

Socio-Political Imbroglio in Pakistan during the Last Decade: An Analytical and Statistical Study from Islamic Perspective

Farzana Yameen: Lecturer, Govt. Graduate College for Women, Lahore, Pakistan.

Qurratul Ain: Lecturer Govt. Associate College for Women Basirpur, Okara, Pakistan.

Ghulam Sarwar: Assistant Professor, Govt. Graduate College, Pasrur, Pakistan

Abstract

This research paper has dealt primarily with the socio-political imbroglio which took place during the last ten years in Pakistan. The study made a close investigation of the causes of this sorrowful state of affairs. The political, non-political figures and non-state actors responsible for this worst situation were discussed in detail. Moreover, the entire situation was examined in the light of the Quranic injunctions and the sayings of the Prophet Muhammad (PBUH) – the two rudimentary pillars of Islam – and the impact of this dejected socio-political situation on the country was also rigorously explored. Moreover, the study endeavoured to probe into the matter by taking into account the worsening social and political conditions on yearly basis in order to have a full picture of the situation. A questionnaire comprising of fifteen questions was distributed among one hundred respondents hailing from different quarters of society i.e. professors, lawyers, students and commoners in order to take their viewpoints to make this study statistically more viable. Ninety of the respondents gave their response whereas rest of the respondents did not respond. Lastly, the collected data was presented graphically in order to have pictorial view of the change of the views of the respondents.

Keywords: Pakistan, Islam, Society, Politics, Imbroglio, Quran, Sunnah, Bankruptcy

Introduction

“Pakistan is a country in southern Asia. It is next to India, Iran, Afghanistan, and China. It is officially called the Islamic Republic of Pakistan. It has a long coastline along the Arabian Sea in the south. The name Pakistan means Land of (the) Pure in Urdu and Persian. Pakistan is the only country to have been created in the name of Islam.” Since its inception as an independent and sovereign state in 1947, Pakistan has been facing immense problems in various facets of life pushing this piece of land in a state of perpetual poverty, impoverishment and predicament. Social, economic, political and educational fronts of life have been badly affected over the years. In particular, this state of quandary has worsened the plight of the poor even more. Pakistan was won to ameliorating poor living standards of the penniless of the Indian-subcontinent but, after the partition in 1947, this dream has been a dream up till now. In other words, the fruits of independence have not reached the poor masses of

Pakistan – the land of the pure ones. On the other hand, this indigent and downtrodden stratum of our society has caught in even worst sort of quagmire of poverty and there is no hope of liberating from these disgusting shackles of poverty. Present rate of inflation has proved to be the last nail in the coffin of poverty prevailing in Pakistan.

The performance of various political experiments “in the gigantic political laboratory called Pakistan” (Vorys, 1965, p.14) left this country in uncertain circumstances and this uncertain situation is still hanging like the Sword of Damocles over the head of Pakistan making it politically and socially one of the most unstable states of the globe. On the other hand, the rulers – military or civilian -- of this land has always used religion in order to reach the corridors of power only and they have always put the teachings of the Glorious Quran and Sunnah in the back burner and virtually became “Kings” who had nothing to do with the injunctions of Islam. As a matter of fact, Pakistani “rulers were the kings and masses nowhere.” (Aziz, 1980). Most of the rulers of the land of the pure ones did not care their masses and accumulate wealth through unfair means and left the denizens of this piece of land in the lurch hence diametrically ignoring the saying of the Holy Prophet (PBUH) which holds every person—Muslim or non-Muslim, rich or poor, inferior or superior, slave or master—fully responsible for his/her deed done in this world and the outcome of these deeds—good or bad—will be shown in the life hereafter when all people will be resurrected. This great Hadith of the Prophet Muhammad (PBUH) reads:

حَدَّثَنَا إِسْمَاعِيلُ، حَدَّثَنِي مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ. رَضِيَ اللَّهُ عَنْهُمَا. أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " أَلَا كَلُّكُمْ رَاعٍ، وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ، فَالْإِمَامُ الَّذِي عَلَى النَّاسِ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ، وَالْمَرْأَةُ رَاعِيَةٌ عَلَى أَهْلِ بَيْتِ زَوْجِهَا وَوَلَدِهِ وَهِيَ مَسْئُولَةٌ عَنْهُمْ، وَعَبْدٌ الرَّجُلِ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهُوَ مَسْئُولٌ عَنْهُ، أَلَا فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ "

“Allah's Messenger (ﷺ) said, "Surely! Every one of you is a guardian and is responsible for his charges: The Imam (ruler or government) of the people is a guardian and is responsible for his subjects; a man is the guardian of his family (household) and is responsible for his subjects; a woman is the guardian of her husband's home and of his children and is responsible for them; and the slave of a man is a guardian of his master's property and is responsible for it. Surely, every one of you is a guardian and responsible for his charges.” (Al- Bukhari, 1738).

Research Questions

The following are the research questions which have been dealt with in this research article:

- i. What are the main causes of the present social-political conditions prevailing in Pakistan?
- ii. Who are responsible for the current socio-political conditions?
- iii. What is the impact of this socio-political imbroglio prevailing in the last decade in Pakistan (June, 2013- June 2023)?

Literature Review

There have been many books and articles focusing Pakistan's inter and external issues; however, a little has been written on considering the socio-political imbroglio prevailing in Pakistan during the last one decade. Moreover, if it is written, it has not been seen in Islamic perspective. As an instance, Aftab Hussain Tabassam and others opine that political stability is directly proportional to the economic growth of a country (2016) and the investment therein hampers leading the country towards poverty and unemployment. Aisen, Ari & Veiga, Francisco José (2013) in their research paper wrote that political turmoil in a country adversely affects the economic growth thereof hence lowering its productivity level to a smaller state. Shabbir and Mahmood (1992), Iqbal, (1993), and Khilji and Mahmood (1997) are of the view that tangible interest rate, foreign investment, trade accessibility, dependency ratios and terms of trade (the ratio between the index of export prices and the index of import prices) are responsible for ups and downs of economic growth in Pakistan. Amjad Ali and Hafeez- ur- Rehman (2015) concluded that macroeconomic instability has negative and momentous relationship with Gross Domestic Product (GDP) in Pakistan. Ali, Hashmi & Hassan (2013) examined both financial as well as political elements to predict the causes of volatile economic growth and poor direct investment in Pakistan. This manifests that various researchers and authors have dealt the issues of socio-political instability in Pakistan and have tried their best to explore this messy situation with full vigour but none of them has investigated the subject in the light of the teachings and injunctions of Quran and Sunnah. So, this article makes a humble effort in order to fill this gap.

Research Methodology

Throughout the research process, various research methods including descriptive and analytical methods were used in order to explore the topic with some detail. Moreover, comparative method was also used for comparing things to reach at an appropriate outcome. Both quantitative and qualitative methods were used too for making the research more viable and trustworthy.

Research Participants

A sample is defined as the subset of a population (Hoy 2010) and it should meet the strategy of data collection (Carr, 1994). In the present research, a questionnaire consisting of 15 questions was distributed among 100 respondents belonging different shades of Pakistani society. Ninety per cent of the participants responded the questionnaire in "agree", "disagree", "strongly

agree”, “strongly disagree”; however, the rest of the respondents did not respond at all.

Discussions

A Chinese proverb says: ‘In a well-governed country, poverty is something to be ashamed of. In a poorly governed country, wealth is something to be ashamed of. Indubitably, Pakistan is among those countries of the globe that must be ashamed of owing to its poor governing structure. Thanks to the corrupt people present in political parties, bureaucracy, army, judiciary and in other civil or military institutions, Pakistan has come on the verge of destruction. A country that was won to become a leading Muslim nation is passing through the worst phase of its history with almost every institution thereof ruined. Pakistani rupee has seen the shameful decline in the face of US dollar and other powerful currencies of the world because of the wrong political and economic policies of our so-called patriotic ruling elite. A big stratum of Pakistani rulers have always preferred their petty vested interests by accumulating billions of rupees for their progeny and have wholly neglect the injunctions of Quran and Sunnah in this regard. Most of them have spent their life to gaining the luxuries of this life that has no value at if spent in vices. The Quran narrates:

وَاصْرِبْ لَهُمْ مَثَلِ الْحَيَاةِ الدُّنْيَا كَمَا أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيحُ ۗ وَكَانَ اللَّهُ عَلِيمًا مُقْتَدِرًا ۙ 45

“And coin for them the similitude of the life of the world as water which We send down from the sky, and the vegetation of the earth mingleth with it and then becometh dry twigs that the winds scatter. Allah is able to do all things.”

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا 46

“Wealth and children are an ornament of the life of the world. But the good deeds which endure are better in thy Lord's sight for reward, and better in respect of hope.”

How shameful are the deeds of the rulers of Pakistan just to secure the future of their offspring when analyzed in the light of this glorious verse of the Holy Quran. The same subject has been illustrated in another surah of the Holy Quran which reads:

اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُمْ زِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهَيِّجُ قَتْرَهُ مُصْفَرًّا ثُمَّ يَكُونُ حُطَامًا وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ ۙ وَمَغْفِرَةٌ مِّنَ اللَّهِ وَرِضْوَانٌ ۗ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْعُرُورِ ۙ 20

“Know that the life of the world is only play, and idle talk, and pageantry, and boasting among you, and rivalry in respect of wealth and children; as the likeness of vegetation after rain, whereof the growth is pleasing to the husbandman, but afterward it drieth up and thou seest it turning yellow, then it

becometh straw. And in the Hereafter there is grievous punishment, and (also) forgiveness from Allah and His good pleasure, whereas the life of the world is but matter of illusion.”

A day will come when the deeds did in this world would be weighed and there is no doubt about it. This reality has been narrated in the following two verses of the Glorious Quran:

وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ فَمَنْ تَقَلَّتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ

“The weighing on that day is the true (weighing). As for those whose scale is heavy, they are the successful.”

○ وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ

“And as for those whose scale is light: those are they who lose their souls because they used to wrong Our revelations.”

Man was made the vicegerent of Allah Almighty--- an honour not to be bestowed upon any other creation of the Lord including Jinns and Angels. A the Holy Quran says:

وَإِذْ قَالَ رَبُّكَ لِلْمَلِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً

“And recall what time thine Lord said unto the angels: verily I am going to place a vicegerent on the earth.” (Al- Baqara, 30).

Similarly another verse of the Holy Quran narrates that Man has been sent over here for a test—a test the result thereof will decide his fate in the hereafter.

This verse reads:

وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِيُبْلِغَكُمْ فِي مَا آتَاكُمْ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ

“And it is He Who has made you generations coming after generations, replacing each other on the earth. And He has raised you in ranks, some above others that He may try you in that which He has bestowed on you. Surely your Lord is Swift in retribution, and certainly He is OftForgiving, Most Merciful.”

Being the vicegerent of God, Man was, as a matter of fact, destined to be the lord of creation and he was endowed with faculties which would make all nature subservient to him (Khahlifa, 2006, p.42). But , the ruling class of Pakistan, unfortunately, wholly ignored this very responsibility of vicegerency of the Divine and push Pakistan into the quagmire of social, political, economic problems wherefrom Pakistan has not been able to liberate herself till today. So far as the concept of social justice of Islam is concerned, Pakistan because of its corrupt rulers remains unsuccessful to materialize it. Whereas Islam gives a great value to the social justice and for him the social justice is the stepping-stone to higher things. (Khalifa, 2006, p. 205). Though it is a fact too that some sincere, courageous and patriotic persons have always endeavoured to increase the measure of social justice but they have to

overcome the inertia of an old established order and the resistance of powerful vested interests (Khahlifa, 2006, p.304).

This is evident from this quote from “Islamic Ideology” that old established political order has always preferred their personal interests to national interests and hence has betrayed the oath taken at the time of their entering into the office. In this way they have caused an irreparable damage to the very social and political fabric of Pakistan. Apart from fulfilling the basic tenets of Islam it is the duty of the Muslim rulers to establish social justice in their respective states as the Quran highlights:

الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَأَمَرُوا بِالْمَعْرُوفِ وَنَهَوْا عَنِ الْمُنْكَرِ ۗ وَاللَّهُ عَلِيمٌ غَافِقٌ ۙ الْأُمُورِ ۙ 41

“Those who, if We give them power in the land, establish worship and pay the poor-due and enjoin kindness and forbid iniquity. And Allah's is the sequel of events.”

When seen in the light of this verse of the Holy Quran, Muslim rulers of Pakistan have utterly failed to establish equity and social justice in the country. That is why the gap between the rich and the poor has recklessly widened in Pakistan. This shows that the relation with the Noble Quran and belief in God by the rulers of this land is and has been remained very poor. The main purpose of the Holy Quran is to awaken in man the higher consciousness of his manifold relations with God. (Iqbal, 2011, p. 07). If these rulers had an idea of this notion of the Quran they probably would have not ignored their prime duty of maintaining the social justice in their country. According to Islam, politics and Din are like the two sides of a coin; they are inseparable. This very fact has been elaborated by Dr. Muhammad Iqbal in the following great poetic lines:

جلال پاپوش پرچم کی جھوسا تماشو جہاڑوئیں سیاست تورہ جاتی ہے چنگیزی

“Statecraft divorced from Faith to reign of terror leads,

Though it be a Monarch's rule or Commoners show.”

Islamic social order insists on the equality in all spheres: equality in social life, equality in having good job in accordance with one's potential, equality of people—rich or poor—before law; however, this injunction has been elaborated in the Quran very clearly but has been totally ignored by Pakistan's social and political landscape and this has pushed Pakistan towards its present socio-political imbroglio. The Quran says that all are equal before God and the differences of caste, colour or creed have nothing to do with one's righteousness and good character. It is only the real righteousness that has some value in the eye of God and any other property or characteristics is utterly useless and has no value before God. As the Holy Book of Allah narrates:

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا ۗ إِنَّ أَكْرَمَكُمْ
عِنْدَ اللَّهِ أَتْقَاكُمْ ۗ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ۝۱۳

“O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allah is that (believer) who has At-Taqwa [i.e. one of the Muttaqn (pious - see V.2:2)]. Verily, Allah is All-Knowing, All-Aware.”

Pakistan from June 2013-June 2018

In the general election of 2013, Mian Nawaz Sharif, the chairman of PML (N), became the Prime Minister of Pakistan with Majlis-e-Shura being a hung parliament as usual. Other political parties called this election a rigged election and according to them rigging and gerrymandering were the hallmark of this election. However, Mian Nawaz Sharif took oath to the office of the Premier and became 20th prime minister of Pakistan.

Illiteracy, poverty, unemployment, child labour, poor health infrastructure, foreign debts and unstable economy, water and energy crises are the social issues which are and have been the hallmark of our society. We will see the matter of education as a sample in order to understand the seriousness of this government to resolve these issues.

In the budget for the fiscal year 2013-14, the Nawaz government increased the rate of General Sales Tax (GST) from 16% to 17%. This huge tax was termed as a bolt from the blue to the poor masses of Pakistan. Though higher education got Rs 57.4 billion (77% of the federal education budget) but the overall allocation to primary and secondary education was Rs. 6.33 billion and Rs. 8.13 respectively which is very low as compared to even the neighbouring countries of Pakistan.

In the fiscal year 2014-15, however, federal budget for education was raised from 2% in 2010 (which was the lowest in the region) to 7% which amount to Rs. 80 billion. In 2015-16 annual budget, Rs. 81 billion were allocated for education while Rs. 84.19 billion were allocated to education in the fiscal year 2016-2017 which is still the lowest in the region. Literacy in Pakistan is just 59% which is the lowest in the region.

Under the article 25-A of the 1973 constitution education for every child aging from 5-16 is free and compulsory. However, this government remained unsuccessful in allocating a handsome amount in annual its annual budgets for education in accordance with the guidelines of the UNESCO. Also, Pakistan remained unsuccessful in attaining the Millennium Development Goals as set by the United Nations Development Programme.

In the above lines, we have given a brief account of the amounts allocated for education—the most preferable field in the teachings of Quran and Sunnah—in the annual budgets of Pakistan during the 3rd term of Nawaz regime. It is a well-known fact of Islamic History that when the Muslims made 70 pagans of

Mecca the prisoners of war (POWs) in the famous battle of Badr, the Holy Prophet ordered the educated POWs to teach the children of the Muslims in order to get freedom. How beautifully this incident of Islamic history elaborates the significance of education in Islam and the Prophet Muhammad was ready to gain it from the Pagans too. That is why the seeking of knowledge and education has been made obligatory in Islam. A notable hadith reads:

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا حَفْصُ بْنُ سُلَيْمَانَ، حَدَّثَنَا كَثِيرُ بْنُ شَيْطَانَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ وَوَضِعُ الْعِلْمِ عِنْدَ غَيْرِ أَهْلِهِ كَمَقْلَدِ الْخَنَازِيرِ الْجَوْهَرِ وَاللُّؤْلُؤِ وَالذَّهَبِ "

It was narrated from Anas bin Malik that the Messenger of Allah (ﷺ) said:

"Seeking knowledge is a duty upon every Muslim, and he who imparts knowledge to those who do not deserve it, is like one who puts a necklace of jewels, pearls and gold around the neck of swines." (Sunan Ibn Majah, 224).

How shamefully the so called patriotic rulers and lovers of Islam and Prophet Muhammad have neglected this most essential area of Muslims collective life and have made this momentous sphere of human life the most neglected field in Pakistan. The rulers whose Prophet was ready to get the children of the Muslims educated by the infidels utterly put in the backburner this magnificent aspect of Prophet's life.

Moreover, they also did not care the warning of the Quaid-e-Azam—the Founding Father of Pakistan—who emphasized education much and seriously felt its indispensability and described it the matter of life and death. On Sep.26, 1947, the Quaid said in Karachi:

“Education is a matter of life and death for Pakistan. The world is progressing so rapidly that without requisite advance in education, not only shall we be left behind others but may be wiped out altogether”

Pakistan was made to become a welfare and prosper Muslim state and it was possible only when the rulers of Pakistan preferred education to all other aspects of life but, unfortunately, they utterly neglected its importance and remained indulged in other petty political issues.

The same is the case with health and other areas of life. Most of the budget is allocated for so-called development project which is usually more than Rs 500 billion in every budget of Pakistan. Most of this part of budget is used as a political bribe. According to a report of famous newspaper namely “The Express Tribune”:

“Transparency International Pakistan (TIP) has released a report showing a slight improvement in the Corruption Perception

Index. Pakistan's rank has edged up in the 2013 index from 27 to 28."

How deplorable is the report of this newspaper that a country that was won in the name of Islam is indulged in huge corruption environment. Politicians, army officials, justices, lawyers, bureaucracy accountants etc. are said to be indulged in corruption.

The Holy Prophet is reported to have given the bad news to those indulged in bribery and corruption. The rulers always tell lies on electronic and social media and conceal the truths from the masses. This is also a corrupt practice. A Hadith reads:

“وَحَدَّثَنِي مَالِكٌ، أَنَّهُ بَلَغَهُ أَنَّ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ، كَانَ يَقُولُ عَلَيْكُمْ بِالصِّدْقِ فَإِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ وَالْبِرُّ يَهْدِي إِلَى الْجَنَّةِ وَإِيَّاكُمْ وَالْكَذِبَ فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ وَالْفُجُورَ يَهْدِي إِلَى النَّارِ أَلَا تَرَى أَنَّهُ يُقَالُ صَدَقَ وَبَرَّ وَكَذَبَ وَفَجَرَ.”

“Malik related to me that he heard that Abdullah ibn Masud used to say, "You must tell the truth. Truthfulness leads to right action. Right action leads to the Garden. Beware of lying. Lying leads to corruption, and corruption leads to the Fire. Don't you see that it is said, 'He speaks the truth and acts rightly,' and, 'He lies and is corrupt.'”

In 2017, Nawaz was removed from office by the Supreme Court of Pakistan regarding revelations from the Panama Papers case. In 2018, the Pakistani Supreme Court disqualified Nawaz from holding public office, and he was also sentenced to ten years in prison by an accountability court.

Pakistan from 2018 to 2023

In July, 2018 General Elections in Pakistan were held to elect the new prime minister of Pakistan. Resultantly, Imran Khan, a populist leader of Pakistan Tehreek-e-Insaf won the election but that was not landslide victory and became the leader of 15th National Assembly of Pakistan and the 22nd Premier of Pakistan. As soon as Imran Khan took the reign of the government, he came up with a political mantra of Riyasat-i-Madina (State of Madina); and he vowed to transform the whole of Pakistan into a true Islamic Welfare State. But as the time progressed Imran Khan's mantra lost its ground and the entire scheme of him fizzled out and ended in utter fiasco. Imran Khan ventured to change socio-political scenario of Pakistan by injecting an Islamic spirit but he did nothing except introducing the Single National Curriculum (SNC).

The Holy Quran says: If We grant ye rule in the world, you will establish Salah, collect Zakat, and will order for good deeds and forbid bad deeds.

Imran Khan wrote an article – Spirit of Riyasat-i-Madina: transforming Pakistan – for Express Tribune on January, 2022, in which he spelt out his concept of Riyasat-i-Madina. He wrote that Riyasat-i-Madina was built on certain pillars, and its edifice was buttressed with the passage of time by the Holy Companions. While referring to the Holy Prophet Muhammad's Riyasat-

i-Madina he said it was built on justice, meritocracy, rule of law, strong moral and ethical grounds. To revive and resurrect the convent of Medina the National Rehmatul Lil Alamin Authority was established by him and made himself the patron-in-Chief of the Authority.

Imran Khan during his campaign to woo the voters gave long manifesto which somehow seemed improbable and implausible. One of the main manifesto was to provide 5 million houses to homeless on easy instalments and 10 million jobs to jobless. The young Pakistani nation kept on waiting for jobs, and the elders mostly married Pakistani citizens kept on waiting for homes on easy instalments. Imran Khan intended to change the lives of impoverished Pakistani citizens but this lip service only remained lip service could not be materialized. This convent breaking can be discussed from Islamic point of view. The Holy Quran says in Surah Maida.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ

“O ye who believe! Fulfil your indentures” (Al-Maida, 01)

Another manifesto presented by Imran Khan was to dismantle corruption and to curb corrupt practices. According to Transparency International Corruption Index Pakistan was in 2018 at 33 No ("on a scale from 100 (very clean) to 0 (highly corrupt)" while in 2020 Pakistan was at 31 no in the ranking. So there was no change as for as corruption in public sector institutions was concerned. Imran Khan did not full that pledge as well. The Holy Quran states:

يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ

“O ye who believe! Why say ye that which ye do not?” (Alsaff, 02)

Another major snag which Imran Khan and his party faced that most of the leaders of Pakistan Tehreek-e-Insaf prevaricated the matters and the questions put by the journalists which is an unbecoming of a party, which is harping on an agenda of justice, and whose party's name also have the meaning - “Movement for Justice”. The Holy Quran also negates such stanches which are based on prevarication and equivocation. The Holy Quran says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَفُولُوا قَوْلًا سَدِيدًا 70

“O ye who believe! Guard your duty to Allah, and speak words straight to the point.” (Al-Ahzab, 70)

Imran Khan's party was ousted in April 2022 through vote of no confidence in Parliament; and a coalition government comprised of different parties called Pakistan Democratic Movement (PDM) took the reign of the government. The new government started tightening the noose around Imran Khan and his party by lodging myriads of criminal cases against the part head. On 9th May, 2023 a watershed event took place in the whole of Pakistan when its former Prime Minister, Imran Khan was whisked away and later on he was incarcerated. The National Accountability Bureau (NAB) apprehended Imran Khan under different provisions of NAB Ordinance. The public outrage was witnessed through sabotage, mayhem, riots and violence

which was wreaked by the government dissidents and Pakistan Tehreek-i-Insaf (PTI) followers. The Military Establishment of Pakistan along with other law enforcement agencies launched a clampdown against political dissidents and miscreants at full scale by bringing internet services to a sporadic halt, major social media apps like WhatsApp, Facebook, Imo and LinkidIn were suspended and brought under surveillance. The Pakistani Govt. launched complete surveillance of all those citizens who were making hostile remarks and lampooning MPL-N led govt. that was widely circulating among netizens that the govt. is doing all that to suppress and sideline the PTI party and the govt. dissidents. In the research a questionnaire was dished out to different populace hailing from different strata of society and disparate echelon of society which included lawyers, teachers, commoners, doctors and business men. The primary focus of the research was to determine, that whether the Govt.’s draconian policy with regard to try the civilians in military courts under Army Act and Secret Service Act. The result of the research is presented in a tabulating form. But the survey primarily focused on political scenario from Islamic perspective.

Following was the template dished out to the masses. The masses have to tick the right option in the provided questionnaire

Sr.	Question/Stem	Agree	Strongly Agree	Disagree	Strongly disagree
1	Is PTI liable for socio-political imbroglio				
2	Is PML(N) responsible for this sorry state of affairs				
3	Does a military coup d'état is need of the hour to stem this mess				
4	Whether non state actors should be incarcerated and reprimanded				
5	Whether the bank accounts of each politician, judges, clerics, bureaucrats and army officers be placed under scrutiny on the pattern of China				

6	Whether the offshore property of Pakistani officials got through illegal means should be confiscated through Interpol				
7	Whether the high corruption should be punished with death penalty and minor corruption with amputating of hand as per Islamic Injunctions				
8	Whether there should be dispensation of justice free of any political involvement				
9	Whether the ill-gotten money should be frozen by the authorities and deposited in the national exchequer				
10	Whether the Quranic laws regarding affairs of states should be legislated and then enforced				
11	Whether a new body should be established to harness corruption and indict corrupt people				
12	Whether electronic media can play a role in transforming Pakistan into an Islamic welfare state				
13	Can there be Islamic meritocracy in Pakistan in induction				
14	Whether there can be ever stemming of cronyism and favoritism in Pakistan				

15	Can education be lynchpin for transforming socio-political landscape in Pakistan				
----	--	--	--	--	--

Following was the reply of the respondents. Questions number 1, 3, 12, 13, and 14 were disagreed and strongly disagreed by the respondents and rest of the questions were agreed and strongly agreed by all the respondents.

Conclusion:

From above discussion, it becomes evident that most of the Pakistan's rulers have used the corridors of power for their personal gains; they have put the national issues in the back burner. Their politics have always whirled around petty issues like making local roads, establishing buildings for some departments and giving tenders to their favourites in order to take kickbacks from them. The tangible issues like creating jobs, eradicating corruption, boosting up businesses, curbing favouritism, ending poverty, caring health of the Pakistanis and above all making education their first choice, as it is, to us, the sole instrument for making a nation civilized and prosper as well, have been utterly ignored by the ruling elite of Pakistan. In the 21st century, the world is touching the heights of educational, scientific, and technological advancements and just 55 %, according to UNESCO, are literate. It is very shameful for rulers of Pakistan. By the irony of the fate, socio-political imbroglio has worsened during the last decade in Pakistan—a country with 121.75 US Dollars foreign debt and flapping like an injured bird under this heavy borrowing. Most of this borrowing goes in the pockets of so called politicians and other at the helm of the affairs. It has also been surfaced through investigations conducted by two national institutions viz. National Accountability Bureau (NAB) and Federal Investigation Agency (FIA) that the ill-gotten money has been stashed away by corrupt politician and bureaucrats in the bank accounts of their cronies. System of Election in Pakistan is so awful and rotten that it almost impossible for poor but honest and patriotic Pakistani to be elected as the representative of the masses. Only the affluent, influential and landlords and leaders of religious parties occupy the political scenario of Pakistan and reach the corridors of power.

Gerrymandering and bribe in the form of food and money are the hallmark of election system in Pakistan. People being poor, indigent and ignorant of the power of their vote become victim of petty greed like food and money and hand over the right to rule them to corrupt, unfaithful and shameless people.

The Holy Quran says:

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا وَإِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ۗ إِنَّ اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ ۗ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ۝ 58

“Allah doth command you to render back your Trusts to those to whom they are due; And when ye judge between man and man, that ye judge with justice: Verily how excellent is the teaching which He giveth you! For Allah is He Who heareth and seeth all things.” (Al-Nisa, 58)

This verse clearly stresses that the people should elect those among them who are really eligible to rule because ruling is a sacred mission in Islam and if wrong and corrupt people are elected, the whole edifice of the collective life of Muslims will be demolished.

Last but not the least, hope is the last refuge of Man as he can be destroyed but can never be defeated (Hemingway, 1952). So, it is advised to the Pakistani people that they should be more aware socially and politically in order to get good guys to rule them. And, they should keep in mind that this life is a test of Man and he is tested with various sort of trials and tribulations as the Glorious Quran maintains:

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ ۝۱
“And surely We shall try you with something of fear and hunger, and loss of wealth and lives and crops; but give glad tidings to the steadfast.” (Al-Baqara, 155)



This work is licensed under a [Creative Commons Attribution 4.0 International License](https://creativecommons.org/licenses/by/4.0/).

References

1. Vorys, Karl Von. (1965). *Political Development in Pakistan*. New Jersey: Princeton University Press.
2. Aziz, K.K. (1980). *Pakistan's Political Culture*. Lahore: Sang-e- Meel Publications.
3. Al- Bukhari, Hadith 1738.
4. Tabassam, Aftab Hussain. (2016). Nexus between Political Instability and Economic Growth in Pakistan. *Procedia - Social and Behavioral Sciences* 230 (2016) 325 – 334.
5. Aisen, Ari & Veiga, Francisco José, 2013. "How does political instability affect economic growth?," *European Journal of Political Economy*, Elsevier, vol. 29(C), pages 151-167.
6. Shabbir, T. and A. Mahmood (1992), The effects of foreign private investment on economic growth in Pakistan. *The Pakistan Development Review*, Volume 31(4), pp. 831-841.
7. Iqbal, Z. (1993), Institutional variations in savings behaviour in Pakistan. *The Pakistan Development Review*, Volume 32(4), pp. 1293-1311.

8. Khilji, N. M. and A. Mahmood (1997), Military expenditures and economic growth in Pakistan. *The Pakistan Development Review*, Volume 36(4), pp. 791-808.
9. Ali, Amjad & Hafeez- ur- Rehman (2015), MACROECONOMIC INSTABILITY AND ITS IMPACT ON GROSS DOMESTIC PRODUCT An Empirical Analysis of Pakistan. *Pakistan Economic and Social Review* Volume 53, No. 2 (Winter 2015), pp. 285-316
10. Ali, S. H., Hashmi, S. H., & Hassan, A. (2013). Relationship between political instability and domestic private investment in Pakistan: A time series analysis (1972-2009). *Pakistan Business Review*, 15(1), 1-26
11. Carr, L. (1994). The strengths and weaknesses of quantitative and qualitative research: What method for nursing? *Journal of Advanced Nursing*, 20(4), 716-721.
12. Hoy, W. (2010). *Quantitative research in education: A primer*. California: Sage Publications.
13. Al-Kahaf, verses 45-46.
14. Al-Hadid, verse 20.
15. Al-Aaraf, verses 8-9.
16. Al-Baqara, verse 30.
17. Kalifa, Dr. Abduh Hakim. (2006). *Islamic Ideology*. Lahore: Institute of Islamic Culture.
18. Al-Hajj, verse 41.
19. Iqbal, Dr. Muhammad. (2011). *The Reconstruction of Religious Thoughts in Islam*. Lahore: Institute of Islamic Culture.
20. Iqbal, Dr. Muhammad (2010). *Kulyat-e-Iqbal*. Lahore: Maktaba-e-Jamal.
21. Al-Hujurat, verse 13.
22. Sunan Ibn Majah, Vol. 1, Book 1, Hadith 224.
23. Al-Maida, verse 01.
24. Al-Saff, verse 02.
25. Al-Ahzab, verse 70.
26. Al-Nissa, verse 58.
27. Hemingway, Ernest. (1952). *The Old Man and The Sea*, New York: Charles Scribner's Sons).
28. Al-Baqara, verse 155.