



**RESEARCH PAPER**

**Ideology of Pakistan: Challenges to its National Identity**

**<sup>1</sup>Haji Muhammad Anwar\*, <sup>2</sup>Dr. Abdul Qadir Mushtaq and <sup>3</sup>Kashif Murtaza**

1. Ph. D Scholar, Department of Pakistan Studies, Government College University Faisalabad, Punjab, Pakistan
2. Chairman, Department of Pakistan Studies, Government College University Faisalabad, Punjab, Pakistan
3. Ph. D Scholar, Department of Pakistan Studies, Government College University Faisalabad, Punjab, Pakistan

**Corresponding Author**

anwar.20172190@gcuf.edu.pk

**ABSTRACT**

This research discloses the diverse perspectives on the creation of Pakistan during pre and post-independence era. It has shed light on the foundation of the Ideological background of Pakistan and differentiated the misconception of the Ideology of Pakistan. The paper has thoroughly discussed the demands of Muslim leaders of the subcontinent for a separate country or a state of their own and the key points of Jinnah's vision for Pakistan as articulated in his statements, Side by side, it has also incorporated how Pakistanis have been interpreting the ideology of Pakistan since the post-independence era. Pakistan appeared on the horizon of the South Asia as an independent state with the ideology of Islam. The ideology of the freedom movement was to preserve Muslims' identity and to establish a Muslim state which was never meant to be a theocratic state. The political struggle was democratic which spurted out due to the stern attitude of the British India and the Congress.

**Keywords:** Ideology of Pakistan, Two Nation Theory, National Identity, Political Struggle

**Introduction**

The ideology of Pakistan as a separate nation evolved through an evolutionary process (Kazimi, 2009). The historical movements and the political structure of Pakistan portray its national identity differently. At first, it was because of the comprehension of different identity among South Asian Muslims from the Hindus, to maintain the distinctiveness religious perspectives outlook, separate electorates was demanded (Chaudri, 2011). The demand for a separate state was put forward after separate electorates to save the future of Muslims from Hindu majority. The areas with the major population of Muslims were the main priority to include in the separate sovereign state so that the Muslims can easily practice the religious obligation according to the teaching of Islam This collective thought of a nation drives their plans into actions as an Islamic State (Jalal, 2014). On this basis it is commonly expressed that Pakistan is an ideological state. It came into existence with the name of Islam. So, Pakistan is an Islamic state.

A large number of writers elucidates that Pakistan came into being through a democratic process and the leaders of Pakistan movements were not religious figures (Hayat, 2019). They initiated Pakistan Movement for the marginalized Muslims of the subcontinent who were deprived of the fundamental rights and the Hindus considered them subalterns. The Muslim leaders felt that their self-respected was being deteriorated. That's why the Muslim leaders considered that self-rule is one of the basic rights (Hashmi, 1977).

Besides that this proposition is also given that after the Second World War the Britain was not in position to maintain the colonial system. Therefore, they decided to

disintegrate the colonial states across the world. The division of both the states is not the repercussion of the political movement of the Subcontinent but the Britain wanted to set free the colonial states (Rauf, 2020).

Furthermore, Pakistan's creation, the religious scholars, political parties, and the various fraction of societies are interpreting the ideology of the country differently without understanding its true sprits (Talbot, 1998) So, the selection of this topic is to disclose the diverse perspectives on the creation of Pakistan. It has shed light on the foundation of the Ideological background of Pakistan and differentiated the misconception of the Islamic Ideology of Pakistan (Yaseen, et. al., 2021). It has also examined the post-independence explanation of the Pakistan's ideology as well.

### Literature Review

The term used as "Ideology" is combination of two words 'ideo' and 'logos' which literally means 'the study of idea' (Mullins, 1972). The word idea is associated to human mind and a way of thinking which is commonly scattered and not organized. When it strikes towards a destination or direction the idea gets organized and becomes a concept. The multiple concept turns into various theories and Two Nation Theory of the Subcontinent is one of them (Hashmi, 1977).

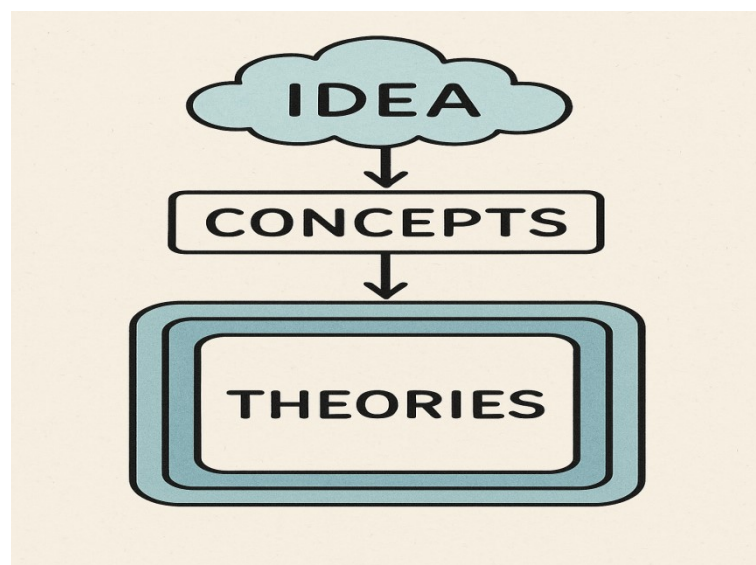


Fig. 1 Ideological Process

In the political, economic and religious perspective, Ideology refers to a set of beliefs, values and ideals of a person or a group of persons that become a collective thought of nation and it becomes the binding force to move towards a joint ventures. It raises consciousness on the basis of its principles that mobilizes a nation towards purposeful life and keeps the society united. It also supports in legislation and protects national identity ( Muzaffar, et. al., 2017; Althusser, 2014).

As a nation, the ideology highlights the people's mind, aspirations, emotions, objectives, hopes and ideals (Mullins, 1972). As Pakistan is separated on the basis of Islam therefore it is considered an ideological state. The sense of separate identity among the Muslim of the region from the majority (Hindus) showcases that the geographical boundary and similarities in language or social values are not the foundation for a state where the Islamic teachings are to be practiced. All the followers of Islam are one nation without any distinction (Hashmi, 1977).

The Muslims of the Subcontinent believed that they were a nation because of the religious values (Parveen et al., 2023). The basis of their nationhood was not according to their territorial, racial, linguistic and ethnic perspectives but Islamic faith is the main foundation (Hoodbhoy & Nayyar, 1985). It was due to the realization of this Muslims beliefs that the demand for a state was forwarded. They realized that their future was not in safe hand in the region of Hindu majority. On the basis of that they considered it their fundamental right to demand a sovereign state where they may live their lives according to their norms, values and beliefs (Jalal, 1994). Both the followers of Islam and Hinduism in the sub – continent were by nature two different nations regardless of religious beliefs, as the social orders and cultural aspects were different for the followers. Despite the togetherness of Muslim and Hindus within a political boundary, the religion practices and attachment avoided the people from harmonious and mutual relations (Kazimi, 2009).

## **Material and Methods**

The current study adopted qualitative research approach as it emphasized on textual analysis of the selected literatures which were relevant. The literatures are reviewed on thematic relevance and according to historical and contextual contexts. The vision of Jinnah is analyzed through different academic literatures in pre and post independence context focusing the ideology and national identity.

## **Results and Discussions**

### **Ideology of Pakistan**

The emergence of ideology which provided basis for Pakistan came through an evolutionary process. The historical understanding provides a compact concept of Muslims as a Nation. A Movement began in the early 20th century as a political effort for self-determination and the protection of Muslim political interests under British rule (Wolpert, 1984). The political movements of Muslim Leagues and Congress and the social dynamics of Muslims and Hindus discerned the distinct identities within the territory of the Indian subcontinent (Hayat, 2019).

The commencement of the Muslim patriotism in the Sub-Continent is seen since the first Indian who embraced Islam (Wolpert, 1984). For both the Muslims and Hindus, the maintenance of individual identity as nation was important as compare to the mutual recognition. The people focused on two different nations rather than one. The faith was prioritized by the people from both side and they sabotaged all the similarities (Avari, 2012). Even the Muslims rulers ruled the entire subcontinent through various dynasties on different epochs (Qasim et al., 2024), particularly, Gaznavi, Delhi Sultanate, Slave, Khilji, Tuglaq, Syed and Lodhi Dynasties (Chaudri, 2011). Later on, the Mughal rulers also governed them more or less three and half centuries. But The War of Independence (1857) was a hindrance to the Indian Muslims that put them into backwardness with the help of Hindus (Avari, 2012).

The Muslim scholars played a pivotal role in reforming the society. The well-known figure was Sir Syed Ahmad Khan who stimulated and led the community in a good way. His educational services provided best means of mobilization socially (Waseem, 2014). Besides that there were intense communal tensions between Hindus and Muslims. These tensions often led to violent clashes, making it difficult to maintain a peaceful movement (Qasim et al., 2024). Urdu-Hindi controversy at Banaras in 1867 was the ramification of these differences. The Indian National Congress, which was the dominant political party in British India, opposed the idea of partition. They advocated for a united India and often clashed with the Muslim League's demands. The All-India Muslim League was formed in 1906 to represent Muslim interests. This organization played a crucial role in advocating for a separate Muslim state (Avari, 2012).

The Minto-Morley Reforms, officially known as the Indian Councils Act of 1909, played a significant role in shaping the political landscape that eventually led to the creation of Pakistan (Kazimi, 2009). These reforms introduced several changes aimed at increasing Indian participation in governance, but one of the most impactful aspects was the introduction of separate electorates for Muslims. The separate electorates allowed Muslims to elect their own representatives to the legislative councils, ensuring that their political interests were directly represented. This provision was intended to address the concerns of the Muslim community about being politically marginalized in a predominantly Hindu society. By recognizing Muslims as a distinct political entity, the Minto-Morley Reforms laid the groundwork for the demand for a separate Muslim state (Chawla, 2008).

The Lucknow Pact, signed in December 1916, was a significant milestone in the Pakistan Movement. It was an agreement between the Indian National Congress and the All-India Muslim League, marking a rare moment of cooperation between the two major political parties in British India. The pact had several key provisions that impacted the political landscape. First time in the political landscape, the Congress had accepted the separate electorates for Muslims, ensuring that Muslims could elect their own representatives to the legislative councils (Hayat, 2019). This was crucial for protecting Muslim political interests and was a step towards recognizing Muslims as a distinct political entity. Secondly, the pact included a provision for weightage, which meant that Muslims would have more representation than their population proportion in certain provinces. This cooperation was essential in the broader struggle for self-governance and groundwork for future political negotiations. However, this unity was short-lived, the Congress turned down the separate electorate through the Nehru Report 1928 and the communal tensions eventually resurfaced, leading to the demand for a separate Muslim state (Wolpert, 1984).

The Indian National Congress's attitude towards Muslims and the idea of Pakistan was complex and evolved over time (Cohen, 2004). Initially, the Congress Party, which advocated for a united India, promoted secularism and aimed to represent all communities, including Muslims. However, several factors contributed to growing mistrust between the Congress and the Muslim community. Many Muslims felt that the Congress did not adequately address their political and cultural concerns, particularly with the rejection of separate electorates in the Nehru Report of 1928. When the Congress formed provincial governments after the 1937 elections, their policies were discriminatory for the Muslims minority, and treated them as alienated community. While the Congress promoted a secular vision of India, many Muslims feared that a Hindu-majority government would marginalize them, Muhammad Ali Jinnah, who initially sought Hindu-Muslim unity, became increasingly disillusioned with the Congress's attitude towards Muslim demands, leading to the demand for a separate Muslim state (Hayat, 2019). This growing mistrust and the inability to fully address Muslim concerns contributed to the demand for Pakistan.

The Pakistan Movement gained significant momentum after the Lahore Resolution was passed on March 23, 1940 (Chaudri, 2011). This resolution, adopted by the All-India Muslim League, called for the establishment of independent states for Muslims in the north-western and eastern zones of India. This clearly demands for a separate Muslim state galvanized support among Muslims across British India. Muhammad Ali Jinnah's leadership and his ability to articulate the aspirations of Muslims played a crucial role, making him the symbol of the movement (Shabbir, Ali, & Jawad, 2024). The start of World War II created a political vacuum and weakened British control over India, making the British government more willing to negotiate with Indian leaders, including those from the Muslim League (Rauf, 2020).

The failure of the Cripps Mission in 1942, which aimed to secure Indian support for the war effort in exchange for promises of post-war self-governance, further highlighted the need for a separate Muslim state (Kazimi, 2009). The Muslim League's success in the 1946 provincial elections demonstrated widespread support for the idea of Pakistan, as the League won most of the Muslim seats, strengthening its claim as the representative of Indian Muslims. Owing to the failure of Cabinet Mission the Muslim League called for Direct Action Day on August 16, 1946, to demand the creation of Pakistan resulted in communal violence, underscoring the urgency of addressing Muslim demands of separations (Qasmi, 2019).

These events and the growing support for the Muslim League's demand for Pakistan culminated in the partition of India and the creation of Pakistan on August 14, 1947 became possible. It is worth knowing that when the Pakistan Movement was in vogue, quite a few scholars opposed the demand of Muslim League for making Pakistan. Maulana Hussain Ahmad Madani, a prominent figure of Jamiat-ul-Muslime-e-Hind, believed in the concept of 'Composite Nationalism' and argued that there is an example of Hudabia Treaty in the Islamic history in which Prophet (PBUH) showed consent to have collusion government with Kuffars (infidels). He was of the view that Muslims were an integral part of India's diverse society and can work together for harmonious coexistence instead of a separate nation (Qasmi & Robb, 2017).

Another strong opposition was Maulana Abul Kalam Azad who believed that partition would further weaken those Muslims who did not want to leave their homeland. It would fragment the Muslim community and reduce their influence in the Hindu majority areas (Azad, 1988). Besides that, Abul Ala Maududi the founder of Jamat-e-Islami intensely opposed Pakistan and criticized Jinnah's vision and argued that Islam does not need any geographical boundary (Qasmi & Robb, 2017). Moreover, Allama Mashriqi, the leader of Khaksar Movement, opposed the ideology of Pakistan by saying that Muslims and Hindus had largely lived together in India for centuries and they could live in a free united India as well. He also suggested that minority Muslims should be shifted into Muslim majority provinces without dividing the countries.

Sir Skinder Hayat Khan and Khizer Hayat Khan from Punjab opposed the partition of India and favoured the regional autonomy. Allah Bakhs Soomro resisted the demand for Pakistan and advocated for united India with stronger provincial autonomy. From KP Khan Abdul Ghaffar Khan and his Khudai Khidmatgar Movement rejected the policy of Muslim League emphasizing Hindu-Muslim unity. Yet the demand for Pakistan put forward by the Muslim League was greatly popular and gave a successful result. One measure of Muslim League popularity is 1945-46 election in which the league won 453 of 524 Muslim seats in the central and provincial legislature. It secured about 75% of the total Muslim vote in India whereas in the election of 1937, it had secured less than 5% votes openheartedly supported Jinnah's ideology of Pakistan and fashioned a new Muslim State (Qasmi & Robb, 2017).

### **Jinnah's Vision of Pakistan**

Muhammad Ali Jinnah's political ideology evolved significantly over his lifetime, reflecting his experiences and the changing political landscape of British India (Jalal, 1994). Initially, Jinnah was a member of the Indian National Congress and a strong advocate for Hindu-Muslim unity. He believed in a united India where all communities could coexist peacefully. So, he worked closely with leaders like Mahatma Gandhi and Jawaharlal Nehru. However, as communal tensions grew and the political aspirations of Muslims were increasingly sidelined, Jinnah's views began to shift (Hayat, 2019). By the 1930s, he had become disillusioned with the Congress Party's policies, which he felt were predominantly Hindu-centric. This led him to join the All-India Muslim League, where he emerged as a prominent leader advocating for the rights of Muslims in India. Jinnah's most

significant ideological shift categorically can be observed after the Congress rule during 1937 to 1939. Congress committed atrocities to the Muslims. When the Congress tendered resignation, Jinnah called out the Muslim to celebrate the Day of Deliverance. He came with his endorsement of the Two-Nation Theory and argued that Muslims should have their own separate state to protect their political and cultural rights. This ideology was the foundation for the demand for Pakistan, which he articulated in his famous Lahore Resolution of 1940 (Jalal, 1994).

Jinnah envisioned Pakistan as a democratic nation where the rule of law and the rights of individuals should be respected. He believed in the principles of justice, equality, and freedom for all citizens where all citizens could live in peace and harmony, regardless of their background or beliefs. In his famous speech on August 11, 1947, Jinnah stated: *"You are free; you are free to go to your temples, you are free to go to your mosques or to any other place of worship in this State of Pakistan. You may belong to any religion or caste or creed—that has nothing to do with the business of the State."* (Hayat, 2019). He wanted to have a modern, democratic state where individuals would be free to practice their religion without fear or any restriction. He firmly believed in the separation of religion and state, and advocated for a government that would protect the rights of all citizens, regardless of their faith. He believed in equal rights for all citizens, regardless of their religious beliefs, and he wanted Pakistan to be a modern, progressive nation that would serve as a model for other Muslim-majority countries. Even he articulated this sentiment in his speech while addressing the students, at Islamia College in Peshawar that demand of Pakistan is not just for piece of land. The teaching of Islam would be practiced in Pakistan as a laboratory (Hayat, 2019). Here, it is also pertinent to note that Jinnah's perception about religion is a matter between man and God. The inclusion of basic teaching of Islam in perspective of human rights principles, and democratic practices were the basic dream of Jinnah to be included in constitution of Pakistan, 'according to a recorded interview for a journalist from America (Wolpert, 1984).

Jinnah's perspective about the two nations was quite obvious and demanded a separate state for the Muslim of the subcontinent due to the atrocities and the maltreatments of the British and the Congress. He asserted, *"India is neither a country nor its inhabitants are a nation. This is a subcontinent where many nations live; among these the Hindu and the Muslims are two important nations"* (Wolpert, 1984). Here, at this point, a natural question comes before us that when the Muslims were free to profess their religion in India, why did they demand a separate homeland? Quaid-e Azam so answered the question: the basic teachings of Islam as a religion is equality, fraternity of human and brotherhood and this is also part of the Islamic civilization and culture. The separation movement for Pakistan was due to the violation of basic human rights of Muslims in India (Hayat, 2019). The Hindus were ideologically united in the sub-continent and all of them felt that an independent sovereign India should mean a Hindu India. In such a situation, when the Muslims of sub-continent rose to safeguard their peculiar interests and preserve their culture and traditions. Anybody who tried in any way to curb the power of the majority was taken by them to be an enemy of the country (Hashmi, 1977). Thus, Jinnah's political ideology was thus a blend of pragmatism and idealism. He was pragmatic in recognizing the political realities and the need for a separate Muslim state, but he was also idealistic in his vision of a democratic Pakistan.

### **Post-Independence Scenario**

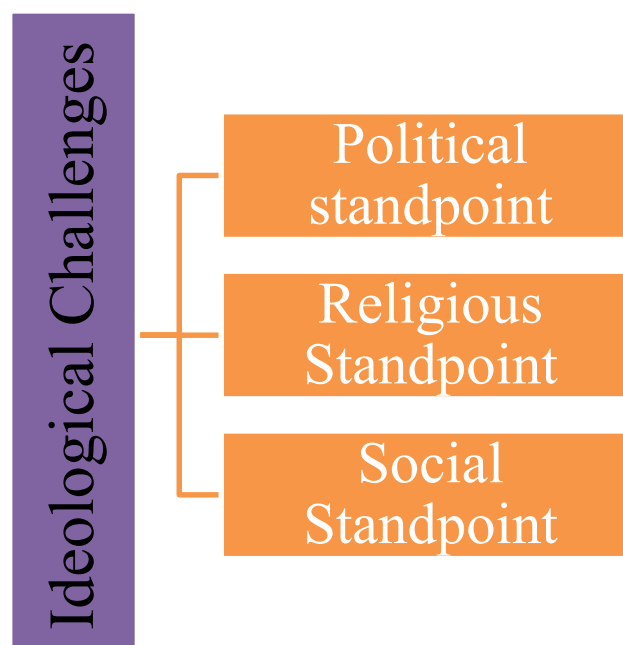
When Pakistan came into being the people started interpreting and transforming the Ideology of Pakistan according to their understanding and aspirations. This Islamic narrative on which the country's identity has been crafted got popular after the post-independence era. The objective resolution which was presented in 1949 was used as preamble in the constitutional framework and declared Islam as the state religion. Pakistan is officially known as the Islamic Republic of Pakistan and the head of the state

requires to be Muslim (Safi, 2021). However, it is important to note that Pakistan opted for democracy to run the government of the state.

During the President Ayub Khan's era through autocratic rule here placed the parliamentary government with presidential system by a system of Basic Democracies (BD) and the state position was claimed to be a republic. In the political frame work, Advisory Council of Islamic Ideology was established to make it sure the laws should not contrast with Islamic principles. Later on, when Bhutto came into power he raised voice for Islamic socialism to reduce inequality and to promote justice and supported democratic approaches. But General Zia-ul-Haq's military regime intensified Islamization efforts. Islamic laws were introduced, and religious institutions gained prominence. This period saw a shift toward a more conservative interpretation of Islam. The idea of jihad gained prominence, impacting Pakistan's ideological landscape (Haider & Zaheer, 2023). After the 9/11 attacks, Pakistan faced pressure to combat extremism. Efforts to counter radicalization and promote a moderate, inclusive ideology intensified. During Imran Khan's regime, he frequently referenced the concept of the 'State of Madinah' as an ideal vision for Pakistan's political structure. The state of Madinah focused on social welfare and the model of governance promotes justice, equality, accountability and welfare for all citizens but that was the Divine Rule. Today, Pakistan is striving for balancing Islamic identity, democratic values, and social progress and debates are going on over the role of religion in governance and individual rights.

### Challenges to Pakistan National Identities

Pakistan's ideology has evolved through complex historical events, reflecting ambiguous religious identity, democracy, and societal aspirations (Safi, 2021). The ideology of Pakistan has multiple facets that have significantly influenced the national identities. We can glance over it by three different standpoints.



**Fig. 2 Ideological Challenges**

In the political perspective, Pakistan came into being through a political process. The political leaders fought for liberty by following democratic system and set the pattern of its political position. It has not been made by theocrats. If the system is not progressing properly, it does not signify the ideological faults (Cohen, 2004). In the political history of

Pakistan, the democratic process has been assaulted four times by the military rule and the country remained under the non-democratic powers for almost three and half decades (Khan & Mahmood, 2022). The fragile collusion government also depicts the feeble democratic institutions. Ideological divisions within political parties and institutions hinder effective governance. In the political perspective, Jinnah was the leading figure in the freedom movement; we should support his political vision and mission. According to this school of thought Pakistan is a Muslim State not an Islamic State (Fareed, et. al., 2019).

They are of the view that Islamic State is a divine state and the Prophet Muhammad (PBUH) was the head of the state. After the demise of the Prophet (PBUH) there is no divine rule, since then Muslim states begins in the various forms. Same is the case in Pakistan, The leaders of Muslim League raises the slogan “Pakistan ka Matlab Kia”- La ilaha illallah and struggled to protect the Muslim cultures, norms and civilizations which were in the vulnerable stage in the Hindu majority (Wolpert, 1984). Muhammad Ali Jinnah, the founding father of Pakistan, envisioned a state where people of all faiths would have equal rights. While Islam holds a significant cultural and societal influence in Pakistan, the country's Constitution also guarantees religious freedom and protection for religious minorities (Jalal, 2014). The Constitution of Pakistan declares Islam as the state religion and mandates that all laws must be consistent with Islamic teachings. This includes the Objectives Resolution, which is a preamble to the Constitution, emphasizing the sovereignty of Allah and the principles of democracy, freedom, and social justice as articulated by Islam (Khan & Mahmood, 2022).

Another standpoint is from religious political parties that the ideology of Pakistan was to establish an Islamic state. Over the years, Pakistan has faced debates and challenges regarding the implementation of Islamic laws and the role of religion in politics and society. The main focus of this school of thought is to enforce Islamic Sharia in the country. They are of the view that the legal system is governed by Sharia (Islamic law) (Haider & Zaheer, 2023). These laws cover offenses such as theft, adultery, and drinking of alcohol, prescribing punishments in accordance with Islamic law. This school of thought is heavily influenced by Islamic principles. They criticize that the judiciary includes both nonreligious and religious courts while the Supreme Court is the highest judicial authority. Their standpoint is to establish Islamic Sharia in the country (Safi, 2021).

Social structure of Pakistan is a complex whole, it depicts diverse ethnic, linguistic, and cultural backgrounds sometimes overshadow the unifying ideology (Yasin & Qasim, 2020). These divisions often lead to conflicts and undermine national unity. The sectarian issues are also deep-rooted and even in the political matters, the religious parties are fragmented and the interpretations of the Islamic laws are poles apart within the religious cults. Demographically, a wide variety is found in Pakistan in terms of ethno-linguistic fractions (Hashim et al., 2023).

**Table 1**  
**Percentage of Ethno – Linguistic Group in Pakistan**

<b>Name</b>	<b>Percentage</b>	<b>Name</b>	<b>Percentage</b>
Punjabis	48%	Urdu Speaking	7.6%
Pushtoons	13%	Baloch-Brauhis	4.2%
Sindhis	11%	Hindko	2.4%
Siraikis	9.8%		

**Source:** Pakistan Bureau of Statistics (PBS); 2023

Moreover, According to the UN report more than 70% people are living their lives under the poverty lines and they have nothing to do with politics. They tend to be cynical and fed up with politics. People feel uncertainty about the law enforcing agencies,



corruptions, malpractices, unemployment, nepotism and economic crisis. The rampant social stratification poses a drastic image in the political landscape and it is harmful for the development of social integration (Jathol, et. al., 2024; Qasim et al., 2024).

Despite these challenges, Pakistan remains committed to shaping its identity through a progressive Islamic narrative, emphasizing democracy, justice, and equality. Addressing these challenges requires a multifaceted approach, including promoting inclusive narratives, strengthening democratic institutions, and fostering economic and social development.

### **The Way Forward**

Addressing the challenges to Pakistan's ideological identity requires comprehensive strategies which work for nation building.

It is prerequisite to strengthen the democratic process. The political parties should support democracy in the country and discourage oligarchy either it is found in the form of plutocracy, aristocracy or military rule. All national institutions should work for nation building and ensure the supremacy of the constitution. No institution should exceed the limits and work within their respective domains. The independence and effectiveness of democratic process can help reduce political polarization and build public trust. Transparent and accountable governance can strengthen the democratic process and eliminate political instability.

Pakistan has multi-ethnic, multi lingual and multi religious background which are used to weaken the national identity. These differences can create issues to develop national unity across the country. So, two party systems should be introduced in the democratic system to generate the feeling of nationalism and to reduce regionalism, sectarianism, and provincialism. Moreover, media, educational institutions, and religious gatherings are the most influential circles in the Pakistani society. These circles can play effective role for regaining the lost image of the nation by emphasizing tolerance in diversity, harmony in the social fractions and promoting interfaith and interethnic dialogue for a more inclusive society.

Now it has been ages, Pakistan exists as a state but it is not being run as a true democratic state and the concept of democratic Islamic welfare state is also missing. It is true that we have a free state but the crucial challenges are the pessimistic behaviour of the youth who are not defending the case of Pakistan due to the current political scenario of the country. The state is not being run according to the aspirations of our founding leaders. The fragile democratic institutions, economic instability, lack of strong policies, foreign interference in politics created gaps and the youth do not defend the case of the ideology of Pakistan. Time has come to rethink the policy of the country and the youth should be engaged in the debates to eradicate doubts and fears and the case of the ideology of Pakistan should be discussed in political discourses to make the new generations realize that if the system of the state is derailed doesn't signify that the ideology was in the wrong. It signifies that we should work together to rebuild it. As Jinnah and other leaders played a role of a Father to build a house for their children, now we should do a greater job to make it worth living.

### **Conclusion**

The ideology of a nation reflects the political framework of a state and it paves the avenues to set up objectives for the constitution of that state. Pakistan claims itself to be an ideological state in which all followers of Islam are considered to be one nation. It is vital to note that Pakistan was founded as a democratic and pluralistic nation where individuals of all faiths could coexist and it was never meant to be a theocratic state. Muhammad Ali

Jinnah, the founder of Pakistan, envisioned Pakistan as a modern, democratic, and progressive Muslim state with equal opportunities as well as rights, apart from of the background or religion, would have equal rights and opportunities. He believed in the principles of unity, faith, and discipline, and emphasized the importance of tolerance, social justice, and human dignity. Jinnah dreamed of a Pakistan that would be a shining example of a harmonious society where people of all faiths could live together in peace and harmony. The Hindus were ideologically united in the sub-continent to have a united Hindu India and democracy meant to them was the rule of Hindu majority. They were suppressing the Muslim identities and the Muslim leaders felt that the fundamental rights of the Muslims were being exploited as a minority. Hence, the Muslim leaders wanted Pakistan to be a progressive and forward-looking nation that would be based on the democratic principles where Muslim norms and values would be flourished and that would be a beacon of hope and inspiration for the Muslim world.

The misconception about the ideology that Jinnah and the Muslim League demanded an Islamic state should be rectified. Actually, the true Islamic state was only established in the Prophet's life time and it was purely divine. Since Prophet's (PBUH) demise, there are Muslim rules. So, Jinnah and other leaders raised voice for a state of Muslim populations and idealized Prophet's Islamic State. So the ideology of Pakistan was to have a Muslim State and not an Islamic state.

### **Recommendations**

1. Every citizen should extend his or her support to national institutions and take part in politics to bring reformation in prevailing democracy in the country.
2. The renaissance of Pakistan's ideology can occur by reconnecting us with the Tauheed (oneness of God) and following the teaching of the Holy Prophet (PBUH) in our individual and social lives.

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