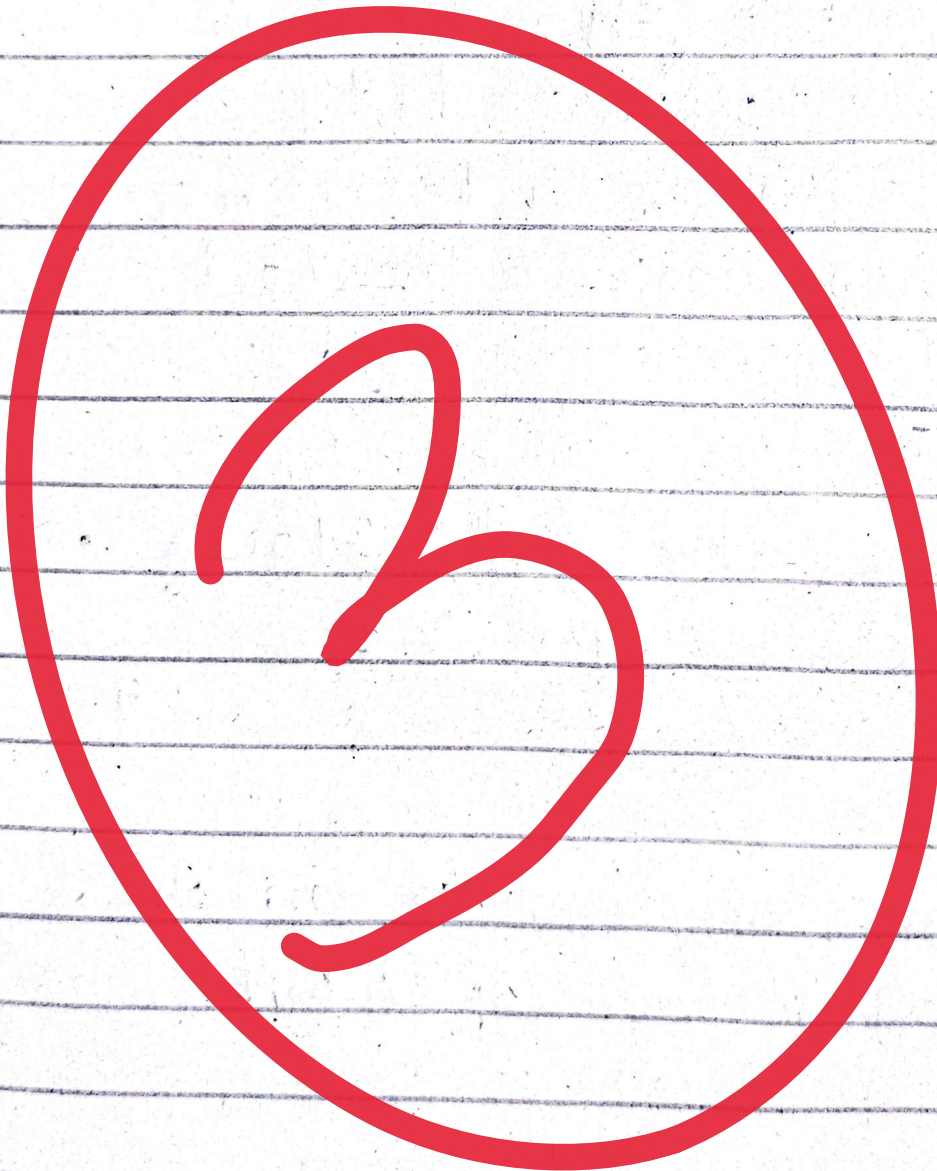


MOCK TEST 01

PAKISTAN AFFAIRS

Rabia Khalid



Question no. 2:

Indus Water treaty (IWT)

Major Contours:

The water sharing principles ^{Intro?} under this treaty were quite simple.

1;

The three western rivers (Ravi, Jehlum, Chenab, Indus) were allocated to Pakistan while the three eastern rivers (Sattluj, Ravi, Beas) were allocated to India.

2;

India was not allowed to build storages on the western rivers except for a limited range.

3;

Restrictions were also imposed on the extension of irrigation development in India.

4;

There were also provisions regarding the exchange of data on project operation, extent of irrigated agriculture and so on.

The treaty further extended to certain institutional arrangements;

1;

There was to be a permanent Indus Commission consisting of a commissioner each for Pakistan and India, and there were to be periodical meetings and exchange of visits.

2;

Provisions were included for the resolution of the differences that might arise.

3;

The treaty also involved the provision of international financial assistance in Pakistan.

Abeyance in IWT:

IWT survived all the wars and conflicts in both countries. But in present times, India has multiple projects related to western rivers that are concerning to Pakistan as it can arise of the chance of reduction of water in the western rivers.

Moreover, India has initiated the construction of dams on the western rivers that are Chenab, Jhelum and Neelum rivers in occupied Kashmir and within the Indian territory. Pakistan has serious objections to the Rattle, Kishan Ganga, Sawalkot Dams and the Whular barrage because they

could impact the flow of Chamb and Beas rivers to a great extent.

It will damage Pakistan's irrigation system, water availability for drinking and domestic purposes on a great scale.

Although, the permanent court of Arbitration Verdict on the Kishan Ganga dam partially favours Pakistan, it also allows India to build Kishan

Ganga dam according to the rules of IWT. But still Pakistan's objection on other dams still exist.

Ramifications;

1: Although India does not have the capability to divert the direction of flow of western river. However, possibility of the project similar to China's Great South-North Water Transfer Project can not be ruled out.

2: Any reduction in water supply to Pakistan will cause serious damage to irrigation and will be supplemented to serious climate changes and other internal water

mismanagement conflicts.

3.

If India is found violating the IWT at any point, then it will ignite serious differences between India and Pakistan and might become reason of a major conflict.

Question no. 3:

Role Of Shah Wali Ullah:

Shah Wali Ullah also known as Qutb-ud-din Ahmad, was born on February 21, 1703 in Delhi, India. Islam faced many challenges in sub-continent at that time. There were conflicts about different sects, moral values, lack of understanding of Quran and ignorance of religion Islam. Shah Wali Ullah came from religious family and received education from his father. After completing his education, he pursued further studies in Saudi Arabia. During his time there, he decided to promote Islamic knowledge among Muslims. Upon his return to India, he started working on his goals.

Shah Waliullah's work cover a wide range of topics including economics, politics, metaphysics and many others, His contributions represents an early and significant effort to reassess the entire Islamic system. ~~with~~ ~~sch~~

1. Prevalant Economic contributions.
2. Prevalant Political contributions.
3. Prevalant Educational / Religious contribution
4. prevalent religious contributions

Political Contributions:

During that time Mughal empire was falling apart and lot of fighting was ongoing. For Instance, when Aurangzeb died, Shah Waliullah was only four years old. and there were ten different Mughal kings ruled after him. It shows, the Mughal rulers were not doing ~~any~~ good and Muslims were also divided among themselves. As a result they were mistreated by sikhs, Jats and Marathas. To make matter worse, the Muslims were being divided into Sunni and shia sector, destroying the little peace between them.

At that time, Marathas became a great political power and decided to rule the Delhi. Shah Waliullah decided to step forward to counter their advances. He prepared Najid-ullah, who was the chief of the Rohilla tribe, and Shuja-ud-Daulah, the Nawab of Oud, for a religious war called Jihad. He also wrote letter to king of Afghanistan for help in protecting muslim. As a result, the third battle of Panipat occurred, where Marathas were defeated.

Religious Contribution:

The religious scholars were divided into two groups. The fundamentals of Islam were questioned. Doubt and logical thinking became tradition. In 1738, he translated Holy Quran into Persian to respond to the questions raised by Christian Missionaries.

Educational Contributions:

Shah Waliullah taught Muslims about different aspects of Islamic knowledge. In his famous work named, "Aqaad-ul-Jayyad fi-Ahkam-ul-Jihad-wa-al-Ta'qid", he encouraged Muslims

to use Ijtihad, and stop blindly following others. During his time, there was lot of hostility between shias and Sunnis. To address this issue, he wrote "Izalat al-Akifa" and "Khilafat-ul-Khulfa" to help Muslims clear their misunderstanding.

Shiekh Ahmed Sirhandi

Shiekh Ahmed Sirhandi, also named as Hazrat Mujaddid Alfarsi was born in 1564 in India. His father name was Shiekh Ahmed. He played a significant role in reviving and reaffirming Islam in India. He received his early education in Sirhind Holy Quran, Hadith, Theology from Sirhind, Sirkot. Later, he focussed on studying Hadith, Fiqh and philosophy.

At the age of 36, Shiekh Ahmed went to Delhi and joined Naqshbandiya Silsilah under the guidance of Khawaja Bagi Billa. He Khawaja Bagi Billa predicted that Shiekh Ahmed would be the guiding light of the world.

Situation at his time;

During the time period of Deen-e-Elahi, Islam had already suffered significant damage. Scholars had changed the core teachings of Islam. Makhdum ul Mulk even claimed that Hajj was no longer a pillar of Islam and it had become harmful. Moreover, Hindus demolished mosques and openly ridiculed Islam. Akbar's policies had given Hindus significant power. Sheikh Ahmad Sirhandi refers this era as 'the age of Islam poverty' and emphasized urgent need for a reformer who would guide the empire and muslim world as a whole.

Sheikh's Imprisonment:

After Akbar passed away, Jahagir emerged as a new ruler. Sheikh Ahmed appeared as reformer to eliminate practices and beliefs that are not a part of Islam. He wrote letters to the nobles in Jahagir's court. He was summoned and was asked by Jahangir to bow in front of him. Sheikh Ahmed Sirhandi refused to bow to anyone except Allah. It enraged Jahagir and he sentenced Sheikh Ahmed two years of imprisonment because of his disrespectful attitude towards King.

Hazrat Mujadid continued to preach Islam during imprisonment in the fort of Gawalior. Due to his efforts many non-muslims accepted Islam, However Jahangir released him after one year of imprisonment under the influence of his Islam writings. Jahangir also listened to his advice. After Maghrib, he payed special visit to the Sheikh and asked his son Shah Jahan to become a spiritual discipline to Sheikh.

Avoid cutting

Disciples:

He took a bold approach toward his goal. Sheikh trained men and sent them to different muslim countries and cities in India. Their task was to spread what he believed was the truth of Islam. He emphasized the importance of following his teachings and practices of Prophet Muhammad (PBUH) and people to stop believing false beliefs. His letters to influential individuals in Muslim world gained special importance. Sheikh Ahmad successfully attracted many nobleman to support his cause.

Explain

properly

Mohammed Bin-e-Arabi proposed the concept of Wahdat-ul-Wajood which means "unity of being". According to him everything that exists is God, and there is nothing separated from Him. However, Shiekh Ahmad refuted the concept of Wahdat-ul-Wajud and proposed the idea of Wahdat-ul-Sahud means "unity of vision". According to this, any perception of unity between God and His creation is subjective and exists only in the believers mind.

Akbar's deen-Elahi was an attempt to bridge the religious gaps between Islam and other religions in India. However, Sheikh, highly opposed this idea. He wrote a magazine called Asbat-e-Nawwat ~~that~~ challenges deen-e-Elahi, stating considering Ram and Rehman as one is illogical because creator cannot be the ones with creation.

You didn't understand the question