

Analyzing the Role of Religion in the Political Structure of Pakistan

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Abstract

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Religion and politics are two different domains but are correlated in Pakistan by the political elite. Its roots are traced from colonial India where religion had been used to legitimize political actions and energize the public to boost movements. Pakistan being an ideological state prioritizes Islam in all functional institutions and politics remained its epicenter right from the Objective Resolution (1949) which raised the question of minority rights. Later, Bhutto's Islamic Socialism, Zia's Islamization, Moderate Civilian rule, and Musharraf's Enlightened Moderation made the situation even more complex and engendered intolerance and a radical approach which resulted in the tragic incident of Lal Masjid and the emergence of Pakistan Awami Tahreek and Tehreek-e-Labaik Pakistan. Where the real religious issues were left behind and cosmetic approaches and engineered religious leaders directed the general masses that damaged the social fabric of society.

Key Words: Religion, Politics, Pakistan, Islamization

Background

Pakistan is a country with an Islamic ideology with a political and legal system that is a combination of British colonial laws and tribal-feudal structure. This combination of Islamic, feudal, and secular laws resulted in religious tensions and distortion of the Democratic process in the country.

The 21st century's nation and state-building challenges shaped the current socio-political profile of Pakistan which is influenced by the Middle East, Central Asia, and South Asia's British colonial legacy. The combination of religion and nationalism provided the base for the demand for a separate state in the colonial sub-continent later realized in the shape of Pakistan but this combination failed to provide bases of nationhood in independent Pakistan. This failure ensured the mired establishment of a decentralized, participatory, and pluralistic political framework which is essential to integrate the ethnic, linguistic, and regional multiplicities and economic discrepancies ([Shuja, 2007](#)).

The citizens of Pakistan have great devotion to Islam--a major socio-political force in Pakistan---despite that considerable strife has been developed concerning different ethnic groups in Pakistan. Ethnic friction and unsettled issues related to the place of religion in the socio-political structure of Pakistan emasculated the national structure and contributed to the domestic instability, dwindling peace, and influenced the minorities' status including a huge impact on the governance ([Shuja, 2007](#)).

Introduction

The nexus of religion and politics in Pakistan is shaped by complex social and historical factors and the controversy about this interaction troubled the political landscape which is a continuous process. Islam remained a core contributing factor during the Pakistan Movement and also is at the heart of the post-independence political discourse of Pakistan ([Ali, 1997](#)). Pakistan has still an ambiguous relationship between religion and the state like the case of nature and direction of the democratic initiative. Different socio-political actors such as Islamists, mainstream political parties, and military leadership have a quest to define the type of Pakistan as a state--- liberal democratic or Islamic ([Shuja, 1998](#)).

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The tussled relationship between Westernized and conservative religio-political groups engendered the controversy related to the role of Islam in the political structure of Pakistan. This struggle between Islamists and modernists on the role of religion in the political system of Pakistan produced a constitutional crisis, and weak autonomy of the civil political sphere because of military coups, issues of civil liberties, and minority rights ([Javaid, 2013](#)). Pakistan has faced many divergent policies ranging from Ayub's Modernization and Zia's Islamization to Musharraf's Enlightened Moderation (Shuja, 2015).

One of the prominent reasons behind the decade-long military governments in Pakistan is the inability of civil and religio-political leaders to reach a compromise to resolve the issues on the position of religion in the political system of the country. It is important to resolve this issue to achieve domestic socio-political stability and to curtail militant activities politicizing religion in the South Asian region (Shuja, 2015).

Social Disruptions

The lack of economic opportunities, hyper-militarization, foreign snooping, and political corruption are considered the troubles of Pakistan by both South Asian and Western researchers with the notion that these difficulties are hindering Pakistan from eradicating radicalism and becoming a normal peaceful state. These are the effects not the causes of the crisis and the reason behind these effects is the deep crisis found in the founding movement of Pakistan based on the question within the "Nature of the Islamic Republic" rather than the crisis of struggle between Islamists and secularists forces (Shuja, 2015).

Religion as Legitimizing Force

There is no clear interpretation of Jinnah's intent to build unanimity on the type of state "Pakistan was to become". This confusion produced an identity crisis just one year after the independence following the death of founding father Jinnah in 1948 ([Cohen, 2005](#)). Diverse viewpoints resulted in rival discourses of Islam such as the politicization of religion by Zulfikar Ali Bhutto and Zia-ul-Haq ([Shah, 2011](#)). Zulfikar Ali Bhutto favored the religious and military ruling elite and depicted himself as a communal leader; while Zia-ul-Haq was an Islamist who favored radical Islam. This contradictory variance between the ruling leadership demarcated the identity crisis in Pakistan despite any disjunction between the religious establishment and secular leadership ([Shaikh, F, 2018](#)).

"The country's problematic and contested relationship with Islam prevents the country from achieving a coherent national identity and stability as a nation-state" ([Shaikh, F, 2018](#)).

Pakistan needs a society where religion plays an auxiliary but subordinate role and asserts the interpretation that Islam is a universal religion that should not associate itself with worldly matters of politics or nationalism ([Cohen, 2005](#)). Efforts to Islamize Pakistani society, the role of successive military governments in relegating democratic forces, and in promoting religious activism in the political sphere have given birth to sectarianism by eroding the peaceful flourishing of religious diversity ([Shah, ., 2014](#)).

Many religious parties played a vigorous political role in supporting various rulers with the hope of establishing an Islamic polity in Pakistan. However, these religio-politically motivated groups failed to perceive their exploitation by the rulers in the name of sectarianism to gain political legitimacy and mass support ([Shah, ., 2014](#)).

Islamization Correlated With the Implementation of Sharia

Another reason behind the sectarianism was the idea of implementing *Sharia* under the Islamization policies rather than implementing Islamic fundamental doctrines representing freedom, equality, democracy, social justice, and tolerance. Because the legalistic approach to implementing *Sharia* raises the question that which interpretation of Islamic law will be adopted to frame public policy as there are old dissimilarities evident between the Shia-Sunni sect and the sub-sects of the Sunni school of thought ([Shah, ., 2014](#)). History confirms that "whenever and wherever policies have been made subservient to belief a battle of sects has been unavoidable. All theocratic polities must inexorably degenerate into the tyranny of the dominant sect".

Since the independence of Pakistan, religion has very instrumental in its political setup. Authoritative rulers, religious parties, secularists, and civilian democratic leaders used religion as a tool of legitimacy and as a shield of survival against their elitism ([Sayeed, K. B. \(1967\)](#)). Religion has also been used as a tool of identity and as a weapon of state solidarity since the Pakistan Movement till today---in the form of Objective Resolution (1949),

Islamic nature of Constitutions (1956, 1962, and 1973), and foreign policy of Pakistan towards the Muslim world. Religion united the nation in all pre- and post-independence crises ([Shah J., 2012](#)).

Critical Appraisal

This section is based on the review and analysis of several writings to depict a coherent picture of the interaction between politics and religion in Pakistan.

The religio-political situation in Pakistan has deep roots in Sufi tradition developed over centuries in the Indian Subcontinent which is quite diverse as compared to other Muslim World. There are different approaches regarding the relationship of religion and politics as well as related to the role of religion in the political structure of Pakistan. These approaches vary amongst the educated moderate class, elite class, religious groups, political leadership, and uneducated public.

Objective Resolution 1949

Various studies portrayed this interaction of politics and religion in the context of the Pakistan Movement through the signifying vision of the founders and tried to justify the role of religion in politics although this explanation is insufficient to depict this relationship. The role of religion and the Ulema community has been controversial since the creation of Pakistan despite that Islam as a leading principle is incorporated into constitutional and state affairs. The most debatable example of this incorporation is the document of Objective Resolution (1949). After analyzing the various studies, the researcher observed two existing parallel ideas related to the Objective Resolution. Firstly, this document is considered a political compromise between clergy and rulers which provided ground for the orthodox religious approaches to indulge in the affairs of the state. The second idea portrays the first approach as propaganda of secular elite leadership which failed to manage the affairs of the state and the political gap created by the futile leadership. These ideas are interpreted in the form of different concepts illustrated in the next paragraph as a summary.

Objective Resolution 1949 is considered an important legal document and widely accepted by the different stakeholders, especially by the religious community which considered it as "*Riasat ne Kalma parh lia hai*". Objective Resolution is an ideological document based on the Islamic debates and represents the authority of religion of the majority population striving to be a homogenous nation. That is why; it is deliberated as a defining tool to resolve the issue related to the idea of nationhood with colonial roots. It is presented as the most important document of guidelines given by the founders of Pakistan although misinterpretation and negligence in the implementation of Objective Resolution by the religio-political leadership stimulated the origin of Islamization in Pakistan. There is a popular perception about Objective Resolution that it was a politicized agenda of early leadership and the *Ulema* due to their piety and to fulfill other selfish motives such as to attract public support for a strong grasp in politics. Religio-political leadership portrayed the view that in early political crises, Islamization through constitutional means was the only way. It is widely considered a legal document with political sugar coding prepared based on religion to fulfill the interests of politically motivated religious Ulema.

Various studies proposed that political leadership played a game by politicizing religion and Islamizing the Constitution for personal benefit. These intentions of leadership resulted in the division of the public on sectarian lines. The political leadership introduced diverse religio-political ideologies best suitable to their interest of legitimizing their rule and for their survival in the political setup of Pakistan. None of the ideologies present the real spirit of Islam and its interaction with the political system of Pakistan. Both civilians, as well as military ruling political leadership, used religion as self-defense and to attract the support of public and religious leadership. They engineered the social values of Pakistan society by exploiting the sentiments of the public in the name of religion.

The introduction of religious leadership as a religio-political identity to attract public support and vote during the electoral process is a successful approach in Pakistani politics. Affiliation between religion and politics in Pakistan is present in policies of governing authorities celebrated by the public in Pakistan and become a political instrument in the best interests of the leadership since Z. A. Bhutto till Musharraf. Studies determine the idea that Islamic Socialism by Zulfiqar Ali Bhutto and Pervez Musharraf's Enlightened Moderation are considered moderate ideas as well and Zia's Islamization depicts a traditional orthodox attitude to reestablish socio-legal Islamic order in Pakistan.

Different Phases of Islamization in Pakistan

Studies analyze that special emphasis on theocratic ideologies generated debates and discussions contradictory to the ground realities and expectations of Pakistan's political system and society. Diverse policies and Islamization of all three constitutions (1956, 1962, and especially of 1973) were part of the political game of rulers to secure their benefits which resulted in persistent offshoots of religion associating themselves to either Sufi-Islam or Political-Islam engendered the radicalization in society. Various ideologies exist in perspective of the association of politics and religion in Pakistan and the three most influential ideologies were Bhutto's Socialism, Zia's Islamization, and Musharraf's Enlightened Moderation.

According to various studies, the social structure of the society has been influenced by varying ideologies such as Islamic Socialism and Islamization but there are apprehensions regarding the prevalence of Enlightened Moderation and considered as a failed ideology in the Pakistani Society. Islamic Socialism became a popular slogan during the late 1960s and 1970s and was introduced by Pakistan's People's Party (PPP). PPP in its essence was a party of underprivileged and deprived segments of society and the slogans of anti-capitalism became popular during this period in different parts of the world (Egypt, Niger, Libya, etc.). Bhutto was inspired by them and wanted to implement the anti-capitalist and socialist system in the country. Islamic socialism (the slogan of the Pakistan People's Party) was first used by Liaqat Ali Khan. There was confusion over ideologies such as the religious community becoming the anti-left group although they have issues with Capitalist as well as Communist perspectives. Socialism is contrary to the Islamic principles of ownership but the principles of equality and social justice for the unprivileged have relevance because both are against capitalist structure according to their interpretations. Socialism in its original form is missing in prevailing world systems such as China. The overall religious community in Pakistan is not hostile but a few *Ulema* groups with a lack of awareness about the original spirit of Islam and the importance of differences of opinions result in a hostile society and exploitation of religion for political interests such as the emergence of Islamic Socialism in Pakistan.

Zia-ul-Haq introduced the Islamization policy to convince people that Islam was the sole reason behind the creation of Pakistan but it cannot survive without a socio-political and legal system based on Islamic values. The reason behind such policies was the legitimization of his martial rule. This Islamization drive created space for the active role of the Ulema community in politics and generated *fiqh*-based debates about legislation in Pakistan. He also supported orthodox Islamist groups who supported him in supporting the Afghan War against the Socialist Soviet Union. He influenced the social structure with his policies by producing extremist and sectarian elements in society.

Benazir Bhutto remained entangled in complex relationships with rightists, military, and secular-oriented leadership. The combination of religion and politics worked as a pressure group and soon she realized to mold her actions accordingly. Islamization left a deep-rooted impact on Pakistani society which influenced the political structure but Benazir Bhutto and Nawaz Sharif could not judge its intensity and ignored the massive Kashmir uprising in 1990, to stop radicalized policy and guide Pakistani society towards prosperity and progress to bring social change. The situation becomes more complex when both civilian leaders seek international support to legitimize their authority complemented with clergy at home and work to make Pakistan a theocratic state. Both misjudged the situation avoided ground realities and faced severe consequences from society.

Musharraf used a new version of religion and politics again for the legitimization of his rule and used the reforms of women to gain the support of the public. Pervez Musharraf was inspired by Kamal Attaturk and the idea of a moderate liberal state which considers religion as a personal matter with little intrusion of state in it. Musharraf also introduced long-awaited amendments in Ordinances introduced by the Zia-ul-Haq government which were ignored by the civilian governments (1988-1999). He also played a role in eradicating radical Jihadi groups. However, there are opinions that his policies failed to reap the expected benefits.

Political parties with a combination of religious groups adopted the role of powerful pressure groups especially in lawmaking by demanding Fiqh law despite original Islamic laws. They also developed a culture of social pressure groups that disrespect the state law in the name of state issues to pressure the state.

Regional Developments

Studies also suggest that every religious state is influenced by religious regional developments, especially of its neighbors. World systems play an important role in influencing all societies and their social structure. Such as capitalism cannot fight communalism so religion is used by capitalists against communism and Iranian Revolution had also ties with this game. In the early 19th century religion was a dead factor. In the late 20th century religion became a strong factor, especially in the 1980s. Such as America supported the Shah of Iran despite Iran-America ideological conflicts. However necessary conditions and environment to avoid the impact

of regional development were absent. Soviet intervention should be condemned by Pakistan and she should not be part of it, especially in aiding *Mujahidin* in the name of *Jihad*. So it is very obvious that many important events were dominated by the Ulema community in Pakistan. Back in 1979, switching over to the Arab manner of protest and leaving behind our traditional paradigm of change contributed to a difficult situation and will be contributing in the years to come. The international situation (conflict between America and Russia) and the emergence of al-Qaida contributed to the growth of extremism and violence. General Zia introduced this as a state policy and developed the media in such a manner that tolerance and coexistence elbowed out. This legacy will take time to enable our society for a paradigm shift.

National Narrative on Religion and Politics

There was also no national policy for the rehabilitation and re-employing of those US-Saudi-backed jihadis coming back from Afghanistan and then leadership exported them to other nations but they were fire-backed and became a threat to the country. This was the collective responsibility of the state, civil society, and Ulema community to play a role in converting their mindset from militancy to ordinary citizen life. The state became the culprit of hate and ammunition (*Barood-weapons*) which turned into part and parcel of the Afghan war Jihadis. The incidence of Lal Majid (2007) has roots in patriarchal structure and support of Islamization (idea of *Bandoq se Islam ka Nifaz*) contributed to the circumstances in reaction to the modernization policies, especially against the new interpretation of gender roles through new women empowerment measures in that period.

The social impacts of the Afghan war and the Iranian Revolution are worth considering in Pakistan. The idea of power in the Muslim world associated with the Middle East especially the fear of the impact of Iran's political power has raised many issues such as sectarianism, Jihadism, and the political religious elite group that emerged in Pakistani society. 1979 was the most crucial year for Pakistan as it faced the emergence of most ideological conflicts influenced by the international dynamics that consequences country is facing today such as sectarianism and terrorism.

Studies pointed out that the relationship between religion and politics in Pakistan was influenced by the enormous regional developments, especially by the Iran-Saudi-America triangle. The United States exploited Pakistan for its vested interests since the Afghan war. Saudi-America funding during the Zia regime to support the Afghan guerrilla war against the Soviet Union and the influence of the Iranian Revolution (1979) triggered violence on the question of identity especially in tribal areas of Pakistan. This identity crisis was based on religio-political bases resulting in the long journey of militancy. The Iranian and Saudi funding to exploit people in the name of religion and to promote respective sects generated sectarian conflicts which produced instability in the country, especially in the tribal belt. Islam condemns the violence and ideology of Pakistan is also above sectarianism. Unfortunately, Pakistan faced this menace because the religious scholars of different sects could not play an effective role in creating harmony in the society. The aggressive sectarian groups and interest groups gravely affected the image of the society and damaged the image of the country. This menace becomes the biggest challenge to the national security.

Discussion

Social laws are derived from society but when these laws become contrary to the culture---result in the failure of the system and society. No religion will be successful in society if it is implemented by force, it will be only successful when it is developed through social values. Customary laws are the foundation of society which is possible through the local system but in Pakistan, there is no local autonomy. When a person fears expressing his views, and thoughts; legislation is not possible there. To change a country there is a need to change the perception of its citizens, the public is ready to change mindsets but never get a chance. Iranian Revolution could never be a fear if we were a non-religious state. The major issues of Pakistan are related to the internal turmoil and influenced by internal forces rather than external influential forces. Pakistanis are Muslims and can understand Islam as a religion so there is no need for any fatwas in this society. Everyone has a different interpretation of religion which is misinterpreted--assumed by the religious community as a fear of the liberal approach.

The traditional approach to religion which ignores the evolution process of modernity based on humanism and culture contributed to the prevalence of divergent ideologies of religion and politics in Pakistani society. Various sources of this traditional approach such as tribal traditions, Piri-Muridi custom, and Sajada Nasheen strengthened these ideologies for their interests and their role in domestic politics is very much obvious although actors changed in each province of Pakistan.

State is responsible for the reformation of society and nation which is only possible when there is no disparity. However, existing socio-economic disparities in Pakistan are the major hurdle in the reformation of society. In such circumstances, there is no chance that people striving and struggling to fulfill their basic needs make efforts to contribute to the reformation process.

The contemporary event of Faizabad Dharna supports the argument that when the political system leaves gaps for pressure groups, they will get a chance to mobilize the masses in the name of religion with the justification of the weak role of parliament and democracy in decision-making. Political parties are also responsible for creating a gap for such radical groups. If these kinds of issues (religiopolitical) are discussed in parliament, there will be no gap for such a community to exploit the settled issues. The role of the current government over the issue of the Holland exhibition is the best example that gives no chance to this community to exploit the situation in the name of the Holy Prophet (PBUH). If political parties will play their respective roles in the assemblies and parliament no one can harm the social structure. There are questions on the religious community's role in cases of social justice such as the number of children who died in Thur out of hunger. There were no strikes and voices raised by the religious community to provide basic facilities to the people through portraying the teachings of Islam.

Islam is a very beautiful and flexible religion that believes in gradual evolution but purity of leadership in Pakistan is needed to aid the prevalence of this original spirit of religion in society without compromising on its basic principles for personal provisional benefits. There is a need to adopt religion in its original spirit. There is a need that state institutions, civil society, and religious communities got integrate to present a soft image of Islam and play a conscious role in cases of blasphemy allegations. There is a need to cater to misguided pressure groups wisely who dictate mob reactions contradictory to Islamic teachings such as the Faizabad Dharna, Mashal Blasphemy Case, Asia Bibi Case, etc. Intolerant extremist groups exploit the public sentiments in the name of their beloved Holy Prophet (PBUH) and the finality of prophethood.

Final Dialogue

Religion is a spiritual phenomenon that cannot be understood by the rational approach. It is an important component of society. As the psychology of every human is different than others, the same is the case of belief. The state is supposed to see all the citizens equally but it cannot see all citizens equally through the lens of religion. Equality before the law cannot be in society. Islam and Pakistan have a deep-rooted relationship and a very important tool to unite the public and citizens in the name of religion for political benefits, although the use of religion for political purposes is very objectionable. This relationship has deep roots in the partition of the sub-continent in which religion played an elementary role and has deep imprints which politicized religion in present Pakistani society. The combination of religion and state made this relationship controversial because according to the founders of Pakistan, religion is the backbone of politics entwined in the social texture of the subcontinent. Democracy and socialism are the characteristics of the Islamic system and the direct elections model is not available in Muslim history. However, technocrats and literary elites responsible for decision-making ignored the ground realities of Pakistani society. The personal qualities of rulers for whom the public vote is temporary and their self-interests gave birth to dead social institutions and complicated relationships of religion and politics. Religion is exploited in political structure to cover up and to defend the personal negligence of authorities governing state who used it as a tool to increase the deadline of their rule and to reap personal benefits. Mixing and separating religion and politics are two extremes that are not beneficial for the Pakistani nation. Because according to the real essence of Islam (a humanitarian religion), its prescribed role in politics is moderate. The extra version of freedom of religion and religious practices in Pakistani society has given birth to the uncontrolled involvement of religious bodies in politics which is difficult to handle in the society. There are ambiguous ideologies, academic gaps among religious leadership, and confusing state narratives that define the coexistence of this relationship in Pakistani society. The relationship between religion and politics in Pakistan is dependent on the history of the Pakistan Movement which is distorted by various historians and interpreters. The same controversial debates continued after the inception of Pakistan evidenced by the example of controversial debates over Objective Resolution 1949.

There are various factors contributed to the prevalence of this interaction of religion in the political setup of Pakistan, such as

- Uncontrolled freedom of expression
- Establishment engineered social values
- Establishment misused Islam

- Colonial influence overall systems (British Empire influenced institutions and built institutions to terrorize such as police and judiciary)
- Role of Establishment in Weak Institutions

Pakistan was unnecessarily forced to apparel an Islamic mask/mantle to run its political system. Conflicting religio-political ideologies had sociological consequences that prevailed in Pakistan since its inception they swayed colossal political and social institutions by creating factions based on religious and political differences. These differences resulted in the form of violent sectarian and radical activities inside the country as well as across the borders. Repudiation of candid Islamic essence resulted in the politicization of Shia-Sunni factional in the social and political structure of Pakistan. Ruling political leadership presented dangerous policies to engineer significant social values through Islamizing and westernizing them. All the divergent ideologies of religio-political combination in Pakistan are based on compromises to grab a position in world politics and Bhutto-Zia efforts are linked with this idea. There are educational crises that contributed to weakening Sufi Islam in society although a reformist deconstructionist approach also exists which is trying to counter the mob's misinterpreted approach to developing a strong nation. *Piri-Muridi* Institution, Ulema, and tribal community played their role in the prevalence of these ideologies to maintain the status quo in the society, and resistance or revolts against these were not in their favor.

State institutions as well as the state as a whole supported radical groups for few benefits but faced negative impacts of these groups in return. State Institutions deteriorated the rule of law and destroyed the constitution with the help of religious powers. State elites played a role in the politicization of Islam as the national directions and leadership directions made a series of compromises such as Benazir Bhutto made various compromises in 1988 to handle the issues raised by the Ulema over her rule.

The legitimacy of the rule was the most important reason that Bhutto, Zia, and Musharraf exploited the public in the name of religion which is the most important sentiment. Whenever religion is used or exploited in a society theological crises are outcome. To adjust the theological class religion is exploited by the authorities and every leader in Pakistan used religion to get the support of the theological class.

Suggestions

A change in the previous social structure is possible through a unified education system for all; there will be no educational disparity based on the medium of instruction, school system, or religion. It is also believed in making Islamic education part of mainstream education as a student of such institute should not be alienated from mainstream and should be socialized and taught in the enlightened environment for their better contribution. The suggestions of a unified educational system meeting the challenges and expectations of society through characterizing optional and compulsory subjects and the replacement of pseudo-scholars with genuine scholars will help to counter and resist conflicting ideologies and confused generations.

There is a need for the active role of this reformist Ulema for moral development and the approach of the new generation to overcome sensitivity and fear. There is a need for evolutionary civilized political and social organizations in the nation-state paradigm and to make religion a source of elucidation at the individual level.

The government of Pakistan needs to devise a strategy of national standard madrasa education as part of the mainstream education system. All religious institutions should be registered and there is a need to revive the role of mosques as community help centers. There is also a need to decrease the socio-economic disparity in the education system. Cultural liberty, provincial accountability, rule of Law, and democracy all are characteristics of the Islamic system and should be opted for in Pakistan.

Conclusion

Society is the priority in every human setup so customary socio-legal laws should be accepted and the revelation of the Quran in Arabic language is an example for Pakistan to accept this fact. The confused generation is the result of misinterpretations of ideas that provide a basis for religious and indigenous norms. Liberty, local legislature culture reforms (reform culture but do not replace it), promote reformist religious community which gives priority to the human, not to the exotic laws. Unfortunately, a religious community in Pakistan prefers religion over human/humanity and terrorizes the public in the name of religion. The character of religion gets terrorized by such socio-legal trainers. The legislator is helpless before the religious community. There are issues of regulation of state principles. Every country faces a historical struggle, it is an independent flexible process and Pakistan faces it too.

Academia in Pakistan is dependent and forced to follow strict rules before writing or delivering their thoughts in each field, especially in the field of religion and politics in Pakistan. This controlled state structure favors exploiters and contributes to social unrest and injustice in that society. Illiteracy, exploitation of the original spirit of Islam, corruption, and religious pressure groups contributed to the radicalization of society. To counter such forces, there is a need to preach the original spirit of Islam and increase literacy levels so that the public cannot get exploited by the religious pressure groups will help Pakistan in the reformation of society. There is a need for sincerity among the educated class (especially academia, military, and legal stakeholders) united against corruption for the solution of all problems. Accountability policies of state institutions exist but implementation culture is missing. Development of an effective system is a time-consuming process because the National Assembly and constitution are supreme although rulers believe in the implementation of laws but consider themselves above the law. Different schools of thought and scholars divided people into sects based on hatred due to unawareness of the original spirit of Islam among the scholars and public. *Piri-Muridi* institution and tribal community played their role in the exploitation of religion in politics to maintain and protect their status quo. All contemporary events (post 9/11) were staged with political motives by the religious and political establishment together and against each other. This establishment made religion a state entity despite it being a social institution for humans because they failed to understand the idea that "*Riyasat ka mazhab ni hota, hukmarano ka hota hai*".

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