

**POLITICS OF ISLAMIZATION IN PAKISTAN: A
CRITICAL STUDY OF JAMA'AT-I-ISLAMIS
ENDEAVORS FOR CONSTITUTIONAL REFORMS (1947-1956)**

Dr. Mazher Hussain¹

Muhammad Subtain²

Dr. Shahid Hassan Rizvi³

Mian Muhammad Ahmad⁴

Abstract

Interplay of religion and politics in Pakistan has been an appealing field of interest even before the partition of United India. After Indian independence in 1947, Jama'at-i-Islami, once its anti-partition stance during the days of Pakistan Movement, came on the forefront for Islamization of the forthcoming Constitution. The Jam'at-i-Islami was originally the brainchild of Maulana Sayyid Abul'ala Maududi (1903-1971) who founded the party in August 1941 and headed it for thirty one years (1941-1972). Maulana Sayyid Abul'ala Maududi led the squad and worked in consonance of other religio-political parties like Jam'iyat Ulama-i- Islam (JUI), Jam'iyat Ulama-i-Pakistan (JUP), etc. Article in hand highlights the very role of Jama'at-i-Islami for the constitutional reforms for Islamization of the state and society.

Key Words: Religion and Politics, Constitutional Reforms, Islamization, Shariah, Sovereignty

¹ Lecturer, Department of History, the Islamia University of Bahawalpur

² PhD Scholar, Department of History, The Islamia University of Bahawalpur

³ Associate Professor, Department of History, The Islamia University of Bahawalpur

⁴ PhD Scholar, Department of History, The Islamia University of Bahawalpur

Retrospect

The Jam'at-i-Islami was originally the brainchild of Maulana Sayyid Abul'ala Maududi (1903-1971) who founded the party in August 1941 and headed it for thirty one years (1941-1972). According to Seyyed Vali Raza Nasr , Maududi's religio-political awareness had been arose for the first time in Hyderabad (Deccan), when the Nizam's authority had begun to wane and where political activism had shifted the time honored balance of power to the Hindus. Maududi's vision was unfolded in the context of rapid polarization of the Muslim community. Following the Government of India Act 1935 and after the elections of 1937 Congress began to make serious overtures to the Muslims.¹

In these circumstances Maulana Maududi decided to prepare the people and to form the Jama'at-i-Islami as preserver of the Muslims. For this purpose a meeting was conducted at Islamia Park Lahore on 26 April, it was presided by Maulana Maududi. In this meeting Maududi explained aims and objectives of the Jama'at. He said entire Islam is object of the Jama'at and we should adopt the method of Prophet (PBUH).²

The partition of India became certainty in the middle of 1947, Maududi accepted the inevitability of Pakistan and declared that he would tried to mould the public opinion in the Muslim majority areas of India in favor of basing its laws and constitution on the Quran. This became the main theme of all his activities in Pakistan. Pakistan was founded in the name of Islam but, it had little else in the way of common national or cultural values around which to unite. The Jama'at efforts for Islamization in Pakistan are not hidden from anyone. In December 1947, the Jama'at had already begun to demand greater Islamization with the specific objective of highlighting the duplicity of the Muslim League in their appeal to Islam. Amin Ashsan Islahi stated that rather cavalry that "Pakistan will deserve its name only if it became an Islamic state".

The Jama'at felt that the League conceptions of Pakistan were morally territorial, opening the door for maneuvering by the rear guard. The Jama'at just as it had expected to lead the Pakistan Movement, now saw its rise to power in the state to be imminent. Maududi saw the Jama'at in its

¹ S. V. Raza Nasr, (1994), *The Vanguard of the Islamic Revolution: The Jama'at-i-Islami of Pakistan*, I. B. Tauris Publishers, London, 3- 5.

² ----*Rudad, jama'at-i-Islami, Vol 1*, (2007), Islamic Publications, Lahore, 11.

“Meccan” era and expected it to enter a “Medina” one shortly after partition, a reference to the flowing of the Islamic community following the Prophet (PBUH) migration from ‘Mecca’ to ‘Medina’. Maududi believed that Pakistan was built for the sole purpose of “demonstrating the efficacy of the Islamic way of life’. Using Jinnah’s metaphor of “Mosque”, Maududi asked, “Will the architects who are well-versed in building bars and cinemas spend their energies in creating a Mosque? If the answer is affirmative, it will indeed be a unique experiment of its kind in human history, godlessness fostering godliness to dethrone itself”.³

During the first few months in Pakistan Politically the Jama’at was inactive as a consequence after effects of partition. It was only in January 1948, that Maududi broke his silence and delivered a series of lectures at the Government Law College Lahore. He glossed over this inconvenience fact but went on to start the campaign for the promulgation of an Islamic constitution and introduction of Islamic way of life in Pakistan.

He began his lectures by reiterating that “Notwithstanding certain similarities of the situation the case of Pakistan is not, however, the same as that of other Muslim countries. This is so because it has been achieved exclusively with the object of becoming the homeland of Islam”. And further “the fact is that we are already committed before God, man and history for the promulgation of Islamic constitution and introduction of Islamic way of life in this country and not going back on our words is possible.”⁴ Indeed Maududi asked if instead of an Islamic a secular and Godless constitution was to be introduced, and if instead of the Islamic Sharia the British civil and criminal procedure codes had to be enforced, what was the sense in this entire struggle for a separate Muslim homeland? The burden of the Maududi’s lecture was to prove that Islamic laws could be enforced even in the modern age.

According to Maududi Islamic law comprised of two parts; one which has unalterable and the other which could be modified in the light of the needs and requirements of the times. For Maududi the alterable portion of Islamic law was the evidence of its dynamic, adaptability, progressive nature and power of evolutionary growth of the loyal system. But he was quick to

³ Ibid, 117, 118.

⁴ Abu-al-ala Maududi, (1950), *Islamic Law and Constitution*, Islamic Publications, Lahore, 44-45

point out that every Tomb, Dick and Harry was not entitled to exercise the right of Tawil, Qiyas, Ijtihad or Istihasan.

Maududi second lecture was delivered on February 18, 1948. This lecture dealt with the important question of how to introduce Islamic law in Pakistan. Maududi said that the Muslim League could not establish an Islamic state. He conceded that Pakistan could not become an Islamic state merely by declaring that it was so. A new structure had to be built, it was a stupendous task, and required hard work. Maududi declared that the pattern of Pakistani moral, cultural, social, economic and political life had undergone radical change and was for removal from the Islamic ideas and that the educational system of Pakistan was unfit to produce people to run the Islamic state.

Endeavors for Constitutional Reforms

It was therefore, inevitable that the required reforms are gradual and changes in the laws should be effected in such manner as to favorably balance the changes in the moral, educational, cultural and political life of the nation. Maududi claimed that the arguments of gradual switch-over should not be used to impose a secular constitution on Pakistan. He, who always confused secularism with atheism, went on to propose that as a first step to “Muslimise” the state, the Constitutional Assembly of Pakistan should declare:

1. That the Sovereignty in Pakistan belongs to Allah Almighty and that the government of Pakistan should administer the country as His agent
2. That the basic law of land is the Islamic Shariah which has come to us throughout Prophet Muhammad (PBUH)
3. That all those existing laws which may be conflict with Shariah shall in due course be repealed or brought into conformity with the basic law and no law which may be in any way repugnant to the Shariah should be enacted in future
4. That the state, exercising its powers, shall not be competent to transgress the limits lay down by Islam.⁵

The Lahore lectures followed by a lecture tour of Pakistan in April and May 1948 and during the tour Maududi continued to harp on the same themes. During this tour he made overtures to the

⁵ Abu-al-Ala Maududi, Op, Cit, 107.

Ulama, hinting of a great Islamic alliance, a suggestion Muslim League viewed with considerable concern. In March, he sent an emissary to Karachi to contact a number of the members of the Constituent Assembly and press upon them the Jamat's demands; he was to encourage them to pass a resolution which would confirm that Pakistan was an ideological state. The emissary failed to solicit the resolution. "Umar Hayat Malik then the Vice-Chancellor of the University of the Punjab, a man sympathetic to Jamat's position, advised Maududi to act directly. Maududi took the advice, and the Jama'at began a concerted public campaign for an Islamic constitution.⁶

During the next few months Maududi toured East Pakistan to propagating the need for an Islamic constitution since "the formulation of a new constitution was a life and death question for Islam, its values and way of life. While the Jama'at publications and writers expended and developed in detail Maududi's constitutional proposals, Maududi himself continued his campaign to popularize his four point declaration.

Maududi believed that he was putting pressure on the government, while the government thought he was creating disruption. The government struck by arresting Maududi, Islahi and Tufail on October 2, 1948. The Jama'at declared that they had been arrested for advocating the Islamic system, while the government thought it had paralyzed the Jama'at. The Jamat's delegation appeared to have dubious validity. Its campaign for the Islamic Constitution had not yet gained ground during Jinnah's life. The vague sentiment of the people for an Islamic system was a reflection of a desire for a better socio, economic order which could not be identified with the general popularity of Maududi's "Sovereignty of God" concept which few understood and fewer still wanted to see it implemented. Maududi's Islamic Constitution campaign was never a threat to the government. At that time Maududi, at best, was creating confusion, and at that worst, was committing a nuisance.⁷

During April and May 1948, Maududi's campaign for an Islamic Constitution was in full swing. In order to popularize his campaign he addressed to the public in Lahore, Multan, Karachi, Peshawar, Rawalpindi and Sialkot and presented Islamic system before the public. He also stated

⁶ S. V. Raza Nasr, *the Vanguard of the Islamic Revolution*, Op, Cit, 119.

⁷ Kalim Bahadur, *the Jama'at-i-islami of Pakistan*, Op, Cit, 59

that, like a man, who embraced Islam he has to recite the 'Kalima' likewise it is necessary for a nation to recite the 'Kalima' to become Muslim. He also said that, because this country came into being in the name of Islam, thus there should be an Islamic system in the country. He also highlighted his four points as I have been explained in the previous chapter.

Maududi clearly demanded that the Constituent Assembly should pass an Objective Resolution like the India, in which the objectives must be highlighted. While explaining his demand, he stressed on the 'Sovereignty of God'. He also demanded the law of the country and Parliament should be in accordance with the teachings of Quran and Sunnah. The unholy Shariat of English should be removed and it replaced with Islamic Shariah. He further demanded that all the matters like recruitment of army and police, war and peace, economic system, international trade and foreign relations should be discussed according to the teachings of Islam.⁸

Before his incarceration, Maududi in his campaign for an Islamic Constitution had not confined himself to public speeches. He along with Islahi and Tufail and Chaudhary Ghulam Muhammad *Amir* of the Jama'at-i-Islami in Sind, met Shabbir Ahmed Usmani to explain Maududi's proposed four point declaration which he advocated should be adopted by the Constituent Assembly. But Usmani representing traditional Ulama opposed to Maududi, could not openly support Maududi or he would have liked to see the leadership of these demands for an Islamic Constitution pass into hands of Maududi and Jama'at-i-Islami. He, therefore proposed instead of Maududi's four points, appointed by the Constituent Assembly of a committee consisting eminent Ulama and thinkers, to prepare a draft of Constitution to be presented to the Assembly. It was felt that the appointment of a committee to prepare the draft of an Islamic Constitution would accord the Ulama a strong position in whatever from the Constitution finally emerged. It was obvious that the Usmani's position was different from the concept of Maududi's Islamic state. Whereas Maududi was precise on all issues of the Islamic Constitution, Usmani was vague and demanded greater respect for the sect and the school differences. But Usmani did not care to explain how an Islamic Constitution could override the sect and school differences. Maududi had

⁸ Sheikh Muhammad Rafique, Op., Cit, 383-384

resolved the problem by clearly stating that the law of Pakistan would be the ‘Hanfi’ law, since majority of the Muslims of Pakistan were the followers of this school.⁹

Maududi remained in prison for most of 1949. On March 7, 1949, Liaqat Ali Khan the Prime Minister of Pakistan, moved the Objectives Resolution in the Constituent Assembly, which was passed on March 12, 1949. It was embodying the main principles on which the Constitution of Pakistan was to be formed. The Objectives Resolution though vague was an attempt at a compromise between the modernist and the traditional Ulama. The Jama’at-i-Islami read it in a commitment by the political leaders to an Islamic Constitution, according to the Jama’at’s interpretation; it embodied all the points for which the people of Pakistan, with Maududi at their helm, had been pressing. The Jama’at-i-Islami believed that the Objectives Resolution required a new political leadership in Pakistan for its proper implementation. This was a corollary of the Jama’at’s other belief that its demands for an Islamic system had been fulfilled and therefore, this was the time for the next phase, i. e. , a change in leadership which would lead to its implementation.¹⁰

In the meantime the Basic Principles Committee of the Pakistan Constituent Assembly had constituted a board of ‘Talimat-i-Islamia’ in mid-April 1949 to advise the committee on matters arising out of the Objectives Resolution. The members selected for the board as a result of the compromise represented conflicting views. The board invited Sayyid Suleman Nadvi from Lucknow to join it. The board submitted his ‘Views’ to the parent sub-committee on Constitution and powers on April 11, 1950. The sub-committee, however, rejected the recommendations of the board of ‘Talimat-i-Islamia’.

The Basic Principles Committee submitted an interim report on September 28, 1950, and it immediately aroused the opposition of Ulama of all shades of opinion. The report contained nothing more than the government of India Act of 1935, with the Objectives Resolution as a preamble and the requirement that all Muslims must study the Quran.¹¹

⁹KalimBahadur, *the Jama’at-i-Islami of Pakistan*, Op, Cit, 59-60

¹⁰*Tarjuman-al-Quran*, Vol 32, (Nd) Op, Cit, 80

¹¹KalimBahadur, *the Jama’at-i-Islami of Pakistan*, Op, Cit, 61

Maulana Maududi and Jama'at-i-Islami started a campaign against these recommendations. Maududi declared in a speech at Mochi Gate Lahore on October 14, 1950. Maulana Maududi analyzed the report and stated that there is not even a single characteristic of Islam and democracy.¹² He further alleged that the recommendations had formulated on unadulterated sketch of a secular state. The report had, however, also provoked a storm of protest because it had ignored the overall majority of East Bengal in the proposed federal legislature. There was a fear that in the joint meeting of two proposed Houses East Pakistan might be reduced to majority. There was a widespread agitation in the Eastern Wing against the Report and consequently then the Prime Minister of Pakistan announced on November 21, 1950, the postponement of the consideration of the report by the Constituent Assembly.¹³

Maududi also toured the country criticizing the report and the Jama'at-i-Islami claimed credit for its withdrawal. The political leaders blamed the Ulama for lack of unity and agreement on the principles of an Islamic state although they themselves had ignored the recommendations of the Board of "Talimat-i-Islamia" in the Basic Principles Committee Report. Liaquat Ali Khan appealed to the people and to the Ulama to send their concrete and definite suggestions.¹⁴ Liaquat's game was to divide the Ulama. Maulana Ihtisham-ul-Haq Thanvi took the initiative in calling a meeting of Ulama of various schools of thought in Karachi in January 1951. Maulana Maududi alone had been invited from the Jama'at-i-Islami.

The Conference of the Ulama opened with Sayyed Suleman Nadvi as its Present and with no fix agenda. Most participants, with the exception of Maududi, had no well thought out proposal for an Islamic constitution. It was a golden opportunity for Maududi for it was the first time he was given a hearing by the Ulama who till then had been abusing him. The Twenty Two Points of an Islamic state formulated by the Conference reflected Maududi's marked influence. He dominated the Conference. The Conference rejected the recommendations of the Basic Principles Committee as not in accordance with the teachings of Islam. It regretted that the President of the Constituent Assembly had rejected its request for a copy of the recommendations of the Board of "Talimat-i-Islamia". The Conference was adjourned with the request to the participants to send

¹² *Nawa-i-Wakt*, (1950, Oct 29), Lahore.

¹³ G. W. Chaudary, (1969), *Constitutional Development in Pakistan*, Oxford University Press, London, 72, 73.

¹⁴ Kalim Bahadur, *the Jama'at-i-Islami of Pakistan*, Op, Cit, 6.

their suggestions to Maulana Ihtisham-ul-Haq Thanvi in the light of the Twenty Two Points unanimously approved by the Conference.¹⁵

The Jama'at-i-Islami launched it a new campaign for an Islamic constitution with a speech by Maududi at the famous Arambag Park in Karachi on May 8, 1952. He complained of the inordinate delay in the framing of a new constitution. He alleged that the Constituent Assembly did not spend a single day on the framing of the constitution for the Country. Maududi charged that the Constituent Assembly had ceased to have the confidence of the people. He alleged that the civil liberties were being curtailed by the ruling circles to keep themselves in power. Maududi spelt out an 8-point program for a new constitution.¹⁶

This campaign by the Jama'at started with the large scale dissemination of posters and pamphlets and with meetings and silent demonstrations. It culminated on November 12, 1952 a day before the second Basic Principles Committee Report was to be presented to the Constituent Assembly. The Jama'at organized its biggest demonstration in support of its 8-point program. The procession was consisted of thousands of men carrying placards, banners etc. Maulana Maududi did not lead the procession. He watched it from a footpath obviously satisfied with it.¹⁷ However, the committee having caught a glimpse of the reaction which it could expect from the report. Postponed its presentation, arguing that there was need for further consultation. It was not presented until December 22, 1952.¹⁸

When the Jama'at-i-Islami was struggling for an Islamic constitution, the Ahrar had launched a campaign against the followers of Mirza Ghulam Ahmad Qadian known as Ahmadis, Qadianis and pejoratively as Mirzais. By the middle of May 1952 the Ahrar had succeeded in arousing public feelings against the Ahmadia community. This campaign was aided and abetted by the Punjab administration under Daultana and government sub-sidied newspapers. The movement

¹⁵ *Tarjuman-al-Quran*, Vol 35, (Nd) op, Cit, 186, 187.

¹⁶ KalimBahadur, *the Jama'at-i-Islami of Pakistan*, Op, Cit, 65, 66.

¹⁷ Abu-al-Afaq, op, cit, 470-474

¹⁸ S. V. Raza Nasr, *the Vanguard of the Islamic Revolution*, Op, Cit, 130

properly began when on May 18, 1952 Sir Zaffarullah Khan the foreign minister of Pakistan addressed the public meeting of Ahmadees at Jahangir Bag Karachi.¹⁹

On May 18, a meeting of several individuals at Karachi formed a board under the chairmanship of Sayyid Suleman Nadvi with Sultan Ahmed of the Jama'at-i-Islami as one of its members. The board participants agreed on the three anti-Ahmedia demands and decided to launch a movement to force the government to accept these demands.

1. The Qadianis should be declared as non-Muslim minority.
2. Chaudhary Zaffarullah Khan should be removed from the office of foreign affairs.
3. The Ahmadiis should be dismissed from all key posts.

The Jama'at-i-Islami and Maulana Maududi had not taken much notice of the anti-Ahmedia agitation until May 1952. In August 1952 the issue of Maududi's 'Tarjuman-al-Quran' came out with a long article on the Ahmedia asking the members of the Constituent Assembly to declare the Ahmadees as separate non-Muslim minority. Later on Maududi claimed that the Jama'at had refused to accept nomination on the Punjab "Majlis-i-Amal". Perhaps they did this in view of the 'Majlis-i-Shura' decision in June 1952 that the Ahmadi issue was a side issue and all attention must be paid to the framing of an-Islamic constitution.

When the government moved against the Ulama on February 27, 1953 and arrested some of them, Maududi issued a statement condemning government's action and declaring that the agitation could not be suppressed by violence, though he coincided that there could be difference of opinion between the Jama'at and others. The 'Majlis-i-Shura' of the Jama'at-i-Islami met on 4 and 5 March 1953. The 'Shura' reiterated the demand for declaring the Ahmedees as a non-Muslim minority and for the removal of Chaudary Zafarullah Khan from the foreign ministry. It was also declared that the public anger against the government was justified. It blamed the government for attempt to suppress the agitation violence and warned that this might led to civil war. The 'Shura' however, also criticized some of the methods adopted by the agitators.

¹⁹Kalim Bahadur, *the Jama'at-i-Islami of Pakistan*, Op, Cit, 67

On March 5, 1953 Maududi's "*Qadiani Masala*" was published. In this Maulana Maududi highlighted that the Ahmadis were outside from the pale of Islam and asserted that all the religious organizations in Pakistan had decided to 'excise' the 'cancer' from the Muslim society and to have Zafarullah Khan removed from his office because of his activities in spreading this cancer abroad, including Muslim countries.²⁰ The opponents of the demand were called "feeblest".²¹ The violent method adopted by the agitators received a casual disapproval.

After the promulgation of Martial Law in Punjab, Maulana Maududi and 12 other leaders of the Jama'at in Lahore and 28 others in the different parts of the country were arrested on March 28, 1953. Till May 3, 1953, those arrested were not told why they had been arrested. On that day Maulana Maududi, Nasrullah Khan and Naqi Ali were informed that they would be tried for writing, publishing and distributing the "*Qadiani Masala*".²² According to the Jama'at-i-Islami Maududi crime was that he had mobilized the people in favor of the Islamic Constitution and because he had forward the 9-point program of the Islamic government before the Constituent Assembly.

By October 1954, a new constitution on the basis of amended Basic Principles Committee Report, which bore the influence of the Ulama and the Jama'at-i-Islami, was ready.²³ The Jama'at-i-Islami jumped to the defense of the Constitution Bill which was threatened by secular politicians, and its 'Majlis-i-Shura' called upon the people to defend the constitution and the integrity of Pakistan. It also declared that the proposed constitution of Pakistan was to a very great extent Islamic in character and demanded its adoption forthwith.

On October 24, 1954 the Governor General of Pakistan, Malik Ghulam Muhammad, dissolved the Constituent Assembly. Tufail Muhammad condemned the dissolution in a press statement which no newspaper published. The first phase of the Jama'at-i-Islami's campaign for an Islamic constitution had come to an abrupt end. The Jama'at-i-Islami never forgave the Governor General, Malik Ghulam Muhammad for the dissolution of the Constituent Assembly. The *Jamat*

²⁰ Ibid, 250

²¹ Abu-al-ala-Maududi, (1953), *Qadiani Masala*, Islamic Publications, Lahore, 13

²² KalimBahadur, *the Jama'at-i-islami of Pakistan*, Op, Cit, 71-72

²³ Leonard Binder, op, cit, 345

writers date the end of the Parliamentary democracy and the beginning of the authoritarian rule which culminated in the military dictatorship first of Ayub Khan, Yahya Khan and Zia-ul-Haq. The restoration of the constituent assembly was a matter of life and death for the Islamic constitution, yet another proof that the fate of Islam was enmeshed with that of democracy in Pakistan. Under political pressure the government restored the assembly in May 1955. In August both Ghulam Muhammad and Bogra left the office, to be replaced by General Iskandar Mirza and Chaudary Muhammad Ali, respectively. Given the resumption of constitutional debates, the Jama'at redoubled its efforts on behalf of the Islamic constitution, though rather less zealously. It did not, for instance, put forth candidates to contest the elections to the constituent assembly of June 21, 1955.

The government took steps to bring the Jama'at into the constitution-making process by advocating for greater Islamization. Thirty four members of the constituent assembly signed a declaration at the Jama'at's behest in May 1955, pledging to retain in the new constitutional draft, the Islamic and democratic provisions adopted by the old constituent assembly. Meanwhile, Sardar Abdur Rab Nishtar, President of the Muslim League, and Muhammad Hussain, minister of education, pressed to include in the Basic Principles Committee report a recommendation to establish an Ulama board to advise the legislature.²⁴

The new constituent assembly held its first session in July 1955 and then in February 29, 1956 a new constitution was adopted which was enforced on March 23, 1956. The new constitution was immediately accepted by the Jama'at-i-Islami, with profound thanks to the Almighty Allah, as the Islamic constitution accepting the Sovereignty of God and the legal supremacy of his religion.²⁵

The Jama'at-i-Islami had suggested some amendments to the draft of the new constitution in 1956. They were related to the provisions of preventive detention and restriction on fundamental rights, rights of the head of the state and provincial governors. The Jama'at had expressed satisfaction with the clause in the constitution relating to the laws repugnant to the Quran and the

²⁴ S. V. Raza Nasr, *the Vanguard of the Islamic Revolution*, Op, Cit, 142-143

²⁵ Abu-al-ala-Maududi, N 110, op, cit, 562

Sunnah. It now accepted the assembly as the final authority to decide the pregnancy issue. It gives up its demands after a mild protest, that the Supreme Court should decide the repugnancy of laws and that the Ulama should be associated with the court in this connection. The situation had been saved by expressing the confidence that this had not been done to evade the Islamic laws.²⁶ When the constitution was forced on March 23, 1956, the Jama'at-i-Islami declared that to a great extent it was according to the wishes of those having Islamic and democratic tendencies. The Jama'at-i-Islami said about the constitution that, it had finally resolved the controversies between the Islamic and un-Islamic trends in the preamble Directive Principles and Article 198 in favor of the former.²⁷ The new constitution also meant that elections to the new assembly could not be far off. The Jama'at therefore stated that if the people elected such candidates in the elections as were competent to work for the Islam even the inadequate provisions of that constitution into an ideal Islamic state. Off course, it was absolutely in accordance with the Jama'at's contention that the only party which could provide such competent candidates was the Jama'at itself.

Conclusion

As it is obvious from its name, the foundations of Jama'at-i-Islami were on the basis of Islam. This is why Maulana Maududi and the Jama'at started their efforts for islamization right after the creation of Pakistan. For this purpose Maududi toured the different cities of the Country and tried to mould the public opinion for an Islamic constitution in the country. He also made negotiations with the members of the Constituent Assembly and the Ulamas as well. Although Maududi and his campaign were sentences even to death during The Qadiani Movement but they continued their efforts for an Islamic Constitution. This is why Islamic Claus in the Objectives Resolution and in the Constitution of 1956 were the results of Maududi and Jama'at's efforts along with others religious leaders like Shabbir Ahmad Usmani, Maulana Ihisham-ul-Haq Thanvi and Syed Suleman Nadvi, etc.

²⁶ Abu-al-ala Maududi, N 127, op, cit, 546-560

²⁷ Ibid, 562