

MULTIPLE EFFORTS OF POLITICAL LEADERSHIP OF PAKISTAN TO HIGHLIGHT TRUE PICTURE OF ISLAMIC POLITICS AND MUSLIMS AT GLOBAL LEVEL: ANALYTICAL STUDY FROM 2017 ONWARD

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Abstract

In a speech at the United Nations General Assembly, the Ex-Prime Minister of Pakistan Mr. Imran Khan warned about the rise of Islamophobia and urged the UN to play a role in combating religious hate. At the time, he regretted that the worldwide community fueled bigotry and religious prejudice instead of working together to tackle a novel coronavirus. Instead, it has stoked nationalism, exacerbated global unrest, and fueled racial and religious intolerance and violence against marginalized groups around the world. He said there is a rise in anti-Muslim sentiment, as mosques are desecrated and the Prophet Muhammad (Peace Be upon Him) is denigrated "in the guise of freedom of speech" in various nations. "Willful provocations and incitement to hatred and violence must be globally forbidden," he had said, and he urged the UNGA to "declare a worldwide day to combat Islamophobia" Emmanuel Macron's remarks regarding "indoctrination" in Muslim schools and the "right to blaspheme" under free speech sparked outrage in several Muslim countries, prompting calls for a boycott of French goods. As part of a meeting with Saudi Prince Sultan bin Salman bin Abdul Aziz al-Saud in Islamabad, Pakistan's Ex-Prime Minister emphasized the importance of building a counter-narrative against Islamophobia and educating young people about Islamic civilization's history and achievements. As opposed to saying that earlier governments didn't value diplomacy, it means that no such efforts have been conducted in which the military's role has been totally denied." By publicizing the Kashmir issue in multilateral and bilateral venues, he employed "Speech Diplomacy." The virtues of balance and justice, which are central to the Muslim faith's conceptual register, could help build virtuous individuals and societies. Sovereignty in the modern state is not based on the liberal goal of suppressing religion. Imran's assertion that the inability to comprehend Muslim logic for pain and suffering is a case of an East-West divide must be disproved.

Keywords: Leadership, Multiple Efforts, Conflicts, Islam, Pakistan, Global, Domestic

1. INTRODUCTION

Pakistan's Ex-Prime Minister Imran Khan, UNGA speech on the Kashmir conflict and tragedy elicited a wide range of responses to his thoughts on Islamophobia, which he primarily focused on. Aya Betray and Ted Anthony were among the international journalists who commented on the speech and commended Imran's ability to "connect the East and the West" by using Western popular culture references. As a result, the Islamophobia section of Imran's speech was heavily criticized in Pakistani editorials and opinion pieces, which viewed it as an unnecessarily volatile diversion from the main issue of Kashmir and a potential irritant to Western audiences. This ironically confirmed Imran's own critique of Pakistan's liberal secular elite's cultural and religious anxieties. Conservatives and many

who want to be pietistic observers, on the other hand, have hailed Imran's attention to worldwide Islamophobia as a heroic defense of prophetic honor on hostile Western terrain (Zamir and Jahan, 2021). There are crucial and politically constructive consequences and outcomes of the Prime Minister's UNGA engagement on Islamophobia that are being overlooked by these divergent answers. This short essay draws attention to a couple of these possible consequences and ramifications. In a meeting with Saudi Prince, he emphasized the necessity of educating the country's youth about Islam's history and achievements, as well as the need to create a counter-narrative to Islamophobia. For the registration and growth of Madrasahs in Pakistan, Imran Khan established the Directorate General of Religious Education (DGRE) in 2019. He wants to bring the Madrassas into regular schooling as well. In Pakistan, there are roughly 3500 seminaries, of which about 5000 have been registered by the government (Siddique, 2019)

1.1. Research Questions

- What are the efforts of Ex-Prime Minister Imran Khan to encounter Islamophobia?
- What are the efforts that Ex-Prime Minister Imran Khan has taken to protect the sanity of Prophet Muhammad S.A.W.?

1.2. Significance of study

The study basically focuses on the efforts made by Ex-Prime Minister of Pakistan Imran Khan to encounter Islamophobia and the efforts he made on protecting the sanity of our "Prophet Muhammad S.A.W.". The study gives detailed information about Imran Khan's life, his efforts for the country of Pakistan, and the protective cautions he made and applied to protect the sanctity of our Prophet Hazrat Muhammad S.A.W.

2. LITERATURE REVIEW

2.1. A look back at Khan's Performance

For most of his life, Imran Khan has been in public glare because of his success as an international cricketer and his role as an advocate for the ideals of poet-philosopher Muhammad Iqbal as well as Iranian writer-sociologist and scholar Ali Shariati. In the 1990s, he recommitted himself to Islamic values, liberal economics, deregulation of the economy, and the creation of a welfare state, as well as the establishment of an independent judiciary and an anti-militant vision for a democratic Pakistan (Ayub, 2018). By becoming a politician and adopting Sufi Mysticism, he shed his earlier national playboy image and became an outspoken critic of Pakistani corruption and economic inequality. He also opposed the Pakistani Government working with the United States in the fight against militants near the Pak-Afghan border. He was a religious man before becoming a politician. In light of this, Imran Khan has consistently shown a soft spot for the Taliban in the Federally Administered Tribal Areas (FATA) and advocated for talks with them throughout his political career.

2.1.1. Khan's Popularity, Army Role, and Covid Outbreak

COVID-19's recent breakout makes it impossible to measure Khan's popularity among various social groups and socioeconomic classes. While official statistics show economic activity, Khurram Hussain, a Pakistani journalist and economic specialist, claims that the working class was not the primary benefactor of the pandemic. A sluggish economy worries the military, which depends on public funds. Military modernization, personnel spending, and the military-industrial complex necessitate financial stability. There's little indication that toppling Pakistani governments has affected the economy. Tangential links are found. From 1985 to 2018, six of twelve prime ministers were deposed for corruption, which is bad for the economy but isn't the basis of all financial troubles (Mamoon and Zamin 2017)

The appointment of the next army chief is more crucial than the military's purpose of cleansing old parties and leaders. Armed forces worry about civilian power rivals, especially with 2008's constitutional amendment 18 allowing provinces financial autonomy. This amendment prevented the federal government from funding the military forever.

Khan has given the army leader a say in economic strategy since entering power. The Khan government created COVID-19's NCC in 2020. ISPR established a National Direction and Operation Center (NCOC) under Army Air Defense Command. Army's engineer-in-chief developed a locust control

center (NLCC). ISI created NICC in 2021 to manage civilian and military intelligence. In 2016, a Joint Intelligence Directorate (JID) was proposed for NACTA's intelligence collaboration. Army intelligence obstructed JID, according to NACTA police. ISI wanted to dominate intelligence coordination by founding the NICC (NICC). The PTI helped the military create a national strategic decision-making organization. In the next section, we'll investigate how to streamline the NSD so the military may have a say in national security policies. (Alam, 2021).

2.2. Basic principles of Riyasat-e-Madina

In order for a civilization to survive, it must adhere to a set of spiritual values. In comparison to the rise and fall of civilizations, the rise and collapse of nations are quite different. There are many ways to devastate nations and alter their cultures from the outside, but civilizations can only be destroyed of their own volition. When a civilization's spiritual foundations crumble, the whole thing comes to an end. In Islamic culture, the Prophet's (SAW) Madina was the place where First, Muslims' spiritual ideas emerged. Five key principles helped found Madina. The quest for knowledge and meritocracy needs adherence to these values. The National Rahmatul Lil 'Alamin Authority (NRA) was established to assist in reviving the spirit of the Madina Covenant (Yilmaz and Shakil, 2021)

2.2.1. Foundation of Riyasat-e-Madina

The foundation of Riyasat-e-Madina was built on the notion of unity. The Quran introduces the concept of unity (Tawhid), which serves as the foundation for Islam as a whole. In Islam, this is the most fundamental principle, from the unity of Allah to the unity of mankind. The Prophet (SAW), who was merciful to all, brought together individuals from all ethnic and religious origins to form a single, interconnected society. Justice and meritocracy were established as a result of the second fundamental principle, the Rule of Law. There is no one who is above the law, as said by the Prophet (SAW).

"O people, those who came before you were destroyed because if a person of high status committed theft among them, they would spare him, but if a person of lower status committed theft, they would apply the punishment upon him."

He said, referring to the nations that had two sets of laws, one for the rich and one for the poor. Looking around the world now, it will show that the most prosperous countries also have the strongest enforcement of the rule of law. Apart from a few Western countries, it's clear that the East Asian economies that have recently flourished adhered to this rule as rigidly as possible. Examples such as those of Japan, China, and South Korea, come to mind. Countries where the rule of law has been undermined, on the other hand, appear to be descending toward poverty and anarchy. Despite the abundance of resources, progress has been slowed in many Muslim countries due to the absence of a rule of law.

The notion of "Amr-bil-maroofoo-wa-nahi-anil-munkar", which is based on Riyasat-e-Madina's founding principle, calls for a shift in people's ethical and moral values (doing good, forbidding evil). Defining the Ummah, according to the Holy Quran:

"You are the best community that has ever been raised for mankind," he says. It's a faith in Allah that enjoins good and forbids evil." [Aal-e-Imran, 3:110]

2.2.2. Moral development

A society's moral change can be achieved by enjoining what is good and denying what is bad. Others in Muslim culture believe moral development should be left to the people and the state should remain neutral on religious good and evil. This strategy is outmoded and dangerous since it inhibits the state's moral and ethical responsibilities and allows foreign opponents to enter education and media with significant sums of money. Seerat-al-Nabi (SAW) teachings will be taught in schools and universities to raise Muslim morality and ethics. (Hussain and Khan, 2021).

2.3. Foundational Principles for Welfare State

For the fourth and final core principle, a welfare state was developed in which society cares for its most vulnerable citizens and everyone has a stake in society and state prosperity. Medina was humanity's first welfare state. Because it must follow the Prophet (SAW), it must encourage individuals to be strict with themselves and generous with others. The Western European experience has inspired the modern welfare state paradigm. The West created excellent welfare systems from

the 1950s through the 2010s, especially in Scandinavia. Most Western welfare states, on the other hand, were not environmentally viable since they were based on civilizations with extremely high consumption rates and correspondingly large amounts of trash. The production, consumption, and waste generation patterns would resemble those of the welfare states if everyone in the non-Western world adopted them. This would necessitate the creation of six additional planets on Earth to serve as sinks for the waste it generates. Neither is it feasible nor desirable to have such a welfare state. Because Islam is a middle-path religion, the optimal level of affluence and consumption is one that allows us to meet our fundamental necessities while still maintaining our dignity and honor, as well as providing access to quality health care and education for all (Khalil et al., 2017). Finally, a culture that does not confuse literacy with knowledge. Literacy can provide us with useful information that can help us make better decisions, but it is also associated with high levels of crime in some of the world's most literate regions. The fact that practically all early and medieval Islamic intellectuals were very spiritual people should not be overlooked (Shah, 2020).

2.4. Critiques of UNO Speech and Powerful Agenda of Imran Khan

"Islamic terrorism" and "Islamic radicalism," according to Imran, delegitimize legitimate political movements in places like Palestine and Kashmir, and this is at the heart of Imran's critique. When it comes to Kashmir, the Indian state has sought to explain and legitimize its heinous brutality by presenting it as a necessary counterweight to "Islamic terrorism," which is why his talk of Islamophobia was as important as an important contextual backdrop. Unfortunately and deplorably, Imran is unable and unwilling to extend this forceful critique of the modern state to other Islamophobic governments like China, but identifying and deepening this critique is crucial precisely to bring these limitations and conflicts into greater perspective (Rauf and Asif, 2021).

2.4.1. Suicide Bombings

Imran's statements on suicide bombing were maybe the most important and helpful. First, he said suicide bombings are more complex than religious acts. Instead, focus on the political work and aspirations indicated in suicide bombings. Violence is never justified. It's a call to reassess the idea that Muslim violence is usually religious. Lesser-known religions like Islam and Hinduism are not responsible for the "Muslim" actors' suicide acts. This argument argues religion and politics aren't easily separate. It's an insidious liberal secular attempt to draw a line between "rational" liberal politics and "passionate" "religious violence," reducing violence to religion. Kashmir's state sovereignty has also justified and motivated human suffering. It's an s Liberal ideology separates violence from politics, but liberal politics are violent (Sehgal, 2019).

One could argue that moderation comes from Islam, not the West. Wasatiyya, Mutadil, and Mayanarawi equate to moderation in Muslim intellectual thinking. Here's the difference. Muslim concepts of balance and fairness help build virtuous individuals and societies. Modern state sovereignty isn't built on the liberal goal of suppressing religion. Imran's assertion that it's an East-West gap to not understand Muslim anguish and suffering rationale is false. It's not so much the geographic gap between East and West as it is the divide in worldviews caused by the unthinking embrace of powerful yet destructive secular operations in the global North and South. (Islam and Muhammad 2019).

2.4.2. Role of Imran Khan against Islamophobia

Imran Khan effortlessly projected his East-meets-West brand, explaining the dangers of Islamophobia and why Muslims are sensitive to attacks on the Prophet Muhammad (PBUH). After all, was said and done, Khan's speech had served its purpose: a political attack by a politician on India's crackdown in Muslim-majority occupied Kashmir. His speech included an appeal that was familiar to many Muslims but unusual for a worldwide forum: an outright defense of Islam tailored for a Western audience. That's why it's critical to grasp this. Our hearts are filled with the memory of the Prophet," Khan said. To be mocked or ridiculed "hurts" him."

"We human beings understand one thing: The sorrow of the heart is far, far, far more severe than physical suffering," he added in his speech, which pinball between his dual identities - sports-star superstar and current head of state of the world's largest Islamic republic".

He spoke for 45 minutes without the benefit of a prepared statement, and it appeared to be an unscripted ramble, much like his existence in the tabloids in the 1990s (Hassan, 2020). Humanistic ideas were being communicated despite the fact that the messenger was quite political. There is no single faith or religion that is solely responsible for terrorism, radicalism, and suicide bombers, it was said (Shafqat, 2022). Muslim leaders become moderates for fear of being labeled radicals, he argued. As Khan addressed the world's leaders, now including himself, he claimed to know "how the Western mind works and how (the) West regards religion." "A Pakistani Muslim who has been exposed to Western culture and is now married to a spiritual guru and prime minister of Pakistan," he said. The prime minister said he could see why "someone in New York, the Midwest, or a European capital" may associate Islam with terrorism and be surprised by Muslims' reaction to Prophet Muhammad's insult. While visiting England for the first time and hearing about "Monty Python's Life of Brian," he was amazed to learn that the 1979 comedy had been made about Hazrat Isa, which is a well-known British and American favorite.

To make fun of a prophet is "unthinkable" in Muslim countries, he asserted. The Charlie Hebdo satirical magazine in France was among those attacked by Islamic terrorists for their anti-Islamic views. This is a matter of being "sensitive to what causes pain in other human beings," says Prime Minister Khan. Using one of the West's few red lines as a metaphor, he stated that the Holocaust is treated "very correctly" with compassion since it hurts the Jewish community (Ali and Abbas, 2020). "Do not inflict harm on us by attacking our Holy Prophet in the name of freedom of speech." We just want that," he declared. His first speech to the General Assembly after entering office last year was an attempt to bridge the gap between two cultures that are at odds with each other, and he succeeded. To most Westerners, the Islamic world was a cartoonish, exaggerated stereotype for many generations. People who are ignorant or intentionally disrespectful can use the terms "Aladdin" or "Ali Baba." What was magnified, though, was the Western point of view on a worldwide scale. During Khan's speech, he utilized his platform to slam India for its policies in Kashmir, as was expected. With one foot in both the United States and the United Nations on Friday, he highlighted questions that are more vital than ever at this point in time in the history of mankind (Iqbal et al., 2020)

3. THE UNO RECOMMENDATIONS

The United Nations has released a new statement on the scope of international law's protection of freedom of speech. Laws banning blasphemy as a whole are said to be incompatible with human rights principles generally. The International Covenant on Civil and Political Rights (ICCPR) appoints a panel of 18 "independent experts" to keep tabs on the implementation of the human rights treaty signed in 1966, which guarantees freedom of expression and other basic rights. No one can dispute the Committee's authoritative stance on the ICCPR's provisions. There are currently more than 165 nations that have ratified the International Covenant on Civil and Political Rights (ICCPR). Article 20, paragraph 2 of the Covenant states that legislation prohibiting acts that indicate disrespect for religion or other belief systems, including blasphemy laws, are incompatible with the Covenant. According to Article 20, paragraph 2, state governments are required to prohibit the "promotion of national, racial or religious hatred that comprises incitement to discrimination, hostility or violence". There must be no contradictions between restrictions and the Conventions' guarantee of equal treatment under the law or religious freedom. Such a regulation prohibits favoring adherents of one religion or belief system over non-believers, regardless of their religion or belief system. Religious leaders and religious doctrines and concepts of religion cannot be stifled or punished by such prohibitions. Many countries, including half of the Council of Europe member states, have anti-blasphemy or "religious insult" laws in place, which inevitably discriminate against atheists and other religious nonconformists.

4. KHAN'S REACTION TO THE BLASPHEMY OF PROPHET MUHAMMAD (S.A.W)

A boycott of French goods has been called for in several Muslim countries after Emmanuel Macron's statements about "indoctrination" in Muslim schools and the "right to blaspheme" under freedom of expression stirred uproar. "The love and devotion Muslims all over the world have for their Prophet

this month for displaying cartoons of Islam's Prophet Muhammad during a session. To combat what he called "the increasing tide of Islamophobia and attacks," Khan called on the leaders of countries with a predominantly Muslim population to unite.

"Recent utterances at the leadership level are a mirror of this increasing Islamophobia that is spreading in European countries where large Muslim communities reside," Khan added, though he didn't name France. Reactions from Muslims are triggered when their faith and their revered Prophet are assailed, leading to more discriminatory actions by governments against Muslim communities in their states, which creates room for extreme, far-right parties to exploit." (Yilmaz and Shakil, 2021) As Khan previously stated in an open letter to Facebook CEO Mark Zuckerberg, the prophetic character and the Quran should be given the same protection under free speech laws as the Holocaust. Following his election as prime minister in 2018, Pakistani Prime Minister Imran Khan has frequently brought up the topic of increasing attacks on Muslims, both physically and administratively, in his yearly presentations to the UN General Assembly.

5. MEETING WITH ISLAMIC NATIONS ON ISLAMOPHOBIA

During a meeting with Saudi Prince Sultan bin Salman bin Abdul Aziz al-Saud in Islamabad, Pakistan's Prime Minister said that youngsters should be educated about Islamic civilization's history and achievements and emphasized the significance of developing a counter-narrative to Islamophobia. According to Khan, the younger generations should be involved in spreading positive messages about Islam, with an emphasis on boosting their pride in the history and accomplishments of Islamic civilization. The Islamic Ummah must better comprehend and project its cultural and religious history in order to dispel misunderstandings about Islam, the Saudi prince agreed with the prime minister. It was also noted that the "special" relationship was built on shared faith, culture, and history between the Gulf state and Islamabad. Meanwhile, Prince Sultan lauded the contributions of Pakistani professionals, particularly doctors, and engineers, to Saudi Arabia's success and development. Saudi Arabia's economic support for Pakistan was acknowledged by the prime minister, who also applauded the agreements and actions now ongoing to strengthen the economic partnership between the two countries. Highlighted the economic and tourism potential of Pakistan as well as described Pakistan Tehreek-e- Insaf's improvements, including the first current account surplus in four years.

Furthermore, Khan called on Saudi Arabia to join Pakistan in its "just struggle" against Indian tyranny and asked the world community to do the same. There are already more than 100 days since the inhumane siege on more than eight million people in Kashmir was instituted by Indian forces, according to his claims. All Muslims are on board with the idea that Islam and the Prophet Muhammad (SAW) should be protected, and a group of Muslim ambassadors from throughout the world agreed. Interior Minister Chaudhry Nisar Ali Khan convened a conference in the nation's capital with representatives of Muslim countries, and he presided. When it came to social media, there was only one topic on the agenda, and it was discussed in great detail. It was also considered how to effectively increase the Muslim world's voice (Ali, 2021). It was resolved at the Muslim envoys' meeting that the Ministry of Foreign Affairs would distribute a detailed strategy paper to the ambassadors of Muslim countries. The ambassadors would then report back to their governments in order to formulate a strategy for the future. Arab League secretary general and OIC secretary general would be sent a formal reference in this regard as well, as well. Participants in the discussion agreed that the issue would be followed up on and brought to the attention of the United Nations. Legal avenues to bring the matter to the courts of the nations where the content is generated would also be considered. In order to combat Islamophobia, "the Islamic Ummah must work together," stated Nisar. He went on to say that it is against the law to show disrespect or misinterpret any faith. The envoys praised the interior minister's initiative in bringing attention to the problem and taking the lead in seeking a solution to the blasphemy on social media issues. Additionally, they agreed in general with the interior minister's policy. Additionally, a joint investigative team (JIT) of seven people has been constituted by the Ministry of Interior to examine social media users who post blasphemous content.

The Islamabad High Court ordered the formation of the JIT, which will be led by FIA Director General Mazhar ul Haq Kakakhel. Additionally, personnel from Pakistan's Inter-Services Intelligence and Intelligence Bureau are part of the group (Mushtaq et al., 2021)

On the other hand, the Federal Investigation Agency (FIA) arrested three people on Friday in connection with an ongoing case before the Islamabad High Court involving the publication of blasphemous content on social media (IHC). A counter-terrorism court heard their case and ordered their seven-day detention. Forensic specialists took detainees' laptops. He is a role model for Muslims and Pakistanis, said Sayed Zulfikar Abbas Bukhari, Prime Minister Imran Khan's special assistant on abroad Pakistanis and human resource development. (Shukla, 2018)

6. THE PROTECTION OF KHATAM-E-NABUWAT

Imran Khan said at the Annual International Khatam-e-Nabuwat Conference that Khatam-e-Nabuwat is "our entire faith" and should be safeguarded legally. Rather than a military invasion, Muslim intellectuals, Sufis, and saints disseminated Islam over the subcontinent. He suggested the Muslim Ummah's "majority youth" might promote Islam's fundamental principles. Pir Noor-Ul-Haq Qadri, minister for religious affairs and interfaith harmony, said no one could change Islamic and Pakistani ideology under Imran Khan's leadership.

It is imperative to ensure that no Muslim be falsely accused of blaming an innocent person with a deep belief in the finality of Prophethood, such as Qadiani, without any knowledge and credence, which is unjust and would harm the cause." Golra Sharif's caretaker, Ghulam Nizam ud Din, There should be "no quarrel and violence in the ranks of Muslim Ummah and all his devotees and followers should disseminate the message of peace and harmony to everyone in the Muslim community," Jami Gilani Qadri said in his keynote speech (Khan and Chawla 2020).

6.1. Opinions against Extremist Groups and Terrorist Attacks

PM Khan was asked about the protests in Balochistan, the vandalism of a Hindu shrine, Islamophobia, and Pakistan's connections to Israel during the interview. "Sectarianism in Pakistan was one of the worst effects of the jihad. As a result, we've been left with this burden. Several Sunni extremist groups were active in Baluchistan, and one of their primary targets was the Hazara Shia community there. According to his recollections, "While I was there, they wouldn't let the dead be buried unless we gave them assurances that they would be completely supported and protected." Speaking about the Karak temple incident, the prime minister was pleased with the authorities' fast response and guaranteed that the temple will be rebuilt.

"We think that minorities in Pakistan are equal citizens and the state's role is to safeguard them," he stated.

Imran Khan, Pakistan's prime minister, remarked that Western countries have repeatedly failed to grasp the Muslim Ummah's feelings and emotional commitment to the Prophet Muhammad. Salman Rushdie created that book that insulted our Holy Prophet, and I watched the rise of Islamophobia in Western countries about the same time that he did (PBUH). Then there were the following developments: First, when our Prophet was insulted, westerners had no idea how Muslims would react. Due to their lack of comprehension, they concluded that Islam was hostile to free expression. ***"So, they place it on freedom of expression that a man may write anything in a book, not realizing the love that we have for our Holy Prophet."***

It was his opinion that the international community, led by the UN, should step forward and play a constructive role in this respect. Freedom of speech does not include making fun of religious beliefs or a holy figure. Interfaith unity is shattered by these kinds of acts, which leads to greater violence. Pakistan's support for the Kashmir conflict would be undermined, and Quaid-i-Azam Mohammad Ali Jinnah's principle of not recognizing Israel until the Palestinians were granted their own state would be violated. People in Pakistan have traditionally maintained a strong position in opposition to Israeli atrocities committed against the Palestinian people. According to him, "Any democratic leader in this nation who decides to recognize Israel would be going against the will of the people of this country." he stated. Nobody, he insisted, is pressuring him to recognize Israel, and no one will be able to (Shakil and Yilmaz, 2021).

6.2. Alteration in Curriculums

It's a myth that students at Atchison College and those in average school can be brought to parity by a healthy dose of religiosity. Master-slave relations were not broken by Mahmood and Ayyaz praying together in the same place, even though they were still masters and slaves. Schools in affluent and impoverished areas will continue to be poles apart unless equivalent measures are taken to level the

playing field in terms of school infrastructure, teacher training, textbook quality, and internet availability. Nobody knows how the necessary resources will be obtained. In contrast to other sectors, the PTI's defense budget is growing rather than shrinking (Akhtar et al, 2021). False claims have been made that madrasahs and modern school systems may be brought together.

Today's educational system places a high value on critical thinking and problem solving, as well as a thorough grounding in the real world. Madrasah's education aims are vital yet distinct. They hope to find a student who is more pious and who will have a better afterlife if they succeed in their quest. I get why people don't like critical thinking. Some madrasahs are now teaching secular courses such as English, physics, and computers, but only after a lot of pressure from the government and religious leaders. Following the terrorist attacks of September 11, 2001, madrasahs came under increased scrutiny as possible havens for terrorists. Secular subjects were mandated by Musharraf's government, which was indebted to the United States. While most people rejected this, some people were able to successfully use pressure. There is little room for critical thinking in madrasah education, which emphasizes memorization and rote memorization.

Secular topics are also discussed in the new Class I-V SNC document, although much of this is meaningless messing with the minutia of teaching English, general knowledge, broad science, and mathematics. No strategies for how the necessary resources will be obtained or implemented are included in the proposals. The next wave of adjustments is just around the bend. College and university students in the Punjab province of Pakistan are now required to study the Koran. If a student does not pass the required exams, they will not be allowed to receive any type of degree from a college or university. These regulations were not even in place during the reign of the Zia administration. A university teaching position in the 1980s required you to know the names of the Holy Prophet's wives and to recite religious passages such as Dua-e-Qunoot in order to get hired. Even if they didn't, students could still graduate. That choice has been eliminated (Hussain et al., 2021)

6.3. Keeping in View Minorities

Changing Pakistan's policy on the "Kartarpur Corridor" would be a tactic of soft power. Kartarpur Corridor was launched in November 2019 by Pakistani Prime Minister Imran Khan to permit visa-free entry for Indian Sikh pilgrims. Foreign policy goals were achieved by Imran Khan by reminding Indian Sikhs that he was "always very delighted to see the Sikh people who have migrated here. All of us have access to God's presence within our own hearts. Only peace and justice have ever been conveyed by all the messengers who have come and gone." There has never been a time in Pakistan's political history when such a dramatic shift has taken place. During the presidency of Imran Khan, he made a concerted attempt to normalize the ties between Iran, Saudi Arabia, and Washington, as well as the Taliban and US. His message to President Trump was that "war is not the solution" at the time of the current US-Iran conflict. He made an effort to normalize ties between the two countries, pointing out that the consequences of the tensions would be disasters for the entire Gulf area. He requested that "FM Qureshi visit Iran, KSA & USA to speak with respective foreign ministries, Secretary of State; & COAS Gen Bajwa call key military leaders to deliver a clear message: Pakistan is ready to play its role for peace but it can never again be a part of any conflict," he said. In addition, Imran Khan was attempting to improve US-Taliban relations when Trump said that "Pakistan has the power to do so" in regard to the Afghan situation (Dur-e-Shahwar and Abbas, 2018)

7. RECOMMENDATIONS

To prevent Islamophobia, support the adoption or improvement of national policies such as National Action Plans against Racism, which include specific measures or initiatives aimed towards Muslim women. In light of the fact that Islamic dress codes disproportionately affect Muslim women, guidelines for implementing an intersectional approach to addressing them should be adopted. These

ideas could support nondiscriminatory actions to facilitate Muslim women's full inclusion in their lives. This method should be taken into consideration while evaluating current legislation. Establish a category for anti-Muslim bias in the data-gathering areas of hate crimes and equality. Gender, race, ethnicity, and religion should all be taken into account while analyzing these data. Confirm the discriminatory effects of counter-radicalization and counter-terrorism efforts and guarantee that counter-terrorism measures adhere to basic rights safeguards. As part of a conversation with the

communities involved, ensure that Muslim places of worship are safe. Ensure civil society organizations working to combat Islamophobia have a safe and decent place to work. Don't be a member of or promote charges against anti-Islamophobia groups that aren't supported by the facts. However, anti-Islamophobia civil society organizations are frequently delegitimized and their reputation, resources, and integrity are at risk. Support long-term projects aimed at empowering civil society organizations fighting against Islamophobia, including capacity building, advocacy for equal treatment, and strategic litigation. To ensure that civil society can benefit from these monies, it is essential to make the eligibility standards more flexible to accommodate the realities of tiny NGOs (Sadiq, 2017).

8. A Brief Summary of Imran Khan's Government Initiatives for Riyasat-e-Madina

- Those who say where the state of Madinah is made should know the complete facts
- Rehmat-ullil-Alamin Committee was formed
- Rehmat-ul-lilalameen scholarships were issued for the first time in Pakistan
- Qadiani channel shut down, and the Mirzai channel which used to run on Asia satellite during Nawaz Sharif's regime
- For the first time in Pakistan, teaching of Holy Quran in Universities had been made compulsory
- For the first time in Pakistan, the word Khatam-un-Nabiyyin has been used in the assemblies and it has been made mandatory everywhere.
- Strict penalties have been passed in rape cases. Strict laws have been enacted in the assemblies.
- Imams in mosques are being paid salaries and huge funds have been set aside and thousands of imams in mosques (KPK) have been given government jobs.
- For the first time in Pakistan, about 120 anchorages have been built across the country in the style of Madina. People who slept on the sidewalk have been provided with every facility in the world for free.
- For the first time in Pakistan, women have been given inheritance rights in the style of Madinah and a new law has been made for them.
- For the first time in the history of Pakistan, in the intermediate syllabus, the subject of the biography of (the Holy Prophet) has been included in the colleges by eliminating Mr. Chips.
- For the first time in the history of Pakistan, on the orders of Prime Minister Imran Khan in the style of Medina, the subject of prophet hood has been included in the 6th to 8th class.
- For the first time in the history of Pakistan, after 73 years of history, the tax on the pages of the Holy Quran has been reduced to zero on the orders of Prime Minister Imran Khan.
- For the first time in the history of Pakistan, the education system has been made a curriculum.
- On the orders of Prime Minister Imran Khan, Internet sex websites have been blocked.
- On the orders of Prime Minister Imran, the culture of obscenity has been eradicated and dramas of Islamic and great Islamic leaders have been telecast on PTV.
- On the orders of Prime Minister Imran Khan, severe punishments have been passed in the Punjab Assembly and in the Khyber Pakhtunkhwa Assembly in the style of Madina State for insulting the Companions.
- Prime Minister Imran Khan himself made a smoky speech against Islamophobia in the UN and fought the case against the Shariah of the Holy Prophet (PBUH) and fought against the

insolence of the Holy Prophet (PBUH), hypocrites. Made fun of Imran Khan and today Imran Khan won that case

- After 40 years, Prime Minister Imran Khan has united the Muslim Ummah (OIC) in the National Assembly. The Muslim Ummah has emerged as the great leader of the present history.
- On the orders of Prime Minister Imran Khan, the state of Madinah style won the hearts of all the scholars by including the oath of prophethood in the marriage certificate and a notification has also been issued in recent days.

- Save your faith for the sake of God and Prime Minister Imran Khan did not raise such a slogan for the state of Madinah. He has taken practical steps.

There is no doubt that the current political system of Pakistan is the root of all evil but it is also not entirely true that any improvement is impossible while living in this system. Imran Khan has also proved wrong in the last three years that he has become salt in this mine but he still stands like a rock.

The following is a summary of what Khan has achieved in the last three years while remaining within the system.

- Fully exposing the friendly match playing democracy
- Breaking the grip of the political mafia and the occupation group, it made its co-traveler the sections that were not interested in the affairs of the country.
- To make those who have been plundering the resources of the country thieves and robbers in front of the people for seventy years
- Exposing and defaming the Cecil Mafia on a global scale
- Disqualifying a Caecilian Mafia leader for life and convicting him
- To expose the conspiracy of the united opposition and make them join the ranks of traitors
- Free and independent foreign policy
- Talking eye to eye with the United States and the West
- Fighting for the honor of the Holy Prophet in the United Nations and around the world
- UN resolution against Islamophobia passed
- Clear and unequivocal position on the Kashmir issue
- Refusal to recognize Israel and support for Palestine
- Putting the OIC's dead horse to life and setting up a successful OIC conference in Pakistan
- Record repayment of loans
- A global response to a global epidemic like Corona
- International recognition of Pakistan's services in tree planting
- To prevent Pakistan from being blacklisted in FATF
- Record increase in exports
- Health card
- Shelter homes and anchorages for the homeless
- Presidential reference in Supreme Court will decide horse trading and floor crossing forever

The list goes on and on but the above points are enough for those who understand.

9. CONCLUSION

The social, political, and religious ideas of Imran Khan gained traction in Pakistani culture, and in 2012, he was designated the most popular politician in the country based on the results of an opinion survey that was carried out that year. He was a successful leader in Pakistan as a consequence of his perseverance and the range of movements he launched, and he won slightly under half of the total number of seats that were up for election in May 2013 as a result of his success. However, in this election, he was elected to serve as an accountable Opposition Party, and this will be his duty going forward in the political affairs of the country. Imran Khan's path to the throne of Pakistan was made easier by the disclosure of the Panama Papers on Sharif's corruption and the decision of the Supreme Court in 2017 to dismiss Nawaz Sharif from holding a public post, which paved the way for Imran Khan to become Prime Minister. Together, these events paved the way for Imran Khan to become Prime