

## Islamic Law and Constitutionalism in Pakistan: Exploring the Role of Sharia in Constitutional Development

Abida Mumtaz<sup>1</sup>, Abdul Salam Soomro<sup>2</sup>, Naveed Ahmed Laghari<sup>3</sup>, Ali Raza Laghari<sup>4</sup>

<sup>1</sup>PhD Scholar, TIMES, Institute Multan, Advocate High Court,

<sup>2</sup>Lecturer, Department of law Shaheed Zulfqar Ali Bhutto University of Law Karachi

<sup>3</sup>LLM Scholar University of Sindh Jamshoro

<sup>4</sup>Lecturer, Southern School of Law, Institute of Southern Punjab, Multan

### ABSTRACT

Pakistan's constitutional journey closely aligns with Islamic principles for state governance, rendering it a compelling case study in the field of Islamic constitutions. The vision of a nation that would uphold Islamic principles and constitutionally guarantee the rights of its diverse population laid the foundation of Pakistan as the homeland of Muslims in the Indian subcontinent in 1947. Since its inception in 1947, Pakistan has grappled with the challenge of reconciling its Islamic identity with the principles of constitutional governance. It aims to analyze the historical trajectory of constitutional development in Pakistan, examining the incorporation and interpretation of Sharia within its constitutional framework. By examining key constitutional provisions, landmark judicial decisions, and legislative enactments, this research seeks to elucidate the evolving relationship between Islamic law and constitutionalism in Pakistan. Furthermore, it explores the socio-political dynamics, religious discourses, and institutional mechanisms that have influenced the incorporation and implementation of Sharia within Pakistan's constitutional system. Through a multidisciplinary approach drawing from law, political science, and Islamic studies, this thesis aims to contribute to a nuanced understanding of the role of Sharia in shaping constitutional development in Pakistan.

**KEYWORDS:** Islamic Law, Constitutionalism, Pakistan, Sharia, Constitutional Development, Judiciary, Legislative Process, Constitutional Interpretation.

### ARTICLE DETAILS

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### 1. INTRODUCTION

Islamic governance principles intricately intertwine with Pakistan's constitutional journey, making it a fascinating case study in the realm of Islamic constitutionalism. The vision of a state that would uphold Islamic principles and provide constitutional guarantees for the rights of its diverse populace led to the establishment of Pakistan in 1947 as a homeland for Muslims of the Indian subcontinent (Jalal, 2014). Since its inception, debates over Pakistan's identity and the relationship between Islam and state structure have shaped its constitutional development (Wasti, 2009). These debates continue to reverberate in contemporary discourse, influencing legal, political, and societal dynamics within the country. Thus, understanding the evolution of Islamic law within Pakistan's constitutional framework is essential for grasping the complexities of its governance structure.

As Pakistan embarked on its journey as an independent state, the question of reconciling its Islamic identity with the principles of constitutional governance was huge. The framers of Pakistan's first constitution grappled with the challenge of incorporating Islamic principles into a modern constitutional framework, laying the groundwork for subsequent constitutional developments (Munir, 2013). The Objectives Resolution of 1949, a seminal document that outlined the guiding principles of Pakistan's constitutional order, articulated the objective of creating a state that fully embraced the Islamic principles of democracy, freedom, equality, tolerance, and social justice (Charles, 2018). This resolution served as a cornerstone for subsequent constitutional debates and informed the drafting of Pakistan's subsequent constitutions, shaping Islamic constitutionalism in the country.

Furthermore, the judiciary has played a significant role in interpreting the relationship between Islamic law and constitutionalism in Pakistan. Landmark cases, such as the famous 'Doctrine of Necessity' case in 1958 and the 'Second Amendment Case' in 1974, have shaped the contours of this relationship by adjudicating on issues related to the supremacy of Islamic law, the role of religious

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institutions, and the protection of fundamental rights (Faisal, 2005). Additionally, the establishment of specialized courts, such as the Federal Shariat Court in 1980, aimed at ensuring the compatibility of laws with Islamic injunctions, has added another layer of complexity to the interface between Islamic law and constitutional governance (Martin, 2015). Through its jurisprudence, the judiciary has sought to resolve the tension between Islamic principles and constitutional requirements, which have shaped the legal landscape of Pakistan.

## 2. RESEARCH OBJECTIVES

It aims to examine the relationship between Islamic law (Sharia) and constitutionalism in Pakistan. The study aims to investigate the incorporation of Sharia into Pakistan's constitutional framework, the role of judicial interpretation in shaping its implementation, and the broader socio-political dynamics influencing its application. By analyzing historical trends, legal precedents, and contemporary developments, this research aims to provide a comprehensive understanding of the complex interplay between Islamic law and constitutional governance in Pakistan.

## 3. RESEARCH METHODOLOGY

This study employs a multidisciplinary approach drawing from legal analysis, political science, and Islamic studies. It utilizes a combination of qualitative research methods, including archival research, case studies, and comparative analysis, to examine the historical trajectory and contemporary dynamics of Sharia's role in constitutional development in Pakistan. By synthesizing insights from academic scholarship, judicial opinions, legislative enactments, and public discourse, this research aims to provide a comprehensive and nuanced exploration of the subject matter.

Through this structured approach, this study endeavors to contribute to academic discourse on Islamic law, constitutionalism, and governance in Pakistan, offering insights that can inform both scholarly inquiry and policy deliberations on the future trajectory of constitutional development in the country.

## 4. CONCEPTUAL FRAMEWORK

### 4.1. Islamic law (Sharia) and constitutionalism

The Quran, Sunnah (traditions of the Prophet Muhammad), Ijma (consensus of the Islamic community), and Qiyas (analogical reasoning) form the basis of Islamic law, also known as Sharia. Sharia governs various aspects of personal conduct, social relations, and governance in Islamically-oriented societies. It encompasses principles related to morality, justice, governance, and economic affairs, providing a holistic approach to life for adherents of Islam (Schacht, 1982). Constitutionalism, on the other hand, refers to a system of governance based on the supremacy of a written constitution that establishes and limits the powers of government institutions, guarantees fundamental rights and freedoms, and ensures the rule of law. Constitutionalism emphasizes the principles of accountability, separation of powers, and constitutional review by independent judiciaries (Rosenfeld, 2005).

The intersection of Islamic law and constitutionalism poses intricate challenges, particularly in Muslim-majority countries like Pakistan. While Islamic law serves as a fundamental source of legal norms and values for many citizens, constitutionalism emphasizes that the constitution is the supreme law of the land. As a result, reconciling Sharia principles with constitutional governance necessitates careful negotiation to ensure compatibility and coherence between Islamic principles and constitutional norms. (Kamali, 2010)

### 4.2. Theoretical Perspectives on Islamic Constitutionalism

Islamic constitutionalism refers to the theory and practice of integrating Islamic principles and values within legal frameworks. It includes diverse theoretical perspectives, ranging from traditionalist interpretations advocating the direct implementation of Sharia to modernist schools of thought advocating the adaptation of Islamic principles within the framework of constitutional democracy. The traditional perspective, often associated with conservative religious scholars, argues for the implementation of Sharia as the primary source of law and governance. According to this view, the Quran and Sunnah provide a comprehensive legal and moral framework that supersedes man-made laws, and thus, the constitution should reflect and uphold these divine principles (Hallaq, 2013).

Conversely, modernist perspectives advocate for a more nuanced approach that reconciles Islamic principles with modern concepts of governance and human rights. Proponents of this view argue for the compatibility of Islamic values with democratic principles, emphasizing the need for constitutional provisions that safeguard individual liberties, promote social justice, and ensure the participation of diverse communities within the political system (An-Na'im, 2009). The tension between traditionalist and modernist perspectives underscores the complexity of Islamic constitutionalism and its implications for governance, rule of law, and human rights in Muslim-majority countries. This theoretical debate informs the practical challenges and policy choices faced by constitutional drafters, legislators, and judges in reconciling Islamic law with the principles of constitutionalism (El-Awa, 2003).

## 5. HISTORICAL OVERVIEW OF THE CONSTITUTIONAL DEVELOPMENT IN PAKISTAN

### 5.1. Pre-Partition Debates on Islamic Statehood

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Before the partition of British India in 1947, there were intense debates within the Muslim community regarding the nature of the state they envisioned in post-colonial South Asia. Prominent leaders such as Allama Iqbal and Muhammad Ali Jinnah articulated varying visions of Islamic statehood. Iqbal's concept of a separate Muslim state emphasized the principles of Islamic law and cultural distinctiveness, while Jinnah's vision, as reflected in his speeches and the Lahore Resolution of 1940, aimed for a state where Muslims could freely practice their religion and culture within a democratic framework. These debates laid the groundwork for later discussions on the role of Islam in the constitutional framework of Pakistan (Jalal, 1994).

### **5.2. Constitutional Evolution: 1947–Present**

Following independence in 1947, Pakistan adopted its first constitution in 1956, which declared the country an Islamic Republic and incorporated provisions derived from Islamic principles. However, political instability and military interventions led to the abrogation of this constitution in 1958. 1962 and 1973 saw the promulgation of subsequent constitutions, each reflecting a unique balance between Islamic principles and democratic governance. The 1973 Constitution, which remains in force today with numerous amendments, reaffirms Pakistan as an Islamic Republic and outlines the principles of democracy, rule of law, and equality. However, it also includes provisions that uphold Islam as the state religion and provide for Islamic advisory councils to ensure conformity with Islamic law (Cheema, 2011).

### **5.3. Key Constitutional Documents and Amendments**

Several crucial constitutional documents and amendments have shaped Pakistan's constitutional development. These include the Objectives Resolution of 1949, which laid down the guiding principles for the future constitution, emphasizing the sovereignty of Allah and the supremacy of the Quran and Sunnah. The 8th Amendment, introduced in 1985 during General Zia-ul-Haq's military regime, significantly expanded presidential powers and introduced Islamic provisions such as the Federal Shariat Court to scrutinize laws for Sharia compliance. Additionally, the 18th Amendment in 2010 restored parliamentary democracy and devolved greater powers to the provinces, marking a significant milestone in Pakistan's constitutional evolution (Rafi, 2007).

## **6. SHARIA IS INCLUDED IN PAKISTAN'S CONSTITUTIONAL FRAMEWORK**

### **6.1. Constitutional Provisions Pertaining to Islam**

Since its inception, Pakistan's constitution has been based on the incorporation of Islamic principles. The Pakistani Constitution's preamble formally acknowledges Islam as the state's official religion and Allah as the ultimate authority. Furthermore, Article 2 of the Constitution recognizes Islam as the state's official religion, emphasizing its significance in the country's legal and administrative structure (Article 2). Furthermore, Article 227 of the constitution mandates the alignment of existing laws with the Islamic precepts outlined in the Quran and Sunnah. This constitutional requirement ensures the harmonization of legislation with Islamic principles.

### **6.2. The Objective Resolution and Its Impact**

The Objectives Resolution of 1949 was a pivotal document that introduced the integration of Islamic values into Pakistan's constitution. Prime Minister Liaquat Ali Khan articulated the fundamental concepts that would serve as the foundation of Pakistan's forthcoming constitution in the Objectives Resolution. The entity expressed its determination to construct an Islamic state that upholds the tenets of Islam, including ideals such as social equity, liberty, parity, democratic governance, and acceptance of diversity. Despite the Objectives Resolution's lack of enforcement power, it laid the foundation for future constitutional modifications and their creation (Ali, 2006).

### **6.3. Islamic Provisions in Subsequent Constitutions**

Since the Objectives Resolution, all of Pakistan's constitutions have consistently upheld and elaborated on the Islamic ideas it articulated. The 1956 Constitution of Pakistan, which established the fundamental foundations of the nation based on the teachings of the Quran and Sunnah, also reasserted Islam's position as the official religion of the state. The Constitutions of 1962 and 1973 emphasized Islam's involvement in government functioning by officially establishing the concepts of social justice, equality, and the promotion of Islamic values in the country's affairs. Furthermore, there have been suggestions for constitutional revisions aimed at improving the state's Islamic nature throughout the years. The seventh modification included the objective resolution as a substantial element of the text. These constitutional provisions emphasize Islam's enduring significance in shaping Pakistan's constitutional framework and legal system.

## **7. PAKISTAN'S COURTS ARE INTERPRETING ISLAMIC LAW**

Pakistan's judiciary has played a significant role in interpreting Islamic law within the constitutional framework. Landmark cases have shaped the relationship between Sharia and constitutionalism, often reflecting the tension between religious principles and legal norms. For example, *Zaheeruddin v. State* (1953) marked the first instance of the Supreme Court of Pakistan addressing the compatibility of Islamic law with constitutional provisions, highlighting the debate over the status of Islamic law vis-à-vis the state's legal framework (Ahmed, 2018). Furthermore, the case of *State v. Dosso* (1958) underscored the judiciary's role in upholding the

primacy of constitutional norms over religious doctrine, establishing the principle that the Constitution is the supreme law of the land, even in matters pertaining to Islamic law (Khan, 2019).

In Pakistan, the judiciary plays a crucial role in interpreting Islamic law within the constitutional framework. Landmark cases have shaped the understanding and application of Sharia principles in various legal contexts. One such seminal case is the 1991 landmark judgment of the Federal Shariat Court in the case of *Zaheeruddin vs. the State* (1991 SCMR 1497), which addressed the compatibility of certain provisions of Pakistan's Penal Code with Islamic law. This case highlighted the tension between constitutional guarantees of fundamental rights and the implementation of Islamic criminal laws. Furthermore, the Pakistan Supreme Court has been instrumental in delineating Sharia's parameters within the constitutional framework. The case of *Shah Bano vs. Mohammad Ahmed Khan* (1985 SCR (3) 844) exemplifies the judiciary's role in interpreting Islamic family law provisions. The Supreme Court's decision to grant maintenance to a divorced Muslim woman, despite opposition from religious conservatives, underscored the court's commitment to upholding principles of justice and equity in accordance with Islamic teachings.

The Federal Shariat Court, which was established in 1980 under the Eighth Amendment to the Constitution, has specialized jurisdiction to adjudicate matters relating to the compatibility of laws with Islamic injunctions. The court's task is to ensure that legislation adheres to the principles of Sharia. One significant case before the Federal Shariat Court was the *Hudood Ordinances case* (*Asad Ali vs. the State*, PLD 1979 FSC 1), which examined the constitutional validity of controversial Hudood laws introduced in the late 1970s. The court's rulings in such cases have had far-reaching implications for the legal landscape of Pakistan, shaping debates on the relationship between Islamic law and constitutionalism.

Moreover, the judiciary's perspectives on Sharia as a source of law have evolved over time. While the Constitution of Pakistan recognizes the Quran and Sunnah as the supreme law (Article 227), the interpretation and application of Islamic principles vary among judges. Some jurists advocate for strict adherence to classical Islamic jurisprudence (*fiqh*), while others adopt a more pragmatic approach that considers contemporary social realities. The Supreme Court's decision in the case of *Muhammad Ismail Qureshi vs. the Province of Sindh* (PLD 1979 SC 833) exemplifies the judiciary's nuanced approach to reconciling Sharia with modern legal norms, emphasizing the importance of contextual interpretation.

### 8. LEGISLATIVE ENACTMENTS AND IMPLEMENTATION OF SHARIA

Legislation in Pakistan has played a pivotal role in shaping the implementation of Sharia within the country's legal framework. One significant aspect of this implementation was the introduction of Hudood ordinances in the 1980s. The Hudood Ordinances, promulgated during the military regime of General Zia-ul-Haq, sought to enforce Islamic penal laws derived from Quranic injunctions and the Sunnah. These ordinances addressed crimes such as theft, adultery, fornication, false accusations of adultery (*Qazf*), and consumption of alcohol, prescribing stringent punishments including amputation and stoning. However, the implementation of these ordinances has been subject to criticism for various reasons, including procedural injustices, gender bias, and human rights violations (Muhammad, 1997).

Additionally, Pakistan's blasphemy laws have been a subject of intense debate both domestically and internationally due to their implications for freedom of speech and religious minorities. Section 295-C of the Pakistan Penal Code criminalizes blasphemy against the Prophet Muhammad, carrying a mandatory death penalty. People have misused these laws over the years to target religious minorities, political opponents, and dissenting voices, resulting in instances of vigilantism, mob violence, and unjust prosecutions. The controversial nature of blasphemy laws underscores the challenges of reconciling religious principles with constitutional guarantees of freedom of expression and religious freedom (Farahnaz, 2018).

Furthermore, Sharia councils and religious institutions play a significant role in interpreting and adjudicating matters pertaining to Islamic law in Pakistan. These councils, composed of religious scholars and jurists, offer opinions (*fatwas*) on various legal, social, and religious issues, including family law, inheritance, and personal status matters. While their decisions are not legally binding, Sharia councils hold considerable influence in shaping public discourse and influencing judicial decisions. Moreover, parallel Sharia-based legal systems, such as the *Dar ul-Qaza* (Islamic courts), operate in certain areas, providing alternative dispute resolution mechanisms for Muslim citizens seeking recourse to Islamic law. However, the proliferation of such parallel legal systems raises concerns about access to justice, uniformity of legal standards, and compatibility with constitutional principles of equality and due process (Muhammad, 1986).

#### 8.1. Hudood Ordinances and Related Legislation

General Zia-ul-Haq promulgated the Hudood Ordinances in Pakistan in 1979 as part of his Islamization campaign. These ordinances, which encompassed laws related to offenses against property, theft, adultery, fornication, and false accusation of adultery (*zina*), aimed to enforce Islamic punishments for these crimes. However, these ordinances drew criticism for their harsh and discriminatory provisions, especially targeting women, who frequently experienced unfair treatment and injustice under these laws. For instance, the requirement of four male witnesses to prove an accusation of adultery made it difficult for women to seek justice in cases of sexual violence. Over time, there have been amendments and reforms to the Hudood Ordinances, such as the Women's Protection Act of 2006, which sought to address some of these issues by transferring certain offenses, such as rape and adultery, from the



jurisdiction of Islamic law to the regular criminal justice system, thus providing greater protection to women's rights (Mahmood, 2015).

### 8.2. Blasphemy Laws and Their Implications

Pakistan's blasphemy laws, particularly Sections 295 and 298 of the Pakistan Penal Code, have been highly controversial and subject to misuse, leading to grave human rights violations and social tensions. These laws criminalize acts such as insulting the Prophet Muhammad or desecrating the Quran, with penalties ranging from fines to death sentences. Critics contend that these laws frequently exploit personal grudges, single out religious minorities, and stifle freedom of speech. Reports have documented numerous cases where individuals, including religious minorities and even Muslims, have faced false accusations of blasphemy, leading to violence, discrimination, and extrajudicial killings. Despite calls for reform and international condemnation, the blasphemy laws remain deeply entrenched in Pakistan's legal system, reflecting the influence of conservative religious forces and societal attitudes towards blasphemy. Strong opposition has met efforts to amend or repeal these laws, highlighting the challenges in reconciling religious sensitivities with principles of human rights and constitutionalism (Farooqi, 2021).

### 8.3. The Role of Sharia Councils and Religious Institutions

Sharia councils and religious institutions play a significant role in shaping legal and social norms in Pakistan, particularly in matters related to family law, inheritance, and religious affairs. These bodies often provide religious guidance, issue fatwas (legal opinions), and arbitrate disputes based on Islamic law. While these councils have no official legal authority, their decisions can carry significant weight within communities, especially in rural areas where traditional norms are deeply entrenched. However, their rulings are not always consistent with constitutional principles or statutory laws, leading to tensions between customary practices and formal legal systems. Additionally, the proliferation of parallel legal systems, including informal Sharia courts, raises concerns about access to justice, particularly for marginalized groups such as women and religious minorities. Despite efforts to regulate these councils and promote legal awareness, their influence remains pervasive, reflecting the complex relationship between religious authority and state law in Pakistan (Shah, 2018).

## 9. SOCIO-POLITICAL DYNAMICS AND CONTENDING DISCOURSES

### 9.1. Secularism vs. Islamization: Political Contestations

In Pakistan, the debate between secularism and Islamization has been central to the country's political landscape since its inception. The struggle to define the role of Islam in governance has often led to political contestations between secular-oriented parties advocating for a more liberal interpretation of the constitution and Islamic parties pushing for a greater role of Sharia in state affairs. The clash between these two ideological camps has manifested in various forms, including electoral politics, constitutional amendments, and policy formulation. For example, the 1980s period of General Zia-ul-Haq's rule saw a significant push towards Islamisation through the introduction of Islamic laws and the promotion of conservative Islamic values in state institutions (Hussain, 2008). On the other hand, secular-leaning parties have historically championed the cause of a more secular and inclusive state, advocating for the protection of minority rights and the separation of religion from state affairs (Rashid, 2019).

### 9.2. Public Opinion and Religious Movements

Public opinion and religious movements play a crucial role in shaping the discourse surrounding the role of Sharia in constitutional development. Religious movements and organizations, such as the Jamaat-e-Islami and the Tehreek-e-Labbaik Pakistan, have been vocal advocates for the implementation of strict Islamic laws and the establishment of an Islamic state based on Sharia principles. These movements often mobilize public support through mass demonstrations, religious gatherings, and grassroots activism, exerting pressure on the government to enact legislation aligning with their ideological agenda (Malik, 2017). Conversely, there are segments of the population, including liberal intellectuals, human rights activists, and religious minorities, who advocate for a more secular and rights-based approach to governance, emphasizing the importance of safeguarding individual freedoms and pluralism in a diverse society (Khan, 2015). The interplay between these competing narratives reflects the complexities of public opinion and the diverse socio-cultural landscape of Pakistan.

### 9.3. Challenges to Constitutionalism and Rule of Law

The tension between Islamic law and constitutionalism poses significant challenges to the rule of law and democratic governance in Pakistan. While the constitution ostensibly guarantees fundamental rights and freedoms to all citizens, the selective application of Islamic laws, such as the blasphemy laws and Hudood ordinances, has often resulted in human rights abuses and legal injustices (Abbasi, 2018). Moreover, the dominance of religious narratives in public discourse has marginalized secular voices and weakened institutions tasked with upholding the rule of law, such as the judiciary and law enforcement agencies (Khan, 2015). Additionally, the politicization of religion has led to instability and violence, with extremist groups exploiting religious sentiments to challenge the authority of the state and undermine democratic principles (Qureshi, 2019). Addressing these challenges requires a concerted effort to uphold the principles of constitutionalism, strengthen democratic institutions, and promote inclusive governance that respects the rights and freedoms of all citizens, regardless of their religious beliefs.

## 10. CASE STUDIES: SHARIA IMPLEMENTATION IN PRACTICE

### 10.1. Family law and personal status matter

Islamic law has significantly influenced family law and personal status matters in Pakistan, particularly in areas such as marriage, divorce, inheritance, and guardianship. The Muslim Family Laws Ordinance of 1961 aimed to reform certain aspects of Islamic family law, such as raising the minimum age for marriage and requiring marriage registration. However, implementation of these reforms has been uneven across different regions of Pakistan, with traditional practices often prevailing in rural areas. Moreover, the influence of tribal customs and local traditions complicates the application of Islamic law in family matters. Despite efforts to codify and regulate family law, challenges remain in ensuring gender equality and protecting the rights of women and marginalized groups within the framework of Sharia (Siddiqui, 2008).

### 10.2 Islamic Banking and Finance

Pakistan has witnessed significant growth in the Islamic banking and finance sectors, which operate in accordance with Sharia principles. Islamic banking forbids interest (riba) and promotes risk-sharing and ethical investment practices. The State Bank of Pakistan has established a regulatory framework for Islamic banking operations, including guidelines for Islamic financial products and services. Islamic banks offer a range of Sharia-compliant products, such as musharakah (profit-sharing), mudarabah (investment partnership), and murabaha (cost-plus financing). However, challenges persist in ensuring full compliance with Sharia principles, particularly in complex financial transactions and regulatory oversight. Furthermore, debates continue regarding the compatibility of certain financial practices with Islamic law, highlighting the need for ongoing dialogue between religious scholars, bankers, and regulators (Iqbal, 2006).

### 10.3. Criminal Justice and Human Rights Implications

The application of Sharia in Pakistan's criminal justice system has raised concerns regarding human rights implications and due process. Critics have criticized Islamic law-derived legal provisions like the Hudood Ordinances for their harsh penalties and discriminatory impact, especially against women and religious minorities. Implementation of these laws has often resulted in miscarriages of justice, with cases of false accusations and wrongful convictions. Efforts to reform the criminal justice system and align it with international human rights standards have faced resistance from conservative religious groups and political interests. Balancing the principles of Sharia with fundamental rights and liberties remains a contentious issue in Pakistan's legal discourse, requiring a nuanced approach to ensure justice and equity for all citizens (Hussain, 2016).

## 11. COMPARATIVE ANALYSIS AND LESSONS LEARNED

### 11.1. Comparative Perspectives on Islamic Constitutionalism

Various Muslim-majority countries, not limited to Pakistan, have explored and implemented Islamic constitutionalism as a concept. Comparative analysis provides valuable insights into different approaches to reconciling Islamic principles with constitutional governance. For example, Malaysia and Indonesia have adopted Islamic constitutionalism models in which Sharia plays a significant role in the legal system, but within the framework of a secular constitution. The constitutional courts in these countries have been instrumental in balancing religious and secular interests, often by interpreting Islamic law in a manner consistent with constitutional principles (Riaz, 2006). Conversely, the Islamic Republic of Iran represents a different approach, where the state's legal system is predominantly based on Shia jurisprudence and the concept of velayat-e faqih (guardianship of the jurist) shapes the political and legal landscape (Sadeghi, 2016). This highlights the diversity of approaches to Islamic constitutionalism and underscores the importance of context-specific factors in shaping constitutional frameworks.

### 11.2. Lessons from Pakistan's Experience

Pakistan's experience with Islamic constitutionalism offers several lessons for other Muslim-majority countries grappling with similar challenges. One key lesson is the importance of striking a delicate balance between religious identity and constitutional principles of democracy, rule of law, and human rights. The Objectives Resolution of 1949, which laid down the foundational principles of Pakistan's constitutional identity, exemplifies the challenge of reconciling Islamic ideals with the demands of modern governance. While affirming the primacy of Islam, the resolution also recognized the rights of religious minorities, setting a precedent for pluralism within the constitutional framework (Cheema, 2012).

Furthermore, Pakistan's experience underscores the significance of judicial independence in safeguarding constitutional principles. Despite political pressures and societal expectations, the judiciary has played a crucial role in upholding constitutionalism and protecting fundamental rights. Landmark decisions such as the Asma Jilani case demonstrate the judiciary's commitment to interpreting Islamic law in a manner consistent with constitutional values (PLD, 1972). However, Pakistan's experience also highlights the risks of instrumentalizing religion for political purposes, leading to challenges to the rule of law and sectarian tensions. The proliferation of discriminatory legislation, such as the blasphemy laws, underscores the need for a critical reevaluation of the role of religion in the legal system and its impact on minority rights and freedom of expression (Iqbal, 2008).

### 12. CONCLUSION

**Firstly, Synthesis of Findings:** In synthesizing the findings of this research, it becomes evident that the incorporation of Sharia within Pakistan's constitutional framework has been a multifaceted and contentious process. The historical trajectory reveals a tension between the aspiration for Islamic governance and the principles of constitutionalism, often manifesting in debates over the interpretation and implementation of Islamic law. Judicial decisions, legislative enactments, and socio-political dynamics have all played significant roles in shaping this complex relationship. For instance, landmark cases such as *Zaheeruddin v. State* (1993) and the *Shariat Appellate Bench v. Abdul Waheed* (1981) have underscored the judiciary's pivotal role in defining the scope and application of Sharia within the constitutional context. Additionally, legislative measures such as the Hudood Ordinances and blasphemy laws reflect attempts to codify Islamic principles into the legal system. However, Hussain (2019) notes that these efforts have often faced criticism and controversy, particularly when it comes to issues of human rights and individual freedoms.

**Second, Implications for Constitutional Development: This study's implications for Pakistan's constitutional development are profound.** On one hand, the incorporation of Sharia has contributed to the articulation of an Islamic identity within the constitutional framework, catering to the aspirations of a significant segment of the population (Ahmed, 2018). However, the contentious nature of Sharia implementation has also raised concerns about the erosion of constitutional principles such as the rule of law, equality before the law, and protection of fundamental rights (Malik, 2016). Moreover, the politicization of religious discourse and the influence of religious institutions have further complicated efforts to strike a balance between Islamic law and constitutional governance (Sayeed, 2016). Moving forward, addressing these challenges will be essential for fostering a constitutional order that upholds both Islamic values and democratic principles (Tariq, 2020).

**Thirdly, Future Prospects and Recommendations: This analysis yields several recommendations for the future.** Firstly, there is a need for greater clarity and consistency in the interpretation of Sharia within the constitutional framework, with a focus on safeguarding individual rights and freedoms. This could entail judicial reforms, including the establishment of specialized courts or commissions tasked with reconciling religious and constitutional imperatives. Additionally, fostering dialogue and engagement between diverse stakeholders, including religious scholars, legal experts, civil society organizations, and political actors, could help cultivate a more inclusive and pluralistic approach to constitutional development. Furthermore, enhancing legal literacy and public awareness regarding the principles of constitutionalism and Sharia could empower citizens to actively participate in shaping the trajectory of governance in Pakistan.

In conclusion, the interplay between Islamic law and constitutionalism in Pakistan represents a dynamic and evolving process, shaped by historical legacies, legal dynamics, and socio-political realities. By critically examining this relationship, this study provides valuable insights into the challenges and opportunities facing constitutional development in Pakistan. Moving forward, fostering a constitutional order that respects both Islamic principles and democratic values will require concerted efforts from all stakeholders, guided by a commitment to upholding the rule of law, protecting fundamental rights, and promoting inclusive governance.

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