

PAKISTAN STUDIES NOTES FOR 9TH CLASS

Chapter-1

IDEOLOGICAL BASIS OF PAKISTAN

Q1. State the meaning of Ideology of Pakistan.

Ans: Meaning of Ideology:

Ideology represents the collective consciousness of a group of people in a particular phase of history. The ideology keeps people united and shows them a direction to move forward. Since the Muslims constitute overwhelming majority of the people of Pakistan, Islam forms the basis of the collective consciousness of the Pakistani people, which is called "Pakistan Ideology".

Q2. Discuss the significance of Ideology.

Ans: Significance of Ideology:

All nations agree upon certain basic principles and undertake to be guided by these principles. They fix their targets in the light of these principles. This set of principles, forms their ideology. Ideology motivates a nation to move forward with a sense of direction.

EXERCISE

Q1. Fill in the blanks by picking up the most appropriate choice from the brackets.

- i. The Quaid-e-Azam رحمۃ اللہ علیہ addressed the first Constituent Assembly of Pakistan on August _____ 1947.
A. 11 B. 12 C. 13 D. 14
- ii. The Quaid-e-Azam said that in an Islamic state, _____ is the sole centre of allegiance.
A. Allah B. Prophets
C. angles D. humans
- iii. Allama Iqbal said: "State authority except an interpreter of _____ has no place in the social structure of Islam".
A. law B. system of government
C. religion D. orders
- iv. Basic principles of the state policy were set forth by the Quaid-e-Azam in his _____ address to the Constituent Assembly of Pakistan.
A. first B. second
C. third D. fourth

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- v. The set of ideas that unites a people are called _____.
 A. ideology B. culture
 C. philosophy D. psychology
- vi. Islam identifies human groups on the basis of _____.
 A. Faith B. language
 C. race D. geography
- vii. Geographically, Pakistan is a part of _____.
 A. south Asia B. central Asia
 C. north Asia D. Eastren Asia
- viii. _____ session of the All-India Muslim League was presided over by Allama Iqbal.
 A. 1920 B. 1925 C. 1930 D. 1935
- ix. Allama Iqbal said _____ is the basis of our progress.
 A. ijtehad B. nationhood
 C. poetry D. state
- x. Sir Sayyid Ahmed Khan died in _____.
 A. 1896 B. 1897 C. 1898 D. 1899
- xi. Islamic ideology has two basic principles Tauheed and _____.
 A. faith B. iman
 C. raisalat D. ideology
- xii. _____ was the first person who warned the British rulers that the British democratic system is not suited for India.
 A. Allama Iqbal B. Sir Sayyid Ahmed Khan
 C. Quaid-e-Azam D. Liaqat Ali Khan
- xiii. Quaid-e-Azam رحمہ اللہ pronounced the guiding principles of state policy that there would be no _____ discrimination in Pakistan.
 A. religious B. political
 C. economic D. social
- xiv. Allama Iqbal delivered a historic address as the president of all India Muslim League allahabad session _____.
 A. 1930 B. 1933
 C. 1934 D. 1935

ANSWERS:

i. A	ii. A	iii. A	iv. A	v. A
vi. A	vii. A	viii. C	ix. A	x. C
xi. C	xii. B	xiii. A	xiv. A	

Q2. Answer each question in 3 to 5 lines.

Q.i Give definition of ideology.

Ans: Definition of ideology:

Ideology is a set of ideas and beliefs shared by a large group of people. Ideology forms the basis of a political, cultural, social or economic system. People of

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Q.ii Explain source of Ideology.

Ans: Sources of Ideology:

Ideology is not formed in a day; it is shaped after a long process of development and evolution. It can neither be implemented through an executive order nor imposed as law. It has its root in a nation's history, traditions, customs and religion; these are the major source of ideology.

Q.iii Describe and explain Pakistan Ideology.

Ans: Explanation of Ideology of Pakistan:

After the British occupation, the Muslims of India were taken by a setback. They were given a new sense of direction by the able leadership of Sir Sayyid Ahmad Khan and later by Allama Iqbal and Quaid-e-Azam Mohammad Ali Jinnah. The Muslims of India moved forward into the light of their firm Islamic belief under the guidance of their leadership and were able to establish an independent Muslim state- Pakistan. The course of action adopted by the Muslims of India independent for the achievement of a Muslim state, is called "Pakistan Movement" and the philosophy guiding this movement is known as "Pakistan Ideology".

Q.iv Explain fundamental principles of Pakistan Ideology.

Ans: Fundamental principles of Pakistan Ideology:

Pakistan Ideology is devised from Islam. Islamic faith is based on two fundamental principles. Tauheed (Oneness of Allah) and Risalat (finality of Prophet Hazrat Muhammad (S.A.W)).

Q.v Write a short note on the economic basis of the Pakistan movement.

Ans: Economic Deprivation of the Muslims:

In the beginning the impact of Sir Sayyid's efforts to spread modern education among Muslims was very limited. Majority of the Muslims, under the influence of emotional leaders cherished the dreams of reviving the glorious Muslim past and ignored Sir Sayyid's appeals to learn English and join modern educational institutions. The result was Muslims' backwardness in all walks of life. They had lagged far behind of the Hindus who had taken early initiative by adopting British education system and by entering into the services of the British government.

With the passage of time the Muslims were utterly deprived of their share in agriculture, industry and commerce. They were greatly suffering at the hands of Hindu money-lenders.

Leaders like the Quaid-e-Azam and Allama Iqbal believed that the Muslims would not progress economically unless they were emancipated from the Hindu exploitation and were allowed to flourish in an atmosphere of political independence.

Q.vi State briefly Sir Sayyid role regarding the two-nation theory.

Ans: Sir Sayyid Ahmad Khan and the Two Nation Theory

Sir Sayyid Ahmad Khan (1817-1898) was the first person who warned the British rulers that the British system of democracy was not suitable for Indian conditions. He argued that the two major nations of India the Hindus and the Muslims had different religious and cultural backgrounds. Sir Sayyid warned the Muslims not to let their identity as a Muslim nation lost into a multi-national Indian

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identity. He wanted the Muslims to assert themselves as a separate and distinct nation.

Sir Sayyid's idea of separate Muslim nationhood, developed into two nation theory was later, able to guide the Muslims to the attainment of a homeland for them.

This homeland was named "Pakistan", and for that matter, Sir Sayyid Ahmad Khan deserves the merit of being the real originator of the two-nation theory and the founder of the initiative which subsequently developed into Pakistan movement.

Q.vii Explain role of Sir Sayyid Ahmed Khan with reference to two nation theory.

Ans: Role of Sir Sayyid Ahmad Khan with reference to the Two Nation Theory:

Sir Sayyid Ahmad Khan was the first person who used the term "Two-Nation Theory" due to Hindi Urdu Controversy in Banaras in 1867. Sir Syed Ahmad Khan declared the Muslims a separate nation. He convinced the government that there are at least two nations settled in the Sub-continent, one of them is Muslims and the other is Hindus.

The Muslims are a separate nation in every respect because their civilization, culture, language, customs and philosophy of life are different from those of Hindus. This theory infused a political spirit among the Muslims and provided them with such a leadership which gave a new spirit and push to the freedom movement. India was partitioned because of Two-Nation Theory.

Q.viii Give statement of Quaid-e-Azam رحمۃ اللہ علیہ in relation to non-Muslim minorities in Pakistan.

Ans: Statement of Quaid-e-Azam رحمۃ اللہ علیہ in relation to non-Muslim minorities:

Non-Muslim Citizen will be treated on the Basis of Equality:

Addressing the first constituent assembly, the Quaid-e-Azam رحمۃ اللہ علیہ pronounced the guiding principles of the state policy. He emphasized that the rights of the non-Muslim minorities in the state of Pakistan will be equal to those of the Muslim majority. The Quaid said:

".....you are free; you are free to go to your temples. You are free to go to your mosques or to any other places of worship in this state of Pakistan. You may belong to any region or caste or creed -that has nothing to do with the business of the state.....We are starting with this fundamental principle that we are all citizens and equal citizens of one State." (August 11, 1947)

Q3. Answer the following questions in detail.

Q.i What is meant by "Two Nation Theory"? Define and explain.

Ans: Two-Nation Theory: Origin, Evolution and Explication:

Two Nation Theory means that there are two nations living in the subcontinent which are Hindus and Muslims. These two nations are totally different from each other on the basis of their customs, religions and social and moral values.

In the perspective of the Sub-continent, Two-Nation Theory means

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that two major nations, the Muslims and the Hindus, were settled there. The two nations were entirely different from each other in their religious ideas, the way of living and collective thinking. Their basic principles and the way of living are so different that despite living together for centuries, they could not intermingle with each other. The Indian Muslims fought the war of freedom on the basis of Two- Nation Theory and after accepting this theory as a historical fact, two separate states, Pakistan and India, came into Existence. This theory is the basis of Ideology of Pakistan.

So far as the evolution of Two-Nation Theory is concerned, we will evaluate some personalities and their thoughts. These personalities belong to different periods.

Two-Nation Theory and Sir Syed Ahmad Khan:

Sir Syed Ahmad Khan was the first person who used the term "Two-Nation Theory" due to Hindi Urdu Controversy in Banaras in 1867. Sir Syed Ahmad Khan declared the Muslims a separate nation. He convinced the government that there are at least two nations settled in the Sub-continent, one of them is Muslims and the other is Hindus.

The Muslims are a separate nation in every respect because their civilization, culture, language, customs and philosophy of life are different from those of Hindus. This theory infused a political spirit among the Muslims and provided them with such a leadership which gave a new spirit and push to the freedom movement. India was partitioned because of Two-Nation Theory.

Two-Nation Theory and Allama Muhammad Iqbal رحمہ اللہ علیہ:

Dr. Allama Muhammad Iqbal رحمہ اللہ علیہ presented the idea of a separate state for the Muslims. He said:

"The Muslims would not allow that their religious, political and social rights are usurped. Therefore, I would like to see the Punjab, North West Frontier Province (Khyber Pakhtunkhwa), Sindh and Baluchistan put together into a single state."

Two-Nation Theory and Chaudhary Rehmat Ali:

In January 1933, during his stay at England, Chaudhary Rehmat Ali along with some of his friends published a pamphlet named "Now or Never". It was also distributed among Indian Politicians. In this pamphlet, the name of the separate state for the Muslims was proposed as Pakistan.

Chaudhary Rehmat Ali was of the opinion that the Muslims possess the history and civilization of their own and on the basis of these two, their nationality is not Hindustani but Pakistani. He believed that the Muslims are a nation that is different from other nations living in India.

Two-Nation Theory and Quaid-e-Azam رحمہ اللہ علیہ:

Quaid-e-Azam رحمہ اللہ علیہ was a firm advocate of Two- Nation Theory. He gave the Muslims the status of a separate nation in every respect. He said: "Musalmans are a nation according to any definition of a nation, and they must have their homeland, their territory and their State." Pakistan Resolution was passed on 23rd of March 1940. In his Presidential Address Quaid-e-Azam رحمہ اللہ علیہ said:

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The Hindus and Muslims belong to two different religious philosophies, social customs and literatures. They have different epics, different heroes, and different episodes. To tie together two such nations under a single state, One as a numerical minority and the other as a majority must lead to growing discontent and final destruction of any fabric that may be so built for the government of such a state. It would be better for the British Government to announce the partition of the Subcontinent by keeping in view the interests of the two nations. It would be a right step religiously as well as historically.

Q.ii Explain pronouncement of Allama Iqbal on Ideology of Pakistan.

Ans: Pronouncement of Allama Iqbal on Ideology of Pakistan:

Iqbal's struggle for the cause of the Muslim nation in India, his revolutionary poetry and his philosophy of action and sustained effort, made him the beloved leader of the Indian Muslims.

Following are the salient points of Iqbal's philosophy of Muslim nationhood:

Muslim Nationhood is Based on Islam:

Iqbal said that the force that binds Muslim nationhood into a unity was not based on colour, race or geography; it was based on *faith* and *Iman*. He said:

".....Islam is something more than a creed, it is also a community, a nation. The membership of Islam as a community is not determined by birth." (March 9, 1938)

Patriotism is an Islamic Trait:

Iqbal had always rejected the Congress notion of secular nationalism, on this some critics blamed Iqbal of being unpatriotic; repudiating this he said:

"Nationalism in the sense of love of one's country and even to die for its honour is a part of the Muslim's faith. It comes into conflict with Islam only when it begins to play the role of political concepts and aims to be a principle of human solidarity." (March 9, 1938)

Ijtihad is a Pre-requisite of Progress:

Iqbal believed that scholars of a Muslim society should, on the basis of their enlightened judgments, solve the problems arising in the modern age in the light of the *Quran* and *Sunnah*. Iqbal suggests that:

"The only course open to us is to approach modern knowledge with a respect but independent attitude and to appreciate the teachings of Islam in the light of this knowledge, even though we may be led to differ with those who have gone before us." (December 13, 1928)

Islamic System is based on Democracy and Equality:

Iqbal outlined two basic principles of an Islamic constitution in the following words:

- (a) "The law of Allah is absolutely supreme. Authority (state authority) except an interpreter of the law has no place in the social structure of Islam".
- (b) All the members of the community have a right of being dealt with on the basis of absolute equality.

Muslim Independence is the only Solution of India's Problems:

Iqbal believed that if the nations of India remain constantly at war with each other, they will destroy their entire cultural heritage. Economic conditions of their people will deteriorate to an unimaginable extent and they will not be able to find an honourable place in the comity of nations. Later developments testified that Iqbal's

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apprehensions were right. In his famous presidential address delivered in 1930 at the Muslim League session held at Allahabad, Iqbal said:

"The formation of a consolidated Muslim North-West Indian state appears to be the final destiny of the Muslims at least of North-West India."

Solution of the Muslims' Economic Problems lies in the Implementation Islamic Law:

In a letter written to the Quaid-e-Azam on May 28, 1937, Iqbal showed great concern over the economic hardships of the Muslims of India. He said that the problem of the Muslims' economic distress can be solved by the implementation of the Islamic economic system in a practicable form. The political, economic and social system of Islam, he believed, can only flourish in an independent Muslim state.

Q.iii Explain pronouncement of Quaid-e-Azam رحمۃ اللہ علیہ on Ideology of Pakistan.

Ans: Pronouncement of Quaid-e-Azam رحمۃ اللہ علیہ on Ideology of Pakistan:

The Quaid-e-Azam did not look at the Indian problem as communal; he rather believed, that the problem was of international character. The Congress leadership blamed the Muslims of being a reactionary community and accused the Quaid of being factionalist and sectarian. This allegation was stupid and unfair for a moderate and positive thinking statesman like him. The Quaid-e-Azam's demand for Pakistan was not based on the sentiment of Hindu hatred. For years together he had worked hard to bring the two nations to the mutually agreeable terms of constitutional agreement, but the Hindu extremists thwarted all the efforts made by him in this direction. The Quaid-e-Azam's رحمۃ اللہ علیہ vision of Pakistan and his ideas on Muslim nationhood can be understood in the light of the following abstracts taken from his speeches and statements:

The Muslims will not accede to Hindu Domination:

Addressing the historical 23rd March 1940 Muslim League session the Quaid-e-Azam made it clear:

"The Muslims of India will never accede to a constitutional scheme which results in the establishment of the Hindu domination in India".

Muslims are a Separate Nation:

The Quaid-e-Azam رحمۃ اللہ علیہ said:

"Islam and Hinduism are not religions in the strict sense of the word but are in fact different and distinct social orders and it is a dream that the Hindus and Muslims can ever evolve a common nationality. The Hindus and Muslims belong to two different religions, philosophies, socials, customs and religions. They belong to two different civilizations which are based mainly on conflicting ideas and conceptions. Their aspects on life and of life are different. To yoke together two such nations under a single state must lead to destruction. Muslims are a nation by any definition of a nation. Therefore there is a need of separate state where they could lead their lives by their own values and religion".

(Presidential Address, The All India Muslim League Lahore Session 22nd March 1940)

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Independent State; a Pre-requisite of the Muslim Progress:

The Quaid-e-Azam رحمۃ اللہ علیہ said:

"Muslims are a nation according to any definition of a nation, and they must have their homelands, their territory, and their state. We wish to live in peace and harmony with our neighbours as a free and independent people. We wish our people to develop to the fullest our spiritual, cultural, economic, social, and political life, in a way that we think best and in consonance with our own ideals and according to the genius of our people".

(Presidential Address, The All India Muslim League Lahore Session 23rd March 1940)

Islam is the Basis of our National Unity:

After the creation of Pakistan the Quaid-e-Azam رحمۃ اللہ علیہ gave a call to the nation to unite on the basis of Muslim brotherhood he said:

"Islam has taught us this, and I think you will agree with me, whatever you may be and wherever you are, you are a Muslim. You belong to a nation now. You have carved out a territory, vast territory, it is all yours; it does not belong to a Punjabi or a Sindhi or a Pathan or a Bengali, it is yours."

(Address to a three hundred thousand crowd in Decca; March 21, 1948)

Democracy, Equality and Justice: Foundations of Islamic Constitution:

Explaining the guiding principles of the future constitution of Pakistan the Quaid-e-Azam رحمۃ اللہ علیہ said:

"The constitution of Pakistan has yet to be framed by the Constituent Assembly of Pakistan. I do not know what the ultimate shape of the constitution is going to be, but I am sure that it will be of a democratic type, embodying the essential principles of Islam. Today they are as applicable in actual life as these were 1330 years ago. Islam and its idealism have taught us democracy. It has taught us equality of man, justice and fairplay to everybody. We are the inheritors of the glorious traditions and are fully alive to our responsibilities and obligations as framers of the future constitution of Pakistan."

(Radio Address to the People of the USA recorded in February 1948)

Sovereignty Belongs to Almighty Allah; Quran is the Source of Ultimate Guidance:

Enlisting the guiding principles of an Islamic state the Quaid-e-Azam رحمۃ اللہ علیہ said:

"Fundamentally, in an Islamic state all authority rests with Almighty Allah. The working of an Islamic government is conducted according to the Quranic principles and injunctions. In an Islamic state, neither its head nor any parliament or an institution or an individual can act absolutely in any matter. Only the Quranic injunctions control our behaviour in the society and in the politics."

(Address at the Othmania University Hyderabad; August 1941)

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Fighting Poverty and Exploitation:

Our National Objective:

Addressing the first Constituent Assembly of Pakistan the Quaid-e-Azam رحمۃ اللہ علیہ observed:

".....Now, if we want to make this great state of Pakistan happy and prosperous we should wholly and solely concentrate on the well-being of the people and especially of the masses and the poor." (August, 11 1947)

Non-Muslim Citizen will be Treated on the Basis of Equality:

Addressing the same session the Quaid-e-Azam رحمۃ اللہ علیہ pronounced the guiding principles of the state policy. He emphasized that the rights of the non-Muslim minorities in the state of Pakistan will be equal to those of the Muslim majority. The Quaid said:

".....you are free; you are free to go to your temples. You are free to go to your mosques or to any other places of worship in this state of Pakistan. You may belong to any region or caste or creed -that has nothing to do with the business of the state.....We are starting with this fundamental principle that we are all citizens and equal citizens of one State." (August 11, 1947)

IMPORTANT QUESTION / ANSWERS

Q1. What is meant by Two-Nation Theory in the historical perspective of the Subcontinent?

Ans: In the perspective of the Sub-continent, Two-Nation Theory means that two major nations, the Muslims and the Hindus, were settled there. The two nations were entirely different from each other in their religious ideas, the way of living and collective thinking. Their basic principles and the way of living are so different that despite living together for centuries, they could not intermingle with each other. The Indian Muslims fought the war of freedom on the basis of Two-Nation Theory and after accepting this theory as a historical fact, two separate states, Pakistan and India, came into Existence. This theory is the basis of Ideology of Pakistan.

Q2. What did Allama Muhammad Iqbal رحمۃ اللہ علیہ mention in his famous Allahabad address?

Ans: In his famous presidential address at Allahabad in 1930, Allama Iqbal demanded a separate state for the Muslims so that they might lead their lives in accordance with their religion and culture. He said:

"The formation of a consolidated North-West Indian Muslim state appears to me to be the final destiny of the Muslims, at least of North-West India. The life of Islam as cultural force in this living country very largely depends on its centralization in a specified territory. I, therefore, demand the formation of a consolidated Muslim State in the best interests of India and Islam."

Q3. How did the War of Independence prove fateful for the Muslims?

Ans: When the war of freedom (1857) was over, the Muslims were oppressed very badly. Although the Hindus supported the Muslims in this, war, but they

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declared that only the Muslims were responsible for all their actions in the war. Thus they acquitted themselves of any responsibility. The Muslims were the targets of the wrath of the British. So they suffered a lot and faced serious consequences.

Q4. How did the British oppress the Muslims after the War of Independence?

Ans: The British, dominated by prejudice enmity, dismissed all the Muslims from government jobs especially from Army. They shut the doors of employment to the Muslims. Despite having the required qualification for some job, the Muslims were deprived of it. On the other hand, the Hindus were offered jobs even if they had less qualification as compared to the Muslims.

The Muslims were deprived of their properties. Their properties were confiscated. Some Muslim landowners were turned out of their lands. Their properties and lands allotted to the Non-Muslims. The Muslims became tenant cultivators instead of owner of the land.

Q5. How did Sir Syed describe the misery of the Muslims?

Ans: Sir Syed Ahmad Khan has depicted this miserable condition of the Muslims in the following words: "No calamity has descended from heaven that had not searched the house of the Muslims before it came down to the earth."

Q6. What did Quaid-e-Azam say in his support to Two-Nation Theory?

Ans: Quaid-e-Azam (رحمۃ اللہ علیہ) was a firm advocate of Two-Nation Theory. He said: "Musalmans are a nation according to any definition of a nation, and they must have their homeland, their territory and their state."

ADDITIONAL MCQ'S

- i. The Muslims ruled the Sub-continent for _____.
(a) Centuries ✓ (b) 50 year
(c) 20 year (d) 10 year
- ii. During British rule the Muslims were _____.
(a) happy (b) awarded
(c) punished (d) oppressed ✓
- iii. Pakistan came into being on _____.
(a) 14th August, 1947 ✓ (b) 14th February, 1948
(c) 14th September, 1948 (d) 14th April, 1948
- iv. Quaid-e-Azam (رحمۃ اللہ علیہ) said very clearly that the rights of the _____ will be fully protected in Pakistan.
(a) Hindus (b) Chinies
(c) Muslims (d) minorities ✓
- v. _____ was the first person who used the term "Two-Nation Theory".
(a) Sir Syed Ahmad Khan ✓ (b) Allama Iqbal
(c) Chaudhary Rehmat Ali (d) Radcliff

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- =====
- vi. _____ presented the idea of a separate state for the Muslims.
(a) Liaquat Ali Khan
(b) Dr. Allama Muhammad Iqbal ✓
(c) Sir Syed Ahmad Khan (d) Abul Kalam Azad
- vii. _____ provide security to the people.
(a) Rights (b) Laws ✓
(c) Duties (d) Truth
- viii. War of independence was fought in _____.
(a) 1867 (b) 1856
(c) 1857 ✓ (d) 1858
- ix. Who has Supreme authority in Islam?
(a) Almighty Allah ✓ (b) parliament
(c) President of the state (d) People
- x. Who gave the Presidential Address in the Resolution of Lahore (23rd March 1940)?
(a) Quaid-e-Azam رحمۃ اللہ علیہ ✓
(b) Tiger of the Bengal A.K Fazl-ul-Haque
(c) Moulana Muhammad Ali Jauhar
(d) Liaquat Ali Khan
- xi. Who gave the idea of a separate state for the Muslims in 1930?
(a) Sir Syed Ahmad Khan
(b) Chaudhary Rehmat Ali Khan
(c) Sir Agha Khan
(d) Allama Muhammad Iqbal رحمۃ اللہ علیہ ✓
- xii. In which century did Pakistan come into being?
(a) Eighteenth (b) Nineteenth
(c) Twentieth ✓ (d) Twenty first
- xiii. The ideology of Pakistan is based on _____.
(a) Collective System (b) Programme
(c) Progressivism (d) Islamic Ideology ✓
- xiv. When did Allama Muhammad Iqbal رحمۃ اللہ علیہ address at Allahabad?
(a) 1929 (b) 1930 ✓
(c) 1933 (d) 1940

