

Mock Exams CSS 2026

General Knowledge  
- III  
(Pakistan Affairs)

Part II

Question no:- 6

Outline:

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- (4) Conclusion.



## (1) Introduction:

The role of ideology in Pakistan's nation-building process has been central and foundational, serving as the *raison d'être* for its creation and as a continuous ~~albeit~~ contested source of national cohesion and political debate.

The ideology of Pakistan, fundamentally rooted in the Two-Nation Theory, asserts that Muslims and Hindus of the Indian subcontinent were two distinct ~~nations~~, justifying the demand for a separate Muslim state where they could order their lives according to the tenets of Islam.

## (2) Role of Ideology in Nation-Building:

The ideology played a multi-faceted and ~~crucial~~ role in the ~~development~~ of Pakistan:

### (a) Foundation & Justification:

The Two-Nation Theory



provided the political and moral justification for partition, transforming the scattered Muslim communities of British India into a coherent political entity demanding an independent homeland.

### (b) National Unity and Identity:

Islam, as the core of the ideology, served as the primary unifying force for a nation geographically split (East and West Pakistan unit 1971) and ethnically diverse (Punjabis, Sindhis, Baloch, Pashtuns, Bengalis, etc.). It provided a shared national identity transcending linguistic and cultural differences.

### (c) Constitutional framework:

The Objectives Resolution (1949), which became a preamble and later a substantive part of the Constitution, enshrined the ideological principles, declaring that the sovereignty belongs to Almighty ALLAH and shall be exercised by the people of



Pakistan through their chosen representatives within the limits prescribed by Him. This laid the foundation for an Islamic state.

#### (d) moral and social code:

The ideology was meant to guide the state towards establishing a society based on the Islamic principles of equality, social justice, and democracy, providing a vision for socio-economic uplift and ethical governance.

### (3) Evaluation of Ideology Contours:

The interpretation of Pakistan's ideological contours has been subject to continuous evolution, debate, and at times, radical shifts in its political and social discourse:

#### (a) Early Years: Ambiguity and Pluralism (1947-1950s).

- Jinnah's Vision: The founder, M. Ali Jinnah, articulated a vision that was often



seen as ambiguous or dualistic. In his seminal August 11, 1947, speech, he spoke of religious freedom and the state of having no business with the "matter of faith", suggesting a modern, secular-leaning state where Muslims would form the majority. Simultaneously, he affirmed that Pakistan was created to be a laboratory for Islamic Principles.

#### ► Objectives Resolution (1949):

The passage of the objective resolution marked the first significant ideological commitment, formally declaring the future state's Islamic character.

However, it was a compromise document, balancing the demands for an Islamic state with the requirements of modern democracy, federalism, and minority rights. The interpretation varied between those emphasizing Islamic content and those



emphasizing stressing democratic framework.

## (b) The Search for Identity and the Rise of Islamic Populism (1960s-1970s):

### ➤ Constitutional Islamisation:

The 1956 and 1962 Constitutions further embedded Islamic provisions. After the loss of East Pakistan in 1971, which was seen by many as an "ideological failure", there was a renewed impetus to define the state's identity more forcefully.

### ➤ Zulfikar Ali Bhutto Era:

The 1973 constitution declared Islam as the State Religion and defined a Muslim. Bhutto's "Islamic Socialism" was an attempt to merge Islamic tenets of social justice ~~(Islam)~~ with populist economic policies, demonstrating an attempt to adopt the ideology to secular-socialist currents. The



formal exclusion of the Qadiani/  
Ahmadi community as  
non-Muslims. Also depend the  
theological-sectarian dimension  
of state ideology  
(c) State-sponsored Islamization  
and Radicalisation (1980's)

→ Zia-ul-Haq's Era:

General Zia-ul-Haq institutionalised a comprehensive program of state-sponsored Islamization. The interpretation of the ideology shifted dramatically towards a more orthodox, conservative and legalistic form of Islam. This included introducing Sharia laws, establishing Federal Shariat Courts, and making the Objectives Resolution a substantive part of the Constitution (Article 2A).

→ Impact:

This phase deeply affected the social fabric, legal system, and political discourse, pushing the state's identity away from Jinnah's pluralistic vision towards a more



narrowly defined Islamic state. It also led to the weaponization of ideology in particular concerning the Afghan Jihad.

### (d) Post Cold War and Modern Challenges (1990s-Present):

Subsequent democratic governments have largely maintained the Islamic framework established by Zia-ul-Haq but have faced challenges in reconciling it with modern demands for secularism, human rights and minority protection.

Today, the ideological debate is often a tension between hardline Islamism, which seeks the total implementation of Sharia, and progressive/liberal interpretations that stress the principles of justice, tolerance, and democracy inherent in Islam, often invoking the spirit of Jinnah's early speeches. The ideology is now used to debate issues of governance



corruption, foreign policy, and economic inequality, showing its continuous relevance and adaptability in the political arena.

### Conclusion:

The ideology of Pakistan began as a broad concept of Muslim nationalism rooted in distinct identity and has evolved into a complex, often contradictory, constitutional and socio-political force, whose interpretation is constantly being renegotiated between modernist, democratic, conservative Islamic and forces.