

"Exam"

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PART - II

Question : 6 :

Discuss the role of ideology in Pakistan's nation building process. How the interpretation contours evolved overtime in Pakistan's political and social discourse?

Answer :-

Pakistan Ideology :-

The creation of Pakistan was unique in the sense that it was based on an ideology which sought its root from the religion of Islam. The famous slogan, "Pakistan ka matlab kiya, La illaha illallah." became the core of the freedom movement and the basis of Pakistan.

Role of Ideology in Pakistan's Nation Building Process

It was fundamentally grounded in an ideological framework from its inception. This ideology primarily articulated through the Two-Nation Theory, emphasized the distinct identity, culture, religion and political aspirations of Muslims in South Asia, separate from the Hindu majority. It was the ideological claim that Muslims constituted a separate nation deserving of their own state to protect their religious, cultural and political rights that empowered the demand for Pakistan, culminating in Lahore

Resolution of 1940. Muhammad Ali Jinnah, Pakistan's founder, envisioned a democratic country where equal rights, justice and freedom were guaranteed for all citizens regardless of religion or caste, setting the foundational ideological contours advocating tolerance and pluralism.

The ideology of Pakistan provided unity and a sense of purpose to Muslims during the struggle for independence and later served as ~~guided~~ guiding principal in state-building, law-making, and national identity formulation. Key ideological elements included the belief in tauheed, upholding Islamic values, and safeguarding Muslim rights within a socio-political order reflecting Islamic ethics. The objective resolution of 1949 further cemented this ideological foundation by giving legal sanction to Islamic principles within the constitutional framework, thus intertwining religion and statecraft in the shaping of Pakistan.

Evolution of Ideological Contours overtime:-

• Early phase: Democratic and Inclusive Vision:

Initially, under Jinnah's leadership, the ideology was more inclusive and democratic, emphasizing individual rights and religious freedom. Jinnah's vision, as reflected in his speeches, was that all citizens, regardless of their religion, would enjoy equal rights and freedom to practice their faith, thus promoting harmony in a diverse society. This phase was idealistic in

nature, focusing on democratic governance aligned with the rule of law and minority protections.

• **Islamic Identity and Statehood:-**

After independence, Pakistan's ideological discourse shifted towards embedding Islamic identity within the state framework. The Objectives Resolution was a critical milestone, reflecting the ideological consensus to establish Pakistan as the state where Islamic principles would inform governance and legislation. This led to growing emphasis on Pakistan's role as an Islamic state, moving beyond mere political separation to cultural and religious consolidation. Similarly, the 1956 constitution declared Pakistan an Islamic Republic.

• **Political and Social Contestations:-**

Over subsequent decades, Pakistan's ideological interpretation saw contestations and transformations shaped by military regimes, political parties and religious forces.

i) **Secular Modernization:**

Ayub Khan sought to minimize the role of religious parties and introduced reforms based on modernization and secular ~~governments~~ governance. In 1961, the Family Laws Ordinance reform aimed at modernizing Islamic family law, faced resistance from religious groups. Ayub Khan's push for a "Muslim nationalism" rather than "Islamic ideology" created tensions

between state and religious actors.

ii) Islamic Socialism:-

Zulfikar Ali Bhutto introduced the concept to merge socialism with Islamic principles, aiming to provide economic justice within an Islamic framework. 1973 constitution reinforced Pakistan's Islamic identity, declaring Islam as the state religion and requiring that laws be in conformity with the Quran and Sunnah. Bhutto banned alcohol and declared Friday as the weekly holiday, partly to appease Islamic groups.

iii) Islamization of the state :-

Zia-ul-haq institutionalized Islamic ideology, introducing sharia courts, Hudud ordinances, Zakat and Ushr systems and compulsory Islamic education. The Afghan Jihad was framed as an Islamic struggle, further entrenching religious narratives in state policy. Similarly, Zia's policies while promoting sunni interpretations marginalized minority sects and contributed to sectarian tensions.

iv) Ideological Reassessment:-

Democratic governments under Benazir Bhutto and Nawaz Sharif tried to balance religious demands with democratic and modernist aspirations. Ethnic and linguistic identities e.g. Sindh, Baloch, Pashtun began to assert themselves, challenging the Islamic ideological narratives as the sole unifier. Questions about the extent of Islam's role in legislation and governance re-emerged.

v) ~~Eng~~ Enlightened Moderation:

General Musharraf introduced the concept of "Enlightened Moderation," aiming to project Pakistan as a progressive Islamic state. Post 9/11 dynamics forced Pakistan to address the consequences of decades of Islamization, including extremism and terrorism. Despite reforms in education and media, the ideological structure of the state remained influenced by previous regimes.

• Contemporary Discourse and Balance:-

More recently, ideological discourse seeks a balance between Islamic Identity, democratic values, and social progress. Political leaders like Imran Khan referenced the concept of 'state of Madinah' as an ideal model of governance emphasizing justice, welfare, and accountability rooted in Islamic ethics but also valuing inclusiveness and social equity. Current debates revolve around the role of religion in governance ~~via~~^{vis}, individual rights and democratic freedoms, as Pakistan continues to navigate evolving national and global challenges.