

The Problem of Islamization in Pakistan: A Policy Perspective

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ABSTRACT:

The issue of incorporation of Islamic provisions in the constitutional, legal, economic, socio-political order as well as policy structures of the Government of Pakistan emerged on the policy agenda in the last years of Pakistan movement and immediately after independence. This issued, commonly known as 'Islamization', however, remained a hotly debated topic. The paper in hand aims at analyzing the dynamics of Islamization, as a policy perspective, with view to identifying the direction of policy debate that should take place in the policy-making institutions about this issue. The paper argues that Islam, as a way of life and the embodiment of universal human values of social justice, tolerance, equity and fair play, was undoubtedly the most motivating and inspiring factor in the struggle for creation of Pakistan. It was visualized by the founding fathers of Pakistan that despite the fact that Islamic sciences have been suffering from ossification and stagnation spreading over centuries, Islam could still emerge as a dynamic system of life, which should help human beings to rid themselves of perpetual hatred, exploitation and bloodshed. It was also believed that the enormity of the task of re-construction of Islamic thought notwithstanding, it would not be beyond the resources of Pakistan to convert itself into model Islamic welfare state, where all citizens, irrespective of their caste, colour, language or creed, would live in an atmosphere of tolerance and mutual accommodation. However, both the policy-makers and academia could not come up to embrace this challenge and evolve a system of education, which should have been representing a fine blend of the best practices in Eastern and Western sources of knowledge, and socio-economic and geo-political developments. The paper further pleads that a lot of ground has already been covered as far as evolution of balanced constitutional and legal structures are concerned. The policy debate in connection with the issue of Islamization should, therefore, be directed towards the promotion of a society which should be more tolerant, just, equitable and prosperous. It would, in turn require the evolution of a balanced and uniform system of education, in which the existing religious stream of education i.e. 'Madaris' should also be integrated.

Key words: Islamization; Pakistan; Madaris.

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1. Prelude

The debate about Islamization in Pakistan existed even before its creation and it ensued in the subsequent history of its existence. A close scrutiny of historical record envisages that the top leadership of All India Muslim League, the party which led the struggle for independence, had only the 'tentative idea' about the policy implications of Islamization in the newly born state. The creation of Pakistan, as an Islamic state, after a subjugation of more than a century, was a unique experience in that point of time, therefore, hardly any established practices could be found, which could be replicated in a modern Islamic welfare state. The system of governance in Muslim India, prior to the arrival of the British, was dynastic in nature. Notwithstanding the cultural permeation of Islam in the social fabric of Muslim polities, Islam as system of governance and body politics has never been practiced, barring the life time of the Prophet (S.W.S) himself and his four companions, let alone in India.

Hence, the ideologues of Pakistan, particularly Allama Iqbal, took upon themselves an enormous task of: one, creating an awakening, inspiration and understanding about Islam, as a system of life, which is capable of solving the problems of man in all times and in all places, without discrimination, two; distilling the prevalence of stagnation and ossification in the body of knowledge of the Muslim scholarship and literature, three; initiating a dialogue to incorporate modern scientific and technological knowledge in the corpus of Muslim literature in India and, fifth; carving out of a system of governance and politics which should be democratic in nature and spiritual in spirit. Dr I.H Qureshi¹ alludes to this problem and argues that "the Quaid-i-Azam was not an educationist himself, but he was fully aware of the importance of laying down correct guidelines for educational policies in Pakistan. He appointed, in his capacity as the President of the All India Muslim League, a committee in 1946 of some educationists to prepare an outline of the system of education that should be adopted in Pakistan, if it came into being because it was still doubtful if the Muslim dream of an independent homeland would find some fulfillment. The Committee did meet at Aligarh and invited a number of eminent Muslim educationists from all over the Subcontinent to help it in its deliberations. It was obvious to those who had assembled there that it would be necessary to impregnate various disciplines with the philosophy and ideology of Islam. This was the most pregnant idea and at that time it was naively believed that even though the task was stupendous and bristling with difficulties, it would not be outside the resources of Pakistan to undertake it in all seriousness. This possibly fruitful idea could not be pursued much further for various reasons, the most of important of which was that its importance was not grasped even by most of those who participated in the deliberations".²

This enormity of task of recasting not only the whole colonial politico-economic system into a new way of life but also the philosophy, aims and objectives of education, was a challenge that neither the political leadership nor

the policy managers in Pakistan were well trained to confront to. Qureshi has wisely concluded in his pithy style that “it was necessary for the country to build up a reservoir of inner strength which alone could counter the machinations of its enemy and their agents. How did its leaders expect it to withstand the onslaught of foreign intrigue and internal subversion by itself? If there is a country, where the situation demands purposeful policies in the field of education, it is Pakistan. Without such policies it could hope neither for peace nor stability”.³ Once a nation remains split about its ideals, basic philosophy of life, world-view and the values that should form part of policy processes, the whole journey of that nation would remain directionless and clueless, and Pakistan has been the case in point.

The paper in hand aims at analysing the issue of Islamization in Pakistan, through the lens of public policy, with an underlying assumption that sufficient provisions of Islam had already been incorporated in the constitutional and legal structures of the state. What, however, had not been done, was the promotion of a tolerant, just, equitable and enlightened society, which was more essential than feuding over polemics. The paper further argues that the debate about Islamization in Pakistan, presently centered around polemics, should change its course towards the evolution of state structures, which may help promote more accommodative, and tolerant world-view of Islam, integration of religious seminaries in mainstream education and evolution of a politico-economic system, which should encompass the broader principles of human dignity, justice, equity, fair-play and tolerance, founded on the spiritual elements of Islamic teachings.

2. Revival of Muslim Nationalism in Subcontinent & Pakistan Movement

Islam was not born on 14th of August 1947 in the Subcontinent. It was very much the part of Muslim life even during the colonial period of more than a century, though reduced to a private affair of a Muslim's life. Before dwelling on the post independence dialectics related to Islamization in Pakistan, a few assertions about revival of Muslim Nationalism need to be made.

First, contrary to general perception about revival of Muslim Nationalism in the hands of traditional religious scholars, it was the modern educated youth, trained in Western dialects that took up the banner of revival of Muslim nationalism in Subcontinent in the late 19th and the first half of 20th Century. The most ardent and articulate of those revivalists somehow gathered under the leadership of Quaid-i-Azam Muhammad Ai Jinnah and they were the ones who chartered the troubled ship of Muslim politics to a safe destination. Second, whereas, the Quaid-i-Azam provided statesmanship and strategic leadership, it is Allama Iqbal, who emerges as an ideologue, to whom any reference pertaining to ideological foundations of Pakistan needs to be made. Because he was the one who had the insight about both Islamic and Western sources of knowledge and he was the one who dreamt for a separate homeland, where Islam as a dynamic system of life was envisioned to emerge.

Third, even in the post independence period, these were not the religious scholars who were mainly responsible for bringing Islam on the policy agenda.

Majority of religious parties, particularly the affiliates of Darul-Aloom Deoband, were against the creation of Pakistan, barring a few individuals like Maulana Shabbir Ahmed Usmani, therefore, they had a marginal role in the policy debates of the newly born state of Pakistan. The most effective religious influence on the politics of Muslim League was of the mystics, particularly of Punjab, who had vehemently supported Pakistan movement, right from Banaras Conference of 1946 to the day of independence and afterwards. Their tendency to remain low profile has somehow resulted in lack of appreciation of their role in the Pakistan movement, however, their names are not infamous e.g. Pir Sahib Manki Sharif, Pir Jamaat Ali Shah and Hafiz Pir Jamaat Ali Shah, Pir Ghulam Mohyuddin Golra Sharif, Pir Sher Muhammad Shariqpuri, Pir Qamar-ud-Din Sialvi, Pir Said Muhammad Sahib Pakpattan Sharif and other mystics of Punjab, Sindh, Bengal and Kashmir. It was the mystic Islam, which created enthusiasm and fevour among Muslims to take part in the Pakistan movement. Since mystic interpretations of Islam are more tolerant, humane, pluralistic and accommodative, they rallied all sects of Muslims under the banner of Muslim League. Allama Iqbal himself was profoundly influenced by Allama Jalal-ud-din Rumi, one of the most learned and philosophical mystics of the world. The exclusivist and militant Islam had nothing to do with the state that Allama Iqbal and Quaid-i-Azam wanted to create. The spirit of Islam that permeated the body politics of India since Allama Iqbal's Address at Allahabad in 1930 needs to be appreciated, if the rationale for demand of Islamization is to be correctly understood.

Fourth, the argument that Islam had nothing to do with the creation of Pakistan seems to be out of context and afterthought. By excluding Islam from Muslim politics of 1940s, the very 'raison d'être of Pakistan' is challenged.

Fifth, the global geo-political and geo-economic environment of the world between and after World Wars need to be taken into account. The civilizational and cultural pride of the West was badly dented by unprecedented losses in men and material during these Wars. In result thereof, the Western system, whether capitalist or communist, were no more attractive for the colonial states. Therefore, those who dissipate their energies to prove that Pakistan was created to embrace Western liberal doctrines need to reconcile with the historical evidence.

Fazl-ur-Rahman, the first Education Minister of Pakistan, dwelt on this aspect in these words: "I attach the highest importance to the spiritual element for its neglect, which has characterized modern education, has had disastrous consequences. The experience of two World Wars, as also the vast technological inventions of recent years, fraught as they are with incalculable possibilities of destruction, have brought home to us the realization that unless the moral and spiritual growth of man keeps pace with the growth of science, he is doomed to utter destruction. It is surely a disturbing thought that every step forward in the domain of knowledge should be attended with not a diminution but an increase in barbarism and frightfulness so that the pursuit of knowledge becomes a self-defeating process. To arrest this process, to purge man's minds of barbarism and

turn them to humanitarian purposes is the great task, which our education must attempt, if we are to help mankind survive. The provision for instruction in the fundamental of religion in schools is, therefore, of paramount necessity for without such knowledge we cannot hope to build character or lay the foundations for an adequate philosophy of life. What form this instruction should assume is a matter for your careful and detailed consideration, but you will agree with me that it must be catholic in outlook and must eschew sectarian or narrow doctrinal lines".⁴

3. Emergence of Islamization on Policy Agenda

It is again a misperception that the demand for incorporation of Islamic provisions in the constitutional and legal structures of Pakistan was initiated by religious scholars i.e. Ulema. It had already been brought into policy debate by the Government, under the leadership of the Quaid-i-Azam and Liaqat Ali Khan. The following important historical facts provide ample evidence:

3.1. The Debate about the Educational Philosophy of the State of Pakistan in 1st Educational Conference

It was the most important Educational Conference ever held in Pakistan, in which the fundamental questions of educational philosophy of newly born state were not only discussed by also the resolutions were passed on basic policy directions. The Resolution No.7, 8 and 14 pertained to educational ideology and religion, which were as under:-

3.1.1. Resolution No.7: Ideological Basis of Education. "Resolved that education system in Pakistan should be inspired by Islamic ideology, emphasizing among many of its characteristics those of universal brotherhood, tolerance and justices".⁵

3.1.2. Resolution No.7: Religious Instruction. "Resolved that religious instruction should be compulsory for Muslim students in schools. Attendance in religious instruction should be compulsory for Muslim students in colleges. Same facilities may be provided for other communities in respect of their religions, should they so desire".⁶

3.1.3. Resolution No.14: Central Institute for Islamic Research. "Resolved that a Central Institute of Islamic Research should be established for the purpose of organizing and stimulating Islamic Research with special emphasis on the needs of modern time".⁷

3.2. The timing of this Conference is of critical importance. It was the time when the Government of Pakistan was facing the formidable challenges related to settlement of refugees, setting up of Government offices and Kashmir War. Despite all this the Quaid-i-Azam ensured that the Conference should take place. The Proceedings of this Conference somehow could not attract attention of the scholars and policy-makers. The significance of this Conference was that the Quaid-i-Azam, as the head of the state, sent special message for the participants of the Conference, which was read by Mr. *Fazl-ur-Rehman*, the Education Minister of Pakistan. Apart from other policy directions, the Quaid's message clearly elucidates the need for evolving a new system of education. He wrote, "You know

the importance of education and the right type of education cannot be over-emphasized. Under the foreign rule for over a century, sufficient attention has not been paid to the education of our people and if we are to make real, speedy and substantial progress, we must earnestly tackle this question and bring our policy and programme on the lines suited to the genius of our people, consonant with our history and culture and having regard to the modern conditions and vast developments that have taken place all over the world.”⁸ A number of committees were formed to formulate policy recommendations on various issues.

3.2. Quaid-i-Azam’s Policy Statements

The following statements of the Quaid-i-Azam reflect his vision of Pakistan as an Islamic welfare state and his speech of 11 August 1947 should, therefore, be seen in context:

3.2.1. Muslims are a Nation⁹

“We maintain and hold that Muslims and Hindus are two major nations by any definition or test of a nation. We are a nation of a hundred million people, and, what is more, we are a nation with our own distinctive culture and civilization, language and literature, art and architecture, names and nomenclature, sense of value and proportion, legal laws and moral codes, customs and calendar, history and traditions, aptitudes and ambitions – in short, we have our own distinctive outlook on life and of life. By all canons of international law we are a nation”.¹⁰

3.2.2. A Democratic and Islamic Constitution for Pakistan

“The constitution of Pakistan has yet to be framed by the Pakistan Constituent Assembly. I do not know what the ultimate shape of the constitution is going to be, but I am sure that it will be of a democratic type, embodying the essential principles of Islam. Today, they are as applicable in actual life as they were 1,300 years ago. Islam and its idealism have taught us democracy. It has taught equality of men, justice and fairplay to everybody. We are the inheritors of these glorious traditions...as framers of the future constitution of Pakistan. In any case, Pakistan is not going to be a theocratic State – to be ruled by priests with a divine mission. We have many non-Muslims – Hindus, Christians, and Parsis – but they are all Pakistanis. They will enjoy the same rights and privileges as any other citizens and will play their rightful part in the affairs of Pakistan”.¹¹

3.2.3. Islam–Democracy, Equality, Justice, Freedom, Integrity, Fairplay:

“Islam and its idealism have taught us democracy. Islam has taught equality, justice and fairplay to everybody. What reason is there for anyone to fear democracy, equality, freedom on the highest standard of integrity and on the basis of fairplay and justice for everybody.....Let us make it (the future constitution of Pakistan), we shall make it and we shall show it to the world”.¹²

3.2.4. Islamic Economic Theory and Practice to Suit Pakistan

“The adoption of Western economic theory and practice will not help us in achieving our goal of creating a happy and contented people. We must work our destiny in our own way and present to the world an economic system based on

the true Islamic concept of equality of manhood and social justice".¹³

3.3. *Fazl-ur-Rahman's Address to First Education Conference, 1947*

Dr Qureshi reflects on the significance of First Education Minister's Address in these words: "His address to this Education Conference is of great value to a student of history of education in Pakistan".¹⁴ This address encompasses all essential elements that an initial policy should have brought out. He says, "It is, therefore, a matter of profound satisfaction to me, as it must be to you, that we now have before us the opportunity of reorienting our entire educational policy to correspond closely with the needs of the times and reflect the ideals for which Pakistan as an Islamic State stands. This is a great, indeed, a unique opportunity, but even greater is the magnitude of the task which it imposes on us. For the task is no less than building up a modern democratic state, whose citizens are equipped by the requisite training of body, mind and character to live the good life and to make their contribution to the common efforts of a tormented humanity for the establishment of global peace and security. This calls for a supreme act of dedication, for which I can think of no higher sanction than that of Islam, which came as a mission of mercy to the world and unfolded the vision of universal brotherhood of man. It is this vision which was translated into reality by the followers of Islam in its early days that the materialistic civilization of the West is at last directing its eyes after more than thirteen centuries of human misery, strife and bloodshed. And it is for making this vision a living reality, once again that Pakistan stands...where but in Islam could we find the democratic virtues of tolerance, self-help, self-sacrifice, human kindness, the protection and the succour of the weak and oppressed. And what better ideals could we postulate for our educational theory than these".¹⁵

Whether the aforementioned philosophical narratives had the support of the then Government of Pakistan? Dr Qureshi, who was himself the member of Educational Committee constituted by the Quaid-i-Azam in 1946 and who also participated as an invited delegate in the First Education Conference, wrote: "It is doubtful whether the sentiments expressed by *Fazl-ur-Rahman* did represent the views of the Government of Pakistan, even though he claimed to be speaking on its behalf. There are strong reasons to believe that there was a strong dissident view inside the Government, as can be proved by reference to subsequent events. This was the unimaginative and bureaucratic view of the Ministry of Finance, which was headed by a former bureaucrat, Ghulam Muhammad. In all probability, *Fazl-ur-Rahman* had been able to make such a statement because he had the support of the Prime Minister, Liaqat Ali Khan and the Quaid-i-Azam himself, whose interest in education has been mentioned above".¹⁶

It is a considered opinion of this researcher, after a detailed scrutiny of earlier educational policy documents of Pakistan, that the political leadership of Pakistan as well as academia had a fair understanding and sense of direction about the broader contours of educational philosophy, undercurrents of state ideology, likely constitutional framework and the role required to be played by Pakistan in

the comity of nations. It was, however, the bureaucracy, both civilian and military, who was somehow afraid of Islamic injunctions, perhaps, due to the reason that they would bring them to the level of common man.

3.4. Objectives' Resolution of 1949—An Important Milestone in Policy Formulation

It would be pertinent to incorporate the views of Sharif al Mujahid, who is considered as a scholar, who is well conversant with the ideological debates in Pakistan. He says “over the decades, the Objectives’ Resolution has continued to be relevant to Pakistan’s body politics. It has been included, with minor adaptations, as Preamble to three constitutions (1956, 1962 and 1973). It means, despite political upheavals and convulsions, despite periodic shifts in the political, social and economic orientation of those in power, the Resolution has continued to remain the primary source of inspiration on the ideological front to all shades of opinion on the political spectrum.Its importance has been affirmed and attested to by political theorists, jurists, and scholars. In a recent pronouncement¹⁷, the then Chief Justice of Pakistan, Justice Sajjad Ali Shah, underscored the fact that the Resolution represents, as it were, the cornerstone of the constitution of Pakistan. The constitution could be amended in conformity with the procedure laid down therein, without, however, tampering with the salient features of the Objectives’ Resolution, and he listed ‘federalism, parliamentary democracy blended with Islamic provisions, including independence of the judiciary’ among its ‘salient features’.¹⁸

3.5. Liaqat Ali Khan’s Speech on the Occasion of Objectives’ Resolution

Two speeches are often referred to, in the context constitutional debate, particularly pertaining to the Objectives’ Resolution. One delivered by the then Prime Minister of Pakistan, Nawabzada Liaqat Ali Khan, the second delivered by Iftikharuddin, a leftist member of Constituent Assembly, which was surprisingly in favour of the Resolution.¹⁹ These speeches clearly reflect the thinking of the generation which created Pakistan, therefore, it is the responsibility of the researchers to bring forth at least the facts, which are being deliberately distorted in today’s policy debate on the ideals that Pakistan espoused on its creation .

3.6. Second Educational Conference Held at Karachi (4-5 Dec. 1951)

This all Pakistan Educational Conference was again held at Karachi from 4th December to 5th December 1951. The opening address of Mr. *Fazl-ur-Rahman* covers all issues of policy-formulation in Pakistan and problems associated with them. This speech is again very important to understand, as to what type of education system the initial policy-makers wanted to give to the State of Pakistan. They had not only a vision for Pakistan but also for the mankind. Mr. *Fazl-ur-Rahman* concluded his speech with these words, which are very vital regarding the debate on education philosophy of Pakistan:

I have taken a very great deal of your time, ladies and gentlemen, but the issues facing us in the field of education have such a vital bearing on our State that I felt it necessary to deal with them at some length. Quaid-i-Millat Liaqat Ali Khan had proclaimed repeatedly that he

wanted to make Pakistan a 'Laboratory of Islamic Socialism'. Now that he is no more with us, let us redouble our efforts to bring Pakistan nearer the ideal he cherished. Thus alone can we honour his memory and thus alone can we contribute to the progress and prosperity not only of our own people, but also of mankind at large.²⁰

3.7. Islamic Provisions in the Constitution of Pakistan

All three constitutions of Pakistan contained Islamic provisions, but the 1973 Constitution went much further.²¹ Abdul Hafeez Prizada, the then Law Minister, who piloted the constitution, claimed that "a serious effort has been made to take out the Islamic provisions (of the constitution) from the cold storage of the principles of the policy...and convert them into substantial parts of the constitutions. The Islamic provisions of the constitution would transform the basic injunctions and tenets of Islam into law and give them legislative effect".²²

The following inferences of Sharif al Mujahid also merit attention: "Besides Part-IX, the 1973 Constitution {with or without amendments made by General Ziaul Haq (1924-1988) during the 1980s} contains several provisions bearing on Islam, which call for notice, for instance:

3.7.1. Article-2 designates Islam as the state religion.

This provision, the jurists opine, is not merely ritualistic as in Malaysia, but has administrative and political thrust.

3.7.2. Article-2A, promulgated by General Zia on 2 March 1985, makes 'the principles and provisions set out in the Objectives' Resolution ...substantive parts of the constitution... (which) shall have effect accordingly. This makes, the Preamble an integral part of the constitution, enforceable in a court of law. It has been included as an annexure, so that if the constitution is abrogated, the Objectives Resolution is not automatically suspended, diluted, or abrogated.

3.7.4. Article-6, 9, and 12 also have a bearing on Islam. Article-31, which concerns the Islamic way of life, is in the nature of a constitutional command. It reads as follows:

3.7.4.1. "Steps shall be taken to enable the Muslims of Pakistan, individually and collectively to order their lives in accordance with the fundamental principles and basic concepts of Islam and provide facilities whereby they may be enabled to understand the meanings of life according to the Holy Quran and Sunnah."

3.7.4.2. "The State shall endeavour, as respects the Muslims of Pakistan: (a) to make the teachings of the Holy Quran and Islamiat compulsory, to encourage and facilitate the learning of Arabic language and secure correct and exact printing and publishing of the Holy Quran; (b) to promote unity and the observance of the Islamic moral standards; and (c) to secure the proper organization of Zakat, (ushr), auqaf and mosques."

4. Analysis and Findings

The researcher has made a deliberate to collect, collate and present not only the original texts of the policy documents pertaining to Islamization in Pakistan but also the gist of speeches made by different leaders on those occasions, so that the

textual language and its underlying ideological spirit could be understood in the context. The following inferences can be drawn from the foregone discussion:

1. The issue of incorporation of Islamic philosophy, the 'weltanschauung', and value system in political and economic policies was brought on the policy agenda by the Government of Pakistan, most probably under the directions of Quaid-i-Azam but clearly with the consent of the then Prime Minister Liaqat Ali Khan.

2. It also envisages that the founding fathers of Pakistan, including the Quaid-i-Azam, wanted the constitutional framework of Pakistan to be guided by the principles of Islam. The creation of Pakistan for them was a unique opportunity to re-construct a new socio-economic and politico-religious order, which should rid the humanity from exploitative and tormenting western capitalist as well as communist systems. It was the reason that the world 'laboratory' has repeatedly been used by none else than the first Prime Minister and First Education for the 'state of Pakistan', where the universal teachings of Islam would be practiced and presented as model to the rest of the world.²³

3. No dichotomy was found between embracing the Islamic ideals and pursuing the knowledge of modern scientific and technological developments as well as social sciences. Similarly, the democratic practices in the politics were found to be in no contradiction with Islamic teachings, provided these were based on the principles of human dignity, justice, equity and fair play.

4. The Objectives' Resolution is a comprehensive policy document and it contains all essential elements for framing a balanced constitution, meeting the needs of all citizens, irrespective of their caste, colour or creed. That is why this Resolution formed part of all constitutions of Pakistan. However, it is generally misinterpreted in the public debate.

5. After many a vicissitude, Pakistan has been able to come up with a widely agreed upon/consensus Constitution of 1973, including all subsequent amendments. Such an Islamic as well as democratic constitution can hardly be found in any other Muslim country. It has sufficient provisions to ensure that the ideals for which Pakistan was created could be realized. But it has also provided enough safeguards to the minorities to enjoy their freedom as full citizens of Pakistan and nothing less and nothing more.

6. The existing society of Pakistan, however, does not reflect the polity that the founding fathers of Pakistan envisioned or the public at large yearns for. It is not only un-Islamic but also inhumane. Injustice, exploitation, intolerance, extremism, misconstrued interpretation of the religion are the symptoms of bad governance practices, inadequate education and lack of training of citizens, and a long neglect in the correct prioritization of policies. They have nothing to do with Islam, as a religion or the vision of the founding fathers about the state of Pakistan.

7. Whereas, Pakistan has made substantial progress in achieving the realistic constitutional and legal structures, the successive governments have not been able somehow to translate them in effective policies which could better the lives of the people.

8. The policy debate in the context of Islamization in Pakistan should, therefore, revolve around practical mechanisms as to:

(a) How a balanced and uniform system of education can be introduced in Pakistan, in which Madaris (religious institutions) should also be incorporated.

(b) How a wider interpretation of Islamic teachings can be ensured, which should be acceptable to all sects. Expansion in the role of the Council of Islamic Ideology, Islamic Research Institute, Dawah Academy, International Islamic University and Federal Shariat Court can also be explored, so that the authoritative Fatwas (self-imposed verdicts) of half educated religious practitioners can be replaced by the balanced interpretations of Islamic provision, by Ulema who are well versed with traditional as well as modern sciences.

(c) How the real teachings of Islam, aimed at the dignity of man, provision of justice, equitable access to political and economic rights, purification of inner-selves, prevalence of truth, love and kindness can be fostered in our day-to-day lives.

9. These are the areas of debate that need to be brought to the political agenda as far as Islamization in Pakistan is concerned, not the ones which result in further fragmentation of the society.

5. Conclusion

The issue of Islamization in Pakistan needs to be seen dispassionately. Those who think that Islam cannot provide solution to modern problems; their argument also needs to be weighed seriously. Is it not a fact that the Muslim world could not make any worthwhile development in the field of modern sciences, which could influence modern mind? Are the Muslim countries not dependent on the West for acquisition of modern technology? Have the worst kinds of social evils like injustice, corruption, sectarianism, intolerance and economic exploitation not crept in the Muslim societies? If it is so, then, all Muslims; including their leaders, academia and intelligentsia, should accept the challenge and make deliberate effort to evolve various systems of life in the light of Islamic teachings; a concept that Allama Iqbal called 'the Reconstruction of Islamic Thought', which should not only be acceptable to all Muslims but also attract the humanity as whole.

Similarly, the modern scholars on other extreme of the pendulum should also consider the viewpoints and aspirations of the majority of the people in Pakistan, who believe in Islam not as 'a set of rituals' but a way of life, which if followed in a balanced way, helps human beings gain success in this life as well as in hereafter. The Government of Pakistan should own Islam, as enshrined in the constitution, and snatch the 'Islamist Card' from the hands of terrorists and extremists, who are using religion for their personal vested interests. In the nutshell, 'Islamization' now means simple reformation and refinement of the society, not 'under gun point' but through effective education, which should make human beings what Professor Ansari calls 'the spiritual beings and the refined servants of God on earth'.²⁴

NOTES & REFERENCES:

- ¹ Ishtiaq Hussain Qureshi was a member of the Committee, constituted by the Quaid-i-Azam in 1946, to prepare the outline of education system for the 'to be state of Pakistan'. He was also an invited delegate of First Education Conference, held at Karachi from 27 November to 1 December, 1947. He remained Federal Minister for more than two years in 1950s.
- ² Ishtiaq Hussain Qureshi, 'Education in Pakistan: An Inquiry into Objectives and Achievements'. MA'AREF Publishers Limited, Karachi, 1975.p.28.
- ³ Ibid.p.49.
- ⁴ Fazlur Rahman, 'The Proceedings of First Education Conference, held at Karachi from 27 November to 1st December 1947'. p.8.
- ⁵ 'The Proceedings of First Education Conference, held at Karachi from 27 November to 1 December 1947'. p.44.
- ⁶ Ibid .
- ⁷ Ibid .
- ⁸ Ibid .p.5.
- ⁹ The Quaid-i-Azam sent this reply to Gandhi on 17 September 1944, in response to his statement of 15 September 1944, in which he said "I find no parallel in history for a body of converts and their descendants claiming to be a nation apart from the parent stock."
- ¹⁰ Jinnah's Reply of 17 September 1944 to Gandhi's Contention of 15 September 1944, accessed through: <http://www.nazariapak.info/Quaid-e-Azam/Qoutes.php>
- ¹¹ The Quaid's Broadcast to the People of USA, February 1948, accessed through <http://www.nazariapak.info/Quaid-e-Azam/Qoutes.php>
- ¹² The Quaid's Address to Bar Association, Karachi, 25 January 1948, accessed through <http://www.nazariapak.info/Quaid-e-Azam/Qoutes.php>
- ¹³ Speech at the Opening Ceremony of the State Bank of Pakistan, Karachi, 1 July 1946, accessed through <http://www.nazariapak.info/Quaid-e-Azam/Qoutes.php>
- ¹⁴ I.H.Qureshi.op.cit. p.28.
- ¹⁵ Fazlur Rahman, op.cit.p.6.
- ¹⁶ I.H.Qureshi.op.cit.p.29.
- ¹⁷ Justice Sajjad Ali Shah gave this decision on 22 July 1997. 'Dawn, 23 July 1997, quoted by Sharif al Mujahid in 'Ideology of Pakistan'. Services Book Club, 1974.p.141.
- ¹⁸ Sharif al Mujahid, 'Ideology of Pakistan'. Services Book Club 1974.p. 141.
- ¹⁹ Ibid.163.
- ²⁰ Proceedings of Second Educational Conference, Held at Karachi on 4th and 5th December, 1951.p.4.
- ²¹ Sharif al Mujahid.op.cit.146.
- ²² The National Assembly of Pakistan, Constitution-Making debates, 19 February 1973.DD.103-114. Qouted by Sharif al Mujahid in 'Ideology of Pakistan'. Services Book Club 1974.p.146.
- ²³ Address of Fazlur Rahman recorded in 'Proceedings of Second Educational Conference', Held at Karachi on 4th and 5th December, 1951.p.4.
- ²⁴ Dr Sarfraz Hussain Ansari, the Assistant Professor, at NDU, speaks with a lot of conviction, passion and knowledge on this subject in classes and public lectures.