

Islamic Ideology

It is an ideology through which a society is formed in accordance with the teachings of the Holy Quran and Sunnah.



خدا کرے کہ مری ارض پاک پر اترے
وہ فصل گل جسے اندر بیشہ زوال نہ ہو

Ideology of Pakistan



- Pakistan's ideology is based on ideas of the Islamic system. It was a reaction to the Hindu and British explorations of the Muslims of the sub-continent. It was a revolt against the prevailing system of India where the Hindu Nationalism was being imposed on the Muslims and their culture. It contained a strategy to save the Muslim culture from total elimination. The creation of Pakistan was unique to the sense that it was based on an ideology which sought its roots from the religion of Islam.

- The famous slogan

”پاکستان کا مطلب کیا لا اله الا الله“

became the core of the freedom movement and the basis of Pakistan.



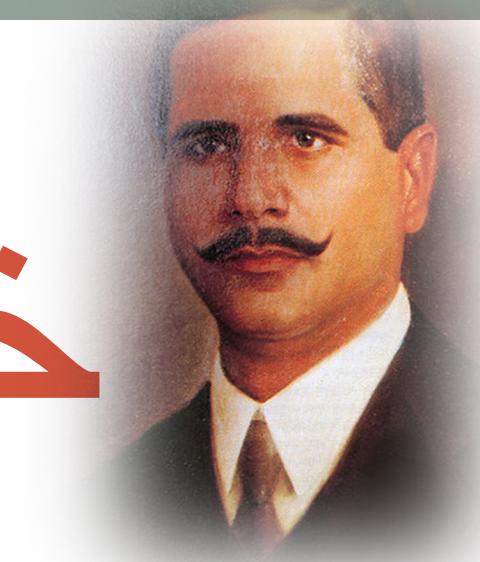
Iqbal has said a lot for the Youth of Muslims. Iqbal's poetry is so dynamic and everlasting that it applies 100% fit today as it was fit then. Here is some limited collection out of those.



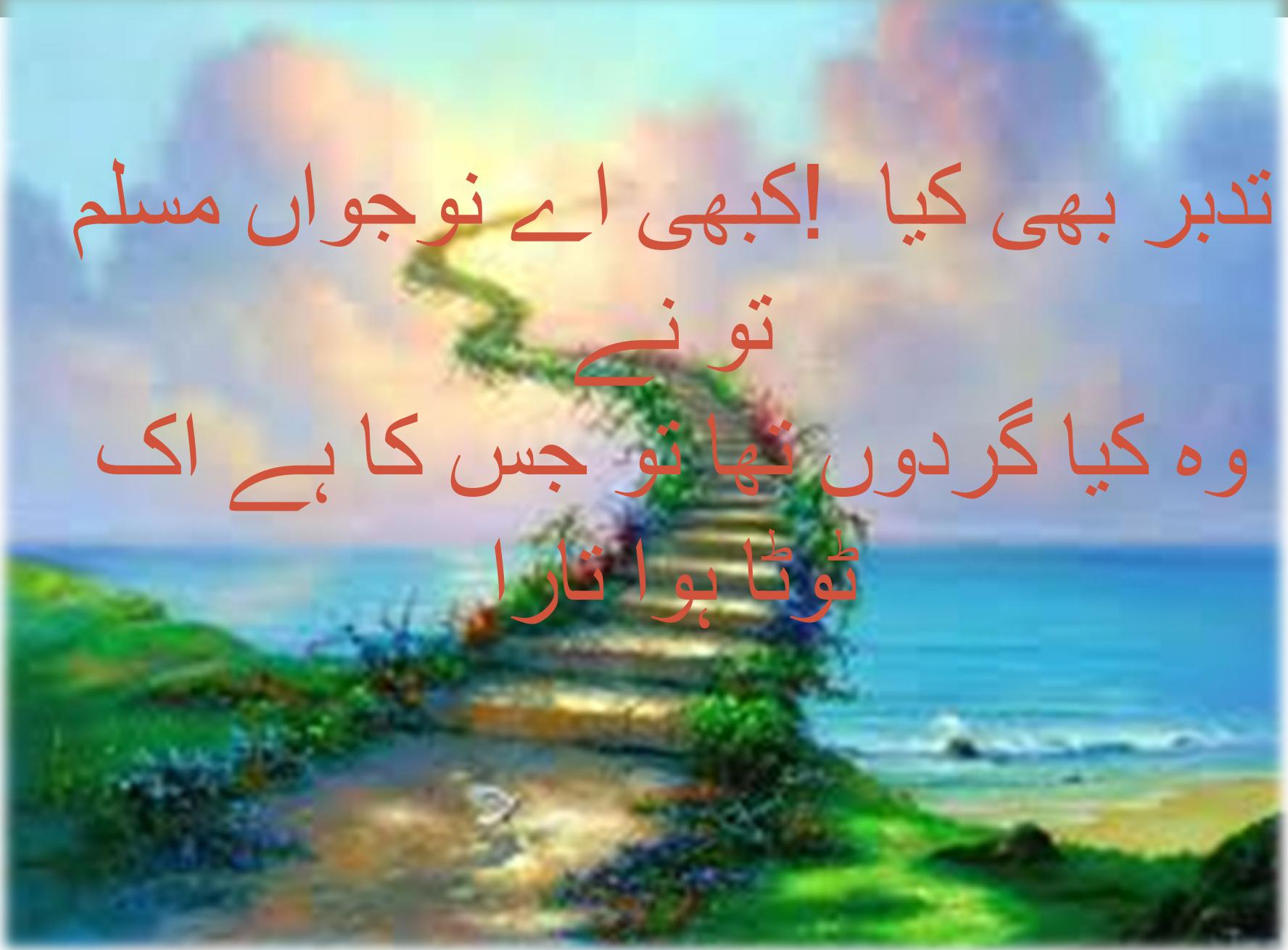
Addressing Young Muslims

خطاب به جو انانِ اسلام

علامہ ڈاکٹر محمد اقبال رحمۃ اللہ علیہ



تذیر بھی کیا ! کبھی اے نوجوان مسلم
تو نہے
وہ کیا گردوں تھا تو جس کا ہے ای
ٹوٹا ہوا تارا



تجھے اُس قوم نے پلا بے آغوش
محبت میں
کچل ڈالا تھا جس نے پاؤں میں تاج
سرِ دارا



تمدن آفرین خلاقِ آئینِ جهان داری
وہ صحرائے عرب یعنی شتر بانوں کا
گوارا



سماں الفقر فخری کا رہا شان امارت

میں

بآب و رنگ و خال و خط چه حاجت
روئے زیبارا





گدائی میں بھی وہ اللہ والے تھے
غیور اتنے
کہ منعم کو گدا کے ڈر سے بخشش کا
نہ تھا یارا

غرض یعنی ہر دین کے وہ
صحرانشیں کیا تھے
جہاں گیر و جہاں دار و جہاں بان و جہاں
آرا



Aims and Objectives of the Establishment of Separate homeland



- **Enforcement of the Sovereignty of Allah Almighty**
- **Establishment of Islamic Democracy**
- **Revival of Muslim Image and Identity**
- **Protection of Muslim Culture and Civilization**
- **Establishment of a Balanced Economic System**



Aims and Objectives of the Establishment of separate homeland

- **Enforcement of the Sovereignty of Allah Almighty**

The Islamic state is built up on the concept of the sovereignty of Allah Almighty. The prime objective of the demand of Pakistan was establishment of a state where Almighty Allah's supremacy could be enforced and where a government based on the Islamic principles could be organized. The Quaid-i-Azam said "**We did not demand Pakistan to acquire a piece of land, but we wanted a homeland where we could introduce Islamic principles**".

Establishment of Islamic Democracy

- Islam has given an ideal concept of democracy which is distinctively different from the western concept. In Islamic democratic system everyone is equal and no one enjoys a privileged position on the basis of his social status, colour or creed. The Khalifa, the Naib of Allah on earth, strictly follows the principles of Islam and sunnah in the administration of the state affairs. The Khalifa has dual accountability on earth and he is responsible to the people and in heaven to Allah Almighty.
- One of the main objectives of the freedom movement was that the Muslims of the sub-continent wanted a country where the ideal system of Islamic democracy could be installed.

Revival of Muslim Image and Identity

In the United India the Muslims were dominated by the Hindus in every social field. The Muslims were not in a position to compete with the Hindus because of their backwardness in education and politics. The Hindus had adopted a prejudicial attitude which blocked all channels to prosperity and progress for the Muslims. The national image and identity of the Muslims was in great danger because of the Hindu hatred and opposition. If the British would have left the country as a United India, the Muslims would have fallen hunt for the permanent Hindu domination. The demand for Pakistan was aimed at protecting the Muslims from Hindu domination and submission and also at the revival of the Muslim identity and national image which was in disastrous danger in the United India.

Protection of Muslim Culture and Civilization

One of the great objectives of the Pakistan movement was the protection of Muslim culture and to save it from Hindu domination. The Muslims were not prepared to accept Hindu superiority over them. They were very much alive to their sense of supremacy as a separate and distinct nation. In fact this feeling of separateness was motivating element of the Pakistan movement. The Muslims wanted to give stability to their nationhood which was not possible in the United India under the Hindu leadership. The Muslims, therefore, decided to separate themselves from the Hindu in order to safeguard their cultural values.

Establishment of a Balanced Economic System

Hindu as a son of Banya (بنیا) gradually got control on all Trade and Commerce. The Muslims were not in position to enter in business. The other factor was based policy of the Government. After 1857 war complete ban was imposed on induction of Muslims in Civil Services. Non entry in business and in Government Service badly affected the economy condition of Muslims. The major objective of the creation of the Pakistan was to establish a balanced Islamic economic system. At the time of inauguration of Pakistan State Bank in July 1948, Quid e Azam said “The bank symbolized the sovereignty of our people in the financial sphere. The western economic system has created many problems for humanity. The western economic system would not help us in setting up a workable economic order. We should develop an economic system based on Islamic concept of justice and equality”.

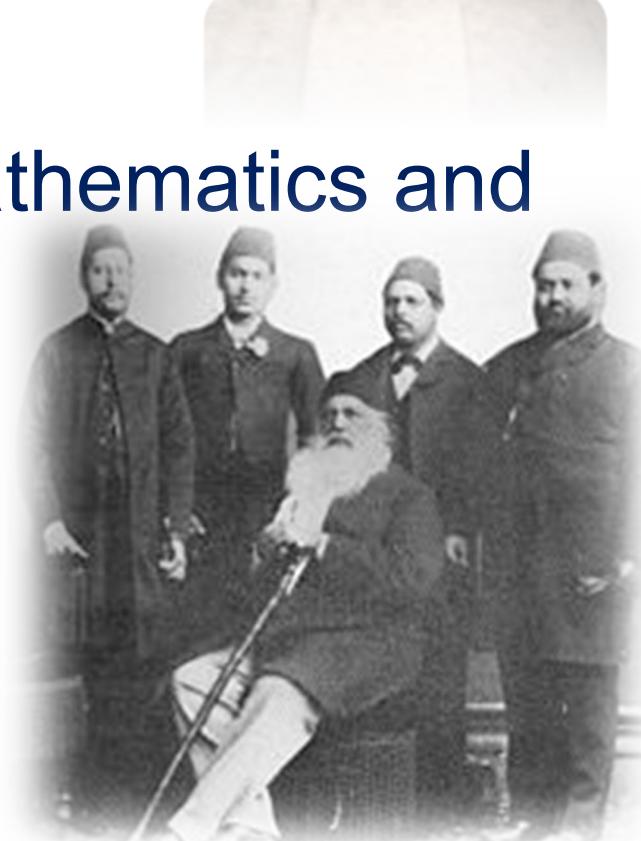
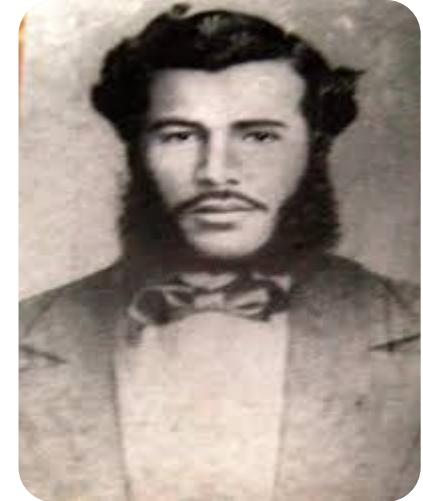
Pakistan's Ideology and Sir Syed Ahmad Khan

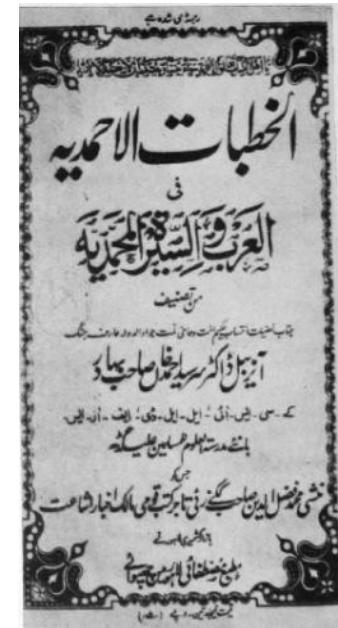
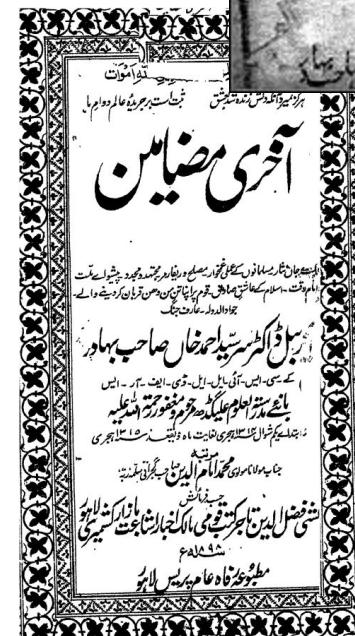
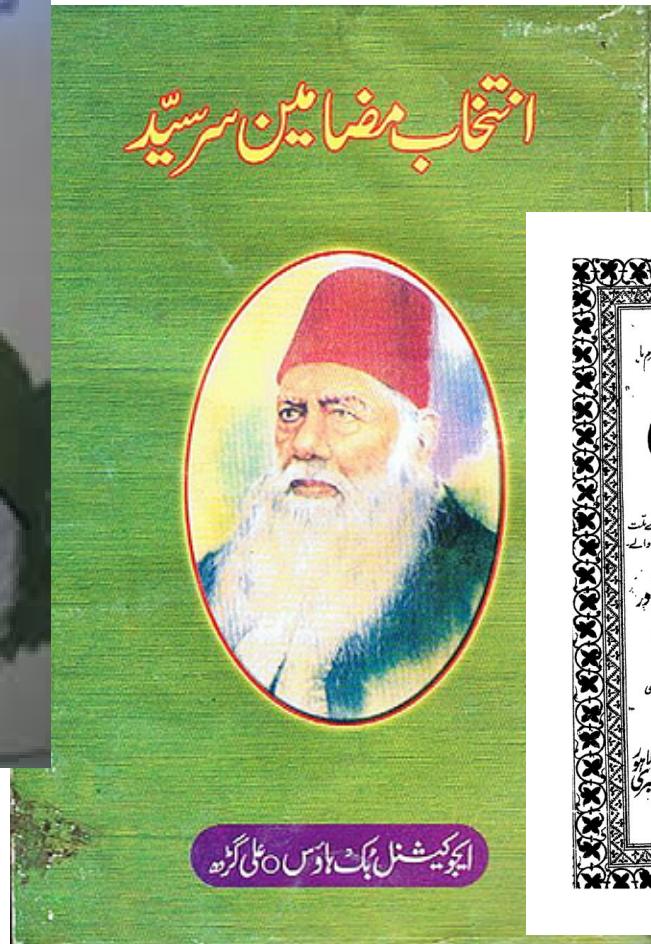
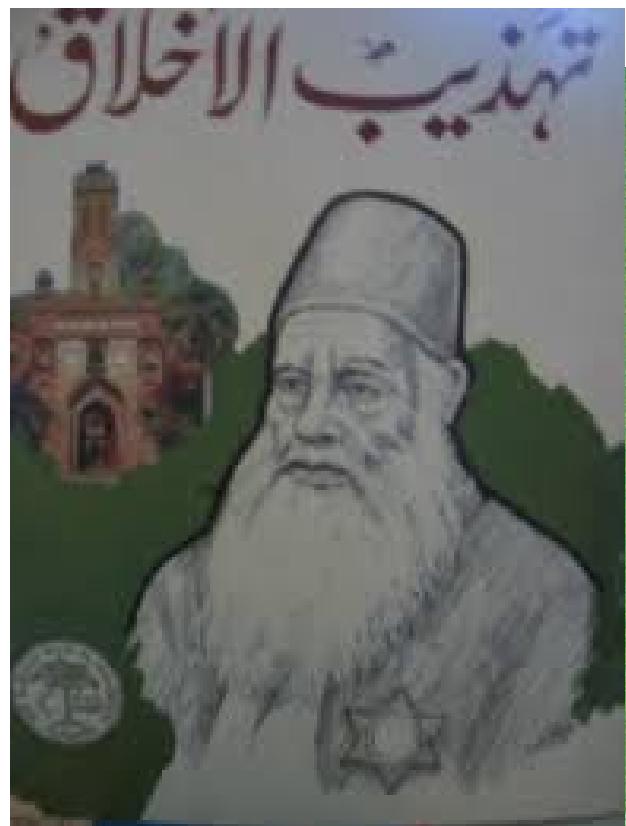
Pakistan's Ideology and Sir Syed Ahmad Khan

- War of Independence and role of Sir Syed
- Early Biography Details of Sir Syed
- Beliefs of Sir Syed
- Contributions of Sir Syed
 - 1. Attempts to achieve a better understanding between the British and the Muslims
 - 2. Education
 - 3. Politics
 - 4. Religion

Early Biography Details of Sir Syed

- born in 1817 in Dehli
- wealthy family
- high quality education
- skilled in Arabic, Persian, Mathematics and Medicine
- most able writer





Early Biography Details of Sir Syed

- judge in Delhi in 1846
- in 1857 he was working as Chief Judge in Bijnaur
- saved the life of British men, women and children, and its reward



Sir Syed Ahmad Khan (1)

Early Biography Details of Sir Syed

- Muradabad.....Ghazipoor.....Alighar
- In 1876 he retired
- Concentrated on running the college and devoting himself to improve the position of Muslims



Sir Syed Ahmed Khan

- He died on 27th March 1898.



War of Independence



- **War of Independence** is an important landmark in the history of Sub-Continent. This War was fought in 1857 by Indians against the British in order to get rid of their domination. It is also given names as Indian Rebellion, Indian Mutiny as well as Indian Revolt.
- **The main causes of the War** were political, social, economical, military and religious. It was an extreme effort made by Indians,
- **Indians failure** due to certain reasons including mutual jealousies, disunity, and lack of central leadership etc.
- **War spread** throughout India but it was limited to mainly Meerut, Delhi, Kanpur, Lucknow etc.



Beliefs of Sir Syed Ahmed Khan

- extremely unhappy about the position of Muslims in the subcontinent.
- Since the days of the Mughal declined the social and economical status of Muslims had declined sharply and the role of Muslims in the war of Independence had left further decline as British took measures to ensure that their control was unchallenged.
- Sir Syed Ahmed felt that the poor status of Muslims was due to they were treated as second-class citizen by British and Hindus and they had to take some responsibilities themselves.
- Most Muslims thought that British were no more than just invaders and they had nothing to do with them.
- **Sir Syed Ahmed believed** that Muslims had to accept that the British were there rulers and could only improve if they have a positive approach towards them. They needed to accept the British idea and their education if they wanted to improve. Sir Syed wanted to see Muslims untied and prospering in their social, economical and religious fortune. He made this his Life's ambition and founded Aligarh movement.

Aligarh Movement

❖ Realization by Sir Syed Ahmed Khan

Sir Syed two pronged policy

- To apprise the British that the Muslims are not disloyal to them and only Muslims are not responsible for the war.
- To bring acute change in Muslims outlook by learning English and getting modern education.

Contributions of Sir Syed Ahmed Khan

1. Attempts to achieve a better understanding between the British and the Muslims
2. Education
3. Politics
4. Religion





1. Attempts to achieve a better understanding between the British and the Muslims

- Sir Syed Ahmad Khan was one of the Muslim reformers. He carefully studied and analyzed the decline of Muslims in political power, social status and economic well-being.
- He came to the conclusion that Muslims were being handicapped because of the misunderstanding which had cropped up between the British and Muslim rulers.
- The Muslims opposed and hated the British and everything associated with the British.
- Muslims kept away from modern education and English language which the British were trying to enforce in India.
- On the other hand the British held the Muslims responsible for the revolt of 1857 and considered them (Muslims) to be their real enemies.
- The result of this mistrust was that Muslims were being crushed in every way.

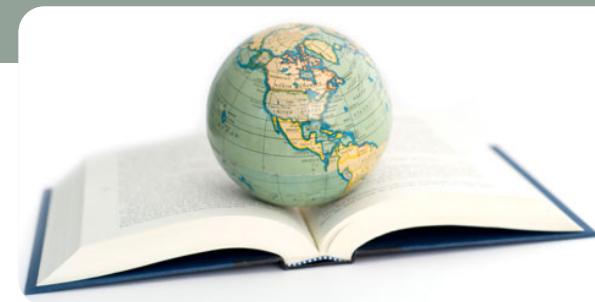


1. Attempts to achieve a better understanding between the British and the Muslims

- Therefore, Sir Syed tried to remove this misunderstanding by addressing both the British and Muslims.
- Sir Syed wrote books and explained to the British that the real cause of 1857 uprising was the wrong policies and attitude of the British themselves.
- To Muslims Sir Syed explained that Christians and Christianity should not be hated.
- He specially stressed that Muslims should come towards modern education, the lack of which was causing continual set back to the Muslims of India.



2. Education



Sir Syed gave much importance to modern education and his efforts and contribution to Muslim education is very important.

He opened schools at several places where he was posted.

He established Scientific Society and printed the Aligarh Institute Gazette.

He also visited England in 1869 on his own expenses to observe the working of British Universities.

Most important achievement in education sector was the founding of M.A.O College at Aligarh in 1877.



2. Education



Sir Syed founded the Mohammadens Educational Conference whose objective was to discuss and solve the education problems of Muslims in the sub-continent.

His efforts for Muslim education served double purpose. It helped the Muslims to get good jobs and raised their status in society.

It also helped in removing the mistrust between the British and the Muslims.

Therefore education was the most important aspect of Sir Syed's services in the Muslims of India.



3. Politics

Sir Syed's advice to Muslims in the political field is also important.

He believed that under the European system or democratic government the Muslims of India would always be at the mercy of Hindu majority.

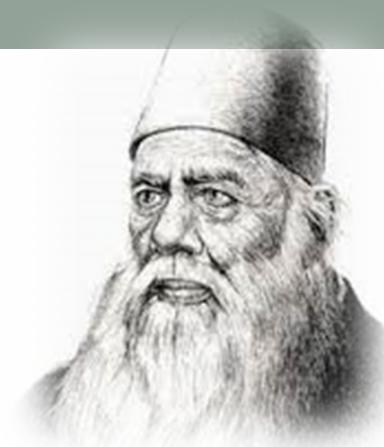
He suggested separate electorate for Muslims.

He advised the Muslims not to join Congress.

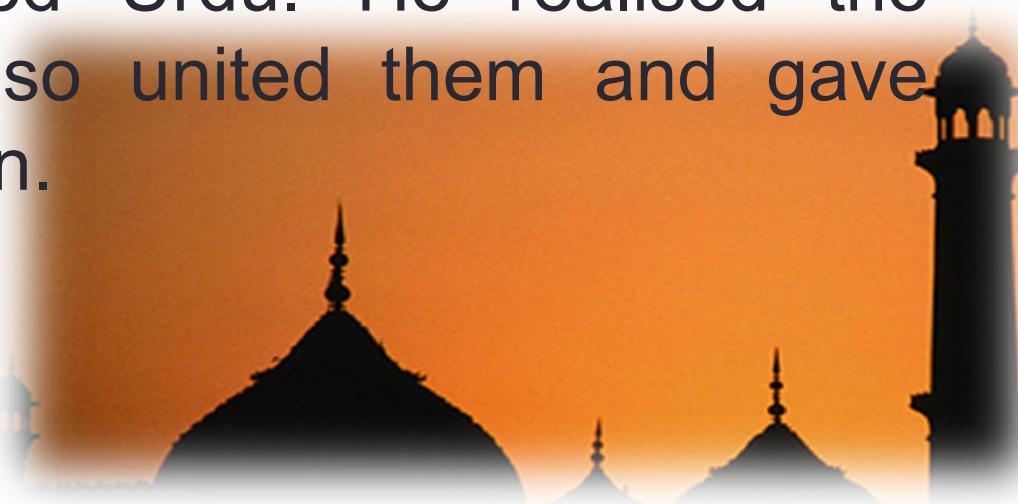
He opposed the system of competitive examinations for government posts because Muslims were much behind the Hindus in education.

Sir Syed strongly opposed the replacement of Urdu with Hindi as court and official language.

4.Religion



In Religion Sir Syed united the Muslims by supporting the “Two Nation Theory” and the Hindi-Urdu controversy of 1867 in which Hindus wanted Hindi to be the official language while the Muslims wanted Urdu. He realised the threat to Muslims so united them and gave them good education.



Sir Syed Said:

Do not show the face of Islam to others; instead show your face as the follower of true Islam representing character, knowledge, tolerance and piety.



The DICTIONARY IS THE ONLY PLACE

Where Success Comes Before Work



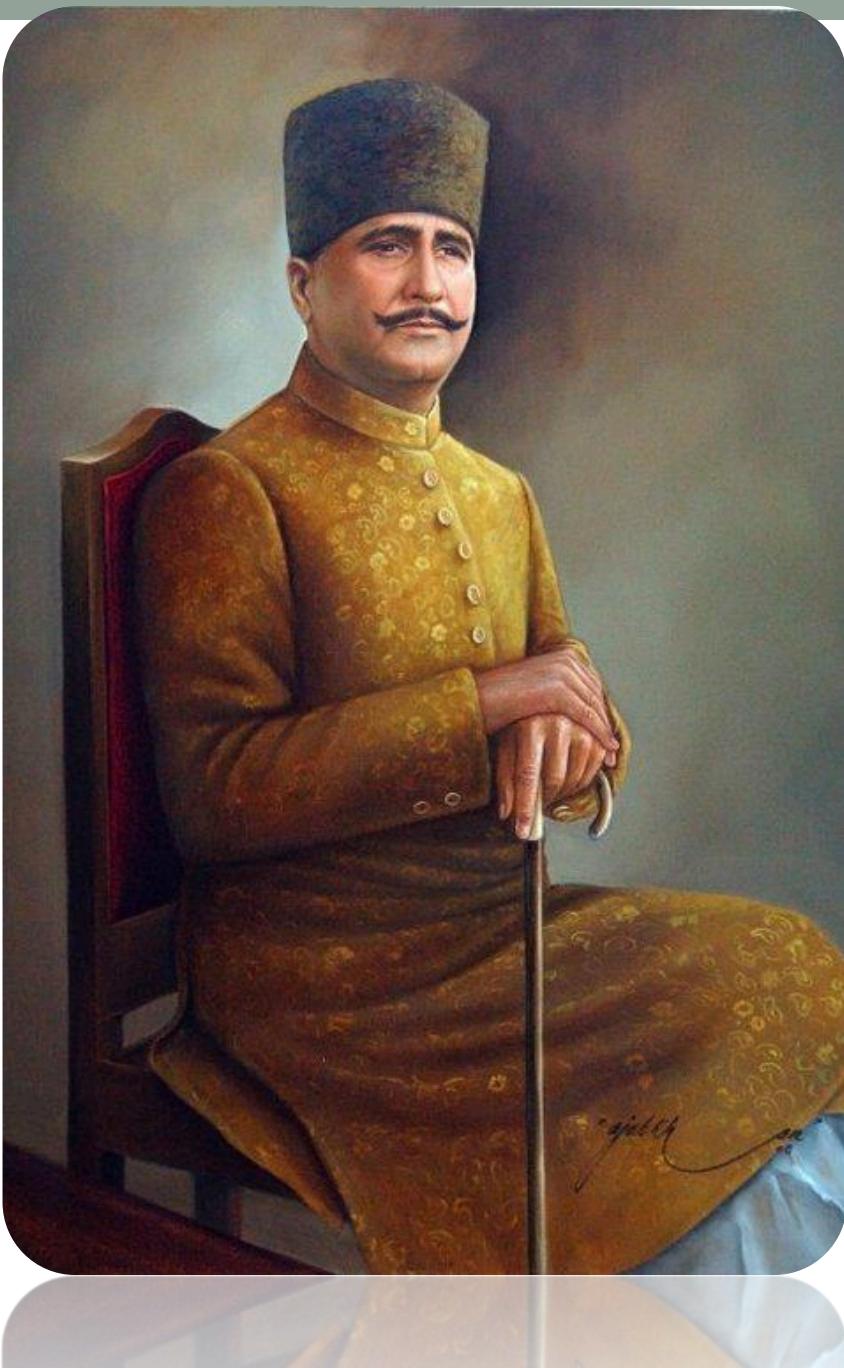
Arthur Burksinc

Pakistan's Ideology and Allama Muhammad Iqbal



Pakistan's Ideology and Allama Mohammad Iqbal

- The Mussawer e Pakistan
- Born on 9th Nov 1877 in Sialkot
- He was a great philosopher poet.
- He had acquired country wide fame and recognition as a thinker.
- **Education** from Government College, Lahore and later on went to England to complete his studies in Law. He got his Ph.D. in Philosophy from a German University.
- Allama Iqbal taught for a few years at the Government College, Lahore. He studied Islam deeply and had profound liking for the Islamic principles and its tenets. He compared Western culture with Islam and reached at the conclusion that mankind's emancipation(آزادی) and welfare lay in the adoption of Islam as a way of life.



Basically Allama Iqbal was a poet, teacher and thinker. However, he had to come in the political field in order to safeguard the interests of the Muslims of the sub-continent. His entry into politics was greatly welcomed by the Muslims and especially by the Quid-e-Azam

- He joined **Muslim League** and rendered services for the safeguard of the Muslims interests. He was on the delegation which represented the Muslims in Second and Third Round Table conferences in **1931 and 1932**.

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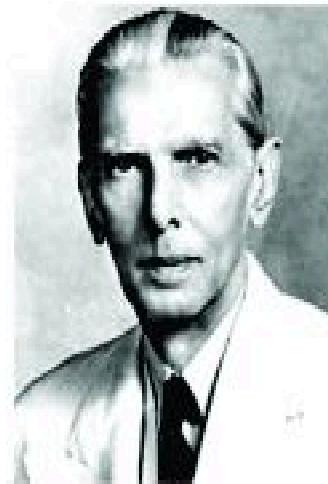


- In these conferences he very ably advocated the Muslims cause and vehemently opposed all such schemes which in any way jeopardized the Muslim interest.
- He died on 21 April 1938. May Allah be pleased with him.



پاہوں کی حیثیت سے ٹکرنا ناجائز ہے اور اس کا مفعول موقع
لکھا ہے۔ میرے نے انھے نے یادہ فنڈار
کو میرے سمجھتا ہوا کہ وہ ایک بہت بڑے یادگار
فیض اور اسلام کا شیدائی نہیں دیکھا۔

قائدِ اعظم



”اقبال کے ادبی شخصیت عالمگیر ہے۔ وہ بڑے
اویب بلند پایش اور امدادِ اعظم تھے لیکن خاصیت
کو میرے سمجھتا ہوا کہ وہ ایک بہت بڑے یادگار
بھی تھے..... مرخوم دور حاضر میں اسلام کے
بہترین شارح تھے کیونکہ اسے زمانے میں اقبال
سے بہتر اسلام کو کوئی نہیں سمجھا۔ مجھے ان
امر فخرِ عالی ہے کہ ان کے قیادتے میں ایک ایسا



ایک نوجوان کے نام

ترے صوفی ہیں افرگی، ترے قالیں ہیں اسیرانی
لہو مجھ کو رلاتی ہے جوانوں کی تن آسانی
اماڑت کیا، شکوہ خسر وی بھی ہو تو کیا حاصل
نہ زور حیدری تجھ میں، نہ استغناۓ سلمانی
نہ ڈھونڈ اس چیز کو تہذیب حاضر کی تجلی میں
کہ پایا میں نے استغنا میں معراج مسلمانی
عقابی روح جب بیدار ہوتی ہے جوانوں میں
نظر آتی ہے اس کو اپنی منزل آسمانوں میں
نہ ہو نومید، نومیدی زوال علم و عرفان ہے
امید مرد مومن ہے خدا کے راز دانوں میں
نہیں تیرا نشیمن قصر سلطانی کے گنبد پر
تو شاید ہے، بسیرا کر پہاڑوں کی چٹانوں میں

ضرورت

آسائش

نمائش عباشی

Iqbal's Belief in Separation

Allama Iqbal considered Islam a complete code of life. He said,

“ I am fully convinced that the Muslims of India will ultimately have to establish a separate homeland as they cannot live with Hindus in the united India.”

Iqbal's Belief in Separation

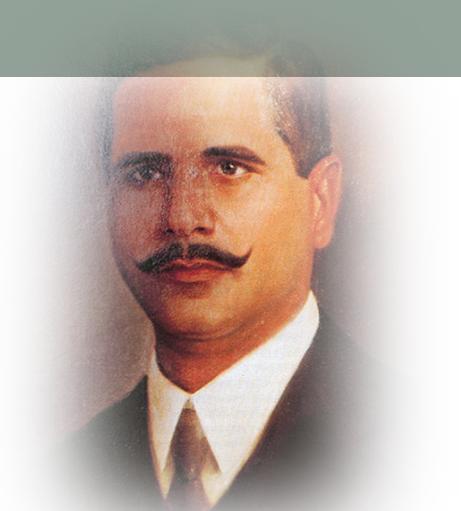
He advised the Muslims to understand their real position and shed away their mental confusion and narrow approach to life. He clarified the glorious image of the Muslim Ummah. Allama Iqbal openly negated the concept of One-Nation of India and emphasized on the separate and distinct national image of the Muslims. He considered the establishment of Pakistan very essential and vital for the restoration of national and religious identity of the Muslims.

Iqbal's Belief in Separation

His poetry reflects his love for the nation and country. He produced a large number of poems which indicate his immense love for his homeland.



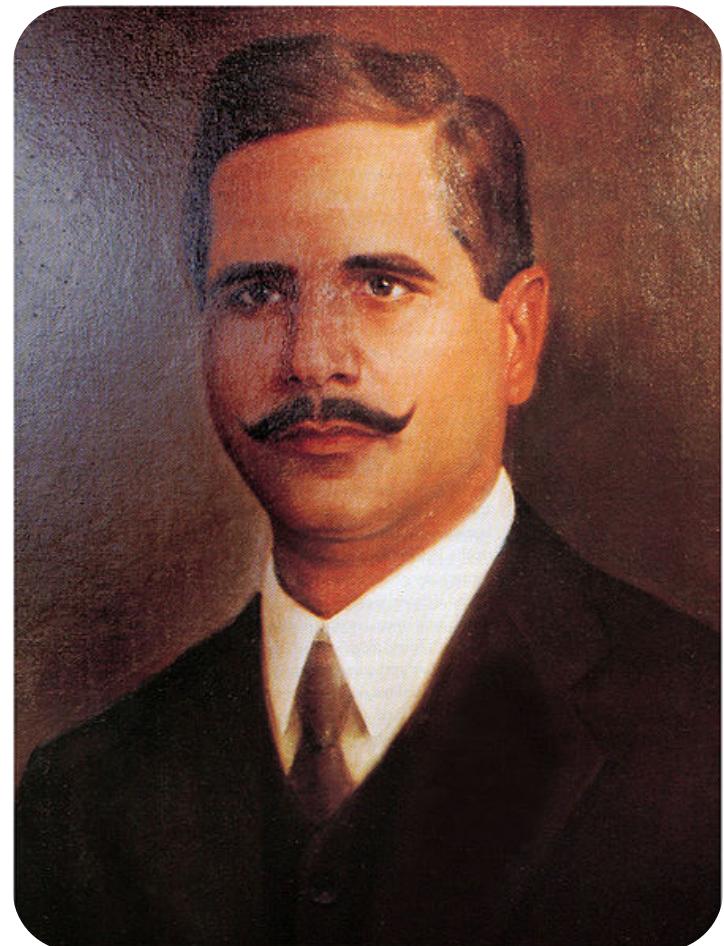
Allama Iqbal's declaration



“India is a continent of Human beings belonging to different languages and professing different religions. To base a constitution on the conceptions of homogeneous India is to prepare her for civil war. I, therefore, demand the formation of a consolidated Muslim State in the best interest of the Muslims of India and Islam. The formation of a consolidated Muslim North-West Indian State appears to be the final destiny of the Muslims, at least of North-West India”.

He also believed that the federal system would promote unity amongst various fractions of the society which would help in defense of the country.

“A unitary form of Government is inconceivable for India. The residuary powers must be left to the self-governing units. I would never like the Muslims of India to agree on a system which negates the principles of a true Federation or fails to distinguish them as a separate political unit.



**In this way only the Muslims
of India will have maximum
opportunities of development
and in return would be able to
render best services for the
defense of the country against
foreign invasion, be that
invasion one of ideas or of
Guns and bayonets."**



Allahabad Address



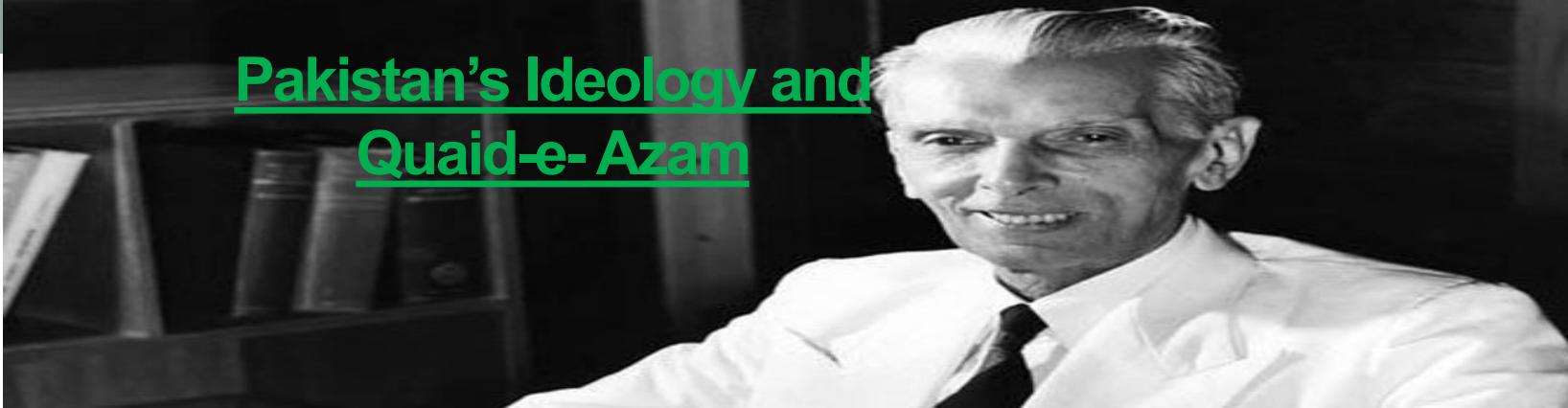
“I have been a staunch (devoted) advocate of putting an end to religion’s prejudices (جهگرے) and distinctions (اختلافات) from country. But now I believe that the protection of separate identity is in the best interests of both Hindus and Muslims.”



- He further said that “it was the first duty of all civilized nations to show highest regard and respect for the religious principles, cultural and social values of other nations. The Muslims are a separate nation with their distinct cultural values and religious trends, and they want to have a system of their own liking, they should be allowed to live under such system considering their separate religious and cultural identity”.

Allama Iqbal's presidential address washed away all the confusions from Muslim minds and showed them new dimensions in their struggle for freedom. It later on enabled the Muslim mind to determine their line of action and work out a clear cut and definite program in order to achieve their goal of separate homeland.





Pakistan's Ideology and Quaid-e-Azam

Personal Life: M.A. Jinnah, also known as the Quaid-e-Azam, was born on 25th December, 1876 in Karachi.

He was sent to the Sindh Madrasah High School in 1887.

He then joined the Mission High School, Bombay from where he passed his matriculation examination.

His father decided to send him to England to acquire some business experience.

Jinnah, however, had made up his mind to receive education in Law. He joined Lincoln's Inn, one of the legal societies of England, which prepared students for Bar.

In 1895, at the age of 19, he was called to the Bar. He successfully completed his studies and watched closely the British political and parliamentary system. He used to visit the British House of Commons to study its workings and system.

Political Activities



Jinnah first entered politics in 1906 by taking part in Calcutta session of the All India National Congress.

Jinnah joined Congress because it aimed at securing self-Government by adopting constitutional means.

Four years later Jinnah was elected to Imperial Legislative Council. It was the beginning of a long and distinguished political/parliamentary career for Jinnah.

By 1906, the Muslims of the sub-continent became conscious of their separate identity. All India Muslim League was formed with the prime objective of protecting Muslims interest.

Quaid-e-Azam did not involve in the League's politics and kept away from it. The Quaid-e-Azam joined Muslim League in 1913 only after being assured that the Muslims League, too, was committed to the Indian freedom and self-rule.

Political Activities



- Quaid -e- Azam was a staunch believer (supporter) of the Two Nation Theory and considered the Muslims a separate and distinct nation.
- He said, “Pakistan was created the day the first Indian nation entered the fold of Islam”.
- He further said, “The Muslims are a nation by every definition of the word nation. They have every right to establish a separate homeland. They can adopt any mean to promote and protect their economics, social, political and cultural Interests.

Political Activities

- Quaid-e-Azam laid great stress on the Islamic Ideology as being the basis of the struggle for Pakistan because he believed that Islam was the only unifying force of the Muslim Millat.
- He said, “What relationship knits the Muslims into one ummat, which is the formidable (Challenging) rock on which the Muslim edifice(nation) has been erected, which is the sheet anchor providing base to the Muslim Millat, that relationship, the sheet anchor and the rock is the Holy Qur'an”.
- In 1946, addressing a gathering at Islamia College, Peshawar, he said, “We did not demand Pakistan simply to have a piece of land but we wanted a laboratory where we could experiment on Islamic principles.”



Pakistan's Resolution



- The annual session of Muslim League began on 22 March 1940 in the Minto Park. Next day a resolution was passed which laid down the minimum Muslims demand as the basis for a solution of South Asia communal and constitutional problems.
- The Muslim League resolution suggested the division of South Asia into Hindu and Muslim Zones.



Pakistan's Resolution

The resolution was moved by A.K Fazli Haq who was Premier of Bengal.

He told," That it is considered view of this session of the all India Muslim League that no constitutional plan would be workable in this country or acceptable to the Muslims unless it is designed on the following basic principles:

- that geographically contiguous(attached) united are demarcated (divided) into regions which should be constituted with such territorial adjustments as may be necessary,
- that the areas in which the Muslims are numerically in a majority, as in the North Western and Eastern zones of India, should be grouped to constitute independent states in which the constituted unit shall be autonomous(independent) and sovereign.

Factors Leading to Separation



Factors Leading to Separation



- Hindus and Muslims in spite of living together for centuries, could not forget their individual cultures and civilization and kept away from each other. They could not amalgamate in each other's way of life to become one nation .
- The main reason this difference of culture, civilization and outlook was the religion of Islam which cannot be assimilated in any other system. These differences, in fact, were responsible for giving rise to the Muslim feelings of separateness which compelled them to demand a separate homeland.



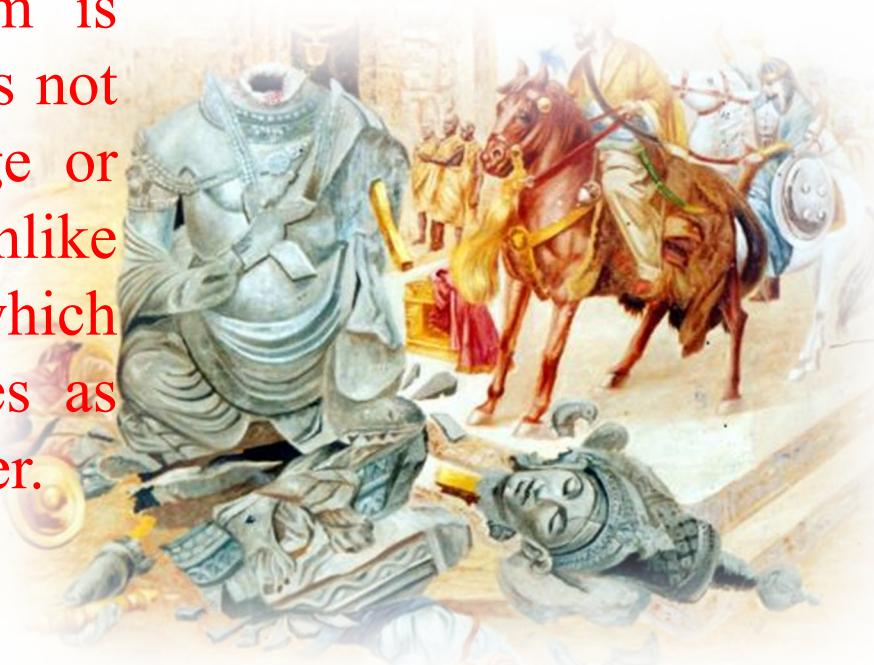
5 Factors Leading to Separation

- a. Religious Differences
- b. Cultural and Social Difference
- c. Economical and Educational Differences
- d. Political Differences
- e. Hindus Nationalism



Hiduism and Islam differ with each other even in their basic philosophy. As per the famous saying “ Our Hero (Mahmood Ghaznawi) is their villain and their Hero (Rana Sanga) is our villain. Islam believes in oneness of God (Tawheed) while Hinduism is based on multiple Gods. Islam does not believe in colour , caste, language or any social status. Hinduism unlike Islam, preaches the caste system which divided the society in four classes as Brihman, Kashtri, Vaisha and Shuder.

a. Religious Differences



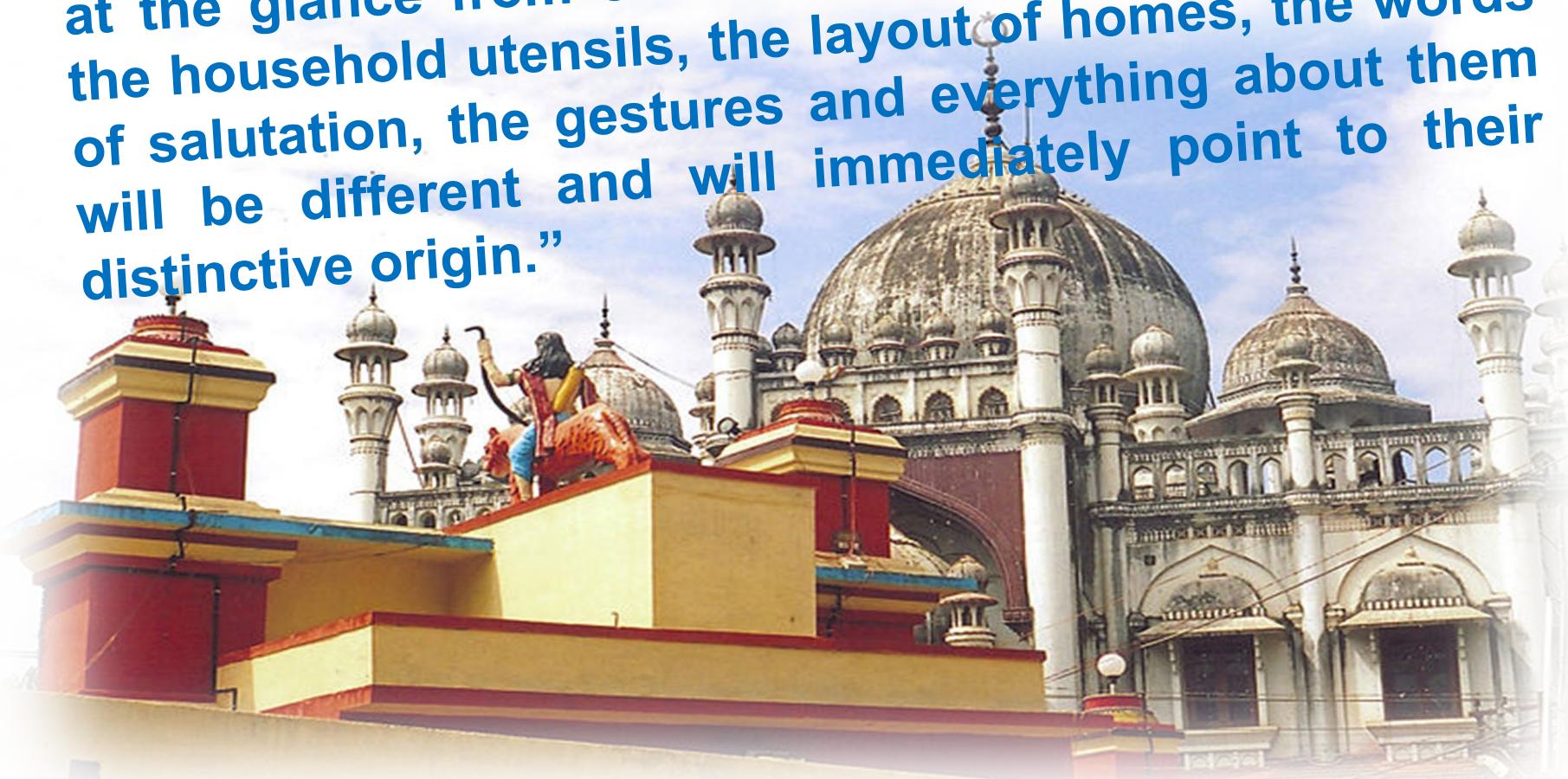


b. Cultural and Social Difference

The Hindus and Muslims belonged to different cultures based on their divergent outlook towards life. The two communities inherited cultural background with glaring contrasts of outlook, history, religion and civilization. Their beliefs, thinking and approach towards various aspects of life were easily distinguishable from each other. The Hindu and Muslims followed different social customs and traditions.

- The Hindus burnt their dead bodies while Muslims buried them.
- Their language and communication reflected peculiar and different ways and styles.
- Hindus considered the **Mother Cow** as sacred animal and worshiped it while the Muslims slaughtered it for eating and sacrificial purposes.
- The Hindus and Muslims did not intermarry nor did they interrelate.
- The Muslims were taken as **Maleech** impure and anything touched by a Muslim was polluted and extensively washed and cleaned with sacred water of Ganga.

- “Hindus and Muslim families which lived in the same neighborhood for generations could be distinguished at the glance from each other. The clothes, the food, the household utensils, the layout of homes, the words of salutation, the gestures and everything about them will be different and will immediately point to their distinctive origin.”





- The Muslims were meat-eaters while Hindus loved to eat vegetables and peas/ beans.
- The Hindus took themselves as a superior race and avoided connections with other communities. They were particularly sensitive about the relations with Muslim whom they considered as a corrupt section of the Indian society. They would never allow a Muslim to eat in their kitchen. If ever a Muslim, touched the household article or person of a Hindu, the same was taken as polluted to be washed and cleansed immediately to shed away the impurity and pollution thus caused by Muslims .

Economical and Educational Differences

- As the British had snatched power from the Muslims, they were very interested to ensure that the Muslims should not be in a position to regain their lost political power. The British, therefore, adopted a harsh and severe policy against the former rulers of India. After the War of 1857 they closed all doors of economic prosperity on the Muslims. Trade policies, extremely harmful to the Muslim interests were enforced in order to crush the economic condition of the Muslims.

Economical and Educational Differences

- The Muslims were thrown out of the government service and in addition their estate and properties were taken over. The harsh policy adopted by the British destroyed economic conditions of Muslims who found themselves at the brink of social and economic disaster.

Economical and Educational Differences

- The Hindus had also advanced in educational field because they quickly and easily took to the English education. It helped them a great deal to progress economically. The Muslims did not receive modern education which heavily affected their economic condition. The Muslims were not in a position to compete with the Hindus because they did not possess sufficient knowledge which was essential for competing in the economic field.

Economical and Educational Differences

- The Muslims were mostly indebted because they lacked economic resources and sufficient capital to participate in economic struggle. They had to depend on the Hindu money-lenders for pursuing their trade and business and fell an easy prey to the most cruel policies by the Hindus.



Political Differences



- Political issues have played an important and significant role in the development of Two Nation Theory and separation of India. Some of these political disputes are as under:-
- Hindi and Urdu controversy raised in 1864.
- Working for the safeguard of Hindus only by the All India Congress.
- Congress demanded for all high civil posts to be made through competitive examination which aimed deprival of the Muslims from Government services.
- Partition of Bengal in 1905, created political benefits for the Muslims which was cancelled on Hindus agitation in 1911.

Hindu Nationalism



- A number of Hindus nationalist movements emerged from time to time in the all India history. These movements provided fuel to the burning fire resultantly increased the tension which already existed between the two communities.
 - ❑ The Ariya Samaj founded by Diyanand Sarsooti
 - ❑ Brahma Samaj by Raja Ram Mohin Ray were deadly against Islam and Muslims.

They adopted a program of Shudhi.. (conversion to Hinduism of all non Hindus).

According to Dr. Ashoke, these were the Hindus who took lead in Hindu Muslim separation by launching the nationalist movements.



THE CONSTITUTION
OF THE
ISLAMIC REPUBLIC
OF PAKISTAN

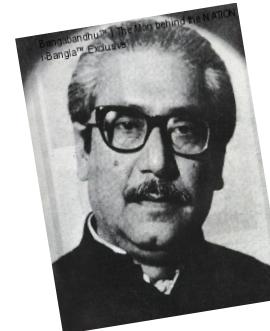
The Constitution of Pakistan 1962

After taking over, President Ayub Khan appointed a Constitution Commission under Justice Shahab uddin to draft a new Constitution for the country. The Commission submitted its Report on 6th May 1961. In view of the recommendation of the Commission a new Constitution was framed and enforced in the country.



The striking features of the Constitution of 1962 were as follows:

- The Executive Head and the Head of the state was a President. He was to be elected indirectly by 80,000 (Later on enhanced to 120,000) Basic Democratic Members, for five years.
- The National Assembly was consisted of 156 members. Six seats were reserved for women. Total seats were equally divided between East and West wings of Pakistan.
- Each province had one Governor appointed by the President. He served during the pleasure of President.



The people were soon disillusioned with 1962 constitution and the authoritative style of Ayub's Regime. There were demonstrations against Ayub Khan.

Ayub Khan wisely decided to step down under the mounting pressure. The MARTIAL LAW was imposed in March 1969. Yahya Khan took over the reign of country.

Yahya Khan disbanded ONE UNIT and restored old provinces (July 1970). The principle of ONE MAN ONE VOTE was accepted. He gave his LEGAL FRAME ORDER to run the country.



According to Yahya Khan's Constitutional formula, the National Assembly was to consist of 313 members, 169 from East Pakistan and 144 from the West Pakistan.

General Elections were held in December 1970; Sheikh Mujib's Awami League won 167 seats from East Pakistan and People's Party of Zulfiqar Ali Bhutto emerged as the majority party in West Pakistan.

East Pakistan was separated from the rest of the country in 1971. Yahya Khan handed over the powers to Z.A Bhutto.

THE
CONSTITUTION
OF THE
ISLAMIC REPUBLIC
OF PAKISTAN,
1973



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The Constitution of 1973

The National Assembly appointed a Committee on 17th April 1972 for drafting a Constitution. The Committee was headed by Abdul Hafeez Pirzada, who presented the draft Constitution on 2nd February 1973. The National Assembly passed the draft Constitution and President gave his assent on 12th April 1973. The Constitution was enforced on 14th August 1973.

The Constitution of 1973 has following salient characteristics.

- It established a parliamentary form of Government.
- The President was titular Head of State.
- Federal Government is composed of Prime Minister and members of his cabinet and they both were responsible to the National Assembly.
- The Constitution provided a bicameral legislature, the National Assembly and Senate.
- Presently the National Assembly has 342 seats and there are 100 seats in the Senate.

- Each province has been provided with a provincial legislature, whose strength different from province to province.
- Every province is headed by Governor who is appointed by the President.
- Each province shall have a High Court, headed by Chief Justice of High Court.
- There is Supreme Court in the Centre, headed by Chief Justice of Pakistan. The strength of other Judges shall be determined by the President.

The first general elections under the 1973 Constitution were held in 1977. The Government of Zulfiqar Ali Bhutto was accused of having rigged the elections which sparked off a country wide agitation.

The agitating parties demanded fresh elections and removal of Zulfiqar Ali Bhutto from power. Consequently martial law was imposed in the country and General Zia Ul Haq assumed powers as new Chief Martial Law administrator, on 5th July 1977.

He who
believes in
ALLAH
& the
Last Day
should
either utter
GOOD
WORDS
or better
KEEP
SILENCE.



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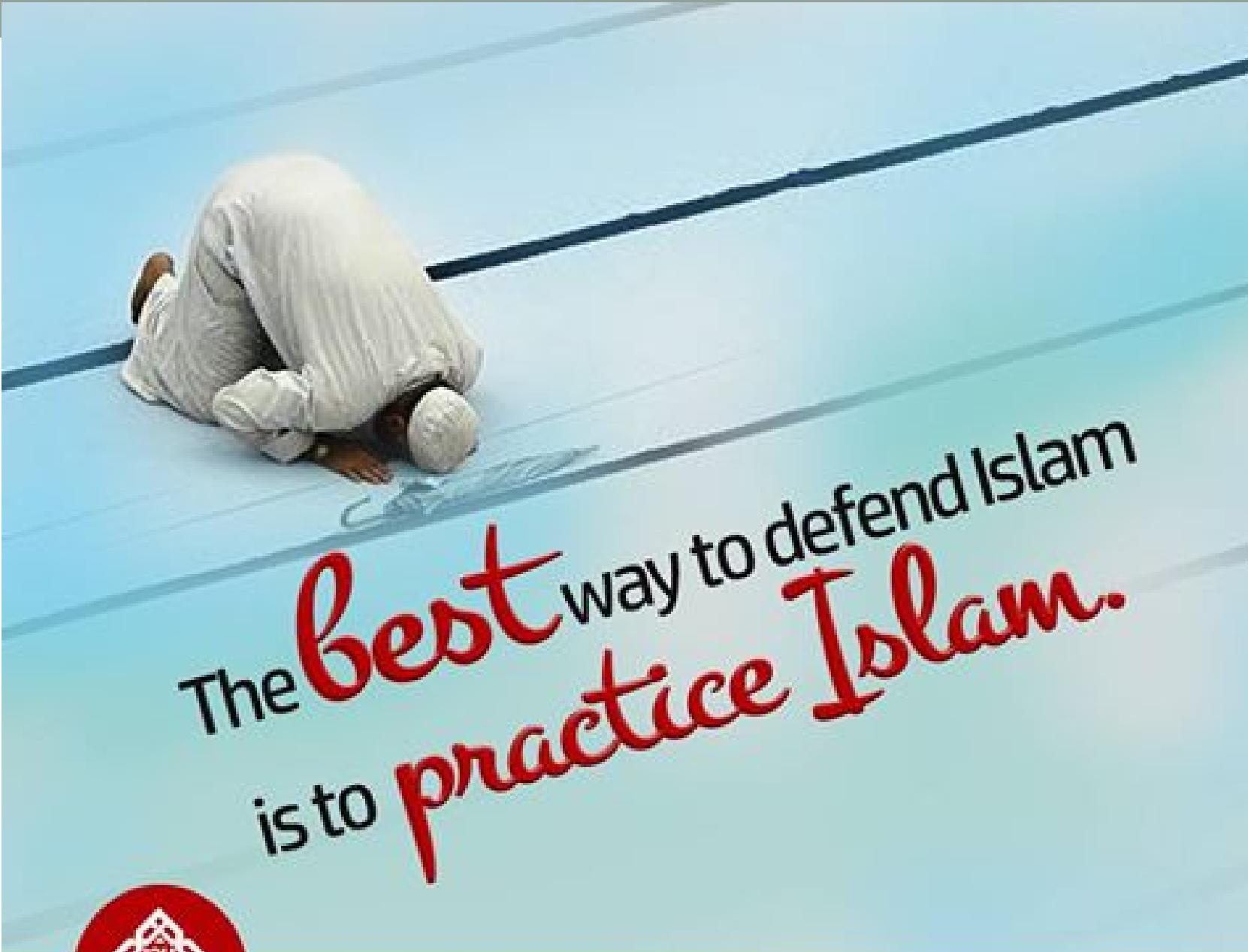


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The best way to defend Islam
is to practice Islam.



There is nothing more
beautiful
than the
CONNECTION



between
you and your Creator
whilst in sujood.



Political and Constitutional Phases

- **1947-1956**

Pakistan was established as the fifth most populous and biggest Muslim state on 14 August 1947. The Quid I Azam , in his address to the nation on 15 August 1947 said “ My thoughts are with those who readily sacrificed all they had, including their lives , to make Pakistan possible.”



Political and Constitutional Phases

• 1947-1956

The Quid-e-Azam had already been elected as the first president of the constituent Assembly of Pakistan on 11th April 1947. Mr. Justice Mohammad Sharif was assigned to draft constitution with certain modification in the act of 1935. The Quid-e-Azam had a stupendous task of building the structure of newly - born state.



Political and Constitutional Phases

- **1947-1956**

The interim constitution (Amended Indian Act of 1935) was supposed to stay till a new constitution was framed by the constituent Assembly of Pakistan. While India was successful in framing a constitution by 1950-51, constitution making in Pakistan became a highly complicated task.



Political and Constitutional Phases

• 1947-1956

The problems which the makers of Pakistan constitution had to face were multifarious, diverse and complex in nature. The makers, first of all were pitched into the most sensitive and wonder situation of deciding the role of religion in the country's constitution.



The first year of independence was mainly devoted towards replacing the old and wasteful Government machinery by a workable administrative system and rehabilitation of homeless and distressed refugees.

Political and Constitutional Phases

• 1947-1956



The nature of the federal structure, however, was the most complicated issue of the constitution making in Pakistan.

The cultural and linguistic difference, were also very important which made wory the constitution makers. West Pakistan had pre-dominantly Muslims; East Pakistan had important non-Muslim minorities, the differences were exploited by a group of displeased politicians in East and West Pakistan.

WHAT IS CULTURE ?

Culture has been called "the way of life for the entire society." As such, it includes codes of manners, dress, language, religion, rituals, norms of behavior and systems of belief. Different groups of people may have different cultures. A culture is passed on to the next generation by learning.

WHAT IS SOCIETY ?

Society is the term to describe human beings together. It does not refer to everything, everybody thinks or does, but only to those things that everybody acts upon - or refuses to do.

In other words, society is the values, beliefs and interests that the majority of people within a certain country have. In other words, society is the majority opinion and the "norm" within a certain region.

WHAT IS RELIGION ?

A **religion** is a set of beliefs that is held by a group of people. There are many different religions, each with a different set of beliefs. The beliefs are about the world and the people in it, about how they came into being, and what their purpose is. These beliefs are often linked to supernatural beings such as God, a number of gods or spirits.

FOREIGN POLICY OF PAKISTAN



FOREIGN POLICY OF PAKISTAN



• INTRODUCTION

No country today can think of a life independent of other nations. Every country has to develop relations with other countries so as to meet its requirements in economical, industrial and technological fields. It is thus necessary for every country to formulate a sound foreign policy. Pakistan is an important third world country in its developmental stage. It also has formulated her foreign policy keeping in mind its geography ,politics and economics.

FOREIGN POLICY OF PAKISTAN

- **DEFINITION OF FOREIGN POLICY**

Foreign Policy can be defined as :

"Relations between sovereign states. It is reflection of domestic politics and an interaction among sovereign states. It indicates the principles and preferences on which a country want to establish relations with another country."



Our foreign policy is one of friendliness and goodwill towards all the nations of the world -

Quaid-e-Azam Mohammad Ali Jinnah



FOREIGN POLICY OF PAKISTAN

- **PAKISTAN'S FOREIGN POLICY IN LIGHT OF QUAID-E-AZAM'S WORDS**

The father of the nation, Quaid-e-Azam defined Foreign Policy towards other countries of the world in 1948, as follows:

" Our Foreign Policy is one of friendliness and good-will towards all the nations of the world. We do not cherish aggressive designs against any country or nation. We believe in the policy of honesty and fair play in national and international dealings and are prepared to make our outmost contribution to the promotion of peace and prosperity among the nations of the world. Pakistan will never be found lacking in extending its material and moral support to the oppressed and suppressed of the United Nations Charter."

FOREIGN POLICY OF PAKISTAN

BASIC GOALS OF PAKISTAN'S FOREIGN POLICY

1. Maintenance of territorial integrity.
2. Maintenance of its political independence.
3. Acceleration of social and economic development.
4. Strengthening its place on the globe.
5. Keeping cordial and friendly relations with all countries.



FOREIGN POLICY OF PAKISTAN

GUIDING PRINCIPLES OF PAKISTAN'S FOREIGN POLICY

Following are the principles of Pakistan's Policy:

1. Protection of freedom and sovereignty

Pakistan came into being after great sacrifices of million of Muslims ,like any other country, she also considers with deep regard the need for preservation of its independence and does not allow any country to harm its freedom .Therefore, the principle of protection of independence and sovereignty is the corner stone of Pakistan's Foreign Policy.

2. Cordial Relations with Muslim Countries

Pakistan always tries to establish cordial and friendly relations with Muslim countries. It has always moved its concern against Israel, India and U.S.S.R capturing Palestine, Kashmir and Afghanistan respectively. She has shouldered high responsibilities and used her influence for safeguarding the rights of the Muslims. Pakistan is also an active member of the Islamic Conference.

FOREIGN POLICY OF PAKISTAN

3. Non Interference in Internal Affairs of Other countries

Pakistan has sought to establish normal and friendly relations with all countries especially its neighbouring countries, on the basis of universally acknowledged the principle of national sovereignty, non-use of force, non-interference in the internal affairs of state.

4. Implementation of U.N Charter

Pakistan's policy is to act upon UN Charter and to support all moves by the UN to implement it. Pakistan has been the member of UN since the year of its birth.

5. Promotion of World Peace

Pakistan's policy is to promote peace among nations. It has no aggressive designs against any country. Neither does it support any such action. Pakistan has always held that the international disputes should be settled through negotiations rather than non-battlefield.

FOREIGN POLICY OF PAKISTAN

6.NON-ALIGNMENT

Pakistan follows the policy of Non-Alignment i,e to keep away from alignment with any big power bloc and avoids taking sides in the cold war.It has also given up its association with SEATO and CENTO and was included in NAM in 1979.

7.Support for Self-Determination and Condemnation of Racial Discrimination

Pakistan is a staunch supporter of the right of self-determination and has been in the fore front of efforts to eliminate colonialism.It has advocated the right of self determination of Kashmir.

FOREIGN POLICY OF PAKISTAN



The guiding principles of Pakistan's Foreign Policy are rooted in the country's Islamic ideology, its rich cultural heritage and historical experience. As an Islamic country, Pakistan supports Islamic causes and firmly upholds the above mentioned principles, which hold out the promotion of a just and equitable world order in which nations can live in peace and security.



Unemployment

UNEMPLOYMENT



Unemployment

- Total number of able men and women of working age seeking paid work.





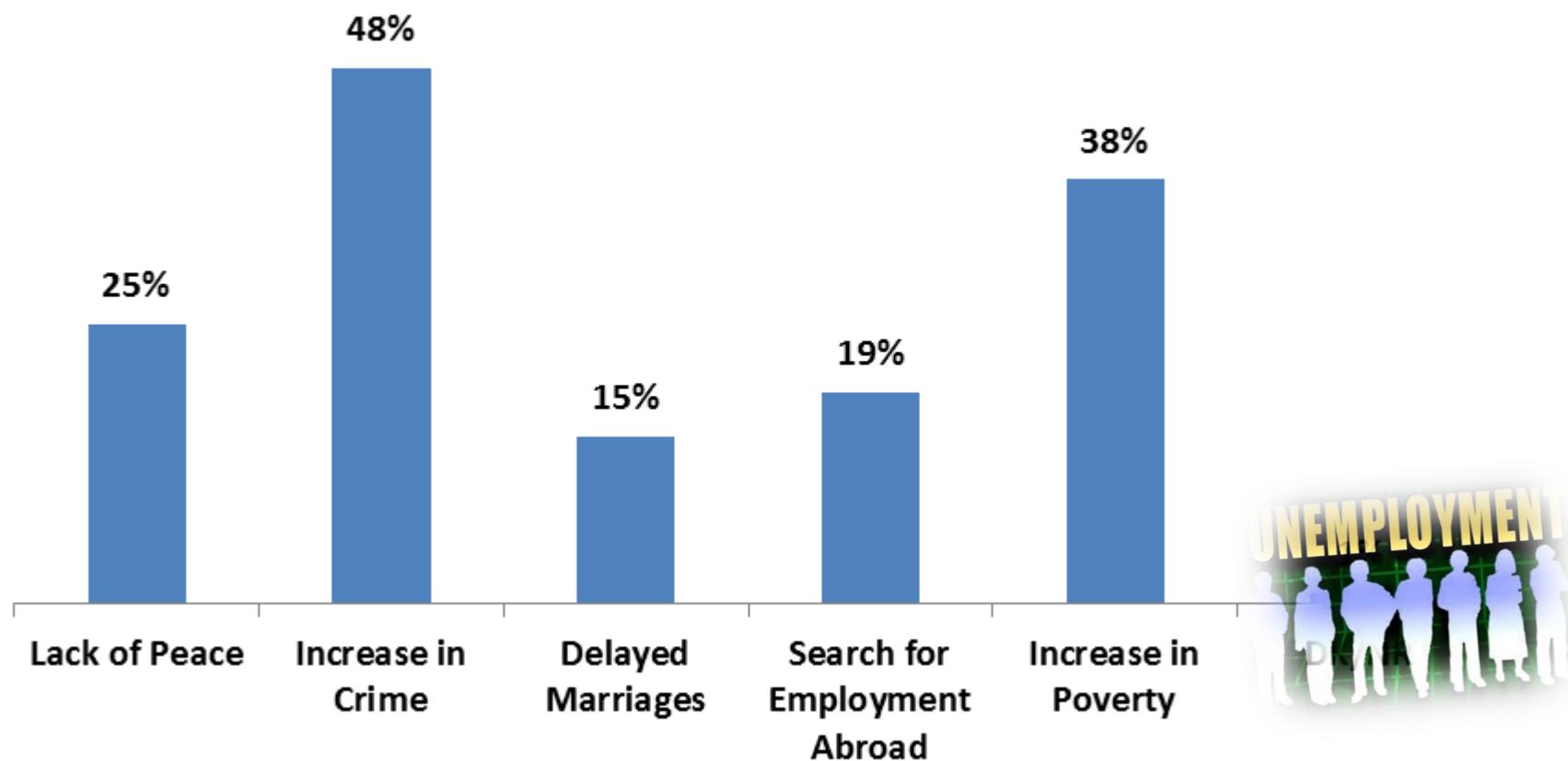
Unemployment

- **Unemployment** occurs when people are without work and actively seeking work.

Alarming situation: 1 out of 10 is unemployed in Pakistan



Effects of unemployment on our society



4 Adverse effects of unemployment



4 Adverse effects of unemployment



1. The unemployment whether of a seasonal or permanent nature destroys the organized life of a worker. The unemployed person faces a discouraging attitude. Due to hopless,sadness and frustration, some of them become drug addicts in order to forget their unbearable worries. In this way, they ruin their lives & those of their families. While some others take to anti-social activities in order to make ends life. Once, they enter the world of crimes, it becomes extremely difficult to come out of it.

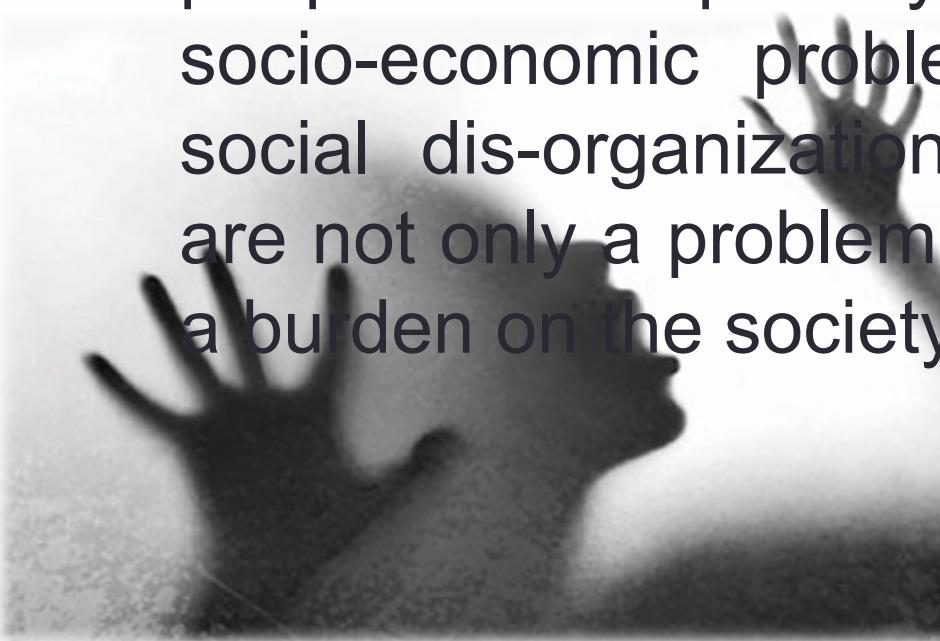
4 Adverse effects of unemployment



- **2.** Those who are unemployed have insufficient resources to maintain their own and their family members health. The sub-standard diet or starvation, the inability to pay for ordinary medical care, all these contribute towards ill-health of the unemployed and his family members. Worry & anxiety about inability to provide for dependents ruin the family's health further and weaken the capacity to put up normal work out-put. The problem of low health is most serious in the low income group.

4 Adverse effects of unemployment

- **3.** Due to unemployment in a country, its resources are not utilized to the full extent and production is less than the maximum. This affects the standard of living of the people. Due to poverty, illness, crime & other socio-economic problems arise leading to social dis-organization. Those unemployed are not only a problem to themselves but are a burden on the society.



4 Adverse effects of unemployment

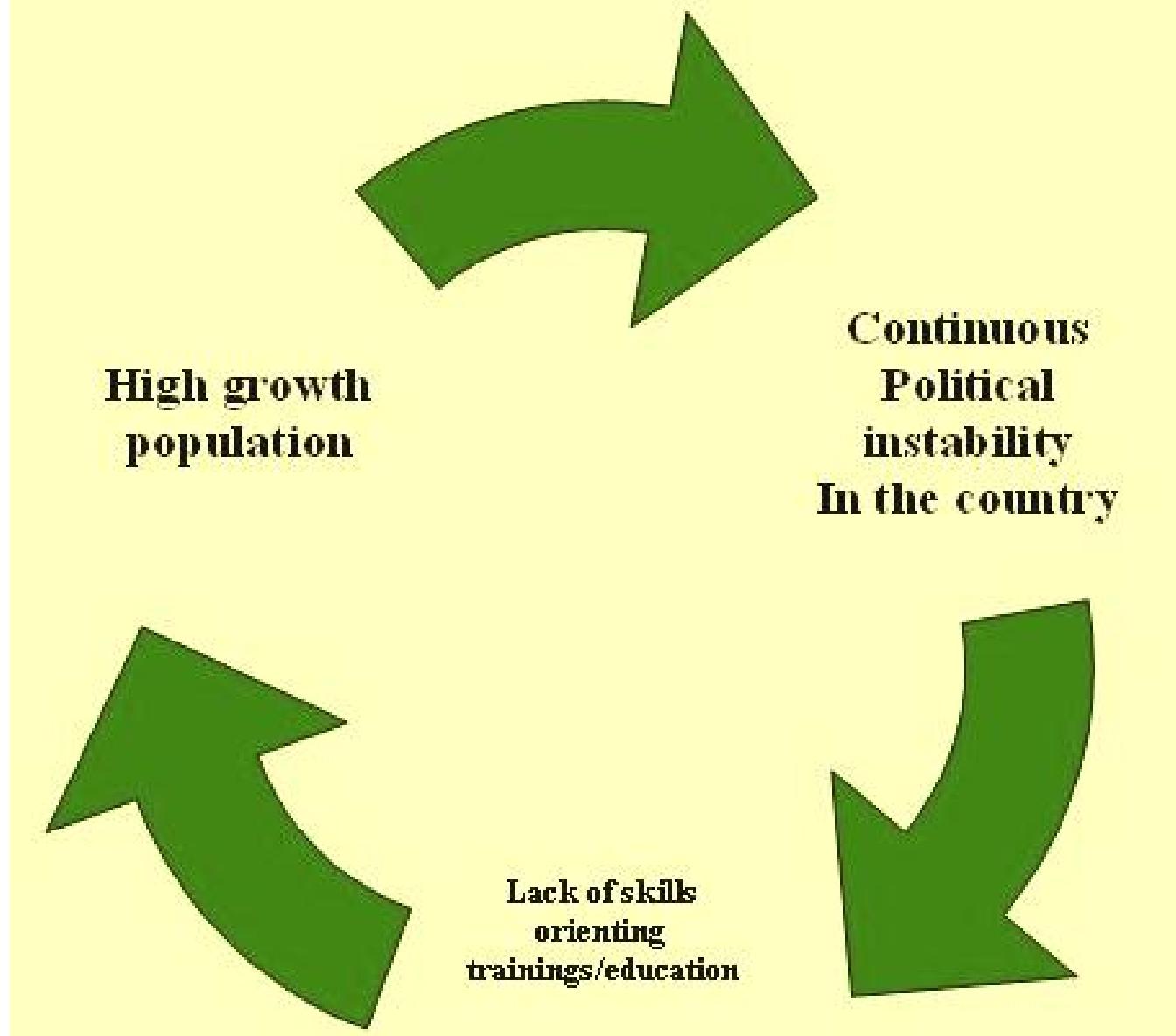


- **4.** In addition to the physical and mental deprivation of the unemployed from earning money, it affects his family as well. In hopelessness, the children are sent to industry earlier as child-labour with half the normal wage, their education is dropped and the wife may seek employment in addition to her household duties. Thus, the whole family organization disturb with adverse social effects.

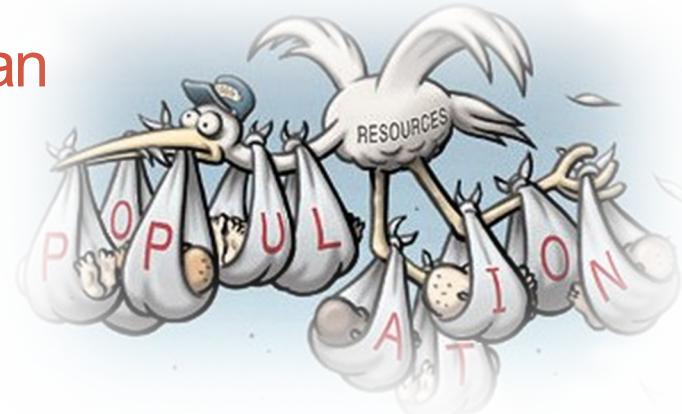
8 Causes of unemployment in Pakistan



Three main factors which are increasing the ratio of unemployment in Pakistan



8 Causes of unemployment in Pakistan

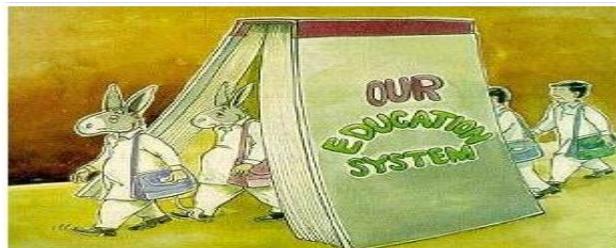


There are numerous causes of unemployment in Pakistan, but the most important causes are as below:

1. Every census (مردم شماری) reveals rapid growth of population both in cities and villages. In fact, population has been growing for the last 25 years all over the world, but Pakistan is the greatest sinner in this respect. Every year thousands of new mouths are born to be fed and with this, the poorer would become the standard of living and whatever progress is being made every year is eaten up by the increasing population.

8 Causes of unemployment in Pakistan

2. The educational system is so defective as to render the educated men unfit for useful occupations. The system of education originally in this country has proved to be a curse. It only produced clerks and no industrial education worth the name is imparted. True education means complete development of each individual's body, capacity of brain & soul. Education is Government's responsibility. The present system of education is defective and calls for complete overhaul.



8 Causes of unemployment in Pakistan

3. Technological advancement creates unemployment.

The increase in technology & mechanization means a displacement of human labour. With the advancement in technology, some manufacturing process has become as perfect as to be virtually automatic & hence reduces the demand for labour. Fractional unemployment is caused by changes in the industrial structure which are constantly occurring. Demand is constantly shifting from one product to another leaving behind a trail of unemployment. Because of advances in technical skill & highly specialized division of labour, able bodied & capable men are unable to secure jobs.

8 Causes of unemployment in Pakistan

4. In an agriculture country like Pakistan, cultivatable land, according to its land laws, is held in tenancies (ٹھیکہ داری) and is controlled by a minority (under Zamindari). It becomes too disintegrated(تکڑے کٹھے) to yield useful & profitable means of livelihood for the majority. Owing to purchase, partition, fragmentation & other reasons, small holdings impede(رکاوٹ) the progress of large-scale cultivation. On account of these small holdings, modern methods of agriculture can not be successfully carried out unless the Government abolishes the Zamindari system.



8 Causes of unemployment in Pakistan

5. The capitalists are also responsible for causing the problem of unemployment. There are occasional causes of unemployment. When there is a marked diminution(زوال) in the quality or quantity of any view product, such as cotton; fewer hands are required in the mills and factories. We may call this cause 'bad harvest'. And yet another serious cause a strike or lockout and this is more to be deplored (افسوس)because such a stoppage of work is something due to trivial (معمولی) causes.



8 Causes of unemployment in Pakistan

6. End of cottage and small-scale village industries due to which the villagers remain idle.



8 Causes of unemployment in Pakistan

7. Unemployment has also been created due to the fact that most of the people do not want to do such jobs which are below standard and which are not desired. For example, the job of washerman, cobblers, barbers etc. are very profitable, but the people do not want such jobs & prefer fall into a poor life.



8 Causes of unemployment in Pakistan

8. The age of retirement in Pakistan is 60 years and it is really high age of retirement and the government of Pakistan is directly responsible for this factor. There are various educated people are in wait of jobs but high age of retirement is making young ones frustrated.



Solution for Unemployment



Solution for Unemployment

- It will be tough ask for government to solve one of the major problems of Pakistan “Unemployment” due to huge population but still we have given some solutions to reduce the unemployment in Pakistan and we are hopeful by following these solutions the ratio of unemployment in Pakistan can be reduced or decreased.



Solution for Unemployment

- The first thing to do to reduce unemployment in Pakistan is the proper planning by the government of Pakistan.
- The education system of Pakistan should be equal and well managed.
- Well recognized training and technical institutions are need to be established where skills programs are offered.
- The age of retirement should be at least 55 or 50 years.



Solution for Unemployment

- Remove energy crisis so that investor comes to Pakistan thus job placement will automatically be created.
- There should be peace across the country so foreigners will not hesitate to invest in Pakistan.
- The agriculture sector should be developed.
- Jobs should be given purely on merits.
- Encourage multinational companies to business in Pakistan.
- Family planning centers should be opened to control the flow of over population.



حضرت ابو ہریرہ رضی اللہ عنہ سے روایت ہے کہ نبی کریم ﷺ نے ارشاد فرمایا:
”تم میں سے کوئی جنگل سے اپنی پشت پر لکڑیوں کی گٹھری کاٹ کر لائے (پھر اسے فروخت کر کے اپنا گزر ببر کرے) یہ اس کے
لیے اس سے کئی گناہ بہتر ہے کہ کسی سے سوال کرے پھر وہ اسے دے یا نہ دے۔“
(صحیح البخاری: 237)

محنت و مشقتو سے کمانا ہاتھ پھیلانے سے بہتر



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Future Plans for Education in Pakistan

1. Tripartite Partnership:

- The role of family, the community and the State. All need to be mobilized.

2. Free Education Upto Matriculation:

3. Providing of Free Textbooks:

4. Grant of Scholarships and Incentives to Girl Students:

5. Availability and Accessibility of Schools Particularly in Rural Areas.

Continue...

6. Teacher's Status and Recruitment of Female Teachers:

- Better status and pay for teachers.
- Experience has demonstrated that schools with female teachers function well particularly at Primary level.

7. Improvement in Learning Environment:

- Better infrastructure through School Management Councils.

8. Technical / Vocational Education:

- It is important to provide demand related skills.

9. Instructional Methods:

- Emphasis must be given on development of analytical faculties of the students.

Continue...

10. Teachers' Training and Knowledge:

- To improve teachers' knowledge of the subject and prepare them with a wide collection of teaching skills.

11. English Language:

- Introduction of English from Class – I.
- Reforms of future policy emphasize the teaching of science subjects in English at public secondary schools.

