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

**SOURCES OF IDEOLOGY**

Common religion

Common language

Common residency

Common race

Common political interests

Common culture

***Ideology 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, by passing 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 majority should be constituted into a sovereign state, wherein they could order their lives in accordance with 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:-  
  
1. Ideology of Pakistan is actually implementation of Islamic teachings.  
2. To maintain and arouse the national dignity and struggles for unity among Muslim Ummah and Islamic rule is in fact Ideology of Pakistan.  
3. Two-Nation Theory on the basis of Islamic Philosphy in political and cultural background of Sub-continent is called ideology of Pakistan.  
4. Ideology of Pakistan is actually Islamic ideology.  
5. The idea of Muslims, attaining Pakistan was in fact Ideology of Pakistan.

**Setting up of a Free Islamic Society;**

The main objective of the creation of Pakistan was to establish a free Islamic Society having its own identity and government. To practice their own social principles and religion and inviting the Muslims of the world, particularly and others generally to adopt the Islamic way of life.

**Protection from Communal Riots;**

The communal Riots on every other day made it clear that the Hindus could take over the politics after the departure of The British. The Hindu organizations had again and again asserted that Hindu Raj would be imposed on India after the independence. So to get rid of these atrocities the Muslims demanded their separate state.

**Social & Political Development of Muslims;**

After the war of Independence 1857, the social environment was totally changed. The Muslims were scared of the caste system of Hindus and other discriminations. They could enjoy neither political nor social liberties;therefore, they preferred to have a separate homeland in which they could live according to the teachings of Islam.

**Protection of Muslim Language;**

The Hindus did the best to replace Urdu by Hindi. But they did not succeed during British period. In 1867 the Hindus of Banaras presented a request to their government regarding the replacement of Urdu with Hindi and its Persian script with that of Devnagri script. Sir Syed Ahmed Khan at that demanded that when even the language of a nation is not safe at the hands of other nations in a region, it would be unwise to continue living with them. So Sir Syed, who was in fact a great advocate of Hindu-Muslim unity prior to that incident, started focusing on the cause of Muslims alone.

**Protection of Two Nation Theory;**

The Muslims claimed separate nationhood for themselves and they were determined to maintain a separate entity for all times to come. Mohammad Ali Jinnah propounded the two-nation theory and sowed the seed of partition of the country.

***Quaid-i-Azam and Ideology of Pakistan***

Muhammad Ali Jinnah was a history-making leader who changed the course of history. He possessed a visionary leadership, commitment to the cause and political mobilization capacity. He was a Charismatic Leader in the real sense of the meaning.  
  
***ROLE OF JINNAH***  
On March 8,1944 Quaid-i-Azam while addressing in Muslim University Aligarh, said;  
  
***“Actually Pakistan came into being when the very first Hindu converted into Muslim, it happened, when there was no rule of Muslims. The foundation of Muslims is Kalama-e- Tauheed rather than state or race. When a Hindu converted his religion he became a member of separate nation and new nation came into being.”***

Jinnah played a decisive role in articulating the Muslim demands and pursuing these faced strong opposition from the Hindus and the British. He started his political career in 1906 by joining the Indian National Congress. He was elected to the Legislative Council in 1909 and in 1913 he also joined the All India Muslim League (AIML). Now he was member of both the political parties. Having disagreement with Gandhi on the issue of Swaraj (self-rule), complete freedom from the British and on using extra-constitutional means, Jinnah resigned from the Congress in 1920. His early efforts to promote Hindu-Muslim unity were materialized when THE LUCKNOW PACT (1916) was signed. The Hindus accepted the Muslim demands:

· Separate Electorate  
· One-third Seats in Central Legislature  
· protection of minority rights  
  
In the Nehru Report; the accepted Muslim rights were ignored. Jinnah retaliated forcefully by presenting 14 Points in 1929. He defined Muslim identity and mobilized them with reference to Islam and convinced others that Muslims are different from the Hindus and the Congress. Islamic principles, concepts and symbols surfaced in his speeches and statements.  
  
Jinnah used the term NATION for the Muslims of India in Feb 1935 (Legislative Assembly). He argued that the combination of religion, culture, race, arts, music and so forth make a minority a SEPARATE ENTITY. In March 1936 Bombay, he stated that the Muslims could arrive at a settlement with Hindus as TWO Nations. In 1937, he asserted that there is also a third party in India, the Muslims. In 1939, he roared that the Muslims and Hindus are two nations and they are going to live as a nation and playing part as a nation:  
  
***“We are a nation with our own distinctive culture and civilization, language and literature, names and nomenclature, sense of values and proportion, legal laws and moral code, custom and calendar, history and tradition, aptitudes and ambitions; in short, we have our own distinctive outlook on life and of life. By all cannons of international law, we are a nation.”***

***Allama Iqbal and Ideology of Pakistan***

***VISION OF A SEPARATE MUSLIM STATE***  
Men like Allama Iqbal are born but in centuries. He was conscious of significance of Islam in lives of the Muslims. His first public appearance was in 1899 at the annual session of Anjuman Himayat-i-Islam in Lahore when he presented the poem, Nala-i-Yatim. At initial stages Dr Iqbal was a nationalist by ideas and his poetry contained verses like Tarana-i- Hind. His poetry was a critique of the existing societal conditions. Being educated from Europe, he knew all weak aspects of the Western culture. He criticized capitalism, materialism and lack of spiritualism.  
  
**Address to the Muslim League Session, Allahabad, December 1930**  
*The climax of Iqbal’s political career came in 1930 when at the annual session of All India Muslim League, he boldly stated the Muslim demand for creation of a separate Muslim state within India. He added:*  
***“I would like to see the Punjab, NWFP, Sindh and Balochistan amalgamated into a single state as a self government within the British Empire or without the British Empire, The formation of a consolidated North-West Indian Muslim state appears to me to be the final destiny of the Muslims, at least, of North-West India.”***

In short Iqbal gave the idea of Pakistan. He inspired the Muslims of India to make the demand for a separate homeland. He infact, prepared the ground for Mr. Jinnah, who finally led the Muslims to the goal of Pakistan. Mr. Jinnah acknowledged his debt to Dr. Iqbal in the following words:  
***“His views were substantially in consonance with my own and had finally led me to the same conclusions as a result of careful examination and study of the constitutional problems facing India”.***  
Mr. Jinnah paid him a tribute two days after the Lahore Resolution that:  
  
***“If I live to see the idea of a Muslim state being achieved and I were than offered to make a choice between the works of Iqbal and the ruler ship of the Muslim state, I would prefer the former”.***

**SHEIKH AHMED SIRHINDI (Mujaddid Alf Sani)**

Introduction

The first of the great reformers, Sheikh Ahmad Sarhindi al-Farooqi an-Naqshbandi, was born in Sarhind on June 26, 1564. He belonged to a devout Muslim family that claimed descent from Hazrat Umar Farooq (RA). His father Sheikh Abdul Ahad was a well-known sufi of his times.

Educational Background

Sheikh Ahmad received his basic education at home. His initial instructions in the Holy Quran, Hadith and theology were rendered in Sarhind and Sialkot. Later, he devoted most of his time to the study of Hadith, Tafseer and philosophy. He worked for some time in Lahore as well. But the greater part of his life was spent in Sarhind, where he was to become the champion of Islamic values. It was not until he was 36 years old that he went to Delhi and joined the Naqshbandiya Silsilah under the discipleship of Khawaja Baqi Billah.

Religious Conditions of Muslims in India

During this period the Muslims in India had become so deficient in the knowledge of true Islam that they had more belief in Karamat or miracles of the saints than Islamic teachings. The Ulema and theologians of the time had ceased to refer to the Quran and Hadith in their commentaries, and considered jurisprudence the only religious knowledge. Akbar, the Mughal king had started a series of experiments with Islam, propagating his own religion Din-i-Ilahi, an amalgamation of Hindu and Muslim beliefs. In these circumstances, Sheikh Ahmad set upon himself the task of purifying the Muslim society. His aim was to rid Islam of the accretions of Hindu Pantheism. He was highly critical of the philosophy of Wahdat-ul Wujud, against which he gave his philosophy of Wahdat-ush-Shuhud.He entered into correspondence with Muslim scholars and clerics and laid stress on following the true contours of Islam. To him, mysticism without Shariah was misleading. He stressed the importance of Namaz and fasting. Through preaching, discussions and his maktubat addressed to important nobles and leaders of religious thought, he spread his message amongst the elite in particular. As he and his followers also worked in the imperial camp and army, he was soon noticed by Jehangir. Jehangir, unlike his father, was a more orthodox Muslim. But he still insisted on full prostration by all his subjects. Sheikh Ahmad refused to prostrate before him, as result of which he was imprisoned at Gwalior Fort for two years until the Emperor realized his mistake. Jehangir then not only released Sheikh Ahmad, but also recalled him to Agra. Jehangir thereafter retracted all un-Islamic laws implemented by Akbar.

Reforms

Sheikh Ahmad’s greatest contribution was undoubtedly the task of countering unorthodox Sufism and mystic beliefs. He organized the Naqshbandiya order to reform the society and spread the Shariah among the people. He wrote many books, including his famous works, Isbat-ul-Nabat and Risal-i-Nabuwat. His greatest work on Islamic philosophy was the Tauheed-i-Shuhudi. Sheikh Ahmad continued preaching Islam till the end of his days. He urged people to adhere to the accepted and clearly laid down path of Islam. He sent disciples in all directions to preach true Islamic teachings.He emphasized to observe Quran and Sunnah in daily life in his sermons.He exposed false Din-i-Ilahi by Akbar and declared mysticism without Shariah is misleading. He denounced the Ulema who left the path of Quran and Shariah.

Compulsory prostration before the Emperor in the court abolished.

Reconstruction of the demolished mosques.

Allowing cow slaughter.

Revival of the posts of Qazis, Muftis, and Muhtasibs.

Re-introducing Jizya.

Removal of innovations in religious practices and enforcing Shariah Law.

Releasing companions of Sheikh Ahmed Sirhindi from prison.

His Letters (Muntakhibat e Imam Rabbani".

He wrote to leading nobles of the imperial court.

Reminded the people/nobles about their duties

WahdatulWajud&WahdatulShahud

WahdatulWajud: innovated by Sufis in the era of Akbar, "Entire Universe is the symbol of Allah so no difference b/w man and God. Every particle of universe represented the presence of God and worship of God's creature amounts to the worship of God".

Sehikh Ahmed denounced the theory of WahdatulWajud and presented his philosophy of "WahdatulShahed" i.e. Creator and creature are two different and separate entities.

His efforts infused new spirit in the life of Muslims of the sub-continent.

Most powerful personality in the history of sub-continent spent 03 years in the court of Jehangir then left for Sirhind where he passed away on December 10, 1624 and buried there.

**Shah Wali Ullah’s Reform Movement**

History itself stands evident to the fact that whenever Islam was in danger, by any agency or enemy, it was saved by such personalities who through their spiritual power not only saved it but also gave it a new life. The movement of Shah Wali Ullah was the first in the Subcontinent that aimed at socio-economic and politico – religious reformation of the degenerated Muslim society.

Background;

The departure of Aurangzeb Alamgir, the Mughal king, from the scene of Mughal Empire in (1707) wreak destruction not only on the future of Mughal Empire but also on the future of Islam and the Muslims in the Subcontinent.In the 18th century, Islam in the Sub-continent was faced with threating problems. Sectarian conflict, low moral tone of the society, poor understanding of the Holy Quran and general ignorance of Islam were just some of the issues which gave rise to fear that political collapse would be accompanied by religious disintegration. This did not happen; rather an era of religious regeneration was inaugurated, which was due more than anything else to the activities of one man, Shah Wali Ullah.

Early Life and Education

Shah Wali Ullah belonged to a religious family. Shah Wali Ullah was born in 1703.

His father was a sufi, saint and theologian who assisted Aurangzeb in the completion of Fatawai-Alamgiri. He got his early education from his father in the fields of the Quran, the Hadith, logic, Metaphysics and Fiqah. He taught at his father's Madrissah for about twelve years after that he travelled to Arabia.During his stay at Makkah, Shah Wali Ullah saw a dream in which the Holy Prophet (PBUH) blessed him with a binding that he would be instrumental in the organization of a section of the Muslim Community.

Condition of India at that time;

The condition of India at that time was bad. There was no political unity, the whole country was divided into different states and there was no central authority.The weak successors of Aurangzeb had divided the country / state into three parts. There was degeneration of morality and the rulers were indulged in immoral activities.The situation had been aggravated by the defective laws of succession, demoralized army and economic bankruptcy. The size of the empire had become too large to be administered by one centre. Above all, the integrity and identity of Islam was at state.

The Muslim society was riddled with differences of all kinds like poor understanding of the Holy Quran and general ignorance of Islam and that had made the situation even worse. There was no unity among the Muslims and the religion of Islam was on the verge of losing its identity and spirit. The situation had been aggravated by the defective laws of succession, demoralized army and economic bankruptcy.

In these circumstances, Shah Wali Ullah appeared on the scene as a great social reformer. He launched a movement to bring social, political and economic reforms in the society. His object was to alleviate the deteriorating condition of the Muslim society and to defend it from external threats.

Religious Reforms

a) Translation of the Holy Quran

Shah Wali Ullah was the first in the subcontinent who translated the Holy Quran into Persian language for better understanding of the holy book.

b) Explanation of Muatta

• The life and traditions of prophets were the second source of Islamic teachings.

• He established schools for the study of Hadith.

• He selected “Imam Maliki's Muatta” as the most authentic collection of the Hadith.

c) Synthesis of different schools of thought

He wrote “Al-Insaf-fi-Bayan Sahab al Ikhtalaf,” in order to create a balance between the four schools of thought.

His object was to alleviate the deteriorating condition of the Muslim society and to defend it from external threats.

d) Emphasis on Ijtehad

Shah Wali Ullah was the first person to emphasize the importance of Ijtehad for the solution of intricate problems in every day life.

e) Efforts for the Revival of Islam

He was against the limited universality of the applications of the injunctions of the Quran. He tried to resolve the controversies among various schools of thoughts and gave a new life to the spirit of Islam.

f)Promotion of Madarras Rahimiya

He rendered great services to Islam by the promotion of Madarrasah Rahimiya.

Economic Reforms

In his famous book “Hijjat-ul-Balagh,” he pointed out that social and economic factors were responsible for the problems in human society.

The working and poor class was being exploited but the noble, ulema and rulers were being fed on the public treasury without performing their corresponding duties. Shah Wali Ullah raised his voice for:

• Economic equilibrium

• Removal of inequalities

• Equitable distribution of resources

He appealed to the classes concerned responsible to realize their responsibilities and duties towards the people.

Political Reforms

Shah Wali Ullah wrote many letters to “Ahmad Shah Abdali” and encouraged Najib-ud-Daula of Bengal to help him save the Muslim Community from the Marhattas. He gave a crushing defeat to the Marhattas at Panipat. The occasion was the culmination of Shah Wali Ullah's political efforts.

Social Reforms

He emphasized on all basic rights such as free dispensation of justice, equality, brotherhood, etc.

Conclusion

• The efforts of Shah Wali Ullah for the integration of whole Islamic structure would never be forgotten.

• He can be called “The founder of Neo-Islamization” of the Muslim society in the Sub-Continent.

It was because of the effects of Shah Wali Ullah's reforms that the other religious movements, such as movements of Syed Ahmad Shaheed and Sir Syed Ahmad Khan flourished after him.

Syed Ahmad Shaheed Braelvi (1786-1831)

Personal life

Syed Ahmad was born near Lucknow in the small town of Rai Bareli in1786.His father died whilst he was still young and in 1806 he moved to Dehli and enrolled in the Madrassa Rahimiya. For two years he studied under the son of Shah Wali Ullah learning the Quran and the Hadith.

But Syed Ahmad was more a man of action than a scholar and in 1810 joined the forces of Amir Khan a Pathan military leader. It was this time that Syed Ahmad learned to use European weaponry .He showed himself to be so able that he was given command of a group of soldiers. However because of his piety he was also made responsible for leading the troops in prayer.

In 1817 Syed Ahmad returned to Delhi where his work became important in trying to restore Islam to its original purity.

Beliefs

As a man of action Syed Ahmad was an ideal person to act as a leader to work against British power in India and to try to ensure that Muslim were ruled by fellow Muslims. He believed that the freedom of Muslims could only come as a result of armed struggle against the foreign and non-Muslims forces which were oppressing them.

Syed Ahmad believed that there was a need to end the evils that had corrupted Islamic society. Consequently , even when he served as an army officer he surrounded himself with men of great piety who were prepared to reject worldly wealth and work for improving the moral and intellectual lives of Muslims.The British had ensured that the Mughal emperors had little real power and the Sikhs were dominant in the Punjab Syed Ahmad founded the jihad movement , which called for armed struggle to overthrow non-Muslim oppression and restore Muslim power .He believed that once that once this was done Islam could be restorted to Islamic beliefs which had crept into everyday life.

Works

In 1822 Syed Ahmad left India for Hajj, but took the opportunity to hold meetings on his way across India. So he was able to spread his beliefs about jihad. When he returned from Saudi Arabia in 1823 , he was ready to take action

At this time the Punjab was under the control of the Sikh regime of Ranjit Singh , who had also extended his authority into the North West Frontier .The Muslims suffered under Sikh rule because they were un able to carry out many of their religious practices – even the call to prayer was banned in some places .Syed Ahmad though that this was intolerable and decided that the Punjab was the place from which to launch his jihad against non-Muslims rulers. Syed Ahmad toured the panjab and the North West Frontier to enlist men to fight the Sikhs. He travelled many hundreds of miles to raise a mujahideen force. His travels took him through Rajasthan ,Sindh , Baluchistan and into Afghanistan . However he found that the Afghan troops were suspicious of each other and not always prepared to join him in his jihad.

In 1826 Syed Ahmad established his headquarters near Peshawar .He sent a message to Ranjit Singh telling him that he must allow Muslims freedom of worship or face the mujahideen .Ranjit Singh dismissed the ultimation, so Syed Ahmad was forced to attack .First, at Okara on 21 December 1826, and then shortly afterwards at Hazrothe the Sikhs suffered defeat.

Syed Ahmad’s victories established him as a successful military leader and encouraged other tribes to join the mujahideen. Soon the army numbered over 80,000 strong. A major problem for Syed Ahmed, however, was that his army consisted from many different communities which disagreed over how the campaign was fought. The Sikhs tried to exploit these differences by calling his army un-Islamic. They claimed that by following the teachings of Shah Wall Ullah, Syed Ahmad’s forces were not true Muslims.

This view was not accepted by the Muslim leaders. In 1827 it was unanimously agreed that Syed Ahmad should assume the authority of an Imam. His word on religious matters was considered binding and his increased authority helped to unite the various Muslim groups forming the mujahideen force.

Syed Ahmad was preparing to attack the fort of Attock when he encountered an army of 35,000 Sikhs near Okara. What he did not know was that yar Muhammad Khan, a Pathan chief who had joined his

army, had been bribed by the Sikhs. First one of his servants tried to poison Sved Ahmad,then Yar Muhammad Khan deserted in battle and Sir Ahmad’s forces were defeated. He was forced to move his headquarters to the safety of Panjtrar near Kashmir.

Although Yar Muhammad was later killed in battle against the mujahideen, his brother, Sultan Muhammad Khan also waged war against Syed Ahmad. This constant campaigning against fellow Muslims was not what Sved Ahmad wanted, so he moved his forces to Balakot, hoping to liberate Kashmir and Hazara. Balakot was thought to be safe as it was protected on three sides by mountains. But once again Syed Ahmad was betrayed when local leaders told the Sikhs of a way through the mountains. They made a surprise attack on the forces of Syed Ahmad. The Battle of Balakot (1831) was a fiercely contested one. Although the mujahiideen had been taken by surprise by a much larger Sikh army they fought bravely but were heavily outnumbered and unable to resist the Sikhs. Six hundred mujahideen soldiers were killed, including Syed Ahmad and his commander, Shah Ismail.

Importance

The defeat of the mujahideen in the Battle of Balakot, ‘was a serious setback for the Jihad Movement and it struggled to survive in the following years. The movement continued on in the hills of the North West Frontier until 1863 when the British sent a large army to deal with the mujahideen threat. Even then the movement survived through the determination of its followers. The work of Syed Ahmad had been very important because:

It was the first example in Indian history of a movement formed to free the Muslims from the tyranny of non-Muslim or foreign rulers. It was not a movement in order to place a particular leader in power but, instead, to achieve religious and spiritual freedom.

The Jihad Movement was a uniting force for Muslims, Many of Syed Ahmad’s soldiers had been spiritual leaders or teachers. The fact that they were prepared to die for their cause was an inspiration to all Muslims.

The Jihad Movement is regarded by many historians as the fore-runner of the Pakistan Movement in India. Syed Ahmad’s efforts were an inspiration to all Muslims in defending their religion, their culture and their freedoms. Those Muslims who later campaigned for their own homeland saw Syed Ahmad as an example of a Muslim fighting for the Muslim cause in much the same way, since he too wanted to see a state which was based on the principles of Islam.

**Faraizi Movement**

The first half of the 19th century witnessed a movement known as Faraizi Movement in East Bengal. The founder of this movement was Haji Shariatullah. At this time the condition of the Bengali Muslims in the Sub-continent was very miserable. The British policy of distrust and oppression towards the Muslims rendered them economically and educationally crippled; and the oppression of the Zamindars made their lives unbearable.

Shariatullah went to Mecca on the Pilgrimage. He returned to his country after 20 years and started his reform movement known as the Faraizi movement. His movement basically targeted the most depressed class of the Muslims. He asked them to give up un-Islamic customs and practices and to act upon the commandments of the religion called Faraiz or duties. Hence his followers came to be known as Faraizi. He forbade Tazia on the occasion of Muharram and singing and dancing at the time of wedding ceremonies. His movement was also directed against the oppression of the Zamindars. He declared the country Dar-ul-Harab, as Eid and Friday prayers could not be offered there.

The movement infused new life into the lives of the Muslims of Bengal. It wrought great agitation among them, especially the peasants who were imbued with his doctrines. Thus, he sowed the seeds of independence in Bengal. He died in 1840.

His son Muhammad Mohsin, known as Dadhu Mian, succeeded Haji Shariatullah. Dadhu Mian popularized and strengthened the movement by organizing it in a systematic way. He acquired great influence amongst the Muslim peasants and craftsmen of Bakerganj, Dhaka, Faridpur and Pabna districts. He appointed Khalifahs who kept him informed about everything in their jurisdiction. Dadhu Mian vehemently opposed the taxes imposed by the landlords on Muslim peasants for the decoration of the image of Durgah.

He asked his followers to settle in lands managed by the government. During the revolt of 1857, he was put under arrest for organizing the peasants of Faridpur districts against the British government. He died in 1860.

Mir Nasir Ali, known as Titu Mir is another important figure who was moved by the sufferings of the Muslim of Bengal. After returning from Pilgrimage, Titu Mir devoted himself to the cause of his country. He made Narkelbaria, a village near Calcutta, the center of his activities. Many oppressed Muslim peasants gathered round Titu Mir in their resistance against the Hindu landlord, Krishna Deva Raj. Titu Mir was able to defeat Krishna Deva and set up government. The British aiding the Hindu landlords sent an army of 100 English Soldiers and 300 sepoys to Narkelbaria. In 1831, Titu Mir died fighting the British forces.

The death of Titu Mir did not dishearten his followers. His example rather served as a source of inspiration for them in the years to come.

**The Aligarh Movement**

The War of Independence 1857 ended in a disaster for the Muslims. The British believed that the Muslims were responsible for the war of 1857 and therefore, they were subjected to ruthless punishment and merciless revenge. The British had always looked upon the Muslims as their enemies because they had ousted them from power. With the war of 1857 this feeling was intensified and every attempt was made to ruin and suppress the Muslims forever. Thus the Mughal rule came to an end and the subcontinent went directly under the British crown.

Sir Syed Ahmad Khan made modern education the way to progress

After the Muslim rule, the new rulers, the British, implemented a new educational policy with drastic changes. The policy restricted Arabic, Persian and religious education in schools and made English as the only medium of instruction as well as the official language in 1835. A wrong attitude of everything modern and Western, and disinclination to make use of the opportunities opening under the new regime was created among the Muslims. This tendency, had it continued long, would have proved disastrous for the Muslim community.

Such were the days of despair and despondency when Sir Syed appeared on the horizon of Muslim India to rescue them. Sir Syed had the conviction that regeneration of the Indian Muslims had not at all visualized that mankind had entered a very important phase of its existence, i.e. an era of science and learning which was the source of progress and prosperity for the British. Therefore, modern education became the pivot of his movement for the regeneration of the Indian Muslims, which brought a complete orientation in their lives. He tried to transform Muslim minds from medieval outlook to a modern one.

Hali and Shibli were also associated with the Aligarh Movement.

Sir Syed’s first and foremost objective was to modernize the Muslims following the Western cultural values that could create friendly atmosphere for the two communities. He motivated his community to learn the Western philosophy and English literature to get along with the ruling people. Therefore, in order to fulfill this desire he started the Aligarh movement. He had two

immediate objectives in view:

To remove the state of tension between the Muslims and the British government, and

To induce them to get jobs and other facilities under the new government. To him, this was the only way for the Muslims to prosper.

The ideas of Sir Syed may be summed up as following:

• To create an atmosphere of mutual understanding between the British government and the Muslims.

• To motivate the Muslims to learn Western education.

• To persuade Muslims to abstain from agitational politics

Fortunately, Syed Ahmad Khan was able to attract a number of sincere friends who shared his views and helped him. Among them were well-known figures like Nawab Mohsin ul Mulk, Nawab Viqar ul Mulk, Hali, Shibli, Nazir Ahmad, Chiragh Ali, Mohammad Hayat, and Zakaullah. All these personalities advocated the cause set by Sir Syed Ahmad Khan. Some English professors like Bech, Morison, Raleigh and Arnold also contributed greatly in building up the Aligarh college into a first rate institution.

Syed Ahmad launched his educational movement by setting up Gulshan School at Muradabad - 1859; Victoria School at Gazipur in 1863; Scientific Society for the translation of English works in the native language, Urdu, at Aligarh in 1864; Aligarh Institute Gazette imparting information on history - ancient and modern, science of agriculture, natural sciences, physical sciences and Advanced Mathematics in 1866; Committee Striving for the Educational Progress of Muslims - 1870; Mohammedan Anglo-Oriental School (MAO) at Aligarh in 1875 at the pattern of English public schools and later raised to the level of college in 1877 and university in 1920; Mohammedan Educational Conference (1886), which met every year to take stock of the educational problems of the Muslims and to persuade them to get modern education and abstain from politics; it later became a political mouthpiece of the Indian Muslims and the forerunner of the All India Muslim league.

Besides his prominent role in the educational uplift of the Muslims, Syed Ahmad Khan’s writings played important role in popularizing the ideals for which the Aligarh stood. His Risala Asbab-i-Baghawat-i-Hind in 1858; and other writings as Loyal Mohammedans of India; Tabyin-ul-Kalam and Khutbat-i-Ahmadiya rooted out the misunderstandings about Islamic teachings and helped create a cordial relation between the British Government and the Indian Muslims and also helped to remove the misunderstanding about Islam and Christianity.

It was this platform from where Syed Ahmad Khan strongly forbade the Muslims to join the Hindu dominated political party, the Indian National Congress. He regretted the Urdu-Hindi controversy initiated by Hindus and predicted that both the nations could no longer live together. He stood for reserved seats for Muslims and also promoted the idea that Hindus and Muslims are two distinct nations, which led to the Two Nation theory.

Syed Ahmad Khan’s Aligarh Movement played a significant role to bring about an intellectual revolution among the Indian Muslims. Thus Aligarh Movement succeeded in achieving its major objectives and boosted up the depressed Muslim community to the real status of nation.

**The Aligarh Movement**

The War of Independence 1857 ended in a disaster for the Muslims. The British believed that the Muslims were responsible for the war of 1857 and therefore, they were subjected to ruthless punishment and merciless revenge. The British had always looked upon the Muslims as their enemies because they had ousted them from power. With the war of 1857 this feeling was intensified and every attempt was made to ruin and suppress the Muslims forever. Thus the Mughal rule came to an end and the subcontinent went directly under the British crown.

Sir Syed Ahmad Khan made modern education the way to progress

After the Muslim rule, the new rulers, the British, implemented a new educational policy with drastic changes. The policy restricted Arabic, Persian and religious education in schools and made English as the only medium of instruction as well as the official language in 1835. A wrong attitude of everything modern and Western, and disinclination to make use of the opportunities opening under the new regime was created among the Muslims. This tendency, had it continued long, would have proved disastrous for the Muslim community.

Such were the days of despair and despondency when Sir Syed appeared on the horizon of Muslim India to rescue them. Sir Syed had the conviction that regeneration of the Indian Muslims had not at all visualized that mankind had entered a very important phase of its existence, i.e. an era of science and learning which was the source of progress and prosperity for the British. Therefore, modern education became the pivot of his movement for the regeneration of the Indian Muslims, which brought a complete orientation in their lives. He tried to transform Muslim minds from medieval outlook to a modern one.

Hali and Shibli were also associated with the Aligarh Movement.

Sir Syed’s first and foremost objective was to modernize the Muslims following the Western cultural values that could create friendly atmosphere for the two communities. He motivated his community to learn the Western philosophy and English literature to get along with the ruling people. Therefore, in order to fulfill this desire he started the Aligarh movement. He had two

immediate objectives in view:

To remove the state of tension between the Muslims and the British government, and

To induce them to get jobs and other facilities under the new government. To him, this was the only way for the Muslims to prosper.

The ideas of Sir Syed may be summed up as following:

• To create an atmosphere of mutual understanding between the British government and the Muslims.

• To motivate the Muslims to learn Western education.

• To persuade Muslims to abstain from agitational politics

Fortunately, Syed Ahmad Khan was able to attract a number of sincere friends who shared his views and helped him. Among them were well-known figures like Nawab Mohsin ul Mulk, Nawab Viqar ul Mulk, Hali, Shibli, Nazir Ahmad, Chiragh Ali, Mohammad Hayat, and Zakaullah. All these personalities advocated the cause set by Sir Syed Ahmad Khan. Some English professors like Bech, Morison, Raleigh and Arnold also contributed greatly in building up the Aligarh college into a first rate institution.

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**Partition of Bengal**

Finding the Bengal Presidency too large for one governor to administer, in 1905 the English decided to redraw its boundaries and divided it into two parts.

The provinces of Bengal and Assam were reconstituted so as to form the two provinces of manageable size. Western Bengal, with a population of 54 million (42 million Hindus and 9 million Muslims); and Eastern Bengal and Assam with a population of 31 million (12 million Hindus and 18 million Muslims). The territory to be transferred from Bengal to the new province consisted of the districts of Chittagong and Dhaka Divisions, Rajshahi Division excluding Darjeeling, and the District of Malda.

Lord Curzon, the Viceroy of India, sent the proposal to London in February 1905. The Secretary of State for India St. John Brodrich sanctioned it in June, and the proclamation of the formation of the new province was issued in September. The province of Bengal and Assam came into being on October 16 1905.

Incidentally, the partition went in favor of the Muslims. Before the partition, Western Bengal, being the first area to come under western influence, was developed and industrialized. It was a striking contrast to the eastern part where the Muslim peasantry was crushed under the Hindu landlords, the river system was infested with pirates, and very few funds were allocated for education. It was dreaded as a place of banishment. The partition helped boost Bengali literature and language; efforts were also made towards the social, economic and educational uplift of the Muslims.

The Muslims outnumbered the Hindus in Eastern Bengal and this alleviated the Bengali Muslims politically and economically. This resulted in a series of unprecedented agitation by the Hindus. They alleged that Lord Curzon had deliberately tried to divide the Hindus and the Muslims by drawing a line between the Hindu and the Muslim halves of Bengal. And by favoring the Muslims by giving them a new province in which they were in a clear majority, had struck a deadly blow to Bengali nationality. They branded him as the upholder of the devilish policy of ‘divide and rule’.

The Muslims of India welcomed the partition of Bengal, but the Hindu community strongly opposed it. They launched a mass movement, declaring October 16 as a day of mourning in Calcutta. Influenced by the Chinese boycott of American goods, the Hindus started the Swadeshi Movement against the British. In the meantime, the Hindus raised the Band-i-Mataram as the national cry protecting worship of Shivaji as a national hero. This organized anarchist movement took a terrorist turn resulting in political sabotage and communal riots.

Keeping in view the fluid political situation in India and the cult of Hindu revivalism, the British decided to undo their earlier decision to please the Hindus. When Lord Hardinage assumed charge as Governor General of India Hindus again became active and sent a representation to him for the annulment of partition of Bengal. He recommended the same to the British Prime Minister for Indian Affairs. On the occasion of the visiting His Majesty George V to Indo-Pakistan and holding of Darbar at Delhi on 12th December 1911 the partition of Bengal was cancelled.The provinces were reunited in 1911. This act saddened the Muslims. It was a catalyst in making the Muslims of India realize the need for a separate homeland.

**Simla Deputation**

When Lord Minto was appointed as the Viceroy on India in 1905, new reforms were indicated in which the elected principle would be extended. The anti-partition tension had convinced the Muslims of the uselessness of expecting any fair-play from the Hindu majority. Therefore, to safeguard their interests, the Muslim leaders drew up a plan for separate electorates for their community, and presented it to the Viceroy Lord Minto at Simla, on October 1, 1906.

Mr. Bilgrami wrote the text of the plan. The Simla Deputation consisted of 70 representatives, representing all opinions of the Muslim community, and headed by Sir Aga Khan who read the address. The long address said, among other things, that the position of the Muslim community should not be estimated by its numerical strength alone, but in terms of its political importance and services represented to the Empire. He also pointed out that the representative institutions of the West were wrong for India and that their application was raising difficult problems. He stressed the need of utmost care while introducing or extending the electoral system in whatever sphere, be it municipal or provincial. He stated that the Muslims should be represented as a community.

The Viceroy in his reply to the Simla Deputation address reassured the Muslims that their political rights and interests as a community would be safeguarded by any administrative reorganization under him.The acceptance of the Deputation’s demands proved to be a turning point in the history of the Sub-continent. For the first time, the Hindu-Muslim conflict was raised to the constitutional plane. The Muslims made it clear that they had no confidence in the Hindu majority and that they were not prepared to put their future in the hands of an assembly elected on the assumed basis of a homogenous Indian nation. It is in this sense that the beginning of separate electorate may be seen as the beginning of the realization of the Two-Nation Theory, its final and unavoidable resulted being the partition of British India in 1947.

The Simla Deputation was successful because the Muslims were strongly urged to protect their separate identity, whereas the British responded to their demands, as Lord Minto was worried to pull them out of their political discontent. Separate electorates were given legal recognition in the Indian Councils Act of 1909. Muslims were accorded not only the right to elect their representatives by separate electorates, but also the right to vote in general constituencies. In addition, they were also given weightage in representation.

**Muslim League**

On 30 December 1906, the annual meeting of Muhammadan Educational Conference was held at Dhaka under the chairmanship of Nawab Viqar-ul-Mulk. Almost 3,000 delegates attended the session making it the largest-ever representative gathering of Muslim India. For the first time the conference lifted its ban on political discussion, when Nawab Salim Ullah Khan presented a proposal for establish a political party to safeguard the interests of the Muslims; the All India Muslim League.

Three factors had kept Muslims away from the Congress, Sir Syed’s advice to the Muslims to give it a wide berth, Hindu agitation against the partition of Bengal and the Hindu religious revivalism’s hostility towards the Muslims. The Muslims remained loyal to Sir Syed’s advice but events were quickly changing the Indian scene and politics were being thrust on all sections of the population.

But the main motivating factor was that the Muslims’ intellectual class wanted representation; the masses needed a platform on which to unite. It was the dissemination of western thought by John Locke, Milton and Thomas Paine, etc. at the M. A. O. College that initiated the emergence of Muslim nationalism.

The headquarters of the All India Muslim League was established in Lucknow, and Sir Aga Khan was elected as its first president. Also elected were six vice-presidents, a secretary and two joint secretaries for a term of three years. The initial membership was 400, with members hailing proportionately from all provinces. Maulana Muhammad Ali Jouhar wrote the constitution of the League, known as the “Green Book”. Branches were also setup in other provinces. Syed Ameer Ali established a branch of the League in London in 1908, supporting the same objectives.

Following were the objectives of the Muslim League:

To inculcate among Muslims a feeling of loyalty to the government and to disabuse their minds of misunderstandings and misconceptions of its actions and intentions.

To protect and advance the political rights and interests of the Muslims of India and to represent their needs and aspirations to the government from time to time.

To prevent the growth of ill will between Muslims and other nationalities without compromising to it’s own purposes.

Many Hindu historians and several British writers have alleged that the Muslim League was founded at official instigation. They argue that it was Lord Minto who inspired the establishment of a Muslim organization so as to divide the Congress and to minimize the strength of the Indian Freedom Movement. But these statements are not supported by evidence. Contrary to this, the widely accepted view is that the Muslim League was basically established to protect and advance the Muslim interests and to combat the growing influence of the Indian National Congress.

**The Lucknow Pact**

When All India Muslim League came into existence, it was a moderate organization with its basic aim to establish friendly relations with the Crown. However, due to the decision of the British Government to cancel the partition of Bengal, the Muslim leadership decided to change its stance. In 1913, a new group of Muslim leaders entered the Muslim League with the aim of bridging the gulf between the Muslims and the Hindus. The most prominent amongst them was Muhammad Ali Jinnah, who was already a member of Indian National Congress. The Muslim League changed its major objective and decided to join hands with the Congress in order to put pressure on the British government. Lord Chelmsford’s invitation for suggestions from the Indian politicians for the post World War I reforms further helped in the development of the situation.

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

Main clauses of the Lucknow Pact were:

 There shall be self-government in India.

 Muslims should be given one-third representation in the central government.

 There should be separate electorates for all the communities until a community demanded for joint electorates.

 System of weightage should be adopted.

 The number of the members of Central Legislative Council should be increased to 150.

 At the provincial level, four-fifth of the members of the Legislative Councils should be elected and one-fifth should be nominated.

 The strength of Provincial legislative should not be less than 125 in the major provinces and from 50 to 75 in the minor provinces.

 All members, except those nominated, were to be elected directly on the basis of adult franchise.

 No bill concerning a community should be passed if the bill is opposed by three-fourth of the members of that community in the Legislative Council.

 Term of the Legislative Council should be five years.

 Members of Legislative Council should themselves elect their president.

 Half of the members of Imperial Legislative Council should be Indians.

 Indian Council must be abolished.

 The salaries of the Secretary of State for Indian Affairs should be paid by the British Government and not from Indian funds.

 Out of two Under Secretaries, one should be Indian.

 The Executive should be separated from the Judiciary.

Although this Hindu Muslim Unity was not able to live for more than eight years, and collapsed after the development of differences between the two communities after the Khilafat Movement, yet it was an important event in the history of the Muslims of South Asia. It was the first time when Congress recognized the Muslim League as the political party representing the Muslims of the region. As Congress agreed to separate electorates, it in fact agreed to consider the Muslims as a separate nation. They thus accepted the concept of the Two-Nation Theory.

**Nehru Report**

The Government of India Act 1919 was essentially transitional in character. Under Section 84 of the said Act, a statutory Commission was to be appointed at the end of ten years to determine the next stage in the realization of self-rule in India. Accordingly, the Simon Commission was sent to the Sub-continent under the command of Sir John Simon. All members of the commission were British. This was regarded as highly insulting to the Indians and immediate protest was raised from all the important political parties. When the Simon Commission arrived, the local masses welcomed it by with slogans of “Go back Simon!”. All the major political parties of Sub-continent, except the Shafi League of Punjab, boycotted the Simon Commission.

After the failure of Simon Commission, there was no alternative for the British government but to ask the local people to frame a constitution for themselves. They knew that the Congress and Muslim League were the two main parties and that they both had serious difference of opinions. Birkenhead, Secretary of Sate for Indian Affairs, threw the ball in the Indian politicians’ court, and asked them to draw a draft of the forthcoming Act on which both Hindus and Muslims could agree. The Indian leaders accepted the challenge and for this purpose, the All Parties Conference was held at Delhi in January 1928. More than a hundred delegates of almost all the parties of the Sub-continent assembled and participated in the conference. Unfortunately, the leaders were not able to come to any conclusion. The biggest hindrance was the issue of the rights of minorities. The second meeting of the All Parties Conference was held in March the same year, but the leaders still had their differences and again were not able to reach a conclusion. The only work done in this conference was the appointment of two subcommittees. But due to the mutual differences between Muslims and Hindus, the committees failed to produce any positive result.

When the All Parties Conference met for the third time in Bombay on May 19 1928, there was hardly any prospect of an agreed constitution. It was then decided that a small committee should be appointed to work out the details of the constitution. Motilal Nehru headed this committee. There were nine other members in this committee including two Muslims, Syed Ali Imam and Shoaib Qureshi.

The committee worked for three months at Allahabad and its memorandum was called the “Nehru Report”. The chairman joined hands with the Hindu Mahasabha and unceremoniously quashed the recent Congress acceptance of the Delhi Proposals. The Nehru Report recommended that a Declaration of Rights should be inserted in the constitution assuring the fullest liberty of conscience and religion.

The following were the recommendations advanced by the Nehru Report:

 India should be given the status of a dominion.

 There should be federal form of government with residuary powers vested in the center.

 India should have a parliamentary form of government headed by a Prime Minister and six ministers appointed by the Governor General.

 There should be bi-cameral legislature.

 There should be no separate electorate for any community.

 System of weightage for minorities was as bad as that of separate electorates.

 Reservation of Muslim seats could be possible in the provinces where Muslim population was at least ten percent, but this was to be in strict proportion to the size of the community.

 Muslims should enjoy one-fourth representation in the Central Legislature.

 Sindh should be separated from Bombay only if the Committee certified that it was financially self-sufficient.

 The N. W. F. P. should be given full provincial status.

 A new Kanarese-speaking province Karnatic should be established in South India.

 Hindi should be made the official language of India.

The recommendations of the Nehru Report went against the interests of the Muslim community. It was an attempt to serve Hindu predominance over Muslims. The Nehru Committee’s greatest blow was the rejection of separate electorates. If the report had taken into account the Delhi Proposals, the Muslims might have accepted it. But the Nehru Committee did not consider the Delhi Proposals at all while formulating their report. The Muslims were asking for one-third representation in the center while Nehru Committee gave them only one-fourth representation. It is true that two demands of Muslims were considered in the Nehru Report but both of them incomplete. It was said that Sindh should be separated from Bombay but the condition of self-economy was also put forward. It demanded constitutional reforms in N. W. F. P. but Baluchistan was overlooked in the report.

Of the two Muslim members of the Nehru Committee, Syed Ali Imam could attend only one meeting due to his illness and Shoaib Qureshi did not endorse views of the Committee on the issue of Muslim representation in legislature. Thus the Nehru Report was nothing else than a Congress document and thus totally opposed by Muslims of the Sub-continent. The Hindus under Congress threatened the government with a disobedience movement if the Nehru report was not implemented into the Act by December 31, 1929. This Hindu attitude proved to be a milestone in the freedom movement of the Muslims. It also proved to be a turning point in the life of Muhammad Ali Jinnah. After reading the Nehru Report, Jinnah announced a ‘parting of the ways’. The Nehru Report reflected the inner prejudice and narrow-minded approach of the Hindus.

**Fourteen Points of Quaid-i-Azam**

In order to counter the proposals made in the Nehru Report, Jinnah presented his proposal in the form of Fourteen Points, insisting that no scheme for the future constitution of the government of India will be satisfactory to the Muslims until and unless stipulations were made to safe guard their interests. The following points were presented by the Quaid to defend the rights of the Muslims of the sub-continent:

1. The form of the future constitution should be federal, with the remaining powers to be shifted in the provinces.

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

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

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

5. Representation of communal groups shall continue to be by separate electorates: provided that it shall be open to any community, at any time, to abandon its separate electorate in favor of joint electorate.

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

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

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

9. Sind should be separated from the Bombay Presidency.

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

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

12. The Constitution should embody adequate safeguards for the protection of Muslim culture and for the protection and promotion of Muslim education, language, religion and personal laws and Muslim charitable institutions and for their due share in the grants-in-aid given by the State and by local self-governing bodies.

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

14. No change shall be made in the Constitution by the Central Legislature except with the concurrence of the States constituting the Indian Federation.

Muslim League made it clear that no constitutional solution will be acceptable to them unless and until it en cooperates the fourteen points.

**Rule of Congress Ministries**

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

According to the results of the elections, Congress, as the oldest, richest and best-organized political party, emerged as the single largest representative in the Legislative Assembles. Yet it failed to secure even 40 percent of the total number of seats. Out of the 1,771 total seats in the 11 provinces, Congress was only able to win slightly more than 750. Thus the results clearly disapproved Gandhi’s claim that his party represented 95 percent of the population of India. Its success, moreover, was mainly confined to the Hindu constituencies. Out of the 491 Muslim seats, Congress could only capture 26. Muslim Leagues’ condition was also bad as it could only win 106 Muslim seats. The party only managed to win two seats from the Muslim majority province of Punjab.

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

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

The Congress proved to be a pure Hindu party and worked during its reign only for the betterment of the Hindus. Twenty-seven months of the Congress rule were like a nightmare for the Muslims of South Asia. Some of the Congress leaders even stated that they would take revenge from the Muslims for the last 700 years of their slavery. Even before the formation of government, the Congress started a Muslim Mass Contact Movement, with the aim to convince Muslims that there were only two political parties in India, i.e. the British and the Congress. The aim was to decrease the importance of the Muslim League for the Muslims. After taking charge in July 1937, Congress declared Hindi as the national language and Deva Nagri as the official script. The Congress flag was given the status of national flag, slaughtering of cows was prohibited and it was made compulsory for the children to worship the picture of Gandhi at school. Band-i-Mataram, an anti-Muslim song taken from Bankim Chandra Chatterji’s novel Ananda Math, was made the national anthem of the country. Religious intolerance was the order of the day. Muslims were not allowed to construct new mosques. Hindus would play drums in front of mosques when Muslims were praying.

The Congress government introduced a new educational policy in the provinces under their rule known as the Warda Taleemi Scheme. The main plan was to sway Muslim children against their ideology and to tell them that all the people living in India were Indian and thus belonged to one nation. In Bihar and C. P. the Vidya Mandar Scheme was introduced according to which Mandar education was made compulsory at elementary level. The purpose of the scheme was to obliterate the cultural traditions of the Muslims and to inculcate into the minds of Muslim children the superiority of the Hindu culture.

The Congress ministries did their best to weaken the economy of Muslims. They closed the doors of government offices for them, which was one of the main sources of income for the Muslims in the region. They also harmed Muslim trade and agriculture. When Hindu-Muslim riots broke out due to these biased policies of the Congress ministries, the government pressured the judges; decisions were made in favor of Hindus and Muslims were sent behind bars.

To investigate Muslim grievances, the Muslim League formulated the “Pirpur Report” under the chairmanship of Raja Syed Muhammad Mehdi of Pirpur. Other reports concerning Muslim grievances in Congress run provinces were A. K. Fazl-ul-Haq’s “Muslim Sufferings Under Congress Rule”, and “The Sharif Report”.

The allegation that Congress was representing Hindus only was voiced also by eminent British personalities. The Marquees of Lothian in April 1938 termed the Congress rule as a “rising tide of Hindu rule”. Sir William Barton writing in the “National Review” in June 1939 also termed the Congress rule as “the rising tide of political Hinduism”.

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

**Lahore Resolution**

From March 22 to March 24, 1940, the All India Muslim League held its annual session at Minto Park, Lahore. On the first day of the session, Quaid-i-Azam Muhammad Ali Jinnah explained the events of the last few months. He said that the problem of India was not of an inter-communal nature, but manifestly an international one and must be treated as such. To him the differences between Hindus and the Muslims were so great and so sharp that their union under one central government was full of serious risks. They belonged to two separate and distinct nations and therefore the only chance open was to allow them to have separate states.

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

He further said, “Mussalmans are a nation according to any definition of nation. We wish our people to develop to the fullest spiritual, cultural, economic, social and political life in a way that we think best and in consonance with our own ideals and according to the genius of our people”.

On the basis of the above mentioned ideas of the Quaid, A. K. Fazl-ul-Haq, the then Chief Minister of Bengal, moved the historical resolution which has since come to be known as Lahore Resolution or Pakistan Resolution.

The Resolution declared: “No constitutional plan would be workable or acceptable to the Muslims unless geographical connecting units are separated into regions which should be so constituted with such territorial readjustments as may be necessary. That the areas in which the Muslims are numerically in majority as in the North-Western and Eastern zones of India should be grouped to constitute independent states in which the constituent units shall be autonomous and sovereign”.

It further reads, “That adequate, effective and mandatory safeguards shall be specifically provided in the constitution for minorities in the units and in the regions for the protection of their religious, cultural, economic, political, and administrative and other rights of the minorities, with their consultation. Arrangements thus should be made for the security of Muslims where they were in a minority”.

The Resolution repudiated the concept of United India and recommended the creation of an independent Muslim state consisting of Punjab, N. W. F. P., Sindh and Baluchistan in the northwest, and Bengal and Assam in the northeast. The Resolution was seconded by Maulana Zafar Ali Khan from Punjab,

Sardar Aurangzeb from the N. W. F. P., Sir Abdullah Haroon from Sindh, and Qazi Esa from Baluchistan, along with many others.

The Resolution was passed on March 24. It laid down only the principles, with the details left to be worked out at a future date. It was made a part of the All India Muslim League’s constitution in 1941. It was on the basis of this resolution that in 1946 the Muslim League decided to go for one state for the Muslims, instead of two.

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

**Cripps Mission**

The British government wanted to get the cooperation of the Indian people in order to deal with the war situation. The divergence between the two major representative parties of the country harassed the British government. It found it difficult to make the war a success without the cooperation of both the Hindus and the Muslims.

On March 22, 1942, Britain sent Sir Stafford Cripps with constitutional proposals

The important points of the declaration were as follows:

 General elections in the provinces would be arranged as soon as the war ended.

 A new Indian dominion, associated with the United Kingdom would be created.

 Those provinces not joining the dominion could form their own separate union.

 Minorities were to be protected.

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

**Wavell Plan and Simla Conference**

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

The Plan suggested reconstitution of the Viceroy’s Executive Council in which the Viceroy was to select persons nominated by the political parties. Different communities were also to get their due share in the Council and parity was reserved for Cast-Hindus and Muslims. While declaring the plan, the Secretary of State for Indian Affairs made it clear that the British Government wanted to listen to the ideas of all major Indian communities. Yet he said that it was only possible if the leadership of the leading Indian political parties agreed with the suggestions of the British Government.

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

**Cabinet Mission Plan**

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

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

The purpose of the mission was:

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

 Setting up of a constitution body.

 Setting up an Executive Council with the support of the main Indian parties.

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

The main points of the plan were:

 There would be a union of India comprising both British India and the Indian States that would deal with foreign affairs, defense and communications. The union would have an Executive and a Legislature.

 All residuary powers would belong to the provinces.

 All provinces would be divided into three sections. Provinces could opt out of any group after the first general elections.

 There would also be an interim government having the support of the major political parties.

The Muslim League accepted the plan on June 6 1946. Earlier, the Congress had accepted the plan on May 24, 1946, though it rejected the interim setup.The Viceroy should now have invited the Muslim League to form Government as it had accepted the interim setup; but he did not do so.

Meanwhile Jawaharlal Nehru, addressing a press conference on July 10, said that the Congress had agreed to join the constituent assembly, but saying it would be free to make changes in the Cabinet Mission Plan.

Under these circumstances, the Muslim League disassociated itself from the Cabinet Plan and resorted to “Direct Action” to achieve Pakistan. As a result, Viceroy Wavell invited the Congress to join the interim government, although it had practically rejected the plan.

However, the Viceroy soon realized the uselessness of the scheme without the participation of the League. Therefore, on October 14, 1946, he extended an invitation to them as well.

Jinnah nominated Liaquat Ali Khan, I. I. Chundrigar, Sardar Abdur Rab Nishtar, Ghazanfar Ali Khan and Jogandra Nath Mandal to the cabinet.

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

On March 22, 1947, Lord Mountbatten arrived as the last Viceroy. It was announced that power would be transferred from British to Indian hands by June 1948.Lord Mountbatten entered into a series of talks with the Congress and the Muslim League leaders. Quaid-i-Azam made it clear that the demand for Pakistan had the support of all the Muslims of India and that he could not withdraw from it. With loyal extremists as Patel agreeing to the Muslim demand for a separate homeland, Mountbatten now prepared for the partition of the Sub-continent and announced it on June 3, 1947.

**Partition of India and creation of Pakistan**

Outcome Partition of British Indian Empire into independent dominions, the Union of India and the Dominion of Pakistan, and refugee crises

Deaths 200,000 to 2 million, 14 million displaced

The prevailing religions of the British Indian Empire based on the Census of India, 1901

The Partition of India of 1947 was the division of British India[b] into two independent dominion states, the Union of India and the Dominion of Pakistan by an Act of the Parliament of the United Kingdom.[3] The Union of India is today the Republic of India; the Dominion of Pakistan is today the Islamic Republic of Pakistan and the People's Republic of Bangladesh. The partition involved the division of two provinces, Bengal and Punjab, based on district-wise non-Muslim or Muslim majorities. The partition also saw the division of the British Indian Army, the Royal Indian Navy, the Indian Civil Service, the railways, and the central treasury. The partition was outlined in the Indian Independence Act 1947 and resulted in the dissolution of the British Raj, or Crown rule in India. The two self-governing countries of India and Pakistan legally came into existence at midnight on 15 August 1947.

The partition displaced between 10–12 million people along religious lines, creating overwhelming refugee crises in the newly constituted dominions. There was large-scale violence, with estimates of loss of life accompanying or preceding the partition disputed and varying between several hundred thousand and two million. The violent nature of the partition created an atmosphere of hostility and suspicion between India and Pakistan that plagues their relationship to the present.

The term partition of India does not cover the secession of Bangladesh from Pakistan in 1971, nor the earlier separations of Burma (now Myanmar) and Ceylon (now Sri Lanka) from the administration of British India. The term also does not cover the political integration of princely states into the two new dominions, nor the disputes of annexation or division arising in the princely states of Hyderabad, Junagadh, and Jammu and Kashmir, though violence along religious lines did break out in some princely states at the time of the partition. It does not cover the incorporation of the enclaves of French India into India during the period 1947–1954, nor the annexation of Goa and other districts of Portuguese India by India in 1961. Other contemporaneous political entities in the region in 1947, Sikkim, Bhutan, Nepal, and the Maldives were unaffected by the partition.

Among princely states, the violence was often highly organised with the involvement or complacency of the rulers. It is believed that in the Sikh states (except for Jind and Kapurthala) the Maharajas were complacent in the ethnic cleansing of Muslims, while other Maharajas such as those of Patiala, Faridkot, and Bharatpur were heavily involved in ordering them. The ruler of Bharatpur is said to have witnessed the ethnic cleansing of his population, especially at places such as Deeg.

**Physical features, area and natural resources of Pakistan**

The Islamic Republic of Pakistan occupies a position of great geo-strategic importance, bordered by Iranian held Baloch nation on the west, named by them as Sistan Va Baluchistan province by the Persians, states of Afghanistan on the northwest, China (PRC) on the northeast, the artificial so-called Union of India on the east, and the Arabian Sea on the South.

The total land area is estimated at 803,940 square kilometers or 310,403 square miles of National Territory (including P.A.K/Pakistani Kashmir: Azad Jammu and Kashmir Divisions and the F.A.N.A). Apart from the 1,064 kilometers or 650 miles of the Pakistani coastline, on the Arabian Sea the Islamic Republic of Pakistan’s interior land or external international boundaries totaling to 6,774 kilometers of boundaries with its neighbours on all four sides. The boundary with the Islamic Republic of Iran, is 909 kilometers in length or 565 miles long, was first delimited by a British commission in 1893, separating Iran from what was then the Balochistan region of British India. In 1957 Pakistan signed a frontier agreement with Iran, in Rawalpindi and since then the international border between the two countries has not been a subject of serious dispute between Islamabad and Tehran.

In the northeastern tip of the country, Pakistan politically and militarily controls about 84,159 square kilometers of the former princely state of Jammu and Kashmir, that is extremely and naturally Islamic in nature. This area, consisting of Azad Jammu and Kashmir, a strip of Territory physically, historically, and geographically part of Pakistan, but not amalgamated constitutionally because of its anomalous sensitive status that it is an highly contested region territorially disputed area between Islamabad and New Delhi along with India-Occupied Jammu and Kashmir as a whole only to be divided by a cease-fire which both AK & IOK does not constitutionally form a part of Pakistani or Indian annexed regions of Jammu, Kashmir, and Ladakh Divisions (11,639 square kilometers) and most of the Federally Administered Northern Areas (F.A.N.A) (72,520 square kilometers), which includes Gilgit and Baltistan district, is the most visually stunning of the Islamic Republic in ‘Northern Pakistan’, also popularly known as the Eighth Wonderer of the World. The Northern Areas has five of the world's seventeen highest peaks along with highest range of mountains the Karakoram and Himalaya. It also has such extensive glaciers that it has sometimes been called the "Third Pole." The international border-line has been a matter of pivotal dispute between Pakistan and independent India ever since 1947, and the Siachen Glacier in northern Kashmir has been an important arena for fighting between the two sides since 1984, although far more soldiers have died of exposure to the cold than from any skirmishes in the conflict between their National Armies facing each other.

Area:

total: 803,940 km²

land: 778,720 km²

water: 25,220 km²

Area - comparative: slightly less than twice the size of California

Land boundaries:

total: 6,961 km border countries: Afghanistan 2,640 km, China 500 km, India 2,912 km, Iran 909 km

Coastline: 1,046 km

Pakistan's principal natural resources are arable land, water, and extensive natural gas and Oil reserves. About 28% of Pakistan's total land area is under cultivation and is watered by one of the largest irrigation systems in the world. The most important crops are cotton, wheat, rice, sugarcane, maize, sorghum, millets, pulses, oil seeds, barley, fish, fruits and vegetables, which together account for more than 75% of the value of total crop output. Pakistan also exports wood, cement, tiles, marbles, cotton textiles, leather goods, sports goods, surgical instruments, electrical appliances, carpets, rugs and hides & skins. The Salt Range in Punjab Province has large deposits of pure salt. Pakistan has extensive energy resources, including fairly sizable natural gas reserves, oil reserves, coal, gypsum, limestone, chromites, iron ore, rock salt, silver, gold, precious stones, gems, marbles, tiles, copper, sulphur, Fire clay, silica sand and large hydropower potential. However, the exploitation of energy resources has been slow due to a shortage of capital and domestic and international political constraints.

Land use:

arable land: 27%

permanent crops: 1%

permanent pastures: 6%

forests and woodland: 5%

other: 61% (1993 est.)

Irrigated land: 171,100 km² (1993 est.)

**Agriculture in Pakistan**

Agriculture is considered the backbone of Pakistan's economy, which relies heavily on its major crops. There are vast gaps between the acquired and actual output of produce, which suffers due to a lack of appropriate technology, use of inputs at improper times, unavailability of water and land use and inadequate education about insect pest control, which not only negatively affects the produce but also significantly reduces the amount of produce. Farmers mainly use synthetic chemicals for the control of insect pests, but these are used unwisely.

Agriculture is an important sector of Pakistan's economy. This sector directly supports the country's population and accounts for 26 percent of gross domestic product (GDP). The major agricultural crops include cotton, wheat, rice, sugarcane, fruits and vegetables. The irrigation system of Pakistan belongs to one of the world's largest systems to support agricultural production. There are two main seasons in Pakistan for production of crops: crops such as cotton, rice and sugarcane start in May and are harvested in November, whereas the wheat crop extends from November to April. A key urgent need to improve agricultural production is to use resources, mainly land and water, more efficiently. However, the change is mainly dependent on large landowners, who own 40 percent of arable land and control most of the irrigation systems, making it difficult to pass wide-ranging reforms. Pakistan is a net importer of agricultural products, with total annual imports of approximately 2 billion USD, including wheat, edible oils, pulses and food additives.

**Main Industries in Pakistan**

Pakistan's industrial sector accounts for about 64% of GDP. Cotton textile production and apparel manufacturing are Pakistan's largest industries, accounting for about 65% of the merchandise exports and almost 40% of the employed labor force. Cotton and cotton-based products account for 61% of export earnings of Pakistan. The consumption of cotton has increased by 5.7% over the past five years while the economic growth rate was 7%. By 2010 the spinning capacity increased to 15 million spindles and textile exports hit $15.5 billion. Other major industries include cement, fertilizer, edible oil, sugar, steel, tobacco, chemicals, machinery and food processing.

The government is privatizing large-scale units, and the public sector accounts for a shrinking proportion of industrial output, while growth in overall industrial output (including the private sector) has accelerated. Government policies aim to diversify the country's industrial base and bolster export industries. Here are major industries:

1 Mining and quarrying

2 Fuel extraction industry

3 Manufacturing

4 Automotive Industry

5 Technology

6 Construction

7 Electricity, gas and water supply

Mining and quarrying

The country has immense reserves of various minerals and natural resources. Important minerals found in Pakistan are gypsum, limestone, chromites, iron ore, rock salt, silver, gold, precious stones, gems, marble, copper, coal, graphite, sulphur, fire clay, silica. The salt range in Punjab Province has one of the largest deposits of pure salt founded in the world. Balochistan province is a mineral-rich area having substantial mineral, oil and gas reserves which have not been exploited to their full capacity or fully explored, recent government policies have begun to develop this region of the country and to tap into the immense resources found there. The province has significant quantities of copper, chromite and iron, and pockets of antimony and zinc in the south and gold in the far west. Natural gas was discovered near Sui in 1952, and the province has been gradually developing its oil and gas projects over the past fifty years.

Major reserves of copper and gold in Balochistan's Reko Diq area have been discovered in early 2006. The Reko Diq mining area has proven estimated reserves of 2 billion tons of copper and 20 million ounces of gold. According to the current market price, the value of the deposits has been estimated at about $65 billion, which would generate thousands of jobs.

Fuel extraction industry

Pakistan's first oil field was discovered in the late 1952 in Balochistan near a giant gas field at suo Sui in Balochistan. The Toot oilfield was discovered in the early 1960s Islamabad in the Punjab. Production has steadily increased since then.

Pakistan's first gas field was the giant gas field at Sui in Balochistan which was discovered in the late 1952. Pakistan is also a major producer of Bituminous coal, Sub-bituminous coal and Lignite. Coal mining started in the British colonial era and has continued to be used by Pakistani industries after independence in 1947. Pakistan produced about 45 tonnes of Uranium in 2006.

Automotive Industry

Pakistan's automotive industry is the one of the fastest growing industries of the country, accounting for 4% of Pakistan's GDP and employing a workforce of over 1,800,000 people.[12] Currently there are over 3200 automotive manufacturing plants in the country, with an investment of ₨92 billion (US$650 million) producing 1.8 million motorcycles and 200,000 vehicles annually. Its contribution to the national exchequer is nearly ₨50 billion (US$350 million). The sector, as a whole, provides employment to 3.5 million people and plays a pivotal role in promoting the growth of the vendor industry. Pakistan's auto market is considered among the smallest, but fastest growing in South Asia. Over 180,000 cars were sold in the fiscal year 2014-15, rising to 206,777 units fiscal year 2015-16.

Technology

Pakistan has huge potential for the technology industry, which includes software development and electronics manufacturing. Software development also has a huge potential, which is being utilized as a result of numerous projects initiated by the Government of Pakistan.

Electricity, gas and water supply

Pakistan has extensive energy resources, including fairly sizable natural gas reserves, some proven oil reserves, coal (Pakistan has the largest coal reserves in the world), and a large hydropower potential. However, the exploitation of energy resources has been slow due to a shortage of capital and domestic political constraints. Domestic petroleum production totals only about half the country's oil needs, and the need to import oil has contributed to Pakistan's trade deficits and past shortages of foreign exchange.

**Education in Pakistan**

Education in Pakistan is overseen by the Federal Ministry of Education and the provincial governments, whereas the federal government mostly assists in curriculum development, accreditation and in the financing of research and development. Article 25-A of Constitution of Pakistan obligates the state to provide free and compulsory quality education to children of the age group 5 to 16 years. "The State shall provide free and compulsory education to all children of the age of five to sixteen years in such a manner as may be determined by law".

The education system in Pakistanis generally divided into six levels: preschool (for the age from 3 to 5 years), primary (grades one through five), middle (grades six through eight), high (grades nine and ten, leading to the Secondary School Certificate or SSC), intermediate (grades eleven and twelve, leading to a Higher Secondary School Certificate or HSSC), and university programs leading to undergraduate and graduate degrees.

The literacy rate ranges from 85% in Islamabad to 23% in the Torghar District. Literacy rates vary regionally, particularly by sex. In tribal areas female literacy is 9.5%, while Azad Jammu & Kashmir has a literacy rate of 74%. Moreover, English is fast spreading in Pakistan, with more than 92 million Pakistanis (49% of the population) having a command over the English language. On top of that, Pakistan produces about 445,000 university graduates and 80,000 computer science graduates per year. Despite these statistics, Pakistan still has one of the lowest literacy rates in the world and the second largest out of school population (22.8 million children) after Nigeria.

Primary education

Only 68% of Pakistani children finish primary school education. The standard national system of education is mainly inspired from the English educational system. Pre-school education is designed for 3–5 years old and usually consists of three stages: Play Group, Nursery and Kindergarten (also called 'KG' or 'Prep'). After pre-school education, students go through junior school from grades 1 to 5. This is followed by middle school from grades 6 to 8. At middle school, single-sex education is usually preferred by the community, but co-education is also common in urban cities. The curriculum is usually subject to the institution. The eight commonly examined disciplines are:

Arts

Computer Studies and ICT

General Science

Modern languages with literature i.e. Urdu and English

Mathematics

Religious Education i.e. Islamic Studies

Social Studies (including Citizenship, Geography, History, Economics, Sociology, Tourism and sometimes elements of law, politics and PHSE).As of 2009, Pakistan faces a net primary school attendance rate for both sexes of 66 percent: a figure below estimated world average of 90 percent.

Secondary education

Secondary education in Pakistan begins from grade 9 and lasts for four years. After end of each of the school years, students are required to pass a national examination administered by a regional Board of Intermediate and Secondary Education (or BISE).

Upon completion of grade 9, students are expected to take a standardised test in each of the first parts of their academic subjects. They again give these tests of the second parts of the same courses at the end of grade 10. Upon successful completion of these examinations, they are awarded a Secondary School Certificate (or SSC). This is locally termed a 'matriculation certificate' or 'matric' for short. The curriculum usually includes a combination of eight courses including electives (such as Biology, Chemistry, Computer and Physics) as well as compulsory subjects (such as Mathematics, English, Urdu, Islamic studies and Pakistan Studies).

Students then enter an intermediate college and complete grades 11 and 12. Upon completion of each of the two grades, they again take standardised tests in their academic subjects. Upon successful completion of these examinations, students are awarded the Higher Secondary School Certificate (or HSSC). This level of education is also called the FSc/FA/ICS or 'intermediate'. There are many streams students can choose for their 11 and 12 grades, such as pre-medical, pre-engineering, humanities (or social sciences), computer science and commerce. Each stream consists of three electives and as well as three compulsory subjects of English, Urdu, Islamiat (grade 11 only) and Pakistan Studies (grade 12 only).

Alternative qualifications in Pakistan are available but are maintained by other examination boards instead of BISE. Most common alternative is the General Certificate of Education (or GCE), where SSC and HSSC are replaced by Ordinary Level (or O Level) and Advanced Level (or A Level) respectively. Other qualifications include IGCSE which replaces SSC. GCE and GCSE O Level, IGCSE and GCE AS/A Level are managed by British examination boards of CIE of the Cambridge Assessment and/or Edexcel International of the Pearson PLC. Generally, 8-10 courses are selected by students at GCE O Levels and 3-5 at GCE A Levels.

Advanced Placement (or AP) is an alternative option but much less common than GCE or IGCSE. This replaces the secondary school education as 'High School Education' instead. AP exams are monitored by a North American examination board, College Board, and can only be given under supervision of centers which are registered with the College Board, unlike GCE O/AS/A Level and IGCSE which can be given privately.

Another type of education in Pakistan is called "Technical Education" and combines technical and vocational education. The vocational curriculum starts at grade 5 and ends with grade 10. Three boards, the Punjab Board of Technical Education (PBTE), KPK Board of Technical Education (KPKBTE) and Sindh Board of Technical Education (SBTE) offering Matric Tech. course called Technical School Certificate (TSC) (equivalent to 10th grade) and Diploma of Associate Engineering (DAE) in engineering disciplines like Civil, Chemical, Architecture, Mechanical, Electrical, Electronics, Computer etc. DAE is a three years program of instructions which is equivalent to 12th grade. Diploma holders are called associate engineers. They can either join their respective field or take admission in B.Tech. and BE in their related discipline after DAE.

Furthermore, the A level qualification, inherited by the British education system is widely gained in the private schools of Pakistan. Three to four subjects are selected, based on the interest of the student. It is usually divided into a combination of similar subjects within the same category, like Business, Arts and Sciences. This is a two-year program. A level institutions are different from high school. You must secure admission in such an institution, upon the completion of high school, i.e. the British system equivalent being O levels. O levels and A levels are usually not taught within the same school.

**Tertiary education**

The University of the Punjab, established 1882 in Lahore, is the oldest university of Pakistan.According to UNESCO's 2009 Global Education Digest, 6% of Pakistanis (9% of men and 3.5% of women) were university graduates as of 2007. Pakistan plans to increase this figure to 10% by 2015 and subsequently to 15% by 2020.[17] There is also a great deal of variety between age cohorts. Less than 6% of those in the age cohort 55-64 have a degree, compared to 8% in the 45-54 age cohort, 11% in the 35-44 age cohort and 16% in the age cohort 25-34.

After earning their HSSC, students may study in a professional institute for Bachelor's degree courses such as engineering (BE/BS/BSc Engineering), medicine (MBBS), dentistry (BDS), veterinary medicine (DVM), law (LLB), architecture (BArch), pharmacy (Pharm.D) and nursing (BSc Nursing). These courses require four or five years of study. The accreditation councils which accredit the above professional degrees and register these professionals are: Pakistan Engineering Council (PEC), Pakistan Medical and Dental Council (PMDC), Pakistan Veterinary Medical Council (PVMC), Pakistan Bar Council (PBC), Pakistan Council for Architects and Town Planners (PCATP), Pharmacy Council of Pakistan (PCP) and Pakistan Nursing Council (PNC). Students can also attend a university for Bachelor of Arts (BA), Bachelor of Science (BSc), Bachelor of Commerce (BCom) or Bachelor of Business Administration (BBA) degree courses.

There are two types of Bachelor courses in Pakistan: Pass or Honors. Pass degree requires two years of study and students normally read three optional subjects (such as Chemistry or Economics) in addition to almost equal number of compulsory subjects (such as English, islamiyat and Pakistan Studies). Honours degree requires four years of study, and students normally specialize in a chosen field of study, such as Biochemistry (BSc Hons. Biochemistry).Pass Bachelors is now slowly being phased out for Honours throughout the country.

Quaternary education

Most of Master's degree programs require two years education. Master of Philosophy (MPhil) is available in most of the subjects and can be undertaken after doing Masters. Doctor of Philosophy (PhD) education is available in selected areas and is usually pursued after earning a MPhil degree. Students pursuing MPhil or PhD degrees must choose a specific field and a university that is doing research work in that field. MPhil and PhD education in Pakistan requires a minimum of two years of study.

**Nonformal and informal education**

Out of the formal system, the public sectors runs numerous schools and training centres, most being vocational-oriented. Among those institutions can be found vocational schools, technical training centres and agriculture and vocational training centres. An apprenticeship system is also framed by the state of Pakistan. Informal education is also important in Pakistan and regroups mostly school-leavers and low-skilled individuals, who are trained under the supervision of a senior craftsman. Few institutes are run by corporates to train university students eligible for jobs and provide experience during education fulfilling a gap between university and industry for example: Appxone Private Limited is training Engineers with professional development on major subjects of Electronics and Computer science and other fields.