

ANALYSING THE ROLE OF RELIGION IN POLITICAL STRUCTURE OF PAKISTAN

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Abstract

Religion and politics are two different domains but are correlated in Pakistan. Its roots can be 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 prioritises Islam in all functional institutions and politics remained its epicenter right from the Objective Resolution (1949) which raised the question of minority's rights. Later, Bhutto's Islamic Socialism, Zia's Islamisation, Moderate Civilian rule and Musharraf's Enlightened Moderation make the situation even more complex and engendered intolerance and radical approach which resulted in the tragic incident of Lal Masjid and emergence of Pakistan Awami Tahreek and Tehreek-e-Labaik Pakistan. Where the real religious issues were left behind and cosmetic approach and engineered religious leaders directed the general masses that damaged the social fabric of society.

Keywords: Religion, Politics, Pakistan, Islamisation

Introduction

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 ensued in religious tensions and distortion of 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. Combination of religion and nationalism provided the base for the demand of 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.¹

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 issue related to the place of religion in socio-political structure of Pakistan emasculated the national structure and contributed in the domestic instability, dwindling peace, influenced the minorities' status including huge impact on the governance.²

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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 Pakistan Movement and also is at the heart of post-independence political discourse of Pakistan.³ Pakistan has still ambiguous relationship between religion and the state alike the case of nature and direction of democratic initiative. Different socio-political actors such as Islamists, mainstream political parties and military leadership have quest to define the type of Pakistan as a state---liberal democratic or Islamic.⁴

The tussled relationship among westernized and conservative religio-political groups engendered the controversy related to the role of Islam in political structure of Pakistan. This struggle between Islamists and modernists on role of religion in political system of Pakistan produced constitutional crisis, weak autonomy of civil political sphere because of military coups, issues of civil liberties and minority rights.⁵ Pakistan has faced many divergent policies ranging from Ayub's Modernisation and Zia's Islamisation to Musharraf's Enlightened Moderation.⁶

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 political system of the country. It is important to resolve this issue to achieve domestic socio-political stability and to curtail militant activities politicising religion in South Asian region.⁷

“Pakistan would appear to be a country which has been cultural nationalist throughout its existence, belying any notion of a transition from developmental to a cultural nationalism. Muslim Identity defined it from its beginnings in the Muslim League and continues to do so today”.⁸

“As the dust of turbulent independence era settled, Pakistan's founder and his fellow leaders needed to continue to consolidate the national identity among the diverse groups and cultures that lived within Pakistan's new boundaries. The challenge in doing so would become the source of the country's greatest crises”.⁹

Social Disruptions

The lack of economic opportunities, hyper-militarisation, 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 to eradicate radicalism and to become a normal peaceful state. In fact these are the effects not the causes of crisis and the reason behind these effects is the deep crisis found in the founding movement of the Pakistan based on the question within the “Nature of the Islamic Republic” rather than the crisis of struggle between Islamists and secularists forces.¹⁰

Religion as Legitimising 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 the identity crisis just one year after the independence following the death of founding father Jinnah in 1948.¹¹ Disperse viewpoints resulted in rival discourses of Islam such as the politicisation of religion by Zulfiqar Ali Bhutto and Zia-ul-Haq.¹² Zulfiqar 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 identity crisis in Pakistan in spite of any disjunction between religious establishment and secular leadership.¹³

"Country's problematic and contested relationship with Islam prevents the country from achieving a coherent national identity and stability as a nation state".¹⁴

Pakistan is in need of a society where religion plays an auxiliary but subordinate role and asserts the interpretations that Islam is a universal religion which should not associate itself with worldly matters of politics or nationalism.¹⁵ Efforts of Islamising Pakistani society, role of successive military governments in relegating democratic forces and in promoting religious activism in political sphere have given birth to the sectarianism through eroding the peaceful flourishing of religious diversity.¹⁶

Many religious parties played a vigorous political role to support various rulers with the hope of establishment of an Islamic polity in Pakistan. But these religious-politically motivated groups failed to perceive their exploitation by the rulers in the name of sectarianism to gain political legitimacy and mass support¹⁷.

Islamisation Correlated With Implementation of Sharia

Another reason behind the sectarianism was the idea of implementing *Sharia* under the Islamisation policies rather than implementing Islamic fundamental doctrines representing freedom, equality, democracy, social justice and tolerance. Because legalistic approach of implementing *Sharia* clearly raise the question that which interpretation of Islamic law will be adopted to frame public policy as there are old dissimilarities evident between Shia-Sunni sect and the sub-sects of Sunni school of thought.¹⁸ History conforms that "whenever and wherever policies has been made subservient to belief a battle of sects has been unavoidable. All theocratic polities must inexorably degenerate into tyranny of the dominant sect".¹⁹

Since independence of Pakistan, religion is 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 to their elitism.²⁰ Religion is also used as a tool of identity and as a weapon of state solidarity since 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 Muslim world. Religion united the nation in all pre- and post-independence crises.²¹

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. 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 political structure of Pakistan. These approaches vary amongst educated moderate class, elite class, religious groups, political leadership and uneducated public.

Objective Resolution 1949

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

Objective Resolution 1949 is considered as 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 representing authority of religion of 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 implementation of Objective Resolution by the religio-political leadership stimulated the origin of Islamisation 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 personal piety and to fulfill other selfish motives such as to attract public support for strong grasp in politics. Religio-political leadership portrayed the view that in early political crises, Islamisation through constitutional mean was the only way. It is widely considered as the legal document with political sugar coding prepared on the basis of religion to fulfill interests of politically motivated religious Ulema.

Various studies proposed that political leadership played game through politicising religion and Islamising constitution for personal benefits. These intentions of leadership resulted in division of public on sectarian lines. The political leadership introduced diverse religio-political ideologies best suitable to their personal interest of legitimising their rule and for their survival in political setup of Pakistan. None of the ideologies present the real spirit of Islam and its interaction with political system of Pakistan. Both civilian as well as military ruling political leadership used religion as self-defense and to attract support of public and religious leaderships. They engineered the social values of Pakistan society through exploiting the sentiments of public in the name of religion.

Introduction of religious leadership as religio-political identity to attract public support and vote during electoral process is the 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 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 as the moderate ideas as well as Zia's Islamisation depicts traditional orthodox attitude to reestablish socio-legal Islamic order in Pakistan.

Different Phases of Islamisation in Pakistan

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

According to various studies, social structure of the society got influenced by the varying ideologies such as Islamic Socialism and Islamisation but there are apprehensions regarding the prevalence of Enlightened Moderation and considered as a failed ideology in the Pakistani Society. Islamic Socialism became popular slogan during late 1960s and 1970s and was introduced by Pakistan's People Party (PPP). PPP in its essence was a party of underprivileged and deprived segment 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 anti-capitalist and socialist system in the country. Islamic socialism (slogan of Pakistan People's Party) was first used by Liaqat Ali Khan. Basically there was confusion over ideologies such as religious community becomes 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 unprivileged has relevance because both are against capitalist structure according to their own interpretations. Socialism in

its original form is missing in prevailing world systems such as China. Overall religious community in Pakistan is not hostile but few *Ulema* groups with lack of awareness about original spirit of Islam and importance of difference of opinions result in hostile society and exploitation of religion for political interests such as emergence of Islamic Socialism in Pakistan.

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

Benazir Bhutto remained entangled in complex relationship with rightists, military and secular oriented leadership. The combination of religion and politics worked as pressure group and soon she realized to mold her actions accordingly. Islamisation left 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 works to make Pakistan a theocratic state. Both misjudged the situation and avoid ground realities and faced severe consequences from society.

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

Political parties with 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 the culture of social pressure groups which disrespect the state law in the name of state issues to pressurize state.

Regional Developments

Studies also suggest that every religious state gets influenced of religious regional developments especially of its neighbors. World systems play important role in influencing all societies and their social structure. Such as capitalism cannot fight with communalism so religion is used by capitalists against communism and Iranian Revolution had also ties with this game. In early 19th century religion was a dead factor. In

late 20th century religion become a strong factor especially in 1980's. Such as America supported Shah of Iran despite Iran-America had ideological conflicts. But necessary conditions and environment to avoid the impact of regional development were absent. Soviet intervention should be condemned by the 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 the Pakistan. Back in 1979, switching over to Arab manner of protest and leaving behind our own traditional paradigm of change contributed to difficult situation and will be contributing in the years to come. 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 over 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 those US-Saudi backed Jihadi's coming back from Afghanistan and then leadership exported them to other nations but they fire backed and become threat for the country. This was collective responsibility of state, civil society, and Ulema community to play a role to convert their mindset from militancy to ordinary citizen's life. The state becomes the culprit of hate and ammunitions (*Barood-weapons*) which turned into part and parcel of Afghan war Jihadi's. The incidence of Lal Majid (2007) has roots in patriarchal structure and support of Islamisation (idea of *Bandoq se Islam ka Nifaz*) contributed to the circumstances in reaction to the modernisation policies especially against the new interpretation of gender roles through new women empowerment measures in that period.

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

Studies pointed out that relationship between religion and politics in Pakistan got influenced by the enormous regional developments and especially by Iran-Saudi-America triangle. United States exploited Pakistan for her vested interests since Afghan war. Saudi-America funding during Zia regime to support Afghan-guerrilla war against Soviet Union and the influence of Iranian Revolution (1979) triggered violence on question of identity especially in tribal areas of Pakistan. These identity crisis were based on religio-political bases resulted 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. But unfortunately Pakistan faced this menace because the religious scholars of different sects could not play effective role to create harmony in the society. The aggressive sectarian groups and interest groups gravely affected the image of the society and damaged the image of 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 failure of system and society. No religion will be successful in society if it is implemented by force, it will be only successful when it will be developed through social values. Customary laws are foundation of society which is possible through local system but in Pakistan there is no local autonomy. When a person fears to express his views, thoughts; legislation is not possible there. To change a country there is need to change perception of its citizens, public is ready to change mindsets but never get 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 the internal forces rather than external influential forces. Pakistani's are Muslims and can understand Islam as a religion so there is no need of any fatwas in this society. Everyone has different interpretation of religion which is misinterpreted--assumed by the religious community as a fear of liberal approach.

Traditional approach to the religion which ignores evolution process of modernity on the basis of humanism and culture contributed in prevalence of divergent ideologies of religion and politics in Pakistani society. There are various sources of this traditional approach such as tribal traditions, Piri-Muridi custom and Sajada Nasheen's who strengthened these ideologies for their personal 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. But existing socio-economics disparities in Pakistan are the major hurdle in reformation of society. In such circumstances there is no chance that people striving and struggling to fulfill their basic needs make efforts to contribute in reformation process.

The contemporary event of Faizabad Dharna supports the argument that when political system leave gaps for pressure groups, they will get chance to mobilize masses in the name of religion with justification of weak role of parliament and democracy in decision making. Political parties are also responsible for creating gap for such radical groups. If these kinds of issues (religio-political in nature) will be discussed in parliament, there will be no gap for such community to exploit the settled issues. The role of current government over the issue of Holland exhibition is best example which gives no chance to this community to exploit the situation in the name of 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 question on the religious community role in cases of social justice such as number of children 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 teachings of Islam.

Islam is a very beautiful and flexible religion believe on gradual evolution but purity of leadership in Pakistan is needed to aid 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 need that state institutions, civil society and religious community got integrated to present soft image of Islam and play conscious role in cases of blasphemy allegations. There is need to cater misguided pressure groups wisely who dictate mob reactions contradictory to Islamic teachings such as 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 finality of prophet hood.

Final Dialogue

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

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

- Uncontrolled freedom of expression
- Establishment engineered social values
- Establishment misused Islam
- Colonial influence over all systems (British Empire influenced institutions and built institution 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 prevailed in Pakistan since inception those swayed colossal political and social institutions through creating faction based on the 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 politicisation of Shia-Sunni factional in social and political structure of Pakistan. Ruling political leadership presented dangerous policies to engineer significant social values through Islamising and westernising 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 contributed in weakening Sufi-Islam in society although reformist deconstructionist approach also exists which is trying to counter mob's misinterpreted approach to develop a strong nation. *Piri-Muridi* Institution, Ulema and tribal community played their role in prevalence of these ideologies to maintain status quo in the society and resistance or revolts against these were not in their favor.

State institutions as well as state as 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 role in politicisation of Islam as the national directions and leadership directions made the series of compromises such as Benazir Bhutto made various compromises in 1988 to handle the issues raised by the Ulema over her rule.

Legitimacy of rule was the most important reason made Bhutto, Zia and Musharraf to exploit public in the name of religion which is most important sentiment. Whenever religion is used or exploited in a society theological crisis are outcome. To adjust theological class religion is exploited by the authorities and every leadership in Pakistan used religion to get support of theological class.

Suggestions

For change in previous social structure is possible through a unified education system for all; there will be no educational disparity on the basis of medium of instruction, or school system or religion. It is also believed in making Islamic education part of mainstream education as student of such institute should not be alienated from

mainstream and should be socialized and taught in enlightened environment for their better contribution. The suggestions of unified educational system meeting the challenges and expectation of society through characterising optional and compulsory subjects and replacement of pseudo-scholars with genuine scholars will help to counter and resist conflicting ideologies and confused generations.

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

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

Conclusion

Society is first priority in every human setup so customary socio-legal laws should be accepted and the revelation of Quran in Arabic language is example for Pakistan to accept this fact. The confused generation is the result of misinterpretations of ideas provide basis to 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 religious community in Pakistan preferred religion over human/humanity, terrorize public in the name of religion. The character of religion gets terrorized by such socio-legal trainers. Legislator is helpless before 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 but especially in the field of religion and politics in Pakistan. This controlled state-structure favors exploiters and contributes in social unrest and injustice of that society. Illiteracy, exploitation of original spirit of Islam, corruption and religious pressure groups contributed in the radicalisation of society. To counter such forces, there is need of preaching original spirit of Islam and increasing literacy level that public cannot get exploited by the religious pressure groups will help Pakistan in reformation of society. There is need of sincerity among educated class (especially academia, military and legal stakeholders) united against corruption for solution of all problems. Accountability policies of state-institutions existed but implementation culture is missing. Development of an effective system is time-taking process because National Assembly and constitution are supreme although rulers believe in implementation of laws but consider themselves above law. Different schools of thought and scholars divided people in sects based on the hatred due to unawareness from original spirit of Islam among the scholars and public. *Piri-Muridi* institution and

tribal community played their role in 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 is a social institution for humans because they failed to understand the idea that “*Riyasat ka mazhab ni hota, hukmarano ka hota hai*”.

Endnotes

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