

Dear Sir,

John Spritzler and Dave Stratman;

A.O.A.

I am a journalist & writer who likes and agree with the egalitarian values. I picked-up the following few golden lines from your web site, are similar to my party / movement agenda of which “rough draft” in English is sending to your honour and further translation of almost final shape in Urdu language is underneath which will be floated soon on under construction party website. It’s me and my party fellows wish to meet you & your companions face to face, so that some final & practical steps may taken to implement the almost same agenda. In this regard, your offer that “An Invitation to Your Organization from PDRBoston (Is your issue one of these?)” give us courage to achieve our goal.

Here, it is pertinent to mention that, the readers of my book (in Urdu language "kya yeh mumkin hai?" (Is It Possible? ... containing 600 pages), think & have wish to implementations of described system practically, as soon as possible, which is a research work in the best interest of humanity, consists the study of different civilizations, social structures, cultures and norms. Especially in the light of foregoing global scenario and the terrorism activities, it is according to the rapidly changing values of global village and to increase unity, bridging the gaps between all the communities, promoting respect and relationship amongst all faiths which eventually encourage the youth to take part in positive activities and elimination of discriminations. This approach is a literary composition grasping new ideas of social world and extensive work against the whims and ideology of the fundamentalists. **In fact, this is a revolutionary movement according to the secular norms and best ideas of “Pliable Islam” but inverse to the present terrorism ideology.** It’s a sincere eager for the sake of society to make them think and let them understand the religion in its broader and much clear concept keeping in view the everyday changing world scenario. This book could be judged deeply with realism, instead to categorize with the blame of Westernized person. This situation is, however, due to the acute deficiency of intellect in Pakistani society and such impression against the author is increasing day by day but, he is stuck to his liberal ideology in line with the spirits of Islamic Secularism instead of liberalism.

We are waiting your reply

Regards

Altaf Saqi
Founder & President
Pakistan Tehreek-e-Ijtihad (PTI)

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Some Golden Lines picked-up from Your Website.

Build a revolutionary movement so strong, and with enough support from ordinary Americans and their families including large portions of the armed services, that it will have the strength and courage and conviction to do what is necessary to WIN the class war.

We are for revolution to create a real democracy. We call on people everywhere to end elite rule and to create real democracy based on principles of solidarity and equality. Democracy means ordinary people shaping all of society with their shared values. It means people together freely deciding their goals and how they will cooperate to achieve them. This includes transforming the goals, organization, and control of work to create an economy where the productive wealth of society is used to meet the human needs of all.

Our confidence in the possibility of revolution comes from our confidence in ordinary people. The values of the capitalist class are inequality, competition, and control from above. The values of the working class are equality, solidarity, and democracy. The goal of working class struggle is to transform the **whole world** with its values.

Communism and socialism failed as alternatives to capitalism because they accepted capitalism's view of people: that economic development is the basis of human development, that self-interest is the primary human motivation, and that ordinary people are a passive mass or a dangerous problem. Revolution is possible because the struggle of working people to humanize the world is the force that drives history, and because the vast majority of people want what only a revolution can make possible: a truly democratic society based on equality and commitment to each other.

What working men and women have in common-their shared goals and values-is more important than their biological differences. Equality and solidarity among men and women must be fundamental values of the democratic revolutionary movement and of the society we seek to build.

The world needs a revolutionary movement based not on politicians but on ordinary people themselves as the driving force and leaders of change. Revolutions are built on hope.

THE GOLDEN RULES compatible with human nature Is This Utopia?

Balance re-division of resources, so that there would be "No Rich & No Poor"

WE NEED LOCAL, NOT TOP-DOWN, POWER

Voluntary federation Made locally

Social order on a larger scale—such as complex economic coordination—should be achieved by

voluntary federation of local communities and workplaces, not by laws written by so-called "representatives"

Voluntary Federation accomplished by sharing economy, equality, solidarity etc through local units (Assemblies)

Democratically shape society by such egalitarian values established / composed through local units. Laws should only be made by meetings at the local level through units (Assemblies) open to all who support equality and democracy. Laws are only made and enforced at the local level.

We should all equally own and enjoy the benefits of the earth's resources and the wealth that we produce by working together, with nobody being rich or poor. The principle of our economy should be, That the only laws ordinary people in a local community must obey are laws written by the Local Assembly Decide its own foreign policy.

Local economic enterprises. Still, a local economic enterprise must obey the laws of the local assembly for the community in which it is located.

....Unequal society that we have today Greed / Lust destroy the environment for personal gain. The public through their local units, decides, How land and buildings in country.

"From each according to ability, to each according to need,"

..... not buy and sell.

"Do unto others as you would have them do unto you" – or – "Do not do unto others as you would not have them do unto you,"

All things therefore that you want people to do to you, do thus to them."

"That which you want for yourself, seek for mankind."

Only love dispels hate.

"Do not impose on others what you do not desire others to impose upon you."

Humans as social Species, can only survive by cooperation.

Global Village Concept ... pti

..... But an egalitarian militia or army is composed of volunteers who agree to obey orders from officers pti here better

Society is no longer based on money ***A society based on money enables the few who are wealthy to control the many who are not.***

What a good society might look like, and how it can be achieved

How to Eliminate Most Corruption? by pti formulation

Which Creates a Higher Standard of Living: Capitalism or Egalitarianism?

We have fake democracy systems throughout the world, over there richer dominate everywhere

We the undersigned want real democracy and an economy based on equality and concern for one another and generations yet unborn.

We should all equally own and enjoy the benefits of the earth's resources and the wealth that we produce by working together, with nobody being rich or poor.

We live in Dictatorship of rich A greedy, rich and powerful minority ...

We need Unite & Rule instead of Divide Rule.

Your Issue is Ours Too.

We need Local, not Top-Down, power.

Intelligence Agencies are So Organized Crime

Those who love peace must learn to organized as affectively as those who love War.

Greedy Gus who spoils everything." Greedy Gusses want to grab more than their share. They have no care for others.

Profit and self-interest: dog-eat-dog competition. We should each be trying to screw each other all the time.

We should try to create relationships based on love and mutual

"Behind every great fortune there is a great crime."

Is it True That People Only Work Hard to Rise above Others?

"Money is a new form of slavery, between master and slave."

Local Power Trumps Every Other Power

Local assemblies would act as a federation.

The principles of the revolution do not prohibit taking violent action when appropriate.

Just as assemblies may create militias to defend against a military attack, they may also create armed bodies

Communism required anti-democratic control by the party.

The revolutionary vision will not come from the top of society or from intellectuals or from a revolutionary party but from the hearts and souls of the ordinary people themselves.

The revolutionary strategy is to make revolution the issue of public and private discussion and in every struggle.... something that people do every day: Engage people everywhere in discussions

Overcoming the Obstacles

*War has always been the most effective way for ruling elites to divert people from their real enemies and direct them against ordinary people in other nations. As more working people around the globe rise up against the bankers and capitalists, the ruling elites will ignite more wars, perhaps even World War III, to drown the revolutionary movement in blood. The rulers will call on our “patriot-ism” to “support our troops”—to murder workers of distant lands. **The revolutionary movement must be an international movement that forges unbreakable ties with workers of other countries. our real enemies, who are in Washing-ton, D.C. and Wall Street, not Afghan-istan or Pakis-tan or China.***

A revolutionary view of human beings is the key to removing all the other obstacles.

Spreading the revolutionary view of people enables us to reach a whole world of people who long for a better world.

Understanding that most of the world’s people desire a new world helps us see that we are a powerful force.

A revolutionary is a person who spreads revolutionary ideas and helps people gain the confidence and clarity to act upon them where they work and live, not somebody who picks up a gun. remains the most critical activity.

The most important revolutionary activity is something that people do every day: talk with each other about the things they believe are important.

We are not alone in these hopes. The more we discover we are not alone, the more able we will feel to reach out further. The more our idea of revolution reaches into people’s most deeply-held values and beliefs, the more un-stoppable it will be.

How Do We Overcome Repression?

The political power of the ruling elite depends mainly on the assent of the governed. People may be deeply unhappy with the government and the direction of society, but as long as they see no alternative, they go along with things as they are. As the revolutionary movement grows, people will see an inspiring alternative and withdraw their assent to the status quo. The government will then be forced to use police and the military power to keep people in line.

The more it at-tacks a revolutionary movement that is deeply embedded in our communities, the more it exposes it-self as a tool of the rich and angers a wider circle of people.

The strength of the revolutionary movement lies in speaking with the voice of the people and spreading its views as widely as possible.

When people discover they are not alone in wanting revolutionary change, then hope quickly replaces hopelessness, collective actions that formerly seemed impossible start happening, people create organizations with revolutionary goals, and a revolutionary movement emerges where earlier only apathy seemed to prevail.

Imagine how worried the ruling class will be as they see soldiers and sailors influenced by these ideas because they are hearing about them from their own relatives and friends. will refuse to obey

orders to attack people calling for revolution fighting for a much better world. Imagine when the people's revolutionary organizations are reshaping society on the basis of mutual aid and equality and there is nothing the former ruling class can do to stop it.

That your best friend read this document and liked it. Please keep this in mind as you read on.

Their time and experience allows. Here is how you can contribute to building the movement while working to make a living and caring for your family.

As our numbers grow we can arrange to meet, share experiences, learn from each other, and make more organized plans to reach out to yet more people and communicate our message. Our goal is to link up an increasing number of people discussing and planning how to change the world.

The upshot of this argument is that it is not possible to create a society in which women and men are truly equal, unless men were to be constrained in some way. Equality before the Law? A lovely ideal, but not often achieved.

[illegible]

.....**Rough Draft**.....

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Pakistan Tehreek-e-Ijtihad (PTI)

“An Invitation to the Nation for Reformation”.

A Vain Dream of a Crazy Man.

“Public and Islam (Pliable)” two realities or mere words, which have been used shamelessly and have been exploited everywhere, and the helpless nation has been laid waste, castrated and slaughtered by making it divided and disorganized.

Solution of problems---the implementation of the Quranic laws and teachings.

A believer but vanquished---why this controversy?

The verdict of public---Khilafat or Ignorance?

Because

Pakistan Tehreek-e-Ijtihad (PTI) wants to bring back the age of Khilafat so that none may remain hungry nor Zakat-Deserving.

“We and negligence”.

We, as Muslims, in the light of the life and conduct of the Holy Prophet (Peace be upon Him), should bear this fact in mind that a good deed is a good deed only when it is done inspite of possessing the power to do wrong; obedience is obedience only when one obeys inspite of possessing the power to disobey. Humility is praiseworthy / commendable only in him who himself is pride. There is sacred joy when a person, in whose brow sits honour and worthy, bows to God. What virtue is in the forbearance of him who cannot avenge himself. A slave is he who does not have the courage to rise and become equal. The humility of a throneless and crownless is begging. To have self-control, inspite of having power, is the apex of humanity. ***It is the self-control that strengthens one's good “self” which is the climax of humanity.***

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Might is Right ... The Quranic point of view.

Can there be better words for describing the fight for survival, determination of classes according to the abilities, and the survival of the fittest? Is it not so that hundreds of such words as the faithful, the Muslims, the virtuous are synonyms of the word, "the fittest"? And are they not the ones who have the might of knowledge and skill? If it is so then the right is with them; that is, can we say that they confirm the meaning of the survival of the fittest?

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[Comentararies On Altaf Saqi's Book --- Kya Yeh Mumkin Hai---Is It Possible?]

"A Call to the Dead" ... (First Commentary)

By Prof. Zia-ul-Rehman --- I found myself dumbfounded when Altaf Saqi's book came to hand. My whole life has been spent in books but it was hard to believe that a city like Okara has the honour of being the abode of such a man of letters. More surprises awaited me as I opened this book. I have never been a flatterer but the truth is that the sincere writer has tried, with all his heart, to awaken the slumbering nation. I found myself at my wit's end as I started reading the book. Amazement mounted higher and higher with every line and this continued till the end; and I kept thinking that this man has taken a path on which many great ones have faced untold and unimaginable worries and hardships.

Like the great people, the author (**Altaf Saqi**) has started the process of "**calling the dead**". His views and sentiments are those of a true, honest, sympathetic and selfless Pakistani Muslim.

His understanding of the problems of our country and his anxiousness to solve them is evidence that he is a good natured person. He wishes that every one of his countrymen should bring into use his wisdom, reason and sincerity.

Though the destination be far away but the will to struggle is not subject to success rather it is attached to man's conscience.

A courageous and conscientious man does not begin his struggle expecting only success, but he holds the view that he has to tread the path of right even if he be left alone. This is a path, long and thorny, full of rigours and obstacles but only the honest and courageous opt for it. Those who treat this path are so selfless and dedicated that, in spite of having a desire to reach their destination, even if they do not reach it in their lives, they never sit idle and carry on their journey.

In our dear home-land, honourable Syed Sibte-e-Hassan, Prof. Waris Meer and many others tried to illuminate the mental darkness and became immortal in history.

Altaf Saqi has also lighted a lamp against the growing and darkening winds of ignorance, corruption and selfishness and people can find as much light as from the sun if they would. I request and recommend that people should quench their thirst from this great source of knowledge and always remember him in their prayers. No amount of homage is enough for him on this plausible attempt.

I, am not a great man but I am obliged to the author who considered me worthy of giving my opinion about his book. There will only be a small number of books which arrest the reader's attention to such an extent that he is forced to finish it in one sitting and, this book, under discussion is a valuable addition to that class.

The last Prophet of God Hazrat Muhammad (Peace be upon Him) said that when a person asks you for your opinion, given him your right opinion. So, as I found the book, I gave my opinion without any reserve. I hope the readers would agree with me and would pray for the author.

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"Variety of Thoughts" ... (Second Commentary)

Prof. Zahoor Anwar says that battered portion of a traveller gives a sign of the rigours of his long quest. Though the way be full of perils yet those who are committed start the perilous journey without any fear. Undoubtedly, "death" has been a great stimulous for poets and authors but, "life" is, indeed a greater motivation today. The urge for the courageous intellectual attempt by Altaf Saqi is the deplorable condition of his society. It is said that those who fear the prick of thorns have no right to touch the flowers.

To hold together the string of thought among such a variety of thoughts, the author would have faced untold hardships but he persisted. Many a time, he touches upon topics of great depth and magnitude. Supernatural legends and myths, religious, astrology, scientific revelations, human psychology and political and social affairs, in short, various facts and ideologies have been discussed in this book. At some places, he raises questions, supports them with arguments based on the Qura'n and the sayings of the Prophet (Peace be upon Him), but leaves those questions unanswered. Actually, no faithful can tolerate objections on his religion based on false reason.

There come such delicate and difficult turns where one would fear to take a step ahead. But, as for the part of the author, it seemed to me as if he has been jauntily moving a Safari park full of blood-thirsty beasts but he the help of the Quranic verses and the sayings of Prophet (Peace be upon Him and His Holy descendants). References to the sayings of the Prophet (Peace be upon Him and His Holy descendants) build a force-yield around him and he had a narrow escape though many a time it seemed that he was trapped.

According to Altaf Saqi, building of character is a second name of establishing a society on beautiful foundations. But the reformation of today's society demands for a reformer. The reformation of society is actually a work of prophets who have the Divine support and in these turbulent times, there is a dire need of such prophetic people. But the gate of prophet-hood had been closed and sealed long ago. Only the path of, "Ijtehad" is open and learning of flag of, "Ijtehad", the author has seen the dream of a reformed and welfare society. To see such dreams with open eyes is characteristics of great people. The realization of such dreams is difficult but not impossible and surely such dreams are guarantee of the welfare of society. No doubt, to see beautiful dreams and building human character are extremely difficult tasks but it not the job of everyone to hold one's grounds dauntlessly, and so, this intellectual attempt is like throwing the first stone in the silent and stagnant water.

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“A Golden Remedy” ... (Third Commentary)

Mr. Muhammad Rafi, an educationist from Jhang, says that Altaf Saqi, out of humility, has named his valuable attempt, **“A Vain Dream of A Crazy man”**, which is clear proof of being a complete and rich writer. When I met him, my heart spontaneously called that it was no less than a miracle that such a man of refined literary taste and writer should be found in a region like Okara because in my personal opinion, in the present age of sick intellectualism, there has always been a death of people who nurture literature, literary taste and spirit.

To appreciate this literary master piece is like setting a lamp against the sun. I found the book, as I read it, like an onion having layers of meaning. The author has strong hold on multifaceted topics.

On account of his argument and views, the author seems to be a religious scholar, and, on another place, like a common citizen feeling the rise and fall of state affairs, and somewhere else, like a wise king trying to know feelings and emotions of his subjects.

He seems to be an expert astrologer when he talks about the stars and planets. When he talks about human nature and instincts, he gives his impressions of a sound psychiatrist. When he throws light on economic and financial affairs, an intelligent and consummate economist appears before us, and a far-sighted historian when he brings historical events under discussion. Analyzing a situation, he looks like an analyst of deep understanding. Almost every walk of life has been discussed by him in detail and argumentatively. I consider his attempt as a golden remedy for the foundation a democratic government because the change in the present political system is unavoidable for which radical steps are urgently needed. Related to the system, this novel idea of public welfare demands everyone's attention. Based on this book, **“Pakistan Tehreek-e-Ijtehad (PTI)”** would prove a mile-stone for the development of real democracy.

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“An Attempt To Awaken Thought” ... (Forth Commentary)

Rana Khadim Hussain, an ex-military educationist, resident of Okara cantonment, says that the book with amazing title, **“Kia Yeh Mumkin Hai --- Is It Possible?”**, **“Pakistan Tahreek-e-Ijtehad (PTI)”**, **“A call to the Nation to Reform”**, came to hand. The contents are also as amazing as the title is but whether they are right or wrong, the decision rests with the reader.

As for myself, I found the book rich in philosophic reason and debate, scholarly proofs and scientific way of thought and research; and one cannot help admiring and appreciating the authors industriousness.

In my opinion, the first part of the book is an attempt to awaken the thought whereas the second part brings under discussion the aims and procedure of the Pakistan Tahreek-e-Ijtehad (PTI) with excellent reasoning, which signifies a practical step towards the realization of, **“Aik Deewanay Ka Khawab-e-Lahasil”** (i.e. A vain Dream of A Crazy man) by Altaf Saqi. Besides viewing the glimpses of the intellectual spirit in this work, this can be said with certainty that the fountains of knowledge have not dried up altogether but are continuously emerging and flowing like flood.

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“A Novel Of Master Piece” ... (Fifth Commentary)

Raja Mehboob Ahmed, former General Secretary of the Sahiwal-Bar, says that the author is a placid and docile fellow and my relationship with him is still carrying on since the time his goodness became clear to us. In view of his social abilities, the turning of the majority towards him and being ever to co-operate without any discrimination is a fine example of his character and humbleness. He is the youngest member of our elder's company. His offering prayer with us in “Jama’at” (i.e. prayer in group or congregation the Muslim faith), and his attendance in religious ceremonies and meeting is an excellent testimony to his love for religion. But he is ever restless as in search of some clue of deeper truth. In his search for truth, the study of books is becoming his habit because of which, sometimes, his progressive revolutionary ideas seems to break the established traditional religious circle. But, inspite of this, his being curious to discover the truth behind the Islamic views is a clear of the ripening of his religious enlightenment.

The dear fellow belongs to a middle-class family. In the age when other young man fall in love, he had to bear the Burden of domestic responsibilities so he neither falls in love nor married. More than once, his struggle livelihood took him abroad but family problems kept on causing his forced return. He is journalist but conventional journalism is beyond him.

Though the author is not one of the renowned scholars and literary personalities yet this youth of charismatic personality, in view of the circumstances of the Muslim Ummah (i.e. the Muslim nations) especially of Pakistan, in his book, “Is It Possible?” has created something multidimensional meanings and it is, indeed, a novel, master-piece of its kind. The range of its subject matter is very vast as information about, almost; every walk of life is included in it.

In this bold piece of writing, rebellious of nature, he has raised thought-provoking questions & queries for research and analysis, keeping in mind constructive and destructive aspects of national and international problems and issues; and, by presenting a comparative analysis of the ancient and the modern ages, he has done his best to spur the reader's mind.

This piece of writing, by Altaf Saqi demands a serious study from the nation, which is, anyway, a distinguished piece of script, written by true and good-willing person with high-quality intention and the spirit of reformation in the society and it would not be a far-patched conceit that it may bring about a revolution in the thoughts of every Pakistani who is affected deplorable circumstances.

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“A Special Appeal Of The Author”

I am an ordinary, inexperienced and accidental writer (journalist) and not a regular, experienced and professional writer or thinker who is skilled in the juggling with words.

I want the betterment of my mother-land. Perhaps, I won't be able to say something new, but to commit that to paper which I feel consciously and unconsciously in this **extremely helpless suffocation of environment**, I, first, began in 1991; and arranging the continuity of thoughts in my own way, I am regaining the peace and satisfaction of my heart and mind in the form of these borrowed words.

Because, practically, due to individual economic instability, none can put into practice the kind of views as I have. But one's blood boils in the present circumstances, such infectious and fatal diseases have taken hold of our country as political and administrative chaos, individual and collective lethargy,

increasing inflation and un-employment, religious and linguistic prejudices, and sectarian riots, sensational and heinous crime of thefts, robberies and murders, abduction for ransom, corruption on a terribly mega level, expansion of drug mafia, mental and physical tension, irritation and unrest and deterioration of moral values. The result of which is that a society, based on ideological confusion and having a defective and variegated structure, has come into existence which is, at the same time, in itself, the murderer and the murdered. In which the culprit becomes the judge, where punishment is not accorded to the wrong-doer but to his family and whoever dares to speak becomes the accused and criminal.

Alas! That state institutions and departments which had been actually established to serve the public and for its welfare, but against the spirit and purpose of their establishment, they have become powerful like mafias and, instead of performing their actual functions, they have degenerated into organized gangs and syndicates of robbers and plunderers, and, for putting aside their national duties, are active only for their survival.

Certain sensitive institutions have gone beyond their limits and are involved in disputed activities and thus **state within the state** has been formed. The rulers are the law-breakers; the people only follow the suit in reaction. As the people copy their rulers so how can the dream of a law-abiding society be realized where the rulers themselves do not respect the laws and regulations. How can you expect wheat when you sow oats?

When the protector of law breaks it, everyone gets the message that superiority of law is only a fraud. The majority of the accused and the criminals in the police stations, law-courts and prisons belongs to, society and economically, worthless class. The well-to-do and influential people get punishment only when their opponent is more influential and mightier than they are or they are in bad books of the rulers.

All of us are fighting for our survival in a heartless society where all the way and out-lets of the expression of our emotions have been closed and the gaiety and colours of life within us are dying in this atmosphere of narrow-mindedness.

Our society, in the grip of extremism, is a stronghold of extremities in which small blood-thirsty groups, seeking their own interests, are coming into existence in the umbrella of state (actors).

Though, in the form of the book, "Is it possible?", there may be contradiction among my words yet the thoughts are clear. My family background is neither political nor I possess such financial and material resources by dint of which I may venture for any kind of position. Even the people of my whole family are very simple and I cannot take anyone of them as role model to get myself involved in social and political activities.

In 2006, accidentally, I had a short chance of visiting such developed countries as Great Britain (UK), France and Spain. Especially, near the end of 1994, I visited Russia for three months and eighteen days. Where, despite the fact, that communism was dying yet I observed order and discipline. There, the government provides the public with the basic necessities of life, education and jobs, health facilities and all that they need as the basic facilities of life. That is, I found those people comparatively free from the pressure of searching livelihood. That's why the humanistic rules and regulations of these countries inspired and exhorted me to complete this book which had lain unfinished for a long time.

However, the circumstances took a turn and my father's sudden demise caused my prompt return from abroad, and after it a series of deaths in near kin started simultaneously as if God prevented me from getting myself lost in the glamour and brightness of the cities of these developed countries by taking away those who were dearly and closely connected to me.

After the eleven month of my father's death, my young brother, near to complete his degree as a doctor and being given commission in the army, died and following him, one after the other, my uncles, maternal grandfather and grandmother also passed away. Perhaps, unconsciously, the pain of these deaths forced me to take refuge in social and welfare activities and, by the way, life is replete with diverse problems and sorrows and it cannot be made captive of only one problem or sorrow. However, in the meanwhile, some, "lords-friends", labeled me as an enemy of the country, developing my link with the, "RAW", with reference to my day spent in Russia, and from that I could obtain acquaintance by writing a detailed appeal titled, "For God's Sake! Do not deprive me of my pride by calling me 'Traitor'".

Briefly, my own story is this that my residence is in the Civil Area, situated within the limits of Cantonment Board Okara, which holds the position of a municipal department but, unfortunately, its administration is under the Station Headquarter, a powerful Military department 'Sacred-Cow'.

As a common citizen, I have been committing the impudence of highlighting the financial and moral irregularities in this civil department under military control. But I didn't know that whosoever would try individually to eliminate corruption and exploitation in the country would face life and financial threat from these big and small corrupt people. In these times of target killing, sometimes, I feel fear from my own self. So, I was and, perhaps, am still a foot to have bearded the lion in his den.

If my writing against corruption be printed, they would certainly become a voluminous book. Anyhow, as a result of this practical struggle, the authorities tried to destroy me by all means, like labelling me as traitor. But one or two agencies proved honest and I was saved from being the deprived of my pride as patriot and could not be ruined altogether but the fire within kept burning and thus, at last, because of anonymous applications, orders such as "**Person-Non-Grata**" and "**Out Of Bound**", were issued against me, which are specified for undesirable people of national level.

There is not a lot to say but all that, perhaps, is not yet possible to pen-down. Anyhow, the Cantonment Board Okara, through its personnel, also got nonbailable FIRs against me. My friends, family, relatives and servants and also I have been harassed illegally and immorally and this process is still going on one way or other. Even that I have been restricted to enter in the military area of Cantonment by the Station Head Quarter and they told me that it was by the written orders of Government of Pakistan. But the fact is that not to mention the station commander, the chief of Army Staff is also included in the servants of Government of Pakistan and beyond the law orders of any civil or military authority can never be the orders of Government of Pakistan. Under these orders, through determined entrances, I was kept limited to my house for months and appealing against which is certainly synonymous to adding to the list of "missing persons."

So, I have adopted silence in helplessness and, unlike past, now I fear to raise my voice against corruption even to the minimum.

During these, circumstances persuaded me and I started to collect scattered information, under the principle of research, from books, magazines and media to translate my romantic vision into words, thus, remaining in the realm of words, I became accustomed to see dreams of a revolution and fell in love with this romantic vision---"Kia Yeh Mumkin Hai--Is It Possible?."

Let us find ways of our betterment in a loving and friendly environment. Pakistan-Tehreek-e-Ijtehad (PTI) invites every Pakistani to perform his national duty on the rules of mutual consultation and, to assist its suggested program, invites you to think and then act presenting itself as a platform to take Pakistan towards the destination of real freedom, democracy and national welfare.

In the history of nations, revolutions are brought about only by those who provoke thought and maybe it is your part to bring about a revolution in the thought of the nation. But this must be kept in mind that targets and aims are not achieved by only prayers, emotional slogans and statements nor prayers can stop the enemy's weapons and missiles. Where there is dire need, not a single drop of water is available and famine plays havoc and where it is not needed annihilation comes in the form of floods.

So, there is no place for traditional / conventional Na'ats, Quranic, bombastic speeches and sermons without implementation of mind / wisdom.

There has been a tradition to give the dog a bad name and then hang him, so it is quite possible that the culprits / mafia who would be influenced by it would try to get the book banned and to stop the Movement. Whatever may happen, I won't be surprised.

Call it my bad luck or the chaos of the environment that I could not find a perfect guide, and those who claim to guide could not give an impartial impression, so that a common man like me could turn to them without reservations.

Anyhow, I expect, if you think it necessary, correction from you instead of giving decrees / verdicts and we complain and request for guidance to those who belong to us and are our seniors and selfless.

The hold of military authorities on the state affairs is not our one and only problem but the situation is extremely entangled, the villagers / rural population in the Punjab and Sindh are in the grip of feudal system; the Baluchis are also governed by tribal chiefs; and the Pukhtoons have been held hostage by Taliban. This situation gave the establishment a chance to share power and thus the army general also got a chance to become feudal lords which linked their benefits with the conventional system. This deprived the people of their freedom and religion was used to crush their democratic and financial demands. With a little bit of difference, the Pakistani people are everywhere in slavery. The urban population is in the grip of "Qabza" (illegal occupation) Mafia. The poor are enslaved by inflation and the common man is in the grip of ignorance; and the majority of voters are beguiled by superficial and emotional slogans. So, mere slogans are not enough to uplift, reform and improve a deteriorating society like ours; instead the whole nation should be clear about its destination; and they should be conscious of its ideological and practical demands and the nation should be trying to put them into practice.

I have kept in view the condition of whole of our nation and have not directed criticism against any particular group, institution, party or class. We beg apology in anticipation / advance, however, if some of the things discussed answer to the description of any particular group, class, party or institution.

If, as Muslims, we have failed, up till now, to establish a system based on justice then the others have a right to say that the golden tradition of the Islamic history were merely an imaginary world based on legends, and the short period of the pious "Khilafat" (Caliph-hood) was the achievement of some people having extraordinary abilities who performed wonder and that is an exception.

The Quranic teachings and decrees will remain the same till the end of days but their meanings and application should remain changing as the time changes. That is, we are all bound to "Ijtihad" (to make a collective decision). So, I admit a possibility of mistake, if I consider myself right. Though I call others wrong, but I also admit that they may be right. So it is hoped that the administrative structure of the Pakistan Tehreek-e-Ijtihad (PTI), being so much connect and flexible, will mould itself according to the public demands and will remain safe from shattering and falling apart; and this same thing will be the guarantee of its continuity.

No doubt, all things are in the mighty hand of Allah; and may Allah make things easy for all of us!
Aamin!

Seeking your prayers,
Who claims to love you all,
Altaf Saqi.

ΩΩΩ

Why do we need a “Revolution”?

Every sensitive and sensible Pakistani is conscious of the present political and social crisis in the country that every passing moment is pregnant of deathly feelings. The masses are sick the exploiting elements and the majority want a relentless and rigorous scrutiny of these elements. The uneducated could not do as much damage to Pakistan as the educated class has done.

That is why, freeing ourselves from the magic of traditional personality worship, we will have to bring into being such a selfless and dauntless leadership as would be able to bring out the country from the whirlpools of economical and financial imbalance by dividing wealth to make **Egalitarianism World With No Rich and No Poor**---the gravity centre of human evolution, in the public according to their creative abilities; who desires to such a system which would give the power into the hands of common public and would establish an Islamic government based on public benefit.

Apart from this question whether the Sub-continent should have been divided (unnaturally) or not or can we become united again or not, our aim should be the prosperity of public on both sides. We have not yet been able to achieve any aim for which Pakistan Movement had started. Rather, it seems, the division of India was actually the division of the Muslims.

The privileged feudal class of the Sub-continent was not the result of an evolutionary historical process. They had not got these high titles such as Sir, Khan, Bahadur, Nawab or Sardar and big estates by dint of their hard-work or by conquering some territory of an enemy but they had got them as reward of the services which they rendered to the foreign invaders in occupying their own homeland. [These estate-winners prided themselves on being yoked in the viceroy's carriage in place of horses and bathing his dogs.]

By the creation of Pakistan, the first and last purpose of these gentry / elites was to same / secure their estate from confiscation; and this dishonest and conscienceless class not only succeeded in saving their inherited estate but they have kept continued the expansion process by illegally occupying more government and abandoned land. The example of their gradually increasing greed is like that of a dog -- which pants whether it attacks or retreats.

The conspiracies of the present democratic system have kept the power in the hands of this class in a way that the trio of these feudal lords, generals, and high bureaucrats combined with theocracy became an iron wall in the way of establishing a pro-poor system. The same thing had also been expressed the Quaid-e-Azam. He had said, “I want to warn the feudal lords and the capitalists that they are the production of a brutal and mischievous system whose foundations have been laid by our blood. The exploitation of the public runs like blood in their veins. That's why any argument based on reason and justice is nothing to them.”

To this feudal class, a new and small but great / mighty in power addition occurred when the process of allotting estates to military officers, as a matter of right instead of reward of bravery, began, and

the process still goes on, because of which Pakistan has now become an military officers welfare state instead of the welfare of public.

And the feudal class and purchasable religious leaders, who have accepted military dominance, have started acting as the advisors of dictatorship. All these parasites, according to the principle of, "Divide and Rule", sow the seeds of sectarianism. But it must be remembered that those who perpetuate a dictator's rule by playing the role of his advisors are more abominable than the dictatorship which suspends the Constitution and cripples the institutions.

After achieving / winning a homeland, as we had no clear plan to build the nation so the society continued advancing on the path of degeneration and deterioration and there could not be found a way to cure this disease and build the nation.

Alas! Instead of correcting our corrupt ways why we became satisfied with a small part when we lost a big / great geographical tract. If doing so was wise then can more geographical division today like that of united India and Pakistan be possible, fair and acceptable?

We, the despaired and frustrated people, follow blindly any (cheater) swindler who claims to be our sympathizer and pin our hopes on him to come true.

The simple public, who are sincere in the matter of national and country welfare, follows every leader who claims to be their well-wisher but when he removes the mask of feigned sympathy, the public again begins to wait for another leader. Our national life is replete with incidents of such nature.

The tragedy is that these privileged people have always retained the distinguished place for themselves and dominated the political horizon.

They are present in every political or military rule. If one member of the family is out of the ruling circle, the other one takes his place. They are kins and relatives to each other, and like bloodthirsty demons, they are sucking our blood and feasting on the wealth of our country. Because of their influence, they have got all privileges, whereas the public, because of financial inequality, is becoming deprived of the basic necessities of life. All doors to higher education and progress have not only been delimited but also closed to them. Political decision-making is also under the control of this privileged and prestigious class. The story of election is quite long but democracy is still only a dream. People do raise slogans but instead of the freedom of common man, the rule of the dominant class is established.

From the beginning, the absence of sincere leadership and military interference / intrusion in political and state affairs did not let the democratic values and spirit take roots. Even the constitution, the foundation stone of the democratic culture, could not be framed from the beginning and if, somehow, some outline / visage of a constitution came into being, the hasty Generals, by overtaking political governments, subjected it to their experiments to prolong their rule and thus made it disputable.

It was the irresponsible behaviors of these political and military but undemocratic powers that our country was broken into two.

Alas! From the beginning to end, openly and secretly, the rule has remained in the hands of the mighty and in this rule the wishes and dreams of the masses were dashed into pieces; and each coming government added to the miseries of the public. It would be right to say that Pakistan is an Eden which has turned into hell in the hands of selfish people and timeservers.

Apparently, politicians oppose each other for the sake of public welfare but in crushing and murdering the dreams and wishes of the masses they are equally responsible.

Corruption is a routine of life. Here the wrong-doer finds support and refuge and the aggrieved one is forced to bear the cruelty. By bribe, the witness, the lawyer, and the judge have been continuing to prove the right the wrong and the false the right. Bribe is given and taken in many ways, sometime it is in the form of cash money; sometime it takes the form of presents or gifts or recommendation; sometimes by sharing in the profit or by awarding a job or post; at times in the form carnal pleasures as sex or pompous feasts.

Our voters are, generally, attached to different political groups because of their social and religious backgrounds and women, inspite of being comparatively free of these associations, remain under the influence of the male members of the family. Is democracy the name of holding so-called elections where selection is made behind the screen of elections? Where there is neither fear of God nor any feeling to be answerable to the public; the situation there will be the same of suffering which we are experiencing.

In the democratic system, a political party is not a private club but unfortunately Pakistan is such a country where all big political parties have been established on undemocratic structure. Such parties believe in feudal and monastic kind of democratic system that is contrary to the spirit of real democracy.

The leadership of such political parties keep chocked the political rights of the members especially belonging to lower and middle class. They deem it their right to have blind obedience from them and believe in keeping them as their underlings.

Whereas, in real democratic countries, if a political party is not established democratically on all levels, it is not even permitted to open its office. An un-democratic political party is un-imaginable and unthinkable there.

In such countries, only the local people award ticket to contest elections to those working for public welfare in a constituency six or seven times smaller in area than Pakistan. That is, instead of the central leadership, the party members of the related constituency level play central role in selecting / electing the candidates contesting election. The party leader or any high level party leadership has no authority to distribute or sell tickets at (their) will.

From the lowest level to the highest level of the leaders of the political parties should be elected every year; and the practice of being elected of the same person under the spell of personality worship should be restricted. This will not only give the workers democratic training but it will let them participate in the political process and will create in them a sense of responsibility. In the countries where institutions are instable there violent resolution remains the only course of change.

The present system facilitates brutality and is full of hazards for life; where dirty frauds, and satanic element progress by leaps and bounds and those who abide by the law and morality are forced to starve and commit suicides there the state, would remain, in the hands of the feudal lords and capitalists, as a means of organized exploitation of the peasants and labourers; in which, by weakening of state institutions, un-political forces become more and more organized and powerful. Impassivity and despair over come the masses and to motivate and mobilize them, notable leadership becomes extinct, wherein Quranic "Sorah Al-Nur" (The Light) the Divine word is; "Every member of the group of the faithful would be an equal sharer of the rule".

Pakistan Tehreek-e-Ijtihad (PTI), by awaking national thought and consciousness, wants to introduce a system wherein the masses, having all the powers and by playing the role of government (i.e. the ruling party) and the opposition to make reformation in every walk of life, would be able to scrutinize whole of the government machinery any time; and if someone does not take a step to solve problem, he will certainly be found a part of ignorance, directly or indirectly.

By the way, because of the environment, the majority of people like more dirty mentality and tactics and afterwards, because of circumstances, the rulers and the masses remain in a state of clash against each other. In such situation, our society which is touching extremes can fall into the lap of anarchy at all levels.

The example of this is like a boiling pot on a burning hearth and we trying to cool it down by placing ice on it; but it will cool down only when the fire will be put out. In the same way, the cause of evils would keep on existing which we attempt to correct by the law but this correction will be ineffective.

Islam wants to bring into existence a peculiar kind of individual and society. How can a society be called an Islamic society where the masses are deprived of those political, financial, economic and social rights which are given by Islam. Whether, in such a society there are extraordinary arrangements for pilgrimage, charity and, prayer-calls praise of the Prophet (Peace be upon Him) on the television.

The Manifesto's Out-Line of the Collective Administrative System of Pakistan Tehreek-e-Ijtihad (PTI).

In the light of the events from the creation of Pakistan till today, this issue and the discussion about it is being present to the masses for their decision and Pakistan Tehreek-e-Ijtihad (PTI), in the view of presented facts, with reference to improve the situation, is taking steps in the form of correctable and expandable manifesto.

No doubt, every society goes through a process of changes and in those societies where these changes are accepted easily and readily there the change comes rapidly, otherwise, with regard to its nature and intensity, the process of change, becoming slow and destructive, turns to the opposite side but it never stops. We pray to God that the masses might step forward to help and assist in this process of change.

"Every District of the Unitary Government will be a Province But ..."

Countries or states are divided into provinces, districts and tehsils to provide the public with, facilities as much as possible. So, all the provinces will be dissolved and a one unit will be formed that, in the form of possible districts, it will be called a multi-province state; hence, the nation-dividing names of provinces as Sindhi, Punjabi, Baloochi, and Sarhadi (KPK) will be eliminated automatically. However, doing this will be unacceptable to some people for particular reasons because when these same people are in struggle to get more and more rights from the federation for the provinces, then this process is all right, but when the very same process, just for the sake of public welfare, is continued in a positive way to bring the powers to the grass-root (local) level, the process becomes unacceptable

and painful for them; that is, perhaps, they see their monopoly in danger. The dissolution of such provinces is extremely necessary which do not let the masses become a nation. Anyhow, contrary to the centralization of powers, the powers will be brought down to the districts rather to the lowest level under the proposed system, and all the official departments and other units will be connected to the local units. When everyone will have 'justice' free of cost on his own door-step and the resources will be divided affectively, fairly and in a balanced way, the separatist / nationalist voices such as Saraikistan or Pakhtonistan will die out. So what harm is there if, to remove the curse of provincial prejudice, every district be made a province without a provincial parliament, and the dissolution of big provinces will also put an end to the anxiety of the small provinces about the dominance of the big ones. Whereas, in present form, the addition in the number of provinces will open the doors of real progress and development only for the elite, the public will gain nothing from it.

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“Professional Armed Forces And Trained, Organised Nation”.

By bringing into use the abilities of the technocrats of all the national institutions, their man-power should be so employed as they should be able to gain self-reliance in the annual budget of their respective institution so that national economy may prosper.

All the national institutions, like the armed forces of Pakistan, shall be federally organized like army system. However, the designations such as, “Subedar” (Junior Commissioned Officer) will be reconsidered which the British had established just to maintain a link between the slave nation and themselves. Therefore, every man will be recruited as soldier with particular qualifications who, by dint of his abilities, may become a general.

The police department will also be federated and the transfers of the service men will be made on national level. Military training, for the youth above eighteen, will be made compulsory to make the national defence affective. That is, military training will be made imperative for every adult man and woman on annual basis because military training is permitted to the Muslim girls. However, the organizational environment or circumstances in which this training will be being given if that are against the Islamic teachings and principles, the permission will be revoked. The military-training-giving expert staff will remain present constantly in every local unit, under whose control the training-centre will remain furnished with ammunition, weapons and other equipment according to the number of trainees in that related area. This training-centre and the police-station of the related unit will be in the same compound or building. Another benefit, in connection to the military training, would be that **in presence of a trained and armed nation, none would dare to coup or ambush us.**

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“Departmental Employments without any Discrimination from the lowest level --- An attempt to establish a class-free society”.

Man's natural shortcoming cannot be overcome but by giving all the same environment and facilities, according to the required educational standard, they will be appointed on primary posts with basic pay scales. That is, by setting a required educational standard, the recruitment will be made on the lowest level; so that any employee may reach the possible highest level of promotion, during his service, on account of his qualifications and professional performance, is a healthy environment of competition.

Under the fair division of basic facilities, the difference of un-proportioned privileges will be removed. That is, by establishing a standard for the basic pay, in accordance with the post and performance, the difference of basic education, health facilities and domestic expenses will be diminished between the families of officers and subordinates.

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“An Institution Guarantee of the progress of the country and technical forces...”

Equal chances will be given to all the skilled or unskilled persons from all the walks of life, under the guardianship of the government, to awaken and improve their dormant and hidden abilities and skills. This institution will create vacancies for all the educated people, especially skilled people, and will make recommendations to fill the vacancies on merit and with keeping complete and renewed the lists of the youth who would have completed their education, the institution will ensure the protection of the wages of the private labourers and workers, that is, it will safeguard the rights of the labour-class to keep good relationships established between the employers and employees. The institution will ensure the improvement in working environment, time division and fulfillment of their justified demands and the payment of their wages.

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“Foundation of Autonomous Units by the Public Participation--- The Spirit of the proposed system of Pakistan Tehreek-e-Ijtihad (PTI)”

It is said that discipline sustains families, villages, cities, societies and countries and it is imperative for the success of a system that people should not only accept the decision-making process but also participate in it so that from a common citizen to the ruler, everyone should be answerable for their mistakes. Certainly, the right of real sovereignty belongs only to God and shall always be but God, Himself, does not descend on the earth to decide matters but it belongs to man to take care of his matters and make decisions according to Almighty-Divine. So, local administrative units shall be established which will not only deal with local affairs efficiently but also serve as the basic training centers for the people of the related area and at the same time serve as a source of the satisfaction of the desires and sentiments of the public.

For this it is necessary that every village or town should be designated as a basic unit which should not only deal with the local problems but should also keep giving advice (and opinion) in the solution of national affairs so that local units and district units should lighten the burden of the central government to a great extent, which will give the central government more chances and space to focus its attention on the problems and issues of national and international importance.

It is a fact that the central government cannot really understand the problems of small areas. Only the people of those areas can understand the problems of their areas better. So, wholly authorized units on local levels will be established in the form of, Assemblies, Committees, Majjalis or Panchaits, so that people should be made to realize that they have the power to decide what is good for them and this will certainly produce better results.

Under the proposed system of Pakistan Tehreek-e-Ijtihad (PTI), these **local units**, comprising of the honourable people, in every street, colony, village and city, will be inter-linked on-line by computer

technology. Thus, this system will provide effective counter-measures against the threat of mischief-mongers, spies, terrorists, drug-dealers, and other out-laws (robbers, thieves etc.) at the same time, kidnapped, run-aways and the lost people can/will also be easily found out.

Any person, wanted by law, will be arrested before long because his pictures and related information will be sent to all the units and this will make his arrest possible in matter of seconds. Thus no out-law or wanted criminal or terrorist or spy will be able to stay hidden for long and unnecessary intelligence agencies will be dissolved as this system will also render intelligence services as above mentioned.

These local units will keep, on permanent basics, a complete record of the houses and their inhabitants and thus the complex problems of census have been solved and automatically up-dated forever. If a person migrates from his related unit permanently, he will have to obtain an N.O.C from his previous unit to cast / use his vote in the new unit; and thus all the record pertaining to that person will be transferred to the new local unit where he would have migrated and also a copy of that record will remain safe in his previous local unit. This system will help in correct reporting of the crime by which it will be possible to take necessary steps to improve the situation, because in a society like ours, more than half number of crimes are suppresses because of certain social constrains and financial conditions; or are tolerated as the inscription of fate because of fear, mischief or risk of bad reputation; or are accepted as the wages of sins without any remedy.

These local units shall be responsible for sending all the children of the area who have reached the age of five to school. They will look to it that either all the unemployed get jobs according to their qualifications in government or private sectors or they receive an unemployment allowance. However, an N.O.C for the unemployed citizen will be necessary from his related unit to prevent and counter any irregularity and corruption.

After coming the system into effect, the people will begin to understand, gradually, to tackle and solve the problems which arise only due to their non-participation. In these units, according to the decree of God and the Quranic teachings, persons, from all classes according to their worth character, will be included. As in the Quranic "Sorah"--Al-Saffat (The Ranks), it comes, "Each one of us has an appointed place", and there will be programs for all those really want to do well and work for the betterment and improvement of the society.

The poor and the un-educated have as much right of running and managing the state affairs as the rich and the educated have. Everyone will feel the responsibility of his good or bad deeds. According to the proposed system, it will be necessary for the people and government servants to get all kinds of their documents registered with and verified from the local units whether these documents be for travel or related to the purchase and sale of property or / of any other kind. This procedure will eliminate any possibility of corruption or fraud. Thus if anyone attempts any kind of forgery or concealment of facts, the actual information would be available just at instance of a click in shape of on-line link with the local units.

The primary appointments of all government servants will be made conditional to the provision and submission of detailed documents pertaining to their property. This record about the residents of local units would be kept safe and up-dated by design, and complete by these local units. Moreover these local units will also keep and maintain a detailed record of the transferable and non-transferable properties of its permanent residents and thus by keeping a strict watch they will cause benefit to the public.

The related local unit, where the property is situated, will perform the duty of transferring, purchasing or selling the property. This will reduce the staff in the Revenue department. But an N.O.C. will be

necessary to obtain for the related parties of buying or selling the property from their related units and all details concerning the purchase and sale and transfer of the property will be recorded in their related units, so that the record of every Pakistani could be remain completed. However, if an individual wants to buy more than one house or plot he will have to submit a written explanation of its need and the sources of income so that corruption and unjustified accumulation of resources be discouraged and the poor and deserving should have their own roofs.

These local units will collect revenue within their own limits by imposing suitable taxes and then this revenue will be spent on educational, medical or any other necessities of the concerning area.

For all these units, educated, wise and physically and mentally fit people, who have good reputation of character, will be elected from their own wards or constituencies based on the proportion of the area population. However, as a president and general secretary of the local unit cannot become a member of district unit, same as a president and general secretary of a district unit will not be entitled to become a member of the central or national assembly. However, the member of a local unit who would be elected for the district assembly or unit should be more educated & sensible than the rest of the members and same as the member of a district assembly who would be elected for the central assembly should possess higher qualifications than the other members.

However, in case of the imposition of the proposed system, after the primary stages, only that person would be entitled to become a member of a district and national or central assembly who would possess experience of a local unit. Every individual, male or female, would have **equal chances** in the proposed system, so it would be necessary for all the members to be educated. It would be compulsory for all the members and office holders of the district and local units to get themselves instructed in politics, economics, trade, and in national history.

All the authorized local units with remain connected to the district assemblies. According to the proposed procedure, the district assemblies will emerge as the result of election within the local units. The same practice will apply to the national assembly. However, it would be possible to send a few members, instead of one, in the form of a committee to the national assembly to represent the related district.

The main office of these local units would be connected and adjacent to the central mosque of the same area, and all other small mosques and madrassas (i.e. religious schools) would remain under control of the administration of the central mosque. And if, for a while, the current system is to be sustained, the establishment of all the offices under one roof would be attempted to make things easier in approach and process for the applicants. Every local unit will officially maintain a guest-house adjacent to its office where any Pakistani or any of their acquaintance local or foreign guest, student or traveller who has no relation in that locality will be able to stay if night falls during his journey.

Besides this, the local units will also be bound to plan and carry out development projects of public welfare for their area such as roads, sewerage, water, electricity and energy etc. Development projects would be carried out and completed by the financial assistance of the district assembly and through related departments. Every local unit will prepare its report about the examination of the projects and details of expenditures or fines to be presented to the district assembly. That is the payments of the completed projects by the district units on the recommendations of the local units would be made after receiving satisfactory completion report of the local units. Besides this any kind of transfer of property, or transfer of temporary or permanent succession or other rights, registration, transactions, taking and paying back of loans will be carried out through the local units because such matter often become a cause of grave crimes. As in everyday dealings the role of the majority has not been appreciable so, to avoid any kind of fraudulent activities, all kinds of dealings or transactions between

or among the related persons will be made conditional to the obtaining of permit from the local units. The violence of these rules will be considered a convictable crime.

The long and short of this is that whenever the central government would make new laws under the proposed system of the Pakistan Tehreek-e-Ijtihad (PTI), it will take the counsel of the inter-connected subordinate bodied. That is, all the people of the country, through their related units, will devise a general outline for the technical limits of the policy with their own free will. On which, for final consideration the central government will call for the advice of the technocrats of the related department for which the policy is under discussion. Thus, after the public consensus and acceptance of the central assembly, the policy would take the form of a law. It means that the masses would play a central role in forming any policy or law at any level.

Besides this politics would also include organizations of professional people, trade unions and cultural clubs. These organizations would be comprised of the representatives of various walk of society such as intellectuals, technocrats (i.e. doctors, engineers, journalists, lawyers, judges, and teachers), laboureres, farmers, businessmen and employees etc.

These organizations would send their representatives into the local, district and central assemblies respectively. At local level their representation would be a matter of choice but at district level it would be compulsory. These professional representatives would not be entitled to contest the general elections of the assembly as a representative of the public. These members will assist in law-making by limiting themselves only to the presentation of the aims of their organizations and thus this representation will remove the threat of strikes. However, before presenting their recommendations in the unit assembly, these organizations would decide their priorities and then they would raise objection point. That is, they would not participate in voting.

Moreover, it would be made certain that doctors and engineers and other such technocrats and experts should get jobs in their respective fields in private or government sectors. That is, a doctor or engineer or any other expert would not be able to become an administration officer in government sector by taking P.C.S. or C.S.S. exams. (i.e. provincial or central civil services exams) so that their professional expertise should not become weak, and the money that was spent on their education and training should not go waste.

For every locality, village and for all departments, mosques would be built so that prayer-times should be observed. During prayer-time all government, semi-government and private business will be suspended. This will give an opportunity to the employees to seek the advice and help of the "Imam" of the mosque with reference to the solution of any individual or collective problems and through the, "Imam", the help of the related unit or authority would be requested.

The police will remain on patrol during prayer-time which will correct the behaviour of prayer-shirkers. There is an impression in our society that offering prayers is a tiresome practice and only the retired, useless, workless people and sinners can keep on such a routine. We need to create balance between religious duties and the requirements of the material world. It will help removing ambiguities not only about prayer but also about Islam.

All information on government level will be available on-line so that latest details about income and expenditure and other matters should keep on searching the public. By this same method, information would be available to the public about their complaints and about gradual processing and action about these complaints.

Moreover, detailed information about loans, taxes, and inquires concerning government departments would also be available. All and sundry would be bound to obtain an N.O.C from their related local

units to get a bank account opened same as it would be necessary for the purchase and sale of property. There will be a public media stations at every district level for debates from where the public would be able to know about the performance of the local units and this would lead the public towards improving their abilities concerning political and administrative matters. In this competitive atmosphere, the media perform the role of monitor by balanced reporting. Thus, the people in tribal areas and suburb colonies of Cantonment Boards would be benefit specially. So, without wasting time, we should take step to form a new society by making such autonomous bodies as “assemblies, association, communities, and organizations” in the same way in the several countries of the world such type of organization, and associations won so immerse political importance that they brought about revolutions in their societies according to the wishes of the public and amazed the world.

In the beginning the number of members of the units may not be limited. As a government office-holder, the “Imam” of the mosque as, “judge”, in local units, assemblies, communities, Majlises or, “Punchaits” (i.e. a local non-governmental body to settle disputes or matters etc) would assist on permanent basis as the secretary or the speaker.

In case of any dispute, the related parties will take the matter to the; “judge,” (i.e. the Imam of mosque). If the, “Imam” is unable to decide the matter individually, the case would be presented in the meeting of the local unit which, taking immediate action, at any appointed time in the mosque in congregation prayer, would hear the matter in the presence of congregation and with the help of local judge and his staff would settle it. The appeal against this decision can be made in the district judiciary counsel which, would review the local unit’s decision on technical basis and may alter, expand, or correct it and give its final verdict. But if the incident or dispute takes place in a unit to which neither of the parties belong then the unit where the incident takes place will refer the case to the district council after preliminary investigations. However, the false and convicted person or party would be bound to pay the travel expenses of the witnesses. In case the convicted fails to pay the travel expenses, the government would pay such travel expenses instantly, but would be later on recovered from convicted party. The validity of the character of witnesses would be verified from their related local units. Any government servants or office-holders would be considered suspended if a complaint is made against him. Disputes between persons belonging to different districts would be filed through their related local administrative units. There local units would send their reports and recommendations to the district judiciary council for decision after taking their affidavits and other preliminary proceedings. Upon which the district council, after hearing and judging the arguments of both parties, would give its final verdict.

To make the performance of the judicial system better, there would be mobile judiciary council which, in case of any complaint, would go to the site of the incident and, making primary report, would hand over the case to the related local unit or district unit. The same kind of the judiciary council would also be performed on federal level which will ensure the transparency of the judicial procedure by keeping secret watch over the sub-units.

Every member of the unit would be invited by turns to announce the verdict. This will develop decision-making.

In the proposed system, the government officials will serve as public servants. A time-frame will be given to the court within which it would be necessary to decide the cases and appeals. In the matters of appeals of serious offences such as murder, the case would be decide within the appointed time by a judiciary council of national level. ***The expanse/vastness of the said system can be judge by this that if every country is like a district unit and its head be a member of the global village assembly or global unit, comprising of the heads of all countries in the world, by electing its president, can form a peaceful agenda for the world. Within which every country should provide facilities to its public and***

in case of lack of resources required funds can be demanded from or provided by the global unit. In any delicate, complicated and disputed situation a referendum can help which has been explained in the proposed system.

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“Imam, Madrissas (religious school) and Our Social behavior in the eye of history”.

The builder of our basic Islamic structure is our Imam (Preacher) or teacher but his standard of life is a painful story. Even today he is considered a third class citizen. The system given by the British has forced him to beg for his meals after evening prayer. When the feudal lord of the village dies, he is given a blanket and pair of clothes in return of the dead lord’s burial ceremonies so that he may never come out of inferiority complex.

However, according to the nature of our religion, he is not a scholar who only stands on praying mat to lead a prayer or delivers sermons but he who thinks and contemplates on the universe. That is whoever knows the cause and purpose of creation has been called a scholar.

Practically an Imam (i.e. prayer leader) stands on the place where the Chief of all Prophets used to stand. The scholars became his deputies and heirs who, today, have to perform the same duties which He (PBUH) used to perform as, “Imam”. But it is most unfortunate that the rites of worship have lost spirit. The sense has been lost that a mosque is not only a place of worship but also holds the position of social centre in Islamic society, where the “Imam”, along with leading the prayer, is also the ideological guide and leader of his locality.

Alas! Neither we are wholly aware of the importance and status of mosque nor the, ‘Imam’ is aware of the demands and requirement of his position and status. So, taking all the mosques into government custody, the “Imam” (i.e. prayer-leader) would be selected through competitive exams. The Imam would be provided with A-class privileges and facilities. As the government officials have grades so as the “Imam” would have grades and academies of national and international level would be established for their acceptable and undisputed training. Like other government officials, these, “Imam” would also have transfers on national level so that people should have chances to listen to the lectures of different scholars and they may know and understand the various aspects of their religion. One person is specialized in one branch of knowledge and has a specific approach and scope of mind whereas the attempt to know and understand religion from different scholars with varying approach and scope of mind produce better results.

If, to know and understand religion, we can study books by various authors and scholars, why should we remain deprived of the lectures and sermons of various scholars, intellectuals and thinkers in mosques and, “madrassas” (i.e. religious schools), this process would certainly help in nation building.

As far as the branch-differences are concerned, they are of personal nature in the beginning but when aggravated, they take a form of habit and stubbornness. It is the tragedy that the greater part of the Muslim Ummah has left the matter of the interpretation and explanation of religion for such scholars as are generally ignorant of worldly affairs. Their capability is limited only to learn the holy Quran by heart because of which these scholars, leaving everything aside, have made bickering their chief occupation. Even they have become free of the responsibilities of earning a livelihood. Especially, when such scholars, belonging to backward rural society, suddenly come into modern urban areas, they look to them cities of sins according to their orthodox ideas. Actually, it is the difference in their cultures which makes them think that urban civilization is un-Islamic. This breeds social problems.

While, on the other hand, the public also withdrew from understanding the Quran and the religion, as a result of which, the status that the religious scholars got with reference to the skill of explaining the Islamic teaching give birth to disagreement among the scholars and different sects or school of thought came into being. Then the scholars, by giving religious explanations serving their own purpose, gained more social prominence in their related sect. These sects of the Muslims became more and more dependent on these scholars for knowing and understanding the holy Quran and Islamic teachings and thus such scholars, coming between clear teachings of the Quran and the Sunnah (i.e. the practice of life) of the holy Prophet (P.B.U.H.), kept on complicating the daily routines of the people and they were forced to turn to the scholars of their related sects to seek the solution of their problems.

The education in religious schools (madrassas) produces preachers of specific schools of thought instead of unprejudiced scholars who spend all their lives in defending their religious scholars of thought. They deem it the service of religious and never manage to persuade themselves to listen and understand any opinion against their school of thought arising from any other school of thought. Against every such opinion, our religious sects activate their defensive system which promotes sectarianism, and in it such people find their livelihood.

Alas! The worldly affairs or deeds of the majority of religious scholars are contrary to philosophy of basic & **pliable Islamic** teachings. They make a high show of ostentation in which they, thinking the whole society beneath themselves, always remain enchanted by their self-praise. Whereas, the society, which by withdrawing from the self-awareness of the Islamic teachings, has established their identity and status, becomes awed by their show of ostentation, and falling into inferiority complex adopt silence in the religious matters. But now the time has come to realize that only such scholars should be welcomed as are experts in both worldly and religious fields of knowledge and have not made it their habit to issue, "Fatawas" (i.e. religious decrees) for no good reason.

However, "Fatawas" (religious decrees) would be issued under the control of a national level committee of, "Qazis" (judges) through units. The "Qazis" who feels the need to issue "Fatawa" on an issue, he would send a written report with his arguments to the said committee through his local unit. On which, the committee, if after reviewing finds it up to the standard, would issue the Fatawa (decree). If the committee is not satisfied with the report and arguments, the related "Qazi" (judge) would have to appear before the committee to explain and prove his point of view. A separate ministry would be established which would not only control / manage all the mosques of the country but also would ensure, by linking the religious schools with the net-work of general educational-institutions. The appointments of such scholars in mosques as are certificate holders of an authorized university.

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"Man and worship-places --- Changing aspects of our Character!
The Relationship of Muslims with the Mosque;
In the light of Manifesto of Pakistan Tehreek-e-Ijtihad (PTI)".

A mosque is a place of the affirmation and renewal of the faith of the Muslim and the admission of the lordship of Allah. This place is sacred to the Muslim and is the actual center and the axis of the Islamic society where the Muslims gathered to pray. But has the mosque become only the place for spiritless prayers? Or is it a center and axis of Islamic way of life upon which the whole life of a Muslim revolves.

Its one purpose is to unite the Ummah and to bind them into one brotherhood. The foundation of piety and discipline is established by the mosque. It is not only a source of acquaintances among the neighborhood but it also provides a chance to the people to share one another's sorrows and pleasures. It is not specified only for praying to God but it is also a center for the services of humanity.

Actually, the mosque is a high level center for the training of individual and collective relationship in the neighborhood, for solving economic, social and family problems, and for public, political, and religious meetings.

It should be not only the government secretariat but also the house of parliament. In the past, the mosque beyond doubt was the center of preaching, judiciary and politics where besides praying, cases were heard and decided, armies were assembled and sent for holy-war, and it was also a meeting place of the highest advisory council. This was the golden age of the Muslims. So, the aims of mosques include awareness of public opinion, removal of estrangement among people, establishment of equality, awareness of the social customs, skill in decision making, teaching and learning of religious and worldly kinds of knowledge, and along with the establishment of libraries, awareness of the current affairs in the locality & world.

The Muslim nation remained invincible and kept ruling till they maintained their relationship with the mosque and its spirit. When it was the center of society, the neighborhood was a comprehensive institution which has now fallen a victim status; we need to create such an environment of harmony where all sects may perform prayers together in one mosque.

The construction and management of mosques will have to be brought under the government control with planning according to the needs of the community, so that the problem of illegal mosques all over the country be solved and funds raising in any form in private capacity be discouraged and stopped.

Islam is a natural religion according to which there used to be a natural social environment in the mosque in which religious and worldly matters were dealt with.

Its use as a place for meetings of advisory council has been the greatest tradition of the Muslim society.

Right according to the human nature, Islam widened the concepts of democracy and collectivity in various ways. **The holy Prophet (P.B.U.H) advised to help the needy and poor in your neighborhood and tend the rich. Islam teaches "That which you want for yourself, seek for mankind".** And widening more the sphere of democracy, the holy Prophet (P.B.U.H) ordered the Muslims to gather for prayer five times every day in the mosque so that they may keep themselves aware of the local, national and international affairs along with the situation of the neighborhood and the locality, and they might help one another in solving family, social, and economic problems. Thus, relationship and mutual contacts would develop from the lowest level and gradually this circle would keep on expanding.

This sense of collectivity does not end here, and to widen and strengthen the contacts and relationships among the believers, almighty Allah orders the Muslims to gather for "Juma prayer" (i.e.

Friday prayer) leaving all other activities of daily life for some time, so that they may get acquainted with the people and circumstances at a larger level, and they may come near to one and other by helping one and other and by doing welfare work for the society.

Being the center of the locality, it has been made compulsory for every person to come to the mosque, and the process has been repeated every week. This sphere keeps on widening and on the happy and auspicious events of “Eidain” (i.e. two religious festivals known as Eid-ul-Fitr and Eid-ul-Azha) all the believers living in the city and its suburbs have been asked to gather for prayer in one place for the good of humanity. This sphere reaches its utmost level of expansion on the event of, “Hajj” (i.e. the greatest event of gathering of the Muslims Ummah from all over the world) where the believers gather to perform, pilgrimage in, “Makkah”. So that alongwith worship they may find a solution of the problems of the Muslim Ummah.



“Our Society and Family Planning”.

In the present system, with reference to extremely disputed issue of family planning, the opinion of the religious scholars has been of antagonistic nature. Whereas, on international level, there is intense support of this issue. As population increases more rapidly than resources so balance can exist between the two only when the population is under control.

Animals, birds etc have been family planned naturally by God. They mate only in a specific season. All these creatures come into the use of man so why can man, who has been endowed with the power of reason and wisdom, not do it.

Socially, a successful life means to be married and having children but children should not be brought into this world without planning. Especially the practice of having a dozen of children in desire to have one's heir (Son) should be stopped. Having children, in case of inadequate facilities of life, is same as committing sin because they would neither be able to get balance diet nor good education.

As a result they cannot become healthy citizens and thus, falling a victim to many psychological complexities, they turn into a cause of social problems. In such situation, it would be vain to expect gratefulness from children for their upbringing.

No doubt, the desire to have children is natural and deep embedded in man's heart but it would be a moral crime to have children if we cannot provide basic necessities such as balance diet, good clothes, high class education and healthy environment. Two persons marry either for their pleasure and happiness or because of some social need, and then bear children in this world where life is no bed of roses.

Family planning is not a new issue but rather it has remained under discussion in every age and in each country in different forms according to various needs. It should be tackled not emotionally but with reason and the purpose of maintaining the average population of the state should remain in view.

Besides, a woman is not just a machine giving birth to children but a living human creature and fair sex whose should have some free time to refresh and renew her aesthetic senses.

If a method of family planning eliminates the ability of productivity, it is unfair and forbidden. However, any harmless anti-pregnancy method can be used. Anyhow, we should make room for the use of such methods according to the circumstances and needs. But excess of anything is harmful whether it is increase in population or birth control. However, along with birth control or increase in population, we should look for more and more resources with the help of science & technology.

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**“A few aspects of the prevailing democratic system,
In view of the proposed system”.**

Beyond doubt, people's migration will stop when all their problems will be solved on the local level. But what actually happens is this that if an unfortunate family is entangled in some lawsuit, all the savings of their life is gorged by the police, their property is sold to pay expenses for the judicial process, and if sentenced, the prison staff wangles the funeral money. Anyhow, if the present humiliating mechanism of judicial system is to be kept running for some further time then along with it some reforms would have to be introduced, because the present advocacy mostly lacks in professional expertise. By the way, the real power of decision making and chances of earning money are in the sector of corporate law, while advocacy in the cases of small properties and petty offences has become only a unprofitable toil which barely suffice their needs of income.

An advocate has numerous civil and criminal cases of the Supreme Court, the High Court and of the local courts which he neither can get ready well nor can convince the judge with his arguments because of weak preparation, which kills justice. There should be separate departments for civil and criminal cases as well as separate lawyers and judges. Along with the distinction of civil and criminal cases, there should be a specified number of cases for every lawyer. There should be a determined time frame for the decision of cases, appeals and reviews within which the decision should necessarily be taken. If the decision is not taken within the determined time, the responsible lawyer's license should be cancelled and the incompetent judge should be terminated from the job. On every level, there would be a jury of senior and experienced lawyers and judges which would watch over the performance of the working lawyers and judges and if a lawyer's or judge's performance remains continuously below standard, he can be fined or his license can be cancelled or he can be terminated from the office or he can be ordered to work again as an apprentice with a senior lawyer or judge to gain more experience. The same method would apply to other professionals such as doctors, engineers etc. The purchase and sale of property would be made conditional to the expert advice of the advocates instead doing it through ill-educated stamp-wanders, so that fraudulence and lawsuits could be avoided and legal action might be taken against the lawyer responsible for forgery.

There is no doubt in it that the suggested system would eliminate the risk of forgery. However, there is also no qualm the fact that in the present government system, the bureaucracy, the armed forces and the police, being more educated and organized than the majority of the common public, keep their

dominance on the political system by conspiring with illiterate and chance-serving politicians. When the whole system is wrong, the elections can give chance only to elect despots. If the present system is our fate then more than two or three political parties would be extremely unsuitable because their majority turns into minority and as these political parties increase in number the nation scatters and thus under the umbrella of democracy, dictatorship grows because the people have become disunited and ideologically and politically disorganized and scattered. That is, it would be right to say from Islamic point of view that there is no room for more than God's party and the devil's party. More than seventy-five percent of the people are uninterested in the present superficial and pretentious democratic system because election campaigns are like circus. False publicity is done through superficial and false banners, posters and placards. Public support is won by spending huge amounts of money on pompous processions and by manipulating various prejudice ceremonies. Every kind of forgery and deceptive methods are used, while it has become a trend with the majority to gain some benefits individually in return of their votes. In our stagnant and impassive society, the behavior of voters is based not on principle grounds but rather on superficial values and sentimental attachments such as organizational centrality based on personality worship, prejudices based on caste, community and territory or province which has become customs. Lust for power and corruption reign supreme. Leg-pulling among the politicians, colonial type of bureaucracy and a wavering judicial system because of the oppression of law-breaking generals and the high-ups are a great hurdle in establishing good governance in the country. We honor these players of the power game; feel pleasure by being near to them so that we may grind our own axes. In this way, we are accomplices in their crimes that we give respect to these politically and morally deteriorated criminals which is ethically and legally a sub-standard social behavior.

In developing countries, people are attached to various groups because of their social restrictions. That is the problems of the people are not solving on the basis of laws but rather on the basis of their economic and political attachments. Political parties also cater for the unfair desires of the voters to get votes instead of giving them real guidance. When the system becomes lifeless, we retort to politics, bribery and recommendation which actually is a cause of weakening and unstable democracy. Putting aside the national and state benefits, in the present democratic system, every political party is bound to keep its own priorities on the top. In this pressure, giving many privileges to each other becomes a burden on the national treasury in which gradual increase is convinced. Dual policy, deception and corruption are prevalent in Pakistani politics by which befooling the public making them believe false promises are considered signs of success in the commercial politics of today. Valuable capital is wasted on pompous meetings, processions, and feasts. Pakistan Tehreek-e-Ijtihad (PTI) rejects all such extravagancies. On the contrary, to deal judicial and administrative matters, it would build local unit offices with limited staff and required assembly halls on district and national level which is certainly not a "bad deal" according to the Manifesto of Pakistan Tahreek-e-Ijtihad (PTI).

There is no doubt about it that a scattered and disorganized nation is liked a herd of sheep. We have become a nation divided in political and religious groups who likes to waste time in "hular bazi" and who have not been trained for collectivity. From the creation of Pakistan till now, our rulers have followed the principle of, **"divide and rule"**, and now we are accustomed to it because of its continuous use.

We have accepted this tragic situation that we cannot become united on any issue. Our thinking differs from man to man and our society is a true mirror to the fact. Mosques represent a religion divided in sects. A tiny religious matter can become a cause of a big dispute. Not only has this but our family, social life and political scene also showed signs of decay-once and deterioration. Every one, individual or family even provinces are drifting away from one another. Every citizen of Pakistan seems to be an enemy of the other and when no other one is there to fight then he seems to be fighting with his own self. Some mischief-monger non-believers commit the act of blasphemy against the Prophet (P.B.U.H) but we demolish and break things of our own people and country. This behavior has given in the hands of our enemies such a thing that using it they can make us harms by our own hands. Indeed, we are not a nation but only a herd or crowd of empty minds people, it is so because a nation is a group of sensible people who unit on some specific ideology or thoughts. There is no doubt about it that a sincere leadership is a valuable asset of a nation but when these virtues deteriorate, such assets become a burden.

As the author has been residing in the civil area of the Okara Cantonment since 1988 which is situated in the middle of Okara and Sahiwal districts, so, keeping in view the location of these two districts, the population division of other districts of Pakistan has been estimated. Thus, in the present system, the possible volume of a constituency of national assembly, in proportion to population, has been estimated to include one thousand (1000) urban and rural settlements (constituencies). In the present system, the constituency being so large, the majority of the people even do not know the person contesting election not to speak of his character and conduct. In such system, wealthy looters become proud masters of the people which do not result in a relationship of mutual trust. As, in the present system, the candidates invest huge amounts to win the election so, after winning the election, they just seek for the profit of their investments putting aside the welfare of the public.

According to the prevailing system, the division of the seats in the parliament is as follow:-

1-	Total seats in the senate (including women)	100.
2-	Total seats in the National Assembly (including women)	342.
3-	Total seats in the four provincial Assemblies (including women)	728.
4-	Total seats in the parliamentary system (including women)	1170.

The present democratic system facts a dire lack of virtues and has become infested with vice. In this, along with all the seats of the parliament, federal and provincial ministers and their advisors and staff, the president, the prime minister, the governors, the chief ministers, huge number of their secretaries, special assistants, staff members, chambers of lawyers and their heavy fees, massive judicial buildings, huge salaries of judges along with privileges, an crowd of personal and still more a huge governmental machinery has become a crushing burden on the country. To check these exceedingly bitter practices, Pakistan Tehreek-e-Ijtihad (PTI), considering its proposed revolutionary government system for the collective welfare and improvement of the society, presents it for immediate imposition. In this system, new constituencies would be formed in proportion to the population. Every town or city would be divided into electoral wards in proportion to the inhabitants of a village, after this, including every village, "the Qazi" (judge) will appointed as government officer and besides him ten more members would be taken from among the people to form the basic administrative local units. In this

same way, from every basic unit, consisting of eleven members, a member would be elected to represent his unit in the district assembly but the President and General Secretary of the unit would not be entitled to contest this district assembly election, or, if it is considered suitable then, after mutual consultation, instead of one individual, the members can be appointed in groups as committees on their turn. Actually, it would be an extra responsibility of the local units. However, according to administrative needs if it be necessary, the big districts can be sub-divided into smaller parts (districts). From all the members of every district assembly, leaving their presidents and secretaries, committees comprising two or three members would be elected for the national assembly. However, think-tanks would exist in this system as substitute of the senate.

In the proposed system of Pakistan Tehreek-e-Ijtihad (PTI), any person, owning more wealth than the given standard of property stick-yard by the Tehreek-e-Ijtihad, would not be entitled to become a member of or hold office in the local units. However, the persons who have performed an extraordinary national service can be honorary members of any national level committee or think-tank which may be related to the field in which the honorary member has performed services and they will be given the power of veto in the matter of policy making of the country.

However, as the need arises, referendum through the local units and related unions would be necessary. Such think-tanks would also be formed on district and local unit level.

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“A short outline of the Functions of proposed Units”.

To solve every kind of individual and collective problems, the basic local administrative units would work under the names of, “assemblies, councils, committees, Majjalis or Punchaits”. And district units (assemblies) would be responsible for the development projects within the districts which they would execute these plans by providing funds on the recommendations of the local units. Whereas the National Assembly would form internal and external national policies with the counsels of the district and local units. Along with this, the National Assembly, as being the final controlling authority, would be wholly responsible to decide the disputed issues of national level and safeguarding the integrity and solidarity of the country and the nation.

The authority and powers of any district or local unit on law-enforcing agencies would be considered suspended in whose jurisdiction the emergency circumstances has arisen until the situation is brought under control. However, the unit, whose authority and powers have been suspended, can move a privilege motion in the national assembly for the restoration of its powers. To take an action about which, the National Assembly, besides making a report based on facts, would also acquaint itself with the final opinion of the public on the issue through district and local units. If the situation is otherwise, the government itself would hold a referendum on the issue.

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“Attributes of Unit Members and Social Values”.

According to the jurisdiction, the local units would be under the authority of the district assembly and the district assemblies would be under the authority of the National Assembly. However, at every level, the tenure of office would be decided by the public who, by open individual and collective scrutiny, would be able to check crimes. That is, by establishing a system of obedience instead of power, the difference between the rulers and the ruled would be removed and every one would be brought, legally and morally, on equal level.

In the proposed system, the designations would responsibility instead of one's birth right and their tenure would be conditional to the performance of duties and thus the difference between the learned and the ignorant would transpire. However, here it should be kept in mind that learned is not he who only possesses religious knowledge but only he would be called the learned, wise and leader who has understanding of this universe and the religion as well.

By the way, when we need advice in some personal matter, we seek and turn to a wise, experienced and understanding person. Then why the state matters should be handled by the ignorant, corrupt and unjust people. If the consultation is about some post or responsibility, only the participation of a few authorities in the consultation is enough; but, if the matter is of rights, direct or indirect participation of every person is necessary. God says in the Holy Qur'an: "Majority of the people in the world will lead you astray from the path of Allah if you do what they say but the majority of the righteous decides aright."

Thus, the public would be able to get justice on their door-steps without paying heavy fees, interruption and delay.

In the proposed system, by establishing an alternative process of elections, the way of the incompetent and irresponsible persons would be closed for ever. There is no doubt that in this Godless system, money has become the greatest weakness of man, and bribe is the easiest and the most attractive way to get it. Death should be the penalty of this malpractice. However, through an effective system it can be controlled to a maximum extent. This problem would not find its by merely making new agencies one after the other to eradication and by red-tapeism. Because observation shows that after the lapse of some time, the personnel of these agencies and departments, made for the elimination of corruption, themselves involve in the heinous practice. The governments of deteriorating societies attempt to correct apparently legal malpractice and social evils by making departments over one another to keep watch. The result is that another new class gets a chance of corruption. Their professional abilities begin to rust and they fall a victim to the same practice as their predecessors.

“Accountability and the Roll of Public”.

The masses would share the power by performing the role of a strong opposition as, “the chief scrutineer” for accountability due to which all the official machinery along with the bureaucracy would return to its rightful place. Lust for power and wealth would come to an end.

By the imposition of the proposed system, all public, social, and human problems and issues such as census, zakat, health and education and all possible social and family issues would be treated and solved through local units. This is the incredibly thing which is the actual spirit of the proposed system by the Pakistan Tahreek-e-Ijtehad (PTI) and my dream by which the fruits of power would be brought to the lowest level. The public would be given more and more right of free participation in power of lower level so that, becoming strong citizens; they should be able to solve all of their problems on local level. It means that the people won't have to go to various departments for their assorted problems but instead their troubles would be solved within the given time-frame using information technology by their related local units, so that an supreme system based on self-scrutiny may come into existence in which, every person, in his own capacity, would be a ruler and as well responsible for himself. That is, “the power would belong to the people, justice would be free, and accountability would be open.”

So, by defining and determining the limits of corruption and by establishing a punishment code, it would be completely uprooted. But, before doing this, the people would be provided with necessary basic facilities according to the required standard so that they may lead their lives according to the teaching of Islam and humanity and thus excuse of deprivation would be removed. In the manifesto of Pakistan Tehreek-e-Ijtihad (PTI), the power structure has been likened to a huge tree whose roots are the public, official machinery is its stem and its fruit-laden branches would reflect the solution of the difficulties and problems of the common people based on justice. Policies of national importance would be formed without any external influence, pressure and interference. In this system, every day so-called elections would come to an end and selfish political policies and leg-pulling would be stopped. Then, there would be no dissolution of the assemblies, no strikes and nor the national economy would face crisis in the form of untimely recurring elections. In the new system, there will be no need and room for such heinous practices as bribing the elected members, horse-trading and political leg-pulling to form government, or bring a motion of no-confidence against some government or to defend against this motion. In the proposed system, instead of cabinet system, committees comprising the members of the National Assembly would be formed which, before the formation and imposition of a policy, would consult with the experts of the related department or field and prepare the primary report according the guide lines of public opinion given through their units. This report, before being given permanence as national level policy, would be presented to the public again, through the local units, for their opinion. These ministerial committees would have no connection with the legislative body, so that the powers of the both should remain separate and a balance should be maintained between them, and their official expenses should be kept to the minimum keeping in view the precedent of the other democratic countries.

“The Method of Electing the Members of the Proposed Units”.

At primary stage, before forming the local units, the election council, at district and national level, would secretly judge the eligibility of the nominated members about which the public would have given their free opinion. We need not worry about it at all because, our ancestors had developed a branch of “Ism-ul-Rijal” by which they investigated about the long dead persons of the past, and this here would be an easier matter of the investigation of living persons. In case of the misconduct, whether on the part of the voter or the candidate, in the matter of election process, both would be fined and restricted from taking part in the election process for limited or unlimited duration according to the severity of misconducts. Moreover, people, possessing more wealth than the given standard of stick-yard, would also not be eligible to take part in the election process. However, if necessary, first of all, the voters of a unit would decide about the eligibility of the candidates whether they are eligible to take part in the elections or not. That is, the candidature of candidates would be announced, on which the public as voters would give their direct written opinion in **“affirmative (YES) or negative (NO)”** with a sound reason. Public can also proposed a suitable candidate of sound character for election. However, if the reason proves wrong, the person responsible for it would be declared irresponsible, short-witted, and partial citizen and would be trained to correct his behavior in future. After this, the candidates, declared eligible by the public, they would give their indirect opinions about each other, to establish the local units. In organizational capacity, the representative of every class and profession can present his recommendations in the related local units. However, if need is felt on public level, after a determined time, by re-electing the members according to the proposed method, the stand-still impression about the formation of local units can be removed. However, the number of participants in the election will not be limited.

However, The Holy Prophet (P.B.U.H.) said, “Do not yourself ask for authority and power” (Bukhari & Muslim). Moreover, He said, By God! We will not give any person any authority, power and office who wishes for it or asks for it” (agreed by all). A Greek philosopher had also long before said, “Make him the ruler who does not wish to become”, but nowhere in the world it could be put into practice.

Anyhow, for example; after the announcement of election schedule; A, B, C and D etc, candidates proclaim themselves for the membership of the local unit would take vote from the public of their related electoral area as to their eligibility of becoming members of the local units. Meanwhile, the people of the electoral area can propose the names of such other persons who do not wish to contest the election but are eligible for it in the public opinion.

Therefore, after the nomination by the public, a nominated candidate as a voter-member; by excluding himself, give his opinion on the prescribed form about the remaining participating candidates in descending order of serial number counting in front of each member. Namely voter-member would not, at the time of such voting, give any opinion about himself in the voting-form. The voter-members, according to high standard of wisdom and reason, would thus arrange the names of nominated candidates as following. As proposed electoral process, the candidates with highest votes, would become the members of the unit, and amongst them, the member, achieving the highest votes, would become the head of the assembly (unit).

(a)- Arrangement of given opinions about other nominated members by Member, "A":-

Sr.No	Names of the nominated members	Obtained Marks	Reason for awarded marks.
1-	C	3	Patriot scholar.
2-	D	2	Educated but young.
3-	B	1	Emotional.

(b):- Arrangement of given opinion about other nominated members by Member, "B":-

Sr.No	Names of the nominated members	Obtained Marks	Reason for awarded marks.
1-	A	3	Expert in foreign affairs
2-	D	2	Less educated but honest
3-	C	1	Illiterate but has power of decision

(c):- Arrangement of given opinion about other nominated members by Member, "C":-

Sr.No	Names of the nominated members	Obtained Marks	Reason for awarded marks.
1-	A	3	Global authority on military affairs
2-	B	2	Expert in ideological/geographical knowledge
3-	C	1	Philanthropist

(d):- Arrangement of given opinion about other nominated members by Member, "D":-

Sr.No	Names of the nominated members	Obtained Marks	Reason for awarded marks.
1-	B	3	Scholar, thinker and kind-hearted.
2-	A	2	Posses power of decision but extremist
3-	C	1	Educated and moderate

Obtained marks of education contesting members after collective voting:-

1:- Obtained marks of member, "A" =3+3+2=8

2:- Obtained marks of member, "B" =3+2+1=6

3:- Obtained marks of member, "C" =3+1+1=5

4:- Obtained marks of member, "D" =2+2+1=5

In this way, the basic unit of the proposed system, consisting of the nominated members of an assembly / council / committee / Majlis / "Punchayat", as example A, B, C or D, who have come at the top of the list in the voting, would be constituted local unit. The highest marks achieving member would become the head (President) of the basic unit. This method would be adopted for the election of members at all levels. However, at any stage, if some members obtain equal marks, their decision would be made by draw.

As the members and heads of the local unit, without disturbing their private life and business activities by keeping themselves limited to their areas, would be available, at any time, regardless of any official or unofficial holiday, to solve the public problems, so apart from a minimal stipend they would be given a determined travel allowance only if they go out of their area an official business. As the "Qazis" (religious judges) would be regular part of the government machinery so their salary including allowances and privileges as per government policy would be determined and given according to their post and ability.

“The Proposed Election Form For The Unit Members”.

Asslam-u-Alaikum!

I _____, Son/Daughter/ Wife of _____ Age _____ Date of Birth _____, CNIC _____ Phone _____, Fax _____, Address _____, am permanent resident of the above mentioned address. Today, At _____, Date _____, Day _____, Time _____, before casting my vote solemnly declare that I want the immediate imposition of the system based on “Ijtihad Insight”, according to the teachings of the Holy Quran and the, “Sunnah” of the Holy Prophet (P.B.U.H.) with this reference, I shall follow the rules of the reliving of the spirit of religion and the love of humanity and advise others to follow the same; and shall keep on supporting only that individual or collective sincere leadership which, bringing into use all the present possible resources, regardless of religious difference, will protect Pakistan and the rights of all of its citizens equally without any discrimination. I, with all sincerity of heart, for the collective welfare of Pakistan, according to the best of my wisdom and reason, whole-heartedly and with all devotion and sense of responsibility, and freely, rising above all kinds of community and caste differences, for the establishment and imposition of this revolutionary system based on “Ijtihad”, shall adopt an impartial attitude in expressing my opinion honestly as to the election of nominated candidates; and will not influence anybody in favour of anyone; and in case of deviation from my above declaration partially or completely, shall deserve the severest punishment proposed by the authorities.

Dated _____

Signature / Thumb Impression.

ΩΩΩΩ

“A Request”.

I, Altaf Saqi, in my individual capacity, neither was nor is able, financial and political, to bear all the expenses of the publication of my book and launching of Pakistan Tahreek-e-Ijtehad (PTI). It is with the support and co-operation of a few friends that the preliminary process has started well, which would reach its final destination only with your financial and moral support and the realization of this dream is conditional upon the grace of God and your determined support. So, if you consider this attempt fair and suitable, you can co-operate in whatever from you think is possible for you. Thank you.

Asslam-u-Alaikum! The Founder/President!

I _____, Son/Daughter/Wife of _____, Age _____, Date of Birth _____, Qualification _____; Occupation & Experience _____, Phone/Fax/E-mail _____, Permanent Address _____ solemnly declare today, Dated _____, Day _____, At _____, Time _____ that the above given particulars are correct and qualify the membership of the Pakistan Tahreek-e-Ijtehad (PTI) according to the following terms and conditions.

So, with all consciousness, sincerity and free will, considering the aims and manifesto of the Pakistan Tahreek-e-Ijtehad (PTI) to be in the best interest of the country and nation, adopt the membership of

the said Movement / Party and it will act accordingly and persuade others do as well; and as a member, I would try to convince ten persons at the least to join the said Movement / Party to make it more effective.

Some Initial Terms:-

1. First of all, membership at district level would be organized as hub. The district members should be permanent residents of the concerned district for last ten years and they should possess a good deal of knowledge about their district so that, through them, the process of developing membership may be started easily in villages and towns afterwards. However, persons desirous of membership can apply from anywhere and at any time who, after the election of members at district level, will have to go through the process of membership-forming according to the regulations. However, if a person gives wrong information about himself, the decision about his membership can be reconsidered so that the process of correction and reformation may continue. Along with the application form, an attested copy of the national identity card or the, "B" form would be compulsory.
2. The person applying for membership should not be such a person as habitually commits or involves himself in illegal practices, or a mischief-monger. On the contrary, he should be a believer in the love of humanity. Along with this, he should remain ever ready to support individual and collective leadership which should protect the rights of all the citizens of Pakistan without any discrimination regardless of the differences of religion, sect, race or community.
3. Every worker, labourer, farmer, widow, orphans, childless person, crippled, unemployed and all low paid workers would be eligible for membership.
4. In case of joint.....
5. For the promotion of the said Movement, funds and assistance is acceptable in any form. That is, it is not necessary that assistance should be extended in the form of money but in any form such as advertisements, printing and publishing of the material related to the Movement or by donating furniture or property, or by sharing scores of other kinds of expenses. For this purpose, on-line, "current account—979-7" in the name of Altaf Hussain Anwar (Saqi) in Muslim Commercial Bank (MCB) Okara Cantonment Branch-Code—1070, can be used.
6. After becoming member, hoist the flag of the Movement on the roof of your residence or office or shop and make every possible multifarious efforts to accomplish the aims of the Pakistan Tehreek-e-Ijtihad (PTI).
7. Present address for sending applications is, "13-C, Civil Area, Okara Cantonment". Internet can also be used for sending applications. For which e-mail address is; altafsaqi@gmail.com

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“Education System and our Consciousness”.

Beyond doubt, in Islam, acquisition of education is not only a facility, need or right but also an obligation whose actual purpose is to seek wisdom. But unfortunately, because of our existing education system a state of disproportioned mental and physical connection has become a part of our individual and collective life. The status of a nuclear power is not obtained only by making nuclear bomb because actually it is the name of whole scale scientific development in every field of life, to obtain which, a uniform, based on modern research, knowledge-giving and character-building education system would be introduced in the whole country, in which, there would be arrangement for complete guidance of students according to their mental aptitude.

In every district unit, there would be necessarily, at the least, one university and colleges according to the need; and, the facility of a school in each local unit. There would be an arrangement of morning and evening classes in these institutions so that employed people may also acquire required education according to their wish and need and as their time allows. To discourage slave-mentality and flattery-stricken mind, in official letters and applications, all such wording and sentences as give spur to the feelings of flattery in human nature would be prohibited. Only coloured symbolic buntings and flags would be allowed in place of flattering welcome and greeting banners and hoardings. Any kind of name-plates or boards with distinguishing titles with relation to caste, community or area would also be disallowed. Any kind of sticker or writing on vehicles, which may denote their relation to the army, the police or the press, would also be not allowed, because it poses an impression of intimidation to the law which is a sign of mental backwardness.

Moreover, a lesson given on religious lines is a process of transferring a prepared thing, whereas the education is the name of a creative process; so it would be arranged that the religious and the worldly education should be given in co-ordination to each other and that they should not be in contradiction to each other. For the better development of mental abilities, such an education system is unavoidable as may prove helpful in the evolution and freedom of human mind; so that close doors of thought should be open to answer the questions arising with the passage of time. Binding the students to a particular ideology, providing them with argument in favour of a particular line of research and some determined result can be the aims of a school but not of a university. The reputation of such institutions should not rest on any particular ideology but on their association with knowledge. It is the fundamental responsibilities of a university to provide the students with such environment where every kind of thoughts and ideas may come under discussion. Criticism of every opinion and reception of new thoughts should be in such a way that the seed of wisdom may be sown. With the aim to train and educate the new generation during the first twelve years of their lives, the study of the Holy Quran, Ethic, values of civilization, and the history of Pakistan should be conducted during the school so that a student might be socially trained on the required lines because higher educational institutions after all, are not for this purpose.

Their intention should be nothing other than developing and improving man's high mental abilities. To cure the disease of extremism and train the Muslims, it is well necessary that every Muslims should be provided with the information about the history, the Quran and the “Sunnah”, and all the holy sayings of the Prophet of Islam (S.A.W.W.), belonging to every religious school of thought free of cost; and

there should be a regular and organized arrangement for their teaching so that we may get ourselves rid of the ambiguities, created in the society, by thinking, judging and taking guidance as divine command of Quran's teachings.

Moreover, all the voters of every local unit would necessarily attend the annual meeting in which one person from every family would necessarily participate and, reviewing the performance of the unit, would play their role in the improvement of the situation so that recommendation based on collective social-good might reach the local units. Another benefit of these annual meetings would be increase of familiarity between the voters and the members of the unit. Besides, the members of every unit would visit the counter-part units of each other and thus would learn to make up their deficiencies from one another.

ΩΩΩΩ

“Our Identity--- National Language”.

A nation can never make progress by breaking their link with their traditional values, and falling a prey to inferiority complex, becomes a victim of thoughtful crisis and turn into barren in the matter of national deliberation. If we look at the developed countries of the world, we find out that all of them have made progress by dint of their own national language which becomes a medium of creating and developing political and social sense and the flight of thought also begins from it. To develop the fundamental features of our identity and civilization, riddance from mental and physical servitude would be attained by ensuring the protection of public rights such as national language, dress and cultural traditions. A national level institution would be established officially which would compile a new dictionary to meet the needs of the modern era and, along with it, would arrange the translations of all the useful books from all the languages of the world into our own language and thus enrich our libraries. Urdu, which is considered a language of mutual communication within the country, is standing refused beggar outside the secretariat which is now the above of, “Kala Sahib” in place of, “Gora Sahib”. This “Kala Sahib” is more status bitten than the “Gora Sahib”.

Apart from those few countries whose mother tongue is English, all the other developed countries have made progress through the medium of their own languages such as France, Spain, Italy, Greece, Portugal, Germany, Norway, Sweden, Japan, China, Iran, Korea and many Arab and African countries.

ΩΩΩΩ

“Collective aspects of the Public welfare”.

The government would give preference to making such laws as would ensure the rights of the workers in service, the unemployed & old citizens and the handicapped. Without gender and any other discrimination, the employees would be insured or be given alternative Islamic type of protection against any kind of loss or damage which may deprive them of their working ability. However, the

premium for insurance would be charged from the employer, whether it be the government itself. Every local unit would establish and manage hospitals for the senior citizens and old-age homes, “Dar-ul-Amans” (shelter homes) and orphanages where the government would bear all the expenses. Every local unit would arrange the medical check-up of the public in its jurisdiction according to the schedule, and would keep the record of medical history and blood group of each person. Every local unit would also establish maternity centers in its area where trained medical staff would deal with cases of child birth. At district level, a department would be established where everyone without any discrimination of gender, age, social status and religion would be able to register their problems and complaints which, at the end of year, would be published in the form of a book as a report which, afterwards, may help in law-making. Meetings would be arranged for the young and old citizens where the young would avail themselves of the experience and advice of the seniors.

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“A Sum-up of the Constructive Activities”.

Games and sports would be made a part and parcel of the routine of life and an integral part of society so that the public may have access to constructive activities and healthy recreation. To achieve a high standard in sports, academies and clubs for all kinds of games would be established on every level in the country under the guidance and patronage of former expert sportsmen, where, under the control of units respectively at every level, teams of every kind of game would be formed and competitions and tournaments would be held at district and national level so that real sportsmen of national level may be selected amongst them. All injurious to health things such as “Cigarettes and Pan”, would be banned completely. All the fields of life, having a part in the welfare of humanity, would be given equal and parallel chances of progress such as homeopathic, allopathic and medic (Tib).

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“An Attempt to Eliminate the Audio and Visual Pollution”.

The use of sound amplifier in low volume would be delimited only for prayer calls, sermons of Friday prayer and Eids prayer and for important announcements. Lavish expenses on marriages as on decorations, lunch or dinner, dowry and huge wedding processions etc, which make a boastful show of wealth, would be completely banned. An economical tradition would be set that the “Barat” (marriage ceremony) should comprise only some of the near kin and few of the near neighbours.

It would also make possible that the expenses of a small marriage dinner might be borne by the local unit which would be, afterwards, charged equally from both the parties. It would be attempted that, in every social ceremony, the principle should be followed so that the deprived class might become able to solve their problems easily and should not feel suffocation.

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“Inexpensive conduct and Environmental Complacency”.

Until and unless our state becomes a developed country, only limited use of air-conditioners, room-heaters and other such facilities would be allowed in all the government and semi-government offices and a suitable tax would be imposed on the use of these things in the private sector. The use of bicycle would be preferred which would result in fuel-saving, elimination of pollution and improvement in health conditions. Certainly, it would ease the burden on economy. All the traffic routs, including overhead bridges, under passes, highways, railway lines would be made one-way and public transport would be promoted which would undoubtedly help in controlling the accidents and air-pollution. Parking tracks would be made in modern style. Tree plantation would be made special part of human life on national level. Effective laws, to control the traffic and industrial pollution would be made and implementing strictly. Our law is altogether silent about the pedestrians, bicycle riders, horse carts, and donkey carts etc. The rule of the fitness of vehicles is not observed. So, there would remain government officials on all kinds of bus-stands to listen the complaints of the passengers and to check on the fitness of vehicles. It means there would be controlling authority to deal with any irregularity occurring in the traffic system under the agenda of Pakistan Tahreek-e-Ijtehad (PTI).

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“Human Moralities and Extremely Discriminated resources--- Undoubtedly Interests are a Great Force”.

In Pakistan, extremes of poverty and wealth exist side by side which cause restlessness and violence. There are some people, the elite class, especially top military and civil bureaucracy and capitalists have obtained many rights and privileges and justify them as legal, considering their right to which, contrary but, they take a lion's share from the state resources. This practice is altogether against all the Islamic teachings of justice, sacrifice, solidarity, equality and brotherhood. But there is no power in the society which may challenge this practice and put a stop to it.

As the wealth is an effective means to meet the human needs so, for the implementation of the proposed system, the gravity centre, “wealth” needs to be redistributed but, equally in the nation. In the beginning a limit would be determined to the individual possession of wealth and property so that wealth should be so disseminated among all the members of society that neither some should have so much that they should become morally corrupt nor the poor class should ever suffer deprivation. In individual capacity, the property exceeding the determined limits would be distributed, respectively, among one's own children and the poor kin and nationalizing the excess rest would be distributed among the needy on the condition that they should start or find a suitable source of income for themselves instead of ever remaining dependant like beggar.

Under the proposed system, social securities such as education and health, etc would provided to the public under the government control as the basic human needs and thus unjust division of resources would be brought to an end.

Residential schemes would be planned on government and private level and unproductive, barren, mountainous areas would be preferably selected for industrial purposes so that density of population might decrease in thickly populated areas by the migration of people towards new settlements and there should not occur any shortage in cultural and financial energy which causes rogue elements and motives to replace cultural energy. According to new and modern requirements, the buildings would be constructed on bigger plots and instead of horizontal building, vertical construction would be adopted.

Such schemes would also be started in rural areas and under phased planning; the people would be provided neat and clean houses on interest-free easy installments. Like cities recreational parks would also be made in these new housing facilities.

Re-establishing the capital, a clear limitation would be determined for the shares of man-power (workers) in the industry and trade. Whereas, unproductive agricultural land-units cannot be expected to bring revolution in the agriculture sector. So, after the division of inheritance, the residue of the poor farmers' farmland, in pieces, which has decreased from the ratio of the determined units, would be offered, preferably a larger share-holder amongst themselves, to purchase on the market rates, so that his unit should remain whole according to the determined ratio. If situation goes otherwise, an open auction would be held or the government would take possession of it and, according to the minimum unit limit of the division of land, the government would allot it to the same poor farmers and their families on the condition of bringing the land under cultivation, and would maintain the rate of productive units. That is, by dividing agriculture into the kinds of family, professional and commercial farming, per family a limit can be determined. Along with it, the system of co-operative farming would also be introduced on the government level, by which, in group farms, according to the proportion of the farmers' land, their shares would be kept. It should be clear that land is a gift of God and we can avail ourselves of it only by working hard. Otherwise, if the land is not being tilled, it would be given to another on the condition of tilling. Thus, if a person does not till his land for three consecutive years, he would be deprived of the right of ownership of that farm land. Therefore, the land, which exceeds the tilling capacity of a farmer, would be taken back and given to other deserving people so that they may become the masters of the fruit of their hard work and their deprivations may be redeemed.

Apart from it, just as a government servant takes pension after becoming retired so as a farmer, who has lost his ability of practical / physical cultivation on account of old age, would receive pension from the government after abdicating his ownership of the land.

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“A practical attempt for the implementation of interest-free economy”.

Though a detailed review of the said topic can be seen in the second edition of the book, however, it would be said here, in brief, that for the practical implementation of interest-free economy, according to the divine command of the Quran as in “Sora Baqara” (The Cow-verse 261 part 2) the public would be registered and following the command of the Quran in the same “Sora”, Verse 280; part 2), “Take

back only what you have lent; if the debtor is unable to pay, give him time or if possible, forgive his debt”, it would be advised to reconsider the verdict of the Supreme Court (PLD 682-416---2000), in which, the view, which has been adopted in more than two hundred thousand explanations and commentaries that the Holy Prophet (P.B.U.H) did not live long to explain the verses of Riba (usury) and, thus, the teachings of the Holy Quran were held unpracticable which is synonymous to blasphemy. Beyond any doubt, the Quran is a complete code of life, under whose guidance, according to a brief review, there is hot debate of suing the dictators under section-6 of the Constitution; but how unfortunate that all and sundry remain silent about the blasphemous behavior against God, the Quran, and the Prophet (P.B.U.H).

There is much talk about the superiority of the constitution and the writ of government but where is the superiority of the Quran, the writ of God and His Prophet (P.B.UH)?

One can make an estimate of the magnitude of this tragedy by the following headlines in the papers:-

- Banking experts hold the end of usury impracticable. (Daily, Jang—17 April 1998).
- According to the Islamic Banking experts, Islamic Banking has been damaged more by the Muslim countries than the Jews. (Daily Din—19 April 1998).
- The Government said that, the economic structure would collapse if interest-free system is implemented. (Daily, Khabrain---14 June 2002).
- The usury system cannot be abolished, the government to the Supreme Court. (Daily, Jang and Awaz---14 June 2002).
- Forbidding usury will destroy the country, Federal Government before The Shari’ah (Islamic) Appellate Bench of the Court. (Daily, Nawa-i-Waqt, 14 June 2002).
- If a forbidden activity is in benefit, it is the responsibility to give it protection. So, Islamization is acceptable on the cost of the economy, the government says. Whereas, the Governor one of the State Bank said that forbidding usury will not affect matters. (Daily, Nawa-i-Waqt, 19 June 2002).
- An alternative Islamic financial system is needed to liberate the world from the clutches of darkness. Imam-e-Kaba, during “Hajj” address. (Daily Jang---20 January 2005).

So, the civil society of Pakistan and the intelligentsia should play its historic role to deliver the Ummah (Muslim nation) and the humanity from the damnation of capitalism & usury and should step forward to bring these anti-religion and anti-human elements to justice who loosen their tongues blasphemously against God & the sanctity of the Quran and the Prophet of Islam (P.B.U.H) and should sue them in under 295-C, or the history will never forgive us. It is deplorable that, by disregarding and disobeying the Quran and the Prophet (P.B.U.H), we have provided for our own destruction and ruin, as, taking the help of wrong, self-devised explanations, more than two hundred thousand books including commentaries on the Quran and other books, in Urdu, English and many other languages, have been placed in libraries and religious school by which it has been attempted to prove that neither the verses of “Riba” (usury) are practicable nor the Holy Prophet (P.B.U.H) lived long enough to explain its implication and thus neither the Holy Prophet (P.B.U.H) nor the Quran could provide any authentic

guidance about the verses of, “Riba” (usury) and even caliph Umar was unable to solve this problem. Unfortunately, this point of view is held by all the, “Muftis” (a religious scholar who can issue a religious decree) and also by Maulana Taqi Usmani who was included as a judge in the jury who heard this issue and gave its heinous verdict.

A few lines of PLD 682-416 Supreme Court 2000 are given below:-

1. The verse of Riba (usury) is among those which were revealed during the last days of the Prophet (Peace be upon Him). He passed away before explaining its implication to us.
2. The Prophet (P.B.U.H) was not able to explain the implication of the Divine command; He did not live long enough to do so.
3. The actual situation therefore remains that neither the Quran nor the Prophet (P.B.U.H) has explicitly told us as to what precisely the prohibited transactions were which are referred to as Riba in the Quran.
4. Caliph Umar was unable to solve the problem of discovering what exactly Riba was. (PLD 2000 page---416 SC).
5. The verses of Riba being of the second category, according to the appellants, they are not practicable. (PLD 2000, page---682 SC).

In the case referred above, the deceitful impression has been given that as the verses of Riba were revealed during the last days of the Prophet (P.B.U.H), He could not explain their practical implication and passed away. In many commentaries of the Quran the number of these days has been given as seven, thirteen or twenty. Whereas the fact is that the last verse was revealed on the day of his last address, in which God said that, that day, the religion had been completed, and the Prophet (P.B.U.H) held witness his companions that he (P.B.U.H) delivered to them what was revealed to him as the Prophet of God. After which the Prophet (P.B.U.H) remained alive for eighty days and passed away on the eighty-first day. It means that no new Divine Command was revealed in those last eighty days. However, holding the verses as the last verses and presenting the immortal economic and financial system of Islam as incomprehensible, anti-humanity banking system is being promoted in the name of Islam.

These verses were revealed on the seventeenth of Ramadhan, the third Hijri (March 26) during the holy battle of Uhud because a tribe, Banu-Saqeef, who were newly converted to Islam, was involved in the usury business. Hazrat Abdullah bin Abbas reports about this tribe that, before the advent of Islam, the tribe of Umar bin Auf-Saqfi used to lend money to the clan of Banu Makhzoom on interest. After the conquest of Makkah, despite the declaration of the prohibition of usury, Banu-Saqeef was insistent about the payment of their previous interest. For arbitration, both tribes went to the “Ameer” (governor) of Makkah Utab bin Uheer, who sent a letter to the Prophet (P.B.U.H) about the matter. On this occasion, Gabriel, the angel of God, descended with the verse-276 (Sora Baqara: The Cow), “Those that have received the admonition of their Lord and have mended their ways may keep whatever they have taken in the past. Their matter rests with Allah. But those that revert to usury shall own hell. There they shall live forever”.

The usury business which was popular before the advent of Islam was prohibited in the Islamic state after the revelation of Divine Command and the violation of the command was held as declaration of war against Allah because Allah abolishes usury. (Sorah-e-Baqara; Sahi Bukhari --- volume:2, page:682).

This matter has been confirmed through several holy sayings of the Prophet (Peace be upon Him).

According to Ibn-e-Abbas, Hasan Basri and Ibn-e-Seereen, whosoever does usury business in the Islamic state, must be forced to abjure it and repent and if he persists on it must be executed. According to Hazrat Jabir (R.A), the Prophet of Allah (P.B.U.H) has cursed the persons who are involved in usury business and give false witness and to Allah they are all equal.

In Urdu Tafseer Ibn-e-Kaseer (Sorah-e-Baqara: The Cow: part:03), the statement of Hazrat Ibn-e-Abbas (R.A) has been given (citing from the Bukhari) that the prohibition of usury came in the last. And Hazrat Umar (R.A) says, "Allah! Its (usury) complete explanation did not reach me, and the Prophet (P.B.U.H) passed away. So, abjure usury and everything which can be doubted as usury (Ref:-Masnad Ahmad).

Hazrat Umar (R.A) in one of his addresses said, "Perhaps, I might stop you from some things which are of some benefit to you and it is all possible that I may give you some commands which may go against your benefit. So listen! The verse about the prohibition of usury was revealed in the last in the Quran but alas! The Prophet (P.B.U.H) passed away before explaining it us. So, leave, "Riba" and also "Reeba" and everything which you doubt whether it is allowed or not. (Ref:-Ibn-e-Maja).

It has also been said that deceiving the "Mutrassal" is also "Riba".

Hazrat Abdullah bin Abbass reports that the Prophet (P.B.U.H) has cursed the person who lives on, "Riba".

Hazrat Umama (R.A) reports that the Prophet (P.B.U.H) said, "He who accepts some gift in return of recommending him (for something) enters one of the main gates of, "Riba". (Ahmad & Abu Da'oud).

Another holy saying of the Prophet (P.B.U.H) tells, "Usury has seventy three sub-sins and amongst them the slightest one is equal to committing adultery with one's own mother and the greatest (by carrying on usury) is equal to dishonouring a faithful" (Mustadrak Hakim).

It is also told that there will be a time when all will live on usury. When asked that will everyone live on usury? The Prophet (P.B.U.H) replied that if someone will not live on usury, he will be influenced by it. (Masnad Ahmad).

So, to avoid this, we should not even go near those things which might lead to these prohibited things.

Therefore, at four places in the Quran, "Riba" has been prohibited.

→ The first command is in verse-39 of "Sorah-e-Al-Rum" (The Romans) which was revealed in Makkah; "That which you pay as interest with a view to increasing the wealth of people, does not increase it in the sight of Allah. But that which you pay as poor-tax (Zakat) with a view to seeking the pleasure of Allah, will increase your wealth (and health) many times over".

→ The second command is in verse-161 of “Al-Nisa” (The women) where in the practice of usury is forbidden with the strict consequence of woeful punishment.

→ The third command is in verse-130 of “Aalay Imran” (The House of Imran) O! Believers! “Do not practice usury to multiply your wealth many times over. Have fear of Allah, so that you may prosper”.

→ The fourth command is in verses-275-281 and verse-279 of “Al-Bakarah” (The Cow), the command assumes a very strict tone, saying, O! Believers! Have fear of Allah, and forego the outstanding interest, if indeed you believe. But if you do not, then take it as an ultimatum of war from Allah and His Apostle.

In the Quran, such strict words have not been used for any other sin.

All these verses which mostly & strictly forbid usury and condemn the practice of, “Riba” were revealed in Madina. These verses clearly state that “Riba” and trade are not the same but two different things, and the Believers have been commanded to forego the outstanding interest.

But what a sorrowful thing it is that Doctor Muhammad Umar, the chief executive of the world Islamic Banking, assuming a tone of question, in his book, printed in New Delhi, “Hurmat-e-Sood” (The Forbiddance of Usury) writes, “Is usury practicable in the modern age?” or that, “Is Usury, indeed forbidden in Islam?” and with the ingenuity of this wavering thought, on the page 42, the author states the view that these verses were revealed during the last days of the life of the Prophet (P.B.U.H) and usury is not “Riba” but two different things.

In the whole world, including Pakistan, the public is being cheat out of the right of peaceful and prosperous life and are misled to corruption and to disobey Allah and His Apostle (Peace be upon Him) by adopting usury system under such attractive but deceitful names as Islamic Macro Finance-Monopoly, Islamic banking, Takafal, sharing profit and loss, Islamic profit, Marabaha, Masharka, difference of cash and credit prices, rent of property and mortgage. This practice is one of the major causes of increase in mental and physical diseases, suicides and terrorism. Whereas, by clearly forbidding usury, the Quran has held it as open war against God and His Apostle (P.B.U.H).

In the Constitution of Pakistan, under section-2 & 227, and according to The Prohibition Ordinance of Riba 1984, an assurance has been given to abolish the practice of usury from all the fields of life. But due to the failure of our financial experts, the practice of usury is still going on in various forms under the false name of Islamic banking, and none is there to stop it. In response to an interest-free investment offer from some registered institutions, the State Bank of Pakistan, the Ministry of Treasury and Council of Islamic Ideology has assumed incomprehensible silence.

On this a written appeal was sent to the President of Pakistan, the chairman of the Council of Islamic Ideology and the chairman of the Board of Investment that inspite of all-out efforts of the head of the state, the prime minister, cabinet, members, ambassadors and the top officials of the Board of Investment and inspite of spending huge amounts on workshops, seminars and promises of facilities, they manage to achieve a billion dollar worth annually on the average and even then foreign investors take back not only their investment but their profit also. A kind of restlessness and a feeling of cold

heartedness and absence of peace prevail everywhere. Avarice has created such conditions that the head of the state, the prime minister, cabinet members, chief ministers, top officials and the elite class do not feel secure and keep themselves behind the fortresses of tight security.

The financial chaos has reached to an extent the domestic utility bills and even the bills of worship places are not free from the curse of interest. Rather, the practice of usury, in the guise of various attractive and treacherous names such as mazarbat, rent system, masharka, pagrri (Security money in advance), takafal, shares, saving certificates and prize bonds, is being carried on. All these are various forms of investment and business fall into the category of usury and so are forbidden. But, by running mega advertisement campaigns and by giving them names as interest-free, permissible and Islamic profit, partnership in profit and loss, the public is being exploited and are being deprived of their self-respect and are being driven into the pit of deprivation, extreme poverty, dependence, and sorrowfulness and fear. What an irony that from the beginning there have been such laws which hinder interest-free business in the "Islamic Republic of Pakistan"; under which persons doing interest-free business can be arrested at any time.

There are, in the following, twenty three laws which support, the practice of interest and are a great hurdle in the implementation of interest-free economy:-

1. The Interest Act 1839.
2. The Govt. Savings Bank Act 1873.
3. The Negotiable Investment Act, 1881.
4. The Land Acquisition Act 1894.
5. The Code of Civil Procedure, 1908.
6. The Co-operative Societies Act, 1925.
7. The Co-operative Societies Rules, 1927.
8. The Investment Act, 1938.
9. The State Bank of Pakistan Act, 1956.
10. The West Pakistan Money Landers Ordinance 1960.
11. The West Pakistan Money Landers Rules 1965.
12. The Punjab Money Landers Ordinance 1960.
13. The Sind Money Landers Ordinance 1960.
14. The N.W.F.P., Money Landers Ordinance 1960.
15. The Baluchistan Money Landers Ordinance 1960.
16. The Agricultural Development Bank of Pakistan, Rules, 1961.
17. The Banking Companies Ordinance, 1962.
18. The Banking Companies Rules, 1963.
19. The Banks (Nationalization-Payment of Compensation Rules, 1974.
20. The Banking Companies (Recovery of Loans), Ordinance, 1979.
21. The House Building Finance Corporation Act, 1952.
22. The Insurance Corporation Employees Provident Fund Regulation, 1954.
23. The General Finance Rules of the Central Govt. and Drawing and Disbursing Officers Book.

However, on 30 June 2007, “The Punjab Prohibition of Private Money Lending Act” was passed by the Punjab Assembly, and, on 10 August 2007, “The NWFP Interest of Personal Loans Prevention Act”, was passed by the Khyber Pakhtoon Khwa Assembly, bidding that Islamic Shari’ah (ie Islamic jurisprudence) has clearly and definitely prohibited taking of interest on loans and has held it as war against God and His Apostle (Peace be upon him).

But notice the contradiction that a person, lending money on interest in private capacity, can be arrested under unbailable sections and is liable to imprisonment for ten years or a fine of five hundred thousand rupees or both, but, on the other hand, those institutions, involved in the practice of interest in business and trade commercially, do not come under these laws who are recognized as banks, finance corporations or co-operative societies by the federal or the provincial governments. Even the Federal government has obtained a stay-order of execution against the implementation of the Quranic verses about Riba. But in the light of faith & belief there is no court of law or the authority has the power to stop the implementation and execution of the Divine Commands.

This is the reason, perhaps, that because of the continuance of the interest-based capitalistic economy, the poverty and hunger-stricken people are being forced to commit suicides after killing their children. Ignorance, factionism, mental and psychological diseases, cruelty & brutality and terrorism have buried their claws deep into the heart and soul of humanity. But, despite all this, instead of issuing an order of the abolishment of interest-based system, the people are being misled about the Islamic economy.

Those who assert that there is nowhere in the world of today, the implementation of interest-free economic and social system like that of the era of the pious caliphs which is the backbone of a flourishing economy.

At present, more than three hundred institutions, under the name of interest-free Islamic banking, are misguiding people into the practice of interest and making fun of the Divine Command by holding the interest on the capital permissible.

Anyhow, like turning the impossible to possible, the world, still today, can be challenged like Hazrat Umar that with the implementation of an interest-free economic system, given by the Quran, not only one country but the whole can be turned into a place where no one will go to sleep hungry and no one will remain homeless.

Beyond doubt, there are scores of methods in financing by which permissible Islamic profit can be obtained which have been practically tested in some non-Muslim countries. Therefore, a programme would be formed, under the proposed system of the Pakistan Tehreek-e-Ijtihad (PTI), to issue interest-free loans under a very easy procedure, for the expansion of business or for setting-up a new trade or for the construction of houses or for any domestic or commerce purposes.

To avoid fraud and un-necessary roaming in offices, the borrowers would be advised to get themselves registered on line.

So, to free the world from the prohibited and to raise funds for the establishment of a Riba-free **Bait-ul-Maal**, and for fair circulation of wealth according to the Quranic verse 261 of “Al-Bakara” (The Cow), all the adult citizens would be registered and 2.5% Zakat would be taken from those who come under its rules as “Sahib-e-Nisab” (ie a level in wealth where it becomes necessary for a person to give annually 2.5% Zakat as poor-tax in Islam, which amounts to only Rs.2500/- per hundred thousand).

In this way, enough funds would accumulate to deal with the problem of inflation and the basic facilities such as food clothing and housing, and medical treatment, education, and justice can be ensured for every person so that the dream of a peaceful and prosperous society based on the principal of human welfare and free of crimes might be realized, where the Divine Law would be the supreme law. In this way, a little compensation and penance can be done for the irresponsible behavior of defying and disobeying God and His Apostle (Peace be upon Him).

At the time of agreement, a bank-cheque, equal to the worth of interest-free loan, would be taken as security from the borrower without writing a date, which would be given back on the complete payment of borrowed amount.

However, following the Divine Commands in Quranic verses 280, 282 and 283 of “Al-Bakara” (The Cow), all the sponsored expected amounts would be accepted as charity and donations according to the Divine Command in the verse 261(2) of “Al-Bakara”.

Thus about the wealth which is given away for the pleasure of God, He gives the example of a grain of wheat sown in earth which produces seven ears, and each ear bearing hundred grains, and Allah can definitely multiply the benefit to 10, 70, or even 700 times for whomsoever He will. But it does not mean that one should bring a grain of wheat and then demand to make it into 700; it is only possible when it would be sown in the soil according the right procedure. Hence, undoubtedly, some things can be explained on papers and some can only be probed by practical demonstration.

So, Riba-free technology is a unique research of its kind for which guidance has been taken from the Divine commands in the Quran, which are certainly doubt-free. An SMS address would be publicized for the participation of the public in this process and for their opinion, soon as the Pakistan Tehreek-e-Ijtihad (PTI) starts its practical struggle.

For the selfless, young leadership of the Pakistan Tehreek-e-Ijtihad (PTI), send practicable suggestions about the practical implementation of interest-free economy. The press and the electronic media, lawyers, members of the national and the provincial assemblies are requested to step forward and play their historic character in making this global village an unprecedented haven of peace.

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“An Attempt to become a, Self-reliant and self-respecting nation”.

The aim and purpose of the Pakistan Tehreek-e-Ijtihad (PTI) is not social clash but it invites the scattered and disorganized elements in society, which have been a victim of deprivation, to unite and

struggle for the achievement of their goal. No one is free of error except God. So, there is always room for improvement in the proposed system, and **“golden rules”** of welfare will be being adopted. Anyone can bring his / her useful suggestion on record by ‘proposed form’ through his/her local units, so that, on the implementation of such suggestions, the person giving the suggestion or his real descendants might be encouraged financially and morally and so that people having positive thinking might be encouraged. The system of Pakistan Tahreek-e-Ijtehad (PTI) would provide every person with opportunity to express his abilities and would assimilate in from others what is outstanding so that the good things in laws, social customs of all the Muslim and non-Muslim countries might be adopted. In short, because of our awakening of consciousness, when gathering of workers, laborers and peasants becomes certain to bring revolution, someone amongst them become the leader. Our youth are like helpless straws being blown about by the winds of circumstances, now this way, now that way. If the nation supports them, they certainly can show the implementation of these aims and manifesto. The youth has enthusiasm and fervor and the elders have wisdom of experience. If the youth get the guidance of the wisdom of elders, an immortal power can emerge by which we can conquer both this word and the hereafter.

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“A Humble Request”.

Rising above personal aims and for the national unity and for better future, we will have to gather on one platform and establish Pakistan Tahreek-e-Ijtehad (PTI). For which, organizing people on local level, we have to demonstrate such a power as would become a shield, instead of breaking it would break and it would bow to none. The silence of the poor and righteous on the willfulness and immoral ways of wealthy has become an unforgiveable crime. It would not be wrong to say that, actually, the so-called good and righteous people are the real cause of evils engendered. Because, in the light of faith and religious, every Muslim is a scrutinizer also who should check evil by force, or should condemn it or, at least, he should consider it evil in his heart, but it would be the lowest grade of faith; and, if it is not done, there would come a time rather it has come that evil reigns and in the impassive and stagnant society, the evil has grown to such an extent that along with the bad the righteous are also being killed.

Undoubtedly, the criticism of the public and their creative abilities play a decisive role in the fight against evil. We want not only to finish evil but to up root it altogether. **By inviting the Pakistan Tehreek-e-Ijtihad (PTI), the Pakistani nation should abolish this old conception under which they have always been considering and making some feudal lord or capitalist their leader, who have never been able to feel the pain and misery of the country and nation. A minor but powerful group of this class has become so organized that the helpless and captive public is unable to counter them because of their scattered and disorganized social structure. This aristocratic class, for its survival and the security of its interest, used the army as a tool and forced the East Pakistan to separate. Now, the ruling class is equipped with the nuclear bombs and missiles and has enslaved the nation and this surviving peace of country is like a safe hunting park for this bloodthirsty class. The public has become an easy prey for them and no predator or hunter leaves its prey willingly.**

Remember! These lords had never felt, nor they feel now, nor will they ever feel for us. Those who rule today, their children will rule tomorrow. Those who travel in luxury vehicles cannot even imagine what kind of troubles our mothers, sisters and daughters have to face during travel. In the so-called elections, all the political parties especially the ruling class favour their near kin instead of the genuine party worker and because family politics only their own children and kin come into power.

Through the medium of elections, real democracy can prevail only when every class of the public gains representation. But when a nation becomes honourless, its blood becomes cheap. As in the Quran, God says, "God helps those who help themselves" (Al-Rad---The Thunder).

The sense of deprivation is a punishment but unless it is awakened, even the poorest revels in his poverty and bears every cruelty as his fate. He is indifferent even to the thought of changing his fate. He bears every cruelty of the cruel with a generous heart. But when the thought find its place in his heart that he is also a human being and deserves respect and honour, the seed of rebellion begins to sprout in his conscience. A yearning for freedom is bred in his heart and he wants to break his shackles, so that the road of progress may open and broaden for him and he may find prosperity; honour, status and fame may also become his fate and he may find a respectable place in the society. This is the demand of the time that if the nation itself wants to decide its fate and wants to redeem the past mistakes, it should support the Pakistan Tehreek-e-Ijtihad (PTI); otherwise everyone knows that individually we are like straws floating on water.

The problems of the masses, whether they be Punjabi, Pakhtoon, Baloochi or Sindhi, are the same. All are being crushed by poverty and unemployment. Neither they have required health facilities nor they are getting education. In a society where the entire privileges and facilities belong to the ruling class and all troubles and miseries become the share of the ruled ones, a relentless correction is needed there and no room remains left for so leniencies.

So, we will have to decrease the intensity of our psychological and emotional attachments with our regional cultures and will have promoted the uniformity of national and social values. However, if the Pakistan Tehreek-e-Ijtihad (PTI) is launched only when the mental evolution of the masses allows then we would not be able to reach our goal even in centuries, and the corrupt and reveling in luxury vehicles would keep on sucking our blood. Pakistan Tehreek-e-Ijtihad (PTI) wants to unite the nation divided in various political factions.

For God's sake! This is our chance to break the spell of personality worship. In this noble purpose, the common man, directly or indirectly, would share the power and thus, he would be made to feel that he has all the power to make or mar the circumstances. For the sake of such common national and collective benefit, the people would have to detach themselves from grouping and sects such as sunnis, shi'as and Ahl-e-Hadees etc, and would have to remain alert against those who, very cleverly and cunningly, divide the nation into various regional, political and religious factions and blocks, as if, in Pakistan, it is not the Pakistanis who live here but various inconsistent elements or groups which ever remain in conflict against each other. In all the countries of the world, people of various ethnic, regional and religious groups live but from the national point of view, they are one nation and they are

proud of it, whereas we are, outwardly and inwardly, giving a practical demonstration of hate against each other. We are giving a practical demonstration of idol-worship by worshipping various castes and many other social idols, even though we are one nation, the followers of the Prophet (P.B.U.H). Pakistan Tehreek-e-Ijtihad (PTI) can fight against imperialism and exploitation only when the whole nation would stand by it.

No real process of change can be possible without the participation of the people, because the related population is not only aware of its matters but is also responsible for running them in the right direction. But, at the moment, our nation has been reduced to no more than a disorganized flock of people village, colony and mohalah (street) is the natural level where people know each other well from generation to generation, and bonds and relations are formed from this level. This is the threshold where basic decisions should be made. There should be, on this local level, an autonomous unit of the people which should determine the ways of the progress of its area and should be answerable to the public. All the government and semi-government institutions and departments in its jurisdiction should be in the reach of people.

Today, we need a stable party and leadership which should spring from the middle class majority. If we, the Muslims, under the guidance of Islam, succeed in establishing a system based on ijthadi foresight, God promises that He will so fortify the borders of such an Islamic state it would become a fort of power and grandeur. Undoubtedly, this is the rightful way of winning freedom from a cruel ruler. A nation is built by doing joint struggle for a high and great purpose. A real change, in the dear motherland, would come only when the real, basic problems of the country and nation would be addressed to.

Let us make a vow together! An honourable death or an honourable life!

Let us join hands with high courage and new determination --- Support Pakistan Tehreek-e-Ijtihad (PTI).

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“Introduction”.

In the words of his book, “Kia Yeh Mumkin Hai---Is It Possible?” the author, on his part, has done his best to invite the nation to a process of reform in the form of a revolutionary movement, “Pakistan Tehreek-e-Ijtihad (PTI)”.

Altaf Hussain Anwar, the said writer who translated this concept into words, formed his pen-name, “Sardar Altaf Muhammad Saqi” with reference to these three names. “Sardar”, the word is taken from the name of his maternal grandfather---‘Sardar Muhammad Jutt (Late)’; “Altaf” is the writer’s own name; the name, “Muhammad” is taken from the name of the Prophet of Islam, “Hazrat Muhammad (Peace be upon Him)”; and “Saqi” is with reference to his deceased father, ‘Captain Muhammad Ibrahim Saqi’.

As the writer was the first child of his parents so, in naming him, the pleasure of his paternal and maternal families was, especially, taken into account. Thus, the one part of his name, "Hussain" was given to him in honour of his paternal family and, "Anwar" was in honour of his maternal family.

The writer's mother, especially, and his sisters, under the kind control of his mother, live in a religious atmosphere and this shows that the writer belongs to a family of middle-class.

The writer's deceased father belonged to a branch of Jatt community, "Ghuman", and was an immigrant from the district "Amratsar---India", who was recruited in the EME Core of Pakistan Army as soldier on 16 June 1958, and, on 03 November 1978, was given the rank of "Captain". During his meritorious service, he completed the highest professional technical courses "ATGM & MRC", from United State of America (USA) and was retired from 59-EME, as officer commanding, on 30 December 1987. Afterwards, he settled permanently in 13-C, Civil Area, Okara Cantonment, Punjab, Pakistan.

The writer's father was a self-made and respected person in the area who, along with the good nurturing and up-bringing of his children, took an active part in the local activities of social welfare nature and mild religious activities which earned him a good name. On 02 January 1995, at 11 O' clock in the morning, the writer's father passed away due to heart attack in CMH, Okara Cantt. The same year, after a short span of eleven months, a younger brother of the writer, Captain Doctor Cadet Tariq Hussain Anwar (Saqi) died on 02 November 1995, during his education in the Army Medical College Rawalpindi, a few days before his passing out parade. There is a holy saying of the Prophet (P.B.U.H), "One who dies in seeking knowledge, dies martyr", so, may the deceased rest in peace.

Another brother, elder than the deceased Tariq Hussain Anwar but younger than the writer, Khaliq Hussain Anwar, after successfully completing his four years engineering decree course from the Engineering College Risalpur, has now become a Canadian citizen. From where, after achieving the highest degrees in engineering, has now applied for immigration to Australia. The youngest brother, Shahid Mehmood Anwar, after completing his four years degree course in chemical Engineering from NFC-UET, course Faisalabad, is in the final phase of his MSc Degree course in Environment Engineering from UET; and, in the meanwhile, because of his job with Siemens Company has successfully completed his short preliminary training workshop from Germany. The sisters of the writer, after achieving the highest education and professional degrees as Masters, Ph.D and Veterinary Doctor, are now honourably doing jobs and maintaining their homes.

The writer was born in the house of his maternal grandfather, Sardar Muhammad Virk, in Chak No.19-GB, Mandi Bachyana, Tehsil Nankana Sahib, District Sheikhpura. The writer's maternal grandfather was an immigrant of Gurdaspur---India. Till 8th class, with basic educational weaknesses, the writer was brought-up by his maternal Aunt (Yasmin Bibi) in his maternal family; but for better education, the writer's father first took him to Gujranwala Cantonment and then brought him to Okara Cantonment. But the severity of circumstances denied him higher education; even then, the writer, exceeding his capacity, stood by his mother and siblings; and become of this, the writer is still unmarried even though, he is more than of forty years now.

Anyhow, during the course of early life, the writer got a chance to spend some time abroad. But before coming of age, because of the simultaneous deaths of his father, brother and near kin, occurring in a short period, one after another, he became burdened by domestic responsibilities.

To become a supportive factor in his family, the writer became a private tutor and taught Mathematics to Matriculation and Intermediate level and thus, because of his domestic responsibilities, financial problems and the costly education (self-finance) of his siblings, he could not go away from his house for his own higher education and better future.

The writer tells about himself that first he remained behind his siblings because he remained in his maternal village till he was in 8th grade and second fate did not favour him as, in spite of being desirous, he could not do his Masters. There came a time, that because of financial problems, his family could not support him for education so he sacrificed his own higher education for his younger brothers and sisters. And thus with the course of time, he began to observe a rapid decline on the national and international scene. As a result, observing the process of evolution in history and under the guidance of some sincere and kind friends, for the love of his country, despite of many difficulties and unemployment, in his free time, he poured out his heart and mind on paper.

At last, his vision took the form of, 'Pakistan Tehreek-e-Ijtihad (PTI)', and he determined to translate this dream into reality,

"It is right that there are unimaginable difficulties in the way, but following the saying that if man takes courage, God help him, he has prepared himself and stepped on this thorny way placing his trust in God. Undoubtedly, success is in the mighty hand of Allah (God)".

May God make things easy for all of us! Aamin.

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