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## ***Dr. Israr Ahmed's Political Thoughts in the Light of Islamic Provisions of the Constitution of Pakistan 1973***

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## ***Dr. Israr Ahmed's Political Thoughts in the Light of Islamic Provisions of the Constitution of Pakistan 1973***

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### **Abstract**

Dr. Israr Ahmed's political philosophy emphasizes transformation of a Qur'ān-based Islamic state in Pakistan, with a presidential system tracing back to the early Islamic Caliphate. He believed Pakistan was created to serve as a role model Islamic state, implementing Shariah law and governance. His vision of Khilafat is deeply rooted in Qur'ānic principles, with a Caliph elected through mutual consultation advocated for Pakistan to be an Islamic state, with Shariah law governing all aspects of life. Non-Muslims would have protected minority status, with freedom to practice their faith and participate in governance, except in policy-making roles. He opposed popular sovereignty, arguing it contradicts Islamic teachings. His ideas are aligned with Pakistan's current constitutional framework, which incorporates Islamic provisions but allows for democratic governance and equal rights for non-Muslims. His philosophy emphasizes the need for Pakistan to align its governance with Islamic principles. Islamic Provisions are mentioned here with for better understanding.

**Keywords:** *Islamic Caliphate, Shariah, Caliph, Vote, Constitution, Islamic Provisions, State.*

### **Introduction: Islamic Provisions**

1. Article 2: Islam is declared as the state religion of Pakistan.
2. Article 2A: The Objectives Resolution is made a substantive part of the Constitution.
3. Article 41(1): The President of Pakistan must be a Muslim.
4. Article 91(3): The Prime Minister must also be a Muslim.
5. Article 227: All existing laws shall be brought in conformity with Islamic principles.
6. Article 228: Establishment of a Council of Islamic Ideology to advise on Islamic matters.

These provisions aim to ensure Pakistan's laws and governance align with Islamic principles.

### **Objectives Resolution**

Sovereignty belongs to Allah alone, and the authority exercisable by the people of Pakistan is a sacred trust. The principles of democracy, freedom, equality, tolerance, and social justice, as enunciated by Islam, shall be fully observed. Muslims shall be enabled to order their lives in accordance with the teachings and requirements of Islam. Adequate provision shall be made for the minorities to freely profess and practice their

religions and develop their cultures. Pakistan shall be a federation, with autonomy for its units. Fundamental rights, including equality of status, equality before law, and freedom of speech, religion, and association, shall be guaranteed. The independence of the judiciary shall be ensured. <sup>1</sup>

### Constitutional System of the Islamic State in the Present Day

Dr. Asrar Ahmed, in his book “Why and How the Khilafah System in Pakistan”, in Chapter II, describes two distinctive features of the Islamic State and the Constitutional Framework of the Khilafah System in the Present day. Dr. Israr Ahmed asks what practical form the Islamic caliphate system will take in the context of politics and governance in the present era. In response, he says that the Islamic state will be a state that upholds democratic traditions according to the highest standards of the time, which will differ from the secular democratic state established on the basis of nation-state nationality in only two basic matters. One is the absolute sovereignty of Allah Almighty, and the other is Islamic nationality.

### The Absolute Sovereignty of Allah Almighty

The right of absolute sovereignty will be recognized only for Allah Almighty. The manifestation of which will be recognized as the supremacy of the Qur’ān and Sunnah over both the system and the law, and in this matter, there will be no exception or condition. According to Iqbal:

سروری زبیا فقط اس ذات بے ہمتا کو ہے  
حکمران ہے اک وہی باقی بتانِ آزری

### The Basis of Islamic Nationality

In the Islamic state, full citizenship, unlike nation-state-based nationality, cannot be granted to every person who resides within the boundaries of the Islamic state. This will be available only to those who declare and confess their faith in Allah and His Messenger (ﷺ). The responsibility of protecting the lives, property, honour and dignity of non-Muslims will be taken. That is why the term dhimmi is used for them. They will have complete freedom with regard to personal law, including the laws of worship and family life. However, non-Muslims will not be involved in the law-making process in the Islamic state. Because law-making in the Islamic state consists of ijtihād within the limits of the Book and Sunnah, and since the caliphate is based on the method of Prophethood, the purpose of the Islamic state will be to expand and complete the mission of Prophethood. <sup>2</sup>

### Nine Constitutional Points

By maintaining the two principles above, the highest concepts and standards of human rights and the most modern institutions of the state and government can once again be fully utilized. In this way, with the civilized development of human life, the benefits and fruits of the Islamic state can also be benefited from. Nine constitutional points of the Islamic state have been listed in the present era.

#### 1. Collective Caliphate

Dr. Israr Ahmed says that in the past, Imamate and Caliphate were personal. The best examples of this are the Imamate and Caliphate of Islam of Hazrat Ibrahim and Dawud (peace be upon them). But when the political consciousness of the children of Adam reached maturity, Allah Almighty made Imamate and Caliphate also collective institutions. On the one hand, the responsibility of Imamate of the world as a whole was handed over to the Muslim Ummah, which was given the title of the middle and best

Ummah. On the other hand, the Caliphate was also considered the right of all Muslims, who can choose one of them and appoint him to the position of Caliphate. Dr. Israr Ahmed quotes the statement of Hazrat Umar (may Allah be pleased with him) in support of his point, citing the Musnad of Ahmad bin Hanbal and Sahih Bukhari.

"Whoever swears allegiance to an Ameer without consulting the Muslims, he has no allegiance."

Similarly, the system of mutual consultation among Muslims was based on tribalism during the era of the Rightly Guided Caliphate, but in today's world, it can be extended to all Muslim men and women within the boundaries of the Islamic state, in accordance with the principle of adult suffrage. However, only trustworthy and qualified individuals will be able to participate in the elections.

## 2. The Three Elements of the Modern State

The modern state has three elements: the legislature, the judiciary, and the administration. During the era of the Rightly Guided Caliphate, these institutions existed inseparably. But in the modern era, there is nothing preventing the Islamic state from fully benefiting from these great benefits of civilizational progress. Therefore, the legislature of the Muslims, which can rightly be called the Shura Council, will be elected by the Muslims themselves. And through it, the process of re-editing the Islamic Sharia and ijtihād will continue. On the other hand, there will be the institution of the judiciary, which will decide disputes between people, and will be the guardian of the constitution, and in being a guardian, it will keep in mind that no legislation or ijtihād is contrary to the Qur'ān and Sunnah. On the third side, there will be the administration, which will have the powers of administrative affairs, and will be responsible for the order and order of the country.

## 3. Legislation or Ijtihād

The work of legislation and ijtihād will be entrusted to the legislature. But scholars outside the legislature will also be able to perform ijtihād, but their ijtihād will be approved by the legislature. The decision as to whether an ijtihād is within the limits of Sharia or has it exceeded? This matter will be taken before the country's highest judiciary. Is this ijtihād real ijtihād and within the Book and Sunnah? Or has the sovereignty of Allah Almighty been challenged? In this regard, the current two practical systems can only be acceptable temporarily but not permanently. Such a situation is very undesirable that the country's highest courts are separate, and the Sharia courts are separate. The principles of appointment and removal of judges are different. Dr. Israr Ahmed says that in the Islamic state of the future, only the Faculty of Sharia will be taught as a curriculum in law colleges. And the relevant judges and lawyers will be experts in the religion of Islam. And there will be only one judicial system, and that will be the Sharia judicial system.

## 4. Political Parties

The characteristics of the enlightened and developed state of the modern era include the emergence of political parties. In which freedom of expression of opinion and formation of parties are also recognized as the inalienable rights of citizens. In the Islamic state of the present era, the people will have this right, provided that no political party includes anything contrary to Islam in its manifesto. Also, in addition to this restriction, they will have an additional freedom that a member of the legislature, regardless of which party he has won, will be completely free to express his opinion on all kinds of matters in the normal debate of the Legislative Assembly, and will be able to convey the voice of his conscience to everyone. But this should not be against the manifesto of the party. In that case, he will lose his seat.

### 5. A Beautiful Combination of Freedom and Restriction

Dr. Israr Ahmed quotes a blessed hadith, Musnad-e-Ahmad bin Hanbal, on the authority of Abu Saeed Khudhri, regarding the ratio of free expression of opinion and restricted expression of opinion, which says, "The example of a believer is like that of a horse tied to a peg." The beautiful combination of freedom and restriction in an Islamic state is clearly illustrated by this example, that one should not go beyond the boundaries of the Book and Sunnah.<sup>3</sup>

### 6. Solution to Jurisprudential Differences

Dr. Israr Ahmed says that in Pakistan, jurisprudential and sectarian differences are presented as a huge obstacle in the practical implementation of Sharia. But in reality, the seriousness of this problem is not as serious as it is made out to be.

کچھ تو ہوتے ہیں محبت میں جنوں کے آثار  
اور کچھ لوگ بھی دیوانہ بنا دیتے ہیں۔

According to Dr. Israr Ahmed, the system of the Islamic state of the present era will be semi-secular, and all citizens will be given complete freedom at the constitutional level to live according to their own jurisprudential doctrines in their personal law and family life laws. But as far as civil law is concerned, there are two ways to implement it, and both are correct. One is that no sect or jurisprudence should be implemented, and the Qur'an and Sunnah should be considered the real evidence. And all the jurisprudential doctrines and their Muslim ijtihāds should be considered as the common heritage of Muslims as examples.

The second way is that the jurisprudence of which the majority of the population of the country follows should be implemented as public law. It is currently implemented in Iran.

### 7. Presidential System

Dr. Israr says that the system of government of the present era Islamic state should be presidential or parliamentary? There are books and The Sunnah is silent, in principle this matter depends on the discretion of the Muslim citizens. But it is also a historical fact that the system of government of the Rightly Guided Caliphate was very similar to the presidential system of government and the unitary system of government in terms of the features of the modern system of government. The presidential system is more compatible with the conditions of Pakistan. In which the provinces should be reorganized, their culture should be given equal importance, and they should be given maximum internal autonomy. In the Islamic state, Arabic language will be taught throughout the country and it will be given the status of the national language.

### 8. Participation of Women

Dr. Israr Ahmed says, it is not absolutely forbidden for a Muslim woman to become a caliph, but it is abhorrent and forbidden. It will be a settled matter that no woman will be able to hold the office of caliph. As far as the members of the Shura Council are concerned, women will also have the right to vote. In case of participating in the Shura Council, the Sharia rules of full hijab will apply to them.

### 9. Status of Non-Muslims

Non-Muslim minorities will not have the right to vote in the election of the President or Caliph of the Islamic State and the Shura Council.<sup>4</sup>

The internal structure of the Islamic State below are ten points by Dr. Israr Ahmed, taken from his book 'What is the Khilafah System in Pakistan, Why and How', which explains what was the first period of the Rightly Guided Caliphate? And what will be the form and form of the Islamic State or the Khilafah System now.

### **1<sup>st</sup> Point: The Sovereignty of Allah Almighty and the Supremacy of the Qur'an and Sunnah**

Democracy is a cursed system, in which the power of sovereignty is vested in the people. The first point in Islam is that the power of sovereignty belongs only to Allah Almighty. The transfer of supreme power to the people is *kufr* and *shirk*.

The recognition of the sovereignty of Allah Almighty has been recorded in the Constitution of Pakistan in the form of the Objectives Resolution. Dr. Israr Ahmed says that the question is what should be the practical form of the sovereignty of Allah Almighty? The answer to this is that the implementation of the sovereignty of Allah Almighty will actually occur only through the unconditional supremacy of the Qur'an and Sunnah without any exception. Although the sovereignty of Allah Almighty has been acknowledged in the Constitution of Pakistan, we Muslims have played great tricks with Allah Almighty in this regard, and we are also suffering punishment for this crime. In 1971, Pakistan was divided into two. East Pakistan became Bangladesh. Alhamdulillah, this region still exists. But if, God forbid, something happens to this western part, there is a fear that it will break into several pieces. Until we correct our attitude towards Allah Almighty, we, as a nation, will continue to face serious dangers. What are those tricks or deceptions that we have played with Allah Almighty and the Lord of the Universe? According to Dr. Israr Ahmed, the deception is that the Constitution of Pakistan states that "no legislation shall be made against the Qur'an and Sunnah." But this article of the Constitution has been given the status of a mere guiding principle. It has not been given the status of a practical code. That is, the supremacy of the Book and Sunnah has been recognized to the extent of a principle. But no matter can be discussed in the courts on this basis. The late Zia-ul-Haq established the Federal Sharia Court, which was given the authority to strike down any law that is against the Qur'an and Sunnah. But even in this matter, honesty was not acted upon. And the Federal Sharia Court was given two handcuffs and two shackles. That is, the Federal Sharia Court can neither give its opinion on the Constitution of Pakistan nor review judicial laws. It can neither review financial laws nor the laws of family life. What could the Sharia Court achieve in terms of implementing Islam by imposing so many restrictions? Economics is of great importance in the present era. But the intervention of Sharia in these matters was not welcomed. Also, our National Assembly also passed the Sharia Enforcement Act, and at the same time, all kinds of usury business were also declared permissible. With this decision, we have come into a state of war with Allah Almighty. Until the constitution is amended to state that the Book and Sunnah will have supremacy over all the constitution, system and laws of Pakistan, there can be no progress towards implementing Islam. <sup>5</sup>

### **2<sup>nd</sup> Point: Direct Election of the Khalifa**

During the era of the Rightly Guided Caliphate, the appointment of the Caliph was done through mutual consultation among the Muslims. At that time, there were neither ballot boxes nor a regular system of elections, which is the spirit of the democratic system of government in the modern era. But there was a complete system of classification among the Companions, may God be pleased with them. There were also the Companions of the Tree of Life who had the Ten Days of Good News and the Bay'ah of Ridwan. But today there is neither such classification nor can there be. Today, Muslims have the same status. As narrated from Imam Abu Hanifa, "A Muslim is equal to every Muslim." Whether a Muslim is a sinner or a pious person, both will have the same legal rights. According to Islamic law, the reward and punishment of both piety and wickedness are related to the Hereafter. In this world, all Muslims have equal status socially, and also at the legal level. On this basis, every Muslim has the right to vote. This is both the

spirit of the age and the demand of the present era. On this basis, it can be said that the direct election of the Caliph will be at the level of the entire country. By adopting this principle, the monarchy system will also cease to exist. The people are capable of thinking and understanding, even if the behavior of the majority is similar to that of the sinners and the wicked. The Muslim people know very well what Islam is and what it is not. Therefore, they will give their opinion only in favor of a qualified and worthy candidate. Of course, this It should be decided that in both cases, the morals and character of those contesting the election of the Caliph, and the legislature, will be thoroughly investigated. So that no one who consumes forbidden things, or has bad character, can ever attain this position.

### 3<sup>rd</sup> Point: The Negation of Mixed Nationality and the Protection of the Rights of Non-Muslims

In an Islamic state, non-Muslims cannot be given equal citizenship. A non-Muslim will have the status of a dhimmi. Dr. Israr Ahmed says that no non-Muslim can become a member of the Shura Council. Zia-ul-Haq had established the institution of the Shura Council, in which non-Muslims were also included as members, which was completely wrong in principle. Dr. Israr Ahmed says that he also became its member by mistake, but after two months he resigned from the Shura Council. In the Khilafah system, it will never happen that a non-Muslim will have the honor of being a member of the Shura Council. But the complete protection of the lives, property, honor and dignity of non-Muslims will be the responsibility of the Islamic state. That is why the term dhimmi is used for non-Muslims. They will have complete freedom of worship according to their religion, and there will be no mention of the sanctification of their places of worship. But these people will neither be able to preach their faith among Muslims nor will they be able to participate in the Shura Council. They will be able to vote in the elections of the members of the Shura. There will also be employment opportunities for them in all kinds of technical fields. Dr. Israr Ahmed says that "In an Islamic state, Hindus, Christians, Qadianis, Parsis, etc., all have to pay a tax to the government in exchange for their protection. This tax is called Jizya. Now we have to develop such courage within ourselves that we can speak out when we are hurt and abandon the traditional apologetic way of thinking." <sup>6</sup>

### 4<sup>th</sup> Point: Establishment of a Prayer System

The establishment of a prayer system in an Islamic state is very important. The establishment of a prayer system is not about offering prayers on time. In Islam, religion and politics are not separate from each other. The Messenger of Allah (ﷺ) himself was both the preacher and the Imam of the Prophet's Mosque. And exactly the same thing happened in the Rightly Guided Caliphate. Similarly, the governor or official of each province and region would also lead the Friday prayers and also handle the affairs of the state. According to Hanafi jurisprudence, a person can lead the Friday prayers only with the permission of the government. Not everyone can be brought and made to stand on the prayer platform. According to Iqbal:

قوم کیا چیز ہے قوموں کی امامت کیا ہے  
اس کو کیا سمجھیں یہ بے چارے دور کعت کے امام

In our society, the imams of mosques today are not given much status. The landlord does not consider the Maulvi of the villages as anything more than his own lack. And in the cities, the mosque committee keeps the Maulvi under its control. But some intelligent and clever Maulvi also have great wealth. However, many of these Imams are also pious and pious. In the Islamic state, a system of prayer will be established at

the national level and the Caliph, while carrying out the affairs of the kingdom, will also perform the duty of leading and delivering the sermon at the Grand Mosque of the capital. And in the provincial capitals and similarly, the governor or the administrator will lead the prayer.

#### **5<sup>th</sup> Point: Complete Implementation of Zakāt**

Dr. Israr Ahmed says that we should know the reality of Zakāt. The steps taken to implement Zakāt during the reign of the late Zia-ul-Haq brought Zakāt into disrepute. The Zakāt system holds an important position in Islamic economics. The basic needs of citizens are taken care of in an Islamic state. Hazrat Umar (may Allah be pleased with him) is famous for saying that "If even a dog dies of hunger on the banks of the Euphrates River, then Umar will be held accountable for it on the Day of Judgment." Along with the basic needs of the citizens, the education expenses of the citizens will also be the responsibility of the Islamic state. In this regard, Zulfikar Ali Bhutto also raised the slogan of bread, cloth and house. The scholars also issued fatwas against him due to political differences. But this slogan was not blasphemous. All these things are included in the basic needs of man. And it is the basic responsibility of the Islamic state to fulfil them. Zulfikar Ali Bhutto's slogan of bread, cloth and house remained, so he could not go beyond the political slogan and soon his imperialism came to the fore. He had a good opportunity to abolish the feudal system and make Pakistan's land narrow, but he turned out to be a feudalist.

The responsibility of the basic needs of every citizen lies with the Islamic state. The question is, what will be the resources of the Islamic state that will be able to meet all these needs?

All this will be possible only through the proper implementation of the Zakāt system. In the Islamic state, Zakāt will be collected on apparent wealth. In which Zakāt will be levied on the total value of the goods traded and not on the profits. Whether the business is in profit or loss, Zakāt will have to be paid on the existing wealth. The land, buildings, and machinery of factories will be exempt from Zakāt, but it will be collected at the rate of two and a half percent on the total value of both the raw materials and the finished goods in the factory. In this way, the government will accumulate enough wealth for Zakāt that it will be able to meet the needs of every citizen. Then, the time will also come when people go around collecting Zakāt on their hidden wealth but find no one to take it. In today's world, the infidels have established such a welfare system that the unemployed, disabled, and forced citizens are not left to beg helplessly on the streets. Rather, they are supported by the state. When the zakāt system is established in the Islamic state, all taxes will automatically be abolished. And Muslims with means will gladly pay zakāt.

#### **6<sup>th</sup> Point: Complete Abolition of Interest**

The usury system will be completely abolished in the Islamic state, and will be free from interest.

#### **7<sup>th</sup> Point: Abolition of the Feudal System**

Dr. Israr Ahmed says that just as there are two types of internal wealth and external wealth, similarly there are two types of land, tithe land and tribute land. Tributary lands are those that Muslims have acquired by force at any time. That is, conquered by force of the sword. These lands are considered tribute. Dr. Israr Ahmed refers to the Caliphate of Hazrat Umar (RA) to support his point, when all the conquered areas were declared tribute. Most of the land in Pakistan is also tribute. The lands of Pakistan are not owned by anyone, the British government gave them as a reward to its loyalists in return for betraying the Muslims. A new land settlement system will be codified in the Islamic

state. And in it, a system will be devised to protect the rights of farmers and laborers. Then the farmers will absolutely not need to look at any other economic systems.

#### **8<sup>th</sup> Point: Ban on Alcohol and Gambling**

In the Islamic state, alcohol and gambling will be completely banned. These are all evil deeds. No form of gambling will be acceptable under any circumstances. Gambling and alcohol prevent people from working hard. Both of these things destroy human dignity.

#### **9<sup>th</sup> Point: Complete Social and Legal Equality**

The concept of complete human equality will prevail in the Islamic state. There will be no concept of high and low, and everyone will be equal before the law.

#### **10<sup>th</sup> Point: The End of Mixed Society**

In the Islamic state, it will be decided that there will no longer be a mixed society in terms of the scope of work of women and men. Educational institutions will provide separate education everywhere, from schools to universities. Women's teachers will also be women. Similarly, in hospitals, there will be only women doctors in women's hospitals. And men's hospitals will have men doctors. The same will be done in other departments.

#### **The Legislature in the Islamic Caliphate**

Dr. Israr Ahmed says in his book *The Reality of the Caliphate and Its System in the Modern World*, page 93, that there is a misconception in our religious circles regarding the legislature in an Islamic state. That if an Islamic state is established, then since the entire Sharia is present, there will be no need for a legislature. Dr. Israr Ahmed has called this thought the result of a lack of understanding. He says that modern science and industrial development have created countless new problems, for which legislation is needed in the light of the Qur'ān and the Hadith of the Messenger of Allah (ﷺ). For example, if we look at it, new problems have arisen only regarding Zakāt. What will be the procedure for Zakāt on factories? What is the ruling on trucks and buses? How will the ratio of government income to expenditure be done between various departments of education, health, defence, construction and development? All these tasks are for the legislature to do. If we actually want to implement Islamic law in the present era, we need to the door of Ijtihād will have to be opened, which has been closed for several hundred years. In this regard, another principle should be understood that the religion of Islam is a religion given by Allah Almighty, and Allah is All-Wise. The principle in our religion is that no law can be made contrary to the Qur'ān and Sunnah, but this principle is not that no legislation can be made that is not based on the Qur'ān and Sunnah. In such a case, the door to legislation would be closed. For example, how can building control laws, traffic laws, shipping laws, civil aviation laws, all these laws be made? Therefore, the nature of the religion of Islam is that no law can be made against the Qur'ān and Sunnah, thus the scope of legislation in the Islamic state has increased.

#### **Legislature and Ijtihād According to Dr. Israr Ahmed**

Dr. Israr Ahmed, quoting Allama Muhammad Iqbal, says that now Ijtihād will be done only through Parliament. Although Allama Iqbal's son Javed Iqbal confused this statement. But Dr. Israr Ahmed confirms Allama Iqbal's statement 100%, and says that whatever Ijtihād will be done within the Parliament, it will be within the Qur'ān and Sunnah. Ijtihād can only be done under religion; it is not at all the case that whatever the Parliament passes becomes religion. If the Parliament is given such an expansion, then sovereignty will come to the Parliament. Whereas in an Islamic state, sovereignty belongs only to Allah Almighty. On the contrary, the concept of popular sovereignty is kufr and polytheism.

The practical form of the supremacy of the Qur'ān and Sunnah. Dr. Israr Ahmed says that the implementation of the sovereignty of Allah Almighty is a constitutional stage. When it is written in the constitution that the Qur'ān and Sunnah have supremacy over everything, then after this constitutional recognition of sovereignty comes the practical stage of its implementation. This reference is guided by verse 59 of Surah An-Nisa. Many matters of statehood are understood from this verse. This verse shows that obedience to Allah Almighty and obedience to the Messenger of Allah ﷺ are permanent and unconditional. Secondly, if a dispute arises with the one in charge, the matter should be returned to Allah Almighty and the Messenger of Allah ﷺ. Also, it is possible to dispute with the one in charge, but it is not possible to refuse obedience to Allah Almighty and obedience to the Messenger of Allah ﷺ. The decision of the dispute must be taken to Allah Almighty and the Messenger of Allah ﷺ. Here it is necessary to understand that what will be the practical form of returning the matter to Allah Almighty and the Messenger of Allah ﷺ? Dr. Israr Ahmed says that neither Allah Almighty Himself is present in the world to decide, nor is the Messenger of Allah ﷺ. The Prophet (ﷺ) is present. His decision is actually It will be decided in the courts. It is also a feature of the present era that the constitution entrusts the government's disputes to the courts. Whether the dispute is between the government and the people or between the legislature and the people, the decision of the disputed matters is taken only through the courts. Therefore, if there is a dispute about any law or government action, or public protest, whether it is within the Qur'ān and Sunnah or is it going beyond it? Then the decision of such a dispute can also be referred to the courts in the Khilafah system, like in the democratic governments of the present era. Guidance and guidance in this regard will be taken from the general verses of the Holy Qur'ān and the blessed hadiths, which contain orders for justice, impartiality and adherence to the Book and Sunnah in the resolution of disputes.

### **Appointment of the Chief of State through Elections**

Dr. Israr Ahmed says that the electoral process can also be adopted to determine the leaders, but the electoral system will have to be subject to some limits and restrictions in an Islamic state. Dr. Israr Ahmed is convinced that elections should be as broad-based as possible, and that the opinions of as many citizens as possible should be included in it. In this regard, Dr. Israr Ahmed quotes the saying of Imam-e-Azam Abu Hanifa (may Allah have mercy on him) that all Muslims are equal in legal and constitutional terms. In an Islamic state, there is no distinction between a pious Muslim and a wicked Muslim in terms of their civil rights. All citizens of an Islamic state are equal. However, in assigning responsibilities, a difference is made between them based on their knowledge and virtue. Therefore, it is emphasized that all Muslims will have the right to vote in an Islamic state, and this is also in accordance with the spirit of the present era.

Characteristics of a voter. Dr. Israr Ahmed says that his opinion regarding the determination of the age of the voter is that the voter should be at least forty years old. And this is in accordance with the wisdom of the Qur'an. Dr. Israr Ahmed says that if the age of the voter is set at forty years, it can be objected to that in this way a very large section will be deprived of the process of forming a system of government. Dr. Israr Ahmed says that then at least it is necessary that the age of the person participating in the elections should not be less than forty years.<sup>7</sup>

### **Conclusion**

In conclusion, this study demonstrates that the political thought of Dr. Israr Ahmed is deeply rooted in the foundational principles of Islam and shows significant alignment

with the Islamic provisions enshrined in the Constitution of Pakistan 1973. His emphasis on the sovereignty of Allah, the supremacy of Shariah, and the establishment of an Islamic socio-political order reflects the same ideological underpinnings articulated in the Objectives Resolution and other constitutional clauses. This indicates that his vision was not merely theoretical but resonates with the constitutional aspirations of Pakistan as an Islamic state.

Furthermore, the analysis reveals that while the constitutional framework provides a structural and legal basis for the implementation of Islamic principles, Dr. Israr Ahmed's thought extends beyond formal provisions by advocating for a transformative movement aimed at the revival of the Khilafah system. His approach underscores the need for moral, spiritual, and societal reform as a prerequisite for the effective realization of Islamic governance, thereby complementing the constitutional provisions with a dynamic and action-oriented perspective.

Ultimately, the study highlights a convergence between ideological vision and constitutional design, while also pointing out the gap between theory and practice in the contemporary political landscape of Pakistan. It suggests that a meaningful implementation of Islamic provisions requires not only legal acknowledgment but also a collective commitment to the values of justice, accountability, and social welfare as emphasized in both the Constitution and Dr. Israr Ahmed's political philosophy. This alignment, if actualized, holds the potential to strengthen the Islamic identity and governance framework of the state.

## References

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- <sup>5</sup> Ibid., 70-74.
- <sup>6</sup> Ibid., 74-82.
- <sup>7</sup> Dr. Israr Ahmed, *The Reality of the Khilafah and its System in the Modern Era*, (Lahore: Central Publishing House, Anjuman Khuddham-ul-Quran, 5th edition, 2006), 93-98.