



International Research Journal on Islamic Studies (IRJIS)

ISSN 2664-4959 (Print), ISSN 2710-3749 (Online)

Journal Home Page: <https://www.islamicjournals.com>

E-Mail: tirjis@gmail.com / info@islamicjournals.com

Published by: "Al-Riaz Quranic Research Centre" Bahawalpur

The Objectives Resolution: A Candle Light For The Islamic Provisions In The Future Constitutions Of Pakistan

1. Muhammad Rizwan

Associate Professor, Department of Pakistan Studies,
Abbottabad University of Science and Technology, KPK, Pakistan,
Email: Drmuhammadrizwan_hu@yahoo.com

2. Sadaf Butt

Lecturer, Department of Pakistan Studies,
Abbottabad University of Science and Technology, KPK, Pakistan
Email: sadafbutt@gmail.com

3. Dr. Saad Jaffar

Corresponding Author, Lecturer Islamic Studies,
Abbottabad, University of Science and Technology, KPK, Pakistan
Email: saadjaffar@aust.edu.pk

To cite this article: Muhammad Rizwan, Sadaf Butt & Dr. Saad Jaffar. 2025. "The Objectives Resolution: A Candle Light For The Islamic Provisions In The Future Constitutions Of Pakistan". International Research Journal on Islamic Studies (IRJIS) 7 (Issue 2), 01-12.

Journal

International Research Journal on Islamic Studies

Vol. No. 7 || July - Dec 2025 || P. 01-12

Publisher

Al-Riaz Quranic Research Centre, Bahawalpur

URL:

<https://www.islamicjournals.com/eng-7-2-1/>

DOI:

<https://doi.org/10.54262/irjis.07.02.e1>

Journal Homepage

www.islamicjournals.com & www.islamicjournals.com/ojs

Published Online:

31 Dec 2025

License:

This work is licensed under an



[Attribution-ShareAlike 4.0 International \(CC BY-SA 4.0\)](http://creativecommons.org/licenses/by-sa/4.0/)

Abstract:

Objectives Resolution is one of the most debatable documents in the constitutional history of Pakistan. It is presenting an amalgamation of both western and Islamic concept of sovereignty with the practical interconnection between Islam and Democracy. This interaction between Islam and western democracy in the political and constitutional development of the country although started a heated debated yet it successfully paved the way for the Islamic provisions in the future constitutions of Pakistan. The central problem of this study is to trace and analyzed this interaction of Islam and democracy and to examine the Objectives Resolution as a foundation document for the provision of Islamic injunctions in the constitutions of Pakistan. Current study is qualitative in nature based upon both primary and secondary sources like debates and discussion on Objectives Resolution in Constituent

Assembly of Pakistan, books, articles published in various journals. This research work provides that how the Objectives Resolution presents a very significant model to demonstrate a delicate compatibility between Islam and the western democracy by discussing its prose and corns in the constitutional history of Pakistan.

Keywords: Democracy, Islam, Objectives Resolution, Constituent Assembly, Preamble

INTRODUCTION

As far as the constitutional history of Pakistan is concerned, the Objectives Resolution plays an important role to provide a sound footing to frame the future constitution of Pakistan. On one side the Resolution is replete with basic Islamic principles, so these doctrine and principles were to be included in the constitution of the country which is achieved on the basis of Islamic Ideology. It was clearly declared that the state of Pakistan is all at once free from any linguistic, racial, materialistic and geographical elements it is purely on ideals and principles of Islamic Ideology. A resolution was approved on 12th March 1949 to move towards the constitution framing. It was named as Objectives Resolution because determining the Objectives for the future constitution. The first Constituent Assembly was consisted of sixty-nine members including eighteen non-Muslims members. In spite two opposition groups in the Assembly the Assembly was dominated by the by Muslim League. The first opposition was the members of Pakistan National Congress, which consist activists of congress that remained Pakistan to protect the interest of the Hindus and minority. They were the three percent of the total population. East Pakistan was responsible to provide them their organizational strength then there was leftist among opposing forces. Constitutional Assembly passed Objectives Resolution in its March 7, 1949 session. The passing recommendations were included like the finalization of Pakistan flag, the title Quaid-i-Azam was awarded to Jinnah and inclusion of new members in the Constitutional Assembly. Quaid-i-Azam died in September 1948, and then Khawaja Nazimud din took charge of the responsibilities of Governor General of Pakistan while Liaquat Ali Khan continued his duties of Prime Minister. Shabbier Ahmed Usmani called the Objectives Resolution as "beacon of light" in-fact it was a great lobby. In this regard, Department of Islamic Reconstruction's memorandum, Jamaat's public gatherings and to a great extend Punjab government were inevitable.¹

¹ Dr. Saeeduddin Ahmad, *Ideology of Pakistan* (Islamabad: National Institute of Historical and Cultural Research, 1998), p.42

OBJECTIVES RESOLUTION 1949

Objective Resolution has announced the same motifs and accommodated them in the constitution of Pakistan. Since 1935, to 1956 the country had run according to Government of India Act, and Indian Independence Act of 1947, and both these acts bestowed the sovereignty and authority to Governor General of the state which was totally against the principles of Islam. Due to these irregularities and many others of such types caused to dissolve first Constituent Assembly of 1954. Then again, the second Constituent Assembly was elected with the intention to frame the proper constitution for the country. To fulfill the purpose, the assembly consulted the Objective Resolution as the preamble for the constitution. Islamic provisions and principles of Objective Resolution were incorporated in the constitution.²

The clause of Objective Resolution like wherein the Muslims shall be enabled to order their lives in the individual and collective spheres in accordance with the teachings and requirements of Islam as set out in the Holy Quran and the Sunnah incorporated in the constitution of 1956 somewhat different from as the president shall setup an organization for Islamic research and instruction in advanced studies to assist in the reconstruction of Muslims society on the truly Islamic basis. The second incorporated clause of Objective Resolution in the constitution of 1956 is that the laws and principles of democracy, freedom, equality, tolerance and social justice would be according to the principles highlighted by Islam. There are several other clauses of Objectives Resolution which are completely or partially incorporated in the 1956 constitution of Pakistan. For example, in the constitution, it is clearly stated an organization for Islamic research and structure in advanced studies would be formed by the president of the country who would utilize taxed money provided by the parliamentarian act. It was also stressed any law would be occurred in viewing the injunctions and laws of Islam found in the Holy Quran and sunnah. The already existed laws would be brought in accordance with the Islamic injunctions. Furthermore, such a commission would be established by the president which will be responsible to compile those entire Islamic injunctions which would meet the requirements of the guidance for national and provincial assemblies. Regarding this purpose, commission is also responsible to prepare the report of law-making and represent the report before National Assembly.¹⁸⁰ After careful consideration the Assembly would enact laws concerning to relevant matter. Laws regarding the non-Muslims citizens would be exempted from this proceeding. As far as the different

² Hamid Khan, Constitutional and Political History of Pakistan (Karachi: Oxford University Press, 2009), p. 5777

sects of country are concerned the laws would be followed according the interpretation of that particular sect. In 1958, the constitution of 1956 was abrogated by the president Iskandar Mirza and commander in chief General Muhammad Ayub Khan imposed martial in the country.³

COMPARISON OF OBJECTIVE RESOLUTION CONSTITUTIONS

After the resignation of Iskandar Mirza, General Muhammad Ayub Khan succeeded to promulgate a constitution of his own choice. This constitution had assumed its name as 1962 constitution. For framing and constructing this constitution, the Objective Resolution was again consulted and its clauses were also incorporated in the basis of the constitution. This time the commission of 1956 was replaced by the Advisory Council of Islamic ideology. The Advisory Council of Islamic Ideology was assigned with the task to reexamine all laws in force and bring them into conformity with the prerequisites and teachings of Islam as accordance with Holy Quran and Sunnah. Through this amendment the words "Republic of Pakistan with the addition of the word "Islam" were scribbled in the constitution.⁴ The task of screening repugnant

Article 119, 78 laws to Islamic teachings was assigned to Supreme Court and High Courts. However, the constitution clearly declared that these should be no such laws as to the repugnant to the instructions of Holy Quran and Sunnah. Much work had been done regarding the Islamization of laws which are basis of Objective Resolution. In 1969, General Ayub Khan resigned from his office and handed over the reins of the country's affairs to his sub-ordinate General Yahya Khan. It was once again, deviation from the constitution. This illegal act of Ayub Khan was to a greater extent responsible for the separation of East Pakistan from us.

In this way, this act abrogated the constitution of 1962. After the general election of 1970, once again the session of Constituent Assembly was held in Dacca to frame the new constitution for the country but this attempted proved to be a failure due to unrest in East Pakistan. The situation became further worsen due to the involvement of army action. Due to Indian conspiracy and involvement we have to face the severe consequences of the conflict in the form of the separation of Eat Pakistan. Almost 90 thousand army men in East Pakistan surrendered along with the General in command of the army.⁵ At the end of December 1971, Bhutto returned from the United Nation to Pakistan. After the resignation of Yahya Khan

³ G.W Choudhury, Constitutional Development in Pakistan (London: Longman Group Ltd, 1969), p.81

⁴ Constitution of the Islamic Republic of Pakistan, 1956, Preamble 181

⁵ Ibid., Article, 119

who had transferred power to Bhutto, he became first civilian Martial Law Administrator under the command from the White House (USA). In August 1973 a permanent constitution was formed. The chosen representatives expressed the collective will of the people of Pakistan in passing the constitution.¹⁸³ Again the Objective Resolution was to play the vital role in framing the constitution of 1973. It was declared that all laws existed in the system should be in accordance with harmony to the injunctions and teachings of Islam presented in the Holy Quran and Sunnah. There is no room to accommodate any such law in the constitution which is partially or totally repugnant to the teachings and injunctions of Islam. Instead of Advisory for Islamic Ideology, a council for Islamic Ideology was framed to make all laws in the conformity with the Quran. This time, a time limit of 9 years was fixed to fulfill the purpose. In this regard the concerned legislatures were responsible to frame such laws, Supreme Court has no such authority or power to enforce them. ¹⁸⁴ Islamic law shared the same position in both constitutions 1973 constitution and 1962 constitution.⁶ The difference between the two was just of time 9 years and 5 years. In spite of many reforms in social and economic sphere, the country had to receive a great blow of corruption at the hands of Bureaucrat. However, the chief of army staff General Muhammad Zia ul Haq through provincial constitutional order of 1981, repealed the constitution of 1973. In this respect many judges of the superior Judiciary were forced to resign from their offices. Besides the superior courts were granted the privileges of power to dismiss whatever law which was either repugnant or collided to any of the injunctions or teachings of the Holy Quran or Sunnah.⁷

Through Presidential order four Shariat Benches and Appellate Shariat Bench were established in their respective courts i-e High Courts and Supreme Court. They were assigned special power to dismiss any law if the law is found in anyway repugnant to the injunctions of the Holy Quran and Sunnah of the Holy Prophet PBUH. On 26th June 1980, a special court called Federal Shariat was established to fulfill the purpose. This Federal Shariat Court was included with Ulema of traditional learning. The Martial Law of 1977 was lifted on 30th December 1985, and through the revival of the constitution order, the constitution of 1973 was revived.⁸ The OR was made the essential and fundamental part of the constitutional. The remarks of late chief justice Hamoodus Rehman specially highlighted the importance and

⁶ Dr. Tanzilur-Rahman, Objectives Resolution and its Impacts on Pakistan Constitution and Law (Karachi: Royal Book Company, 1996), p.17 183.

⁷ Leonard Binder, Religion and Politics in Pakistan (Berkeley: University of California Press, 1961), p.14 79 Sunnah

⁸ Basic Principles Committee Report, (Karachi: 1952), Para, 2 (1)

incorporation of the OR in all the constitutions i-e constitution of 1956, 1962 and 1973. He stated that any such occasion demands for us any necessary base we are no longer to tend to any western legal documents or legislation because to fulfill such requirements we have our doctrine Objectives Resolution which is enough for us to meet our all such needs. The doctrine clearly states that the sovereignty and dominance of the entire universe belongs to Allah Almighty alone, the earthly authority practiced by the people within the measures of proposed by Him is temporary and a sacred trust. The Objective Resolution is considered corner stone of Pakistan's legal structure. It is also accepted a basic bond which binds the nation. It is a big source of aspiration for Pakistan to frame its constitutional frame work.⁹ There is no power of any sort whether civil or Military which could deny or abrogate this principle. Regarding this, the Holy Quran clearly interprets this principle, "says "O Allah, Lord of Sovereignty. Thou give sovereignty to whomsoever Thou Pleases and thou take away sovereignty from whomsoever Thou pleases Thou exalts".¹⁰

GUIDING PRINCIPLE FOR CONSTITUTIONAL DEVELOPMENT

A prominent advocate of Pakistan Mr. Khalid Ishaq view that the judgment of Supreme Court in Hakim Khan's case is a glaring example of the fact that Supreme Court brought clouds of suspicion on is Islamization business of legislature only said while saying so while Supreme Court holds the view that in Islamic State three organs of state like legislature judiciary and executive are given power of legislation and administration within their respective spheres.¹¹ Basically OR as mentioned in the said case consist of and stresses upon idea of Divine Sovereignty and delegates to the people the right and duties to exercise power within the limits prescribed by Him (Allah Almighty) through their chosen representatives. It is quite clear on the point of powers of legislation that is delegated to legislative body. It further adds that nothing can be declared null and void because of what is contained in Article 2(A).¹²

Again, it is further added the Supreme Court shares such powers in declare existing laws null and void which transgress the Shariat which at the same time this power is delegated to the Majlis-e-Shoora chosen representatives which is itself contradictory and inconsistent Mr. Khalid Ishaque holds the opinion quoted by him. However Supreme Court is of the opinion

⁹ Zarina Salamat, Pakistan 1947-1958 An Historical Review (Islamabad: National Institute of Historical and Cultural Research, 1992), p.51 80

¹⁰ M. Aslam Syed, Islam and Democracy in Pakistan (Islamabad: National Institute of Historical and Cultural Research, 1995), p.73

¹¹ Rahman, Objectives Resolution and its Impacts, p.63

¹² Juliana Usman Wachani and Sameena Saheed, Controversial Status of Objectives Resolution in the Form of Article 2A in the Constitutional History of Pakistan (Pakistan journal of International Affairs, 2021), p. 15

that its judgment in Article 2(A) does not take of the legislation powers of legislature asks to make sure that legislation must be Islamic as possible and even addition of Article 2(A) Further strengthen the chosen representatives in this sphere because they are under an oath and equally accountable to Allah.¹³ Furthermore Supreme Court held the view that Islamic basic principles like that of democracy, freedom, equality tolerance and social justice are general and flexible which are capable of different interpretations at different times while the fundamental laws of a land to which the constitution deal with cannot be allowed to be uncertain and flexible that can make the constitution unstable and uncertain.¹⁴ Mr. Khalid further submits that Supreme Court while deciding so might be unaware on it overlooked some important considerations. He explains the OR is not given due status and authority as the constitution itself until made part of it. Otherwise in modern era law making has become a science and even chosen representatives cannot have capabilities for dealing with upcoming complication and complexities in legislation. So, it is the function of courts to deal with that as well as it is crystal clear from the Holy Quran verses.¹⁵

Verily, Allah commands you to make over the trusts to those entitled to them, and that, when you judge between men, judge with justice. And surely excellent is that with which Allah admonishes you! Allah is All-Hearing, All-seeing. O ye who believed! Obey Allah and obey His Prophet and those who are in authority among you. And if you differ in anything among yourselves, refer it to Allah and the Last day. That is best and most commendable in the end. Do you not know of those who pretend that they believe in what has been revealed to thee and what has been revealed before thee? They desire to seek judgment from the rebellious, although they were commanded not to obey them. And Satan desire to lead them far astray.¹⁶

The tittle of Viceregency for people under His command is contained so far. It is everyone's, especially the courts obligation to maintain law and order and justice. Shariah being the basic norm of the Islamic State is consulted in case of any error regarding the constitutional distribution of the power. If the Article 2 clearly declared the country as an Islamic State than how could be it possible when any person insists to obey the man-made provision which is contrasted to Shariah. It is an evident fact such type of interference in Shariah could never be allowed in an Islamic State. The Federal Shariat Court openly defied of the Article 3 whose enforcement refuses any political system on the basis of its contradiction to Shariat.

¹³ Ibid., p. 18.

¹⁴ Adil, Muhammad, and Dr Sardar Muhammad Saad Jaffar. "Role Of Religious Parties In Legislation In Parliament Of Pakistan (2013-18): A Critical Analysis." *Webology* 18, no. 5 (2021): 1890-1900.

¹⁵ Quran 4:58-60

¹⁶ Abbasi, Abid Hussain, and Saad Jaffar. "Islamization of Zia Regime: an appraisal from gender perspective." *Al-Duhaa* 2, no. 02 (2021): 17-28.

Regarding the justification of the structure of the constitution, the verdict of the case of Hakim Khan lemmatized the Supreme Court and other courts. The case declared that all such questioned should be tackled by Majlis-e-Shoora. The Supreme Court considers it interference in the rule and order of the courts and violating the constitution on the part of the administration on the pretext of correcting errors in the administration of law. Is it possible to maintain justice in fulfilling the duty when the error itself is founded in the foundations of law of the country or principles and provisions of the OR? The constitution announces the Islam as the religious of the state. It is clearly refereed in Article 2 of the constitution. It was the general declaration without the nomination of observance of individual devotions like Salat, Zakat and Fasting on the part of the public; it was directly concerned to the very structure of the Islamic State of Pakistan.¹⁷

The superior courts cannot transcend its jurisdiction to dismiss or correct blunders on the basis other than those mentioned in Article 2A. The constitution never permits this. If the Indian Supreme Court has power of invalidation of any constitutional amendment than why the Supreme Court of Pakistan could not invalidate which is ever found repugnant to the provision of shariat. In any case, whether individuals or collective or state, the superior courts are responsible to observe the limits prescribed by Allah Almighty. As far as the judicial review is concerned, it is directly related to the exercise of those powers prescribed by Him.¹⁸ Article 2A focused just the principles and provisions of the OR not the resolution itself entirely. Courts are responsible to enforce these provisions and principles. There are several evident examples of these in the world i-e freedom of speech in the American Constitution and the right of forming political parties in Pakistan.¹⁹

IMPACT OF THE OBJECTIVES RESOLUTION

After making Article 2A as essential part of the constitution, it was further insisting that it should be made applicable in all the organs of the Islamic State as soon as possible. It was further stated that it should be consulted immediately for the affairs of the Ummah. There is no need to forward any necessary legislation which could be considered compulsory for the effectiveness of Article 2A. Some of judgments under consideration could create same sort of

¹⁷ W.G Chaudary, Constitutional Development in Pakistan (London: Longmans Group Ltd, 1969), p.60

¹⁸ 6 Ibid., p.70

¹⁹ Safdar Mehmood, Constitutional Foundation of Pakistan (Lahore: Jang Publications, 1990), p.58

obstruction in its way but they could be ignored through the arguments regarding their scope and limits.²⁰

The reasoning of Mr-Justice Shafi-ur-Rehman was required to be reconsidered. Mr Khalid puts this in the following lines:

“The fundamental constitution of his approach is that the language adopted in the opening part of the OR is conclusive for the purpose of determining the effect of the OR being made a substantive part of the constitution.”²¹

The fundamental constitution of his approach is that the language adopted in the opening part of the OR is conclusive for the purpose of determining the effect of the OR being made a substantive part of the constitution. It announces:

“The people operating through their chosen representatives and Allah at the apex it exhausts the pristine desolation distribution and sharing of Divine Sovereignty”²²

The focuses look to be on utilization of the viceregency and supposed authority of legislative of the viceregency will to restrict the utility of the Divine Injunctions. According to the prominent Judges, this structure is exempted from the authorities, institutions, courts and individual's participations. Their appearances are just bound to the limitation in consequence further power of viceregency is evidently formed or supposedly bestowed or blessed. This shows that the above-mentioned approach is unable to reach some important aspects of Article 2A which would be a kind of neglect if ignore. Firstly, the approach shows that the provisions and principles of the Objectives Resolution have been essential element of the constitution no drafting occurred in any way of statutory provision.²³

Judiciary is also concerned to the members of Ummah and ruling class. In this connection shariah enjoy special privileges and judicial power. Some parts of the Article 2A do not hint any such judicial power. According to Supreme Court the Article 2A has equivalent force as compared to the other articles of the constitution. Article declares Pakistan as an Islamic state. Viewing the consequence of Article 2A its context

²⁰ Saad Jaffar, Dr Asiya Bibi, Hajra Arzoo Siddiqui, Muhammad Waseem Mukhtar, Waqar Ahmad, Zeenat Haroon, and Badshah Khan. "Transgender Act 2018: Islamic Perspective to Interpret Statute for the Protection of Rights and Socio-Psychological Impacts on Pakistani Society." (2020).

²¹ G.W Chaudary, Documents and Speeches on the Constitution of Pakistan (Dhaka: Green Book House, 1967), p.45

²² Ibid., p.46

²³ Ibid.

can never be denied. It is not meant that being Islamic State that it will perform Hajj or fast or any other duties whether individual or collective but it will present Islamic character which will provide such an Islamic environment where all these public functions could be performed freely. Such an article could never be inferior to Article 2A in any way which is formed prerequisite part of the constitution.²⁴ Both Article 2A and Article 2 have adjunct place in the constitution. There was no need of accommodating Article 2A in the Constitution because it was already present there in the form of Article 2. Judicial Agencies have divided the judicial powers but there no reduction in its force because all the disputes of Ummah must be settled by the application of judicial methods through the alteration of law not by casting the votes. In Islamic system, Divine guidance is achieved by human efforts through legislation. Any lack ness or neglecting in this regard produce many complaints and raise a dispute between the ruled and rulers and in result review in judiciary is called forth. Islamic society demands dependent law making. Its priority is for justice²⁵ and it applies tested. Islamic society prime concern is justice and courts are the structured as guardians of its justice. It has fundamental importance.

Amendments and interpretations brings changes in the constitution. In both cases they are strong and acute. It is true and accurate when we say that courts are responsible for the creation of constitution and they cannot change it. Dictators have special privileges in Pakistan its constitutional history witnessed many examples bestowed to these. They enjoy great protection for their powers. Courts have no authority to resolve disputes concerned to these dictators. Islamic society gives complete surety to the original rights such as equality, honors, privacy, dignity, property and life of the people. No one can take away any of these individual rights unless they are willingly surrendered. Abdication of powers of legislature and Executive to any other wing of the state is never possible. Legislature is never favored as far as the judicial powers are concerned.²⁶

CONCLUSION

Although it is debatable yet, it is generally agreed that the main purpose of the creation of Pakistan was to create such a society where the people might be able to get an opportunity to survive according to the teachings of Islam. Islam always favor a kind of

²⁴ Ibid. p. 124.

²⁵ Wachani and Saheed, Controversial Status of Objectives Resolution (Pakistan journal of International Affairs, 2021)., p.17

²⁶ Ibid. P. 186.

government in which collective role on the part of the people to handle state affairs. In this respect the Objectives Resolution had proved itself to be the initiative to provide an environment where nationalism can be easily promoted. Efforts of Quaid-e-Azam Muhammad Ali Jinnah, which compelled the Policy Makers to change Pakistan into a purely Islamic State. They succeeded to create such a system of government where they can act as friendly politician. In this way Islam accommodated itself in constitutional as well as political structure of the country. We have Islamic composition in the form of Objectives Resolution. In spite of failure of the Objectives Resolution in implementation in the country's system in one way or the other, it at last was able to take place in the constitution through an Eighth Amendment. Then it became the proper part of the constitution. Islamic system provided antecedent character to protect the right and other interest of the people and fulfilling people's due representation in political affairs. Democracy has a large sphere which covers almost all ideals of common life including political, philosophical and ideological level which have greater concern to the rule of people. Empirically and comparatively system of life in Islam is in accordance with instructions of Islam while democratic system must be conformed to the Islamic system. We use terminology of democracy often not in a strict sense; there are differences of social and procedural democracy. The former system is concerned mostly to hold the regular election while the latter favors the relevant representative in grasping the authorities while neglecting of social inequalities. Then there is only lip-serving type of democracy. Where the elections are held at provincial level consider them to be the universal franchise. But it is altogether different from the social democracy as far as their characteristics are concerned with argumentation of consolidation the change from colonial rule. As in land reform in Sindh and Punjab were thwarted by landowning elites whose power and incentives were favored and assigned during the British period. In viewing to protect group interests the prominent politicians like Mamdot and Khuhro adopted the policy of using language of provincial rights against the center. Social transformation had lost the opportunity of political independence. If it was not done it could surely promote participatory democracy.

Although the constitution of 1956, 1962 and 1973 have given a proper place to the Objectives Resolution as a main document but it was President of Pakistan Zia-ul-Haq who made it an essential part of the Constitution of 1973 by bringing Eight Amendment through article 2(A) which is now enforced in all courts of law. The Objectives

Resolution has been placed in the constitution as an appendix with a view if on any of the occasion the constitution is destined to abrogation, it should not be suspended or dismissed or abrogated automatically. This change was brought by changing certain words of Resolution to conform it to the Islamic system. For example, the word freely was removed which was concerned to the minorities. To give it a higher character the protagonists of the amendment were partial to the views that all clauses and articles should be brought to the entire conformity with the Objectives Resolution. It was the declaration of a full bench of Lahore High Court in the case of Ghulam Mustafa Khar. The declaration interprets that as far as the Objectives Resolution is concerned it was not given its proper place or respect in the constitution as compared to the other clauses and the provisions of the constitution. This case shows that the article 2 (A) has been included in the constitution just to give superficial or symbolic character and it is far beyond to any practical implementations.

The fundamental principle is that in Islamic State Sovereignty belongs to Allah Almighty alone only. The purpose of the legislation is just to interpret the injunctions revealed as Divine Ordinances. It means that there should be no such authority as to law making but it was greatly creditable for the Resolution to reconcile such contrasting points of views by testifying that sovereignty of the Universe concerns to Allah Almighty Alone. In further stated that considering the issue of sovereign independent State of Pakistan, the authority exercised by the people of Pakistan. Legislatives powers were very limited. Their relevance was to the future and all those laws which would be against or in conflict to the Holy Quran and Sunnah must be removed. Sheikh Muhammad Ikram maintained that keeping in view the traditions and prerequisites of the Muslims. Collectively they had healthy Principles of Islamic law under the sovereign authority of lawmaking. Then the advocates of the Islamic State raised another demand that Muslims population of Pakistan are enforced to live according to the principles and teachings of the Holy Quran and the Sunnah. The dignified clause in the resolution was that the Muslims of Islamic Republic of Pakistan should be enabled individually as well as collectively to lead their lives in accordance with the ways of Islam as define in the Holy Quran and Sunnah. Although the prominent approach of the Objective Resolution was to enable the country to strive for an Islamic identity yet it provides a passage to avoid from a theocracy with Islamic social order in action.



This work is licensed under an [Attribution-ShareAlike 4.0 International \(CC BY-SA 4.0\)](https://creativecommons.org/licenses/by-sa/4.0/)