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Urdu Why it is absolutely necessary to carve out the province of Saraikistan out of present-day Punjab? The author lays out his reasons with great gusto in this fiery polemic. This is a case for a province for the Saraiki people who boast a unique language and distinct ethno-cultural ethos. This people inhabit the lower plains of present-day Punjab, the area which is informally known as the Saraiki Belt and includes parts of Khyber-Pakhtunkhwa, Balochistan and Sindh where sizable populations of Saraiki speaking people are native to those lands. The argument kicks off with the refutation of objections found in the current political discourse on the creation of a Saraiki province. The author briefly brushes off each objection as unfounded, dishonest or sensationalist and goes on to make a case for the separate linguistic and cultural identity of the Saraiki people which necessitates a separate province. The author points towards provincial nomenclature current in Pakistan, which are, as they are, already named on ethno-lingual basis, that is, Punjab, Balochistan, Sindh, and now Khyber-Pakhtunkhwa. It concludes that Saraikis do not demand something unique and new; their demand is in line with well established and existing principles of geographical organisation. Since Pakistan is divided into provinces on ethno-lingual basis, it only makes sense to give Saraiki people their due historical share and thus a province of their own. There is a further and informative argument from history. A Multan province had long existed alongside Punjab since the times Delhi Sultanate up until when Ranjit Singh invaded Multan province and annexed it for Punjab. Then British came along but they kept the former Multan province within the boundaries of Punjab. It has remained in Punjab ever since. Then it proceeds to give examples of multi-lingual countries like Belgium and Switzerland where every language is accorded state recognition and given equal status in the constitutions of those countries. When the rights of a people are not given, they resort to violent means. There is a grim warning of the inevitable with the aid of the examples of Hungary and Bangladesh. Hungarian people carved out their own country when Austrians refused to accord equal status to their language, and by extension, their culture. Bengalis who were patriotic Pakistanis, says the author, rebelled against the status quo when Urdu was imposed on them, causing them to separate from Pakistan in favour of preserving their separate linguistic and cultural identity. A good chunk of the book deals with assessing the demand by some Saraiki circles of the restoration of former Bahawalpur province. It is a bad idea in the view of the author. What Saraikis need is a unified province which includes all Saraiki-majority areas. This would be divisive and counter-productive. Successive waves of Punjabi migration before and at the time of Partition have caused a population shift in the cities of former Bahawalpur State. A census would reveal that settler Punjabis are actually in majority in most cities which means their political control on Bahawalpur will remain even if Bahawalpur province is created. To counter this, Saraikis across the board will have to unite and demand a unified Saraiki province if they want to end their exploitation at the hands of Punjabi settler elite who now rule the roost in Saraiki-majority areas. A good picture is sketched of the systematic plunder of agricultural farms in and around Cholistan during Zia-ul-Haq dictatorship. It was a time when a potent and active movement for Bahawalpur province existed. Military and Punjabi bureaucratic elite from Upper Punjab were allotted large chunks of lands and made to settle in Bahawalpur to dilute the political influence of native Bahawalpuri families. They succeeded in gaining access to local votes through state patronage and thus weakened the movement for the restoration of Bahawalpur province. He cites various examples of discrimination faced by Saraikis in their own lands at the hands of Punjabi elite, who prefer their own kind for civil jobs and appoint officials from Upper Punjab to exploit Saraikis whenever they have a chance. This, he says, goes back to relative underdevelopment of Saraiki areas. Funds meant for Saraiki areas are diverted and spent on Punjabi areas of the Punjab. This is why Saraiki region, despite being the bread-basket for Pakistan, is impoverished and has high illiteracy rate relative to Upper Punjab. Every medium town in Upper Punjab boasts a state university but there are only two state universities in Saraiki Belt a third university has been established recently in Rahim Yar Khan even though the populations of Punjabi and Saraiki-dominated areas are relatively equal. This has led to a situation where civil service jobs mostly go to

Punjabis simply because they are more educated. This is worst form of exploitation.

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Technologies and luxuries have made the people drift away from spirituality. There are still many people who practice Islam with full devotion. Also, Muslims who are devoted to god try to indulge their children or grandchildren into spirituality. Children today are hyperactive and thus do not tend to focus on anything which is not interesting and catchy. For getting the attention of Muslim children into spiritual activities, there are various publications which offer interesting informative text work and pass time products which help in educating the children in a stimulating manner. Urdu Islamic Books are available in stores which have detailed content about the religion and the culture. With the advent of the internet these publication and book retail stores have also started offering their products through this electronic medium. People looking for Islamic educational texts and Islamic Games for Children go to these stores and order the things they were looking for and they are delivered at their addresses. One such store is Goodword Books. This is one of the best book stores which offer a wide range of Islamic children educational products. Some of the Products which are available at Goodword Books are: The sayings have been creatively been worked into the game that children are able to learn about the prophet with great interest. Quran Stories Gift Box: It is a package which you can gift to your child. This gift box contains story books based on the real stories from the Holy Quran. The books a compiled with illustrations and pictures to make them much more conceivable for the children. Children very easily learn about the religion as they get to learn it through a creative medium. Allah Made Them All Puzzles: This product is very much effective in teaching the children the basic facts about the religion. Also, the Islamic Gift Store offers various card games, mazes, crosswords, word searches, and Graphic Qurans for children. The store ensures the authenticity of all the products they sell as they are written and composed by renowned publishers and writers who have made their mark in the literary and publishing world of Islamic literature. Goodword Books offer you the most authentic and refined products about Islamic Culture Online at affordable rates. To pass on the values and educate your children about Islam, the best way is to buy Islamic Books Online at Goodword Books.

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