
بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

(In the Name of Allah, the Most Compassionate, the Most Merciful)

Pakistan Studies

12



**PUNJAB CURRICULUM AND
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Student Learning Outcomes

After studying this chapter students will be able to:

1. describe Islam as the ideological base of Pakistan.
2. understand Two nation theory.
3. identify the basic Islamic principles which grade public morality in Pakistan.
4. define the welfare state and its functions (Riysaat-e- Madina).
5. state the basic principles of an Islamic welfare state (Riysaat-e- Madina).
6. evaluate Pakistan as a modern Islamic state, as delineated by Quaid-i-Azam رحمه الله عليه, Allama Iqbal رحمه الله عليه, Liaqat Ali Khan and in the Objectives Resolution.
7. establish relationship between Islam and modernism in the context of Pakistani society and culture.
8. appraise how Islam promotes peace and fosters tolerance and co-existence in the contemporary society.

Islam as the Ideological Base of Pakistan

Meaning of Ideology

Nazria is translation of the French word *ideologie*. In English ideology consists of two components, "idea" and "logy". The comprehensive meaning of ideology is way of thinking and concept of life etc. Ideology generally refers to a civilized or social strategy that becomes the common goal of some nation. The word ideology is used in a broader sense. It creates such a system of human life in which beliefs and purposes of life should be included. Ideology brings some society in such a form where beliefs, customs and religious affairs of individuals are common. Islamic society is unique as compared to other societies. It is based on divine principles and ideas derived from the Holy Quran and the Sunnah of Hazrat Muhammad ﷺ.

Source of Islamic Ideology

The impacts of any ideology depend on the sincerity, dedication, loyalty and commitment of the individuals. Islamic ideology affects the minds of individuals in natural way. In this way, the faith of individuals in the eternal principles of Islam is strengthened. The source of Islamic ideology is the Holy Quran, Sunnah of Hazrat Muhammad ﷺ and Islamic customs and traditions.

The Holy Quran

Commands of the Holy Quran are the base of Islam. They provide detailed and

complete guidance regarding political, economic and social laws and rights. As a result, life becomes pleasant, peaceful and purposeful at individual and collective level.

The Sunnah of Hazrat Muhammad ﷺ

Our dear Holy Prophet Hazrat Muhammad ﷺ has clarified the Islamic commands with the words and actions. A detailed interpretation of the teachings of the Holy Quran is found in the Sunnah of Hazrat Muhammad ﷺ which is the source of Islamic principles and laws. Sunnah is an Arabic term. It literally means "a path to be followed". The Holy Quran describes the basic characteristics of Islamic principles. But their interpretation is found in the Hadith (*Ahadees*) of Hazrat Muhammad ﷺ. The details of basic components of Islam, i.e. Iman, Namaz, Roza, Zakat, Hajj and Jihad have been narrated by Hazrat Muhammad ﷺ.

Customs

Traditions and values found in different areas, which are not against the Islamic teachings, the Muslims are allowed to adopt them in their particular region. These include fairs, gatherings and other events.

Importance of Ideology

Why is "ideology" important for a nation? The importance of ideology is vivid for the following reasons: -

Reflection of Ideas

Ideology reflects thoughts and ideas. It decides the principles of living, thinking and mutual relationship in the society.

Source of National Unity

Ideology brings people together on one platform and becomes a source of unity.

Attaining of Allah's Pleasure

Islamic ideology encourages human beings to strive for welfare, as a result of which Allah is pleased. This struggle serves as a powerful driving force for the nations.

Helpful in Making Right Decision

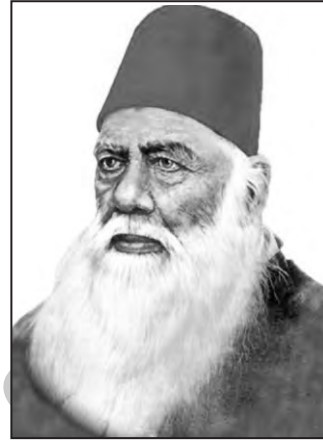
Ideology creates a special kind of insight in selecting leadership that helps in making right decisions.

Contributes to the Preservation of Culture

Ideology helps in preserving freedom, culture and customs. Islamic ideology is a reflection of Islamic values which were taught and practised by Hazrat Muhammad ﷺ.

Two Nation Theory

Two Nation Theory is the base of Pakistan. Two nations, the Hindus and the Muslims were living in the sub-continent who had different political, religious, social and economic values. They had different ideologies which were based on Islam and Hinduism. Pakistan Movement was also based on Two Nation Theory i.e. the Hindus and the Muslims were two different nations in Indo-Pak Subcontinent who believed in Hinduism and Islam. These two nations were quite different in life style and living conditions. On the basis of this "Two Nation Theory", the Muslims of India demanded for a separate state for themselves and finally Pakistan came into being.



Sir Syed Ahmed Khan

Two Nation Theory began with Sir Syed Ahmad Khan's demand for separate electorate. Other Muslim leaders reiterated this demand in the meeting with Viceroy Lord Minto at Shimla in 1906, and Muslim League was also established on the basis of this demand. Muslim League fostered this demand. In his presidential address at Allahabad in 1930, Allama Muhammad Iqbal رحمه الله عليه at the session of Muslim League said that the northwestern part of India where the Muslims are in majority should be made an independent country of the Muslims. Quaid-e-Azam رحمه الله عليه also put forward this theory and at the annual session of Muslim League in Lahore in 1940, he explained the "Two Nation Theory" and demanded a separate country for the Muslims. In this session, a resolution was unanimously passed which was named as Lahore Resolution or Pakistan Resolution. Implementing the resolution, Quaid-e-Azam رحمه الله عليه made Pakistan in 1947.

Basic Principles of Islam

Sovereignty

Islamic society firmly believes that Allah Almighty created this universe and He is the Supreme Ruler of the universe. The public representatives can exercise those powers within the limits that have been decided by Islam. However, to run the affairs of the state, the people have complete freedom to elect righteous, pious and virtuous people who has fear of Allah Almighty. In Islamic society, people trust the rulers as long as they follow Islamic laws, this thing clarifies the concept of democracy in Islam.

Justice

Justice literally means putting the right thing in the right place. This is the real base

of divine law. No aspect of life can be completed without justice. It is justice, which promotes peaceful and prosperous society. Only in justice system, the collective betterment and character building of individuals is possible. Islam emphasizes on establishing justice. The Holy Qur'an says:

(ترجمہ): ”اگر آپ فیصلہ فرمائیں تو ان کے درمیان انصاف کے ساتھ فیصلہ فرما دیجیے بے شک اللہ انصاف کرنے والوں کو پسند فرماتا ہے۔“ (سورۃ المائدہ، آیت نمبر 42)

It is also said in the Holy Quran:

(ترجمہ): ”اے ایمان والو! انصاف قائم کرنے والے ہو جاؤ اللہ کے لیے گواہ بن کر خواہ یہ (گواہی) تمہارے اپنے یا والدین کے یا قریبی رشتہ داروں کے خلاف ہو اگر (جس کے خلاف گواہی دی جا رہی ہے) کوئی مالدار ہو یا محتاج پس (ہر حال میں) اللہ ان دونوں کا (تم سے) زیادہ خیر خواہ ہے تو تم خواہش نفس کی پیروی نہ کرو کہ تم عدل نہ کرو اور اگر تم بات میں ہیر پھیر کرو یا (گواہی دینے سے) منہ پھیر لو تو بے شک اللہ اس سے خوب باخبر ہے جو تم کرتے ہو۔“ (سورۃ النساء، آیت نمبر 135)

The fundamental rights of individuals are protected in the judicial system of Islam.

(ترجمہ): ”آپ فرما دیجیے میرے رب نے عدل کا حکم دیا ہے۔“ (سورۃ الاعراف، آیت نمبر 29)

Equality

Islam is torch bearer of equality among human beings. Islam denies all distinctions including colour and race, language and culture, and wealth and poverty. Hazrat Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ at the occasion of Hujjat-ul-vida said:

”تمام انسان حضرت آدم علیہ السلام کی اولاد ہیں۔ کسی عربی کو کسی عجمی پر اور کسی عجمی کو کسی عربی پر، کسی گورے کو کسی کالے پر اور کسی کالے کو کسی گورے پر کوئی فوقیت حاصل نہیں ہے۔ جب کہ فوقیت اور برتری کی بنیاد تقویٰ ہے نہ کہ دولت یا اختیار و اقتدار۔“

In Islamic law, all human beings are equal and have equal opportunities for legal progress and protection.

Brotherhood

Akhuwat means brotherhood. The Holy Quran says:

(ترجمہ): ”بے شک سب اہل ایمان (تو آپس میں) بھائی بھائی ہیں۔“ (سورۃ الحجرات، آیت نمبر 10)

The principle of brotherhood is an important aspect of Islamic society. As brothers, they share each other's sorrows and joys. Feeling of brotherhood evokes and fosters love, mutual cooperation and sacrifice.

Our beloved Prophet Hazrat Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

”ایک مسلمان دوسرے مسلمان کا بھائی ہے۔“ (صحیح بخاری، حدیث نمبر 2442)

On another occasion He صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

”آپس میں کینہ نہ رکھو۔ حسد نہ کرو۔ ایک دوسرے سے منہ نہ پھیرو اور سب بھائی بھائی بن جاؤ۔“ (صحیح بخاری، حدیث نمبر 6065)

In short, a Muslim should not have any kind of malice towards his other Muslim brother. The Muslims are the Muslims. Islam does not allow conspiracy and bad ideas even against non-Muslims.

Tolerance

Tolerance and forbearance are great virtues in the eyes of Islam which save man from hardship and difficulty and become a source of love for others. The best way of

establishing social relations among the people, is to ignore the mistakes of others. Tolerance is the best way of avoiding conflicts. Because of this, the atmosphere of brotherhood and peace is fostered and human relations are stabled.

Hazrat Muhammad ﷺ taught tolerance through his words and actions. In the Holy Quran Allah Almighty says:

(ترجمہ): ”دین میں کوئی زبردستی نہیں ہے، بے شک ہدایت گمراہی سے خوب واضح ہو چکی ہے۔“ (سورۃ البقرہ، آیت نمبر 256)

It is a golden rule of tolerance that in Islamic society the legitimate rights of the non-Muslims are respected and protected completely. So, it is important to keep an eye on such people who impose their thoughts and ideas on others and hurt their feelings.

Impact of Islamic Principles on Public Morality

The Islamic principles mentioned above affect public morality positively in Pakistan. They encourage the people to adhere to justice. Adoption of Islamic principles eliminates social segregation and creates a spirit of coexistence among the people and mutual social relations are established. In this way the atmosphere of brotherhood and peace is promoted.

Definition and Functions of an Islamic Welfare State

Definition

Islamic welfare state refers to such state that has been working for welfare of the people based on Islamic principles, aims to establish a society where should be justice, equality, brotherhood and economic prosperity.

Functions

Duties of Islamic welfare state refer to the rights of the citizens which must be gratified by the state. Islamic welfare state has complete responsibility to solve the economic, social, political and other issues of the citizens. It is the duty of Islamic welfare state to do spiritual and materialistic welfare of the people, to fulfill their basic needs, to provide them facilities and to put them on the path of virtue. Some of the duties of Islamic welfare state are listed below:

1- Establishment of Divine Government

In Islamic welfare state, sovereignty belongs to Allah Almighty. The Muslim ruler exercises his authorities as the trust of Allah. The purpose of establishing such government is to forbid people from wrong doings and prepare for good deeds i.e. امر بالمعروف اور نہی عن المنکر so that the spirit of brotherhood, love, peace and compassion may be among the people and they live in peace.

2- Enforcement of Islamic Laws

In an Islamic welfare state, the head of state is the servant of the people. Legislation

based on The Holy Quran and Sunnah of the Holy Prophet ﷺ and its implementation is the primary responsibility of the ruler. Because the rules given by The Holy Quran and Sunnah of The Holy Prophet ﷺ are the guarantor of public welfare. In Islamic state, the ruler stands with oppressed in fight against oppressor.

3-Fulfillment of Basic Needs

To provide all basic needs, i.e bread, clothing and shelter to the people is important responsibility of Islamic State. To bring all the social security schemes to fruition is the duty of Islamic State. The establishment of Bait-ul-Maal in Islamic state of Madina was an effective step towards the completion of basic needs of its citizens.

4- Provision of Facilities

After providing basic necessities to the people, to lead a decent life, Islamic welfare state ensures the provision of other facilities and services for them e.g. education, health and transportation. To provide all the facilities for a better life is the responsibility of Islamic State.

5-Fair Distribution of Wealth

Islamic welfare state does not allow the wealth of the nation to be concentrated in few hands but ensures the circulation of wealth so that all the members of society may be benefited from it. Islamic state provides social security to the people through just distribution of wealth so that poverty may be removed. The reign of Hazrat Umar رضي الله عنه was an ideal era in which poverty and destitution were eradicated and almost everyone started to live a dignified life.

6-Collective Progress

For the collective development, it is the responsibility of Islamic Welfare State to formulate and implement industrial, agricultural, mineral and commercial development plans. Islamic state can also take hold of the sources of the land for the collective welfare. However, the price must be paid without any delay. Islamic State can also use the land of the state for the benefit of the people.

7-Enforcement of Law and Order

It is the duty of the Islamic Welfare State to establish law and order so that the people may lead a peaceful life and the protection of their lives, property and dignity could be possible. Therefore, the effective enforcement of laws and judicial system must be strong and autonomous.

8-National Defence System

It is the responsibility of the state to protect the country from internal and external threats and manage the defence of the country's borders. For this, a strong army equipped with modern weapons is necessary.

9-Foreign Policy

To establish relations with foreign countries, their promotion and taking appropriate steps at the international level to achieve national interests is called foreign policy. It is the duty of Islamic welfare state to include relations with Islamic countries in its foreign policy priorities so that a good example of Islamic brotherhood may be presented at the international level.

Basic Principles of an Islamic Welfare State

Hazrat Muhammad ﷺ founded the first Islamic state in Madina Munawara where the basic principles of monotheism, equality, justice, morality, piety and the acquisition of knowledge were adopted. The exemplary Islamic state of Madina Munawra showed to the world a successful experiment of a society that was equal guardian of welfare, justice and basic rights. Islam is a complete code of life therefore, it like other institutions ,also provides complete instructions and principles for the establishment of a state. In the light of these principles, Hazrat Muhammad ﷺ established the state of Madina which Hazrat Umar رضى الله عنه uplifted to the sky. Keeping in view the Islamic teachings, commands, and instructions, whatever system of the state and the institutions of the state were established by Hazrat Umer رضى الله عنه, from them an exemplary Islamic welfare state came into being. This system based on the Islamic principles is followed in the world even today.

Following are the basic principles of an Islamic welfare state:

1-Sovereignty of Allah Almighty.

The source of all powers in the Islamic state is Allah Almighty. He is the creator and master of the whole universe. Therefore, all the affairs of the state are done in the light of Allah Almighty's commands. In Islamic state, the ruler is the vice to Allah Almighty and responsible for the implementation of His commands. As a result of this principle, instead of bowing before the worldly powers, man bows before only Allah Almighty.

2-Beliefs

Islamic welfare state is based on monotheism. However, believing in the Prophethood, finality of the Prophet hood and the Day of judgment is also very important. As a result of these beliefs, Islamic state considers following the commands of Allah Almighty compulsory.

3-Establishment of Justice

Islamic State is the responsible for establishing justice in society. In Islamic State, judiciary has a high position and it is free from the influence of administration.

Rather, administration and the head of the state are accountable before the judiciary. In Islamic state, judiciary can summon and punish the head of the state.

4 -Establishment of Equality

There is no room for complexion, race, region, sex and other distinctions in an Islamic State. All the people have equal economic, social, religious and other rights. An excellent environment is created in Islamic State. Where is no restriction of caste and creed and a society free from oppression and tyranny is established.

5-Freedom of Expression

In Islamic state, the people are given complete freedom of speech and writing. In Islamic state, there is freedom to criticize the authorities. Criticism on the government leads to reform and the public interest is also showed. An Islamic state admits the freedom of newspapers, magazines and other means of communication but criticism on religion is not tolerated. Hazrat Abu Bakar Siddiq رضى الله عنه in his first sermon said, "People! If I do anything against The Holy Quran and Sunnah, do not follow me rather remove me from the office." Similarly, in the time of Hazrat Umar رضى الله عنه many people openly criticized him, to which he رضى الله عنه replied with smile.

6-Human Rights

Much emphasis has been given on human rights in Islamic teachings. Islam has fixed the rights of family, neighbours, relatives and other human beings. By observing human rights, an atmosphere of brotherhood, peace, and comfort of heart is created in the society by which the society becomes like paradise.

7-Principle of Social Welfare

Islam promotes the spirit of social welfare in human beings. Serving the people has a status of a high rank worship. When the principle of social welfare is adopted in a state, the structure of Islamic welfare state is revealed.

**Pakistan as a Modern Islamic State Delineated
by Quaid-e-Azam Muhammad Ali Jinnah رحة الله عليه,
Allama Muhammad Iqbal رحة الله عليه,
Liaqat Ali Khan and Objectives Resolution**

Quaid-e-Azam Muhammad Ali Jinnah رحة الله عليه

Quaid-e-Azam رحة الله عليه was the leader of Tehreek-e-Pakistan and a big supporter of making Pakistan a modern Islamic state. He explained ideology of Pakistan in these words: "Pakistan came into being on that day when the first Hindu became Muslim in India."

He became head of the founding party of Pakistan, All India Muslim League, and devoted himself for the attainment of Pakistan. Addressing the meeting of Muslim

League at Minto Park Lahore in March 1940, he explained the Two-Nation Theory and said that there are two nations in India who have no common value. Therefore, the Muslims need a separate state. At the end of the meeting, a resolution was passed in which a separate homeland was demanded.

Quaid-e-Azam رحمه الله عليه addressing the students in March 1944, said: "Our guide is Islam and this is the complete code of our life."

A few days later, Quaid-e-Azam رحمه الله عليه said, "Pakistan alone could ensure the Muslims their own freedom and the greater glory of Islam".

In Karachi 1943, at the annual meeting of Muslim League Quaid-e-Azam رحمه الله عليه said: "What is that relation which has made Muslim a single body? What is that rock on which the structure of millat is restored? What is that base which has secured the safety of the boat of this millat? That relation, rock and base is the Holy Quran."

Addressing the students in Peshawar in June 1945, Quaid-e-Azam رحمه الله عليه said that our nation is able to achieve independence and able to live according to Islamic ideas and principles and to protect Islamic ideology. Quaid-e-Azam رحمه الله عليه advised the Muslims to come forward as servants of Islam and organize the Indian Muslims for the attainment of independence. Addressing the



Quaid-e-Azam رحمه الله عليه

people in Dhaka on March 21, 1948, Quaid-e-Azam رحمه الله عليه said: "I want not to see you to talk as a Sindhi, Balochi, Punjabi, Pathan and Bengali. What is the fun of saying that we are Punjabi, Sindhi or Pathan? We are only Muslims. "

Addressing at Aligarh, Quaid-e-Azam رحمه الله عليه clarified the ideology of Pakistan in these words: "What was the motive of the demand for Pakistan and a separate state for Muslims? What was the need of the division of India? Its cause is neither the narrow mindedness of Hindus nor the tactics of Britishers, but is the basic demand of Islam?"

Who can give the best idea of a welfare state except Islam and what could be a better system of life based on the immortal principles and laws in the world better than the Holy Quran? Quaid-e-Azam رحمه الله عليه never preached any sectarianism. We have to make Quaid-e-Azam's رحمه الله عليه Pakistan according to his principles.

Allama Muhammad Iqbal رحمه الله عليه

Allama Muhammad Iqbal رحمه الله عليه claimed with reference to the "Two Nation Theory" that the Hindus and the Muslims cannot live together in one state and the Muslims

sooner or later will succeed in forming their own separate state. Allama Iqbal رحمه الله عليه rejected the idea of one nation in the subcontinent and emphasized on the separate status of the Muslim nation. Admitting Islam as a complete system, in the meeting of All India Muslim League 1930, Allama Muhammad Iqbal رحمه الله عليه presented the idea of establishment of a separate Muslim state in the North West of the subcontinent. He said clearly that "India is not a country, it is a sub-continent of human beings belonging to different languages and practising different religions. Muslim nation has its own religious and cultural identity." They need a separate country either it is in union or independent one.



Allama Muhammad Iqbal
رحمة الله عليه

Liaquat Ali Khan

Liaquat Ali Khan was appointed as the first Prime Minister of Pakistan and while addressing the first Constituent Assembly of Pakistan on March 7, 1949, he presented a draft of Objectives Resolution and explained it as follows:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

WHEREAS sovereignty over the entire universe belongs to Allah Almighty alone and the authority which He has delegated to the State of Pakistan through its people for being exercised within the limit prescribed by Him is a sacred trust;

This Constituent Assembly representing the people of Pakistan resolves to frame a constitution for the sovereign independent State of Pakistan;

WHEREIN the State shall exercise its powers and authority through the chosen representatives of the people;

WHEREIN the principles of democracy, freedom, equality, tolerance and social justice, as enunciated by Islam, shall be fully observed;

WHEREIN the Muslim shall be enabled to order their lives in the individual and collective spheres in accordance with the teachings and requirements of Islam as set out in the Holy Quran and the Sunnah;

WHEREIN adequate provision shall be made for the minorities freely to profess and practise their religions and develop their cultures;

WHEREBY the territories now included in or in accession with Pakistan and such other territories as may hereafter be included in or accede to Pakistan shall form a



Liaquat Ali Khan

Federation wherein the units will be autonomous with such boundaries and limitations on their powers and authority as may be prescribed;

WHEREIN shall be guaranteed fundamental rights including equality of status of opportunity and before law, social, economic and political justice, and freedom of thought, expression, belief, faith, worship and association, subject to law and public morality;

WHEREIN adequate provision shall be made to safeguard the legitimate interests of minorities and backward and depressed classes;

WHEREIN the independence of the judiciary shall be fully secured;

WHEREIN the integrity of the territories of the Federation, its independence and all its rights including its sovereign rights on land, sea and air shall be safeguarded;

So that the people of Pakistan may prosper and attain their rightful and honored place amongst the nations of the World and make their full contribution towards international peace and progress and happiness of humanity."

Sir, I consider this to be the most important occasion in the life of this country, next in importance only to the achievement of independence, because by achieving independence we only won an opportunity of building up a country and its politics in accordance with our ideas. I would like to remind the House that the Father of the Nation, Quaid-e-Azam رحمه الله عليه , gave expression to his feelings on this matter on many occasion, and his views were endorsed by the nation in unmistakable terms."

Objectives Resolution

The draft presented by Liaqat Ali Khan was approved on 12th March 1949 in the form Objectives Resolution which is as follows:

"Sovereignty over the entire Universe belongs to Allah Almighty alone Who delegates His authority to the state of Pakistan which will be exercised as a sacred trust by the elected representatives of Pakistan being within the limits The Holy Quran and Sunnah."

"Democracy, freedom, equality, tolerance and social justice, must be observed according to the principles of Islam."

"The Muslims shall be enabled to live individually and collectively in accordance with the teachings of The Holy Quran and Sunnah".

"Adequate provision shall be made for the minorities to freely progress and practise their religions."

"Pakistan will be a federation and Judiciary will be free completely."

Islam and Modernism

Modernity refers to new ideas and new instruments which by pushing behind the public and private relations of the nineteenth century gave birth to new ideas and

established a new industrial society. In which cities were developed, materialism was worshiped and religion was rejected. It means by rejecting old traditions, modernity established new social values which have nothing to do with religion.

Islam has always encouraged modern ideas for the welfare and development of humanity. Being in the decided limits of the Quranic commands, Islam has accepted the modernity of ideas and instruments. Allah Almighty says in the Holy Quran:

(ترجمہ): ”یقیناً ہم نے اپنے رسولوں کو واضح نشانوں کے ساتھ بھیجا اور ہم نے اُن کے ساتھ کتاب بھی اتاری اور میزان (عدل) بھی تاکہ لوگ انصاف پر قائم رہیں اور ہم نے لوہا اتارا جس میں سخت (جنگی) طاقت بھی ہے اور لوگوں کے لیے دوسرے فائدے بھی اور تاکہ اللہ ظاہر فرمادے کہ کون اس (کے دین) کی اور اُس کے رسولوں کی دیکھے مدد کرتا ہے بے شک اللہ بہت قوت والا بہت غالب ہے۔“ (سورۃ الحديد، آیت نمبر 25)

In this verse, iron has been referred to weapons and power, it means, Allah wants to see the Muslims powerful. This power can come from industrial development and modern technology. So modernity of instruments is acceptable in Islam.

As Muslims, we believe that our success in this world and in the world hereafter is in following the ways of The Holy Prophet ﷺ and going away from the ways of the Holy Prophet ﷺ, we can't make progress. If our life from dawn to dusk is according to the commands of The Holy Prophet ﷺ it will help us in making progress. It is being tried to adopt Islamic civilization in Pakistan. The saying of the Holy Prophet ﷺ is :

”دُنائی کی بات مومن کی گم شدہ چیز ہے۔ وہ اسے جہاں ملے، اسے لینے کا زیادہ حق رکھتا ہے۔“ (سنن ابن ماجہ، حدیث نمبر 4169)

The Muslims led the world in all sciences for many centuries, but when the Muslims abandoned the commands of Allah Almighty and the ways of The Holy Prophet Hazrat Muhammad ﷺ their decline began. Allah Almighty has promised with the Muslims for the kingdom and the caliphate of the world but with two conditions, one is faith and the other is pious life.

In promoting modernity, youth are the most powerful and dynamic class of any society. That is why both friends and enemies of this society are in pursuance of getting attention of the youth and use them for their own purposes. Youth are also given much importance in Pakistani society and for their training, religious and modern institutes have been established.

In the eighteenth century, Europe was much far behind in political, economic, social and military fields, whereas the Muslims were ahead of them. Industrial revolution in Europe changed the circumstances and Europe started make progress and the Muslims went to decline. Here many Muslim scholars guided the Muslims and set them on the path of progress. They believed that there were similarities between Islam and modernism. If we re-examine the principles and ideology of Islam, we can meet the challenges of the West.

Promotion of Peace, Tolerance and Co-Existence in Islam

Islam and Peace

The whole world is in a state of chaos, disorder is everywhere, peace is disturbed and every human being is worried about it. The opposite word of unrest is peace and calm. Islam teaches to maintain law and order. Islam strictly forbids agitation, robbery, terrorism, unrest and anti-social sentiment. Islam declares the punishment of such elements either murder or hanging or exile (imprisonment) so that the society may be pure from such elements.

Islam is based on law and order and Islam declares killing of one human being is killing of the whole humanity. In the Holy Quran, Allah Almighty says,

(ترجمہ): ”جس نے کسی جان کو بغیر کسی جان (کے بدلہ) یا زمین میں بغیر فساد مچانے کے قتل کیا تو گو یا اُس نے تمام انسانوں کو قتل کر دیا“ (سورۃ المائدہ، آیت نمبر 32)

Islam has set some guidelines for the eradication of crime and the establishment of law and order, following which, the world can become a place of peace.

1. Islam says, if you want peace in the world, believe in Oneness of Allah Almighty, reform yourself, and do good deeds. This principle has been stated in the Holy Quran in the following words,

(ترجمہ): ”اور ہم رسولوں کو بھیجتے رہے ہیں صرف خوش خبری سنانے والے اور ڈرانے والے بنا کر تو جو شخص ایمان لائے اور اصلاح کر لے تو ان کے لیے نہ کوئی خوف ہے اور نہ وہ غمگین ہوں گے۔“ (سورۃ الانعام، آیت نمبر 48)

Faith and peace are part and parcel of each other. Without faith, peace is impossible in the world.

2. The second Islamic principle of peace is that only Allah Almighty should be worshipped. There should not be any impurity in it. As a result of worship free from all impurities, law and order will be established. Allah Almighty says in the Holy Quran:

(ترجمہ): ”جو لوگ ایمان لائے اور انہوں نے اپنے ایمان کو ظلم سے نہیں ملایا یہی وہ لوگ ہیں جن کے لیے امن ہے اور وہی ہدایت یافتہ ہیں۔“ (سورۃ الانعام، آیت نمبر 82)

3. For the establishment of law and order, Islam has stated the third principle that brotherhood and compassion should be promoted in human society. Everyone should be well-wisher and guardian of other's respect. The last Prophet of Allah Almighty Hazrat Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said:

”تم میں سے کوئی شخص ایمان والا نہیں ہو سکتا جب تک وہ اپنے بھائی کے لیے بھی وہی چیز پسند نہ کرے جو اپنے لیے پسند کرتا ہے۔“ (صحیح بخاری، حدیث نمبر 13)

In the light of this principle, when every individual of the society will have the spirit of goodness and benevolence for his neighbor, citizen and countryman then agitation, anarchy and terrorism will come to end automatically. The whole society and the country will become the land of peace.

The punishments that Islam has proposed to root crimes out, apparently seem very serious and against the human rights but the multiplicity of crimes and their severe nature have proved now that for their deterrence, Islamic laws are important. If we

want to eradicate insurgence, corruption and killing, we have to adopt Islamic principles.

Islam and Religious Tolerance

Islam believes in religious tolerance and gives value to others' beliefs and values , emotions, civilization and culture etc.

Regarding tolerance, there are clear instructions in the Holy Quran and Sunnah. Concerning to tolerance, the most fundamental principle of The Holy Quran is that there is no compulsion in religion. This is the most important declaration (charter) of human freedom of thought and belief. No one is allowed to impose his/her own thoughts and beliefs on others. Everyone has the right either to accept or to reject any ideology according to his own will. He is accountable before only Allah Almighty and He will ask him on the Day of Judgment. In this world, on this basis, such person cannot be maltreated immorally. He cannot be deprived of basic human rights. Allah Almighty says:

(ترجمہ): ”اللہ ہمارا (بھی) رب ہے اور تمہارا (بھی) رب ہے ہمارے لیے ہمارے اعمال ہیں اور تمہارے لیے تمہارے اعمال ہمارے اور تمہارے درمیان کوئی جگڑا نہیں اللہ ہم سب کو جمع فرمائے گا اور اسی کی طرف (سب کو) جانا ہے۔“ (سورۃ الشوریٰ: آیت نمبر 15)

Islam is the name of way of living which was also practiced by all Anbiya علیہم السلام before Hazrat Muhammad ﷺ. The same will be practised by all future humanity. All the Ambiya علیہم السلام were sent in this world to preach the same practice. Islam is such a religion that has always been of all the prophets and this the most favourite religion of Allah Almighty teaches tolerance. Allah Almighty says,

(ترجمہ): ”بے شک (پسندیدہ) دین اللہ کے نزدیک صرف اسلام ہے۔“ (سورۃ آل عمران: آیت نمبر 19)

Here are some points of the agreement written by Hazrat Umer رضی اللہ عنہ for the protection of non-Muslims 'rights.

”This is the peace that Allah 's slave Ameer-ul-Momineen Umar رضی اللہ عنہ has given to the people of Ailya. This peace is for life and wealth, church, Cross, healthy and sick and all their religion members. Their churches will not be inhabited, nor will they be demolished, nor will their premises be damaged, nor will their churches and their wealth be reduced. No coercion will be imposed on them regarding religion, nor any of them be harmed.“

Some non-Muslims complained Hazrat Ali کریم اللہ وجہہ الکریم against the governor Amar Bin Musalma's رضی اللہ عنہ harsh behavior, Hazrat Ali کریم اللہ وجہہ الکریم wrote a letter to the governor:

”I have come to know that the non-Muslims in your area complain about your harshness. There is no thing good in it. Act with both gentleness and strictness, but the strictness should not reach the extent of cruelty. Protect yourself from their blood“

Islam and Co-Existence

Co-existence means to live in peace and love with other human beings. The vast majority of the world's population are followers of any religion, and their concepts, i.e. tolerance, law and order, peace, co-existence, and love are very important principles. In the world, without religion, neither peace nor co-existence can be established. According to the Muslims, peace is not possible without justice, so according to the teachings of Islam, every individual has the right to adopt his religion and belief according to his will. Islam allows every individual to accept or to reject. In this regard, Allah Almighty says,

(ترجمہ): ”تمہارے لیے تمہارا دین ہے اور میرے لیے میرا دین ہے۔“ (سورۃ الکافرون، آیت نمبر 6)

(ترجمہ): ”اور اللہ کی راہ میں (ان سے) لڑو جو تم سے لڑتے ہیں اور زیادتی نہ کرنا بے شک اللہ زیادتی کرنے والوں کو پسند نہیں کرتا۔“ (سورۃ البقرہ، آیت نمبر 190)

At the occasion of Hujjat-ul-Vida, the Holy Prophet ﷺ said:

”تمام انسان حضرت آدم علیہ السلام کی اولاد ہیں۔ کسی عربی کو کسی عجمی پر اور کسی عجمی کو کسی عربی پر، کسی گورے کو کسی کالے پر اور کسی کالے کو کسی گورے پر کوئی فوقیت حاصل نہیں ہے۔ جب کہ فوقیت اور برتری کی بنیاد تقویٰ ہے نہ کہ دولت یا اختیار و اقتدار۔“

According to Islam, there is no discrimination among the people. No one is superior to other except piety. All human beings are equal in Islamic law and they have equal opportunities for legal protection and development.

If the concept of human brotherhood without any distinction of religion and nationality which Islam has presented is followed truly, this world full of agitation, oppression and limitless chaos will become a land of peace.

Questions

1. Mark (✓) the correct one of the four answers given below.

- (i). *Nazria* is a translation of the word *ideologie* which is the word of:
(a) Urdu (b) Arabic (c) French (d) Greek
- (ii). Name of the Prime Minister who presented Objectives Resolution 1949:
(a) Khawaja Nazimuddin (b) Muhammad Ali Bogra
(c) Chaudhry Muhammad Ali (d) Liaquat Ali Khan
- (iii). First demanded for separate electorate in the subcontinent:
(a) Allama Muhammad Iqbal رحمة الله عليه (b) Sir Syed Ahmad Khan
(c) Chaudhry Muhammad Ali (d) Quaid-e-Azam رحمة الله عليه
- (iv). Lahore Resolution was presented in:
(a) 1930 (b) 1940 (c) 1945 (d) 1950
- (v). Literal meaning of justice is:
(a) Peaceful and prosperous society (b) Collective improvement
(c) Character building (d) Putting the right thing, on the right place

- (vi) Allama Muhammad Iqbal رحمه الله عليه delivered his famous presidential address in 1930:
 (a) In Delhi (b) In Lahore (c) In Karachi (d) In Allahabad
- (vii) Quaid-e-Azam رحمه الله عليه addressed the students in Peshawar:
 (a) 1945 (b) 1947 (c) 1946 (d) 1948
- (viii) ”کسی عربی کو کسی عجمی پر اور کسی عجمی کو کسی عربی پر، کسی گورے کو کسی کالے پر اور کسی کالے کو کسی گورے پر کوئی فوقیت حاصل نہیں ہے۔“
 The Holy Prophet ﷺ حضرت محمد رسول اللہ خاتم النبیین الیہ وآلہٖ وصحبیہ وسلم said on the occasion of:
 (a) Immediately after the Prophethood (b) The migration to Medina
 (c) Hujjat-ul-Vida (d) Treaty of Hudaibiyya
- (ix) Objectives Resolution was passed in:
 (a) 1948 (b) 1949 (c) 1951 (d) 1950
- (x) Allah Almighty said ”بے شک (پسندیدہ) دین اللہ کے نزدیک صرف اسلام ہے۔“ in Surah
 (a) Al-Baqarah (b) Ale-Imran (c) Al-Nisa (d) Al-Maida

2. Give short answers.

- Write the meaning of tolerance.
- What does co-existence mean?
- What is modernism?
- Write the definition of ideology.
- What is meant by foreign policy?
- Define Two-Nation Theory
- What did Allama Muhammad Iqbal رحمه الله عليه say in his address at Allahabad in 1930?
- What did Quaid-e-Azam Muhammad Ali Jinnah رحمه الله عليه say in the meeting held in 1943 in Karachi?

3. Answer in detail.

- Islam is the ideological base of Pakistan. Discuss.
- Explain the basic principles of Islam.
- Islam promotes peace and tolerance, explain.
- Analyze the basic principles of an Islamic welfare state.
- Elaborate Pakistan as a modern Islamic state according to Allama Muhammad Iqbal رحمه الله عليه and Quaid-e-Azam رحمه الله عليه.

Activities

- Arrange a dialogue among the students on the speech regarding Objective Resolution 1949 made in the Legislative Assembly by Liaqat Ali Khan.
- Arrange a speech competition among the students on the topic of peace and tolerance.

Student Learning Outcomes

After studying this chapter students will be able to:

1. know the functioning of democracy in Pakistan with reference to its problems and prospects.
2. describe the role and functions of political parties in promoting democracy in Pakistan.
3. explain the salient features of the 1956 Constitution.
4. identify the principal features of the 1962 Constitution.
5. identify the core reasons for the separation of East Pakistan and its impact on Pakistan.
6. describe the major features of the 1973 Constitution.
7. explain the federal structure under the Constitution of 1973.
8. explain the structure of the provincial governments.
9. examine the functioning and role of judiciary under 1973 Constitution.
10. analyze the fundamental rights as given in 1973 Constitution.
11. describe the Islamic provisions in the 1973 Constitution.
12. describe the important constitutional amendments.

Progress and Problems of Democracy in Pakistan

After the establishment of Pakistan, a federal parliamentary democratic system was introduced in Pakistan which is implemented even today. Pakistan's first constituent assembly given the task to draft a constitution for the country and act as a parliament. It was also clarified that the Government of India Act 1935 would be implemented till the drafting of the constitution. In 1949, Objectives Resolution was approved by the assembly. According to which the sovereignty belongs to Allah Almighty alone, Who delegates it to the people of Pakistan whose representatives will exercise this sacred trust being within limits of Quran and Sunnah.

After the approval of the Objectives Resolution, it was decided that on which basis the constitution of the country would be drafted. For this purpose, a committee comprising members of the constituent assembly was also made. But soon after independence, Pakistan was plagued with many problems and the process of legislation could not be focused completely. Because of political instability and incompetent leadership, governments began to change rapidly. In view of these circumstances, Governor General Ghulam Muhammad dissolved the constituent assembly on 24th October 1954 and announced the formation of a new Assembly. One of the major obstacles in the way of legislation was that the Western part of the country consisted of four provinces and the states annexing Pakistan while the Eastern part consisted of one province, and to overcome this obstacle, the four

provinces of West Pakistan were merged into one province with name as One Unit. With the establishment of the One Unit, the task of legislation became much easier. Newly elected Prime Minister, Chaudhry Muhammad Ali paid complete attention to the legislation and completed it. Constituent Assembly approved new constitution of 1956 according to which Pakistan will be an Islamic Republic and a federal parliamentary system will be established.

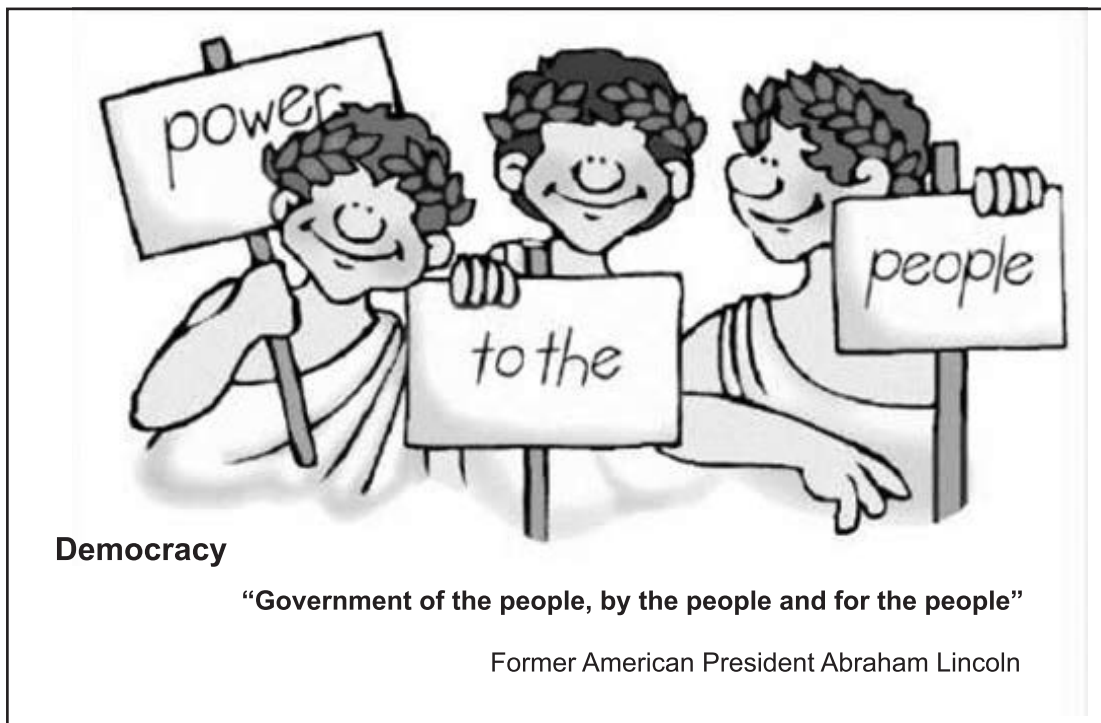
This constitution remained enforced in the country for two and a half years. In 1958, General Muhammad Ayub Khan took over the power by enforcing martial law. All assemblies were dissolved and political parties were banned.

Addressing the nation, General Muhammad Ayub Khan said that our real objective is restoration of democracy. We shall return to democracy.

With the efforts of General Muhammad Ayub Khan, the second constitution of Pakistan was enforced in 1962, under which General Muhammad Ayub Khan was elected as President of the country. He remained in power from 1958 to 1969. In 1969, the demand for the resignation of President Ayub Khan got intensified. The circumstances were so worse that President General Muhammad Ayub Khan resigned and handed over the power to the commander-in-chief of the Army General Muhammad Yahya Khan.

General Muhammad Yahya Khan enacted martial law on March 25, 1969 and repealed the constitution. On 30th March 1970, General Muhammad Yahya Khan issued the Legal Framework Order (LFO), under which, on the basis of adult suffrage general elections were held in December 1970. Awami League in East Pakistan and the Pakistan People's Party in West Pakistan appeared as majority parties while as a whole Awami League emerged as a majority party. Awami League had right to form the government but governing power was not transferred to it. Suddenly, disturbances broke out in East Pakistan and the army's efforts of controlling the situation were unsuccessful. On 16th December 1971, East Pakistan got separated from Pakistan and became a new country with name as Bangladesh.

Later, in (West) Pakistan, on 20th December 1971, General Yahya Khan handed over the power to Zulfikar Ali Bhutto, the leader of Pakistan People's Party. This government enacted the third constitution of Pakistan on 14th August 1973. Just before the end of the constitutional term, Zulfikar Ali Bhutto's government held elections in March 1977, in which Pakistan People's party won, but on this occasion, the opposite political parties accused the government of rigging and announced a movement. The opposition movement soon took the form of nationwide unrest and the circumstances were out of control of the sitting government. In view of these circumstances, on July 5, 1977, the Chief of Army Staff, General Muhammad Zia-ul-Haq, enforced martial law in the country. National and Provincial assemblies were



dissolved. Constitution 1973 was suspended. Under the martial law, all political activities were banned and an interim constitution was enforced in 1981.

In December 1981, President of Pakistan General Muhammad Zia-ul-Haq announced the formation of a nominated Majlis-e-Shura (National Assembly) which lasted till February 1985. In February 1985, on non-party basis general elections were held in the country and after essential amendments, constitution 1973 was restored. After these amendments the powers of the President were drastically increased. On March 23 1985, Muhammad Khan Junejo was elected as Prime Minister of the country. Martial law was lifted from the country on 30th December 1985. Only three years and two months later, on May 29, 1988, the President of Pakistan, General Muhammad Zia-ul-Haq dismissed the government of Muhammad Khan Junejo and dissolved the national and provincial assemblies.

On August 17, 1988, the President of Pakistan, General Muhammad Zia-ul-Haq died in a plane crash and Ghulam Ishaq Khan, the chairman of the Senate, became the president who announced elections in November 1988. In these elections, Pakistan People's Party emerged as the largest party in the National Assembly and Pakistan Peoples Party's chairperson Benazir Bhutto took over the charge as the Prime Minister.

In August 1990, President Ghulam Ishaq Khan expelled Benazir Bhutto's government and announced re-elections in October 1990. These elections resulted in the victory of the Islami Jamhuri Ittehad and Muhammad Nawaz Sharif was elected as Prime

Minister of the country. This government also could not complete its term and firstly Balkh Sher Mazari and then Moin Qureshi were nominated as caretaker Prime Minister. General elections were held in the country on 16th October 1993 and once again Benazir Bhutto was elected as Prime Minister while Farooq Ahmad Khan Leghari was elected as president of Pakistan. On November 5, 1996, President of Pakistan Farooq Ahmad Khan Leghari dismissed Mohtarma Benazir Bhutto's government. Malik Meraj Khalid was appointed as the caretaker Prime Minister and new elections were announced in the country. Pakistan Muslim League (N) had a big success in elections February 1997 and for the second time Muhammad Nawaz Sharif was elected as Prime Minister of the country. On October 12, 1999, the Chief of Army Staff General Pervez Musharraf overthrew Muhammad Nawaz Sharif's government and took over the government.

The constitution was suspended and an interim constitution (PCO) was announced. The President of Pakistan General Pervez Musharraf announced new general elections in the country. On October 10, 2002 elections of National and Provincial Assemblies were held, resultantly Mir Zafarullah Khan Jamali was elected as Prime Minister of the country. After national assembly elections, Senate elections were also completed in February 2003.

In June 2004, after the resignation of Mir Zafarullah Khan Jamali, Chaudhry Shujaat Hussain took over the charge as Prime Minister for two months and Shaukat Aziz was nominated as the next Prime Minister. In August 2004, Shaukat Aziz became Prime Minister of the country. On November 15, 2007, National Assembly was dissolved after the completion of its five-year term. Mian Muhammad Soomro was appointed as caretaker Prime Minister. On November 29, 2007, General (Rtd) Pervez Musharraf took oath as a civilian president.

In the elections of February 18, 2008, Pakistan People's Party and PML-N won a landslide victory and Syed Yusuf Raza Gilani of Pakistan People's Party was elected as Prime Minister of Pakistan. On August 18, 2008, the President General (retired) Pervez Musharraf resigned and Senate Chairman Mian Muhammad Soomro took the charge as acting president. On September 9, 2008, Asif Ali Zardari took oath as President of Pakistan. On June 22, 2012, after the disqualification of Yusuf Raza Gilani, Raja Pervez Ashraf took over the charge as new Prime Minister. The term of this assembly ended in 2013. General elections were held in May 2013 in which PML-N won and for the third time Mian Muhammad Nawaz Sharif became the Prime Minister. On September 9, 2013 Mamnoon Hussain was elected as President of Pakistan. In July 2017, after the disqualification of Nawaz Sharif, Shahid Khaqan Abbasi was elected as Prime Minister for the remaining term. General elections were held in July 2018, in which Pakistan Tehreek-e-Insaf emerged as the majority party and Imran Khan became Prime Minister of the country. After the success of the no-confidence motion

against Prime Minister Imran Khan in April 2022, Mian Muhammad Shahbaz Sharif was elected as the new Prime Minister of the country. Now the journey of democracy continues in the beloved country.

Role of Political Parties in Promoting of Democracy in Pakistan

Political parties are essential for the success of democracy and they play a key role in shaping public opinion. Political parties, through their platforms, media and press, inform the public about important national issues and announce their election manifestos and development programs. In this way, public get help to form their opinion in different matters. Through their votes they express their opinion in the elections. For example, for the liberation of Indian Muslims, the role of Muslim League in the formation of Pakistan was very important. The above mentioned duties of the political parties are sufficient to prove their need and importance. However, their summary is presented: -

Existence of political parties is unavoidable for a successful democratic system. Because political parties are life and soul of democracy. They nominate their candidates for elections. Democracy is dysfunctional without political parties. Political parties play basic role in protecting democracy from anarchy and sectarianism. Political parties create political understanding among the people. If people consider a government incompetent and dishonest, and want to replace it with an alternative government, their wish can be fulfilled through the opposition in the parliamentary system. Lowell says, the idea of a peoples' government without political parties is mere an allusion. Where the right to vote is vast, there political parties will certainly exist and the government will inevitably be in the hands of a party or parties that have the support of the majority of the people. Political parties set public opinion. Lowell writes about the importance of political parties, "The essential duty of political parties and the purpose of their existence is to organize public opinion for the decision of the people and offer solutions to their problems"

Salient Features of the Constitution of 1956

Pakistan had faced difficulties in drafting the constitution since its birth. Objectives Resolution was the first major step towards legislation. However, after great efforts, the first constitution of Pakistan was drafted in 1956 and was implemented on March 23, 1956. The main features of this constitution are as follows: -

1. The constitution of 1956 was drafted in written form. Pakistan was declared an Islamic republic. Federal parliamentary system of government was introduced in the country. The president must be Muslim, was declared.

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2. In the constitution the sovereignty of Allah Almighty, the exercise of power through public representatives, the environment for living in accordance with the Holy Quran and Sunnah of Hazrat Muhammad ﷺ and the granting of complete religious freedom to minorities were declared.
 3. According to the Constitution, the Center will have a National Assembly with total 300 members. Half will be elected from East Pakistan and half from West Pakistan for five years. 10 seats will be for women 5 from East Pakistan and 5 from West Pakistan.
 4. It was mentioned in the constitution that the citizens will be provided full civic rights to lead a prosperous life and utilize their faculties.
 5. It was guaranteed that the judiciary would work independently, and security of service would be ensured for judges
 6. According to the constitution 1956, both Urdu and Bengali were declared as national languages.

Repeal of the Constitution

After untiring hard work and efforts of nine years, constitution of 1956 was approved but the particular circumstances of Pakistan, clashes among the politicians, undue interference of military and bureaucracy in democratic institutions and the lack of leadership, did not allow the constitution to remain longer. Constitution of 1956 lasted for two years and seven months, after this in October 1958, the Commander-in-Chief of Pakistan Army, General Muhammad Ayub Khan dismissed democratic government of the country and established a military government and took over all the powers. General Muhammad Ayub Khan repealed the constitution of 1956. He dissolved the Federal and all Provincial Assemblies and took over the office of President of Pakistan and Chief Martial Law Administrator.

Salient Features of the Constitution of 1962

President General Muhammad Ayub Khan made a constitutional commission to draft a new constitution for the country. The Commission presented its recommendations to the President in 1961. The President, after making arbitrary amendments in these recommendations, drafted a new constitution for Pakistan which came into force on June 8, 1962.

- (i) The Constitution of 1962 was drafted in writing. It consisted of 250 articles and 5 schedules.
- (ii) The Constitution of 1962 was federal in nature. It gave equal representation to the both parts of Pakistan i.e. the total number of members in the Federal Assembly will be 156 half from West and half from East Pakistan including 6 women, 3 from West and 3 from East Pakistan.

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- (iii) Under the Constitution of 1962, Presidential form of government was established in the country. The President will be elected by an Electoral College for a term of five years. The Electoral College will consist of 120,000 members, half from West and half from East Pakistan.
 - (iv) Various Islamic provisions were incorporated in the constitution, e.g sovereignty of Allah Almighty, and exercise of power through the elected representatives of the people. Pakistan was named as an Islamic Republic of Pakistan, and it was made compulsory for head of the state to be a Muslim.
 - (v) The judiciary will be independent, consisting of the Supreme Court and the High Courts. The judges will be appointed by the President of Pakistan. The age limit for retirement of Supreme Court judges will be 65 years and the retirement age for High Court judges will be 62 years.
 - (vi) The people were given many rights to lead peaceful and prosperous life and utilization of their faculties. These were known as fundamental rights of the citizens.
 - (vii) In the Constitution 1962, both Urdu and Bengali were declared as national languages of Pakistan.

Repeal of the Constitution 1962

President General Muhammad Ayub Khan ruled for almost 10 years. During his tenure many reforms were implemented and the country made great progress in industrial field. The people started a strong movement against dictatorial government of General Muhammad Ayub Khan and the circumstances were out of control of the government. According to the constitution, President of Pakistan had all the powers. In view of these circumstances, martial law was once again imposed in the country. On March 25, 1969, General Agha Muhammad Yahya Khan took over the government and repealed the constitution of 1962.

Reasons and Impacts of Separation of East Pakistan

Events

Pakistan's first general elections were held in 1970, in which Mujeeb-ur-Rehman's Awami League in East Pakistan and Zulfikar Ali Bhutto's Pakistan People's Party in West Pakistan won a landslide victory. Lust for power, mutual animosity of the politicians and desire of General Yahya Khan to remain in power added to the sense of deprivation among the people of East Pakistan which finally in December 1971 became the cause of separation of East Pakistan and a new country Bangladesh was established on the world map.

Pakistan had to face many problems since the day of independence. One of the major problem was that Pakistan consisted of two parts namely East Pakistan and

West Pakistan and there was no direct land communication between these two parts. Secondly, West Pakistan consisted of four provinces, while East Pakistan consisted of only one province. But according to the population it was in majority. The languages of these two parts were also different. Besides this, they had different views about life.

When General Muhammad Yahya Khan took over the government in 1969, he announced that general elections would be held in the country and a majority party would form the government. The first general elections in the country were held on December 7, 1970. In the result of these elections, Sheikh Mujeeb-ur-Rehman's Awami League won a landslide victory from East Pakistan but it could not get any seat from West Pakistan. Same situation was of political parties in West Pakistan. Pakistan People's Party achieved significant success in West Pakistan but had no representative in East Pakistan.

After the elections, the power game took a new form. Sheikh Mujeeb-ur-Rehman announced formation of the government on the basis of his six-point manifesto while PPP strongly opposed it. General Muhammad Yahya Khan's lust for power made matters worse. Meanwhile, Sheikh Mujeeb-ur-Rehman announced a non-cooperation movement in state affairs. Murder, non-cooperation, refusal to pay taxes, strikes, boycotts of courts and non-attendance of employees became common practice.

To control the situation, General Tika Khan was appointed Governor of East Pakistan but it did not improve. Meanwhile, Sheikh Mujeeb-ur-Rehman established a parallel government. Analyzing election results and the atmosphere of public support, Sheikh Mujeeb-ur-Rehman refused to cooperate without the approval of six points. With the full support and assistance of India, he announced tougher conditions in his six points.

On March 23, 1971, Sheikh Mujeeb-ur-Rahman hoisted the Bangladeshi flag at his house. In these circumstances, the arrest of Sheikh Mujeeb-ur-Rehman made the situation worse. Anarchy reached its climax. India was supporting Awami League completely and was sending its thugs to East Pakistan who along with Mukti Bahini activists were killing Pakistani soldiers and patriotic civilians. Thousands of East Pakistanis started migration to India. Under the pretext of helping the refugees, India attacked East Pakistan.

Owing to disconnection of land communication and non-cooperation of local people, immediate and effective action could not be taken in East Pakistan and our forces were forced to surrender. Finally, India succeeded in its objective and a country named Bangladesh appeared on the world map on 16th December 1971. A brief overview of the reasons of the separation of East Pakistan can be taken from the following factors: -

(i) Incompetent National Leadership

After the death of Quaid-e-Azam رحمه الله عليه there was no leader in the country on whom all Pakistanis could have consensus. Lack of leadership enhanced the sense of deprivation among the people of East Pakistan. Six points of the president of Awami League Sheikh Mujeeb-ur-Rehman also strengthened separatist tendencies.

(ii) Influences of Hindus

In East Pakistan, trade and government jobs were dominated by the Hindus and under a special scheme, they were stirring up a sense of separatism among the people. The education sector in East Pakistan was completely under the control of the Hindus. They prepared Bengalis against Pakistan and aroused their emotions.

(iii) Economic Backwardness

East Pakistan was economically a backward region. No government had taken significant steps to address the economic backwardness of this region. Thus, the sense of deprivation among Bengalis increased.

(iv) Language Problem

Although the language issue was resolved in the constitutions of 1956 and 1962 yet a feeling of deprivation with regard to language, had arisen among the people of East Pakistan, which could not be eradicated despite these measures.

(v) India's Undue Interference

India's undue interference in the affairs of East Pakistan also worsened the situation. Apart from training and assisting Mukti Bahini's workers, India also sponsored separatist tendencies.

(vi) General Elections 1970

The general elections 1970 gave a new twist to the situation and after the complete victory of Awami League in East Pakistan, people started thinking in a new way.

Impacts

The separation of East Pakistan proved a severe blow to the nation. The morale of the government, army and people fell down and clouds of despair hovered upon them. The separation of East Pakistan weakened Pakistan's economy and caused irreparable damage to national unity and solidarity. In these circumstances, an active leadership was desperately needed that would end people's frustration and instill in them a desire to live.

After the formation of Bangladesh, General Yahya Khan handed over the power of remainder (West) Pakistan to the head of Pakistan People's Party Zulfiqar Ali Bhutto, because this party had won majority in West Pakistan in elections 1970. Thus Zulfiqar Ali Bhutto became the first civil martial law administrator in the history of Pakistan. To run the country, an interim constitution was drafted in 1972. A committee of 25 members of the newly elected National Assembly was constituted for future constitution, comprising representatives of all the political parties who had

representation in National Assembly.

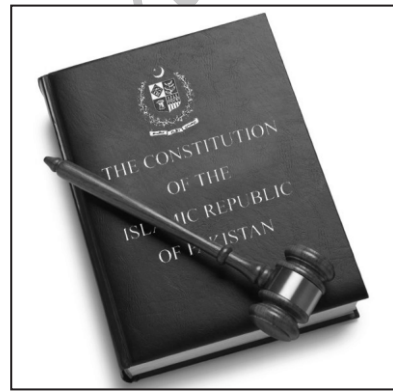
On 31st December 1972, this committee presented its recommendations in draft form to the National Assembly. After a detailed review of these recommendations and constitutional draft, National Assembly approved it on April 10, 1973.

Pakistan's first unified constitution, which had the support of all political parties, was enacted on August 14, 1973, and is still implemented in the country with various amendments and changes.

Salient Features of the Constitution of 1973

The features of the constitution 1973 are as follows: -

1. The Constitution of 1973 is in written form which consists of 280 articles
2. The Objectives Resolution was included in the preamble of the constitution.
3. The country's name will be Islamic Republic of Pakistan.
4. Official religion of the country will be Islam and it has been declared mandatory for the President and the Prime Minister to be Muslims.
5. The definition of a Muslim was included in the constitution and Ahmadis were declared as non-Muslims.
6. Under the constitution of 1973, a federal parliamentary system of government was established in the country.
7. Under the constitution of 1973, two bicameral legislatures were established which were named as the National Assembly and the Senate. Total members of the National Assembly will be 342 of which 60 will be women and 10 non-Muslims. Total members of the senate will be 104, including 17 women and 4 non-Muslims, 22 from each province, 8 from FATA and 4 from the Federal Capital.
8. An independent judiciary was fully guaranteed under the Constitution.
9. It has been cleared that all citizens are equal before the law.



Learn More!

The 24th amendment took place in 2017. Due to which the number of the members of National Assembly will decrease from 342 to 336 after the census. And due to the 25th amendment the number of the members of the Senate will decrease from 104 to 96 in 2024. After the merger of FATA with Khyber Pakhtunkhwa, its eight members will be abolished.

-
10. Fundamental rights of the citizens are guaranteed.
 11. Under the Constitution of 1973, Urdu was declared as the national language of Pakistan.

Federal Structure under the Constitution of 1973

1. President of Pakistan

The head of the country is President of Pakistan who is elected by the members of Parliament and provincial assemblies for a period of five years. The President of Pakistan acts upon the advice of the Prime Minister, approves or returns bills passed by Parliament and may issue ordinance. The President appoints Pakistani ambassadors and receives nomination papers from foreign ambassadors. In case of any internal or external menace to the country, he can also declare a state of emergency.



Parliament House, Islamabad

2. Prime Minister

Prime Minister is the head of federal government. National Assembly elects him by majority votes and he can hold his office as long as his majority remains in the National Assembly. Federal Cabinet assists the Prime Minister whose members are selected by the Prime Minister from the Parliament. Prime Minister and his cabinet are answerable to the Parliament for all their performance. Prime Minister has all the administrative powers. He has powers over legislation, budgeting and defence matters.

3. Federal Cabinet

The federal cabinet consists of Prime Minister and ministers who run all the affairs of the federal government. The federal cabinet has two kinds of ministers, federal

ministers and the ministers of state who hold the office till the prime minister is pleased.

a. Federal Minister

Federal minister is the political head of ministry who acts as a liaison between the ministry and the Prime Minister and represents his ministry in the Parliament and answers the questions regarding his ministry.

b. Minister of State

A ministry has one or two divisions. Minister of State is the political head of the division who acts as the liaison between his division and the Prime Minister. He represents his division in the Parliament and answers the questions raised about it.

4. Secretary

Administrative head of the ministry is secretary who is a grade 22 employee of the Federal Government. He assists the federal minister in formulating policy and carrying out the affairs of government. He sends his proposals to the Prime Minister through his minister which he publishes after approval. The Secretary not only formulates the policy but also implements it. He also supervises divisions, attached departments, subordinate offices and autonomous and semi-autonomous bodies.

5. Additional Secretary

Administrative head of the division is additional secretary who is a grade 21 employee of the Federal Government. He assists the Minister of State in making policy and other decisions. He forwards his proposals to the Prime Minister through his Minister of State or the minister concerned, which he publishes after approval. He performs the same duties in his division as secretary performs in his ministry. When the additional secretary acts as subordinate to the Secretary, he does what the Secretary commands and sends his suggestions to minister through the secretary.

6. Joint Secretary

Joint secretary is a grade 20 officer of the Federal Government and is junior to additional secretary. He ranks third in the ministry and second in the division. He assists the additional secretary and after receiving the orders he forwards them downwards. Similarly, he receives reports from downward and forwards it to higher authorities. He is the in-charge of his wing and is responsible for all its affairs.

7. Deputy Secretary

Deputy Secretary is a grade 19 officer of the Federal Government. Usually, he is in-charge of his branch. He receives every order from higher authorities and forwards it to section officer. He receives report from the section officer and forwards it to higher authorities. He assists in implementing decisions and supervises other employees in his branch.

8. Section Officer

Section Officer is a grade 17 or 18 officer of the Federal Government and is in-charge of his section. He handles the day-to-day affairs of his section, implements orders from higher authorities and supervises other employees in his section.

Structure of Provincial Governments

Organization and procedure of Provincial Government is similar to that of the Federal Government. At provincial level, there are provincial secretariat, attached offices, subordinate offices and other autonomous and semi-autonomous bodies. The method of their working is almost similar to that of the federal government. Provincial governments have authorities over education, health, agriculture, industry, provincial taxes, transportation and many other affairs. Details of the organization of provincial government are as follows:-

1. Provincial Governor

Governor is the constitutional head of the province nominated by the president. Governor can continue in the office till the pleasure of the president. He summons the session of the provincial assembly, addresses it and dissolves it on the advice of the Chief Minister. He runs the administration of the province with the consultation of the Chief Minister. He issues ordinances if they are needed.

2. Chief Minister

The chief minister is the administrative head of the province. He is elected by the concerned provincial assembly by a majority vote and can continue in the office till the majority in provincial assembly concerned. Chief Secretary assists the Chief Minister. The Chief Minister controls the administration of the province through the Chief Secretary and improves its functioning. He is also head of his cabinet, which is constituted by his own will. He is responsible for law and order of the province. Being the leader of the provincial assembly, he controls it fully and can supervise the legislation.

3. Cabinet

There is a provincial cabinet in each province whose members are nominated by the Chief Minister. Every minister is the head of his respective department. He informs the Chief Minister about the policies and working of the department and being a political head of the department, he is accountable before the Chief Minister. He answers the questions raised regarding his department in the assembly.

4. Chief Secretary

The chief secretary is an administrative head of the province. He is the most senior member of bureaucracy. He is secretary of the provincial cabinet and is responsible for the implementation of its decisions. Chief Secretary is the chairman of the

committee of all secretaries and reviews the working and gives directions to them off and on. Chief Secretary remains aware of all kinds of activities and is authorized to get any information from any department and to take action in any particular matter. The secretary of each department is the subordinate of the Chief Secretary and accountable to him for his performance.

5. Secretary

The secretary is an administrative head of the respective department. He is an officer of grade 20. He works as a special assistant to minister of his department and advises him in policy making and provides information about the performance of department. The secretary supervises his department and ensures the implementation of programs and policies of the government. The secretary has many assistants for fulfillment of his duties.

6. Additional Secretary

The additional secretary assists the secretary. He is responsible for the performance of his wing. He is a grade 19 officer. He usually receives orders from the secretary and forwards to lower formation. Similarly he receives reports from subordinate offices and submits to the secretary. He supervises the subordinate of his department. He performs all those duties which are assigned by the secretary. Usually, he is not involved in decision making.

7. Deputy Secretary

The Deputy Secretary is the head of his branch. He is an 18 or 19 grade officer. He is an employee of federal or provincial government. He does not participate in departmental decisions rather he receives orders from above and forwards to the section officer for implementation.

8. Section Officer

The section officer is 17 or 18 grade employee of federal or provincial government. He is the head of his section. He implements the orders of secretary or additional secretary. He reports to deputy secretary in all matters of the section.

Role of Judiciary in Pakistan under the Constitution of 1973

The third most important department of government is judiciary. The attainment of justice is the most important need and natural desire of human. An empowered and independent judiciary is the guarantor and protector of the fundamental rights of citizens. Supreme Court is the apex court of the country which supervises the entire judicial system of the country. The High Courts of the provinces are subordinate to it. District and local courts function under the supervision of these High Courts. Judiciary performs the following functions:-

i. Provision of Justice

Because of independent judiciary, no government can violate the law of the state. The public protect their fundamental rights through judiciary. Judiciary is the guarantor and guardian of the fundamental rights of the people. The foremost duty of judiciary is to provide justice. The courts have authority to punish the culprits or acquit the innocent after a thorough review of the cases. The higher courts of the country also hear appeals against the decisions of their lower courts. In this way, they review their decisions and give their final verdict.



◆ **Supreme Court of Pakistan, Islamabad**

ii. Interpretation of Law and Constitution

When the law is not directly applicable in a case, the judiciary decides by interpreting the relevant law. In this way, the judges set such precedents which remain before the judges deciding later cases and are considered as the law of the state.

The constitution of the country clearly defines the powers of the central and provincial governments in federal government system. If both the governments have any dispute over the division of powers, the apex court of the country has authority to decide and the decision is considered final.

iii. Consultative Functions

Sometimes, to clarify some important legal points, head of the state has to seek advice from the apex court, then he takes necessary actions in the light of this advice. Though administration is not bound to the advice of judiciary, yet it usually does not ignore it.

iv. Judicial Review

Supreme Court has authority to review laws passed by the legislature in the states where written constitution is implemented. If it is brought to the notice of the Supreme Court that the law passed by the legislature is unconstitutional, then it

reviews the law. If the law found against the constitution of the country, it can be declared null and void. This process is called judicial review. The apex courts of the United States and many other countries have such authority.

Fundamental Rights under the Constitution of 1973

The Constitution of Pakistan 1973 gives all the basic rights to the citizens. Further restriction has been imposed that the government cannot make any law to deprive the fundamental rights. The rights given to the citizens of Pakistan are as follows:-

1. No citizen cannot be deprived of life
2. No citizen can be arrested without telling the reason. He must be presented to the court of a magistrate within 24 hours after his arrest.
3. No citizen is punished for his previous crime.
4. No citizen is punished twice, for a crime.
5. Every citizen has the liberty of movement in Pakistan.
6. Every citizen has the right of peaceful assembly.
7. Every citizen has the right to form association or union.
8. Every individual has the liberty to adopt any trade, business or profession.
9. All citizens have the freedom of expression.
10. Every citizen has right to preach his religion.
11. Every citizen has the liberty to purchase property.
12. No citizen can be deprived of having property in his name.
13. All citizens are equal in the eye of law irrespective of religion, colour, race and sex. All have the equal status in the society.
14. Every citizen has liberty not to be treated discriminately in respect of employment.
15. Every citizen has the right to be protected with regard to language and culture.

Islamic Provisions under the Constitution of 1973

1. Sovereignty of Allah Almighty

The constitution reiterates that sovereignty of the whole world belongs to Allah Almighty. The public representatives will exercise the powers within the limits as a sacred trust of Allah Almighty.

2. Definition of Muslim

For the first time, the definition of a Muslim was included in the constitution of 1973. A person who does believe in Oneness of Allah Almighty, the absolute finality of Prophethood of Hazrat Muhammad صلى الله عليه وسلم رسول الله خاتم النبيين إليه وأصحابه وسلم the day of judgment and the books of Allah Almighty, is a Muslim.

3. Name of Country

According to constitution of 1973, the country's name will be Islamic Republic of

Pakistan that represents Pakistan as an Islamic welfare state.

4. President and Prime Minister must be a Muslim

According to constitution of 1973, the president and prime minister of Pakistan will be Muslims.

5. Official Religion and Islamic Teachings

Islam was declared as an official religion of Pakistan in constitution of 1973. It was cleared in the constitution that the legal framework of the country would be in accordance with the basic principles of Islam. According to the constitution, the government is bound to take important measures for religious teaching for the Muslims.

6. Islamic Values

It was also clarified that the basic values of Islam i.e., democracy, justice, tolerance, liberty and equality must be implemented in the country.

7. Teaching of Arabic Language and Printing of the Holy Quran

Teaching of Arabic will be compulsory in schools from sixth to eighth grade and printing of the Holy Quran will be error free.

8. Abolition of Interest

The government will abolish the interest and economy of the country will be free from interest.

9. Zakat and Ushr System

The constitution made it clear that the Islamic system of Zakat and Usher will be implemented for the Muslims.

10. Relations with Islamic Countries

It is promised in the constitution that necessary actions will be taken to establish important relations with Islamic countries to bring them closer.

11. Establishment of Council of Islamic Ideology

Islamic Ideology Council will be formed for the establishment of Islamic society which will change the laws as per the Islamic teachings. It will guide the legislatures to make the law in accordance with Islamic teachings.

12. Protection of the Rights of Minorities

The constitution guarantees for providing full protection and rights to all minorities living in Pakistan.

Important Constitutional Amendments

1. The first amendment was made in May 1974 in which Bangladesh was recognized. Besides demarcating the boundaries of the four provinces, FATA was declared a part of Pakistan.
2. Second amendment was made in September 1974 in which the definition of Muslim was stated and Ahmadis were declared as non-Muslims.

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3. The Fifth Amendment was made in September 1976 in which tenure of Chief Justice of the Supreme Court was fixed for 5 years and tenure of Chief Justice of the High Court was fixed for 4 years. High court judges could be mutually transferred.
 4. The Eighth Amendment was made in November 1985, in which the President of Pakistan was given authority of dissolving National Assembly and the Government. The President was also given authority to appoint the chiefs of Army, Navy and Air Force. The tenure of senators was fixed for six years.
 5. The Thirteenth Amendment was approved in April 1997, in which powers of the president to dismiss government and dissolve assemblies were withdrawn. The president will appoint the chiefs of Army, Navy and Air Force with the consultation of the Prime Minister.
 6. The Fourteenth Amendment was made in July 1997, in which Defection clause (Article 63-A) was incorporated. Under this amendment changing party (Floor Crossing) was banned for members of the assembly.
 7. The Seventeenth Amendment was made in December 2003, in which the President was again given the authority of dissolving National Assembly and the Government but within 15 days, the President must send reference to the Supreme Court.
 8. The Eighteenth Amendment was approved in April 2010, in which powers of the President of Pakistan to dismiss government and dissolve assemblies were withdrawn. For appointments on the higher posts, he was bound to the advice of the prime minister. NWFP was named as "Khyber Pakhtunkhwa".
 9. The 20th Amendment was made in February 2012 in which caretaker Prime Minister will be appointed with the mutual consultation of sitting Prime Minister and opposition leader.
 10. The 22nd Amendment was made in June 2016 in which powers of Chief Election Commissioner were decided.
 11. The 24th Amendment was made in 2017, in which according to the census, members of the National Assembly were reduced 342 to 336.
 12. The 25th amendment was made in May 2018 in which FATA (Federally Administered Tribal Areas) was annexed to Khyber Pakhtunkhwa.

Questions

1. **Mark (✓) the correct one of the four answers given below.**
 - i. Constitution of 1956 remained in force in the country:
(a) Two years (b) Two and a half years (c) Three years (d) Four years
 - ii. After the formation of Bangladesh, General Muhammad Yahya Khan handed over power in (West) Pakistan to:
(a) Fazal Elahi Chaudhry (b) Z. A. Bhutto
(c) Feroz Khan Noon (d) Chaudhry Zahoor Elahi

-
- iii. Dismissed the government of Ms. Benazir Bhutto in August 1990:
 (a) Ghulam Ishaq Khan (b) Farooq Ahmad Leghari
 (c) Balkh Sher Mazari (d) Wasim Sajjad
 - iv. To run the system of the country, an interim constitution was drafted in 1972 and for the future constitution, a committee consisting of the newly elected members of the National Assembly was formed:
 (a)10 (b)15 (c)20 (d)25
 - v. The year when the first general elections were held in the country:
 (a) 1964 (b) 1968 (c)1970 (d)1972
 - vi. Constitution of 1973 was enforced on:
 (a) 11-August (b) 12-August (c) 13-August (d) 14-August
 - vii. Administrative head of federal ministry is:
 (a) Minister (b) Secretary (c) Additional Secretary (d) Joint Secretary
 - viii. Head of the provincial government is:
 (a) President (b) Governor (c) Chief Minister (d) Speaker
 - ix. Constitutional Amendment defines Muslim:
 (a) Second (b) Fifth (c) Eighteenth (d) Eight
 - x. Constitutional amendment in which NWFP was named as Khyber Pakhtunkhwa:
 (a) Fourteenth (b) Eighteenth (c) Twentieth (d) Twenty second

2. Write short answers.

- i. Define Muslim according to Constitution of 1973.
- ii. What is meant by "sovereignty" of Allah Almighty?
- iii. What is meant by judicial review?
- iv. Explain the reason of repealing the constitution of 1962.
- v. When and who repealed the constitution of 1956?
- vi. State the status of Governor under the Constitution of 1973.
- vii. When and who fired the government of Muhammad Khan Junejo?
- viii. Describe the duties of Council of Islamic Ideology.

3. Give answers in detail.

- i. Explain the role of political parties in developing democracy in Pakistan.
- ii. Describe the reasons and impacts of separation of East Pakistan.
- iii. Explain salient features of constitution of 1973.
- iv. Elaborate the role of judiciary in Pakistan under constitution of 1973.
- v. Write down the features of Constitution of 1956 and 1962.
- vi. Review the Islamic provisions of Constitution of 1973.
- vii. State the structure of the Federal Government under the Constitution 1973.

Activities

- i. Arrange a speech competition on the evolution of democracy in Pakistan.
- ii. Write down the Islamic provisions given in the constitution of Pakistan on a chart and hang it in the class room.

Student Learning Outcomes

After studying this chapter students will be able to:

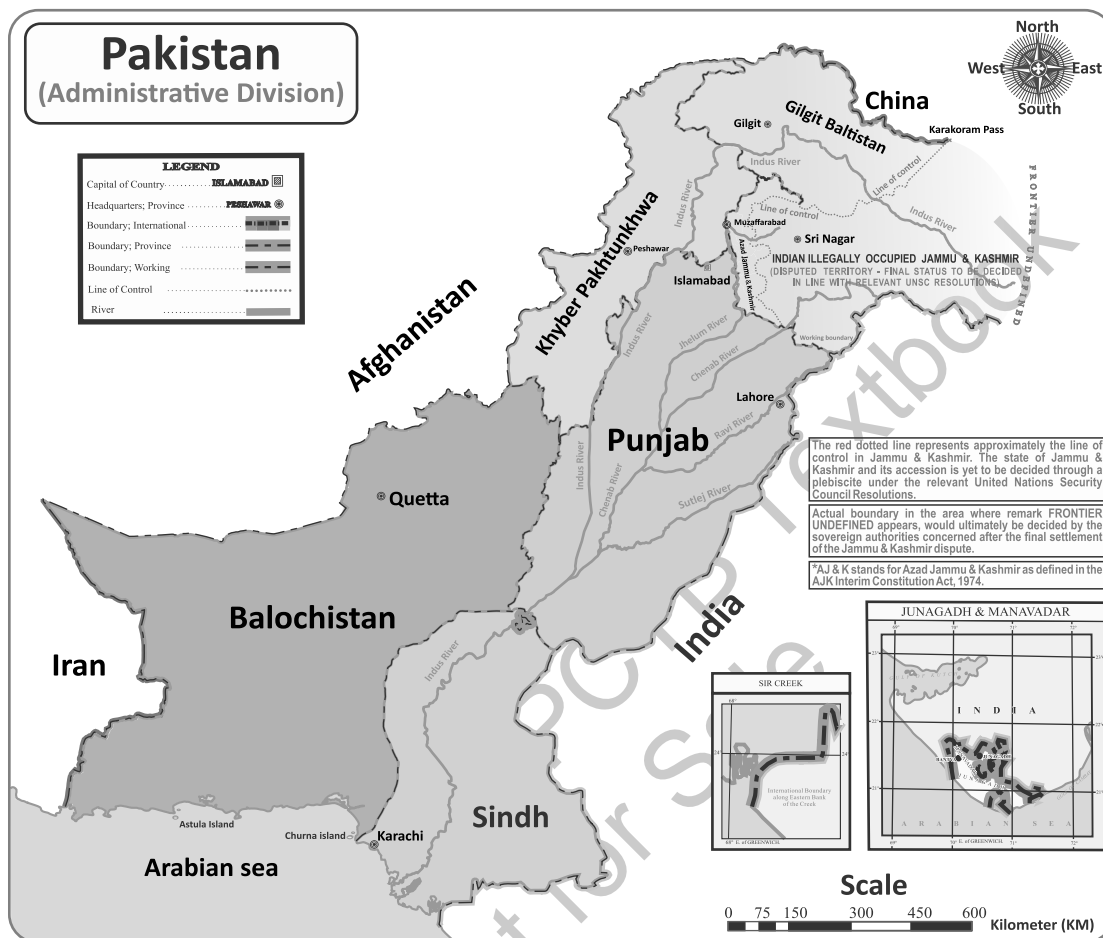
1. explain the Federal and Provincial structure of Pakistan and its functioning in the light of the Constitution of 1973.
2. differentiate the functioning of Central Government and Provincial Government.
3. describe the provincial structure and functioning of administrative units of Azad Jammu & Kashmir and Northern Areas.
4. identify the nature of relationship between the Federal and Provincial Governments.
5. explain the nature of relationship between the Federation and the Provinces.
6. examine the relationship between the Provincial Government and Local Self-Government.
7. describe the structure of different tiers of local self-government.
8. examine the functioning of various levels of local self-government.

Functions of Federation and Provinces in the Light of the Constitutions of 1973

The duties of the federation and the provinces under the constitution of 1973 are as follows:

A. Functions of Federation

- i. Federation exercises all its duties in the name of the President of Pakistan and only he decides all the duties.
- ii. All the duties of federation are performed through Prime Minister and his Cabinet.
- iii. The Majlis-e-Shura (Parliament) legislates laws for the fulfillment of all the duties of Federation.
- iv. Federation maintains the union and secures the interests of all its units.
- v. Federation advises all its units in policy making and provides all the information.
- vi. Federation maintains national economy and imposes taxes.
- vii. Federation organizes internal and external trade.
- viii. Federation is responsible for internal law and order and secures independence of the country.
- ix. Federation establishes judicial system and provides justice to all its units.
- x. Federation has army for the defence of the country and declares war at the time of need.



B. Functions of Provinces

- Provinces exercise all their duties in the name of the Governor and only he decides all the affairs of the Province.
- Provinces exercise all their powers through Chief Minister and his cabinet.
- Concerned Provincial Assemblies legislate laws for the fulfillment of provincial duties.
- Provinces are responsible for internal law and order.
- Provinces perform duties of social services i.e. education, health and social development.
- Provinces perform agriculture and irrigation duties for economic development and construct roads etc.
- Provinces are responsible for provincial administrative affairs and improve them.
- Provinces are responsible for financial matters.
- Provinces establish and maintain Local Governments. Provinces are also responsible for poverty reduction.
- Provinces cooperate with the Federation.

Difference between Functions of Central and Provincial Governments

- i. Jurisdiction of the Federal Government extends to the whole country while the jurisdiction of the provincial government is limited to the province concerned.
- ii. Head of the Federation is elected President while head of the province is Governor who is nominated by the President. Prime Minister and his cabinet run administrative affairs of Federal Government while Chief Minister and his cabinet run the administrative affairs of the provinces
- iii. Prime Minister is elected by the National Assembly while Chief Minister is elected by the concerned Provincial Assembly.
- iv. Prime Minister is answerable to National Assembly while the Chief Minister is answerable to concerned Provincial Assembly.
- v. There is only one federal government in Federation while Pakistan has four Provincial Governments; Punjab, Sindh, Balochistan, Khyber Pakhtunkhwa and governments of federating units i.e. Azad Jammu and Kashmir and Gilgit-Baltistan.
- vi. Chief Minister performs same duties in his province as Prime Minister does in the country.
- vii. Federal Cabinet works under the supervision of the Prime Minister and is accountable before him. Provincial Cabinet works under the supervision of the concerned Chief Minister and is accountable before him.
- viii. Federal organizations operate under the federal laws legislated by Majlis-e-Shura, while the provincial organizations operate under the provincial and local laws legislated by Provincial Assemblies.

Do you know?

President of Pakistan is the head of Federation. In a parliamentary system, it is a non-executive post because the President is bound to follow the advice of the Prime Minister.

Administrative Structure and Functions of Azad Jammu and Kashmir and Gilgit Baltistan

A. Azad Jammu and Kashmir

Azad Jammu and Kashmir has its own elected President, Prime Minister, Legislative Assembly and Supreme Court which govern the system of the state.

Kashmir Council

Kashmir Council is the apex institution of the state which comprises 14 members. Of which eight members are from Azad Jammu and Kashmir and six are representatives of Government of Pakistan. Members of Azad Jammu and Kashmir include its President, Prime Minister and six members of the Kashmir Legislative Assembly. It is

chaired by Prime Minister of Pakistan. Council owns high administrative authority in Azad Jammu and Kashmir.

President

President is the constitutional head of Azad Jammu and Kashmir who is elected by the Kashmir Legislative Assembly for five years.

Prime Minister

Prime Minister is administrative head of the state. Council of Ministers works under the supervision of the Prime Minister and is accountable before him. The Prime Minister is responsible for all the administrative affairs of the state and can hold his office till the confidence of the Assembly.

Legislative Assembly

Azad Kashmir Legislative Assembly comprises single house, which is located in Muzaffarabad. This house comprises 53 members, of which 45 members are directly elected by the vote of people of Azad Kashmir. One seat is for Ulama, one for technocrat, one for overseas Kashmiri and five seats are reserved for women. The assembly elects Prime Minister, Speaker and Deputy Speaker from its members. The Assembly performs three types of duties: legislation, policy making and budgeting. Assembly is directly elected for five years.

Judiciary

- i. Azad Jammu and Kashmir has its own Supreme Court comprising Chief Justice and three judges. It decides all appeals.
- ii. Azad Jammu and Kashmir has a High Court which has three circuit benches which operate in Kotli, Mirpur and Rawlakot. Upper court hears appeals against decisions of the lower courts.

B. Gilgit Baltistan

In 2009, Pakistan People's Party delegated limited autonomy to the northern areas by naming them as Gilgit-Baltistan. Legislative Assembly was constituted and elections were held and Gilgit-Baltistan Council was constituted. Its structure is as follows:

Gilgit Baltistan Council

Council comprises 12 members. In which 6 members are nominated by the Prime Minister of Pakistan and 6 members are elected by the Legislative Assembly of Gilgit-Baltistan. It is an administrative institution. Gilgit-Baltistan Council is chaired by the Prime Minister of Pakistan.

Governor

Governor is constitutional head of the province who is appointed by the Government of Pakistan and can hold his office till the pleasure of the Government.

Chief Minister

Chief Minister is administrative head who is elected by the majority vote of Legislative Assembly of Gilgit-Baltistan. He is the leader of the house in assembly and

head of his cabinet.

Legislative Assembly

Gilgit-Baltistan Legislative Assembly comprises one house. It has 33 members. Of these, 24 are directly elected, 6 women and 3 technocrats. Legislative Assembly elects Chief Minister, Speaker and Deputy Speaker from its members and makes all kinds of legislation relating to the state.

Judiciary

Judiciary of Gilgit-Baltistan consists of Chief Court and the Supreme Appellate Court.

Chief Court

Under Presidential Order 2009, Chief Court was given authorities. It is also called Chief Court of Appeal. It hears appeals from all regions. Its status is equal to High Court. Its decisions can be challenged in Appellate Court.

Supreme Appellate Court

Supreme Appellate Court consists of one Chief Judge and two judges. They are appointed by Prime Minister of Pakistan for three years. Its status is equal to Supreme Court and it decides appeals against the decisions of Chief Court.

Do you know?

Gilgit-Baltistan now consists of 14 districts. This region is famous for its beautiful scenery, picturesque valleys and towering snow-capped mountains.

Nature of the Relationship Between the Federal and Provincial Governments

Pakistan is a federal parliamentary republic with federal and provincial governments. Articles 141 to 159 of Constitution 1973 clarify the nature of relationship between the federal and provincial governments.

1- Council of Common Interest

Council of Common Interests consists of Prime Minister, all Chief Ministers and three Federal Ministers nominated by Federal Government that resolves the disputes among federal and provincial governments and distributes resources. It issues NFC Awards. If any provincial government objects the council's decisions, it may refer them to a joint session of parliament. If there is a dispute over water distribution, the case is referred to the Council of Common Interests for the solution. If it could not be solved, the president has the power to form a commission which solves it.

2- National Economic Council

President of Pakistan has authority of forming National Economic Council. Prime Minister is its Chairman and all the Chief Ministers are its members who review the economic condition of the country and direct federal and provincial governments to take appropriate action. They formulate economic, social and trade policies.

3-National Security Council

National Security Council is presided by the Prime Minister, that looks the security matters of all the country including provinces, and formulates national security policies that must be implemented by federal and provincial governments.

Other Relations Between Federation & Provinces

- ☆ According to Article 147 of the Constitution, any provincial government can delegate its authority to federal government or federal organization. Federal government or federal organization may exercise that authority if it is ratified by the concerned provincial assembly within six days
- ☆ Similarly, a federal government can delegate its authority to provincial governments provided the provincial government approves it.
- ☆ According to Article 148 of the Constitution, administrative powers of the provinces can be exercised by the federal government provided they are not against the interests of the provincial governments.
- ☆ According to Article 149 of the Constitution, provincial governments may exercise administrative powers provided there is no conflict with the administrative powers of federal government.
- ☆ According to Article 151 of the Constitution, trade activities can be carried out freely throughout Pakistan and provincial governments cannot interfere with them. Majlis-e-Shura (Parliament) can formulate free trade policy and impose taxes which are equally applicable in all the provinces
- ☆ According to Article 152 of the Constitution, federal government can acquire land for national projects in all the provinces in which provincial governments cannot interfere.
- ☆ According to Article 159 of the Constitution, federal government cannot refuse the provincial governments for setting up radio and TV channels, but in that case the government can impose its own conditions.

Relations Between the Federation and the Provinces

- ☆ Federation legislates through Majlis-e-Shura (Parliament) while the provinces legislate through concerned Provincial Assemblies. Under the 1973 constitution, federal and provincial lists have been made for legislation.
- ☆ After the 18th amendment, the list of common affairs was abolished and all its affairs were handed over to the provinces. Majlis-e-Shura can legislate from the federal list while Provincial Assemblies can legislate from the provincial list. Majlis-e-Shura will have the power to legislate from federal list in any matter without any interference and the provincial assemblies will have the power to legislate in all those matters which are not included in the federal list.

Majlis-e-Shura will have the power to legislate in all such matters which belong to those federal areas which are not the part of any province.

- ☆ If one or more Provincial Assemblies pass a resolution on the subject that, if the parliament takes up any matter which is not the part of the federal list included in the fourth schedule provided by the constitution, so to solve the said issue, it will be legal for the parliament to pass an act. But in this way, the assembly of the province upon which the act is applicable, may amend or dismiss that act.
- ☆ Every province will exercise administrative powers in such a way that guarantees compliance with federal laws that apply to that province. Federation will consider the interests of the province while exercising administrative powers in some province. Federation also appoints a central bureaucracy in each province so that the interests of the federation may be protected.
- ☆ Through the laws of Majlis-e-Shura, Federation might impose restrictions on freedom of trade, commerce or communication from one province to another or in any part of Pakistan which are necessary in the public interest. Federation may make such a law or take any administrative action against the import or export of any kind or type of goods that have been prohibited in the province.
- ☆ With the consent of federation, a province can approve from its assembly such act which is intended to protect public health, law and order, public morals, animals or plants from disease or to prevent or reduce the shortage of any essential commodity in that province.

Mutual Relationship Between Provincial and Local Governments

- ☆ Local governments in Pakistan have been protected under Article 140-A of Constitution 1973. According to this provision, every provincial government must establish local governments and distribute political, administrative and economic powers and responsibilities among them.
- ☆ In August 2001, local governments were established under the presidential orders and political, administrative and economic powers were transferred to local governments to empower the common man in the provision of essential services.
- ☆ In local governments system, powers of federal government remained same. While the powers and responsibilities of provincial governments were divided among the local governments. Under this system, the posts of Commissioner, Deputy Commissioner and District Magistrate were abolished and the powers were transferred to Nazim and Naib Nazim. However, the Commissioner, Deputy Commissioner and District Magistrate had been acting as representatives of the provincial governments. In this way, instead of the provinces, local governments gained control over the district administration.

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- ☆ Under the power-sharing scheme, provincial governments delegated their powers to local governments, so provincial governments had the power to suspend local governments, meaning they could withdraw their powers. To increase their resources, to impose or increase taxes, the local governments also had to get permission from provincial governments. Similarly, the provincial governments used to appoint officers at important posts in the local governments.
 - ☆ Under the power-sharing scheme, there was no autonomous district government or over which the provincial government had no authority. Therefore, local governments were soon abolished and the posts of commissioner, deputy commissioner and district magistrate were restored and all powers were returned to the provincial governments.
 - ☆ The role of district Nazim was also very important in the power-sharing scheme. He was affiliated with one or the other political party and therefore he distributed funds at his own or his party's discretion. This had harmful effects on local governments. If there had been a government of different political party in the province, the district Nazim could not continue his work and he had to resign.
 - ☆ Under the power-sharing scheme, district police officers were also appointed by the provincial governments and the officers were never given the impression that they were employees of the local government nor were they compelled to obey the orders of the local government. The provincial governments also had the power to transfer them. Therefore, they continued to work as loyalists of the provincial governments.
 - ☆ In June 2005, system of local governments was changed and the powers of local government were given to the provinces. Chief Minister was given full authority and he also had the power to reject the suggestions of District Nazim or District Government and to remove District Nazim.
 - ☆ With these changes, provincial governments were no longer bound to distribute provincial resources among the local governments, whereas local governments needed financial resources (funds) to complete their projects. Owing to lack of resources, local government projects were stalled.
 - ☆ Under the power-sharing scheme, many departments were not handed over to district governments e.g. police department and agriculture department, which led to a power conflict between local and provincial

governments and strained their mutual relations. In fact, the two governments were not ready to work together.

Structure of Different Levels of Local Government

Under the Article 140-A of the Constitution of 1973, the provincial governments must establish local governments and give them financial and administrative powers. In 2013, all the provinces approved acts for the establishment of local governments, according to which a two-tier system in rural areas and a three-tier system in Khyber Pakhtunkhwa was established. In which, district and tehsil union council governments are included while a three-tier system was established in the urban areas, which includes metropolitan corporation, municipal corporation and municipal committees. The details are as under:

Rural Areas

1. Village Neighborhood / Union Council

Union Council comprises the chairman, vice chairman and six general councilors who are directly elected by the people for four years in Punjab, Sindh and Balochistan and for three years in Khyber Pakhtunkhwa. In addition, one seat for each women, peasant, youth, and non-Muslim are reserved. Chairman is the head of the Council and in his absence the Vice-Chairman acts in his place.

2. District Council / Tehsil Council

The directly elected chairmen of all the union councils or village Neighbourhood councils of Tehsil or district are the ex-officio members of the district council. In addition, 15 seats for women, 3 for peasants, 5 for non-Muslim, one for youth and one technocrat. Instead of district council, Tehsil council has been adopted in Khyber Pakhtunkhwa. Its members and chairman are directly elected.

Its members elect chairman and vice chairman. The district council has a cabinet. Chairman is the head of the cabinet and its members include Education, Health and Administration experts and a Religious (Scholar).

Chief Officer

Chief officer serves as the secretary of the district council. He is a senior government servant. He supervises all the departments of the district and the supervision of all the developments of the district is also his responsibility.

Urban Areas

1. Municipal or Town Committee

Directly elected members (councilors) from all the (Wards) in the municipality or town are members of the committee. In addition, 5 from women, 3 for non-Muslims and 2 of workers and one representative from youth is also included.

In the first meeting of the committee, chairman and vice chairman are elected. Chairman is the head of the Committee and in his absence the Vice-Chairman acts.

Chief Officer

He is government servant of lower level who coordinates among all the departments and supervises all matters of the committee.

2. Municipal Corporation

The directly elected chairmen of all municipal or town in the municipal corporation are ex-officio members of the municipal corporation. In addition, 5 from women, 5 from non-Muslims, 2 from workers, 2 from technocrats and a youth as members.

The corporation elects mayor and deputy mayor in its first session. The deputy mayor acts in the absence of the mayor.

Chief Officer

He is a middle-level government servant. He coordinates with all the departments and also supervises developments.

3. Metropolitan Corporation

The directly elected chairmen of all town committees in the metropolitan corporation are ex-officio members of the corporation in addition to these there are reserved seats. 25 for women, 5 for workers, 2 for youth and 10 for non-Muslims. In the first session of metropolitan corporation, majority of the existing members of the corporation in the joint panel elect lord mayor and deputy mayor. Lord Mayor is the administrative head of the Metropolitan and in his absence Deputy Mayor acts.

Chief Officer

He is a high ranked government servant. He coordinates and supervises all the departments. Supervision of all the development works is also his responsibility

Functions of Local Governments at Various Levels

1. Functions of the Union Council / Village Neighborhood Council

- (i) To approve the budget of union council and to approve taxes or fees.
- (ii) To appoint the members of Panchayat and supervise their performance.
- (iii) To maintain the public ways, streets, graveyards, gardens and playgrounds.
- (iv) To arrange light in public ways and streets.

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- (v) To develop and maintain wells, tube wells and water tanks etc. for drinking water.
 - (vi) To manage cattle ponds and grazing areas.
 - (vii) To provide health facilities and public security to the inhabitants of area concerned.
 - (viii) To arrange industry, agriculture and commercial markets by the approval of the district council.
 - (ix) To enforce Union or Village Council rules, regulations and by laws.

2. Functions of District or Tehsil Council

- (i) To approve laws and taxes, and to approve and implement annual budget.
- (ii) To encourage the citizens for welfare work and social reforms.
- (iii) To review the performance of district or Tehsil officers.
- (iv) To remove the encroachments on public roads and ways and to arrange light.
- (v) To organize the cattle markets, public fairs and to arrange sports.
- (vi) To help the people in hailstorms, flood, earthquake and other natural disasters.
- (vii) To help orphans, widows, needy and the disable people.
- (viii) To help the union councils in provision of drinking water and supply water to the fields in rural areas.
- (ix) To construct bridges and other public buildings.
- (x) To provide land for industries, agriculture purposes and commercial markets.
- (xi) To perform other activities for development of the district.

3. Functions of Municipal or Town Committee

- (i) To formulate development plans, approve them and arrange finances for them.
- (ii) To arrange distribution of local lands and their use.
- (iii) To provide and arrange land for industry, agriculture and commercial markets.
- (iv) To develop parks and provide land for playgrounds and graveyards.
- (v) To arrange for roads and streets and maintain them.
- (vi) To arrange for drinking water, sewerage and water disposal.
- (vii) To approve and collect taxes and fees.
- (viii) To establish cattle markets and organize cattle shows.
- (ix) To arrange playgrounds and organize cultural shows.
- (x) To punish the violators of municipal laws.
- (xi) To frame and implement laws and by laws for Municipal Committee.

Functions of the Metropolitan / Municipal Corporation

- (i) To approve land plans, environmental plans and urban plans.
- (ii) To approve and implement laws and by-laws.

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- (iii) To make and implement plans of residential colonies, markets, roads, plans of public interest.
 - (iv) To improve system of public transport, to construct and maintain bridges, flyovers and underpasses, to beautify and maintain the area.
 - (v) To construct and maintain drinking water reservoirs, to arrange sewerage system
 - (vi) To provide land for industry, agriculture and markets, to make and maintain parks and to arrange transport.
 - (vii) To frame and implement municipal laws and by-laws
 - (viii) To remove encroachments from the roads and ways in urban areas and maintain the environment.
 - (ix) To establish and maintain libraries, museums and galleries.
 - (x) To prepare and approve budget, development plans and provide finance for them to approve and collect taxes and fees.
 - (xi) To arrange and organize sports, cultural fairs and cattle markets.
 - (xii) To issue all types of licenses and permits.
 - (xiii) To provide relief to widows, orphans, disable and affectees in natural disasters.
 - (xiv) To punish the violators of municipal laws.

Questions

1. Mark (✓) the correct one of the four answers given below.

- i. Federation performs its duties in the name of :
 - (a) Governor (b) President (c) Lord Mayor (d) Mayor
- ii. For the performance of provincial duties the organization makes laws
 - (a) National Assembly (b) Senate
 - (c) Provincial Assembly (d) Local Governments
- iii. The number of Kashmir Council members is:
 - (a) 12 (b) 14 (c) 16 (d) 18
- iv. The number of Gilgit-Baltistan Council members is:
 - (a) 12 (b) 14 (c) 16 (d) 18
- v. The number of judges in the Supreme Court of Azad Jammu and Kashmir is:
 - (a) 3 (b) 4 (c) 5 (d) 6
- vi. Presides over the National Security Council of Pakistan:
 - (a) President (b) Prime Minister
 - (c) Chief of Army Staff (d) Chief of Air Staff
- vii. The provision of the 1973 constitution under which local governments are protected:
 - (a) 140-A (b) 140-B (c) 140-C (d) 140-D

viii. Change in the system of local government in Pakistan was brought in:

- (a) 2001 (b) 2003 (c) 2005 (d) 2007

ix. The levels of local government rural areas are:

- (a) One (b) Two (c) Three (d) Four

x. The head of the Metropolitan Corporation is:

- (a) Chairman (b) Chairperson (c) Lord Mayor (d) Mayor

2. Write short answers.

- i. State the number of Kashmir Council members?
- ii. Who is the Chairman of Gilgit-Baltistan Council?
- iii. Under which article do provincial governments exercise administrative power? Analyze.
- iv. When were local governments formed?
- v. Describe the different levels of local governments.
- vi.
- vii. State the status of the President of Azad Jammu and Kashmir.
- viii.

3. Give answers in detail.

- i. Describe the duties of the Federation under the 1973 Constitution.
- ii. Describe the administrative structure and functions of Gilgit-Baltistan.
- iii. Analyze the nature of the relationship between the federal and provincial governments.
- iv. Explain the relationship between provincial and local governments.
- v. Review the duties of the provinces in Pakistan.
- vi. Describe the duties of District or Tehsil Council in Pakistan.
- vii. Explain the duties of a metropolitan corporation in Pakistan

Activities

- i. Discuss the duties of the Municipal Corporation in Pakistan. Show the students the proceedings of the District Council and make them prepare a report on it.
- ii. Make two groups of students and make them chart the structures of federal and provincial governments.

Student Learning Outcomes

After studying this chapter students will be able to:

1. explain the basic features of the concept of human rights.
2. examine the basic human rights enunciated in Islam.
3. enumerate the major clauses of the UN Declaration of Human Rights, 1948.
4. compare and contrast the rights and obligations of citizens under the 1973 Constitution with rights given to citizens under the UN Human Rights Declaration, 1948.
5. explain the status of basic human rights in Pakistan.
6. develop an understanding of the human rights both at the national and international level.

Concept of Human Rights:

The demands of citizens for their welfare from the government or others which government and society accept are called rights. Rights are of two types, moral rights and legal rights. Many thinkers have defined rights in the following way: -

Aristotle:

"Rights are the base of a state and justice depends upon rights".

"The conditions of social life without which any person could not complete his/her life are called rights".

Hobhouse:

"Rights are those expectations which we do from others and others do from us".

- ☆ Human right is the ideology according to which all men are equal and have equal rights. This ideology includes all those elements under which all persons have equal rights of basic necessities and facilities. In universal philosophy a man gets all rights by birth whether he is living in any area or society or holds any ideology. Human rights are socially applied with the help of public opinion or national and international laws.
- ☆ In 1215, in Britain a document named as Magna Carta was signed by British King. After that, in British constitution, the rights and petitions rights were also included. In the last of 18th century France and America applied human rights there. With the passage of time, a great development was observed regarding democracy, liberation and human rights.
- ☆ The modern concept of human rights appeared after the Second World War. In 1948, the General Assembly of the United Nations arranged the Universal Human Rights Manifesto with consultation.

- ☆ Rights provide liberty and the state protects that liberation. Rights and liberation ignite the human capabilities and persons feel themselves secured and satisfied. The state admits these rights and provides protection to them. Democracy and rights go side by side. In every state of modern age, rights are greatly emphasized. The list of Human Rights is included in constitution. The rights given in constitution are especially protected by courts.
- ☆ Human being is the master piece of Allah Almighty. Human life is more important than the other living organisms. Man remains in search of excellence. Our Holy Prophet ﷺ announced human rights, freedom and equality in the address of Hajja-tul-Vida 10th A.H., 631 C.E. which is called the charter of human rights and the responsibility of its protection lies with Islamic State. The period of that announcement was the dark period of the West. The Western world was not fully aware of the concept of human rights.
- ☆ Human rights are indivisible and have mutual dependency and co-relationship. Fundamental human rights are not granted by anyone, but every person acquires them since his/her birth. The status of the basic human rights is universal. No government can snatch the basic human rights and the constitution of a country is the custodian of these rights. The importance of basic human rights is more than legal rights and these are protected by courts of the country.
- ☆ In return to the rights that are given to citizens, they have also some responsibilities which are called duties for example to be loyal to one's country, abide by the law, pay the tax etc. Rights and responsibilities are dependent to one another and without performance of duties the dream of progress remains untrue. In the teachings of the religions of the world, rights and responsibilities are given the status of worship. In this era, every citizen of a country has to perform duties along with his/her due rights. It is not justified to demand the right without performing the duty.

Islamic Concept of Human Rights

Islam declared human rights about fourteen hundred years ago. The Holy Prophet ﷺ performed Hajj in the 10th year of migration and delivered the last sermon in the plain of Arafat, near the Jable-e-Rehmat that is called the sermon of Hajja-tul-Vida.

Summary of the Sermon of Hajja-tul-Vida:

On 25th Ziqaad, 10th year of migration, the Holy Prophet ﷺ left for the Hajj with one lac and forty thousand followers and reached Makkah Mukarramah on 4th Zilhajj 10th A.H. He ﷺ performed Hajj and delivered the last sermon near the Jabl-e-Rehmat, in the plain of Arafat.

He صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَأَصْحَابِهِ وَسَلَّمَ رسول الله ﷺ explained that an Arab has no superiority over a non-Arab, nor does a non-Arab has any superiority over an Arab and if exists, it only depends on piety. He صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَأَصْحَابِهِ وَسَلَّمَ رسول الله ﷺ, in the sermon, declared to waive of the curse of usury and emphasized on brotherhood. The summary of Hajja-tul-Vida is as follow:

- ☆ Allah Almighty is the owner of universe; all mankind is from Hazrat Adam عليه السلام. All human beings are equal and the brothers of one another. No one has superiority over other. White on black, Arab on non-Arab has no superiority means that white, black, Arab and non-Arab are equal among themselves. The life, property and honour of every person are sacred for other.
- ☆ O people! Listen to my words; for I do not know I shall be amongst you the next year. Remember that you will have to appear before your Lord, Who will demand for you an account of your actions.
- ☆ O people! You have right over your wives. Do treat them with kindness. Verily you have taken them on the security of Allah Almighty and made them lawful unto you by words of Allah Almighty. First time in Arab society, women were given the rights, and their status was upgraded.
- ☆ Feed your slaves as you feed yourselves and clothe your slaves as you clothe yourselves. If they commit any mistake which you are unwilling to forgive them, then give them freedom and do not behave them harshly.
- ☆ O people! Listen to my words and remember that all Muslims are brothers unto one another. As you are in one brotherhood, you will not take your brothers' belongings which he will not give you out of goodwill. Guard yourself from committing injustice.
- ☆ Keeping in mind all these facts, we can say that Khutba Hajja-tul-Vida is a complete and comprehensive charter of human rights, in which all the people have been declared equal. All types of distinctions have been removed and slave has been granted rights equal to master.

Citizen's Rights in Islam

Rights have been greatly emphasized in Islam and Islamic state has been declared responsible for the protection of citizens' rights. Allah Almighty in the Holy Quran and Hazrat Muhammad صَلَّى اللهُ عَلَيْهِ وَعَلَىٰ آلِهِ وَأَصْحَابِهِ وَسَلَّمَ رسول الله ﷺ in Ahadees have instructed much clearly regarding the rights of citizens. Men have been bound to pay duties bestowed by Allah Almighty after embracing Islam and like this have a special care of their fellow humans. Allah Almighty has given great importance to the rights of neighbours, helpless, widows, orphans and relatives. If every person uses to perform these duties

that lie on him from others, then human life can become a model of heaven. The rights of citizens in Islam are described below.

1. Religious Rights

In an Islamic state, religious freedom is given. Non-Muslims are also given opportunities to live according to their own religions. Allah Almighty ordered in the Holy Quran:

(ترجمہ) ”دین میں کوئی زبردستی نہیں ہے، بے خشک ہدایت گمراہی سے خوب واضح ہو چکی ہے۔“ (سورۃ البقرۃ، آیت نمبر 256)

There is no restriction on worship for the Non-Muslim. Allah Almighty says in the Holy Quran:

(ترجمہ) ”اور جنہیں وہ اللہ کے سوا پوجتے ہیں انہیں بُرامت کہو پس (ایمانہ) کہ وہ بھی علم کے بغیر زیادتی کرتے ہوئے اللہ کو بُرا بھلا کہنے لگیں“

(سورۃ الانعام، آیت نمبر 108)

2. Economic Rights

In Islamic state, citizens have been given the right of purchasing property and having an ownership of private properties. Like human life, the protection of human properties is also the responsibility of the state. The Holy Prophet ﷺ explained in Khutba Hajja-tul-Vida as Beware, your properties and lives are sacred for each other as this day is gracious. Allah Almighty says in the Holy Quran:

(ترجمہ) ”اور ان کے مالوں میں سوال کرنے والوں اور محتاجوں کا حق ہوتا تھا۔“ (سورۃ الزاریات، آیت نمبر 19)

Islamic state gives respect to labourer, protects him and accepts the dignity of his work. Islam has completely accepted the principle of dignity in labour. All those economic rights which have been given the public of modern era, were ensured centuries earlier in Islamic system. It is the saying of Hazrat Muhammad

”مزدور کو اس کا پسینہ خشک ہونے سے پہلے مزدوری دے دو“ (سنن ابن ماجہ، حدیث نمبر 2443)

3. Political Rights

People have been given a right to participate in formation of government. Point out the drawbacks of government and if need arises also record a protest against drawbacks of governmental policies. Islam gives right to raise voice against cruel government. First caliph of Islam, Hazrat Abu-Bakr رضی اللہ عنہ said right after taking oath, ”If I decide on merit, stand by me and if I do not do so, remove me.“ Democracy was applied in Islam. To choose a caliph is an important Islamic law. When the caliphs of Islam were selected, public opinions have already been expressed about them.

i. Right to Criticize the Government

In Islam every citizen has got a right to express his views, criticize the government and protest against wrong decisions. Hazrat Abu-Bakr رضی اللہ عنہ and Hazrat Umar رضی اللہ عنہ presented themselves for the public accountability. Hazrat Ali کریم اللہ وجہہ الکریم

accepted caliphhood when many representatives of Muslim state gathered in the Masjid and chose him **كرد الله وجهه الكريم** their caliph.

ii. Freedom of Speech

Public opinion has been given a great honor in Islam. People have been given a complete freedom to express themselves. Every citizen has a right to write and speak.

iii. Equality

Islam gives direction of equal treatment with all regardless of any discrimination. It is necessary to adopt the rule of equality without taking into consideration the difference between Arab and Non-Arab and white and black. All persons have been given equal status according to law. There is no angle of superior or inferior in law. The discrimination based on colour, creed and cast has not been accepted in Islamic state. It is necessary to behave equally with the culprits. In Islamic state, position of culprit is not taken into consideration but the decision is made according to the nature of the guilt.

iv. Justice

In Islam, everyone has been given the right of justice. It is the order of Allah Almighty:

(ترجمہ) ”اور اگر آپ فیصلہ فرمائیں تو ان کے درمیان انصاف کے ساتھ فیصلہ فرما دیجیے۔“ (سورۃ المائدہ، آیت نمبر 42)

(ترجمہ) ”اور جو اللہ کے نازل کردہ حکم کے مطابق فیصلہ نہ کرے تو وہی لوگ کافر ہیں۔“ (سورۃ المائدہ، آیت نمبر 44)

(ترجمہ) ”جو لوگ ایمان لائے اور انہوں نے اپنے ایمان کو ظلم سے نہیں ملا یا یہی وہ لوگ ہیں جن کے لیے امن ہے اور وہی ہدایت یافتہ ہیں۔“

(سورۃ الانعام، آیت نمبر 82)

4. Civic Rights

Some important civic rights are given below.

i. Right to Life

Islam has described in detail about the protection of human life. Allah says in the Holy Quran.

(ترجمہ) ”جس نے کسی جان کو بغیر کسی جان (کے بدلہ) یا زمین میں بغیر فساد مچانے کے قتل کیا تو گویا اُس نے تمام انسانوں کو قتل کر دیا اور جس نے کسی ایک جان کو بچا یا تو گویا

اُس نے تمام انسانوں کو بچا لیا۔“ (سورۃ المائدہ، آیت نمبر 32)

But this protection is not for a person who is an apple of discord or a murderer. Murderer should be punished bitterly so that others learn lesson from it. If life, eye, ear, nose or any other part of someone is damaged by any other person, then Allah Almighty says,

(ترجمہ) ”جان کے بدلہ جان ہوگی اور آنکھ کے بدلہ آنکھ اور ناک کے بدلہ ناک اور کان کے بدلہ کان اور دانت کے بدلہ دانت اور زخموں کا بھی بدلہ لیا جائے گا۔“

(سورۃ المائدہ، آیت نمبر 45)

A cruel person is not only punished in this world, he is also declared punishable in next world. Islam even does not allow anyone to waste his/her life or commit suicide. Suicide is not allowed in Islam and the person who dies a forbidden death will be punished in next world.

ii. Right to Freedom

Islam negates the slavery and dislikes oppression of a man on another man. Without the permission of law of state, any person or institution cannot keep any other person in his slavery (custody) or punish. The second Khalifa, Hazrat Umar رضی اللہ عنہ warned the rulers strictly about the freedom of humans and said that, "Mothers gave them birth free and how did you make them your slave".

iii. Women's Rights

Islamic state and society give respect and honour to women, provides them every kind of protection. It has been declared a major responsibility of Islamic state to protect the honor of women. Islam has provided her economic and social protection by fixing the share in inheritance.

iv. Protection of Honour

The protection of honour of every male and female is compulsory. If any person, on behalf of his power does insult and makes fun of anyone and if he tarnishes the dignity and honour of any woman then he is entitled to severe punishment. Islam gives respect and honour to every person. Islam forbids backbiting and blaming. To say something wrong in the absence of someone has been resembled as to eat the flesh of his dead brother. Allah Almighty ordered,

(ترجمہ): "اے ایمان والو! مردوں کا کوئی گروہ دوسرے مردوں کا مذاق نہ اڑائے ممکن ہے وہ لوگ اُن (مذاق اڑانے والوں) سے بہتر ہوں اور نہ عورتیں دوسری عورتوں کا مذاق اڑائیں) ممکن ہے کہ وہ ان (مذاق اڑانے والیوں) سے بہتر ہوں اور آپس میں ایک دوسرے کو طعنہ نہ دیا کرو اور ایک دوسرے کو بُرے القاب کے ساتھ نہ پکارو ایمان کے بعد فسق بہت بُرا نام ہے اور جو لوگ (اس روش سے) توبہ نہ کریں تو وہی ظالم ہیں۔" (سورۃ الحجرات، آیت نمبر 11)

v. Family Rights

Everyone has been given the right to marry and form his home and long for the kids. 'Nikah' is a 'sunnat' of the Holy Prophet ﷺ. The Holy Quran and Ahadees of Hazrat Muhammad ﷺ mention the mutual rights of husband and woman. The institution of family has been made strong and basic by forming the laws of marriage, divorce, separation and inheritance. It has been advised to respect the parents and be kind toward children. No matter, what is nature of mother; children have been instructed to search heaven beneath her feet.

United Nations Universal Declaration of Human Rights

The Human Rights Commission was established by the efforts of United Nations in February 1946 who was given the responsibility of preparing draft of human rights and to present it before General Assembly of United Nations. It was an uphill task before the commission because there were major differences of religious traditions, political ideologies, legal systems and economic, social and cultural methods of 58

member countries of UN at that time. It was a difficult job to prepare such a draft that would be acceptable for all.

Human Rights Commission prepared a draft and presented it before the General Assembly for approval. The General Assembly approved it on 10th December, 1948. The approval of the draft greatly increased the respect and honour of the man. Therefore, United Nations celebrates the birthday of this Universal Declaration on 10th December every year.

Following are the main clauses of the Human Rights Declaration:-

1. All human beings are born free and equal in rights and honour. Therefore, they should treat each other brotherly.
2. Every individual is equal irrespective of his colour, race, language, religion, faith and country and has rights and liberties. And he will be treated equally on the basis of international identity.
3. Every person has a right of life, freedom and personal security.
4. No one can be kept enslaved. Every kind of the trade of slaves is prohibited.
5. Neither anyone will be treated cruelly and inhumanly nor will be given cruel physical punishment.
6. Everyone has the right of recognition before law.
7. All persons are equal in terms of law and everyone has a right of equal legal security.
8. Everyone has to avail an effective justice from independent courts against the violation of basic human rights in accordance with constitution and law.
9. Any person cannot be arrested, detained or banished on account of the will of the ruler.
10. Everyone has a right to fair trial in an independent and impartial court for his accusations.
11. Everyone has a right of noninterference in his private life, family, personal affairs and correspondence. To damage the honour and reputation of anyone is also prohibited. In any case of such a person has the right of legal defense.
12. Everyone has a right to travel or reside in his own country or in foreign country.
13. Every person will be considered innocent until that court does not prove him guilty.
14. Everyone has a right to get security in other country to save itself from pain and on getting security will be entitled to avail all facilities of that country also.
15. Everyone has a right of nationality.
16. Adult man and woman have a right to marry and settle down without any discrimination of creed, nationality and religion.



**A Session of United Nation
General Assembly**

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17. Everyone has a right to acquire and own property individually or collectively.
 18. Everyone has a complete right of thought, conscious and religious freedom.
 19. Everyone has a perfect right to build his views and freedom of expression.
 20. Every person has a right to form his party or join any party.
 21. Everyone has a right to participate in his government directly or indirectly.
 22. Every person has a right to get employment or to do his business independently with due protection.
 23. Every person has a right of proper standard of life for health, welfare and promotion of his wife and offspring.
 24. Every person has a right to get education.
 25. Everyone has a right to participate in cultural life of his nation and so has a right to get benefit from the development of literature and science.

Comparison of the Rights Granted under the Constitution of Pakistan and the Human Rights of the United Nations

- In Pakistan every citizen has been given a right to life. And that right is also the part of Charter of Human Rights of United Nations.
- In Pakistan, no citizen can be arrested without telling the reasons and in case of arresting it is mandatory to present before any court of magistrate within 24 hours and this condition is also included in charter of the United Nations.
- In Pakistan, in the light of constitution every citizen is equal without discrimination of religion, colour, creed and sex and socially has an equal status while in the charter of United Nations every person is equal without discrimination of colour, creed, language, religion, faith and country and he/she has equal rights and internationally his status has been admitted equal.
- In Pakistan, every citizen has a right to form his party or union while in United Nations everyone has a right to build up a party or join it.
- In Pakistan, every citizen has a complete permission to adopt trade, business or any profession while in the Charter of United Nations everyone has a right to get employment or to do his/her independent business and its protection.
- In Pakistan, every citizen gets a right to do job freely without discrimination and also has a right to sustain property while in the Charter of United Nations everyone has a right to hold property.
- In Pakistan, every citizen avails right of protection of his/her language and culture while in the Charter of United Nations also every person has a right to participate in national and cultural life and so has a right to get benefit from the development of literature and science.

Nature of Basic Human Rights in Pakistan

- Numerous basic rights have been given in constitution of Pakistan and the government has been restricted neither snatch any right nor enact any law which would deprive of citizens from their basic rights. The rights which are granted to citizens of Pakistan include freedom of speech, freedom of thought, freedom of information, freedom of party making, freedom of transportation, freedom of peaceful gathering, freedom of holding property, and freedom of job or business activities.
- The rule of separate authority has been adopted in Pakistan for the protection of these rights and an independent court has been established. There are many rights given in constitution and Human Rights Commission has been formed.
- Basic human rights and democracy go side by side. Free and fair elections are necessary in Pakistan for the progress of democracy.
- All religious minorities in Pakistan have a freedom to spend their lives according to their own religions. These minorities celebrate their festivals according to their beliefs and customs.

Human Rights at National and International Level

- At national level, human rights are meant for those social and political facilities which a state provides to its citizens so that they can live a better life. Rights are those claims of citizens which they demand from state and the state accepts these demands and applies also. These are called human rights for example; social rights, economic rights and political rights etc.
- Every country gives social rights to their citizens to live a better life which include right to life, right to reside, right to property, right to family, job right, right to adopt religion and right to write and speech etc. Like this, every citizen has also political rights for example; right to vote, right to represent, right to designate, right to criticize and right of party formation.
- Every country gives guarantee in constitution to provide rights to its citizens and applies written constitution, establishes free courts so that any person or institution cannot deprive citizens from their rights.
- The matter of human rights at international level, is being observed since 1945 which aims at protection of human rights and prepare a legal framework for it with the help of which no country or state can snatch human rights. Moreover, human rights can be protected at local and regional level.



- Many countries in the world have adopted human rights in their constitutions in which basic human rights are guaranteed. From time to time, at international level agreements, formal laws, declarations, rules and principles are determined in which human rights are protected which become a cause of promotion in honour of human rights at national and international level.
- By becoming part of different agreements at international level, it becomes the duty of the state to protect the human rights and develop a constitution at national level or form the laws so that any person or institution cannot snub the rights of anyone and the citizens can get a complete benefit from their rights.

Questions

1. Mark (✓) the correct one of the four answers given below.

- (i) The Holy Prophet ﷺ addressed the last sermon in:
 (a) 9th A.H. (b) 10th A.H. (c) 11th A.H. (d) 12th A.H.
- (ii) In Britain, the king signed the Magna Carta document in:
 (a) 1015 (b) 1115 (c) 1215 (d) 1315
- (iii) “وین میں کوئی زبردستی نہیں ہے” (ترجمہ) verse is found in the Surah:
 (a) Al Baqra (b) Aal-e-Imran (c) Al Nissa (d) Al Maaida
- (iv) The right to purchase property and hold a private property comes under the category:
 (a) Social (b) Economic (c) Religious (d) Cultural
- (v) “اور جو اللہ کے نازل کردہ حکم کے مطابق فیصلہ نہ کرے تو وہی لوگ کافر ہیں” (ترجمہ) verse comes in the Surah:
 (a) Al Baqra (b) Al Fatiha (c) Al Nissa (d) Al Maaida
- (vi) Which comes under the category political rights?
 (a) right to vote (c) to adopt a profession
 (b) religious freedom (d) to get education
- (vii) Every year, on which date United Nations celebrates the birthday of Universal Declaration of Human Rights:
 (a) 1st December (b) 5th December (c) 8th December (d) 10th December
- (viii) In case of arrest, a citizen is presented in the court of magistrate within:
 (a) 20 hours (b) 22 hours (c) 24 hours (d) 26 hours
- (ix) The Universal Declaration of Human Rights was approved in United Nations in:
 (a) 1946 (b) 1947 (c) 1948 (d) 1949
- (x) Mothers gave them birth free and how did you make them your slave? It is saying of:
 (a) Hazrat Abu-Bakr رضی اللہ عنہ (c) Hazrat Usman رضی اللہ عنہ
 (b) Hazrat Umar رضی اللہ عنہ (d) Hazrat Ali کرم اللہ وجہہ الکریم

2. Give short answers.

- i. What are the Islamic human rights?
- ii. Define rights.
- iii. What is meant by economic rights?
- iv. Who approved the Universal Declaration of Human Rights and when?
- v. Write any two political rights of citizens.
- vi. Define the duties.
- vii. Present any Quranic verse or its translation regarding economic rights.
- viii. Describe any two of the social rights.

3. Answer in detail.

- i. Describe the concept of human rights.
- ii. Which rights have been given to citizens by Islam? Describe.
- iii. Explain the 1948 human right declaration of General Assembly of United Nations.
- iv. Describe the nature of basic human rights in Pakistan.
- v. Compare the rights given under Constitution of Pakistan and human rights of United Nations.

Activities

- i. Arrange a speech competition among students on the topic of "Universal Declaration of Human Rights".
- ii. Arrange a discussion on the plight of human rights at national and international level.

Student Learning Outcomes

After studying this chapter students will be able to:

1. explain the concept of education in the light of Islam and 1973 constitution.
2. discuss the main features of the educational system in Pakistan highlighting primary, elementary, secondary, higher and professional education.
3. describe the recent developments in streamlining the professional, technical and vocational education in Pakistan.
4. discuss the steps taken for the promotion of special education in Pakistan.
5. describe the salient features of Madrassah system of Education in Pakistan and the need for its mainstreaming.
6. understand the importance of distance education in Pakistan.
7. describe means and sources of distance education in Pakistan.
8. develop an understanding of the concept of education in Pakistan and challenges faced by it.
9. various systems of Education in Pakistan.
10. establish relationship between system of general education in Pakistan with professional, vocational, special, madrassah and distance education systems in Pakistan.
11. different stratus of society based on education in Pakistan.
12. problems & issues of various educational systems in Pakistan.

Concept of Education

The word 'Taleem' is used for "Education" in English, which means 'to train', 'to develop' 'to guide in a particular direction', or 'to enlighten the hidden abilities'. 'Taleem' is derived from Arabic word 'Ilm'. 'Ilm' means 'to know', 'to recognize' or 'to perceive some reality'. Thus education means 'to tell', to teach and to impart information repeatedly and excessively. Education is not only to impart the knowledge rather it also includes the social upbringing and the moral and character building. Therefore, it becomes clear from the concept of 'Taleem' or education that it is to help in utilization of visible or hidden abilities which nature has bestowed upon the human being. Different thinkers have declared education as the acquisition of divine reality, completion of self, obedience of commands of Allah Almighty and the source of conquest of the universe.

Terminologically, education is a process through which the training and development of the members of the society is carried out, which aims at to enable the individuals

to become successful members of the society.

Different educationists have defined education differently to make its concept clear. Some educationists have declared it as to process of searching the truth. Some educationists say that education makes a man a human being. According to some other educationists, education is the process of social adjustment. In the opinion of some educationists, education protects the cultural heritage of the nation, reforms it and transmits the national culture from generation to generation.

Different societies have different concepts about education. Every society has been desirous to preserve its ideology of life and culture and to transmit it from generation to generation. The next generation of human beings reforms and amends it according to their thought and need and this chain is continued since the birth of Hazrat Adam عليه السلام up till now. Preservation of civilization and culture and the training of future society accordingly, is one of the important duties of education. Every society establishes educational institutions to preserve its ideology of life and culture. In this way, the civilization and cultural heritage of every society is transmitted from generation to generation and this chain will be continued until the resurrection.

The social changes which occur in a society become a reason of change in educational objectives and system. The changes in education bring change in the society. The educational system shapes its society and in return society shapes its culture and civilization and the education objectives are set accordingly.

The Holy prophet Hazrat Muhammad ﷺ reconstructed the Arabic culture through education and brought about such changes in different aspects of their social and economic life that the nation which was equal to nothing at the time of Hazrat Muhammad ﷺ birth, became the leader of the world in the fields of industry, craft, science, economics and sociology due to changes in education and culture.

Goals of Education System of Pakistan

In Pakistan all educational policies clearly state this aspect that students should be able to have ideal thoughts and character as an educated and responsible citizen in the light of the golden principles of Islamic ideology of life. The objectives of the educational system have been described in the constitution of Pakistan of 1973. In which the preservation of ideology and Pakistan have special importance. The general objectives of education given in the most of the educational policies put forth in Pakistan, are summarized below.

- i. Creating an effective framework for training of teachers
- ii. To design the curriculum according to principles of the Holy Quran and Islam

- iii. Using the computer for effective learning in the class
- iv. Redesigning the curriculum and text books
- v. Increasing literacy rate and focusing on women's education
- vi. To prepare student for vocational and technical education
- vii. To protect the ideology of Pakistan and to make it a code for individual and national life.
- viii. Encouraging the private sector to provide free education to the poor and needy students.
- ix. To provide maximum educational opportunities to every child equally, and to promote the growth and development of an individual and society and promotion of democracy.
- x. To bring higher education upto international standards through expansion in the field of research.
- xi. Improving the review system at all levels to raise the standard of education.



Main Features of Education System of Pakistan (Primary, Elementary, Secondary, Higher Secondary and Professional Education)

The following are the major stages of education in Pakistan:

Primary and Elementary Education

In Pakistan, education from first to fifth grade is called primary education, while education from first to eighth grade is collectively called elementary education. It takes eight years after enrollment in the school to complete it. Elementary education is the foundation of education system of any country and is considered to be very important for increasing literacy rate. Elementary education is very important for national stability, national unity and social welfare. To achieve these goals, every country spends a lot of money on its children's elementary education.

Secondary Education

Ninth and tenth grade education is called secondary education. The importance of this education is enormous. It serves as a bridge between elementary and higher education. In this grade, arts, science, computer science and commerce education is

delivered. From here the characteristics of future education begin to become clear. Secondary education acts as a launching pad for next stages of education.

Higher Secondary Education

Eleventh and twelfth classes are included in higher secondary education. The schools run under this scheme have been named as Higher Secondary Schools. At this level, more subject groups are formed, so that students can get admission in vocational or higher education institutions. At present, students for 11th and 12th classes can also get admission in higher secondary schools or colleges. The Board of Intermediate and Secondary Education conducts examinations for classes IX to XII.

Professional Education

After completing higher secondary education, students enroll in institutions of higher learning or vocational education. Graduation in ordinary colleges is completed in two years. Post-graduation requires further two years. Four-year graduation programs after intermediate education under the different universities are also being conducted. The colleges where two-year graduation programs (ADP) are conducted after intermediate are called associate colleges. The colleges where four year graduate program (BS) is conducted are called graduate colleges. Many faculties of universities offer education facilities up to doctoral level. People pursuing higher education or vocational education form the basis of development and prosperity of a country and can accelerate the scientific and economic development of their country.

Professional, Technical and Vocational Education in Pakistan

Professional education refers to the education after which people are able to earn a living by taking up different professions. Special attention has been paid to vocational and technical education in all education policies. In this regard, some important areas are mentioned:-

Medical Education

In order to maintain human health, it is necessary to have doctors and paramedical staff in any society. Much importance is given to human life and health in every society. Every human being needs treatment in his life. To meet this need, the government has set up high level medical colleges and universities in Pakistan where after F. Sc, students are admitted through entry test. Institutions have also been set up for the training of nurses and other staff working in hospitals.

Engineering Education

Engineering education is of paramount importance for the industrial development of the country. The minimum educational qualification for admission in engineering education institutions in Pakistan is F.Sc. The minimum academic period for obtaining

a degree is four years. Polytechnic institutes, engineering colleges and engineering universities are teaching in civil, mechanical, electrical, mining and other fields.

Law Education

All countries of the world make laws for maintaining law and order and for justice and fairness among their citizens. For this, law education is essential. To become a judge and lawyer in Pakistan, it is necessary to have LLB. Graduate students are admitted to law schools. Now five-year LLB programs are also running, in which admission is taken after intermediate. In addition, LLM (M.Phil in Laws), LLD (Doctorate in Laws) and Sharia Law Education in Pakistani universities is also being given.

Agricultural Education

Pakistan is basically an agricultural country. Most of the population of the country lives in villages whose occupation is agriculture. Very old methods of cultivation of crops and farming were used which resulted less production from the lands. The government has set up institutions and universities of various levels for the development of agriculture.

Education of Business and Commerce

There is demand for BBA, B. Com, M. Com, MBA etc. in the fields of banking, office management, advertising, business management and textiles. Private and public sector institutes and commercial colleges are operating in every city for this purpose.

Education of Computer and Information Technology

In the present era, the means of communication and transport have developed to such an extent that the world has become a global village. Computer and information technology are playing very important role in this field. Due to this, a lot of changes are occurring rapidly in every field of life. Computers and information technology are the sciences need of the hour. Computer literate people are earning a good living. Government and private institutions are arranging computer education everywhere.

Home Economics

Women, like men, play an important role in the development of the country. The development of society and culture and the restructuring of culture is not possible without the cooperation of women. Thanks to home economics education, a housewife can better manage the household budget. Educated women can do housework and raise their children very well. Household subjects have been introduced in women's training institutes from school to university level. There are also separate colleges for this.

Teacher Training

Teachers have central status to the education system of every country. The teacher is responsible for improving and uplifting the education system. The teacher is also

responsible for the social structure and economic stability of the society. If we want our children to have a quality education, we have to make the education and training of teachers of high quality. Various training institutes and universities of different levels in Pakistan are organizing training of future teachers. Admission to these institutions is usually possible after graduation. Separate institutions for the promotion of sports and physical education have been set up.

Know More !

Quaid-e-Azam Academy for Educational Development is an institution in Punjab for the training of teachers.

Special Education in Pakistan

Special persons are also a part of the society. They include blind, dumb, deaf and other special persons. Institutions for special education have been established in the country for their education and training. Government has allocated a big amount for the education and rehabilitation of the special children. A quota of 2% has also been reserved for the special persons in all government institutions and jobs.

Madrasah Education System in Pakistan

There is an extensive system of madrasa of religious education parallel to the public and private educational institutions for general education. The purpose of the madrasah system is to disseminate Islamic knowledge and to promote the Arabic language. These madrasahs are usually attached to Masjid. These madrasahs provide free education from elementary to higher classes. Private educational institutions and madrasahs are playing an important role in disseminating religious and general education. Co-curricular activities, vocational science and computer education are included in their curriculum. According to the current educational policy, the government is trying to provide them with religious education as well as modern sciences, so that the students after getting education from here can become useful citizens of the society. A directorate of madrasa education has been set up at the Punjab level to bring madrasa education into the national main stream.

Distance Education System in Pakistan

For distance education, People's Open University was established in Islamabad which was later renamed as Allama Iqbal Open University. This university arranges distance education in the country. Its sub-regional offices are settled all over Pakistan where students are pursuing degrees from matriculation to M.Phil and Ph.D. staying at home. Virtual University and other universities based on the same model are providing educational facilities in science, arts, computer and other subjects through distance education system. They are also running many mechanical courses, B.Ed. and M.Ed Programms for teacher training. In addition to using radio and television to promote distance education, the internet and social media are also being used

extensively. Distance education can be used by employed or selfemployed youth who are unable to attend regular educational institutions due to some reasons.

Education System of Pakistan with Reference to General Education

General education refers to the education that is provided in schools, colleges and other educational institutes, but after receiving such education no one becomes an expert in any field. Besides science and vocational education, education in all fields is considered as general education. The level of education that is considered necessary to make the common people literate in general education. It includes the education from Matric, F.A, B.A (ADA) up to M.A level. Education at this level is considered essential for all the citizens of the country.

In Pakistan, all children do not attend school and even about 50% of those who do drop out before completing elementary education. Remembering that elementary education means education up to grade eight. Therefore, schools and madrassas should be established everywhere so that every citizen of Pakistan can have excess to education and illiteracy can be eradicated from the country. Because illiteracy is the major threat to the security and the welfare of the country, the major obstacle to the development and prosperity of the country and the nation, so education should be for all. Adult education centers should be set up to eradicate illiteracy. In this regard, help should also be sought from the media.

Modes of Education

There are three modes of Education:

i. Formal Education

Formal education is what is taught in the educational institutes by the teachers assigned by the society through specific curriculum and co-curricular activities under clear and defined objectives using specific teaching methods. Through pre-determined educational goals, curricula and specific institutes, society determines the direction of its next generation. Schools, colleges and universities are examples of formal education.

ii. Non-Formal Education

This education is actually a part of formal education. Educational objectives and curriculum are also pre-determined, but formal educational institutes are not established. Allama Iqbal Open University Islamabad's classes, adult education centers, tuition centers and academies for the preparation of different subjects for different classes are examples of non-formal education. For this education, different courses are arranged by taking part time work from different teachers until regular recruitment does not take place.



Allama Iqbal Open University, Islamabad

iii. Informal Education

Informal education neither obtained from formal institutes nor education goals are consciously considered. At home, in the street, playing with friends, in the bazaar, in the Masjid, one learns a lot. This is the way of informal education. There is no fix time, place or curriculum for informal education. The largest and foremost center of such education is the home. Man learns automatically many customs and norms from home and family. The son of a farmer learns farming with the help of his parents, the son of a blacksmith learns ironwork and the son of a carpenter learns woodwork from his father. There is no specific grading system for informl education. A man continuously seeks this kind of education throughout his life.

Concept of Education in Pakistan

Different nations of the world have different ideologies and goals of life to other nations. Therefore, every society establishes its education system according to its culture and ideology. Therefore, the education system of each nation is different from other nations. Compared to the western nations and other systems of the world, the goals of life and ideology of Muslims are different. Therefore, Islamic concept of education and education system are also different from other nations. The aim of the Islamic education system is to make the individual virtuous servant who lives according to the will of Allah Almighty. In the educational curriculum of the Muslim society the Holy Quran, Sunnah and its allied body of knowledge have the central status.

The Greek philosopher Aristotle considered a man to be a social animal. According to him, the purpose of education was to make this animal a high class citizen. Today materialistic society declares man as a higher animal who is distinguished from lower

animals due to its ability to speak and think. The highest goal of their education is to provide opportunities for the development for the human physical abilities and the satisfaction of their instinctive desires. For them, education is the source of training for fulfilling worldly needs. In their case, the education system is arranged accordingly. Educational and Curriculum goals are set on basis of societal, culture and ideology.

Challenges of Education in Pakistan

The education system of Pakistan is suffering from many problems due to that we are not able to achieve the desired results. The main reason for the decline in literacy rate in the country is poor education system. Some challenges being faced by education system are as follows: -

1. Outdated Education System

Pakistan's education system is more or less the same as that enacted by the British and was designed by Lord Macaulay. Its purpose was to enslave the local population. Despite gaining independence from the British we could not get rid of it completely.

2. Lack of Ideological Base

Pakistan is an ideological country based on Islam but the education system is of western style. If some amendments are made in it with reference to Islam, then it is nothing more than grafting. Achieving the desired goals is not possible without changing the entire system.

3. Defective Examination System

Our system of examinations forces the students to cram or cheat. Due to the race for higher marks in the society, the purpose of the students has become only a matter of getting higher marks by various means instead of getting education by understanding.

4. Limited Educational Resources

A very little money allocated in our budget for the education sector. Educational institutes have inadequate buildings, lack of furniture and other facilities. This lack of resources hinders the attainment of quality education.

5. Aim of Education

The purpose of getting education for the students is only to get a job and employment. Instead of getting a higher level of knowledge through education, the dream of a good job and higher salary in an institute does not allow the heart and mind to be enlightened. It is imperative that apart from gaining employment through education, the larger objective of acquiring knowledge should also be taken into consideration.

6. Shortage of Teachers

The education sector in Pakistan is suffering from shortage of teachers. Crowded

class rooms reduce the quality of teaching. The number of teachers and their capacity building in educational institutes should be increased.

7. Lack of Co-Curricular Activities

Co-Curricular activities such as games, debates, poetry, speeches, talks and study tours prove to be helpful in moral training and personality building of the students. Our educational institutes do not make special arrangements for such activities. The teachers put their attention to make children memorize their lessons and get high marks.

Suggestions for Resolving Educational Problems

The following are some suggestions for improving and developing the education system in Pakistan: -

1. Education at primary level should be made compulsory and free education should be provided to children without any discrimination.
2. Arrangements should be made for free provision of textbooks as well as stationery at school level.
3. Curriculum should be developed on modern lines keeping in view the national requirements.
4. Provide resources to the educational institutes so that they can focus on equipping the students with the ornaments of education.
5. Special attention should be paid to the training of teachers. Subject specialist teachers should be appointed and refresher courses should be arranged for the existing teachers.
6. Science and technology curriculum should be re-structured. The existing curriculum should be designed on modern lines.
7. Ensure facilities required for playground and other co-curriculum activities in educational institutes.

By taking the above mentioned steps we will be able to achieve the desired goals through education.

Questions

1. Mark (✓) the correct one of the four answers given below.

- (i). The English word Education means:
(a) Developing (b) Learning (c) Examining (d) Moving Forward
- (ii). The levels of education in Pakistan are:
(a) Two (b) Three (c) Four (d) Five
- (iii). The discipline of education holds the basic place in industrial development of a country?
(a) Science education (b) Engineering Education
(c) Business and Commerce education (d) Religious Education

-
- (iv). The duration of elementary education is:
(a) Six years (b) Seven years (c) Eight years (d) Nine years
- (v). Another name for higher secondary education:
(a) Graduation (b) Intermediate (c) Post-graduation (d) Professional
- (vi). Free education is provided from elementary to higher education is:
(a) Govt. Institutes (b) Private institutes
(c) Religious Madrassas (d) Industrial educational institutes
- (vii). The duration of secondary education is:
(a) Two years (b) Three years (c) Four years (d) Five years
- (viii). How many years does it take to do LLB after intermediate:
(a) Two (b) Three (c) Four (d) Five
- (ix). Allama Iqbal Open University teaching method is:
(a) Informal (b) Distance (c) Complex (d) None of these
- (x). Considered man a social animal:
(a) Aristotle (b) Socrates (c) Hippocrates (d) Plato

2. Give short answers.

- i. State any four objectives of education in Pakistan.
- ii. What is the difference between vocational and general education?
- iii. What is meant by informal education?
- iv. Write the concept of education.
- v. What is ninth and tenth grade education called?
- vi. What is meant by information technology?
- vii. What is the education of special persons?
- viii. Introduce distance education system?

3. Answer in detail.

- i. Describe the educational objectives of Pakistan.
- ii. Write in details four areas of vocational education.
- iii. Write the stages of education.
- iv. Write educational problems of Pakistan and at least eight suggestions
- v. for their solutions
- vi. Write a note on the following:
 - Education of special persons in Pakistan.
 - Distance Education in Pakistan
 - Madrassa Education System in Pakistan

Activities

- i. Conduct a dialogue between students in which they relate the general education system in Pakistan to professional, vocational, special, Madrassa and distance education.
- ii. Tell students about Early Childhood Care and Education.

Student Learning Outcomes

After Studying this chapter students will be able to:

1. highlight the importance of sports in Pakistani society.
2. sketch out the profile of Pakistan in world sports: Hockey, Cricket, Squash, Snooker, Football, Lawn Tennis and Polo.
3. describe the status of indoor games in Pakistan
4. assess various indigenous games in Pakistan
5. analyse the importance of Tourism as an industry in Pakistan
6. point out the important historical and other sites of tourist attraction in Pakistan on a map.
7. discuss the main problems in the development of tourist industry in Pakistan (Transport, terrorism, infrastructure, accommodation facilities)
8. suggest ways and means how to promote tourism in Pakistan.
9. contribution of PTDC in promoting tourism in Pakistan.
10. foreign tourists
11. domestic tourists/ Local tourists
12. establish relationship between sports and tourism.

Importance of Sports in a Society

Sports refer to the act of developing human's mind and body. Sports are very important in human life. Our body becomes active and strong due to sports. Without sports, our body becomes very thin and weak. There is a famous saying, "In a country where playgrounds are inhabited, their hospitals will be deserted and if playgrounds are deserted, then the hospitals of that country will be inhabited." Sports develop agility, briskness, flexibility and leadership abilities that cannot be found in any other activity. Sports draw attention to individual as well as collective benefits. Sports play an important role in the development of endurance, memory and strength of physical organs in man.

Interest of Children in Sports

Children are naturally fond of sports that keep their limbs exercised, which is a prelude to their better development. Where sports help in better growth of children, at the same time they also help in character building and psychological training of students. From ancient times, various sports and healthy activities have been conducted in educational institutions to make it possible to achieve the desired goals

by making children healthy. Research shows that only healthy children play an important role in education. Therefore, there is need to focus on physical education and sports along with curricular activities.

Sports Activities in Elementary Classes

Sports are not only the favourite hobby of children but also a symbol of life, a guarantor of health and well-being, helpful in growth and the most effective means of education and training. Contrary to it, a continuous teaching generally becomes a source of fatigue and a burden on their sensitive nature. They soon feel it bored by the dry work like reading and writing. Therefore, it is utmost need of the hour to put extraordinary emphasis on educating children through games and to inculcate the sportsman spirit in children in various activities of school. In lower classes, it becomes a source of boredom and weariness by focusing the whole day on books or doing some other activity of this kind, it also develops sense of hatred for the school environment in children. Young children get mentally exhausted from sitting at one place through which effective educational goals cannot be achieved. Young children should be taught through games so that they can learn in sports and not only enjoy themselves but also effective teaching can be done. One or more play-based activities should be designed for the children in each lesson in which they can participate and learn something as a result.

Sports Activities in Higher Classes

Physical education and sports are very important even in higher classes. It becomes even more important to keep the students healthy in higher classes. They can ruin their abilities by falling prey to distraction if their strength is not given the positive direction by creating an atmosphere of competition through engaging them in sports and games. Therefore, at this critical period of their life, where they need positive guidance, they also need sports to polish their talents. The sports at the level of higher classes include football, hockey, cricket, basketball, badminton, table tennis and athletics. All of which, if held regularly, guarantee positive results.

Advantages of Sports

Sports bring real happiness to children. Their confusions and worries are evaded, their faces remain fresh and their emotions are satisfied and it helps a long way to develop their personality as a whole in harmony. Children get following advantages from sports: -

i. Physical Advantages

In sports, the body has to move and physical exertion is required. Therefore, there is regularity in respiration, blood circulation, digestion system and excretory system etc. A control is obtained on nerves and muscles and organs work properly at their respective places. Energy is produced for working hard and immunity is created to

combat the diseases. Overall health remains good and it helps a lot in growth and development.

ii. Mental Advantages

In sports, children are exposed to a variety of situations and different peers. They need to think, understand, make decisions and take actions timely. In this way, their understanding and decision power is nourished, their attention and concentration is trained and their observation and experience is increased.

iii. Emotional and Social Advantages

When a child plays, he has to communicate with others through verbal or gestures. In doing so he must take into account the thinking of others. When there is a difference of opinion among the children during the game, then the importance of the other's point of view is assessed. Through team sports, children are trained to cooperate and sympathize with their peers, to follow rules and regulations, to be moderate in competition, to obey and lead, to combat rigging and to wait for their turn. They also learn to respect their peers, to limit the extreme freedom of lawlessness for the sake of others and to sacrifice personal wishes and interests for collective good through organized sports.

iv. Training of Effective Communication

When games are played consisting of drama, where a child plays some role, he adopts himself accordingly and tries to speak. While acting in a play, the child learns grammar when he practices words, sounds and sentences. In this way, his language skills are enhanced and he attains the ability to communicate with others in a better way.

Profile of Pakistan in World Sports

Pakistan has achieved magnificent victories in the competitions of various sports at international level. Some of these sports are mentioned below: -

i. Hockey

Hockey is the national game of Pakistan. "There should be a world champion of hockey like other sports", this thought first came in the mind of a famous writer Patrick Rowley who was the first editor of World Hockey Magazine, published by the Federation of International Hockey (FIH) in 1960's. He felt the need to bring the teams together at a place to compete for the world title, as it is in football. It was Air Martial (Retired) Noor Khan who turned this idea into reality. He was the president of Pakistan Hockey Federation in 1960's. At the end of the National Hockey Tournament held in Lahore in 1969, he not only presented the expected trophy for the World Cup to Renee Frank, the president of International Hockey Federation (FIH) then, but he also offered to pay air tickets and other expenses to the participating teams in case of World Hockey cup is held in Pakistan.



In the same year in October, the proposal to hold World Cup was put forth in the meeting of FIH and in the meeting of April 1970, it was formally approved. Lahore (Pakistan) was declared as host of first Hockey World Cup in 1971, but due to strained Pak-India relations, Pakistan Hockey Federation had to withdraw from hosting the World Cup. However, Pakistan made it clear to FIH that if it chooses India as its host, Pakistan would not participate in the World Cup.

FIH held the World Cup Hockey Tournament in 1971, hosted in Barcelona, a city of Spain. Ten teams participated in this World Cup and Pakistan had the honor to become first World Champion in Hockey. Khalid Mehmood was the captain of Pakistani team at that time. Pakistan was also the Olympic and Asian Games Champion at that time. Pakistan defeated India in semifinal and Spain in the final.

Pakistan regained the world title in the fourth hockey World Cup when Pakistan won all its matches of the World Cup showing brilliant performance held in Buenos Aires (Argentina). Islah-ud-Din was the captain of Pakistan Hockey team in this World Cup. India hosted the World Cup in 1982. Akhtar Rasool was the captain of Pakistani team who was playing in his farewell international tournament. Pakistan Hockey team was successful in defending the world title in his leadership. In this tournament, the world saw the magical hockey game of Hassan Sardar whose 11 goals and beautiful display of game, played an important role in the victory of Pakistan.

Do you know?

Hockey World Cup is held after every four years in different countries of the world. Pakistan has won the hockey World Cup four times.

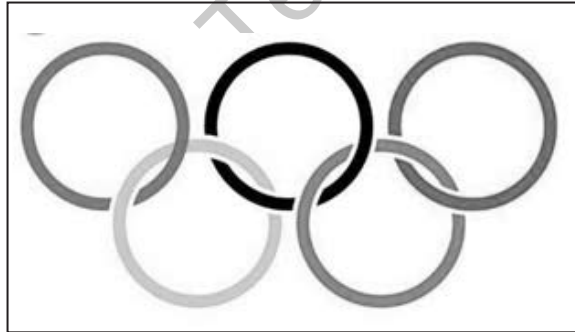
Pakistan hosted the World competition in 1990, for the first time. Pakistan was defeated by Holland in the final of the World Cup held in Lahore (Pakistan). Pakistan once again became the World champion in 1994 under the captaincy of Shahbaz Ahmad Senior. Pakistan defeated Holland on penalty strokes to become the World Champion for the fourth time, in this World Cup which was held in Sydney (Australia).

Performance of National Hockey Team in Olympics

Pakistan hockey team has participated in Olympics several times. The national team has won three gold, three silver and two bronze medals in these competitions. The details of national team in Olympics are as follows: -

After the creation of Pakistan, Pakistan hockey team participated in Olympics in 1948 for the first time, in which it finished fourth. Pakistani team came to victory stands for the first time in 1956 Olympics.

In the captaincy of Abdul Hameed Hameedi, Pakistan hockey team secured second position in Melbourne (Australia) Olympics. Rome (Italy) Olympics 1960 are an important milestone in the history of Pakistan hockey. Pakistan hockey team became the Olympic champion for the first time after defeating India in the final by one goal, under the captaincy of Abdul Hameed Hameedi.



More Information

Modern Olympics began in 1896 from Greece. Olympic Games are held in different countries of the world after every four years. Pakistan has become Olympic Hockey Champion for three times.

Pakistan hockey team stood second in Tokyo (Japan) Olympics in 1964, after being defeated by India in the final. 1968 Olympics were held in Mexico. National team faced Australia in the final. Pakistan won gold medal for the second time by defeating Australia by two goals.

Pakistan stood second in Munich (Germany) Olympics in 1972. In 1976, in Montreal (Canada) Olympics, for the 1st time hockey matches were played on AstroTurf (artificial grass) instead of natural grass. National team got bronze medal by securing third position in it. In 1984, Olympics were held in Los Angeles (America) which brought good news for Pakistan hockey team once again. Under the captaincy of

Manzoor Junior, Pakistan won the title of Olympic Champion for the third time. Pakistan team finished third in Barcelona (Spain) Olympics in 1992 under the captaincy of Shahbaz Ahmad Senior.

Present Status of Hockey

Pakistan hockey is in decline in the present era. The performance of the National Hockey Team is very disappointing. It is matter of a great concern that in this dark age of hockey, every former player considers it a right to criticize the Hockey Federation but when he gets some position, he begins to sing the tune of "everything is fine". Practical efforts to find the solutions of the real problems of the national game are nowhere to be seen. The gurgling of words has been going on for years and the inactive Pakistan hockey is standing still.

ii. Cricket

The Pakistan Cricket Team represents Pakistan in the world of cricket and is managed by the Pakistan Cricket Board. The International Cricket Council allowed Pakistan to participate in the international cricket in 1952. Pakistan played its first test match on October 16, 1952 against India in Delhi. At present time, Pakistan cricket team is considered as one of the strongest cricket teams in the world. Pakistan has produced some outstanding bowlers and bats men to name a few are Fazal Mehmood, Sarfaraz Nawaz, Imran Khan, Abdul Qadir, Waseem Akram, Waqar Yunus, Shoaib Akhtar, Hanif Muhammad, Zaheer Abbas, Javed Miandad, Inzamam-ul-Haq and Shahid Afridi. Pakistan Women's Cricket Team also represents the country in the world. Sana Mir and Bisma Maroof are famous women cricketers.

Administration

In Pakistan, all types of first class cricket, Test, One Day, T20 and women's cricket etc. are under the responsibility of Pakistan Cricket Board. The Board works under the supervision of the President of Pakistan.

Performance of Pakistan Cricket Team in World Cup

The performance of Pakistani Cricket Team has been good in the history of One Day Cricket World Cup. In 1975, first World Cup tournament was organized in England in which the national team was eliminated in the first stage. After that, in the World Cup competitions from 1979 to 1987, the Shaheens continuously qualified for the semifinals.

Cricket World Cup 1992

The 1992 World Cup was jointly played in Australia and New Zealand. The white kits were replaced by colourful uniforms. After back-to-back defeats at the start of the tournament, the Green Shirts started their winning streak. After defeating New Zealand in the semifinal, Pakistan faced England in the final. In the last overs, Inzamam-ul-Haq and Wasim Akram took an aggressive approach and brought the team's score to 249. In response, the English team was bowled out for 227 runs in

49.2 overs. Wasim Akram took the wickets of Alan Lamb and Chris Lewis from two consecutive balls. In total, he dismissed three players, Mushtaq Ahmad took three wickets and Aqib Javed took two wickets. Wasim Akram was declared Player of the Match for his all-round performance.

More Information

First Cricket World Cup was played in England in 1975. Cricket World Cup is held every four years in different countries. Pakistan cricket team won ODI World Cup for one time, once T20 World Cup and has won the Champions Trophy once.

iii. Squash

Squash is a game played indoors between two players with a gently sloping court surface, so it is considered one of the toughest games in the world in terms of fitness. Pakistan has achieved a prominent position in this game for years. The names of Jahangir Khan and Jaan Shair Khan have been ringing among the famous Pakistani players in the world of admiration. There are amazing records of these players in the British Open Championship and World Championship. In the 20th century, Pakistan produced seven British Open Champions and in these men's events, Pakistanis retained this title for thirty years. Pakistan has not won the British Open Final since 1997. The current situation is that no Pakistani player is able to qualify even for the main draw of the British Open.

Jahangir Khan, the greatest player in the history of Squash has started working to revive squash in Pakistan and bring it to the top. According to Jahangir Khan, who won the British Open title ten times, "Something has to be done to change the situation. It needs funds as well as the best organizational structure and we have a plan to revive this game in the country." The plan to re-invigorate squash in the country also includes the establishment of a junior academy that will utilize facilities at Jahangir Khan's Academy Roshan Khan / Jahangir Khan Complex in Karachi. The project will focus on recruiting coaches and developing talented players as well as providing them with resources to participate in overseas tournaments.

iv. Snooker

A surprise result in Snooker came in 1994 when Pakistan's Muhammad Yusuf beat Iceland's Johnson by 11 to 9 to win the IBSF World Snooker Championship held in Johannesburg in South Africa. Muhammad Yusuf from an unknown background was a well-known figure in the snooker and billiards community and his historic success popularized snooker among the local masses and opened avenues for sponsorship deals. Many young and emerging players started following in the footsteps of Muhammad Yusuf and till now many Pakistani players have got acknowledgement at the international level.

For the development of snooker in Pakistan, there is Pakistan Billiard and Snooker Association. Pakistani snooker players have won many medals in international competitions. Muhammad Asif from Faisalabad being runner up won the medal for Pakistan in the International Open Snooker Championship held in Dubai in 2012. In the same month, Muhammad Asif, won the honour of becoming the world champion by defeating England's Gary Wilson in the final of the IBSF World Snooker Championship held in Sofia, (Bulgaria). And under the national sports policy of PSB, he was entitled to a cash prize of one crore rupees for winning the world title. Muhammad Asif and Muhammad Sajjad participated in the IBSF World Six Red Team Championship held in Corlo, a city of Ireland in October 2013 and led Pakistan to the world title. Ahsan Ramadan won the honour of becoming the world champion by defeating the Irani kuest in the final of the IBSF World Snooker Championship held in March 2022. Ahsan Ramdan is the world's youngest snooker champion. He was just 16 years old when he won the title.

v. Football

Football, known in the United States as soccer, is a one ball game played between two teams consisting of 11 players each play with a spherical ball. It is the most popular game of the world.

Pakistan Football Federation was founded on September 5, 1947. Quaid-e-Azam رحمة الله عليه became its 1st Patron-in-Chief. This new federation was recognized by the International Federation in early 1948. From 1954 to 1958, in four years, the Pakistani team succeeded to recognize itself at Asian level. But unfortunately, the successive governments did not pay any attention to its development and promotion and the result was that football in our country is in decline. The factionalism of the Pakistan Football Federation has destroyed the football game in Pakistan. In 2007, the leadership of the Pakistan Football Federation handed over to Makhdoom Syed Faisal Saleh Hayat. It seemed to be improved then. Geo Super Football League started in 2007. It is the Pakistan's first Professional National Tournament. In 2010, the interest in football in Pakistan was extraordinary and the performance of the Pakistan team in the Asian Games was remarkable. In 2012, this game suffered from traditional indifference once again due to the feud between the federation and the Pakistan Olympic Association. It is necessary to take practical steps at the government level for the development of football and to promote this game in the country. Sincere and honest people should be entrusted with the responsibilities. New infrastructure, construction of new stadiums and organization of world-class competitions should be arranged. FIFA grants should be used transparently. Matters like sponsors and media coverage should be taken seriously and most importantly, a competent international trained coach should be deployed. The media should also come forward to play its role for its promotion. Like the European Championship, the

tournament should also be started at the district level. Institutional teams should be formed. Teams should be formed at school and college level. Inter-collegiate and inter university tournaments should be started. Apart from this, teams of town should be made to compete with one another and good players should be brought forward. By taking the players from the teams at district level, provincial teams should be formed. And by taking players from the provincial teams, a national team should be formed. A team built with this step-by-step approach can produce exceptional results.

vi. Lawn Tennis

Lawn Tennis is played in a ground that is made up of greenery or cement having a length of 78 feet and width of 27 feet. Aasaam-ul-Haq Qureshi is a professional Pakistani Tennis player. He is the only Pakistani Tennis player who qualified for the final of a Grand Slam.

vii. Polo

Chogan that is commonly known as Polo, is a game like hockey in which two teams of horse riders take part. Every team consists of three or four players. They have long mallets in their hands with which they hit the white wooden ball and score a goal against the opposite team. This game started in UK in 1061. This game is eagerly played in Chitral and Northern areas of Pakistan. This game is specially organized in annual Mela of Shandur. In the month of July, every year Shandur Polo tournament has been played for 2000 years in Shandur, the area of district Chitral of Pakistan. This game is called free style Polo that is played between the teams of Chitral and Gilgit. Tourists from the whole world come to watch this game.

In Pakistan, Polo is considered a game of the rich and it is organized by landlords. Its main reason is that the horses run in the game are costly and their look after is also a



Polo Scene

costly process. Besides the food of horses, team of trained people has to be hired to look after them.

Do you Know?

The first Muslim King of Hindustan, Qutab-ud-Din Aibak also died of falling down from a horse while playing Polo. His tomb is situated at Aibak road, Anarkali Lahore.

Indoor Games

i. Table Tennis

In Pakistan, Table Tennis has become downfall. Its organizers are also worried due to nonpatronage of government. There was a time when Table Tennis was on its peak in Pakistan. The players like Arif Khan and Nazo Shakoore won many international awards for Pakistan. Now from many years, this game is gradually losing its status. With the passage of time, the closure of departmental teams also affected this game badly. Players are also worried about downfall of the game and their future. The organizers say that there is no lack of talent in the country but government patronage is insufficient and funds are not available. Without the due importance of games in government preference, the good performance from players can't be expected.

ii. Badminton

In Pakistan, this game is equally popular among boys and girls. Men and women teams of Police, WAPDA, National Bank, Sui Gas, Higher Education, KP, Sindh, Balochistan and Punjab exist at national level. Tournaments of Badminton are conducted at national level. PSO All Pakistan Badminton Championship was conducted in Lahore in 2015 which was won by National Bank. WAPDA won the title of women single. National Bank won Men's double. WAPDA got success in women's double. Government is taking initiative for promotion of this game.

iii. Basket Ball

This game is played in a ground of 94 feet length and 50 feet width. Both the teams consist of 5, 5 players respectively and the weight of the ball is 20 to 22 Ounce. This game is played in both ways; indoor and outdoor. This game is much popular in the continent of North America. In Pakistan, this game was pushed into its downfall by violating the merit, even there is a talent of Basket Ball here.

Basket Ball started in Pakistan in CTI and Murray College Sialkot in about 1960. Basket Ball stadium was constructed there in 1971. No doubt, from 1971 to 1976 it was a period of Basket Ball in Pakistan. Many graduates of Murray College enlightened their names at provincial and national level.

Indigenous Games of Pakistan

i. Kabaddi

Kabaddi is a popular game. Here, it is mostly played in the villages of Punjab. Besides Pakistan, this game is played in India, Canada, America, Iran, England and Sri Lanka etc. The game of Kabaddi is a combination of Wrestling, Karaatty, athletics and Race. The first Kabaddi World Cup held in 2010 which was won by India. Pakistan got success in Kabaddi World Cup 2020. After first World Cup, it gained an international status.

In villages, on the day of Kabaddi Match people come from far flung areas to see the match. Before match the soil is made soft by ploughing so that there is no risk of injury to the players while playing. Two teams are formed with famous players of the area. Energetic, active and powerful players get success in winning the points. The player who wins a point, gets applaud and reward from the audience.

ii. Malakhra

Malakhra is a popular Sindhi wrestling. Like Japanese Somu wrestling, it comprises of an effort to defeat the opposite by making him fell when he is standing. Malakhraai wrestlers demonstrate their fun on the events of Melas in whole Sindh and get appreciations.

Like other cities of Sindh in coastal city of Badeen, Seeraani, spectators find interesting matches of this cultural game Malakhra. Thousands of people from distant areas come to watch this Malakhra and enjoy themselves to observe this game.

iii. Kikli

Kikli is a popular game of Punjabi girls. In it, two or four peers hold the hands of each other from front and lean nearly back after stretching their arms. Feet are kept near each other and run making circle quickly.

iv. Wrestling

There have been prominent players of wrestling in the Subcontinent. The golden period of Pakistani wrestling starts from Muhammad Azeem known as Gama Pehlwan to Imam Bakhsh and Manzoor Ahmad known as Bholu Pehlwan and some other wrestlers of their family who dominated the world wrestlers. Their wrestling career was really wonderful. Their identity was in such a way that if they were the champions of Pakistan or India, they were considered the champions of the world. Bholu Pehlwan the son of Imam Bakhsh was the last generation of these wrestlers.

Among all of them, the most popular was Manzoor Ahmad Bholu Pehlwan who was born in Amaratsur in 1927 and was the eldest son of Imam Bakhsh and nephew of Gama Pehlwan. After the establishment of Pakistan, in 1949 Bholu Pehlwan won the

title of Rustom-e-Pakistan. He defeated Younas Pehlwan in Rustom-e-Pakistan Dungle. In the decade of 1960, Bholu and his brothers visited UK where they defeated many wrestlers. In 1962, Bholu was awarded with Tumgha-e-Imtiaz by the government of Pakistan. Later on, he was also awarded the title of Rustom-e-Zaman. Zubair urf Jhara Pehlwan who earned a good name in wrestling and defeated Japanese wrestler Anoki also belonged to this family. Bholu brothers are buried now beside centuries old tree near their arena, where the clouds of silence prevail these days. Wrestling is also suffering same situation today.

Due to poverty and lack of government patronage, the glorious past of Pakistani wrestlers is going to become just a story of past now. Here are only a few such wrestlers who are transforming this tradition to next generation.

Other Games

i. Gullidanda

Gullidanda is a game like Cricket that is commonly played in villages by the boys. Firstly, one team hit the Gulli with Danda and second team performs fielding. Then on its turn first team performs fielding and second team plays.

ii. Tent Pegging

Tent Pegging is also our traditional cultural game in which the person who is riding horse comes to make his horse run fast and pulls out the tent with his spear that has been injected into the earth.

Tourism as an Industry

In modern period, tourism has got the rank of an industry. The tourism of historical and recreational places promotes economic activities. It increases the employment for the public and income of the country. The arrival of foreign tourists brings in foreign exchange and establishes economy. There are many recreational and tourist places in Pakistan where nature seems to spread its colour. The sight of which brings peace and freshness to heart and mind. In these places, Kaghan Valley, Swat valley, Khyber Pass and Gilgt Baltistan are worth mentioning. Besides, in whole country there are mostly historical places and buildings where there is a plenty of historical information for the students and tourists who take interest in history. There are also worth seeing historical places which are rich in cultural colours for the followers of every religion. Some of them are given below.

- ☆ Daaman-e-Koh, Islamabad
- ☆ Shahi qala, Badshahi Masjid, Shalamar Bagh, Masjid Wazeer Khan, Chuburji, Jahangir's Tomb etc. in Lahore.
- ☆ Haran Minar in Sheikhpura

-
- ☆ Masjid Mahabat Khan in Peshawar
 - ☆ Rohtaas Fort near Jehlum
 - ☆ Kattas Raj Mandar Chakwal for Hindus
 - ☆ Nankana Sahib, Gurdawara Kartar pur, Gurdawara Panja Sahib and Hassan Abdal for the followers of Sikh religion
 - ☆ Signs of 5000 old civilization of Harrappa in Sahiwal and Mohin Ju Daarro in Larkana
 - ☆ Old Gandhara civilization stretched in Taxila and surroundings
 - ☆ Rani Kot Fort in Jaam Shoro , Sindh
 - ☆ Ziarat in Blochistan
 - ☆ Palaces of Bahawal Pur, National Park Laal Suhanra, Derawar Fort Bahawal Pur

Problems Faced by Tourism in Pakistan

Although Pakistan has numerous recreational, worth seeing and historical places but the industry of tourism is not getting improved. Many countries of the world are getting enough foreign exchange only from tourism but in our country rate of arrival of foreign tourists is very low means nearly two million annually However, number of local tourists is comparatively encouraging. It is due to many reasons, a few of which are described below.

- i. Lack of transportation for the tourists
- ii. Terrorism from which especially foreign tourists consider themselves insecure
- iii. Lack of infrastructure required for tourism
- iv. Inadequate accommodation facilities at tourist destination
- v. Lack of government patronage in tourism
- vi. Negligence and inattention of the concerned government agencies

Few Suggestions for the Promotion of Tourism

A lot of foreign exchange can be earned by promoting tourism activities in the country by taking some steps mentioned below.

- i. The transport system should be improved.
- ii. The situation of law and order should be made satisfactory by controlling the incidents of terrorism.
- iii. Cleanliness should be according to international standard on touring places.
- iv. Accommodation facility should be available to tourists on cheap rates.
- v. Where it is possible, chair lift should be adjusted instead of jeep service in hilly areas.
- vi. The availability of funds should be improved to Tourism Development Corporation so that touring places can be developed.

Pakistan Tourism Development Corporation(PTDC)

Pakistan Tourism Development Corporation came into being in 1972. The purpose of this institution was to develop the industry of tourism in the country. For that, the

tourists of local and foreign countries should be provided the best information for visiting the historical and healthful places of the country and those all facilities should be given which the tourists need. For this purpose, four institutions were established under PTDC.

1. Hotels
2. Motels
3. Tourists Information Centers
4. Pakistan Tours Limited

Basically, it is a corporation and semi government institution. There were four big hotels under it from those each one consisted of many acres. From these, three hotels were sold on very low prices through privatization and the employees of these institutions were relieved from the jobs through golden hand shake scheme. Flatties hotel Lahore, Cessal Hotel Murree and Deans Hotel Peshawar were included in these sold Hotels.

Currently, many motels of this institution exist in whole Pakistan and Azad jammu and Kashmir which are situated in Swat Valley, Kaghan Valley, Sakardu, Gilgit, Chitral, Pak Iran border, Wahga border, Pak China border, Pak Afghan border, Bahawal pur, Mohinju Daro, Hox Bay Karachi, Khuzdar, Chaman, Ziarat, Kanjhair lake, Quetta, Ayyubia and Banjusa (Kashmir). The training centers of Pakistan tourism Development Corporation are also present beside all airports in Multan, Bahawal Pur, Texila and Mohinju Daro. The basic purpose of this institution is to provide transport to tourists. On international level, Pak China and Pak India Bus Service while on national level this institution has its own buses, highways and coasters which are providing their internal country services.

This institution earned till now millions of foreign exchanges for every government. But after the incident of nine eleven 2001 and earth quake 2005, this industry bore a huge loss due to poor situation of peace. A training center was destroyed by terrorists in Kala Bagh. In this training center employees were properly given the training. In this way, gradually this institution began to become victim of downfall. In 2010, under 18th amendments in constitution of 1973, different institutions were handed over to provinces. It had a negative impact on (PTDC) and the performance of this institution got disturbed.

If today, government supports this institution, despite all unfavourable circumstances, tourism can become a profitable industry in Pakistan. The examples of Bharat, Nepal and many other countries are in front of us where trillions are being earned through the industry of tourism.

Relationship Between Sports and Tourism

Sports and Tourism both are considered healthy activities through which we get the benefits like discipline, courage to face the problems, passion, mental peace and

physical exercise. We get information about history and geography. Sports and Tourism plays a vital role in building the personality of a man. It helps to build up a healthy society.

Questions

- 1. Tick (✓) the correct answers from the four options given below.**
- International Cricket Council granted permission to Pakistan to participate in cricket competitions in:
(a) 1951 (b) 1952 (c) 1953 (d) 1954
 - The captain when Pakistan first became the international champion of hockey.
(a) Khalid Mehmood (b) Akhtar-ul-Islam (c) Sami Ullah (d) Hassan Sardar
 - Against which country Pakistan won its first International Cricket Cup?
(a) Australia (b) New Zealand (c) West Indies (d) England
 - Pakistan Tourism Development came into being in:
(a) 1970 (b) 1972 (c) 1974 (d) 1976
 - In 1962, Tumgha-e-Imtiaz was awarded by Government of Pakistan?
(a) Imam Bakhash (b) Jhara (c) Bholu (d) Gama
 - Which capability of a child increases prominently to play a drama?
(a) Physical (b) Linguistics (c) Leadership (d) Decision making
 - The institution responsible of cricket at international level?
(a) ICC (b) PCB (c) ICB (d) PFF
 - King Qutab-ud-Din Aibak died of fell from the horse while playing:
(a) Kabaddi (b) Horse riding (c) Polo (d) Football
 - The institution was established to develop tourism in Pakistan?
(a) PTDC (b) PCB (c) PTCL (d) PMA
 - Masjid Wazeer Khan is situated in:
(a) Peshawar (b) Multan (c) Lahore (d) Sialkot

2. Give short answers.

- Describe the mental benefits we get from sports.
- Write the four prominent names of wrestlers in Pakistan.
- What was the basic purpose to establish Pakistan Tourism Corporation?
- Describe any two problems faced by the tourism in Pakistan.
- Write two suggestions for promoting tourism in Pakistan.
- In which countries, Kabaddi game is popular?
- How many World Cups of Hockey were won by Pakistan? Also write years.
- How many times Pakistan became the Olympic Champion of Hockey? Also write years.

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- ix- How is Mulakhara game played?
 - x- Describe relationship between sports and tourism.

3. Answers in detail.

- i. Explain the importance of sports.
- ii. Give an overview of Pakistan's performance in Hockey and Cricket.
- iii. Describe the performance of Pakistani players in the field of Squash and Snooker.
- iv. Describe the status of any three indigenous (Desi) sports in Pakistan.
- v. Describe the problems faced by the tourism industry in Pakistan and suggest their solutions.

Activities for the Teacher

- i. Teachers tell the students about wrestling with explanation and if possible, show them video of wrestling in the class.
- ii. Teachers make a chart showing where World Kabaddi Cups held and which country won it.

Activity for the Students

- i. Students get the information about Archery and Gullidanda from their parents and exchange this information with their classmates.