

THE INTELLECTUAL INFLUENCE OF WESTERN CULTURE ON THE IDEOLOGICAL STATE OF PAKISTAN: A CRITICAL STUDY

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Abstract:

The ideology of Pakistan is rooted in Islamic principles, serving as the foundation for the nation's creation and identity. This study explores the meaning, emergence, and significance of Pakistan's ideology, emphasizing its Islamic basis and the vision of leaders like Allama Iqbal and Quaid-e-Azam Muhammad Ali Jinnah. It also examines the intellectual and cultural challenges posed by Western influences on Pakistani society, particularly through education and media. The research highlights how colonial legacies, such as the Macaulay education system, have eroded Indigenous cultural and religious values, fostering an inferiority complex among Pakistanis. The study underscores the urgent need for educational and cultural reforms to realign national identity particularly the restoration of the national language-Urdu. It is often asserted that one of the most effective ways to diminish a nation's glory and sever its ties with a proud historical legacy is to alter its script. This observation highlights the vital role language and script play in preserving cultural identity and historical continuity. In this context, the diminishing status of Urdu demands urgent attention. To rectify the longstanding marginalization of the national language, it is imperative to restore Urdu to its rightful place in the mainstream, ensuring its proper recognition, usage, and preservation across all spheres of national life.

By analyzing historical and contemporary perspectives, this paper argues that preserving Pakistan's ideological integrity requires reinforcing Islamic teachings, countering Western cultural imperialism, and revitalizing national consciousness.

Key words: Ideology of Pakistan, Islamic Identity, Western Cultural Invasion, Education System, Allama Iqbal, Quaid-e-Azam, National Consciousness; National Language.

Introduction:

The ideology of Pakistan is intrinsically linked to Islam, shaping the nation's political, social, and cultural framework. Stemming from the Two-Nation Theory, it asserts that Muslims of the Indian subcontinent constitutes a distinct nation requiring a separate homeland to preserve their religious and cultural identity. This ideology was championed by visionary leaders such as Allama Iqbal, who articulated the philosophical basis for a Muslim state, and Quaid-e-Azam Muhammad Ali Jinnah, who transformed this vision into reality.

However, since independence, Pakistan has faced persistent challenges to its ideological foundations. The remnants of colonial rule, particularly the Western-oriented education system introduced by Lord Macaulay, have perpetuated intellectual dependency, distancing Pakistanis from their Islamic heritage. Western cultural dominance, propagated through media and globalization, further exacerbates this disconnect, promoting materialism and secularism over traditional Islamic values.

This paper examines the ideological underpinnings of Pakistan, the historical role of its founding leaders, and the contemporary threats posed by Western cultural imperialism. It also explores the consequences of this intellectual onslaught on national identity and proposes measures to safeguard Pakistan's ideological integrity. By reinforcing Islamic teachings and reforming education, Pakistan can reclaim its cultural and ideological sovereignty.

Meaning of an Ideology: The word "ideology" is composed of two Greek words "ideo" and "logos." It means "the science or study of ideas." The ideology of any nation reflects the ideals and aspirations of its people, and religion and cultural shape, their thinking which

binds them together. An ideology in a positive sense is a system of beliefs, values, ideals, convictions, institutions, goals, and a body of knowledge which people consider true, binding, and practicable.

How Ideology Emerges?

Ideologies tend to arise in times of crises and social stress. A society having no ideology, when faced with a crisis, may find it difficult to decide by reacting to its ethical and practical aspects as to whether to confront it with courage or retreat from it. At such a moment, while ideology has its binding functions, it also provides a simple and sure answer, leaving no chances for subsequent regrets. This is inherent in the fight for principle. According to Reo M. Christenson (Ideologies and Modern Politics) that; "An ideology emerges when people feel strongly that they are being mistreated under an existing order when their status is threatened by fundamental changes occurring in society and when the prevailing ideology no longer satisfies them.

Kinds of Ideology: Ideology is of THREE kinds 1. Religious Ideology, which deals with establishing a social and living system in the light of basic principles of a religion. 2. Political Ideology, which deals with establishing a specific political system for the followers of that ideology, according to their thinking. 3. Economic Ideology, which deals with the financial problems of the nation. E.g., capitalist economy or communist economy.

Political Ideology:

A political ideology is a system of beliefs that explains and justifies a preferred political order, either existing or proposed, and offers a strategy (institutions, processes programmers) for its attainment.

Ideology of Life:

When a significant purpose becomes a joint ideal of people's life then it is a common ideology of life.

Ideology of Pakistan:

The idea of Pakistan is the idea of Islam, which has been clashing with false ideas and religions in every epoch.

The ideology of Pakistan is the ideology of Islam. If you look carefully, the life of a nation is either subject to human ideals or it grows under the shadow of divine ideals.

The idea of Pakistan is an inspired idea. The source of which is the Holy Qur'an, the teachings, and orders of the Prophet (peace and blessings of Allah be upon him). Which covers economic, social, and religious aspects of human life.

This is a fact that cannot be denied. That balance and harmony can be created in the material and spiritual needs of man only by adhering to the eternal principles of Islam. Adapting one's collective and individual life to Islam is the hallmark of the Muslim nation.

Islam is the basis and axis of the ideology of Pakistan. It was nurtured and protected in India by Hazrat Mujaddid Alf Sani, Hazrat Shah Waliullah, Sir Syed Ahmad Khan, Allama Iqbal and Quaid-e-Azam, but is Pakistan following these principles of Islam in the present two? Is there any practical existence of Islamic ideas of life?

Isn't there steps like putting the ideology of Pakistan on the back foot in Pakistan's non-strengthening?

Ideology refers to a goal according to which humankind plans its future and under the shadow of which humankind lives its lives in the background of the ideology of life by reaching its destination in the best way.

Ideology of Pakistan and scholars' point of view:

Here are some definitions of the Ideology of Pakistan according to scholars:

- **Dr. Muhammad Iqbal** (Poet, Philosopher, and Politician): "The Ideology of Pakistan is based on the fundamental principle that the Muslims of India are a separate nation, with their own distinct culture, history, and traditions." (Iqbal 1930)
- **Quaid-e-Azam Muhammad Ali Jinnah** (Founder of Pakistan): "The Ideology of Pakistan is that we are a nation, with our own distinct culture, history, and traditions, and we want to live as a free and independent people." (Jinnah, 1947)
- **Professor Sharif al-Mujahid** (Historian and Scholar): "The Ideology of Pakistan is a synthesis of Islamic values, national aspirations, and modern democratic principles, which aims to create a just and equitable society." (al-Mujahid 1963)
- **Dr. Khalid Bin Sayeed** (Scholar and Historian): "The Ideology of Pakistan is a unique blend of Islamic ideology, nationalism, and modernism, which seeks to establish a democratic and welfare state." (Sayeed, 1967)
- **Professor Ishtiaq Ahmed** (Scholar and Historian): "The Ideology of Pakistan is rooted in the concept of a separate homeland for Muslims, where they can live according to Islamic principles and values, and contribute to the development of a modern and progressive society." (Ahmaed, 1996)
- **According to the late Syed Ali Abbas**, former professor of history department of Punjab University, the idea of Pakistan and the idea of Islam are synonymous. In fact, the ideology of Pakistan is the name of the practical form of the teachings of Islam.
- **According to Dr. Aslam Syed**, the idea of Pakistan and the idea of Islam are synonymous. This is the name of adapting individual and collective life according to Islam. And the reason to avoid these ideas which are against Islam.
- **According to Allama Alauddin**, the idea of Pakistan is the name of the thing that the religion of Islam should be prevalent in this land. Islam is the strongest force over individuals, parties, government, and all forces.

These definitions highlight the key elements of the Ideology of Pakistan, including Islamic values, national identity, democracy, and modernism.

Importance of ideology:

The doctrine determines the mutual rights and obligations of human beings. Rather, ideology is the axis of human life and the dynamic force that gives dynamic, order, and discipline to various aspects of human life.

Reflection of ideas, Source of national unity, Attaining of Allah Pleasure, Helpful in making right decision, Contribution to the preservation of culture, Motivating force for a nation.

Meaning of Theory of Life:

Every human being has some purpose. When a person's purpose becomes the purpose of many people, it ceases to be the purpose, but becomes the common purpose of all of them, and this purpose is called the philosophy of life.

The nature of ideology: The nature of ideology in the collective life of a nation is like a soul, just like the human body is useless without a soul, in the same way, if there is no ideology in the collective life of a nation, that nation would be useless. If a nation is to be destroyed, the ideology of life of that nation is taken away.

Elements / Source of ideology:

The five basic elements of ideology of Pakistan include the following: Islam (Quran and Sunnah), Equality and Social Justice, Democracy, Diversity and Equity, Customs, Culture, and Language

Country in the world which is founded on the ideology of Islam.

If we look at the historical background, after the state of Medina, Pakistan is the only country in the world which is founded on the ideology of Islam.

The ideology of Pakistan is the implementation of Islam, the Quran, Shariat, and the Shariat of Muhammad. and the establishment of a righteous, balanced, and prosperous society.

Because this theory is established not from today, but from the beginning. From the time when Allah Almighty created the universe and commanded the angels to prostrate to Adam (A.S), at that moment two theories came to the fore. One is the view of those who accept the order, i.e., the path of the Most Merciful, and the other is the view of those who do not accept the order, i.e., the path of Iblis.

Importance of Pakistan Idea:

From the above definitions, it is known that the ideology of Islam and the ideology of Pakistan are synonymous. Their values are common. As if Pakistan is an ideological country. Where Muslims live their economic, social, and political life according to the teachings of Islam and develop their civilization and culture and establish an Islamic society.

Characteristics of an Ideology:

The ideology must contain the following traits.

- Maximum people should be united on this ideology.
- The ideology must be harmonized with the feelings, emotions, traditions, beliefs, and values of the nation.
- Enough individual /workforce is requisite in it.
- This can be obtained by collective efforts.
- An organized party of leaders to implement this ideology is imperatively required.

Importance of an Ideology:

Ideology is important in the following aspects.

- Ideology is a motivating force for a nation, which is striving hard to bring stability and homogeneity to its nationhood.
- It provides the cement-binding base to the scattered groups in a society and brings them closer to each other on a common platform.
- Ideologies impel their adherents to follow a joint line of action for the accomplishment of their goal.
- Ideologies give shape to the revolutions and give birth to new cultures and civilizations.
- Ideologies stress on their adherents to insist on the realization of their ideals through total transformation of society.
- An ideology offers an interpretation of the past, an explanation of the present and a vision of the future. Thus, ideologies contain a set of proposals about human nature and society. These proposals explicitly manifest human conditions, approaches and understanding of a social and political order and provide and basis for the accomplishment of a desired social system.

The ideology of Pakistan took shape through an evolutionary process. Historical experience provided the base; Allama Iqbal gave it a philosophical explanation; Quaid-e-Azam translated it into a political reality; and the Constituent Assembly of Pakistan, by passing Objectives Resolution in March 1949, gave it legal sanction. It was due to the realization of the Muslims of South Asia that they are different from the Hindus that they demanded separate electorates. However, when they realized that their future in a „Democratic India“ dominated by Hindu majority was not safe, they changed their demand to a separate state.

The ideology of Pakistan stemmed from the instinct of the Muslim community of South Asia to maintain their individuality in the Hindu society. The Muslims believed that Islam and Hinduism are not only two religions but are two social orders that produced two distinct cultures. There is no compatibility between the two. A deep study of the history of this land

proves that the differences between Hindus and Muslims are not confined to the struggle for political supremacy but are also manifested in the clash of two social orders. Despite living together for more than one thousand years, they continue to develop distinct cultures and traditions. Their eating habits, music, architecture, and script, all are poles apart.

The basis of the Muslim nationhood was neither territorial nor racial, linguistic, or ethnic; they were a nation because they belonged to the same faith, Islam. They demanded that the areas where they were in majority should be constituted into a sovereign state, wherein they could order their lives in accordance with the teachings of Holy Quran and Sunnah of Holy Prophet (PBUH).

The Ideological Foundations of Pakistan:

The establishment of Pakistan was distinctive in that it emerged from an ideology deeply rooted in the teachings of Islam. The renowned slogan encapsulating this vision was:

“PAKISTAN KA MATLAB KYA, LA ILLAHA ILLALLAH MUHAMMAD-UR-RASOOLALLAH (SAWW)”

This slogan became a rallying cry for the independence movement and formed the ideological core behind the demand for Pakistan.

The concept and meaning of the Ideology of Pakistan can be outlined as follows:

- The ideology of Pakistan centers on the application of Islamic principles in all aspects of life.
- It reflects the desire to preserve national dignity and promote unity within the Muslim Ummah, with Islamic governance at its core.
- Rooted in the Two-Nation Theory, the ideology is shaped by the Islamic worldview within the political and cultural context of the Indian subcontinent.
- Fundamentally, the ideology of Pakistan is synonymous with Islamic ideology.
- The aspiration of the Muslims of the subcontinent to establish a separate homeland embodies the essence of Pakistan's ideology.

Quaid-e-Azam and the Ideological Vision:

Muhammad Ali Jinnah, the founding father of Pakistan, was a transformative statesman whose leadership altered the course of South Asian history. Known for his clarity of vision, unwavering commitment, and exceptional political acumen, Jinnah embodied true charismatic leadership.

In a landmark speech delivered at Aligarh Muslim University on March 8, 1944, Jinnah remarked:

"Pakistan came into existence the day the first non-Muslim embraced Islam. This occurred even before the establishment of Muslim rule in the subcontinent. The foundation of our identity is the Kalima-e-Tauheed—not race or territory. Once a Hindu adopted Islam, he became part of a distinct community and a new nation was born."

Jinnah played an instrumental role in articulating and advancing the demands of the Muslim community, often facing significant resistance from both the Indian National Congress and the British authorities. His political journey began in 1906 with his involvement in the Indian National Congress. He entered the Imperial Legislative Council in 1909 and joined the All-India Muslim League in 1913, holding membership in both organizations simultaneously for a time.

Due to ideological differences with Gandhi, particularly concerning the concept of *Swaraj* (self-rule) and the use of unconstitutional methods, Jinnah resigned from the Congress in 1920. His earlier efforts to foster Hindu-Muslim unity culminated in the Lucknow Pact of 1916, wherein the Congress accepted several key Muslim demands:

- Separate electorates

- One-third representation in the central legislature
- Minority rights protection

However, the subsequent Nehru Report disregarded these assurances, prompting Jinnah to respond assertively by presenting his famous 14 Points in 1929. These points not only reaffirmed Muslim political rights but also framed their distinct identity within the broader Indian polity. Jinnah invoked Islamic values, principles, and symbolism in his discourse, reinforcing the separate nationhood of Indian Muslims.

In a 1935 speech before the Legislative Assembly, Jinnah publicly referred to Muslims as a *nation*, emphasizing that elements such as religion, culture, race, art, music, and social values distinguish them from the Hindu majority. Speaking in Bombay in March 1936, he reiterated the feasibility of a political settlement between Hindus and Muslims—but as two separate nations. By 1937, he categorically stated that Muslims represented a third political entity in India. In 1939, he unequivocally declared:

"We are a nation with our own distinctive culture and civilization, language and literature, names and nomenclature, sense of values and proportion, legal laws and moral code, custom and calendar, history and tradition, aptitudes and ambitions; in short, we have our own distinctive outlook on life and of life. By all canons of international law, we are a nation."

Jinnah's Vision: Islam and the Modern State

From 1940 to 1947, Jinnah consistently emphasized that Islam is a potent unifying force capable of guiding Muslims through contemporary challenges. He described it as a source of ethical inspiration and a blueprint for a just social order and civilization.

He also championed modern governance rooted in democratic ideals. Jinnah assured that Pakistan's constitution would be framed by an elected assembly and would reflect both democratic and Islamic values. He pledged equal rights and religious freedom for all citizens, including minorities.

Allama Iqbal: The Philosopher Behind the Dream

Allama Muhammad Iqbal, a visionary thinker and poet, was a towering figure whose intellectual contributions laid the groundwork for Pakistan's ideological foundation. His first public recitation came in 1899 at the Anjuman Himayat-e-Islam's annual session, where he presented the poem *Nala-e-Yateem*.

Initially inclined toward Indian nationalism, Iqbal's early poetry celebrated a united India, as seen in *Tarana-e-Hind*. However, his exposure to Western philosophy and culture during his education in Europe led him to critique Western materialism, capitalism, and spiritual decay.

Iqbal's Views on the Muslim Community:

Iqbal consistently highlighted the centrality of Islam in revitalizing the Muslim identity. He believed:

- Islam is the force that can uplift and unify the Muslim community.
- Islamic teachings have historically preserved Muslim identity and can address contemporary crises.
- Islam remains a dynamic and evolving doctrine, capable of guiding Muslims in modern times.
- Through Islamic spirituality and the principle of *Ijtihad* (independent reasoning), Muslims can overcome internal discord and confront external threats.

In his seminal address at the All-India Muslim League session in Allahabad in December 1930, Iqbal explicitly called for the creation of a separate Muslim state:

"I would like to see the Punjab, NWFP, Sindh, and Baluchistan amalgamated into a single state, either within or outside the British Empire. The formation of a consolidated Muslim

state in northwestern India appears to me to be the ultimate destiny of the Muslims of the region."

Thus, Iqbal not only envisioned a separate homeland for Muslims but also intellectually equipped them to pursue this goal. His influence on Jinnah was profound. Acknowledging this, Jinnah stated:

"His views were substantially in consonance with my own and had finally led me to the same conclusions as a result of careful examination and study of the constitutional problems facing India."

Two days after the Lahore Resolution in 1940, Jinnah paid tribute to Iqbal:

"If I live to see the idea of a Muslim state being achieved and were then offered a choice between the rulership of that state and the works of Iqbal, I would prefer the latter."

Significance of Pakistan Ideology:

Ideology of Pakistan is particularly important in national life and its some salient aspects are explained as under:

Protagonist of Success:

Ideology of Pakistan is a supporter of its success and triumph. The Muslims of Sub-continent was unified into oneness only because of ideology of Pakistan. They rank their differences entirely and prompted for the attainment of Pakistan. Resultantly, they succeeded to foil cunning tactics of Hindus and English. So, this ideology kept on strengthening them and inordinate power of thinking and religious potency kept increasing in them and it resulted in an independent state.

Bearer of Morality and Good Character:

Due to adoption of Ideology of Pakistan such a Muslim nation can be developed which would have lofty ethical traits, honesty, good character, and valor as well.

Development of New Islamic World:

One of the fundamental aims of Ideology of Pakistan is to unify all the Muslims world over and thus ideology apprises the Muslims of unity and fraternity. By adopting it we can get rid of interior and exterior worries, extortion, and imperialistic conspiracies very easily.

Inevitable for Country and National Safety:

It is inevitable for the sublime and safety of the nation. It places the people residing in different provinces at one platform and creates unity among them. If it is strictly adopted the unanimity of the nation will be elevated. It will help in foiling the aims of terrorists, saboteurs, time servers and vested interest's elements. Thus, the safety of Pakistan ideology is necessary for the integrity of the country.

Source of Religious Power:

It is also a major source of religious power. This ideology forced the English and Hindus to bow down in the past too and others can also be forced to bow down by adopting the ideology in future. So, it is the need of the hour to cordially adopt this idea so that we may be prominent in living nations.

Ideology of Islamic State:

This ideology has been founded on Islamic teachings. Therefore, by adopting this ideology the Muslim nation would develop into staunch Muslim and righteous and good Muslims would be produced by owning this theory.

The Ideology of Pakistan and the Intellectual Onslaught of Western Culture on Pakistani Culture

The lifestyle or way of life of a society's individuals, which includes values, beliefs, customs, and practices, is known as culture. Every nation has its unique civilizational and cultural identity. While some aspects of this identity may overlap with other civilizations, certain

distinctive features set one nation's culture apart, making it unique. A national culture is recognized by these very individual characteristics.

Culture embodies the essence of a society's thought and emotions. It is easier to enslave a nation physically, but if the minds are subjugated, the sense of freedom fades even when the oppressor-oppressed relationship continues. This is precisely what happened with Muslims. Although Muslims gained political independence from British colonial rule, the effects of intellectual slavery still paralyze their thought processes, research, leadership, and reasoning. A nation can dominate another either politically or intellectually. Intellectual dominance is achieved when one nation adopts the ideas and beliefs of another, inscribing those ideas onto its collective consciousness while abandoning its own. Political dominance, on the other hand, occurs when a nation advances in material power, rendering other nations unable to maintain their political independence.

The law of nature dictates that a nation that employs intellect and reasoning and progresses in research also achieves material advancement. Conversely, a nation that abandons intellectual and scientific pursuits suffers both intellectual and material decline.

Dr. Burhan Ahmad Faruqi writes:

"A review of 4,000 years of human civilization reveals that only in the past 150 years has humanity come under the influence of modern Western ideas. Before that, Eastern ideas ruled the minds of all humankind."

When Eastern civilization came under the influence of Western ideas, it experienced decline not only economically, socially, and politically but also intellectually. The aim of causing intellectual stagnation among people is to create doubts about Islam. Western powers have also used education and media as tools to propagate their culture over Islamic culture and undermine the latter.

A renowned orientalist, Hamilton Gibb, expressed his intentions as follows:

"The efforts to incline Muslims toward Western civilization aim at eliminating Islamic culture, as it is the foundation of Muslim unity. Our goal is to introduce fundamental changes in this culture through educational, cultural, and communicative means. The result will be that Muslims themselves will appear as a nation disconnected from their faith, unaware of their own downfall." (Zia-un-Nabi, Vol. 6, p. 250)

Today, Muslims, influenced by such doubts and Western ideologies, have forgotten that during the era when the universities of Baghdad, Cordoba, and Granada were beacons of knowledge, Europe was unfamiliar even with the concept of schools. When Muslim scholars were producing monumental works of science and philosophy, Europe had not yet seen paper. While Muslim cities were exemplary in cleanliness, organization, and beauty, Europe was engulfed in darkness, filth, and ignorance.

However, when Europeans benefited from Muslim knowledge, their intellectual development began to flourish. Today, many libraries in Europe and the U.S. house the works of Muslim scholars. Western academics have dedicated their lives to studying Islamic sciences, compiling indexes, annotating, and interpreting these works. Ironically, if Muslims need access to their intellectual heritage today, they must rely on the efforts of Western scholars.

Regrettably: according to Sir Allama Muhammad Iqbal (the national poet and thinker of Pakistan)

"We lost the heritage we inherited from our ancestors,

The heavens cast us down from the heights of the stars to the depths of the earth."

The loss of our intellectual heritage has led to intellectual stagnation. Pakistan's educational system reflects this decline. It mirrors the vision of Lord Macaulay, whose primary aim in implementing this system was to instill an inferiority complex in Muslims regarding their cultural heritage and establish Western dominance over their minds. New generations were



conditioned to believe that progress and success required abandoning their own philosophy, culture, and values in favor of blind imitation of the West.

Today, the consequences of this strategy are evident. Educational institutions in Pakistan are producing individuals disconnected from their cultural roots, embracing Western secularism, materialism, and nationalism. These systems have led many to lose their Islamic identity. The education system propagates doubts about the universality of Islam, instilling inferiority complexes among students regarding their religion and culture.

This Western influence is visible in everyday life, including clothing, manners, and societal norms. The younger generation views Western culture and education as the ultimate standard. However, Western education and culture prioritize materialism and consumerism. This agenda has led to the economic exploitation of nations like Pakistan, transferring significant wealth to Western universities through affiliations and collaborations.

Modern media has further entrenched Western dominance, subtly shaping attitudes, thoughts, and behaviors. This intellectual colonization has distanced Pakistanis from their Islamic cultural identity.

The root cause of this decline lies in the detachment from Islamic teachings. When people forgot their heritage and failed to understand Islam's ideology, they turned to others for guidance. This reliance led to intellectual stagnation and purposeless imitation. Today, even in schools, students are alienated from their Islamic roots, celebrating events and practices that contradict Islamic culture.

For example, primary school textbooks recently referred to a hadith of the Prophet Muhammad (PBUH) as a “famous saying,” reflecting a profound ignorance of Islamic teachings.

To counter this, it is imperative for parents to educate their children about Islamic culture. On a broader scale, governments must ban programs opposing Islamic values and promote those that highlight Islamic teachings.

Additionally, scholars must present Islamic culture in alignment with religious teachings, encouraging youth to connect with their heritage. This approach will boost confidence in Islamic culture and foster intellectual and spiritual growth in the younger generation.

Pakistan, as an ideological state, was founded on the principles of Islam, with the aim of creating a homeland for Muslims. However, since its inception, Pakistan has been exposed to various Western cultural influences, which have had a profound impact on the country's societal fabric.

Here is a critical view of the intersection of Pakistan's ideological identity and Western cultural influence:

Western Cultural Influence:

Pakistan, as an ideological state, was founded on the principles of Islam, with the aim of creating a homeland for Muslims. However, since its inception, Pakistan has been exposed to various Western cultural influences, which have had a profound impact on the country's societal fabric.

Modernization and Secularization: Western-style education, media, and governance have contributed to the secularization of Pakistani society, often at odds with the country's Islamic ideology.

Cultural Homogenization: The spread of Western culture, particularly through media and technology, has led to the erosion of traditional Pakistani values and customs.

Consumerism and Materialism: Western-style consumerism has created a culture of materialism, which often conflicts with Islamic values of simplicity and moderation.



Impact on Pakistan's Ideological Identity:

Identity Crisis: The influx of Western cultural influences has created an identity crisis in Pakistan, with many citizens struggling to reconcile their Islamic heritage with modern, Westernized values.

Islamic Revivalism: As a reaction to Western cultural influence, some Pakistanis have turned to Islamic revivalism, seeking to reassert their Islamic identity and values.

Societal Polarization: The tension between Western cultural influence and Pakistan's Islamic ideology has contributed to societal polarization, with some segments of society embracing Western values and others rejecting them.

Impact on National Language:

Roman Urdu refers to the practice of writing Urdu words using the English alphabet—for instance, "kittab" for *کتاب, *"dost" for *دوست, and *"aap ka naam kya hai?" for *آپ کا نام کیا ہے؟. At first glance, this shift may seem harmless, even trivial—certainly not something that would shake one's faith or lead anyone away from Islam. However, dismissing its dangers and overlooking its long-term consequences would be a grave mistake, particularly for Muslims in the Indian subcontinent.

To fully grasp the risks of Roman Urdu, we must examine Turkey's linguistic history. Turkish was once written in the Arabic script, but under Mustafa Kemal Atatürk's secular reforms, the Arabic alphabet was banned, replaced by the Latin script. The result? Generations of Turks gradually lost access to Islamic texts, including the Holy Quran. Today, many cannot read their own historical or religious literature—a stark warning for Urdu-speaking communities.

The Urdu language holds an unparalleled treasure trove of Islamic, literary, scientific, and cultural knowledge—wealth that exists in no other language in quite the same way. Yet, if Urdu script continues to fade in favor of Roman Urdu, future generations risk being severed from this heritage. As the saying goes, "If you wish to diminish a nation and disconnect it from its past, change its script."

Alarmingly, Pakistan's youth—regardless of sect or religion—are increasingly abandoning Urdu script. The consequences are dire: soon, the new generation may struggle not only with English but also with reading and writing Urdu. Over time, Urdu could be reduced to a mere spoken dialect, with English dominating as the primary written language. This shift would create an intellectual divide—where a privileged elite controls education, research, and leadership, while the majority is relegated to menial roles.

Consider Turkey again: due to Atatürk's language policies, centuries of Turkish literature now gather dust in museums, inaccessible to the public. If Urdu suffers the same fate, our vast repository of Quranic sciences, Hadith, poetry, and historical texts could become obsolete—locked away, unread, and forgotten. The time to act is now, before our linguistic and religious legacy is lost forever.

Critical View:

- **Cultural Imperialism:** The spread of Western culture in Pakistan can be seen as a form of cultural imperialism, where Western values and norms are imposed on non-Western societies.
- **Loss of Cultural Heritage:** The erosion of traditional Pakistani values and customs due to Western cultural influence is a significant concern, as it threatens the country's cultural heritage.
- **Need for Contextualized Modernity:** Pakistan needs to develop a contextualized modernity that balances Islamic values with modern, Western-style education, governance, and economic development.

The intersection of Pakistan's ideological identity and Western cultural influence is complex and multifaceted. While Western cultural influence has brought many benefits, such as modernization and economic development, it also poses significant challenges to Pakistan's Islamic ideology and cultural heritage. A nuanced and contextualized approach is needed to balance these competing influences and forge a unique Pakistani identity.

Conclusion:

The ideology of Pakistan, deeply rooted in Islamic principles, remains the cornerstone of the nation's identity and unity. The vision of Allama Iqbal and the leadership of Quaid-e-Azam laid the foundation for a state where Muslims could live according to their faith, free from external domination. However, the persistence of colonial-era educational systems and the pervasive influence of Western culture have weakened this ideological framework, fostering a sense of cultural inferiority among Pakistanis. Western culture crucially damages the national language and its development along with its language policy.

Alarmingly, Pakistan's youth—regardless of sect or religion—are increasingly abandoning Urdu script. The consequences are dire: soon, the new generation may struggle not only with English but also with reading and writing Urdu. Over time, Urdu could be reduced to a mere spoken dialect, with English dominating as the primary written language. This shift would create an intellectual divide—where a privileged elite controls education, research, and leadership, while the majority is relegated to menial roles. If Urdu suffers the same fate, our vast repository of Quranic sciences, Hadith, poetry, and historical texts could become obsolete locked away, unread, and forgotten. The time to act is now, before our linguistic and religious legacy is lost forever.

To counter these challenges, Pakistan must undertake comprehensive reforms in its education system, eliminating colonial remnants and reintegrating Islamic teachings into curricula. Media and cultural policies should also promote Indigenous values, resisting the homogenizing effects of globalization. Reviving national consciousness requires collective efforts from scholars, policymakers, and civil society to reinforce the connection between Pakistani identity and Islamic ideology. As far as the revival of national language, Urdu is concerned to fully grasp the risks of Roman Urdu, we must examine Turkey's linguistic history. Turkish was once written in the Arabic script, but under Mustafa Kemal Atatürk's secular reforms, the Arabic alphabet was banned, replaced by the Latin script. The result? Generations of Turks gradually lost access to Islamic texts, including the Holy Quran. Today, many cannot read their own historical or religious literature—a stark warning for Urdu-speaking communities.

The preservation of Pakistan's ideological integrity is essential for its stability and progress. By reasserting its Islamic foundations and resisting external cultural impositions, Pakistan can fulfill its destiny as a dynamic, principled, and sovereign nation. The struggle to uphold this ideology is not merely a historical obligation but a continuous journey toward intellectual and spiritual revival.

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