

Student's Learning Outcomes

After studying this chapter, students will be able to:

1. Describe briefly the history of women's rights in Islam in the light of Qur'an and Sunnah.
2. Describe the women's role in Pakistan Movement.
3. Discuss women's contributions in National Development from 1947 till now.
4. Define Violence and Violence against Women and its impact upon Pakistani society with reference to Constitutional provisions.
5. Discuss Government's efforts to address the issue of Violence against Women in Pakistan.
6. Describe Government's efforts regarding women's protection and their Empowerment

Women's Rights in Islam in the light of Qur'an and Sunnah

Islam is a religion of nature. According to its teachings, all human beings are equal in terms of basic rights. All human beings are descendants of Hazrat Adam (عليه السلام). In this sense, Islam does not discriminate between men and women on the basis of gender. Almighty Allah considers them both as His creatures. The Qur'an and the Hadith contain a large number of commands that determine the position, importance and rights of the women in Islam. So, Almighty Allah says:

ترجمہ: اے لوگو! اپنے رب (کی نافرمانی) سے ڈرو جس نے تمہیں ایک جان (آدم علیہ السلام) سے پیدا فرمایا اور اُسی سے اُس کی زوجہ (حواء علیہا السلام) کو پیدا فرمایا اور پھیلا دیے (زمین پر) اُن دونوں سے بہت سے مرد اور عورتیں۔ (سورۃ النساء، آیت نمبر: 1)

"O mankind! Be dutiful to your Lord, Who created you from a single person (Hazrat Adam), and from him He created his wife (Hawwa), and from them both He created many men and women (spread all over the world)."

Woman is a word that refers to human beings with respect and honour and whose existence has added colour in the universe. All religions, including Islam, condemn all forms of violence against woman. Islam has entrusted women with important responsibilities in all walks of life, including government, politics, leadership,

management and counselling. Most women suffer from violence due to the perception that they are inferior to men. But, the following Ayats of the Holy Qur'an highlight the fact that Almighty Allah considers the status of men and women to be equal as human beings.

ترجمہ: (اللہ نے فرمایا) بے شک میں ضائع کرنے والا نہیں ہوں تم میں سے کسی بھی عمل کرنے والے کے عمل کو خواہ وہ مرد ہو یا عورت تم ایک دوسرے (کی جنس) سے ہو۔ (سورۃ آل عمران، آیت نمبر: 195)

"I will not let the good deed of any worker among you, whether a male or female, be wasted. You are of one another."

ترجمہ: جو شخص بھی نیک عمل کرے (خواہ) مرد ہو یا عورت اور وہ مومن ہو تو ضرور ہم اسے زندہ رکھیں گے پاکیزہ زندگی کے ساتھ اور ضرور انہیں ان کا اجر عطا فرمائیں گے ان کے بہترین اعمال کے مطابق جو وہ کیا کرتے تھے۔ (سورۃ النحل، آیت نمبر: 97)

"Whoever works righteousness, whether male or female, while he is a true believer. Verily, to him We will give a good life, and We shall pay them certainly a reward in Proportion to the best of what they used to do."

In Arab society, in the age of ignorance before the advent of Islam, girls were buried alive at their birth. Islam made the girl a blessing and a symbol of peace for the home. When the era of Islam dawned, the woman was saved from the darkness of oppression. Islam rescued women from humiliation and treated them with dignity and honour. The dark age ritual of female infanticide came to an end.

It is Islam that gave women the rights equal to men and strengthened the status of the woman.

Islam gave women equal rights, protection of dignity, share in inheritance, Haq mahr (Bride wealth), right to get Khula (divorce) right to education and training, right to keep children in case of separation, right to vote and right to counsel etc. Even if a woman has a source of income, Islam has not asked her to support her children. This responsibility rests with the father. As mother, sister, daughter and wife, Islam has given the right of inheritance to a woman in every relationship. Men and women are equal in action and reward in Islam, as it is made clear in the Holy Qur'an:

ترجمہ: مردوں کے لیے اُس میں سے حصہ ہے جو انہوں نے کمایا اور عورتوں کے لیے اُس میں سے حصہ ہے جو انہوں نے کمایا واللہ سب اُس کا فضل مانگتے رہے۔ (سورۃ النساء، آیت نمبر: 32)

"Men will be rewarded according to their deeds and women equally according to theirs and keep asking Almighty Allah for His blessing. Surely, Allah knows best everything."

Almighty Allah further said in the Holy Qur'an:

ترجمہ: اور جو نیک اعمال کرے گا (خواہ مرد ہو یا عورت) بشرطیکہ وہ مومن ہو تو وہی لوگ جنت میں داخل ہوں گے اور ان پر ایک تل کے برابر ظلم نہیں کیا جائے گا۔ (سورۃ النساء، آیت نمبر: 124)

"And whoever does righteous deeds, whether male or female, while being a believer - will enter Paradise and will not be wronged, even as much as speck on a date seed".

Apart from the Holy Qur'an, several Hadiths also mention about the rights and duties of women and their importance in society. The beloved Rasool ﷺ said:

ترجمہ: ”جس نے دو لڑکیوں کی کفالت کی تو میں اور وہ جنت میں اس طرح داخل ہوں گے، جس طرح میری یہ دو انگلیاں آپس میں قریب ہیں۔“ (سنن الترمذی، کتاب: نیکی اور صلہ رحمی، حدیث نمبر: 1913)

"Whoever brings up two girls, will enter paradise along with me as close to me as my two fingers near to each other."

In a Hadith, the Last Rasool ﷺ said:

ترجمہ: ”عورتوں کے معاملے میں اللہ سے ڈرو۔“ "Fear Almighty Allah in matters relating to women".

Elsewhere, he ﷺ said:

ترجمہ: ”تم میں سے کسی کے پاس تین لڑکیاں یا تین بہنیں ہوں اور وہ ان کے ساتھ اچھا سلوک کرے تو جنت میں ضرور داخل ہوگا۔“ (سنن الترمذی، کتاب: نیکی اور صلہ رحمی، حدیث نمبر: 1911)

"Whoever has three daughters or three sisters and he treats them well, will certainly enter Paradise".

The Holy Rasool ﷺ further said:

ترجمہ: ”دین آسان ہے، لوگوں کے لیے آسانی پیدا کرو، لوگوں کو مشکلات میں مت ڈالو۔“ (صحیح بخاری)

"Religion is easy, make it easy for people, do not put people in difficulties".

Islam is a religion that has not only dignified woman but has also provided her the protection in the form of veil and four walls.

The incident of Hazrat Hajra (علیہا السلام) is a prominent example depicting the status of women in front of Almighty Allah. Her act of running between Mount Safa and Mount Marwa to ask for Almighty Allah's help to provide food and water for her baby Hazrat Ismail (علیہ السلام) pleased Almighty Allah so much that He immortalized this act by declaring running between Mount Safa and Marwa as one of the essential components of Hajj. All Muslim men and women are required to perform this act in order to complete their Hajj

and Umrah. This incident clearly depicts the importance and position of women in Islam.

Hazrat Khadija (رضي الله عنها), the first wife of the Hazrat Muhammad ﷺ, was a wealthy lady in the Arabian Peninsula. She (رضي الله عنها) was the owner of a trade centre in Makkah and handled the business herself. Her merchandise was exported to far-away markets like Syria. The success of Hazrat Khadija's (رضي الله عنها) business can be seen from the fact that when the Quraysh's trade caravans gathered to embark upon their journey to Syria or Yemen, Hazrat Khadija's (رضي الله عنها) caravan used to equal the caravans of all other traders of the Quraysh combined.

After the bestowal of Nabuwwat (Prophethood), the Holy Rasool Hazrat Muhammad ﷺ highlighted that the most important component of struggle for social reforms is the provision of basic rights to the distressed and oppressed classes of the world and Arabia particularly the women, servants and orphans.

Hazrat Fatima (رضي الله عنها), Hazrat Aisha (رضي الله عنها) and Hazrat Zainab (رضي الله عنها) are the examples of those very renowned women who remained steadfast during times of distress and guided Muslim women through difficult times.

We can conclude that in the eyes of Almighty Allah men and women are equal as human beings both in this world and in the life hereafter. They will be rewarded or punished in the life hereafter in accordance with their deeds performed in this world.

Women's Role in Pakistan Movement

The establishment of Pakistan is the outcome of the long struggle that the Muslims of the subcontinent started to protect their separate national identity. The struggle for Pakistan was not an easy task. The Muslim women of the subcontinent also played an everlasting role in this great struggle, which is an example by itself. There were numerous great women including Madar-e-Millat Mohtarma Fatima Jinnah, Begum Maulana Muhammad Ali Johar, Begum Salma Tassaduq Hussain, Begum Jahan Ara Shahnawaz, Begum Ra'ana Liaquat Ali Khan, Begum G.A Khan, Begum Prof. Sardar Haider Jafar, Begum Geeti Ara, Begum Hamdam Kamal-ud-Din, Begum Farrukh Hussain, Begum Zareen Sarfraz, Begum Shaista Ikramullah, Fatima Begum, Begum Waqar-un-Nisa Noon and Lady Nusrat Haroon and others who created awareness for the achievement of independence among Muslim women of the subcontinent and organized them for playing active role in the struggle for establishment of Pakistan. These were the women who were active and fearless workers in 20th century's practical, social, educational and political fields. They not only created political awareness among

the common household women but also raised the spirit of movement for a separate national identity. The role of some of these women in Pakistan movement is described below:

Mohtarma Fatima Jinnah, the sister of the Quaid-e-Azam رحمۃ اللہ علیہ, remained *side by side* with her brother, Quaid-e-Azam رحمۃ اللہ علیہ in the struggle for Pakistan and played an important role in creating awareness in Muslim women. She was an active member of the All India Muslim League.

Begum Salma Tassaduq Hussain participated in the campaign to make Muslim women members of the Muslim League after the formation of the Muslim League Women Wing. In March 1940, she also hosted the spouses of political leaders and Women Delegates participating in Muslim League session and was elected Joint Secretary of the Punjab Muslim League Women Wing.

Fatima Sughra, who hoisted the Muslim League flag on the Civil Secretariat, was an active member of the Pakistan Movement. She was only 14 years old at that time. She was detained but this brave girl did not give up and kept mobilizing the Muslim women.

Begum Shaista Ikramullah was the organizer of the Muslim Girls Federation. At that time organizing of young girls was not an easy task but at this difficult stage she remained steadfast and played a vital role in organizing the girl students across India.

Begum Raa'na Liaquat Ali, the first lady of Pakistan, was the Begum of Pakistan's first Prime Minister Liaquat Ali Khan. She worked for the rehabilitation of refugees after the establishment of Pakistan. She was the first woman governor of Sindh. Before the establishment of Pakistan, she founded, a women's organization namely All Pakistan Women's Association (APWA). She also served as Pakistan's ambassador to the Netherlands and Italy.

A leader of Pakistan Movement, Begum Maulana Muhammad Ali Johar participated in the Khilafat Movement with her mother in law, "Bi Amma". She created political awareness not only in women but also in men.

Begum Jahan Ara Shahnawaz was the wife of Allama Iqbal's رحمۃ اللہ علیہ close friend Barrister Shah Nawaz. In 1930, she went to London to attend the Round Table Conference. She represented women at the second and third round table conferences as well. She became a member of the All India Muslim League Women's Committee to raise political awareness among the Muslim women. She participated in the historic session of the Muslim League in Lahore in 1940.

Lady Nusrat Haroon also participated whole heartedly in the Khilafat Movement. In 1925, she founded an association called "*Islah-ul-Khawateen*", in Karachi, which had the honour of being the first association of Muslim women in Karachi.

In short, women played a vital role in Pakistan Movement despite many obstacles.

Women's Contribution in National Development from 1947 till now

According to the 2017 census, almost half of Pakistan's population consists of women. Women play the most important role in the development and progress of any nation. They are the trustees of the races that stabilized the country. In every field of life in Pakistan, they are demonstrating their skills and abilities. The speed with which they have established themselves in media shows their specialty. Our resolute women have made their names known from academics to politics. Pakistani women are fully contributing towards the development and welfare of the country. Women are actively and collectively playing their role for the welfare and improvement of the common people in the country. Our women associated with special children's schools, old age homes, Handicraft education institutions for poor women, are performing more than their courage and capacity.

Women are not lagging behind men in any respect. In fact, the role of women in society is of dual importance. In the making of Pakistan, Mohtarma Fatima Jinnah's role is not hidden from anyone.

Do you know?

The first presidential elections in the history of Pakistan were held on January 2, 1965. Fatima Jinnah participated in the elections against General Ayub Khan.

Mohtarma Benazir Bhutto became Pakistan's Prime Minister twice. Besides that, women are seen working as judges and lawyers in the courts. Arfa Karim, a girl from Faisalabad, received the certificate in computer technology at the age of 9. She is not amongst us today, as she has died.



Mohtarma Fatima Jinnah



Mohtarma Benazir Bhutto



Arfa Karim



Shamshad Akhtar

Women are also playing their role in banks and other major institutions of the country. For instance Shamshad Akhtar has been the governor of the State Bank of Pakistan. There is a long list of such women.



Mohtarma Bilquis Edhi

In the social sector, Mohtarma Bilquis Edhi has been working for decades to improve the lives of millions of Pakistanis. Bilquis Edhi has spent her entire life serving Pakistan's most backward, distressed and helpless people.

Do you know?

Mohtarma Bilquis Bano Edhi is the widow of Abdul Sattar Edhi the head of Edhi Foundation. She is also the head of Bilquis Edhi Foundation. The government of Pakistan has awarded her the Hilal-i-Imtiaz. Bilquis Edhi Foundation takes care of abandoned children and arranges marriages of abandoned and homeless girls.

Mohtarma Dr. Nafis Sadiq has held the office of Under Secretary General in the United Nations. She was the first woman in the world to hold such a high position in the United Nations.

Samina Baig, a daughter of Pakistan, is the first woman from Pakistan who has climbed the Mount Everest. In addition, Samina has climbed seven highest summits of the seven continents of the world. She has set an example of determination and courage, not only in Pakistan but all over the world.



Samina Baig

Women are playing a significant role in almost all major sectors in Pakistan, such as the military, health, education, sports, showbiz and politics and are proving that they can play a vital role in the development of the country and the nation. These courageous women are outstanding examples of achievements and new dimensions.

Do you know?

Dr. Fahmida Mirza belongs to Sindh province of Pakistan. She is the first woman from Pakistan to be the Speaker of the National Assembly from 2008 to 2013.

Definition of Violence and Violence against Women

Violence, according to the World Health Organization, is defined as “the intentional use of physical force or power which either results in some injury, death, psychological harm or deprivation.” Violence against Women (VAW) is a form of gender based violence. It has adverse effects on women's physical, mental and reproductive health.

According to the United Nations, violence against women (VAW) is any act of gender-based violence that results in, or is likely to result in, physical, sexual or mental harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or in private life. Many people are mistaken to believe that violence cannot be perpetrated by someone within their families or homes. Figures released by the World Health Organization indicate that one in three women, almost 35% of the women around the world, have experienced violence by family members or any other person they know.

Impact of Violence upon Pakistani Society with Reference to Constitutional Provisions

Like other parts of the world, women in Pakistan are also exposed to violence. They are exposed to various forms of violence like murder, molestation, acid attacks, domestic violence and dowry-related violence by in-laws in case a woman does not bring dowry as per their satisfaction. Violence occurs not just in physical form, but also in other forms like emotional and financial abuse.

Victims of violence include women from rural and urban backgrounds, different economic classes, religions, castes etc. Similarly, the offenders of such acts do not belong to a single class, but they include the rich, the poor, religious minded, non religious minded, educated and uneducated individuals. The offenders can either be people the victim knows personally or complete strangers. Similarly, women can also commit violence against other women.

The present Constitution of Pakistan does not allow women to be the victims of violence in any case. Violence has devastating effects on society. Society may suffer from anxiety and unrest. In society, the rights of individuals may be taken away. People may suffer from inequality and insecurity due to growing violence in society.

Common Perception about Violence against Women

The following may be the causes of the violence:

1. Society has generally accepted this as a common practice.
2. Non-enforcement of punishment against the offenders.
3. Inequality and disparity in society.
4. Moreover, women are not aware of the rights given to them in Islam.

Myth:

A wrong perception has developed that violence takes place because of the victim's own fault.

Fact:

Some people argue that violence depends on the way the women dress up, their marital status, their way of living, their mindset etc. This argument is incorrect because it puts blame on the victim rather than the offender. It is important to understand that violence is only the offender's fault and not the victim's. Violence is usually perpetrated because alternate ways of dispute resolution are not readily available. Therefore, it is important to provide avenues of dispute resolution such as mediation so as to reduce and prevent incidents of violence.

Myth:

Violence against Women occurs when they are performing some role outside their house.

Fact:

In our society, the women's life outside the house is usually unsafe. Therefore, women are forbidden or discouraged from stepping out into public places. This concept is incorrect. Violence against women can occur inside their houses just as outside the houses. In any case both men and women have the equal right to access public places. Therefore, instead of restricting women from public places, emphasis should be placed on making all public places available and secure for women.

Government's Efforts to Address the Issue of Violence Against Women in Pakistan

The state of Pakistan came into being for the implementation of the principles of Islam. Here a number of laws have been enacted in the light of the Qur'an and the Sunnah to protect the women against violence and for their basic rights. Some of the Family Laws of 1961, which are in accordance with the Qur'an and the Sunnah, have

secured women's rights. The Assembly and the Senate have also passed an amended bill on the oppression of women and their rights. The following steps have been taken by the Government to eliminate violence against women in Pakistan:

Punjab Marriage Restraint Act 2015

Child marriage is a common custom in Pakistan. In Punjab, the legal age for marriage is minimum 16 years for girls, and minimum 18 years for boys. In 2015, the Provincial Assembly of Punjab passed the Punjab Marriage Restraint Amendment Act, whereby the parents, Nikkah Registrar or Union Council officials who are involved in marrying of girls before they turn 16 and boys before they are 18 years old will be punished with imprisonment and heavy fines.

Punjab Protection of Women Against Violence Act 2016

To provide protection to women, the Punjab Government passed the Punjab Protection of Women Against Violence Act on 24th February 2016. It provides justice, protection and relief to all women who have been subjected to violence.

The Act provides justice to female survivors of violence by protecting them from crimes such as abetment of an offence, domestic abuse, emotional and psychological abuse, economic abuse, stalking and cyber crimes.

Government's Efforts to Address Women's Protection and Women's Empowerment

Many women in Pakistan do not seek relief and justice against violence due to lack of social support against injustice. Keeping this in view, the Punjab government has established Violence Against Women Centers (VAWCs) at the district level across the province. These Centers remain open from dawn to dusk and have all-female staff. The government has taken the following steps for the protection and empowerment of women:-

1. Female survivors of violence have the facility to access the police through Violence Against Women Centres established at district level.
2. The female survivors of violence will be provided medical, legal and psychological help, if needed and a place to stay in the Shelter Home as well.
3. Victims can request rescue teams headed by the District Women Protection Officer (DWPO) in case any hurdle is posed in their communication with VAWCs.
4. Only women are the part of DWPC. The DWPO who have the power to enter any

place to rescue the victim of violence when asked.

5. Toll-free numbers have been provided where women can call for assistance or for information via phone in case they cannot come to the Center. This is in addition to the already existing toll-free number **(1043)** where any complaints related to violence against women can be reported.
6. Any woman can call the helpline from her mobile or land line number. Helpline operators can provide information regarding registration of complaints, contact Information of Women Protection Officers (who will be present in all districts of Punjab), local police stations, and other district government offices. Punjab Police can also be contacted by sending a short message (SMS) to **8787**.

Under 1973 Constitution of Pakistan, human beings have the right to live as free and equal members of the society. As long as women suffer from inequality and abuses, they cannot achieve their rightful place. Silence against crimes committed against women gives rise to endless crimes. Therefore, it is the duty of every citizen to provide support to the victims of violence and help the government to protect its citizens by reporting such cases to relevant authorities. Only by raising our voice against such injustice and oppression, we will flourish and progress as a society. It is only a just and prosperous society that can ensure peace and affection.

Do you know?

The Universal Declaration of Human Rights, which was adopted by the UN General Assembly in 1948, called for equal rights for men and women. In 1979, the UN General Assembly adopted the "The Convention on the Elimination of all Forms of Discrimination Against Women (CEDAW)".

QUESTIONS

1. **Four possible options are given for each statement. Mark (✓) on the correct option.**

- In Arab society, before the advent of Islam, in the age of ignorance, girl was:

(a) burnt	(b) vani (given in marriage)
(c) buried alive	(d) respected

- Islam is a religion of nature in which according to its teachings:
 - (a) All women are equal
 - (b) All men are equal
 - (c) All children are equal
 - (d) All human beings are equal
- Remained side by side with Quaid-e-Azam رحمۃ اللہ علیہ in the struggle of Pakistan:
 - (a) Begum Farrukh Hussain
 - (b) Mohtarma Fatima Jinnah
 - (c) Begum Maulana Muhammad Ali Johar
 - (d) Nusrat Haroon
- Busy in changing the lives of millions of Pakistanis:
 - (a) Mohtarma Bilquis Edhi
 - (b) Mohtarma Benazir Bhutto
 - (c) Samina Baig
 - (d) Dr. Nafis Sadiq
- The legal age of marriage of girls in Punjab is minimum:
 - (b) 14 years
 - (b) 16 years
 - (c) 18 years
 - (d) 20 years
- Women can complain against violence at number:
 - (a) 1043
 - (b) 1085
 - (c) 1016
 - (d) 1030
- The Punjab Government passed the "Punjab Protection of Women Against Violence Act" on:
 - (a) January 24, 2010
 - (b) February 16, 2015
 - (c) February 24, 2016
 - (d) September 15, 2017

2. Fill in the blanks.

- "O mankind! fear Almighty Allah, the One who created you from one _____.
- The Last Rasool ﷺ said: "Fear Allah in matters relating to _____".
- First Lady after the creation of Pakistan was _____.
- _____ is the first woman from Pakistan who has climbed the summit of the Mount Everest.

- You can also report violence against women on SMS number _____.

3. Write the short answers.

- Describe the rights of women in the light of an Ayah of the Holy Qur'an.
- Describe the rights of women in the light of one hadith of the beloved Rasool ﷺ.
- Write the names of the three women who participated in the Movement of Pakistan.
- Define the term violence against women.
- What is the legal minimum age of marriage of a boy and a girl in Punjab?
- On what numbers can you make complaints about violence against women?

4. Write detailed answers:

- Explain the rights of women in Islam in the light of the Qur'an and Sunnah.
- Discuss the role of women in the Pakistan Movement.
- Discuss the role of women in the development of Pakistan.
- Highlight Government's efforts to eliminate violence against women in Pakistan.

Activity

- In the form of groups the student discuss the topic "women protection against violence".

Terminology/Glossary

Chapter 1

Ideological Basis of Pakistan

Civilization	The stage of human social and cultural development and organization that is considered most advanced. A civilization is an advanced state of human society containing highly developed forms of government, culture and industry etc.
Culture	The characteristics and knowledge of a particular group of people as language, religion, food, social habits, music and arts etc.
Democratic system	Government by the people; a form of government in which the supreme power is vested in the people and exercised directly by them or by their elected representatives under a free electoral system.
Deprivation	To remove or withhold something from the enjoyment or possession.
Devanagari	A script used to write the Sanskrit, Hindi, Marathi, and Nepali languages etc, developed in India.
Evolution	The process of growth and development or the theory that organisms have grown and developed from past organisms.
Fraternity	A group of people sharing a common profession or interests. Friendship and mutual support within a group. It can refer to any organization of people with something in common.
Ideology	A system of ideas and ideals, especially one which forms the basis of economic or political theory and policy. A set of opinions or beliefs of a group or an individual.
Islamic Society	A society in which Islamic culture is dominant.
Muhammadan Educational Conference	The All India <i>Muhammadan Educational Conference</i> was an organisation promoting modern, liberal <i>education</i> for the Muslim community in India. It was founded by Sir Syed Ahmad Khan.
Origin	The point or place where something begins, arises, or is derived. The root, start, or birth of something is its origin.
Pronouncements	A usually formal declaration of opinion, an authoritative announcement.
Psychology	It is the scientific study of the mind and behaviour.
Reformers	Someone who tries to change and improve something such as a law or a social system. A reformer is anyone who advocates for reform of a certain area of society.
<i>Sociologist</i>	An expert of the development, structure, and functioning of human society.
Subcontinent	A subcontinent is part of a larger continent, made up of a number of countries that form a large mass of land. The subcontinent is often used to refer to the area that contains India, Pakistan, and Bangladesh.
Tax	A compulsory contribution to state revenue, levied by the government on workers' income and business profits, or added to the cost of some goods, services, and transactions. It is imposed by a governmental organization in order



	to fund various public expenditures.
The State Bank of Pakistan	It is the central bank of Pakistan which functions are including issuance of notes, regulation and supervision of the financial system and acting as a bankers' bank etc.
Two-Nation Theory	In the context of Pakistan Movement, Muslims and Hindus are two separate nations by every definition.
Values	Basic and fundamental beliefs that guide or motivate attitudes or actions. Principles or standards of behaviour; one's judgement of what is important in life.

Chapter 2

The Pakistan Movement and Emergence of Pakistan

<i>Economic Development</i>	It is the process by which the economic well-being and quality of life of a nation, region or local community are improved according to targeted objectives.
History	History is the study of past events. People know what happened in the past by looking at things from the past including sources (like books, newspapers, and letters) and objects (like pottery, tools, and human or animal remains.)
<i>Martial Law</i>	Martial law is the imposition of direct military control of normal civilian functions by a government.
Non-cooperation movement	The Non-cooperation movement was launched on 4th September, 1920 by Mahatma Gandhi with the aim of self-governance and obtaining full independence from the British.
Separate electorate	In the case of separate electorates, the voting population of a country or region is divided into different electorates, based on certain factors such as religion, caste, gender, and occupation. Here, members of each electorate votes only to elected representatives for their electorate.
Viceroy	A ruler exercising authority in a colony/ country on behalf of a sovereign. Viceroy was the representative of the monarch of the United Kingdom in British India. Lord Canning was the first Viceroy of India. The title of Viceroy was created in 1858 after the war of independence 1857.

Chapter 3

Land and Environment

Location	A place or position. A location is the place where a particular point or object exists. A place's absolute location is its exact place on Earth, often given in terms of latitude and longitude.
Canal	A canal is a long, man-made strip of water used for irrigation or boat access to a bigger body of water.
Desert	A large, dry, barren region, usually having sandy or rocky soil and little or no vegetation. It receives average less than 25 cm (9.75 inches) amount of precipitation each year.
erosion	Erosion is a process where natural forces like water, wind, ice, and gravity etc. move rocks and soil.

Habitat	The natural home or environment of an animal, plant, or other organism. In ecology, a habitat is the type of natural environment in which a particular species of organism lives.
Longitude	In geography latitude is a geographic coordinate that specifies the north-south position of a point on the Earth's surface.
Longitude	Longitude is a geographic coordinate that specifies the east-west position of a point on the Earth's surface,
Mangrove	A mangrove is a shrub or small tree that grows in coastal salty water. The term is also used for tropical coastal vegetation consisting of such species.
Plateau	In geography, a plateau is called a high plain or a tableland. It is an area of a highland, usually consisting of relatively flat relief that is raised significantly above the surrounding area.
Vegetation	Plants considered collectively, especially those found in a particular area or habitat.
Wildlife	Wildlife traditionally refers to undomesticated animal species, but has come to include all organisms that grow or live wild in an area without being introduced by humans.

Chapter 4

Women's Empowerment

Constitutional provision	Constitutional provision is a law that is written in the Constitution itself and does not come from a rule or statute. It establishes the basic rights, duties and structure of the government. These provisions cannot be easily altered except by the way of amendment procedure given in the Constitution itself.
Empowerment	Authority or power given to someone to do something. <i>Empowerment</i> is a set of measures designed to increase the degree of autonomy and self-determination in people and in communities in order to enable them to represent their interests in a responsible and self-determined way, acting on their own authority.
Myth	A traditional or legendary story, usually concerning some being or hero or event, with or without a determinable basis of fact or a natural explanation.
National development	National development refers to the ability of a nation to improve the lives of its citizens. Measures of improvement may be material, such as an increase in the gross domestic product, or social, such as literacy rates and availability of healthcare etc.
Rights	Rights are legal, social, or ethical principles of freedom or entitlement. Rights are common and recognized claims of the people which are essential for their development as human beings.
Violence	Behaviour involving physical force intended to hurt, damage, or kill someone or something. The intentional use of physical force or power, threatened or actual, against oneself, another person, or against a group or community, that either results in injury, death, psychological harm, mal-development, or deprivation.