

Register No	BS-Tech (M) 1-17 ML-046
Name	Muhammad Tayyab Siddiqui
Title of Assignment	Islamic Studies and Pakistan Studies final Term
Title of course:	Islamic Studies and Pakistan Studies
Name of Faculty member	Engr.
Date Of Submission	28-june-2022

Short Questions Answers

QNO 1 Write fundamental Islamic Beliefs

The religious obligations of all Muslims are summed up in the Five Pillars of Islam, which include **belief in God and his Prophet and obligations of prayer, charity, pilgrimage, and fasting**. The fundamental concept of Islam is the Shari ah - Its law which embraces the total way of life commanded by God

QNO 2 Define Shirk.?

Shirk:

In Islam, Shirk is the sin of idolatry or polytheism. Islam teaches that God does not share His divine attributes with any partner. Associating partners with God is disallowed according to the Islamic doctrine of Tawhid.

Q.3: Define Sunnah?

Sunnah:

In Islam, sunnah, also spelled sunna, are the traditions and practices of the Islamic prophet Muhammad that constitute a model for Muslims to follow. The sunnah is what all the Muslims of Muhammad's time evidently saw and followed and passed on to the next generations

Q.4: What is meant by Khatam-e- Nabuwat ?

Ans: **Khatm-e-Nubuwwat** means that Hazrat Muhammad (ﷺ) is the Last of the Prophets. The process and routine of appointing Prophets and Messengers by Almighty Allah

Q.5: How many Makki and Madni surahs are in the Holy Quran?

Ans: 89 are Makki Suras and 25 are Madani Surah in the Holy Quran

Q.6: Define Aqidah.

ANS: Aqidah used not only as an expression of a school of Islamic theology or belief system, but as another word for theology in Islam, as in: Theology Aqidah covers all beliefs and belief systems of Muslims, including sectarian differences and points of contention

Q.7: Define Tauheed.

Tawheed is the indivisible oneness concept of monotheism in Islam. Tawhid is the religion's central and single most important concept, upon which a Muslim's entire religious adherence rests. It unequivocally holds that God in Islam is One and Single.

Q.8: Who took the responsibility of the preservation of the Holy Quran

Ans this verse of promise from **Allah** is enough to know that He will indeed protect the Qur'an from any errors and changes over time

Q.9: what was the previous name of Madina?

Ans The previous name of Madina is Yathrib

Q.10: What is meant by Sihah e Sitah?

Ans: They are sometimes referred to as al-Sihah al-Sittah, which translates as "The Authentic Six" They are the six authentic collections of Prophet Muhammad's traditions.

Names are:

1. Sahih Bukhari ·
2. Sahih Muslim ·
3. Jame Tirmizi ·
4. Sunan Abu Dawood ·
5. Sunan Al Sughra ·
6. Sunan ibn Maja

Long Questions Answers

Q.1: Write the descriptive History of the Holy Quran.

Ans Introduction

The Holy Qurán is the most widely read book in the history of mankind, a source of immense inspiration, guidance and wisdom for millions of Muslims all over the world. It is the pivotal point of imaan, faith, and integral to the foundations of an Islamic society being the basis of its shariah, Islamic legal injunctions and law.

Meaning of the Word Qurán

The Holy Qur'an is the literal word of Allah (swt), divinely revealed to Prophet Muhammad (saw) through the Angel Gibraeel (as) It will remain in its actual and original state until the Day of Judgement the Qur'an itself testifies to its divine protection:

"It is for us to collect and recite it" (75:17)

. Since it is a book of guidance for *all* human beings

the Quran must have been written down and compiled as a book during the Prophet's lifetime. How else would an unwritten book serve as *the* code of guidance for all? Apart from being doubt-free, this Book also has the unique distinction of having Allah's seal of approval for its future protection:

"We have revealed this Book (Dhikr) and We will protect it"

That Prophet (PBUH) did not compile the Quran and did not give it to the Ummah in a book form.

-> That 'Umar (R) was the first one to realize that the Quran needed to be collected – and that, too, only after the battle of Yamama when he feared that too many *Qurra* (i.e., those who had memorized the entire Quran) might die due to future wars. That Abu Bakr (R) initially resisted this suggestion because he did not want to do something that the Prophet (PBUH) himself did not do.

->That 'Umar (R) swore by Allah and told Abu Bakr (R) that it was a good thing to do. And 'Umar (R) kept pressing Abu Bakr (R) till Allah opened his heart to accept the proposed idea.

->That after Abu Bakr (R) was convinced of the idea he asked Zaid bin Thabit (R) to find the revelations of the Quran and to start collecting and compiling them.

-> That Zaid bin Thabit (R) resisted the idea initially. (Zaid bin Thabit (R) resisting the order of the Khalifa of the Islamic state?) In any case, Abu Bakr (R) kept pressing Zaid bin Thabit (R) till Allah finally opened his heart to accept the proposed idea. But he found the task extremely difficult: collecting the Quran would be harder than moving a mountain, in his opinion. One is led to think why it would be left undone by the Prophet (PBUH).

-> That, in any case, Zaid bin Thabit (R) accepted this responsibility and started collecting the Quran.

- > That the verses of the Quran were scattered on parchments, scapula, and leafstalks of date palms.
- > That Zaid bin Thabit (R) found all the verses of the Quran except the last two verses of Surah Al-Tauba which he finally found with Khuzaima bin Thabit (R).
- > That the material on which Zaid bin Thabit (R) prepared his manuscript of the Quran is not mentioned in this hadith. Did he use paper? If he did, then why didn't the original scribes use it to record the revelation during the lifetime of the Prophet (PBUH)? Didn't our Prophet (PBUH) know that palm leafstalks are not a very reliable way to protect the Quran? (It is reported in *Sunanibn Maajah* that 'Aisha's (R) goat ate two of the verses of the Quran that were written on palm leafstalk.)
- > That Abu Bakr (R) kept the *suhuf*(the manuscript with loose chapters) prepared by Zaid bin Thabit (R).
- > That Abu Bakr (R) did not get this *suhuf*put together in the form of a book during his lifetime. Neither did he distribute copies of this earliest collected manuscript of the Quran to the people.

Allah, also categorically states that it is complete and unalterable

In light of these verses it should have been enough for Muslims, at least, to accept that the Quran we have today is exactly the *same* as the one the Prophet (PBUH) gave to his companions. Allah took the responsibility of making sure that it was collected, compiled, and completed as a book. This 100% certainty could not have been possible except if it was done during the lifetime of the Prophet (PBUH).

Throughout the world, all Muslims have the same Quran (in book form). There are no different versions of the Arabic Quran, since Allah guarantees that it is complete and fully protected. Why then should we have to find out *how* it was collected and compiled? Some historians and Imams – after more than 200 years after the death of the Prophet (PBUH)

Q no 2 What are the lessons learned from Surah Al Hujurat?

Ans: **lessons learned from Surah Al Hujurat are:**

- **ANS:** The surah starts with its first commandment by talking about a point which has to do with discipline and order while in the presence of Allah (swt) and the Prophet (saw). Discipline and order in this sense is defined as obeying the commandments of the Prophet (saw) and Allah (swt). The individual cannot allow his/her inner desires and whims lead them to formulating laws and regulations as this can lead to personal interests being served.
- Those with true iman are told and commanded how to speak to their leaders.
- People who have true iman are also instructed to verify information about others. Following this will keep one away from gossip and rumors.
- What others think isn't important. The fourth point is that the general thoughts and opinions are not important at all when compared to the orders and thoughts of the Prophet (saw).
- Every Muslim is a brother and sister to one another.

- A true Muslim does not go about slandering and lying about a fellow believer.
- It is strictly forbidden to spy on another believer. We must stay out of other's private lives.
- Backbiting is a major sin and must be avoided.
- The surah also mentions the issue of racism. Superiority of individuals is only based on one's iman, taqwa, and belief in Allah (swt). Judgment is left to Allah (swt).
- Every person has some sort of ethical conscience.
- Every single believer has the obligation to try and make peace in the world. Standing up to oppression and speaking for what's right and denouncing what's wrong are paramount.
- A believer does not ever think bad about a fellow believer.
- It's forbidden to pick faults and criticize it others according to the teachings of Islam.
- Calling fellow believers by bad names or curse words is also strictly prohibited and does not exemplify good Muslim behavior.

Q.3: Write the initial difficulties of the Holy Prophet PBUH?

- When the Prophet invited people to Islam and condemned the worship of idols, the Quraish took it an insult to their religion and the ways of their forefathers. They were not ready to leave their ancestors' religion and so they turned against the Holy Prophet (PBUH) and his followers. They became violent towards the early converts to Islam.
- The early converts were treated very harshly by the Quraish and they were very hostile towards them. Hazrat Bilal, an abyssinian slave, was greatly tortured by his master Umayy bin Khalaf. He was dragged with ropes in the streets by children. He was regularly laid on scorching sands under blazing sun and heavy stones were placed on his chest. Hazrat Uthman was wrapped in palm leaves by his pagan uncle and was hung over fire. He was tortured with smoke and heat. Ammar bin Yasir paid heavily for embracing the new faith. His father died of the consecutive tortures and his mother was martyred by Abu Jahl with a spear. Similarly, Khabbab bin Aratt was made to lie on bed of hot coals.
- Along with his companions, the Holy Prophet himself was persecuted. Thorny bushes were spread in his way and filth and garbage was thrown at him. Abu Lahab's wife, Umm Jamil, used to throw the waste of slaughtered goats on the Holy Prophet while he was in worship. She paid the children of Makka for throwing stones at the prophet (saw) and abusing him. Some times the stones hit his face and caused bleeding. The two daughters of the Holy Prophet who were married to the two sons of Abu Lahab were divorced on the provocation of their father and mother. This was a very great shock for the Prophet (PBUH) and his wife, Khadija.
- After the death of his second son, the Hazrat Muhammad (saw) was taunted and called "abtar" (man with no male progeny). One day when he was prostrating in the Holy Ka'bah, Uqbah bin Mu'ait on the provocation of Abu jahl threw tripe of a camel, filled with noxious materials, on the Prophat's head to suffocate him. He remained under the tripe. On hearing this news, his daughter, Fatima (RA), ran out into the Ka'bah and removed the tripe and cleaned his face.
- The Quraish prohibited him from entering the Holy Ka'bah for prayers. One day when Muhammad (saw) was at home and the Muslims were praying in the Ka'bah, the Quraish attacked them and wounded several of the Muslims. Hazrat Harith, Khadija's son

(Muhammad's (saw) step son) was martyred on the spot, who was the first male Muslim martyr.

- In the 5th year of Prophethood when the atrocities of Quraish increased, the Holy Prophet ordered the Muslims to migrate to Abyssinia. A group of fifteen Muslims followed by another group of 79 migrated. The Quraish sent a delegation to Abyssinia and tried to bring them back, but they were not successful. In the 7th year of Prophethood, the Quraish made a social and economic boycott with the Banu Hashim tribe and they had to live in the Shib Abi Talib for about three years. This was a very harsh time for the Muslims.
- When the Prophet (saw) visited Taif in the hope that they could accept Islam, it was a very bitter experience for him. He was pelted with stones from which he received severe injuries. Later, the pagans took men from different tribes and formed a delegation that made plans to kill the Holy Prophet (saw). The Holy Prophet (saw) was informed about their strategies through revelation. Following the orders of the revelation, he along with Hazrat Abu Bakr migrated to Yasrib and left all their properties behind.

Q.4: Write the Characteristics of the Holy Prophet Muhammad PBUH.

ANS

Prophet Muhammad, the founder of Islam, regarded as the last messenger of God, was by nature gentle and kind-hearted, always inclined to be gracious and to overlook the faults of others. Politeness and courtesy, compassion and tenderness, simplicity and humility, sympathy and sincerity were some of the keynotes of his character. Almighty God confirmed his morals in the Quran as, "And thou (standest) on an exalted standard of character".⁹ The Quran in another verse says, "We have sent you out of mercy from us towards the whole world".¹⁰ Hazrat Sa'ad bin Hisham bin `Aamir said, "I came to Ayesha and said, 'Umm al-Mu'mineen! Kindly tell me about the high morals of the Messenger of Allah.' She said, "His Morality is Quran". Further she said, "Did you not read in the Holy Quran, the word of Allah the most honoured and high, you surely possess high moral excellences".

Integrity and Trust — built a reputation for honesty and truthfulness; role modelled.

2. Vision — a strategic mind offering vision and direction through inspiration.

3. Courage — showed incredible bravery and confidence in the face of adversity.

4. Competence — was effective, reliable and made an impact.

5. Fairness — was just and meritocratic in dealings including with non-Muslims.

6. Decisiveness — would not sit on the fence, but consider options then make a clear decision.

7. Servant-leadership — led by example; faced hardship with the people; action not just words.

8. Wisdom — able to make considered judgment drawing on knowledge and long-term view.

9. Patience — showed deep resilience, forgiveness and ability to go all the way.

10. Compassion and Warmth — radiated heart, affection, appreciation and gentleness.

11. Emotional and Spiritual intelligence — able to inspire hope; give people purpose and meaning.

“Muhammad(PBUH)... was a man who faced an absolutely hopeless situation. There was a whole continent virtually of people killing one another in an endless hopeless vendetta, going down a chute of violence and warfare. Feeling that society was coming to an end and had no hope. He gave them hope single-handedly. In a space of 23 years he brought peace and new hope to Arabia and a new beacon for the world”. Prophet Muhammad(PBUH) highly speaks about the importance of morality to his believers and said, “Nothing that will be weighed on the Day of Judgement will weigh heavier than moral action”. In the hadith he gave us an indication how to judge righteousness by saying, "Righteousness is Moral Excellence of the Holy Prophet Muhammad (PBUH)... 4 good morality, and wrongdoing is that which wavers in your soul and which you dislike people finding out about". Abdullah bin Amr ibn AlAas related that the Messenger said, "Allah grants mercy to the merciful. Be merciful to those who are on the earth, (then) He who is above the heavens will be merciful to you". Similarly he said, “He whose neighbor is not safe from his misconduct shall not enter Paradise”. “He who believes in Allah and the Day of Judgment should not disturb his neighbor”

Prophet Muhammad (PBUH)... mercy was equally showered on animals and he said, "Do not withhold the superfluous water, for that will prevent people from grazing their cattle." Similarly in another hadith narrated by Abu Huraira, the prophet said, "While a man was walking he felt thirsty, he went down a well and drank water from it. On coming out of it, he saw a dog panting and eating mud because of excessive thirst. The man said, 'This (dog) is suffering from the same problem as that of mine. So he (went down the well), filled his shoe with water, caught hold of it with his teeth and climbed up and watered the dog. Allah thanked him for his (good) deed and forgave him". The people asked, "O Allah's Apostle! Is there a reward for us in serving (the) animals?" He replied, "Yes, there is a reward for serving any animate”.

Prophet Muhammad"s (PBUH) whole life is an example of patience, when his son Ibrahim died, his hope completely crumbled. With tears in his eyes he talked to the dead child: "O Ibrahim, were the truth not certain that the last of us will join the first, we would have mourned you even more than we do now." A moment later he said: "The eyes send their tears and the heart is saddened, but we do not say anything except that which pleases our Lord. Indeed, O Ibrahim, we are bereaved by your departure from us”

Q.5: What are the lessons learned from Surah Al Furqan?

Surah Furqan also known as Tabarak is the 25th surah of the Quran that Allah revealed to Prophet Muhammad in the city of Mecca The surah gets its name, Furqan, meaning criterion, or something that separates the truth from falsehood from the first verse that says, “Blessed is the one who sent down the Criterion to His servant that he may be a warner to all nations.”

Surah Furqan is a surah that contains very useful information. Furqan means separator of the truth from falsehood. Surah Furqan discusses topics such as monotheism, resurrection, prophethood, and fighting idolatry and its final verses talk about the qualities of true believers, namely the Servants of the All-beneficent. One of the benefits of reciting surah Furqan according to the Noble Prophet is that one will

be resurrected on the Day of Judgment while one has faith in the Day of Judgment and the resurrection of the dead from their graves. One will enter paradise without being held accountable for one's deeds

Surah Furqan talks about Prophet Moses and Aaron and introduces the people of Noah as a group of people who denied prophets and ultimately drowned in the flood. It also mentions the people of 'Ād, Thamūd, and Rāss, introducing them as people who suffered divine punishment. Likewise, verse 40 speaks about the fate of the people of Prophet Lot

Q.6: What is Hadith and Sunnah?

ANS. Hadith:

Hadith, Arabic **Ḥadīth News or "Story"**, also spelled **Hadīt**, record of the traditions or sayings of the Prophet Muhammad, revered and received as a major source of religious law and moral guidance, second only to the authority of the Qur'ān, the holy book of Islam. It might be defined as the biography of Muhammad perpetuated by the long memory of his community for their exemplification and obedience. The development of Hadith is a vital element during the first three centuries of Islamic history, and its study provides a broad index to the mind and ethos of Islam.

The term Hadith derives from the Arabic root *ḥ-d-th* meaning "to happen" and so "to tell a happening," "to report," "to have, or give, as news," or "to speak of." It means tradition seen as narrative and record. From Hadith comes the sunnah (literally, a well-trodden path —i.e taken as precedent and authority or directive), to which the faithful conform in submission to the sanction that Hadith possesses and that legalists, on that ground, can enjoin. Tradition in Islam is thus both content and constraint, Hadith as the biographical ground of law and Sunnah as the system of obligation derived from it. In and through Hadith, Muhammad may be said to have shaped and determined from the grave the behaviour patterns of the household of Islam by the posthumous leadership his personality exercised. There were, broadly, two factors operating to this end. One was the unique status of Muhammad in the genesis of Islam, and the other was the rapid geographical expansion of the new faith in the first two centuries of its history into various areas of cultural confrontation. Hadith cannot be rightly assessed unless the measure of these two elements and their interaction is properly taken.

Sunnah:

"Sunna" is the Arabic term for the prophet Muhammad's way of life and legal precedent. It comes from the pre-Islamic Arab notion of Sunna as the way of life of a tribe, which is reflected in the Qur'an's use of the word to mean "the ways of God" (Qur'an 33:37, 62) or "ways of life" of earlier peoples (Qur'an 3:137). The Sunna is an authoritative source in Islamic law because the Qur'an is understood as ordering Muslims to "obey God and obey the Messenger" (Qur'an 8:1) and to "take what the Messenger has ordained for you and desist from what he has prohibited" (Qur'an 59:7). In the framework of Islamic law, the Sunna explains duties left unclear in the Qur'an, such as how to pray; replaces Qur'anic rulings; and adds new details of law and belief as well. Although the Qur'an is held by Muslims to be the literal word of God and the ultimate fount of all Islamic teachings, from the earliest period of Islam Muslim scholars recognized that the Sunna's role as the lens through which the Qur'an was understood made it in effect more authoritative than the Qur'an. In providing the details for the general principles laid out in the Qur'an, the Sunna effectively defined what those principles were. The Sunna is not simply a list of Muhammad's legal pronouncements about what is required or prohibited for Muslims. It denotes his

behavior in general, from the details of his dress to his interaction with his wives. As a result many details of the Sunna are not black and white requirements or prohibitions; they are either behavior that is recommended but not required or behavior that is licit but not recommended. Although Sunni Islam (the original Arabic term is *ahl al-sunna wa'l-jama'a*, "the people of the Sunna and the collective") takes its name from the term "Sunna," Shi'ite Muslims are equally committed to the ideal of imitating the prophet's precedent. Shi'ite Islam simply has its own vision of the Sunna, namely the teachings of the prophet as transmitted by the twelve imams and elaborated by Shi'ite scholars.

Q.7: Write descriptively about categorization of Hadith and Books of Hadiths?

Different **categories of hadith** (sayings attributed to the Islamic prophet Muhammad have been used by various scholars. Experts in hadith studies generally use two terms - *taqrīr* for tacit approvals, and *khabar* for sayings and acts ascribed to Muhammad.

The term *taqrīr* implies that, in the presence of Muhammad, a believer did something, which Muhammad noticed but did not disapprove or condemn. Thus, the act done by a believer acquired tacit approval from Muhammad. It is commonly acknowledged that a *khabar* can be true or false. The scholars of the science of hadith criticism hold that a *khabar* and, therefore, a hadith can be a true report or a concoction. It is on the basis of this premise that the Muslim scholars hold that a hadith offers a *ẓanni* (inconclusive/probably true) evidence. It is as though a hadith may have many possibilities on the plane of reliability

- *Ṣaḥīḥ* - transmitted through an unbroken chain of narrators all of whom are of sound character and memory. Such a hadith should not clash with a more reliable report and must not suffer from any other hidden defect
- *Ḥasan* - transmitted through an unbroken chain of narrators all of whom are of sound character but weak memory. This hadith should not clash with a more reliable report and must not suffer from any other hidden defect
- *Ḍaʿīf* - which cannot gain the status of *hasan* because it lacks one or more elements of a *hasan* hadith. (For example, if the narrator is not of sound memory and sound character, or if there is a hidden fault in the narrative or if the chain of narrators is broken)
- *Mawḍū* - fabricated and wrongly ascribed to Muhammad
- *Maqlūb* - It is that hadith, in two different narrations of which the names of narrators have been changed.

In one of the major works in the science of hadith, Al-Khatib al-Baghdadi has divided the individual narratives in the following categories, according to their epistemic value:

- Ahaadith which are clearly genuine and acceptable
 1. The narratives that contain reports testified by the "human intellect" (*mimmā tadullu al-'uqūl 'alā mūjabihī*) and that which are aligned with common sense.

2. The narratives that are a corollary of the Quranic text and the *Sunnah*
 3. The narratives that have been received as acceptable by the *ummah* as a whole.
- Ahaadith which are clear fabrications
 1. The narratives that offend reason.
 2. The narratives that contradict the Quran and the Sunnah.
 3. The narratives that discuss issues of prime importance in the religion which require absolute certainty.
 4. The individual narratives regarding issues which, by their very nature, demand that they should have been reported by a large number of people are also not acceptable.

According to the *Hanafi* jurists, in the issues of *'umūm-i balwā* (issues which by nature attract attention of the entire community. For example, the number and form of the Prayer by its position in the religion requires that it should be received, practiced and communicated by the entire generation. Such issues are not left on the choice of few individuals.), the individual narratives carry no weight. In such issues they prefer *qiyas* and *ijtihad* over these type of individual narratives.

- A hadith whose status is not clear

Narratives that give contradicting directives on a single issue and make it difficult to determine the final command in that regard form the third category. While deciding on the applicability of the directives contained in these type of ahadith, only such narratives should be accepted as valid which correspond to and accord with the wording of the collated narratives, textual evidence from the Quran and the Sunnah.

Q.8: What is the purpose of zakat?

The Purpose of Zakat:

The basic objective of paying Zakat is to create balance in the society and never let a poor and needy to suffer or die. The Zakat is compulsory when we have a specific amount of Gold, Silver or other properties that can be weighed and calculated . In the Holy Quran, it has been emphasized too many times to offer prayers and to pay zakat.

The basic purpose of Zakat is to maintain economic balance in society so that circulation of wealth continues from rich to poor and never stays in one hand. In this way, we can overcome poverty and other social evils from our society. The zakat purifies our wealth as it goes into the hands of rich to poor, stabilizes economic condition of the society and ensures that each person is benefitted from the wealth. The rich people have to pay zakat so that differences and gap between rich and poor is reduced and this way we can guarantee human rights for all. The Zakat helps to shape the human character of the rich people as it saves them from greediness and selfishness and it establishes the concept of brotherhood and unity.

Wealth is usually earned individually by hard work and intense dedication. So when we give or share even a small portion of this, it reflects our strong faith in Allah. It makes us realize what is given by the Grace of Allah and what we spend.. Allah is pleased with those who spend happily in His cause.

Q.9: What are the ethical values of islam?

ethical values of islam :

"Ethical values in Islam: Particular reference with Prophet Muhammad's (PBUH) Mission". Religion plays a significant role in satisfying our physical as well as spiritual needs: Islam teaches us a code of behaviour and gives us a meaning for our existence. Faith is the source and the basis of Islam. The most important feature of this faith that is reflected on the human soul is the feeling of "God sees all my actions, hears all my utterances, and knows everything that I think." Prophet Muhammad (peace and blessings be upon him) ordered us to serve God "as if we could see Him" and said, "God sees you although you cannot see Him" (Bukhari "Iman" 37, Ibn Maja "Muqaddima" 9). This faith installs a type of auto-control mechanism into humans and accordingly helps them gain a conscience that also demonstrates a sense of responsibility for things they do when no other human being can see them. A human who combines this strong feeling of faith with an active determination will not cause damage to other humans or to their surroundings. Unfortunately, in contemporary society the religious, moral and ethical values have been declining. The families are falling apart, divorce rate is increasing sharply, substance abuse and, harassment indulgence are common in adolescents and young adults. These factors lead to conflicts, resentment, and loss of self-respect, loneliness, depression, anxiety and a host of psychological symptoms. Despite progress in the behavioural sciences, there remains the question of whether current technique of treatment and prevention of emotional disturbances are effective in making a significant impact on psychiatric problems. Now a day there is Psychotherapy which is in reality a form of education

which directs the patient to recognize his behaviour, to conform with prevailing standards. It helps in motivating the patient to adopt the alternate ways of behaviour. But, the Islamic principles which are based on Qur'an and Hadith are the best form of prevention and treatment of emotional disturbances. God says about Qur'an; (... "It is a Guide and a Healing to those who believe ;...) – Al Quran 41: 44. Moreover, the Quran is very detailed and clearly mentions the significance of good manners, just like it mentions the importance of belief, the importance of worship, and all our daily affairs. The Quran mentions several good acts of ethics repeatedly, for example; dealing with your parents in the best manner, being nice to your relatives and neighbours, taking care of orphans and the poor, telling the truth and being honest, being sincere in all of your intentions, fulfilling your promises, treating all people fairly But the Qur'an can be properly understood if one is familiar with the historical context of individual revelations and with the coherent inner thread of the text. Equally important is the knowledge of what the Prophet of Islam (Peace and blessings be upon him), a man of the highest integrity, authority, spirituality, and charisma said, did, or consciously did not do (Hadith); for as the receiver of the message he was its born interpreter in case of doubt. In addition the Qur'an specifically demands that Muslims follow Muhammad's (Peace and blessings be upon him) example in matters of faith and ethics. The Prophet (Peace and blessings be upon him) departed from this world in 632 AD. But he left his everlasting teachings for all mankind. He was a man with a noble mission, which was to serve as a messenger of God to unite humanity on the worship of One God, to teach them the way to be honest and live upright lives based on the commands of God and to reveal His preserved message in the form of the Quran for all mankind. His mission began at the age of forty and he departed from this world at the age of sixty-three. During this short period of 23 years of his Prophethood, he changed the complete face of the Arabian Peninsula. Before the coming of Islam, the people of the region were in a state of ignorance. The teachings and training of the Prophet brought about such an intellectual awakening in them that they were blossomed into a 'nursery of heroes' (Professor Hitti, The History of the Arabs). It was the message of the Prophet that led to this change which was exemplified by the shift from paganism and idolatry to worship of God, from tribal quarrels and wars to national solidarity and cohesion, from drunkenness and debauchery to sobriety and piety, from lawlessness and anarchy to disciplined living, from utter moral bankruptcy to the highest standards of moral excellence. Human history has never known such a complete transformation of a people or a place before or since - and all these unbelievable wonders in just 23 years. He was mainly concerned with teaching and disciplining Muslims to have the best manners and the best personal characteristics. His personal life and behaviour were reflective of his teachings, which were revealed to him by God. The prophet Muhammad high standard of manners made him a model for all human beings to follow. The prophet used to emphasize how important good manners are for Muslims. What are the issues that prophet cared most, will be discussed in the proposed paper and how we need most at this time when injustice is on the rise.

Q.10: What are the characteristics of a Momin mentioned in Surah Al Hujurat?

ANS:

The Quran has been clear in terms of giving the followers clear community, including the proper conduct towards the Islamic prophet Muhammad (PBUH) an injunction against acting on news without verification, a call for peace and reconciliation, as well injunctions against defamation, suspicion, and backbiting. set of basic instructions. The Holy figures in their illustration of lives have defined the right and the wrong ways that affect the way we practice our faith. The *Sahaba Karam*, while following the instructions of Allah and setting an example for the followers, have shown us how to spend a life without hurting the sentiments of someone – *Haqooq Al-Ibaad*.

Few of our traits stem out negativity in not only us but in regards of the people around us. The Madini Quranic Surah Al-Hujurat highlights the etiquettes and the norms

urah Al-Hujurat contains etiquette and norms to be observed in the Muslim

Being a person of good character is inseparable from being a good Muslim. Our beloved Prophet (PBUH) said: "I have only been sent to perfect good characteristics" [Narrated by Bukhari in al-Adab al-Mufrad (273)]. The Noble Quran in several places mentioned the characteristics of a true believer, starting from being thankful to Allah, being patient in times of difficulties, being charitable and kind to people, and so on and so forth. Surah Hujurat in particular deals with some attributes which should be embodied into the soul of a believer and should be manifested through his conduct and exposure to his family, friends, colleagues, and society at large.

The first two verses say "O you who believe, do not proceed ahead of Allah and his Messenger and fear Allah. Surely Allah is All-Hearing, All-Knowing. O you who believe, do not raise your voices above the voice of the Prophet, and be not loud when speaking to him, as you are loud when speaking to one another, lest your good deeds should become void while you are not aware

Short Questions

Q.1: What did Allama Iqbal say in the famous address at Allahabad in 1930?

In this address, Allama Iqbal gave the lucid explanation of the inner feeling of the Muslims of India. He narrated the basic principles of the Islam and loyalties of the Muslims to their faith. He gave the idea and concept about a separate homeland in this address because the Muslim were a nation and had a right that they got the identification and passed their lives in order to the Islamic principles. Due to these reasons, he expressed his thoughts in this address.

Q.2: What were the objective of Aligarh Movement?

The main objective of the Aligarh movement was to persuade the Muslim community to acquire modern knowledge and the English language. In addition it had the following additional objectives: To build trust between the government and the Muslim community.

Q.3: Name the educational institutions set by Sir Syed Ahmed Khan?

In 1859, Syed established Gulshan School at Muradabad, Victoria School at Ghazipur in 1863, and a scientific society for Muslims in 1864. In 1875, founded the Muhammadan Anglo-Oriental College, the first Muslim university in Southern Asia.

Q.4: When did Sir Ahmad Khan use the term “nation’ for the Muslims?

ANS Sir Syed is considered as the first person to theorize the idea of separate nationhood for Muslims in subcontinent. In a speech at Meerut in **1866** he presented an overall scenario of post colonial phase in which he described Muslims and Hindus as two nations.

Q.5: When Muhammad Bin Qasim take over Sindh?

ANS: Muhammad ibn Qasim's conquest of Sindh (711-715 CE).

Q6: Discuss the administrative problems which the country faced after the partition?

ANS: Here is a small list of the initial problems faced by Pakistan after the partition.

1. Division of assets

The British government divided assets between Pakistan and India. According to the agreement, Pakistan got a share of 75 Crore. Only 20 crores were transferred to Pakistan initially. Other than these,

military equipment and the record were also to be transferred to Pakistan. The Indian government's negative attitude toward the transfer of divided assets created lots of difficulty for Pakistan.

2. Water crisis

3. Choosing the capital of the country

4 Unfair boundary by Cyril Radcliffe

5 Killing of hundred thousands of Muslim Refugees In India

Q.7: Define Muslim as in constitution of 1973?

The Constitution put stipulation on the eligibility of becoming President and Prime Minister that only "Muslim" of not less than forty-five years of age and is qualified for becoming the Prime Minister. No law repugnant to Islam shall be enacted and the present laws shall also be Islamised.

• Q.8: What were the five reasons of the separation of East Pakistan?

ANS : Causes and effects of separation of east Pakistan. ...

- [1] THE GEOGRAPHICAL AND SOCIO-CULTURAL DIFFERENCES. ...
- [2] THE LANGUAGE ISSUE. ...
- [3] economic causes of separation of east Pakistan. ...
- [4]DISPARITY IN DEVELOPMENT PLANNING. ...
- [5] DISPARITY IN CIVIL SERVICES AND ARMED FORCES.

Q.9: What is constitution?

Ans There are certain basic rules that the citizens and the government have to follow. All such rules together are called constitution. As **the supreme law of the country**, the constitution determines the rights of citizens, the powers of the government and how the government should function. A constitution **embodies the fundamental principles of a government**. Our constitution, adopted by the sovereign power, is amendable by that power only. To the constitution all laws, executive actions, and, judicial decisions must conform, as it is the creator of the powers exercised by the departments of government.

Q.10: Define Muslim as in constitution of 1973

- Ans The Constitution of Pakistan defined a Muslim as a person who believes in the unity and oneness of Allah, in the absolute and unqualified finality of the Prophet hood of the Islamic prophet, Muhammad, and does not believe in, or recognize as a prophet or religious reformer, any person who claimed or claims to be a prophet, in any sense of the word or of any description whatsoever, after Muhammad.

Essay Questions

Q.1: What message did the Allama Iqbal gave to the Muslims of the sub-continent?

Ans In this address, Allama Iqbal gave the lucid explanation of the inner feeling of the Muslims of India. He narrated the basic principles of the Islam and loyalties of the Muslims to their faith. He gave the idea and concept about a separate homeland in this address because the Muslim were a nation and had a right that they got the identification and passed their lives in order to the Islamic principles. Due to these reasons, he expressed his thoughts in this address.

There were many reasons which caused Muslims to think about the separate homeland and compelled to protect the rights of the Muslim. There was a two branched attack on the Muslim interests. On the one side, Hindus were creating the restrictions in the way of the Muslim and hurting the feeling of the Muslim to propose the Nehru report as the ultimate constitution for India. On the other side, the British government totally ignored the Muslim's rights and other facilities were not being provided to them. They were ignored in every field of life, especially in education and government.

In that critical condition, Allama Muhammad Iqbal realized that these eccentric problems of the Muslims in North West India needed to be addressed. In order to solve these problems, Allama Iqbal pointed a line of action.

In his address, Allama Iqbal explained that Islam was the major and determining factor in the life of Indian Muslims. He defined the Muslims of India as a nation and recommended there could be no possibility of peace in India without recognizing them as one. Unless the Muslims are considered as a nation and their rights are protected, it is impossible to establish peace and order in the land. Because there are many nations in the land, every nation is distinguished from the other in their customs, traditions and religion. The difference in the mind, difference in thoughts and religion furthermore, difference in the customs and tradition make them unable to live together. So in these condition, it is essential that Muslim have a separate homeland as without a separate homeland they might face many difficulties for the rest of their life in united India.

As the permanent solution to the Muslim Hindus problem, Iqbal proposed that Punjab, North West Frontier province, Baluchistan, and Sindh should be converted into one state. He expressed that the northwestern part of the country should be established to unite as a self-governed unit, within or without the British Empire.

Islam and Nationalism

In his address, Allama Iqbal explained that Islam was the major formative factor in the life history of Indian Muslims. It furnished those basic emotions and loyalties, which gradually unify scattered individuals and groups and finally transform them into a well-defined people, possessing a moral consciousness of their own.

He defined the Muslims of India as a nation and suggested that there could be no possibility of peace in the country unless and until they were recognized as a nation. He claimed that the only way for the Muslims and Hindus to prosper in accordance with their respective cultural values was under a federal system where Muslim majority units were given the same privileges that were to be given to the Hindu majority units. In this section, Iqbal addressed the idea the Islam and nationalism. Islam is a way of life in which the Muslims spend their lives with peace and harmony, it gives the principles to regulate and organize life and also form the identification of a separate nation within the Muslim psyche. Islam provides the Muslims with a separate identification and distinguishes them from others because its customs and traditions are different from other religions and this faith stresses upon monotheism and

acceptance of the Holy Prophet's principles.

As far as nationalism is concerned, it can be said that nationalism comes through Islam in Muslims, Islam provides a different way of life. Although Islam is a religion yet it declares the rules and regulations about the different aspects of life. On the other hand, Europeans considered Islam as a private affair and thought that Islam should not guide political conditions. Whereas Iqbal explained that Islam was not a private matter, the demand of separate homeland was based on Islam as it did not neglect the common life. "Man," says Renan "is enslaved neither by his race nor by his religion, nor by the course of rivers, nor by the direction of mountain ranges. A great aggregation of men, sane of mind and warm of heart, creates a moral consciousness which is called a nation."

The question of unity

In this section of his speech, Iqbal narrated the principle of unity and whether unity in different nations was possible or not. According to Iqbal's point of view, there are many nations in this sub-continent and every nation has its own social, political, and religious structure. Without partition, establishment of peace and order in this land is impossible; nevertheless they can pass their lives with peace. One reason is that one nation does not accept the customs and traditions of other nations and consider them lower. This thing expressed that peace and harmony can be established but only after the division of the Indian sub-continent to facilitate the Muslims to implement their religion.

Muslim Indians within India.

The unity of nations is not only territorial as is believed by European countries. India is a continent of human groups belonging to the different races, speaking different languages, and professing different religions. Their behavior is not at all determined by a common race consciousness.

Conclusion

As a permanent solution of the problems was that division of continent was essential in the sight of Iqbal that is why Allama Iqbal presented his ideas in this speech.

Q.2: What did Quaid-e-Azam said about the objective for the creation for Pakistan?

Ans Quaid-e-Azam Mohammad Ali Jinnah gave practical shape to the ideology given by Allama Iqbal. After joining Muslim League in 1931, he continued with his efforts to bring about Hindu Muslim unity but he was greatly disappointed to see the prejudicial attitude of the Congress and Hindus towards the Muslims. Following are some extracts from the speeches and statements which he delivered from time to time for explaining the ideology of Pakistan.

Address At Second Round Table Conference in 1931

Quaid-e-Azam believed that Congress and Hindus would never recognize the rights of Muslims. He declared while representing the Muslims in the second Round Table Conference in 1931:

"The Hindu Muslim dispute must be settled before the enforcement of any system or constitution. Until you do not give guarantee for the safeguard of the Muslim interests, until you do not win their (Muslims) co-operations, any constitution you enforce shall not last for even 24 hours."

Quaid-e-Azam and Two Nation Theory

Quaid-e-Azam was a firm advocate of two nation theory which became the ideological basis of Pakistan. He said:

“The Muslims are a nation by every right to establish their separate homeland. They can adopt any means to promote and protect their economic social, political and cultural interests.”

On 23rd March, 1940 at the historic session of the Muslim League at Lahore, he said:

“The Mussalmans are not a minority. They are a nation by any definition. By all canons of International law we are a nation.”

In his presidential address at the annual session of Muslim League at Lahore in 1940. He said:

“India is not a nation, nor a country. It is a Sub Continent of nationalities. Hindus and Muslims being the two major nations. The Hindus and Muslims belong to two different religions, philosophies, social customs and literature. They neither intermarry nor inter dine and they belong to two different civilizations which are based mainly on conflicting ideas and conceptions. Their aspects on life and of are different. It is quite clear that Hindus and Muslims derive their inspiration from different sources of history.”

On March 8, 1944 while addressing the students of Muslim University, he said:

“Hindus and Muslims through living in the same town and villages had never been blended into one nation. They were always two separate entities.”

Quaid-e-Azam and Millat-e-Islamia

He believed that only Islam was the unifying force of the Muslim Millat. He said:

“What relationships knits the Muslims into one whole, which is the formidable rock on which the Muslim edifice has been erected, which is the sheet anchor providing base to the Muslim Millat, the relationship, the sheet anchor and the rock is Holy Quran.”

Address At Islamia College Peshawar

In 1946, at Islamia College Quaid-e-Azam declared:

“We do not demand Pakistan simply to have a piece of land but we want a laboratory where we could experiment on Islamic principles.”

Address on 18th June 1945

In his message to the Frontier Muslim Students Federation, he said:

“Pakistan not only means freedom and independence but Muslim ideology, which has to be preserved which came to us as a precious gift and treasure and which we hope, other will share with us.”

Q.3: What were the five reasons of the separation of East Pakistan?

Ans From the very beginning, the ties between the two wings were difficult and complicate. The three main areas of conflicts between East and West Pakistan were the language issue, difference regarding constitution making, and economic centralism. The question of the status of the Bengali language was resolved by the mid 1950s but no consensus could ever be reached on constitutional and economic issues. The following were the factors that led to the rise of Bengali nationalism among the people of East Pakistan.

[1] THE GEOGRAPHICAL AND SOCIO-CULTURAL DIFFERENCES.

Immediately after independence, Pakistan two wings were set apart by one thousands miles of enemy territory. Both air and maritime contact could be blocked by India at any time. This unique geographical position could pose a grave threat to the integrity of the country. With the exception of religion and common struggle for independence, there was practically nothing common between the two wings of the country.

[2] THE LANGUAGE ISSUE.

The language issue originated even before the creation of Pakistan. In the Lucknow session of All India Muslim League in 1937, the Bengali delegates strongly opposed a resolution proposing Urdu as language of Muslim India and the official Language of Muslim League. The Bengali Language Movement started immediately after independence, demanding that Bengali should be the medium of instruction, language of the courts, administration and mass communication in East Pakistan.

They demanded that it should be one of the state Languages of Pakistan along with Urdu language. The Bengalis opposed Urdu as the only state language on the plea that if Urdu is made the state language, the educated Bengalis will become illiterate and disqualified for government services. The movement for Bengali language gathered the spontaneous support of the Bengali civil servants, academics and students, some members of the Provincial Assembly and a few ministers as well. By February 1948, the controversy had come out to the streets. East Pakistan student League founded in the first Week of January 1948 by Sheikh Mujeeb-ur-Rehman, led the agitation.

[3] economic causes of separation of east Pakistan

The most serious challenge to Pakistani nationalism was the economic disparity between East and West Pakistan. The Bengalis believed that the eastern wing of the Country was ruthlessly exploited by the Western Wing and that East Pakistan was deprived of its due share in the development funds and foreign aid. The bulk of the country's revenue was spent in West Pakistan because the federal capital was there. Moreover, a high percentage of the budget was spent on defense, which was all concentrated in West Pakistan. East Pakistan earned most of the country's foreign exchange by the export of jute; yet most of it was spent on the industrialization of West Pakistan. The Bengalis claimed that what was earned in East Pakistan was spent in West Pakistan because East Pakistan provided 60 percent of the total revenue only 25 per cent for its expenditure. The rest, 75 per cent was spent in West Pakistan.

[4] DISPARITY IN DEVELOPMENT PLANNING.

In the six-year development program (July 1951 to June 1957), and in the First and Second five year plans (1955-60 and 60-65), East Pakistanis again complained of injustice. The economic disparity between the two wings was recognized and admitted in different reports and economic studies conducted by the central government during Ayub Khan's Presidency. Ayub admitted confessed the injustice and he promised that development in East Pakistan will be accelerated to make up for the deficiency. The constitution of 1962 also promised to adopt such economic policies, which would help in removing the disparities in per Capita income between the provinces. The disparity, however, increased after ten years of Ayub Rule. The per capita income in West Pakistan was 32 percent higher than East Pakistan in 1959-60 and 61 percent higher in 1969-70. Yahya Khan also tried to remove the economic disparity between the two wings through step by step concessions but the impatient Bengalis were by then in the mood of a revolution rather than waiting for an evolutionary process.

[5] DISPARITY IN CIVIL SERVICES AND ARMED FORCES

The Bengalis were very poorly represented in the Civil Service and in the Army. Moreover, the Civil and military officials from West Pakistan stationed in East Pakistan considered the Bengali Muslims inferior converts from lower caste Hindus. In 1970, about 85 percent of the armed forces belonged to the Punjab whereas the majority of population was in East Pakistan. Some claim that this disparity was not intentional on the part of West Pakistan dominated ruling elite but a result of the legacy of British rule during which the Punjabi's were preferred in the armed forces due to their martial spirit and willingness to join military service. However, there was no justification for the disparity in the bureaucracy. The disparity in the civil Service and Armed Forces was rapidly disappearing because in 1966, Ayub Khan had allocated 60 percent of the vacancies to East Pakistan. In 1965, the East Pakistan CSP officers constituted 34 percent of the total strength of the Civil Services but by 1969, their share had risen to 40.8 percent. Yahya Khan in order to give some share to the Bengalis in the top positions of the administration, made six Bengali CSP officers "Central Secretaries" and gave directions to all the ministries that whatever a senior post became vacant, Bengali candidates should be accorded priority even if this mean disregarding of the principle of seniority.

Q.5: Write the name of some Muslim Leaders who worked during the Pakistan Movements?

Ans

1. **Quaid-e-Azam Muhammad Ali Jinnah**
2. **Allama Muhammad Iqbal**
3. Sir Aga Khan III (Head of the delegation); (Bombay).
4. Nawab Mohsin-ul-Mulk (Aligarh).
5. Nawab Waqar-ul-Mulk (Muradabad).
6. Maulvi Hafiz Hakim Ajmal Khan (Delhi).
7. Maulvi Syed Karamat Husain (Allahabad).
8. Maulvi Sharifuddin
9. Nawab Syed Sardar Ali Khan .
10. Syed Abdul Rauf .
11. Maulvi Habiburrehman Khan (Aligarh).
12. Sahibzada Aftab Ahmed Khan (Aligarh).
13. Abdul Salam Khan (Rampur).
14. Raees Muhammed Ahtasham Ali (Lucknow)

Q.6: Write the important Historical Events from 1947 To 1971.

Ans Pakistani politics has been experiencing many ups and downs since independence in 1947 with the power struggle between civilian and military leaders shaping the country's political arena. Only three governments have completed their full tenure.

Ahead of the historic election, we look at major events that have formed the country's politics.

August 14, 1947 - Muslim League leader Mohammad Ali Jinnah, known as Quaid-e-Azam (Father of the nation), is sworn in as the first governor-general of Pakistan after British India is divided into two independent states – the Muslim majority Pakistan (comprising East and West wings) and Hindu-majority India. Liaquat Ali Khan becomes the first prime minister.

October 16, 1951 - Liaquat Ali Khan, who drafted the Objectives Resolution – a preamble to the current constitution – is assassinated in Rawalpindi.

1951-1954 - Several prime ministers are sacked over drafting the constitution and defining the role of various institutions for governance.

March 23, 1956 - Military strongman Iskander Mirza, who played an important role in ousting of Governor-General Sir Malik Ghulam, is sworn in as the first president and approves Pakistan's first constitution.

October 16, 1951 - Liaquat Ali Khan, who drafted the Objectives Resolution – a preamble to the current constitution – is assassinated in Rawalpindi.

1951-1954 - Several prime ministers are sacked over drafting the constitution and defining the role of various institutions for governance.

March 23, 1956 - Military strongman Iskander Mirza, who played an important role in ousting of Governor-General Sir Malik Ghulam, is sworn in as the first president and approves Pakistan's first constitution.

March 25, 1969 - Ayub hands over power to Army Chief General Yahya Khan, who imposes martial law for the second time and dissolves all assemblies, after protests led by politician Zulfikar Ali Bhutto.

December 7, 1970 - First general elections are held with victory of East Pakistani leader of the Awami League, raising tensions with the country's West wing.

March 26, 1971 - Pakistan military experiences one of the heaviest setbacks after tensions between East Pakistan and West Pakistan over the outcome of the election lead to a war. Zulfikar Ali Bhutto, who founded Pakistan Peoples Party (PPP), assumes power as country's only civilian martial law administrator after Indian intervention in Bangladesh results in separation.

Q.7: Write the important Historical Events from 1971 To 1999.

Ans 1971

- February 16: Korakoram Highway, linking China and Pakistan, opened

- March 26: Pakistan Army launched Operation Searchlight

- August 29: Rashid Minhas awarded Nishan-i-Haider, Pakistan's highest gallantry award

- December 16: Dhaka fell and Bangladesh came into being.
 - December 20: General Yahya Khan hand over power to Z. A. Bhutto, who took over as President and Chief Martial Law Administrator.

- 1972
 - April 21: Martial Law lifted; constitutional rule was restored in the country. Hamoodu-ur-Rehman sworn in as Chief Justice of Pakistan.

- **1974**
 - February 21: Pakistan recognized Bangladesh.

 - February 22: Islamic Summit Conference started in Lahore; 22 heads of state participate.

 - September 15: Pakistan retained Asian Games Hockey title defeating India 2-0 in Tehran
- **1976**
 - March 1: General Muhammad Zia-ul-Haq became Chief of Army Staff.
- 1977**
 - July 5: General Zia-ul-Haq enforced Martial Law. Constitution suspended; political activities banned. September 17: Z. A. Bhutto was arrested under Martial Law orders.
- 1978**
 - March 18: Lahore High Court awarded death sentence to Bhutto along with four others

- September 16: General Zia-ul-Haq sworn in as President.

1980

May 10: Pakistan boycotted Moscow Olympics.

- May 26: Establishment of Federal Shariat Court was announced
- June 21: Government started collecting Zakat.
- December 2: Former PM, Chaudhry Muhammad Ali, passed away in Karachi.

1981

January 1: Interest-free banking introduced.

- January 3: International Islamic University started functioning.
- March 1: National population census started throughout the country.

1982

December 21: Writer of Pakistan's national anthem, Hafeez Jullundhry passed away.

1983

January 15: First three F-16 jets reached Pakistan

1985

February 25: Party-less national elections held

- March 23: Muhammad Khan Junejo sworn in as Prime Minister and General Zia as President.

1987

February 21: President Zia made a surprise visit to India, met Premier Rajiv Gandhi.

- October 15: Qazi Hussain Ahmed became Amir of Jamat-i-Islami.

1991

April 22: Jahangir Khan created history by winning British Open Squash title for the record tenth consecutive time. May 16: National Assembly adopted Shariat Bill. July 17: Pakistan unveiled first battle tank Al-Khalid manufactured jointly by Pakistan and China. August 14: Nawaz Sharif laid foundation-stone of Bab-i-Pakistan at Walton Lahore. August 16: Chief of Army Staff General Mirza Aslam Baig retired. General Asif Nawaz assumed command.

1992

January 12: Lahore-Islamabad Motorway projected launched.

- February 22: Nawaz Sharif introduced yellow-cab taxi scheme
- March 25: Pakistan won Cricket World Cup, defeating England by 22 runs in Melbourne.

1995

April 25: Veteran politician, G. M. Syed died in Karachi

- July 4: Sindh Government lifted ban on six Karachi evening newspapers.
- July 8: WAPDA announced record increase of 14.5 percent in electricity rates.
- December 6: Lahore High Court dismissed appeal against arrest of Maj. Gen. Zaheerul Islam Abbasi in Khilafat Conspiracy Case. 1996 January 13: General Jahangir Karamat became chief of army staff.
- February 11: Cricket World Cup jointly hosted by Pakistan, India and Sri Lanka.
- April 25: Imran Khan launched new political party, Tehrik-i-Insaf.
- September 20: Mir Murtaza Bhutto was assassinated in Karachi.
- November 5: Farooq Ahmed Leghari dissolved National Assembly sacking Premier Benazir Bhutto.

Malik

- Mairaj Khalid became care-taker prime minister.

1997

January 29: Supreme Court upheld President's proclamation dissolving the National Assembly and

- dismissing Benazir Government. February 3: Nation goes to the polls. PML secures 135 seats.
 - February 17: Nawaz Sharif sworn in as 19th Prime Minister.
 - February 23: Nawaz Sharif launched "Qarz utaro Mulk sanwaro" scheme. Declared Sunday, instead of Friday as weekly holiday.
 - May 21: Saeed Anwar slamed world record score of 194 runs against India
 - August 16: Noted Pakistani singer, Nusrat Fateh Ali Khan, 48, passed away.
- 1998**
- January 1: Rafiq Tarrar sworn in as President of Pakistan
 - March 8: Population census began in the country
 - May 28: Pakistan conducted nuclear tests in Chagai hills in Balochistan.
 - May 29: State Bank ban opening of new foreign currency accounts and suspends withdrawals.
 - June 4: UN Security Council denied nuclear power status to Pakistan and India. •
- 1999**
- January 31: A classic Test match as Pakistan defeat India by twelve runs.
 - February 20: Pakistan Crushed India by 46 runs in inaugural Asian test championship
 - February 21: Lahore Declaration was signed by Nawaz Sharif and A. B. Vajpayee
 - 15 March: Pakistan beated Sri Lanka in the final of the inaugural Asian test championship
 - April 15: Pakistan conducted test of a nuclear-capable short-range ballistic missile, Shaheen.

Q.8: What is two nation theory

Ans The **two-nation theory** is the basis of the creation of Pakistan. The two-nation theory in its simplest way means that cultural, political, religious, economic and social dissimilarities between the two major communities, Hindus and Muslims of the Subcontinent. These differences of outlook, in fact, were greatly instrumental in giving rise to two distinct political ideologies which were responsible for the partition of the sub-continent into two independent states. The two-nation theory was a founding principle of the Pakistan Movement (i.e. the ideology of Pakistan as a Muslim nation-state in South Asia), and the partition of India in 1947.

The ideology that religion is the determining factor in defining the nationality of Indian Muslims and Hindus was postulated by Muhammad Ali Jinnah, who termed it as the awakening of Muslims for the creation of Pakistan. As a consequence, it spawned creation of many Hindu nationalist organisations, with causes including working towards making India a similar state for the majority of Hindus residing there.

There are varying interpretations of the two-nation theory, based on whether the two postulated nationalities can coexist in one territory or not, with radically different implications. One interpretation argued for sovereign autonomy, including the right to secede, for Muslim-majority areas of the Indian subcontinent, but without any transfer of populations (i.e. Hindus and Muslims would continue to live together). A different interpretation contends that Hindus and Muslims constitute "two distinct and frequently antagonistic ways of life and that therefore they cannot coexist in one nation." In this version, a transfer of populations (i.e. the total removal of Hindus from Muslim-majority areas and the total removal of Muslims from Hindu-majority areas) is a desirable step towards a complete separation of two incompatible nations that "cannot coexist in a harmonious relationship".

Opposition to the theory has come from two sources. The first is the concept of a single Indian nation, of which Hindus and Muslims are two intertwined communities. Even after the formation of Pakistan, debates on whether Muslims and Hindus are distinct nationalities or not continued in India. The second source of opposition is the concept that while Indians are not one nation, neither are the Muslims or Hindus of the subcontinent, and it is instead the relatively homogeneous provincial units of the subcontinent which are true nations and deserving of sovereignty across the subcontinent.

Q.9: What is the two nation theory and how it is still relevant today?

Ans

Ans The **two-nation theory** is the basis of the creation of Pakistan. The two-nation theory in its simplest way means that cultural, political, religious, economic and social dissimilarities between the two major communities, Hindus and Muslims of the Subcontinent. These differences of outlook, in fact, were greatly instrumental in giving rise to two distinct political ideologies which were responsible for the partition of the sub-continent into two independent states. The two-nation theory was a founding principle of the Pakistan Movement (i.e. the ideology of Pakistan as a Muslim nation-state in South Asia), and the partition of India in 1947.

The ideology that religion is the determining factor in defining the nationality of Indian Muslims and Hindus was postulated by Muhammad Ali Jinnah, who termed it as the awakening of Muslims for the creation of Pakistan. As a consequence, it spawned creation of many Hindu nationalist organisations, with causes including working towards making India a similar state for the majority of Hindus residing there.

There are varying interpretations of the two-nation theory, based on whether the two postulated nationalities can coexist in one territory or not, with radically different implications. One interpretation argued for sovereign autonomy, including the right to secede, for Muslim-majority areas of the Indian subcontinent, but without any transfer of populations (i.e. Hindus and Muslims would continue to live together). A different interpretation contends that Hindus and Muslims constitute "two distinct and frequently antagonistic ways of life and that therefore they cannot coexist in one nation." In this version, a transfer of populations (i.e. the total removal of Hindus from Muslim-majority areas and the total removal of Muslims from Hindu-majority areas) is a desirable step towards a complete separation of two incompatible nations that "cannot coexist in a harmonious relationship".

Opposition to the theory has come from two sources. The first is the concept of a single Indian nation, of which Hindus and Muslims are two intertwined communities. Even after the formation of Pakistan, debates on whether Muslims and Hindus are distinct nationalities or not continued in India. The second source of opposition is the concept that while Indians are not one nation, neither are the Muslims or Hindus of the subcontinent, and it is instead the relatively homogeneous provincial units of the subcontinent which are true nations and deserving of sovereignty across the subcontinent.

Q.10: Why Ayyub Khans regime is called Green Revolution?

Ans : Pakistan is the agrarian-based country and there have been formulated policies regarding agricultural development. Some countries are industrialized; agriculture and some are depended on resources. Pakistan is an agriculture country. In this sector, there have been made various policies in order to boost up this sector to strengthen the economy of the country. Such as the era of Ayoub khan, this decade is known as the golden time in case of growing averagely 6 per cent. As this time there was "Green revolution", which changed the fate of the country, brought prosperity by flourishing the agricultural sector.

In the **Ayub Khan's regime**, he established dams, boosted up an irrigation system and gave incentives to farmers. And before this, the agriculture sector was neglected here now the first time it was recognized as game-changer for people as well as the state. In order to get more output, the technology was also introduced as 'factorization'. It further made easier work for farmers. It saved time, money and proved efficient. It even increased land, based on cultivation. In this time the Agricultural development bank of Pakistan gave credit policy to farmers, such as tube wells project was started and farmers were given loans on easy instalment. And land reforms were introduced by Ayoub.

However, this time growth ratio was the highest growth rate ever in the history of Pakistan. This era of Ayoub khan is considered an era of the agricultural revolution. While the era of Bhutto was unlucky, there was the least growth in this time owing to its policies of nationalization space created no sound policy could come up. In second military rule under the Zia Ul Haq it was same there was dictatorship no one focused on the agricultural sector; rather the country moved on running on foreign aids. After the death of Zia, there was political instability, there were not any agricultural policies during this phase. The third military rule under General Pervez Musharraf once again the development and growth rate increased staidly but not in agricultural. There was a slow-growing rate, after the Musharraf, the political stability little bit economic growth was observed.

In current time the CPEC, through this there will be little bit impact on Pakistan's GDP. The problem with our economy is a lack of long-term policies. And unplanned unskilled polices have been a problem and major hindrances towards our economy. When we compare the growth rate averagely, that is only in the military rule. Pakistan has some sort of all experiences; she has experienced the economic performance under the military rule as well as civilian. When we analyze the performance of the economy, growth rate, the country's growth has been observed under military rule.