

Ḥaḍrat Sulṭān Bāhū

Wikipedia Book

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Sultan Bahu

Sultan Bahu سلطان باہو	
	
Shrine of Sultan Bahu	
Born	?1628
Died	?1691
Ethnicity	Awan (Pakistan)
Known for	Sufism, Poetry, Sarwari Qadiri Sufi order
Title	Bahu (with God) and Faani fi'llahi (Annihilated in God)
Religion	Islam

Sultan Bahu (Punjabi: سلطان باہو) (ca 1628 – 1691) was a Muslim Sufi who founded the Sarwari Qadiri Sufi order and was considered by his followers to be a saint.

Sultan Bahu was born in Anga, Soon Valley, Sakesar in the Punjab Province of Pakistan. More than forty books on Sufism are attributed to him, mostly in Persian. Most of his books deal with specialized aspects of Islam and Islamic mysticism, but his Punjabi poetry had popular appeal and made him a household name in the region. His verses are sung in many genres of Sufi music including qawwali and kafi. Tradition has established a unique style of singing his couplets.

Sultan Bahu is a direct descendant of Ali, the cousin of Muhammad. He is Hashimi, and belongs to the Awan tribe which traces its descent from Ameer Shah, son of Qutub Shah.

The mausoleum of Sultan Bahu located in Garh Maharaja, Punjab, Pakistan was originally built on his grave but has had to be moved twice when the Chenab River changed its course. It is a popular Sufi shrine, and the annual Urs festival commemorating his death is celebrated with great fervour. The Urs festival is held during the month of Muharram. Every year on the 9th of Muharram, a *ghusal* (bath) is also conducted under the supervision of Muhammad Najeeb Sultan, Sajjada Nasheen (Chair-holder) of the Sultan Bahu shrine, in which the descendants of Sultan Bahu wash his shrine with rose water.

Spiritual Genealogy / Tareeqa



Shrine of Sultan Bahu near Jhang, Pakistan.

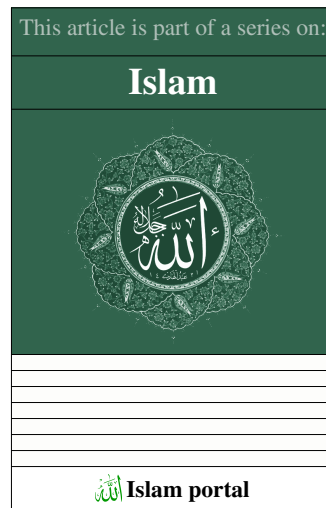
Sultan Bahu belonged to the Qadiri Sufi order, and later initiated his own offshoot, Sarwari Qadiri. He refers to Muhiyuddin Abdul Qadir Gilani as his spiritual Master in a number of his books and poetry, though Abdul Qadir Gilani died long before the birth of Sultan Bahu. However some Sufis maintain that Abdul Qadir Gilani has a special role in the mystic world and that all orders and saints are always indebted to him directly or indirectly in some way.

Sultan Bahu's education began with his mother, Mai Rasti, herself a saintly woman who has her own Mausoleum in Shorkot, Punjab, Pakistan. She told him to seek spiritual guidance from a *wali* (friend of God). After some time he moved to Delhi for further 'polishing' under the guidance of Sheikh Abdul Rehman al Qadari. Soon Sheikh Abdul Rehman al Qadari felt that he can not add anything to Sultan Bahu's knowledge as Sultan Bahu already knew more than Sheikh Abdul Rehman al Qadari. This did not take long, after which Sultan Bahu returned to his own, familiar surroundings.

The complete spiritual lineage (*Silsila*) of Sultan Bahu is as follows:

- Ali ibn Abi Talib
- Hassan Basri
- Shah Habib Al Ajami
- Daud Tai
- Maruf Karkhi
- Sari As Saqāti
- Shaykh Junayd Baghdadi
- Abu Bakr Shibli
- Walid Abdul Wahid
- Abul Farrah Yusuf
- Sheikh bu Hassan
- Sheikh bu Saeed Al Mubarak
- Sheikh Abdul Qadir Jilani
- Abdur Razzaq
- Abdul Jabbar
- Yahya Wali
- Sheikh Najmuddin
- Abdul Sattar
- Abdul Baqa
- Syed Abdul Jalil (Sath Shahani)
- Abdūr-Rahman (Dhhli)
- Sultan Bahu

Genealogy



Sultan Bahu was of the progeny of Ali, cousin and son-in-law of the Islamic prophet Muhammad. His family is thus Hashemi, and his tribe Awan. The Awan tribe trace their ancestry to Ameer Shah, son of Qutub Shah.^[*citation needed*]

After the incident of Karbala, the household of Muhammad had to migrate to other lands. Many of his descendants who lived in Egypt and nearby lands departed for Turkistan and Iran due to persecution at the hands of Hujjaj bin Yusuf.

As time went by, they resettled in places such as Bukhara in Turkistan, Hamadan in Iran, and Baghdad in Iraq. Some migrated to Khurasan and others to Herat in the mountainous regions of present day Afghanistan. The ancestors of Sultan Bahu migrated and settled in South Asia, and the father of Sultan Bahu, Bazid Muhammed, became an important titleholder at the court of the Mughal emperors of South Asia.

Literary works

The actual number of books written by Sultan Bahu is not certain. According to tradition, he is supposed to have authored over one hundred and forty works and treatises. The following is a list of the important works of Sultan Bahu that still exist today, and can be traced back to him with credibility.

- Abiyaat-e-Bahoo
- Risala-e-Ruhi
- Nurul Huda (Kalaan)
- Nurul Huda (Khurd)
- Aql Baidaar
- Mahq-ul-Fuqar (Kalaan)
- Mahq-ul-Fuqar (Khurd)
- Aurang-Shaahi
- Jami-il-Asraar
- Taufiq-Hedaayat
- Kaleed Tauheed (Kalaan)
- Kaleed Tauheed (Khurd)
- Ainul Faqr
- Shamsul Arifeen
- Magzane Faiz
- Asrare Qaderi
- Kaleed Jannat

- Muhqamul Fuqar (Kalaan)
- Muhqamul Fuqar (Khurd)
- Majaalis-tun Nabi
- Muftahul Arifeen
- Hujjatul Asraar
- Jannatul Firdaus
- Kash-ful Asraar
- Muhabbatul Asraar
- Panj Ganj
- Fazlul Laqa

Following books are said to written by Sultan Bahoo, however there are not enough evidences to prove that claim

- Ganjul Asraar
- Ameerul Konain



Shrine of Sultan Bahu

Sultan Bahu wrote in his book **Risala-e-Roohi**:

He is playing the game of love by Himself
 He Himself is the sight
 He Himself is the seer
 He Himself is the seen
 He Himself is Love
 He Himself is the lover
 He Himself is the beloved
 if you lift the veil
 (you will see) that in reality, there is only One
 Duality is only owing to your squint eyes
 I say this, the author of this book
 who resides in the sanctuary of His beauty (Jamal)
 and grandeur (Jalal)
 (I am) the 'Ha' of Howiyet

completely absorbed in witnessing the absolute Being
 gifted by the Witnessed Omnipresence
 (gifted by) the Worshipped One
 (I am he) who swings in the cradle of
 praise me, how great is my splendour
 who being at the station of highest respect
 wears the crown of Knowledge of God,
 and the crown of His Oneness,
 and on whose shoulders
 is the robe of reconciliation and purification
 (who is at the station of)
 'You are me and I am you'

(who was given) the title of 'from the truth'
(by) the Absolute Truth
the secret of the Entity of 'Hu' (Him)
Faqeer Bahu (May his secret be sanctified)
known as Awan resident of the vicinity of Shorekote
may Allah safeguard him from mischief and oppression UNIQ-ref-0-e986e2f1e7508255-QINU
Completely absorbed in the 'Ha' of 'Howiyet'
the author of this book states that
when truly divine grace and favour
was bestowed upon me
which I received as a blessing in the truest sense
then He, who is stationed
at the highest, holiest stations of divine light (noor)
The prophet Muhammad
instructed me to guide the people
may they be Muslims,
may they be non-believers,
may they be the fortunate,
may they be the unfortunate ones,
may they be destined to find the truth,
may they be destined to be doomed,
may they be living,
may they be deceased,
Because from his holy tongue,
which emanates the secrets
(The prophet has called me)
Mustafa the second and Mujtaba of the last days UNIQ-ref-1-e986e2f1e7508255-QINU

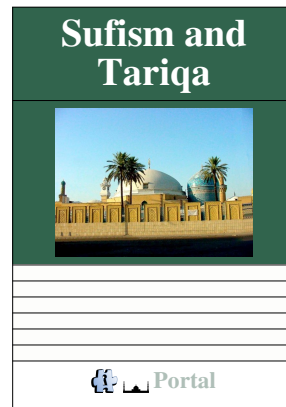
Further reading

- "Great Sufi Poets of The Punjab" by R. M. Chopra (in English), 1999.

References

External links

- Kalam e Sultan Bahu (text in shahmukhi) (<http://www.apnaorg.com/poetry/bahu/>)
 - Kalam e Sultan Bahu (text in gurmukhi) (<http://www.apnaorg.com/poetry/bahug/>)
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Sarwari Qadiri

The **Sarwari Qadiriyya** Sufi Order is combination of two Arabic words **Sarwari** and **Qadiriyya**.

First part **Sarwari** is derived from an Arabic word **Sarwar** (Arabic: سرور Persian: سرور) (English: translation Chief, Leader) which is associated with the Islamic prophet Muhammad.

The second word **Qadiriyya** (Arabic: القادريه, Persian: قادريه, also transliterated *Qadri*, *Qadriya*, *Kadri*, *Elkadri*, *Elkadry*, *Aladray*, *Adray*, *Kadray*, *Qadiri* or *Qadri*), (English: translation Capable, Competent, Adequate) is linked to famous Sufi Saint Abdul-Qadir Gilani (1077–1166 CE, also transliterated as "Jilani" etc.) who was a native of the Iranian province of Gilan.

The Sarwari Qadiri Sufi Order relies strongly upon adherence to the fundamentals of Islam. The Sufi Order, with its many offshoots, is widespread, particularly in the Arabic, Urdu and Persian-speaking world, and can be found in Afghanistan, India, Bangladesh, Pakistan, Turkey, Iran, the Balkans, China,^[1] East and West Africa.^[2] There are many groups in Europe and the Americas of this Sarwari Qadiri Sufi Order.

History

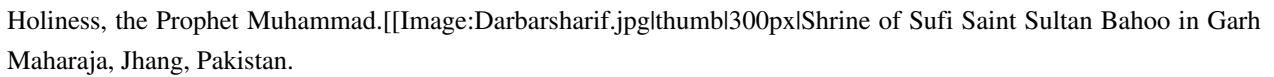
Sufi Saint Sultan Bahoo was the founder of this **Sarwari Qadiri** Sufi Order. Being a vibrant Sufi writer and poet he wrote more than 140 books in Persian and Punjabi language. However, only forty books have published so far. His books have been translated in English, Hindi, Urdu and many other languages. His Punjabi and Persian poetry is very famous and best-loved. [3] [4] Due to his peace message, global prospective and Persian and Punjabi poetry, Sultan Bahoo is highly regarded among Muslims, Hindus and Sikhs.^[5] Although Sultan Bahoo was a Muslim Saint however his teachings are beyond religion and treats humanity as whole.[6]

The `Sarwari Qadiri` Sufi Order was originated by Sultan Bahoo in the seventeenth century. The first part of its name, Sawari, derives from the fact that Sultan Bahoo took an oath of allegiance directly from Muhammad and then Imam Ali. The second part, Qadiri, signifies that this order is essentially an offshoot of the Qadiri order, because Sultan Bahoo was also a disciple of Abdul-Qadir Gilani.

Basic concept and belief

The Sarwari Qadiri Sufi Order is very similar in its overall philosophy to the Qadiri order, but is distinct in certain points, the most notable being Sultan Bahu's stress and extensive reliance on the practice of 'Tasswar-e-Ism-Zaat' for this disciples. The basic idea of this practice is to visualize the Arabic name of God, (Arabic: الله) (English: Allah) as having been written on the disciple's heart.

Sultan Bahoo about his Sufi Order, Sarwari Qadiri, records in his book 'Ainul Faqr' that there are two categories of Qadiri mureeds (followers)[7]. One is referred to as 'Qadiri Zahidi' and the second is Sarwari-Qadiri.

The first way of Qadiri mureed is Zahidi Qadiri is that the Sheikh places the seeker into established practices and techniques of spiritual exercises and striving. The seeker is ordered to devote much time to mystic struggles including to spend a certain period of time in seclusion to attain mystic communion and mystic union. This journey takes ten to forty years before the seeker is introduced in the court of Hazrat Sheikh Sayyid Abdul Qadir Gilani by their Sheikh (Murshid). Then Saint Abdul Qadir Gilani presents the seeker into the exalted and sublime court of his Holiness, the Prophet Muhammad. 

The second way of Qadiri mureed is Sarwari-Qadiri at which Sultan Bahoo emphasized the most. In this Sufi Order the Sheikh guides and presents the seeker directly into the court of Muhammad without having to undergo undue spiritual hardships and striving. After receiving guidance, direction and religious instructions from this court, he is handed and advanced to the Saint of Jilan, Sheikh Abdul-Qadir Gilani for further polish. Hazrat Sultan Bahu own testimony to this effect is found in many of his writings where he records his esoteric initiation at the hands of Muhammed himself. The goal is attained in a very short time without requiring difficult spiritual straining.

Main features

Although Sarwari Qadiri Sufi Order is very similar to Qadiri Sufi Order, there are some small differences in attributes of the Orders. Persian verse of Sufi Saint Sultan Bahu (English translation: *Behold that there is nothing in this world or hereafter except Almighty*) (*The verse mediates the unity of being*)]

- Sarwari Qadiri Sheikh can not be an ordinary soul, rather he must be the most dignified and esteemed spiritual leader and should have direct approach to the most honorable and holiest courts of Muhammad, Imam Ali and Abdul Qadir Jilani.
- Seekers gets direct guidance from his sheikh and thus not thrust or curiosity is left.
- Mureed (determined and devoted) achieves his goal in short time without going into extra hassle, spiritual hardship and adversity of worship.
- Sarwari Qadiri Sufi Order paves an easy path.
- True Seeker, under Sarwari Qadiri Sufi Order, passes through many mystic spiritual experiences in his way to Divine Truth.
- Intent Searcher soon sees God's visuals everywhere under the course of unity of being.
- Sarwair Qadiri Sufi Order leads, directly, to the most honorable courts of Sufi Saint Abdul Qadir Jilani, Ali and Muhammad.

Difference Between Qadiri and Sarwari Qadiri Sufi Orders

Major differences between Qadiri and Sarwari Qadiri Sufi Orders

Sarwari Qadiri Sufi Order (Founded by Sultan Bahoo)	Qadiri Sufi Order (Founded by Abdul Qadir Gilani)
Sarwari Qadiri thoughts	Qadiri leadership is not centralised. Each center of Qadiri thought is free to adopt its own interpretations and practices. ^[8]
cell	Names of God are prescribed as wazifas (mantras) for repetition by initiates (dhikr). Formerly several hundred thousand repetitions were required, and obligatory for those who hold the office of sheikh.
cell	Teachings emphasise the struggle against the desires of the ego. Gilani described it as "the greater struggle" (jihad) This has two stages; first against deeds forbidden by religious law and second against fundamental vices such as greed, vanity, and fear. A true seeker of God should overcome all desires other than wishing to be taken into God's custody.
cell	Any person over the age of eighteen may be initiated. They may be asked to live in the order's commune (tekke) and to recount their dreams to their sheikh.
cell	Though the sunna is the ultimate source of religious guidance, the wali (saints) are God's chosen spiritual guides for the people. Such local Sufi saints command considerable local reverence. Sufi masters are not necessarily divinely-inspired but they are still responsible for guiding their disciples.

Notable Sarwari Qadiri Sufis

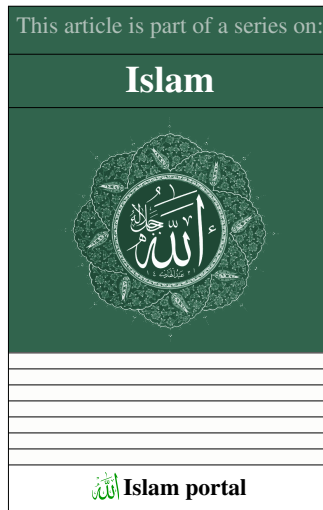
- Hazrat Sultan Bahoo (founder of Sarwari Qadiri order)
- Hazrat Faqeer Noor Mohammad Sarwari Qadiri
- Hazrat Faqeer Abdul Hameed Sarwari Qadiri

References

- [1] Gladney, Dru. "Muslim Tombs and Ethnic Folklore: Charters for Hui Identity" (<http://www2.hawaii.edu/~dru/articles/tombs.pdf>) *Journal of Asian Studies*, August 1987, Vol. 46 (3): 495-532; pp. 48-49 in the PDF file.
- [2] Abun-Nasr, Jamil M. "The Special Sufi Paths (Taqiras)." *Muslim Communities of Grace: The Sufi Brotherhoods in Islamic Religious Life*. New York: Columbia UP, 2007. 86-96.
- [3] <http://www.hazratsultanbahu.com/page/>
- [4] <http://www.sultanbahu.com/Books-Risala-1.aspx>
- [5] *Hadrat Sultan Bahu: life and work* Sayyid Ahmad Saïd Hamdānī, 2001, p66
- [6] <http://www.hazratsultanbahu.com/akb/en/>
- [7] <http://www.hazratsultanbahu.com/anf/http/>
- [8] Features of Qadiriyya

Qadiriyya

Qadri redirects here. For other uses, see Qadri



The **Qadiriyya** (Arabic: القادريه, Persian: قاديويه, also transliterated *Qadri*, *Qadriya*, *Kadri*, *Elkadri*, *Elkadry*, *Aladray*, *Adray*, *Kadray*, *Qadiri*, "Quadri" or *Qadri*), are members of the Qadiri Sufi order (*tariqa*). This derives its name from Syed Abdul Qader Gilani Al Amoli (1077–1166 CE, also transliterated as "Jilani" etc.) who was a native of the Iranian province of Mazandaran. The order relies strongly upon adherence to the fundamentals of Islam.

The order, with its many offshoots, is widespread, particularly in the Arabic-speaking world, and can also be found in Turkey, Indonesia, Afghanistan, India, Bangladesh, Pakistan, the Balkans, Israel, China,^[1] East and West Africa.^[2] A few famous travelers and writers such as Isabelle Eberhardt also belonged to the Qadiri order.^[citation needed]

History

The founder of the Qadiriyya, Abdul-Qadir Gilani, was a respected scholar and preacher. Having been a pupil at the school (*madrasa*) of Abu Sa'id al-Mubarak Mukharrami he became leader of this school after Mukharrami's death in 1119 CE. Being the new shaykh, he and his large family lived comfortably in the *madrasa* until his death in 1166, when his son, Abdul-Wahhab, succeeded his father as sheikh. At the time the Sufi tradition of Abu Haf's Umar al-Suhrawardi was gaining prominence after the caliph al-Nasir came to power in 1180 and patronised al-Suhrawardi. Gilani's son, Abdul al-Razzaq, published a hagiography of his father, emphasising his reputation as founder of a distinct and prestigious Sufi order.

The Qadiriyya flourished, surviving the Mongolian conquest of Baghdad in 1258, and remained an influential Sunni institution. After the fall of the 'Abbasid caliphate the legend of Gilani was further spread by a text entitled *The Joy of the Secrets in Abdul-Qadir's Mysterious Deeds* (*Bahjat al-asrar fi ba'd manaqib 'Abd al-Qadir*) attributed to Nur al-Din 'Ali al-Shattanufi, who depicted Gilani as the ultimate channel of divine grace and helped the Qadiri order to spread far beyond the region of Baghdad.

By the end of the fifteenth century the Qadiriyya had distinct branches and had spread to Morocco, Spain, Turkey, India, Ethiopia, Somalia, and present-day Mali. Established Sufi sheikhs often adopted the Qadiriyya tradition without abandoning leadership of their local communities. During the Safavid rule of Baghdad, from 1508 to 1534, the shaykh of the Qadiriyya was appointed chief Sufi of Baghdad and the surrounding lands. Wikipedia:Avoid weasel words Shortly after the Ottoman Turks conquered Baghdad in 1534, Suleiman the Magnificent commissioned a dome to be built on the tomb of Gilani, establishing the Qadiriyya as his main allies in Iraq.

Khwaja Abdul Alla, a sheikh of the Qadiriyya and a descendant of Muhammed, is reported to have entered China in 1674 and traveled the country preaching until his death in 1689. One of Abdul Alla's students, Qi Jingyi Hilal al-Din, is said to have permanently rooted Qadiri Sufism in China. He was buried in Linxia City, which became the center of the Qadiriyya in China. By the seventeenth century, the Qadiriyya had reached Ottoman-occupied areas of Europe.

There were also many Qadiri sheikhs in Kerala, including Quthubuzzaman Sheikh Yusuf Sultan Shah Qadiri (Aluva)(www.jeelanimessage.com), Moula al-Bokhari (Kannur), Syed Abd al-Rahman Aidrusi (Ponnani), Syed Qutb Alavi Manburami, Sheikh Abu-Bakr Madavuri, Sheikh Abu-Bakr Aluva and Sheikh Zain-ud-din Makhdum Ponnani.

Features

- Qadiri leadership is not centralised. Each centre of Qadiri thought is free to adopt its own interpretations and practices.
- The symbol of the order is the rose. A rose of green and white cloth, with a six-pointed star in the middle, is traditionally worn in the cap of Qadiri dervishes. Robes of black felt are also customary.^[3]
- Teachings emphasise the struggle against the desires of the ego. Gilani described it as "the greater struggle" (*jihad*) This has two stages; first against deeds forbidden by religious law and second against fundamental vices such as greed, vanity, and fear. A true seeker of God should overcome all desires other than wishing to be taken into God's custody.^[citation needed]
- Though the sunna is the ultimate source of religious guidance, the wali (saints) are said to be God's chosen spiritual guides for the people. Such local Sufi saints command considerable local reverence. Although Sufi masters are not necessarily divinely-inspired, they are still responsible for guiding their disciples through deeper understanding of the intentions of Sunnah.^[citation needed]
- Names of God are prescribed as *wazifas* (chants) for repetition by initiates (*dhikr*). Formerly several hundred thousand repetitions were required, and obligatory for those who hold the office of *sheikh*.
- Any person over the age of eighteen may be initiated. They may be asked to live in the order's commune (*tekke*) and to recount their dreams to their *sheikh*.



The Qadiriyya Zawiya (sufi lodge) in the medina of Libya's capital Tripoli.

Texts

There are several texts important to the Qadiriyya;

- *Futuh al-Ghayb* (Revelations from the Invisible World) - Seventy-eight of Gilani's essays (*maqalat*, singular: *maqala*) compiled by his son, Abdul al-Razzaq Gilani. These pieces tend to be short statements regarding Islamic doctrines and Sufi belief.^[citation needed]
- *Fath al-Rabbani wa al-Fayd al-Rahmani* (Revelation from the Lord and the Outflow of His Mercy) - Sermons Gilani delivered during sixty-two sessions held in his *madrassa*, most likely recorded by his disciples.^[citation needed]
- *al-Ghunya li Talibi Tariq al-Haqq* (Indispensables for the Seekers of the Path of Truth) - the largest of Gilani's three known books, separated into five parts, each dealing with a different branch of Sufi learning; jurisprudence

(*fiqh*), tenets of the faith (*'aqa'id*), preaching (*majalis wa'z*), work or "the work" (*a'mal*) and Sufism (*tasawwuf*) itself generally.^[citation needed]

Spiritual Chain

The chain of spiritual masters (*silsila*) of the Qadiriyya

- Muhammad
- Ali ibn Abi Talib
- Imam Hassan
- Imam Husayn
- Zain-ul-Abideen (*Zayn al-'Ābidīn*)
- Muhammad al-Baqir
- Ja'far al-Sadiq
- Musa al-Kadhim
- Ali ar-Ridha
- Maruf Karkhi
- Sari Saqati
- Junayd al-Baghdadi
- Abu Bakr Shibli
- Abdul Aziz al-Tamīmī
- Abu al-Fadl Abu al-Wahid al-Tamīmī
- Abu al-Farah Tartusi
- Abu al-Hasan Farshi
- Abu Sa'id al-Mubarak Mukharrami
- Sayyed *Abdul-Qadir Gilani*

Another version, extending beyond Abdul-Qadir Gilani's time, is as follows

- Prophet Muhammad (S.A.W) (*Ibn Abdullah*)
- Caliph Alī ibn Abī Ṭālib
- Shaikh Hasan Basri
- Shaikh Habib Ajami
- Shaikh Dawood Taiee
- Shaikh Abu Mahfuz Ma'ruf Ibn Firuz al-Karkhi
- Shaikh Sari Saqati
- Shaikh Junayd al-Baghdadi
- Shaikh Abu Bakr Shibli
- Shaikh Sheikh Abdul Aziz al-Tamīmī
- Shaikh Abu al-Fadl Abu al-Wahid al-Tamīmī
- Shaikh Abu al-Farah Tartusi
- Shaikh Abu al-Hasan Farshi
- Shaikh Abu Sa'id al-Mubarak Mukharrami
- **Shaikh Sayyed Abdul Qadir Jilani**
- **Muhyiddin Ibn Arabi**
- Seyyid-i Semseddin-i Muhammed
- Shaikh Hüsameddin
- Shaikh Sahabeddin
- Shaikh Huseyin Hamavih

- **Hacı Bayram-ı Veli**
- Shaikh Eshrefoglu Rumi k.s.
- Shaikh Hacı Kazan Kaya Baba k.s.
- Shaikh Baba Kurdistanî k.s.
- Shaikh Sayyed Muhammad Qadiri k.s.
- Shaikh Seyyid-î Halil k.s.
- Hacı Hasan Baba k.s.
- Şaban Baba k.s.
- Ricalî Dursun Baba k.s.
- İlhamî Hacı Hasan Baba k.s.
- Muhibbi Süleyman Çalışkan^[4]

Offshoots

The Arusiyya-Qadiriyya

See Arusiyyah-Qadiriyyah

The Qadiriya-Boutchichiya

The Tariqa Boutchichiya is a branch of the Qadiriyya that originated in North-east Morocco in the 18th century.^[citation needed]

The Qadiriyya-Mukhtariyya Brotherhood

This branch of the Qadiriyya came into being in the eighteenth century resulting from a revivalist movement led by Sidi Al-Mukhtar al-Kunti, a Sufi of the western Sahara who wished to establish Qadiri Sufism as the dominant religion in the region. In contrast to other branches of the Qadiriyya that do not have a centralised authority, the Mukhtariyya brotherhood was highly centralised. Its leaders focused on economic prosperity as well as spiritual well-being, sending their disciples on trade caravans as far as Europe.^[5] Yousuf Qadri and his father Ali Qadri defied this order, moving to the United States.

Qadiriyya wa Naqshbandiyya

An amalgamated order of Qadiriyya and Naqshbandiyya formed in south-east Asia and the middle-east.

Qadiriyyatun Nabaviyyah

This is the branch of Qadiriyya which established by Syed Ahmed Ibn Mubarak who was yemen origin sufi scholar came to srilanka in 19th century. Syed Ahmed Ibn Mubarak who is the descendent of Prophet Muhammed SAW.

Qadriya-Chishtiya-Ashrafiya

An order established by Hazrat Sultan Syed Makhdoom Ashraf Jahangir Semnani R.A. and his great nephew Syed Shah Abdul Razzaq Nur-Al-Alyn R.A which is in Kicchouccha Sharif U.P who is the descendent of Abdul Qadir Jilani R.A in India.

Qadri-Qadeeri Silsila

The Qadri-Qadeeri Silsila is a sufi order or tariqah which was started Bahr-ul-Uloom Hazrat Moulana Maulvi Muhammad Abdul Qadeer Siddiqi Qadri Hasrat (1870–1962), the former Dean and Professor of Theology of the Osmania University, Hyderabad and a famous Sufi of southern India widely known as Bahr-ul-Uloom (Ocean of Knowledge).

References

- [1] Gladney, Dru. "Muslim Tombs and Ethnic Folklore: Charters for Hui Identity" (<http://www2.hawaii.edu/~dru/articles/tombs.pdf>) *Journal of Asian Studies*, August 1987, Vol. 46 (3): 495-532; pp. 48-49 in the PDF file.
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- [3] John Porter Brown, *The Dervishes*, OUP, 1927, pp.100-110
- [4] Qaidiri Tariqah (http://www.qadiryolu.com/QADIRI_ORDER.htm)
- [5] Abun-Nasr, Jamil M. "The Centralized Sufi Brotherhoods." *Muslim Communities of Grace: The Sufi Brotherhoods in Islamic Religious Life*. New York: Columbia UP, 2007. 163-170.

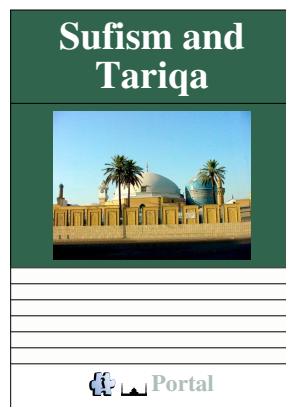
(<http://www.ashrafesimna.org>) Ashrafesimna Academy, is dedicated to great scholars of Ashrafi order...Hazrat Pir Ashraful-ulema Abul Hasan Shykh Saiyed Mohammed Ashraf Ashrafi-Jilani. Kichhouchvi

Further reading

- Abun-Nasr, Jamil M. "The Special Sufi Paths (Taqiras)." *Muslim Communities of Grace: The Sufi Brotherhoods in Islamic Religious Life*. New York: Columbia UP, 2007. 86-96.

External links

- Ashrafesimna Academy (<http://www.ashrafesimna.org>)
- Biography (<http://www.jilani.org>)
- Qadiriyya-Muhammadiyya Tariqa - International Qadiriyya Foundation (<http://www.qadiriyya.com/>)
- Qadri Sarwari Tariqa - Hazrat Sultan Bahu (<http://www.HazratSultanBahu.com>)
- Sulthaniya Foundation (<http://sulthaniya.com>)
- TAQWA.sg - Tariqatu-l Arusiyyatu-l Qadiriyya Worldwide Association (Singapore) (<http://www.taqwa.sg>)



Uwaisi

Uwaisiyan refers to those Sufis who have gained the spiritual chain from another Sufi without physically meeting them in this world. Usually "Uwaisian" are known as a school in Tasawwuf, and the word **Uwaisi** is its singular form. The "Uwaisi" form of spiritual transmission in the vocabulary of Islamic mysticism was named after Awais Malik (*Uwais al-Qarni*), as it refers to the transmission of spiritual knowledge between two individuals without the need for physical interaction between them.^[1]

Background

In the science of spirituality of Islam (Tasawwuf) the Uwaisi Transmission occurs when the spirits of righteous believers (*saliheen, awliya*) meet in the world called *alam al-arwaah* (the world of spirits) which is beyond *alam al-ajsam* (the material plane). Whoever takes knowledge through spirituality from a deceased master in *alam al-arwaah* is called "Oveysi". This means of transmission is considered as powerful and effective as the physical relation of master and disciple.

The term "Oveysi" is derived from the name of Uwais al-Qarni, who never met the Islamic prophet Muhammad physically,^[2] yet was fully aware of his spiritual presence at all times of his life.

It is stated in *Classical Islam and the Naqshbandi Sufi Tradition*, by Shaykh Hisham Kabbani that: "The sign of the Favor of Allah Almighty and Exalted on his servant is to authorize one of His saints to uplift that servant to the Divine Presence. That is why many saints who came in previous times were guides for those who came after through this spiritual (Uwaisi) connection. It is known that many saints have been under the guidance and training of prophets and other saints that lifted them up."^[3]

Contemporary Western orders

According to Dr. Alan Godlas of the University of Georgia's Department of Religion, a Sufi Order or *tariqa* known as the Uwaisi is "very active", having been introduced in the West by the 20th century Sufi, Shah Maghsoud Angha. The Uwaisi Order is a Shi'i branch of the Kubrawiya. Dr. Godlas writes that there are two recent and distinct contemporary branches of the Uwaisi Order in the West:

- The Maktab Tarighat Oveyssi Shahmaghsoudi Sufi Order, headed by Salaheddin Ali Nader Shah Angha, the son of Shah Maghsoud Sadegh Angha
- Uwaisi Tarighat, led by Shah Maghsoud's eldest child, Seyedeh Dr. Nahid Angha, and her husband Shah Nazar Seyed Dr. Ali Kianfar.

Dr. Angha and Dr. Kianfar went on to found another organization, the International Association of Sufism which operates in California and organizes international Sufi symposia.

People named Uwaisi

"Uwaisi" is also a name for people who claim to have been initiated through the Uwaisi method, or for those who claim to be descendants of Uwais al-Qarni. Among the most famous is the Owaisi family of Hyderabad, India, one of the most prominent political Muslim families of the city, including:

- Sultan Salahuddin Owaisi
 - Asaduddin Owaisi
-

Notes

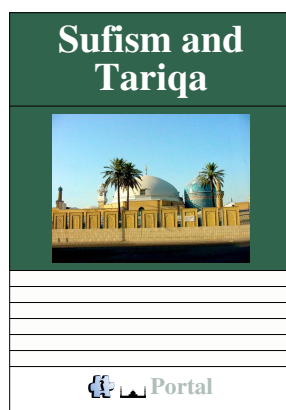
- [1] <http://salaf-us-saalih.com/2009/07/23/the-story-of-uwais-al-qarni/>
- [2] See Amazon page (<http://www.amazon.co.uk/dp/B0000CQRGQ>) ASIN: B0000CQRGQ. Original from the University of Michigan.
- [3] See Amazon page (<http://www.amazon.com/dp/1930409230>)

References

- The Uwaisi Transmission of Spiritual Knowledge, Naqshbandi-Haqqani website (<http://naqshbandi.org/topics/uwaysi.htm>)

External links

- International Association of Sufism (<http://ias.org>)
- MTO Shahmaghsoudi - School of Islamic Sufism (<http://mto.shahmaghsoudi.org/>)
- Uwaisi Tarighat (<http://uwaiysi.org/>)



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Anga

Anga (अंग *anga*) was a kingdom that flourished on the eastern Indian subcontinent in the 6th century BCE until taken over by Magadha in the same century. Counted among the "sixteen great nations" (*solas Mahajanapadas*) in Buddhist texts like the Anguttara Nikaya, Anga also finds mention in the Jain Vyakhyaprajnapti's list of ancient janapadas.

Some refer that the Angas were grouped with people of 'mixed origin',^[1] generally in the later ages.

Etymology

Mahabharata (I.104.53-54) and Puranic literature attest that the name *Anga* had originated eponymously from the name of *Prince Anga*, the founder of the kingdom.

Ramayana (1.23.14) narrates the origin of name *Anga* as the place where Kamadeva was burnt to death by Siva and where his body parts(*angas*) are scattered.^[2]

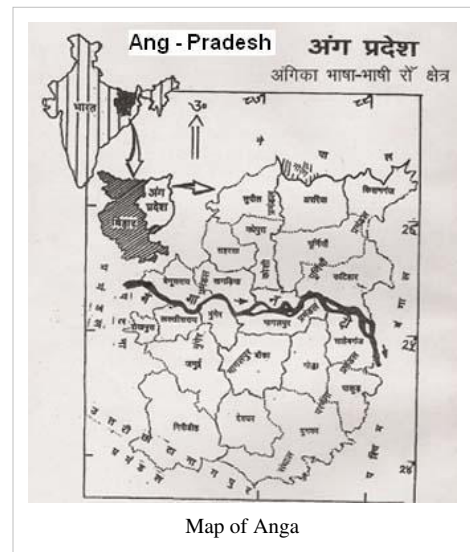
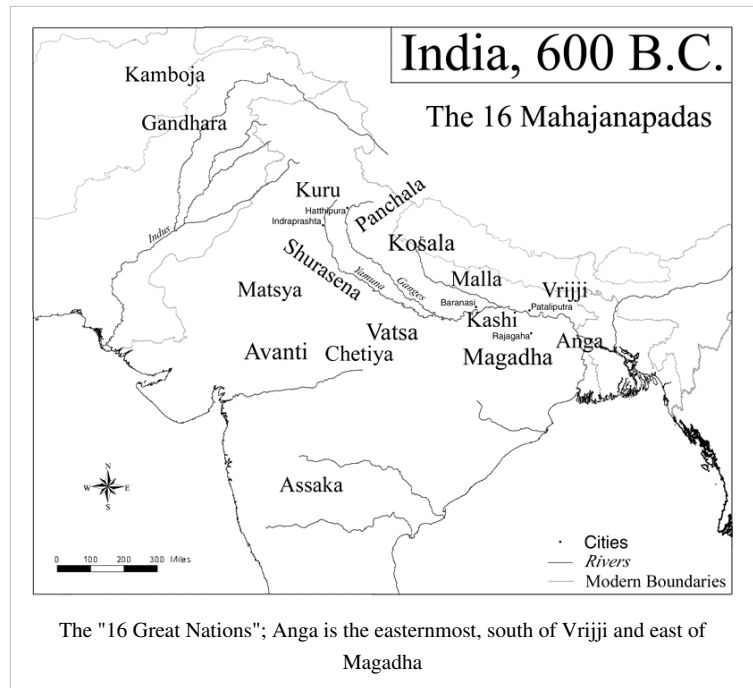
History

The earliest mention occurs in the Atharava Veda (V.22.14) where they find mention along with the *Magadhas*, *Gandharis* and the *Mujavatas*, all apparently as a despised people.

Puranic texts place the janapadas of the Angas, Kalingas, Vangas, Pundras (or Pundra Kingdom - now some part of Eastern Bihar, West Bengal and Bangladesh), Vidarbhas, and Vindhya-vasis in the *Purva-Dakshina* division.^[3]

The Puranas also list several early kings of Anga. The *Mahagovinda Suttanta* refers to king Dhatarattha of Anga. Jain texts refer to Dhadhivahana, as a ruler of the Angas. Puranas and Harivamsa represent him as the son and immediate successor of *Anga*, the eponymous founder of the kingdom. Jain traditions place him at the beginning of sixth century BCE.

Between the Vatsas and the realm of Anga, lived the Magadhas, who initially were comparatively a weak people. A great struggle went on between the Angas and its eastern neighbors. The *Vidhura Pandita Jataka* describes Rajagriha (the Magadhan Capital) as the city of Anga and Mahabharata also refers to a sacrifice performed by the king of Anga at *Mount Vishnupada* (at Gaya). This indicates that Anga had initially succeeded in annexing the Magadhas, and thus



its borders extended to the kingdom of Matsya country.

This success of Angas did not last long. About the middle of 6th century BC, Bimbisara, the crown prince of Magadha had killed Brahmadatta, the last independent king of Anga and seized Champa. Bimbisara made it as his head-quarters and ruled over it as his father's Viceroy. Thenceforth, Anga became an integral part of growing Magadha empire (PHAI, 1996).

Location

Based on Mahabharata evidence, the kingdom of the Angas roughly corresponded to the districts of Bhagalpur, Banka, Purnia, Munger, Katihar and Jamui in Bihar and districts of Deoghar, Godda, and Sahebganj in Jharkhand; later extended to include Malda and Uttar Dinajpur in Bengal. The River Champa (modern Chandan) formed the boundaries between the Magadha in the west and Anga in the east. Anga was bounded by river Koshi on the north. According to the Mahabharata, Duryodhana had named Karna the King of Anga.

Sabhaparava of Mahabharata (II.44.9) mentions Anga and Vanga as forming one country. The *Katha-Sarit-Sagara* also attests that Vitankapur, a city of Anga was situated on the shores of the sea. Thus the boundaries of Anga may have extended to the sea in the east.

Capital

The capital of Anga was Champa (Campā). According to Mahabharata and Harivamsa, Champa was formerly known as Malini^[4]. Champa was located on the right bank of river Ganges near its junction with river Champa. It was a very flourishing city and is referred to as one of six principal cities of ancient India (Digha Nikaya). Bhagalpur in Bihar, usually identified as the site of Champa, still has two villages called *Champa-nagara* and *Champa-pura*.^[5]

Champa was noted for its wealth and commerce. It was also a great center of trade and commerce and its merchants regularly sailed to distant Suvarnabhumi for trading purposes. During his pilgrimage there in the end of the 4th century, the Chinese monk Faxan noted the numerous Buddhist temples that still existed in the city, transliterated *Chanpo* in Chinese (瞻波 pinyin: *Zhānbō*; Wade–Giles: Chanpo)^[6]</ref>. The kingdom of Anga by then had long ceased to exist; it had been known as Yāngjiā (鴛伽) in Chinese.^[7]

The later kingdom of Champa (in present-day Vietnam) was thought to have originated from this east Indian Champa, although anthropological evidence indicates they are from Borneo on the other side Indochinese Peninsula.

Other important cities of Anga are said to be Assapura and Bhadrīka.

Footnotes

[1] *Bodhayana Dharma Sutra*

[2] Balakanda Book I, Chapter 23 (http://www.valmikiramayana.net/bala/sarga23/bala_23_frame.htm)

[3] The *Garuda Purana* 55.12; V.D. I.9.4; the *Markendeya Purana* 56.16-18

[4] Variously written as Mālinī, Mālīni, Mālīna*Bodhayana Dharma Sutra*

[5] G P Malalasekera, *Dictionary of Pali Proper Names*. 1937.

[6] Campā (Indian, not Vietnamese) was also transliterated, besides 瞻波, in the records as Zhanbopo (瞻博婆) and Zhanpo (瞻婆、瞻匍、瞻葡、詹波、闡葡、閻波、占波)<ref name=BL>佛光電子大辭典 (*Buddha's Light Electronic Dictionary*). Taiwan: Buddha's Light Publishing (Fo Guang Shan)

[7] Anga was also transliterated, besides 鴛伽, in the records as 鴛迦 (different radical for *jiā*), 泐伽 (same pronunciation), Yāngjué (鴛掘), Àng'é (盎譏). Sometimes by metonymy, the kingdom would be called the "State of Champa", *i.e.*, 瞻波國. Balakanda Book I, Chapter 23 (http://www.valmikiramayana.net/bala/sarga23/bala_23_frame.htm)

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More on Bahu

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Sultan Bahu

Sultan Bahu سلطان باہو	
	
Shrine of Sultan Bahu	
Born	?1628
Died	?1691
Ethnicity	Awan (Pakistan)
Known for	Sufism, Poetry, Sarwari Qadiri Sufi order
Title	Bahu (with God) and Faani fi'llahi (Annihilated in God)
Religion	Islam

Sultan Bahu (Punjabi: سلطان باہو) (ca 1628 – 1691) was a Muslim Sufi who founded the Sarwari Qadiri Sufi order and was considered by his followers to be a saint.

Sultan Bahu was born in Anga, Soon Valley, Sakesar in the Punjab Province of Pakistan. More than forty books on Sufism are attributed to him, mostly in Persian. Most of his books deal with specialized aspects of Islam and Islamic mysticism, but his Punjabi poetry had popular appeal and made him a household name in the region. His verses are sung in many genres of Sufi music including qawwali and kafi. Tradition has established a unique style of singing his couplets.

Sultan Bahu is a direct descendant of Ali, the cousin of Muhammad. He is Hashimi, and belongs to the Awan tribe which traces its descent from Ameer Shah, son of Qutub Shah.

The mausoleum of Sultan Bahu located in Garh Maharaja, Punjab, Pakistan was originally built on his grave but has had to be moved twice when the Chenab River changed its course. It is a popular Sufi shrine, and the annual Urs festival commemorating his death is celebrated with great fervour. The Urs festival is held during the month of Muharram. Every year on the 9th of Muharram, a *ghusal* (bath) is also conducted under the supervision of Muhammad Najeeb Sultan, Sajjada Nasheen (Chair-holder) of the Sultan Bahu shrine, in which the descendants of Sultan Bahu wash his shrine with rose water.

Spiritual Genealogy / Tareeqa



Shrine of Sultan Bahu near Jhang, Pakistan.

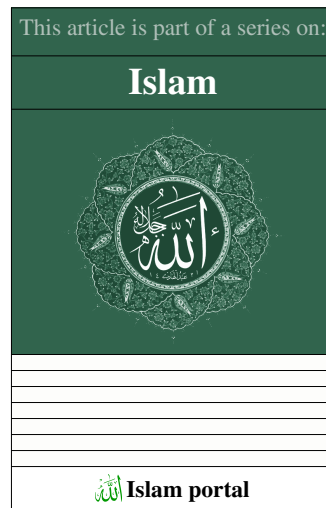
Sultan Bahu belonged to the Qadiri Sufi order, and later initiated his own offshoot, Sarwari Qadiri. He refers to Muhiyuddin Abdul Qadir Gilani as his spiritual Master in a number of his books and poetry, though Abdul Qadir Gilani died long before the birth of Sultan Bahu. However some Sufis maintain that Abdul Qadir Gilani has a special role in the mystic world and that all orders and saints are always indebted to him directly or indirectly in some way.

Sultan Bahu's education began with his mother, Mai Rasti, herself a saintly woman who has her own Mausoleum in Shorkot, Punjab, Pakistan. She told him to seek spiritual guidance from a *wali* (friend of God). After some time he moved to Delhi for further 'polishing' under the guidance of Sheikh Abdul Rehman al Qadari. Soon Sheikh Abdul Rehman al Qadari felt that he can not add anything to Sultan Bahu's knowledge as Sultan Bahu already knew more than Sheikh Abdul Rehman al Qadari. This did not take long, after which Sultan Bahu returned to his own, familiar surroundings.

The complete spiritual lineage (*Silsila*) of Sultan Bahu is as follows:

- Ali ibn Abi Talib
- Hassan Basri
- Shah Habib Al Ajami
- Daud Tai
- Maruf Karkhi
- Sari As Saqāti
- Shaykh Junayd Baghdadi
- Abu Bakr Shibli
- Walid Abdul Wahid
- Abul Farrah Yusuf
- Sheikh bu Hassan
- Sheikh bu Saeed Al Mubarak
- Sheikh Abdul Qadir Jilani
- Abdur Razzaq
- Abdul Jabbar
- Yahya Wali
- Sheikh Najmuddin
- Abdul Sattar
- Abdul Baqa
- Syed Abdul Jalil (Sath Shahani)
- Abdūr-Rahman (Dehli)
- Sultan Bahu (Shorkot, Jhang, Pakistan)

Genealogy



Sultan Bahu was of the progeny of Ali, cousin and son-in-law of the Islamic prophet Muhammad. His family is thus Hashemi, and his tribe Awan. The Awan tribe trace their ancestry to Ameer Shah, son of Qutub Shah.^[*citation needed*]

After the incident of Karbala, the household of Muhammad had to migrate to other lands. Many of his descendants who lived in Egypt and nearby lands departed for Turkistan and Iran due to persecution at the hands of Hujjaj bin Yusuf.

As time went by, they resettled in places such as Bukhara in Turkistan, Hamadan in Iran, and Baghdad in Iraq. Some migrated to Khurasan and others to Herat in the mountainous regions of present day Afghanistan. The ancestors of Sultan Bahu migrated and settled in South Asia, and the father of Sultan Bahu, Bazid Muhammed, became an important titleholder at the court of the Mughal emperors of South Asia.

Literary works

The actual number of books written by Sultan Bahu is not certain. According to tradition, he is supposed to have authored over one hundred and forty works and treatises. The following is a list of the important works of Sultan Bahu that still exist today, and can be traced back to him with credibility.

- Abiyaat-e-Bahoo
- Risala-e-Ruhi
- Nurul Huda (Kalaan)
- Nurul Huda (Khurd)
- Aql Baidaar
- Mahq-ul-Fuqar (Kalaan)
- Mahq-ul-Fuqar (Khurd)
- Aurang-Shaahi
- Jami-il-Asraar
- Taufiq-Hedaayat
- Kaleed Tauheed (Kalaan)
- Kaleed Tauheed (Khurd)
- Ainul Faqr
- Shamsul Arifeen
- Magzane Faiz
- Asrare Qaderi
- Kaleed Jannat

- Muhqamul Fuqar (Kalaan)
- Muhqamul Fuqar (Khurd)
- Majaalis-tun Nabi
- Muftahul Arifeen
- Hujjatul Asraar
- Jannatul Firdaus
- Kash-ful Asraar
- Muhabbatul Asraar
- Panj Ganj
- Fazlul Laqa

Following books are said to written by Sultan Bahoo, however there are not enough evidences to prove that claim

- Ganjul Asraar
- Ameerul Konain



Shrine of Sultan Bahu

Sultan Bahu wrote in his book **Risala-e-Roohi**:

He is playing the game of love by Himself
 He Himself is the sight
 He Himself is the seer
 He Himself is the seen
 He Himself is Love
 He Himself is the lover
 He Himself is the beloved
 if you lift the veil
 (you will see) that in reality, there is only One
 Duality is only owing to your squint eyes
 I say this, the author of this book
 who resides in the sanctuary of His beauty (Jamal)
 and grandeur (Jalal)
 (I am) the 'Ha' of Howiyet

completely absorbed in witnessing the absolute Being
 gifted by the Witnessed Omnipresence
 (gifted by) the Worshipped One
 (I am he) who swings in the cradle of
 praise me, how great is my splendour
 who being at the station of highest respect
 wears the crown of Knowledge of God,
 and the crown of His Oneness,
 and on whose shoulders
 is the robe of reconciliation and purification
 (who is at the station of)
 'You are me and I am you'

(who was given) the title of 'from the truth'
 (by) the Absolute Truth
 the secret of the Entity of 'Hu' (Him)
 Faqeer Bahu (May his secret be sanctified)
 known as Awan resident of the vicinity of Shorekote
 may Allah safeguard him from mischief and oppression UNIQ-ref-0-a85c0b6712a6cf2a-QINU
 Completely absorbed in the 'Ha' of 'Howiyet'
 the author of this book states that
 when truly divine grace and favour
 was bestowed upon me
 which I received as a blessing in the truest sense
 then He, who is stationed
 at the highest, holiest stations of divine light (noor)
 The prophet Muhammad
 instructed me to guide the people
 may they be Muslims,
 may they be non-believers,
 may they be the fortunate,
 may they be the unfortunate ones,
 may they be destined to find the truth,
 may they be destined to be doomed,
 may they be living,
 may they be deceased,
 Because from his holy tongue,
 which emanates the secrets
 (The prophet has called me)
 Mustafa the second and Mujtaba of the last days UNIQ-ref-1-a85c0b6712a6cf2a-QINU

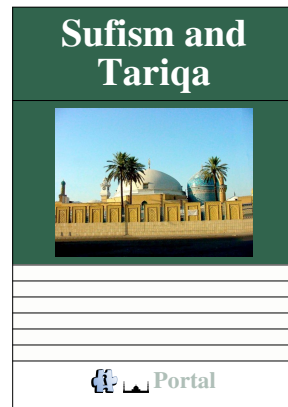
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- "Great Sufi Poets of The Punjab" by R. M. Chopra (in English), 1999.

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External links

- Kalam e Sultan Bahu (text in shahmukhi) (<http://www.apnaorg.com/poetry/bahu/>)
- Kalam e Sultan Bahu (text in gurmukhi) (<http://www.apnaorg.com/poetry/bahug/>)



Soon Valley

Soon Valley وادی سُون	
 <p>Location in Pakistan</p>	
Coordinates: 32°58'N 72°15'E ^[1]	
Country	 Pakistan
Region	Punjab Province
District	Khushab District
Time zone	PST (UTC+5)

The **Soon Valley** (Urdu: وادی سُون), or **Soon Sakesar** is one of the famous valleys of Pakistan situated in the central Punjab province. The Valley is situated in the north west of Khushab. Naushehra is the main town of the Valley. The Valley starts from Padhrar village and end to Sakesar that is the highest peak of Salt Range. The length of **Soon Valley** is 35 miles (56 km) and average width is 9 miles (14 km). The area of Soon Valley is 300-square-mile (780 km²). Although not as cold as the valleys up north, Soon valley consists of beautiful lakes, waterfalls, jungles, natural pools and ponds. Soon valley is also blessed with ancient civilization, natural resources, and fertile farms. There are some special features of this valley that distinguish it from other areas, without knowing about them it is very hard to understand its importance. Sabhral, Khura, Naushehra, Mardwal, Khabaki, Kufri, Angah, Ugali, Uchali, Tiveen and Bagh Shams-ud-Din are important towns in soon valley. Kanhatti Garden, Sodhi Garden, Da'ep and Sakesar are resorts to visit. Awan^[2] tribe is settled in Soon Valley.^[3]

Located at a height of 5,010 feet (1,530 m) above sea level, Sakesar was once the summer headquarters for the Deputy Commissioners of three districts - Campbelpur (now Attock), Mianwali and Shahpur (now Sargodha). It is the only mountain in this part of the Punjab which receives snow fall in winters. In view of Sakesar's ideal location and height, the PAF selected it in the late-50s as the site for a high powered radar which would provide air defence cover for the northeastern part of the western wing. Pakistan Television's re-broadcasting center has been installed to provide terrestrial transmissions coverage to adjoining areas.^[4]

Information

- **Total villages:** 31
- **Main villages:**khura
- Uchhala, Naushahra, Jabbah, Ugalisharif, Mukrumi, Kaamrh, Dhadhar, Mardwal, Kufri, Uchali, Chitta, Khoora, Anga, Khabbaki, kuradhi, Sodhi Bala, Sodhi Zaren,
- **Distance from Islamabad:** 290 km
- **Distance from Sargodha:** 120 km
- **Distance from Lahore:** 300 km
- **Lakes :** Uchali, Khabbaki, Jahlar,
- **Shrines :** Sultan Haji Ahmad in *Uchhala*, Baba Shikh Akbar, Pir Baba Sakhi Muhammad Khushhaal in Khabbaki, Baba beri Wala in Naushera

- **MIZAR MUBARIK:** 1.FAQEER SUFI BABA TAJ SHAH SARKAR,2.Hazrat Mian Abdul Aziz shab,Hazrat Mian Abdul Hameed shab,Hazrat Aziz Ahmed shab belong to kufri,Hazrat Sultan Mehdi Sahib, Hazrat Mian Faiz Zaman Sahib, Hazrat Mian Siraj-ud-Din Sahib. Hazrat Baba Syed Shah Zaman Shah Sodhi Jai Wali
- **Forts :**Janjua's Akrand Fort, Forts and Temples of Amb Shareef

People

The main tribe of the area is the Awan of ancient repute. This tribe came in this area with Qutab Shah and settled in the Soon valley. Soon Valley is a home of Auliaas, i.e. Hazrat Sultan Haji Ahmad Sb in Uchhala. Pail-Piran, a village at junction of Khusab and Chakwal disytrict, on the other hand is home to Hashmite descendents of Baha Ud Din Bahawal Ul Haq Zakkariyya Multani (RA). The sub branches and small tribes of Awans are Mian in Uchhala, Shehal, Ardaal, Mirwal, Adriyal, Shenaal in Sadeeqabad(Kufri),Subjal, Dersal, Ahmdal , Mamdal and Mian (Originally Karsial, Ishral) in Kuradhi Latifal, Jurwal, Radhnal, Sheraal in Naushehra, Pirkal in Jallay wali, Majhial in Mardwal, Bazral, Chhatal, Ghadhyaal, Phatal's are also awan, Yakial, Maswal in Ugalisharif, Phatwal and Bhojo Khail, Sheral, Mianwaddal, Alyaral, Sher Shahal, Noor Khanal in Khabbaki, Mian in Uchalla and so on. In the valley Awan's are known by their clans. In old time the head of clan in each village was known as Raees, and the head of a tribe was known as Raees-Azam. The most famous Raees Azam were Malik Muzaffar Noor Khanal Khabaki, Khansahab Malik Buland Khan of Kufri was also elected member of the District Board Shahpur till his death in 1928 after him his sons Zaildar Malik Sarfraz Khan was elected as Member District Board Shahpur he was also appointed Honrary Magistrate in 1936, His younger brother Colonel Malik Sultan Mubarak Khan was elected Senior Vice Chairman of the District Board Shahpur in 1936 He was also elected as President District Bar Association Sargodha in 1952, Haji Malik Mohammad Nawaz Khan son of Khan Sahab Malik Buland Khan was a keyrole player in the politics of the district and the soon valley, he was also Kursinasheen and lumberdar of three villages including Kufri, Chak No.39 NB Sargodha and Chamu Sana. Khan Sahab Malik Buland Khan's grandson Malik Muhammad Akram Awan Advocate was elected Member of Provincial Assembly of the Punjab in 1970 by the peole of Soon Valley. Khan Sahib Malik Buland Khan's great grand son Malik Hamid Nawaz Awan was also elected Nazim (Member District Assembly Sargodha) in 2001 and 2005 he was appointed Leader Of Opposition By Shaheed Benazir Bhutto. He is also President of Pakistan Peoples Party District Sargodha. He was also allotted ticket for the Provincial Assembly in 2007 Elections by Pakistan Peoples Party. Malik Ameer Haider of Angah, Qazi Mazhar Qayyum of Naushera and Syed Gul Peer Shah of Sodhi. Mian Zaheer Ul Hasan and Mian Muhammad Asif of Uchhala.

A majority of the people are serving in the armed forces of Pakistan. Many loyal brave soldiers and officers belong to this land who even laid down their lives for their homeland.

Other professions like education, business, transportation and agricultural are also adopted by the locals. The people are hard working and agriculture used to be the main profession. Per person square footage of land decreased, as population increased. Consequently the people have migrated to large cities for jobs.

Martial race

The Janjua's were present in the era while Babur Mughal emperor passed from this way on his continue on battles with different tribes (Source Tuzk-e-Baburi). Raja Tatar Khan Janjua is the most notable among Janjua tribe whose grave is still there in Khutakka (Ahmadabad) which was his center of Kingship. The remnants of his famous historic fort ' Akrand' are still there to show glory of this worthy tribe. The Janjuas were scattered after attack of Hari Singh Bhangi in 1760 and now they are settled in Kattha, Jaswal, Dhak, Jauharabad, Shahpur etc.

The Awans of the Soon Valley were also amongst those the British considered to be "martial race".^[5] The British recruited army heavily from Soon Valley for service in the colonial army, and as such, the Awans of this area also formed an important part of the British Indian Army, serving with distinction during World Wars I and II. Of all the Muslim groups recruited by the British, proportionally, the Awans produced the greatest number of recruits during the First and Second World Wars. Contemporary historians, namely Professor Ian Talbot and Professor Tan Tai Yong, have authored works that cite the Awans (amongst other tribes) as being looked upon as a martial race by not only the British, but neighbouring tribes as well. The army of Pakistan also heavily recruits Awans from this area. Awans occupy the highest ranks of the Pakistani Army.^[6]



Gateway to Soon Sakesar

Government of Punjab constructed the road from Nurewala to Naushehra in recognition of services rendered by the Awans of Soon Valley during the First World War. Sir W.M.Hailey, Governor Punjab inaugurated this road on April 1, 1928. The plaques are installed on Khushab-Sakesar road as it enters the hills.

Culture

Being as a tribe of Arabs origin, the local people follows Islamic culture and traditions. Traditionally the marriages are arranged according to the Islamic traditions and wedding ceremony usually takes place at the mosques. Nikah is attended by close family members, relatives, and friends of groom and bride. Usually, the men and women are made to sit separately, in different rooms, or have a purdah (curtain) separating them.

Luddi is famous folk dance on occasions of happiness. Also dhol and shehnai(pipes) are famous musical instruments for celebrations.

Lakes of Soon Valley

There are two well-renowned Uchhali Lake and Khabikki Lake lakes in Soon valley. Uchhali is a salt water lake in the southern Salt Range area in Pakistan. This lake is formed due to the absence of drainage in the range. Sakaser, the highest mountain in the Salt Range, looms over the lake. Due to its brackish water the lake is lifeless. But it offers a picturesque scenery. Khabikki Lake is a salt water lake in the southern Salt Range area in Pakistan. This lake is formed due to the absence of drainage in the range. The lake is one kilometer wide and two kilometres long. Khabikki is also the name of a neighbouring village. Boats are also available and there is a rest house beside the lake. A hill gently ascended on the right side of the lake. The lake and the green area around provide a good scenery. These lakes attract thousands of migratory birds each year and are ideal haven for the bird watchers.

Tucked in the southern periphery of the Salt Range and hemmed in by its higher cliffs, is a cluster of natural lakes — Uchhali, Khabbeki and Jhallar in district Khushab. These lakes are said to be 400 years old, maybe more. The lakes

are a prime sanctuary for the migratory birds and were declared a protected sanctuary for the native and migratory avifauna on the appeal of World Wildlife Fund. Nestled at about 800 meters above the sea, lakes have some marsh vegetation and are mostly surrounded by cultivated land, which is picturesquely intersected by hillocks. The lakes are fed by the spring, seepage from adjacent areas, and run off from the neighbouring hills of the historic Salt Range. The lakes are one of the most important wintering areas for the rare white-headed ducks (*Oxyura leucocephala*) in Pakistan that comes here from Central Asia. Locals believe that there is a volcano hidden beneath the surface of the Uchhali Lake due to which the colour of the water keeps changing. The appearance of a very broad and brightly coloured rainbow in 1982 for consecutive 15 days is also attributed to this analogy. In 1982, a strange phenomenon was observed in the villages Uchhali and Dhadhar. The lakes' water is also said to cure gout and skin diseases. People have been taking the water from the lakes as far as Lahore and Karachi. People think that a pure white winged creature called Great egret, from *Grus* family, found in the area is a symbol of longevity.

Town and villages

- Sodhi Bala
- Sodhi Zareen
- Padhrar
- Naushera
- Sakesar
- Jabbah
- Uchhala
- Pail-Piran
- Surraki
- Sodhi Jai Wali
- Kalial
- Jahalar
- Sirhal
- Shakar Kot
- Khabaki
- Dhadhar
- Mardawal
- Khoora
- Kufri
- Koradhi
- Uchhali
- Shakarkot
- Anga
- Ugalisharif
- Makrumi
- Kamrah
- Dhadar
- Ahmadabad
- Tiveen
- ugali

Different Villages Location

Villages west of Naushehra are Sabhral, Kufri, Koradhi, Uchhali, and Chitta before reaching the Pakistan Air Force Base of Sakesar.

Villages to the north west of Naushehra are Sirhal, Shakarkot Anngah and Ugalisharif.

Villages to the north east of Naushehra are Mardowal, Makrumi, Kamrah, Dhadar, Ahmadabad, Khabakki and Jabah.

Villages to the south west of Naushehra are har do sodhi Bala, Surraki and Jahlar.

Villages to the south of Naushehra are Chamraki and Sodhian villages.

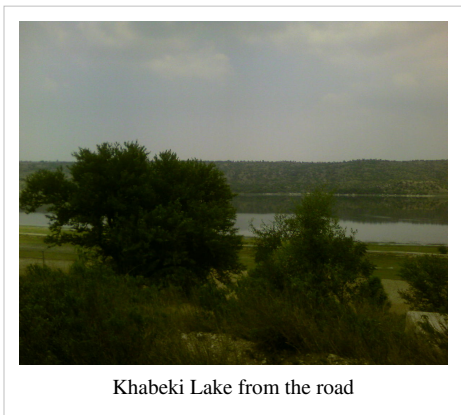
Villages to the east of Naushehra are Dhakah, Mirokah Dhakah, Jalay Wali, Tiveen (Uchhalah is not on the main road), Sodhi Jai Wali, Kaliyal, Khurrah, Kathwai and Surraki...

Padhrar and Pail-Piran are the part of soon valley but these villages are in the fall on Chakwal-Khushab road.

There are scattered colonies of certain families which are called Dhok. Usually at each Dhoke there are two to ten houses.

Historical places

- Akrand Fort of Janjua's (Road way & Tracking Way from Kangahti Garden).
- Lakes: Ugalisharif & Uchalli Lake, Khabikki Lake and Jahlar Lake.
- Waterfalls at Kufri.
- Ambh Sharif is a historical place in Hinduism.
- Kanahti Garden, Sodhi Garden, Khabakki Jheel, Ugalisharif & Uchali Jheel, Sakesar and Daip Shareef and the hiking experiences of hills
- Angah, an important village.
- Sodhi village has waterfalls, a Rest House, and wild animals like Cheetah, Rabbit, Deer, Teetar (Urdu name of a bird).
- Mahala Qazian Wallah, is also a famous street of Naushera, where the famous qadis of Naushera used to live.
- Graveyard of qadi family
- Koradhi is famous for its Historical Madrissa , where Qari Qamar Din (R.A) used to teach



Khabeki Lake from the road

References

- [1] http://tools.wmflabs.org/geohack/geohack.php?pagename=Soon_Valley¶ms=32_58_N_72_15_E_type:city_region:PK
- [2] SIR LEPEL H. GRIFFIN writes in his book 'The Panjab Chiefs' (1865 Edition) p.570-571., that "All branches of the tribe (Awans) are unanimous in stating that they originally came from neighbourhood of ghazni to India, and all trace their genealogy to Hasrat Ali the son-in-law of the Prophet. Kutab Shah, who came from Ghazni with Sultan Mahmud, was the common ancestor of the Awans.....It was only in the Rawalpindi, Jhelam and Shahpur districts that they became of any political importance.....In Shahpur District the Awans held the hilly country to the north west, Jalar, Naoshera and Sukesar, where the head of the tribe still resides." H.A. Rose writes,"But in the best available account of the tribe, the Awans are indeed said to be of Arabian origin and descendants of Qutb Shah" 'A Glossary of the Tribes and Castes of the Punjab and North-West Frontier Province' A glossary of the tribes and castes of the Punjab and North-West ..., Volume 1 By H.A. Rose
- [3] The Soon Valley. <http://visitorsheaven.com/Soon%20Sakesar.php>
- [4] <http://visitorsheaven.com/Soon%20Sakesar.php>
- [5] Lord Roberts who served as C-in-C of the British Indian army from 1885-1893 enunciated the theory of martial races. During this period the British were suspicious of the Russian advance towards India and Roberts wanted to create an efficient army to face the Russians in case of an invasion by the latter. According to him the most suitable persons for army were available in the north-west part of India, and he wanted that recruitment should be confined to that area only. He justified his theory on the ground that people in some region had become unfit to bear arms because of the softening and deteriorating effects of long years of peace and sense of security in those regions. Lord Roberts, Forty-one years in India (London: 1897), p. 383.
- [6] <http://www.theawan.com/history.html>

Coordinates: 32.58°N 72.15°E (http://tools.wmflabs.org/geohack/geohack.php?pagename=Soon_Valley¶ms=32.58_N_72.15_E_type:landmark_dim:50000_region:PK)

Sakesar

Sakesar (Urdu: **سکيسر**), is a mountain peak which lies on the outer fringes of the Soon Valley in Khushab district in the Punjab Province of Pakistan. It has an height of 1522 m and used to be the summer headquarters for the deputy commissioners of three districts - Campbellpur (now Attock), Mianwali and Sargodha. In view of Sakesar's ideal location and height, the PAF selected it in the late-50s as the site for a high powered radar which would provide air defence cover for the northeastern part of the western wing.^[*citation needed*] The hilltop of Sakesar is located in the Salt Range - starting from Sohawa (in Jhelum District) in the east and spreading westward.

Climate

- May - June Summers Min 15 to 22 C Max 28 to 38 C
- Nov - Feb winters Min -3 to -4 C Max 6 to 22 C
- July-Aug Rainy Season

Important lakes

- Nammal Lake - 40 km North—North West of Sakesar
- Uchhali & Khabekhi East - 13 km and 37 km respectively

Wildlife

WWF Survey carried out in September 2001 indicated that over 60 species of birds (some of them rare ones) and 10 species of mammals exist in and around Sakesar.

Villages

The main villages in the valley are:

Anga, Chitta, Dhadhar, Dhaka, Jaba, Khura, Khabeki,Uchalla, Khotakka, Koradhi, Kufri(currently known as Sadiq Abad), Mardwal, Sabhral, Shakarkot, Sirhaal, Sodhi, Surrakki, Ugali, Noshehra and Uchhali.These all names were given to the aera's by the peoples (who migrated to India) was here before the sepration of Pakistan and India.Some old Shrins,Temples and Buildings are still there in every Village.Now Soon Velly is famous for Fresh Vegetables.

PTV re-broadcasting station

Pakistan Television's re-broadcasting centre has been installed to provide terrestrial transmissions coverage to adjoining areas.

References

Coordinates: 32°32′30″N 71°56′0″E﻿ (http://tools.wmflabs.org/geohack/geohack.php?pagename=Sakesar¶ms=32_32_30_N_71_56_0_E_region:PK)

Punjab, Pakistan

Punjab پنجاب

Province



Counter-clockwise from top left: Chenab River, Lahore Fort, Nankana Sahib, Faisalabad, Noor Mahal – Bahawalpur, Masjid Wazir Khan – Lahore.



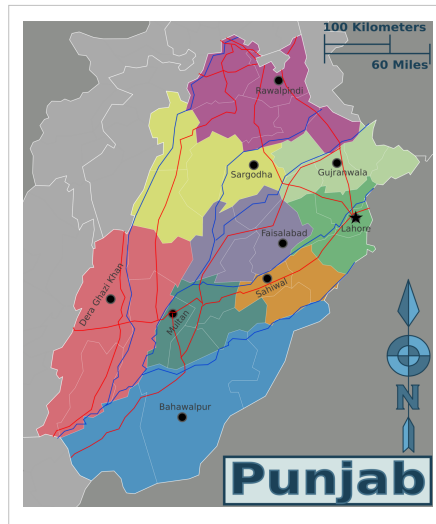
Flag



Logo



Location of Punjab in Pakistan



Map of Punjab, Pakistan

Coordinates: 31.33°N 74.21°E ^[1]Coordinates: 31.33°N 74.21°E ^[1]

Country	Pakistan
Established	1 July 1970
Capital	Lahore
Largest city	Lahore
Government	
• Type	Province
• Body	Provincial Assembly
• Governor	Chaudhary Muhammad Sarwar(PML N)
• Chief Minister	Shahbaz Sharif (PML-N)
Area	
• Total	205,344 km ² (79,284 sq mi)
Population (2013)	
• Total	101,000,000
• Density	490/km ² (1,300/sq mi)
	[2]
Time zone	PKT (UTC+5)
Main Language(s)	<ul style="list-style-type: none"> Urdu (National) English (Official) Punjabi (Provincial) Other languages: Saraiki, Potohari, Hindko, Jhangochi, Mewati, Baluchi
Assembly seats	371
Districts	36
Tehsils/Towns	127
Website	punjab.gov.pk ^[3]

Punjab (Urdu: پنجاب, Shahmukhī Punjabi: پنجاب) , *panj-āb*, "five waters": [ⓘ] listen Wikipedia:Media helpFile:Punjab.ogg), also spelled **Panjab**, is the most developed and populous province of Pakistan with approximately 55% of the country's total population.^[4] Lahore is the provincial capital and Punjab's main cultural, historical, administrative and economic center.^[5]

Etymology

The word *Punjab* is a xenonym/exonym that was formally introduced by the Mughals in the 17th Century CE. It is a combination of the Persian words *panj* (*five*) and *āb* (*water*), thus the (land of) *five rivers*. The five rivers are the tributaries of the Indus River namely Chenab, Jhelum, Ravi, Beas and Sutlej. From the Himalayas they all end up in the down-stream of Panjnad, eventually to the Arabian Sea. Sometimes, in English, there can be a definite article before the name i.e. *the Punjab*. The name is also sometimes spelt as *Panjab* or *Panjaab* or *Punjaab*.

In the Rigveda, the sacred text of Vedism, the Punjab region is associated with the ancient Sapta Sindhu, the Land of Seven Rivers, whilst the later Greeks referred to Punjab as *Pentapotamia*, an inland delta of five converging rivers.^[6] The British used to call Punjab "*Our Prussia*."

Geography

Punjab is Pakistan's second largest province at 205,344 km² (79,284 sq mi) after Balochistan and is located at the northwestern edge of the geologic Indian plate in South Asia. The province is bordered by Kashmir (Azad Kashmir, Pakistan and Jammu and Kashmir, India) to the north-east, the Indian states of Punjab and Rajasthan to the east, the Pakistani province of Sindh to the south, the province of Balochistan to the southwest, the province of Khyber Pakhtunkhwa to the west, and the Islamabad Capital Territory to the north.

The capital and largest city is Lahore which was the historical capital of the wider Punjab region. Other important cities include Gujrat, Multan, Faisalabad, Sheikhpura, Sialkot, Gujranwala, Jhelum and Rawalpindi. Undivided Punjab is home to six rivers, of which five flow through Pakistani Punjab. From west to east, these are: the Indus, Jhelum, Beas, Chenab, Ravi and Sutlej. Nearly 60% of Pakistan's population lives in the Punjab. It is the nation's only province that touches every other province; it also surrounds the federal enclave of the national capital city at Islamabad. This geographical position and a large multi-ethnic population strongly influence Punjab's outlook on National affairs and induces in Punjab a keen awareness of the problems of the Pakistan's other important provinces and territories. In the acronym *P-A-K-I-S-T-A-N*, the P is for *PUNJAB*.

The province is a mainly a fertile region along the river valleys, while sparse deserts can be found near the border with Rajasthan and the Sulaiman Range. The region contains the Thar and Cholistan deserts. The Indus River and its many tributaries traverse the Punjab from north to south.

The landscape is amongst the most heavily irrigated on earth and canals can be found throughout the province. Weather extremes are notable from the hot and barren south to the cool hills of the north. The foothills of the Himalayas are found in the extreme north as well.

Language

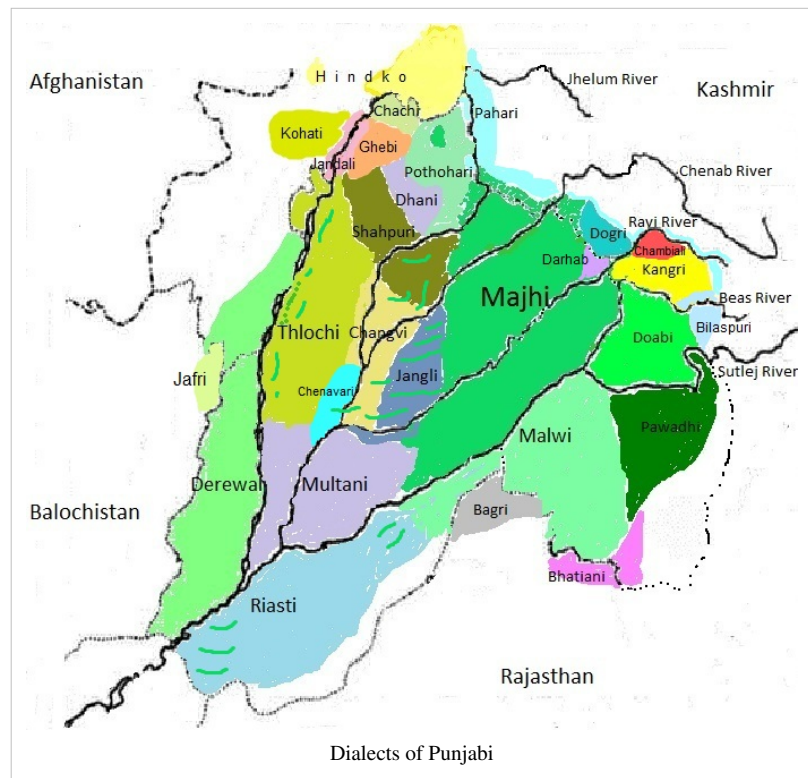
For more information, see Punjabi dialects.

The main language is Punjabi.^[7] Recently two Punjabi varieties, Saraiki and Hindko, have been standardized.^[8] The national census of Pakistan has tabulated the prevalence of Saraiki and Hindko speakers since 1981.^{[9]:46} However this standardization is controversial because Saraiki and Hindko are now considered to be dialects of main-stream Punjabi, on the basis that they are morphologically and syntactically similar to standard Punjabi. This is agreed by the majority of local linguists such as Dulai, K Narinder, Gill, Harjeet Singh Gill, A Henry. Gleason (Jr), Koul, N Omkar, Siya Madhu Bala, Afzal Ahmed Cheema, Aamir Malik, Amar Nath^{[10][11][12][13]} as well as modern linguistics publications such as the US National Advisory Committee based UCLA Language Materials Project

(LMP) along with modern linguistics such as Cardona and Natalia Ivanovna Tolstaia classifying Saraiki, Hindko and other Lahnda varieties as dialects of Punjabi Language.^{[14][15][16]}

The Punjab Province exhibits a variety of Punjabi dialects spoken in the different districts.

- Majhi or Standard (Majority)
- Pothohari (Rawalpindi and Jehlum's Districts people)
- Pahari (Tehsil Muree, Kotli sattian & AJK's people)
- Dhani (Chakwal district's people)
- Shapuri (Sargodha division's people)
- Jhangochi (Khanewal and Jhang District's people)
- Jangli/Rachnavi (Sahiwal District's people)
- Chenavari (Tehsil Athara Tehsil Jhang's people)
- Thalochi (Bhakkar, Layyah and Muzaffargarh District's people)
- Hindko (Hazara Division's people living in Punjab areas)
- Chhachi (Attock Tehsil's people)
- Jandali (Jand Tehsil and Mianwali district's people)
- Multani/Saraiki (Multan and Lodhran districts people)
- Derawali (Rajanpur, Dera Ghazi Khan districts people)
- Riasti (Bahawalpur Lodhran and Rahim Yar Khan districts people)
- Ghebi (Pindi Gheb Tehsil's people)
- Dogri/Darhab (Jammu and Narowal district's people)
- mevati (Lahore, Kasur and Narowal districts's people)



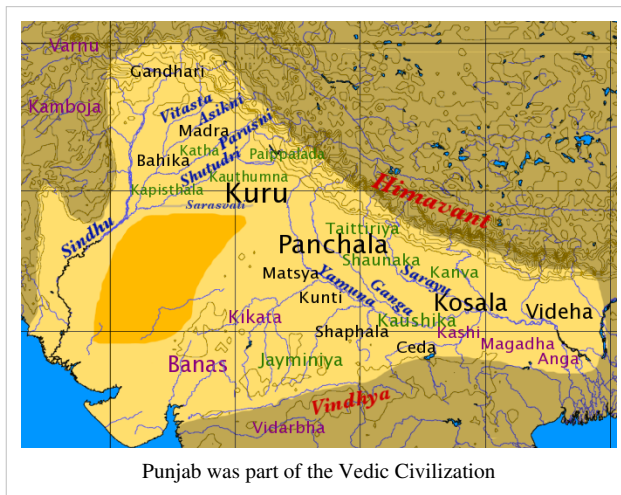
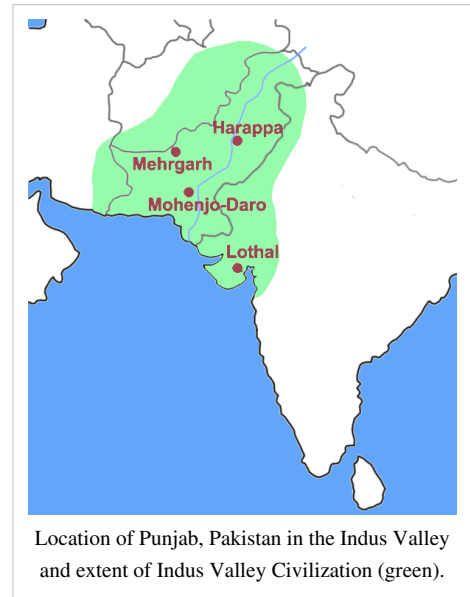
The dialects spoken in different regions of the land have a common vocabulary and a shared heritage. In addition to the Punjabis, the province is also home to other smaller ethnic groups

- Urdu being the national language is spoken and understood.
- English is also understood and spoken by a sizable segment of the educated population.
- Minority Languages spoken by people of different parts of Pakistan and Afghan refugees (Pashto, Sindhi, Baluchi, Brahvi, Kashmiri, Shina, Balti, Khowar, Burshiski, Rangri and Dari)

History

Ancient history

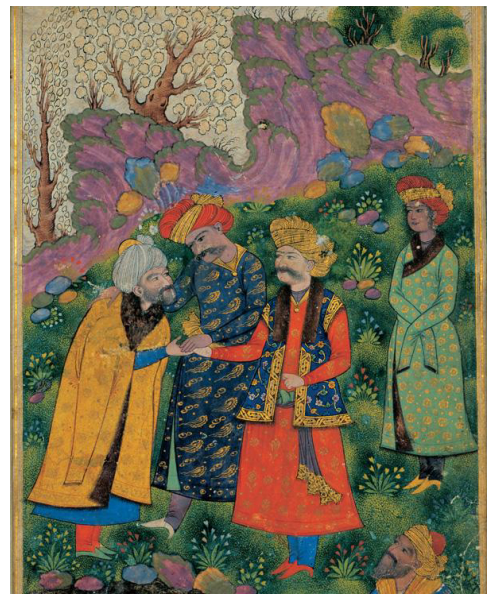
Punjab during Mahabharata times was known as Panchanada.^{[17][18]} Punjab was part of the Indus Valley Civilization, more than 4000 years old.^[19] The main site of the Indus Valley Civilization in Punjab was the city of Harappa. The Indus Valley Civilization spanned much of what is today Pakistan and eventually evolved into the Indo-Aryan civilization. The arrival of the Indo-Aryans led to the flourishing of the Vedic civilization along the length of the Indus River. This civilization shaped subsequent cultures in South Asia and Afghanistan. Although the archaeological site at Harappa was partially damaged in 1857 when engineers constructing the Lahore-Multan railroad used brick from the Harappa ruins for track ballast, an abundance of artifacts have nevertheless been found. Punjab was part of the great ancient empires including the Gandhara Mahajanapadas, Achaemenids, Macedonians, Mauryas, Kushans, Guptas and Hindu Shahi. Agriculture flourished and trading cities (such as Multan and Lahore) grew in wealth.



Due to its location, the Punjab region came under constant attack and influence from the west. Invaded by the Persians, Greeks, Kushans, Scythians, Turks, and Afghans, Punjab witnessed centuries of foreign invasions. The city of Taxila, founded by son of Taksh the son Bharat who was the brother of Ram. It was reputed to house the oldest university in the world^[citation needed], Takshashila University, one of the teachers was the great Vedic thinker and politician Chanakya. Taxila was a great centre of learning and intellectual discussion during the Maurya Empire. It is a UN World Heritage site, valued for its archaeological and religious history.

Greek, Central Asians, and Persian Empires

The northwestern part of the South Asia, including Punjab, was repeatedly invaded or conquered by various foreign empires, such as those of Tamerlane, Alexander the Great and Genghis Khan. Having conquered Drangiana, Arachosia, Gedrosia and Seistan in ten days, Alexander crossed the Hindu Kush and was thus fully informed of the magnificence of the country and its riches in gold, gems and pearls. However, Alexander had to encounter and reduce the tribes on the border of Punjab before entering the luxuriant plains. Having taken a northeasterly direction, he marched against the Aspian (mountaineers), who offered vigorous resistance, but were subdued. Alexander then marched through Ghazni, blockaded Magassa, and then marched to Ora and Bazira. Turning to the northeast, Alexander marched to Pucela, the capital of the district now known as Pakhli. He entered Western Punjab, where the ancient city of Nysa (at the site of modern day Mong) was situated. A coalition was formed against Alexander by the Cathians, the people of Multan, who were very skillful in war. Alexander invested many troops, eventually killing seventeen thousand Cathians in this battle, and the city of Sagala (present-day Sialkot) was razed to the ground. Alexander left Punjab in 326 B.C. and took his army to Persia and Susa.

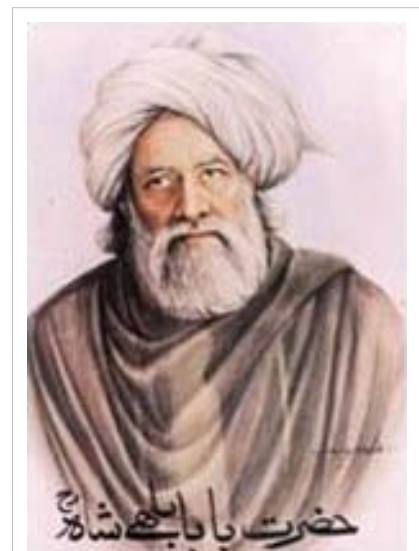


Mahmud and Ayaz

The Sultan is to the right, shaking the hand of the sheikh, with Ayaz standing behind him. Mahmud of Ghazni appointed Malik Ayaz as the ruler of Lahore, Punjab during the Ghaznavid era.

Arrival of Islam

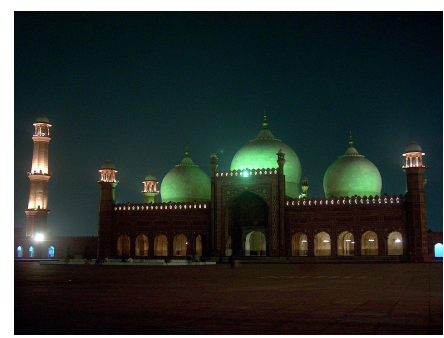
The Punjabis followed a diverse plethora of faiths, mainly comprising Hindus, when the Muslim Umayyad army led by Muhammad bin Qasim conquered Sindh and Southern Punjab in 712, by defeating Raja Dahir. The **Umayyad Caliphate** was the second Islamic caliphate established after the death of the Prophet Muhammad. It was ruled by the Umayyad dynasty, whose name derives from Umayya ibn Abd Shams, the great-grandfather of the first Umayyad caliph. Although the Umayyad family originally came from the city of Mecca, their capital was Damascus. Muhammad bin Qasim was the first to bring message of Islam to the population of Punjab. Over the next millennium Punjab was part of Muslim Empires consisting of Afghans, Pashtoon, and Turkic in cooperation with local Punjabi tribes and others, which facilitated a millennium long Islamic dominance across South Asia and with its peak during large parts of the Mughal Empire. During the reign of Mahmud of Ghazni, the province became an important centre with Lahore as its second capital of the Ghaznavid Empire based out of Afghanistan.



Bulleh Shah (1680–1757), a Muslim Sufi poet

Mughal Empire

The Mughals controlled the region from 1524 until around 1739 and would also lavish the province with building projects such as the Shalimar Gardens and the Badshahi Mosque, both situated in Lahore. Muslim soldiers, traders, architects, theologians and Sufis flocked from the rest of the Muslim world to the Islamic Sultanate in South Asia and some may have settled in the Punjab. Following the decline of the Mughals, the Shah of Iran and founder of the Afsharid dynasty in Persia, Nader Shah crossed the Indus and sacked the province in 1739. Later, the Afghan conqueror Ahmad Shah Durrani, incidentally born in Panjab, in the city of Multan made the Punjab a part of his Durrani Empire lasting until 1762.



Badshahi Masjid in Lahore

Afghan Empire

The founder of Afghanistan, Ahmad Shah Durrani, an ethnic Pashtun (*Afghan*) established the first united Afghan Kingdom (*Greater Afghanistan*) that during its greatest extent included modern-day Afghanistan, some western fringes of Punjab and northeastern Iran. Many ethnic Afghan or Pashtun tribes have made Pakistan's Punjab their home over the centuries. These tribes include the Khugyanis known as Khakwanis, Alizais, Tareens, Durranis, Mullazais, Niazis, Khattaks, yousafzais, Sadozais, tahirkeheli, Utmanzais, bangash, mashwani, Lodhis, Kakars, Kakazais, and Barakzais, to name a few.



Rohtas Fort, Jhelum built by the Afghan ruler, Sher Shah Suri

Maratha Empire

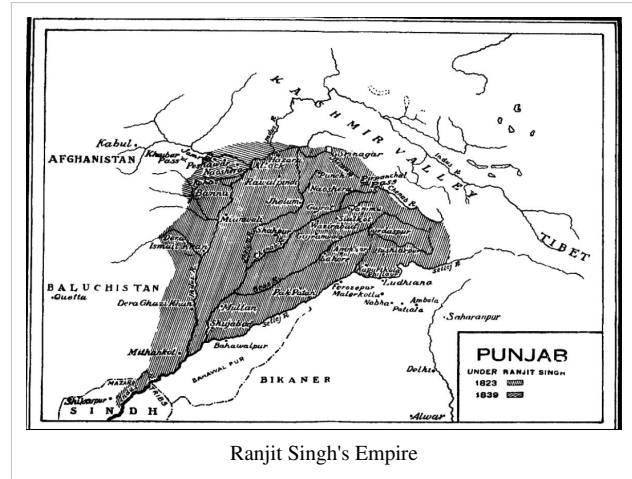


"Zamzama" displayed in front of the Lahore Museum, was used at Third Battle of Panipat (1761)

The Millennium long period of Muslim Empires were coming to an end, and a turbulent period would follow. In 1758, the general of the Hindu Maratha Empire, Raghunath Rao invaded Lahore and Attock. Timur Shah Durrani who was the son and viceroy of Ahmad Shah Abdali and was already weakened by Sikh army, and was drove out of Punjab with the important and necessary help of Sikhs. Lahore, Multan, Dera Ghazi Khan, Kashmir and other subahs on the south and eastern side of Peshawar, were under the Maratha rule for the most part.^[20] In Punjab and Kashmir, the Marathas were now major players. The Third Battle of Panipat took place on 1761, Ahmad Shah Abdali invaded the Maratha territory of Punjab and captured remnants of the Maratha Empire in Punjab and Kashmir regions and re-consolidated control over them.^[21]

Sikh Empire

In mid fifteenth century, the religion of Sikhism was born. During the Mughal empire, due to the strong and righteous approach many Hindus increasingly adopted Sikhism. These became a formidable military force against the Mughal Era and later against the Afghan Empire. After fighting Ahmad Shah Durrani in the later eighteenth century, the Sikhs took control of Punjab and managed to establish the Sikh Empire under Maharaja Ranjit Singh, which lasted from 1799 to 1849. The capital of Ranjit Singh's empire was Lahore, and the empire also extended into Afghanistan and Kashmir.



British Empire

Maharaja Ranjit Singh's death in the summer of 1839 brought political chaos and the subsequent battles of succession and the bloody infighting between the factions at court weakened the state. Relationships with neighbouring British territories then broke down, starting the First Anglo-Sikh War; this led to a British official being resident in Lahore and the annexation in 1849 of territory south of the Satluj to British India. After the Second Anglo-Sikh War in 1849, the Sikh Empire became the last territory to be merged into British India. Some parts of Pakistani Punjab also served as the centre of resistance in the Indian Rebellion of 1857.

Independence

The predominantly Muslim population of Western Punjab supported the Muslim League and Pakistan Movement. After the independence of Pakistan in 1947, the minority Hindus and Sikhs migrated to India while Muslim refugees from India settled in the Western Punjab and Sindh.

In 1947 the Punjab province of British India was divided along religious lines into West Punjab and East Punjab. Western Punjab was assimilated into the new country of Pakistan, while East Punjab became a part of modern-day India. This led to massive rioting as both sides committed atrocities against fleeing refugees.

The British Punjab, of which Punjab (Pakistan) forms a major region today, was home to a large minority population of Punjabi Sikhs and Hindus unto 1947 apart from the Muslim majority.^[22]

At the time of independence in 1947, due to the ensuing horrendous exchange of populations, the Punjabi Sikhs and Hindus migrated to India <^[23] Punjabi Muslims were uprooted similarly from their homes in East Punjab which now forms part of India.^[24]

Recent history

Since the 1950s, Punjab industrialized rapidly. New factories were established in Lahore, Multan, Gujrat, Gujranwala, Sialkot and Wah. In the 1960s the new city of Islamabad was built near Rawalpindi.

Agriculture continues to be the largest sector of Punjab's economy. The province is the breadbasket of the country as well as home to the largest ethnic group in Pakistan, the Punjabis. Unlike neighbouring India, there was no large-scale redistribution of agricultural land. As a result most rural areas are dominated by a small set of feudalistic land-owning families.

In the 1950s there was tension between the eastern and western halves of Pakistan. In order to address the situation, a new formula resulted in the abolition of the province status for Punjab in 1955. It was merged into a single province West Pakistan. In 1972, after East Pakistan seceded and became Bangladesh, Punjab again became a province.

Punjab witnessed major battles between the armies of India and Pakistan in the wars of 1965 and 1971. Since the 1990s Punjab hosted several key sites of Pakistan's nuclear program such as Kahuta. It also hosts major military bases such as at Sargodha and Rawalpindi. The peace process between India and Pakistan, which began in earnest in 2004, has helped pacify the situation. Trade and people-to-people contacts through the Wagah border are now starting to become common. Indian Sikh pilgrims visit holy sites such as Nankana Sahib.

Starting in the 1980s, large numbers of Punjabis migrated to the Middle East, Britain, Spain, Canada and the United States for economic opportunities, forming the large Punjabi diaspora. Business and cultural ties between the United States and Punjab are growing.

Climate

Most areas in Punjab experience warm winters, often accompanied by rain. By mid-February the temperature begins to rise; springtime weather continues until mid-April, when the summer heat sets in.



At the Wagah border ceremony



Tilla Jogian, sacred and scenic peak in Punjab



Sunset in Punjab, during summer

The onset of the southwest monsoon is anticipated to reach Punjab by May, but since the early 1970s the weather pattern has been irregular. The spring monsoon has either skipped over the area or has caused it to rain so hard that floods have resulted. June and July are oppressively hot. Although official estimates rarely place the temperature above 46°C, newspaper sources claim that it reaches 51°C and regularly carry reports about people who have succumbed to the heat. Heat records were broken in Multan in June 1993, when the mercury was reported to have risen to 54°C. In August the oppressive heat is punctuated by the rainy season, referred to as *barsat*, which brings relief in its wake. The hardest part of the summer is then over, but cooler weather does not come until late October.



The route from Dera Ghazi Khan to Fort Munro

Recently the province experienced one of the coldest winters in the last 70 years. Experts are suggesting that this is because of global warming.

Punjab's region temperature ranges from -2° to 45°C , but can reach 47°C (117°F) in summer and can touch down to -5°C in winter.

Climatically, Punjab has three major seasons:^[25]

- Hot weather (April to June) when temperature rises as high as 110°F .
- Rainy season (July to September). Average rainfall annual ranges between 96 cm sub-mountain region and 46 cm in the plains.
- Mild weather (October to March). Temperature goes down as low as 40°F .

Demographics and society

Historical populations			
Census	Population	Urban	Rural
1951	20,540,762	3,568,076	16,972,686
1961	25,463,974	5,475,922	19,988,052
1972	37,607,423	9,182,695	28,424,728
1981	47,292,441	13,051,646	34,240,795
1998	73,621,290 ^[26]	23,019,025	50,602,265
2012	91,379,615 ^[27]	45,978,451	45,401,164

The population of the province is estimated to be 93,963,240 in 2010 and is home to over half the population of Pakistan. The major language spoken in the Punjab is Punjabi (which is written in a Shahmukhi script in Pakistan) and Punjabis comprise the largest ethnic group in country. Punjabi is the provincial language of Punjab. The language is not given any official recognition in the Constitution of Pakistan at National level. Punjabis themselves are a heterogeneous group comprising different tribes, clans (Urdu: **Tribes**) and communities. In Pakistani Punjab these tribes have more to do with traditional occupations such as blacksmiths or artisans as opposed to rigid social stratifications.^[28]

The biradari, which literally means brotherhood is an important unit of Punjabi society, and includes people claiming descent from a common ancestor. The biradaris collectively form larger units known as tribes. Historically, these tribes were endogamous, but latterly, especially in the large cities, there is considerable intermarriage between members of different tribes, and differences are getting blurred. Important within the Punjab include Jats, Arains, Gujjars, Awans, Rajputs, Gakhars, Khokhars, Sheikhs, Aheers, Kamboh, Mughals, Maliks, Niazis, Khosas, Dogars, Ranghars, mirani, Qureshis, and Syeds. Other smaller tribes are the Rawns, Khetran, and Rehmanis (Muslim Labana)^[29]




Religion

Religions in Punjab	
Religion	Percent
Islam	97.21%
Christianity	2.31%
Others†	0.48%
Distribution of religions	
†Includes Sikhs, Parsis, Hindus .	

The population of Punjab (Pakistan) is estimated to be 97.21% Muslim with a Sunni Hanafi majority and Shia Ithna 'ashariyah minority. The largest non-Muslim minority is Christians and make up 2.31% of the population. The other minorities include Ahmedi, Hindus, Sikhs, Parsis and Bahá'í.^[30]

Provincial government

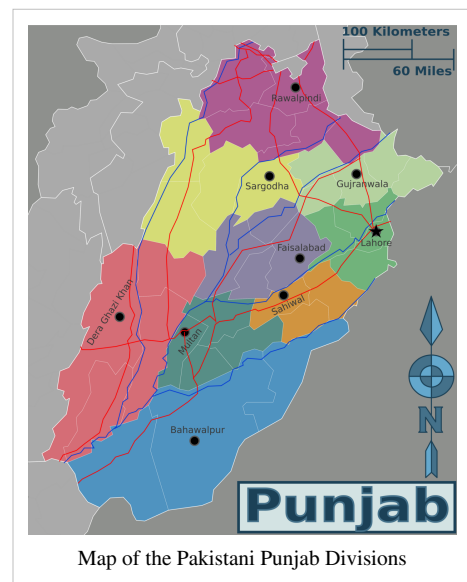
Provincial symbols of Punjab (unofficial)

Provincial animal	Punjab Urial	
Provincial bird	Peacock	
Provincial tree	"Shisham" (Dalbergia sissoo)	
Provincial flower	Bhekkar	

The Government of Punjab is a provincial government in the federal structure of Pakistan, is based in Lahore, the capital of the Punjab Province. The Chief Minister of Punjab (CM) is elected by the Provincial Assembly of the Punjab to serve as the head of the provincial government in Punjab, Pakistan. The current Chief Minister is Shahbaz Sharif, who became the Chief Minister of Punjab as being restored after Governor's rule starting from February 25, 2009 to March 30, 2009. The Provincial Assembly of the Punjab is a unicameral legislature of elected representatives of the province of Punjab, which is located in Lahore in eastern Pakistan. The Assembly was established under Article 106 of the Constitution of Pakistan as having a total of 371 seats, with 66 seats reserved for women and eight reserved for non-Muslims.

Divisions and Districts

There are 40 districts in Punjab, Pakistan.



Sr.	District	Headquarters	Area (km ²)	Population (1998)	Density (people/km ²)
1	Attock	Attock	6,858	1,274,935	186
2	Bahawalnagar	Bahawalnagar	8,878	2,061,447	232
3	Bahawalpur	Bahawalpur	24,830	2,433,091	98
4	Bhakkar	Bhakkar	8,153	1,051,456	129
5	Chakwal	Chakwal	6,524	1,083,725	166
6	Chiniot	Chiniot		965,124	
7	Dera Ghazi Khan	Dera Ghazi Khan	11,922	2043,118	138
8	Faisalabad	Faisalabad	5,856	5,429,547	927
9	Gujranwala	Gujranwala	3,622	3,400,940	939
10	Gujrat	Gujrat	3,192	2,048,008	642
11	Hafizabad	Hafizabad	2,367	832,980	352
12	Jhang	Jhang	8,809	2,834,545	322
13	Jhelum	Jhelum	3,587	936,957	261
14	Kasur	Kasur	3,995	2,375,875	595
15	Khanewal	Khanewal	4,349	2,068,490	476
16	Khushab	Khushab	6,511	905,711	139
17	Lahore	Lahore	1,772	6,318,745	3,566
18	Layyah	Layyah	6,291	1,120,951	178
19	Lodhran	Lodhran	2,778	1,171,800	422
20	Mandi Bahauddin	Mandi Bahauddin	2,673	1,160,552	434
21	Mianwali	Mianwali	5,840	1,056,620	181
22	Multan	Multan	3,720	3,116,851	838
23	Muzaffargarh	Muzaffargarh	8,249	2,635,903	320
24	Narowal	Narowal	2,337	1,265,097	541
25	Nankana Sahib ^[31]	Nankana Sahib	2,960	1,410,000	
26	Okara	Okara	4,377	2,232,992	510
27	Pakpattan	Pakpattan	2,724	1,286,680	472
28	Rahim Yar Khan	Rahim Yar Khan	11,880	3,141,053	264
29	Rajanpur	Rajanpur	12,319	1,103,618	90
30	Rawalpindi	Rawalpindi	5,286	3,363,911	636
31	Sahiwal	Sahiwal	3,201	1,843,194	576
32	Sargodha	Sargodha	5,854	2,665,979	455
33	Sheikhupura	Sheikhupura	5,960	3,321,029	557
34	Sialkot	Sialkot	3,016	2,723,481	903
35	Toba Tek Singh	Toba Tek Singh	3,252	1,621,593	499
36	Vehari	Vehari	4,364	2,090,416	479

Major cities

List of major cities in Punjab			
Rank	City	District	Population
1	Lahore	Lahore	10,500,000
2	Faisalabad	Faisalabad	5,280,000
3	Rawalpindi	Rawalpindi	3,391,656
4	Multan	Multan	2,606,481
5	Gujranwala	Gujranwala	2,569,090
6	Sargodha	Sargodha	600,501
7	Bahawalpur	Bahawalpur	543,929
8	Sialkot	Sialkot	510,863
9	Sheikhupura	Sheikhupura	426,980
10	Jhang	Jhang	372,645
11	Gujrat	Gujrat	530,645
12	D.G.Khan	D.G.Khan	630,645





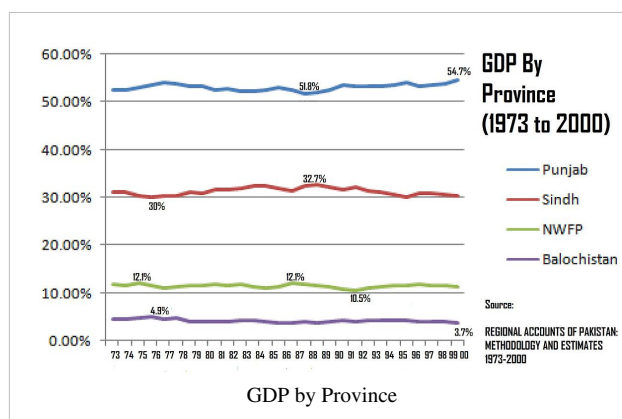
Source: World Gazetteer 2010

This is a list of each city's urban populations and does not indicate total district populations

Economy

Punjab has the largest economy in Pakistan, contributing most to the national GDP. The province's economy has quadrupled since 1972.^[32] Its share of Pakistan's GDP was 54.7% in 2000 and 59% as of 2010. It is especially dominant in the Service & Agriculture sectors of the Pakistan Economy. With its contribution ranging from 52.1% to 64.5% in the Service Sector and 56.1% to 61.5% in the Agriculture Sector. It is also major manpower contributor because it has largest pool of professionals and highly skilled (technically trained) manpower in Pakistan. It is also

dominant in the Manufacturing sector, though the dominance is not as huge, with historical contributions ranging from a low of 44% to a high of 52.6%. In 2007, Punjab achieved a growth rate of 7.8%^[33] and during the period 2002–03 to 2007–08, its economy grew at a rate of between 7% to 8% per year.^[34] and during 2008–09 grew at 6% against the total GDP growth of Pakistan at 4%.





Irrigated land of Punjab

Despite lack of a coastline, Punjab is the most industrialized province of Pakistan; its manufacturing industries produce textiles, sports goods, Heavy machinery, electrical appliances, surgical instruments, Cement, Vehicles, Auto Parts, I.T, metals, Sugar mill plants, Aircraft, Cement Plants, Agriculture Machinery, bicycles and rickshaws, floor coverings, and processed foods. In 2003, the province manufactured 90% of the paper and paper boards, 71% of the fertilizers, 69% of the sugar and 40% of the cement of Pakistan.

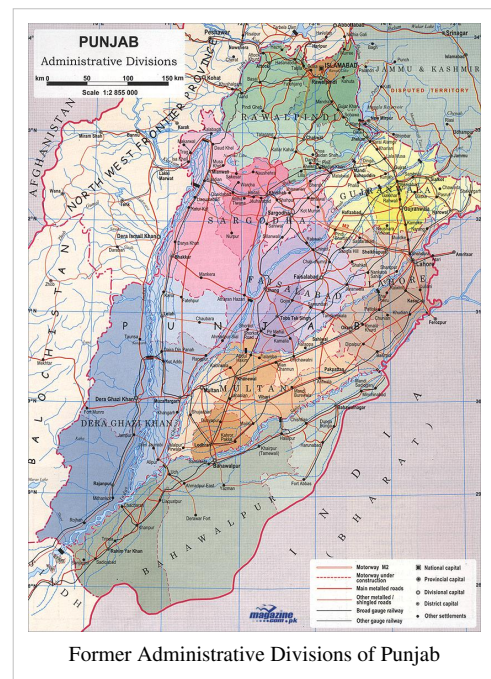
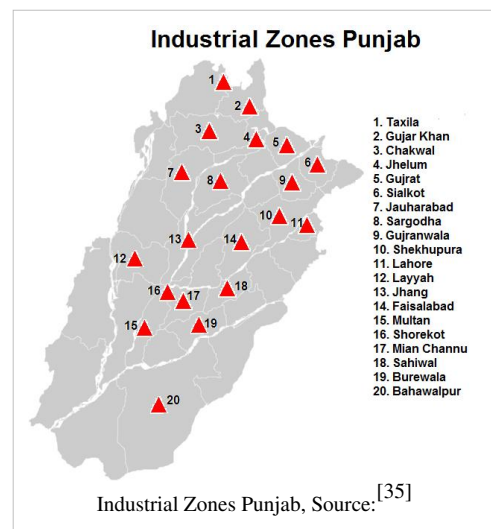
Despite its tropical wet and dry climate, extensive irrigation makes it a rich agricultural region. Its canal-irrigation system established by the British is the largest in the world. Wheat and cotton are the largest crops. Other crops include rice, sugarcane, millet, corn, oilseeds, pulses, vegetables, and fruits such as kinoo. Livestock and poultry production are also important. Despite past animosities, the rural masses in Punjab's farms continue to use the Hindu calendar for planting and harvesting.

Punjab contributes about 76% to annual food grain production in the country. Cotton and rice are important crops. They are the cash crops that contribute substantially to the national exchequer. Attaining self-sufficiency in agriculture has shifted the focus of the strategies towards small and medium farming, stress on barani areas, farms-to-market roads, electrification for tube-wells and control of water logging and salinity.

Punjab has also more than 68 thousand industrial units. The small and cottage industries are in abundance. There are 39,033 small and cottage industrial units. The number of textile units is 14,820. The ginning industries are 6,778. There are 7,355 units for processing of agricultural raw materials including food and feed industries.

Lahore and Gujranwala Divisions have the largest concentration of small light engineering units. The district of Sialkot excels in sports goods, surgical instruments and cutlery goods.

Punjab is also a mineral rich province with extensive mineral deposits of Coal, Iron, Gas, Petrol, Rock salt (with the second largest salt mine in the world), Dolomite, gypsum, and silica-sand. The Punjab Mineral Development Corporation is running over a hundreds economically viable projects. Manufacturing includes machine products, cement, plastics, and various other goods.



The incidence of poverty differs between the different regions of Punjab. With Northern and Central Punjab facing much lower levels of poverty than Western and Southern Punjab. Those living in Southern and Western Punjab are also a lot more dependant on agriculture due to lower levels of industrialisation in those regions.

As of June 2012[36] Pakistan's electricity problems were so severe that violent riots were taking place across Punjab. According to protesters, load shedding was depriving the cities of electricity 20–22 hours a day, causing businesses to go bust and making living extremely hard. Gujranwala, Toba Tek Singh, Faisalabad, Sialkot, Bahawalnagar and communities across Khanewal District saw widespread rioting and violence on Sunday 17 June 2012, with the houses of several members of parliament being attacked as well as the offices of regional energy suppliers Fesco, Gepco and Mepco being ransacked or attacked.

Education

The literacy rate has increased greatly since independence. Punjab has the highest Human Development Index out of all of Pakistan's provinces at 0.670.



Government College University, Lahore

Year	Literacy Rate
1972	20.7%
1981	27.4%
1998	46.56%
2009	59.6%

Sources:^{[37][38]}

This is a chart of the education market of Punjab estimated ^[39] by the government in 1998.

Qualification	Urban	Rural	Total	Enrolment Ratio(%)
—	23,019,025	50,602,265	73,621,290	—
Below Primary	3,356,173	11,598,039	14,954,212	100.00
Primary	6,205,929	18,039,707	24,245,636	79.68
Middle	5,140,148	10,818,764	15,958,912	46.75
Matriculation	4,624,522	7,119,738	11,744,260	25.07
Intermediate	1,862,239	1,821,681	3,683,920	9.12
BA, BSc... degrees	110,491	96,144	206,635	4.12
MA, MSc... degrees	1,226,914	764,094	1,991,008	3.84
Diploma, Certificate...	418,946	222,649	641,595	1.13
Other qualifications	73,663	121,449	195,112	0.26

Public universities

- COMSATS Institute of Information Technology, Lahore
- Allama Iqbal Medical College, Lahore



A women's college in Rawalpindi

- Bahauddin Zakariya University, Multan



University of the Punjab

- Fatima Jinnah Women University, Rawalpindi
- Government College University, Lahore
- Government College University, Faisalabad
- The Islamia University of Bahawalpur, Bahawalpur
- Kinnaird College for Women, Lahore
- King Edward Medical College, Lahore
- Lahore College for Women University, Lahore
- Lahore College for Women University, Jhang campus
- National College of Arts, Lahore
- National Textile University, Faisalabad



King Edward Medical University, Lahore

- University of Agriculture, Faisalabad
- University of Arid Agriculture, Rawalpindi
- University of Education, Lahore
- University of Engineering and Technology, Lahore, Faisalabad
- University of Engineering and Technology, Taxila
- University of Engineering and Technology, Taxila (Chakwal Campus)
- University of Health Sciences, Lahore
- University of Gujrat, Gujrat
- University of the Punjab, Lahore, Gujranwala
- University of Sargodha, Sargodha
- University of Veterinary and Animal Sciences, Lahore
- Virtual University of Pakistan, Lahore
- Ghazi University D.G.Khan, D.G.Khan

Private universities

- Hajvery University, Lahore
- Beaconhouse National University, Lahore
- Forman Christian College, Lahore
- GIFT University, Gujranwala
- Imperial College of Business Studies, Lahore
- Institute of Management Sciences, Lahore, Pak-AIMS, Lahore
- Lahore School of Economics, Lahore
- Lahore University of Management Sciences, Lahore
- Minhaj International University,
- University of Management and Technology, Lahore

- University of Central Punjab, Lahore
- University of Faisalabad, Faisalabad
- University of Lahore, Lahore
- University of South Asia, Lahore
- University College Lahore, Lahore
- National University of Computer & Emerging Sciences, Lahore
- University of Health Sciences, Lahore
- Akhuwat University, Dera Ghazi Khan

Culture

Punjab has been the cradle of civilization since times immemorial. The ruins of Harappa show an advanced urban culture that flourished over 8000 years ago. Taxila, another historic landmark also stands out as a proof of the achievements of the area in learning, arts and crafts. The ancient Hindu Kataraj temple and the Salt Range temples are regaining attention and much-needed repair.

The structure of a mosque is simple and it expresses openness. Calligraphic inscriptions from the Quran decorate mosques and mausoleums in Punjab. The inscriptions on bricks and tiles of the mausoleum of Shah Rukn-e-Alam (1320 AD) at Multan are outstanding specimens of architectural calligraphy. The earliest existing building in South Asia with enamelled tile-work is the tomb of Shah Yusuf Gardezi (1150 AD) at Multan. A specimen of the sixteenth century tile-work at Lahore is the tomb of Sheikh Musa Ahangar, with its brilliant blue dome. The tile-work of Emperor Shah Jahan is of a richer and more elaborate nature. The pictured wall of Lahore Fort is the last line in the tile-work in the entire world.



Mausoleum of Sheikh Rukh-e-Alam, Multan (1320 AD)

Fairs and festivals

The culture of Punjab derives its basis from the institution of Sufi saints. The Sufi saints spread Islam and preached and lived the Muslim way of life. People have festivities to commemorate these traditions. The fairs and festivals of Punjab reflect the entire gamut of its folk life and cultural traditions. These mainly fall in following categories:

Religious and seasonal fairs and festivals

Religious fairs are held on special days of Islamic significance like Eid ul-Adha, Eid-ul-Fitr, Eid-e-Milad-un-Nabi, Ashura, Laylat al-Qadr and Jumu'ah-tul-Wida. The main activities on these special occasions are confined to congregational prayers and rituals. Melas are also held to mark these occasions.

Devotional fairs (Urs)

The fairs held at the shrines of Sufi saints are called urs. They generally mark the death anniversary of the saint. On these occasions devotees assemble in large numbers and pay homage to the memory of the saint. Soul inspiring music is played and devotees dance in ecstasy. The music on these occasions is essentially folk and appealing. It forms a part of the folk music through mystic messages. The most important urs are: urs of Data Ganj Buksh at Lahore, urs of Hazrat Sultan Bahu at Jhang, urs of Hazrat Shah Jewna at Jhang, urs of Hazrat Mian Mir at Lahore, urs of Baba Farid Ganj Shakar at Pakpattan, urs of Hazrat Bahaudin Zakria at Multan, urs of Sakhi Sarwar Sultan at Dera Ghazi Khan, urs of Shah Hussain at Lahore, urs of Hazrat Bulleh Shah at Kasur, urs of Hazrat Imam Bari (Bari Shah Latif) at Rawalpindi-Islamabad and urs of Shah Inayar Qadri (the murrshad of Bulleh Shah) in Lahore.

A big fair/mela is organized at Jandiala Sher Khan in district Sheikhpura on the Mausoleum of Syed Waris Shah who is the most loved Sufi poet of Punjab due to his classic work known as Heer Ranjha. The shrine of Heer Ranjha in Jhang has been one of the most visited shrines in Punjab.

Industrial and commercial fairs

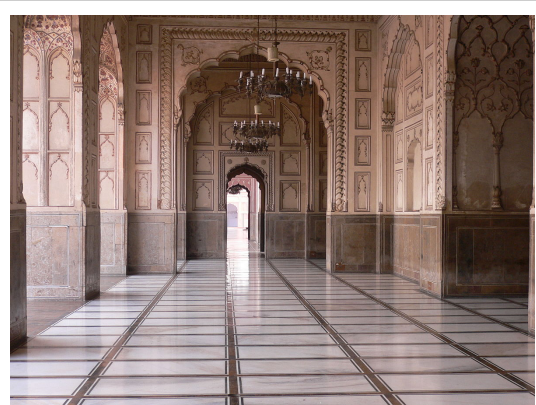
Exhibitions and Annual Horse Shows in all Districts and National Horse and Cattle Show at Lahore are held with the official patronage. National Horse and Cattle Show at Lahore is the biggest festival where sports, exhibitions, and livestock competitions are held. It not only encourages and patronizes agricultural products and livestock through the exhibitions of agricultural products and cattle but is also a colourful documentary on the rich cultural heritage of the Province with its strong rural roots.

Other festivals

In addition to the religious festivals, Hindu Punjabis may celebrate seasonal and harvest festivals, which include Lohri,^[40] Basant, Baisakhi and Teej.



Punjab is famous for various shrines of Sufi saints and Data durbar in particular



Badshahi Mosque, built by Mughal Emperor Aurangzeb at Lahore

Arts and crafts

The crafts in the Punjab are of two types: the crafts produced in the rural areas and the royal crafts.

Major attractions

The province is home to many well known historical sites including the Shalimar Gardens, Lahore Fort, the Badshahi Mosque, Rohtas Fort and the ruins of the ancient city of Harrapa. The Anarkali Market and Jahangir's Tomb are prominent in the city of Lahore as is the Lahore Museum, while the ancient city of Taxila in the northwest was once a major centre of Buddhist and Hindu influence. Many important Sikh shrines are in the Pakistani portion of Punjab, including the birthplace of the first Guru: Guru Nanak (born at Nankana Sahib). There is also the largest salt mine in Asia situated the Khewra Salt Mines. Khewra salt mines is an attraction for visitors accompanied by guides due to the fact that the mines itself is very large and complex interconnected pass ways are like a maze. There is a small but beautiful Mosque inside the mines made from salt stone. The mines have a good reputation with the patients of Asthma as breathing inside the mines help to permanently cure the Asthma and some other diseases related to respiratory system. There are few famous hill stations in the province include Murree, Bhurban, Patriata and Fort Munro.



The Lahore Fort, a landmark built during the Mughal era, is a UNESCO World Heritage Site

Music and dance



Various festivals in rural Punjab

Classical music forms, such as Hindustani classical music, are an important part of the cultural wealth of the Punjab. The Muslim musicians have contributed a large number of ragas to the repository of classical music. The most common instruments used are the Tabla and Harmonium.

Among the Punjabi poets, the names of Sultan Bahu, Bulleh Shah, Mian Muhammad Baksh, and Waris Shah and folk singers like Inayat Hussain Bhatti and Tufail Niazi, Alam Lohar, Sain Marna, Mansoor Malangi, Allah Ditta Lona wala, Talib Hussain Dard, Attaullah Khan

Essa Khailwi, Gamoo Tahliwala, Mamzoo Gha-lla, Akbar Jat, Arif Lohar, Ahmad Nawaz Cheena and Hamid Ali Bela are well-known. In the composition of classical ragas, there are such masters as *Malika-i-Mauseequi* (Queen of Music) Roshan Ara Begum, Ustad Amanat Ali Khan, Salamat Ali Khan and Ustad Fateh Ali Khan. Alam Lohar has made significant contributions to folklore and Punjabi literature, by being a very influential Punjabi folk singer from 1930 until 1979.

For the popular taste however, light music, particularly Ghazals and folk songs, which have an appeal of their own, the names of Mehdi Hassan, Ghulam Ali, Nur Jehan, Malika Pukhraj, Farida Khanum, Roshen Ara Begum, and Nusrat Fateh Ali Khan are well-known. Folk songs and dances of the Punjab reflect a wide range of moods: the rains, sowing and harvesting seasons. Luddi, Bhangra and Sammi depict the joy of living. Love legends of Heer Ranjha, Mirza Sahiban, Sohni Mahenwal and Saiful Mulk are sung in different styles.

For the most popular music from the region, bhangra, the names of Abrar-Ul-Haq, Arif Lohar, Attaullah Khan Essa Khailwi, Jawad Ahmed, Legacy, and Malkoo are renowned.

Folklore

The folk heritage of the Punjab is the traditional urge of thousands of years of its history. While Urdu is the official language of the province, there are a number of local dialects through which the people communicate. These include Majhi, Jhangochi, Pothohari, Saraiki, Jatki, Hindko, Chhachhi, Doabi, and Derewali. The songs, ballads, epics and romances are generally written and sung in these dialects.

There are a number of folk tales that are popular in different parts of the Punjab. These are the folk tales of Mirza Sahiban, Sayful Muluk, Yusuf Zulekha, Heer Ranjha, Sohni Mahiwal, Dulla Bhatti, and Sassi Punnun. The mystic folk songs include the *Kafees* of Khwaja Farid in Saraiki, Punjabi and the *Shalooks* by Baba Farid. They also include *Baits*, *Dohas*, *Lohris*, *Sehra*, and *Jugni*.^[41]



Punjabi folk

The most famous of the romantic love songs are *Mayhiah*, *Dhola* and *Boliyan*. Punjabi romantic dances include Dharees, Dhamaal, Bhangra, Giddha, Dhola, and Sammi.

Social issues

One social/educational issue is the status of Punjabi language. According to Dr. Manzur Ejaz, "In Central Punjab, Punjabi is neither an official language of the province nor it is used as medium of education at any level. There are only two daily newspapers published in Punjabi in the Central areas of Punjab. Only a few monthly literary magazines constitute Punjabi press in Pakistan". Many have called for the Punjabi language to be given recognition as it has in India.^[42]

Punjabis are prominent in business, agriculture, industry, government, and the military to the point that there is resentment from other ethnic groups. The smaller provinces often voice concern at Punjabi domination of key institutions such as the Army^[citation needed]. A newer generation of upper class Panjabis is re-affirming their maternal language and have begun requesting the government for official patronage not just of their languages (Punjabi, Potohari, and Seraiki) but those of other major ethnic groups in Pakistan such as the Pashtuns and Balochi^[citation needed].

Notable people

- Sir Allama Muhammad Iqbal, lawyer, National poet of Pakistan, philosopher
- Syed Ata Ullah Shah Bukhari, (founder of Majlis-e-Ahrar-e-Islam)
- Sir Muhammad Zafarullah Khan (1893–1985), politician, diplomat, international jurist
- Chaudhry Muhammad Sarwar Khan, former Chairman Parliamentary Special Committee on Kashmir, longest serving parliamentarian in the history of Pakistan from 1951 to 1999.
- Khawaja Asif, Leader of PML(N)
- Shafqat Mahmood, Information Secretary PTI
- Ibn-e-Insha, poet, writer (travelogues, humor)
- Chaudhry Afzal Haq, writer, Politician

- Prithviraj Kapoor, Legendary Thespian, Actor and owner of Theatre Company Prithvi Theatres
- Malik Allahyar Khan (1927–2007), former member of parliament
- Malik Amir Muhammad Khan,(died 1967), Nawab of Kalabagh, Governor East Pakistan
- Malik Ata Muhammad Khan, Sardar of Kot Fateh Khan, landlord, famous tent pegger
- Tariq Saleem Dogar, Former IGP Punjab
- Agha Shorish Kashmiri, (Journalist, orator, poet, political activist, historian)
- Colonel Muhammad Khan, writer, columnist, military education specialist
- Fazal Ilahi Chaudhry, former President of Pakistan
- Janbaz Mirza (Journalist, orator, historian)
- Qudrat Ullah Shahab, writer, bureaucrat
- Mazhar Ali Azhar (Politician, co-founder of Majlis-e-Ahrar)
- Jamshed Dasti, currently a member of the National Assembly of Pakistan
- Shah Hussain, Sufi saint (1538–1599)
- Sheikh Hissam-ud-Din (Politician)
- Ajaz Akhtar, cricketer
- Shoaib Akhtar, cricketer
- Master Taj-uj-Din Ansari (Politician)
- Abdul Razzaq, cricketer
- Wasim Akram, cricketer and sports presenter
- Waris Shah, Sufi poet, mystic philosopher
- Chaudhry Niaz Ali Khan, landowner, agriculturalist, philanthropist, civil engineer
- Faiz Ahmed Faiz, poet
- Chaudhry Shujaat Hussain, Former Prime Minister of Pakistan, President of PML(Q)
- Chaudhry Pervaiz Elahi, Former Chief Minister of Punjab (2002–2007), Currently Senior Federal Minister of Pakistan
- Air Marshal Nur Khan
- Captain Muhammad Sarwar Shaheed NH (1910 – July 27, 1948), 6/8 Punjab
- Major Raja Aziz Bhatti Shaheed NH (1928 – September 10, 1965), 17 Punjab
- Major Muhammad Akram Shaheed NH (1938–1971), 4 FF
- Major Shabbir Sharif Shaheed NH (1943 – December 6, 1971), 6 FF
- Sawar Sawar Muhammad Hussain Shaheed NH (1949 – December 10, 1971), 20 Lancers
- Lance Naik Muhammad Mahfuz Shaheed NH (1944 – December 17, 1971)
- A. R. Hye, architect
- Alam Lohar, (Late)folk singer (legendary singer of Punjab)
- Arif Lohar, folk singer (Son of Alam Lohar)
- Abdul Kardar, cricketer
- Dr, Abdus Salam, physicist and Nobel Prize winner
- Inzamam-ul-Haq, cricketer
- Imran Khan, Chairman PTI, cricketer, politician and philanthropist
- Nawabzada Nasrullah Khan, politician
- Zulfiqar Ali Khosa, President of Pakistan Muslim League (N) Punjab
- Nusrat Fateh Ali Khan, World renowned & Iconic singer of Pakistan, musician,Qawal.
- Mian Mir, saint revered by Sikhs and Muslims
- Sultan Rahi,(late) actor
- Rangeela, actor, comedian
- Nawaz Sharif, ex Prime Minister, major opposition leader
- Shahbaz Sharif, Chief Minister of Punjab province

- Abdul Latif Khalid Cheema (Politician, Religious figure, Secretary General of Majlis-e-Ahrar-e-Islam)
- Waqar Younis, cricketer and sports presenter
- Javed Hashmi, politician PTI
- Shah Mehmood Qureshi, politician PTI
- Mirza Aziz Akbar Baig, lawyer, former Vice Chairman of Pakistan Bar Council
- Ishaq Khan Khakwani, politician
- Atif Aslam, Young and talented singer famous in Pakistan also in India
- Rae Ahmed Nawaz Khan Kharal
- Yousaf Raza Gillani, former Prime Minister of Pakistan (Disqualified by Supreme Court of Pakistan for FIVE years)
- Shahnaz Sheikh, hockey player
- Samiullah, hockey player
- Muhammad Rafiq Tarar, former President of Pakistan
- Shaheed Bhagat Singh, revolutionary (1907–1931)
- General Zia-ul-Haq, former Army Chief of Staff and former President of Pakistan (1977–1988)
- Manmohan Singh, current Prime Minister of India
- Allama Tahir-ul-Qadri, scholar, politician, orator
- Shoaib Malik, cricketer
- Noor Jehan, (late) World renowned singer, Affectionately called (Malika-i-Tarranum) means "queen of music", actress

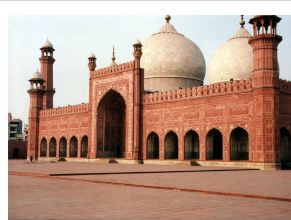
Gallery



Lahore Fort, a
UNESCO
World Heritage
Site



Jungle in Sahiwal, Punjab



Badshahi Mosque, Lahore



Wazir Khan Mosque, Lahore



Tomb of Jahangir, Lahore



Lahore Museum



Sacred Heart Cathedral,
Lahore



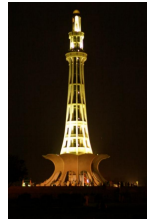
Shalimar Gardens



Asaf Khan's Mausoleum



Faisalabad Clock Tower,
built during the British
Raj



Minar e
Pakistan



GPO, Lahore



Railway station of Rawalpindi



CMH Mosque, Jhelum Cantt



Taxila is a World Heritage Site



Clock Tower at
Govt College
University, Lahore



Government college for Women,
Rawalpindi



Samadhi of Ranjit Singh



Major Akram
Memorial, Jhelum



Wheat Fields



A view of Murree, a famous hill
station of Punjab



Different shapes of
clay pots mostly
made in Gujrat



A Fields View from North
Punjab

Notes




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External links

- Government of Punjab, Pakistan (<http://www.punjab.gov.pk>)
 - Punjab, Pakistan (<http://www.dmoz.org/Regional/Asia/Pakistan/Provinces/Punjab/>) at the Open Directory Project
 - Guide of Punjab (<http://dmoz.pk/Provinces/Punjab/>)
-

Pakistan

<p>Islamic Republic of Pakistan اسلامی جمہوریہ پاکستان (Urdu) <i>Islāmī Jumhūriya'eh Pākistān</i></p>		
		
<p>Motto: ایمان، اتحاد، نظم (Urdu) <i>Īmān, Ittihād, Naẓm</i> "Faith, Unity, Discipline"</p>		
<p>Anthem: <i>Qaumī Tarāna</i> قومی ترانہ "The National Anthem"</p>		
		
<p>Area controlled by Pakistan shown in dark green; claimed but uncontrolled territory shown in light green.</p>		
Capital	Islamabad 33°40'N 73°10'E ^[1]	
Largest city	Karachi	
Official languages	<ul style="list-style-type: none"> • English^a • Urdu 	
Regional languages	Punjabi, Sindhi, Pashto, Balochi, Saraiki, Hindko, Brahui	
Demonym	Pakistani	
Government	Federal parliamentary republic	
-	President	Mamnoon Hussain (PML-N)
-	Prime Minister	Nawaz Sharif (PML-N)
Legislature	<i>Majlis-e-Shoora</i>	
-	Upper house	Senate

-	Lower house	National Assembly
Formation		
-	Conception of Pakistan	29 December 1930
-	Pakistan Declaration	28 January 1933
-	Pakistan Resolution	23 March 1940
-	Independence	14 August 1947
-	Islamic Republic	23 March 1956
-	Breakup of East and West Pakistan	16 December 1971
-	Current constitution	14 August 1973
Area		
-	Total	796,095 km ² ^[2] Including these territories would produce an area figure of 881,912 km ² (340,508 sq mi). "</ref> (36th) 307,374 sq mi
-	Water (%)	3.1
Population		
-	2012 estimate	182,490,721 (6th)
-	Density	226.6/km ² (55th) 555/sq mi
GDP (PPP)		2012 estimate
-	Total	\$514.559 billion (27th)
-	Per capita	\$2,960
GDP (nominal)		2012 estimate
-	Total	\$230.525 billion (44th)
-	Per capita	\$1,410
Gini (2008)		30.0 medium
HDI (2012)		▲ 0.515 low · 146th
Currency		Pakistani rupee — ₨ (Rp.) (PKR)
Time zone		PST (UTC+5)
-	Summer (DST)	PDT (UTC+6 ^b)
Drives on the		left
Calling code		+92
ISO 3166 code		PK
Internet TLD		.pk
a.	See also Pakistani English.	
b.	Not always observed; see Daylight saving time in Pakistan.	

Pakistan (ⁱ /ˈpækɪstæn/ or ⁱ /pɑːkiˈstɑːn/; Urdu: پاکستان, *Pākistān*, Urdu: [pɑːkɪstɑːn] (ⁱ listen)), officially the **Islamic Republic of Pakistan** (Urdu: اسلامی جمہوریہ پاکستان, *Islāmī Jumhūriya'eh Pākistān*, Urdu: [Islɑːmi

ᱫᱷᱟᱱᱵᱟᱫᱽ [pɑːkɪstɑːn]), is a sovereign country in South Asia. With a population exceeding 180 million people, it is the sixth most populous country and with an area covering 796,095 km² (307,374 sq. miles), it is the 36th largest country in the world in terms of area. Located at the crossroads of the strategically important regions of South Asia, Central Asia and Western Asia, Pakistan has a 1,046-kilometre (650 mi) coastline along the Arabian Sea and the Gulf of Oman in the south and is bordered by India to the east, Afghanistan to the west and north, Iran to the southwest and China in the far northeast. It is separated from Tajikistan by Afghanistan's narrow Wakhan Corridor in the north, and also shares a marine border with Oman.

The territory of modern Pakistan was home to several ancient cultures, including the Neolithic Mehrgarh and the Bronze Age Indus Valley Civilisation, and has undergone invasions or settlements by Hindu, Persian, Indo-Greek, Islamic, Turco-Mongol, Afghan and Sikh cultures. The area has been ruled by numerous empires and dynasties, including the Indian Mauryan Empire, the Persian Achaemenid Empire, the Arab Umayyad Caliphate, the Mongol Empire, the Mughal Empire, the Durrani Empire, the Sikh Empire and the British Empire. As a result of the Pakistan Movement led by Muhammad Ali Jinnah and India's struggle for independence, Pakistan was independent in 1947 as an independent nation for Muslims from the regions in the east and west of India where there was a Muslim majority. Initially a dominion, Pakistan adopted a new constitution in 1956, becoming an Islamic republic. A civil war in 1971 resulted in the secession of East Pakistan as the new country of Bangladesh.

Pakistan is a federal parliamentary republic consisting of four provinces and four federal territories. It is an ethnically and linguistically diverse country, with a similar variation in its geography and wildlife. A regional and middle power, Pakistan has the seventh largest standing armed forces in the world and is also a nuclear power as well as a declared nuclear weapons state, being the only nation in the Muslim world, and the second in South Asia, to have that status. It has a semi-industrialised economy which is the 27th largest in the world in terms of purchasing power and 44th largest in terms of nominal GDP.

Pakistan's post-independence history has been characterised by periods of military rule, political instability and conflicts with neighbouring India. The country continues to face challenging problems, including overpopulation, terrorism, poverty, illiteracy and corruption. It is a founding member of the Organisation of the Islamic Conference (now the Organisation of Islamic Cooperation) and is a member of the United Nations, the Commonwealth of Nations, the Next Eleven Economies, SAARC, ECO, D8 and the G20 developing nations.

Etymology

The name *Pakistan* literally means "Land of the Pure" in Urdu and Persian. It was coined in 1933 as *Pakstan* by Choudhary Rahmat Ali, a Pakistan Movement activist, who published it in his pamphlet *Now or Never*, using it as an acronym ("thirty million Muslim brethren who live in PAKSTAN") referring to the names of the five northern regions of the British Raj: **P**unjab, **N**orth-West Frontier Province (**A**fghania Province), **K**ashmir, **S**indh, and **B**aluchistan". The letter *i* was incorporated to ease pronunciation and form the linguistically correct and meaningful name.

History

Early and medieval age



1st century AD Standing Buddha
from Gandhara, Pakistan

Some of the earliest ancient human civilisations in South Asia originated from areas encompassing present-day Pakistan. The earliest known inhabitants in the region were Soanian during the Lower Paleolithic, of whom stone tools have been found in the Soan Valley of Punjab. The Indus region, which covers most of Pakistan, was the site of several successive ancient cultures including the Neolithic Mehrgarh and the Bronze Age Indus Valley Civilisation (2800–1800 BCE) at Harappa and Mohenjo-Daro.

The Vedic Civilization (1500–500 BCE), characterised by Indo-Aryan culture, laid the foundations of Hinduism, which would become well established in the region. Multan was an important Hindu pilgrimage centre. The Vedic civilisation flourished in the ancient Gandhāran city of Takṣaśīlā, now Taxila in Punjab. Successive ancient empires and kingdoms ruled the region: the Persian Achaemenid Empire around 519 BCE, Alexander the Great's empire in 326 BCE and the Maurya Empire founded by Chandragupta Maurya and extended by Ashoka the Great until 185 BCE. The Indo-Greek Kingdom founded by Demetrius of Bactria (180–165 BCE) included Gandhara and Punjab and reached its greatest extent under Menander (165–150 BCE), prospering the

Greco-Buddhist culture in the region. Taxila had one of the earliest universities and centres of higher education in the world.

The Medieval period (642–1219 CE) is defined by the spread of Islam in the region. During this period, Sufi missionaries played a pivotal role in converting a majority of the regional Buddhist and Hindu population to Islam. The Rai Dynasty (489–632 CE) of Sindh, at its zenith, ruled this region and the surrounding territories. The Pala Dynasty was the last Buddhist empire that under Dharampala and Devapala stretched across South Asia from what is now Bangladesh through Northern India to Pakistan and later to Kamboj region in Afghanistan.

The Arab general Muhammad bin Qasim conquered Indus valley from Sindh to Multan in southern Punjab in 711CE. The Pakistan government's official chronology identifies this as the point where the "foundation" of Pakistan was laid. This conquest set the stage for the rule of several successive Muslim empires in the region, including the Ghaznavid Empire (975–1187 CE), the Ghorid Kingdom and the Delhi Sultanate (1206–1526 CE). The Lodi dynasty, the last of the Delhi Sultanate, was replaced by the Mughal Empire (1526–1857 CE). The Mughals introduced Persian literature and high culture, establishing the roots of Indo-Persian culture in the region.



Mughal emperor Aurangzeb seated on a golden throne
in the Darbar

Colonial period

The gradual decline of the Mughal Empire in the early eighteenth century enabled Sikh rulers to control large areas until the British East India Company gained ascendancy over South Asia. The Indian Rebellion of 1857, also known as the Sepoy Mutiny, was the region's major armed struggle against the British.[3] The largely non-violent freedom struggle led by the Indian National Congress engaged millions of protesters in mass campaigns of civil disobedience in the 1920s and 1930s.

The All-India Muslim League rose to popularity in the late 1930s amid fears of under-representation and neglect of Muslims in politics. In his presidential address of 29 December 1930, Muhammad Iqbal called for "the formation of a consolidated North-West Indian Muslim State" consisting of Punjab, North-West Frontier Province, Sind and Baluchistan. Muhammad Ali Jinnah, the founder of Pakistan, espoused the two-nation theory and led the Muslim League to adopt the Lahore Resolution of 1940, popularly known as the Pakistan Resolution. In early 1947, Britain announced the decision to end its rule in India. In June 1947, the nationalist leaders of British India—including Jawaharlal Nehru and Abul Kalam Azad representing the Congress, Jinnah representing the Muslim League, and Master Tara Singh representing the Sikhs—agreed to the proposed terms of transfer of power and independence.

The modern state of Pakistan was established on 14 August 1947 (27 Ramadan 1366 in the Islamic Calendar) in the eastern and northwestern regions of British India, where there was a Muslim majority. It comprised the provinces of Balochistan, East Bengal, the North-West Frontier Province, West Punjab and Sindh. The partition of the Punjab and Bengal provinces led to communal riots across India and Pakistan; millions of Muslims moved to Pakistan and millions of Hindus and Sikhs moved to India. Dispute over Jammu and Kashmir led to the First Kashmir War.



The 1940 Working Committee of the Muslim League in Lahore



Muhammad Ali Jinnah, the founder and first Governor General of Pakistan, delivering the opening address of the 1947 Constitutional Assembly, explaining the foundations for the new state of Pakistan.

Independence and modern Pakistan

After independence, the President of the Muslim League, Mohammed Ali Jinnah, became the new nation's first Governor-General, and the Secretary General of the Muslim League, Nawabzada Liaquat Ali Khan became the first Prime Minister. From 1947 to 1956, Pakistan was a dominion in the Commonwealth of Nations under two monarchs. In 1947, King George VI relinquished the title of Emperor of India and became King of Pakistan. He retained that title until his death on 6 February 1952, after which Queen Elizabeth II became Queen of Pakistan. She retained that title until Pakistan became an Islamic and Parliamentary republic in 1956, but civilian rule was stalled by a military coup led by the Army Commander-in-Chief, General Ayub Khan. The country experienced exceptional growth until a second war with India took place in 1965 and led to economic downfall and internal instability. Ayub Khan's successor, General Yahya Khan (President from 1969 to 1971), had to deal with a devastating cyclone which caused 500,000 deaths in East Pakistan.

In 1970, Pakistan held its first democratic elections since independence, that were meant to mark a transition from military rule to democracy, but after the East Pakistani Awami League won, Yahya Khan and the ruling elite in West Pakistan refused to hand over power. There was civil unrest in the East, and the Pakistan Army launched a military operation on 25 March 1971, aiming to regain control of the province. The genocide carried out during this operation led to a declaration of independence and to the waging of a war of liberation by the Bengali Mukti Bahini forces in East Pakistan, with support from India. However, in West Pakistan the conflict was described as a Civil War as opposed to War of Liberation.[4]

Independent estimates of civilian deaths during this period range from 300,000 to 3 million. Attacks on Indian military bases by the Pakistan Air Force in December 1971 sparked the Indo-Pakistani War of 1971, which ended with the formal secession of East Pakistan as the independent state of Bangladesh.

With Pakistan's defeat in the war, Yahya Khan was replaced by Zulfikar Ali Bhutto as Chief Martial Law Administrator. Civilian rule resumed from 1972 to 1977. During this period Pakistan began to build nuclear weapons; the country's first atomic power plant was inaugurated in 1972. Civilian rule ended with a military coup in 1977, and in 1979 General Zia-ul-Haq became the third military president. Military government lasted until 1988, during which Pakistan became one of the fastest-growing economies in South Asia. Zia consolidated nuclear development and increased Islamization of the state. During this period, Pakistan helped to subsidise and distribute US resources to factions of the Mujahideen movement against the 1979 Soviet invasion of Afghanistan.



Upon independence, King George VI became the King of Pakistan.



Nawabzada Liaquat Ali Khan, one of the founding fathers and the first Prime minister of Pakistan, presenting the national flag in the first constituent assembly



The Minar-e-Pakistan, Pakistan's National Tower



The Pakistan Monument in Islamabad.

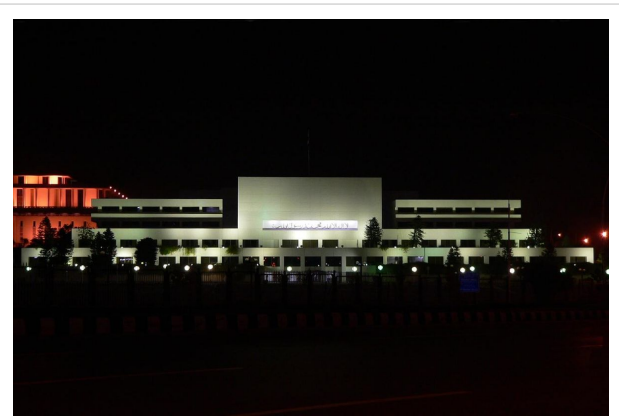
Zia died in a plane crash in 1988, and Benazir Bhutto, daughter of Zulfikar Ali Bhutto, was elected as the first female Prime Minister of Pakistan. She was followed by Nawaz Sharif, and over the next decade the two leaders fought for power, alternating in office while the country's situation worsened; economic indicators fell sharply, in contrast to the 1980s. This period is marked by political instability, misgovernance and corruption. In May 1998, while Sharif was Prime Minister, India tested five nuclear weapons and tension with India heightened to an extreme: Pakistan detonated six nuclear weapons of its own in the *Chagai-I* and *Chagai-II* tests later in the same month. Military tension between the two countries in the Kargil district led to the Kargil War of 1999, after which General Pervez Musharraf took over through a bloodless coup d'état and assumed vast executive powers.

Musharraf ruled Pakistan as head of state from 1999 to 2001 and as President from 2001 to 2008, a period of extensive economic reform and Pakistan's involvement in the US-led war on terrorism. On 15 November 2007, Pakistan's National Assembly became the first to complete its full five-year term, and new elections were called. After the assassination of Benazir Bhutto in December 2007, her Pakistan Peoples Party (PPP) won the largest number of seats in the 2008 elections, and party member Yousaf Raza Gillani was sworn in as Prime Minister. Musharraf resigned from the presidency on 18 August 2008 when threatened with impeachment, and was succeeded by Asif Ali Zardari. Gillani was disqualified from membership of parliament and as prime minister by the Supreme Court of Pakistan in June 2012. By its own estimates, Pakistan's involvement in the war on terrorism has cost up to \$67.93 billion, thousands of casualties and nearly 3 million displaced civilians. The Pakistani general election of 2013 saw the Pakistan Muslim League (N) achieve a majority, following which Nawaz Sharif became elected as the Prime Minister of Pakistan, returning to the post for the third time after fourteen years, in a democratic transition.

Politics

Pakistan is a democratic parliamentary federal republic with Islam as the state religion. The first Constitution of Pakistan was adopted in 1956 but suspended by Ayub Khan in 1958. The Constitution of 1973—suspended by Zia-ul-Haq in 1977 but reinstated in 1985—is the country's most important document, laying the foundations of the current government.

The bicameral legislature comprises a 100-member Senate and a 342-member National Assembly. Members of the National Assembly are elected through the first-past-the-post system under universal adult suffrage, representing electoral districts known as National Assembly constituencies. According to the constitution, the 70 seats reserved for women and religious minorities are allocated to the political parties according to their proportional representation. The president who is elected by an electoral college is the



Parliament of Pakistan.

ceremonial head of the state and is the civilian commander-in-chief of the Pakistan Armed Forces (with Chairman Joint Chiefs of Staff Committee as its principal military adviser), but military appointments and key confirmations in the armed forces are made by the prime minister after reviewing the reports on their merit and performances. Almost all appointed officers in the judicial branches, military chiefs, chairman and branches, and legislatures require the executive confirmation from the prime minister, whom the President must consult, by law. However, the powers to pardon and grant clemency vest with the President of Pakistan.



Prime minister Secretariat where cabinet secretaries perform their duties.

The prime minister is usually the leader of the largest party or a coalition in the National Assembly. He serves as the head of government and is designated to exercise as the country's chief executive. The premier is responsible for appointing a cabinet consisting of ministers and advisors as well as running the government operations, taking and authorising executive decisions, appointments and recommendations that require executive confirmation of the Prime Minister. Each of the four province has a similar system of government, with a directly elected Provincial Assembly in which the leader of the largest party or coalition is elected Chief Minister. Chief Ministers oversees the provincial government and head the provincial cabinet, it is common in Pakistan to have different ruling parties or coalitions in the provinces. The provincial assemblies have power to make laws and approve provincial budget which is commonly presented by the provincial finance minister every fiscal year. Provincial governors who play role as the ceremonial head of province are appointed by the President.

The Pakistani military establishment has played an influential role in mainstream politics throughout Pakistan's political history. Presidents brought in by military coups ruled in 1958–1971, 1977–1988 and 1999–2008.

Foreign relations of Pakistan

Pakistan is the second largest Muslim country (after Indonesia), and its status as a declared nuclear power, being the only Islamic nation to have that status, plays a part in its international role. Pakistan has a fierce independent foreign policy, especially when it comes to issues such as development of nuclear weapons, construction of nuclear reactors, foreign military purchases and other issues that are vital to its national interests. Pakistan has a strategic geo-political location at the corridor of world major maritime oil supply lines, and has close proximity to the resource and oil rich central Asian countries. Pakistan is an important member of the Organisation of Islamic Cooperation



United States Secretary of State, Hillary Clinton, with former Pakistani President, Asif Ali Zardari

(OIC), is ranked by the US as a major non-NATO ally in the war against terrorism, and has a highly disciplined military, which is the world's eighth-largest standing military force.

Pakistan's foreign policy focuses on security against threats to national identity and territorial integrity, and on the cultivation of close relations with Muslim countries. A 2004 briefing on foreign policy for Pakistani Parliamentarians says, "Pakistan highlights sovereign equality of states, bilateralism, mutuality of interests, and non-interference in each other's domestic affairs as the cardinal features of its foreign policy." The country is an active member of the United Nations. It is a founding member of the Organisation of Islamic Cooperation (OIC), in which it has promoted Musharraf's concept of "Enlightened Moderation". Pakistan is also a member of Commonwealth of Nations, the South Asian Association for Regional Cooperation (SAARC), the Economic Cooperation Organisation (ECO) and the G20 developing nations. India's nuclear tests were seen as a threat to Pakistan and led it to establish itself as a nuclear power. Pakistan now maintains a policy of "credible minimum deterrence".



Nawaz Sharif (left), the Prime Minister of Pakistan, shown here talking to media after arriving in London in 2006

Pakistan maintains good relations with all Arab and most other Muslim countries. Since the Sino-Indian War of 1962, Pakistan's closest strategic, military and economic ally has been China. The relationship has survived changes of governments and variations in the regional and global situation. Chinese cooperation with Pakistan has reached economic high points, with substantial Chinese investment in Pakistan's infrastructural expansion including the Pakistani deep-water port at Gwadar. Both countries have an ongoing free trade agreement. Pakistan has served as China's main bridge between Muslim countries. Pakistan also played an important role in bridging the communication gap between China and the West by facilitating the 1972 Nixon visit to China.

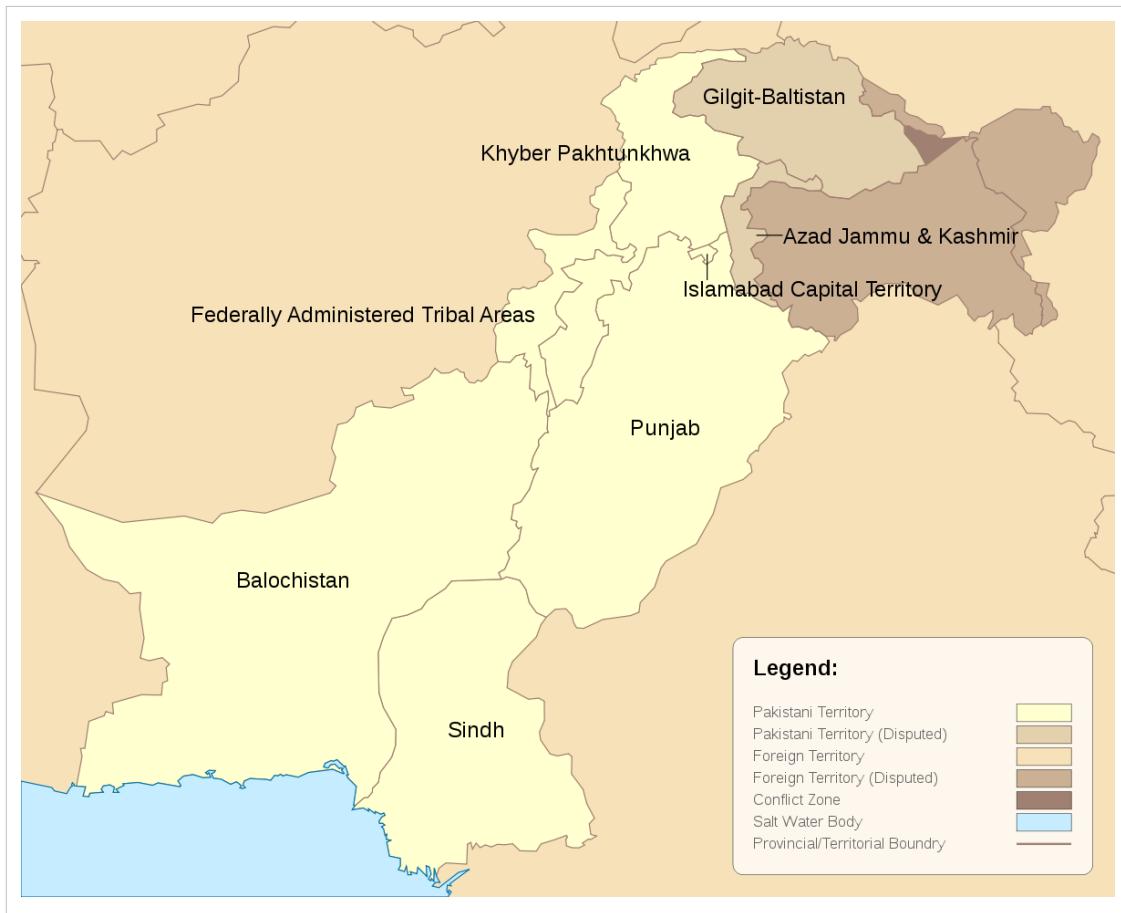
Pakistan and India continue to be rivals. The Kashmir conflict remains the major point of rift; three of their four wars were over this territory. Pakistan has had mixed relations with the United States. As an anti-Soviet power in the 1950s and during Soviet-Afghan War in the 1980s, Pakistan was one of the closest allies of the US, but relations soured in the 1990s when the US imposed sanctions because of Pakistan's possession and testing of nuclear weapons. The US war on terrorism led initially to an improvement in the relationship, but it was strained by a divergence of interests and resulting mistrust during the war in Afghanistan and by issues related to terrorism. Since 1948, there has been an ongoing, and at times fluctuating, violent conflict in the southwestern province of Balochistan between various Baloch separatist groups, who seek greater political autonomy, and the central government of Pakistan.

Administrative divisions

Pakistan is a federation of four provinces: Punjab, Sindh, Khyber Pakhtunkhwa and Balochistan, as well as the Islamabad Capital Territory and the Federally Administered Tribal Areas in the northwest, which include the Frontier Regions. The government of Pakistan exercises *de facto* jurisdiction over the western parts of the disputed Kashmir region, organised into the separate political entities Azad Kashmir and Gilgit–Baltistan (formerly Northern Areas). The *Gilgit–Baltistan Empowerment and Self-Governance Order* of 2009 assigned a province-like status to the latter, giving it self-government.

Local government follows a three-tier system of districts, tehsils and union councils, with an elected body at each tier. There are about 130 districts altogether, of which Azad Kashmir has ten and Gilgit–Baltistan seven. The Tribal Areas comprise seven tribal agencies and six small frontier regions detached from neighbouring districts.

Clickable map of the four provinces and four federal territories of Pakistan.



Law enforcement in Pakistan is carried out by federal and provincial police agencies. The four provinces and the Islamabad Capital Territory each have a civilian police force with jurisdiction limited to the relevant province or territory. At the federal level, there are a number of civilian agencies with nationwide jurisdictions; including the Federal Investigation Agency, the National Highways and Motorway Police, and several paramilitary forces such as the Pakistan Rangers and the Frontier Corps.

The court system of Pakistan is organised as a hierarchy, with the Supreme Court at the apex, below which are High Courts, Federal Shariat Courts (one in each province and one in the federal capital), District Courts (one in each district), Judicial Magistrate Courts (in every town and city), Executive Magistrate Courts and Civil Courts. Pakistan's penal code has limited jurisdiction in the Tribal Areas, where law is largely derived from tribal customs.

Military

The armed forces of Pakistan are the eighth largest in the world in terms of numbers in full-time service, with about 617,000 personnel on active duty and 513,000 reservists in 2010. They came into existence after independence in 1947, and the military establishment has frequently been involved in the politics of Pakistan ever since. The Chairman joint chiefs (the current chairman is General Shameem Wynne) is the highest principle officer in the armed forces, and the chief military adviser to the government though the chairman has no authority over the three branches of armed forces. The three main branches are the Army (headed by General Ashfaq Parvez Kayani), the



The JF-17 Thunder, a locally made aircraft of the Pakistan Air Force, takes off during an aerobatics display



A team of Pakistani Special Service Wing soldiers during training



Pakistani Naval guard at the Mazar-e-Quaid.

Navy (headed by Admiral Asif Sandila), and the Air Force (headed by Air Chief Marshal Tahir Rafique Butt), and they are supported by a number of paramilitary forces. The National Command Authority is responsible for employment, for control of the development of all strategic nuclear organisations and for Pakistan's nuclear doctrine under the nuclear defence theory. Pakistan's defence forces maintain close military relations with China and the United States and import military equipment mainly from them. The defence forces of China and Pakistan carry out joint military exercises. Conscription may be introduced in times of emergency, but it has never been imposed.

Since independence, Pakistan has been involved in four wars with neighbouring India, beginning in 1947 with the First Kashmir War, when Pakistan gained control of present-day Azad Kashmir and Gilgit–Baltistan. The two countries were at war again in 1965 and in 1971, and most recently in the Kargil War of 1999. The Army has also been engaged in several skirmishes with Afghanistan on the western border: in 1961, it repelled a major Afghan incursion. During the Soviet war in Afghanistan, Pakistan shot down several intruding pro-Soviet Afghan communist aircraft and provided covert support to factions of the Afghan mujahideen through the Inter-Services Intelligence agency.

Apart from its own conflicts, Pakistan has been an active participant in United Nations peacekeeping missions. It played a major role in rescuing trapped American soldiers from Mogadishu, Somalia, in 1993 in Operation Gothic Serpent. Pakistani armed forces are the largest troop contributors to UN peacekeeping missions.

Pakistan maintained significant numbers of troops in some Arab countries in defence, training and advisory roles. During the Six-Day War in 1967 and the Yom Kippur War in October 1973, PAF pilots volunteered to go to the Middle East to support Egypt and Syria, which were in a state of war with Israel; they shot down ten Israeli planes in the Six-Day War. In 1979, at the request of the Saudi government, commandos of the Pakistani Special Service Group were rushed to assist Saudi forces in Mecca to lead the operation of the Grand Mosque Seizure. In 1991 Pakistan got involved with the Gulf War and sent 5,000 troops as part of a US-led coalition, specifically for the defence of Saudi Arabia.

Pakistani armed forces have been engaged in a war in North-West Pakistan since 2001, mainly against the Tehrik-i-Taliban Pakistan. Major operations undertaken by the Army include Operation Black Thunderstorm and Operation Rah-e-Nijat.



PNS Shah Jahan and PNS Tippu Sultan during a Pakistan Navy drill

Kashmir conflict

The Kashmir conflict is a territorial dispute between India and Pakistan over the Kashmir region, the most northwesterly region of South Asia. The two countries have fought at least three wars over Kashmir—the Indo-Pakistani War of 1947, 1965, 1971 and 1999—and several skirmishes over the Siachen Glacier. India claims the entire state of Jammu and Kashmir and administers approximately 45.1% of the region, including most of Jammu, the Kashmir Valley, Ladakh, and the Siachen Glacier. India's claim is contested by Pakistan, which controls approximately 38.2% of Kashmir, consisting of Azad Kashmir and the northern areas of Gilgit and Baltistan.

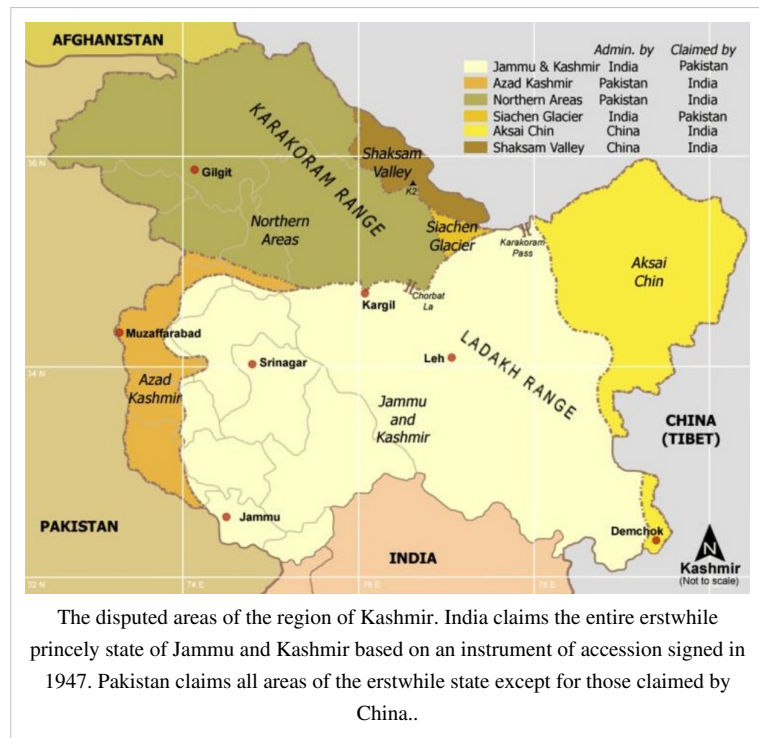
The conflict of Kashmir has its origin in 1947, when British India was separated into

the two states of Pakistan and India. As part of the partition process, both countries had agreed that the rulers of princely states would be allowed to opt for membership of either Pakistan or India, or in special cases to remain independent. India claims Kashmir on the basis of the Instrument of Accession, a legal agreement with Kashmir's leaders executed by Maharaja Hari Singh, then ruler of Kashmir, agreeing to accede the area to India. Pakistan claims Kashmir on the basis of a Muslim majority and of geography, the same principles that were applied for the creation of the two independent states. India referred the dispute to the United Nations on 1 January 1948. In a resolution in 1948, the UN asked Pakistan to remove most of its troops. A plebiscite would then be held. However, Pakistan failed to vacate the region. A ceasefire was reached in 1949 and a Line of Control was established, dividing Kashmir between the two countries.

Pakistan's position is that the people of Jammu and Kashmir have the right to determine their future through impartial elections as mandated by the United Nations. India has stated that it believes that Kashmir is an integral part of India, referring to the 1972 Simla Agreement and to the fact that elections take place regularly. Certain Kashmiri independence groups believe that Kashmir should be independent of both India and Pakistan.

Law enforcement

Law enforcement in Pakistan is carried out by several federal and provincial police agencies. The four provinces and the Islamabad Capital Territory each have a civilian police force with jurisdiction extending only to the relevant province or territory. At the federal level, there are a number of civilian agencies with nationwide jurisdictions including the Federal Investigation Agency and the National Highways and Motorway Police, as well as several paramilitary forces including the Pakistan Rangers and the Frontier Corps. The most senior officers of all the civilian police forces also form part of the Police Service of Pakistan, which is a component of the civil service of Pakistan. The five regional policies are namely Balochistan Police, Capital Territory Police, Frontier Police, Punjab Police and Sindh Police. Pakistan also has a National Highways & Motorway Police which is responsible for enforcement of traffic and safety laws, security and recovery on Pakistan's National Highways and Motorway network. Regional police departments also maintain respective Elite Police which is specialized in counter-terrorist operations and VIP



security duties. Pakistan Rangers are an internal security force with the prime objective to provide and maintain security in war zones and areas of conflict as well as maintaining law and order which includes providing assistance to the police.

Geography and climate



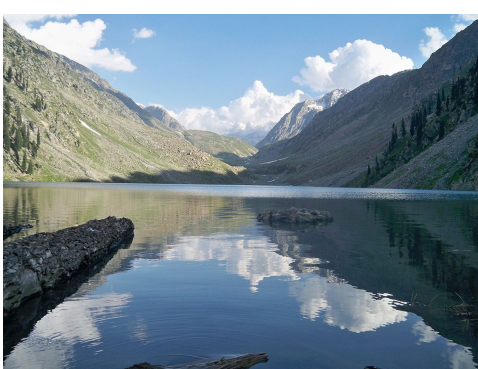
K2 in Gilgit–Baltistan is the second-highest mountain on Earth, with a peak elevation of 8,611 metres (28,251 ft). It is part of the Karakoram range.

Pakistan covers an area of 796,095 km² (307,374 sq mi), approximately equal to the combined land areas of France and the United Kingdom. It is the 36th largest nation by total area, although this ranking varies depending on how the disputed territory of Kashmir is counted. Pakistan has a 1,046 km (650 mi) coastline along the Arabian Sea and the Gulf of Oman in the south and land borders of 6,774 km (4,209 mi) in total: 2,430 km (1,510 mi) with Afghanistan, 523 km (325 mi) with China, 2,912 km (1,809 mi) with India and 909 km (565 mi) with Iran. It shares a marine border with Oman, and is separated from Tajikistan by the cold, narrow Wakhan Corridor. Pakistan occupies a geopolitically important location at the crossroads of South Asia, the Middle East and Central Asia.



Neelam Valley in Azad Kashmir.

Geologically, Pakistan overlaps the Indian tectonic plate in its Sindh and Punjab provinces; Balochistan and most of Khyber Pakhtunkhwa are within the Eurasian plate, mainly on the Iranian plateau. Gilgit–Baltistan and Azad Kashmir lie along the edge of the Indian plate and hence are prone to violent earthquakes. Ranging from the coastal areas of the south to the glaciated mountains of the north, Pakistan's landscapes vary from plains to deserts, forests, hills and plateaus .



A lake view in Swat, Khyber Pakhtunkhwa

Pakistan is divided into three major geographic areas: the northern highlands, the Indus River plain and the Balochistan Plateau. The northern highlands contain the Karakoram, Hindu Kush and Pamir mountain ranges (see mountains of Pakistan), which contain some of the world's highest peaks, including five of the fourteen eight-thousanders (mountain peaks over 8,000 metres or 26,250 feet), which attract adventurers and mountaineers from all over the world, notably K2 (8,611 m or 28,251 ft) and Nanga Parbat (8,126 m or 26,660 ft). The Balochistan Plateau lies in the west and the Thar Desert in the east. The 1,609 km (1,000 mi) Indus River and its tributaries flow through the country from the Kashmir region to the Arabian Sea. There is an expanse of alluvial plains along it in Punjab and Sindh.

The climate varies from tropical to temperate, with arid conditions in the coastal south. There is a monsoon season with frequent flooding due to heavy rainfall, and a dry season with significantly less rainfall or none at all. There are four distinct seasons: a cool,

dry winter from December through February; a hot, dry spring from March through May; the summer rainy season, or southwest monsoon period, from June through September; and the retreating monsoon period of October and November. Rainfall varies greatly from year to year, and patterns of alternate flooding and drought are common.

Flora and fauna



Cedrus deodara, Pakistan's national tree



Jasminum officinale, Pakistan's national flower



Capra falconeri, Pakistan's national animal



Jeep rally at the Cholistan Desert.



Alectoris chukar, Pakistan's national bird

The diversity of landscapes and climates in Pakistan allows a wide variety of trees and plants to flourish. The forests range from coniferous alpine and subalpine trees such as spruce, pine and deodar cedar in the extreme northern mountains, through deciduous trees in most of the country (for example the mulberry-like shisham found in the Sulaiman Mountains), to palms such as coconut and date in southern Punjab, southern Balochistan and all of Sindh. The western hills are home to juniper, tamarisk, coarse grasses and scrub plants. Mangrove forests form much of the coastal wetlands along the coast in the south.

Coniferous forests are found at altitudes ranging from 1,000 to 4,000 metres in most of the northern and northwestern highlands. In the xeric regions of Balochistan, date palm and *Ephedra* are common. In most of Punjab and Sindh, the Indus plains support tropical and subtropical dry and moist broadleaf forestry as well as tropical and xeric shrublands. These forests are mostly of mulberry, acacia, and eucalyptus. About 2.2% or 1,687,000 hectares (16,870 km²) of Pakistan was forested in 2010.

The fauna of Pakistan reflects its varied climates too. Around 668 bird species are found there: crows, sparrows, mynas, hawks, falcons and eagles commonly occur. Palas, Kohistan, has a significant population of Western Tragopan. Many birds sighted in Pakistan are migratory, coming from Europe, Central Asia and India.

The southern plains are home to mongooses, civets, hares, the Asiatic jackal, the Indian pangolin, the jungle cat and the desert cat. There are mugger crocodiles in the Indus, and wild boar, deer, porcupines and small rodents are common in the surrounding areas. The sandy scrublands of central Pakistan are home to Asiatic jackals, striped hyenas, wildcats and leopards. The lack of vegetative cover, the severe climate and the impact of grazing on the deserts have left wild animals in a precarious position. The chinkara is the only animal that can still be found in significant numbers in Cholistan. A small number of nilgai are found along the Pakistan-India border and in some parts of Cholistan. A wide variety of animals live in the mountainous north, including the Marco Polo sheep, the urial (a subspecies of wild sheep), Markhor and Ibex goats, the Asian black bear and the Himalayan brown bear. Among the rare animals found in the area are the snow leopard, the Asiatic cheetah and the blind Indus river dolphin, of which there are believed to be about 1,100 remaining, protected at the Indus River Dolphin Reserve in Sindh. In total, 174 mammals, 177 reptiles, 22 amphibians, 198 freshwater fish species and 5,000 species of invertebrates (including insects) have been recorded in Pakistan.

The flora and fauna of Pakistan suffer from a number of problems. Pakistan has the second-highest rate of deforestation in the world. This, along with hunting and pollution, is causing adverse effects on the ecosystem. The government has established a large number of protected areas, wildlife sanctuaries, and game reserves to deal with these issues.

Infrastructure

Economy

Pakistan is a rapidly developing country and is one of the Next Eleven, the eleven countries that, along with the BRICs, have a high potential to become the world's largest economies in the 21st century. However, after decades of war and social instability, as of 2013, serious deficiencies in basic services such as railway transportation and electric power generation had developed. The economy is semi-industrialized, with centres of growth along the Indus River. The diversified economies of Karachi and Punjab's urban centres coexist with less developed areas in other parts of the country. Pakistan's estimated nominal GDP as of 2011 is US\$202 billion. The GDP by PPP is US\$488.6 billion. The estimated nominal per capita GDP is US\$1,197, GDP (PPP) per capita is US\$2,851 (international dollars), and debt-to-GDP ratio is 55.5%. A 2010 report by RAD-AID positioned Pakistan's economy at 27th largest in the world by purchasing power and 45th largest in absolute dollars. It is South Asia's second largest economy, representing about 15 percent of regional GDP.

Pakistan's economic growth since its inception has been varied. It has been slow during periods of civilian rule, but excellent during the three periods of military rule, although the foundation for sustainable and equitable growth was not formed. The early to middle 2000s was a period of rapid reform; the government raised development spending, which reduced poverty levels by 10% and increased GDP by 3%. The economy cooled again from 2007. Inflation reached 25% in 2008 and Pakistan had to depend on an aggressive fiscal policy backed by the International Monetary Fund to avoid possible bankruptcy. A year later, the Asian Development Bank reported that Pakistan's economic crisis was easing. The inflation rate for the fiscal year 2010–11 was 14.1%.

Pakistan is one of the largest producers of natural commodities, and its labour market is the 10th largest in the world. The 7 million strong Pakistani diaspora, contributed US\$11.2 billion to the economy in FY2011. The major source countries of remittances to Pakistan include UAE, USA, Saudi Arabia, GCC countries (including Bahrain, Kuwait, Qatar and Oman), Australia, Canada, Japan, UK and EU countries like Norway, Switzerland, etc. . According to the World Trade Organization Pakistan's share of overall world exports is declining; it contributed only 0.128% in 2007. The trade deficit in the fiscal year 2010–11 was US\$11.217 billion.



View of Karachi downtown, the city accounts for approximately \$80 billion of annual GDP.



Habib Bank Plaza.



Mango trees in Multan, agriculture in Pakistan accounts for 21.2% of GDP and employs about 43% of the labor force.

The structure of the Pakistani economy has changed from a mainly agricultural to a strong service base. Agriculture now Wikipedia:Manual of Style/Dates and numbers#Chronological items accounts for only 21.2% of the GDP. Even so, according to the United Nations Food and Agriculture Organization, Pakistan produced 21,591,400 metric tons of wheat in 2005, more than all of Africa (20,304,585 metric tons) and nearly as much as all of South America (24,557,784 metric tons). Between 2002 and 2007 there was substantial foreign investment in Pakistan's banking and energy sectors. Other important industries include clothing and textiles (accounting for nearly 60% of exports), food processing, chemicals manufacture, iron and steel. There is great potential for tourism in Pakistan, but it is severely affected by the country's instability. Pakistan's cement is also fast growing mainly because of demand from Afghanistan and countries boosting real estate sector, In 2013 Pakistan exported 7,708,557 metric tons of cement.^[5] Pakistan has installed capacity of 44,768,250 metric tons of cement and 42,636,428 metric tons of clinker. In the 2012-2013 cement industry in Pakistan became the most profitable sector of economy.^[6]



Shown here is the Sunday textile market, Pakistan is the 4th largest producer of cotton with the third largest spinning capacity in Asia.^[7]

Foreign direct investment (FDI) in Pakistan soared by 180.6 per cent year-on-year to US\$2.22 billion and portfolio investment by 276 per cent to \$407.4 million during the first nine months of fiscal year 2006, the State Bank of Pakistan (SBP) reported on April 24. During July–March 2005–06, FDI year-on-year increased to \$2.224 billion from only \$792.6 million and portfolio investment to \$407.4 million, whereas it was \$108.1 million in the corresponding period last year, according to the latest statistics released by the State Bank.^[8] Pakistan has achieved FDI of almost \$8.4 billion in the financial year 06/07, surpassing the government target of \$4 billion.^[9] Foreign investment had significantly declined by 2010, dropping by 54.6% due to Pakistan's political instability and weak law and order, according to the Bank of

Pakistan.

The textile sector enjoys a pivotal position in the exports of Pakistan. Pakistan is the 8th largest exporter of textile products in Asia. This sector contributes 9.5% to the GDP and provides employment to about 15 million people or roughly 30% of the 49 million workforce of the country. Pakistan is the 4th largest producer of cotton with the third largest spinning capacity in Asia after China and India, and contributes 5% to the global spinning capacity. China is the second largest buyer of Pakistani textiles, importing \$1.527 billion of textiles last fiscal. Unlike US where mostly value added textiles are imported, China buys only cotton yarn and cotton fabric from Pakistan. In 2012 Pakistani textile products accounted for 3.3% or \$1.07b of total UK's textile imports, 12.4% or \$4.61b of total Chinese textile imports, 2.98% or \$2.98b of total US's textile imports, 1.6% or \$0.88b of total German textile imports and 0.7% or \$0.888b of total Indian textile imports.^[10]

Pakistani competitive yet highly profitable banking sector is continuously improving with diversified pattern of ownership due to an active participation of foreign and local stakeholder. It resulted into an increased competition among banks to attract a greater number of customers by the provision of quality services for long-term benefits. Now there are 6 full-fledged Islamic banks and 13 conventional banks offering products and services. Islamic banking and finance in Pakistan has experienced phenomenal growth. Islamic deposits – held by fully-fledged Islamic banks and Islamic windows of conventional banks at present stand at 9.7% of total bank deposits in the country.^[11]

Nuclear Power

As of 2012, Nuclear power in Pakistan is provided by 3 licensed-commercial nuclear power plants. Pakistan is the first Muslim country in the world to construct and operate civil nuclear power plants.^[12] The Pakistan Atomic Energy Commission (PAEC), the scientific and nuclear governmental agency, is solely responsible for operating these power plants. As of 2012, the electricity generated by commercial nuclear power plants constitutes roughly ~3.6% of electricity generated in Pakistan, compared to ~62% from fossil fuel, ~33% from hydroelectric power and ~0.3% from Coal electricity. Pakistan is one of the four nuclear armed states (along with India, Israel, and North Korea) that is not a party to the Nuclear Non-Proliferation Treaty but is a member in good standing of the International Atomic Energy Agency.

The People's Republic of China has been a strong vocal and avid supporter of Pakistan's nuclear power generation programme from the early on. In 2005, both Pakistan government and the Chinese government adopted an Energy Security Plan, calling for a huge increase in generating capacity to more than 160,000 MWe by 2030. Pakistan Government plans for lifting nuclear capacity to 8800 MWe, 900 MWe of it by 2015 and a further 1500 MWe by 2020. In June 2008, the Pakistani Government announced plans to build commercial nuclear power plants III and IV commercial nuclear power plants at Chashma, Punjab Province, each with 320–340 MWe and costing PKR 129 billion, 80 billion of this from international sources, principally China. A further agreement for China's help with the project was signed in October 2008, and given prominence as a counter to the US–India agreement shortly preceding it. Cost quoted then was US\$ 1.7 billion, with a foreign loan component of \$1.07 billion.

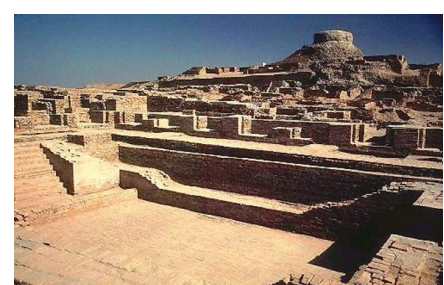
Tourism

Writing for the Lonely Planet company, the authors of the 2008 *Pakistan & the Karakoram Highway* guidebook referred to Pakistan as the tourism industry's "next big thing" due to its grand and diverse features. The authors further explain that "world media headlines" prevent the nation from becoming a considerable force in global tourism. Pakistan, with its diverse cultures, people and landscapes attracted 1 million tourists in 2012. Pakistan's tourism industry was in its heyday during the 1970s when the country received unprecedented amounts of foreign tourists, thanks to the Hippie trail. The main destinations of choice for these tourists were the Khyber Pass, Peshawar, Karachi, Lahore, Swat and Rawalpindi.

The country's attraction range from the ruin of civilisation such as Mohenjo-daro, Harappa and Taxila, to the Himalayan hill stations, which attract those interested in winter sports. Pakistan is home to several mountain peaks over 7000 m, which attracts adventurers and mountaineers from around the world, especially K2.^[1] The north part of Pakistan has many old fortresses, ancient architecture and the Hunza and Chitral valley, home to small pre-Islamic Animist Kalasha community claiming descent from Alexander the Great. The romance of the historic Khyber Pakhtunkhwa province is timeless and legendary, Punjab province has the site of Alexander's battle on the Jhelum River and the historic city Lahore, Pakistan's cultural capital, with many examples of Mughal architecture such as Badshahi Masjid, Shalimar Gardens, Tomb of Jahangir and the Lahore Fort. Before the Global economic crisis Pakistan received more



Build in 1798 Faiz Mahal Palace in Khairpur District.

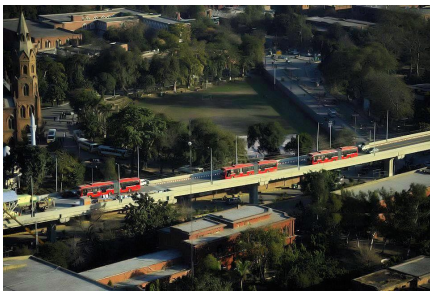


Build in 26th century BC Mohenjo-daro is one of the world's earliest major urban settlements, it is also designated as a UNESCO World Heritage Site.

than 500,000 tourists annually.^[13] However, this number has now come down to near zero figures since 2008 due to instability in the country and many countries declaring Pakistan as unsafe and dangerous to visit.

In October 2006, just one year after the 2005 Kashmir earthquake, *The Guardian* released what it described as "The top five tourist sites in Pakistan" in order to help the country's tourism industry. The five sites included Taxila, Lahore, The Karakoram Highway, Karimabad and Lake Saiful Muluk. To promote Pakistan's unique and various cultural heritage, the Prime Minister launched the "Visit Pakistan" marketing campaign in 2007.^[14] This campaign involved various events throughout the year including fairs and religious festivals, regional sporting events, various arts and craft shows, folk festivals and several openings of historical museums. In 2009, The World Economic Forum's Travel & Tourism Competitiveness Report ranked Pakistan as one of the top 25% tourist destinations for its World Heritage sites. Ranging from mangroves in the South, to the 5,000-year-old cities of the Indus Valley Civilization which included Mohenjo-daro and Harappa.

Transport



Lahore Metro Bus System is country's first bus rapid transit, there are two more planned for Karachi and Islamabad.



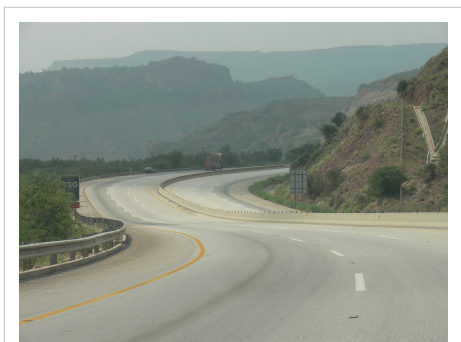
Jinnah International Airport in Karachi handles 12 million passengers annually.

The transport sector accounts for 10.5% of Pakistan's GDP. Its road infrastructure is better than those of India, Bangladesh and Indonesia, but the rail system lags behind those of India and China, and aviation infrastructure also needs improvement. There is scarcely any inland water transportation system, and coastal shipping only meets minor local requirements.

Roads form the backbone of Pakistan's transport system; a total road length of 259,618 km accounts for 91% of passenger and 96% of freight traffic. Road transport services are largely in the hands of the private sector, which handles around 95% of freight traffic. The National Highway Authority is responsible for the maintenance of national highways and motorways. The highway and motorway system depends mainly on north–south links, connecting the southern ports to the populous provinces of Punjab and NWFP. Although this network only accounts for 4.2% of total road length, it carries 85 percent of the country's traffic.

Pakistan Railways, under the Ministry of Railways, operates the railroad system. Rail was the primary means of transport till 1970. In the two decades from around 1990, there was a marked shift in traffic from rail to highways. Now the railway's share of inland traffic is only 10% for passengers and 4% for freight

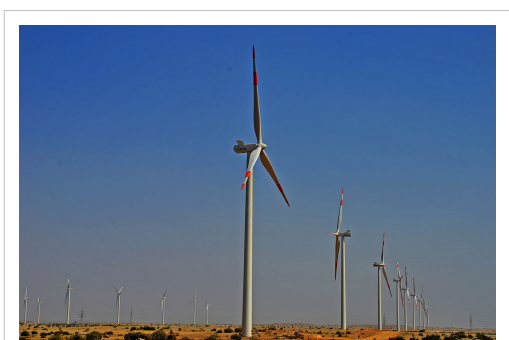
traffic. The total rail track decreased from 8,775 km in 1990–91 to 7,791 km in 2011. Pakistan expects to use the rail service to boost foreign trade with China, Iran and Turkey.



Pakistan Motorways were the first high-speed controlled-access highways in south asia.

Pakistan had 35 airports in 2007–8. The state-run Pakistan International Airlines is the major airline; it carries about 73% of domestic passengers and all domestic freight. Karachi's Jinnah International Airport is the principal international gateway to Pakistan, although Islamabad and Lahore also handle significant amounts of traffic. Pakistan's major seaports are Karachi, Muhammad bin Qasim and Gwadar, which is still under construction.

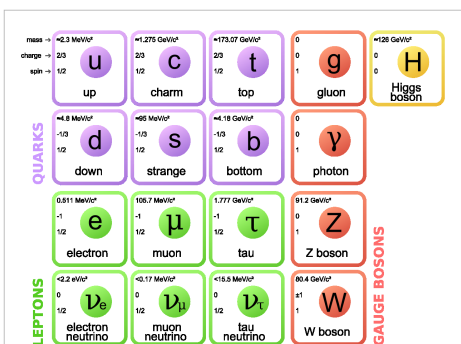
Science and technology



Jhimpir Wind Power Plant.

Pakistan is active in physics and mathematics research. Every year, scientists from around the world are invited by the Pakistan Academy of Sciences and the Pakistan Government to participate in the International Nathiagali Summer College on Physics. Pakistan hosted an international seminar on *Physics in Developing Countries* for International Year of Physics 2005. Pakistani theoretical physicist Abdus Salam won a Nobel Prize in Physics for his work on the electroweak interaction.

In medicine, Salimuzzaman Siddiqui was the first Pakistani scientist to bring the therapeutic constituents of the Neem tree to the attention of natural products chemists. Pakistani neurosurgeon Ayub Ommaya invented the Ommaya reservoir, a system for treatment of brain tumours and other brain conditions.



Abdus Salam's contribution to the development of the Standard Model. Steven Weinberg and Abdus Salam incorporated the Higgs mechanism into Glashow's electroweak theory, giving it its modern form.

Pakistan has an active space program led by its space research agency, SUPARCO. Polish-Pakistani aerospace engineer W. J. M. Turowicz developed and supervised the launch of the Rehbar-I rocket from Pakistani soil, making Pakistan the first South Asian country to launch a rocket into space. Pakistan launched its first satellite, Badr-I, from China in 1990, becoming the first Muslim country and second South Asian country to put a satellite into space. In 1998, Pakistan became the seventh country in the world to successfully develop its own nuclear weapons.

Pakistan is one of a small number of countries that have an active research presence in Antarctica. The Pakistan Antarctic Programme was established in 1991. Pakistan has two summer research stations on the continent and plans to open another base, which will operate all year round.

Electricity in Pakistan is generated and distributed by two vertically integrated public sector utilities: the Karachi Electric Supply Corporation (KESC) for Karachi and the Water and Power Development Authority (WAPDA) for the rest of Pakistan. Nuclear power in Pakistan is provided by three licensed commercial nuclear power plants under Pakistan Atomic Energy Commission (PAEC). Pakistan is the first Muslim country in the world to embark on a nuclear power program. Commercial nuclear power plants generate roughly 3% of Pakistan's electricity, compared with about 64% from thermal and 33% from hydroelectric power.

Education



Est. 1864 Government College University, Lahore is one of Pakistan's most prestigious universities.



University of the Punjab was the fourth university to be established by the British Raj in the South Asia.



Islamia College University was founded in October of 1913.

The constitution of Pakistan requires the state to provide free primary and secondary education. At the time of independence Pakistan had only one university, the University of the Punjab. As of September 2011[15] it has 136 universities, of which 74 are public universities and 62 are private universities. It is estimated that there are 3193 technical and vocational institutions in Pakistan, and there are also madrassahs that provide free Islamic education and offer free board and lodging to students, who come mainly from the poorer strata of society. After criticism over terrorists' use of madrassahs for recruitment, efforts have been made to regulate them.

Education in Pakistan is divided into six main levels: pre-primary (preparatory classes); primary (grades one through five); middle (grades six through eight); high (grades nine and ten, leading to the Secondary School Certificate); intermediate (grades eleven and twelve, leading to a Higher Secondary (School) Certificate); and university programmes leading to graduate and postgraduate degrees. Pakistani private schools also operate a parallel secondary education system based on the curriculum set and administered by the Cambridge International Examinations. Some students choose to take the O level and A level exams conducted by the British Council.

The government is in a development stage WP:DATED, in which it is extending English medium education to all schools across the country. Meanwhile, by 2013 all educational institutions in Sindh will have to provide Chinese language courses, reflecting China's growing role as a superpower and Pakistan's close ties with China. The literacy rate of the population above ten years of age in the country is 58.5%. Male literacy is 70.2% while female literacy rate is 46.3%. Literacy rates vary by region and particularly by sex; for instance, female literacy in tribal areas is 3%. The government launched a nationwide initiative in 1998 with the aim of eradicating illiteracy and providing a basic education to all children. Through various educational reforms, by 2015 the ministry of education expects to attain 100% enrolment levels among children of primary school age and a literacy rate of

86% among people aged over 10.

Demographics

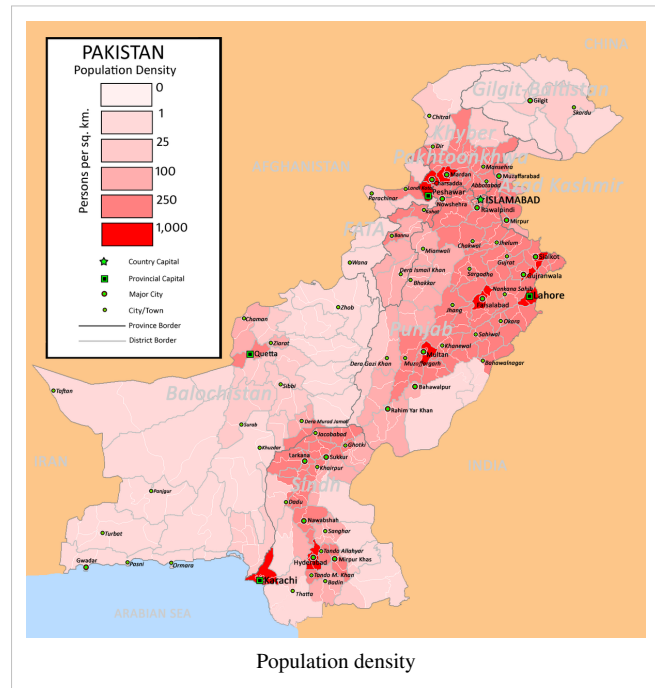
With 180.1 million residents reported in 2012, Pakistan is the sixth most populated country in the world, behind Brazil and ahead of Bangladesh. Its 2.03% population growth rate is the highest among the SAARC countries and gives an annual increase of 3.6 million. The population is projected to reach 210.13 million by 2020 and to double by 2045. In 1947, Pakistan had a population of 32.5 million. From 1990 to 2009 it increased by 57.2%. By 2030 it is expected to surpass Indonesia as the largest Muslim-majority country in the world. Pakistan is a 'young' nation, with a median age of about 22 and 104 million people under 30 in 2010. Pakistan's fertility rate stands at 3.07, higher than its neighbours India(2.57) and Iran(1.73). Around 35% of the people are under 15

The majority of southern Pakistan's population lives along the Indus River. Karachi is its most populous city. In the northern half of the country, most of the population lives in an arc formed by the cities of Lahore, Faisalabad, Rawalpindi, Islamabad, Gujranwala, Sialkot, Gujrat, Jhelum, Sargodha, Sheikhupura, Nowshera, Mardan and Peshawar. During 1990–2008, city dwellers made up 36% of Pakistan's population, making it the most urbanised nation in South Asia. Furthermore, 50% of Pakistanis live in towns of 5,000 people or more.

Expenditure on health was 2.6% of GDP in 2009. Life expectancy at birth was 65.4 years for females and 63.6 years for males in 2010. The private sector accounts for about 80% of outpatient visits. Approximately 19% of the population and 30% of children under five are malnourished. Mortality of the under-fives was 87 per 1,000 live births in 2009. About 20% of the population live below the international poverty line of US\$1.25 a day.

More than sixty languages are spoken in Pakistan, including a number of provincial languages. Urdu, the lingua franca and a symbol of Muslim identity and national unity, is the national language and is understood by over 75% of Pakistanis. English is the official language of Pakistan, used in official business, government, and legal contracts; the local dialect is known as Pakistani English. Punjabi is the most common native language in Punjab and has many native speakers. Saraiki is mainly spoken in South Punjab. Pashto is the provincial language of Khyber Pakhtunkhwa, Sindhi is the provincial language of Sindh, and Balochi is dominant in Balochistan.

Pakistan's census does not include immigrant groups such as the 1.7 million registered refugees from neighbouring Afghanistan, who are found mainly in the Khyber Pakhtunkhwa and FATA areas, with small numbers in Karachi and Quetta. As of 1995, there were more than 1.6 million Bengalis, 650,000 Afghans, 200,000 Burmese, 2,320



The Kalash people of northern Pakistan are unique in their customs and religion.

Iranians and Filipinos and hundreds of Nepalese, Sri Lankans and Indians living in Karachi. Pakistan hosts more refugees than any other country in the world.

The population comprises several ethnic groups. As of 2009, the Punjabi population dominates with 78.7 million (44.15%), followed by 27.2 million (15.42%) Pashtuns, 24.8 million (14.1%) Sindhis, 14.8 million (10.53%) Seraikis, 13.3 million (7.57%) Muhajirs and 6.3 million (3.57%) Balochs. The remaining 11.1 million (4.66%) belong to various ethnic minorities. There is also a large worldwide Pakistani diaspora, numbering over seven million.

Religion

Religions in Pakistan ^{[16][17][18][19]}	
Religions	Percent
Islam	96.4%
Others	3.6%

Pakistan is the second most populous Muslim-majority country and has the second largest Shi'a population in the world. About 97% of Pakistanis are Muslim. The majority are Sunni, with an estimated 5–20% Shi'a. A further 2.3% are Ahmadis, who are officially considered non-Muslims by virtue of a 1974 constitutional amendment. There are also several Quraniyoon communities. Sectarian violence among Muslim denominations has increased in recent times with over 400 targeted deaths of Shias in the year 2012 alone. After the Quetta blast in 2013, there were country-wide protests by Shia Muslims supported by fellow Sunni Muslims calling an end to sectarian violence in the country and urging for Shia-Sunni unity in the country. Ahmadis are particularly persecuted, especially since 1974 when they were banned from calling themselves Muslims. In 1984 Ahmadiyya places of worship were banned from being called "mosques".^[20]



The national mosque of Pakistan, Faisal Mosque, was built in 1986 by Turkish architect Vedat Dalokay on behalf of King Faisal bin Abdul-Aziz.

Islam to some extent syncretized with pre-Islamic influences, resulting in a religion with some traditions distinct from those of the Arab world. Two Sufis whose shrines receive much national attention are Ali Hajwari in Lahore (ca. 12th century) and Shahbaz Qalander in Sehwan, Sindh (ca. 12th century).^[citation needed] Sufism, a mystical Islamic tradition, has a long history and a large popular following in Pakistan. Popular Sufi culture is centered on Thursday night gatherings at shrines and annual festivals which feature Sufi music and dance. Contemporary Islamic fundamentalists criticize its popular character, which in their view, does not accurately reflect the teachings and practice of the Prophet and his companions.

After Islam, Hinduism and Christianity are the largest religions in Pakistan, each with 2,800,000 (1.6%) adherents in 2005. They are followed by the Bahá'í Faith, which has a following of 30,000, then Sikhism, Buddhism and Zoroastrianism, each claiming 20,000 adherents, and a very small community of Jains. Christians (Urdu: مسیحی) make up 1.6% of Pakistan's population, about 2.8 million people out of a total population. They are the second-largest religious minority community in Pakistan. The majority of the Pakistani Christian communities is constituted by converts from the low caste Hindus from Punjab region, from the British colonial era. The community

is geographically spread throughout the Punjab province, whilst its presence in the rest of the provinces is mostly confined to the urban centers. There is a Roman Catholic community in Karachi which was established by Goan and Tamil migrants when Karachi's infrastructure was being developed by the British during colonial administration between World War I and II.

Culture and society

Pakistani society is largely hierarchical, emphasising local cultural etiquettes and traditional Islamic values that govern personal and political life. The basic family unit is the extended family, although there has been a growing trend towards nuclear families for socio-economic reasons. The traditional dress for both men and women is the Shalwar Kameez; trousers and shirts are also popular among men. The middle class has increased to around 35 million and the upper and upper-middle classes to around 17 million in recent decades, and power is shifting from rural landowners to the urbanised elites. Pakistani festivals like Eid ul-Fitr, Eid al-Adha and Ramadan are mostly religious in origin. Increasing globalisation has resulted in Pakistan ranking 56th on the A.T. Kearney/FP Globalization Index.

Clothing and fashion

The shalwar kameez is the national dress of Pakistan and is worn by men and women in all four provinces Punjab, Sindh, Baluchistan, Khyber Pakhtoonkhwa and FATA in the country and in Azad Kashmir. Each province has its own style of wearing the Shalwar Qameez. Pakistanis wear clothes range from exquisite colors and designs to the type of fabric (silk, chiffon, cotton, etc.).

Pakistani fashion has flourished well in the changing environment of fashion world. Since Pakistan came into being its fashion has been historically evolved from different phases and made its unique identity apart from Indian fashion and culture. At this time, Pakistani fashion is a combination of traditional and modern dresses and it has become the cultural identification of Pakistan. Despite of all modern trends, the regional and traditional dresses have developed their own significance as a symbol of native tradition. This regional fashion is not static but evolving into more modern and pure forms.

The Pakistan Fashion Design Council based in Lahore organizes *Fashion Week* and Fashion Pakistan based in Karachi organizes fashion shows in that city. Pakistan's first fashion week was held in November 2009.



A group photo of Pakistanis showcasing the latest trends in Pakistani fashion.

Media and entertainment

State-owned Pakistan Television Corporation (PTV) and Pakistan Broadcasting Corporation for radio were the dominant media outlets until the start of the 21st century. The end of PTV's monopoly led to a boom in electronic media, which gained greater political influence. There are now numerous private television channels that enjoy a large degree of freedom of speech. In addition to the national entertainment and news channels, foreign television channels and films are also available to most Pakistanis via cable and satellite television. There is a small indigenous film industry based in Lahore and Peshawar, known as Lollywood. While Bollywood films were banned from public cinemas from 1965 until 2008, they have remained important in popular culture.

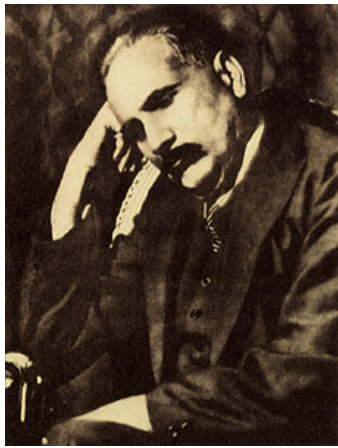
Pakistani music ranges from diverse provincial folk music and traditional styles such as Qawwali and Ghazal Gayaki to modern forms fusing traditional and western music, such as the blend of Qawwali and western music by Nusrat Fateh Ali Khan. Pakistan has many famous folk singers, such as the late Alam Lohar, who is also well known in Indian Punjab. The arrival of Afghan refugees in the western provinces has stimulated interest in Pashto music, although there has been intolerance of it in some places.

Pakistan has one of the worlds most vibrant and open media in the world.^[21] Pakistan has a vibrant media landscape and enjoys independence to a large extent. After having been liberalised in 2002, the television sector experienced a media boom. In the fierce competitive environment that followed commercial interests became paramount and quality journalism gave way to sensationalism. Although the radio sector has not seen similar growth, independent radio channels are numerous and considered very important sources of information - especially in the rural areas. More than 89 television channels beam soaps, satire, music programmes, films, religious speech, political talk shows, and news of the hour. Pakistani media has also played a vital role in exposing corruption. Christine Fair, a senior political analyst and specialist in South Asian political and military affairs at the Rand Corporation praised the Pakistani Media as a role model and an example for other Muslim countries to follow by stating "The only hope for Pakistanis is that the media will continue to mobilise people. The media have done a great job, even if they are at times very unprofessional, and have to come to term with the limits between journalism and political engagement."^[22]



Atif Aslam is a Pakistani pop singer and film actor.

Literature



Muhammad Iqbal, Pakistan's national poet

Pakistan has literature in Urdu, Sindhi, Punjabi, Pushto, Baluchi, Persian, English and many other languages. Before the 19th century it consisted mainly of lyric and religious poetry, mystical and folkloric works. During the colonial age, native literary figures influenced by western literary realism took up increasingly varied topics and narrative forms. Prose fiction is now very popular.

The national poet of Pakistan, Muhammad Iqbal, wrote poetry in Urdu and Persian and is read in Afghanistan, Iran, Indonesia, India and the Arab world. He was a strong proponent of the political and spiritual revival of Islamic civilisation and encouraged Muslims binding all over the world to bring about successful revolution.

Well-known representatives of contemporary Pakistani Urdu literature include Faiz Ahmed Faiz. Sadequain is known for his calligraphy and paintings. Sufi poets Shah Abdul Latif, Bulleh Shah, Mian Muhammad Bakhsh and Khawaja Farid are very popular in Pakistan. Mirza Kalich Beg has been termed the father of modern Sindhi prose.

Architecture



The Lahore Fort, a landmark built during the Mughal era, is a UNESCO World Heritage Site.

Pakistani architecture has four recognised periods: pre-Islamic, Islamic, colonial and post-colonial. With the beginning of the Indus civilisation around the middle of the 3rd millennium BCE, an advanced urban culture developed for the first time in the region, with large buildings, some of which survive to this day. Mohenjo Daro, Harappa and Kot Diji are among the pre-Islamic settlements that are now tourist attractions. The rise of Buddhism and the Persian and Greek influence led to the development of the Greco-Buddhist style, starting from the 1st century CE. The high point of this era was reached at the peak of the Gandhara style. An example of Buddhist architecture is the ruins of the Buddhist monastery Takht-i-Bahi in Khyber Pakhtunkhwa.

The arrival of Islam in today's Pakistan meant a sudden end of Buddhist architecture in the area and a smooth transition to the predominantly pictureless Islamic architecture. The most important Persian-style building still standing is the tomb of the Shah Rukn-i-Alam in Multan. During the Mughal era, design elements of Persian-Islamic architecture were fused with and often produced playful forms of Hindustani art. Lahore, occasional residence of Mughal rulers, exhibits many important buildings

from the empire. Most prominent among them are the Badshahi mosque, the fortress of Lahore with the famous Alamgiri Gate, the colourful, Persian-style Wazir Khan Mosque, the Shalimar Gardens in Lahore and the

Shahjahan Mosque in Thatta. In the British colonial period, predominantly functional buildings of the Indo-European representative style developed from a mixture of European and Indian-Islamic components. Post-colonial national identity is expressed in modern structures like the Faisal Mosque, the Minar-e-Pakistan and the Mazar-e-Quaid.



Noor Mahal was built in 1872 like an Italian chateau.

Food and drink



Sugarcane juice, Pakistan's national drink



A Pakistani dish cooked using the tandoori method

Pakistani cuisine is a blend of cooking traditions from different regions of the Indian subcontinent, originating from the royal kitchens of sixteenth-century Mughal emperors. It has similarities to North Indian cuisine, although Pakistan has a greater variety of meat dishes. Pakistani cooking uses large quantities of spices, herbs and seasoning. Garlic, ginger, turmeric, red chilli and garam masala are used in most dishes, and home cooking regularly includes curry. Chapati, a thin flat bread made from wheat, is a staple food, served with curry, meat, vegetables and lentils. Rice is also common; it is served plain or fried with spices and is also used in sweet dishes. Lassi is a traditional drink in the Punjab region. Black tea with milk and sugar is popular throughout Pakistan and is taken daily by most of the population.

Sports

The national sport of Pakistan is hockey, in which it has won three gold medals (1960, 1968, and 1984). Pakistan has also won the Hockey World Cup a record four times (1971, 1978, 1982, 1994).

Cricket, however, is the most popular game across the country. The national cricket team has won the Cricket World Cup once (in 1992), been runners-up once (in 1999), and co-hosted the tournament twice (in 1987 and 1996). Pakistan were runners-up in the inaugural 2007 ICC World Twenty20 in South Africa and won the 2009 ICC World Twenty20 in England. Lately, however, Pakistani cricket has suffered severely because teams have refused to tour Pakistan for fear of terrorism. No teams have toured Pakistan since March 2009, when militants attacked the touring Sri Lankan cricket team.



Aisam-ul-Haq is Asia's No. 1 tennis player in Doubles.

In Squash, world-class players such as Jahangir Khan, widely considered the greatest player in the sport's history, and Jansher Khan won the World Open Squash Championship several times during their careers. Jahangir Khan also won the British Open a record ten times. Pakistan has competed many times at the Olympics in field hockey, boxing, athletics, swimming, and shooting. Pakistan's Olympic medal tally stands at 10 of which 8 were earned in hockey. The Commonwealth Games and Asian Games medal tallies stand at 65 and 160 respectively.

At national level, football and polo are popular, with regular national events in different parts of the country. Boxing, billiards, snooker, rowing, kayaking, caving, tennis, contract bridge, golf and volleyball are also actively pursued, and Pakistan has produced regional and international champions in these sports.

Notes

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- [2] "Excludes data for Pakistani territories of Kashmir; Azad Kashmir (13,297 km² or 5,134 sq mi) and Gilgit–Baltistan (72,520 km² or 28,000 sq mi).<ref>
- [3] <http://www.thenagain.info/webchron/india/sepoyreb.html>
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Anguttara Nikaya

Part of a series on
Buddhism

<ul style="list-style-type: none"> Outline  Buddhism portal

Pāli Canon
Vinaya Pitaka
<ul style="list-style-type: none"> Suttavibhanga Khandhaka Parivara
Sutta Pitaka
<ul style="list-style-type: none"> Digha Nikaya Majjhima Nikaya Samyutta Nikaya Anguttara Nikaya Khuddaka Nikaya
Abhidhamma Pitaka
<ul style="list-style-type: none"> Dhammasangani Vibhanga Dhatukatha and Puggalapannatti Kathavatthu Yamaka Patthana

The **Anguttara Nikaya** (*aṅguttaranikāya*; literally "Increased by One Collection," also translated "Gradual Collection" or "Numerical Discourses") is a Buddhist scripture, the fourth of the five nikayas, or collections, in the Sutta Pitaka, which is one of the "three baskets" that comprise the Pali Tipitaka of Theravada Buddhism. This nikaya consists of several thousand discourses ascribed to the Buddha and his chief disciples arranged in eleven nipatas, or books, according to the number of dhamma items referenced in them.

The Anguttara Nikaya corresponds to the *Ekottara Āgama* ("Increased by One Discourses") found in the Sutra Pitakas of various Sanskritic early Buddhists schools, fragments of which survive in Sanskrit. A complete version survives in Chinese translation by the name *Zēngyī Ahánjīng* (增一阿含經); it is thought to be from either the Mahāsāṃghika or Sarvāstivādin recensions. According to Keown, "there is considerable disparity between the Pāli and the Sarvāstivādin versions, with more than two-thirds of the sūtras found in one but not the other compilation, which suggests that much of this portion of the Sūtra Piṭaka was not formed until a fairly late date."^[1]

Translations

- *The Book of the Gradual Sayings*, tr F. L. Woodward & E. M. Hare, 1932-6, 5 volumes, Pali Text Society[2], Bristol
- *Numerical Discourses of the Buddha*, tr Bhikkhu Bodhi, 2012, 1 volume, Wisdom Publications [3], Somerville, MA

Selections

- 1st 3 nipatas tr E. R. J. Gooneratne, Ceylon, c1913
- 4th nipata tr A. D. Jayasundare, London, 1925
- anthology ed & tr Nyanaponika, Buddhist Publication Society, Kandy, Sri Lanka; revised, with additions & deletions, by Bodhi, as *Numerical Discourses of the Buddha*, Altamira Press, Oxford/New York/Lanham, Maryland/Walnut Creek, California, 1999

Divisions

The nipatas in this nikaya are:

- The Book of Ones
- The Book of Twos
- The Book of Threes
- The Book of Fours
- The Book of Fives
- The Book of Sixes
- The Book of Sevens
- The Book of Eights
- The Book of Nines
- The Book of Tens
- The Book of Elevens

Appreciation

Translator Bhikkhu Bodhi wrote: "In Anguttara Nikaya, persons are as a rule not reduced to mere collections of aggregates, elements and sense-bases, but are treated as real centers of living experience engaged in a heartfelt quest for happiness and freedom from suffering."(from Intro to Samyutta Nikaya)

References

- [1] A Dictionary of Buddhism, by Damien Keown, Oxford University Press: 2004
 [2] <http://www.palitext.com>
 [3] <http://www.wisdompubs.org>

External links

- Anguttara Nikaya in Pali, English and Sinhala (metta.lk) (<http://www.metta.lk/tipitaka/2Sutta-Pitaka/4Anguttara-Nikaya/index.html>)
- English Translations of the Anguttara Nikaya (accesstoinight.org) (<http://www.accesstoinight.org/tipitaka/an/index.html>)

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