

Version No.			

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Answer Sheet No. \_\_\_\_\_

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**PAKISTAN STUDIES HSSC-II (3<sup>rd</sup> Set Solution)**  
**SECTION – A (Marks 10)**  
**Time allowed: 15 Minutes**

Section – A is compulsory. All parts of this section are to be answered on this page and handed over to the Centre Superintendent. Deleting/overwriting is not allowed. **Do not use lead pencil.**

**Q.1 Fill the relevant bubble for each part. All parts carry one mark.**

- (1) Urdu-Hindi controversy first time started in 1867 at:  
 A. Aligarh  B. Peshawar   
 C. Bombay  **D. Banaras**
- (2) Princely State Junagadh was located on \_\_\_\_\_ coast.  
**A. Kathiawar**  B. Bombay   
 C. Gawadar  D. Karachi
- (3) Wakhan corridor separates Pakistan from:  
 A. Afghanistan  **B. Tajikistan**   
 C. China  D. India
- (4) When did Hazrat Muhammad (PBUH) perform his Hajj?  
 A. 612 AD  **B. 632 AD**   
 C. 652 AD  D. 672 AD
- (5) Who holds office of President in the absence of President of Pakistan?  
 A. Prime Minister   
**B. Chairman of Senate**   
 C. Speaker of National Assembly   
 D. Chief Justice of Supreme Court
6. In which district, Rohtas Fort is located?  
 A. Larkana  B. Sahiwal   
**C. Jhelum**  D. Peshawar

7. Who is considered as the first Punjabi Poet?  
A. Baba Fareed-ud-Din  B. Sultan Bahu   
C. Waris Shah  D. Faqeer Muhammad Faqeer
8. How many alphabets are there in Pushto?  
A. 30  B. 37   
C. 43  D. 53
9. Seventh 5 years economic plan was introduced in:  
A. 1985  B. 1986   
C. 1987  D. 1988
10. The first country which recognized Pakistan in 1947 was:  
A. Indonesia  B. Turkey   
C. China  D. Iran
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Federal Board HSSC-II Examination  
Pakistan Studies Model Question Paper  
(Curriculum 2002)

Time allowed: 2.15 hours

Total Marks: 40

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Note: Answer any eight parts from Section 'B' and attempt any two questions from Section 'C' on the separately provided answer book. Write your answers neatly and legibly.

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**SECTION – B (Marks 24)**

**Q.2** Attempt any **EIGHT** parts from the following. All parts carry equal marks.

(8 × 3 = 24)

i. How did oppressive Congress rule (1937-39) force Muslims of Hindustan to demand Pakistan? Answer briefly.

**Ans.** In the elections of 1937, Congress found ministries in 7 out of 11 provinces. Bad governance and oppressive rule of Congress ministries created a bad sense in Muslims of Hindustan. This Congress tyranny forced the Muslims to demand Pakistan.

ii. What was the saying of Quaid-e-Azam to avoid provincialism?

**Ans.** The saying of Quaid-e-Azam to avoid provincialism was: "We are now all Pakistanis not Balochis, Pathans, Sindhis, Bengalis and Punjabis and so on. And as Pakistanis we must feel, behave and act and we should be proud to be known as Pakistanis and nothing else."

iii. Why was Pakistan considered as an important state against the expansionism of communism? State briefly.

**Ans.** Before disintegration, USSR was very close to Pakistan. Pakistan who was newly born state felt themselves as the front line state against expansionism of communism. Pakistan joined Western block (SEATO and CENTO). Pakistan's importance was increased in 1979 when USSR attacked on Afghanistan.

iv. Write down the names of three types of maps.

**Ans.** (a) Political or administrative maps which show the boundaries' of states, continents etc.

(b) Physical maps depict mountains, plains, deserts etc

(c) Relief maps use colours to show the altitude (height from sea level) of different places like mountains, plateaus and plains.

v. Write three Islamic Provisions which are common in all constitutions.

**Ans.** Following are three Islamic Provisions common in all of three constitutions.

i. Sovereignty of Allah

ii. President must be Muslim

iii. Legislation according to Quran and Sunnah

vi. Write down three obstacles interposed in the way of Islamization in Pakistan.

**Ans.** Following are the three obstacles interposed in the way of Islamization in Pakistan.

- (i) Lack of good governance
- (ii) Ignorance of the religious and moral values
- (iii) Sectarianism

vii. Which action of Hazrat Umer proved his respect for Supremacy of Law?

**Ans.** Hazrat Omer himself had to appear in the court of Hazrat Zaid Bin Sabit as plaintiff, the Qazi gave him honour due to his esteemed position and personality. Hazrat Omer admonished him saying "This is the first injustice you have done" saying this he took a seat by the side of the defendant. He observed that the Qazi was reluctant in taking oath from him, he said, "you do not qualify for the seat of justice."

viii. Write down three notable features of Pakistani Culture.

**Ans.** Following are three notable features of Pakistani Culture.

- i. Joint family system is practiced; young members of the family pay due respect to elders.
- ii. Head of the family is an elderly male; women are honored.
- iii. In the rituals and customs, regarding marriage and mourning un-Islamic local traditions dominate.

ix. What role did Khushaal Khan Khattak play in the spread of Pushto language?

**Ans.** Khushaal Khan Khattak is held in highest esteem among the Pushto poets. Through his poetry Khushaal Khan Khattak has written about different fields of life. The prominent topics among them are 'Love of the Creator', 'Love of a Fellow Human Being', 'Mysticism', 'Behaviour', 'Liberty' and 'Bravery'. He is a true representative of Pathan national pride.

x. Briefly write down the role of Urdu for uplifting of National Integration in Pakistan?

**Ans.** Our regional languages are spoken and understood in limited areas of the country. Only Urdu is the 'Lingua France' i.e. the language that can serve as a medium of communication between different areas of the country. Urdu is not the language of a particular area; this is our common national heritage and unity.

xi. Define trade and commerce.

**Ans.** The term 'trade' is applied to the process in which countries buy and sell goods to each other. The term is also applied to some special business like 'cotton trade'. Commerce literally means 'buying and selling of goods and services'.

## SECTION – C (Marks 16)

**Note:** Attempt any **TWO** questions. All questions carry equal marks. (2 × 8 = 16)

**Q.3** What are the main causes for the establishment of All India Muslim League?

**Ans.** **Background:**

1. **Establishment of the British System of Government:** The system introduced after the establishment of the British Government in the year 1858, was democratic in nature. Since the Hindus outnumbered the Muslims in Indian population they were on a surer ground under the new political system. The British had already crippled the Muslims economically. If a system based on majority rule, pure and simple, were established the Muslims were surely going to lose. This state of affairs called for a Muslim political platform to voice Muslim demands effectively.

2. **Hindu Extremism:** We have already learnt about Urdu-Hindi controversy spurred by the Hindus in 1867, the Hindus demanded replacement of Urdu by Hindi as official language. During the same period, Hindu extremists started programmes like the “Arya Samaj” with a purpose to reconvert the Muslims into Hindu religion. Hindu writers spread hatred against the Muslims among their followers.

3. **Establishment of the Indian National Congress:** A retired British Civil Servant A.O. Hume established the Indian National Congress in the year 1885. The Hindus welcomed it enthusiastically and joined it in great numbers.

4. **Demand for Separate Electorate:** Sir Sayyid believed that the British system of elections, pure and simple, did not suit the Indian conditions, because this will reduce the Muslims to a position of permanent slavery and subservience to the majority community. He proposed the system of separate electorate as an alternative. This system obviously could not be made useful unless the Muslims had a political party of their own.

5. **Partition of Bengal and the Congress Attitude:** In the year 1905, the British government divided the province of Bengal into two parts. Since the newly created province of East Bengal had a Muslim majority, the Muslims were to benefit from this partition. Hindus launched a strong protest against this decision of the government throughout India. The province of Bengal was the main target of the saboteurs. The Muslims were greatly disappointed when they saw that the Congress, notwithstanding all its claims of neutrality, was supporting the Hindu extremists openly.

6. **Change of Government in Britain:** Liberal Party returned to power in the 1905 elections held in Britain. The party gave a programme of political reforms meant for India. The Muslim leaders discussed the situation and decided to make a common cause for taking up the demands of the Muslim community with the government.

7. **The Simla Deputation:** Thirty-five top ranking Muslim leaders taken from all parts of the sub-continent called on the then Viceroy Lord Minto at Simla on Oct. 1, 1906. Important Muslim demands presented to the Viceroy included; reserved quota of seats of Muslims in all representative bodies and separate electorate; The Viceroy expressed sympathy with the Muslim demands and promised to take them up with the British Government. The Muslim leaders were greatly encouraged by the Viceroy’s response.

**Q.4** Which guiding principles of good governance distinguish Islamic State from other states?

**Ans.** Islamic pattern of state demands that the relationship between the Individual and the state are organized on a pattern that should neither cause stress and oppression for the individual, nor allow the government to exert its authority autocratically.

Islam wants to create a political culture based on complete balance between the objectives of the state and aspirations of the citizens. These Islamic principles can be upheld by observing certain principles. The Islamic conduct of state is based on the following guiding principles which distinguish Islamic state from other states.

- People should be allowed to exercise their free will in the selection of the head of the state. He should be a person distinguished due to his outstanding merits of knowledge and Allah fearing (taqwa). Quran says.  
“..... Verily most honored of you in the sight of Allah is (he who is) the most righteous of you.....”
- All the institutions of the state should be run strictly according to law. All citizens should be equal before law.
- No discrimination among the citizens should be made on the basis of colour, race, and place of domicile, language, creed or gender.
- Basic social, political and religious rights of the citizens should be safeguarded. All the citizens should enjoy equal freedom.
- Usury (riba) should be strictly prohibited and accumulation of wealth discouraged.
- It should be the duty of the state to collect Ushr, Zakat, Khums, and Sadaqaat from the wealthy and spend it for the uplift of the poor and the destitute.
- The state should take the responsibility of providing all the citizens with basic human needs. These basic needs include food, shelter, dress, old age pension and health facilities.
- An Islamic state should administer justice without discrimination. Allah had ordered his Rasool and all the Muslims to do justice, whatever the circumstances be, Quran says.  
“..... and let not the hatred of others to you make you swerve to wrong and depart from justice, be just; that is next to piety; and fear Allah.....”
- An Islamic state should discourage all moral vices like lying, breaking of the promise and covenant, backbiting and untrue allegation, and miserliness greed and avarice, taking bribe, usurp, theft, robbery, falling short the balance and measurements, drinking, gambling, arrogance, and hypocrisy.
- It is the duty of an Islamic state to provide free and compulsory education for all citizens. The education scheme should include not only basic literacy but also higher Islamic learning, linguistics as well as the physical and social sciences on the highest possible level.
- An Islamic state is established not merely for the maintenance of peace. It has higher objectives to achieve and it has to work for the moral and spiritual uplift of its citizens. It prepares them for a successful life in their world and deliverance in the Hereafter.

**Q.5** “Saudi Arabia is one of reliable best friends of Pakistan”. Elaborate this statement in the light of Pakistan – Saudi Arabia relations.

**Ans. Religious Relations:** Pakistan has always enjoyed very cordial relations with Saudi Arabia, based on religious fraternity. Holy Kaba and Masjid-e-Nabvi are the objects of deep reverence and love for every Muslim, wherever he lives in the world. The Muslims of the Sub-continent always expressed their feelings of deep love for Saudi Arabia. Notwithstanding the pressures and strains of international diplomacy, Saudi people reciprocated these gestures of good will in the like manner. On many occasions late king Faisal of Saudi Arabia expressed his deep feelings of love for Pakistan by saying that Pakistan was his second homeland. Faisal Mosque in Islamabad stands as a living monument of King Faisal’s love for Pakistan and Saudi People’s love for their Pakistani brethren.

**Economic Cooperation:** Pakistan’s technical defense assistance programmes for Saudi Arabia started in the year 1967. Under these programmes great number of Saudi students came to Pakistan and earned degrees in the field of Medicine and Engineering. Thousands of Pakistani

experts are working in different fields in Saudi Arabia and making valuable contributions to the development of the country. Mentioned below, are some important projects accomplished through Saudi-Pak cooperation.

- Building of cement, polyester, fertilizer factories in Pakistan with Saudi assistance. Pak-Saudi Fertilizer Factory in Mirpur Mathelo, Pak-Saudi Joint Investment Company, Al-Jazira Bank.
- In the field of trade both countries have given each other the status of “the most favoured ally”. Imports and exports are carried out on a very large scale between the two countries.

**Identity of views:** During the days of our freedom movement, most of the Arab countries supported the Congress point of view but Saudi-government and people rendered unflinching support to the cause of Pakistan. In order to educate the world community about the cause of Pakistan and gain international support in favour of Pakistan Movement, the Quaid-e-Azam sent a delegation to New York during the General Assembly session in 1946. Shah Faisal, who was then the foreign minister of Saudi Arabia, supported the cause of Pakistan and assured the delegation of full Saudi support.

On the perplexing Bangladesh issue, the Saudi government stood steadfastly by Pakistan’s side and did not recognize Bangladesh until Pakistan itself did so.

**High level ties:** History of close friendly ties between the two countries dates back to the days of the Pakistan movement. Each Saudi head of the state paid several visits to Pakistan during his tenure of office; same is true about Pakistani heads of state and government. King Faisal played a key role in making the Lahore Summit Conference (Feb. 1974) a success.

Saudi government helped Pakistan in running her programmes of Islamization, like implementation of the system of Zakat, teaching of Arabic language and Islamization of legal system. In 1978 King Khalid deputed a special envoy for assisting the government of Pakistan in the process of Islamization. Islamic University in Islamabad, established with the Saudi assistance, is symbolic of Saudi commitment to the Islamic reconstruction of the Pakistani society.

In the year 1980, when a group of militants desecrated the Holy Kabah by taking over the Haram, people of Pakistan expressed great resentment against the rebels and a group of Pakistani commandos assisted the Saudi authorities in restoring the sanctity of the Holy Ka’bah.

Relations between countries are generally guided by national and diplomatic considerations, but relations between Pakistan and Saudi Arabia transcend all these considerations, these are based on feeling of real fraternity and Islamic brotherhood. These ties are different in nature from the diplomatic relations governments usually have, these are deeply ingrained in the hearts of the people of the two countries. “Faisal Road” “Sharah-e-Faisal”, “Faisal Chowk”, “Faisal Square” and “Faisal Park” are very familiar names and sights for all Pakistanis and these are found in almost all the big and the small cities of Pakistan, and these manifest the great love Pakistanis have for their Saudi brethren.

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