

## **Islamization Under President Zia: Shaping Pakistani Society in the Zia-ul-Haq Era**

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### **ABSTRACT**

*Due to the political crisis in Pakistan, General Zia-ul-Haq's Martial Law regime assumed power on July 5, 1977. The period from 1977 to 1988, under Zia-ul-Haq's leadership, witnessed a significant intensification of the Islamization process. During this time, he implemented a comprehensive initiative aimed at eliminating non-Islamic practices within the Pakistani state and society. The Islamization of Pakistani society during President Zia-ul-Haq's regime marked a significant and transformative period in the country's history. From 1977 to 1988, President Zia implemented a series of policies aimed at embedding Islamic principles in various facets of Pakistani life, including politics, education, and law. This intentional shift towards a more Islamic governance model had profound and lasting effects on the nation's social fabric. This paper delves into the key initiatives and strategies employed by President Zia to Islamize Pakistan, exploring the motivations behind these measures and their impact on the nation's cultural, political, and legal landscape. President Zia's Islamization policies, ostensibly designed to transform Pakistan into an Islamic state, involved legal and educational changes. The introduction of Islamic laws, such as the Hudood Ordinances, aimed to align the legal system with religious principles. However, critics argued that these policies were primarily a tool for President Zia to legitimize and strengthen his political power by garnering support from conservative religious segments of society. The measures faced criticism for potential marginalization of certain groups and raising concerns about the genuine commitment to creating an inclusive society.*

**Keywords:** Islamization, Pakistani Society, President Zia, Islamic Principles, Politics

### **INTRODUCTION**

The era of President Zia-ul-Haq, spanning from 1977 to 1988, is synonymous with a comprehensive Islamization process that left an indelible mark on the socio-political landscape of Pakistan. In the aftermath of a military coup, President Zia embarked on an ambitious mission to infuse Islamic principles into various aspects of Pakistani society. This initiative was driven by a desire to redefine the national identity and establish a more overtly Islamic governance structure. One of the key pillars of President Zia's Islamization strategy was the introduction of Hudood Ordinances in 1979. These ordinances, which encompassed laws related to theft, adultery, and consumption of alcohol, were aligned with Islamic jurisprudence. While intended to create a more just and moral society, their implementation also sparked debates about their impact on individual freedoms and the legal system. This included revisions to textbooks and curricula to promote a more conservative and religious worldview. Furthermore, the political landscape underwent a transformation with the establishment of the Majlis-e-Shura, an advisory council that aimed to ensure legislative decisions adhered to Islamic principles. Simultaneously, the Zia regime actively promoted the integration of Islamic banking and finance, emphasizing the compatibility of economic practices with Sharia principles.

The impact of President Zia's Islamization policies extended beyond institutional changes that permeating cultural and societal norms.<sup>2</sup> However, the Islamization process

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<sup>2</sup> M. Z. Hussain, "Islam in Pakistan Under Bhutto and Zia-ul-Haq," *Islam, Muslims and the Modern State: Case-Studies of Muslims in Thirteen Countries*, (London: Palgrave Macmillan UK, 1994):47-79

under President Zia was not without its controversies. Critics argued that it led to the marginalization of minority groups and women, citing instances where the legal system disproportionately affected them.<sup>3</sup> The Islamization drive also faced resistance from more liberal segments of society who viewed it as a departure from Pakistan's founding principles of a pluralistic and inclusive state.<sup>4</sup> In this exploration of the Islamization of Pakistani society during President Zia's regime, and the enduring legacy they left on the nation's identity and governance structure.<sup>5</sup>

### **HISTORICAL BACKGROUND**

General Muhammad Zia-ul-Haq, born in Jalindher in 1924, embarked on a significant military and political journey. In 1945. Notably, during Prime Minister Zulfiqar Ali Bhutto's term, General Zia was appointed as the Chief of Army Staff of Pakistan on March 1, 1976. The political landscape took a turn on July 5, 1977, when General Zia dismissed Bhutto's government, citing the imposition of martial law in Pakistan. Furthermore, when President Chaudhry Fazal Alahi completed his term, General Zia seized the presidency on September 16, 1978. This marked a pivotal moment in Pakistan's history as General Zia declared the introduction of an Islamic order in the country.<sup>6</sup> In his inaugural address to the nation, he emphasized the enforcement of Islamic laws and articulated a commitment to aligning the legal, social, economic, and political institutions with Islamic principles, values, and traditions based on the Quran and Sunnah. He aimed to bring about conformity to Islam in various aspects of life, including legal, social, economic, and political domains. This ambitious agenda was framed in response to the perceived shortcomings in previous constitutions, namely those of 1956, 1962, and 1973, all of which had embedded the letter and spirit of an Islamic order. Despite these foundational efforts, the practical implementation of an Islamic system in Pakistan faced challenges and remained unrealized during General Zia era.<sup>7</sup> In 1977, a movement called the Nizam-e-Mustafa Movement was initiated in Pakistan to enforce Islamic principles (Anjum 4). However, positive steps towards the implementation of Sharia in Pakistan were taken by the government of General Muhammad Zia-ul-Haq since July 5, 1977. In a special ceremony held in the National Assembly's hall on February 10, 1979 (Rabi-ul-Awal 1399), leaders from various political parties, key members of the judiciary and executive, Pakistani ambassadors abroad, ulemas, religious scholars, and representatives of the public gathered.<sup>8</sup>

These laws were formulated by the Islamic Ideology Council, comprising scholars from various schools of thought. Furthermore, any future Islamic laws would undergo scrutiny in the Shariat Benches. It was emphasized that any common citizen of Pakistan would have the ability to approach the Shariat Benches without incurring any expenses.<sup>9</sup>

#### **1. Hadood Ordinance**

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<sup>3</sup> M. Anwar, "The Quest for Political Legitimacy in Zia's Era: An Analysis," *Social Science Review Archives 2*, no. 2 (2024): 1583–1592.

<sup>4</sup> M. Iqbal and K. Iqbal, "Shariah and Evolution of Fair Trial Rights in Pakistan," *Rahat-ul-Quloob*, (2020):130-141

<sup>5</sup> S. M. Shaid, *Pakistan Ka Nazria, Hakumat Aur Siyasit* (Lahore: Ever New Book Palace, n.d.).

<sup>6</sup> M. M. Yousif, *Pakistan Studies* (Lahore: A-One Publisher, 1990).

<sup>7</sup> M. Anwar, "The Quest for Political Legitimacy in Zia's Era: An Analysis," *Social Science Review Archives 2*, no. 2 (2024): 1583–1592.

<sup>8</sup> M. Iqbal and K. Iqbal, "Shariah and Evolution of Fair Trial Rights in Pakistan," *Rahat-ul-Quloob*, (2020):130-141.

<sup>9</sup> M. M. Yousif, *Pakistan Studies* (Lahore: A-One Publisher, 1990).

The term 'Hadd' refers to the punishment prescribed in accordance with the Holy Quran and Sunnah. The Haddood Ordinance was promulgated in Pakistan in 1979, outlining distinct punishments for various offenses. One of the major prohibitions under this ordinance pertained to the use of wine. As per the Haddood Ordinance, the preparation, transportation, and consumption of wine were prohibited, constituting a punishable crime across Pakistan. Anyone found guilty of this offense could face a sentence of thirty lashes and five years of imprisonment. For non-Muslim citizens of Pakistan, the consumption of alcohol, except as part of a religious ceremony prescribed by their faith, or for non-Muslims who are not Pakistani citizens found drinking at a public place, would be subject to Tazir. Tazir punishment could involve imprisonment for a term extending up to three years, whipping not exceeding thirty stripes, or both.<sup>10</sup>

### **Adultery**

According to this law, if an individual, whether a man or a woman, engages in the act of adultery, they would face the severe penalty of being stoned to death. The initiation of stoning the adulterer would be carried out by the first eye-witness, and the culprit would subsequently be shot dead during the stoning process. This law is rooted in Islamic principles, stipulating that individuals who are not married to each other in accordance with Islamic traditions and engage in adultery will face execution by stoning in a public place.<sup>11</sup>

### **Intoxication**

The law prohibits the import, export, transportation, manufacture, or possession of any intoxicant. Additionally, it criminalizes bottling, selling, serving intoxicants, or allowing any of these activities on premises owned by an individual or in their immediate possession. Violators of this law can be punished with imprisonment for a term extending up to five years, whipping not exceeding thirty stripes, and may also be subject to a fine.<sup>12</sup>

### **Qazf Ordinance, 1979**

#### **Lahhn**

In cases where a husband accuses his wife of zina (illicit sexual relations) before a court, subject to haddod (prescribed punishment in Islamic law), and the wife denies the accusation, the legal procedures outlined in the ordinance must be followed. In such instances, the court has the authority to issue an order dissolving the marriage.<sup>13</sup>

### **Kidnapping**

If an individual kidnaps someone and subsequently engages in adulterous acts with the kidnapped person, or if there is doubt regarding such acts, the perpetrator may face either a

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<sup>10</sup> S. M. Shaid, *Pakistan Ka Nazria, Hakumat Aur Siyasit* (Lahore: Ever New Book Palace, n.d.).

<sup>11</sup> M. M. Yousif, *Pakistan Studies* (Lahore: A-One Publisher, 1990).

<sup>12</sup> Anthony H. Cordesman, Andrew A. Burke, and Vira Vira, *Pakistan: Violence vs. Stability. A National Net Assessment* (2011).

<sup>13</sup> Anthony H. Cordesman, Andrew A. Burke, and Vira Vira, *Pakistan: Violence vs. Stability. A National Net Assessment* (2011).

death sentence, imprisonment for 25 years, or a fine. During the period of imprisonment, the individual may also be subject to the punishment of 30 lashes.<sup>14</sup>

### **Zakat and Ushr Ordinance**

One of the significant steps taken by the government of Zia to implement the Islamic system in the country was the enforcement of the "Zakat and Ushr" ordinance. This system, considered an Islamic principle, was a major accomplishment of the government. President Zia stated, " The Zakat and Ushr system provides us with positive resources that enhance the welfare of the poor masses."<sup>19</sup> This ordinance initially covered the Muslim population and was intended to be extended to Muslim organizations, associations, and institutions. A Zakat fund was established to collect various forms of gifts and contributions. It became mandatory for every Sahib-e-Nisab Muslim to pay Zakat by deducting it from their bank accounts. Zakat was levied on savings accounts, while current accounts were exempted, with a prerequisite that there must be a balance of at least Rs. 3000/- at the time of Zakat deduction.<sup>15</sup>

### **Zakat Fund**

On February 10th, 1979, General Zia-ul-Haq established the Zakat Fund with a capital of 225 crores rupees, generously provided by the King of Saudi Arabia, Shah Abdullah, Prince Fahad, and Sheikh Zaid bin Sultan Annheyman of the United Arab Emirates. The Central Zakat Fund was established in Islamabad, complemented by four provincial Zakat funds in the capitals of each province, along with local Zakat funds at the district level.<sup>16</sup>

### **Ushr**

Ushr is a tax imposed on the yield of agricultural land, payable in cash or kind. According to the ordinance, every owner, plougher, and cultivator of agricultural land must deposit 10% of the land's agricultural yield or production in cash or kind as Ushr to the government. To effectively organize and implement the Zakat and Ushr system, a Zakat Council was established at the central level. This council assumes responsibility for the collection and distribution of Zakat. The Zakat Council maintains accounts of both the collection and distribution processes. The council comprises following members.<sup>17</sup> The funds collected in the Zakat fund are distributed in accordance with Sharia laws among those deemed eligible to receive it. For this purpose, the District Committee designates one of its members to compile a list of those eligible to receive assistance from the Zakat fund. Zakat is then distributed among the poor, orphans, widows, and individuals unable to earn their sustenance in a respectable manner. This comprehensive structure ensures the systematic and lawful distribution of Zakat at various levels, addressing the needs of different segments of the population.<sup>18</sup>

### **Zakat Foundation**

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<sup>14</sup> C. Wagner, "Pakistan's Foreign Policy Between India and Afghanistan," *Sicherheit und Frieden (S+F)/Security and Peace*, (2010):246-251

<sup>15</sup> M. M. Yousif, *Pakistan Studies* (Lahore: A-One Publisher, 1990).

<sup>16</sup> D. Reetz, "From Madrasa to University: The Challenges and Formats of Islamic Education," in *The Sage Handbook of Islamic Studies*, (2010):106-139

<sup>17</sup> S. M. Shaid, *Pakistan Ka Nazria, Hakumat Aur Siyasit* (Lahore: Ever New Book Palace, n.d.).

<sup>18</sup> Z. H. Anjum, *Maloomat-e-Pakistan* (Lahore: Maktaba Meri Library, (2021).

In February 1982, the federal government established the National Zakat Foundation with the primary objective of empowering the underprivileged. The aim was to provide training to individuals in need, encouraging self-sufficiency to reduce their dependence on Zakat assistance. The management of the Zakat Foundation was overseen by a committee appointed by the Federal Finance Minister.<sup>19</sup>

### **Reformation of Television and Radio Programs**

The government announced a comprehensive reform of television and radio broadcasting in alignment with Islamic principles. A directive was issued to broadcast only programs that were reformative and purposeful. Programs lacking the Islamic spirit were prohibited. The government implemented a strict ban on the display of nude posters, particularly those depicting women as symbols of publicity. The exhibition of nude scenes and films containing nudity was also prohibited on television. Both radio and television were obligated to broadcast the Azan for the five prayer times, emphasizing the incorporation of Islamic practices into the media landscape. These measures aimed to foster a media environment that adhered to Islamic values while promoting meaningful and constructive content.<sup>20</sup>

### **Interest-Free Banking**

The term 'Riba' in Arabic refers to the rent charged on capital borrowed for personal use. Essentially, it involves a scenario where a person lending money for personal use charges an amount from the borrower in excess of the actual borrowed amount as a fee for the use of the borrowed money during a specified period. The equivalent term for Riba in English is 'Interest,' and in Urdu, it is known as 'Sood.' Interest or sood is a defining characteristic of the modern capitalist economy worldwide.<sup>21</sup> Islam deems it highly immoral and equates it with a war against the Almighty Allah and His Prophet (Peace be upon him). In Pakistan, the banking system was traditionally organized on an interest-based structure, with account holders receiving interest payments on their deposits annually. As a result, the Interest-Free Banking System was introduced on January 1, 1981, based on the "Profit and Loss" Sharing System. Under this system, account holders become partners with the bank, sharing in its profits or losses according to their investments. Although some initial difficulties and challenges were faced in implementing this interest-free banking system, they were gradually overcome over time. Interest-free banking represents a significant step in the Islamization process of Pakistani society, aligning financial practices with Islamic principles.<sup>22</sup>

### **Establishment of Federal Shariat Court**

On May 26th, 1980, the government of Pakistan took a significant step towards the implementation of Hudood by establishing the Federal Shariat Court an initiative deserving of commendation. Upon the appeal of any Pakistani citizen, the Shariat Court, following an investigation into any law, could render a decision on its conformity with Islamic teachings. In an effort to enhance the efficiency of the court, the President of Pakistan issued an

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<sup>19</sup> Anthony H. Cordesman, Andrew A. Burke, and Vira Vira, *Pakistan: Violence vs. Stability. A National Net Assessment* (2011).

<sup>20</sup> Anthony H. Cordesman, Andrew A. Burke, and Vira Vira, *Pakistan: Violence vs. Stability. A National Net Assessment* (2011).

<sup>21</sup> Z. H. Anjum, *Maloomat-e-Pakistan* (Lahore: Maktaba Meri Library, 2021).

<sup>22</sup> Anthony H. Cordesman, Andrew A. Burke, and Vira Vira, *Pakistan: Violence vs. Stability. A National Net Assessment* (2011).

amendment in 1981, granting it the power of oversight. The number of judges was increased from four to seven, including three ulemas. Subsequently, in February 1982, additional powers were granted to the Federal Shariat Court through further amendments.<sup>23</sup>

### **Powers of the Federal Shariat Court**

1. The Federal Shariat Court can adjudicate on various issues presented before it in light of the Quran and Sunnah.
2. The court possesses the authority not only to hear cases but also to examine any matter within its jurisdiction independently.
3. It has the power of oversight, enabling the examination of decisions made by relevant courts within its jurisdiction without the need for an appeal. Additionally, it holds the authority to revise punishments.<sup>24</sup>

### **Shariat Faculty**

To impart training in the laws of Sharia, a Shariat faculty was established at the postgraduate level in Islamabad. This faculty plays a crucial role in producing graduates for service in Shariat courts across the country, contributing to the application and understanding of Islamic law.

### **International Islamic University**

Following the decision made at the OIC summit of Muslim leaders held in Marrakesh, it was determined to establish an Islamic University in Pakistan. In line with this commitment, General Zia's government issued an ordinance on November 10th, 1980. The purpose of this institution is to provide scholars from across the Muslim world with the opportunity to receive higher education in Islam. Notably, the International Islamic University is an international institution, rooted in Pakistan but connected to the broader Muslim world.<sup>25</sup>

### **Compulsory Teaching of Islamiyat and Pakistan Studies**

Under the leadership of General Zia's government, a commitment was made to reorganize society in accordance with Islamic principles, aiming for fundamental changes in the social structure. Recognizing the need for effective changes in the educational system to achieve the goals of Islamization, several adjustments were introduced. One significant measure was the compulsory teaching of Islamiyat and Pakistan Studies, marking a deliberate effort to infuse Islamic values into the educational sector. These changes were a crucial step in the process of Islamization within the educational framework. The initial steps taken in this transformative direction involved making Islamiyat a compulsory subject at the degree level. This initiative aimed to provide a more extensive Islamic education to students. In addition, mosques were repurposed into educational institutions, focusing on the provision of primary education. Substantial efforts were dedicated to the teaching and development of the Arabic language. Arabic language courses were introduced on Radio Pakistan and Pakistan Television, supplementing other Arabic-language programs broadcast through various media outlets. Another significant move was the introduction of the subject of Pakistan Studies. This

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<sup>23</sup> S. M. Shaid, *Pakistan Ka Nazria, Hakumat Aur Siyasit* (Lahore: Ever New Book Palace, n.d.).

<sup>24</sup> M. I. Rabbani, *Pakistan Studies* (Lahore: The Carvan Book House, 2017).

<sup>25</sup> M. I. Rabbani, *Pakistan Studies* (Lahore: The Carvan Book House, 2017).

subject, encompassing comprehensive information on the freedom struggle of the Muslims in the subcontinent and the history of Pakistan, was incorporated into the curricula for Intermediate, B.A, B.Sc, Engineering, Medical, Commerce, and Law students.<sup>26</sup> The primary objective of introducing this subject at all levels of education was to educate the young generation of Pakistan about the sacrifices made during the freedom struggle. It aimed to highlight the sacrifices of millions of Muslims in the subcontinent who, under the dynamic and sincere leadership of Quaid-e-Azam, played a crucial role in achieving independence for Pakistan. Additionally, within the armed forces, the status of religious teachers was elevated to that of a Commissioned Officer. This strategic move aimed to attract highly qualified individuals from universities and religious institutions, encouraging them to serve in roles of significance and influence. The intent was to promote a more robust integration of religious guidance within the armed forces.<sup>27</sup>

### **Ordinance for the Sanctity of Ramadan-ul-Mubarak**

The government has taken another revolutionary step towards the Islamization of society, particularly in preserving the sanctity of the holy month of Ramadan-ul-Mubarak. An ordinance has been issued by the government, stipulating the prohibition of open consumption of food and drinks during the sacred month of Ramadan-ul-Mubarak. Violation of this ordinance, including eating or drinking in public places, may result in a three-month imprisonment and a fine of Rs 500. The government, in its earnest efforts to transform Pakistan into a true Islamic State, seeks unwavering support and cooperation from the masses. Presently, Pakistan is undergoing a transitional phase on its path to achieving the ultimate goal of an Islamic society. The process of molding Pakistan into a genuine Islamic state is an extensive one, and considerable time is required. Nevertheless, considering the government's initiatives, it can be reasonably anticipated that the establishment of a society based on Islamic principles is not far off a primary objective basic demand for Pakistan.<sup>28</sup>

### **Nizam-e-Salaat Committees**

The government has implemented the Nizam-e-Salaat system, encouraging people to observe their prayers regularly five times a day. District-level Salaat Committees have been established to persuade individuals to maintain punctuality in their prayer routines. Furthermore, arrangements have been made in government offices and educational institutions to conduct congregational 'Zohar' prayers. Additionally, Friday has been declared a weekly holiday to facilitate religious observances.<sup>29</sup>

### **Federal Mohtasib-e-Aalah**

In 1983, a significant stride was taken with the establishment of the office of Wafaqi or Federal Mohtasib (ombudsman). This office was created to address public complaints against federal government offices, aligning with the concept of accountability introduced in Sweden in 1908. It is important to note that while the establishment of such an office may seem

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<sup>26</sup> H. Khan and M. Ajmal, "Religious Education in Pakistan: Status of Non-Formal Education in Teaching and Learning Process of Madaris," *The Dialogue* 17, no. 1 (2022): 14–25

<sup>27</sup> S. P. Kapur and S. Ganguly, "The Jihad Paradox: Pakistan and Islamist Militancy in South Asia," *International Security* 37, no. 1 (2012): 111–141.

<sup>28</sup> Roedad Khan, *Pakistan, A Dream Gone Sure* (Karachi: Oxford University Press, 1997).

<sup>29</sup> M. I. Rabbani, *Pakistan Studies* (Lahore: The Carvan Book House, 2017).

modern, the roots of accountability trace back to the early period of Islam. Therefore, the office of the ombudsman or Mohtasib is inherently embedded in Islamic principles.

### **Wafaqi Majlis-e-Shurah**

On December 24th, 1981, President Zia announced the formation of Wafaqi Majlis-e-Shurah, consisting of 350 members. President Zia clarified that due to the current circumstances, elections in the country were not feasible. Hence, this Majlis was established to bridge the gap between the people and the government. It was referred to as the Islamic parliament and served as an interim body until the elected assembly (National Assembly) came into existence. All regions of the country were represented in this Majlis.<sup>30</sup> Operating under the rules and regulations of the National Assembly, the renowned parliamentarian Khaja Muhammad Saffder was appointed as the chairman of the Majlis. The inaugural session took place on January 10th, 1982, during which the President also addressed the assembly.

### **Duties of Mujlis-e-Shurah**

The Mujlis-e-Shurah has been entrusted with the responsibility of expediting the implementation of Islamic principles in the country. It is mandated to recommend measures to the government that align with the aspirations of the people of Pakistan to establish an Islamic society. The primary objective is to create a conducive environment nationwide, facilitating the country's smooth progression towards its goal of becoming an Islamic republic, all while minimizing any potential crises in the process.<sup>31</sup>

### **Reconstruction of Islamic Ideology Council of Pakistan**

In June 1981, the Islamic Ideology Council underwent a reconstitution aimed at aligning the existing laws in the country with Islamic principles. The council's membership was increased to 20, comprising prominent religious scholars, economic experts, political experts, law experts, and ulamas from various regions across the country. This comprehensive representation ensures a diverse and informed perspective in the council's efforts to harmonize the legal framework of the nation with Islamic values.<sup>32</sup>

### **Shariah Ordinance**

On June 15th, 1988, President General Muhammad Zia-ul-Haq promulgated an ordinance, establishing Shariah as the supreme law of the land. The notable features of the Shariah Ordinance are outlined as follows:

1. The ordinance specified that competent, qualified, and experienced ulema (scholars) were eligible to be appointed as judges and *amicus curiae* in the court. "*Amicus curiae*" is a Latin term signifying a "friend of the court" or a disinterested advisor.
2. The ordinance mandated that the state, in line with its provisions, devise effective arrangements for the teaching and training of Shariah and Islamic jurisprudence.

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<sup>30</sup> S. M. Shaid, *Pakistan Ka Nazria, Hakumat Aur Siyasit* (Lahore: Ever New Book Palace, n.d.).

<sup>31</sup> S. P. Kapur and S. Ganguly, "The Jihad Paradox: Pakistan and Islamist Militancy in South Asia," *International Security* 37, no. 1 (2012): 111–141.

<sup>32</sup> N. Khan, *Pakistan Studies* (Peshawar: Department of Pak-Studies, Islamia College University of Peshawar, 2010).

3. To ensure the smooth administration of justice, the state was to introduce feasible measures and arrangements for education and training in various branches of Islamic law, ensuring the availability of qualified manpower.
4. The state committed to taking appropriate steps and effective measures to incorporate Shariah courses into the syllabi of law colleges in Pakistan.
5. Steps and measures were to be introduced to streamline the economic and financial sub-structure of the country strictly according to Islamic injunctions. Islamic economic principles, values, and priorities were to be kept in the right perspective.
6. The ordinance emphasized that the commission's duty was to monitor the Islamization process of the economy and bring cases of non-compliance to the President's attention.<sup>33</sup>

### **Convention for the Implementation of Islam**

President General Muhammad Zia-ul-Haq convened a two-day convention known as the Convention for the Implementation of Islam. At the conclusion of this gathering, they accepted the following:

1. Accountability measures were to be implemented to ensure transparency and responsibility.
2. To combat corruption, it was decided that government servants should receive reasonable salaries.
3. Ulemas (religious scholars) were urged to actively address social evils within their localities.
4. Lavish spending during marriage, death, and birth ceremonies was to be prohibited. Government officers were encouraged to avoid participating in ceremonies characterized by extravagant spending.<sup>34</sup>

### **Deeni Maddariss**

On January 17, 1979, at the president's suggestion, a committee was formed to assess the working conditions of Deeni Maddariss (religious schools) nationwide and present a report for their welfare.

### **Serat Conferences**

The inaugural Serat Conference took place on February 20, 1977, and subsequently occurred regularly every year during Zia's regime and continued thereafter. The committee submitted its report to the president, leading to the formation of a sub-committee to implement its proposals.<sup>35</sup>

### **Blasphemy of the Holy Prophet (P.B.U.H)**

On July 9th, 1986, a law was enacted that elevated the punishment for blasphemy against the Holy Prophet (P.B.U.H) from life imprisonment to death. Prior to this, the government had amended Article 298 of the constitution on September 15, 1980, stipulating that any person

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<sup>33</sup> I. Rabbani, *Pakistan Studies* (Lahore: The Carvan Book House, 2017).

<sup>34</sup> M. M. Yousif, *Pakistan Studies* (Lahore: A-One Publisher, 1990).

<sup>35</sup> S. M. Shaid, *Pakistan Ka Nazria, Hakumat Aur Siyasit* (Lahore: Ever New Book Palace, n.d.).

found guilty of blaspheming against the four Caliphs, Ahl-e-Bate, and Suhaba-e-karam would face imprisonment, a fine, or both.<sup>36</sup>

### **Ordinance for the Qadiyanies**

In an effort to curb the activities of the Qadiyanies against Islam, the President issued an ordinance on April 27, 1984. According to this ordinance, any Qadiyani group propagating and preaching beliefs that hurt the feelings of Muslims, whether directly or indirectly declaring themselves Muslim, would be subject to punishment of a fine and three years of imprisonment.<sup>37</sup>

### **CONCLUSION**

Since the inception of Pakistan, persistent efforts have been observed from various quarters to Islamize the country. The Basic Principles Committee, established early in Pakistan's history, appointed a group of experts in Islamic law and principles. This body, known as the "Board of Talimat-i-Islami," was tasked with formulating Islamic provisions for the constitution that was under preparation. In January 1951, ulemas formulated 22 principles for constituting an Islamic state, which were later incorporated into the Directive Principles of the state policy. The incorporation of Islamic principles in the constitution took further shape with the inclusion of the Objective Resolution as a preamble. The primary focus was on establishing principles of policy that would enable Muslims in Pakistan to order their lives individually and collectively in accordance with the fundamental principles and basic concepts of Islam, molding their lives according to the Holy Quran and Sunnah. Subsequent steps and measures included the compulsory introduction of Islamiat and the encouragement of learning the Arabic language. Efforts were made to ensure the correct and accurate printing and publishing of the Holy Quran. Half-hearted steps were taken to promote unity and adherence to Islamic moral standards. Institutions such as Zakat, Auqaf, and Mosques were established with a genuine intention to serve their purpose. In 1975, an amendment to the constitution defined the term "Muslim," excluding the Ahmadis, in response to persistent demands from the Muslim community in Pakistan. The Zia Government, with a sincere commitment, adopted tangible measures to inject the Islamization process into various aspects of life, as discussed above. In 1983, another significant step was taken with the establishment of the office of the Wafaqi or Federal Mohtasib (ombudsman), a concept deeply rooted in Islamic accountability from the early period of Islam. This office played a crucial role in dealing with public complaints against the offices of the Federal Government, further embedding the principles of Islam in the governance of the country

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<sup>36</sup> M. M. Yousif, *Pakistan Studies* (Lahore: A-One Publisher, 1990).

<sup>37</sup> H. Khan and M. Ajmal, "Religious Education in Pakistan: Status of Non-Formal Education in Teaching and Learning Process of Madaris," *The Dialogue* 17, no. 1 (2022): 14-25.

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