

## Outline

The objective resolution satisfied both orthodox and modernist by combining features of western and Islamic democracy.

- a) Introduction.
- b) Major Tenets of Objective Revolution.
- c) Points satisfying Orthodox factions
  - i) Sovereignty of Allah Almighty
  - ii) Islamic nature of constitution
  - iii) Inclusion of principles to enable Muslims to live their lives according to Islam.
- d. Points satisfying Liberal factions.
  - i) Democratic nature of constitution
  - ii) Equality of all citizens
  - iii) Freedom of religion
  - iv) Independence of judiciary.
- e. Conclusion.

## Outline

How do you substantiate that the speech of Quaid-i-Azam on 11 August 1947 was a great vision that designed the futuristic and social structure of Pakistan.

### a. Introduction

### b. Major points of Quaid's speech

- i. Speech as a symbol of trust on democratic system
- ii. Emphasis on equality of citizens
- iii. Separation of religion and state.
- iv) Surety of peace & prosperity to minorities
- v) Urging the citizens to work hard
- vi) Realization of difficulties and hope for better future

### c. Quaid's speech as beacon of light for

- i) Democratic values
- ii) Protection of minorities
- iii) Peace and prosperity

### d. Conclusion

## Outline

Q Discuss Political Ideology of Sir Syed towards Indian National Congress with particular reference to his policy measures to counter imminent danger of majority rule in India.

Answer: a. Introduction

b. Indian National Congress: An overwhelmingly Hindu Party

i) Role in Annulment of Partition of Bengal.

c. Threat of majority rule.

d. Sir Syed's stance against INC

e. Sir Syed's focus on Muslim education.

f. Gradual development as an alternative to confrontational politics

g. Foundation of Two Nation Theory and separate nationhood.

h. Conclusion.

## Outline and quotes

Q. Through Iqbal's writings and views of Quaid-e-Azam explain their conceptual understanding about the Islamic State. Do you agree that their vision found some place in explaining the constitutional development throughout the case of Pakistan's political history.

a. Introduction

b. Iqbal's conceptual understanding regarding Islamic state.

i) Islamization of Constitution.

قانون کی تلاش ہو کہ حال بادشاہی سے  
۱۹۱۰ء سے دین سیاست سے توجہ جاتی ہے۔ دستگیر باقی

ii) Modern and Progressive State.

iii) Glorified and major political power.

نومہ نہ ہو ان سے اے رہبر خیزانہ  
کم کوش تو ہیں لیکن حقوق نہیں ملی

c. Quaid-e-Azam on Islamic State

i) Religious freedom

You are free; you are free to  
go to your temples; you are  
free to go to your mosques

or to any other place of worship in this state of Pakistan. You may belong to any religion, caste or creed that has nothing to do with the business of Pakistan.

### Democracy

Islam and its idealism has taught us democracy. It has taught equality of man, justice and fair play to everyone.

Non theocratic state ~ Equal rights to minority  
Mentioned in Broadcast talk to the people of US on Pakistan.

'We have non muslims - Hindus, Christians and Parsis - But they are all Pakistanis. They will enjoy same rights and privileges as other citizens and will play their rightful role in the affairs of Pakistan.'

- d. Impact of Iqbal's and Quaid's vision on Constitutional development of Pakistan
- 1) Objective Resolution

ii) Islamic nature of all constitutions

iii) Incorporation of concepts of Iqbal and Quaid into Constitution

e.g. Democracy, Progressive, Federalism...

e. Conclusion.