

Islamization in Pakistan from Iskandar Ali Mirza to General Zia ul Haq: Socio-political Comparative Analysis

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ABSTRACT

The purpose of this study is to critically analyze the process of Islamization with the view of economic, political, and constitutional development in Pakistan. For this purpose, in-depth literature, and newspaper articles were analyzed from 1956 to 1988. The findings of the in-depth analysis show that from 1956 to 1988, Pakistan saw strong military rule comprising 25 years of martial law collectively during this period. The first attempt to bring Islamization into the country was carried out in 1956 by promulgating an objective resolution. To successfully implement the agenda of Islamization, different government-based Islamic institutions were established: the Islamic Advisory Council and the Islamic Research Center. Bhutto and Zia came into power on the Islamic slogans; Muslim equality and Islamic system. Bhutto brought the 1973 constitution and declared Islam as a religion of the state and also declared Ahamdiya as non-Muslims due to their un-Islamic beliefs. General Zia introduced different Islamic laws through presential order, which describes the harsh punishment for major crimes, changed the direction of the law of evidence, and established *Shariat* Courts, which were specialized in giving the verdict according to the principles of Islam. It is evident that the political instability and intense martial law led Pakistan into a “politically devastated country” and most of the rulers during this period were strongly against democracy. Therefore, this study helps the reader to figure out the impact of the Islamization policies of different rulers on Pakistani society.

KEYWORDS

Islamization, Islamic Politics, Bhutto, Zia, Martial law



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Introduction

The two-nation theory states that *Muslims* and *Hindus* are two separate nations because they have different religions, cultures, norms, and systems of beliefs, and they do not live together (Majid et al., 2014). As a result of continuous efforts and sacrifices, the sub-continent gained independence from British colonialism on 14 August 1947. Pakistan is the state that came into existence on the ground that the *Muslim* majority wants to establish a state where they freely practice Islamic rituals and live accordingly. Hence, Pakistan is an Islamic ideology state where every citizen wants every policy, and the rule of law is to be governed by Islamic principles (Rahman 1970). As the vision of our founding fathers, the process of Islamization began soon after the independence, based on several phases.

Pakistan has been struggling to become a Muslim state since its foundation. The political issue of how to become a modern as well as Muslim state eventually changed into ideological. The founder of *Jamat-e-Islami* (Islamic party) founded by the *Mulana Maudoodi*, demanded to make Pakistan an Islamic ideological state soon after the death of *Jinnah*. On the other hand, modernists such as the prime minister at that time Liaquat Ali Khan, his wife, and professor Fazlur Rehman were afraid that the use of religion as the project of the state would eventually empower Ulemas to interfere in politics.

Both stakeholders agreed on this issue that newly born Pakistan should be a “good state” (Saikia 2014). To make Pakistan a good state was a lofty ideal and the main issue lay with the methods of becoming a desired good state, so for that purpose, the rulers or political leaders was the most perilous problem here because which leader should lead Pakistan towards its goal of becoming a good state? The main focus of study on Islamization after the independence and focus on which leader put their efforts to bring Islamization in Pakistan, mainly in the era of Zulfikar Ali Bhutto and General Zia ul Haq, because these two leaders are considered active rulers who implemented the Islamization in Pakistan.

Furthermore, this study will provide a brief comparison of the rulers from the period of 1956 to 1988 covering political, constitutional, and economic conditions during their regimes. To the best of our knowledge, this attempt is novel due to mostly studies in this area only cover one regime; Khan covers only the period of Iskandar Mirza Khan and Ali (2020), Zahra studied Zulfikar Ali Bhutto era (2021) and Laghari studied the process of Islamization in the era of Zia ul Haq (2021), And this study covers all regimes during the period from 1956 till the death of Zia, in 1988, and comprehensively and critically discusses their policies regarding Islamization and political, constitutional, and economic developments. The structure of this study is divided into four sections: the first will discuss the era from 1956 to 1971, the second will discuss the era of Bhutto the second last section of the study will be based on General Zia's regime, and the last section of study covers the comparison between the rulers from 1956 to 1988.

Method

To fulfill this purpose, this study employed the methodology of the critical literature review. For this purpose, different articles till 2023, books, newspapers, and interviews were analyzed to form opinions on the social, political, and economic system. Desired literature has been extracted from various databases such as Google Scholar, and Scopus by using the appropriate keywords such as “Islamization” “Zia ul haq”, Bhutto, “Military rule” “martial law” and “democracy”.

Results

Pakistan got its first constitution on 23rd March 1956 which was based on the objective’s resolutions passed on 12th March 1949 at the first constituent assembly of Pakistan by the first prime minister of Pakistan Liaquat Ali Khan (Mukhtar 2017). Objective resolution was the core foundation of every constitution of Pakistan. As per the Objectives Resolution, sovereignty belongs to Almighty Allah alone and executive powers cannot be used in a way contrary to injunctions of Islam, and principles of democracy, freedom, equality, tolerance, and social justice would be fully observed. And no law should be made against the spirit of Islam.

On 7th October 1958, the first president of Pakistan, Iskandar Mirza, declared martial law with the help of their military chief and suspended the constitution of 1956, appointing military chief general Ayub Khan as the martial law administrator. General Ayub Khan's government set aside the 1956 constitution and formed a commission to develop a new constitution. Ayub Khan announced a new constitution in 1962, that was also based on the Islamic provision, and it was greatly emphasized that laws against the teaching of the Quran and sunnah would not be intended. It is the sole duty of the legislator to decide whether the law violates Islamic principles or not. Pakistan's constitution of 1962 recommends the formation of the Advisory Council for Islamic Ideology, which directly reports to the central government. The primary function was to ensure and encourage the Muslims of the country to live their lives according to Islamic principles. The 1962 constitution also proposed the establishment of an Islamic research center whose prime function was to initiate research on the contribution of Islam towards science, culture, and philosophy (Ahmed and Sharif 1963).

During the period of General Ayub Khan, Pakistan witnessed the modernization through the public policies. Ayub believed in the modernist version of Islam and progressive liberalism (Akhtar Hussain 2018). During his era, he made several reforms in economic development, laws, and social structure. Ayub's regime was considered the golden era in the history of Pakistan's economy because, at this time, Pakistan witnessed high growth in GDP, agricultural, and manufacturing sectors. The construction of two major dams in Pakistan was started during his period. Ayub promulgated Muslim family laws. Provided that it is mandatory to register the marriage and divorce before the

marriage registrar, and prescribes minimum age limits of groom and bride 14 and 16 years respectively. Without the first wife's permission, a second marriage will be considered illegal. Finally, he gives the orphan grandchild rights in inheritance to his grandfather.

Ayub suspended martial law in 1962 and announced the presidential election according to the 1962 constitution. Dramatically, he won the election against the sister of Quid e Azam and was declared elected president in 1965. Due to the Pak-Indo 1965 war, unstable political situation, and continuous public pressure, General Ayub stepped down in 1969 from the post of president and nominated Chief of Army General Yahya Khan as the third president of Pakistan. Yahya again imposed second military rule in March 1969, and a letter issued a legal framework, under which general elections were held on 7th December 1970 (Rizvi 2000).

When Yahya announced the general election, Zulfikar Ali Bhutto, the chairman of PPP, participated in the general election in both wings of Pakistan, east and west. Along with PPP, 15 other political parties, such as Awami League, Jamaat e Islami, Pakistan democratic party, etc., participated in the general election. However, the results were astonishing for all the parties of West Pakistan because Awami League, chaired by Mujib ul Rehman, became a popular party in West Pakistan, got the majority seats in East Pakistan, 151 out of 153, and Bhutto's party only got 81 out of 138 seats in west Pakistan from Punjab and Sindh.

The Mujib's party successfully got more than 50 percent of the majority in the national assembly (al Mujahid 1971). After the results, Bhutto refused to accept the Mujib as the future prime minister of Pakistan and said, "You rule in the east, and we rule in the west Pakistan." and questioned General Yahya, "How a man who was considered to be a traitor recently now being touted as the prime minister." If Bhutto accepts the election results, Pakistan will be united, and West Pakistan will not ever become an independent country, "Bangladesh." After the war, Pakistan surrendered East Pakistan to Bangladesh, and on 20 December 1971, Bhutto became the fourth president of West Pakistan. Moreover, after the 1973 constitution, he became the ninth prime minister of Pakistan on 14 August 1973. In the following paraphrase, this study will discuss the political and economic development in the era of Bhutto.

Islamization, political and economic development in the Bhutto era

Zulfikar Ali Bhutto was born on 5 January 1928 in Larkana, Pakistan, and got his education from the University of California and Oxford University. He was a Pakistani famous leader and barrister at that time. He started his political career as Pakistan's spokesperson at the United Nations General Assembly in 1957. Bhutto continued to share political power in Ayub's cabinet and was appointed as the minister of commerce and soon became the foreign minister of Pakistan in 1966 (Iqbal and Amin 2019). During

his tenure, he established himself as a strong diplomat and international speaker of Pakistan.

Ayub got strong opposition from Bhutto over the Indo-Pak settlement held at Tashkent, and over this issue, he resigned from the position of foreign minister in 1966. Soon after, he established his political party in 1967 named "Pakistan People's Party, PPP". Moreover, the constitution of his newly-born party started with the motto, "Islam is our faith; Democracy is our polity; Socialism is our economy; and All power to the people" (RAZA 1977). Bhutto came into power by the general election held in December 1970 and became president and later prime minister of the rest of Pakistan (west section). He was considered a person who believed in socialism and wanted to bring socialism into the economic and political system (Zahoor 2018).

Islamization during the Bhutto era (1971-77) would become the flourishing state policy, and he frequently used Islamic slogans such as "Musawat e Muhammadi," which means equality of Muhammad and Islamic equality during this political power show, to win the support of their Islamization policies of government. The constitution of 1973 came into force during his regime and is still being enforced in Pakistan. Furthermore, the constitution of 1973 is considered to be more Islamic due to the Islamic provisions that were added to it. The 1973 Constitution declared Islam to be the country's official religion, and it further laid down the foundations and provided guidelines for Muslims to live according to the principles of Islam (Qadri et al., 2022). During his era, one of the significant events happened to strengthen the pillar of Islam.

In September 1974, after a long discussion in the parliament of Pakistan, the followers of Mirza Ghulam Ahmad Qadiyani were declared non-Muslim as they believed Mirza Qadiyani was the Prophet of God and they rejected Prophet Muhammad as the final Prophet of God. 1973 constitution made mandatory that every president and prime minister of Pakistan must be Muslim and must give affirmation of the finality of Prophet Muhammad (Hassan 1985). After coming into power, the Bhutto regime's first challenge was the country's weak economic and political instability. To revive the economy, Bhutto brought a plan of nationalization because before the Bhutto regime, the wealth of Pakistan was mainly concentrated in the hands of a few families, and they controlled the whole economy of Pakistan, resulting in the unequal distribution of resources and wealth.

Bhutto Industries' nationalization program converted the privately owned firms into government-owned firms (Zahoor and Asif 2018). The plan for nationalization was based on two phases; the first phase began in January 1972; the government took over the thirty-one privately owned monster companies and controlled their management and affairs; these thirty-one private manufacturing companies accumulated 20% of the total large-scale manufacturing industry (Qiumei and Gang 2022). The second phase of nationalization began soon after the completion of the first phase; in the second phase,

the government took control of private vegetable oil and cotton exporter companies. Additionally, in 1974, commercial banks and insurance companies, which were controlled by elite corporate took by the government under the nationalization policy of the country.

In the last phase, other food-related industries like flour and rice came under Pakistan's government's ownership (Gustafson 1976). It is worth mentioning that the enterprises that became public companies due to nationalization under the Bhutto regime brought an accumulated loss of 254 million rupees. Some state-owned enterprises performed well in revenue generation, like fertilizer, cement, petroleum, and automotive industries, under the sage of government. Under the nationalization, new enterprises were created to gain political advantage (Zahoor 2018). The general election of 1977 caused troubles for the Bhutto party. In the election, the Bhutto party got the majority of seats, and other political parties, such as the National Awami party, rejected the victory of Bhutto by accusing the rigging polls on a massive scale. As a result of this intense political insatiability, Army General Zia ul Haq took control of the government and became the sixth president of Pakistan in 1977 and declared the third martial law in the country (Zahra and Iqbal 2021). Letter: Bhutto was executed by the higher court of Pakistan in a murder case.

Islamization during the era of General *Zia ul Haq*

General Muhammad Zia ul Haq was born on 12 August 1924 in Jalandhar, India. He was the military chief and became the sixth president of Pakistan by imposing military rule in 1977 till his death in 1988. The political instability that threatened the country's survival and the need to implement the Islamic system in the country were the reasons behind the *Zia* takeover (Zia 2009). He was considered a practical Muslim and wanted to implement the Islamic rule of law in Pakistan. The process of Islamization during the era of *Zia* was divided into mainly these divisions: implementation of the Islamic system of rule and law in the judiciary by the introduction of an Islamic code of punishment called "*Haddood ordinance*" that prescribed different punishments for different crimes. To speed up the justice system, he introduced the *Qazi's* courts, where cases are finalized quickly and bring justice to the doors of the commoner (Shah et al., 2016). *Zia* also wanted to convert the conventional financial system into an Islamic *Riba*-free system. He also introduced the system of *Zakat* and *Ushr* in October 1979, where it was mandatory through an ordinance that every bank must collect *Zakat* from the first day of *Ramadan* from their account holder at the rate of 2.5 percent on their wealth, and under *Ushr* 10 percent from the agriculture production from Muslims account holder and former only respectively (Sheikh et al., 2021). To give more Islamic touch to society, he also promoted an order that, along with *Urdu* news, made it mandatory to telecast news in *Arabic*.

In 1979, Zia promulgated a *Hudood* ordinance through the presidential order; it was the collection of five significant criminal laws that he introduced into the Pakistani penal code. The main objective behind this ordinance was to bring the Islamic justice system into society because the existing punishment system failed to cope with significant crimes such as adultery, murder, theft, and intoxication. The ordinance detailed the punishments for all crimes separately. For example, there was the punishment of stoning to death for the crime of adultery and cutting the hands of thieves for theft (Ullah et al., 2023). In 1984, he introduced another ordinance which replaced the existing law of evidence 1872 with the *Qanoon e Shahadat* (law of evidence according to Islamic principles) upon the recommendations of the council of Islamic ideology. And this ordinance was the continuous agenda of the *Zia* process of Islamization in Pakistan. *Qanoon e Shahadat* describes that, except for the cases covered by the *Hudood ordinance* and any other special laws, two male witnesses were required to prove that crime, and in the absence of two male witnesses, one male, and two female witnesses were required to prove the crime (Burki 2016).

The era of Zia played a very significant role in bringing the Islamic system into Pakistan. The Zia regime affected the federation's central pillar: the economic, political, legal, and judicial system. To ensure the effectiveness of Islamization, he established *Shariat* Courts of the High and Supreme Court throughout the country; the primary purpose of these *Shariat* courts was to ensure and examine the law to decide whether it contradicted any provision of the *Quran* and the *Sunnah of Holy Prophet* or not if bench (comprised of Muslim judges) found any contrary to the principals of Islam than a court would revoke it (Laghari et al., 2021). In 1980, *Shariat* benches of the high court emerged into the Federal *Shariah* Court, and any appeal against the Federal *Shariat* Court was lies to the *Shariah* bench of the Supreme Court of Pakistan. General *Zia* also promulgated an interim constitution in 1981, which remained enforced in Pakistan till the end of the military regime. This constitution provides the power to the president to dissolve or ban any political party that seems contrary to Islam's injections and Pakistan's ideology or sovereignty, and the constitution ensures that all institutions of Pakistan will soon be restructured according to the principles of Islam.

Impact of Islamization on society

The ruler's plan of Islamization brought philosophical and social conflicts in the society, leading to community divisions and dire consequences. The process of Islamization in Pakistan has resulted in an increase in sectarianism among the two main sects of Pakistan, namely Sunnis and Shias. During the Bhutto regime, Ahmadya was declared non-Muslim and with the introduction of the *Zakat* and *Usher* ordinance in 1980, this issue became more highlighted. This ordinance hurt the *Shia's* sentiments and caused sectarian conflict. In the *Sunnis* sect, *Zakat* is a compulsory tax payment and

can be enforced by the state, but on the other hand, *Shias* do not consider *Zakat* a mandatory amount, which the state cannot enforce. As a result of this conflict, the *Shias* community held a session where they unanimously rejected the ordinance; after the confrontation with the state, the government amended the law and gave options by filling out a declaration according to their beliefs.

Discussions

The below table will discuss the main rulers of Pakistan including military and civilians who ruled the country from 1955 to 1988. The important aspects of each regime highlight the political, economic, and constitutional developments.

Basis of comparison	Iskandar Ali Mirza	General Ayub Khan	General Yahya Khan	Zulfiqar Ali Bhutto	General Zia ul Haq
Profile	<p><i>Iskandar</i> was the fourth and last governor-general of Pakistan appointed by the monarchy of Pakistan in 1955 till March 1956. Later, he became the first president of Pakistan under the constitution of 1956 on 23 March 1956 till 1958 (Pardesi 2012). He also served in the British army and Pakistan's army as a major general</p>	<p>General <i>Ayub Khan</i> was the Commander in Chief of the Pakistan army and was appointed by the first president as chief martial law administrator on 7th October 1958. And later became president of Pakistan on 27 October 1958.</p>	<p>The military commander-in-chief was selected by the former military ruler <i>Ayub Khan</i> as the next president of Pakistan from 1969 to 1971.</p>	<p>After decades of military rulers, <i>Zulfiqar Ali Bhutto</i> becomes the first civilian president of Pakistan on 20 December 1971. Later on, became the ninth prime minister of Pakistan till 1977.</p>	<p>General <i>Zia</i> seized the government of <i>Bhutto</i> and became the military president of Pakistan from 1977 to 1988.</p>

	(Choudhury 1971).				
Political motive	<p><i>Mirza</i> believed that the people of Pakistan did not have enough knowledge and training about the decametric system, and it would become perilous if we gave them the power to select parliament would be a "great disaster". And he said that the "people of Pakistan need to be controlled by democracy" (Choudhury 1971).</p>	<p>According to Dawn, the main motive of <i>Ayub</i> was to stay in power as long as possible¹. And also empowered religionist to get their support against the opposition. He promised to hold an election but he has not held a general election during his regime.</p>	<p><i>Yahya</i> was considered a strong believer in modernism in Islam and wanted to fuse his views with capitalism and controlled democracy.²</p>	<p><i>Bhutto's</i> political motive was based on these slogans that were presented in the political power shows; "Islam is our faith" Democracy is our way of politics" Socialism is our economy" and all the powers belong to the people of Pakistan. That's why he formed a new political named "Pakistan People's Party"</p>	<p><i>Zia</i> wanted to implement rigorously Islamization through public policies.</p>

¹ <https://www.dawn.com/news/1293604>

² <https://www.dawn.com/news/1321359>

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<p>System of government</p>	<p><i>Mirza's</i> political motives reflected how he governed the country's affairs. All powers belonged to <i>Mirza</i>, and historians see him as a power-hungry man because he controlled all the political parties with his undivided powers and was assumed to be a kingmaker. <i>Mirza</i> and military relationship was considered a door for martial law in Pakistan.</p>	<p>After the removal of President <i>Mirza</i>, <i>Ayub</i> became the sole ruler of the country. He originated the concept of basic democracy which was a shape of restricted democracy to legitimate the military rule and transfer the power to village level. In 1962 he also created a political party named Conventional Muslim League to pop up the</p>	<p>The basic principle behind the <i>Yahya</i> rule was to establish the system that led the nation to general elections and peacefully transfer the powers from military rule to civilian rule. He ruled the country for a very short period.</p>	<p><i>Bhutto</i> was considered a political leader who portrayed strong authoritarian tendencies during his regime (Mukherjee 2016). According to (LIEYEN 2012) <i>Bhutto</i> way of government was more dictatorial than that of General <i>Ayub</i> Khan and <i>Pervez Musharaf</i>.</p>	<p>Soon after the takeover, General <i>Zia</i> started the process of ruthless accountability of politicians and announced that he would not hold the election until he completed the process of Islamization in Pakistan and made the political leaders. (Yaseen et al., 2016)</p>
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		political pressure.			
Constitution to follow	Firstly, he took the oath under the 1956 constitution, but on 7th October 1958, he abrogated the constitution and all provisional and national assemblies of Pakistan. And he issued a presidential order that proclaimed martial law in Pakistan ³ . After the proclamation, <i>Mirza</i> appointed <i>Ayub Khan</i> as the Prime	<i>Ayub</i> governed the country through martial law but soon after he established a commission to form a new constitution for Pakistan. On March 1962 he gave the constitution of 1962 and as a result of the presidential referendum, he became president under the 1962 constitution	After becoming president, he promptly declared martial law in the country as General <i>Ayub</i> had done earlier abrogated the 1962 constitution, and banned all political activities in Pakistan. <i>Yahya</i> didn't want to remain in the presidency for a long time and he emphasized that he would transfer powers to civilians' hands after the country became in a state of peace	After the resignation of General <i>Yahya Khan</i> , <i>Bhutto</i> was become civilian martial law administrator and after the promulgation of 1973 constitution he became the prime minister of Pakistan under the constitution. The 1973 constitution was came into effect on 14 August 1973, it was formulated with the consensus among the political parties and	After coming into power, General <i>Zia</i> did not abrogate the whole 1973 constitution but suspended some clauses of it that were against his military takeover. On March 1981 he promulgated a provisional constitution order (PCO) that specified rules and law to govern the country under the unspecified period of military rule (Sinha 1981). Chief justice of that time validates <i>Zia's</i> martial law.

³ President's Order (Post-Proclamation) No: 1 of 1958, Laws (Continuance in Force) Order, 1958, PDL 1958 Central Statutes 497.

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	minister to balance power sharing between them, but <i>Ayub</i> wanted more power and a single ruler of the country. On 27 October <i>Ayub</i> with other military commandoes took the office of <i>Mirza</i> and exiled him to Britain (Khan and Ali 2020).	and lifted martial law.	(Ziring 1974). <i>Yahya</i> introduced a legal framework under which he conducted elections in 1970.	declares federal parliamentary form of government (Sinha 1981). And it was considered the most significant achievement of <i>Bhutto</i> and still is being in forced in Pakistan.	
Political conditions	With consideration of the viewpoint of the political motive of <i>Mirza</i> , four prime ministers finished their tenure during	<i>Ayub's</i> system of basic democracy did not allow the general public to participate in the process of democracy, because he	<i>Yahya</i> was one of the martial law administrators under his tenure political activities were restored quickly and appealed to politicians to make	<i>Bhutto's</i> suspected behavior towards his friends, colleagues, and politicians led to the creation of a gangster-style Federal security force (FSF) by the	After imposing martial law, <i>Zia</i> put <i>Bhutto</i> and other political leaders of the Pakistan National Alliance into custody. <i>Bhutto</i> was sentenced to death by the <i>Zia</i> regime. He wanted to transform the system or institution

	<p><i>Mirza</i> regime. Politicians were divided into the issue of how to strengthen the democracy in Pakistan and military and like-minded took advantage of these clashes (Sikhawat and Ullah 2023). Suharwardy was appointed as the fifth prime minister under the following conditions of <i>Mirza</i>; you are not allowed to mess the Pakistan's pro-western foreign policy and army.</p>	<p>thought that the people of Pakistan were not prepared to give him the right of vote to choose members of parliament. He also introduced different laws (PODO and EBDO) to detain and disqualify their opponents (Ansari 2011).</p>	<p>reforms for transferring the powers to civilian rule, on the condition of a suitable constitution and proving to them they were working only in the national interest.</p>	<p><i>Bhutto</i> to stop the politicians from opposing him (Zahoor 2011). <i>Bhutto's</i> policies created wrath among the political leaders and civil societies and parties gathered against <i>Bhutto</i> over his policies and religious leaders called him <i>kafir</i>. Opposition parties created a National alliance against him and demanded the removal of <i>Bhutto</i> from power, to settle the political tension on 1977 <i>Bhutto</i> announced general elections. (Zahra and Iqbal 2021).</p>	<p>of Pakistan into Islamic ideology and he spread the message to the public that no one stop me from bringing Islamization into the country.</p>
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<p>Economic situation</p>	<p>After independence, the major source of wealth is cotton from West Pakistan and jute from east Pakistan. This period was considered as the era of industrialization, the manufacturing sector was growing at a rate of 23 percent annually. Exporting raw jute was the major source of foreign reserves in Pakistan. GDP growth rate stood at 3 percent annually</p>	<p>During the Ayub period, <i>Pakistan</i> seen rapid growth in the economy at the rate of 5.4 percent annually. Large-scale manufacturing industries were growing at 17 percent annually, but on the other hand, twenty-two elite families were controlling 66 percent of large-scale industries, and 80 and 97 percent of banking and insurance</p>	<p>During <i>Yahya</i> regime, the average GDP growth rate stood at 5.83 percent annually and the service sector, manufacturing sector, and agriculture sector grew at 5, 11, and 3.6 percent annually.</p>	<p><i>Bhutto</i> came into power to implement their policy of socialism through the nationalization of industries. In his era mostly private organizations came into control of government. Under the policy of nationalization 20% of giant large-scale manufacturing industries were controlled by the government and <i>Bhutto</i> regime implemented their nationalization policy in the agricultural sector and cope with the big landlords. He has taken the land</p>	<p>The economic growth of any country is measured by the GDP growth. during the <i>Zia</i> era Pakistan witnessed high growth rate in GDP due to military strict rules and stable country conditions. The result of <i>Bhutto</i> nationalization policies were seen in the era of <i>Zia</i> in the form of investment and manufacturing sector growth was exponentially increased from 3.7 to 9 percent (Hasan 1997). <i>Zia</i> was the first ruler who seriously attempted to Islamize the economy by giving orders to CII to work on the Islamization of the economy. In 1980 CII give a comprehensive report against the conventional</p>
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	and the service and agriculture sectors were growing at the rate of 2.6 and 2.1 respectively (Anwar Hussain and Nazir 2012).	companies respectively controlled by these elite. And only 0.1 percent of landlords own 15 percent of the country's total land.		from the big landlords and distributed into small farmers according to their capacity for cultivation. Through the policy <i>Bhutto</i> succeeded to bring equality in the economic system of Pakistan.	banking system of Pakistan
Major developments	In October 1958, <i>Iskandar</i> changed the "Islamic Republic of Pakistan" to "Pakistan" by the presential decree. And implement the one-unit policy, under this policy all the provinces of West Pakistan merged into one	Under the concept of basic democracy, he introduced the different layers such as; union councils, municipal committees, town committees, tehsils, districts and divisions which represent the	Under the legal framework 1970, <i>Yahya</i> announced the elections on the basis of "one man one vote" and revoked the <i>Ayub</i> basic democracy council. He also made whole adult population eligible to give the vote directly to elect the members of parliament. But in	During the era of <i>Bhutto</i> , <i>Ahamdiya</i> were declared non-Muslims due to their un-Islamic believes. And constitution of 1973 was also considered as significant contribution of <i>Bhutto</i> in the constitutional development history of Pakistan.	<i>Zia</i> introduced different laws and ordinances by the presidential order that bring Islamization in the country. <i>Hudood</i> ordinance and <i>Qanoon e Shahadat</i> were seem as the <i>Zia</i> major contribution to the Pakistan's history.

	<p>province called West Pakistan and the administrative units of East Pakistan merged into the east <i>Bengal</i> unit, to counter the <i>Bengal</i> majority over West Pakistan.</p>	<p>administrative structure of Pakistan. Citizens of Pakistan were allowed to only select their respective members of councils and then, these council members directly elect the members of parliament and president. During the elections of 1960, 80,000 members of basic democracy councils were elected <i>Ayub</i> khan as</p>	<p>results of election Bhutto refused to give power to their opponent in East Pakistan which led to the separation of East Pakistan from West Pakistan.</p>	<p>He implemented the agenda of Islamization and socialism in the country. <i>Bhutto</i> initiated the first nuclear program for Pakistan and he said in the public gathering that we eat grass but we could develop nuclear weapons (Gul Baqai 2016).</p>	
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		president with 95.6 margins (Nisa 2022).			
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After the in-depth analysis of the political and socio-economic history of Pakistan, it is evident that, according to the General Pervaiz Musharf “the history of Pakistan, showed to the world that rulers were failed to create best form of democracy”. Soon after the independence political instability and an intense political environment invited coups interventions. During the period from 1947 to 1958, Pakistan had seven prime minister and one commander in chief (Nisa 2022). The above table illustrates the brief comparison of the major rulers of Pakistan from the period of 1956 to 1988, which cover the regime from the Iskandar Ali Mairza to the last military dictator of Pakistan; General Zia ul Haq. During these thirty-two years, after the independence Pakistan witnessed three intense martial law which comprised 25 years of military rule in total, the first military rule on 1958, was declared by the first president of Pakistan and he appointed the military commander in chief as the chief martial law administrator (CMLA) by proclaiming the emergency in the country because Mirza wants more power and the constitution of 1956 did not give him as such power that he wishes.

After declaring an emergency and dissolving the assemblies, Mirza took the confidence of the British and US diplomats that new system would be more pro-western (Jalal 2014). Mirza was not a believer of democracy in Pakistan as he said that “with 15% literacy rate, ballot based electoral system is not appropriate for country” but soon after CMLA removed Mirza from his office and exiled him to Britain and then become the ruler of Pakistan due to CMLA want more power and single ruler of the country. Establishment, General Ayub Khan, but power hunger ruined the friendship and become next president of country. Although Iskandar had very good relations with the military General Ayub Khan was the first military dictator, during his regime his main focus on how to remain in power for long time, he was also a believer of the policy of one-man show. Ayub wants controlled democracy and for that reason, he proposed the concept of basic democracy with motive to control the country alone.

Ayub wants to establish a presidential form of government system according to his opinion, “Pakistan has a lot of landlord, pirs, and faqirs that have influencing power on the people, in country like this parliamentary system not suitable”, he also consider Pakistani politicians as the thugs and follower of their wills (Nisa 2022). Due to civil unrest and political pressure, General Ayub transferred power to another commander-in-chief Chief General Yahyah in 1969, he did the same things as his predecessor by imposing the second military rule in the country, during his tenure, Pakistan was divided into two parts and east Pakistan become “Bangladesh” got independence from west Pakistan. Yahyah holds the first general election in 1971, as a result, Zulfiqar Ali Bhutto became the first civilian prime minister of Pakistan, during his regime Pakistan witnessed a major policy shift concerning the nationalization of industries and socialism in the country. General Zia dismissed Bhutto government over the charges of unrest in the country after the elections of 1977, The parties were not accepting again Bhutto as the next prime minister and imposed serious allegations of pre-poll rigging.

Zia aggressively implemented Islamization in the country by altering the judicial, political, and socio-economic system of Pakistan. After the in-depth analysis of the political and socio-economic history of Pakistan, it is evident that, according to the General Pervaiz Musharf “the history of Pakistan, showed to the world that rulers were failed to create best form of democracy”. Soon after the independence political instability and an intense political environment invited coups interventions. During the period from 1947 to 1958, Pakistan had seven prime minister and one commander in chief (Nisa 2022). The above table illustrates the brief comparison of the major rulers of Pakistan from the period of 1956 to 1988, which cover the regime from the Iskandar Ali Mairza to the last military dictator of Pakistan; General Zia ul Haq. During these thirty-two years, after the independence Pakistan witnessed three intense martial law which comprised 25 years of military rule in total, the first military rule on 1958, was declared by the first president of Pakistan and he appointed the military commander in chief as the chief martial law administrator (CMLA) by proclaiming the emergency in the country because Mirza wants more power and the constitution of 1956 did not give him as such power that he wishes.

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next prime minister and imposed serious allegations of pre-poll rigging. Zia aggressively implemented Islamization in the country by altering the judicial, political, and socio-economic system of Pakistan.

Conclusion

In Pakistan religion and politics have a close relationship, this connection between religion and politics existed even before the independence of Pakistan because Muslims want a state where they freely practice Islam and live according to the principles of Islam. After the independence, major religious leaders, known as *Ulema*, and citizens of Pakistan demanded assertively for the Islamization of the whole system. After comprehensively reviewing the efforts that were made to bring the Islamic culture into the vast institutions like the judiciary, penal codes, education, and political system, it has been evident that rulers like *Iskandar Ali Mirza*, *General Ayub Khan*, *Zulfiqar Ali Bhutto* and *General Zia ul Haq* promoted the culture of Islamization in Pakistan only for the sake of getting political goals and remained in power through the playing with the religious sentiment of the public.

As discussed earlier that *Bhutto* and *Zia* came into power by using Islamic slogans in the election power show. Even though the rulers both military and civilians use Islam as a political point-scoring tool, on the other hand, the era of military ruler General *Zia* was considered as the turning point in the history of Pakistan because they made serious efforts to convert the system into Islamic principles. The induction of several new Islamic laws and ordinances, and the implementation of a system of prayer, made it necessary for every organization to give proper place and time for each prayer during working hours. And introduction of *Shariat* courts was considered a serious effort to bring Islamization to the country. On the contrary, the majority of people think that military rule used Islam to get the support of the general public and would remain in power for a long time to accomplish strategic goals and objectives.

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