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- **Pak study paper**

Question:1:

Write down a note on Pakistan as a nuclear power?

Answer :

Pakistan is one of nine states to possess nuclear weapons. Pakistan began development of nuclear weapons in January 1972 under Prime Minister Zulfikar Ali Bhutto, who delegated the program to the Chairman of the Pakistan Atomic Energy Commission (PAEC) Munir Ahmad Khan with a commitment to having the bomb ready by the end of 1976. Since PAEC, consisting of over twenty laboratories and projects under nuclear engineer Munir Ahmad Khan, was falling behind schedule and having considerable difficulty producing fissile material, Abdul Qadeer Khan was brought from Europe by Bhutto at the end of 1974. As pointed out by Houston Wood, Professor of Mechanical & Aerospace Engineering, University of Virginia, Charlottesville, in his article on gas centrifuges, "The most difficult step in building a nuclear weapon is the production of fissile material" as such, this work in producing fissile material as head of the Kahuta Project was pivotal to Pakistan developing the capability to detonate a nuclear bomb by the end of 1984.

The Kahuta Project started under the supervision of a coordination board that oversaw the activities of KRL and PAEC. The Board consisted of A G N Kazi (secretary general, finance), Ghulam Ishaq Khan (secretary general, defence), and Agha Shahi (secretary general, foreign affairs), and reported directly to Bhutto. Ghulam Ishaq Khan and General Tikka Khan appointed military engineer Major General Ali Nawab to the program. Eventually, the supervision passed to Lt General Zahid Ali Akbar Khan in President General Muhammad Zia-ul-Haq's Administration. Moderate uranium enrichment for the production of fissile material was achieved at KRL by April 1978.

Pakistan's nuclear weapons development was in response to the loss of East Pakistan in 1971's Bangladesh Liberation War. Bhutto called a meeting of senior scientists and engineers on 20 January 1972, in Multan, which came to known as "Multan meeting". Bhutto was the main architect of this programme, and it was here that Bhutto orchestrated the nuclear weapons programme and rallied Pakistan's academic scientists to build an atomic bomb in three years for national survival.

At the Multan meeting, Bhutto also appointed Munir Ahmad Khan as chairman of PAEC, who, until then, had been working as director at the nuclear power and Reactor Division of the International Atomic Energy Agency (IAEA), in Vienna, Austria. In December 1972, Abdus Salam led the establishment of Theoretical Physics Group (TPG) as he called scientists working at ICTP to report to Munir Ahmad Khan. This marked the beginning of Pakistan's pursuit of nuclear deterrence capability. Following India's surprise nuclear test, codenamed Smiling Buddha in 1974, the first confirmed nuclear test by a nation outside the permanent five members of the United Nations Security Council, the goal to develop nuclear weapons received considerable impetus.

Finally, on 28 May 1998, a few weeks after India's second nuclear test (Operation Shakti), Pakistan detonated five nuclear devices in the Ras Koh Hills in the Chagai district, Balochistan. This operation was named Chagai-I by Pakistan, the underground iron-steel tunnel having been long-constructed by provincial martial law administrator General Rahimuddin Khan during the 1980s. The last test of Pakistan was conducted at the sandy Kharan Desert under the codename Chagai-II, also in Balochistan, on 30 May 1998. Pakistan's fissile material production takes place at Nilore, Kahuta, and Khushab Nuclear Complex, where weapons-grade plutonium is refined. Pakistan thus became the seventh country in the world to successfully develop and test nuclear weapons. Although, according to a letter sent by A.Q. Khan to General Zia, the capability to detonate a nuclear bomb using highly

enriched uranium as fissile material produced at KRL had been achieved by KRL in 1984.

Question:2:

Why sir syed ahmad khan started AliGarh Movement? And that movement was successful or not explains with details?

Answer:

The most important movement for the spread of modern education and social reform among Muslims was started by Sir Syed Ahmad Khan (1817-1898). He came from a family of nobles of the Mughal court. He joined the services of the East India Company as a judicial officer and remained loyal to them during the revolt of 1857, whereas the British rulers regarded the Muslims as their 'real enemies and most dangerous rivals' and followed a policy of discrimination against them. Syed Ahmad Khan was deeply concerned at the depressing situation of the Muslims and raising them from their backwardness became his life-long passion and aim. He strove hard to remove the hostility of the British rulers towards the Muslims. He appealed to the Muslims to return to the original Islamic principles of purity and simplicity. He advocated English education for the regeneration of Muslims in India. His emphasis on science particularly offended the orthodox Muslims. He faced opposition from the orthodox sections of Muslims. However, with courage and wisdom, he overcame these obstacles. In 1864, he founded the Translation Society which was later renamed 'The Scientific Society'. The society was located at Aligarh. It published Urdu translations of English books on science and other subjects, and an English-Urdu journal for spreading liberal ideas on social reforms. He advocated the removal of many social prejudices that kept the community backward. His greatest achievement was the establishment of the Mohammedan Anglo Oriental College (Also known as Aligarh Muslim University) at Aligarh in 1875. In course of time, this college became the most important educational institution of Indian Muslims. It provided for education in humanities and science throughout English medium and many of its staff members came from England. The college received support from leading Muslims throughout India and the British showed much interest, both officially and otherwise in its development.

The M.A.O. College which later became the Aligarh Muslim University fostered a modern outlook among the generations of students that studied there. The movement of Muslim awakening associated with Syed Ahmad Khan and M.A.O. College came to be known as Aligarh Movement. He opposed the activities of the Indian national congress. He believed, like many other leaders at that time, that Indians were not yet ready to govern themselves and that their interests would be best served by remaining loyal to the British rule. He founded the Indian patriotic Association with the support of some Hindu and Muslim leaders to oppose the congress and tried to dissuade the Muslims from joining the congress. He emphasized the unity between Hindus and Muslims.

Conclusion

Sir Syed Ahmed Khan was one of the greatest Muslim reformers of India. He interpreted the Quran in the light of modern rationalism and science. He took up the struggle against fanaticism, ignorance, narrow mindedness and bigotry and laid emphasis on free thinking.

Question:3:

What were the Islamic points added in 1973 constitution?

Answer:

1. INTRODUCTION:

The Constitution of 1973 is more Islamic in character than the previous two constitutions of Pakistan. In this present constitution, emphasis was made to establish a real Islamic system in all aspects of social life. To achieve this objective, more Islamic provisions have been laid down in the

constitution of 1973 because no law can be made against the Islamic provisions. This constitution has set up Islamic advisory council to recommend ways and means to bring existing laws of the country in conformity with Islamic principles.

2. ISLAMISATION OF EXISTING LAWS:

The present constitution declares that all existing laws shall be brought in conformity with the injunctions of Islam as laid down in the holy Quran and Sunnah.

3. SPECIAL INSTITUTION OF ISLAMISATION:

Two special institutions for Islamisation under the constitution have been established:- **(i) Federal Shariat court.** **(ii) Islamic Ideology council.** Case law (P.L.D 1989 SC 613) It was held, legislature has no authority to enact a law in any field including those relating to taxes which is repugnant to the injunction of Islam and no other functionary including tax authorities has power to lay down any un-Islamic rule.

4. ISLAMIC PROVISION OF CONSTITUTION 1973:

Following are the some of Islamic provisions made in the constitution meant to enable the Muslim to order their lives according to the teaching of Islam as set out on the Holy Quran and Sunnah.

4.1 SOVEREIGNTY OF ALLAH:

Main salient feature of the constitution of Pakistan is that it presents an important principle that sovereignty belongs to Allah alone. Who has already legislated through the Holy Quran as interpreted in the Sunnah. He has delegated it to the state of Pakistan through its people. But it should be exercised within those limits. Which have been prescribed by him, and it should be exercised as a sacred trust.

4.2 NAME OF STATE:

The Constitution of 1973 has declared Pakistan as Islamic federal state to be known as Islamic republic of Pakistan. This provision clearly enunciates that the nature of 1973 constitution is Islamic.

4.3 STATE RELIGION:

According to the constitution of Pakistan, Islam shall be the state religion of Pakistan.

4.4 OBSERVANCE OF ISLAMIC PRINCIPLE:

It is stated in the preamble of the constitution that principles of democracy, opportunity, equity, tolerance and social justice, as articulated by Islam, might be completely watched.

4.5 PRESIDENT AND PRIME MINISTER TO BE MUSLIM:

It was made compulsory for the president and prime minister to be a Muslim by faith and belief and to profess faith in the finality of prophet hood.

4.6 DEFINITION OF MUSLIM:

Clear definition of Muslim is laid down in the constitution. According to this constitution, it is necessary, besides having belief in oneness of Allah, prophet hood, Day of Judgment and books of God, to prefer the finality of Prophethood. This clause was not included in earlier two constitutions.

4.7 ISLAMIC WAY OF LIFE:

It is also declared in the constitution that State shall enable the Muslim of Pakistan, independently and on the whole, to order their lives in accordance with the fundamental principles and basic concept of Islam.

4.8 PROVISIONS OF ISLAMIC TEACHING:

The government will take all possible steps to promote education of Islam and the Holy Quran.

4.9 CORRECT AND EXACT PRINTING AND PUBLISHING OF HOLY QURAN:

The state shall be responsible to secure correct and exact printing and publishing of the Holy Quran.

4.10 LEARNING OF ARABIC LANGUAGE:

It is also declared in the constitution that special facilities shall be provided for the learning of Arabic languages.

4.11 PROTECTION OF ISLAMIC VALUES:

It is also stated in the constitution that Islamic values shall be protected in the country.

4.12 PROTECTION OF MINORITIES:

The State might protect the real rights and interest of minorities.

4.13 STRENGTHENING BONDS WITH MUSLIM WORLD:

The State should attempt to protect and fortify fraternal relations among Muslim countries based on Islamic unity.

4.14 PROPER ORGANIZATION OF ZAKAT, AUQAF AND MASJID:

The state shall Endeavour, as respects the Muslim of Pakistan secure the proper organization of zakat, Auqaf and Masjid.

4.15 EXISTING LAW SHALL BE BROUGHT INTO CONFORMITY WITH ISLAM:

An important Islamic provision declared that no law shall be enacted which is repugnant to the injunctions of Islam as laid down in the holy Quran and the Sunnah and that existing laws shall be brought into conformity within injunction of Islam as laid down in the holy Quran and Sunnah.

4.16 ISLAMIC IDEOLOGY COUNCIL:

Islamic ideology council will be set up to make recommendation to parliament and the provincial assemblies for bringing the existing laws into conformity with the injunctions of Islam and as to the stages by which such measures should be brought into effect.

4.17 INTEREST FREE BANKING:

It was emphasized in the constitution that all steps will be taken to introduce interest free banking system in the country in the light of Islam.

4.18 WELFARE STATE:

In the constitution of 1973 the concept of a welfare state was adopted.

5. CONCLUSION:

To conclude I can say that: the constitution of 1973 of Islamic republic of Pakistan contains a number of Islamic provisions. no law which is repulsive to the fundamental standards of Islam could be legitimate. constitution says that state might empower the Muslims of Pakistan to order their lives individual and collectively in accordance with the principles and concept of Islam.