

Pakistan Studies

Q.1 A critical Analysis of Pakistan's Foreign policy post 9/11?

Ans:

The United States foreign policy changed in some very noticeable ways after the terrorist attacks on American soil on September 11, 2001. This included increasing the amount of intervention in foreign wars, the amount of defense spending, and the redefinition of terrorism as a new enemy. Yet, in other ways, foreign policy after 9/11 is a continuation of American policy since its beginnings. When George W. Bush assumed the presidency in January 2001, his major foreign policy initiative was the creation of a "missile shield" over parts of Europe. In theory, the shield would give added protection if North Korea or Iran launched a missile strike. In fact, Condoleezza Rice, then the head of Bush's National Security Council, was slated to give a policy speech about the missile shield on September 11, 2001.

The event had huge impact of the nation's behavior and concerns about safety. The change in the foreign policy also had a huge domestic impact. The foreign policy called for the new laws such as the USA Patriot Act, according to the national defense and security is the first priority even if it comes at the cost of public freedom. After the 9/11 attacks, America's defense budget skyrocketed. In 2011, the budget for national security soared from sixteen billion dollars to forty-five billion dollars. The Billions of dollars that were spent on the war mostly came from borrowing that in turn destabilized the world economy. Moreover, about three million American citizens joined military forces from 2001 to 2011. In the wars, approximately six thousand soldiers lost their lives and about forty-four thousand got wounded. More than eighteen percent of the returned soldiers have post-traumatic stress disorder, they suffer from the fits of depression, and almost twenty percent reported to be suffering from traumatic brain injury. These soldiers make a large group of depressed and mentally unstable people which affects even greater number because they also affect their families and the people related to them.

The foreign policy of the United States reflects its objectives in the world and nation's interests. It is also the expression of the means with which it achieves these goals and interact with other countries. The complexity of foreign policymaking has increased due to global interdependence and the collapse of traditional barriers. The constitution of America has been described as an "invitation to struggle" between the President and Congress in fabrication of the foreign policy. The process of making foreign policy in the US is cumbersome as compared to the other liberal democracy. The constitution has many safeguards that prevent tyranny even then they frequently undermine Congress against the executive which makes development and implementation of a cohesive foreign policy difficult and create ambiguity regarding the actual foreign policy. This gives different interest groups an opportunity to pressurize the government branches, therefore, the foreign policy actors in the US are often difficult to discern. A thin line divides domestic and foreign issues and the global economic crisis after 9/11 proved that local decisions also have international effects.

Q2. CPEC: Challenges and prospects

Ans:

The China Pakistan economic corridor is an ambitious project that aims at changing the geo-economic dynamics of Pak-China relations and augmenting the trading activity in the region. It anticipates economic growth, meeting the energy shortfall requirements, employment generation, foreign direct investment, infrastructure development, promotion of tourism and others. The multi-billion project offers a long term investment in Pakistan involving the regional countries as well. However, the project is being challenged by domestic controversies and external opposition. In this scenario if these challenges are effectively tackled, it may lead to economic interdependence that would be climacteric for peace and economic development for the region.

The vision behind CPEC is to improve the lives of people of Pakistan and China by building economic cooperation, logistics and people to people contact for regional connectivity. Moreover, it includes integrated transport and IT system, communication channels, agricultural developments and poverty alleviation. Furthermore, it incorporates tourism, financial cooperation, Human Resource Development and others.

Fifth major challenge towards implementation of CPEC is the unrest in Balochistan province. Due to the fact that Gwadar port is located in province of Balochistan the ongoing insurgency in the provinces poses crucial challenges to the success of CPEC project. Consequently, the benefits of CPEC investment can be accurately measured if its impact on terrorism can be calculated.

Apart from domestic challenges, CPEC project implementation is facing several international challenges as well.

The first and foremost external challenge to the corridor is India's belligerent attitude towards CPEC. Indian felonious demand is that Gilgit Baltistan is a disputed territory, therefore; route of CPEC passing through that territory is unjustified (illegal). Another considerable concern within India is that she sees Gwadar a deep-sea port as a part of China's "string of pearls" basis that extends from its eastern coast to the Arabian Sea. China is also developing ports in Sri-Lanka and Bangladesh. (that are considered a potential military challenge to India). India perceives that in future China can block sea access to India by burgeoning such ports. Consequently, India is unhappy with the development of CPEC and trying to sabotage CPEC by playing its card in Balochistan. The Recent arrest of Indian agent Kulbhushan Jadev testifies the involvement of India in Balochistan in particular and in Pakistan in general.

The second challenge to the success of CPEC is Indo-Afghan nexus. Internal instability in Afghanistan remained unruly for Pakistan. The roots of almost all terrorist related activities are traced back to Afghanistan. Besides, India is making military bases in Afghanistan from where it carries out terrorist activities. "RAW is operating from Afghanistan to sabotage CPEC"

General Zubair Hayat

This Indo-Afghan nexus is causing problems because of “Durand Line” that is a porous border. The third major challenge in CPEC implementation is Chabahar port. Iran in cooperation with India is developing chabahar port. India is investing billions of dollars in this project so as to neutralize the potential of Gwadar port and curtail CPEC. It is in competition to Gwadar. But President Ruhani said, “Chabahar is not in competition to Gwadar rather both will complement each other.”

Fourth major obstacle is involvement of big powers. Two major powers United States and Japan appear to be excessively uneasy with the fruition of multi-billion dollar project. The US is making different policies to contain China. America considers rising China threat to its global dominance. Thus America is creating hurdles for Gwadar port, besides America perceives that Gwadar port could be used for the military purpose in future. As a part of the containment policy, America signed “strategic and economic partnership” with India. American support to India for the nuclear supplier Group (NSG) is also part of that partnership. Their cooperation is not the only challenge for China but also for Pakistan. On the other hand, Japan is stressed because with the consumption of CPEC the distance amongst China and its trading countries would reduce by as much as 9000 kilometers that will have deep impact on Japan’s exports. Despite formidable municipal and international challenges the benefits and prospects of CPEC are extensive that are likely to come to fruition. If CPEC is appropriately coped, it from all counts will prove a game changer; this project has potential to transform economic growth. Besides, it gives hope of having regional cooperation, transit, trade, energy transformation and others.

Firstly, the Pak-China economic corridor will boost the economy of Pakistan. Pakistan is under heavy debt. According to Finance Minister Ishaq Dar, “current debt on Pakistan is 73 billion dollars.” A report released by a think-tank of South Asian Investors says, that the multi-billion dollar project is expected to boost the country’s GDP growth rate to 7.5% during the period 2015–2030. According to International ratings institution Moody’s report China-Pakistan Economic Corridor (CPEC), will increase industrial production and surge development work. CPEC is a 3,218-kilometer long route; the completion of the route will take several years, consisting of highways, railways and pipeline. Once China Pakistan Economic corridor is completed; it will open doors to immense economic opportunities not only to Pakistan but will physically connect China to its markets in Asia, Europe and beyond.

ISLAMIC STUDIES

Q1. Prophet (PBUH) as an educator, diplomat, military strategist, and peace Maker?

Ans:

Muhammad PBUH as an Educator:

The Almighty Allah has bestowed his prophets from time to time and place to place to act as role models for others to follow. All the prophets arrived so far have been complete in all aspects of their personalities and lives but their thoughts and actions were not preserved for later generations, leaving an empty gap. In order to fulfil this gap and to present an everlasting role model to his creatures, Allah (SWT) bestowed his Last Prophet (SAW) among them, whose every saying and action was preserved for his followers and for the all the human beings to look towards for guidance. The life of the Holy Prophet (SAW) provide complete guidance in all walks of life; be it family life, be it dealing with his companions or be it ruling a state but his role as an educator is the most glaring of all.

Islam accentuates acquiring knowledge and declares education as imperative for the triumph of Muslims in this world as well as in the Hereafter. The importance Islam accords to education can be judged from the fact that the very first word that was revealed on the Holy Prophet (PBUH) was "IQRA" which means "Read". The first five verses of the divine revelation on the Holy Prophet, found in Surah Al-Alaq are: "Recite in the name of your Lord. Who created, created man from a clot of congealed blood. Recite: and your Lord is most generous. Who taught by the pen, taught man what he did not know"? The Holy Prophet (PBUH) said: "Seeking education is incumbent upon every Muslim man and woman." The Holy Prophet (PBUH) accorded greater importance and care to education of the Muslims. The Holy Prophet (PBUH) took effective measures not only to preserve the Holy Quran but also for making arrangements for teaching it to the Muslims. Firstly, whenever the Holy Prophet (PBUH) received verse(s) of the Quran, he (PBUH) would first recite those before his male companions (RA) and then in gathering of female companions. This reflects as to how much the Holy Prophet (PBUH) was concerned for the education of Muslims, both males and females.

As a Diplomat:

Life of **Holy Prophet (PBUH)** is model for all over mankind. One can get guide for any aspect of life from life of Holy Prophet (PBUH) . Model of Holy Prophet (PBUH) as a Diplomat is also a great example for mankind. Holy Prophet (PBUH) during his teenage went on trade journey to Syria with his Uncle Abu Talib(R.A) .

Holy Prophet (PBUH) also went Syria for trade from Hazrat Khadeeja(R.A). Holy Prophet (PBUH) met with foreign traders in such diplomatic and kind way that Hazrat Khadeeja (R.A) had become very impress with this method of Holy Prophet (PBUH) that she sent a proposal of marriage to Holy Prophet (PBUH) which was accepted. Hazrat Khadeeja (R.A) was very rich lady of Makkah and she helped Holy Prophet (PBUH) financially and Holy Prophet (PBUH) preached teachings of Islam without any difficulty.

On 610 A.D at age of 40 , Holy Prophet (PBUH) started preaching Islam . Infidels of Makkah started hurting those who accept Islam. When Muslims could not hurt of Quraesh, then on 615 A.D , Holy Prophet (PBUH) sent 15 Muslims under leadership of Hazrat Jafer Tayyar (R.A) to Abyssinia as a refugee . Ruler of Abyssinia 'Negus' protected Muslims refugees. So, it was great diplomatic strategy of Holy Prophet (PBUH) that he (PBUH) sent Muslims to a right state at the right time.

After one year Holy Prophet (PBUH) also sent 101 more Muslims men and Women to Abyssinia. Infidels of Makkah did not like this thing. They sent their envoy to Abyssinia so that they expelled these Muslims from their country. But at that envoy of Holy Prophet (PBUH) handled it in a very nice way that he insured Negus that it would be in his favor if he helped these refugees Muslim . he recited verses surah Marayyam.

As a Military Strategist:

The idea of Muhammad as a military man will be new to many. Yet he was a truly great general. In the space of a single decade he fought eight major battles, led eighteen raids, and planned another thirty-eight military operations where others were in command but operating under his orders and strategic direction. Wounded twice, he also twice experienced having his positions overrun by superior forces before he managed to turn the tables on his enemies and rally his men to victory. More than a great field general and tactician, he was also a military theorist, organizational reformer, strategic thinker, operational-level combat commander, political-military leader, heroic soldier, and revolutionary. The inventor of insurgency warfare and history's first successful practitioner, Muhammad had no military training before he commanded an army in the field.

Muhammad's intelligence service eventually rivaled that of Byzantium and Persia, especially when it came to political information. He reportedly spent hours devising tactical and political stratagems, and once remarked that "all war is cunning," reminding modern analysts of Sun Tzu's dictum, "all war is deception." In his thinking and application of force Muhammad was a combination of Karl von Clausewitz and Niccolo Machiavelli, for he always employed force in the service of political goals. An astute grand strategist, he used nonmilitary methods (alliance building, political assassination, bribery, religious appeals, mercy, and calculated butchery) to strengthen his long-term position, sometimes even at the expense of short-term military considerations.

AS a Peace Maker:

Daily around the world, you will find millions of Muslims who have completed their prayers whispering this supplication. It has been recited since the time of Prophet Muhammad, peace and blessings be upon him, by billions and billions. That was the supplication taught to us by the Prophet. It is the first thing Muslims ask God as soon as they are through their daily worship.

For the Prophet, peace was not a strategy he employed, it was the goal of his peace movement. He preached peace and justice leading to the establishment of a peace sanctuary in the city of Madinah where even animals cannot be harmed, hunting unless for food was forbidden and trees cannot be cut.

When preaching, he would ask individuals and tribes for just two things: believe in One God and work with him to establish peace and prosperity in the land.

Q2. According to Quran and Sunnah define Human Rights

Ans:

Human dignity is manifest since the very moment of the man's creation. Allah (SWT) created man in the best and most perfected form ever. Contemplate this verse in which Allah (SWT) says what can be translated as, "Who created you, proportioned you, and balanced you? In whatever form He willed has He assembled you." (Al-Infitar: 7-8) He also says, "... and formed you and perfected your forms; and to Him is the [final] destination." (At-Taghabun: 3) So, this is how Allah (SWT) honored mankind with regards to the form.

Despite man's weakness and that Allah (SWT) is not in need for him, yet Allah (SWT) has honored human beings by giving them the chance to worship Him. There is no one to be worshiped except Allah (SWT), for there is no real worshipped one but Allah (AWJ), who says, "And I did not create the jinn and mankind except to worship Me." (Adh-Dhariyat: 56)

In another place in the Qur'an, Allah (SWT) says, "Say, 'Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds. No partner has He. And this I have been commanded, and I am the first [among you] of the Muslims.'" (Al-An'am: 162-163)

Allah (SWT) has honored man through preserving his religion, self, property and dignity and forbade transgressing anything of them. It is mentioned in the noble hadith (the Messenger's sayings) that the Prophet (PBUH) said, "All things of a Muslim are inviolable for his brother in faith: his blood, his wealth and his honor." (Sahih Muslim)

Allah (SWT) has made it forbidden to offend a human being by any word or deed. This is also a kind of honor from Allah (SWT), who says, "O you who have believed, avoid much [negative] assumption. Indeed, some assumption is sin. And do not spy or backbite each other. Would one of you like to eat the flesh of his brother when dead? You would detest it. And fear Allah; indeed, Allah is Accepting of repentance and Merciful." (Al-Hujurat: 12)

In another verse, He says, "O you who have believed, let not a people ridicule [another] people; perhaps they may be better than them; nor let women ridicule [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one's] faith. And whoever does not repent - then it is those who are the wrongdoers." (Al-Hujurat: 11)

Whoever looks into the human rights in Islam, would realize that they are eternal and legitimate rights. They are unchangeable during the course of time. They can neither be

abrogated, suspended, distorted, nor altered. They are self-protected because they are given by the All-Wise, the All-Knowing. Allah (SWT) knows His own creation best. He knows the interests of His servants better than they do. These are Divine rulings and of consequent accountability. Allah (SWT) has revealed them in His Books and to His Messengers.

The Messenger (PBUH) went even farther, when he stated that it is forbidden for a human being to commit suicide, so he said, "Whoever purposely throws himself from a mountain and kills himself, will be in the Hellfire falling down into it and abiding therein perpetually forever; and whoever drinks poison and kills himself with it, he will be carrying his poison in his hand and drinking it in the Hellfire wherein he will abide eternally forever; and whoever kills himself with an iron weapon, will be carrying that weapon in his hand and stabbing his abdomen with it in the Hellfire wherein he will abide eternally forever." (Sahih al-Bukhary)

Islam has forbidden any act that may deny any human's right to life, whether by terrifying, humiliating or beating. Hisham Ibn-Hakim said, "I heard the Messenger (PBUH) saying, 'Indeed, Allah (SWT) tortures those who torture human beings in the worldly life.'"

The first and the foremost basic right is the right to live and respect human life. The Holy Quran lays down:

Whosoever kills a human being without (any reason like) man slaughter, or corruption on earth, it is as though he had killed all mankind ... (5:32)

As far as the question of taking life in retaliation for murder or the question of punishment for spreading corruption on this earth is concerned, it can be decided only by a proper and competent court of law. If there is any war with any nation or country, it can be decided only by a properly established government. In any case, no human being has any right by himself to take human life in retaliation or for causing mischief on this earth. Therefore it is incumbent on every human being that under no circumstances should he be guilty of taking a human life. If anyone has murdered a human being, it is as if he has slain the entire human race. These instructions have been repeated in the Holy Quran in another place saying:

Do not kill a soul which Allah has made sacred except through the due process of law ... (6:151)

Here also homicide has been distinguished from destruction of life carried out in pursuit of justice. Only a proper and competent court will be able to decide whether or not an individual has forfeited his right to life by disregarding the right to life and peace of other human beings. The Prophet, may God's blessings be on him, has declared homicide as the greatest sin only next to polytheism. The Tradition of the Prophet reads: "The greatest sins are to associate something with God and to kill human beings."

In all these verses of the Quran and the Traditions of the Prophet the word 'soul' (nafs) has been used in general terms without any distinction or particularization which might have lent itself to the elucidation that the persons belonging to one's nation, the citizens of one's country, the people of a particular race or religion should not be killed. The injunction applies to all human beings and the destruction of human life in itself has been prohibited.

'The Right to Life' has been given to man only by Islam. You will observe that the people who talk about human rights if they have ever mentioned them in their Constitutions or Declarations, then it is clearly implied in them that these rights are applicable only to their

citizens or they have been framed for the white race alone. This can clearly be gleaned by the fact that human beings were hunted down like animals in Australia and the land was cleared of the aborigines for the white man. Similarly the aboriginal population of America was systematically destroyed and the Red Indians who somehow survived this genocide were confined to specified areas called Reservations.

They also penetrated into Africa and hunted down human beings like wild animals. All these instances go to prove that they have no respect for human life as such and if they have, it is only on the basis of their nationality, colour or race. Contrary to this, Islam recognizes this right for all human beings. If a man belongs to a primitive or savage tribe, even then Islam regards him as a human being.

The Right to the Safety of Life

Immediately after the verse of the Holy Quran which has been mentioned in connection with the right to life, God has said:

"And whoever saves a life it is as though he had saved the lives of all mankind" (5:32).

There can be several forms of saving man from death. A man may be ill or wounded, irrespective of his nationality, race or colour. If you know that he is in need of your help, then it is your duty that you should arrange for his treatment for disease or wound. If he is dying of starvation, then it is your duty to feed him so that he can ward off death. If he is drowning or his life is at stake, then it is your duty to save him.

You will be surprised to hear that the Talmud, the religious book of the Jews, contains a verse of similar nature, but records it in altogether different form. It says: "Whoever destroyed a life of the Israelite, in the eyes of the Scripture, it is as if he destroyed the whole world. And whoever protected and saved one life of the Israelite, in the light of the Scripture, it is as if he saved the whole world." Talmud also contains the view that if a non-Israelite is drowning and you tried to save him then you are a sinner. Can it be given a name other than racialism?

We regard it as our duty to save every human life, because it is thus that we have been enjoined in the Holy Quran. On the other hand, if they regard it necessary to save the life of a human being at all, it should be the life of an Israelite. As far as other people are concerned, according to this view, they do not seem to be human enough to deserve protection of their persons. In their literature the concept of 'Goyim' for which the English word 'Gentile' and the Arabic word ummi (illiterate) is used, is that they enjoy no human rights; human rights are reserved only for the children of Israel. The Quran has mentioned this belief of the Israelites and quotes the Jews saying:

"There is no blame on us (for anything we may do) with regard to the unlettered folk (i.e. the ummi)" (3:75).

BUSINESS AND LABOR LAW

Q1. Negotiable instruments. Draw a cheque, promissory note and bill of exchange

Negotiable instruments:

A negotiable instrument is a signed document that promises a sum of payment to a specified person or the assignee. In other words, it is a formalized type of IOU: A transferable, signed document that promises to pay the bearer a sum of money at a future date or on-demand. The payee, who is the person receiving the payment, must be named or otherwise indicated on the instrument.

Examples of Negotiable Instruments

One of the more common negotiable instruments is the personal check. It serves as a draft, payable by the payer's financial institution upon receipt in the exact amount specified. Similarly, a cashier's check provides the same function; however, it requires the funds to be allocated, or set aside, for the payee prior to the check being issued. Money orders are similar to checks but may or may not be issued by the payer's financial institution. Often, cash must be received from the payer prior to the money order being issued. Once the money order is received by the payee, it can be exchanged for cash in a manner consistent with the issuing entity's policies.

Draw a cheque:

Simply mean writing a cheque. If the drawer makes the cheque properly and if the balance of the drawer at the bank permits, the bank must pay the amount of cheque as soon as it is presented. If the drawer does not make the cheque properly, the bank rejects payment. Hence, to make the cheque properly, the following points or rules must be considered.

1. Date

Date should be mentioned on the cheque properly. If the cheque is more than three months old or contains future date then the bank will not pay the amount.

2. Name of The Payee

The name of the payee should be mentioned on the cheque.

3. Amount of The Cheque

The amount of the cheque should be mentioned both in words and figures clearly. The amount written in the word should tally with the amount written in figures.

4. Signature

The drawer should sign the cheque properly. The signature given on the cheque should tally with the signature given on the signature specification card. The signature specification card is kept by the bank.

5. Account Number

The drawer should mention his account number clearly and correctly.

6. Minimum Balance

The amount mentioned on the cheque should not be more than the amount deposited in the bank. Beside it, a certain amount of minimum balance should always be there in the account as per the rule of the bank.

7. Crossing and Overwriting

There should not be any crossing and overwriting in the cheque.

8. Condition of The Cheque

Cheque should be in proper condition. If the cheque is torn, wet and spotted, it will not be acceptable to the bank.

9. Endorsement

The ordered and crossed cheques should be transferred by proper endorsement and delivery; otherwise, the amount of cheque will not be paid by the bank

Promissory Note and Bill of Exchange:

The bill of exchange and promissory note are negotiable instruments used for carrying out various economic activities. However, they vary from each other in many ways. The significant difference between them is that a bill of exchange is a written order drafted by the drawer on the drawee to receive the mentioned sum within the specified period. Whereas, a promissory note is a written promise made by the borrower or drawer to repay the amount on a specific date or order of the payee.

Difference and Comparison

BASIS	BILL OF EXCHANGE	PROMISSORY NOTE
Meaning	A bill of exchange is a written order drafted by the drawer on drawee to pay a specific sum within a mentioned time period without any condition.	A promissory note is a written promise made by the drawer to pay a definite amount to the payee on a specified date.
Drawn by	Creditor	Debtor

BASIS	BILL OF EXCHANGE	PROMISSORY NOTE
Parties Involved	Drawer, drawee and payee	Drawer and payee
Order/promise	Order to pay	Promise to pay
Drawn in sets	Yes	No
Need for acceptance	Yes	No
Stamp duty requirement	Yes	No
Payable to bearer	Yes	No
Defined under	Section 5 of Negotiable Instrument Act, 1881	Section 4 of Negotiable Instrument Act, 1881
Liability on drawer	Secondary and conditional	Primary and absolute
Printed form	Not necessary	Compulsory

BASIS	BILL OF EXCHANGE	PROMISSORY NOTE
Protest in case of dishonor	Yes	No
Notice of dishonor	Yes	No
Can the same person be drawer and payee?	Yes	No

Q2. Functions of labor court

Introduction:

To settle the Industrial disputes, the Industrial Disputes Act, 1947 provides three kinds of Courts - Labour Court, Industrial Tribunal and National Tribunal or National Industrial Tribunal. The appropriate government may constitute one or more labor Courts for the purpose of adjudicating on the matter referred to it.

Labour Court:

According to Section 7 of the Industrial Dispute Act, 1947 The appropriate Government has been empowered to constitute Labour Court. The appropriate government, by notification, in the official gazette, may constitute one or more labor Courts for adjudication of industrial dispute specified in the second schedule. It consisted of one person, appointed by the government. He is called the presiding officer

(A) *Qualification for the appointment of a Presiding Officer of the Court :*

- (i) He is or has been a judge of high court
- (ii) He has for a period of not less than 3 years, been a district judge or an additional judge
- (iii) He has held any judicial office in India for not less than 7 years
- (iv) He has been the presiding officer of labor Court constituted under any Provision Act for not less than 5 years

(B) *Disqualifications :*

Section 7-C of the Industrial Dispute Act,1947 prescribes Disqualifications for the presiding officer to be appointed to the Labor Court. It provides that no person shall be appointed to or continue in office if:

- (a) He is not an independent person; or
- (b) he has attained the age of 65 years

Under Section 8 of the industrial dispute Act,1947 the appropriate government is vested with the powers to fill up the vacancy in the Labor Court caused for any reason.

Jurisdiction of the Labour Court:

A limited jurisdiction has been made available to the Labor Court which is circumscribed by the Section itself and the matter enumerated in the second scheduled (E.g., Dismissal, **Retrenchment, Strike, Lockout** etc) Labour court is not a Tribunal within the meaning of section 7A(3)(b) read with Section 2(R) and hence not bound by the rules of evidence and natural justice as is the case with Industrial Tribunal..**Duties of Labour Court :**

Labour Court shall hold its proceedings within the specified period and shall submit its award to the Government. Such award must be in writing and signed by the presiding officer.

The Labour Court has the same power of a Civil Court. The proceeding of the Labour Court shall not be questioned on the ground that it is not properly constituted

Functions of the Labour Court :

The functions of the Labor Court are laid down in Section 7 of the said Act.

(I) Adjudicating upon industrial dispute specified in the second schedule of the said Act; are as follows

- (1) The propriety or legality of any order passed by an employer under the standing orders;
- (2) The application and interpretation of the Standing Orders
- (3) Discharge or dismissal of the workman including reinstatement of, or grant of relief to, the workman wrongfully dismissed;
- (4) Withdrawal of any customary concession or privilege
- (5) Illegality or otherwise of a strike or Lockout; and
- (6) All matters other than those specified in the Third Schedule which fall within the jurisdiction of Industrial Tribunal.

(II) Performing such other functions as may be assigned to it under the Industrial Dispute Act, 1947

The Other matters assignable on the Labor Court are:

- (1) Voluntarily reference of dispute by written agreements between the parties under Section 10A;
- (2) Arbitration reference under Section 10A;
- (3) Permission to or approval of the action of discharge under Section 33;
- (4) Complaint by the aggrieved employees under Section 33A;
- (5) Application under Section 33(c)2 for the computation of any money or any benefit which is capable of being computed in the terms of money.
- (6) Reference of awards or settlement for the interpretation in case of difficulty or doubt under Section 36A