south of the Kābul River. They are, from north to south, the Khyber, Kurram, Tochi, Gomal, and Bolan. The Khyber Pass is of special historical interest: broad enough to allow for the passing of large numbers of troops, it has often been the point of ingress for armies invading the subcontinent.

South of the Gumal River, the Sulaiman Range runs in a roughly north-south direction. The highest point of that range, Takht-e Sulaiman, has twin peaks, the higher of which reaches 18,481 feet (5,633 metres). The Sulaiman Range tapers into the Marri and Bugti hills in the south. The Sulaiman and, farther south, the low Kirthar Range separate the Balochistan plateau from the Indus plain.

The vast tableland of Balochistan contains a great variety of physical features. In the northeast a basin centred on the towns of Zhob and Loralai forms a trellis-patterned lobe that is surrounded on all sides by mountain ranges. To the east and southeast is the Sulaiman Range, which joins the Central Brahui Range near Quetta, and to the north and northwest is the Toba Kakar Range (which farther west becomes the Khwaja Amran Range). The hilly terrain becomes less severe southwestward in the form of Ras Koh Range. The small Quetta basin is surrounded on all sides by mountains. The whole area appears to form a node of high ranges. West of the Ras Koh Range, the general landform of northwestern Balochistan is a series of low-lying plateaus divided by hills. In the north the Chagai Hills border a region of true desert, consisting of inland drainage and hamuns (playas).

Southern Balochistan is a vast wilderness of mountain ranges, of which the Central Brahui Range is the backbone. The easternmost Kirthar Range is backed by the Pab Range in the west. Other important ranges of southern Balochistan are the Central Makran Range and the Makran Coast Range, whose steep face to the south divides the coastal plain from the rest of the plateau. The Makran coastal track mostly comprises level mud flats surrounded by sandstone ridges. The isolation of the arid plain has been broken by an ongoing development project at Gwadar, which is linked with Karachi via an improved road transport system.

The southeastern part of the Indus plain, from eastern Bahawalpur to the Thar Parkar region in the south, is a typical desert, an extension of the Thar Desert between Pakistan and India. It is separated from the central irrigated zone of the plains by the dry bed of the Ghaggar River in Bahawalpur and the eastern Nara Canal in Sind. The desert is variously known as the Cholistan or Rohi Desert in Bahawalpur and the Pat or Thar Desert in Sind. The surface of the desert is a wild maze of sand dunes and sand ridges. Most of the Sind Sagar Doab, the most western of the doabs of Punjab, was an unproductive wasteland (known as the Thal Desert) before the construction of the Jinnah Barrage on the Indus River near Kalabagh in 1946. The Thal canal system, which draws water from the barrage, has turned parts of the desert into fertile cultivated land.

Climate

Aridity is the most pervasive aspect of Pakistan's climate, and its continental nature can be seen in the extremes of temperature. Pakistan is situated on the edge of a monsoonal (i.e., wet-dry)

system. Precipitation throughout the country generally is erratic, and its volume is highly variable. The rainy monsoon winds, the exact margins of which vary from year to year, blow in intermittent bursts, and most moisture comes in the summer. Tropical storms from the Arabian Sea provide precipitation to the coastal areas but are also variable in character.

The efficiency of the monsoonal precipitation is poor, because of its concentration from early July to mid-September, when high temperatures maximize loss through evaporation. In the north the mean annual precipitation at Peshawar is 13 inches (330 mm), and at Rawalpindi it reaches 37 inches (950 mm). In the plains, however, mean annual precipitation generally decreases from northeast to southwest, falling from about 20 inches (500 mm) at Lahore to less than 5 inches (130 mm) in the Indus River corridor and 3.5 inches (90 mm) at Sukkur. Under maritime influence, precipitation increases slightly to about 6 inches (155 mm) at Hyderabad and 8 inches (200 mm) at Karachi.

The 20-inch (500-mm) precipitation line, which runs northwest from near Lahore, marks off the Potwar Plateau and a part of the Indus plain in the northeast; these areas receive enough rainfall for dry farming (farming without irrigation). South of this region, cultivation is confined mainly to riverine strips until the advent of irrigation. Most of the Balochistan plateau, especially in the west and south, is exceptionally dry.

Pakistan's continental type of climate is characterized by extreme variations of temperature, both seasonally and daily. High elevations modify the climate in the cold, snow-covered northern mountains; temperatures on the Balochistan plateau are somewhat higher. Along the coastal strip, the climate is modified by sea breezes. In the rest of the country, temperatures reach great extremes in the summer; the mean temperature during June is 100 °F (38 °C) in the plains, where the highest temperatures can exceed 117 °F (47 °C). Jacobabad, in Sind, has recorded the highest temperature in Pakistan, 127 °F (53 °C). In the summer, hot winds called *loos* blow across the plains during the day. Trees shed their leaves to avoid excessive moisture loss. The dry, hot weather is broken occasionally by dust storms and thunderstorms that temporarily lower the temperature. Evenings are cool; the diurnal variation in temperature may be as much as 20 to 30 °F (11 to 17 °C). Winters are cold, with minimum mean temperatures of about 40 °F (4 °C) in January.

Pakistan has modest quantities of petroleum and some large natural gas fields. The first oil discovery was made in 1915. Pakistan intensified the search for oil and natural gas in the 1980s and was rewarded with the discovery of a number of new oil fields in the Potwar Plateau region and in Sind. A number of fields have been developed, particularly near Badin, in Sind. Despite the continued search for new and richer fields (including some offshore exploration and drilling), Pakistan has had to import increasing amounts of oil from abroad to satisfy growing consumption, making the country vulnerable to fluctuations in world oil markets. Most imports take the form of crude oil, which is refined into various products. Pakistan's refinery capacity well exceeds its domestic crude production. The oil sector is regulated by the Ministry of Petroleum and Natural Resources, and international oil companies are authorized to operate in Pakistan in cooperation with domestic companies.

The largest natural gas deposits are at Sui (on the border between Balochistan and Punjab), discovered in 1953. A smaller field, at Mari, in northeast Sind province, was found in 1957. A number of smaller natural gas fields subsequently have been discovered in various areas. A network of gas pipelines links the fields with the main consumption areas: Karachi, Lahore, Multan, Faisalabad, and Islamabad. Although proven reserves are large, they have not kept pace with domestic consumption.

Coal mining is one of the country's oldest industries. The quality of the coal is poor, and the mines have been worked below capacity because of the difficulty of access; despite ample reserves, the country regularly imports coal.

Although energy production has grown faster than the economy as a whole, it has not kept pace with demand, and as a result there are shortages of fuel and electric power. The bulk of power requirements are provided by thermal plants (coal, oil, and natural gas), with most of the remainder provided by hydroelectric installations.

The generation, transmission, and distribution of power is the responsibility of the Pakistani Water and Power Development Authority (WAPDA), a public-sector corporation. WAPDA lost its monopoly over generation after Pakistan entered into an agreement in 1989 with a consortium of foreign firms to produce power from giant oil-fired plants located at Hub, near Karachi; the plants were completed in 1997.

Great progress, however, has been made in the development of the hydroelectric potential of Pakistan's rivers. A giant hydroelectric plant is in operation at the Mangla Dam, on the Jhelum River in Azad Kashmir (the part of Kashmir under Pakistani administration). Another such source is the giant Tarbela Dam, on the Indus River.

Pakistan has three nuclear power plants, the Karachi Nuclear Power Plant (completed 1972), the Chashma Nuclear Power Plant-1 (2000), and the Chashma Nuclear Power Plant-2 (2011). The Chashma plants are at Kundian, Punjab. Nuclear power provides only a tiny proportion of the country's total energy production.

Quiz: <https://gotest.pk/general-knowledge/pakistan/weather-climate-information-quiz-online/>
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Human geography

To break this down even more specifically, the population of Pakistan grew, on average, at a rate of 3 percent per year from 1951 until the middle of the 1980's decade. From the mid 1980's until the year 2000, the growth of the population slowed down to about 2.6 percent per year; and from 2000 to 2012, to about 2 percent per year. The reason for this slow population increase may be that the country spent a lot of time and effort to slow down the population growth. As a result of these efforts, it is a lot poorer than what it was a long time ago. If it did not make any effort to slow down its population increase, then there would actually be 49.13 million MORE people in the country than the current reports. But on the other end, they would also be a lot richer as a country. In other words, Pakistan, had it not slowed down its population increase, would actually be 52 percent richer than it is right now. Obviously, history cannot be changed, so the efforts have been switched to educating its population instead.

Since the year 1947, when the country became a sovereign state, the population of Pakistan has increased significantly, particularly because more and more people felt comfortable moving their families and businesses to the area. Compared to the other countries in the region, the growth rate of Pakistan is about 2.1 percent higher. It is predicted that in about 35 years, if this growth continues, the population of Pakistan will eventually become double of what it was back in 2001. Judging from how the population has grown significantly over just ten years, this "doubled population" figure does not seem to be far off.

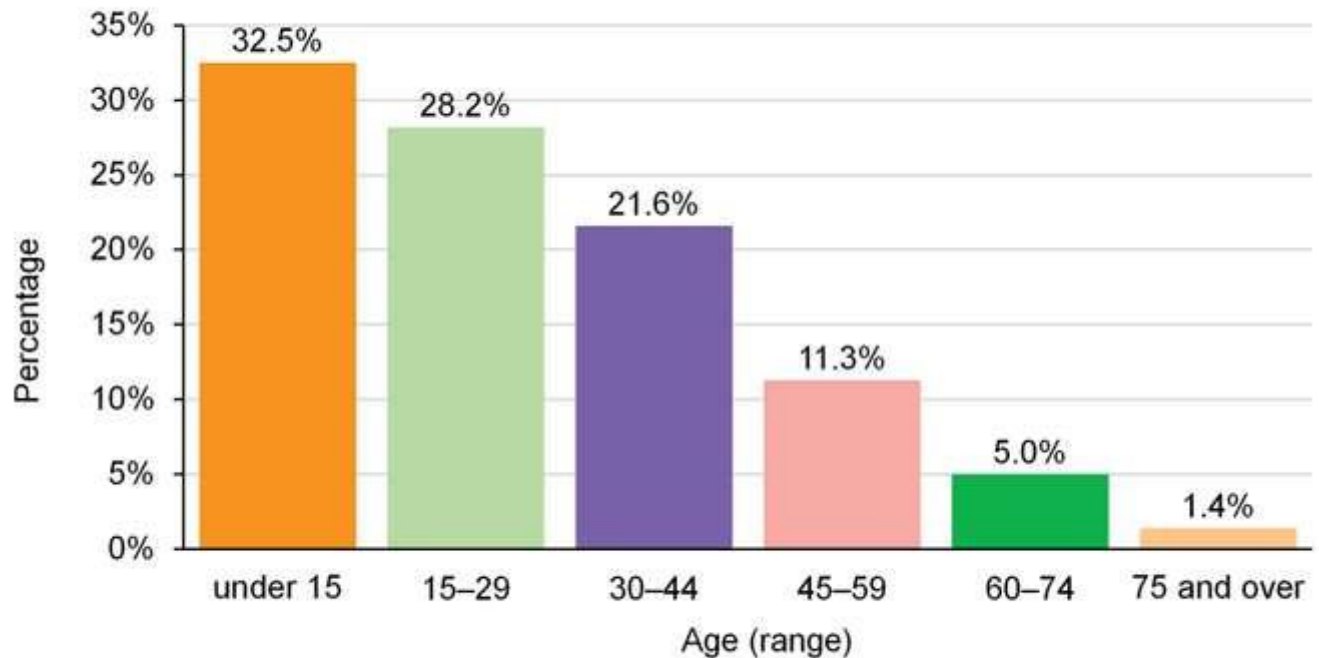
There have been very drastic and dramatic social changes in Pakistan. These vital changes have ushered in a new era of urbanization and the creation of a couple of megacities within the country. As of 2003, the country became one of the most urbanized cities in all of South Asia, mainly because city dwellers made up about 36 percent of its entire population at that point. About 50 percent of Pakistani citizens live in a place where at least 5,000 other citizens reside as well.

Most Pakistani people come from the ancestral group known as the Indo-Iranians. The largest ethnic group in Pakistan consists of those of Punjabi ethnicity, while Pashtuns and Sindhis are the second and third largest ethnic groups in the country, respectively. There is a special mixed ethnic group between the Punjabi ethnicity and the Sindhi ethnicity, and this group makes up about 10 percent of the entire Pakistani population.

When we consider the foreigners who live in Pakistan, a majority of them come from Afghanistan. Smaller foreign groups include those from Iraq, Bangladesh, Uzbekistan, Somalia, Burma, and Tajikistan. The most popular language in Pakistan is Punjabi, a language in which 88 percent of the population speaks. Second is the language Saraiki, which is spoken by 10 percent of the population; and coming in third is the language Pashto, spoken by 15 percent of the population. Pakistan is one of the most populous countries in the world. Infant mortality has decreased, and life expectancy has increased; nearly two-thirds of the population is under 30 years of age. The birth

rate is higher than the world's average, while the death rate is lower. Life expectancy is 66 years for men and 70 years for women.

Pakistan age breakdown (2016)



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Pakistan: Age breakdown

The overwhelming demographic fact of Pakistani history is the enormous shift of population during the country's partition from India. Millions of Hindus and Sikhs left Pakistan, and about eight million immigrants (muhajirs)—then roughly one-fourth of the country's population—arrived from India, bringing their own language (mostly Urdu), culture, and identity. Most settled in Sindh province, but muhajir pockets can be found throughout the country.

The major demographic shifts in the postindependence period have been movements within the country (largely to urban areas), the exodus of large numbers of Pakistanis to live and work abroad, and the influx of large numbers of Afghan refugees into the country beginning in the early 1980s.

The movement of people to urban areas and abroad can be tied to an overall increase in population—which has strained resources, particularly in rural areas—largely due to improved health care and dietary intake. The economies of most parts of the countryside have been unable to absorb the increased population, and many Pakistanis have turned to the cities in search of jobs. Though Karachi and Lahore are the only two cities that can properly be called megalopolises, all of the cities of Pakistan have grown rapidly in size and population since independence. Even in

the cities, however, resources have been strained. Beginning in the oil boom of the 1970s, large numbers of Pakistanis traveled to the Persian Gulf states seeking work. Most found employment as unskilled labourers, traveling without their families and returning home at the end of their contracted time. Also, a great many Pakistanis—mostly among the educated professional classes—emigrated to the West, either to the United States or to the United Kingdom and other Commonwealth countries, but with advances in modern communications they often have kept in close contact with other family members still in Pakistan.

Advertisement

During the 1980s millions of Afghans fled to Pakistan during the Afghan War. Most of them settled along the two countries' shared border, although a significant number migrated to larger cities. It was only with the Soviet withdrawal from Afghanistan in the late 1980s and, more importantly, the end of Taliban rule there in 2001 that significant numbers of Afghans were repatriated. Nevertheless, a great many have remained in refugee camps in the border areas as well as in Pakistan's cities.

Quiz: <http://www.ezgolearning.com/geography-of-pakistan-questions-and-answers/geography-of-pakistan/>

<https://sheir.org/edu/geography-of-pakistan-mcqs/>

https://www.softschools.com/quizzes/geography/pakistan_geography/quiz5580.html

Videos: https://www.youtube.com/watch?v=k_P99_azNXY

Physical and human activities

Pakistan is mainly an agricultural country and endowed with a large livestock population. It is an important sub-sector of agriculture and assume a pivotal position in the whole economy strategy of Pakistan. This sector is closely linked to crop products and population. It covers about 38 per cent of the agricultural value-added and in providing directly or indirectly employment to about 50 per cent of the population and 9.4 per cent to the gross domestic product (GDP). It represents about 12.3 per cent of the total exports. Besides, being a source of milk, meat, eggs, hides and skins, livestock provides draught power for agricultural operations and industrial raw materials. The country also earn sizable amount of foreign exchange from the export of various livestock products. Pakistan is predominantly an agricultural country with land areas of 79.61 million hectares and bordering four important countries from the three sides. Geographically, Pakistan presents large scenario of great variations in topography, climate natural vegetation and resources, human and animal population. Livestock also serves the mankind in several ways. They contribute a considerable amount to our daily protein requirements in the form of milk and meat.

Pakistan is lucky in having two best tropical and sub-tropical breeds of buffaloes such as: Nili-Ravi and Kundi breed, eight recognized breeds of cattle of Hostein Friesian and Jersey breeds as well as their crossbreds with local cattle (Sahiwal, Red Sindhi and Thari), Dera Din Pench, Beetal, Nachi and Kamori goats and Lohi, Kjli, Kaghani, Damani and salt Range sheep are augmenting animals production in the country. In the year 2004, the domestic livestock population is estimated to be in numbers: 25.5 million buffaloes, 23.8 million cattles, 24.7 million sheep, 54.7 million goats, 0.8 million camels, 0.3 million horses, 0.07 million mules, 4.1 million donkeys and 352.6 million poultry. For the same year (2004), they produced 28,624 x 103 tons milk, 1087 x 103 tons beef, 723 x 103 tons mutton, 402 x 103 tons poultry meat, 39.9 x 103 tons wool, 20.7 x 103 tons hair, 356.2 x 103 tons bones, 132 x 103 tons fats, 8,247 million numbers eggs, 8.4 million numbers hides, 41.4 million numbers skins , 40 x 103 tons blood and 630,000 metric tons fish.

Livestock plays a vital role in strengthening the economy as it earns nearly Rs. 55 billion foreign exchange annually, which constitutes 10 of the overall export earnings of the country. The production of milk annually is 28624 x 103 kg and that of meat is 1957 x 103 tons. As such, the annual per capita availability of livestock products (milk) comes to 82.4 kg, meat 14.23 kg and eggs 39 nos. However, the availability of these commodities has to be increased to meet the requirements of burgeoning population, which at the rate of 2.8 per cent per year is estimate to be 150 million by end of the year-2004.

Pakistan needs to increase its milk and meat production at the rate of 6 to 9 per cent annually, to keep up with the increased demand due to population growth, urbanization and increase in income. The government has taken numerous measures from time to time for the improvement of livestock sector, which include strengthening of research and development activities, import of exotic animals, micro and macronutrients and chemicals used in feed industry, provision of credit

facilities, tax holiday on some items essential for livestock and poultry industry and provision of long and short-term training to the scientists.

Livestock products have shown different growth rates between 1971-72 and 1995-96. For example, milk production during the period grew at the compound rate of 4 per cent per year, beef 4.4 per cent, mutton 6.5 per cent, poultry meat 14.4 per cent, while the production of eggs increased at the rate of 10 per cent a year. When the total production of these foods is judged against the population, the per-capita availability of milk, which was 119.4 kgs per year increased to 153.4 kgs of beef from 5.3 to 7.5 kgs of mutton from 3.2 to 7.2 kgs of poultry meat from about 0.2 to 2.7 kgs per head per year. It is interesting to note that the rate of growth in each of the items was greater than that of the population, which resulted in higher per-capita availability of these foods during this period, but the prices of these increased comparatively at greater price. Livestock includes a list of species of cattle, buffalo, sheep, horse, mule, donkey, camel, goat, chicken, duck, turkey, poultry, etc.

The need for improving the per head productivity of livestock in the country is imperative to cope with the demand in future. So far whatever increases in national production of milk and meat have been achieved are mainly due to increased production of livestock. Pakistan derives considerable income from agriculture and it may be stated that livestock industry contributes about 38% of the total gross production value of agriculture and about 10% of the total national income. Livestock provides almost more than 95% of all motive power of agriculture operations, livestock provides the most essential items of human diet like meat, milk and eggs. It also supplies wool, hides, skins, bones, hair, casings and blood for industrial use within the country and for export as well. It also provides organic fertilizer (dung) for human population and agriculture activities.

The by-products of livestock industry contribute to domestic industrial development as well as also make a valuable contribution to export earnings of Pakistan, which comes from the export of carpets, leather, wool hides, skins and others. All the animals are prone to some sort of disease in any stage of their life. The younger ones are more susceptible to infestation than older ones. However, livestock of all ages can be affected by worms. The control of numerous diseases producing agents is based on treating the infected animals and preventing the spread of infection as far as possible. Disease like foot and mouth affects the productivity of the livestock without causing any mortality as such farmers do not take much care for preventive vaccinations. Even in case of mortal diseases like rinder-pest, anthrax, and hemorrhagic, septicemia, farmers do not taken care to get their animals vaccinated until the outbreaks occur. Thorough and comprehensive vaccination efforts be taken to vaccinate all the animals to control the contagious diseases. The acto and endo parasites are silent killers and affect the animal's health causing debility and depressing the productivity.

Although, large tracts of land are available in the country, the size of livestock population is not commensurate with the physical conditions and natural advantages that the country possesses. Livestock farming mostly employs old methods and in many cases, it is a result of backyard home production. That is, modern breeding practices are not generally followed and thus the animal population suffers from malnutrition. As a result, the quality and weight of our animals are much below the international standards. In order to raise the rural income and employment levels, the development of livestock resources of the country become imperative.

Pakistan has an excellent wealth of animals. The varieties of our animals have no parallel in the world. Some of the varieties are of very high quality, but little efforts have been made to make further improvement and develop new species. The main problem of our dairy is not the production, but of introduction of modern technology and giving it a status of industry. In New Zealand, one person alone runs a farm with 120-150 cows, of 2000-3000 sheep and goats by working 30 hours a week. Cattle ranches can be developed in Pakistan, because of the availability of rangelands occupying 70 per cent of the land area. Rangelands suffer from lack of management. If this is on the basis of modern technology then a large number of modern cattle and dairy farms can be established to get large production of animal quality as well high yield of their products. Ranching is a modern livestock farming organized on the pattern of an industrial project. Most of the farming processes are mechanized. Cultivation of fodder is done mechanically without involving the use of fertile land. Separate feeds are prepared for different age groups and types of animals.

In the production of meat, healthy young calves are slaughtered in modern abattoirs, where entire process is mechanized. The milk is prepared mechanically and marketed on scientific basis. In short, ranching if properly organized, it reduced the cost of production, ensures the quality of products, eliminates wastes and make livestock and dairy farming a profitable business. Modern ranches when properly developed and organized can solve many problems. Apart from large scale production of animals without encroaching upon fertile land and to provide better and wholesome food at economical price, they can solve the problem of rural unemployment and stop their migration to urban centres, which create more acute problems.

Animals in general require the some nutrients as human beings. Some feeds such as pasture grasses, hay and silage crops and certain cereal grains are grown specifically for animals. Other feeds, such as sugar beet, pulp, grains, and pine apple bran are the by-products remaining after a food crop has been processed for human use. Surplus food crops such as wheat, other cereals, fruits, vegetables and roots of many crops may also feed to animals. In this way, such surpluses are converted into meat, milk and eggs for the human diet.

Livestock markets in the country are shanty or in rickety structures within and provision of no proper arrangements for shelter, drinking water and feeds for animals. Livestock markets in rural and urban areas are mainly single day markets as such the livestock owners are at the mercy of

middlemen. No proper markets exist for livestock products like milk and keeping of eggs. This is to be looked at properly and the problem needs to be solved honestly. To get better livestock production, it is necessary that a programme be chalked out for training of farmers in modern aspects of breeding, management, disease control and marketing. This will of course help in the production of livestock and alleviation of poverty in the country, especially in the rural areas.

Agriculture is a vital sector of Pakistan's economy and accounted for 25.9 percent of GDP in 1999-2000, according to government estimates. The sector directly supports three-quarters of the country's population, employs half the labor force, and contributes a large share of foreign exchange earnings. The main agricultural products are cotton, wheat, rice, sugarcane, fruits, and vegetables, in addition to milk, beef, mutton, and eggs. Pakistan depends on one of the world's largest irrigation systems to support production. There are 2 principal seasons. Cotton, rice, and sugarcane are produced during the kharif season, which lasts from May to November. Wheat is the major rabi crop, which extends from November to April. The key to a much-needed improvement of productivity lies in a more efficient use of resources, principally land and water. However, change is dependent on the large landowners who own 40 percent of the arable land and control most of the irrigation system, which makes widespread reform difficult. Assessments by independent agencies, including the World Bank, show these large landholdings to be very unproductive. Pakistan is a net importer of agricultural commodities. Annual imports total about US\$2 billion and include wheat, edible oils, pulses, and consumer foods

Pakistan is one of the world's largest producers of raw cotton. The size of the annual cotton crop—the bulk of it grown in Punjab province—is a crucial barometer of the health of the overall economy, as it determines the availability and cost of the main raw material for the yarn-spinning industry, much of which is concentrated around the southern port city of Karachi. Official estimates put the 1999-2000 harvest at some 11.2 million 170-kilogram bales, compared with the 1998-99 outturn of 8.8 million bales and the record 12.8 million bales achieved in 1991-92. The government recently actively intervened in the market to boost prices and to encourage production. A major problem is that the cotton crop is highly susceptible to adverse weather and pest damage, which is reflected in crop figures. After peaking at 2.18 million tons in 1991-92, the lint harvest has since fluctuated considerably, ranging from a low of 1.37 million tons in 1993-94 to a high of 1.9 million tons in 1999-2000.

The 2000-01 wheat crop was forecast at a record 19.3 million tons, compared to 17.8 million tons produced during the previous year. This increase is due largely to favorable weather and a 25-percent increase in the procurement price to about US\$135 per ton. About 85 percent of the crop is irrigated. Despite the record production, Pakistan will continue to be a major wheat importer. The government has imported an average of US\$2.4 million annually over the past 5 years. The United States and Australia are the major suppliers. Demand for wheat is increasing from Pakistan's rapidly growing population as well as from cross-border trade with Afghanistan.

Pakistan is a major rice exporter and annually exports about 2 million tons, or about 10 percent of world trade. About 25 percent of exports is Pakistan's famous fragrant Basmati rice. Rice is Pakistan's second leading source of export earnings. Private traders handle all exports. Pakistan's main competitors in rice trade are Thailand, Vietnam, and India.

Tobacco is grown mainly in the North-West Frontier Province and Punjab and is an important cash crop. Yields in Pakistan are about twice those for neighboring countries largely due to the extension services provided by the industry. Quality, however, is improving only slowly due to problems related to climate and soil. Farmers have started inter-cropping tobacco with vegetables and sugarcane to increase returns. About half of the total production is used for cigarette manufacturing and the remainder used in traditional ways of smoking (in hand-rolled cigarettes called birris, in water pipes, and as snuff). The share of imported tobacco is increasing gradually in response to an increased demand for high-quality cigarettes.

Minor crops account for only 5 percent of total cultivated area; these include oilseeds (sunflower, soybean), chilies, potatoes, and onions. Domestic oilseed production accounts only for about 25 percent of Pakistan total edible oil needs. As a result, Pakistan spends more than US\$1 billion annually in scarce foreign exchange to import edible oils, while its oilseed processing industry operates at less than 25 percent of capacity due to an inadequate supply of oilseeds. For 2000-01 total oilseed production was forecast to decrease 10 percent to 3.6 million tons. The government has highlighted development of the oilseed sector as a priority.

Pakistan's fishing industry is relatively modest, but has shown strong growth in recent years. The domestic market is quite small, with per capita annual consumption of approximately 2 kilograms. About 80 percent of production comes from marine fisheries from 2 main areas, the Sindh coast east from Karachi to the Indian border, and the Makran coast of Baluchistan. Ninety percent of the total marine catch is fish; the shrimp which constitute the remainder are prized because of their greater relative value and demand in foreign markets. During 1999-00, total fish production was 620,000 tons, of which 440,000 tons consisted of sea fish and the remainder were fresh-water species. About one-third of the catch is consumed fresh, 9 percent is frozen, 8 percent canned, and about 43 percent used as fish meal for animal food.

Livestock accounts for 40 percent of the agricultural sector and 9 percent of the total GDP. Principal products are milk, beef, mutton, poultry, and wool. During 1999, the livestock population increased to 120 million head. That same year Pakistan generated 970,000 tons of beef, 640,000 tons of mutton, and 190,000 tons of poultry. In an effort to enhance milk and meat production, the government recently launched a comprehensive livestock development project with Asian Development Bank assistance. Poultry production provides an increasingly popular low-cost source of protein. Modern poultry production is constrained by high mortality, high incidence of disease, poor quality chicks, and poor quality feed, combined with an inadequate marketing system. Frozen poultry have only recently been introduced.

Forests cover an area of 4.2 million hectares or about 5 percent of the total area of Pakistan. The principal forest products are timber, principally for house construction, furniture, and firewood. Many of the country's wooded areas are severely depleted as a result of over-exploitation. The government has restricted cutting to protect remaining resources—though corruption often jeopardizes environmental efforts—and has lowered duties to encourage imports. Forestry production has since declined from 1.07 million cubic meters in 1990-91 to 475,000 cubic meters in 1998-99. Pakistan imports an estimated US\$150 million of wood products annually to meet the requirements of a growing population and rising demand by a wealthy elite.

Quiz: <https://gotest.pk/general-knowledge/pakistan/agriculture-test-online-mcqs-practice-questions-and-answers/>

<https://www.askedon.com/pakistan-industrial-sector-mcqs/>

Population geography

The country of Pakistan has a history that dates back to almost 2,500 years B.C. It is considered to be one of the most highly advanced and highly developed civilizations of those ancient times. Finally becoming a sovereign state (and eventually recognized as an official mark on the map of the world) on August 14, 1947, this country is known for having deep roots in the Islamic religion. The country's capital is Islamabad, and the country features four different provinces: North West Frontier Province, Sindh, Balochistan, and Punjab.

Pakistan Area and Population Density

Last collected in the year 2011, the population, at that point, stood at a reported 176,745,364. This number came from a report that was published by the World Bank in 2012. Back in 2001, the estimated population was around 142.5 million; the country, at that point, became the seventh most populated country in the entire world. Over the next ten years, the estimated population grew by about 34 million people. Today, the estimated Pakistan population is approximately 220.89 million, making it the 5th most populous country.

Largest Cities in Pakistan

Pakistan has an impressive 10 cities with populations exceeding one million, but the two largest by far are Karachi and Lahore with populations of 14,916,456 and 11,126,285 respectively. The third largest is Faisalabad, with a population of 3,204,726. The remaining seven countries over 1 million listed in order of their respective sizes are Rawalpindi, Gujranwala, Peshawar, Multan, Hyderabad, Islamabad, and Quetta.

Pakistan Demographics

There have been very drastic and dramatic social changes in Pakistan. These vital changes have ushered in a new era of urbanization and the creation of a couple of megacities within the country. As of 2003, the country became one of the most urbanized cities in all of South Asia, mainly because city dwellers made up about 36 percent of its entire population at that point. About 50 percent of Pakistani citizens live in a place where at least 5,000 other citizens reside as well.

Most Pakistani people come from the ancestral group known as the Indo-Iranians. The largest ethnic group in Pakistan consists of those of Punjabi ethnicity, while Pashtuns and Sindhis are the second and third largest ethnic groups in the country, respectively. There is a special mixed ethnic group between the Punjabi ethnicity and the Sindhi ethnicity, and this group makes up about 10 percent of the entire Pakistani population.

When we consider the foreigners who live in Pakistan, a majority of them come from Afghanistan. Smaller foreign groups include those from Iraq, Bangladesh, Uzbekistan, Somalia, Burma, and Tajikistan. The most popular language in Pakistan is Punjabi, a language in which 88 percent of the population speaks. Second is the language Saraiki, which is spoken by 10 percent of the population; and coming in third is the language Pashto, spoken by 15 percent of the population. English is widely spoken throughout the government of Pakistan, mainly because it is actually the official language of the government of the country. Many government officials, civil servants, and members of the military speak English in their daily conversations and their meetings.

Pakistan Religion, Economy and Politics

In the year 1984, the life expectancy of a Pakistani citizen was only at 56.9 years. As of the year 2002, the life expectancy has jumped up to 63 years of age. The improvement was a direct result of improved medical facilities and better educated health professionals available in the country. The downside, unfortunately, is that doctors and nurses are still in short number for the citizens that need them. There is only 1 nurse for every 3,700 people in the country. There are approximately .6 beds per 1,000 individuals residing in Pakistan as well. If the country is looking to improve health among its citizens and continue to grow their life expectancy rate, then the number of available doctors and nurses needs to continue to grow. If these numbers do not improve, then the people of Pakistan will actually see their life expectancy rate dip back down to the numbers of the mid 1990's (59 years of age).

The life expectancies of males and females are generally the same in Pakistan. As of 2002, men were expected to live around 63.7 years, while women were expected to live 63.4 years. (These numbers are according to the National Institute of Population Studies.)

In addition, the median age is only 23.8 years of age.

The access to clean drinking water and improved sanitation services are also important factors to consider in terms of quality of life. 91.4% of the population has improved access to clean drinking water while 8.6% still have unimproved access. When it comes to sanitation access, only 63.5% of the population has this available, while 36.5% still struggle.

Pakistan Population History

To break this down even more specifically, the population of Pakistan grew, on average, at a rate of 3 percent per year from 1951 until the middle of the 1980's decade. From the mid 1980's until the year 2000, the growth of the population slowed down to about 2.6 percent per year; and from 2000 to 2012, to about 2 percent per year. The reason for this slow population increase may be that the country spent a lot of time and effort to slow down the population growth. As a result of these efforts, it is a lot poorer than what it was a long time ago. If it did not make any effort to slow down its population increase, then there would actually be 49.13 million MORE people in the country than the current reports. But on the other end, they would also be a lot richer as a country. In other words, Pakistan, had it not slowed down its population increase, would actually be 52 percent richer than it is right now. Obviously, history cannot be changed, so the efforts have been switched to educating its population instead.

Pakistan Population Growth

Since the year 1947, when the country became a sovereign state, the population of Pakistan has increased significantly, particularly because more and more people felt comfortable moving their families and businesses to the area. Compared to the other countries in the region, the growth rate of Pakistan is about 2.1 percent higher. It is predicted that in about 35 years, if this growth continues, the population of Pakistan will eventually become double of what it was back in 2001.

Judging from how the population has grown significantly over just ten years, this “doubled population” figure does not seem to be far off.

Pakistan Population Projections

The current growth rate in Pakistan is close to 2%, but this is expected to halve to less than 1% by the year 2050 - at which point it is predicted to cross the 300 million threshold. The population is predicted to near 210 million by 2020 and get to 245 million by 2030

Quiz: <https://quizizz.com/admin/quiz/57fe58f2f0d465f70ed8f201/human-migration>

Video: <https://www.youtube.com/watch?v=XzNowDQPizA>

<https://www.youtube.com/watch?v=Yd2eO8ZFibM>

Practical geography

Environmental degradation is the disintegration of the earth or deterioration of the environment through consumption of assets, for example, air, water and soil; the destruction of environments and the eradication of wildlife. It is characterized as any change or aggravation to nature's turf seen to be pernicious or undesirable. Ecological effect or degradation is created by the consolidation of an effectively substantial and expanding human populace, constantly expanding monetary development or per capita fortune and the application of asset exhausting and polluting technology. It occurs when earth's natural resources are depleted and environment is compromised in the form of extinction of species, pollution in air, water and soil, and rapid growth in population.

Environmental degradation is one of the largest threats that are being looked at in the world today. The United Nations International Strategy for Disaster Reduction characterizes environmental degradation as the lessening of the limit of the earth to meet social and environmental destinations, and needs. Environmental degradation can happen in a number of ways. At the point when environments are wrecked or common assets are exhausted, the environment is considered to be corrupted and harmed. There are a number of different techniques that are being used to prevent this, including environmental resource protection and general protection efforts.

Environmental issues can be seen by long term ecological effects, some of which can demolish whole environments. An environment is a unique unit and incorporates all the living and non-living components that live inside it. Plants and creatures are evident parts of the environment, but it also includes the things on which they depend on, for example, streams, lakes, and soils.

Environmental surroundings get to be divided when technological advancement splits up areas of land. Some examples of this can include streets which may slice through woods or even trails which wind through prairies. While it may not sound all terrible on the surface, there are bad results. The biggest of these results are felt by particular animal and plant groups, the vast majority of which are specific for their bio-region or need a large area in order to make sure that their genetic lines are kept intact.

Causes of Environmental Degradation

Some environmental life species require substantial areas to help provide food, living space, and other different assets. These creatures are called area specific. At the point when the biome is divided, the vast patches of living space don't exist anymore. It gets to be more troublesome for the wildlife to get the assets they need in order to survive. The environment goes on, even though the animals and plant life are not there to help sustain it properly.

1. Land Disturbance: A more basic cause of environmental degradation is land damage. Numerous weedy plant species, for example, garlic mustard, are both foreign and obtrusive. A rupture in

the environmental surroundings provides for them a chance to start growing and spreading. These plants can assume control over nature, eliminating the local greenery. The result is territory with a solitary predominant plant which doesn't give satisfactory food assets to all the environmental life. Whole environments can be destroyed because of these invasive species.

2. Pollution: Pollution, in whatever form, whether it is air, water, land or noise is harmful for the environment. Air pollution pollutes the air that we breathe which causes health issues. Water pollution degrades the quality of water that we use for drinking purposes. Land pollution results in degradation of earth's surface as a result of human activities. Noise pollution can cause irreparable damage to our ears when exposed to continuous large sounds like honking of vehicles on a busy road or machines producing large noise in a factory or a mill.

3. Overpopulation: Rapid population growth puts strain on natural resources which results in degradation of our environment. Mortality rate has gone down due to better medical facilities which has resulted in increased lifespan. More population simply means more demand for food, clothes and shelter. You need more space to grow food and provide homes to millions of people. This results in deforestation which is another factor of environmental degradation.

4. Landfills: Landfills pollute the environment and destroy the beauty of the city. Landfills come within the city due to the large amount of waste that gets generated by households, industries, factories and hospitals. Landfills pose a great risk to the health of the environment and the people who live there. Landfills produce foul smell when burned and cause huge environmental degradation.

5. Deforestation: Deforestation is the cutting down of trees to make way for more homes and industries. Rapid growth in population and urban sprawl are two of the major causes of deforestation. Apart from that, use of forest land for agriculture, animal grazing, harvest for fuel wood and logging are some of the other causes of deforestation. Deforestation contributes to global warming as decreased forest size puts carbon back into the environment.

6: Natural Causes: Things like avalanches, quakes, tidal waves, storms, and wildfires can totally crush nearby animal and plant groups to the point where they can no longer survive in those areas. This can either come to fruition through physical demolition as the result of a specific disaster, or by the long term degradation of assets by the presentation of an obtrusive foreign species to the environment. The latter frequently happens after tidal waves, when reptiles and bugs are washed ashore.

Of course, humans aren't totally to blame for this whole thing. Earth itself causes ecological issues, as well. While environmental degradation is most normally connected with the things that people do, the truth of the matter is that the environment is always changing. With or without the effect

of human exercises, a few biological systems degrade to the point where they can't help the life that is supposed to live there.

Effects of Environmental Degradation

1. **Impact on Human Health:** Human health might be at the receiving end as a result of the environmental degradation. Areas exposed to toxic air pollutants can cause respiratory problems like pneumonia and asthma. Millions of people are known to have died of due to indirect effects of air pollution.
2. **Loss of Biodiversity:** Biodiversity is important for maintaining balance of the ecosystem in the form of combating pollution, restoring nutrients, protecting water sources and stabilizing climate. Deforestation, global warming, overpopulation and pollution are few of the major causes for loss of biodiversity.
3. **Ozone Layer Depletion:** Ozone layer is responsible for protecting earth from harmful ultraviolet rays. The presence of chlorofluorocarbons, hydro chlorofluorocarbons in the atmosphere is causing the ozone layer to deplete. As it will deplete, it will emit harmful radiations back to the earth.
4. **Loss for Tourism Industry:** The deterioration of environment can be a huge setback for tourism industry that rely on tourists for their daily livelihood. Environmental damage in the form of loss of green cover, loss of biodiversity, huge landfills, increased air and water pollution can be a big turn off for most of the tourists.
5. **Economic Impact:** The huge cost that a country may have to borne due to environmental degradation can have big economic impact in terms of restoration of green cover, cleaning up of landfills and protection of endangered species. The economic impact can also be in terms of loss of tourism industry.

As you can see, there are a lot of things that can have an effect on the environment. If we are not careful, we can contribute to the environmental degradation that is occurring all around the world. We can, however, take action to stop it and take care of the world that we live in by providing environmental education to the people which will help them pick familiarity with their surroundings that will enable to take care of environmental concerns thus making it more useful and protected for our children and other future generations.

Quiz: <https://www.mcqbiology.com/2012/12/mcq-on-environmental-pollution.html#.Xl2plGgzblU>

<https://www.mcqlearn.com/chemistry/g10/environmental-pollution-mcqs.php>

Video: <https://www.youtube.com/watch?v=jSmmmYfO7pU>

<https://www.youtube.com/watch?v=7mctgGkmdSA>

DRAFT

Economic Resources

Today Pakistan meets most of the requirement the foreign investors are looking for. Despite the political issues foreign investors are attracted to invest in Pakistan. And we hope Pakistan's economy will get better in future. Security concerns of the investors are improving gradually. Import and export play a big role in the country's economy. It is made easy by the import and export service providers nowadays.

Let's take our mind off from negativity and discuss good things happening in Pakistan.' China-Pakistan Economic Corridor' CEPC a \$46 billion investment program is targeted to develop the energy sector and other infrastructure projects. CEPC creates many opportunities for both the countries. The CEPC project also attracts the foreign investors in Pakistan. CEPC will benefit a lot in import and export of Pakistan.

Many foreign companies are investing in Pakistan. A few days back Nissan Motor CO Ltd announced to start producing its Datsun brand In Pakistan. Pakistan is a growth potential, its annual sale in 2017 of cars is 200,000. In 2016 government introduced policies to promote growth in the automobile industry.

Import is considered as a backbone of international trade. If the import is higher than the export then the balance of trade is considered as negative. The most important Pakistani imports also include electronics, machines, plastic, and clothes. Iron and steel products is another major import of Pakistan which is in high demand.

Agriculture plays a vital role in the process of economic development of a country. Pakistan's agriculture has more than 40% of the labor. Pakistan is one of the largest agriculture suppliers in the world. Almost half of the trade in agriculture is in livestock. Pakistan is the fifth largest milk producer country according to the food and agriculture organization.

Industries contribute a lot to the development of the country. Cotton textile and apparel production are the largest industries of Pakistan. Textile is a very vast field and Pakistan is really good at it. Pakistan produces garments, sportswear, leather items, etc. Textile and apparel manufacturing add in most of the export earnings of Pakistan. Many other industries like cement, steel, sugar mill, fertilizer, poultry play its role in the economy.

Tourism activities are considered to be one of the major sources of economic growth. It can be regarded as a mechanism of generating the employment as well as income in both formal and informal sectors. Tourism supplements the foreign exchange earnings derived from trade in commodities and sometimes finance the import of capital goods necessary for the growth of manufacturing sectors in the economy. On the other hand rapid economic growth in the developed

economies attracts foreign travels (Business travels), which leads to an increase in the foreign reserve of the country.

Pakistan particularly has a lot of potential regarding tourism because of its diverse and well-preserved culture; from the 'Do Darya' in Karachi and Gwadar Port in Balochistan to the Badshahi Mosque in Lahore and beautiful valleys of the north like Hunza and Sust. Every part of Pakistan has its own culture and language which makes it even more interesting.

According to a report by World Economic Forum, the direct contribution of tourism industry in Pakistan in year 2015 was Rs328 million constituting to 2.8 percent of the total GDP. The government is making continuous efforts to promote tourism in Pakistan and they predict that by the year 2025 tourism will contribute Rs1 trillion to Pakistan's economy.

Yet that's not the best outcome because the government has not been able to take the tourism market seriously in Pakistan despite some work being done. There is still a lot of room for improvements in the tourism business. There is a need to maintain the tourism attraction and preserve the heritage. Putting the tourism industry at low priority has led to no development in tour industry and historical sites. It has been estimated that the public and private sectors have gradually earned less income from the tourism market causing less investment and innovation within the industry. This has led to several historical sites and landmarks to depreciate over time and the lack of international standards have left many sites in poor states. The latest budget showed that less money was being spent on tourism industry and more on other less important markets. Some tourist corporations have started working and encouraged the government to attract tourists to Pakistan by working on several projects in the tourist market: building and maintaining the road and air networks. The maturation of human and natural resources can also contribute to the development of the flabby industry.

Development of tourism industry in Pakistan can bring a great change to the economic status of the country. That's because tourists have a wide range of budgets and tastes, and a wide variety of resorts and hotels can be developed to cater for them. For example, some people prefer simple vacations, while others want more specialized holidays, quieter locations, family-oriented holidays, or niche market-targeted destination hotels. So in contrast to that, we can develop a lot of different hotels or restaurants to meet everyone's demands. Now all of that cannot work out if people outside Pakistan don't know about it. Advertising campaigns need to attract tourist by developing holiday packages especially designed to explore the greater regions of the country. In this era of technological advancement we can advertise anything pretty easily on the internet on a very high level and it can reach out to everyone in this way.

China and Pakistan had formed partnership to complete China-Pakistan Economic Corridor (CPEC) under "One-Road, One-Belt" vision. The project has great importance for both the countries. CPEC has potential to transform the socio-economic landscape of Pakistan. According

to the estimates, the 'One-Belt One-Road' would establish close land and maritime connections between/among 60-plus countries across Asia and Europe. Neither the economic stability of Pakistan is acceptable to its regional competitors, nor China's emergence as a global power is tolerable to many states. China is the central point of mechanism to the West and Pakistan's central point of mechanism to the Central, West, and South Asia bothers regional and global aspiring is a supreme leader.

CPEC is road to success of economic development of China and Pakistan. According to some internal sources, there is also negative propaganda against CPEC project that entrance of Chinese products in the Pakistani market may cause unemployment and destruction of local manufacturing industries.

The American strategic community considers China as an emerging strategic competitor in the current geo-political landscape of the world. Hence, Asia-Pacific region has become a geostrategic priority for the Pentagon. During Obama's Administration, pivot or rebalance strategy in Asia-Pacific was designed in 2011-12 to contain China. In this context, the CPEC reduces Chinese dependence on the South China Sea trade route. Subsequently, it would facilitate China to take firm actions while pursuing its strategic objectives in Asia-Pacific. Beijing has been developing powerful forces capable of deterring and defeating aggression of any state, including United States, in South China Sea. It has been observed that since 2015, Chinese have been conveying that in South China Sea, they would not accept external actor's interference. It seems determined to monitor the navigation operations in the South China Sea and continue developing bases on its Islands in the Sea. India is neighborhood country to Pakistan and China.

Pakistan and China have border dispute with India. India feels that if CPEC gets success, both Pakistan and China would get stronger. India is showing emotional attitude towards CPEC. At the present, India aliens with US and Israel. Since decade India is trying to destroy internal security of Pakistan. The Indians are cognizant to the fact that once CPEC is completed; it would change the face of Pakistani province of Balochistan. The Indian intelligence agency RAW crafted a network in Balochistan to obstruct the construction of CPEC infrastructure. Kulbhushan Yadav was arrested from Balochistan and admitted that he was on mission to handle terror activities in Balochistan. We all know that CPEC project would be transforming the global geo-economic landscape. China and Pakistan would be the primary beneficiary of the project. CPEC is encountered by the anti-CPEC regional and global challenges. During the development of Gwadar, Chinese engineers have been killed. China has invested to build the Gwadar port and Gwadar city. Gwadar is Pakistan's flagship for the future. Globalisation may get a great boost from CPEC. The concept of Share Wealth, Share Peace, Share Future could be conceived anywhere in the world. CPEC is the route to friendship and economic growth and it will open doors to the prosperous world of tomorrow.

Quiz: <http://www.moalims.com/mcqs/252/1/import-and-export-of-pakistan/who-is-who>

Video: <https://www.youtube.com/watch?v=CbGVhoTnKAg>

<https://www.youtube.com/watch?v=aGd2FjRCNCA>

https://www.youtube.com/watch?v=g_rVqxHQmoE

DRAFT

Economic Development

With the advancement of technology and the availability of the fastest internet connections at our disposal, the entire world is virtually at our fingertips. Due to these innovations, the concept of globalisation emerged and the world is getting more and more integrated with every passing day, so that we are now the citizens of the global village. This integration process with the help of these technological tools gave rise to the e-commerce, a virtual space where buyers and sellers exchange goods and services. On the one hand, this market is booming in different countries, on the other, it has not yet realised its full potential in Pakistan.

In advanced countries, e-commerce has almost replaced the traditional markets by offering online goods and services. For instance, Alibaba, Amazon, etc. are connecting buyers and sellers by providing them space at their platforms, which has also facilitated the consumers to seek the products of their choice at the most competitive rates and even without physically visiting the markets. More often than not, the consumers have to struggle to find the products of their choice keeping in view the variety, price and quality. They run up to many shops and markets in search and procurement of that article. Thus, e-commerce has facilitated acquiring that product with one click on our computer screens or by one phone call, as e-commerce and tele-business are interlinked. Not to speak of saving-time. After all, “time is like money or even more precious than that”.

It is high time that the government promotes e-commerce for the benefit of the citizens, entrepreneurs and boosting the crippling economy. The government should make necessary efforts for ensuring that the buyers are provided with the best quality of goods and services

This writer also has a satisfactory experience with the mushrooming e-commerce industry. Lately, I purchased a tablet from Saudi Arabia which had not been launched in Pakistan by then. For the safety of tablet, I embarked on a journey to search for a foldable protective cover. After searching few famous markets, I abandoned asking for the tablet cover shop after the stop from the bustling streets of Karachi, as it was a very exhausting exercise. Convinced that my issue could be remedied by an online search, I came across the famous Alibaba which offered unique options. Though hesitant as it was my first experience with online purchasing, I ordered and surprisingly received the product of the standard quality. Thereafter, I have been convinced no one can stop the thriving e-commerce juggernaut.

In addition, recently a friend of mine took me to visit young entrepreneur Mr. Javed at his Urban Tailor House, which offers home pick-up and delivery tailoring services. During the visit, my friend asked Mr. Javed how he got this idea. He responded that he got his inspiration from the e-commerce giants such as Alibaba, Amazon, Daraz, and so on, as they are also offering similar services, choose-order-delivery of the product. Similarly, his start-up Urban Tailor House is following their footsteps by picking up the unstitched clothes, after getting them stitched from his

dynamic team according to the wishes of the customer such as designing, are delivered back to the customers within the stipulated time at reasonable service charges. I was surprised to see that the young entrepreneur is offering the innovative idea that we may get our clothes stitched with one click or call. This has made me repose my confidence in the positive use of technology.

While visiting the website, I came across shopping bags and the owner apprised that these shopping bags are in compliance with environmental standards and are bio-degradable. We appreciated his vision and care for the environment and his unique idea of home-pick and delivery of tailor-services.

Though there is a vast scope of e-commerce in Pakistan, it remains an untapped resource. According to the Pakistan Telecommunication Authority (PTA), there are 162 million mobile and 71 million 3G/4G subscribers in Pakistan. Despite these staggering figures, e-commerce remains an unexploited market. There are many reasons for this underutilisation, such as lack of awareness amongst the masses, trust-deficit between the customers and owners of e-commerce brands, government's disregard to promoting it, apart from others.

Notwithstanding these issues, it is incumbent on the government to promote and encourage entrepreneurs like Mr Javed for many reasons. Firstly, it helps in facilitating the people to get their desired goods or services at their home without much trouble. Secondly, with the help of e-purchases, people may find the products at the competitive prices. Thirdly, it can also be a source of employment generation as a large number of people can be adjusted in this field. Fourthly, exportable products can fetch dollars for the cash-starved national kitty. Lastly, it boosts economic activity which needs the country most.

It is high time that the government promotes e-commerce for the benefit of the citizens, entrepreneurs and boosting the crippling economy. The government should make necessary efforts for ensuring that the buyers are provided with the best quality of goods and services. For this purpose, legislation can be introduced that in case a customer finds quality of the product as substandard then the seller will be made liable to refund the principal accrued amount. Bridging the trust gap between the buyers and sellers would be another such step in the right direction. Above all, it is state's responsibility to provide the opportunities to the citizen's for tapping the emerging e-commerce market and utilise it to the optimum level in the globalised world.

Pakistan's Information Technology (IT) sector has a promising future with its talented youth, and is poised to become the largest export industry of the country. With more than 30 percent population between the 15-20 year age brackets, Pakistan is touted as one of the financially attractive destinations for outsourcing services. Pakistan-based IT firms are serving the world's leading aeronautical and space research organizations, National Aeronautics and Space Administration (NASA) and international governments to protect them from cyber threat.

Presently, the government is striving to increase exports, reduce imports and create import substitutes in order to bring balance between foreign earnings and income with the objective of narrowing down the current account deficit. Local IT firms can fulfill this need as they can help reduce software imports worth billions of dollars, in addition to that they have the potential to export IT infrastructure and software worth around \$10 billion per year.

Pakistan's total information communication technology (ICT) revenues have reached \$4.1 billion. The country's software exports grew by 2.4 percent to \$1.09 billion during 2018-19, from \$1.06 billion in the last fiscal year. With more than 5,000 IT companies providing services to entities in around 100 countries, Pakistan ICT sector is undergoing a boom as more than 10,000 application developers, freelancers enter into the workforce each year. The export sector remains focused on animation, software development, gaming, systems integration, billing and telemarketing services. The size of Pakistan's total software sector is likely to grow further by more than 3pc during the next five years.

Some of the statistics supporting the above claim are as under:

Sixty-four percent of Pakistan's 210 million population is below the age of 30. This equates to about 135 million youth.

The median age of 'digitally savvy' youth demographic for Pakistan is 22 years. The average for most other countries is much higher. (UNDP, 2018)

Pakistan has 154.3 million mobile phone subscribers, 70 million are using 3G/4G and the annual growth is 5.6%. (Hootsuite)

Pakistan's tele-density is 73%. (Google)

There are 48 million wired/WiFi internet subscribers as of 2018. (Google)

E-commerce stands at almost 100% year-on-year growth for the past five years. (Google)

Eighty-two percent of consumers with access to the internet in urban areas have made an online purchase by 2018, up by six percent from 2017. (Nielsen 2018 Connected Commerce)

Thirty-seven million active social media users growing annually at 5.7% and Facebook representing 87.98% of usage. (Statscounter)

Software technology parks are a major factor in facilitating the IT companies and play a major role in the development of the IT industry. Arfa Kareem Technology Park in Lahore was a major player, which has brought a lot of foreign companies to invest in Pakistan. Ministry of IT and Telecom plans to establish state of the art IT parks and place 3,000 interns in them from almost all cities of Pakistan. The government needs to initiate public-private partnership programs that will collaborate in sustainable and profitable ways to give the ecosystem what it needs. The only thing needed is the overall understanding of digital phenomenon, the will of the people (and the leaders) and a collective partnership between all stakeholders.

Quiz: <https://www.pkmcs.com/mcqs-question/css/group-a/economics-1/economy-of-pakistan>

Video: <https://www.youtube.com/watch?v=MC9ggZuLwmg>

<https://www.youtube.com/watch?v=ILN1B75uWvU>

<https://www.youtube.com/watch?v=kGGNzuS6Yc0>

Industrial Development

Industrialization plays a vital role in the economic development of underdeveloped countries. As the historical record shows, the developed countries of the world broke the vicious cycle of poverty by industrializing, rather than focusing on agricultural or the production of national resources.

Currently, Pakistan, as a developing country, wants to achieve a higher standard of living for its people. For this reason, it is pursuing policies that support privatization and deregulation of the economy.

Industry plays a complex role in economic development, but these are some of its most important effects.

Industrialization allows countries to make optimal use of their scarce resources. It increases the quantity and quality of goods manufactured in that company, which makes a larger contribution to gross national product (GNP).

In an industrialized society, workers' labor is worth more. In addition, because of higher productivity, individual income increases. This rise in income raises the standard of living for ordinary people.

A nation that depends on the production and export of raw material alone cannot achieve a rapid rate of economic growth. The restricted and fluctuating demand for agricultural products and raw materials—along with the uncertainties of nature itself—hampers economic progress and leads to an unstable economy. Industrialization is the best way of providing economic stability.

Industrialization changes the pattern of foreign trade in the country. It increases the export of manufactured goods, which are more profitable in foreign exchange. But at the same time, processing the raw material at home curtails the import of goods, thereby helping to conserve foreign exchange. The export-orientation and import-substitution effects of industrialization help to improve the balance of payments. In Pakistan in particular, the exports of semi-manufactured and manufactured goods resulted in favorable trade. Industrialization provides increased employment opportunities in small- and large-scale industries. In an industrial economy, industry absorbs underemployed and unemployed workers from the agricultural sector, thereby increasing the income of the community.

Industrialization promotes specialized labor. This division of work increases the marginal value product of labor. In other words, specialized labor is more profitable. The income of a worker in the industrial sector will be higher on average than that of a worker in the agricultural sector.

Pakistan is an independent state located in South Asia and ranked as the world's 55th country with the largest factory output. The country's industrial output is approximately 4% of the country's GDP and has cotton textile production and apparels manufacturing as the largest industry in the country accounting for 66% of all export items and employs approximately 40% labor force in the industry. The use of cotton has increased by about 5.7% in the country over the last five years, and the economic growth has been averaging about 7%. As of 2010, the spinning capacity in Pakistan had 10 million spindles, and textile exports were valued at \$15.5 billion, and some of the major industries in the country include fertilizer, cement, edible oil, steel, sugar, chemicals, tobacco, machinery, and food processing among others.

Mining Industry

Pakistan has vast deposits of numerous minerals and other natural resources, and some of the most important minerals in the country include limestone, chromite, gypsum, iron ore, gold, silver, rock salt, copper, precious stones, coal, gemstones, marble, graphite, fireclay, sulfur, and silica among others. The province of Punjab has the world's largest deposits of salt, while the province of Balochistan is an area with rich deposits of oil and gas, although it has not been fully exploited or explored. The government of Pakistan has recently pursued policies to develop the region so that it can exploit the vast resources found in the region. Other deposits of minerals such as zinc are found particularly in the southern part of the country, while the western part has deposits of gold.

Oil and Gas Industry

Oil was first discovered in Pakistan in 1952 at Suo Sui in the province of Balochistan and in 1960 at the Toot oilfield in Islamabad in Punjab province with production increasing steadily. Similarly, natural gas was also discovered 1952 at the giant gas field Sui in the province of Balochistan. The country also is a major producer of bituminous coal, lignite, and sub-bituminous coal. Pakistan started coal mining way back during the colonial period, and it has been used in the country in different industries since independence in 1947. In 2005, a Canadian based company signed an agreement with the state-owned Oil and Gas Company of Pakistan to explore the Toot field. Natural gas in Pakistan is substantially large and the levels of the remaining reserves are thought to be so huge, and they are expected to last for at least 20 years because of heavy use in the country.

Manufacturing Industry

Pakistan is one of the largest manufacturing countries in the world, and it is ranked as the 30th largest. Manufacturing industry accounts for approximately 20% of the total output in the country, and over the last five years, the manufacturing industry has experienced an average growth of 3.4% annually. Manufacturing in the country can be categorized into two; that is large scale manufacturing, which is valued at \$28 billion and the small scale manufacturing sector, which is

valued at \$653 billion. Manufacturing industry in Pakistan has been growing steadily, and in the 2001-2003 financial years the growth in the industry was about 7.7%, and for the twelve months that ended in June 2004, the country's large-scale manufacturing experienced growth of above 18% in comparison to other years. The garment and textile industry together with its related products is by far the single largest industry in Pakistan, and it is made up of 453 textile mills which are composed of 403 spinning units, 50 integrated units having 9.33 million spindles and 148,000 rotors.

Prospects and Challenges Facing Pakistan

The current economic outlook of Pakistan presents some opportunities however the country is also facing different challenges particularly in the long term where it could severely affect the prospects of growth, and therefore the economy would only experience some sporadic bursts of the growth as opposed to having a sustained upward trajectory. Some of the challenges facing the Pakistanis economy include increasing public debt, reducing exports and increasing imports, lack of political consensus, low taxation and low investment, low savings and high consumption-oriented society, and the shrinking share in world trade among other major challenges.

The HDI was created to emphasize that people and their capabilities should be the ultimate criteria for assessing the development of a country, not economic growth alone. The HDI can also be used to question national policy choices, asking how two countries with the same level of GNI per capita can end up with different human development outcomes. These contrasts can stimulate debate about government policy priorities.

The Human Development Index (HDI) is a summary measure of average achievement in key dimensions of human development: a long and healthy life, being knowledgeable and have a decent standard of living. The HDI is the geometric mean of normalized indices for each of the three dimensions.

The health dimension is assessed by life expectancy at birth, the education dimension is measured by mean of years of schooling for adults aged 25 years and more and expected years of schooling for children of school entering age. The standard of living dimension is measured by gross national income per capita. The HDI uses the logarithm of income, to reflect the diminishing importance of income with increasing GNI. The scores for the three HDI dimension indices are then aggregated into a composite index using geometric mean. Refer to Technical notes for more details.

The HDI simplifies and captures only part of what human development entails. It does not reflect on inequalities, poverty, human security, empowerment, etc. The HDRO offers the other composite indices as broader proxy on some of the key issues of human development, inequality, gender disparity and poverty.

Quiz: <https://pakmcqs.com/category/economics-mcqs/industrial-development>

Video: <https://www.youtube.com/watch?v=OIQA0vgPTnw>

DRAFT

Ideological basis of Pakistan

The ideology of Pakistan took shape through an evolutionary process. Historical experience provided the base; Allama Iqbal gave it a philosophical explanation; Quaid-i-Azam translated it into a political reality; and the Constituent Assembly of Pakistan, bypassing Objectives Resolution in March 1949, gave it legal sanction. It was due to the realization of the Muslims of South Asia that they are different from the Hindus that they demanded separate electorates. However, when they realized that their future in a „Democratic India“ dominated by Hindu majority was not safe, they changed their demand to a separate state.

The ideology of Pakistan stemmed from the instinct of the Muslim community of South Asia to maintain their individuality in the Hindu society. The Muslims believed that Islam and Hinduism are not only two religions, but are two social orders that produced two distinct cultures. There is no compatibility between the two. A deep study of the history of this land proves that the differences between Hindus and Muslims are not confined to the struggle for political supremacy but are also manifested in the clash of two social orders. Despite living together for more than one thousand years, they continue to develop different cultures and traditions. Their eating habits, music, architecture and script, all are poles apart.

The basis of the Muslim nationhood was neither territorial nor racial or linguistic or ethnic rather they were a nation because they belonged to the same faith, Islam. They demanded that the areas where they were in the majority should be constituted into a sovereign state, wherein they could order their lives by the teachings of Holy Quran and Sunnah of Holy Prophet (PBUH).

The creation of Pakistan was unique in the sense that it was based on an ideology which sought its roots from the religion of Islam. The famous slogan was as under:-

“PAKISTAN KA MATLAB KIYA, LA ILLA HA ILL ALLAH”

It became the corner of the freedom movement and the basis of Pakistan.

Meaning and definitions of Pakistan Ideology are explained as under:-

The ideology of Pakistan is actual implementation of Islamic teachings.

To maintain and arouse the national dignity and struggles for unity among Muslim Ummah and Islamic rule is, in fact, Ideology of Pakistan.

Two-Nation Theory by Islamic Philosophy in the political and cultural background of Sub-continent is called the ideology of Pakistan.

The ideology of Pakistan is actually Islamic ideology.

The idea of Muslims, attaining Pakistan was infected Ideology of Pakistan.

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

“The only sovereign is Allah”.

Islam acted as a nation-building force before the establishment of Pakistan. The ideology of Pakistan basically means that Pakistan should be a state where the Muslims should have an opportunity to live according to the faith and creed based on the Islamic principles. They should

have all the resources at the disposal to enhance Islamic culture and civilization. Quid-e-Azam once said:

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

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

The significance of Pakistan Ideology

The ideology of Pakistan is very important in national life and its some salient aspects are explained as under:-

The protagonist of Success Ideology of Pakistan is a supporter of its success and triumph. The Muslims of Sub-continent were unified into oneness only because of the ideology of Pakistan. They ranked their differences entirely and prompted for the attainment of Pakistan. Resultantly, they succeeded to foil cunning tactics of Hindus and English. So, this ideology kept on strengthening them, and inordinate power of thinking and religious potency kept increasing in them, and it resulted in an independent state. 2. A bearer of Morality and Good Character Due to the adoption of Ideology of Pakistan such a Muslim nation can be developed which would have lofty ethical traits, honesty, good character, and valour as well.

Development of New Islamic World One of the fundamental aims of Ideology of Pakistan is to unify all the Muslims world over, and thus ideology apprises the Muslims of unity and fraternity. By adopting it, we can get rid of interior and exterior worries, extortion and imperialistic, conspiracies very easily.

Inevitable for Country and National Safety It is inevitable for the sublime and safety of the nation. It places the people residing in different provinces on one platform and creates unity among them. As long as it is strictly adopted the unanimity of the nation would be elevated. It will help in foiling the aims of terrorists, saboteurs, time servers and vested interests elements. Thus, the safety of Pakistan ideology is necessary for the integrity of the country.

Source of Religious Power it is also a great source of religious power. This ideology forced the English and Hindus to bow down in the past too, and others can also be forced to bow down by adopting the ideology in future. So it is the need of the hour to cordially adopt this idea so that we may be prominent in living nations.

The ideology of Islamic State This ideology has been founded on Islamic teachings. Therefore, by adopting this ideology, the Muslim nation would develop into staunch Muslim and righteous and good Muslims would be produced by owning this theory.

Pakistan's ideology was grounded in the intense feelings of injustices amongst the Muslim minority in undivided India. Majority of Muslims in pre-Partition India wanted to protect their

Muslim identity, and political and economic rights. These feelings became the foundation of the two-nation theory. While leaders of the Indian National Congress contested such claims, the All India Muslim League fought the case of the Muslims of the subcontinent and was successful in gaining a separate country on the basis of separate identity of Muslims.

Had Muslims been treated equally in undivided India, Muslim nationalism might not have emerged so strongly. Social justice, equality, protection of political, religious and economic rights were the foundation stones of Pakistan's ideology. If any other group had a population relative to Muslims in undivided India, it might also have followed the same path to claim independence. The struggle for independence was universal in principles and specifically about Muslim nationalism. These principles were elucidated time and again by the Quaid-e-Azam. This was done most emphatically and famously in his address to the Constituent Assembly on August 11, 1947: "You are free; you are free to go to your temples, you are free to go to your mosques or to any other place or worship in this State of Pakistan. You may belong to any religion or caste or creed — that has nothing to do with the business of the State ... Even now there are some States in existence where there are discriminations made and bars imposed against a particular class. Thank God, we are not starting in those days. We are starting in the days where there is no discrimination, no distinction between one community and another, no discrimination between one caste or creed and another. We are starting with this fundamental principle: that we are all citizens, and equal citizens, of one State. " The ideology of Pakistan would have been better served had the country claimed and demonstrated to be more secular than India. By secular, I mean the provision of religious freedom to all citizens. When the Quaid said "we are all citizens, and equal citizens, of one state", he was definitely referring to people belonging to all sects of Islam as well as to those belonging to other religions, all ethnicities as well as men, women, children and transgenders. The apt rejoinder to those who were opposing the creation of Pakistan on the basis of the two-nation theory would have been to make Pakistan a haven for tolerance, equality of citizenship and protection of citizens' economic, religious and political rights. If the basis of Muslim nationalism was the fear of numerical majority of the Hindus in undivided India, we should not have let any such fear find place in the hearts of religious and ethnic minorities in Pakistan.

The country has suffered every time we have violated the principles of Pakistan's ideology. The first step in solving any problem is recognising that there is one. Let's accept that the ideology of Pakistan was violated when non-Muslims were barred from holding certain positions of high power. Passing the Objectives Resolutions violated Pakistan's ideology, as the state entangled itself with religion — against the teachings of the Quaid.

Pakistan's ideology was violated when East Pakistan was not provided with its political and democratic rights in 1970. It is violated when Christians continue to be made targets of laws that enable the settling of personal scores on the pretext of religion and when almost 1,000 non-Muslim women are forced to convert and marry Muslim men every year. Pakistan's ideology is violated when transgenders are shot and are not given due care in hospitals and when the Council of Islamic Ideology subjects laws protecting women to unjustified scrutiny and not allowing DNA to be used as primary evidence in rape cases. Pakistan's ideology is violated when Khyber-Pakhtunkhwa and

Balochistan are deprived of their due share in the China-Pakistan Economic Corridor and when the people of Fata are not accorded their fundamental rights.

If we want a strong and prosperous Pakistan, then we have to ensure equal rights for all citizens. In the current constitutional and institutional set-up, basic rights are being grossly violated. Let's make Pakistan stronger by following the true spirit of Pakistan's ideology.

Quiz: <https://www.pkmcqs.com/mcqs-question/sindh/9th-class-3/english-16/responsibilities-of-a-good-citizen>

Video: https://www.youtube.com/watch?v=YXkqbW_j4go

Constitutional Development

(May 23, 2014) On April 29, 2014, the Provincial Assembly of Sindh passed Pakistan's first law prohibiting child marriages. (Habib Khan Ghori, Sindh PA Passes Landmark Bill Prohibiting Child Marriages, DAWN.COM (Apr. 29, 2014).)

The Sindh Child Marriage Restraint Act prohibits child marriages under section 3, which states:

Whoever, being a male above eighteen years of age, contracts a child marriage shall be punished with rigorous imprisonment which may extend to three years but shall not be less than two years and shall be liable to fine. (Sindh Child Marriages Restraint Act, 2013, Law Department, Government of Sindh website.)

The Act defines a "child" as "a person male or female who is under eighteen years of age."

The Act sets the same punishment for a person who "performs, conducts, directs, brings about or in any way facilitates any child marriage." A separate crime with the same punishment is also prescribed for a parent or guardian who "does any act to promote the child marriage or permits it to be solemnized, or fails to prevent it negligently, from being solemnized."

In late March 2014, a parallel bill was introduced in the National Assembly of Pakistan to amend the British colonial era law, the Child Marriage Restraint Act, 1929, to make the act of solemnizing a child marriage a cognizable offense and to provide stiffer punishments for contracting child marriages. (Child Marriage Restraint (Amendment) Bill, 2014, National Assembly website.) The bill also raised the defining age of a child for both males and females to 18.

This national-level bill currently faces "stiff resistance" from Muslim clerics and particularly the Council of Islamic Ideology, a constitutional advisory body on Shari'a issues. (Naila Inayat, Muslim Clerics Resist Pakistan's Efforts to End Child Marriage, THE WASHINGTON POST (May 16, 2014).) On March 11 the Council ruled that setting minimum age limits on marriage for both the bride and groom is against Islamic Law. (Kalbe Ali, 'Marriage Age' Laws Un-Islamic: CII, On May 22, the Council reaffirmed its ruling and criticized the Sindh provincial assembly for passing the Child Marriage Restraint Act.

Harassment at workplace has been one of the major contributing factors that impede women from joining the workforce in Pakistan. The Protection against Harassment of Women at the Workplace Act 2010 provides legal protection to women against harassment at the workplace, and reforms the existing legislation regarding women's right to work in Pakistan. This legislative review discusses the scope of the Act with regard to international obligations of Pakistan. The review also analyses the interpretation of the Act by the superior courts by examining the reported case law on the subject. Besides, it highlights the shortcomings of the Act and makes recommendations for its improvement.

Harassment against women at workplace is a grim reality in Pakistan, according to several studies, including one conducted by the Alliance against Sexual Harassment ('AASHA'). A research study conducted in Lahore has shown that about 58 percent of nurses and doctors are sexually harassed, usually at the hands of other doctors, nurses, attendants, patients and visitors. In the same vein, the Inquiry Report on the Status of Women Employment 2003, commissioned by the National Commission on the Status of Women Employment, mentions that nearly 50 percent of the interviewed females working in the public sector are alleged to have been subjected to sexual harassment. Yet another study conducted shows that a total 24,119 cases of violence against women were reported in Pakistan between 2008 to 2010; of these, 520 are workplace harassment cases. Furthermore, the Human Rights Commission of Pakistan ('HRCP') has reported that around 91 percent of women in the domestic work sector face harassment. These statistics indicate that the verbal and physical harassment of women, alongside the exploitative and hostile working conditions they face in workplaces, is a common phenomenon in Pakistan. This not only discourages women in Pakistan from continuing employment, but it also reduces their job performance, often leads to long lasting psychological effects, and has severe consequences for their health. In light of this statistical evidence, the Government of Pakistan has passed the Protection against Harassment of Women at the Workplace Act 2010, which aims to protect women from incidents of workplace harassment. This legislative review seeks to analyze the aforementioned Act through a critical and analytical lens, and provides a legal insight on the issue of harassment at the workplace.

This legislative review has been divided into two parts. Part I looks into the Statement of Purpose of the Act and delves into the rights allegedly being protected. By first highlighting how harassment at the workplace violates an individual's right to work, this part of the review will investigate whether the legislation fulfills its purpose of protecting women from workplace harassment and eventually protecting their right to work. It further analyzes the claim made by the Act of being in consonance with Pakistan's international obligations with respect to the protection of rights of women. Part II of the review overviews provisions of the Act in a sequential manner. This part further assesses the interpretations of the various provisions of the Act by the Ombudsmen. Since both the federal and the provincial Ombudsmen have jurisdiction to hear complaints under this law, it is important to understand how they interpret the law in light of various policy considerations. The aim of this legislative review is to make suggestions to the

legislature and the judiciary for better implementation and interpretation of the Act. It is argued that through this legislation the Government of Pakistan has played its part towards eliminating harassment against women at the workplace, but certain shortcomings in the legislation and its incorrect application by courts have diminished its potential effectiveness.

While describing the objectives of the Act, the Statement of Objectives and Reasons states that the Act builds upon the principles of equal opportunity for men and women and their right to earn a livelihood. It further clarifies that the main purpose of the legislation is to create a safe working environment where women are able to contribute towards the economy of the country without any fear of harassment, abuse or discrimination. Moreover, the statement of purpose states that the Act adheres to the Universal Declaration of Human Rights ('UDHR'), the Convention on the Elimination of All Forms of Discrimination against Women ('CEDAW') and International Labor Organization ('ILO') Conventions 100 (ILO Convention for Equal Remuneration for Men and Women for Work) and 111 (The Discrimination (Employment and Occupation) Convention of 1958). It is to be noted that all of the aforementioned international conventions have been ratified by Pakistan and serve to protect an individual's right to work.

Under the international human rights legal framework, the right to work is multifaceted. Therefore, rather than being understood as a single right, it should be considered as a collection of rights. These include the rights to remuneration, human dignity, protection from forced labor, just and favorable conditions at the workplace, enjoyment of work, and free choice work, among various other basic benefits which are essential in pursuance of the right to work. According to Rhona K.M. Smith:

It comprises of a variety of related rights and obligations, it is ... a cluster of provisions entailing equally classic freedoms and modern rights approaches as well as obligations-oriented perspective made up of strictly enforceable legal obligations and political commitments

This right is protected under Article 23 of UDHR, Article 6 and 7 of the International Covenant on Economic, Social and Cultural Rights ('ICESCR') and Article 11 of CEDAW. Similarly, under the ILO Convention 100, every state party is under an obligation to ensure equal remuneration for men and women for work which is of the same value, whereas the ILO Convention 111 compels member states to take action by any appropriate means to ensure equality of opportunity and treatment in respect of employment and occupation. Pakistan, by virtue of having ratified the aforementioned treaties, is bound to protect an individual's right to work.

Before moving on to examine how harassment at the workplace violates one's right to work, it is important to understand the term harassment itself. According to the United Nations, harassment is any kind of behavior, whether verbal or physical, that hinders work or promotes offensive work environment. It can be understood as an unethical act of coercion, or of gaining attention, though not necessarily sexual in nature. Harassment manifests itself in various forms of unethical and unwelcome behavior, ranging from stalking, gazing, unwanted jokes and intimidation to sexually demeaning attitudes such as passing sexual remarks or exerting subtle pressure for a sexual act. Harassment at the workplace specifically refers to those incidents of harassment which take place

in a workplace setting and which make working conditions hostile or offensive for the victim. Statistical evidence indicates that incidents of harassment against women are significantly more frequent than those against men, highlighting that women are generally more vulnerable to workplace harassment than men.

Now that a definition of harassment has been delineated, it can be assessed how it violates the right to work primarily due to two reasons. Firstly, any form of harassment makes the working environment unsafe and unhealthy for a person, thus violating the right to just and favorable working conditions. For instance, research has indicated that women who are harassed at their workplace are more likely to be mentally disturbed, which eventually hampers their work performance. Secondly, the fact that harassment disproportionately affects women makes it gender-based discrimination, which is considered violence against women and is prohibited under the international human rights law. In particular, CEDAW prohibits any gender-based violence, and defines it as ‘violence directly affecting the women disproportionately than men’. In its General Recommendation No. 19, CEDAW defines sexual harassment as:

include[ing] such unwelcome sexually determined behavior as physical contact and advances, sexually coloured remarks, showing pornography and sexual demand, whether by words or actions. Such conduct can be humiliating and may constitute a health and safety problem; it is discriminatory when the woman has reasonable grounds to believe that her objection would disadvantage her in connection with her employment, including recruitment or promotion, or when it creates a hostile working environment.[13]

This definition indicates that the right to work is violated when an employee is subjected to harassment at the workplace. Moreover, it is important to note that underlying the right of an individual to work is also the right to dignity. If individuals are denied their protected rights to work, to just and favorable working conditions, or to be free from discrimination at the workplace, they cannot be said to have a well-maintained right to dignity. Therefore, in situations where women in Pakistan are either harassed at their workplace or are exploited on the basis of their gender, the State is accountable for its failure to discourage gender-based discrimination. In fact, the State is also responsible for its failure to properly discharge its several international commitments as mentioned above.

The 2010 Act was passed in pursuance of protecting the aforementioned rights of an individual and fulfillment of the international obligations with respect to protection of a woman’s right to work. This legislation ostensibly complies with Article 23(1) of UDHR.[14] Moreover, the Act also complies with the requirements of CEDAW by giving consideration to women through a separate legislation for them. The definition of harassment used by the Pakistani legislature is similar to the definition of sexual harassment provided by the CEDAW Committee, indicating the legislature’s commitment to its international obligations. However, it should be noted that the objective of the ILO Convention 100 has not been satisfied. While the ILO Convention 100 pertains to equal remuneration for men and women, it is unclear as to how this convention has been incorporated into the present legislation, which does not discuss equal pay for men and women at all, and appears to be a form of window-dressing. Likewise, the ILO Convention 111

deals with the elimination of discrimination at employment and occupation for men and women. While the Pakistani legislature has worked towards eliminating one of the disadvantages faced by women i.e. harassment, it should be noted that the State should not presume that its obligations towards the ILO Convention 111 have been satisfied on the basis of this Act alone. It requires a broader application in terms of not only gender-based discrimination, but also on the basis of race, color, religion, political opinion or social origin. Hence, the legislature cannot claim fulfillment of its obligations under the ILO Convention 111. While the Act is a symbolic step forward for women empowerment, the actual protection of women rights is contingent upon its effective implementation and enforcement.

The Protection against Harassment of Women at the Workplace Act 2010 must be appreciated since it is the first of its kind to address harassment as a significant legal issue, which is violative of a woman's right to work in Pakistan. By protecting a woman's right to work, the Act affirms the Government's commitment towards fulfilling its international treaty obligations such as those under UDHR and CEDAW. Moreover, it has allowed women to raise their voice against harassment at the workplace and has provided them an equal opportunity to earn livelihood, which will eventually lead to greater women participation in the workforce and the economy of the country. However, the Government of Pakistan needs to take several legal measures to ensure the effective implementation of the Act.

In light of our above analysis, some conclusions can be drawn and recommendations made. The Ombudsmen have a huge responsibility in cases related to workplace harassment. Since harassment is a subjective issue and thus cannot be easily assessed or measured, the context in which such acts take place and their intensity are important determining factors. This places a huge responsibility on the Ombudsmen to ensure that the application of the law is consistent with the objectives of the law and in consonance with the principles of justice, equity and fairness. Furthermore, it should be compulsory for organizations to conduct regular assessments with respect to incidents of harassment. Lastly, awareness-raising campaigns need to be conducted with the help of media and non-profit organizations so that more women are aware of their rights under the legislation and can therefore take advantage of it.

Video: https://www.youtube.com/watch?v=5JPpo8N_rHk

<https://www.youtube.com/watch?v=f1UkXDf9N3o>

<https://www.youtube.com/watch?v=ef-3hocuia8>

<https://www.youtube.com/watch?v=jxJvoqbbfhY>

DRAFT

Political system of Pakistan

Pakistan is the second largest Muslim country in terms of population and its status as a declared nuclear power, being the only Muslim nation to have that status, plays a part in its international role. It is an active member of the United Nations and an important member of the Organization of Islamic Cooperation (OIC).

The politics in Pakistan takes place within the framework under which the country is established by the constitution. Pakistan is an Islamic and federal parliamentary republic with Islam being its state religion and is classified as a nation-state in South Asia.

The Prime Minister of Pakistan solely leads the executive government which is independent of the state parliament. A bicameral parliament that is composed of two chambers– the Senate (upper house) and the National Assembly (lower house). The Judicature branch forms with the composition of the Supreme Court as an apex court, alongside with the high court's and other inferior courts. The judiciary's function is to interpret the constitution and federal laws and regulations. The President of Pakistan is a ceremonial figurehead who represents the unity of the nation-state; the presidency is a vital part of the Parliament.

Pakistan is subdivided into 4 provinces, 2 territories, and 1 capital territory. Each province has a Provincial Assembly, a directly elected legislature. Members are elected for five-year terms. Each Assembly elects a Chief Minister, who then selects the ministers of his or her cabinet.

The inter-party democracy is an essential ingredient for strengthening national democracy. Any weakness in the former inevitably leads to weakness in the latter. There are three key roles that the parties are required to serve. First is mobilizing, i.e., formulating agendas and structuring coalitions around specific social issues; second is campaigning; and third is governance if they assume office.

Parties have two differences that define them, namely organizational differences and agenda-wise differences. Pertaining to the former, they differ first in whether the party leader's way of making decisions is personalized or bureaucratized. Personalized parties are formed around one charming leader and are often dynastic. Bureaucratized parties are based on merit. Another major organizational difference is related to party structures. While some parties have a structure that is mass based with deep roots in their voting areas, others have haggard structures which limit their abilities to mobilize their voting areas significantly.

In Pakistan, majority of the parties have become either scrawny or stagnant over time and are actually becoming puerile and worse overtime unlike the political parties of the past.

There are two categories that parties can be divided into according to their agendas. One is universalistic and the other is particularistic. Universalistic parties focus on problems that are not confined to a limited number of issues, geography or demographics. On the other hand, particularistic parties focus on a limited number of issues unique to a particular group or area of the country.

Mature parties can be easily identified as they have a bureaucratized system, democratic governance, mass structures and universalistic agendas. However, in South Asia most parties have personalized leadership, dynastic structures and overwhelming focus on patronage. While the political situation in some countries has grown worse over time, some analysts opine that with time and consistency, these parties would become similar to mature parties.

In Pakistan, majority of the parties have become either scrawny or stagnant over time and are actually becoming puerile and worse overtime unlike the political parties of the past. Jinnah's Muslim League was a lot better than PML-N. The PPP today is an emaciated reflection of the PPP in the 1960s. The MQM has been implicated in crime over time and has lost its old charisma. The PTI has included the very people it rallies against in the party.

Regionally speaking the political situation is bad too. BJP has become increasingly segregated and has been entangled in indecent scandals. The AAP has faded with time and Congress in India today is nothing like Nehru's Congress. Same is the case with Sri Lanka, Bangladesh and Nepal. Hence, it can be boldly claimed that time alone will bring no change.

Major parties of the country reflect the thoughts of the large segments of the society. In developing states there are three kinds of people. The ones who thrive on merit (middle-class), the ones who can never attain merit (poor) and the ones who do not want merit. Those who are corrupt (who do not need merit) trap those who can never get merit while the middle-class is left in dismay.

The pre-freedom parties were of better quality because they were not after power. Their only concern was freedom, and even that they were not certain of attaining. Since traditional politicians look for immediate power and money, they often supported the colonial powers allowing visionaries to lead those parties. Once freedom was attained, traditional politicians came in and pushed the principled politicians out thereby eroding the party quality.

Although, the situation seems bleak there is a silver lining to it as well. Over the last few years, South Asian economies have expanded and so has the middle class. Parties that represent this

group are AAP and PTI. But these parties face another set of problems. They face double jeopardy. Their voter base is still not big enough to help them win. If they go after merit, they may face defeat. To prevent this, they adopt traditional politics to come at par with the other parties in the game. They struggle to defeat the traditional parties in their own game and risk losing their middle class voters in the process.

Although, the situation seems bleak there is a silver lining to it as well. Over the last few years, South Asian economies have expanded and so has the middle class.

Such parties and their middle-class supporters also struggle to grasp social complexities. Consequently, when they cannot link with the poor, they fail to deliver their promises and to develop large coalitions. We as a nation must accept the reality that our political parties emerge from our society and reflect its realities. To overcome these weaknesses, there are no shortcuts other than a slow and gradual process of change in the society. And this change is possible only if the democratic system continues to flourish and strengthen in the country.

Quiz: <https://electionpakistan.com/take-a-quiz/>

Video: <https://www.youtube.com/watch?v=7QKghZrGm4g>

<https://www.youtube.com/watch?v=8TnQJNiMzsk>

<https://www.youtube.com/watch?v=dWaVRlVHr50>

Judiciary

The Judiciary is the third organ of the government. It has the responsibility to apply the laws to specific cases and settle all disputes. The real 'meaning of law' is what the judges decide during the course of giving their judgements in various cases. From the citizen's point of view, Judiciary is the most important organ of the government because it acts as their protector against the possible excesses of legislative and executive organs. Role of Judiciary as the guardian-protector of the constitution and the fundamental rights of the people makes it more respectable than other two organs.

Functions of Judiciary and Its Importance:

1. To Give Justice to the people:

The first and foremost function of the judiciary is to give justice to the people, whenever they may approach it. It awards punishment to those who after trial are found guilty of violating the laws of the state or the rights of the people. The aggrieved citizens can go to the courts for seeking redress and compensation. They can do so either when they fear any harm to their rights or after they have suffered any loss. The judiciary fixes the quantity and quality of punishment to be given to the criminals. It decides all cases involving grant of compensations to the citizens.

2. Interpretation and Application of Laws:

One of the major functions of the judiciary is to interpret and apply laws to specific cases. In the course of deciding the disputes that come before it, the judges interpret and apply laws. Every law needs a proper interpretation for getting applied to every specific case. This function is performed by the judges. The law means what the judges interpret it to mean.

3. Role in Law-making:

The judiciary also plays a role in law-making. The decisions given by the courts really determine the meaning, nature and scope of the laws passed by the legislature. The interpretation of laws by the judiciary amounts to law-making as it is these interpretations which really define the laws. Moreover, 'the judgements delivered by the higher courts, which are the Courts of Records, are binding upon lower courts. The latter can decide the cases before them on the basis of the decisions made by the higher courts. Judicial decisions constitute a source of law.

4. Equity Legislation:

Where a law is silent or ambiguous, or appears to be inconsistent with some other law of the land, the judges depend upon their sense of justice, fairness, impartiality, honesty and wisdom for deciding the cases. Such decisions always involve law-making. It is usually termed as equity legislation.

5. Protection of Rights:

The judiciary has the supreme responsibility to safeguard the rights of the people. A citizen has the right to seek the protection of the judiciary in case his rights are violated or threatened to be violated by the government or by private organisations or fellow citizens. In all such cases, it becomes the responsibility of the judiciary to protect his rights of the people.

6. Guardian of the Constitution:

The judiciary acts as the guardian of the Constitution. The Constitution is the supreme law of the land and it is the responsibility of the judiciary to interpret and protect it. For this purpose the judiciary can conduct judicial review over any law for determining as to whether or not it is in accordance with the letter and spirit of the constitution. In case any law is found ultra vires (unconstitutional), it is rejected by the judiciary and it becomes invalid for future. This power of the court is called the power of judicial review.

7. Power to get its Decisions and Judgements enforced:

The judiciary has the power not only to deliver judgements and decide disputes, but also to get these enforced. It can direct the executive to carry out its decisions. It can summon any person and directly know the truth from him.

In case any person is held:

- (i) Guilty of not following any decision of the court, or
- (ii) Of acting against the direction of the court, or
- (iii) Misleading the court, or
- (iv) Of not appearing before the court in a case being heard by it, the Court has the power to punish the person for the contempt of court.

8. Special Role in a Federation:

In a federal system, the judiciary has to perform an additionally important role as the guardian of the constitution and the arbiter of disputes between the centre and states. It acts as an independent and impartial umpire between the central government and state governments as well as among the states. All legal centre-state disputes are settled by the judiciary.

9. Running of the Judicial Administration:

The judiciary is not a department of the government. It is independent of both the legislature and the executive. It is a separate and independent organ with its own organisation and officials. It has the power to decide the nature of judicial organisation in the state. It frames and enforces its own rules.

These govern the recruitment and working of the magistrates and other persons working in the courts. It makes and enforces rules for the orderly and efficient conduct of judicial administration.

10. Advisory Functions:

Very often the courts are given the responsibility to give advisory opinions to the rulers on any legal matter. For example, the President of India the power to refer to the Supreme Court any question of law or fact which is of public importance.

11. To Conduct Judicial Inquiries:

Judges are very often called upon to head Enquiry Commissions constituted to enquire into some serious incidents resulting from the alleged errors or omissions on the part of government or some public servants. Commissions of enquiry headed by a single judge are also sometimes constituted for investigating important and complicated issues and problems.

12. Miscellaneous Functions:

Besides the above major functions, the judiciary also performs several other functions. Some such functions are the appointment of certain local officials of the court, choosing of clerical and other employees. Cases relating to grant of licenses, patents, and copy rights, the appointment of guardians and trustees, the admission of wills, to appoint trustees to look after the property of the minors, to settle the issues of successions of property and rights, issue of administering the estates of deceased persons, the appointment of receivers, naturalization of aliens, marriage and divorce cases, election petitions and the like.

Through all these functions, the Judiciary plays an important role in each state. It also plays a role in the evolution of Constitution through the exercise of its right to interpret and safeguard it against all legislative and executive excesses.

Importance of Independent Judiciary:

In the life of the citizens of a state, Judiciary is a source of confidence and fearlessness. The common man depends upon judiciary for getting justice. Without a security of rights and freedom guaranteed by the judiciary, they cannot really hope to carry out their jobs and enjoy their living. They are more dependent upon judiciary than the legislature and the executive. Without judicial protection, their lives can become miserable. From citizens point of view Judiciary is the most important organ of the government.

Garner highlights this view when he observes, “A society without legislature is conceivable, and indeed, legislative organs did not make their appearance in the state until modern times, but a civilised state without a judicial organ and machinery is hardly conceivable.”

Independence of Judiciary: An Essential Quality:

The chief quality which helps the judiciary to faithfully administer justice and to perform its functions efficiently is judicial independence. It is only when the judiciary works independently without any interference of the other two organs of the government that it can carry out its high responsibilities.

“The independence of judiciary,” writes Dr. P. Sharan, “is a corner stone of every democratic government and upon it is built the structure of civil liberty.” Judiciary can perform its functions only when it is free to administer justice according to law.

Without being well-organised and independent it can never serve its purpose. Therefore, Judiciary must be organised in such a way as can enable the judges to give their judgements without any fear or favour.

Organisation of Judiciary must be based on the following features:

- (1) Appointment of only highly qualified and experienced judges.
 - (2) The Judiciary must have prevented the executive and legislature from committing excesses.
 - (3) The ability of the judiciary to maintain and independently run the judicial administration.
 - (4) The Judiciary must be made the guardian protector of the Constitution,
 - (5) The Judiciary must ensure full, fair and less- expensive opportunities to the people for defending their rights and getting justice.
 - (6) The method of appointment of judges must be fair, systematic, effective and transparent.
 - (7) Method of removal of judges should be difficult and no single should have the power to remove the judges.
 - (8) Judges must be paid high salaries, necessary allowances, good service conditions, and appropriate retirement benefits.
- By incorporating all these features in the judicial system, a well organised and independent judiciary can be secured.

Quiz: https://www.ducksters.com/history/us_judicial_branch_questions.php

Video: <https://www.youtube.com/watch?v=6pXjzRprLcI>
<https://www.youtube.com/watch?v=2vUrvugQrmk>

DRAFT

Human Rights

Human rights are the basic rights and freedoms to which all humans are considered entitled: the right to life, liberty, freedom of thought and expression, and equal treatment before the law, among others. These rights represent entitlements of the individual or groups vis-à-vis the government, as well as responsibilities of the individual and the government authorities.

Such rights are ascribed "naturally," which means that they are not earned and cannot be denied on the basis of race, creed, ethnicity or gender. These rights are often advanced as legal rights and protected by the rule of law. However, they are distinct from and prior to law, and can be used as standards for formulating or criticizing both local and international law. It is typically thought that the conduct of governments and military forces must comply with these standards.

Various "basic" rights that cannot be violated under any circumstances are set forth in international human rights documents such as the Universal Declaration of Human Rights, the International Covenant on Economic, Social and Cultural Rights, and the International Covenant on Civil and Political Rights. The rights established by these documents include economic, social, cultural, political and civil rights.

While human rights are not always interpreted similarly across societies, these norms nonetheless form a common human rights vocabulary in which the claims of various cultures can be articulated. The widespread ratification of international human rights agreements such as those listed above is taken as evidence that these are widely shared values. Having human rights norms in place imposes certain requirements on governments and legitimizes the complaints of individuals in those cases where fundamental rights and freedoms are not respected. Such norms constitute a standard for the conduct of government and the administration of force. They can be used as "universal, non-discriminatory standards" for formulating or criticizing law and act as guidelines for proper conduct.

Many conflicts are sparked by a failure to protect human rights, and the trauma that results from severe human rights violations often leads to new human rights violations. As conflict intensifies, hatred accumulates and makes restoration of peace more difficult. In order to stop this cycle of violence, states must institute policies aimed at human rights protection. Many believe that the protection of human rights "is essential to the sustainable achievement of the three agreed global priorities of peace, development and democracy." Respect for human rights has therefore become an integral part of international law and foreign policy. The specific goal of expanding such rights is to "increase safeguards for the dignity of the person."

Despite what resembles a widespread consensus on the importance of human rights and the expansion of international treaties on such matters, the protection of human rights still often leaves much to be desired. Although international organizations have been created or utilized to embody these values, there is little to enforce the commitments states have made to human rights. Military

intervention is a rare occurrence. Sanctions have a spotty track record of effectiveness. Although not to be dismissed as insignificant, often the only consequence for failing to protect human rights is "naming and shaming."

Interventions to Protect Human Rights

To protect human rights is to ensure that people receive some degree of decent, humane treatment. Because political systems that protect human rights are thought to reduce the threat of world conflict, all nations have a stake in promoting worldwide respect for human rights. International human rights law, humanitarian intervention law and refugee law all protect the right to life and physical integrity and attempt to limit the unrestrained power of the state. These laws aim to preserve humanity and protect against anything that challenges people's health, economic well-being, social stability and political peace. Underlying such laws is the principle of nondiscrimination, the notion that rights apply universally.

Responsibility to protect human rights resides first and foremost with the states themselves. However, in many cases public authorities and government officials institute policies that violate basic human rights. Such abuses of power by political leaders and state authorities have devastating effects, including genocide, war crimes and crimes against humanity. What can be done to safeguard human rights when those in power are responsible for human rights violations? Can outside forces intervene in order to protect human rights?

The supremacy of constitution is vital to protect the fundamental rights of citizens. Collaborative efforts need to be undertaken to ensure the rule of law, equality of citizenship, freedom of expression, merit and the independence of the judiciary to guarantee the provision of fundamental rights.

This was resolved by the participants at the roundtable dialogue organized by the National Commission for Human Rights (NCHR), Inter-University Consortium for the Promotion of Social Sciences Pakistan (IUCPSS) and Centre of Civic Education Pakistan (CCEP) at Preston University Islamabad.

The event was organized in connection with International Human Rights Day 2017 which was attended by diplomats, academicians, media representatives and members of the civil society. In his introductory remarks, IUCPSS National Coordinator, Muhammad Murtaza Noor stated that the constitution is considered as a social contract between the state and its citizens. In Pakistan, fundamental rights are enshrined in the 1973 constitution as the entire first chapter of the constitution contains articles regarding fundamental rights from the articles 8 to 28. It further states that adequate provisions shall be made to safeguard the legitimate interests of minorities, backward and depressed classes.

Federation of All Pakistan Universities Academic Staff Association President Dr Shehzad Ashraf underlined the importance of academic freedom at university campuses and the effective implementation of constitutional clauses related to the protection of the fundamental rights of citizens.

Khalid Sulehri stated that social media has revolutionized the right of expression and information. He emphasized over extending support and standing for the rights of others, especially for the weak segments of society against the injustice, inequalities, discrimination and human right violations.

NCHR Member Chaudhary Muhammad Shafique shed light on the history of human rights and the main function of the National Commission for Human Rights (NCHR). He was of the view that all the human rights documents including the last address by the Holy Prophet (PBUH) and the charter of medina were based on two main principles of equality and dignity.

“There is a dire need to include the essence and main articles related to human rights agreements in the curriculum at all tiers of education,” he said.

In his concluding remarks, anchorperson and columnist Matiullah Jan said that the media has a vital role to protect the fundamental rights and promote democratic values among the leadership and citizens. He said that it should be the media’s foremost duty to highlight issues related to human rights and other violations in the society.

The participants of the unanimous of the view that effective functioning of existing institutions i.e. the judiciary, the Functional Committee on Human Rights constituted by the Senate of Pakistan, the National Commission for Human Rights and the Human Rights Cell of Supreme Court of Pakistan could be greatly helpful in improving the state of human rights in Pakistan.

Quiz: <https://www.un.org/chinese/center/chbus/events/hurights/qna.htm>

<https://www.youthforhumanrights.org/course/lesson/background-of-human-rights/test-your-knowledge.html>

Video: <https://www.youtube.com/watch?v=nDgIVseTkuE>

DRAFT

Values

For a start, the laws would protect the basic dignity of all of the people regardless of their economic status, their gender, their skin colour or any other defining human characteristic. The law of the land would protect the dignity of its people. In that republic, people would know and respect the law. People would not just know the law exists, but also accept it. In this place, its people would respect the rights of others, knowing that their own rights are respected.

With that would come accountability. Where people transgressed there would be sanctions. Where people needed the protection of the law it would be available to them and they would get redress when they were entitled to it.

Having said all that, I am not envisioning Utopia. This is not a distant dream. In many ways, our existing laws are tantalisingly close to that just and fair society. We don't actually require a massive revolution: what is needed is a revolution, a turning, of our thinking and our mind set. I am going to propose today that this is a reality that is achievable. I will focus on a few areas where if we took these values of justice, equality and fairness seriously as a society we could accomplish this republic.

Laws we don't use

Firstly, we have a treasure chest at our disposal in the shape of human rights law – that body of legislation that most comprehensively sets out the structures and systems which can and do protect and promote fairness and equality. We have those laws embedded in our own constitution. We also have them as a result of our membership of the international community. We have many binding and valid international treaties and laws dealing with such issues as the rights of women, the rights of children, the elimination of racial discrimination, specific rights for those in prison, the rights of immigrants, the rights of persons with disabilities and many others.

Yet, in this country we hardly refer to them at all. Indeed, most law students will walk out of college knowing little or nothing about these laws – particularly the international human rights law – which are as real and binding as any other laws relevant in this land. Moreover, most of those who are impacted by those laws – the people who live in this republic – will not know much about these laws. There is a very good reason why not. The realities of international human rights law, which are binding on Ireland remain obscure because there is no domestic accountability.

Those who want to exercise their rights to have their rights protected or promoted have no forum in Ireland to make their case. For the most part, the courts are allowed to note that these laws exist but they are banned from applying them in the same way as they apply the laws and rights articulated in our constitution.

The only accountability mechanism is where Ireland is asked to account for its compliance before a UN committee in a venue outside Ireland once every five or even more years. The courts cannot carry out a scrutiny of individual rights by reference to these rights. There is no Oireachtas committee with the obligation to ensure Ireland's observance of them. There isn't even the lip service paid by checking new policies or legislation for compliance with these international human rights treaties. Ireland doesn't treat other international treaties this way. When it is a trade treaty – for example – there is much more likely to be strict compliance with its terms – much more respect for the treaty. There is a practical reason for that. It is because failure to comply in those cases is going to have economic consequences for us. The only consequences of failure to comply with the binding legal obligations of human rights treaties are that the people – particularly the most vulnerable people – in our society suffer.

This gap in protection, this failure to advance justice, equality and fairness is fixable. With little effort, we could devise a domestic forum to monitor and report on whether the state is observing any legally binding treaty. With a little more effort, we could make these international law treaties ones which our courts could take into account in individual cases in deciding whether a person was being treated fairly, as is the case in many other European countries.

Laws we don't implement

However, greater recognition and account of international human rights law will only partially solve the problem. It's one thing to make the law; it's another to implement it. This is the situation in a case FLAC has been involved with for the best part of two decades. Although the Irish courts must and do take the European Convention of Human Rights into account, some 4½ years have passed since the State understood that Irish law relating to transgender people was incompatible with the European Convention on Human Rights. Litigation before that had lasted more than a decade to get the point across. Despite all that litigation and the recognition by the State that some of our people, transgendered people, are denied their basic human rights, that law hasn't been fixed so that a transgendered person could acquire a birth certificate. Steps are being taken however, because at least the failure to recognise the rights of transgendered people is on the political agenda. But it shows the need to not just introduce a law – it must also be implemented.

The second way in which advances to a republic of justice and equality could come about is access to law, access to the courts. The theoretical right of everyone to access the courts is more and more that – theoretical. Anyone dealing with the courts will know how slow and difficult the process is. While courts aren't the only mechanism whereby a person can articulate a complaint, they remain a primary organ of the structure of our republic to advance justice, fairness and equality. Right now, they are under enormous strain and much of the frustration and difficulty and cost that people encounter when they use our courts systems is due to the pressure on an administration that is ever trying to do more with less. The result is not just delayed justice. It is also an awful and sometimes unmanageable strain on people who are often engaged in some of the most significant issues of their lives when they come before the courts with the resultant poisonous

pressure on family, on health and on welfare. Many people just can't hack it. They can't bear the pressure, they don't have the support and they can't afford the cost. On normal issues therefore – not the big issues of establishing new rights – people give up on the system. The winners are those who have the power and resources to allow them to continue.

There is of course a system of legal aid for the very poor. The purpose of legal aid is to try to ensure that everyone gets a fair hearing when important matters are at stake. But cut-backs in that system have led to long delays again denying justice – you might wait for 18 months for a first appointment with your solicitor. If you're not extremely poor you won't even be eligible for civil legal aid. And in addition, no legal aid is available to people who seek fairness before the Tribunals dealing with Employment Appeals and Social Welfare Appeals, no matter how complex the issue or how deserving the applicant. And if you don't want to go to court, but rather go to an Ombudsman's office, you need to be aware that legislation precludes those offices from investigation.

At another level, the cost of going through our courts has a chilling or off-putting effect on anyone who would seek to use the courts to claim a right or to oppose oppression by big business or big government. If you seek to assert that you have been treated unfairly by a large corporation or indeed the state – by people with power and influence – you will be told that you cannot do so without putting every single cent you possess at risk. Even if you manage to get someone to take the case pro bono – as often happens – you risk being saddled with huge costs if you lose the case. So, in this way, we structure our courts to deflect and prevent people from bringing the kind of cases they need to bring.

What is frustrating is that we actually have a fabulous court system, by the standards of so much of the rest of the world. I am reminded of the old story of law being like the Ritz Hotel – anyone is entitled to enter, as long as you have the money to do so. In FLAC, we were working on a project recently to do with the lack of a mechanism for class action in Ireland – people have to litigate individually, making it harder to bring cases and easier to pick people off one by one. Class actions are routinely used elsewhere to combine a number of applicants who have a common grievance to just bring one action against – typically – big business. Informally, I was told that it was a bad idea because it would just encourage litigation. But in truth, there's no barrier on litigation in Ireland if you're rich and powerful. The chief barrier to litigation is money, so in fact the real objection to class actions is that poorer people could access the courts just as much as those who are richer.

Budgets and the law

And finally, I return to my suggestion around the need for a shift of mind-set. Inevitably, people will say that all those things that I have suggested so far – expanding the remit of the Ombudsmans' offices, making legal aid genuinely available to people who need it – are going to cost money, and in our country right now, we don't have the resources to do it. Well, my answer is that in Ireland we are not actually budgeting in accordance with law right now. This is the case

if we recognise and take account of the obligations of our state, entered into freely under international human rights law, to set minimum standards below which no one should have to live.

Furthermore, the implementation of human rights law requires that, before we make decisions on budgeting, we have to measure the impact of these decisions on the most vulnerable in the state and then act in such a way that the most vulnerable are protected. This simply does not happen in Ireland. There is no general impact assessment of our budget on how it affects people. If we did assess budget impact, then the relatively small amount of money needed to realise the proposals I make above – expand the Ombudsman’s remit, improve legal aid, create a domestic remedy for interrogating human rights at home – would be made available to enable the protection of the most vulnerable. This would affect how we actually apply the resources that we have.

As we approach the end of this Troika bailout period, the debate is about what level of debt we need to write down this year to meet the demands of the Troika – the IMF, the EU and the ECB. I do not recall ever hearing that the Irish government, in its discussions with the Troika or any other international lender, ever referred to these legal obligations. However, it is noteworthy that two of the Troika members, as organs of the European Union, are equally bound by the same obligations to justice, equality and fairness as Ireland in many ways but principally and clearly in its own Charter of Fundamental Rights. The third member of the Troika, the IMF, constantly references the obligation to protect the most vulnerable in its reports.

Therefore, if the actions of the Troika put Ireland in a position where it must drop its standards for its people below the minimum core required for a life of basic dignity, then the European Union is itself as much at fault as we are. They may not do that in law. The law demands that they understand the impact of their actions on the most vulnerable. The law demands that they do not force people to live below minimum standards. Thus, if they try to do that, our government will have to re-arrange how we deal with Troika demands in a way that protects the people of this republic in order to preserve justice, equality and fairness.

So my thesis is that in fact a little would do it. A change of priorities, a change of mind-set, and we could be so much nearer that Republic of Justice, Equality and Fairness that we as a society believe we need.



Quiz: <https://quizizz.com/admin/quiz/5825f3d4086db54b75f9425b/being-a-good-citizen>

Video: <https://www.youtube.com/watch?v=MHH-4I5t-q0>

<https://www.youtube.com/watch?v=NSUqU91RsQQ>

DRAFT

State, sovereignty and government

Sovereignty is an imprecise concept because its operationalization in the form of institutions and processes is a complex affair. It is easy to say that sovereignty belongs to the people or to God Almighty. The key issues are where would sovereignty be located in a state? How would you create institutions and processes for management of sovereignty? The location of sovereignty may vary from a state to state, depending on the nature of the political system and the constitution.

Democratic political system emphasizes representative government and the exercise of state sovereignty by people through their elected representatives. This means that sovereignty is located in the elected legislature. The elected representatives maintain a close contact with the people in their constituencies who are viewed as the ultimate sovereign. The parliament shares power and authority with other state institutions under the constitution and law of the country concerned. However, being the representative of the people the parliament has precedence over other state institutions.

In Pakistan the theoretical formulation and location of sovereignty has caused controversies for two major reasons. First, at the operational level the supreme political power and authority has been used by different institutions. Second, there is a widespread tendency among the political class to view sovereignty as a textbook concept and it is often employed for advancing partisan political agendas.

The Sovereignty Debate: The Preambles of all regular constitutions of Pakistan (1956, 1962 and 1973) assign sovereignty all over the universe to God Almighty. The people exercise this authority as a sacred trust within the limits prescribed by Him. This exercise of power and authority is to be done through the chosen representatives.

The Preamble of the 1973 Constitution opens with the statement: “Whereas sovereignty over the entire Universe belongs to Almighty Allah alone, and the authority be exercised by the people of Pakistan within the limits prescribed by Him is a sacred trust; And whereas it is the will of the people of Pakistan to establish an order; Wherein the State shall exercise the powers and authority through the chosen representatives of the people.”

This means that at the operational level, the authority and power of the state is located in the elected parliament, making it the salient institution as compared to the bureaucracy, the military and the judiciary, although these institutions have their domains of authority under the constitution and law.

Historically speaking, sovereignty was located in the constituent assembly and national assembly during 1947-58. The two constituent assemblies were elected indirectly by the provincial assemblies. Civilian governments headed by different prime ministers managed the state affairs with the support of the two constituent assemblies. The political parties and leaders competed with one another to establish and sustain their control of the state power.

During the periods of four direct military rules (1958-1962, 1969-1971, 1977-1985, 1999-2002), the top brass of the military controlled the sovereign authority of the state because they abolished or suspended the constitution and ruled over the country without constitutional restraints. Their orders were law and the people generally accepted their commands. Three military rulers, Ayub Khan, Zia-ul-Haq and Pervez Musharraf, civilianized military rule by coopting a section of the political elite, making constitutional and legal changes to provide a legal and constitutional cover to their continuation in power and holding of carefully managed elections.

Sovereignty returned to elected parliament during civilian elected rule in 1988-1999 and from 2008 onwards. An elected civilian political order functioned in Pakistan, although it faced different pressure that adversely affected its performance. During 1988-1999, the military exercised clout from the sidelines and influenced foreign policy and domestic politics. All four civilian governments during this period were dismissed by the president with the support of the army chief.

A new journey on road to democracy began after the February 2008 general elections. Democratic institutions and processes have encountered many challenges which we will discuss in the next section.

One key issue in Pakistan is how to determine that a law or executive action does not violate the teachings and principles of Islam. Most religious leaders wanted this power to be assigned to a committee of religious scholars. However, the constitutions have assigned this power to the parliament. Alternatively, the law or executive action can be challenged in the High Courts or the Supreme Court. The military government of General Zia-ul-Haq decided in 1979-1980 to establish a separate system of Islamic courts to woo orthodox and conservative Islamic leaders and parties. A Federal Shariat Court was established for that purpose. The appeals against the judgment of the Federal Shariat Court can be made to the Shariat Bench of the Supreme Court. A large number of legal experts view the Shariat court and the Shariat Bench as a parallel court system to the High Courts and the Supreme Court.

The Council of Islamic Ideology was first established under the 1962 for reviewing Pakistan's existing legal system to make sure that it conformed to the principles and teachings of Islam. The 1973 Constitution retained this institution with some changes. However, the advisory from the Council of Islamic Ideology is not binding on the government or the parliament.

This means that Pakistan's parliament is not sovereign by itself but sovereignty is located in it for the purpose of exercising it because the elected parliament is the representative of people. No other state institution has this status which needs to be respected by other state institutions.

A large number of people in Pakistan are extremely sensitive about sovereignty when it comes to interaction with India, the U.S. and other western countries. They describe the attacks of American drone aircraft in Pakistan's tribal areas as a violation of Pakistan's sovereignty. However, when Pakistani Taliban and other militant groups violate Pakistan's sovereignty by launching armed attacks on state institutions, functionaries and citizens, they stay quiet.

If drone attacks violate Pakistan's sovereignty, the attack on the institutions and personnel of Pakistan state by militant groups is also a violation of Pakistan's sovereignty.

Sovereignty has three dimensions. First, no state should violate any state's territory by any direct or indirect means except with the permission of the state concerned. Second, a state must have a firm control over its territory and no organization should defy the state authority by any means, especially by taking up arms. Third, a state territory should not be used against any other state. No armed and other groups can launch attacks or engage in political campaigning against a state from another state territory. The drone attacks fall in the first category and the activities of the Taliban and other militant groups based in Pakistan's tribal areas or in the mainland come under the rubric of 2nd and 3rd categories.

Challenges: The challenges to the primacy of the parliament as the seat of sovereignty and its representative character come from several sources. The first challenge can be traced to the people and groups that wish to use the democratic procedures and elections as a means to implementing their peculiar political ideas that are not necessary democratic. For them democracy has instrumental relevance and elections provide an established way to access power. Once political power is achieved, they can use the electoral legitimacy to turn Pakistan into a state based on their ideological Islamic hardline framework. They do not view Pakistan as a sovereign entity and question the primacy of the elected parliament as the repository of sovereignty.

The second major threat is posed by non-elected state institutions like the bureaucracy, the military and the judiciary. The bureaucracy has often supported or worked with other non-elected institutions to expand its authority over the elected institutions and the people. The military has traditionally undermined the prospects of representative governance through its direct and indirect rule. The military often attempts to restructure the political system to its satisfaction. The military has been out of power since 2008 but it continues to be a powerful political player from the sideline.

The judiciary was supportive of the military's expanded role in the past. It endorsed the direct assumption of power by the military on all four occasions. Since the restoration of the present Chief Justice and other judges in 2009, the Supreme Court and the High Courts have engaged in a high pace judicial activism and have built pressure on the elected parliament and the elected federal government. The comments of the judges, as published in the media, have political implications in the politically divided political context.

The Chief Justice of the Supreme Court has publicly rejected the notion of primacy or superiority of the elected parliament, arguing that the Supreme Court has the power to make sure that all institutions of the state stay within the framework of the constitution. This raises a fundamental question if the Supreme Court has unlimited power to reprimand every state institutions and functionary, restrained only by the conscience of the judges, its words become constitution and law. This implies that the judges exercise the sovereign authority of the state which negates the

preamble of Pakistan's constitution that stipulates the exercise of state authority and power by the representatives of people.

The superior judiciary has the power to interpret the constitution but while doing this it needs to acknowledge the privileged position of the parliament as given by the constitution. The superior judiciary needs to examine if it is not entering the domain of the elected executive and elected parliament by its actions like fixation of sugar price (September 2009) or lifting price ceiling for samosa (July 2012) and transfer and posting of officials. These developments have caused uncertainty about what the parliament can or cannot do, especially after one prime minister was convicted by the Supreme Court on contempt of court and sent home in June 2012.

The third major factor that adversely affects the primacy of the elected parliament is unrestrained competition among the political players. Though all important political parties are in power either at the federal level or in provinces, the focus is on the PPP-led federal government. The PPP and its allies are struggling for political survival and attempt to hold on to power by all possible means. The opposition parties, especially the PMLN, are often engaged in a free-for-all effort to dislodge the federal government. As the PMLN cannot replace the PPP-led federal government in the National Assembly, it has attempted to resort to street agitation to achieve this objective. It also hopes that the Supreme Court or the military will remove this government.

The Punjab Chief Minister (PMLN) has openly preached defiance of and street agitation against the federal government on electric power shortages. The open support to culture of violence is a dangerous development because, in the long run, street agitation and violence undermine democracy.

The fourth major threat is religious extremism, sectarianism and terrorism that can degenerate the political process and make the parliament irrelevant to political management. Religious extremism is not confined to far and remote areas of Pakistan. It is publicly practiced on the mainland. The killing of people by a frenzied mob on some religious account is not an unusual phenomenon in Pakistan. The religious minorities are targeted by extremist societal groups. Islamic sectarian conflict, especially the killings of Shias, is more common now.

The most unfortunate aspect of such extremist incidents is that the political and religious leaders shy away from publicly condemning the groups that take the responsibility for such acts. They criticize violence and sectarianism only in general terms, arguing that Islam does not sanction such violence. Religious and cultural intolerance and terrorism are anti-thesis of democracy.

The fifth major challenge is poor governance by the federal and provincial governments. The popular support for representative governance and primacy of the elected parliament is expected to decline if the election civilian political system does not deliver services and security to the people. The governments need to adopt policy-measures to reduce socio-economic pressures on the common people and assure them security of their life and property. All governments have performed poorly, causing alienation among the common people.

Pakistan's economy is in real trouble. The opposition leaders talk of the troubled economy only to criticize the federal government. They have no concrete ideas to suggest solutions. They are also not prepared to adopt a joint strategy to cope with economic challenges. The Islamic parties and some of the mainstream political parties are talking of tough disposition towards the western countries which will isolate the federal government and make it impossible to salvage the economy.

Pakistan is currently facing deep rooted structural problems that can cause a total collapse of the political system or it may function only at the minimum level. All political parties and state institutions need to work together within a democratic constitutional framework to address them. If the current power struggle continues unabated neither the present democratic order nor an authoritarian or technocratic arrangement can salvage the situation.

The sixth major challenge to sovereign status of the state and the institutions that exercise sovereignty is linked to the communication and technology revolution. The hard crust of the state is now penetrated by influences from outside of the territorial boundaries due to modern information technology, especially satellite television and radio, internet and other media technologies and cellular technology.

It is no longer possible for a state to completely isolate itself from the rest of the world. The communication system is so fast that the major developments are reported very quickly at the global level. Further, no state can invoke its sovereign status to adopt any policies towards the people. If internal violence and civil strife intensifies and persists over time, it has a tendency to become an international event. Many issues like environment, sharing of river water and natural resources, human rights and treatment of minority groups draw attention far beyond the territorial boundaries of a state.

Concluding Observations: All states are sovereign but the exercise of sovereign rights in international politics depends on internal political cohesion and economic strength of a country. Further, a country must be positively linked with the international system in order to assert its independent and sovereign status. Sovereignty is not protected by aggressive posture towards the outside world but by positive engagement with the rest of the world and peace at borders.

Pakistan's sovereignty with reference to the rest of the world depends on its internal political strength, societal cohesion and, above all, its economic resilience. If Pakistan continues to face acute internal conflict and economic meltdown, it will find it difficult to protect its sovereignty in the international system and it will be extremely vulnerable to external influence, penetration and intervention.

In Pakistan's domestic context, sovereignty lies with the elected parliament that works within the limits set out by the constitution and law. If Pakistan becomes ungovernable over time and the state cannot assert its control over all of its territory, its internal sovereignty can run into serious problems. Similarly, if non-government groups engage in armed conflict with the state or with

one another, the state loses its credibility. In such a situation of internal strife, some groups start using a state territory for pursuing their ideological-political agenda beyond the territorial limits of the home-base state. These developments compromise the sovereign status of a state.

If the Pakistani state does not address these challenges, fails to create a semblance of order and stability within its territorial limits, and evokes voluntary loyalty based on representative governance that promote internal harmony and socio-economic justice, sloganeering cannot protect its sovereignty. Pakistan can become a non-functional state in which no state institution will be in a position to exercise supreme power and authority.

DRAFT

Quiz: <https://www.funtrivia.com/playquiz/quiz79782924ad8.html>

Video: <https://www.youtube.com/watch?v=IwNarlcGeZY>
<https://www.youtube.com/watch?v=fGMszzZdA0k>

DRAFT

Citizen and Citizenship

It draws attention towards an important concept which is lacking in our society and due to lack of awareness of citizenship education in Pakistan, the society is facing huge disorder in the form of discipline, patriotism, fundamental rights of citizenship, and lack of creation of volunteer role models in the society who will perform their duties as a responsible citizen and would be a passionate person to voluntarily serve the people in the community. The research draws its attention towards two research studies: an analysis of the social studies curriculum and textbooks and a review of teaching and learning practices in schools. The research findings indicate that the curriculum and textbooks do not distinguish between Islamic education and citizenship education and promotes exclusionary and passive citizenship. The research also shows that while Pakistani students acquire knowledge and learn some important values in schools, they do not learn the skills (problem solving, decision-making) and values (civic mindedness, critical consciousness) required for effective participation in democratic life. The paper finally suggests some suggestions for the teachers and Ministry of Education for implementation which will prepare students for informed, responsible and participatory citizenship.

Citizenship defines to what or whom we give our loyalty, how we relate to other citizens, and our vision of the ideal society. The concerns are not so much with the legal definition of citizenship as with some normative sense of good citizenship. This sense of what constitutes the good citizen varies across time, cultures, genders, and political philosophies.

citizenship education is made up of different elements and disputes that arise about the relative emphasis to be placed on each element. Although many agree on the same elements — knowledge, skills, and values, there is wide disagreement about the role, nature, and relative importance of each one. The range of views about what constitutes good citizenship has led to a variety of approaches to citizenship education. One analysis of programs of studies and other curriculum policies identified four conceptions of citizenship education, ranging from passive to active approaches (Sears and Hughes, 1996).

There are different ranges of models of good citizenship. These models offer different views of four components: national identity; social, cultural and supranational belonging; an effective system of rights; and political and civic participation (Hébert & Sears). Citizens vary in their sense of belonging — to the local community, to the nation, and perhaps even the planet. Almost all citizens will feel some sense of attachment to all of these, but each citizen will find his/her primary sense of belonging in one, and that may vary among individuals or across groups. Citizens vary in terms of participation and engagement in society. Citizens also vary in their realities within countries, with some groups experiencing a profound sense of exclusion on the basis of language, race, ethnicity, gender, belief, and poverty.

In recent years, the concept of citizenship has become more inclusive. In this view, there are multiple ways of being citizen. In Europe, a person might be a citizen of France and of the European Union, the latter as a supra-national category. In Canada, a person might be a citizen of a First Nation or a citizen of Quebec, and also a citizen of Canada. This is known as ‘multicultural citizenship’ (Kymlicka, 1999) sometimes shortened to ‘multiple citizenship’.

The range of views about what constitutes good citizenship has led to a variety of approaches to citizenship education. One analysis of programs of studies and other curriculum policies identified four conceptions of citizenship education, ranging from passive to active approaches (Sears and Hughes, 1996). Conservative and passive approaches emphasize socialization or the development of loyalty to the national state. These approaches exist through the accumulation of static and limited knowledge of national history and traditions. Activist approaches emphasize engagement with the important issues of the day and participation in forming and reforming society at local, national and even global levels.

There is a growing recognition that citizenship is a complex, multidimensional concept that citizens, even in the same state, will understand differently. Much of the leading academic work in this area has been done by Canadian scholars such as Charles Taylor, Will Kymlicka, and Alan Cairns. They argue that most modern states are diverse and contain various types of minority groups which may not completely share the same sense of common citizenship. Even so, it is possible to build a common civic culture which allows for considerable diversity. In Canada and many other countries, education for diversity has become a central focus of the intended curriculum in citizenship education.

One of the most important goals of education is the preparation of young people for their role as citizens. The problem, however, is that many countries including Pakistan do not give citizenship education the importance it deserves, nor use approaches appropriate to the development of informed and participatory citizenship. (Dean, 2000; Kerr, McCarthy and Smith 2002; Torney-Purta and Amadeo 1999) In 2002, the Aga Khan University, Institute for Educational Development (AKUIED) became a partner in a Canadian International Development Agency (CIDA) funded Citizenship Rights and Responsibilities Pakistan (CRRP) project. The Project aimed to improve citizenship education in Pakistani schools through the development of supplementary curriculum materials; the development of a cadre of teachers to educate for citizenship; and the formulation of a national citizenship education program in Pakistan. Prior to the project the CRRP team at AKU-IED assessed the current state of citizenship education in schools. Two research studies: an analysis of the social studies curriculum and textbooks used in Pakistani schools and a review of teaching and learning practices in citizenship education were conducted. This paper shares the findings of these studies and suggests how citizenship education can be promoted through teacher education, empowering communities and youth awareness campaign.

Pakistani society, keeping in view its pre and post independence history, reflects its plurality in all spheres of social life. However, the factor of peace, tolerance, respect and coexistence is absent. This proves that social institutions like family, school and society at large have failed to develop such qualities among its citizens. There is ample research to suggest that a school, after a family, is the major institution where children develop civic qualities. Proper civic education model not only focuses on civic skills but also pays sufficient heed to the civic knowledge and civic disposition.

Civic education is composed of three layers: knowledge, skills and disposition. Civic knowledge is concerned with the context of what citizens ought to know. The second essential component is civic skills which allow citizens to think critically and act rationally. Finally, civic disposition is a quality which brings a sense of moral responsibility, self discipline, respect for human dignity and civility.

However, when we look at the education system and the civic learning outcome in the Pakistani education system, it reflects the dilapidated condition of civic education in our private and public sector institutions. This subject does not exist in its independent status. Subjects like social studies, Islamiyat and Pakistan studies have limited chunks

of civic education. The national education policy does not explicitly contain civic education objectives. Therefore, from the educational policy document to the publication of our text books the component of civic education in its quality and quantity is marginalised. Moreover, the major focus of civic education in Pakistani context is merely imparted knowledge and sense of loyalty for the state in the citizen

Government should take responsibility of empowering communities which will demonstrate democratic processes through giving people the opportunity to take an active role in local issues, events and activities. It will foster the development of a community's sense of social responsibility through increasing the awareness of members about social issues, and provide a medium through which their sense of social responsibility can be translated into action. It will contribute to the development of community spirit and social cohesion through bringing people together to pursue common goals and extending people's support networks and coping capacities. It will contribute to the personal development of members through providing opportunities to broaden their views, enhance their knowledge, skills, confidence and self-esteem . It will develop stronger, more capable and more caring citizens who in turn contribute to the development of stronger, more capable and more caring communities. There should be focus on the community volunteers who are interested, energetic and passionate people who care about their community and who are prepared to share freely their knowledge, experience, skills and their time to make their community a better place to live. Their involvement in the community is essential for community well being. The study shows that the key focus of education in schools is the acquisition of factual knowledge and inculcation of Islamic, civil and moral values. It also shows that the organization and management of schools and most teaching and learning practices are not conducive to the preparation of citizenship education.

Although democratic structures such as the teacher committees, students councils exist, their functioning has to be made more democratic. The study revealed that while teaching and learning in the classroom is teacher-controlled there are a range of co-curricular activities that offer students opportunity for first hand experience of citizenship. The paper concludes with some suggestions for capacity building education program for teachers, empowering communities, workshops and seminars and citizenship education through extra curriculum activities which will enable awareness and role of importance of citizenship education in Pakistan.

Quiz: <https://academicimpact.un.org/content/unai-quiz-global-citizenship-education>

<https://study.com/academy/practice/quiz-worksheet-citizenship-education-overview.html>

Video: <https://www.youtube.com/watch?v=wY9rp-ikKLE>

<https://www.youtube.com/watch?v=8Pwf8EKdk3w>

Foreign Affairs

In the international political and strategic system where multiple world orders are contending for power and projection, Pakistan has sailed through the murky waters in the past seven decades of existence with ambitions set forth by its founding forefathers. It was a rollercoaster bumpy ride for the country over the years, adjusting itself with emerging changing strategic environment. Even being one of the largest Muslim nations, bordering Afghanistan, Iran, India, and China, Pakistan has remained as a key player in the Middle East and Asia. Although carrying along significant national assets that include strategic geographical location, complex historical past, size and nature of the population, abundance of national wealth, Pakistan has remained dependent upon external and internal actors and factors.

Our construct of relations with the countries remained also dominant by our quest for economic prosperity and cooperation subject to peace, security and stability at the domestic level. These themes have not only defined our past but will remain dominant in coming years as well. Moreover, the role, perception and style of leadership helped in shaping, designing and implementing the foreign policy and nature of relations in the international arena.

Over the years, Pakistan has managed to adjust itself with the changing geo-strategic and security environment of the international system through tough and tumultuous decisions. From isolation to integration, descent to ascent, compromise to cooperation, Pakistan's foreign policy translates trends of challenges, trials and prospects over the past seven decades.

Pakistan remained unable to adopt balanced foreign policy choices to achieve its strategic, political, security and economic interest as were desired. Now as the new democratically elected government is all set to take oath with the vision of change and revolution as an engaging slogan, Imran Khan in his victory speech outlined the foreign policy dimension of his government. With domestic stability, Pakistan is expected to set the course towards evolving regional and international politics in the direction of cooperation, integration with an aim towards economic prosperity with peace and stability. This new outlook will help Pakistan to come out of its varied challenges to play a positive role at domestic, regional and international levels.

At the time of Independence, during evolutionary phase of foundation, our founding fathers laid down a roadmap for Pakistan's constructive engagement based on basic fundamental principles explained in the 1973 Constitution. The Article 20 of 1973 Constitution states: "The State shall endeavour to preserve and strengthen fraternal relations among Muslim countries based on Islamic unity, support the common interests of the people of Asia, Africa and Latin America, promote international peace and security, foster goodwill and friendly relations among all nations and encourage the settlement of international disputes by peaceful means." This provision provides solid direction to Pakistan towards developing comprehensive foreign policy with the fellow

Muslim countries, close and extended neighbouring countries of the region and beyond. However, there was also notion of balance maintained in the guiding principles but the tilting towards the west. There was not a particular mention about dealing with the major powers. However, with its liberalism driven and western tilt had resulted into Pakistan's diversion towards the US and west since the time of its inception.

This western ideological orientation caused Pakistan not to send the envoy till the end of 1949 in Soviet Capital. Soon after, the invitation from Russia was ignored as a result of this western minded elite and the then Prime Minister moved to Washington for his first official visit. With growing closeness to the western camp, Pakistan moved away from the other major powers causing the misperception, existing till today including Russian Federation. However, understanding of changing parameters of international, regional political and security environment, Pakistan must continue to have a thrust towards developing close relations with Russian Federation at equal level for having a balanced foreign policy.

Although new trends have been witnessed recently in Pak-Russia relations; however there is a strong need to have a pragmatic and diversified foreign policy based on the principle of having close and cordial relations with all major powers.

During the early years, the foreign policy pundits made a substantial contribution towards declaring People's Republic of China as close friend to Pakistan. This lasting friendship is growing ever since and beyond any challenge and hindrance is considered to have passed the test of time. Later we have witnessed support of China during Pakistan's wars with India, maintained a steady economic cooperation over the years with recent emergence of China Pakistan Economic Corridor (CPEC), Belt and Road Initiative (BRI) and recent induction of Pakistan in Shanghai Cooperation Organisation (SCO). Pakistan needs to tap this opportunity of the recent growing trend wherein after many centuries; the centre of gravity of the world is shifting from west to the east with Asia with abundance of economic dividends. With wisdom and farsightedness, Pakistan can build a prosperous future for its people through its closeness with China. States follow their national interests and there is not permanent friend or enemy in the international system however we need to capitalise and learn from the Chinese experience of eradicating corruption and especially their program on poverty alleviation. China is our corner stone of foreign policy emerging as the largest economy of the world, Pakistan needs to capitalise the recent trends without missing any chance now.

Since the last several decades, Pakistan remained involved in Afghan war and aligned itself with the US, before supporting the Taliban who became powerful to rule Afghanistan in the '90s. Pakistan-Afghan relations also remained at the hot water as a result of this western notion of Pakistan's foreign policy dimension. The decision of joining the US-led alliance in the aftermath of the 9/11 has long impacted on Pakistan's political, strategic, economic and social landscape.

Pakistan's relationship with the US remained as a marriage of inconvenience for long and had fraught relations for the past three decades or so. Pakistan became the non NATO ally and faced brunt of the terrorism more than any other country in the coalition against the war on terror, unleashed after the incidents. But these sacrifices and support in the War on Terrorism made by Pakistan have been overlooked by the successive US governments.

The US and west has always asked Pakistan to do more and the accusations of deception, lies and providing safe haven to terrorists are few of the allegations that the US has continued to level, putting Pakistan into difficult situations. With recent motion, backed by the European nations, to put Pakistan on global terrorism financing watch list, there is another blow to the long time tough relations.

Now it is time for Pakistan to have a constructive and balanced engagement with the US and west on equal, reliable and strong footing. Pakistan also needs competent Ambassadors in all the capitals of these countries of the west and US to put the case in a better manner, without having any political favours whatsoever. Apart from that, the new government needs to work with the military to help develop a political settlement with lasting peace in Afghanistan

Pakistan also needs to look critically towards its engagement with India. Both states remained at loggerheads especially on the Kashmir dispute which requires both states to dialogue involving the wishes and aspirations of the Kashmiri people. Over the decades, various twists and turns and position change by Pakistani leadership on Kashmir dispute, has created mistrust and disappointment amongst the populace in the disputed region especially denting their just resistance movement. Now with the new emerging trends and changing regional dimensions, Pakistan, after standing firm on its Kashmir policy without compromising the sovereignty, should began positive engagement with India through trade and business cooperation. Pakistan has missed abundance of water under the bridge and now it is time to make some rational and positive choices to further the objective of resolving the Kashmir dispute. This can only be achieved through political dialogue and economic engagement with India.

On Iran, Pakistan has missed the bus on several occasions in the past seven decades. The relations remain tricky, challenging and complicated between Pakistan and Iran. Both the states, though important countries in the Islamic block, remained suspicious of each other over the decades. Recently Pakistan became the member of the Saudi-led alliance while Pakistan is concerned with the Indian presence in Chabahar with fear of Indian involvement in neighbouring Balochistan. With Iran being keen to join CPEC, Pakistan possesses a chance to amplify the marine potential of Gawader, adding to that Iran can prove to be a long-term ally. There is nothing more sensible than having a pragmatic neighbour who is on-board. On Saudi Arabia and other Muslim countries of the Gulf region, Pakistan needs to take a neutral stance and should play a pragmatic role in resolving the issues rather than taking sides to anyone.

Pakistan is at the cross roads now when the new democratically elected government is in power wherein it is on the statecraft as to how it utilises and seizes the moment to translate it into benefits for the national, regional and at global level. With its robust, capable and fully functional foreign office and a full time focused and dedicated minister of foreign affairs, Pakistan will be able to put forward its national and international relations.

Tantalising the aroma of the emerging trends, Pakistan needs to extend its way forward via its new leader in the shape of Imran Khan, who has pulled overwhelming response from all quarters of the world, even before taking oath as the next Prime Minister. Amid all such changing political and economic state of affairs, challenges are great, both external and internal. Sincere efforts and devotion can really bring about the change that is being dreamed off for “Naya Pakistan.”

Quiz: <https://www.pkmcqs.com/mcqs-question/css/compulsory-subjects/pakistan-affairs/foreign-policy-of-pakistan>

Video: <https://www.youtube.com/watch?v=4YPY6DmfrwU>

https://www.youtube.com/watch?v=k_P99_azNXY

<https://www.youtube.com/watch?v=GbtyfynGafk>

<https://www.youtube.com/watch?v=N753S299Jwo>

Sociology

if there is a country whose culture is starkly contrasted by its international image, it has to be Pakistan. Pakistanis all over the world often face the dilemma of explaining what their culture really entails, thanks to years of news-media exaggeration and agenda setting. Beyond democratic and economic disappointment dwells a world of Pakistani civil society that works resiliently against all odds to keep what matters most intact: the country's vibrant culture. Let's try to get to know Pakistan a little better.

Pakistani culture is very diverse

Thanks to its historical, geographical and ethnic diversity, Pakistan's culture is a melting pot of Indian, Persian, Afghan, Central Asian, South Asian and Western Asian influences. There are over 15 major ethnic groups in Pakistan, which differ in physical features, historical bloodlines, customs, dress, food and music. Some of these include Punjabis, Sindhis, Baloch, Pashtuns, Kashmiris, Hazaras, Makranis and Baltis, coming from regions as close to home as the Indus Valley or as far as Africa or Tibet. Other than ancient ethnic elements, the religious influence of Islam has also strongly shaped Pakistani culture since it first came to the region in AD 700.

Many different languages are spoken in Pakistan

The official number of languages actively spoken in Pakistan is between 73 and 76. This means that within hours as you travel between the country's districts, there are languages that other groups in different regions do not speak. The most popular languages, however, belong to the largest ethnic groups with their own modern and ancient literature. Most languages in Pakistan belong to the Indo-Iranian language group, including Urdu, the national language.

The people are friendly, but gender segregation still exists

Due to Islamic and tribal influences, non-urban regions of Pakistan have varying levels of gender segregation, while big cities too have conservative expectations in terms of interactions between men and women. Couples usually don't hug or kiss in public in a non-platonic way. Regardless of that, the people of Pakistan are helpful, friendly, approachable and humble.

Pakistanis love listening to – and making – music

Diverse culture has exposed Pakistani musicians to many different poetic forms and styles, along with languages and literature. Qawwali and Ghazal are the nation's auditory treasures. Building on that, Pakistani TV shows, like *Coke Studio*, have amassed millions of fans internationally and locally, from non-Pakistanis to non-Urdu speakers. The nation has also produced legendary singers, like Nusrat Fateh Ali Khan and poets like Faiz Ahmed Faiz, who have left a tremendous influence on the culture and the collective conscience of the people. Contemporary musicians too play with modern styles and develop fusions in the Urdu language, of blues, funk, rock and jazz.

Family bonds are strong in Pakistan

Family comes first in Pakistan due to religious, cultural, economic and societal values. Pakistani society is not led by individualism but rather by collectivism, where family and other relationships stand strong.

Pakistani culture includes excellent craftsmanship

Pakistani truck art is not the only world-famous example of craftsmanship. Passed down through generations, Pakistani craft includes a plethora of styles, materials and aesthetics. Calligraphy in Arabic is one of the most prominent skills found in many local buildings and sites and wall hangings, like copper work, paintings and carved wood. Pottery, especially blue pottery, typical of Sindh and Multan, is loved all over the world for its look. Naqashi, or the art-making of camel-skin lamps, is another example of local craft, along with colourful tile work, which is a Mughal legacy.

Sufism has given birth to beautiful poetry and music

Mainstream Islam and Islamic mysticism are both prevalent in Pakistan, but often, hard-line clerics, who follow the Wahhabi school of thought, reject the tradition of mysticism or Sufism that has added great beauty to the already unique Islamic flavour of the country. Sufis show their devotion through many means like dance, poetry, whirling, meditation, etc. Some of the country's most spiritually advanced and unifying messages of love are found in Sufi poetry. The hard-liners may try to isolate them, but the population cannot help but be entranced by them.

Pakistanis love chai a little too much

Chai is everywhere in Pakistan, probably in a similar sense to how beer is in alcohol-consuming countries. In fact, Pakistan is the third-largest importer of tea, although some tea is grown locally too. Pakistanis make their tea strong and sweet in either milk or diluted milk depending on their preference. Sometimes cardamom and other spices are added to tea on special occasions. Black tea was introduced to the country by the English during the colonial years, but green tea has been

a part of the local culture for thousands of years. Tea time is such an important time of day that many people enjoy high tea in five-star hotels, which basically include a buffet of teas and all the complimentary snacks that go with it.

Pakistanis are very hospitable

Guests, tourists and visitors, whether domestic or international, are always welcomed with open arms. Even the poorest labourers go out of their way to help new visitors. Cultural and religious beliefs encourage Pakistanis to show love and respect towards guests. In Islam especially, a guest is a blessing from God, and it is taught that they must be given the best treatment possible.

Pakistanis love sports, especially cricket

Cricket may have been a sport that was introduced to Pakistan by the British, but today, the country has not only made it its own but has also raised one of the world's best cricket teams. Other sports, like hockey, squash and badminton, are also widely played and appreciated. Polo has a special place in northern Pakistan too, with one of the highest polo grounds in the world situated here.

Pakistanis are resilient and hard-working

It is common knowledge that the Pakistani nation has suffered from the country's economic situation with rampant poverty and high illiteracy. Terrorist attacks and misgovernment have also led to terrible consequences. Regardless of these sufferings, Pakistan's spirit lives on and the nation continues to hope and work for a better future. The people of Pakistan would soar high if they got the sincere political effort and leadership they deserve.

Pakistanis have big weddings

Pakistani weddings epitomise the richness of the culture. A single wedding will introduce you to the many elements of these local traditions. Pakistani weddings are laden with a multitude of colours, beautifully embroidered flowing fabrics in silks and chiffon, tantalizing food, traditionally decorated stages and a lot of music and dance. Weddings in Pakistan are a serious deal, with preparations starting months before. After all, most local weddings last anywhere from three to six days. The celebrations usually start with a day dedicated to henna application, followed by a musical night and a night of traditional rituals to bless the couple. Then, there are dinner parties that last two days thrown by the bride and groom's side of the family.

Pakistanis don't keep calm and have no chill

Pakistanis are a passionate, emotional, expressive and colourful people – just like their culture. Whatever they love, they do with plenty of zest and excitement. They love to celebrate, no matter the occasion, and feasting, giving presents, throwing parties and having regular large gatherings with friends and family are all very common.

Generally, the creation of Pakistan is attributed to the political struggle launched by the All India Muslim League under the leadership of Quaid-i-Azam. Among serious academics, Muslim League and Quaid-i-Azam both represented Muslim modernism, inaugurated by the Aligarh Movement during the second half of the 19th century.

Sir Syed Ahmed was the harbinger of Muslim modernism which largely was anchored in changed circumstances wrought by the colonial modernity. I have argued in some of my write-ups that soon after Pakistan's establishment, its foundational story was re-scripted in the light of fundamentalist ideology which contravened in a big way the very essence of Muslim modernism. The waning space for Sir Syed Ahmed Khan in our national narrative provides testimony to the creeping influence of exclusionary and fundamentalist streak drawn from religion.

Books like *Ulema and Politics* by Prof. Ishtiaq Hussain Qureshi have specifically highlighted the role of such clerics, who were steeped in literalist interpretation of religion. That book identifies those individuals from among the Deobandi clerics, who were positively disposed towards the idea of a separate state for the Muslims of the subcontinent. By doing so Qureshi tried to set at rest, the narrative insinuating Deobandis as anti-Pakistan.

Thus the political instrument of Muslim separatism, as projected in our national narrative, has been either Muslim modernists or the literalist ulema like Shabbir Ahmed Usmani, Mufti Muhammad Shafi and Zafar Ahmad Ansari. Subsequent to the secession of East Pakistan, Maulana Maududi too was added to the coterie of such people. From 1949 onwards, these clerics started asserting themselves, the impact of which resonates to this day.

What remains to be properly investigated even to this day, is the role of supposedly more 'eclectic' and 'inclusive' section of the ulema with Sufi overtones in an extremely complex process of securing a separate state for the Muslims of North India. In this particular regard, Mujib Ahmad's book *Jamiyyat Ulama-i-Pakistan: 1948-1979* is a commendable effort, which sheds light on the role of such section of the Sunni Ulema in the earlier part of his book; however, far more research is required to properly bring their contribution into a scholarly focus. He does not deal with the Sufis per se.

Much of the scholarship on Sufism tends to study it from an anthropological prism, thereby discounting their political contribution towards pushing the separatist agenda. David Gilmartin's magnum opus, *Empire and Islam: Punjab and the Making of Pakistan* is the first and undoubtedly the foremost scholarly venture that investigates the socio-cultural influence of the Sufis and Mashaikhs on to the separatist ideology of Muslim leadership, aspiring for Pakistan. From the particular perspective of Sind, Sara Ansari's widely cited book *Sufi Saints and State Power* rivets its attention on the scarcely studied political role of the Sufis. Like Gilmartin, Ansari has opened up a new vista of scholarship by entwining socio-cultural currents with the politics.

Another myth that has been called into question is the inclusive and peaceful disposition of the Sufis and dargah as the site of mystic spirituality. As they are demonstrated in these texts, Sufis had been politically oriented with separatist tendencies and at times they resorted to violence. That is true not only of Sufis belonging to Naqshbandia Order, which is considered prone to religious literalism but Chishti Sufi (taken in as peaceful and eclectic in their ideology) were no different.

Hussain Ahmad Khan employs the term neo-Sufism to make sense of 'the tendencies among nineteenth-century Sufis in Punjab'. To them Sikhs and British posed threat to the existence of Islam. In the situation of political decline of the Mughals, the Sufis assumed the role of moral reformers and propounded the notion of Khalifa or Imam for the Muslims. They also resorted to purify the religion as they, like the Ulema, thought deviation from the righteous path had caused the political decline.

Thus the separatist identity of the Indian Muslims had its initiation among the Sufis by 'Othering' the non-Muslims. Strangely enough no commonality could be struck even with the Sikhs, the creed embedded in the local Sufi tradition represented in the poetic articulations of Baba Farid Ganj Shakar.

Khan also argues that Hagiographic literature mentions several reasons for the violence that Sufis resorted to, but importantly enough; the Sikhs were suspicious of Sufi circles because of their close nexus with the Muslim power centres. In the late 18th and early 19th centuries, Hafiz Jamal and his followers fought against the Sikhs, along with the army of Nawab Muzaffar Khan, the ruler of Multan. Similarly a Sufi, Mian Muhammad Afzal spearheaded the revolt against Sikhs and was killed along with scores of his followers.

One may argue here that Sufis, despite inclusive nature of their message, were at a loss to come to terms with the situation in which they did not have political patronage from the rulers. Was their existence contingent on the royal patronage? Another worth asking question is the amenability of the Sufis towards non-Muslims. The much-trumpeted good will that Sufis had enjoyed from non-Muslims stands contested if not entirely exploded. The Jihad Tehreek led by Syed Ahmed Shaheed and Shah Ismael Shaheed is also mentioned in this regard. However, one may question the Sufi dimension of the religious practice that these fellows professed.

Coming to the militant Sufis, one can quote Shah Ghulam Ali (1743-1824) of Shahjahanabad (Delhi) and Fadl-e-Haq Khairabadi (1797-1861). Later was a Sufi scholar from Awadh. He waged jihad against the British in 1857. Haji Imdadullah Makki (1817-99) is yet another example of such Sufis who fought against the British and as a consequence had to flee away to Arabia into self-exile. By that time, neo-Sufism seemed to have taken the centre stage. Religious literalism, the primacy of the text and aggressive methods of proselytization became the principal features of religious discourse of which the traditional Sufism was merely an appendage.

The fact however remains that the general impression about Sufis and Sufism must correspond with historical reality and that contravenes the former.

Quiz: <https://www.ilmkidunya.com/online-test/pakistan-cultural-history-mcqs.aspx>

<https://www.activityvillage.co.uk/pakistan>

Video: <https://www.youtube.com/watch?v=dj7RzIR7VU4>

<https://www.youtube.com/watch?v=8z506sobVrM>

<https://www.youtube.com/watch?v=lMvg4pBD0Rk>

<https://www.youtube.com/watch?v=777TFuzkP6A>

<https://www.youtube.com/watch?v=crel7bqgUhY>

<https://www.youtube.com/watch?v=KICGh3soTrg>

[https://www.youtube.com/watch?v= QIDTWH7i8I](https://www.youtube.com/watch?v=QIDTWH7i8I)

DR. ZIAUDDIN AHMED AS A PARLIAMENTARIAN

Hussain Imam

I met Dr. Sir Ziauddin Ahmad for the time in February 1931, when I entered in the Council of State in a big jump from the municipal Council to that of the second chamber of the British India. In those days only 8 Muslim members were elected to the Council of State and 30 to the Central Legislative Assembly. Dr. Sir Ziauddin Ahmad had established a reputation of his own before he joined the legislative Assembly. His services and activities had started from the days of M.A.O. College and had continued after the establishment of Aligarh Muslim University. His name will always be associated as second only to Sir Syed Ahmad Khan in establishing and developing this Institution, which was and shall forever be a pride of the Muslims of this sub-continent.

His services in Aligarh will be _dealt with in detail by other friends. I wish to throw some light on his activities in the Central Legislative Assembly of the British India. It was customary among the prominent Muslim members of the Legislative to specialize themselves in certain subjects. Quaid-i-Azam's specialty was the Defense Budget. Sir Abdullah Haroon usually dealt with Posts and Telegraph. Dr. Sir Ziauddin had selected Railways for his subject of attention. Shah Masood Ahmad, the new member from Bihar was always following Dr. Ziauddin in elucidating the answers given by the Government members.

Dr. Sahib was always listened with care and attention by the Government Benches. He never indulged in politics of con-demining the Government in general terms, rather he used to pinpoint the deficiencies of the Muslims and in this way he materially helped all the Muslims of the sub-continent. He was always willing to recommend candidates for jobs in the Central Government. If he happened to be a scholar of Aligarh Muslim University then he would go out of the way to help him as much as possible. His speeches used to be full of facts and constructive suggestions instead of being purely condemnatory. On the lighter side he was in the habit of inviting his colleagues and others often to Lunch. Quite a few times they found themselves alone without the host, yet his servants were so trained that it often happened that at the time the guests were finishing their lunch when he used to arrive. 17 Windsor Place was his almost permanent abode just as Nawab Sir Yameen Khan had 18 Windsor Place as his permanent abode and Sir Abdullah Haroon as long as he lived was fixed at 20 Windsor Place. In contrast to this, Quaid-e-Azam did not have any fixed abode until he acquired 10 Aurangzeb Road from Dalmia in the later part of the 40's. Dr Ziauddin's greatest service in Central Assembly was to get as many Muslims appointed as possible and to get promotion for those Muslims who deserved but were neglected. Many persons occupying high posts owe their present position to the indefatigable labor of Dr. Sir Ziauddin Ahmad who secured high positions for Muslims. All this he did in his capacity as the Parliamentary Secretary of the Muslim League Party in the Central Assembly; which position he preferred to select as compared to that of being elected as the Vice-Chancellor of the Aligarh Muslim University, simply because he wanted to serve muslims in their larger interest and wanted to fix up the Aligarh Graduates on key posts in the services of the Government of India. (N.B. Dr. Sahib's role as a member of the Central Legislative Assembly is described in detail in the Urdu section of the book).

THE APEX OF EDUCATION

K. B. A. M. Kureishy

I took my admission in the First Year Intermediate Science Class at the M.A.O. College, Aligarh in May 1903, three days after the death of Justice Syed Mahmood, a great son of a great father.

Dr. Ziauddin Ahmed was at the time in Cambridge for higher studies, after having secured his D.Sc. the highest available degree in India. He was away but the aura of his personality pervaded the entire Educational, administrative and social atmosphere of the College, in which he had studied for some time as a student, then worked as a teacher in the School, and acted as a lecturer in the College; he had also helped in the advancement of some of the welfare societies, such as Duty Society, the Students' Union, Muslim Educational Conference and games clubs. One could hear among the student's echoes of his extraordinary Mathematical acumen, his early resolve

to achieve distinction in Mathematics, and thereby remove the misconception that Muslims were backward in Mathematics, and to encourage them by his personal example. Some of the students who had studied under him in the School and at the College, remembered him with affection, and related incidents about his solving difficult mathematical problems mentally even before he reached the black-board. The students always mentioned him with feelings of devotion and affection. His teacher the great Prof. Chakarvarti was proud of his pupil 'JIAUDDIN'.

Dr. Ziauddin's keen interest in education was evinced by him even when he was a student of B.A. in the College. In the meeting of All India Muslim Conference held in Delhi in 1892. Mr. Morison proposed a resolution to the effect that census should be undertaken in all towns of the subcontinent in order to determine the exact education position of the Muslims in general and explore the reasons why some of the prosperous families neglected the education of their children. The resolution was adopted by the Conference. In response to this resolution Dr. Ziauddin had the census conducted with the help of some friends of a small town Mahrehra (U.P.) where some well-to-do Muslim families resided and then induced them to establish a school there, the opening Ceremony of which was performed by Mr. Morison in 1894.

Sir Syed Ahmed Khan was alive when Dr. Ziauddin after securing his B.A. degree in 1895, worked for a few months in the M.A.O. Collegiate School. In the same year he was appointed Assistant Professor of Mathematics in the College on Rs. 60/- per month. On his appointment Sir Syed remarked:

"If he continues to make progress in Mathematics we will consider him for further promotion".

It may however be mentioned that he was on his brilliant success in B.A., recommended by Principal Morison for Deputy Collectorship, the highest and the most coveted post for the Indians in those days. The recommendation was accepted by the Government, but Dr. Ziauddin to the great disappointment of Mr. Morison and his own relatives, preferred to stay in the College on a salary of Rs. 60/- gradually rising to Rs. 100. At the time of his appointment an interesting incident occurred. Sir Syed had prepared an agreement form which contained the condition that Ziauddin should serve the College for 5 years at least and he wanted Dr. Sahib to sign that form. Dr. Sahib's reply reveals the dignity of a great teacher and preacher of education among the Muslims. He said: "My intention is to dedicate all my life to Aligarh, but to submit to such a condition is a matter of shame to me and in fact my opinion is that no person should be allowed stay in this national institute if he does not love the cause for which this institution is founded and has to be secured only by such agreement".

On hearing this Sir Syed tore the agreement form and ordered him to go and work.

In his budget report in 1897 Sir Syed observed:

“Those trustees of the college who watch the daily occurrences in the college must have noticed that ever since Ziauddin Ahmad has joined the service of the college, devotion to learning and love of study amongst the students have been on the increase and that his stay in the college promotes the welfare of the students. Only recently the Principal has recommended his name to the Government as a Deputy Collector, but he in spite of the inducement of his relatives and friends prefers to stay in the college and devote himself to the cause of education and has written to the Principal to withdraw his name. Under these circumstances the trustees of the college will do what they can for his promotion in view of the fact that his association with the college helps to promote Muslim welfare and Muslim education”.

In 1897 when Prof. Arnold resigned and left the college, his work was distributed amongst the professors as a temporary measure because no intermediate appointment could be made on account of the financial condition of the College. No one on the stage was prepared to undertake the teaching of Logic, which was taught by Prof. Arnold. It was Ziauddin Ahmad of the department of Mathematics who came forward and took responsibility of teaching Logic. His notes and lectures were so perfect that in 1899 Mr. Venice, Principal Queen's College Benares, who was an examiner in Logic, remarked in his report that the best teaching of Logic was done in Aligarh and the students of the college had answered questions on fallacies so beautifully that one was compelled to give them marks even when the conclusions that they drew were not correct.

In 1898, Dr. Sahib put forward a scheme of extension lectures in the College, which were to be given in Urdu, so that the public and the students could easily follow. This scheme was approved and accepted by the Principal. He himself delivered lectures on the latest discoveries in Astronomy. He ridiculed in them the beliefs of the common people in Astrology. These lectures were published in the College Magazine.

Dr. Ziauddin was keenly interested in encouraging young students to take serious view of their subjects of study. It is reported that if any student absented himself from his class, he would immediately go and get hold of the truant and bring him back to the class room. He also gave free private coaching to the backward students, and called some of his good students every week to his room and over a cup of tea discussed general educational topics with them. He invariably went to the hospital to find out how sick students were being treated and looked after them. He also started a Scientific Society in the College, which in fact was a revival of the Scientific Society established much earlier by Sir Syed. Its scope was, however, larger than the parent body. Dr. Sahib worked enthusiastically for the All India Muslim Educational Conference and made collections for Sir Syed Fund. Nawab Mohsinul Mulk, a stalwart of the Aligarh Movement and Honorary Secretary of the College, in his speech at the annual session of the above Conference, held at Rampur in 1905 said:

"Sir Syed ever longed to hold a session of the conferences at Calcutta but for 13 years his wish remained unfulfilled. It was then decided to send a special envoy to Calcutta to prevail upon the Muslims of Calcutta to invite the Conference to hold its session there. For this enterprise Ziauddin Ahmad was deputed. A young scholar prepared to shed his blood for the Muslim Community, a person who was on the verge of appointment as a Deputy Collector but preferred to stay and serve in the College on a petty salary of Rs. 100 per month, for the love at his work as a teacher and deep concern for his community. Had he gone away as a Deputy Collector, he would have been drawing a salary of Rs. 500/- per month by now. In short it was Ziauddin Ahmed who showed willingness to go as an envoy to Calcutta. He went and stayed in Calcutta for three weeks at his own expense and did not accept a single pie from the College or the Conference. This sympathetic and sincere well-wisher of our community started to make collections for Sir Syed Fund but he had to face and overcome a difficult situation. There were two opposite camps of leading Muslims there. Whatever efforts were made by one group for the good of the Muslims was opposed by the other, simply to deprive the other group from the reputation it would gain if successful.

(Whichever land we migrated to, the opposing sky was there)

Disunity amongst the Muslims was there, but Ziauddin Ahmad's three week's stay resulted in the establishment of a committee to raise money for Sir Syed Fund and in gaining an invitation from a group of Muslim leaders for the session of the Conference at Calcutta. This session was held there in 1901. The Lieutenant Governor of the Bengal Province came as a visitor to that Conference and the session as a whole was a great success both from financial and general utility points of view".

Dr. Ziauddin Ahmad did yeoman's services to the Duty Society, one of the most useful and prominent societies of the college to help the students with stipends during their education at Aligarh. This society was started by Sahibzada Aftab Ahmad Khan and his friends in 1890 under the guidance of Prof. Arnold. In 1895, the All India Mohammeden Educational Conference held its session at Shahjahanpur. Prof. Arnold directed Dr. Ziauddin and Sheikh Abdullah to open a tea shop near the Conference pandal, where tea, sweets and daily papers were provided. This was done in the hope of receiving donations instead of mere prices of articles listed. This proved a great success. The Principal of the College was the Keeper of the society and now Dr. Zia Uddin was elected Assistant Keeper. Dr. Sahib devised yet another way of collecting money for the Duty Society. Deputations of senior students were sent out in the country where in addition to collecting money they advised young Muslim students to visit and join College. These deputations submitted reports about their work alt. The Hon 'tile Sir Syed Raza Ali, then a student, referring to Dr. Sahib's Assistant-Keepership in one of his speeches said:

"During these two years there have been remarkable changes in the objects and methods of the Duty Society. The Society was even before considered a respectable and useful institution but the fact is that apart from the few students of the College who were being directly helped by the society, a great majority of the students did not take any practical interest in the society. Its importance was limited to the college premises and with the exception of some well-wishers of the college here and there, people generally did not know that any society of this name existed in the college. It is Dr. Ziauddin Ahmad who has established the significance and usefulness of the Duty Society in our hearts. He used various and unique methods to bring to our minds the benefits of this society which was unknown to us previously. In short he created a passion in us to devote two or three weeks of our vacation to raise funds for the society and help our poorer brothers to get the same sort of education that we were having at Aligarh."

Dr. Ziauddin Ahmad took interest in games also. When a student, he himself was a member of the second cricket eleven of the College and of the first eleven when he joined the M.C. College at Allahabad after his B.A examination.

We cannot help wondering, how a lecturer in addition to his daily teaching work and many sided ultra-curricular activities managed to find time for his own studies. He was a lecturer in the college when he took his M.A. degree from Allahabad (1898), and D.Sc. degree from Calcutta (1901) and all these with distinctions.

In this short essay on Dr. Ziauddin as a teacher, we need not describe his achievements in Cambridge and Germany, but we must notice one distinction which he gained at Cambridge along with others and which I am sure will surprise the reader; he secured a teacher's training certificate also. A professor of a University does not require this certificate but an education-ist must know what methods are followed in our schools in order to become conversant with educational requirements.

When the writer joined the College, Nawab Mohsinul Mulk was the Honorary Secretary of the College and the glorious tribute that he paid to Dr. Ziauddin Ahmad for his self-sacrifices for the College and the Muslim Community has already been quoted. I must here mention the opinion of some prominent Old Aligarians who were in Aligarh at the time of my admission. Foremost among them was Sahibzada Aftab Ahmad Khan, a practicing barrister reputed for his knowledge of Law. He had the distinction of being an Old Body of the College who had left his hometown of Kunjpurah (Punjab) and also relinquished his father's adopted home at Gwalior and built a house for his permanent settlement in Aligarh. He was a devoted follower of the great Sir Syed and took keen interest in the affairs of the College and helped the administration with advice and was consulted by them when any emergency arose.

Shaikh Abdullah, the founder of the Girls School (now a flourishing Degree College) also practiced Law in Aligarh. He and his noble wife (known as Alia Bee to the students of the Girls' College) were then struggling to devise ways and means to promote the education of Muslim girls. He also took interest in the affairs of the College and was a frequent visitor to it. Mr. Tofail Ahmad (also known as maulana Tofail Ahmad) Compiler of Aligarh Old Boys Directory was then a sub-Registrar at Aligarh and was a devoted worker in the interest of the College.

Whenever any trouble arose in the College, never mind what its nature was, residence difficulties or dining hall complaints etc., these gentlemen in a body or individually used to come and pacify the students and always missed Dr. Ziauddin Ahmad and assured us that everything would be alright when Ziauddin would come back it seemed as if the Return Home of a hero was awaited. Mr Wilayat Hossain was another prominent old boy of the College who was Second Master in the Collegiate School and Proctor of the College. He was a close friend of Sahibzada Aftab Ahmad Khan and Mr. Habibullah Khan (generally known as Deputy Habibullah); the latter built a house for himself in Aligarh which he had named Wilayat Manzil after Mir Sahib's name. He was editor of the Aligarh monthly magazine and in its issue of October 1904 he paid a very glowing tribute to Dr. Ziauddin for the work he was doing in England by writing articles and holding meetings to intro-duce and popularize the College and its community. He writes:

"We notice with pleasure that Dr. Ziauddin Ahmad, even in Europe, is not free from his anxiety for the welfare of the College. The time is fast approaching when on his return from England, he will bestow the benefits of his vast learning and wide experience on the College and the Community. Many other old alumni of our college are in for the completion of their studies but just as Dr. Ziauddin is far superior to them in knowledge and learning, he is similarly far above them in his objective and aspirations. In the words of a Persian poet Sa'di, they are trying to save their own shirts but Ziauddin is trying to plunge in the sea and draw to safety the drowning. They on their return will attain positions for themselves, but Ziauddin on his return will contribute to the advancement of others".

Dr. Sahib stayed in Europe for about five years. When he reached Aligarh on the 1th of December 1906, he was given a hearty reception at the Railway Station where members of the staff and students all assembled to welcome him. He was driven in a coach to the College premises, a distance of about one mile, not by the horses but by the students who had removed the horses from the coach. Even before his return he had been offered by the U.P. Government the post of Inspector of Schools but he had as before chosen Aligarh for his activates. He joined immediately and began his work as a Professor of Mathematics within a day or two of his arrival.. I was then in the final year of my B.A. with Mathematics as one of my subjects. We were only eight students in the Mathematics group and it was our class that he was to take first of all. We looked at him when he started his lecture with awe and affection. His lecture was profound and we listened to it

with eyes full of wonder rather than with a sense to benefit by it. The activity of the feelings at our hearts made our minds unreceptive. After a week's lectures he set a paper for us on what he had taught and we were found wanting. Our answers were superficial and shallow, lacking the vigor which should have been here. He changed his tactics and began calling us to his house and over cups of tea showed us the right way of studying Mathematics. This type of coaching brought about a significant change in us. We gave up the old habit of looking at the subject only from examination point of view and began to take interest in it for its own sake. The result was marvelous. We were with him for a couple of months only. About the 2nd week of February there occurred a big strike of the students of the College against the English staff. It created a very grave situation. The 'boarding houses and dining halls were closed and the strikers had to decide upon an exodus to Ailahabad to fight their battle from there. This disturbed our



لقنت کربل، ڈاکٹر ضیاء الدین احمد، ماسٹر جنرل آرڈی نمنس، جنرل لویج کا استقبال کرتے ہوئے دسمبر ۱۹۴۴ء

studies. But when ultimately the strike ended and normal conditions were restored the trial of the final B.A. examination of the Allahabad University had to be faced. To put the story short, inspite of all the disturbances, three students of our College secured 2nd, 3rd, and 4th positions in the University and won University Scholarships. Two of the students were from the Mathematics group, Syed Alley Nabi and myself. I must here mention the interesting manner in which I was induced to take up Mathematics for my Master's degree along with Syed Alley Nabi. In my B.A. Examination I offered Economics in addition to English and Mathematics. I was a good student of Economics and Principal Towle, who lectured on that subject wished that I should continue my studies in it in M.A. I had no particular inclination towards Mathematics then. It was Dr. Ziauddin Ahmad who ultimately charmed me away from Economics and wedded me to Mathematics.

Before I end, I cannot help describing the future careers of those eight students on whom the blessings of the teaching of that great teacher were first bestowed. In the photograph on the opposite page, we see that class, along with their professors. Those who are sitting are from left to right:—

- (1) Late Syed Aley Nabi, who after his M.A. degree was appointed Deputy Collector, but lived only for a short time after that and could not show his full worth.
- (2) Late Manzoor Ahmad Khan. He took to accounts and served in the College accounts department where he rose to the position of Chief Accountant and was there till his death.
- (3) Professor J.C. Chakarvarti.
- (4) Dr. Ziauddin Ahmad.
- (5) Myself. I followed in the footsteps of Dr. Sahib. Gave up Deputy Collectorship in favor of service in the College. I spent nearly 39 years the in various capacities, was lecturer in Mathematics; head Master of the College School for a year; principal of the Intermediate College for 8 years; was Provost of the Viqarul Mulk Hall for 3 years; was Provost of Sir Syed Hall for another three years and I was Professor of Mathematics when I parted company with the University for coming to Pakistan.

Students Standing:

- (1) Late Syed Saghir Ali. He took his Master's degree in Persian and was Professor of persian at Baroda College.
- (2) Late Ali Ahmad. He joined Roorkee College, became an engineer in the Government Service and rose to the position of the Chief Engineer in Sylhet.

- (3) Abdul Ghani. He also joined Roorkee College, became an engineer, and was an Executive Engineer when I lost trace of him. I do not know where he is now
- (4) Rehimuddin. He was from Bengal and left the College after B.A. I do not know of his later career
- (5) Mohammad Khan (known as "Khandan" in the College for a perpetual smile on his face). He joined Forest Service and retired as Conservator of Forests. He lives in Model Town Lahore, but I did not find that smile on his face when I met him three years ago in Lahore

Dr. Sahib indeed was a great teacher, large hearted, noble minded and sympathy personified for the welfare of all college students. May his soul rest in peace!

THE GENIUS MATHEMATICIAN

Prof: A. B. Kamali

Dr. Ziauddin was M.A., Ph.D., D.Sc.-Newton-Scholar. These qualifications and degrees are an ample evidence of his great scholarly traits as a mathematician. But they are not sufficient to assess what an extra-ordinary genius he was in the realism of Mathematics. He was well up not only in the details of this subject known so far but at the same time he had an anticipatory foresight in what direction this was going to develop so as to influence the technology of the age.

It is about 45 years back that I had been his pupil. At that time set theory, matrices, vectors and transfinite Arithmetic were not included in the syllabus of Math in any University of the sub-continent. But he was insistent that his students should pay due attention to all these topics which he used to call modern mathematics. He also insisted that mathematical facts should always be presented in simple homely way and not in too formal language. It was he who brought home such facts as to how minus into minus becomes plus, how a minimum may become greater than a maximum, how $(a \times b)$ is not always equal to $(b \times a)$ and so on. The most basic thing that he invariably taught his students was the characteristics importance of a 'definition' in math. His words still ring in my ears when during a lecture he said. "You are free to adopt any definition provided it does not break a previous one. "What a wonderful statement consisting both of freedom of thought and limitations upon it!

He said, "you cannot neglect sets", for practically every mathematical concept can be defined in terms of set-theoretical concepts. Not only this but every mathematical sentence can be based upon a set-theoretical sentence".

There are several ways in which set theory is developed but he appreciated to develop it on the six axioms, (1) extensionality (2) replacement (3) power sets (4) sum-set (5) infinity (6) choice.

Though about 50 years have passed, I have not seen better discussions of set theory not based upon the above axioms. From this, one can imagine how he anticipated the correct course, the mathematical topics should adopt, so as to keep unchallenged for years to come.

He had a great love for modern math but at the same time did not like to desert classical math also. Topics such as relations, order, equipollence and similarity were discussed along classical lines in ordinary language. Ordinals and Cardinals and their arithmetic were lectured upon in a very interesting way so as to include all transfinite arithmetic. Even a high school student knows the importance of algebra. It is generally taught as generalized arithmetic. Dr. Ziauddin agreed with this view. At the same time he held that in college classes not algebra but abstract algebra should be taken up. He appreciated to take up abstract algebra in a way which should not fail to emphasize the nature of the subject and the technique of rigorous proof so necessary for the development of math. After one or two popular lectures, he presented the topics with rigorous definitions and proofs. For instance the notion of equivalence relation was taken up for the development of rational numbers. Mappings (functions) were defined as subsets of product sets. The reader should know that to do it 50 years back, while this has not been properly done even now. Only a partial treatment was introduced only two years ago.

The proper system of teaching followed was this (1) integers (2) the integers modulo the prime 7 (3) integers modulo prime 6 (4) Permutations of finite number of integers (5) Matrices (particularly two-by-two matrices). Here were introduced many algebraic interesting properties in the study of groups and rings. 'Laws such as the commutative laws do not hold' in some of them motivated the study of peculiar properties in new systems.

After the illuminating discussions of the above mentioned topics, the rigorous definitions (based upon five postulates) of group used to be introduced. Concrete examples were given with the result that theory of group was climaxed of a detailed study of the sub-groups of some important groups.

The great mathematician Cantor had died in 1918. His works gained importance in 1920 after his death. During his life, mathematicians were searching for the fact whether any two sets have the same number of elements. For finite sets the answer was found by counting the number of elements. For infinite sets it required great consideration. Before Cantor, all infinite sets were considered to be equivalent. Dr. Zia was of service to Cantor when he pointed out that such could not be the case. This fact revolutionized the theory of set. Dr. Ziauddin took zealous interest in teaching his pupils what are known as Denumerable sets, and non-denumerable sets. How interesting was his lecture when he began it with a negation. "Not every infinite set is denumerable". He then proved the unit interval $[0, 1]$ is non-denumerable.

Of course voluminous topics and discussions can be quoted in support of his especial ways of making his students efficient in real sorts of math beyond the general syllabus of those days.

He taught applied math also. He took his students in Dynamics and astronomy. These subjects are considered very difficult but he taught us in such a nice way that we found them very easy and interesting.

He deeply loved his students. He used to say, "The students are for their good and we are also for their good and hence there is no clash of interest. Of course there are no two sorts of interests". But at times he showed anger also. I remember he taught us the classification of the 2nd degree equations in three unknowns (ellipsoid, paraboloid, hyperboloid, cylinder cone etc.) and then set the same topic as home work. He gave 2 weeks' time to submit the home work. We wanted to impress upon him our capability. We were a dozen students. We borrowed all the six books on the subject from the Lytton Library and with their help finished the work in a week. Of course we wrote every excellent point on the subject from each book available. Being monitor of the class, I showed him my answer book first. Casting a cursory glance he threw my answer book away, saying is it the type of home work you have done? You proved more copyist than a mathematician'. Other students were so afraid as not to show their work for it was no better than mine. We were all almost in tears. Then he became very affectionate and said. "Go through as many books as you like; Read the matter, assimilate it and then write the answer with books closed according to your thinking, and adopt your own definitions and symbolism". The advice was very timely. Each one of us acted upon it and the answer which was prepared after 4 weeks or so was 'of very high character' as he remarked. This anger of his made me, by the Grace of God, as successful author. I have written a number of advanced math books and they have met due approbation.

Math, like philosophy, is intermediate between theology and science. Like theology it consists of speculations on matters which definite knowledge has so far been unascertainable, but like science it appeals to human reason. All definite knowledge belongs to science so does math. All dogmas such as infinity, divergence, space and time, that in many ways surpass definite knowledge belongs to theology, so does math, when it deals with infinity, and relativity, space and time. It is no wonder that Dr. Ziauddin like a true mathematician was not only a man of science but also a very great religious figure. He offered prayers, paid zakat, performed sacrifices, believed in the Holy Quran and read it bit by bit every day. Like a religious man, he devoted his whole life to the service of his fellow beings. Lacs of people derived benefit from him and lacs of rupees he collected for the educational institutions of Aligarh and her students.

May his life ever inspire us in the path of knowledge, human service virtue and steadfastness. May we pay our gratitude to him by establishing an educational institution in his name and perpetuate his memory with math as its outstanding subject.

THE LIFETIME AMBITION OF

DR. ZIAUDDIN

Ahmed Uddin Marehervi

Dr. Ziauddin's fertile brain may be regarded proverbial for devising new projects and then trying to translate them into actualities. His scheme for setting up a first class medical college at Aligarh with a practicing model hospital is too well-known to be mentioned, but only a selected few are aware of the fact that his last trip to Europe and America was planned in connection with the establishment of a technical University at Chittagong -- the blue print of which he carried in his brief as to be placed before the late Sir Agha Khan on the one hand and the Directors of the Ford Foundation on the other. This was a scheme brought out from the cold storage of his brain, which was deposited there some ten years before.

In 1937-38 a Japanese representative of the Kayato Educational .Society, K. Kato, was touring India and in his unscheduled itinerary came to Etawah as well. He stayed with me in the hostel for junior students, who being enamored of his charms and sociability became very friendly to him; while the young teacher reciprocated their love by prolonging his visit and opening his heart to us. He depreciated the entire education system obtaining in the country specially its non-scientific and non-technical bias and suggested ways and means to shift from Humanities to technical fields within the shortest possible time. His brilliant plan appealed to me so much so that I asked this newly-found Japanese friend to put all the salient points of the scheme in black and white. At first he was rather reluctant, but later yielded to my percussion. The Japanese are very thrifty people, and what struck me most in his plan was the low cost of tools, machinery, equipment and even masonry involved.

I dispatched the entire roll of those papers, including the sketches of various department buildings to Dr. Ziauddin, who, I knew, possessed an unsuitable appetite for such schemes. In those days he was wielding the affairs of the University as Vice-Chancellor and must have been very busy both with official and non-official business, but to my great surprise, he snatched a few hours to go through it and lost no time in asking me to come with the originator of the plan to Aligarh. Long discussions followed, and I was rather amazed to observe the Doctor's keen insight into technical matters. His P.A., was all the time noting the counter-suggestions made by the Doctor and the modifications in the scheme which were readily accepted by the Japanese visitor as more feasible and practical in Indian setting.

Not long after that war drums began to beat; dark clouds hovered over the political horizon; and the entire world was plunged in carnage never witnessed before. Kato, as I learned much later perished in the war which subsequently engulfed Japan also. Since then I heard nothing of this scheme, but the retentive brain of the doctor preserved its minutest details. The papers, he told me, were either misplaced or lost but, never-the less, he worked on the basis of what had been discussed and reconstituted the project in post-war setting, considerate with the needs and requirements of the newly established Pakistan.

Very few can foresee what the future has in store for them. Such was the condition when the famous Lahore Resolution was passed in 1940 demanding a separate homeland for the Indian Muslims. The natural forecast was that the two sister-states—one comprising a vast area, large population and relatively opulent people will have cordial relations with the other in comparatively humbler, smaller and infantile position. Even the sagacious farsighted Quaid could not divine the venomous intentions of a Hindu junta which was planning to nip the newly-founded Pakistan in the bud. Dr. Ziauddin had nourished the Aligarh University like a foster child, which was dearer to him than his own kith and kin. But the Muslim youths, whose cause he had espoused all his life were a hundred times dearer. They were now leaving for Pakistan in a surging wave of emigration which ultimately took the form of pell/mell exodus.

The Doctor could hardly reconcile himself to the new situation. His heart was rent into two. He could not leave Aligarh at the sweet mercy of the antagonistic Congress leaders, whose bitter taste was still fresh on his palate and who looked askance at the university due to the failure of their onslaught in 1920. Although out of office, he regarded it his national duty to stand as bulwark against the evil designs of the majority community, which could hardly stand the existence of a Muslim citadel of power in its midst. On the other hand Pakistan was a freshly constituted state with nothing to boast upon except her illustrious creator, Quaid-i-Azam, who had rightly remarked that we have to begin with a scratch. Progress in every walk of life had to be very quick, Education especially technical, had to be put in top gear, so that the nation may stand upon its legs within the shortest span of time. With this end in view the doctor turned to the practical side of establishing a Technical University here.

He had long been in correspondence with His Exalted Highness the Nizam of Hyderabad who claimed to be an old friend of the Doctor and was reputed to be a great philanthropist but cold-shouldered him in this case as the unfortunate ruler had too many political irons in the fire at the time.

Then he sought the assistance of an equally enthusiastic protagonist of Muslim Education—the late Sir Agha Khan, who not only evinced keen interest himself but introduced the

scheme to the managers of the Ford Foundation with his personal re-commendations. The latter somehow took a great fancy to it and were all too eager to discuss its details with the author of the plan himself, promising "full backing" to it, in their letter to H.H. the Agha Khan. The Doctor now doubly sure of his success in setting up a technical University at Chittagong packed his suit case for America en route England saying good-bye to Aligarh—alas forever.

Dr. Ziauddin's occupation with the work of the University coupled with legislative business at Delhi left him practically no time for conversation on personal or private matters but ever since I embarked upon writing the native of his work in the Central Legislative, I found that he squeezes out a slice of his invaluable time for talks with me on educational, economic and social problems facing the Muslims of the sub-continent. I met him just before his departure and he showed me the blue prints of the scheme which was to cost three and half crores in the first phase and ten in toto. The project spread over ten years and was to be completed in three stages: the first one related to Applied Chemistry and Leather Technology; the second dealt with Industry based on heavy mechanical process and the last one with Atomic Energy. The learned Doctor had taken great pains to work out the minutest details of the scheme and was almost certain that it would be approved in its entirety and amply financed by the two agencies enunciated above.

In 1947 the havoc caused by the explosion of the atomic bombs at Hiroshima and Nagasaki was still agitating the public minds, so much so that even the word 'atom' sent a thrill of horror in the nerves of the common people. Scientists had just begun pondering whether it could be employed in peaceful ways. I frankly admit that the third phase of the proposed University appeared rather exotic—as some of his other projects did at their outset, but as time went on, the sagacity and farsightedness of his pragmatic mind began to loom large upon me. What a difference it would have been, had the scheme materialized.

"Basically" he told me, "the money should have come from contributions of the nation at large, but the Muslims of India have already implied their pockets for the proposed medical college, which was going to be established in the precincts of the Aligarh University campus and not in Pakistan, as some of the donors suggest. It is both imprudent and futile to expect more from the already overburdened community so I am going with my begging bowl to Europe and America for funds. Wait and see what the Providence has in store for us."

These were his last words to me. Sometimes later he wrote a very optimistic letter to K.B. Moulvi Basheeruddin (Founder of Islamic School and College Etawah) informing him that he was in regular communication with the Agha Khan and was to explain the whole thing to him. What transpired between the two stalwarts, I could never learn. A sudden stroke of paralysis on his return journey from the continent not only rendered the doctor mute forever but strangled the project in the womb also. It was never destined to see the light of the day.

A few days later when the cruel hands of death snatched the Doctor away, the project also breathed its last and Pakistan stood bereft of a mighty educationist on the one hand and a peerless Technical University on the other.

DRAFT