



THE PRESIDENT ON PAKISTAN'S IDEOLOGICAL BASIS

Address by
President General MOHAMMAD ZIA-UL-HAQ
at the inauguration of Shariat Faculty
of the Quaid-i-Azam University, Islamabad

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The President of Pakistan, General Mohammad Zia-ul-Haq, laid the foundation-stone of the Shariat Faculty at the Quaid-i-Azam University, Islamabad, on October 8, 1979, and inaugurated its first session. Following is the English rendering of the President's address delivered in Urdu.



نحمدہ و نصلی علی
سیدنا محمد و آله و صحبه

I am grateful to Mr. A.K. Brohi and the Vice-Chancellor of the Quaid-i-Azam University, and his colleagues for inviting me on this auspicious occasion. I have accepted this invitation with a deep sense of gratitude and a service to the cause of Islam. For me it will be a matter of great satisfaction if my presence can help in the development and growth of this Shariat Faculty.

The establishment of this Faculty is part of the overall efforts which we are making to introduce Islamic system in the country. I believe that ideological states can sustain themselves only by adhering to their basic creed. For ideological states, an ideology is not part of an apparel which can be changed with the changing fashions but it is the very spirit of the country without which its body becomes lifeless and useless. I have spoken in detail on this subject many a time. On this occasion I want only to emphasise the fact that the ideology of Pakistan is Islam and only Islam. There should be no misunderstanding on this score. We should in all sincerity accept Islam as Pakistan's basic ideology and make it part of our individual and collective lives. Otherwise not only will this country be exposed to secular ideologies but Allah will also consider us unfit for this purpose, and will select some other nation for the task. This is not merely my apprehension but the lesson of history. The Holy Quran is replete with stories of many a nation who were annihilated completely from the face of this earth because they abandoned the straight path.

Pakistan's Ideology

It is our misfortune that although we achieved a homeland in the name of Islam but we did not do anything after Independence to act upon its principles. We were saying one thing and doing another. Islam used to be part of our speeches every now and then but our actions continued to reflect un-Islamic values. Then after a few years came a time when people felt shy even to talk about Islam, and in this God-given state, secular and un-Islamic ideologies began to be openly propagated. In my view, we can do no greater treachery to this country than to flout its basic ideology and to introduce some foreign philosophy or "ism".

In my view the demonstrations that were held in this country some two and a half years ago were basically a voice of protest against these un-Islamic trends. They were a proclamation of the fact that a nation that can wrest a separate homeland in the name of Islam from non-Muslim opponents and colonial powers cannot allow a party or a leader to attempt to introduce un-Islamic values in a country which has been established after such efforts and sacrifices. Ours may be an erring nation, but it is a sincere devotee of Islam. It may be sinful but it is a lover of Islam. It has always been ready to give the greatest of sacrifices for Islam, and, Insha Allah, shall ever remain to do so.

Adherence to Islam

Reflecting these sentiments of the nation, the present government, since its very inception, not only expressed its full adherence to Islam but also began efforts to introduce the Islamic system in the country. It is for you to judge how far our efforts have succeeded or failed, but so far as I am concerned, I also feel that I have not been able to do as much as I wished to do or could have done. But even a cursory glance makes one feel a distinct change to have come over the country.

The policies of the government, the use of our mass media and my own speeches have created such an atmosphere in which the people no longer feel shy or embarrassed to talk about Islam. Rather, they are again openly proclaiming their devotion to Islam as in the past.

Two years ago when we embarked upon this noble task we felt that although in the past we called ourselves the Islamic Republic of Pakistan but we did nothing to mould

it into the pattern of Islam. We began this work by reorganizing the Islamic Ideology Council and making it more effective. Then this Council started making its recommendations after consulting national and foreign scholars, jurists and intellectuals. These were discussed in concerned Ministries and deliberated upon in Cabinet meetings. The recommendations were approved and implemented. Credit for undertaking this momentous and historic task goes to the Islamic Ideology Council, the Ministry of Religious Affairs and the Ministry of Law. I am also thankful to the King of Saudi Arabia, Jalalat-ul-Malik Khaled bin Abdul Aziz, who took personal interest in the matter and sent his experts and advisers for our guidance. Their scholarship and learning gave a new ardour to our aspirations, and new strength to our resolutions. The efforts of these servants of Islam, both our own and those from abroad, made it possible for the present government to announce the introduction of the Islamic system in Pakistan on the auspicious day of the 12th of Rabi-ul-Awwal.

Period of Transition

Failure to introduce the Islamic order was due not only to the fact that the new laws could not be made but also because there were not enough trained people to implement such laws. Although, by the Grace of Allah, we have great jurists and distinguished scholars of Islam but unfortunately there are very few among Western educated experts of law who also have full understanding of Islamic Shariat (laws) and Fiqah (jurisprudence). Among our outstanding religious scholars there are only a few who are also fully acquainted with the prevalent laws. We have need of people who have command over both the Shariat laws and existing laws. We are passing through a period of

transition. On the one hand, there is a body of laws enacted in keeping with the requirements of an imperialist power, and, on the other, there are principles as enshrined in the Holy Quran and the Sunnah. The need of the hour is people who can identify non-Islamic aspects of the existing laws and can also suggest the alternative Islamic laws, who can also implement them practically after they have been passed and adopted. This is the purpose for which the Shariat Faculty has been established.

This Faculty will take three years to produce trained people but to avoid delay in this noble task, we have immediately given powers to some judges and magistrates to try cases and to decide them under Islamic laws.

Shariat Benches

Apart from this, a Shariat Bench has been established in each High Court of the four provinces, and in the Supreme Court, to decide, either on the appeal of some citizen or on their own, whether any existing law is un-Islamic, and, if so, to what extent.

It has been complained in some circles that although many months have passed since the introduction of Islamic laws, no convict has either been stoned to death or had his hands cut off. There are two reasons for this: One is that judges and magistrates hearing cases under Islamic laws are acting on the existing system which also includes the right of appeal to the higher courts. When, after a long hearing, a case is admitted, further delay becomes inevitable. Another reason is that whereas Islam has prescribed deterring punishments for heinous crimes, it has also laid down strict conditions for proving the guilt. As long as

the prescribed conditions for proving the guilt have not been fulfilled, the Hudood (punishments) cannot be imposed. In our society—in fact in any society for that matter—it is very difficult to fulfil these conditions.

It is precisely for this reason that even when there is the slightest lacuna in evidence or there is reason to doubt the guilt, the guilty is spared the application of the Hudood. In this situation the court punishes the guilty under the general laws.

I think that one proof of the greatness of Islam and its welfare orientation is that it has made so difficult the infliction of harsh punishments and has thus saved society for ever from all attempts to cripple and confound it.

System of Justice

Pious and knowledgeable people are required to run the Islamic system of justice. The Shariat Faculty has been entrusted with the responsibility of producing such people. I am sure that Quaid-i-Azam University, especially this Faculty, would come up to the expectation of the nation. This Faculty is not just another one in the departments of the Quaid-i-Azam University but I place it very high in our national endeavours to establish an Islamic system.

I hope that like other departments of the University, a true Islamic atmosphere will be established here instead of slogan-mongering and politics. Scholars being educated here would not merely equip themselves with all essential knowledge but would develop in their character that sobriety, devotion and zest without which it would be impossible to perform their duties in practical life.

I want that this Faculty should develop into such a centre of a comparative study of Islamic Fiqah, Islamic laws and general laws that other institutions should try to follow it as a model.

Here, I would like to express gratitude for the help provided by the Malik Abdul Aziz University, Jeddah, and other friendly countries in the establishment of this Faculty.

Allah Will Reward Us

I am greatly impressed by the syllabus that has been drawn up. At the same time, I am fully aware of the difficult stages through which this Faculty and this University is passing in resurrecting the Islamic laws and bringing them in line with present day needs, finding out proper lecturers, students and research scholars. But if our objectives are noble and our efforts sincere, then Allah will surely reward us with success. Allah Himself says: "Those who seek Our path, We guide them to Our way."

So far as I am concerned, I can assure you on my own and my Government's behalf of every possible help in securing the services of the right teachers and staff so that you can complete the task of building and developing this Faculty.

The attractive site you have selected for the proposed building of the Faculty will, Insha Allah, be of great help in promoting the noble task of teaching and research of the Shariah. I want that this building should adequately fulfil the educational and residential needs of the teachers, the guest scholars, the staff and the students.

At the same time, it is my wish that this building should reflect our civilization and should be a masterpiece of our architecture. Despite our financial problems, this architectural project will receive our immediate and utmost attention.

Islamic System to Stay

Some people are afraid that after the departure of the present government all these efforts to establish the Islamic system will come to an end. I assure you that the beginning we have made in achieving these noble endeavours cannot be nullified by any future government. My confidence in this regard stems from two sources: Allah Almighty and the people. Our people, who have unbounded love for Islam, will not allow any government to deviate from the Islamic system. Moreover, Allah Almighty, also, will not give a long tether to a government which tries to hinder the progress and promotion of this religion.

I pray that Allah grant success to the project that we are launching today, and bless us evermore with the will and strength to serve Islam.

In the end, I congratulate Mr. A.K. Brohi, and the Vice-Chancellor, and his colleagues that they gave practical shape to this important scheme in such a short period. I also pray for their success. Amen.

Pakistan Painsdabad.