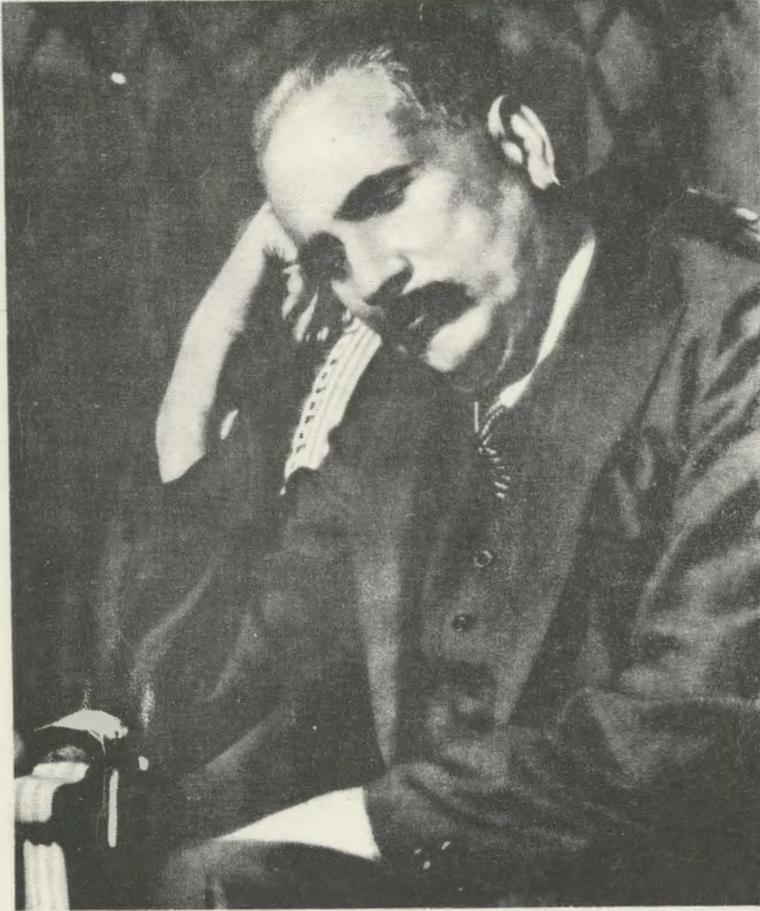


PAKISTAN REPUBLIC DAY

1978

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BEST WISHES TO ALL ON PAKISTAN REPUBLIC DAY





PRIME MINISTER · PREMIER MINISTRE



On behalf of the Government of Canada, I wish to congratulate the Pakistan-Canada Association on the occasion of the Republic Day of Pakistan. By preserving and fostering the cultural heritage of Pakistan in Canada, your Association, and its constituent bodies, like other similar ethnic organizations in this country, plays a vital role in the enrichment of the Canadian cultural mosaic and in the attainment of the Canadian ideal of multiculturalism. This ideal is not a static or abstract concept; it is the dynamic process of people living together in peace and understanding. Progress towards this ideal is an essential feature of the civilizing mission, and makes each of us a better Canadian and a better person.

Canada, as a young country, is indeed fortunate to draw upon the world's cultural traditions through the mediation of organizations such as yours. I should like to extend to you my warmest wishes for continued success in the future.

Pierre Elliott Trudeau

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I am glad to know that the Pakistan-Canada Association of Vancouver is bringing out a special issue to mark Pakistan's National Day on March 23. On this auspicious occasion I have great pleasure in offering my greetings to the Executive Committee and through it to all members of the Association.

Every Pakistani abroad is an Ambassador of goodwill and symbol of our ancient civilisation and culture. Everyone of them therefore carries the stamp of Pakistan's rich heritage and tradition. It is the firm belief of the Government of Pakistan that the best way to serve the country of one's adoption is to be a good and worthy citizen of that country. They should identify themselves completely with the ideals and aspirations of the Canadian Society. By doing so they will bring credit not only to themselves but also to the country of their origin and thus help strengthen understanding and friendly relations existing between Pakistan and Canada.

The Pakistan-Canada Association of Vancouver has been making invaluable contributions to the cause of promoting Pakistan-Canada understanding and goodwill by organising social and cultural programmes and also by projecting Pakistan in its proper perspective. It is only through the joint efforts and contributions of all of us that we can achieve our cherished objective of fostering greater understanding and cooperation.

May I once again take this opportunity of offering my warmest good wishes to all Pakistanis in Vancouver.

(Dr. Farouk A. Rana)
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OFFICE OF THE PREMIER

January 17, 1978



On behalf of the government and the people of British Columbia I am pleased to extend best wishes to the Pakistan-Canada Association as it celebrates the Republic Day of Pakistan.

British Columbians recognize the significance of this day for Pakistan. The independence of a country requires new effort and determination from all its citizens. Pakistani effort and were rewarded.

Members of the Pakistani community, who made British Columbia their home, are now making similar efforts in helping to build this province and their valued contributions are being recorded in our history books.

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JOHN J. VOLRICH
MAYOR



March 8th, 1978

I am pleased to extend my very best wishes to the Pakistan-Canada Association on the occasion of the Republic Day of Pakistan.

The Pakistani community plays a most vital role in the life of the City of Vancouver.

I am sure your 1978 Celebration will be wonderful cultural evening, providing an opportunity for the enjoyment of the music and customs of Pakistan, as well as renewal of friendships.

With sincere good wishes in your future endeavours,

Yours sincerely,

Jack Volrich
MAYOR

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PRESIDENT'S MESSAGE

23rd MARCH has very special meaning for all Pakistanis and their friends. It is on this day in 1940 that a veteran politician of Indo-Pak sub-continent FAZAL-UL-HAQ (also known as Sher-I-Bengal, and who later on served as chief minister of East Pakistan) moved a formal resolution for the establishment of Pakistan at all India Muslim League session at Iqbal Park Lahore. Later on again it was on this day in 1956, that Pakistan cut off its last remaining ties of colonialism with Britain and became a republic. This day is a national Holiday in Pakistan and is celebrated throughout the country with great enthusiasm.

In Canada also various associations of Pakistani Canadians will be celebrating this day. Pakistan Canada Association of British Columbia has laid out a very elaborate programme at Queen Elizabeth playhouse Vancouver. It includes speeches on Pakistan and entertainment by local artist for the guests. Main star for the entertainment will be Mr. SALIM RAZA, a well known playback singer from Pakistan.

It is a privilege and indeed a great honour for me this year as President of Pakistan Canada Association to thank and welcome on behalf of our community all those who will be joining us in these celebrations. We value and appreciate the friendship that our fellow Canadians show by being with us at such functions.

I would also take this opportunity to thank our community for having placed their trust in me and my executive last year. We have tried to do the job the best way we could. Our Association celebrated Republic Day of Pakistan in MARCH 77. A function was held in APRIL 77. in memory of ALLAMA DR. MOHAMMED IQBAL and Independence Day was celebrated in AUG 77. Besides these Eid-Milan Party was held at the Association building where members of Pakistani community got together and enjoyed the evening.

The Executive also deliberated and concluded that there was a need for acquiring a bigger place for the Association. It was felt that present building at 655 West 8th Ave Vancouver, was too small for the community's day to day needs. The executive even received and considered some offers on the property but decided not to call and submit to general body meeting of the Association until an alternate property was available for purchase. This is being further pursued and some Real Estate Agents have been approached who are looking for an appropriate building. If such a building is found during the term of present executive then the proposal will be placed before the community for approval at a general body meeting otherwise this project will be left to the good judgment of the next executive.

An Education fund was also established for the Association by an initial pledge of one hundred dollars by me and another hundred dollars by Riasat Ali Khan. Contributions to this fund will be very much appreciated from the community members and friends. Out of this fund one hundred dollars each will be given to an outstanding boy and an outstanding girl every year. Recipients of this award will be chosen by a panel of Judges. Students from grade 2 to 12 are eligible. I urge all members of community to get in touch with MR. GHULAM NABI MIRANI and give him all information about your children.

The election to the executive of the Association are Scheduled for April 29, 1978. The last date for filing the nomination papers is April 19, 78 and the last date to renew or obtain new membership of association is 1 p.m. April 29, 78. Further information can be obtained from chairman Election Committee MR. MOHAMED IQBAL CHEEMA and Secretary of the Association MR. DANIEL PAUL. I would like to urge all members of the community to come forward and take part in these elections. The decisions for the community will be made by the persons who will be elected to the executive. So please come forward and play your part by making sure that only the right kind of people are elected. It is the participation and dedication of members of a community which make it strong and worth caring about. So please take the important step forward if you have not done so as yet. You will find that there is no better joy than being of some service to your community.

At the end I would like to thank the members of my executive for having cooperated with me throughout the year. My special thanks however go to HARRY DIAS, MOHD RAFI, SHARIQ HABIB and GHULAM NABI MIRANI and all of whom I had to call on more than often in the performance of the duties of the executive. I must admit they all were always very willing and good workers. Any community would be proud of such members and I am sure that they will play an important part for our community in years to come. Thank you KHUDA HAFIZ.



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Mountbatten's tributes to Quaid-i-Azam

By Yehia M. Syed

If for not other reason, for the glowing tribute paid for the first time publicly by Earl Mountbatten of Burma to the Inns of Court Pakistan Society, Lincoln's Inn, the book "Quaid-i-Azam Mohammad Ali Jinnah: A Centenary Tribute: 1876-1976", is a very important and historical document.

This small book (only 72 pages, but fully illustrated with some rare and historical photographs) is edited by Khalid Hasan, Press Counsellor, Pakistan Embassy, London. Published by the Information Division of the Embassy, it is designed and produced (whatever that may mean) by News and Media Ltd., 33 Stroud Green road, London, N4, 3EF - the publishers of 'Impact International', an English - language fortnightly of Muslim viewpoints on current affairs.

Opportunity

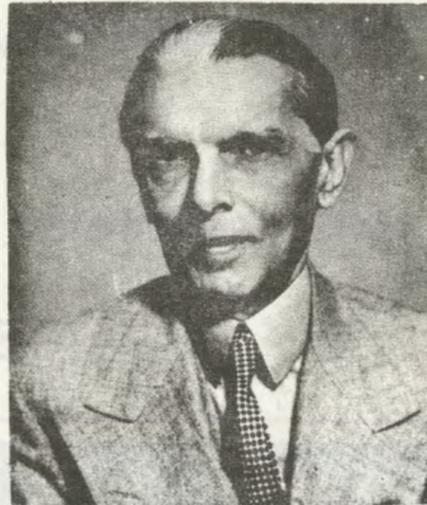
"I am particularly glad", Earl Mountbatten told the Society on Feb. 15, 1977, "it has given me opportunity to pay tributes to one of the very great men of the world whom I had the privilege of knowing." Despite advancing years, he has a very clear and concise mind and in his speech - printed in the booklet entitled "A viceroy Remembers", covering six pages, Mountbatten has covered everything very precisely and brilliantly.

About the Cabinet Mission Plan he said: "All the parties had agreed to it. The Muslim League; the Congress and the Princes, but unfortunately at different times." He did not specify that the Muslim League was the first to accept it and it was the Congress which had rejected it after first accepting it.

"He (the Quaid) put forward the idea that I should stay on after the transfer of power as a super-Governor-General, above the other two with complete powers to apportion the assets after the transfer", Lord Mountbatten said. "I told him (the Quaid), 'You have recreated the Viceroy under a different name I can't do that. I will tell you what I will do if I must or I want to: I am prepared to be Governor-General of both new Dominions until the assets have been transferred.'"

Surprise

"For the first time in my experience, he (the Quaid) did not say no," says Mountbatten in the book. "That led me to believe he meant yes. He did not mean yes at all. To my great surprise one day, he said to my Chief of Staff, Lord Ismay, that he (the Quaid) intended to be the Governor-General of Pakistan himself and Liaquat Ali Khan will be the Prime Minister. I asked Mr. Jinnah to come and see me. I said to him "Mr. Jinnah, I really do not understand. If you have a constitutional Governor-General, as I would have been, it is the Prime Minister who gives the advice and it is the Head of State who has to abide by it constitution-wise."



"Not in the case of Pakistan' he (the Quaid) said. 'No, in Pakistan the Governor-General will make the decisions. The Prime Minister will implement them and nobody in the Muslim League will question it. And Liaquat Ali Khan has absolutely agreed that that is the way it is going to work.'"

"Then I did not know what to do. Meanwhile, I had been asked by the Indians to stay on as their chosen Head of State, the constitutional Governor-General, asked Mr. Jinnah what exactly to do. He said to me 'for God's sake, accept it! Please go and accept to be the Governor-General of India. you are the one person who might prevent them from choking Pakistan at birth.'"

The "millions, millions, millions of pounds in sterling balances" which India owed to Pakistan soon after Partition, according to Mountbatten - "without them there is little doubt that it would have broken the State. I thought it was a terrible thing to have the new nation throttled at birth."

To force the Indian Government to pay the sterling balances to Pakistan, Lord Mountbatten told his audiences last February, he persuaded Gandhi to fast unto death. The Indian Government soon relented and paid up.

"So, twice over," said Mountbatten with a glint in his eye, "Pakistan owes me something as Mr. Jinnah was kind enough to say in his last talk with me."

I did do my absolute best to see the assets were fairly divided," he said. "I have Mr. Jinnah my best ADC, the best ADC of about 40 I have had in my life since I first had one in 1942.

"That was Lt. Syed Ahson from Hyderabad, who had been in the Navy and wished to stay in the Navy. He was prepared to be transferred but they (Indians) would not take him into the new Indian Navy because, of course, he was a Muslim. At that time, they were very unwise. So he decided to go to the Pakistan Navy

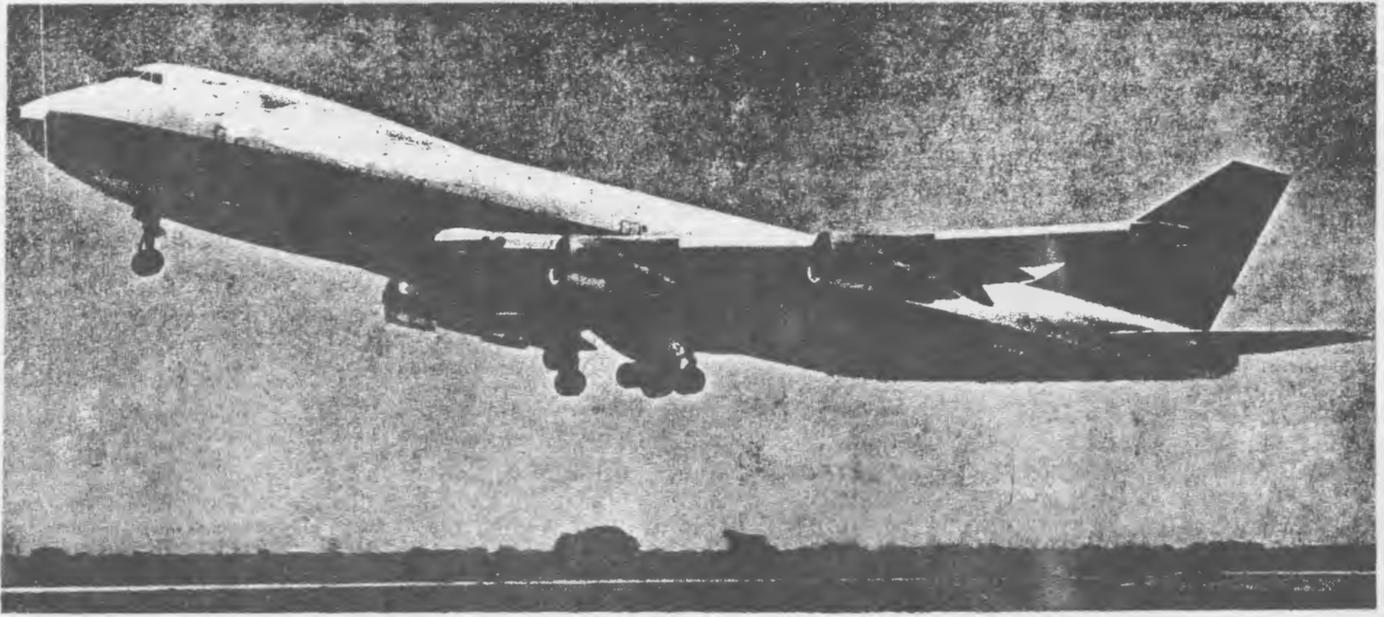
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and when he did, I said, 'What is more, you go to Mr. Jinnah to begin with, because you have learnt the art of being an ADC here and you can help him.'

Valuable Asset

He went to Mr. Jinnah who said afterwards to me. 'This is the most valuable asset you have ever transferred'. As you know after Mr. Jinnah's death he (Lt. Ahson) went back to the Navy. He was finally Commander-in-Chief of the Pakistan Navy and ended up as Governor of East Pakistan."

I had no idea of the great esteem (Lt. Syed Ahson's two bosses held him in when I regularly visited him at his Lexham Gardens flat near Earls Court (London) in the mid-50's. The Ahsons were so modest and self-effacing that they never mentioned neither the Quaid or Mountbatten.

"I divided my bodyguard, my Viceroy's Bodyguard, the Punjabi Mussalmans. I said to Mr. Jinnah that they will be under Captain Yukab Khan, a very bright young officer who later became a General and then an Ambassador. I asked Mr. Jinnah about his choice of Governors and his three Commanders-in-Chief. They were all British. In general, I did what I could to help him", said Mountbatten.

Then he tells the oft-quoted incident of how he went on the State drive in Karachi on August 14, 1947 with the Quaid-i-Azam when his CID had informed him that an assassination attempt would be made on the Quaid's life during the drive. After both returned safe to the Government House, Karachi, at the end of the State banquet held soon after, both the Quaid and Mountbatten went into another room and had a heart-to-heart talk.

Thanks

"He (the Quaid) told me 'I wish to thank you on behalf of the people of Pakistan for their independence. I can tell you that until you arrived on the scene, there wasn't the remotest possibility of

Pakistan ever being brought about. I also want to thank you for having stayed on as Governor-General of India and for the efforts you are making to get the sterling balance released; otherwise, by Christmas, we would be bankrupt.' "

The most important disclosure comes at the tail-end of his speech. The Quaid told Lord Mountbatten that the Press and the people would malign and condemn him, but he (Mountbatten) should forgive them. This is how Lord Mountbatten put it in his speech:

"He even said to me that the Joint Defence Council which I had created and which was to meet alternately in one country or the other and chaired by the host country's Head of State, would, when in session in Pakistan, be chaired by me (Mountbatten). He (the Quaid) said he was saying this to express his confidence in me. And so I did. I took the chair in Lahore. The Council did not work and was not used any more after the Kashmir trouble started. He then said to me, 'Don't be surprised or hurt if the Pakistan Press make you a scapegoat for all the birth pains we are going to go through. In the long run, the historians will know exactly what you did for Pakistan and they will give you credit for it, for its creation and its early support after birth. But I am afraid, you will have to be content with the thanks I give you on behalf of my nation and myself.' "

Friendship

"He (the Quaid) shook hands with me as he left the room. I never forgot this final act of friendship and that has given me the strength not to pay any attention whatsoever to the ill informed criticism practically all based on entire untruths, that has appeared in the Press, because I know that Mr. Jinnah foresaw its coming and said to me that this was how it might be and that I should understand. And I always have. So, God bless Pakistan! Pakistan Zindabad.

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HISTORY OF THE PAKISTANI PEOPLE IN BRITISH COLUMBIA

BY RIASAT ALI KHAN

The history of Pakistani people in B.C. goes back to 1905, when people from British India started coming to the West coast of the continent of North America. All Hindus, Muslims and Sikhs, from India were labelled as 'Hinduos' in early times and there is no historical data available which deals separately with these distinct communities. The people of these three separate communities in India were considered the same socially and politically until the partition of British India into two separate Sovereign States of India (predominantly Hindu) and Pakistan (predominantly Muslim) in August 1947.

Generally speaking almost all the immigrants from British India came from the Province of Punjab and had back grounds in farming. Official records of hindustanians settled in B.C. started in 1904. The news that Canada provided good prospects for immigrants had been taken back to India, and to the small hindustani settlements in Hong-Kong, Shanghai, Canton, Singapore and other parts of the Far East by Soldiers returning through Canada from Queen Victoria's Jubilee in 1887. At first there was little response to this knowledge; but, once a start had been made, others were ready to follow and during the years 1905-1907 about five thousand immigrants arrived in Canada. Initial contingent comprised of the people who had been serving as Policemen and Watchmen in Hong-King but the village folks from the Districts of Ludhiana, Jullundur, Hoshiarpur, Amritsar, Ferozepur, Ambala and Lahore in the Province of Punjab swelled the number and there was a steady flow of Sikh, Muslim and Hindu young men coming to America and Canada. Initially Sikhs and Muslims were almost in equal strength and had outnumbered Hindus but over the years Sikhs multiplied their numbers through marriages and bringing in relatives while Muslims lost their initial strength by returning to the homeland and not being allowed to come back and for the lack of bringing in fresh blood.

There were two incentives which attracted our people to come to Canada. On the one hand, there was the desire to earn money which would be useful when they returned to the homeland, as most expected to do; on the other, there was the belief that land was freely available which could be used for a more permanent settlement. However, this second incentive steadily weakened and then disappeared. Since immigrants on arrival found work mainly in the Sawmills, it soon appeared clear that to remain in industry and Commerce was far more profitable than to start farming. Thus Capital was not invested in land but in Sawmilling, fuel Wood distribution and Real Estate (houses and some acreage).

Feelings against Asian immigration erupted in 1907 and emigration from the Indian Sub continent ceased for all practical purposes the next year. Legislation was passed in both India and Canada creating requirements which was all but impossible for the people of the sub continent to fulfil. A series of efforts to enter, notably by the test case of the (Komagata Maru) only succeeded in effecting the admission of a small number of dependents as 'an act of grace'.

The Komagata Maru steamer had been chartered by Punjabi in Hong-Kong and had 375 Sikhs, Muslims and Hindus on board for entry into Canada. The Steamer was moored in Vancouver harbour for 8 long weeks till it was escorted out. On the morning of July 23rd, 1914, every roof top near the harbour was crowded by citizens who had risen early to watch H.M.C.S. 'Rainbow', which had been called from Esquimalt, to perform her first important Naval function in escorting out of Vancouver harbour a shipload of British Subjects.

It was only in 1917 that wives and minor children were allowed to join men already resident in Canada. At that time however, few of the immigrants had enough money to bring their dependents to the new country. The overall number of people from the Indian Sub continent decreased, until there were only an estimated 1100 in British Columbia in 1939. This number was almost entirely composed of single males, living in the bunk houses of different Sawmills, logging camps or in shared houses in Vancouver. A few men had brought families and had smuggled other relatives into the country but it is estimated that not more than 15 Sikh and 4 Muslim families were living in B.C. at the outbreak of the Second World War.

This had two important effects for the people from British India. In the first place, it hastened the progress of India and other Asian countries towards independence and a greater importance in World Affairs. With this went a change in Canadian opinion about Asians, who were now regarded as more assimilable than heretofore. In the second place, high wages in the Lumber Industry and general boom conditions in the Province resulted in greatly increased prosperity for the community. Sovereign political status gained by Pakistan and India in 1947 coincided with the Canadian Citizenship Act, which allowed the settlement of an annual quota of Pakistanis, & East Indians also giving legal status to those who had entered clandestinely in previous years. Quota agreement was formally signed between the governments of Canada and Pakistan in 1951 allowing 100 Pakistani nationals to migrate to Canada annually. This number was raised to 150 in 1957 and much to the disappointment of the Pakistani people

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in B.C., the quota agreement was cancelled in 1963 at the request of the Canadian Government. This quota was never used to its maximum limit due to the lack of Pakistani settlers who could sponsor for the admission of their families and near relatives. It was still helpful however in bringing in some young immigrants from Pakistan during 1951 to 1963.

With this liberalisation of immigration went an abolition of discriminatory legislation. Until 1947, only Indo-Pakistani people who had fought in World War I were allowed to vote in British Columbia. The law requiring the finger prints of Indo-Pakistani people on legal documents was revoked.

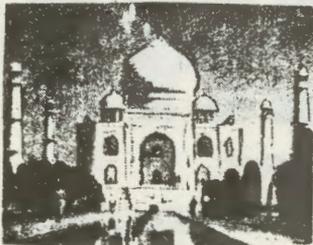
At present the Pakistani community in British Columbia is composed both of Canadian Citizens and of newer immigrants. Almost all immigrants take out citizenship papers in due course. Immigration to British Columbia had been almost entirely of the preference quota class, who were sponsored by their relatives in this province. The non preference quota immigrants were technicians, who travelled from Pakistan via U.K. and settled in Eastern cities such as Toronto and Montreal, where small communities of such settlers are forming. It was gratifying to note that for the first time, approximately 16 unsponsored Pakistani immigrants had landed in Vancouver in Sept-Oct, 1966 under the new immigration regulations. They are professional people and have been a great asset to our community.

The majority of older immigrants had come from the Districts of Ludhiana, Jullundur and Hoshiarpur in Punjab. These districts fell into India at the time of the partition of Indian subcontinent in 1947, when two thirds of the Province of Punjab went into Pakistan and one third (East Punjab) remained in India. The Muslims from East Punjab migrated to Pakistan and thereby became nationals of Pakistan. Similarly the Punjab Muslims in British Columbia had their interests and rights in East Punjab shifted from India to Pakistan.

This history of settlement, and in particular of the changing conditions under which emigration from India was allowed, lies behind the present demographic composition of the community. The older age categories are predominantly male and few early arrivals brought their women with them. The results of immigration policies have had wider social importance too. The immigrants have come mainly in the years 1904-8 and from 1951 to the present. From these periods stem the older and the younger Indo-Pakistan people. In addition there is the Canadian born population, hitherto relatively small and predominantly youthful since so few women came to Canada before 1927. The Pakistani community although not as large as some of the other communities from the Indian Sub continent is now fairly well established and the future outlook holds a great deal of promise for all who have migrated to Canada.

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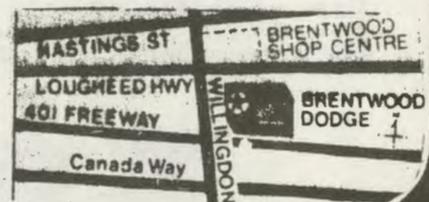
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Iqbal's vision of a separate Muslim homeland

By Abas Ali Jaffery

ALLAMA IQBAL, who in his early life was a staunch Indian nationalist and strongly pleaded for Hindu-Muslim unity in many of his patriotic poems, gradually came round to the belief that the solution of the sub-continent's communal and political problems lay in the creation of a separate state for the Muslims in areas where they formed a majority.

For a proper appreciation of the circumstances that brought about this fundamental change in Iqbal's views, it is necessary to make a brief survey of the socio-political conditions obtaining in the subcontinent following the deposition of the last of the Great Moghuls.

Struggle

The Muslims, who were regarded by the British as mainly responsible for the great mutiny of 1857, were subjected to indescribable persecution, including mass hangings and confiscation of property. The Harijan leader, Dr B.A. Ambedkar, has stated in his book, 'Pakistan or Partition of India': "By the end of the Mutiny, the Musalmans, high and low, were brought down by these series of events to the lowest depths of broken pride, black despair and general penury. Without prestige, without education and without resources, the Muslims were left to the Hindus. The British, pledged to neutrality, were indifferent to the result of the struggle between the two communities. The result was that the Musalmans were completely worsened in the struggle".

As a matter of fact the British did not remain neutral but favoured the Hindus against the Muslims. They extended increasing patronage to the Hindus, who realised the immense economic and political opportunities that collaboration with the new masters offered them. The Hindus soon supplanted the Muslims in economic and administrative affairs. A political consciousness arose among the Hindu intelligentsia. It gained concreteness in the founding of the Indian National Congress, which met for the first time in Bombay in 1885. The Congress, which included among its founders some British Liberals, based its programme and its labours on the unity of India

within the boundaries set by the British rule.

In the meantime, the Muslims, who had been left far behind as compared to the Hindus, found in the remarkable personality of Sir Syed Ahmed Khan the champion of their cause. He relentlessly struggled against great odds to bring about moral and material advancement of the Muslims. He firmly believed that their salvation lay in modern education and with this end in view he founded the Mohammedan Anglo-Oriental College at Aligarh and raised funds for it from all over the country. He warned the Muslims against participation in the Congress movement as they would be in subjection to the Hindu majority. One of the first to describe the Indian Muslims as a nation, Sir Syed Ahmed Khan can be regarded as the founder of Muslim integration in the subcontinent.

He died in 1898 and eight years after his death, the All-India Muslim League was founded at a meeting in Dacca of Muslim leaders to safeguard the political rights of the Muslims. At that time the majority of Muslim politicians were still ready to agree to Indian Union in some form.

In 1909 under the Morley-Minto Reforms, the British conceded the Muslim demand for separate electorates. This system was allowed to continue under the Montague-Chelmsford Reforms introduced ten years later, though it was not viewed with favour. In 1916 came the famous Lucknow Pact, under which the Congress and the League agreed on the main features of an all-Indian constitution with strong guarantees for the rights of the Muslim community, including separate electorates. As a result of the pact both the parties joined in a common platform, demanding self-government at an early date.

The rapprochement between the Hindus and the Muslims reached its climax at the end of the First World War when the Congress supported the Khilafat movement launched by the Muslims as a protest against the proposed dismemberment of Turkey by the British. This atmosphere of harmony and goodwill was, however, poisoned in early 1920s mainly as a result of the organisation of the 'Suddhi' and 'Sangathan' movements by the extremist sections of the Hindus. The former was aimed at reducing the Muslim population by a process of reconversion and the latter at or-

ganising a private army to exterminate the remaining Muslim population.

The aggressive and militant attitude adopted by a section of the Hindus also found expression in provocative and violent outbursts of their leaders against the Muslim community as a whole. These developments not only retarded the process of Hindu-Muslim understanding but also resulted in the outbreak of a series of communal riots all over the country. In the words of Dr. Ambedkar, "It would not be much exaggeration to say that it is a record of 20 years of civil war between the Hindus and the Muslims in In-



ALLAMA IQBAL

dia, interrupted by brief intervals of armed peace". Attempts at reconciliation made from time to time foundered on the rock of Hindu fanaticism.

It was at such a crucial moment in the history of the subcontinent that Iqbal decided to enter active politics, and dedicated the last twelve years of his life to the pursuit of his twin political aims — achievement of freedom for the country and of self-determination for the Muslims. He was elected a member of the Punjab Legislative Council in 1926. At that time the political scene of the province was dominated by Sir Fazl-i-Husain, who had organised the Unionist Party. The Muslim League existed on paper. Iqbal's sympathies were with the Muslim League and he wanted to see it organised as a truly mass party.

At the All-India level also, Iqbal consistently endeavoured to



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establish a separate political identity for the Muslims. In the late 1920s, this policy pitted him against Quaid-i-Azam (then known as Mohammed Ali Jinnah), when he put forth his "Delhi Proposals". These called for proportional representation in Bengal and the Punjab, Sind's separation from Bombay Presidency, reforms in the Frontier Province and Baluchistan and one-third Muslim representation in the Central Legislature. Should these proposals be accepted, he said, the Muslims would not reject the joint electorate system with reserved seats. The Congress accepted the "Proposals", but these were vehemently opposed by the Punjab Muslim League under the leadership of Mian Mohammed Shafi, Mian Fazl-i-Husain and Iqbal. An All Parties Conference was held in Delhi but without success.

This was followed by the appointment of the Nehru Committee under the Chairmanship of Pandit Motilal Nehru. The Committee in its Report agreed to the separation of Sind and the elevation of the Frontier Province and Baluchistan to the status of constitutional provinces, but rejected the demand for reservation of seats in the Punjab and Bengal. Also, it insisted that residuary powers should be retained by the Centre and that Muslim representation in the Central Legislature should not be more than 25 per cent.

The Muslim League was divided on the question of accepting or rejecting the Report. Differences also arose on the attitude to be adopted towards the Simon Commission appointed by the British Government in 1927 to make recommendations for future constitutional reforms in India. One section led by the Quaid-i-Azam and Dr Kitchlew was in favour of accepting the Nehru Report with certain amendments and boycotting the Commission. (The Congress had already decided to boycott the Commission on the ground that it had no Indian members). The other headed by Mian Mohammed Shafi and Dr Iqbal rejected the Report and offered to co-operate with the Commission. Thus, the Muslim League was split into two factions - the Jinnah League and the Shafi League. Iqbal became Secretary of the Shafi League and was the brain behind it. The Shafi League appointed a Committee to draft a memorandum for presentation to the Commission. Iqbal, who was a member of the Committee, made a strong plea for provincial autonomy and separate electorates, but having fallen ill, he could not continue his work on the Committee. Having learnt upon his recovery that some of his suggestions, such as provincial autonomy,

had not been incorporated in the memorandum, he submitted his resignation as the League Secretary. The resignation was not accepted but the memorandum was suitably amended to harmonise it with Iqbal's views.

The Muslim leadership soon realised the need for political unity for effective bargaining with the Congress as well as the British Government. With this end in view, an All Parties Muslim Conference was convened in New Delhi in January, 1929, under the presidency of the Aga Khan. Leaders of both the factions of the Muslim League along with other Muslim leaders attended the Conference. It demanded, among other things, a federal system of government with the maximum of autonomy and the residual powers vested in the constituent states, the retention of the separate electorates and the weightage and due share for Muslims in the Central and Provincial Cabinets. In a last-ditch effort to retain unity the Quaid-i-Azam also formulated at about this time his Fourteen Points, which incorporated the nine points of the Muslim Conference. Now there hardly remained any points of disagreement between the two factions of the League. Yet the Muslim Conference continued to function for some time as a separate entity. Disgusted with the political dissensions and disunity among the Muslims and the overall incongenial atmosphere in the country, the Quaid-i-Azam departed for England in 1930. Iqbal provided the ideological leadership, spearheading the Muslim demand for a separate State of their own.

On 29th December, 1930, Iqbal presided over the annual session of the All-India Muslim League held at Allahabad and delivered a thought-provoking and memorable address wherein he enunciated the two-nation theory. He declared, "We are seventy million and far more homogeneous than any other people in India. Indeed, the Muslims of India are the only Indian people who can fitly be described as a nation in the modern sense of the word."

Pointing out that the principle of European democracy cannot be applied to India without recognising the fact of communal groups, he justified "the Muslim demand for the creation of a Muslim India within India". He said, "I would like to see the Punjab, North West Frontier Province, Sind and Baluchistan amalgamated into a single State. Self-government within the British Empire, the formation of a consolidated North-West Indian Muslim State appears to me the final destiny of the Muslims, at least of North-West India."

In order to break India's constitutional deadlock, the British Government decided to hold three Round Table Conferences in London. The first of these opened on 12th November, 1930, and was attended by representatives of all political parties except those of the Congress whose leaders were in jail as a result of the civil disobedience campaign launched by them earlier. Iqbal was not invited. He, however, participated in the Second Round Table Conference which was held from 7th September to 1st December, 1931. The Congress was represented by Mr. Gandhi alone. According to the Aga Khan, during the Muslim delegates' discussions with Mr. Gandhi the argument always returned to the question whether India was one nation or two nations.

Communal Award

After this Conference the British Government announced the Communal Award in August, 1932. Under it separate electorates for the Muslims and other minorities were retained. Weightage was given to the Muslims in the Hindu majority provinces and to the Sikhs and the Hindus in the Punjab. But the Muslim majorities in the Punjab and Bengal were reduced to minorities. The Congress rejected the Award but Iqbal advised the Muslims to accept it even though it did not concede all their demands.

On 21st March, 1932, Iqbal presided over the All-India Muslim Conference held at Lahore. In the course of his momentous address, he declared, "The real parties to the present struggle in India are not England and India, but the majority community and the minorities of India, who can ill afford to accept the principle of Western democracy until it is properly modified to suit the actual conditions of life in India".

Iqbal also attended the Third Round Table Conference (17th November to 24th December, 1932), on the conclusion of which the British Government published the White Paper, outlining its proposals for reforms in the subcontinent. Iqbal, in a statement on 20th March, 1933, criticised these proposals, particularly the proposed composition of the Federal Legislature.

Disappointed at the unreasonable and uncompromising attitude of Mr. Gandhi and other Hindu leaders at the Round Table Conferences, Iqbal was convinced, more than ever, that the only solution of India's political problems was a division of the country. During his stay in London Iqbal had apparently not the Quaid-i-Azam seriously interested in what came to be

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known as the "Pakistan Scheme", though he was unable to change the latter's mind on the unity issue.

In 1934 Iqbal and some other Muslim leaders succeeded in persuading the Quaid-i-Azam to return to the sub-continent to resume his leadership of the Muslim League which had suffered a great deal during his self-imposed exile. Iqbal had full confidence in the integrity of the Quaid-i-Azam and stood steadfast by him at a time when the future of Indian Muslims was at stake. Till the end of his life, which came on 21st April, 1938, Iqbal continued to give advice to the Quaid-i-Azam in all political matters as acknowledged by the Quaid himself in his condolence message to the poet's son, Javed Iqbal.

"To me", said the Quaid, "he was a friend, guide and philosopher and during the darkest moments through which the Muslim League had to go he stood like a rock, and never flinched one single moment."

Before his death, Iqbal, in his capacity as the President of the Punjab Provincial Muslim League, wrote eight letters to the Quaid-i-Azam. Two of them throw ample light on Iqbal's deep concern about the future of the Muslims in India and his profound trust in the ability of the Quaid-i-Azam to lead them to the goal envisaged by him.

In a letter dated 28th May, 1937, Iqbal wrote: "After a long and careful study of Islamic law I have come to the conclusion that if this system of law is properly understood and applied, at least the right to subsistence is secured to everybody.

But the enforcement and development of the Shariat of Islam is impossible in this country without a free Muslim state or states. This has been my honest conviction for many years and I still believe this to be the only way to solve the problem of bread for Muslims as well as to secure a peaceful India. If such a thing is impossible in India, the only other alternative is a civil war, which, as a matter of fact, has been going on for some time in the shape of Hindu-Muslim riots."

Pointing out that social democracy was incompatible with Hinduism, Iqbal said, "For Islam the acceptance of social democracy in some suitable form and consistent with the legal principles of Islam is not a revolution but a return to the original purity of Islam. The modern problems therefore are far more easy to solve for the Muslims than for the Hindus.

"But as I have said above, in order to make it possible for Muslim India to solve the problems, it is necessary to redistribute the country and to provide one or more Muslim states with absolute majorities. Don't you think the time of such a demand has already arrived? Perhaps this is the best reply you can give to atheistic socialism of Jawaharlal Nehru"

In another letter dated 21st June, 1937, after drawing the Quaid's attention to the series of Hindu-Muslim riots in India and the cases of the burning of the Quran in Sind and the villification of the Prophet by the Hindus and the Sikhs, Iqbal said he believed the real cause of these events was neither religious nor economic but purely political. He pointed out that in the new Constitution (the

Government of India Act 1935) the Muslims were entirely dependent on non-Muslims even in the Muslim majority provinces. He thought that the new Constitution, with its idea of a single Indian Federation, was completely hopeless. "A separate federation of Muslim provinces", he said, "is the only course by which we can secure a peaceful India and save Muslims from dominance of non-Muslims. Why should not the Muslims of North West India and Bengal be considered as nations entitled to self-determination just as other nations in India and outside India are?"

Iqbal's concept of a separate Muslim state in the subcontinent was adopted as its goal by the All-India Muslim League at its Lahore session on 23rd March, 1940, when it unanimously passed what is now known as the Pakistan Resolution.

After this historic session the Quaid-i-Azam said to his Secretary, Mr. Matloob Sayyed, "Iqbal is no more amongst us but had he been alive, he would have been happy to know that we did everything that he wanted us to do".

Three years later, in his foreword to Iqbal's letters, the Quaid-i-Azam wrote: "His views were substantially in consonance with my own and had led me to the same conclusions as a result of careful examination and study of the constitutional problems facing India and found expression in due course in the united will of Muslim India as adumbrated in the Lahore Resolution of the All-India Muslim League, popularly known as the Pakistan Resolution".

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IMPACT OF THE ALIGARH MOVEMENT

BY DANIEL PAUL. M.A. (Hist),. M.A. (Pol Sc)

Former Lecturer in History., Edwards College, University of Peshawar., PAKISTAN.

A cultural decay amongst the muslims set in during the last years of the Mughal Empire, and the period of the late eighteenth century and early nineteenth centuries was culturally barren. This decay was halted largely through the efforts of Sir Syed Ahmed Khan (1817-98). The muslim community, of which he found himself the leader in 1859, was bitter and demoralized by its defeat in its battle against westernisation. Numerically, it was much smaller than the Hindu community, and it was politically, economically and educationally immature. Sir Syed urged loyalty to the British, feeling that, since muslims and hindus were antagonistic toward one another, it was inevitable that another power rule over them. The intellectual problems facing the muslims., he felt, were the need for a better evaluation of western ideas.

Beginning in 1859 he developed a cultural and educational programme that culminated in the Anglo-Muhammadan oriental college at Aligarh. He stressed the importance of English as the medium of instruction. In 1864 he founded a scientific society primarily for muslims that published a journal and translated scientific works. In addition he drafted a programme of higher education for muslims, which he put into practice at the Aligarh School and University. Three outstanding literary figures were associated with the Aligarh movement, Altaf Hussain Hali, biographer, critic and poet, Shibli Numani, poet, historian, biographer and Chiragh Ali, Sir Syed's chief associate. They worked with Sir Syed to establish Urdu as the language for the dissemination of new ideas. Neither Hali nor Numani, however went as far as Sir Syed in adopting western standards. He approached Islam from the values of the modern west, whereas they tended to approach western values and contemporary muslim society from the view point of early Islam. Hali urged muslims to emulate past greatness, Numani worked out a programme of liberal reforms from within the teachings of Islam.

Another muslim leader was Syed Amir Ali who was active in the aligarh movement but diverged somewhat from it. His major work, "The spirit of Islam" glorifies early Islam, emphasizing the rational content of Islam to show its compatibility with new ideas. Amir Ali believed that the spirit of Islam is progress. He presented an Islam that was already so admirable that it made few demands for reform on its adherents.

The giant among the muslim poets and thinkers of the 20th century was Sir Mohammed Iqbal, who had a great and lasting influence on muslim thought and who over shadows his predecessors in current esteem. A highly gifted poet writing in persian and urdu, he expressed eloquently and passionately what his contemporaries were beginning to feel, but could not formulate.

His main contribution was spirit of dynamic activity. He called neither for a revival of the past nor for an accommodation to the present, but for the creation of the new society. In 1930 he gave a speech as President of the Muslim League in which he advocated an autonomous muslim state in India. His views subsequently influenced the character of the Pakistan movement in several ways. He was able to convince his followers that a muslim state could be achieved and urged them to support Mohammed Ali Jinnah as the leader of the muslim community. It was really the growth of the Aligarh movement that finally resulted in the establishment of Pakistan.



BY DANIEL PAUL, M.A. (HIST.) M.F. (P.S.)
Former Lecturer in History, Edwards College, University of Peshawar, PAKISTAN.



A cultural decay among the Muslims set in during the period of the late eighteenth century and the early nineteenth century. This decay was particularly evident in the domain of literature. The Muslim community was largely illiterate and the few who were literate were often more concerned with the acquisition of western knowledge than with the preservation of their own. The result was a gradual erosion of the Muslim intellectual tradition. The Muslim community was largely illiterate and the few who were literate were often more concerned with the acquisition of western knowledge than with the preservation of their own. The result was a gradual erosion of the Muslim intellectual tradition.



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Liaquat—his role in building of Pakistan

By Prof. Ziauddin Ahmed

AFTER the sudden death of the Qaid-i-Azam, the responsibility for building up the new State fell on his closest lieutenant, Quaid-i-Millat Liaquat Ali Khan. The task was formidable, but Liaquat addressed himself to it with supreme dedication, faith and zeal and by the time and assassin's bullet removed him from the scene on October 16, 1951, he had steered Pakistan out of the trials and tribulations of the earlier years and made its future secure.

In two years the Quaid-i-Millat's government controlled the food situation to a considerable extent and made Pakistan a surplus area. No one can deny that foodgrains were exported on a commercial scale and also on humanitarian grounds. Both the Quaid-i-Azam and the Quaid-i-Millat believed that political independence was not possible without economic independence. Pakistan being a predominantly agricultural country where 80 per cent of the population derives its sustenance from agriculture, the Quaid-i-Millat's government gave top priority to the improvement of the village economy. The amelioration of the life of the peasantry and the development of agricultural industry. He was a believer in Islamic social justice.

Anti-feudal

Fundamentally, Islam is anti-feudal and its tendency is to prevent the accumulation of wealth in the hands of a few. So, naturally Liaquat had no sympathy for landlordism or capitalism. Speaking before the members of the Muslim League Parliamentary party on April 3, 1951, he said, "The zamindars must quickly adjust their outlook on pressing agrarian problems of the country in accordance with the requirements of the time. They should not hold back today what the people would seize from them by force tomorrow".

He was not influenced by the devaluation of the Indian rupee in 1949 and kept the parity of the rupee unchanged in the international market, which enhanced the prestige of the country. Also, in 1950 after the devaluation of the pound sterling, almost all the countries of the sterling area devalued their currencies but Pakistan remained firm in its decision not to follow suit. India talked to Dundee-Calcutta axis and all the jute magnates of Calcutta kept off the East Pakistan market. But Pakistan found new world markets for jute and cotton. With his administrative ingenuity the Prime Minister worked ceaselessly for the economic consolidation of Pakistan.

Independent policy

Pakistan's economic and political independence was uppermost in his mind. On March 9, 1951,



Quaid-i-Millat Liaquat Ali Khan, first Prime Minister of Pakistan, whose 26th death anniversary was observed on October 16.

speaking at Gujranwala, he said, "Pakistan was not tied to the apron-strings of the Anglo-American bloc, nor was she a camp-follower of the Communist bloc." The recognition of the People's Republic of China and the establishment of diplomatic relations with that country was a clear indication of the Quaid-i-Millat's independent foreign policy. He stood for a progressive economic, social and industrial policy within the framework of a democratic society.

For bringing all the brotherly Muslim countries closer, economically and politically, the International Islamic Economic Conference was convened on November 25, 1949. The Quaid-i-Millat as Prime Minister of Pakistan gave his blessings to the conference. He paid visits to Iran, Iraq, Syria and Egypt to strengthen fraternal relations with those countries. He also invited the Shahanshah of Iran in March, 1950, for establishing close brotherly relations with Teheran. The distinguished guest addressed the Parliament in Persian and the Quaid-i-Millat welcomed the Shahanshah in his chaste Urdu.

To widen Pakistan's external relations he accepted an invitation to visit the U.S.A. in 1950. He did not go there to "discover" America but to introduce Pakistan.

Speaking before a distinguished gathering in the Town Hall in New York, on May 8, 1950, he said, "We Muslims believe in God and His Supreme Sovereignty. We believe in democracy, that is, in the fundamental human right of private ownership and the right of the people to be governed by their own



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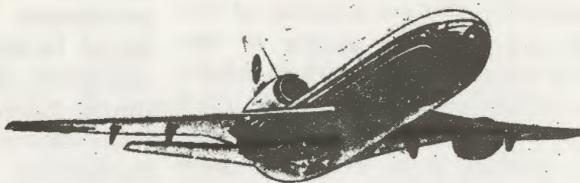
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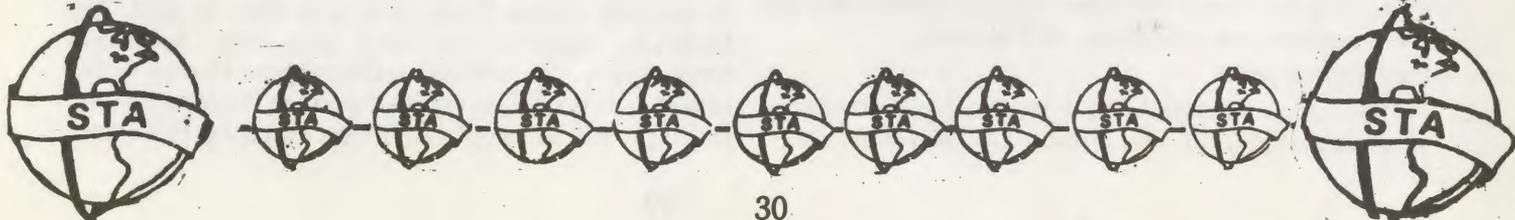
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freely chosen representatives. We believe that each individual man or woman, has the right to the fruit of his own labour. Lastly, we believe that the fortunate amongst us, whether in wealth of knowledge or physical fitness, have a moral responsibility towards those who have been unfortunate. These principles we call the Islamic way of life. You can call them by any name you like.

In early 1950, when the political situation in India immensely deteriorated as a consequence of the killing, looting and driving away of the Muslims from their hearths and homes, the Prime Minister sensed the threatening danger and the necessity of doing something to prevent a serious conflict between India and Pakistan on that count. He expressed his sentiments thus: "For large numbers of them the future holds nothing but perpetual fear and misery; when the day dawns they do not know what their fate would be at its end; when the sun sets they do not know whether they will live to see another day."

Showing exemplary courage and statesmanship, he decided to visit Delhi and discuss the whole problem with Pandit Jawaharlal Nehru, the prime Minister of India. He succeeded in his mission and signed the famous Liaquat-Nehru Pact of April 8, 1950.

This pact resulted in easing the tension between the two countries and saving both the States from a major catastrophe.

Throughout his life the Quaid-i-Millat followed the example of his guide and philosopher, Quaid-i-Azam Mohammad Ali Jinnah. He made determined efforts to formulate a constitutional scheme for the new State in his own lifetime. But his aim did not succeed partly because of the multiplicity of the problems of the earlier years and partly because of the machinations and intrigues by certain pressure groups and a section of selfish politicians acting in concert to perpetuate themselves in positions of power and authority.

Constitution

Like Thomas Jefferson and Abraham Lincoln, Liaquat piloted the Objectives Resolution and the Status of the Rights of Minorities - the two historic documents which have since remained the basic source of guidance for the successive constitution-making efforts in Pakistan.

The Quaid-i-Millat strongly pleaded for the solidarity and integrity of Pakistan and advised the people to shun narrow and aggressive provincialism. He said, "Pakistan is not so much in danger of an attack from without as from internal dissensions. I

regret to say that there are some amongst us who still have a provincial bias. This is most dangerous to Pakistan. We should forget that we are Punjabis, Sindhis, Bengalis, Pathans or Baluchis. Everyone of us should consider himself a Pakistani above everything else. Pakistan can be strong only when there is complete unity of thought and action among us. The enemies of Pakistan who wish to start disruption among us should be avoided. If we allow them to cause disruption and to spread fear in us and if we entangle ourselves in petty provincialism, if we lose our determination and courage and if we shirk hard labour and sacrifice, Pakistan will collapse even without any external attack. But I am sure that this will never happen. I have seen for myself that our masses do not shirk work or sacrifice. Their morale is high".

Statesman

How correctly Major-General Osborne has summed up the personality of the Quaid-i-Millat as a great man and great leader. "There is an old proverb that runs: 'The hour reveals the man'. How true that was of Liaquat Ali Khan. It was only the emergency that revealed his true stature. His strength of character and sense of service were shown very early when he spurned the life of ease and luxury that was customary among most Indians of his class, and decided to devote his life to social service, and especially to education and politics. From his youth on he was a man of vision. He was a man of sound common sense. In fact, his sense of quiet humour hardly seemed to mark him as a political fighter.

"But the hour reveals the man. The mantle of Jinnah passed on to Liaquat Ali Khan. Greatness followed greatness. During 1947-51, under the inspiring leadership of Liaquat Ali Khan, Pakistan established her nationhood. Few Prime Ministers have had to face responsibilities more exacting and more continuous. He became a man of immense power. But great power that corrupts weak natures, ennobled his character and revealed in him a sense of destiny - a self-dedication that inspired him not only to surmount the baffling and intricate problems of his own people, but also to bring to international affairs a calm and wise counsel that marked him as a great statesman".

While assessing the great service and sacrifice of Liaquat in the cause of his nation, we cannot but remember the Qur'anic verse: "Think not of those who are slain in God's way as dead. Nay, they live finding their sustenance in the presence of their Lord."

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TOURISM IN PAKISTAN

By Mr. Sabir Ali Pannun

The earth with its many attractions and kingdoms has no centre, of course. However, if one chose to select one, one will certainly pick the old British Indian Empire. A young country born from the division of British India into one of the independent states. This occurred in 1947.

The bulk of Imperial India's population belonged to two main religious and cultural groups—the Muslims and Hindus. Muslims selected to choose Pakistan as the name for their new state comprising mostly of Muslims. The other continues to be known as India. Pakistan has an area of 310,403 square miles. Chinese province of Sinkiang to the North, Iran and Afghanistan to the West surrounds this picturesque country. Pakistan also leans on to the vast plains of Punjab and the deserts and Arabian Sea coastline of Sind in the South.

Pakistan, political wise, is a recent born baby. There is least doubt as to the fact that Pakistan is one of the most ancient lands known to mankind: the recently excavated cities flourished well before Babylon was built; the people of Pakistan learnt the art of good living and citizenship approximately four thousand years before European Renaissance.

Pakistan, rich in history, has seen the rise and fall of many a great empire. This land is a veritable crucible of cultures. Half a dozen civilisations have flourished here and left their marks on the "sands of time".

In some areas of Pakistan Civilization was at its pinnacle some four thousand five hundred years ago. In the North the Budhist Stupas, monasteries and temples of Taxila, Takht-i-Bahi and Swat remind one of the great tradition of the Graeco-Budhist Art. Lahore Multan and Thatta are prominent for the forts, mosques, palaces, gardens and tombs of the Mughals, who dreamed like poets and built like Titans. Out of cities offers one the Highlands in the North—the awe inspiring grandeur of the Himalayas. The natural and one of the most picturesque valleys of Gilgit, Swat, Kaghan and Chitral and the attractive and most peaceful hill resorts of Murree, Nathiagali and Abbottabad.

PAKISTAN'S HISTORY IN BRIEF

Pakistan traces its antiquity to at least 2500 years B.C. when a very highly developed civilization flourished in the Indus Valley area. Excavations at Harappa, Moenjodaro and Kot Diji have brought to light evidence of an advanced civilization that existed about that period.

PEOPLE

Nearly 90% of the population of Pakistan comprises of Muslims while the remaining comprise of Hindus, Christians, buddhists, Parees and some others. The national language is Urdu and Bengali. However, English is extensively know and is used in all official and commercial circles as well as in the big cities. English is also used as the media for instruction for higher education.

HOW TO COME TO PAKISTAN

Karachi is regarded as one of the most important air junctions in the East. As a result of this most of the Airlines operate into this port. Thus Pakistan is most easily accessible of the Eastern countries.

There are also ocean liners that frequently call at the port in Karachi, linking this port to three great continents: Asia, Europe and Africa.

Via surface there is no problem to cross the borders - the legendary Khyber Pass will lead you into or out of Pakistan. Only a short distance away, the city of Peashawar, 34 miles from the border will bid you welcome.

TRAVEL WITHIN PAKISTAN

There is every facility available for transportation within Pakistan. Sea, road or Air are readily available. Pakistan International Airlines operates a network of domestic services connecting almost all the principal cities of the Provinces.

The Pakistan Railways will assist in all railway transportation.

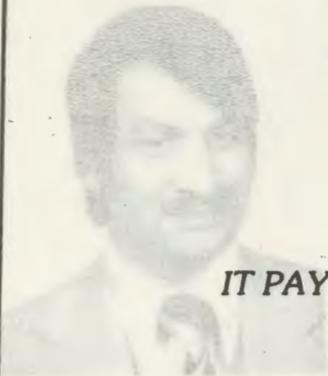
WHERE TO STAY IN PAKISTAN

Most of the cities offer first class accommodation for all tourists. Rooms with attached baths and cuisine are also offered. In most Hotels air-conditioned rooms are also available. Some important hotels are mentioned below.



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There are several other attractive Hotels within Pakistan which will serve to accomodate most of the Tourists. In smaller towns Government Rest Houses.

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Several good clubs in the cities of Lahore, Quetta, Rawalpindi, peshawar, Abbottabad, Dacca and Chittagong provide accommodation for their members.

TOURIST SPOTS

Pakistan, as a vacation land, has many facets. Tourist attractions include archaeological sites, monuments, hill resorts, beaches, historical and modern cities.

KARACHI

Karachi, the main centre of business, commerce and industry, is the largest city of Pakistan with population of over three million. Places of interest are Zoological Gardens, National Museum, KMC Aquarium, Mausoleum of Quaid-i-Azam Mohammad Ali Jinnah, Manora Island, Sandspit, Hawkes Bay, paradise Point and Clifton. Elphinstone street, Bohri Bazar and Bunder Road are the main shopping centres.

MOENJODARO

Six miles east of Moenjodaro Railway Station, 412 miles from Karachi and 80 miles South West of Sukkur on the Dadu loop Railway line, Moenjodaro is the site of the world famous 5,000 year old Indus Valley Civilization.

LAHORE

811 miles to the North east of Karachi is Lahore, "the city of gardens", and the capital of Punjab. It is an ancient town, rich in historical monuments including some of the finest specimens of Indo-Muslim architecture - the Badshahi MOSQUE of Emperor Aurangzeb, the shalimar Gardens of Emperor Shah Jahan.

RAWALPINDI

171 miles to the North west of Lahore, Rawalpindi is a fast developing town with excellent roads bordered by ornamental trees, many playgrounds, a pleasant club and good hotels. Rawalpindi is the last halting post leading to the numerous holiday spots and hill resorts of the Western Wing such as Murree, Nathiagali, Abbottabad, Swat, Gilgit, Hunza and Kaghan.

ISLAMABAD

Some seven miles North east of Rawalpindi, the new capital of Pakistan, Islamabad, is still a city in the making.

MURREE AND THE GALIS

About 40 miles from Rawalpindi and situated at an altitude of more than 7,500 feet above sea-level, Murree is one of the most popular summer resorts in Pakistan. The Galis are small hill stations situated North west of Murree. Most popular among the Galis is Nathiagali.

KAGHAN VALLEY

This is a picturesque 95-miles long valley which is becoming increasingly popular for its varied landscape, cool climate and excellent trout fishing.

SWAT VALLEY

Swat is a magnificent valley of colours and flowers with a rich historical past. Its lush-green landscape, towering snow-capped mountains; meandering river and rushing torrents, ice-cold lakes, fruit-laden orchards and flower-covered slopes are some of the gifts which nature has bestowed upon this ancient land.

GILGIT AND SKARDU

The tourist will find very few places in the world to compare with the beautiful Gilgit valley. There are several hundred peaks with an elevation of about 19,000 ft. and 60 of them rise above 22,000 ft, K-2 being the highest in Pakistan and second highest in the world.

HUNZA

It is an unspoilt tourist paradise famous for its scenic beauty, its invigorating climate, its wild-life variety, its fruits and orchards and its healthy, colourful people. There are lots of other places to be visited like, HUNZA, PESHAWAR, THE HISTORIC KHYBER PASS, TAXILA, QUETTA AND ZIARAT, SUKKUR, THATTA,

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GLIMPS OF SOCIAL WORK IN PAKISTAN

by Mrs. Maud Dias.

Social work in Pakistan is a product of humanitarian, economic and political forces. It has been practiced on a voluntary basis for a long time in Indo-Pakistan, but in Pakistan it came into professional practices since about the last twenty years.

Pakistan in its initial stages of existence found itself confronted with most problems, such as inadequate natural resources, recurring food shortages and population resettlement. These emergencies accentuated the perennial problems of poverty, disease and illiteracy which hindered urban development and all progress of the country. So on the basis of the experience through voluntary exploratory ventures, the need for professional Social Work was felt and worked for. So under the auspices of the United Nations, Technical Assistance, Administrative, and Professional University level training was given to the interested students who had the willingness and aptitude to work in the field

Thus trained Social Workers, equipped with the principles and techniques of practice in different fields of case work, group work, community development and social research, were introduced in the field to bring about involvement of people for their overall uplift. With establishment of a Government Social Welfare Department, work started in agencies, schools, health centres, housing projects, employment counselling services and local bodies. To improve productivity of labour forces, provision was also made for improved enforcement of standards of safety, sanitation, health and elimination of child labour, settlement of industrial disputes, the beginning of social insurance programs and extended facilities for fact finding and research. Social welfare has a substantial mention in the first and second five year plan.

Slowly and gradually people started realizing the utility of services government stressed more on community developing projects. The term community development in social work has come into international usage to connote the progress by which the efforts of the people themselves are united with those of the government to improve the economic, social and cultural conditions of the country and to integrate these communities into the life of the nation. Also to enable people to contribute fully to national progress. The important points emerge from the above definition i.e. participation of people in an effort to improve their living conditions through their own initiative with the provision of technical and other services to encourage initiative, self help and mutual help. The field of social work has grown and developed in Pakistan and has made a reasonable contribution to the national uplift.

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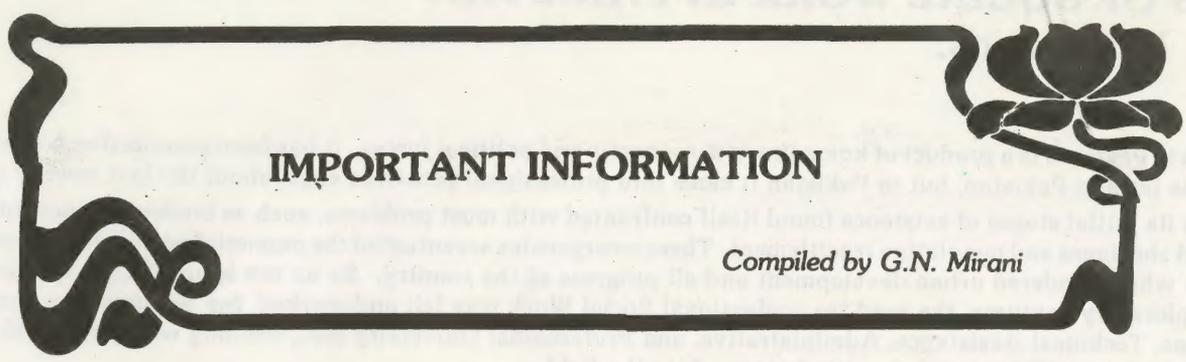
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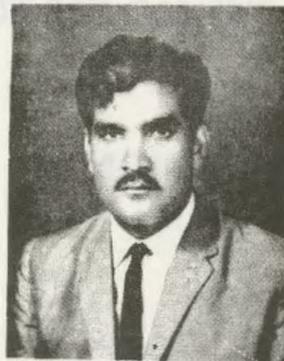
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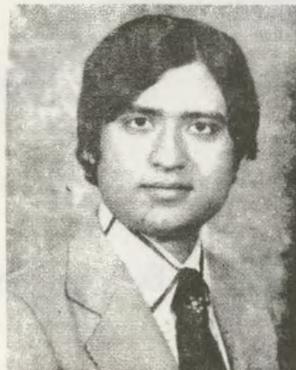
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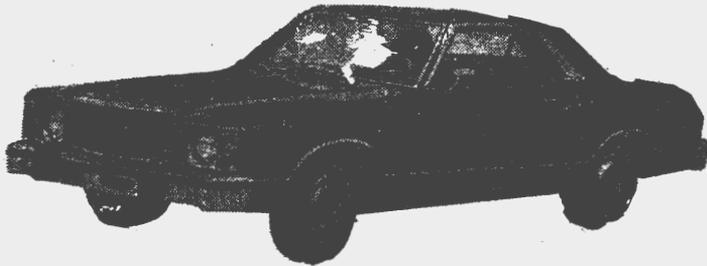


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EDUCATION IN PAKISTAN

by Daniel Paul

M.A. (History) M.A. (Pol Sc) Former Lecturer in History,

Edwards College., University of Peshawar (Pakistan) Secretary: Pakistan Canada Association.

The earlier schools known to have existed on the Indian Sub-continent were Hindu Brahmin Schools. Originally intended to train priests, they enrolled members of the warrior, merchant, and farmer cast some times before 500 B.C. Primary schools existed in most large villages and were composed of twelve to twenty students and their teacher usually the village priest.

The Muslims brought with them, their own educational system. Schools were generally attached to Mosques and the Holy Quran and other Arabic & Persian literature formed the basis of the curriculum. Muslim children received instructions from the IMAM, a spiritual leader, in the Holy Quran or attended the MUQTAB, the primary school attached to the Mosque. The older children attended the Madrash or the secondary school and studied intensively the various branches of Islamic learning in both Arabic and Persian as well as, grammar, logic, geometry, algebra, astronomy and theology. Children of the wealthy were often tutored privately in their homes: this provided the only education for women.

MADRASHADS decreased in number and standards with the decline of the Mughal Empire in the eighteenth century. Muslims expressed their hostility towards the British by withdrawing into their own communities; their schools were strictly theological and could not help the individual adjust to the changes brought by westernisation. A leader of the Muslim Community Sir Syed Ahmed Khan urged his countrymen to emerge from their isolation and take advantage of the British Schools Sir Syed believed much of western technology compatible with Islam, and his programme of education for Muslim youth stressed English and Science. The Anglo-Mohammadan Oriental College now known as Aligarh Muslim University which he founded in 1875 at Aligarh helped increase the number of educated Muslims in the civil services it also helped ease the adjustment of the younger generation from the conservative Madrasah to the increasing pace of the modern world. Many leaders of the Muslim separatist movement in India were products of the college.

The British system included primary and secondary schools, colleges, and Universities. The British System continued to be used when Pakistan became a separate country in 1947. The Educational ladder in Pakistan consists of a potential 17 years of schooling including Kindergarten. Three major curricular options, technical, agricultural and general or academic are offered with specializations in each. The academic stream has historically dominated education and continues to do so.

In the early 1970's approximately 48% of the eligible age attended primary school, and approximately 20% attended middle school. The drop-out rate was almost 50% in all primary schools, but only 22% in private primary institutions which accounted for 18% of the enrollment. Passage between levels of schooling, such as between primary and middle school is controlled by a standard government administered examination, of those eligible, about 60% continued from primary to secondary school. At the secondary school level the drop-out was about 50%. By the middle school level, the private schools accounted for 40% of the enrollment in 1972 the figure rose to 50% in the high schools grades. Thus, the institutions serving the more privileged segments of society accounted for an increasingly large proportion of the total enrollment. Until the enunciation of the new education policy in 1972, promotion at the end of each school year depended on performance on an annual examination. The new policy proposed that, instead of laying such heavy emphasis on learning and performance at a single sitting, promotion be based on continuing evaluation of the entire year's work, along with periodic partial examinations.

The new education policy was announced in March 1972 as a major initiative to remake the society through reform of the educational system. The plan would drastically expand in easy access to education, reorient education towards greater emphasis on vocational training, and nullify the social prerequisites of high-quality education.

The major goal of the policy was universal free education and close to universal literacy. Enrollment, especially in the primary grades, was to be vastly increased, reaching 100% of primary age boys in 1979, and 100% primary age girls by 1984. All fees were to be abolished up to grade eight and in 1972 and up to grade Ten in 1974, in both public and private schools. Except for institutions specifically exempted, nationalization of private schools and colleges began in 1972. The great British style schools were to be run under terms that would guarantee their continued high quality while opening them to talented youths regardless of means. Salaries of teachers in private



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schools were to be raised to equal those of their public school counterparts. A revised curriculum was to produce more vocationally trained graduates. A nationwide adult literacy drive was to bring education into the country side. Access to books and study material was to be drastically increased universities would under go expansion and reorganisation. By August 1973, three thousand six hundred and ninty three schools and 178 colleges had been nationalized to be administered by the provinces, except for those located in the Islamabad capital area. Under the terms of the nationalization, the government over the administration of schools. Under the authority of the policy, the provinces could exempt those schools it considered fit. School, exempted were required to admit 20% of their enrollment on a scholarship.

To meet the systems physical needs, the policy foresaw an eventual need for 61,000 new class rooms, including 38,000 for use in primary grades rather than bearing the delay and expenses of new construction, however, the government proposed the use of non conventional and innovative methods such as double shifts in existing school buildings and also the use of other public buildings. Where construction was inevitable the government planned to use standard low-cost plans to minimize expenses. Curricular reforms will include freezing the number of places in secondary level liberal arts programmes. Thus, the percentage of liberal arts students at this level projected to fall from 70% in 1972 to 33% in 1980. At that time science and technical education are each projected to account for 33% of enrollment as well. In addition, technical programmes would be placed general schools also.

The extensive expansion of the University system, which consisted of eight institutions in 1972, includes the establishment of new medical and engineering programmes, as well as of several new universities. Centres of excellence in highly specialized fields will concentrate on research and graduate training in given disciplines and prevent duplication. Whether the economy will be able to absorb the graduates of their programmes, then it has the graduates of the past programmes, is a question that will have to be answered by the present government.

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Some thoughts on Iqbal's philosophy

By Prof. Ziauddin Ahmed

ALLAMA IQBAL shines as a star of first magnitude in the galaxy of poets, scientists, philosophers, thinkers and men of letters. It will not be out of place to discuss here briefly the international concept of Iqbal's educational philosophy in relation to the ideologies of the East and the West.

The life of a nation depends on its economic, industrial, social and cultural achievements, but the foundation of all economic growth scientific and technological advancement, is education, which is a problem of paramount importance for every developing nation. Education is the pivot of all phases of developments and its is measured by the character, ideology and a high degree of cultural attainments.

There is no denying the fact that Pakistan in 1947 did not inherit a progressive and dynamic pattern of education to create individuals imbued with courage, initiative, discipline, co-operation, leadership and tolerance; rather it got a legacy of imperialistic and feudal structure most unsuited to the genius of a free and independent nation. It was like an inverted pyramid with no base for a sound educational edifice.

With this frail structure Pakistan started on its nation-building task, but the nation could hardly make any substantial headway to the advancement of science and technology. The light that shone on the Indo-Pakistan horizon and radiated rays of new educational ideology was the Sage of Sialkot who correctly felt the pulse of the nation and visualised a happy cultural fusion of the East and the West based on international concepts.

What is Iqbal's contribution? How far did he go in making us realise that education had to be radically changed and given a new spirit to produce free citizens endowed with the spirit of "Dare and Live"? Quaid-i-Azam Mohammed Ali Jinnah rightly said: "Optimism, industry, faith, self-confidence and courage are the principles on which Iqbal bases his philosophy and which, he believes, are the essential factors for the purification of human soul, and for the elevation of human character. The obstacles and setbacks in life make life worth living. The sacrifices and losses made and incurred in the service of a right cause elevate a nation and make life more glorious and worth living."

"Iqbal never believed in failure. He believed in the superiority of mankind over all the rest that God created. In fact, he was convinced that man is a collection of all that is best in God's universe. Only man does not know himself. Man has but to utilise his great potentialities and to use them in the right direction for the realisation of that "Self" which finds itself so near to God."

Creative Activity

The basic principle of education is creative and



ALLAMA IQBAL

purposeful activity which should enable man to control his environments and develop his "whole personality" and inner resources with an indomitable spirit of conquest and adventure to overcome the surrounding obstacles and hindrances of the psychical and physical world. It is a continuous process of readjustment and reorientation and an active participation in life. It demands a complete harmony between the individual and the community:

فرد تمام رقبہ ملت سے ہے نہ بنا کر نہیں
موت ہے دریا میں اور بیرون دریا پتھریں

Iqbal has not totally rejected the western culture; rather he has given a progressive interpretation of the Quran in the light of the rapidly developing modern science and technology. He is against "over intellectualistic" concept of education and lays emphasis on all aspects of experience - cognitive, conative and effective - which weave out a full texture of life. Man should endeavour to mould and shape his purposes which should enable him to rise to undreamt of heights when he becomes the architect of his Fate:

خودی کو کر مبنی اتنا کہ ہر تقدیر سے پہلے
نہا بندے سے خود پوچھے تا تیری رضا کیا ہے

Iqbal thinks that the world is a stream of happenings a perpetual flow of events. Change is the essence of existence. The ultimate units of a concrete flow of experience are neither points of space nor instants of time nor particles of matter. They are events which have a three-dimensional character, a concrete content occupying a point of space at an instant of time. Space, time, matter, and life are abstractions from a happening with a qualitative character and a spatio-temporal setting. This world is a process consisting of events.

The Italian scholar Dr. Bausani thinks that, "Iqbal's theory of divine time is an original

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contribution to the concept of time as opposed to Plato's 'uncyclic time' and 'archaic time' of Hindu philosophy which conceive of a premature and fixed universe. Iqbal's theory gives us a universe, which is continuously creative. Each moment is original and predictive, and not fixed and pre-determined".

Animals are conscious, men are self-conscious and so have greater dignity than stones, or plants or animals. Men have a restless urge to reach out for ideals. The human individual has to work his evolution consciously and deliberately. His growth is not effected fortuitously or automatically. He has to act responsibly and cooperate willingly with the purpose of creative evolution. He must move onward and recognise his "Self" and individuality when God himself acts and commands.

Deeply immersed in Western ideas and thoughts, Iqbal did not lose his original thinking and independent reasoning. Unlike Kant who restricted knowledge to empirical reality, Iqbal believes that man can apprehend the Absolute Reality not through his reasons and senses but by having recourse to a unique experience which he calls Intuition or Love

Close Affinity

It seems apparent that a close affinity exists between the thought of Iqbal and Bergson. In order to resolve their philosophical problems both the thinkers turn not to reason but to a faculty of a particular character: intuition. For Bergson the Elan Vitale is a blind force - capricious, arbitrary and unforeseeable; it leads nowhere, it has no purpose. On the contrary, for Iqbal the creative will is of the same nature as thought and intelligence. It has an object and is oriented towards an end. The Universe must be conceived as a "Creative life rationally directed."

For Bergson the world is divided into two disparate portions - on the one hand, life, on the other, matter, or rather that inert something which the intellect views as matter. Matter is relatively passive; it is the inversion of the principle of life. The Elan, in order to overcome this inertia, has endowed organic beings with an individuality and consciousness in man. This individuality or personality is an instrument at the service of the Elan, which seeks to conquer its freedom. It has no genuine reality and is only a projection, a projected shadow.

Iqbal is not in line with this thought. To him matter is essentially living and active; it changes and transforms itself ceaselessly. He believes in the reality and existence of the Ego. According to Iqbal, the Elan culminates and finds its justification in the Supreme Ego or God, but to Bergson it ever stands as the Supreme Reality. The former is led to Monotheism, the latter to Pantheism.

Some critics of Iqbal have misinterpreted the influence exercised by Nietzsche on the poet. They have gone to the extent of calling him a disciple. This is far from truth. A searching analysis will reveal that

Nietzsche is an atheist and Iqbal a believer in the Kingdom of God on earth, while the other proclaims that God is dead.

There is no doubt that both are aiming at the creation of a "Superman". But Nietzsche's Superman is an incarnation of violent and merciless "will power", whereas Iqbal's "Superman" finds his object and strength in love.

The Nietzschean man, like the Iqbalian man, lives in a perpetual state of tension but the former's aim is to glorify his physical and mental force by breaking on his way all that could hinder him, whereas the latter seeks to purify and ennoble himself without destroying anything on his path. The one preaches fanaticism, the other tolerance. As Iqbal says, 'Nietzsche's Superman is a biological product. The Islami Perfect Man is the product of moral and spiritual forces.'

Such a type of individual so fully develops the potentialities of his character that he has few needs and does not submit or bow before any person or thing except God or Laws of God; and becomes Godly or divine, approaching nearer and nearer to God by acquiring divine attributes which is implied in the Quranic words "Baptism of Allah and who is better than Allah in Baptism."

صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ

or as the Prophet has said:

صِبْغَةَ تَخْلُقُوا بِأَمَلَاتِ اللَّهِ

"Create in yourself the Divine attributes". Iqbal rightly says: Such a man becomes a Saint above needs, brave, fearless, benefactor and uplifter of the down-trodden and needy. In short, a sort of Superman by sheer dint of the highest possible divine character and who uplifts nations. Says Iqbal.

آگ اس کی چوٹ سے برتاؤ سمیٹ کر
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BALUCHISTAN

Baluchistan, the centre of coalmining in Pakistan, is the largest of the four provinces and also the most sparsely populated.

Due to difficult terrain, large areas have remained inaccessible to mechanical modes of travel and this has to a great extent helped Baluchistan retain its air of pastoral peace and tranquillity. The province lies to the west of the Punjab and Sind and stretches from the Afghanistan border in the north to the Arabian Sea in the south. To the west of Baluchistan lies Iran.

SIGHTSEEING

The provincial capital is Quetta, situated at an altitude of 5,500 ft. above sea level, still comparatively untouched by the march of so-called progress. Quetta was ruled by the Moghuls from the 13th century up to 1559. A.D. Later the Moghuls and the Safavid Kings of Persia rivalled each other for its possession until 1709. After that it was ruled by a succession of minor dynasties until the coming of the British in 1839.

Prospect Point is situated 3 1/2 miles from Ziarat on Baba Kharwari Road which winds its way through a dramatic terrain of hilly ranges above and sheer drops below. A rest house here invites an overnight stop. The sun's rising and setting with all the changing effects of light, shadow and colour are an enthralling sight. The world famous Bolan Pass, 54 miles long is again situated in this part of the province and starts at Mach. It was used as the gateway by most of the invaders from Central Asia in their bid to conquer the sub-continent. A railway line runs across the rugged terrain through a mass of tumbled rock and several tunnels. The Khojak Pass in the Toba Kakri Range connects Quetta with Chaman and terminates near the Pak-Afghan border.

Turbat is the headquarters of Mekran district. This place is noted for the Fort of Punnu, tragic lover in the Sassi-Punnu legend of love. Inhabitants of the area continue to place flowers and offer prayers at the site where the lovers are said to be buried.

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CLIMATE

The climate of Baluchistan is healthy and invigorating but mostly dry since the province is not with the range of monsoon winds. Consequently, the rainfall is scanty - average between 5 to 12 inches annually. The temperature of Quetta/Ziarat ranges from 15 - 20 F. in winter and 85 - 95 F. in summer. Snow fall in late winter. Autumn and late spring are the best seasons.

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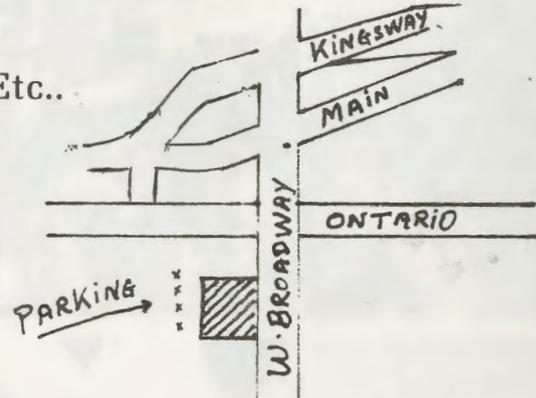
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SIGHTSEEING

A visit to the N.W.F.P. will take you from one extreme to another - from the valleys to the high rugged mountains, from crowded bazaars bustling with life to serene mountain resorts where you can enjoy the beauties of nature.

Peshawar, the one time capital of Gandhara, was before the advent of the British, an important town. As a provincial capital, and important centre for manufactured goods, its surrounding towns and villages catered for the production of goods which found their wholesale disposal in Peshawar easy and advantageous. With the patronising of old skills and crafts the indigenous worker's hopes have revived and his products are on display in all big cities and towns. The Peshawar Cantonment with its main road, The Mall, is beautiful with an avenue of trees.

The Peshawar Museum is situated on the Grand Trunk Road in the Cantonment area, housing manuscripts, art treasures and sculptures, mainly of the 4th century B.C. to the 4th century A.D.

The University Campus is a well laid town, with shopping centres, staff residential bungalows, and Colleges of Agriculture, Medicine & Engineering. Its cleanliness and greenery is attractive.

Mahabat Khan's Mosque, a beautiful edifice built during the reign of the Mughal Emperor Shahjahan, is worth a visit.

On the hillocks of the Peshawar Vale you find the ruins of the Buddhist Monasteries. Gandhara was an ancient kingdom, west of the Indus, including Peshawar Valley, Swat and Buner. Once having been the capital of Gandhara, Peshawar became the centre of the great art known as Gandhara Art. This "sculpture in stone bronze and stucco, in coffer, plaques, bowls" according to Wheeler represents the impact of the Roman upon the Eastern world. Shahji-ki-Dehri once a stupa of the 2nd century, with 13 storeys made of wood, topped off with an iron pinnacle, is just outside the Gank gate of Peshawar; nearby are found the remains of a big monastery. Another Buddhist stupa, the EYE-GIFT, is in Charsadda, 18 miles away. In all probability this is the city Alexander besieged for thirty days in 324 B.C. Another important archaeological site is Takh-t-Bahi about 50 miles away.

The Bala Hissar fort, in Peshawar, was built by the Mughal Emperor Babur in 1519 A.D. It affords a good view of the city of Peshawar. Two gardens adjoin the Fort. About 18 miles away is the huge Warsak Dam.

The Khyber Pass about eleven miles to the west from Peshawar pulsates with the history of its area and is the cynosure of all tourists. Since 1500 B.C. it has witnessed numerous invasions from the North. The Aryans, the Persians, the Greeks, the Ghaznavis, the Mongols, the White Huns, the Scythians, and the Parthians all came to add new colour to existing textures. A railway line bores through the Pass and ends at Landhi Khana 32, miles from Peshawar.

Dera Ismail Khan is the city where the invading hordes halted. Lying on the banks of the Indus its topography is beautiful, low-land and high hills, with extremes of climate. Its Gomal Pass has been of strategic importance for centuries. The arts and crafts of significance here are lacquer work, basket weaving, wood-carving and ivory work.

The Kohat Pass which lies about 25 miles south of Peshawar is the home of the Afridi tribe. Fifteen miles away is Kohat, a small city from where the famous Khatkhat dance originated. Kohati mats, baskets, and chappals are popular tourist buys.

Rice and fruit, especially apricots, pears, oranges and peaches are grown in the valleys of the Malakand Division.

The hillsides are covered with olive and pine tree. Once the centre of a prosperous Buddhist civilization, this area has a number of archaeological spots. Swat, the "Switzerland of the East", attracts tourists from far and wide with its beautiful lush valleys, frozen lakes, orchards, emerald mines and remnants of a rich cultural past. Once the seat of a Buddhist civilization, with as many as 1400 monasteries, Swat still remains interesting antiquities and monuments. On the way to Saidu Sharif is a life size Buddha sculpture.

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Saidu Sharif is the administrative centre of Swat, and the museum here displays antiquities of the Gandhara period.

You can drive past numerous orchards with luscious fruits, wooded hills with bubbling streams pouring into the Swat river as you tour this area. A skiing resort is under development at Malam Jabba, 8,700 feet above sea-level 30 miles north-east of Saidu Sharif.

From Swat one can go to Chitral, in the north, situated in the upper valley of the Kunhar River at the north west tip of Pakistan, and separated from the Soviet Border by about 7 miles. It comprises 15 green and fertile valleys, with beautiful fruit orchards.

The 3 valleys of Kafiristan lie between the Hindukush and the Karakoram, experiencing severely cold winters with rain and snow and short moderate summers. The people here are fair with blond or brown hair, and brown or green eyes. Attractive in traditional dresses, in caps decorated with shells or feathers, wearing bracelets or necklaces of coloured beads, they are a peaceful people. The young girls are belles of no mean order. Their revelries and dances, customs, and beliefs, are strange measured by accepted standards. They do not bury their dead, but place lids of stones on the graves, with effigies standing by. Living close to nature they have imbibed her honest ways.

At the northern tip of the Hazara District nestling in the mountains is the Kaghan Valley, still unspoiled by man's modern concepts of beauty and comfort. The visiting season is mid-May to mid-October. The rest of the year it is snow bound. Nature in its serenity and grandeur holds you, spellbound here, but the awe-inspiring Kunhar River is your fellow-traveller, turbulent in parts. The road to Lake Saif-ul-Mulk is enchanting. Over a thousand feet above sea level the lake is surrounded by mountain glory in snow-capped peaks, blue skies and a silence that is magical. The chief sport here is fishing and seasonal shooting of birds.

Abbottabad is one of the hill stations of the NWFP. It has an exhilarating climate, with beautiful surroundings and scenery.

NORTHERN AREAS

The enchanting northern areas include Hunza, Nagar, Ashkoman, Yasin, Ghizar, Pumul and Gilgit. This area is beautiful in its scenic effects with valleys and mountains and many orchards. It has the second highest mountain in the world. Mount Godwin Austin, now known as K-2, snow-capped peaks, narrow valleys, glaciers, and icy river. Dancing is an art cultivated for pride of performance. The music is rhythmic and simple. The men and women look picturesque and live a free and simple life. During winter the place is covered with snow, looks desolate, but with spring life revives with gusto, songs and blossoms. The road to Hunza is extremely risky but the drivers are experienced and experts. To see is to believe, for Hunza is a real mountain paradise. Gilgit surprisingly is a dusty town surrounded with green fertile fields and irrigated terraces. It abounds in fruits like apples, pears and peaches. It is a quiet resort for those seeking peace. Further travel is possible via the Karakoram highway - the Silk Road which connects Pakistan to the Chinese Border.

AZAD KASHMIR

Azad Kashmir is also a region of great scenic beauty with inviting spots. Banjosa is the most picturesque. Dhirkote is the tourist centre with a beautiful landscape. A Moghul Fort of 4 storeys on top of a hill with a lake nearby is an ideal beauty spot. The Neelum Valley area is excellent for trekking, game and fishing.

SHOPPING

The mile long Kissa Khawani Bazaar (The Story Tellers Market) was once the camping site for caravans, where military personnel related tales of war and adventure to the settlers eager for outside news. Dressed in their tribal shalwars (baggy trousers) shirts and embroidered waistcoats, the bredred Pathans sell material, brass and copper ware the famous Pathan chapals with gold and silver embroidery, Jinnah caps and beautiful waistcoats and shawls. The "Peshawri Chappals" are also available at Mochi Bazaar. Another Bazaar, known as the Bater Bazaar (The Street of Partridge Lovers) adjoins the Kissa Khawani Bazaar. This was once the site of a large bird market. Local handicrafts and dry fruits are sold here.

CLIMATE

The climate in the mountainous regions of Hunza, Chitral, Swat and Kaghan is extremely cold in the winter from October to March. The air is dry but exhilarating. Snow covers the face of the land. The spring months April to June are very pleasant. The lower region of Swat (Mingora and Saidu Sharif) are actually very warm in July and August. Further south in Peshawar and its environs the summers are hot and dry. The best season in and around Peshawar is during the months of April to June.

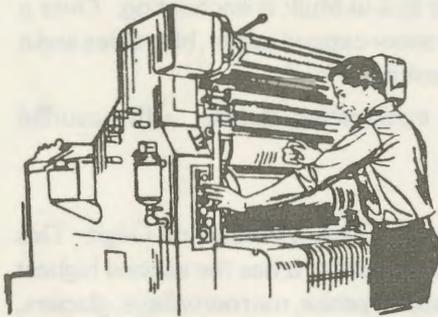
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PUNJAB

The Punjab has been called "The Granary of Pakistan." Its backbone is the River Indus and its five tributaries depositing rich alluvial soil brought down from the mountains in the north. It is both an agricultural and industrial region with busy textile, oil and flour mills which keep the land humming and harnessed taking giant strides to boost production.

For the tourist, the Punjab is a veritable treasure house of historical sites and places of interest.

SIGHTSEEING

On the banks of the River Ravi lies Lahore, the provincial capital - its monuments a constant reminder of the rich cultural heritage of the Muslims of the sub-continent.

The historic Lahore Fort, about 12 miles from the Airport, was built by Akbar the Great, on the site of Mahmud of Ghazni's citadel. Subsequent additions to its grandeur were made by Jehangir, Shahjahan and Aurangzeb, his descendants. The names of these Emperors are inscribed on the monuments with dates.

At Jehangir's Quadrangle, built by the Emperor Jehangir, a 55 minute programme known as Son-et-Lumiere (Sound and Light) recreates the rich historical past and draws local and foreign visitors.

The Hiran Minar (Deer Tower), an artificial lake with fishing and rowing facilities, just 26 miles outside Lahore, was also built by Jehangir.

Shahjahan, the great builder, has left his mark in the Punjab as well as in Agra, India where the world famous Taj Mahal stands. At Lahore there are a number of halls, mausoleums and mosques built by him which attract visitors through the superb workmanship, intricate designs and the use of precious stones and glazed tiles. Shahjahan also completed the Fortress Palace. On the Elephant Gate his name is inscribed with the date 1632. His Diwan-e-Am (Public Hall) and Diwan-e-Khas (Private Hall) re-echo the pomp and glory of the Mughal Era. In the Shish Mahal (Hall of Mirrors), the decoration dazzles the eye of the fascinated visitor. Twelve pillars of marble support this dream of Shahjahan.

To the west of the Shish Mahal, Shahjahan built the famous Naulakha Pavillion of Marble in the Lahore Fort gem-studded with precious stones and with delicately designed screens, the whole is a masterpiece of exquisite artistry.

Three miles from Lahore, Shahjahan built a mausoleum for his father at Shahdara. The 99 attributes of Allah have been inscribed with floral decorations on the tombstone. The tomb of Nur Jehan, wife of Jehangir, who once virtually ruled the Mughal Empire, also lies near Shahdara.

The famous Shalimar Gardens (Home of Bliss), 3 miles north east of Lahore, were built in 1637 as a place of recreation for the royal family. These gardens are now open to the public, and are also the venue of receptions for visiting royalty and V.I.Ps.

To his father-in-law's memory Shahjahan built a tomb known as ASAF KHAN'S TOMB. Asaf Khan was the brother of Nur Jehan. A 17th century monument of bright mosaic tile work, the tomb can be categorised as "Jewelled Architecture".

WAZIR KHAN'S MOSQUE is also attributed to Shahjahan's list of monuments. Wazir Khan was a physician, who became the Governor of the Punjab. This mosque reflects the Persian style of arabesque and lacquered tiles.

The imposing BADSHAHI MOSQUE was built in A.D. 1673-74 during the reign of Emperor Aurangzeb. Its domes and minarets have resounded in unison with the voices of millions whose prayers and obeisance, specially on important Muslim festivals have left imprints of use for centuries, substantiating the belief that all men are equal in the eyes of Allah and each had a right to worship beside his fellow man.

Nor far from the mosque, in a tomb, rest the remains of the poet philosopher of the east DR. MUHAMMAD IQBAL, who inspired the Muslims of the sub-continent with the awareness of their lost glory and the need of an Islamic entity and home.

A visit to the Lahore Museum with its eight galleries, will prove an enriching experience for tourists. Relics from Harappa, Moenjodaro, Taxila, Banbhore and Kot Diji are on display for those interested in archaeology. A study of the Mughal miniatures is also offered at the Museum and lures many lovers of the pictorial art of painting.

Other places of interest are the Golden Mosque, Chauburji, Maharaja Ranjit Singh's Samadhi and the Mosque of Dai Anga.

PUNJAB

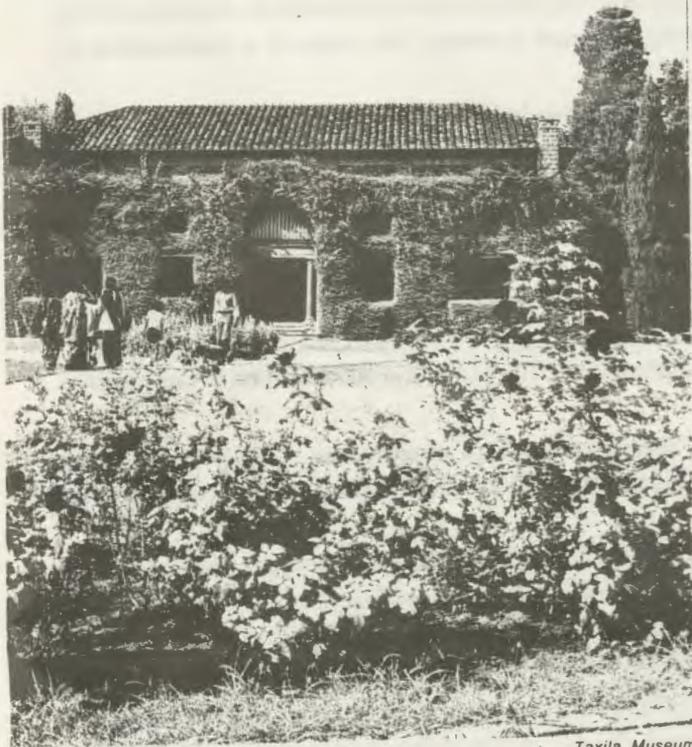
Historic Lahore Fort



Trolley — ride in Ayubia



National Park, Rawalpindi



Taxila Museum

The shrine of DATA, GANJI BUKHSH is reputed to be like that at Lourdes. The disillusioned, frustrated and sick find here an answer to their prayers. DATA GANJ BAKHSH was a prolific prose writer. His book Sufism has been translated into English. His tomb lies covered with offerings of garlands and wreaths of thousands of believers.

Another more recent monument is Minar-e-pakistan constructed on the site where the historic Pakistan Resolution was passed in 1940.

The Bagh-e-Jinnah and Zoological Gardens are places of interest for both children and adults.

About 37 miles away is a man-made forest. **THE CHANGA MANGA FOREST.** Thirty-two miles of a miniature railway winds through it. Tourists interested in archaeological sites will want to visit Harappa where the Indus Valley civilisation flourished as far back as 1500 - 2500 B.C.

The important towns around Lahore are Sahiwal, Lyallpur and Sargodha, all growing as industrial towns. The keen tourist who wants to take home an impression of the versatile Pakistani life will also want to visit the numerous Punjabi villages which have a charm of their own.

Sialkot is a town famed for its excellent sports goods which are sent to other parts of the country and exported as well.

Pre-Mughal architecture can be seen in the five famous tombs at Multan of which the tomb of the Saint Rukn-i-Alam (1320-24 A.D.) is the most outstanding. It has been described as "One of the most splendid memorials ever erected in honour of the dead."

The Mangla Dam on the River Jhelum is one of the largest of its kind.

12 miles north-west of Jhelum is the famous Rohtas Fort, built by the Afghan interloper, Sher Shah Suri.

Bahawalpur is famed for its characteristic pottery and earthenware, its needlecraft and embroidery. Rawalpindi, once a garrison town still reflects its past, while at the same time it is a rapidly-growing city. The Army Museum, with choice possessions of genuine value, was set up by the dedicated efforts of army officers, spurred by patriotic fervour after the establishment of Pakistan. There is also an interesting Art Gallery, the Liaquat Memorial where our first Prime Minister was assassinated.

Rawalpindi is growing fast, and sharing much with its twin sister city Islamabad, which is the Federal Capital of Pakistan. A new city, Islamabad houses the important Government offices including the Central Secretariat and is surrounded by hills with ultra-modern buildings specially the Islamabad Mosque and the State Bank Building. A beautiful view of this small, compact city can be had from the top of the Shakarparian Hills, especially at night when the city is lighted up.

The Rawal Dam on the River Kurang is an artificial lake which provides a good spot for boating and picnicking.

The Murree Hills, about 37 miles away, are a summer resort. During winter, the picturesque view of the snowfall is exhilarating.

From Murree one can take the winding road to Ayubia and Nathiagali from where Mount Nanga Parbat can be seen. Nathiagali is another summer resort, less crowded and even more breathtaking than Murree. On the way Murree is the Soan River Site where rough and rugged implements of 500,000 years ago were found.

Taxila on the way to Peshawar is a famous archaeological site. The MUSEUM here displays Gandhara art and sculpture as well as the relics found in the vicinity revealing Buddhist art and culture.

Tarbela Dam on the river Indus is the largest earthfilled dam in the world.

Then we move on to the important **ATTOCK FORT** which guarded the crossing of the Indus at Attock, built by Akbar to keep the Empire intact - 1583 A.D. The modern steel bridge was opened in A.D. 1883 adjoining the site of the Fort. **AKBAR** had a Mint built here in 1591.

SHOPPING

The city of Lahore has a number of bazaars and shopping centres to attract tourists throughout the year. Anarkali Bazaar is centrally located and offers all sorts of goods at reasonable prices. In the old section of the city is the crowded Shahalmi Bazaar, with a number of smaller bazaars adjoining it. Yet another frequented bazaar is Bano Bazaar. The Mall is the main shopping centre, with modern shops and department stores. Gulberg Market and Shah Alam Market are two other shopping centres where traditional as well as modern items are available.

In Rawalpindi, the main shopping centre is The Mall where goods of all kinds can be bought. There are also a number of excellent handicraft shops in the city to delight the foreign or local buyer.

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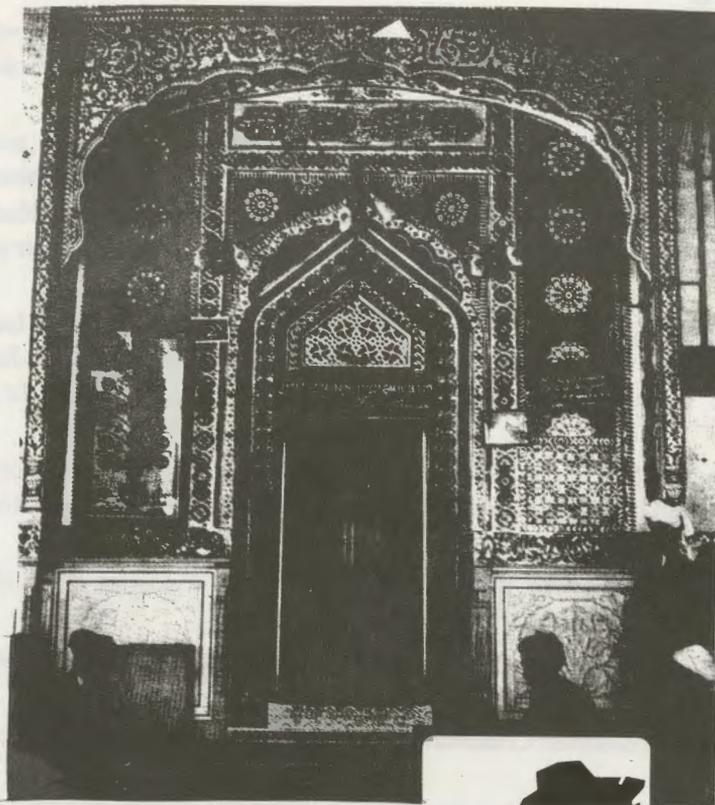
CLIMATE

The summer season starts in mid-April. During an occasional heatwave temperature in the plains may rise to 115 degrees, Otherwise it ranges between 90 degrees F and 105 degrees F. Between July and September the monsoons set in and bring about 15 inches of rain to the plains and 60 inches to the hills.

The Winter season (November to March) in the mountainous region, is extemely cold. Woollen overcoats are necessary during winter even in the plains because of the shapr drop in temperature in the mornings and nights.

During the day-time it is usually sunny and plesant and medium weight woollen clothing is adequate. Heavy woollens are necessary for a visit to hill resorts.

SIND



SIND

The name Sind has been derived from the word Sindhu (Indus). From earliest civilization to the present day, the Indus River has played an important role in the economic; political and social life of the Sindhis.

Unfortunately, very little is known about the early history of Sind, since there is not much authentic recorded literature about this region. It is from the time of Mohammad Bin Qasim's conquest (712 A.D.) that we have authentic records of the history of this province and it was through the Arab invasion and the gateway of Sind that Islam got a firm foothold on the sub-continent.

From the excavations at Moenjodaro in 1922, however, we know that as far back as 2500 B.C., the valley-dwellers of Sind had attained a remarkable degree of civilization.

SIGHTSEEING

Karachi, the throbbing metropolis of Sind, is usually the tourist's first stop on a tour of this province. Fascinating for its versatility of people, customs and buildings, Karachi has a number of interesting tourist spots.

Hawkes Bay and Sandspit, the two most frequented beaches are ideal places for a day out swimming picnicking, fishing, sailing or just strolling on the beach watching the glorious sunset. A camel ride should be a novel and exciting experience for young and old alike. On a moonlit night in October, you can sit and watch as the female turtle digs a ditch to lay her eggs. In a few weeks, these eggs will be hatched and the baby turtles can be seen heading for the open sea.

Gadiani is a less crowded beach appreciated by those with an eye for rugged nature.

The beach at Clifton is not for swimming, but a centre of attractions for drives and a walk along the Marine Drive. Horses and camels are also available at Clifton for those interested in riding. An aquarium and play-land for children are other attractions.

Tourists interested in sports will be pleased to know of an eighteen hole mini golf course in Hill park in P.E.C.H.S. This park affords a breathtaking view of the city and has a number of snack-bars to provide refreshments after a stroll.

The National Museum has preserved antiquities for local and Foreign visitors to enjoy. On the ground floor, the history of the Independence Movement has been traced through the collection of historic documents, letters and writings. There are separate galleries for the Prehistoric, Hindu-Buddhist and Muslim eras, while a children's gallery has been provided to keep youngsters entertained usefully while their parents tour the museum at leisure.

Huge and impressive, Quaid-e-Azam's Mazaar is centrally situated and can be seen for miles from any direction. This marvellous marble mounument, the mausoleum of Mr. Mohammad Ali Jinnah, founder of Pakistan, is well-worth seeing. A beautiful chandelier, presented by the People's Republic of China, is duly appreciated by visitors.

The former museum of Karachi, Frere Hall is a colonial building which has now been converted into a library. Its green gardens, known as Jinnah Gardens, surround the main building and afford shade to visitors from the sun.

The Sulphur Springs at Manghopir where, according to legend, the crocodiles guard the grave of saint Mangho also attract tourists.

Near the Defence Commercial Area, the glob-shaped Defence Housing Society Mosque is a contemporary building worth a visit.

About 14 miles from Karachi, the splendid Chaukundi tombs stand to testify to the exquisite artisanship of the 13th century Sindhis.

Banbhore, originally the sea-port of Debal, lies 40 miles east of Karachi. The remains of three different periods - the Scytho-Parthians, Hindu-Buddhist and early Islamic have been preserved at a museum on the site.

Nearly 54 miles from Karachi lies Asia's greatest waterfowl reserve- the Haleji Lake. The lake is famous for fishing and picnicking.

The town of Thatta, 61 miles east of Karachi, was once a centre of learning and arts but now can only interest visitors in the ruins of its glorious past. The Jami Masjid, built by the Mughal Emperor Shahjehan (1644-1647) and the Maki tombs (15th - 17th century) are constant reminders of Sind's rich cultural heritage. The mausoleum of Isa Khan Turkhan the Younger, Governor of Sind (1627) is the best of the many beautiful monuments of the Makli Necropolis - the biggest in the East.

Situated at a distance of seven miles from Thatta is the Kunjhar Lake - the biggest man-made lake of the country. This twenty six mile lake is an ideal picnic resort abounding in fish.

The picturesque Kalri lake, eleven miles north of Thatta, provides facilities for angling and speed boating.

Continuing further northwards into Sind, the city of Hyderabad about 120 miles from Karachi is the tourists' next stop. A curious mixture of old and new is noticed in every aspect of life in this city, including its architecture. The tombs of the Talpurs, a ruling dynasty before the British conquest and the Old Fort are worth seeing for their historic value.

On the outskirts of Hyderabad is the village of Hala known for its glazed pottery and enamelled woodwork. Also noted for exquisite embroidery, decorated pottery and woodwork is Nasarpur, the oldest town of Sind. A few miles away is the tomb of the renowned poet-saint of Sind, Shah Abdul Latif Bhittai.

The legendary Arab city of Mansura, which was excavated in 1969, should attract visitors interested in archaeological sites.

Regarded as one of the world's most important archaeological sites, Kot Diji dates back to 3000 B.C. which makes it an earlier civilization even than Mohenjodaro and Harappa. Excavations, which began in 1955, brought to light a well-organised city with a citadel area, which makes it the first fortified town of the Indo-Pakistan sub-continent.

Fort Ranni Kot in Dadu district, the largest of its kind in the world, is of great historical importance as well. Other historical sites are Amri, Umarnot, Chanhudaro, Bukkur and Sukkur.

If your visit to Sehwan coincides with the Urs (death anniversary) of the esteemed saint of Sind, Lal Shahbaz Qalandar, you will witness the fervour and frenzy with which thousands of devotees from miles around come to pay their homage. They come in a medley of transportation-camel and horse-drawn carts, bullock-carts, cars, buses, and on foot. Dressed in long robes and covered with beads and bracelets, they dance rhythmically and with total abandon to the beat of drums, finally ending in a spiritual trance which communicates itself even to the spectators.

The Kafir Qilla (Fort of the Infidels) said to be built by Alexander the Great is another site worth seeing in Sehwan.

About 10 miles from Sehwan is the largest lake of the country - Manchar Lake, spread over 98 square miles. Winter is the duck shooting season at Manchar. The highlight of a visit to Pakistan for many tourists is a trip to Mohenjodaro, "Mound of the Dead"

SHOPPING

Shopping in Karachi is always an enjoyable and rewarding experience for tourists. The main shopping centres are Zaibunnisa Street, Abdullah Haroon Road and M.A. Jinnah Road. Bohri Bazar and Tariq Road are the other busy shopping centres. Bohri Bazar is the best-known of the bazaars with its small, crowded lanes and small shops selling all kinds of wares. Street vendors following shoppers about and pavement vendors complete the oriental age-old look which one reads about in books of the East. The ready-made garment stalls selling traditional clothes as well as embroidered and printed maxis, long skirts, blouses and smocks attract buyers with their colourful and inexpensive design. In Saddar there are numerous small and large handicraft shops with beautiful articles of marble, wood brass and mirror work to dazzle the foreign shopper.

In Hyderabad, the main shopping centres are Shahi Bazar, Reshmi Gali, District Council Shopping Centre (Thandi Sarak) and Cantonment Shopping Centre (Tandi Sarak).

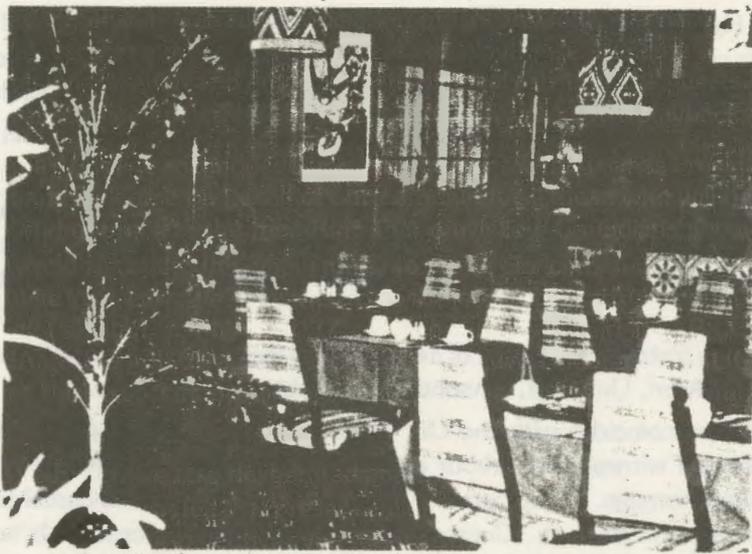
CLIMATE

Sind has a dry desert climate. The rainfall is scant and the dryness enables the dust to remain suspended in the air. However, Karachi and other coastal areas enjoy the cool sea-breezes which make the evenings very pleasant. The best season of the year is the mild winter from November, gradually warming up by March. The hottest months are May and June.

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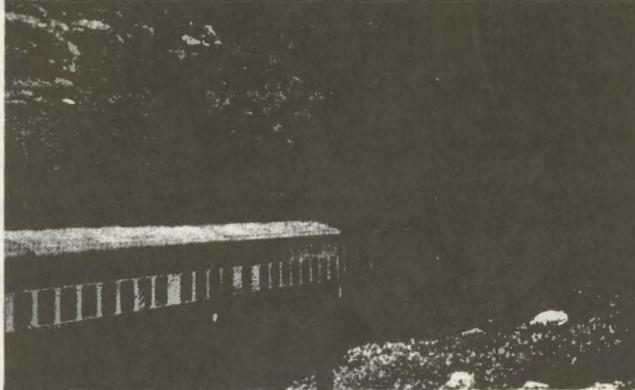
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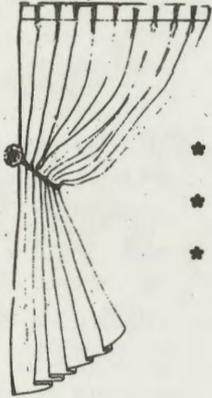


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Hary Dias

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A MILLION means a lot when we talk about dollars: but strange how it may sound to the readers, a million thanks has more significance as help and kindness can certainly offer lots more than millions' worth. While I am sitting here thinking, and looking for words really suitable to convey and express my thanks to all who have made every thing a success, some how, grateful, obliged & thankful means the same to me, I am so undecisive as to what to say, because the help and assistance I have received from all corners of the community and the core of friendship inside and out side of the community both, word THANKS does not look at all adequate enough to convey the sense.

However, I would like to start by thanking The Board of Directors of Pakistan Canada Association, who have so much confidence in me that they entrusted me with such a delicate and very intricate responsibility to be the Chairman of the Pakistan Republic Day Celebrations, which means our show in the Q.E. Play House, and publication of this souvenir, you are reading right now.

I am sure you all would like to know as to how everthing fell into its place, and how could I have arranged all this all alone by myself. I know if I tell you the secret, all I am gone get from you is a big B-O-O-O, but I am going to disclose everything, this all is a team work, which fortunately has very high spirits and moral, the team is:

All my advertisers who made this publication possible.

My associates, Rafi, Mirani, Shariq, Pannun, and of course Alam & Riasat Ali Khan, Present and Former President of the Association.

My wife Ruby, who always kept her cool, and overlooked so much extra work I did, and spreading Junk in the house.

Also, I would like to thank all my sponsors for the gifts, they have donated for the Lucky door Prize, which made you a lucky winner, if not "Better luck next time"

I am very grateful to the all the Artists who donated their valuable services to Make this show so colourful and exciting and a Hit.

I am highly obliged to the Newsmedium, Press, T.V. and other local reporters for the coverage we have received, this also includes all the Radio Stations who gave us free advertisement.

I would not hesitate to mention that I am relly obliged to have received all the help and assistance from the Crew of Q.E. Play House.

I am thankful to **Artistic Printers, Mr. Harshad Patel** whose nerves I have been riding for more than a week to get this Souvenir printed and who has done a fantastic job as usual.

Last but not least is all you Ladies & Gentlemen, without you all there would not have been anything to thank for and talk about, I am thankful to you from the core of my heart.

Before I conclude, I would like to thank you all for allowing me to be the M.C. for this function. We may have made many mistakes for which I would like to extend an apology. I am sure you all know now why I wanted to offer a MILLION THANKS!!





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