

KEY EXCERPTS FROM PAIGHAM-E-PAKISTAN

PAIGHAM-E-PAKISTAN: A MESSAGE OF PEACE, PROGRESS, AND UNITY

Rooted in the fundamental teachings of the Holy Quran and Sunnah, Paigham-e-Pakistan embodies the collective vision of the State of Pakistan. This groundbreaking message identifies challenges and lays the groundwork for achieving aspirations enshrined in the Objectives Resolution, aligning with the principles of the 1973 Constitution.

Paigham-e-Pakistan projects the nation as one of strength, unity, development, cultural richness, and modernity on the global stage. This consensus-driven document has the potential to transform Pakistani society, fostering a culture built on tolerance, spirituality, justice, equality, and a balanced approach to rights and responsibilities.

SECTION 1: ISLAMIC CODE OF CONDUCT

Islam, a religion of peace, harmony, and justice, provides a comprehensive code of conduct rooted in the Holy Quran and the Sunnah. This code promotes compassion, respect, and responsibility toward all humanity.

Respect for Human Dignity and Preservation of Life

At the heart of Islamic ethics lies the unwavering belief in the sanctity of human life. The Holy Quran clearly states, "Whoever kills a soul, it is as if he has slain all mankind entirely. And whoever saves one, it is as if he has saved all mankind" (5:32). This profound statement highlights the immense value Islam places on human life, irrespective of one's race, religion, or social standing.

Upholding Justice and Equality

The Holy Prophet (peace be upon him) famously declared, "O people, indeed your Lord is One, and your father is one. You descended from Adam, and Adam was created from dust. Verily, the most honorable of you before Allah is the most pious of you. Allah is Knowing, All-Aware" (49:13). This edict emphasizes that piety, not worldly possessions or social status, determines one's true worth in the eyes of God. **(Page 17)**

The Treaty of Medina: A Pioneering Document of Equality

The Treaty of Medina, an agreement drafted by Prophet Muhammad (peace be upon him) in 622 CE, stands as a testament to Islam's commitment to peaceful coexistence and mutual respect. This is one of the first documented constitutions in history, guaranteed security for Muslims and provided equal rights to non-Muslims, including Jews and Pagans. It abolished social injustice and established a system of justice that transcended religious and ethnic divides.

Prophet Muhammad's Legacy of Education and Enlightenment

Prophet Muhammad (peace be upon him) recognized the transformative power of education and actively promoted learning and enlightenment. His emphasis on education stemmed from his deep understanding of its role in shaping a just, compassionate, and intellectually vibrant society.

Reviving the Sunnah for a Stronger Pakistan

The Sunnah, Prophet Muhammad's exemplary conduct, serves as a beacon of guidance. In the context of Pakistan, reviving the Sunnah and incorporating its teachings into the nation's ideological foundation can foster a society rooted in Islamic values, promoting peace, unity, and sustainable progress.

SECTION 2: ISLAMIC REPUBLIC OF PAKISTAN

Background of the Creation of Pakistan

Muslims of the Indian subcontinent created Pakistan in 1947 to establish a modern, developed, and cultured Muslim society reflecting Islamic teachings. Pakistan, an Islamic Republic, was founded on Islamic heritage and civilization.

Objectives of Pakistan

Quaid-e-Azam envisioned a modern, democratic Islamic country with a legal system guided by the Holy Quran and Sunnah. The Objectives Resolution, part of the 1973 Constitution, reflects Pakistan's commitment to Islamic values.

Objectives Resolution

The first Prime Minister of Pakistan, Nawabzada Liaqat Ali Khan, presented the Objectives Resolution on March 12, 1949, in Pakistan's first constituent assembly. This Resolution is now part of the constitution and declares Allah, the Almighty, as the Supreme and Sole Authority of the world.

Achievements of the Islamic Republic of Pakistan

Significant strides have been made in incorporating Islamic principles into Pakistan's legal framework. The Objectives Resolution, Federal Shariat Court, Council of Islamic Ideology, and Islamic Research Institute underscore this commitment, refuting claims that Pakistan's governance is un-Islamic.

SECTION 03: THE STATE OF PAKISTAN AND CHALLENGES FACED BY PAKISTANI SOCIETY

1. Teachings of the Holy Qur'an and Sunnah emphasize that force, armed escalation, and anarchy are strictly prohibited in Shari'ah and considered rebellion.
2. These days, extremists conducting suicide attacks violate Islamic teachings on suicide and killing of innocents.
3. Using Friday sermons for sectarian motives undermines national unity; instead, they should promote welfare and moral values.
4. Sectarianism is condemned in Islam; terrorists misinterpret Jihad, and the Holy Prophet's life teaches peace and reconciliation.

SECTION 4. JOINT DECLARATION

5. The 1973 Constitution is a social contract, Islamic and democratic, endorsed by all political parties and scholars. Negligence in its implementation doesn't justify denial of Pakistan's Islamic identity.
6. The fatwa against unjust killing and suicide attacks is endorsed. Groups promoting linguistic, regional, religious, and sectarian prejudices go against Shari'ah and must face strict action.
7. Sectarian hatred, armed conflicts, and imposing ideologies by force violate Shari'ah and the Constitution.
8. Educational institutions must not promote hatred or extremism; strict action should be taken against those doing so.
9. All schools of thought can propagate their beliefs, but insulting others is prohibited. Laws against defiling sacred names must be enforced.
10. Non-Muslims in Pakistan enjoy civil rights, worship freely, and are protected by the law.
11. Women's rights, including voting, education, and employment, are upheld, and violations are strictly prohibited.

SECTION 05: UNANIMOUS FATWA

12. Declaring the country, government, or armed forces as infidel is impermissible; Pakistan being an Islamic State, armed struggle against it is categorically HARAM.
13. Government's responsibility is to implement Islamic provisions peacefully. Armed struggle is mischief on the earth.
14. Suicide is unacceptable in Islam. Suicide attacks in Pakistan constitute grave crimes against Islam.
15. Abusing others, inciting violence, and spreading hatred based on ideological differences are strictly prohibited.

RATIFICATION OF UNANIMOUS FATWA AND ADDITIONAL NOTE (JAMIA NEEMIA, KARACHI)

16. Belief in Tawheed and Prophethood is essential; declaring rulers and armed forces as disbelievers is against Islam.
17. Groups declaring rulers as disbelievers are akin to Kharijites; terrorism is a declaration of war against Allah.
18. Supporting the government and armed forces in eliminating terrorism is a shar'i responsibility.
19. Rejecting extremist ideology, spreading sectarian hatred, and imposing religious ideologies by force are against Shari'ah.
20. Use of force to impose Shari'ah, armed struggle, and terrorist activities are forbidden under Islamic laws.
21. The scholars unanimously declare suicide attacks HARAM and support military operations for security and stability.