**Sheraz Ahmad**

**Id# 13812**

**Subject: Pakistan studies**

**Batch# Bs Dental**

**Answer 1**

Ideology of Pakistan

 The ideology of Pakistan took shape through an evolutionary process. Historical experience provided the base; Allama Iqbal gave it a philosophical explanation; Quaid-I-Azam translated it into a political reality; and the Constituent Assembly of Pakistan, by passing Objectives Resolution in March 1949, gave it legal sanction. It was due to the realization of the Muslims of South Asia that they are different from the Hindus that they demanded separate electorates. However, when they realized that their future in a „Democratic India “dominated by Hindu majority was not safe, they changed their demand to a separate state. The ideology of Pakistan stemmed from the instinct of the Muslim community of South Asia to maintain their individuality in the Hindu society. The Muslims believed that Islam and Hinduism are not only two religions, but are two social orders that produced two distinct cultures. There is no compatibility between the two. A deep study of the history of this land proves that the differences between Hindus and Muslims are not confined to the struggle for political supremacy but are also manifested in the clash of two social orders. Despite living together for more than one thousand years, they continue to develop different cultures and traditions. Their eating habits, music, architecture and script, all are poles apart. The basis of the Muslim nationhood was neither territorial nor racial or linguistic or ethnic rather they were a nation because they belonged to the same faith, Islam. They demanded that the areas where they were in majority should be constituted into a sovereign state, wherein they could order their lives in accordance with the teachings of Holy Quran and Sunnah of Holy Prophet (PBUH). Evolution of „Two Nation Theory “Concept of Muslims as a Nation developed before the establishment of Pakistan. Pakistan was the product of this concept of nationhood rather than Pakistan creating a concept of nationhood. Retrospectively the Muslim nationalism emerged with the advent of Islam that introduced new principles pertinent to every sphere of life. It pledged the redemption of the humankind establishing a benign society based on Qur’anic teachings. The beginning of the Muslim nationalism in the Sub-Continent may be attributed to the first Indian who accepted Islam. The Arab traders had introduced the new religion, Islam, in the Indian coastal areas. Muhammad bin Qassim was the first Muslim invader who conquered some part of India and after that, Mahmud of Ghazna launched 17 attacks and opened the gate to preach Islam. The Muslim sufi (saints) like Ali Hejveri, Miran Hussain Zanjani etc. entered Sub-Continent. They, rejecting the vices in the Indian society, presented the pure practical picture of the teachings of Islam and got huge conversions. Qutub-ud-Din Aibuk permanently established Muslim dynasty in India that followed Sultanate and Mughal dynasties. Thus, strong Muslim community had emerged in India who had its own way of life, traditions, heroes, history and culture. Islam could not be absorbed in Hinduism. Deen-e-Ilahi, Bakhti movements, etc. created reaction amongst the Muslim ulama to preserve the pure Islamic character and save it from external onslaught. Role of Sheikh Ahmad Sir Hindi and others is noteworthy. Equality and social justice inspired conversions to Islam. The British won over the Muslim rulers due to the industrial and scientific developments and modern war strategy. The War of Independence (1857) was a shattering setback to the Indian Muslims who were held responsible for the rebellion by the British. The Muslims were put into the backwardness with the help of Hindus. This was one of the outstanding motivations that paved the way to declare the separate identity of nationalism, the Muslim nationalism. The Muslim scholars sought to reform the teaching of Islamic law and to promote its application in a Muslim society. The prominent name among them is Sir Syed Ahmad Khan (1817-98) who awakened and guided his community well in time. His educational drive, the Ali-Garh movement, proved to be the best means of social mobility for the Muslim gentry under colonial rule. In 1885 the Indian National Congress was founded to indicate the beginning of the Indian nationalist movement under the British. The Congress worked and helped the British rule. Sir Syed advised the Muslims not to join it because, he thought, the Muslims were not in position to involve into the anti-government activities. It has been argued that Sir Syed's fear of Hindu domination sowed the seeds for the "Two Nations Theory" later espoused by the All-India Muslim League, founded in 1906 and led to its demand for a separate state for the Muslims of India. Sir Syed argued that modern education and non-political activities might be the key to Muslim advancement. The Ali-Garh movement produced educated leadership who could protect the Muslims “rights on the Western political lines. All India Muslim League had been founded in Dhaka to promote loyalty to the British and to protect and advance the political rights and interests of the Muslims of India. Thus, the concept of „separate electorates “was put forward to dawn a new day for the Indian Muslims. The Two-Nation Theory served as the basis of demand for Pakistan by the Muslims in British India. There are two major nations in British India. The Muslims are not a community but a nation with a distinctive history, heritage, culture, civilization, and future aspirations. The Muslims wanted to preserve and protect their distinct identity and advance their interests in India. They wanted to order their lives in accordance with their ideals and philosophy of life without being overwhelmed by an unsympathetic majority. Initially, they demanded safeguards, constitutional guarantees and a federal system of government with powers to the provinces for protection and advancement of their heritage, identity and interests. Later, they demanded a separate state when neither the British norther Hindu majority community was willing to offer those guarantees and safeguards. Hindi-Urdu Controversy Hindu revivalist movements turned more against the Muslims. Hindu nationalism was rival to the Muslim nationalism. The Indian nationalism forced Muslims to organize themselves politically to defend their interests effectively. After 1857, Hindi-Urdu Controversy was the major assault by the Hindus on Muslim heritage and legacy of the great Muslim Empire. Hindus were biased against Urdu as it was the Muslims “language. They demanded Hindi as the official language replacing Urdu. There were demonstrations against Urdu by the Hindus in Banaras in 1867. It was the start of the Hindi-Urdu controversy. On the very issue, Sir Syed foretold about the unstable future of Hindu-Muslim unity. Hindus struggled vigorously to replace Urdu by Hindi in the offices. This enhanced the importance of the sense of Muslim separatism. The Muslim nationalism is manifested with the sublime principles to implement like:

 1.Rule of Law, socio-economic justice, equity and fair play.

2.Equality of opportunity to all citizens irrespective of caste, sect, religion or region.

3.Religious and Cultural tolerance.

4.Respect for human dignity and rights.

5.Protection of the rights and interests of non-Muslims and freedom to practice their beliefs and religions. These principles are enshrined in the constitutions. We ought to work towards realization of these goals in reality and create institutions and processes that reflect these principles and values.

Sir Syed Ahmad Khan and His Contributions The great emancipator of the Indian Muslims Sir Syed Ahmad Khan was born at Delhi in 1817. This is the period when the great Mughal Empire was close to a complete collapse. Sir Syed’s family had already joined the East India Company and his maternal grandfather served in Iran and Burma under the British government. Sir Syed got interest in English from his maternal family. SM Ikram writes, “For this insight into the affairs of the state and first contacts with Western learning and civilization he was indebted to his maternal grandfather...” (S. M. Ikram, Modern Muslim India, p.18). Sir Syed was very healthy by birth and his grandfather remarked: “A Jat has been born in our family.” (Ibid., p. 19) The death of Sir Syed forced him to join the British as head clerk in 1839. The death of his brother made him serious and energetic to face the neuroses of life courageously. Another event that changed him entirely was the War of Independence in 1857. In 1841, he passed examination and became sub-judge. At the eve of the War of Independence he was performing the duties as sub-judge in Bijnore. He established educational institutions and after coming at Aligarh he rejuvenated his aspirations to work for the depressed Muslims of the Subcontinent. He devoted his entire life for this purpose to bring the Muslims close to the British. He died on March 27, 1898 and was buried in Aligarh. His Services He took responsibility of the Indian Muslims when they had been thrown in backwardness, depression and humiliation. The British held them criminal of the War while the Hindus had won the British being anti-Muslim force. In such environment, Sir Syed guided his community to rejoint the life. To Dr Qalb-I-Abid, “Sir Syed Ahmad Khan was among a very few leaders produced by Muslim India, who like Mohammad Ali Jinnah made a tremendous contribution in guiding the destinies of the Indian Muslims.” (Dr Q. Abid, Muslim Struggle for Independence, p. 11.) Sir Syed and Politics In the political arena, Sir Syed carved numerous successes; he eradicated misunderstandings between the Muslims and the British infused due to the past particular incidents. Awakening among the Muslims about the political ups and downs andco-existence in the presence of other nations in India was another contribution of Sir Syed. He motivated the Muslims to absorb the modern education of the West because this was the very motive of the Western expansion in the world. He visualized the bright future of the Muslims if they engaged themselves in the Western learning. Sir Syed won the British confidence and cordial relationship by saving their lives during the War of Independence. He utilized this relationship for the betterment of the Muslims. It was a subtle situation because the government had put the War crimes on the Muslim shoulders and assaulted their every aspect of life: “These events were a trauma for the Muslims; ...the methods used by them shocked the civilized world. The detestation of Delhi as a centre of Muslim culture was horrendous; Bahadur Shah Zafar...was exiled to Rangoon; Lt. Hodson shot three Mughal princes and later 24 princes were tried and executed; a vast ocean of blood there was; Some Muslims were shot dead and their dead bodies were thrown into the river Jamna...” (Ibid., p. 14). All Muslims were ousted from land, property and employments that made them third class citizens of India. This created revengeful sentiments among the Muslims who detested British, their culture and civilization. Sir Syed was of the view that British were a civilized, educated, wise and disciplined nation and occupied India with the new war strategy and munitions that could not be matched by the locals and particularly by the Muslims. Therefore, at the juncture the Muslims should mould themselves according to the pace of time to avoid more disaster Sir Syed published Loyal Mohammedans of India and Risala Asbab-i-Baghawat-i-Hind that helped both the nations to redress their grievances. In 1885 the Indian National Congress was founded but Sir Syed warned the Muslims from the sinister aspirations of the Hindus. Another factor was that he intended the Muslims to abstain from the politics that could result in friction with the ruling nation. Urdu-Hindi Controversy Urdu grew as common language of all the Indians regardless of origin or religion but in 1867 the Benarsi Hindus started campaign to replace Urdu by Hindi. To gain the objectives, they declared numerous organizations, which discouraged Sir Syed who said to Shakespeare that since now both the nations could not live together. Later the followers of Sir Syed tried their level best to save Urdu language. Mohsin ul Mulk was the outstanding person who organized the Muslims in defence of Urdu. Muslims-as a Nation Sir Syed used the word „nation “for the Muslims. Some writers criticize that he declared Hindus and Muslims one nation. But as a matter of fact, he advocated the Hindu-Muslim unity that meant „the working relationship “between the two nations as once he said: “Hindus and Muslims should try to be of one mind in matters which affected their progress. “He favoured separate electorate for the Muslims in 1883 saying that the majority would override the interests of the minority. (P. Hardy, pp. 136-37) United Indian Patriotic Association In 1888, he set up the Patriotic Association to meet the propaganda of the Congress. Muslims and Hindus joined the Association. It advocated the Muslims “emotions. Mohammedan Défense Association in December 1893, Sir Syed founded the Association. Its main purpose was to protect the political, religious and social rights of the Muslims. Sir Syed was great because he contributed greatly to the Muslim struggle for identity. Otto von Bismarck served the German nation with the help of all government sources but Sir Syed did the same without all this. To Khalid Bin Sayeed, “Many tributes have been paid to Sir Sayyed, particularly by modern educated Muslims for being daring enough to put forward such views in an age which was by no means liberal or tolerant.” (Dr Khalid Bin Sayeed, Pakistan, the Formative Phase, p. 17).

**Answer 2**

**China–Pakistan Economic Corridor (CPEC)** is a collection of infrastructure projects that are under construction throughout Pakistan since 2013. Originally valued at $46 billion, the value of CPEC projects is worth $87 billion as of 2020. CPEC is intended to rapidly upgrade Pakistan's required infrastructure and strengthen its economy by the construction of modern transportation networks, numerous energy projects, and special economic zone. On 13 November 2016, CPEC became partly operational when Chinese cargo was transported overland to Gwadar Port for onward maritime shipment to Africa and West Asia, while some major power projects were commissioned by late 2017.

A vast network of highways and railways are to be built under the aegis of CPEC that will span the length and breadth of Pakistan. Inefficiencies stemming from Pakistan's mostly dilapidated transportation network are estimated by the government to cause a loss of 3.55% of the country's annual GDP. Modern transportation networks built under CPEC will link seaports in Gwadar and Karachi with northern Pakistan, as well as points further north in western China and Central Asia . A 1,100-kilometre-long Motorway will be built between the cities of Karachi and Lahore as part of CPEC, while the Karakorum highway from Hassan abdal to the [Chinese border](https://en.wikipedia.org/wiki/China%E2%80%93Pakistan_border%22%20%5Co%20%22China%E2%80%93Pakistan%20border) will be completely reconstructed and overhauled. The [Karachi–Peshawar main railway line](https://en.wikipedia.org/wiki/Karachi%E2%80%93Peshawar_main_railway_line%22%20%5Co%20%22Karachi%E2%80%93Peshawar%20main%20railway%20line) will also be upgraded to allow for train travel at up to 160 km per hour by December 2019 Pakistan's railway network will also be extended to eventually connect to China's [Southern Xinjiang Railway](https://en.wikipedia.org/wiki/Southern_Xinjiang_Railway%22%20%5Co%20%22Southern%20Xinjiang%20Railway) in [Kashgar](https://en.wikipedia.org/wiki/Kashgar%22%20%5Co%20%22Kashgar). The estimated $11 billion required to modernise transportation networks will be financed by subsidized [concessionary loans](https://en.wikipedia.org/wiki/Loan%22%20%5Cl%20%22Concessional%22%20%5Co%20%22Loan).

CPEC's potential impact on Pakistan has been compared to that of the [Marshall Plan](https://en.wikipedia.org/wiki/Marshall_Plan%22%20%5Co%20%22Marshall%20Plan) undertaken by the [United States](https://en.wikipedia.org/wiki/United_States%22%20%5Co%20%22United%20States) in [post-war Europe](https://en.wikipedia.org/wiki/Aftermath_of_World_War_II%22%20%5Co%20%22Aftermath%20of%20World%20War%20II).[[](https://en.wikipedia.org/wiki/China%E2%80%93Pakistan_Economic_Corridor%22%20%5Cl%20%22cite_note-22) Pakistani officials predict that CPEC will result in the creation of upwards of 2.3 million jobs between 2015 and 2030, and add 2 to 2.5 percentage points to the country's annual economic growth.

Over $33 billion worth of energy infrastructure are to be constructed by private consortia to help alleviate Pakistan's chronic energy shortages, which regularly amount to over 4,500MW, and have shed an estimated 2–2.5% off Pakistan's annual gross domestic product. Over 10,400 MW of energy generating capacity is to be brought online by the end of 2018, with the majority developed as part of CPEC's fast-tracked ["Early Harvest"](https://en.wikipedia.org/wiki/China%E2%80%93Pakistan_Economic_Corridor%22%20%5Cl%20%22%22Early_Harvest%22_projects) projects. A network of pipelines to transport liquefied natural gas and oil will also be laid as part of the project, including a $2.5 billion pipeline between Gwadar and [Nawabshah](https://en.wikipedia.org/wiki/Nawabshah%22%20%5Co%20%22Nawabshah) to eventually transport gas from [Iran](https://en.wikipedia.org/wiki/Iran%22%20%5Co%20%22Iran). Electricity from these projects will primarily be generated from [fossil fuels](https://en.wikipedia.org/wiki/Fossil_fuel%22%20%5Co%20%22Fossil%20fuel), though hydroelectric and wind-power projects are also included, as is the construction of [one of the world's largest solar farms](https://en.wikipedia.org/wiki/Quaid-e-Azam_Solar_Park%22%20%5Co%20%22Quaid-e-Azam%20Solar%20Park).

Should the initial $46 billion worth of projects be implemented, the value of those projects would be roughly equivalent to all foreign direct investment in Pakistan since 1970, and would be equal to 17% of Pakistan's 2015 gross domestic product. From the initial project, the scope has expanded from a net worth of $46 billion to $60 billion according to some sources. CPEC is seen as the main plank of China's [paramount leader](https://en.wikipedia.org/wiki/Paramount_leader%22%20%5Co%20%22Paramount%20leader) [Xi Jinping](https://en.wikipedia.org/wiki/Xi_Jinping%22%20%5Co%20%22Xi%20Jinping)'s [Belt and Road Initiative](https://en.wikipedia.org/wiki/Belt_and_Road_Initiative%22%20%5Co%20%22Belt%20and%20Road%20Initiative).

According to official statistics, 20% of CPEC is debt-based finance, while 80% of CPEC are investments in Joint Ventures (JV) enterprise between Pakistan and China, with the project contributing to 40,000 jobs for local Pakistanis and 80,000 jobs for Chinese. Official statistics suggested a return of US$6 billion to 8 billion from taxes per annum such as road and bridge tolls. The total CPEC loan is 6% of Pakistan's GDP, however the Indian Government has claimed the project a debt-trap. Nevertheless, officials countered that 3.5% of Pakistani GDP per annum is lost due to poor transportation networks, which the CPEC investment aims to remedy leading to added benefits for any lag in Pakistan's growth statistic. Economic analysts have stated tangible benefits of this initiative including an end to the major energy shortages in Pakistan which had previously crippled economic growth. On 14 January 2020, Pakistan operationalized Gwadar Port for Afghan transit trade.

According to critics including the United States and India, the project is a debt-trap. However, the Pakistani government stated that most of the project consists of [equity finance](https://en.wikipedia.org/wiki/Equity_finance%22%20%5Co%20%22Equity%20finance) such as joint ventures instead of debt finance, giving Pakistan alternative means of raising capital for the project.



**Answer 3**

There are a few factors which spit the inhabitants of the sub-continent into two nations.

**RELIGIOUS DIFFERENCE**

The Muslims and Hindus have different religious. Islam preaches Tauheed and believes in equality of man before law. Muslims are believed of ALLAH, Holy Prophet (P.B.U.H). The Holy Book holds a cohesive approach towards life. Whole the Hindus follow the religion which is based on the concept of multiple Gods. They follow a caste system and the society is divided into four classes.

 **HINDU NATIONALISM**

A number of Hindus nationalism movement which spring up from time to time addict fuel to the five by playing up the tension which already existed between the two communities. The nationalist leaders totally ignored the great contribution made by Muslims by way of promoting education and other social activities. They failed up the criminal discord to further polite the political conditions.

**CULTURE DIFFERENCE**

 Muslims follow an Islamic culture while Hindus follow self-built culture. Muslims bury their dead ones while Hindus burn them. Both Hindus and Muslims have totally opposite culture.

**SOCIAL DIFFERENCE**

 There exist a number of social differences between the Hindus and Muslims. The food, their clothing, words and salutations, the gestures are totally different.

**ECONOMIC DIFFERENCE**

After 1857, Muslims economy was crushed and all the trade policies were formed in such a way so as to destroy the Muslims ambition. They were thrown out of Government services and their estate and properties were confiscated. However, the Hindus were provided ample opportunities to make program.

**Freedom**

In the subcontinent the Muslim leaders were foreseeing the future of Muslims that when British government will leave subcontinent Hindus will try their best to get charge all over subcontinent and at that time they will openly remove Muslim community by killing them so they put the demand of a separate homeland where they can lead their life according the teachings of Islam and also with the great freedom.

**Self-respect and dignity**

Hindus always hated Muslims and they never want Muslims to get success in any field of life. British government played a vital role in keeping Muslims backward by eliminating all job vacancies in subcontinent. Hindus tried to rape Muslim women and tried to kill them so the self-respect of Muslims was badly damaged in subcontinent. It was necessary for them to demand for a separate homeland where they have complete free atmosphere to live a perfect religious life with perfect self-respect and dignity.

 **EDUCATIONAL DIFFERENCE**

 The Hindus had advanced in educational field because they readily acquired English education. The Muslims were not able to acquire modern knowledge so they lacked behind in education.

**POLITICAL DIFFERENCE**

 There were many political differences which gave both to the partition of India.

**Political Differences**

The political differences between the Hindus and Muslims have played an important role in the development and evolution of Two Nation Theory.

**(I) Hindi Urdu Controversy**

In 1867, Hindus demands that Urdu should be written in Hindi Script instead of Persian I created another gap between Hindus and Muslims.

**(ii) Congress Attitude**

The Indian national Congress was founded in 1885.It claimed to represent all communities of India but oppressed all Muslim ideas and supported the Hindus.

**(iii) Partition of Bengal**

In 1905, the partition of Bengal ensured a number of political benefits for the Muslims, but the Hindus launched an agitation against the partition and partition was annulled in 1911.

**Language**

Hindus and Muslims have different languages. The Muslims and Hindus wrote and spoke two different languages. The language of the former was Urdu and it was written in Arabic 1905, the other hand, the Hindi language was spoken by Hindus and it was written in Sanskrit. Urdu and Hindi language had the difference in writing, thoughts of writing, thoughts and words of music. Even this small difference lead to a stirring conflict between the two nations.

**CONCLUSION**

The Muslims apprehended that they would lose their identity if they remained a part of Hindu society. They also came to realize the above-mentioned differences between them and the Hides and hence demanded separate electorate on the ground that they were different nation from Hindus. Hence it is right to say that this theory i.e. two nation theory is the basis of the creation of Pakistan because without this as a base, Pakistan would not come into being on 14th August ,1947, and we would not be breathing freely in this open air of Pakistan.

**Answer 4**

One of the first great civilizations--with a writing system, urban centres, and a diversified social and economic system—appeared around 3,000 B.C. along the Indus River valley in Punjab and Sindh. It covered more than 800,000 square kilometres, from the borders of Baluchistan to the deserts of Rajasthan, from the Himalayan foothills to the southern tip of Gujarat. The remnants of two major cities--Mohenjo-Daro and Harappa--reveal remarkable engineering feats of uniform urban planning and carefully executed layout, water supply, and drainage. Excavations at these sites and later archaeological digs at about seventy other locations in India and Pakistan provide a composite picture of what is now generally known as Harappan culture

Archaeologists working at Indus sites have found evidence of writing on small stone stamp seals carved with images and a script that has yet to be deciphered. These seals may have been used to mark ownership of trade products. Mesopotamian and Iranian cylinder seals unearthed in the ruins testify to extensive trade with western Asian cultures.

The major cities contained a few large buildings including a citadel, a large bath--perhaps for personal and communal ablution--differentiated living quarters, flat-roofed brick houses, and fortified administrative or religious centres enclosing meeting halls and granaries. Essentially a city culture, Harappan life was supported by extensive agricultural production and by commerce, which included trade with Sumer in southern Mesopotamia (modern Iraq).

Indus Valley civilization was essentially a city culture sustained by surplus agricultural produce and extensive commerce, which included trade with Sumer in southern Mesopotamia in what is today modern Iraq. Copper and bronze were in use, but not iron. Mohenjo-Daro and Harappa were cities built on similar plans of well-laid-out streets, elaborate drainage systems, public baths, differentiated residential areas, flat-roofed brick houses and fortified administrative and religious centres enclosing meeting halls and granaries. Weights and measures were standardized. Distinctive engraved stamp seals were used, perhaps to identify property.

By far the most exquisite but most obscure artifacts unearthed to date are the small, square steatite seals engraved with human or animal motifs. Large numbers of the seals have been found at Mohenjo-Daro, many bearing pictographic inscriptions generally thought to be a kind of script. Despite the efforts of philologists from all parts of the world, however, and despite the use of computers, the script remains undeciphered, and it is unknown if it is proto-Some scholars believe the Indus people spoke a language that belongs the Dravidian family, which includes Tamil and about 25 other languages, many of them spoken in southern India.

The language of Mohenjo-Daro is among the written languages that have not been deciphered. Other include the Minoan language of Crete; the pre-Roman writing from the Iberian tribes of Spain; Sinaitic, believed to be a precursor of Hebrew; the Futhark runes from Scandinavia; Elamite from Mesopotamia; the earliest Egyptian hieroglyphics; and Archaic Sumerian, the earliest written language in the world.

A 5,500 year-year-old inscription found on pottery in Pakistan in 1999 may be the world's oldest writing. A piece of pottery found at Harappa, dating between 3300 and 3000 B.C., contains branch-like lines that are similar to a trident-shaped symbol that appeared centuries later.

Scholars have counted more than 400 different symbols inscribed on seals, pottery shards and other surfaces. The inscriptions are short. The longest has 26 symbols. The average is around five. Scholars believe they symbols represent words, syllables or sounds and, based on analysis of overlapping strokes, was read from right to left. Some of the earliest writing was done on perishable palm leaves. Much of this has been lost to time.

Indus stamp seal Postage-stamp-size seals found at Harappa have yielded a wealth of information about the Indus culture. Made mostly of a soft stone known as steatite, the seals bear inscribed writing and images of Zebu bulls, unicorns, three-headed buffalo, elephants, rhinos, crocodiles and other beasts. Sometimes the writing was accompanied by figures of people, animals, or mythical beasts. Images of unicorns on tokens and seals are so common that some scholars think the unicorn was the symbol of a ruling community.

The inscribed writing on seals may have served as "forms of personal identification, guarded as carefully as today's credit cards." The seals were often used to stamp rectangular impressions on clay rectangles probably attached to trade goods to show ownership. Scientists think the animals and beasts were probably the emblems of powerful clans. The inscriptions have not been deciphered.

Andrew Buncombe wrote in The Independent, “Over the years, there have been plenty of other theories both from established experts and enthusiastic amateurs. Some, with the backing of Hindu nationalists, have claimed the script may be an early Indo-European language and that remnants of it may even exist in Sanskrit, an ancient language that is the root of many present languages in north India, including Hindi. It has even been claimed the Indus script belonged to metalsmiths, and others believe it died out with the city of Harappa itself and gave rise to no successor

“In 2004, the debate was jolted into a war of words after three American scholars claimed the Indus symbols were not a language at all. In a paper provocatively subtitled The Myth of a Literate Harappan Civilisation, they said there was insufficient evidence that the symbols constituted a proper language. They pointed to various factors: that there was no single long piece of text; that there was disagreement over the number of actual symbols and that other well-organised societies had been illiterate. The symbols, they argued, may well contain information in the same way that an image of a knife and fork together might represent a roadside eatery but they were not a language that could record speech.

“More recently, the Indus controversy has been joined by a team of Indian scientists who ran computer programmes which led them to conclude the symbols almost certainly constitute a language. Central to their claims, published last year in Science, was the theory of "conditional entropy", or the measure of randomness in any sequence. Because of linguistic rules – such as in English the letter Q is almost always followed by a U – in natural languages the degree of randomness is less than in artificial languages.

“Yet as soon as Mr Rao's team published its findings, Mr Farmer and his colleagues hit back, denouncing their conclusions and methodology. Mr Rao, whose team has since issued a detailed defence of their theory, said he was surprised at the level of contention, within south Asia and beyond, but also at some of the comments he claims Mr Farmer's group levelled at him.”

We know as little about the Indus religion and philosophy as we do about their language. The Indus people left behind no large monuments to their religions. Most of what is known is derived from small miniatures described as "small, modest, even humble expressions of human sentiment."

Steven M. Kossak and Edith W. Watts from The Metropolitan Museum of Art wrote: “An ancient form of religious practice was the worship of spirits believed to dwell in trees, rivers, and rocks. Many Indians still hold such beliefs.

“Only fragmentary information can be pieced together about the religion of the Indus Valley civilization. Horned animals, trees, many female figurines (probably mother goddesses), and phallic sculptures suggest that the people practiced some kind of fertility worship. Depictions of figures in yogic postures suggest that meditation was used. These images relate to those of later Indian religions, and some may be prototypes of later Indian deities.

Professor Gavin Flood wrote: “Religion in the Indus valley seems to have involved temple rituals and ritual bathing in the 'great bath' found at Mohenjo-Daro. There is some evidence of animal sacrifice at Kalibangan. A number of terracotta figurines have been found, perhaps goddess images, and a seal depicting a seated figure surrounded by animals that some scholars thought to be a prototype of the god Shiva.

“Some time after the collapse of the Indus Valley civilization, Aryans migrated down to the subcontinent from Central Asian steppes, bringing with them beliefs in gods, predominantly male, who personified forces and nature and were worshipped in elaborate sacrifices performed by Brahmins, the priestly class. The Aryans composed religious texts beginning with the Rig Veda, Soma Veda, and Athar Veda (ca. 1500–1200 B.C.), which contained hymns to the gods and descriptions of the customs, behaviour, and traditions of Aryan life. The Upanishads, composed later (700–500 B.C.), contain profound philosophical speculations

Religious life may have revolved around fertility cults. Miniatures of decorated, pregnant females with high collars and headdresses, collected from Mohenjo-Daro seem to suggest the Indus Valley civilization worshipped mother-goddess figures. Terra cotta figures, often heavily adorned with jewellery and wearing elaborate headdresses, have been excavated from a number of sites. As a balance some scholars also believe the Indus people paid homage to phallic gods as well. The miniatures may have been offerings brought by people who hoped their wishes would be granted.

Among the other animals depicted on tokens and seals are rhinos, crocodiles and elephants. Images of unicorns are particularly common. The unicorn symbol disappeared from the subcontinent after the Indus Valley civilization collapsed. Another token shows a human head set before a horned figure like an offering.

One three-sided seal that was unearthed depicts a squatting god surrounded by animals which, some scholars say, may have been a forerunner of Shiva. Some of the most beautifully carved images on seals are of cattle, which suggests a link to cattle worship.

No sumptuous graves---like those in ancient Egypt--- have been found in the Indus area. Very few cemeteries of any kind have been found, which has led scholars to conclude that most dead people were cremated and burial may haven reserved for a few important people. Graves around Harappa and Mohenjo-Daro always point north. Dhaulagiri graves point east or northeast and contain pottery but no bodies. Maybe there were only memorials and bodies were cremated or buried elsewhere. Amulets and personal items have been unearthed in a few burials.

DNA studies of human remains show that women were often buried near their mothers or grandmothers. Thus far no similar pattern has been discovered with men. Unlike burials in Egypt and Central Asia, no great treasures or caches of art buried have been found in Indus graves.

The lack of grand monuments and ornate tombs has led some scholars to conclude the Indus culture was "an elaborate middle-calls society" made up of traders, landlords and religious leaders who shared power in a benign way. Unlike the ancient Egyptians and Mesopotamians, who lived in stratified society with the rich in large palaces and poor in mud huts, Indus valley society seemed to be egalitarian, with the lower classes living in pretty good housing.

Even so the huge variation of size in dwelling not only suggested the presence of an elite it also suggested levels of stratification. Some have even suggested that the origin of the caste system lies in this stratification. Some settlements have a raised area surrounded by walls. There is some evidence these areas were inhabited by the elite and the walls were there perhaps to separate them from the lowered echelons of society.

There is no so sign of great rulers. Even so, some scholars believe Dholavivia required a strong ruler to coerce workers to do all the work that was done there. Tablets depict images of grand processions that were perhaps expressions of wealth and status by merchants, landowners and spiritual leaders. Some sculptures depict bearded men with their hair tied back in a bun. Were these high-status priests or rulers?

Cut brick from Harappa the buildings at Harappa and Mohenjo-Daro vary considerably in size and appear to have been plain but dignified. Stone not being easily obtainable, walls were raised of burnt brick, laid in mud or in both mud and gypsum mortar. Crude or sun-dried bricks were reserved for foundations and terraces, where the elements could not do much damage. There were stairways leading to upper storeys, and windows and doors for admitting light and air. Bath-rooms and circular brick-wells were important features of most houses. The system of drainage, public or private, was remarkable. Dust-bins and rubbish chutes are present. Even ordinary dwelling houses were provided with necessary conveniences.

The Indus people were the first people to use fire-hardened bricks. In Mohenjo-Daro brick construction similar to modern brick construction was used. The bricks used for building fortifications followed a strict geometric 4-x-2-x-1 ratio, with the most a standardized 28-x-14-x-7 centimetres. Harappa kilns produced millions of bricks. They were so well made that British railroad workers scavenged them in the 1850s for ballast for their new tracks. One reason the brick industry was so developed was that building stone and wood were scarce.

Privacy seems to have been important. Houses generally opened on to quite lanes rather than the busy streets, Windows were rare and many houses had their own wells. Some houses had courtyard or alcoves.

Indus cities were laid out in grids and contained granaries, fired-brick buildings, extensive baths, gardens. and brick buildings made with uniform-size bricks. The archaeologist Mortimer Wheeler wrote in the 1950s, "however impressive quantitatively, and significant sociologically...aesthetically they are miles of monotony”.

There were wide streets and lanes at regular intervals. Individual homes supplied with water from wells and waste water diverted to covered drains. There were municipal buildings, marketplaces, dockyards, granaries, warehouses and protective walls to shield inhabitants from floods.

Harappa and Mohenjo-Daro lay on top of human-built mounds. This is because successive generations built new houses and streets on the ruins of their ancestors. Set on an island-mound in the middle of a reservoir, Dhaulagiri featured and huge-stone lined cisterns; houses coated with up to 37 layers of white, pink, buff, red and purple clay; a gate made with limestone slabs, two feet thick and eleven feet long; and a plaza with workshops and markets.

Dholavira's largest mud building, which rises 50 feet, contains massive stone walls and resembles a fortress. Some believe it was the palace of a ruler built by slave labour. "Somebody had a plan for Dhaulagiri, “the University of Pennsylvania’s Gregory Posse told Time. "It was conceived before it was built, much like modern-day planner’s cities such as Islamabad and Chandigarh."

Well and bathing platforms in Harappa Indus cities either had no wall or walls that surround the cities provided a poor defence. Konoye told National Geographic that Harappa were comprised of different settlements on mounds. "What's peculiar is that each mound had a wall. They weren't built defence; you could shoot an arrow from here across to that one." The walls were about 20 feet high. Kenoyer believes they may have defined areas of different groups or craftsmen.

Dhaulagiri was surrounded by a 5-meter-thick wall. Inside was a citadel surrounded by a wall 18.5 meters thick. There were large homes and a large open space that could have acted as a sports stadium or assembly area or market.

The people of Mohenjo-Daro and Harappan used drainage and sewage systems long before the Romans. In the Indus Valley, archaeologist have found private and public baths that back to 3000 B.C. with terra-coat pipes encased in brickwork, with taps to control flow.

The urban water systems of the Indus people were much more advanced than those found in ancient Egypt and Mesopotamia. One of the most remarkable features of Mohenjo-Daro is its system of brick-covered drains that were a precursor to a modern sanitation, an idea that didn't really take hold until 4000 years later as a way to stem cholera outbreaks during the Industrial Revolution.

Each neighbourhood had its own well. Brick culverts carried dirty water out of the city. Some of the drains lead to brick soil-tanks and large jars which acted as septic tanks. To make it easy for ancient sewer workers to climb in the drains and periodically clean them out the system was outfitted with manhole covers. In contrast, city dwellers in Mesopotamia drew water from the river or irrigation canals and had no drains.

A third of the Dholovira's 125 acres was used to collect water through a sophisticated system of chiselled reservoirs, wells, and rainwater tanks. No freshwater streams or rivers flowed into Doloire. Thus, the city relied heavily on collecting water from seasonal monsoon rains.

Brick lined baths and wells were so prevalent that some scholars believe water may have had some ritual or religious purpose such as purification. The Great Bath in Mohenjo-Daro is probably the most impressive sight in the ancient city. About the size of a modern swimming pool, it is 39 feet long, 23 feet wide and 8 feet long. It has steps that lead to the bottom and was comprised of brick walls sealed with bitumen. The floor even slants towards a drain.

Richard Meadow of Harvard University told National Geographic, "Skeletons show the population was probably well nourished. Meat seems to have been generally available, to judge by the animal bones we've found." Archaeologists have found bones of cattle, sheep, goats, pigs, water buffalo, hens, elephants and camels. “They appear to have been beef eaters. The sacred cow idea had not been developed yet. Dogs appear or have been kept as pets,” Meadow said.

The Indus people grew barley, two types of wheat, dates, field peas, cotton, sesamum and mustard. Rice husks have been were found at Lothal and Ragpur. A cylindrical strainer found at Harappa was probably used to make beer. DNA studies of human remains show few signs of malnutrition or disease. Even so studies of skeletons unearthed ay one cemetery indicated that the average life span was around 30 years.

Among the more interesting objects in the Mohenjo-Daro Archaeological Museum are some ancient dice, which have the dots configured exactly as they are today and an old game board that looks like something the Flintstones played on. Marbles, tops, chess-like games, mazes with balls have also been found at Indus sites.

Transportation is believed to be carried out by boats and oxen carts like those pictured on seals. One terra-cotta token shows a boat with a sharply rising prow and stern that is not unlike vessels used on the Indus today.

Stone was rare in this region. It had accordingly to be imported from other places for door-sockets, saddle querns and mullers, statuettes, cult objects, etc. The metals known to the Sindhu people were gold, silver, copper, tin, and lead, which were used for a variety of purposes. The discovery of bronze in the earliest layer at Mohenjo-Daro proves beyond doubt that it was then in use there.

Stones were also used for weights, marbles and dice, which are among the most remarkable relics discovered. The smaller weights, of chert or slate, are cubical, whereas the heavier ones are conical in shape. It is said that they are made with “greater accuracy and consistency than those of Elam and Mesopotamia.” The Harappans cultivated wheat, barley, peas and sesamum and were probably the first to grow and make clothes from cotton. Trade seemed to be a major activity at the Indus Valley and the sheer quantity of seals discovered suggest that each merchant or mercantile family owned its own seal. These seals are in various quadrangular shapes and sizes, each with a human or an animal figure carved on it.

It is thought that many city dwellers were traders or artisans. That Harappan society was probably divided according to occupations and this also suggests the existence of an organized government. [Source: Indian government Ministry of External Affairs]

Spinning must have been freely practised in the houses of Mohenjo-Daro, as would appear from the large find of spindle-whorls. Those of the rich were made of faience; the poor used the cheaper pottery and shell. Wool was used for warmer textile, and cotton for the lighter one. The latter, found adhering to a silver vase, appears on careful examination by experts to resemble the present-day coarser Indian variety with its “typical convoluted structure.”

Indus jewellery includes bangles with clover-like designs, gold jewellery, calamite bead necklaces, chokers, belts, and pendants. Some people wore four-inch-tall terra cotta mother goddess. Among the items at the Mohenjo-Daro Museum are gold jewellery, an ancient balance with weights, steatite seals and bead necklaces.

A small statue found at Mohenjo-Daro, dubbed the Priest-King, is one of very few Indus-period sculptures depicting a human ever found. This statue of a male figure wearing a long shawl, drawn over the left shoulder and under the right, so as to leave the right arm free. Ornaments, chiefly necklaces, ear-rings, anklets, and girdles of beads, were commonly worn by men and women of all classes. The rich wore one made of gold, silver, ivory, faience and other semi-precious stones like lapis lazuli, jasper, carnelian, agate or onyx; whereas those for the poor were made of copper, bone, shell, and terra-cotta.

Judging from the angle of the holes they were not self made and because the people who had the dental work were performed on them were not buried in special graves it appears that dentistry was available to anyone and was not just the provenance of the rich. One of the individuals had three molars drilled. Another had one molar drilled twice.

Harappa Fragment of Large Deep Vessel the Indus culture produced sophisticated small crafts such as seals, tokens, figurines and jewellery made of stone, terra cotta, lapis lazuli, bead, copper, bone, ivory, ceramic, gold, silver, shell and faience (ceramics made from powdered quartz fired to produce a ceramic with a glassy finish). Mark Kenoyer of the University of Wisconsin told National Geographic, "If you were a rich merchant, you didn't have to build a huge palace to impress the other elites. You had a beautiful little sculpture that people saw then they came over for dinner."

symbols made of gypsum. The symbols include a diamond and a spoked wheel. Only a few stone sculptures have been found. Among them are a mongoose and a sitting man with an erect penis (a precursor to Shiva worship?).

Rama Shankar Tripathi wrote; “The Indus people appear to have made great progress in the ceramic art. They were fond of painted pottery, and some specimens of delicate workmanship and colour have come down to us. They made sculptures of stone and bronze that display great merit and anatomical faithfulness. The figure of a dancer standing on the right leg with the left leg raised in front is beautifully executed, and the pose is so full of movement that there is hardly any parallel to it even among the sculptures of the historic period. The most remarkable are the engravings on the numerous seals and sealings. The treatment of animals,

Answer 5

Pakistan’s Foreign Policy seeks to protect, promote and advance Pakistan’s national interests in the external domain.

The Foreign Ministry contributes towards safeguarding Pakistan’s security and advancing Pakistan’s development agenda for progress and prosperity following the guiding principles laid out by our founding fathers.

### Guiding Principles

Quaid-e-Azam Muhammad Ali Jinnah, the Founder of Pakistan and its first Governor General, in a broadcast talk to the people of the USA in February 1948, outlined the following goals of Pakistan’s foreign policy:

“Our foreign policy is one of friendliness and goodwill towards all the nations of the world. We do not cherish aggressive designs against any country or nation. We believe in the principle of honesty and fair play in national and international dealings and are prepared to make our utmost contribution to the promotion of peace and prosperity among the nations of the world. Pakistan will never be found lacking in extending its material and moral support to the oppressed and suppressed peoples of the world, and in upholding the principles of the United Nations Charter.”

The Constitution of Pakistan also lays down guidelines for the conduct of foreign policy of the country. Article 40 of the constitution provides that:

“The State shall endeavour to preserve and strengthen fraternal relations among Muslim countries based on Islamic unity, support the common interests of the peoples of Asia, Africa and Latin America, promote international peace and security, foster goodwill and friendly relations among all nations and encourage the settlement of international disputes by peaceful means.”

The foreign policy of Pakistan is primarily directed to the pursuit of national goals of seeking peace and stability through international cooperation. Special emphasis is laid on economic diplomacy to take advantages offered by the process of globalization as also to face challenges of the 21st century. Our foreign policy is also geared to project the image of the country as a dynamic and moderate society.

The foreign policy of Pakistan seeks to promote the internationally recognized norms of interstate relations, i.e. respect for sovereignty and territorial integrity of all States, non-interference in the internal affairs of other State; non-aggression and peaceful settlement of disputes. Pakistan has therefore always sought to develop friendly and cordial relations with all countries of the world.

### Foreign Policy Objectives

In light of the guiding principles laid down by the founding fathers and the constitution as also aspirations of the people of Pakistan, the objectives of foreign policy can be summarized as under:

– Promotion of Pakistan as a dynamic, progressive, moderate, and democratic Islamic country.

– Developing friendly relations with all countries of the world, especially major powers and immediate neighbours.

– Safeguarding national security and geo-strategic interests, including Kashmir.

– Consolidating our commercial and economic cooperation with international community.

– Safeguarding the interests of Pakistani Diaspora abroad.

– Ensuring optimal utilization of national resources for regional and international cooperation.

**Key Developments in Foreign Policy 2019**

Under the leadership of Prime Minister Imran Khan and Foreign Minister Shah Mahmood Qureshi, Pakistan’s foreign policy made strides on several fronts in the foreign policy domain. New partnerships were forged and the historic and time-tested relationships were further strengthened. As 2019 comes to an end not only ending the year but also closing out the decade, here is a brief look back even as we march forward ever confident and ever hopeful for a brighter tomorrow.

The high frequency of leadership level exchanges between Saudi Arabia and Pakistan was witnessed in year 2019. Prime Minister Imran Khan undertook at least 4 visits to Kingdom of Saudi Arabia since May 2019.

Prime Minister Imran Khan visited the all-weather strategic partner China twice during 2019, which played an important role in reinforcing our time tested and deep-rooted ties. Important strides were made in the further advancement of the transformational project of CPEC.

Prime Minister Imran Khan also paid an official visit to the Republic of Turkey. The visit contributed immensely to further strengthening of the fraternal, multi-dimensional relationship with Turkey.

On the invitation of President Donald J. Trump, Prime Minister Imran Khan visited the United States of America in July. This was the first summit-level engagement between Pakistan and the United States since both leaders assumed their respective offices.

Prime Minister Imran Khan also led the Pakistan delegation during the high-level week of the UN General Assembly Session in New York in September and delivered his landmark address focused primarily on Kashmir. He also visited Bishkek, Kyrgyz Republic to attend the 19th Meeting of the Council of the Heads of State (CHS) of the Shanghai Cooperation Organization (SCO).

In 2019, the Prime Minister also undertook visits to UAE, Qatar, Iran and Bahrain. These visits have been highly successful and the dividends have been evident, both for the short and long term.

Prime Minister’s leadership level contacts were instrumental in promoting Pakistan’s positive role and contribution to the Afghan peace & reconciliation process. The Prime Minister also took the initiative to help defuse tensions in the Middle East/Gulf region and press for resolution of differences and disputes through political and diplomatic means.

**Foreign Minister’s dynamic engagement**

Year 2019 also witnessed Foreign Minister’s dynamic engagement with partners and interlocutors around the world. Foreign Minister Qureshi visited a number of countries including China (twice), Saudi Arabia (6 times) Turkey, Oman, Japan, Kuwait, Malaysia, Germany, and Sri Lanka. On all these visits the Foreign Minister held wide-ranging consultations on matters of mutual interests and exchanged views on shared concerns. During his visit to Brussels in June, the Foreign Minister signed the Pakistan-EU Strategic Engagement Plan.

Foreign Minister Qureshi visited UK in connection with the Commonwealth Foreign Affairs Ministers Meeting in July 2019. During his visit he met the British Foreign Secretary Mr Jeremy Hunt.

Foreign Minister Qureshi led the Pakistan delegation at the SCO Council of Foreign Minister’s Meeting (SCO-CFM) in Bishkek, Kyrgyz Republic. Separately, he met Secretary General Jens Stoltenberg at the NATO Headquarters in Brussels.

**Visits of Foreign Dignitaries**

2019 was a busy year in terms of hosting foreign dignitaries in Pakistan. The Foreign Minister hosted his counterparts from China, Saudi Arabia, Bahrain, Luxembourg, Turkmenistan, Iran, and Ambassador Zalmay Khalilzad the Special Representative of US Secretary of State for Afghanistan Reconciliation.

At the highest level, His Royal Highness, Muhammad bin Salman, the Crown Prince of the Kingdom of Saudi Arabia, His Highness Sheikh Muhamed bin Zayed Al Nahyan, Crown Prince of Abu Dhabi, Prime Minister of Malaysia, Tun Dr Mahathir Mohamad, President of Afghanistan Asharaf Ghani, President of the UN General Assembly, Ms. Maria Fernanda Espinosa, The Duke and Duchess of Cambridge, Her Majesty Queen Maxima of the Netherlands visited Pakistan in 2019, which is reflective of our active engagement with the global community.

The Cuban Vice President, Dr. Roberto Morales Ojeda visited on 29-30 October 2019. High Representative/Vice President of the European Union, Ms. Federica Mogherini visited Pakistan on 25-26 March 2019 for the fourth Pakistan-EU Strategic Dialogue.

**Opening of Kartarpur Corridor**

In line with his vision and commitment, Prime Minister Imran Khan inaugurated the Kartarpur Sahib Corridor on 9 November 2019 at a ceremony that was held in Gurdwara Darbar Sahib Complex, Kartarpur. Around 12,000 pilgrims were present at this ceremony. The dignitaries present included former Indian Prime Minister Dr. Manmohan Singh.

**Other Engagements**

Pakistan hosted the third China –Afghanistan –Pakistan Foreign Minister’s Dialogue in Islamabad on 7th September. Under this platform, Joint Workshop for Junior diplomats was also conducted in Islamabad along with U-19 Cricket tournament in China.

On the initiative of the Prime Minister, Torkham crossing point was inaugurated on 24/7 basis. Pakistan also hosted the first review session of Afghanistan-Pakistan Action Plan for Peace and Solidarity in June 2019.

4th review of the Enhanced Strategic Dialogue between Pakistan and the UK was held in London from 15 to 19 June 2019. The Foreign Minister led Pakistan’s delegation for the ESD.

The Ministry of Foreign Affairs in collaboration with the Ministry of Commerce and the Board of Investment hosted an Envoys Conference focused on Africa on 27-28 November 2019. The Conference deliberated ways and means to enhance foreign direct investment and trade particularly, as part of “Economic Diplomacy”.

**Diplomatic outreach following Indian illegal Action in IOJ&K on 5 August, 2019**

Following the unilateral and illegal action by India on 5th August, 2019, the Prime Minister, the Foreign Minister as well as the President reached out to their counterparts across the world to inform them of Pakistan’s stance on the matter. A large number of world leaders have since publicly expressed their concerns on the issue.
The Foreign Minister addressed detailed letters to the President of the United Nations General Assembly, the Security Council and the High Commissioner for Human Rights, keeping them apprised of the evolving situation in IOJ&K. An emergency session of the contact group on Jammu & Kashmir was immediately called on Pakistan’s request on 6th August, 2019 as a result of which the OIC IPHRC delivered a strong statement condemning India’s atrocities in IOJ&K. Subsequently, in September, the OIC Contact Group spearheaded by the Foreign Minister issued a Ministerial Communique on the Jammu & Kashmir dispute, on the sidelines of the UNGA.

The Foreign Minister represented Pakistan in the 42nd session of the United Nations Human Rights Council. Joint statement on Jammu & Kashmir was delivered on behalf of over 50 countries on 10th September, 2019.

In his address to the United Nations General Assembly the Prime Minister extensively highlighted the Jammu & Kashmir issue and the danger its non-resolution represented for regional as well as global peace and security.

The United Nations Security Council’s meeting on 16 August on Jammu & Kashmir, after a gap of 55 years, was reflection of the disputed status of Jammu & Kashmir and recognition by the international community of the gravity of the situation. Two successive public hearings on human rights situation in Indian Occupied Jammu and Kashmir were held in the U.S. Congress as well as multiple statements by the UN Secretary General and Human Rights Commissioner, reinforced the internationally recognized disputed nature of the Indian Occupied Jammu and Kashmir. Tom Lantos Human Rights Commission undertook debate on the situation in Indian Occupied Jammu & Kashmir in November 2019.

The Kashmir issue was raised in other Parliaments as well, including UK, EU, France, Iran and so on. Over 80 members of U.S. Congress on the Kashmir situation made statements, while a similar number from UK Parliament expressed their concerns.

The international civil society organizations and international media validated Pakistan’s perspective on the dire human rights and humanitarian situation in occupied Jammu & Kashmir and risks to regional peace & security through their independent reporting.

**Other Significant Developments in 2019**

• UN declared Islamabad as a family station.

• Visa regime was liberalized to promote trade and tourism.

• Economic diplomacy remained a main pillar of foreign policy to attract foreign direct investment and promote trade.

• Saudi-Pak Supreme Coordination Council was established during the visit of Saudi Crown Prince; Substantial decrease in visa fee by Saudi Arabia; Initiation of Road to Makkah Project from Islamabad and increase in Hajj quota by Saudi Arabia.

• Announcement of 20 billion US$ investment commitments by Saudi Arabia.

• Agreement on transforming the existing relations with UAE into “Long Term Strategic Economic Partnership” and commitments of $ 10 billion investment from UAE.

• Removal of visa restrictions by Bahrain.

• Initiation of construction work of King Hamad Nursing University in Islamabad by the Government of Bahrain.

• Removal of ban on export of rice to Qatar.

• Increase in manpower export to Qatar by 100,000 and opening of Qatar Visa Centres, Islamabad and Karachi.

• Removal of visa restrictions on Pakistani Zaireen to attend Arabian in Iraq.

• Signing of 07 Moues with Saudi Arabia, 01 with UAE, 03 with Qatar, 02 with Oman and 4 with Bahrain.
● Pakistan-US Women’s Council launched in September 2019.

● Canada included Pakistan in Students Direct Stream Programme. SDS is a fast track visa process for the Pakistani students.

● Pakistan and Brazil signed ‘Memorandum of Understanding on Defence Cooperation’ on 5th August 2019.

● Pakistan and Russia signed a Joint Statement on “No First Placement of Weapons in Outer Space” on 22 May 2019 in Bishkek. The Joint Statement was signed by the two Foreign Ministers and is a reflection of convergence of views between Pakistan and Russia on prevention of arms race in Outer Space.

● In December 2019, Pakistan Institute of Engineering and Applied Sciences (PIEAS) was designated by the International Atomic Energy Agency (IAEA) as a Collaborating Centre to support Member States on research, development and capacity building in the application of advanced and innovative nuclear technologies.

● Pakistan was re-elected as a member of the Organization for the Prohibition of Chemical Weapons (OPCW) Executive Council for another two-year term (2020-2021). Pakistan’s candidature was endorsed by the Conference of States Parties to the Chemical Weapons Convention (CWC) which was held in The Hague from 25-29 November 2019.

● Ministry of Foreign Affairs launched its Science Diplomacy initiative in September 2018 with the designation of a focal point (Science Diplomacy Division) to act as a liaison between national S&T stakeholders and international partners. Pakistan Mission in Toronto facilitated interaction between National Institute of Optics and Lasers of Pakistan and Princess Margaret Hospital which led to a joint project for production of cancer diagnosis and treatment equipment in Pakistan.

● MoU on Establishment of Turkmenistan – Pakistan Joint Business Council (JBC) between the Chamber of Commerce and Industry of Turkmenistan (CCI of Turkmenistan) and the Federation of Pakistan Chambers of Commerce and Industry (FPCCI).

● Heads of – Host Government Agreements Turkmenistan – Afghanistan – Pakistan – India Gas Pipeline Project.

● During last week of May 2019, the Uzbek Deputy Prime Minister Mr. Elyor Ganiev led a delegation to Islamabad to discuss possibility of a proposed railway link between Mazar-i-Sharif, Kabul and Peshawar.

● President Dr. Arif Alvi visited Baku from 25-26 October,2019 to participate in 18th NAM Summit.

● Dr. Hadi Soleimanpour, Secretary General Economic Cooperation Organization (ECO) visited Islamabad on 13-15 March 2019.

● The 24th meeting of ECO Council of Ministers (COM), was held on 8-9 November 2019 in Antalya. The meeting was a success as all outstanding issues including the arrears by Kazakhstan and insufficient representation of some Member States were resolved amicably and a new Scale of Assessment was devised.

● Pakistan continued to maintain its strong profile at the international level through its membership to UN/international bodies with a success rate of 100% in all elections that Pakistan contested in 2019.

● Pakistan was successfully elected to numerous UN/international organizations during 2019. The major UN bodies are: Vice President of Bureau of COP 26; membership to Commission on Narcotic Drugs (CND) for the term 2020-23; Executive Board of the United Nations Educational, Scientific and Cultural Organization (UNESCO) for the term 2019-23; and Co-chair of the Green Climate Fund (GCF) for the year 2020; and Vice President of UN Economic and Social Council.

● Pakistan presented its first Voluntary National Review on the status of implementation of Sustainable Development Goals (SDGs) in the country, during the High-Level Political Forum held under the auspices of the United Nations in New York in July 2019.

● Government’s resolve toward effective and thorough implementation of SDGs, particularly its initiatives for poverty alleviation and uplift of the downtrodden, was effectively put forward and widely commended by the international community.

● Bilateral Political Consultations were held with Finland (26 February 2019), Norway (3-4 April 2019), Latvia (6-7 May 2019), Russia (1-2 July 2019), Bulgaria (5 November 2019), Belarus (26 November 2019), Malta (06 December 2019), The Netherlands (09 December 2019), Poland (12 December 2019).