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Understanding the Cohesion and Stability
Issues of Pakistan: Appraisal & Solution

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Understanding the Cohesion and Stability Issues of Pakistan: Appraisal & Solution

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ABSTRACT

The Islamic Republic of Pakistan is becoming important in the international safety calculus. Cohesion and stability issues in Pakistan are a matter of concern and debate in academic and non-academic circles, on national and international forums. This article presents an appraisal with recommendations for a practical solution, in the light of religious, social, economic, and political feelings of its citizens. A different viewpoint on the cohesion and stability issues of Pakistan is being propagated in national and international media. The article does not criticize the opinions of others, but on the contrary, conceives a secure outlook for Pakistan. It conveys Qur'ān and Sunnah as two key resources synchronized with certain supplementary texts. The article claims that the pessimistic view about Pakistan can be improved by the elimination of internal chaos and resentments in the lifespan of its public; by the removal of difficulties, and insecurities, triggered by the warfare of terror, fear and distresses. The article claims that Pakistan was established on the tenets of Islamic Ideology. Therefore, the only feasible way to triumph over this alarming situation rests in the observance of those modest fundamentals, for which this land was envisioned and achieved by the Indian Muslims of the sub-continent.

KEYWORDS:

Cohesion, Stability, Issues, Pakistan, Islam, Appraisal, Solution, History.

Preamble

We shall begin our discussion with the concept of Pakistan, which has been in the cloud of suspicions from its beginning. The adversaries have continuously endeavored to raise voices against the political, economic, and social cohesiveness, prosperity, and sustainability of Pakistan. Apart from the challengers to this view, even those who are affable to Pakistan appear to be influenced by this pessimistic interpretation of Pakistan's

future.¹

At present, in the eyes of global mass media, Pakistan stands painted as an unsuccessful nation; an unsafe place to tour; a target of bloodshed and violence prompted by the attacking on educational institutes, enterprises, community locations, and classified sensitive locations.²

Islamic Republic of Pakistan is also signified as a nuclear-powered country stuck in a socio-economic, and governmental ailment on the internal forward-facing end, whereas fighting outwardly, on its boundaries with Islamic State of Afghanistan and the Republic of India; a jam-packed anchorage for devout radicals and holy disciplinarians; administered by an alliance of partisan festivities, after a lengthy army statute, with diverse interpretations on leading the land, called Islamic republic of Pakistan. These metaphors of the state of Pakistan remain argued in the writings and digital broadcasting in the form of arguments and evaluations. Reports about Pakistan are depicted by the imprint and mass media, equally in factual and with a biased approach, propagated all through the cyberspace through methods of unrestricted transfer services; and, through and through discussions and symposiums concerning Pakistan. College degrees are being conferred by universities on theses authored in relation to the religious, societal, fiscal, and electoral permanence of Islamic Republic of Pakistan.³

The current situation of Pakistan establishes several questions, for example: How and Why has this picture appeared? Who and why is at the back of this situation? Is there an unseen plan for the deterioration of Islamic Republic of Pakistan? What are the objectives of those who talk about Pakistan? What went incorrect with Pakistan? Why is Pakistan depicted as a failed or unsuccessful state? What are the challenges encountered by this country? What are the difficulties and suspicions triggered by the War on Terror? How can Pakistan become stable?⁴

It is humbly submitted, that one research article on this issue cannot address or respond to the above-mentioned questions. It requires a

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1. The Daily Jang (March 18, 2009). "*Pakistan is getting close to a Failed State*". Statement of Indian Foreign Minister, 1.
 2. Stephen Philip Cohen, *The Idea of Pakistan* (Washington D.C.: Brookings Institution Press, 2006), 2-11; Husain Haqqani, *Pakistan: Between Mosque and Military* (Washington D.C.: Carnegie Endowment for International Peace, 2005), 3.
 3. See: Zahid Hussain, *Frontline Pakistan: The Struggle with Militant Islam* (New York: Columbia University Press, 2007); Ayesha Siddiqi, *Military Inc. Inside Pakistan's Military Economy* (England: Pluto Press, 2016); Daniel Pipes, *In the Path of God: Islam and Political Power* (New York: Basic Books, 1983); Aitzaz Ahsan, *The Indus Saga & the Making of Pakistan* (Karachi: Royal Book Company, 2009).
 4. Chaudhari Muhammad Ali, *The Emergence of Pakistan* (New York: Columbia University Press, 1967).

comprehensive examination and academic discourse. Yet, to answer these questions, it is essential to understand the difference of opinions and relation between the internal and external dynamics influencing the present situation of the country, under discussion. Thus, we start our discussion with a brief analysis of problems and causes of instability in Pakistan, and then intend to suggest a way out for its stability. Apparently, the hegemonic desire of colonial superpowers; the deep-seated unfairness of Pakistan's neighbors; Pakistan's self-induced reliance on others; and the friendly attacks of Western mass media, which have all performed critical roles in establishing and depicting a questionable image of Pakistan.⁵

But internally, the pessimistic opinion about the state of Pakistan has unfortunately surfaced because of its volatile political system, hence creating socio-economic sensitivity and inconsistency, that have emerged in the shape of monetary exploitation, favoritism, ethnocentrism, and racial discrimination. Additionally, this also involves absence of the liberty of expression, which is a violation of human rights, and abuse of democratic rules.⁶

Defect or impurity in the social system of Pakistan is another cause, that has emerged because of Western and materialistic impact on the social bonds. Consequently, the moral weakness of the society has created social ills like bloodshed, misconduct, drug habits and its marketing, financial corruption, and so forth.⁷

Along with this, an unequal and deficient educational structure is producing an increase in analphabetism, an academic and high-tech decline, and a decline of moral standards.⁸

In addition, deteriorating economic turmoil, and a worsening monetary system, recognized to non-judicious preparation, mismanagement of natural and human capital or human resources; and addiction on foreign credits, have caused in commercial and industrial backslide. Additionally, the damaging opinion about Pakistan is also triggered by the dominant religious structure. A system which does not truly represent an Islamic civilization.⁹

5. Maleeha Aslam, "The Process & Impact of Ideologization of Islam in Pakistan" (1985), <http://www.sasnet.lu.se/EASAS/papers/49MaleehaAslam.pdf>.

6. Michel Chossudovsky, "The Destabilization of Pakistan," 30-Dec-2007, <https://www.globalresearch.ca/the-destabilization-of-pakistan/7705?pdf=7705>.

7. Anita M. Weiss, "Women's Position in Pakistan: Sociocultural Effects of Islamization," *Asian Survey* 25, no. 8 (August 1, 1985): 863–80, <https://doi.org/10.2307/2644115>.

8. Riaz Hassan, "Religion, Society, and the State in Pakistan: Pirs and Politics," *Asian Survey* 27, no. 5 (May 1, 1987): 552–65, <https://doi.org/10.2307/2644855>.

9. Akbar S. Ahmed, *Pakistan Society: Islam, Ethnicity and Leadership in South Asia*, (London: Oxford University Press, 1987).

In support of the above-mentioned context, it should also be noted, that in the entire history of Pakistan, all types of régimes have frequently used Islam as a legitimizing philosophy to preserve the pleasures of the elite class; fortify a consciously unfair socio-economic system; and to censure the attempts in the development of progressive socio-economic change. Similarly important in this connection is the reality, that it was, and it remains, difficult for the people of Pakistan to see, let alone challenge, any mandate that comes enveloped in Islam. In fact, the State's tactics is to utilize Islam in specific, and no other component, for the legalization of its power structure.¹⁰

To conclude the assessment of the section, we take the courage to put in writing, that most of the Pakistan's political leaders are not the true representatives of the Pakistani people. They do not have firm stems in the people. On the contrary, they arise from the unique smaller class of the nobles, the landowners, the affluents, entrepreneurs, chauvinist, ethnocentrism, religious ethnicity, and the establishment. Generally, their approach with respect to the nation and its people is deceiving as they alter Islamic doctrines and viewpoint to strengthen their personal pursuits. Today, these facts are not even hidden from a commoner of Pakistan. The governmental, national, and international reports also confirm these facts.

The damaging opinion about Pakistan can be transformed by removing home-grown chaos and conflicts deeply absorbed in the religious, social, economic, and political life of the people by implanting a strong rule of law for all the citizens of Pakistan, through the implementation of the dictum: 'Justice for all', and the use of iron hand against adversities and uncertainties created by the War-on-Terror.¹¹

Another suggestion, from the time when the creation of Pakistan took place. It was built on Islam. Therefore, the only viable solution to conquer this calamity lies in the observance and establishing of the sacred foundations for which this state was created by the Muslims of the Indian sub-continent, with their devotion and sacrifice of lives and assets.¹²

In the following section, we shall attempt to understand the case of Pakistan in the historical context.

Historical Background

To understand the current situation of Pakistan, it will be helpful to

10. Ishtiaq Ahmed, "The Concept of an Islamic State: An Analysis of the Ideological Controversy in Pakistan" (University of Stockholm, 1985).

11. Ibid.

12. Mohammed Ayoob, "Two Faces of Political Islam: Iran and Pakistan Compared," *Asian Survey* 19, no. 6 (June 1, 1979): 535-46, <https://doi.org/10.2307/2643893>.

get a quick glimpse on the historical background of Pakistan.

The documented history of Indian sub-continent reveals that the seed of Islam and personality development was planted by Muhammad bin Qāsim¹³, the initial Muslim who arrived in the South Asian sub-continent in 712 CE (now-India, Pakistan, and Bangladesh), which was governed by Muslims for long periods. Muhammad bin Qāsim is considered as the creator of an Islamic government on this land, and the developer of Islamic civilization in this region.¹⁴

Many impressed Hindus and Buddhists cheerfully accepted Islam. This happened, because of the wisdom, smart planning, and implementation of a standard Islamic structure of government in this territory. As a result of this wise judgment, the citizens Indian sub-continent began to live in accord with the rulings of Islamic Dogma, which were aligned with the holy Qur'ān and Sunnah.¹⁵

Muslim Downfall in Indian Sub-Continent

To be aware of the downfall of Islam in Indian sub-continent, it is useful to understand the following reality, from the historical perspective.

It is an acknowledged phenomenon, that nations are produced by the personality of their persons who are serious and consistent with their philosophy. And, whenever this aspect is neglected, degradation and collapse of the nation is becoming the natural outcome.

At this point, it is important to note that the Muslims of the Indian sub-continent lost their prevalent pyramid due to human vulnerability, self-extravagance, and carelessness, which resulted in an unquestionable foreign British supremacy on India in 1857. However, the intrinsic distinctive of feature of the Muslims – to deny non-Islamic control – gave momentum to the tactic of disobedience of imported imperialistic policy of power, which continued for a lengthy period.¹⁶

Brief Account of Two-Nation-Theory

After the downfall of Muslim hegemony in Indian sub-continent, one of the prominent Hindu Leader, Mr. Mohandas Karamchand Gāndhī, constantly tried to persuade the Indian Muslims that both religions i.e., Hinduism and Islam, belong to the same land and, as sympathizers of each other, had a general reason to oust the outsiders from the sub-continent.¹⁷

13. An Arab General and nephew of Hajjaj ibn Yousuf, ruler of Iraq and Persia, conquered Sindh and incorporated it into the Umayyad Caliphate.

14. Ali, *The Emergence of Pakistan*, 1–10.

15. Justice Syed Shameem Hussain Kadri, Syed Shameem Hussain Kadri (Rawalpindi: Army Book Club, 1983), vii–viii.

16. Ali, *The Emergence of Pakistan*, 1–6.

17. Kadri, Syed Shameem Hussain Kadri, ix–x.

Yet, a greater part of the Muslims understood that even though these two peoples have been living for periods, they cannot be combined because of their diverse dispositions and beliefs which control the daily natural life of the Muslims. This understanding stemmed the establishment of Pakistan on August 14, 1947.¹⁸

It is worth revealing that in addition to the Muslim mainstream there were three groupings, having their own views i.e., the Deobandī school, Jamī'at 'Ulmā'-e-Hind and Mawlāna Jamāt-e-Islāmī, who were not in the support of establishing Pakistan precisely for their specific rational explanations.¹⁹

The idea and motivation at the back of the Two-Nation-Theory, and the perception of Pakistan can be understood by knowing the thought of Pakistan, therefore it is appropriate at this moment to review the ideology of Pakistan.

The Ideology of Pakistan

The word "ideology" exactly represents an orderly structure of principles and ideals, creating the base of a social, economic, and political structure. It is a combination of values, beliefs that shapes the way of believing on how to behave and understand this universe. Usually, the term ideology is defined as a bunch of principles, morals and theories which are intensely embedded in the collective awareness of a society and have which are trapped into their inherited heritage flooded with sentiments.²⁰

The abovementioned description perfectly illuminates the ideology of Pakistan. On the other side of the coin, some past and present Muslim legislators, and intellectuals say that the effort to make Pakistan was not to attain a religious identity, but it was merely to attain a distinct geographical identity. Though, the documents, sermons, statements, and talks of Dr. Muhammad Iqbal, Nawāb Bahādur Yār Jang, Muhammad Ali Jinnah and Liaqat Ali Khan²¹, and most of the Muslim lawmakers, academics, and intellectuals held the opinion that the only underlying principle in the wake of the effort for Pakistan was to exercise the social,

18. Ishtiaq Hussain Qureshi, *The Struggle for Pakistan* (Karachi: University of Karachi, 1965), 19, <https://archive.org/details/struggleforpakis0000qure>.

19. Christina Lamb, *Waiting for Allah: Pakistan's Struggle for Democracy* (Delhi: Viking Penguin, 1991), <https://archive.org/details/waitingforallahp0000lamb/page/n5/mode/2up>.

20. Adapted from: Encarta®, Microsoft®. (2008). *Ideology*. USA: Microsoft Corporation

21. Sharif Al Mujahid, *Ideological Foundations of Pakistan* (Islamabad: Shari'ah Academy, 1999). See full text of twenty-seven letters, addresses, messages & interviews. www.na.gov.pk/publications/constitution_pakistan.aspx

economic, and political order centered on the holy bases of Islam.²²

The Muslims who did not opt the migration to a new territory, chose to put into practice their belief by keeping their Indian nationality. It was the innate temperament of Pakistanis which led them to incorporate the Islamic philosophy and to put together it within the initial base of the nation-state. This was the ideology what they largely called “the Islamic way of Life”.²³

The territory of Pakistan, which is based on Muslim majority, owns a nationwide living and values established on holy foundations. The Muslim people of Pakistan believe in the everlasting divine and moral standards of Islam, which have over the periods delivered them the incentive to visualize, the liveliness to realize their dream, and the discipline to retain their own desires within the limits of global and national aims to enjoy all-purpose communal wellbeing. In addition, under the inspiration of Islam and their personal experience of the Indian sub-continent, the Muslims of Indo-Pak had developed an institution of devotions, sentiments, and authority. Meant for them “no morality exists, which does not find its ultimate sanction in Islam”.²⁴

In the light of above argument, we shall briefly review the ideology of Pakistan. *“Thus, for Pakistan the only permanent polity which can safeguard justice and goodness in her activities, both inside and outside, is the one and only which is centered on the divine Islamic ideology.”* This point of view was taken by, among others, Mr. Justice A. R. Cornelius, a former chief justice (called republic in the past) of Pakistan. At Lahore on April 7, 1963; in the opening speech to the 13th ‘All-Pakistan History Conference’, he affirmed that ‘the ideology should be based on religion’.²⁵

The ideology of Pakistan has also been elaborated as trails by Ishtiaq Hussain Qureshi (1903-1981 CE) in these words:

“For us Muslims no morality exists which does not find its ultimate sanction in Islam. The moral concepts of our people are based upon the teachings of our religion. If, therefore, the polity of Pakistan is to be based upon a firm foundation of a religious ideology, there is no motive force

22. Names of the persons, associations, religious and political parties are not being mentioned intentionally, to avoid confrontation, which already exists in this county.

23. Mujahid, Ideological Foundations of Pakistan, 220–21.

24. Mujahid, Ideological Foundations of Pakistan, 220.

25. Newspaper, The Pakistan Times. (April 8, 1963), 1; also, in: Mujahid, al-Sharif Ideological Foundations of Pakistan, p. 220

but that of Islam which can act as the base”.²⁶

Constitution of Pakistan: An Insight

Muslims have retained an inherent characteristic of not giving approval to non-Islamic Laws, throughout their history. This as well occurred in the case of Islamic Republic of Pakistan. A penned constitution defining the basic laws or rulings which control and oversee a state was approved under the shade of holy Qur’ān²⁷ and Sunnah of the Prophet Muhammad (Peace be on him). Since Islam offers a complete code of life; and its principles cover both spiritual and worldly aspects of life. There is no division between religion and state affairs in Islam. The worldly aspects of life are equally blended with the spiritual aspects.”²⁸

From this perspective, we shall now briefly underline the religious foundations imparted in the constitution of the Islamic Republic of Pakistan.

Constitution of Pakistan: Religious Foundations

The unanimously approved constitution of Pakistan of the year 1973, is a reliable proof by the people of this republic, that Islam is their first preference. This constitution was collectively passed in the administration of a political party: ‘Pakistan People’s Party’. The status granted to faith can be clearly witnessed in this Constitution of Pakistan. It is important to mention that this Islamic clause can’t be easily amended; it is a strong and hard part of the constitution. This, Article 239 gives a very strict process for the modification. A bill of change must be approved by two-third majority of the entire representatives of the Assembly; and after that the Senate should pass this proposed law by most of its total membership.²⁹

This inflexibility in the abovementioned clause in the Constitution is an indication of the dedication of the Pakistani society, in general, to their sacred foundations. The (1973) Constitution of Pakistan is a recorded text which consists of 280 Articles, 6441 lists and a prelude. According to Article number-1, Pakistan shall be a federal state identified as the “Islamic Republic of Pakistan”. In the past it had four provinces: Baluchistan, North-West Frontier Province (renamed as KPK: Khyber Pakhtunkhwa), Punjab, and Sindh. Islamabad was named as the federal capital. Another fifth province: Gilgit-Baltistan has been established. The

26. Ishtiaq Hussain Qureshi, Pakistan: An Islamic Democracy (Lahore: Institute of Islamic Culture, 1959), 5,

<https://archive.org/details/in.ernet.dli.2015.72134/page/n1/mode/2up>.

27. Al-Qur’ān, See: 2:28; 2:148; 2:246-248; 4:163; 4:150-151; 5:100; 6:32; 13:31; 19:76; 21:33; 23:12-13; 23:51-52; 28:68; 32:9; 37:142; 40:78; 51:21; 67:2; 73:20.

28. Kadri, Syed Shameem Hussain Kadri, 2.

²⁹ “Constitution of Pakistan”, Article: 239, www.pakistani.org/pakistan/constitution/.

Constitution of Pakistan is built on the tenets of democratic system, liberty, equal opportunity, patience, and societal justice as articulated by Islam.³⁰

The best evident characteristic of the Statute of Pakistan is that it is strictly centered on the sacred grounds of Islam. The foreword of the Constitution evidently proclaims that “sovereignty over the entire universe belongs to Almighty Allah alone and the authority to be exercised by the people of Pakistan within the limits prescribed by Allah is a sacred trust”. It states that “it shall fully observe the principles of democracy, freedom, equality, tolerance and social justice enunciated by Islam”. It as well endorses that “Muslims shall be enabled to order their lives in the individual and collective spheres in accordance with the teaching and requirements of Islam as set out in the Holy Qur’ān and the Sunnah”.³¹

In the Article number-2 of the Constitution of Pakistan, it pronounces: “steps shall be taken to enable the Muslims of Pakistan to order their lives in accordance with the fundamental principles and basic concepts of Islam, and to provide facilities whereby they may be enabled to understand the meaning of life according to the Holy Qur’ān and the Sunnah”.³²

Religious Outlook

It will be appropriate to understand the relation of religious outlook with the citizens of Pakistan, in the light of Islamic philosophy, which is intensely embedded in the holy Qur’ān and the Sunnah of the Prophet Muhammad (Peace be on him).

Most of the social scientists are of this view that a philosophy, to whatever extent appealing, stays unresponsive and useless if not cohesive with exercise.³³

In the case of Muslims, the above view has also been recognized and verified by their holy book “Qur’ān” which proclaims that their religious way of life is incorporated in all spheres of life.³⁴

In the issue of the religious outlook of Pakistan demands from its Muslim citizens to uphold specific faith along with the exercise of certain rites. However, it also wholeheartedly demands from its Muslim devotees to have a firm faith in the sacred scriptures,³⁵ sent by Allah, subhanahu

30. “Constitution of Pakistan”, Article: 1, www.pakistani.org/pakistan/constitution/.

31. Ibid., Preamble

32. Ibid., Article: 2.

33. David C. Colander and Elgin F. Hunt, *Social Science* (Routledge, 2019), 311–12, 328–30, <https://doi.org/10.4324/9780429019555>.

34. Al-Qur’ān, 13:31; 21:33; 32:9; 23:12-13, 28:68

35. Al-Qur’ān, 2:28; 51:21; 2:246-248; 37:142

wa ta'āla, through His Emissaries, to verify the realities of the cosmos and humanity itself.³⁶

Consequently, this religious outlook means rock-hard trust in the revealed knowledge; full compliance to the Will of Allah, subhanahu wa ta'āla; to enjoy the life of this world according to the instructions of Allah, subhanahu wa ta'āla, and his Messengers (Peace be upon them); and to realize the persistence of humanity's existence on this globe as a component, and as an organic whole which cannot be distributed in cubicles.³⁷

Religious outlook for Pakistan must be based on these doctrines of Holy Qur'ān: Human race and all other living things are only indebted to Allah for their existence; The cosmos was designed and governed in harmony with the procedures placed by Allah, which are recognized as the "Laws of Nature"; Negation of the mechanistic theory of the cosmos, which argues that it is the result of a collision; The entire cosmos is obedient to human race for its usage and profit; Existence for humanity in this world is a dwelling of test on which depends its existence in the In future; Allah only is the Sovereign; this concept of sovereignty gives creates the notion of equivalence and accord of human race; It slashes the legacy of the rule of man over man, and refutes the idea of monarchy, autocracy, clergy ship, and theocracy; everybody is equal in the eyes of judicial structure; all citizens and individuals relish equivalent rights and can pursue compensation; everybody has protection of life, estate, and reverence; These features of religious outlook are grounded on revelation (wahī), which stresses for a balance between necessities of body and soul from a devotee in the grander interest of social good.³⁸

Based on the previous stated religious outlook in the light of Islamic philosophy, we shall now attempt to understand the religious foundations of Islam.

Religious Footings

Under the above title, we humbly start our discussion with the definition of religion given by a renowned sociologist Johnstone (1975). He defines religion as a structure of principles and traditions by which a

36. Al-Qur'ān, 4:163; 40:78; 23:51-52; 4:150-151

37. Al-Qur'ān, 67:2; 73:20; 5:100; 6:32; 2:148; 19:76

38. Abdul Hakeem Malik, *Quranic Prism: Trilingual Subject Index of The Holy Qur'an*, 3rd ed. (Pakistan: Islamic Research Foundation, 2002); Abu Zakariya Yahya-ibn-Sharaf Al-Nawawi, *Riyād Al-Salihīn*, Translated By. Muhammad Saghir Hasan Masumi (Islamabad: National Hijra Council, 1992); M. N. Rizavi, *The Final Message of God: The Substance of the Holy Quran : Arranged Topic-Wise* (Islamabad: Islamic Research Institute, IIU, 1996); Thomas Ballantine Irving, Khurshid Ahmad, and M. Manazir Ahsan, *THE QURAN: BASIC TEACHINGS* (Islamabad: Islamic Research Foundation, 1994).

class of persons explain and react to what they believe is mystical and holy.³⁹

This description underlines the common and communal and collective nature of religion and differentiates faiths from secular perceptions, which may also be involved with important morals.

Another distinguished social scientist, Horton (1984) says that religion is involved with much beyond than only an ethical conduct. Faith suggests humans a worldview and gives remedies for puzzling subjects. It inspires the person to rise above self-centered pursuits and engage oneself with the requirements of the other humans. Decent behavior may rise from such a worldview; however, the holy reply goes far ahead of the observance to traditional behavior standards.⁴⁰

Hunt also claims that the religious philosophies, organizations, and rites have been a foremost feature in the social relationships of nearly all cultures, which can hardly be doubted. Even in modern-day civilizations of these days, many of the ancient beliefs and customs are entrenched in religious conviction; the indication of sacred impact is strong. Masses of individuals worship, commemorate sacred dates, and stage personal and civic holy observances, both secretly and formally, corresponding to their holy philosophies.⁴¹

One more example for this discussion is being presented from the eminent social scientist Smelser (1963). He views that people hold a universal predisposition to inhabit collectively. This tendency of collectiveness is centered on the basics which may be both sacred and non-sacred. This trend has existed during the whole social history. Currently, people experiencing a collective living are depicted as citizens or nations founded on devout or secular grounds.⁴²

In the subsequent section we shall discuss the religious footings for Pakistan as the part of Muslim people of the world, also called Ummah.⁴³

Like other peoples or states of the world the Muslims are labeled as Ummah. They represent a nation which has appeared on the world arena

39. Ronald L Johnstone, *Religion and Society in Interaction: The Sociology of Religion* (New Jersey: Prentice-Hall, 1975), 20.

40. Paul B. Horton and Chester L. Hunt, *Sociology*, 6th ed. (McGraw-Hill, 1984), 266.

41. Elgin F. Hunt and David C. Colander, *Social Science An Introduction to the Study of Society* (New York: Macmillan, 1987), 310–13.

42. Neil J Smelser, *Theory of Collective Behavior* (New York: The Free Press, 1965), 8, <https://archive.org/details/theoryofcollecti00smel/page/n5/mode/2up>.

43. The word “Ummah” has been used by Holy Qur’ān for: Muslims (*Al-Qur’ān*, 2:143; 3:110); for a tribe, community, or nation; for all mankind (*Al-Qur’ān*, 2:213); for Abraham, peace be upon him, (*Al-Qur’ān*, 16:120); for beasts and birds (*Al-Qur’ān*, 6:38)

based on widespread belief. They assert that the names of Muslims⁴⁴ as well as Ummah⁴⁵ was presented by God (Allah, subhanahu wa ta'āla) to them. Therefore, the title 'Ummah' is a superior body than clan, population, nation, or state. It basically indicates that all the people of this planet who may represent distinct nation, color, dialect, or topographical basis, but then deem in Allah (God) and the prophethood of Muhammad, Peace be on him, are single people or Ummah.⁴⁶

The religious footing of Pakistan should stand on the reasoning, which argues the universal notions of civilization, union, and egalitarianism.⁴⁷

Pakistan should pertain to religious conviction as the path to lead the life on earth. Faith should have no other objective than this. It should be deemed as a measurement of earthly life when inhabited with decency under Allah's instructions, i.e., with responsibility to nature, a person's oneself and to humanity.⁴⁸

With a self-confidence, Pakistan should stand up as a communal power in the middle of world community to present the ultimate metaphysical realities, with a rational approach. It should also prescribe standards for the ordering of social life. It should inevitably recognize the reality of the creator, the God (Allah), and assume that Allah's presence does have importance and impact on human being's life.⁴⁹

The Islamic Republic of Pakistan should manage its enterprise of dwelling on the belief that each and every Muslim resident is accountable for his entire life-deeds to the Lord of this universe, Allah, subhanahu wa ta'āla in the next life after death. In contrast to prevalent secular point of views, Pakistan should uphold this fundamental principle of life that social well-being of its nationals can possibly be achieved by encouraging and inducing those moral values which are endorsed by Islamic Shari'ah,

44. Al-Qur'ān, 22:78 "---. It is He Who has named you Muslims, ---; that the Messenger may be a witness for you, and ye be witnesses for humankind! ---".

45. Al-Qur'ān, 3:110 "Ye are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in Allah ..." also, *Al-Qur'ān*, 2:143.

46. Al-Qur'ān, 3:164 "Allah did confer a great favour on the believers when He sent among them a messenger from among themselves, rehearsing unto them the Signs of Allah, sanctifying them, and instructing them in Scripture and Wisdom, while, before that, they had been in manifest error".

47. "And verily this Brotherhood of yours is a single Brotherhood, ---". (*Al-Qur'ān*, 23:52); "---: So, make peace and reconciliation between your two brothers; ---". (49:10).

48. Ismā'il Rāji al-Fārūqī. *Is the Muslim Definable in Terms of His Economic Pursuits? In: Islamic Perspectives: Studies in Respect of Mawlāna Sayyid Abul A'lā Mawdūdī* (1979). 191

49. Sadaruddin Islāhī, *Islam at a Glance*, Translated by. M Zafar Iqbal, 7th ed. (Lahore: Islamic Publications, 1996), <https://archive.org/details/IslamAtAGlance/mode/2up>.

and not only by material means.⁵⁰

Cohesion and stabilization

After a comprehensive evaluation and understanding of our topic in the preceding sections, we can form a hypothesis, that the religious footings of Islam are essential for the cohesion and stabilization of Pakistan. The deep-rooted history of present Pakistanis, but past Indian Muslims is stands on holy grounds.

In addition to this, the unanimously passed constitution of Pakistan of 1973 also evolved from religious footings.⁵¹

This cohesion of religious stability verifies that the Muslims of Pakistan exist, and should continue this existence by the bonds of belief; under the umbrella of Sharī'ah; khilāfah; ummah (one-nation); one fraternity; and one union; and one model of ethics.⁵²

In this historical perspective, it is natural for the people of Islamic republic of Pakistan to ask for the application of a religious, communal, monetary, governmental, and electoral system of their choice.

Regrettably, this universal human right and demand of the citizens of Pakistan has not been accepted and entertained by interior and exterior powers which hold close and handle electoral and monetary strength, along with the sources and assets of this state, for their delegated benefits.

In this painful situation, it is understandable that the public are using unprincipled, unethical, and un-Islamic practices to fulfill their religious, social, economic, and political objectives. This is another important reason for the instability in Pakistan which harvesting religious fanaticism, bloodshed, violence, self-annihilation, and assaults on seminaries, institutes, enterprises, civic and sensitive regions.

To conclude this discussion, we humbly suggest, to the just and judicious power centers, inside and outside of Pakistan, to consider and apply the Islamic remedy for this problem. Because, in our modest opinion, Islamization is the feasible choice to reroute the impulses, objectives, and aspirations of the citizens to solve the issue of cohesion and stability of Pakistan.

Recommendations

The just, wise, judicious, and logical application of Islamic Shari'ah can

50. Muhammad Umer Chapra, *Islam and Economic Development: A Strategy for Development with Justice and Stability* (Islamabad: International Institute of Islamic Thought, 1993), 11, <https://archive.org/details/islameconomicdev0000chap/page/n7/mode/2up>.

51. Constitution of Pakistan; Ahsan, *The Indus Saga & the Making of Pakistan*.

52. Khurshid Ahmad, *Islam: Its Meaning and Message*, 3rd ed. (Leicester: The Islamic Foundation, 1999).

perhaps unify the feelings and sentimental complications of Pakistan because it has the capability to deliver according to the natural instincts of the humans, and desires.

Religious footings can inspire Pakistanis to rise above the self-centered pursuits and engage them with the wants of others.

Pious foundations can train Pakistanis for courage and persistence, honesty, and for the passion to do right and good. All these are essential for the proficiency of the art of living.

Positive outcomes can simply be accomplished when the citizens of Islamic Republic of Pakistan loyally follow their sacred obligations and natural guidelines proposed by Islamic Laws.

The spiritual deterioration is also causing the social, economic, and political tragedies in Pakistan. Ethical teachings of the Holy Qur'ān through the electronic and print media are a possible remedy for this spiritual decline.

The citizens of Pakistan should re-locate and re-examine personal sources and locate a rational and persistent direction to travel ahead. For this, Islamic understanding in the light of existing challenges and the ability to find the way out in the shadow of Qur'ān and Sunnah will enhance the unity and solidity of Pakistan.

Conclusion

The dream of making Pakistan, a good Muslim state remains uncompleted. The path and future of this nation is unresolved. The false piety hasn't fulfilled the aspirations of Pakistani nation. They are infuriated and motivated for reform. Is this not the right moment for the religious and political front-runners and intellectuals to evaluate and recognize the requirements of Pakistan? If this work is not assumed right now, the non-cohesiveness and unpredictability of Pakistan will –God forbid– become its fate. It should not be forgotten that 'political power' is the instrument for the execution of any philosophy.

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