

Objective Type Questions With Answers**Q1. Fill in the blanks to make an appropriate statement.**

- Only a Muslim could be the _____ of Pakistan under the 1956 Constitution.
- Islam was declared to be the state religion under the _____ Constitution of Pakistan.
- Republic of Pakistan was re-named as The Islamic Republic of Pakistan through an amendment under the _____ Constitution of Pakistan.
- Under the _____ Constitution only a Muslim could be the President of Pakistan.
- The Prophet (PBUH) remitted the interest accruing on the debts run by his uncle _____ Bin Muttalib.

Answer

No.	Answer	No.	Answer
1.	President	2.	1973
3.	1962	4.	1973
5.	Abbas		

Q2. Fill in the blanks by putting one of the three alternatives given in the bracket against each question.

- Under the _____ amendment the Objectives Resolution was made a part of the text of the 1973 Constitution.
(first, second, 8th)
- Only a Muslim could be the _____ of Pakistan under the 1962 Constitution.
(President, Prime Minister, President and Prime Minister)

3. The Prophet (PBUH) said "I absolved the price of the blood of my family member _____ (Abdul Muttallib, Rabi'a-bin-Harith (RA), Zaid-bin-Sabit (RA))
4. The Prophet (PBUP) said "I am leaving among you two things _____ and my Sunnah". (The Holy Quran, Prayers, Fa

Answer

No.	Answer	No.	Answer
1.	8 th	2.	President
3.	Rabi'a-bin-Harith (RA)	4.	The Holy Quran

Q3. Indicate whether the statement is TRUE or FALSE; put a circle around the correct answer.

1. The 1962 Constitution asserts that Islam is the basis of Pakistan. (True/False)
2. Arabs are superiors to non-Arabs. (True/False)
3. The Prophet (PBUH) was offered the seat of governmental authority at Makkah in the third year of prophet hood. (True/False)
4. An Islamic state can be established merely by proclaiming Islamic law. (True/False)
5. Nizam-e-Zakat was implemented on June 20, 1980. (True/False)

Answer

No.	Answer	No.	Answer	No.	Answer	No.	Answer
1.	True	2.	False	3.	True	4.	False
5.	True						

Q4. Put right parts together.

No.	Column A	Column B
1.	The Objectives Resolution	Taqwa
2.	The Lahore Resolution	The Arab
3.	The non-Arab	March 1949
4.	Standard of superiority	1215
5.	The Magna Carta	March 1940

Answer

No.	Answer	No.	Answer
1.	March 1949	2.	March 1940

3.	The Arab	4.	Taqwa
5.	1215		

Questions with Short Answers

Q5. Answer each question in two to four lines.

1. Define Muslims according to the 1973 constitution.

Answer

According to the 1973 constitution, a person who believes in Tauheed or Oneness of Allah, and in the prophet hood of Hazrat Muhammad ﷺ as the last prophet of Allah is a Muslim.

2. Give an account of the measures taken of the Islamization of the financial matters.

Answer

The following steps were taken for the Islamization of the financial matters.

- Nizam-e-Zakat was introduced on June 20, 1980.
- The banks were initiated to start an interest-free economy from January 1, 1981.
- Collection and distribution of Usher started from the Rabi Crop in 1983.

3. What steps were taken for the Islamization of judiciary and laws after 1977?

Answer

The following steps were taken for the Islamization of judiciary and laws on February 10, 1979.

- Islamic penalties were imposed on the crimes like stealing, adultery and false allegation of adultery.
- A Federal Shari'ah Court, which was equal to the High Court, in status, was established.
- A Shari'ah Faculty and Islamic University were established in Islamabad.
- The objective resolution was made a justifiable part of the constitution.

3.	The Arab	4.	Taqwa
5.	1215		

Questions with Short Answers

Q5. Answer each question in two to four lines.

1. Define Muslims according to the 1973 constitution.

Answer

According to the 1973 constitution, a person who believes in Tauheed or Oneness of Allah, and in the prophet hood of Hazrat Muhammad ﷺ as the last prophet of Allah is a Muslim.

2. Give an account of the measures taken of the Islamization of the financial matters.

Answer

The following steps were taken for the Islamization of the financial matters.

- Nizam-e-Zakat was introduced on June 20, 1980.
- The banks were initiated to start an interest-free economy from January 1, 1981.
- Collection and distribution of Usher started from the Rabi Crop in 1983.

3. What steps were taken for the Islamization of judiciary and laws after 1977?

Answer

The following steps were taken for the Islamization of judiciary and laws on February 10, 1979.

- Islamic penalties were imposed on the crimes like stealing, adultery and false allegation of adultery.
- A Federal Shari'ah Court, which was equal to the High Court, in status, was established.
- A Shari'ah Faculty and Islamic University were established in Islamabad.
- The objective resolution was made a justifiable part of the constitution.

4. Compare and contrast Hajat-ul-Wida and UN declaration of human rights.

Answer

Rights

The Holy Prophet Hazrat Muhammad ﷺ initially gave the concept of Human rights. He came up with this notion of human rights some fourteen hundred years ago. His last sermon, Khutba-e-Hajat-ul-Wida, was the charter of human rights. The western world adopted the concept of human rights in the very later era – not earlier than 20th century. The UN (United Nations) declaration of the human rights safeguards the same rights, which were safeguarded by Islam centuries ago.

5. Give two important characteristics of human rights.

Answer

Following are the basic characteristics of rights:

- Rights are the basic conditions of civilized life.
- State exercises its power to safeguard human rights can only be preserved with the help of the state.

Subjective Type Questions With Answers

Q1. Write a note on Objective Resolution.

Answer

Pakistan is the first nation in the world, whose creation was based on the religious motives. It was because of this reason that the popular and famous slogan of "Pakistan ka Matlab Kiya? La Illaha Illallah" was the main basis of the demand of Pakistan. But at the very outset of its establishment, it had no Islamic constitution of its own, so according to the Independence Act of 1947, the government of India Act 1935, with certain amendments was adopted by Pakistan. However, a new constitution was to be framed for the country since the old Act of 1935 did not contain everything required for an independent Islamic state.

First Constituent Assembly

In order to establish a society based on the Islamic principles, a constituent assembly was formed in 1947 with Quaid-e-Azam as its leader. The responsibility of making a constitution of Pakistan rested on Constituent Assembly.

However, with the death of Quaid-e-Azam on September 11, 1948 the responsibility of framing the constitution fell onto the shoulders of the first Prime Minister, Liaquat Ali Khan.

Objective Resolution

The First Constituent Assembly passed this resolution in March 1949 under the leadership of Liaquat Ali Khan. It contained those objectives on which the future constitution was to be based as stated by the founder of the nation, Quaid-e-Azam in February 1948, said: "The constitution of Pakistan will be democratic and based on the fundamental laws of Islam... Islam and its ideology have taught us the lesson of democracy."

Salient Features of Objective Resolution

- Sovereignty belongs to Allah
- Federal System of Government
- Golden Principles of Islam
- Supreme Authority of the People
- Formation of Islamic Way of Life

- Safeguard of Minority Rights
- Equal Rights to Citizens Rights
- Development of Under Developed Areas
- ~~Indus~~ Feudal Judiciary

The salient features of the Objective Resolution are as follows:

Sovereignty Belongs to Allah

The resolution clearly laid down that sovereignty over the entire Universe belongs to Almighty Allah alone and the authorities to be exercised by the people of Pakistan are a sacred trust.

Federal System

Federal System of Government will be introduced in Pakistan.

Golden Principles of Islam

Principles of democracy, equality, freedom and social justice as laid down by Islam shall be fully observed. Islamic principles of democracy, freedom, tolerance and social justice shall be observed.

Supreme Authority of the People

The sovereignty of the state will be established through the elected representative of the people. Power to rule has been delegated by Allah to the people of Pakistan. It is a sacred trust and the people of Pakistan shall exercise this authority strictly in accordance with injunctions. Power of the states shall be exercised through the chosen representatives of the people.

Promotion of the Islamic Way of Life

The Muslims shall be provided with opportunity to order their lives in accordance with the teachings and requirements of Islam. Facilities will be provided to the Muslims in order to enable them to model their lives in accordance with the teachings of the Holy Quran and Sunnah, i.e. the model sent by Prophet Muhammad ﷺ.

Safeguard of Minority Rights

The rights and interests of the minorities to freely profess and practice their religion will be protected. The judiciary in accordance with the Islamic principles shall be made totally independent of the executive and the legislative organs of government.

Equal Rights to Citizens

All citizens will enjoy their rights on the principle of equality.

Safeguard of Fundamental Human Rights

All fundamental rights of the citizens like freedom, equality, ownership of property, freedom of expression, faith, worship and formation of association shall be safeguarded and no citizens shall be claimed any of these rights.

Development of Under Developed Areas

All efforts will be made for the development and progress of the under developed areas.

Independent Judiciary

Judiciary will be independent.

Objective Resolution and Liaquat Ali Khan

While introducing the resolution in the Constituent Assembly, Liaquat Ali Khan said:

"The ideals that promised the demand for Pakistan should form the corner stone of the state. When we use the word 'Democracy' in the Islamic sense it pervades all aspects of life. It relates to the system of government and to our society with equal validity because one of the greatest contributions of Islam has been the equality of all men."

Importance of the Objective Resolution

This resolution is of fundamental importance in the history of constitutions making in Pakistan because from the first constitution of 1956 till the constitution of 1973 (present constitution) whatever constitution was framed it was based on this objective resolution. It contains those steps and principles, which were to be taken for the fulfilment of the basic aim of the freedom, struggle that is the establishment of an Islamic society in Pakistan. Hence, it is a significant document in the constitutional history of Pakistan.

When Liaquat Ali Khan visited America, in the course of his speech at New Orleans, he said:

"We believe in God and His Supreme Sovereignty because we believe that civic life must have an ethical content and a higher purpose. But democracy, social justice, equality of opportunity and equality before the law of all citizens irrespective of their race and creed are also aspects of faith with us."

Basic Principles of Committee

After passing the Objective Resolution, the Constituent Assembly of Pakistan set up a “Basic Principle Committee” to spell out proposals for the Constitution in accordance with the guidelines contained in the Objective Resolution.

Conclusion

All the above-mentioned principles were presented in the Objective Resolution that is why this resolution is considered an important event in the constitutional history of the country. All classes of people accepted it. It provided a guideline for the future constitutions of Pakistan, which were passed in 1956, 1962, and 1973. It consisted of such principles which revealed that character of constitution shall be Islamic.

Q2. Give an account of the Islamic provisions of the 1956 constitution of Pakistan.

Answer

The 1956 constitution is the first constitution of Pakistan. The manuscript of this constitution had 334 articles and six appendices. This constitution was implemented on March 23, 1956.

The Islamic provisions of 1956 Constitution

Objective Resolution a Preamble

Objective resolution was incorporated in the preamble of the constitution of 1956.

The Islamic Provisions of the 1956 Constitution

The Islamic provisions of the 1956 constitution were:

- Sovereignty of Allah
- Islamic Republic
- Muslim Head of the State
- Democracy, Justice, Liberty, Equality, Fraternity
- Implementation of Islamic Law
- Promotion of Islamic Values
- Relations with the Muslim Countries
- Equal Rights to Citizens

- Supremacy of Islamic Law
- Building a Progressive Welfare Society.
- The Islamic Advisory Council.

Sovereignty of Allah

The resolution clearly laid down that sovereignty over the entire universe belongs to Almighty Allah alone and the authorities to be exercised by the people of Pakistan are a sacred trust.

Islamic Republic

In 1956 constitution, the state was first time proclaimed as Islamic Republic and it was given the name of "Islamic Republic of Pakistan".

Muslim Head of the State

It was proclaimed in the constitution, that only a Muslim could be the head of the state.

Democracy, Justice, Liberty, Equality, Fraternity

All fundamental rights of the citizens like freedom, equality, ownership of property, freedom of expression, faith, worship and formation of association shall be safeguarded and no citizens shall be denied any of these rights.

Implementation of Islamic law

Article 98 of the constitution provides that no law repugnant to the spirit of Islam shall be enacted. Existing laws shall be brought in conformity with the spirit of the Quran and Sunnah.

Promotion of Islamic Values

The Muslims shall be provided with opportunity to order their lives in accordance with the teachings and requirements of Islam. Facilities will be provided to the Muslims in order to enable them to model their lives in accordance with the teachings of the Holy Quran and Sunnah (i.e. the model sent by Prophet Muhammad ﷺ). Directive Principles of state policy provided for the preservation and promotion of Islamic values. It was said that:

- Illiteracy would be eliminated.
- Working conditions shall be improved.
- Gambling, drinking and prostitution shall be eliminated.

- The government shall try to ensure that all the citizens are provided food, shelter, clothing and basic health facilities.
- Relations with the Muslim countries
- Guarding principles of state policy laid great stress on the improvement of Pakistan's relations with the Muslim countries of the world.

Equal Rights to Citizens

All citizens will enjoy their rights on the principle of equality.

Safeguard of Fundamental Human Rights

All fundamental rights of the citizens like freedom, equality, ownership of property, freedom of expression, faith, worship and formation of association shall be safeguarded and no citizens shall be claimed any of these rights.

Supremacy of Islamic Law

Existing laws should be amended in the light of Islamic principles, and it will be ensured that all laws passed in future comfort to the tenets of Islamic Shari'ah.

Safeguard of Islamic Institution

The constitution promised that the Islamic institutions like Zakat, Aquaf, and Masajid shall be organized by the states and that the real Islamic spirit character of these institutions shall be preserved and promoted.

Building a Progressive Welfare Society

The constitution made a vow to make Pakistan a progressive welfare state.

The Rights of the minorities

The constitution provided that the minorities should be provided religious liberty according to the Islamic spirit of tolerance.

Establishment of Islamic Research Institute

Islamic Research Institute was established to confirm the norms of the modern era with the true spirit of Islam.

The Islamic Advisory Council

In order to assist the president and the legislative assemblies in the process of making new laws in accordance with the Islamic tenets

and for the Islamization of the existing laws, the constitution provided the establishment of the Islamic advisory council. The council was to be constituted of eminent jurists, religious scholars and academicians.

Conclusion

All the above-mentioned Islamic provisions were presented in the constitution of 1956. That is why this constitution is considered an important event in the constitutional history of the country. All classes of people accepted it. It provided a guideline for the future constitutions of Pakistan, which were passed in 1962 and 1973. It consisted of such principles which revealed that character of constitution shall be Islamic.

Q3. Give an account of the Islamic provisions of the 1962 constitution of Pakistan.

Answer

Background

With the aim of investigating the reasons of failure of the parliamentary system in Pakistan, and to make recommendations for a new constitution, Ayub Khan appointed a Constitution Commission under the supervision of Justice Shahab-ud-Din. After a number of considerations, the Commission submitted its report on May 6, 1961. Ayub Khan was not satisfied with the report and had it processed through various committees. As a result the Constitution, which was promulgated on March 1, and enforced on June 8, 1962, was entirely different from the one recommended by the Shahab-ud-Din Commission.

The Constitution of 1962

The Constitution of 1962 consisted of 250 Articles, which were divided into 12 Parts and three Schedules.

The Islamic Provision of the 1962 Constitution

The following are the Islamic provisions of 1962 constitution based on the principles of Holy Quran and Sunnah.

- Islamic Republic of Pakistan
- Sovereignty Belongs to Allah
- A Muslim to be a President and Prime Minister

- Islamic Way of Life
- Promotion of Social Justice and Eradication of Social Evils
- Safeguard of Islamic Institutions
- Building of a Welfare Progressive Society
- Establishment of Islamic Research Institute
- The Islamic Advisory Council

Islamic Republic of Pakistan

The official name of Pakistan shall be "Islamic Republic of Pakistan."

Sovereignty Belongs to Allah

Sovereignty over the entire universe belongs to Almighty Allah and the authority bestowed by him on men is a sacred trust, which the people of Pakistan will exercise with the limits prescribed by the Holy Quran and Sunnah.

A Muslim to be a President and Prime Minister

The constitution lay down that only Muslims should be elected President and Prime Minister of Pakistan. No Non-Muslim could hold these offices.

Islamic Way of Life

Steps shall be given to enable the Muslims of Pakistan to order their lives in accordance with the fundamental principles and basic concepts of Islam. Article 227 of the constitution says that all the present laws would be brought in conformity with the tenets of Islam through amendments, and no law, repugnant to the spirit of Islam shall be passed in the future.

Promotion of Social Justice and Eradication of Social Evils

The state shall take necessary steps for prosecution of social justice and eradication of social evils and shall prevent prostitution, gambling and taking of injurious drugs, printing, publication, circulation and display of obscene literature and advertisements.

Safeguard of Islamic Institutions

The constitution promised that the state and the real Islamic spirit shall organize the Islamic institutions like Zakat, Auqaf, and Masajid and character of these institutions shall be preserved and promoted.

Building of a Welfare Progressive Society

The constitution made a vow to make Pakistan a progressive welfare state.

Establishment of Islamic Research Institute

Islamic research institute shall be established to research on Islamic issues.

The Islamic Advisory Council

Islamic advisory council would be established to assist the president and the legislative assemblies. This council would help the legislative assemblies in making Islamic laws. This council would also be involved in the Islamization of the existing laws and would be comprised of eminent jurists, religious scholars and academics.

Safeguard the Rights of the Minorities

The rights of the minorities would be safeguarded under the constitution.

Conclusion

The 1962 provides for the protection, propagation and enforcement of Islamic Ideology.

Q3. Write down Islamic provisions of the constitution of 1973.

Answer

On April 7, 1972 the National Assembly of Pakistan appointed a committee to prepare a draft of the permanent constitution of Pakistan. A bill to provide a constitution was introduced by the committee in the Assembly on February 2, 1973. The Assembly passed the bill on April 10, 1973 and at last the constitution came into force on August 14, 1973.

The present constitution (1973) provides for the protection and preservation of Islamic Concept of life. It also attempts to propagate and implement the basic teachings of Islam.

The Objective resolution

The Objective resolution did not form a justifiable part of the text of the constitution. It pronounced the moral responsibilities of the state of Pakistan and not its legal obligations. Under the 8th amendment of the resolution was made a justiciable part of the text of the constitution, the amendment has so far failed to fulfil the obligation.

set out in the objective resolution, what legal remedies shall be available to the people of Pakistan for seeking careers.

Islamic Provisions of 1973 Constitution

- The following are the Islamic provisions of 1973 constitution based on the principles of Holy Quran and Sunnah.
- Islamic Republic of Pakistan
- State Religion
- Sovereignty Belongs to Allah
- Definition of a Muslim
- A Muslim to be a President and Prime Minister
- Islamic Way of Life
- Promotion of Social Justice and Eradication of Social Evils
- Teachings of Holy Quran
- Strengthening Bond, with Muslim World
- Council of Islamic Ideology
- Error Free Publication of Quran
- Oath to Project and Promote Islamic Ideology
- Ahmadis A Non-Muslim Minority

Islamic Republic of Pakistan

Pakistan shall be known as "Islamic Republic of Pakistan."

State Religion

Islam shall be the state religion of Pakistan. For the first time in history Islam was clearly declared the religion of the state.

Sovereignty Belongs to Allah

- Sovereignty over the entire universe belongs to Almighty Allah and the authority bestowed by Him on men is a sacred trust, which the people of Pakistan will exercise with the limits prescribed by Holy Quran and Sunnah. The preamble of the constitution opens with Bismillahirremanirraheem and continues with these words

"Whereas the sovereignty of the entire universe belongs to Allah alone and the authority to be exercised by the people of Pakistan within the limits prescribed by Him, is a sacred trust."

Definition of a Muslim

The constitution also gives the definition of a Muslim. "A person who believes in Tauheed or Oneness of Allah, and in the prophet hood of Hazrat Muhammad ﷺ as the last prophet of Allah has described as a Muslim".

A Muslim to be a President and Prime Minister

The constitution lay down that only Muslims should be elected resident and Prime Minister of Pakistan. No non-Muslim could hold these offices.

Islamic Way of life

Steps shall be given to enable the Muslims of Pakistan to order their lives in accordance with the fundamental principles and basic concepts of Islam. Article 227 of the constitution says that all the present laws would be brought in conformity with the tenets of Islam through amendments, and no law, repugnant to the spirit of Islam, shall be passed in the future.

Promotion of Social Justice and Eradication of Social Evils

The state shall take necessary steps for prosecution of social justice and eradication of social evils and shall prevent prostitution, gambling and taking of injurious drugs, printing, publication, circulation and display of obscene literature and advertisements.

Teachings of Holy Quran

The state shall try to make the teachings of Holy Quran and Islamiat compulsory to encourage and facilitate the learning of Arabic language.

Strengthening Bond, with Muslim World

The state shall endeavour to strengthen fraternal relations among Muslim countries in order to promote Islamic unity.

Council of Islamic Ideology

There is a council of Islamic ideology, which shall guide the government in respect of Islamic teachings, their implementation and propagation. President appoints its chairman and members. Although its advice is not binding on the government yet it is not easy for any government to ignore or over rule its suggestion or opinion regarding any law.

Error Free Publication of Quran

The government shall endeavour to secure correct and exact printing and publishing of the Holy Quran.

Oath to Project and Promote Islamic Ideology

The Federal and Provincial Ministers, the Speaker and Deputy Speaker of the National and Provincial Assemblies, the Chairman of the Senate and the Governors and Chief Ministers of the Provinces also take oath to preserve and protect the Islamic Ideology.

Ahmidis A Non-Muslim Minority

According to the second amendment of 1973 constitution, the Qadiani group or the Lahori group who call themselves "Ahmadi's" were declared as non-Muslim minority.

Conclusion

The 1973 constitution enlisted the main principles of State Policy. Maximum efforts were made to improve the character of this constitution. Like other constitutions, 1973 constitution of Pakistan also provides for the protection, propagation and enforcement of Islamic Ideology.

Q4. What happens if the balance between the duties and rights is not maintained? Discuss.

Answer

Right

A right is an entitlement. On this analysis what are commonly called rights to employment, welfare, etc, are not rights. A right to employment is meaningless because there is no person who is under a duty to employ. Welfare is not a right. It is a privilege, which is given to certain persons.

Duty-centred Society

A duty-centred society is preferable to a right-centred society. If individuals are concerned about their duties, responsibilities and obligations, they cannot but be concerned about the rights and freedoms of others. A right-centred society is one in which individuals assert their rights. They are encouraged by the Human Rights Commission and like Commonwealth and State bodies, to demand rights, with no consideration for the effect of those demands on other people, e.g. the right to protest and demonstrate conflicts

with the right of pedestrians and motorists to use the public roads for the purpose for which roads are built.

There is no end to the so-called rights, which can be demanded. A right-conscious society, in effect, recognises a few rights and neglects many others. The rights that are recognised are those, which are demanded by the powerful, the aggressive and the nasty.

Rights and Duties are Co-related

Whether one agrees with this analysis or not, it is undeniable that at the commonsense level a right involves a duty in another person or institution. As an essential commonsense corollary, it must also involve an acceptance of that duty by the person who is subject to it. It is ironic in society today that while more and more people are demanding rights, fewer and fewer people are concerned about duties, least of all those who are most vocal in the assertion of rights. Governments, the Human Rights Commission and many other government agencies provide doubtful leadership in this regard. They are educating people about their rights and are attempting to make more and more rights available with no reference to logic and commonsense. But they seem unconcerned about the need to educate people about duties and the importance of a sense of responsibility.

There cannot be a right without a duty. An endless cacophony of demands by interest groups for rights has become a dominant feature of the modern State. At the same time there is a deafening silence on the question of individual responsibility. The time has come to realise and to emphasise that rights, whether material or political, depend on the discharge of duties. Wealth and prosperity are created by effort. Only continuing effort can sustain them. Western societies through effort have achieved a level of prosperity unparalleled in history.

Conclusion

History has continually demonstrated that the greatest of civilisations decline and fall when they succumb to indulgence at the expense of discipline and endeavour. The fall of Egyptian and Roman civilisations is prime examples. It is not too early for Western Civilization to heed the supreme lesson of human experience.

Q5. Give an account of the obstacles in the way of Islamization and show, in your opinion these can be removed?

Answer

Pakistan is an Islamic state but the dream of Islamization in Pakistan is still to be realized. We have 55 years of independence but mentally we still are slaves. The reason behind this mental and psychological slavery is that we have not implemented the system of Islamization in our country. The following are the obstacles in the way of Islamization in Pakistan:

- Shortcomings in the Strategy of Islamization
- Autocracy of the religious extremists
- Lack of Democratic Thinking
- Ambiguous Conception of the Religion
- Lack of the People who are really involved with the Islamization of the Country
- Ignorance of the People
- Foreign Lobby
- The Bad Image of the Muslims
- Economic Dependence

Shortcomings in the Strategy of Islamization

No proper steps have been taken in regarding the task of Islamization in the country. Always wrong strategies have been used for this purpose.

Autocracy of the Religious Extremists

The extremism of the religious autocrats is the greatest obstacle in the way of Islamization in the country. These autocrats believe in enforcing religion upon the people. They do not know that love and not pressure is the key to heart. People may surrender to pressure and coercion but they cannot be true Muslims until they feel the message of truth penetrating in their hearts. So coercion and autocracy are nothing but obstacles in the way of implementing Islam in Pakistan.

Lack of Democratic Thinking

The godfathers of religion lack democratic attitude. They cannot tolerate negation of their own standpoint. This lack of democratic thinking gives a rise to self-righteousness and eats away the process of Islamization in the country.

Ambiguous conception of the religion

Islam is a complete code of life. But the autocratic people have enclosed it in just a number of ceremonies and rites. The completion of these ceremonies and rites is necessary no doubt. But Islam is not only a set of ceremonies. Rather its span spreads over the whole life of a man.

Lack of the people who are really involved with the Islamization of the country

Our history bears a testimony to the fact that the authorities, the government and even the religious godfathers treated the term 'Islamization of Pakistan' as a mere cliché. They used this term to win either political or personal gains. This lack of sincerity towards the process of Islamization did much wreck to the mission.

Ignorance of the people

The masses of Pakistan are ignorant. They do not know what is Islam. They are just hereditarily Muslims. Islam is just their legacy, which their parents have left to them. They do not know what is Islam and what Islam demands from them. Since the people of the country are more than ignorant, the process of Islamization just remains a paper work, a lip service.

Foreign Lobby

The biggest obstacle in the implementation of Islamization in Pakistan is the external lobby. The Titan countries are afraid of the might of Islam. They fear that Islamization would dwindle their monopoly. So they engage themselves in breaking rumours against Islam so that the dream of Islamization cannot be realized.

The Bad Image of the Muslims

The Muslims themselves had made their image tattered in the eyes of the foreign countries. It is a harsh reality that the majority of the international terrorists in the present era are comprised of the Muslims.

Economic Dependence

Pakistan is dependent on the foreign. This economic dependence is the major obstacle in the way of Islamization of Pakistan.

Q7. Enlist the salient features of UN charter of human rights.

Answer

Background

Human Rights

The concept of Human rights was first given by the Holy Prophet (PBUH) fourteen hundred years ago. The last sermon of the Holy Prophet (PBUH) was a charter of Human Rights. It laid the foundations of fundamentals of Human rights. The west adopted the concept of Human rights very later on in the 20th century.

The Human Rights Declaration 1948

The United Nations constituted a Human Rights Commission to prepare a draft of the basic Human rights and to present it before the General Assembly. The commission presented and got approved the draft on December 10, 1948. This draft of the Human rights was later on called "Human Rights Declaration 1948".

Salient Features of UN Human Charter

The salient features of this declaration are:

- Right of Equality
- Discrimination to be Abolished
- Right of Self-preservation
- Prohibition of Slavery
- Prohibition of Inhuman Treatment
- Equality before law
- Rights of legal defence
- Rights to family and private life
- Right to free movement and residence
- Right to property and ownership
- Right to freedom of thought, conscience and religion
- Right to peaceful assembly
- Political rights
- Right to get employment
- Right to social security

- Right to leisure and rest
- Right to basic necessities
- Right to education

Right of Equality

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Discrimination to be abolished

Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it is independent, trust, non-self-governing or under any other limitation of sovereignty.

Right of self-preservation

Everyone has the right to life, liberty and security of person.

Prohibition of Slavery

No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

Prohibition of Inhuman Treatment

No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Equality before Law

All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

Right of Legal Defence

1. Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence.
2. No one shall be held guilty of any penal offence on account of any act or omission, which did not constitute a penal offence,

under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

Rights to Family and Private Life

No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.

Right of Free Movement and Residence

1. Everyone has the right to freedom of movement and residence within the borders of each state.
2. Everyone has the right to leave any country, including his own, and to return to his country.

Right to Family Life

1. Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.
2. Marriage shall be entered into only with the free and full consent of the intending spouses.
3. The family is the natural and fundamental group unit of society and is entitled to protection by society and the state.

Right of Property and Ownership

1. Everyone has the right to own property alone as well as in association with others.
2. No one shall be arbitrarily deprived of his property.

Right to Freedom of Thought, Conscience and Religion

Everyone has the right to freedom of thought, conscience and religion, this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

Right to Peaceful Assembly

1. Everyone has the right to freedom of peaceful assembly and association.

2. No one may be compelled to belong to an association.

Political Rights

1. Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.
2. Everyone has the right of equal access to public service in his country.
3. The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections, which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

Right to Social Security

Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each state, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

Right to get Employment

1. Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.
2. Everyone, without any discrimination, has the right to equal pay for equal work.
3. Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.
4. Everyone has the right to form and to join trade unions for the protection of his interests.

Right to Leisure and Rest

Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

Right to Basic Necessities

1. Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social

services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.

2. Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

Right to Education

1. Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.
2. Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.
3. Parents have a prior right to choose the kind of education that shall be given to their children.

Q8. Define rights and duties. Explain their relationship to each other.

Answer

Rights

English word 'Right ' has numerous meanings but when used in a specific sense as a concept of social sciences. It implies 'the power to do or enjoy something which is approved or recognized by other members of the society'. According to Isaki, an eminent philosopher, 'rights' means:

Those conditions of social life without which no man can seek in general to be his best self.

Duties

Duty is the term used very commonly in social sciences. It implies an individual's responsibilities toward other members of the society.

Duty has been defined as:

Something that one does either because it is a part of one's job or because it is morally or legally right that one should do it.

A right is an entitlement. On this analysis what are commonly called rights to employment, welfare, etc, are not rights. A right to employment is meaningless because there is no person who is under a duty to employ. Welfare is not a right. It is a privilege, which is given to certain persons.

A duty-centred society is preferable to a right-centred society. If individuals are concerned about their duties, responsibilities and obligations, they cannot but be concerned about the rights and freedoms of others. A right-centred society is one in which individuals assert their rights. They are encouraged by the Human Rights Commission and like Commonwealth and State bodies, to demand rights, with no consideration for the effect of those demands on other people, e.g. the right to protest and demonstrate conflicts with the right of pedestrians and motorists to use the public roads for the purpose for which roads are built.

There is no end to the so-called rights, which can be demanded. A right-conscious society, in effect, recognises a few rights and neglects many others. The rights that are recognised are those, which are demanded by the powerful, the aggressive and the nasty.

Whether one agrees with this analysis or not, it is undeniable that at the commonsense level a right involves a duty in another person or institution. As an essential commonsense corollary, it must also involve an acceptance of that duty by the person who is subject to it. It is ironic in society today that while more and more people are demanding rights, fewer and fewer people are concerned about duties, least of all those who are most vocal in the assertion of rights. Governments, the Human Rights Commission and many other government agencies provide doubtful leadership in this regard. They are educating people about their rights and are attempting to make more and more rights available with no reference to logic and commonsense. But they seem unconcerned about the need to educate people about duties and the importance of a sense of responsibility.

There cannot be a right without a duty. An endless cacophony of demands by interest groups for rights has become a dominant feature of the modern Australian State (fed by legislation which encourages these demands). At the same time there is a deafening silence on the question of individual responsibility. The time has

come to realise and to emphasise that rights, whether material or political, depend on the discharge of duties. Wealth and prosperity are created by effort. Only continuing effort can sustain them. Western societies through effort have achieved a level of prosperity unparalleled in history.

History has continually demonstrated that the greatest of civilisations decline and fall when they succumb to indulgence at the expense of discipline and endeavour. The falls of Egyptian and Roman civilisations are prime examples. It is not too early for Western Civilization to heed the supreme lesson of human experience.

Conclusion

Every relationship is reciprocal in nature. If the citizens receive some benefits namely rights from the state, they also owe it some duties. They qualify for their rights only if they fulfil their duties.

Q9. Enumerate important human rights.

Answer

Human Rights

The concept of Human rights was first given by the Holy Prophet (PBUH) fourteen hundred years ago. The last sermon of the Holy Prophet (PBUH) was a charter of Human Rights. It laid the foundations of fundamentals of Human rights. The west adopted the concept of Human rights very later on in the 20th century.

The Human Rights Declaration 1948

The United Nations constituted a Human Rights Commission prepares a draft of the basic Human rights and to present it before the General Assembly. The commission presented and got approved the draft on December 10, 1948. This draft of the Human rights was later on called "Human Rights Declaration 1948".

Important Clauses of Human Rights Declaration

The important clauses of the Human rights declaration are:

- Right of Equality
- Discrimination to be Abolished
- Right of Self-preservation
- Prohibition of Slavery

- Prohibition of Inhuman Treatment
- Equality before law
- Rights of legal defence
- Rights to family and private life
- Right to free movement and residence
- Right to property and ownership
- Right to freedom of thought, conscience and religion
- Right to peaceful assembly
- Political rights
- Right to get employment
- Right to social security
- Right to leisure and rest
- Right to basic necessities
- Right to education

Right of Equality

All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Discrimination to be abolished

Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it is independent, trust, non-self-governing or under any other limitation of sovereignty.

Right of self-preservation

Everyone has the right to life, liberty and security of person.

Prohibition of Slavery

No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

Prohibition of Inhuman Treatment

No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Equality before Law

All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

Right of Legal Defence

1. Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence.
2. No one shall be held guilty of any penal offence on account of any act or omission, which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

Rights to Family and Private Life

No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.

Right of Free Movement and Residence

1. Everyone has the right to freedom of movement and residence within the borders of each state.
2. Everyone has the right to leave any country, including his own, and to return to his country.

Right to Family Life

1. Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.
2. Marriage shall be entered into only with the free and full consent of the intending spouses.

3. The family is the natural and fundamental group unit of society and is entitled to protection by society and the state.

Right of Property and Ownership

1. Everyone has the right to own property alone as well as in association with others.
2. No one shall be arbitrarily deprived of his property.

Right to Freedom of Thought, Conscience and Religion

Everyone has the right to freedom of thought, conscience and religion, this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

Right to Peaceful Assembly

1. Everyone has the right to freedom of peaceful assembly and association.
2. No one may be compelled to belong to an association.

Political Rights

1. Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.
2. Everyone has the right of equal access to public service in his country.
3. The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections, which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

Right to Social Security

Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each state, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

Right to get Employment

1. Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.

2. Everyone, without any discrimination, has the right to equal pay for equal work.
3. Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.
4. Everyone has the right to form and to join trade unions for the protection of his interests.

Right to Leisure and Rest

Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

Right to Basic Necessities

1. Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.
2. Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

Right to Education

1. Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.
2. Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.
3. Parents have a prior right to choose the kind of education that shall be given to their children.

Q10. Khutba-e-Hajjat-ul-Wida is the most comprehensive charter of human rights. Discuss.

Answer

Human Rights

The Holy Prophet Hazrat Muhammad ﷺ initially gave the concept of Human rights. He came up with this notion of human rights some fourteen hundred years ago. His last sermon, Khutba-e-Hajjat-ul-Wida, was the charter of Human rights. The western world adopted the concept of Human rights in the very later era – not earlier than 20th century.

Khutba-e-Hajjat-ul-Wida

In the plain of Arafat, near the Jablur Rehmah, the Holy Prophet (PBUH) delivered His last sermon. This sermon was the first charter of the Human rights. In this sermon, the Holy Prophet (PBUH) highlighted Human rights. In this sermon, the Holy Prophet clarified many things. The important points of Khutba-e-Hajjat-ul-Wida were:

Sovereignty belongs to Allah. He said:

- People listen to my words, for I do not know I shall be in our midst after this year. Remember that you shall have to appear before your Lord, Who will demand from you the account of your actions.

- All the people are children of Adam and, therefore equal to one another. No one is superior to others. He said

O people, listen to my words and remember that all Muslims are brothers unto one another. All Muslims are equal to one another. No Arab has an edge over the non-Arab, no white is superior to the black. The only mark of superiority is piety.

He (PBUH) declared the sacredness of lives, property and honour of everyone. No one can take life – property or honour of the other.

- O people listen to my words and remember that all Muslims are brothers unto one another. As you are one in brotherhood you will not take your brother's belongings, which he will not give you out of goodwill. Guard yourself against committing injustice.

- He (PBUH) laid special emphasis on the rights of women and asked the people to treat them with kindness. First time in Arab society, the rights were given to women and they were given due respect.

O people you have right over your wives and your wives have right over you. Treat your wives with kindness. Verily you have taken them on the security of Allah and made them lawful unto you by words of Allah.

- He (PBUH) raised the status of slaves and made them equal in matter of food and clothing with their masters.

And feed your slaves as you feed yourselves and clothe your servants as you clothe yourselves. If they commit any mistake, which you are unwilling to forgive, then sell them for they are the servants of Allah and not to be harshly treated.

- He (PBUH) gave equal status to all the people irrespective of their colour or race.

Conclusion

Keeping in mind these facts, we can say that Khutba-e-Hajjat-ul-Wida is a comprehensive charter of Human Rights. In this charter, all people were made equal and all types of distinctions were eliminated between the slaves and the masters, and between the rich and the poor.

