

Political leadership: An Important determination to Politicize the state religion in Pakistan

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Abstract

Religion has been an important driving force behind the establishment of the Pakistan and many efforts have been made before and after partition to ensure the promulgation and practice the ideology of Islam in Pakistan. However, religion has been politicized and exploited by the multiple forces and political leadership is an important factor that trigger towards politicization of the religion. The current study investigates that how political leaders and elites use and exploits the religion for their self-centered political gains. The current study is based upon quantitative survey of university students from the relevant departments. A sample size of 835 students was selected through multistage sampling technique. Multiple linear regression Model was applied to determine the nature and strength of the relationship between the variables. Results determines that political leadership is an important determination to politicization of the state religion in Pakistan. Average intensity of Politicization of Religion increased by 0.346 in standardized terms; with one level standardized increase in Political Leadership.

Keywords: Religion, Politics, Politicization of the Religion, Regression, Political Leadership,

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1. Relationship between Religion and Politics in Pre-Partition era

The relationship between religion and politics has deep roots in the region of South Asia with particular reference to Pakistan. The idea of this relationship was not novel in subcontinent and practical demonstration of this relationship is evident during freedom movement of Pakistan. Its traces has been found dates back to Delhi Sultanate where religious personalities were granted with special status in the courts of the Kings. But Aurangzeb's demise brought critical circumstances where Muslims need religious safeguards and Islamic religious scholar Shah Wali Ullah called Afghan leaders to come to India and preserve Muslims. The prestigious statuses of the Muslims like Mufti, judges, qazi etc. have been eliminated or minimized in British India (Ahmad, 1967).

The deteriorated relationship between the Muslims and the British government led to the war of independence 1857. This war unveiled the hidden cleverness and mentality of the Hindus before the Muslims. After losing the war of independence, the Muslims were at the hit list of the British rule and the Hindus came closer with British. This time once again, the religious Sir Sayed Ahmad Khan came before to help the Muslims of India. He served the Muslims of India with devotion and tried to motivate them to acquire modern and English education so that they may challenge the other forces. He wrote Risala Bighawat-e-Hind in which he disclosed that the only Muslims were not responsible in the war of Independence. He also made many political efforts for the oppressed community of the Muslims and advised them not to join Indian National Congress because it only safeguards the rights of the Hindus (Ahmad, 1967).

Sir Sayed Ahmad Khan is considered one of those people who introduced the idea of two nation theory. He said that the Hindus and the Muslims are two different nations and they have different social, cultural, religious and political characteristics hence they cannot live together. The Muslims of the India are not allowed to practice religious rituals like the Hindus of India has liberty to practice their religious rituals.

During Sir Sayed Ahmad Khan's address to the students in Ludhiana in 1882, he stated;

“All individuals, joining the fold of Islam, together constitute a nation of the Muslims. As long as they follow and practice their beloved religion

they are a nation. Remember, you have to live and die by Islam and it is by keeping up Islam that our nation is a nation” (Shafiq, 1982).

The partition of Bengal is another incident that motivated the Muslims of British India to unite under the same religious flag of Islam. The partition of Bengal amused the Muslims of India as they have got a majority Muslim province in which they will work together. But unfortunately, the fruits of this amusement did not remain for a long time as this partition annulled soon. This once again inspired the Muslims of India to come together and the major factor was Islam as they were victimized due to Islam. This time the Muslims of India became political active and formed a political party known as “All India Muslim League” to preserve the religious and political rights of the Muslims of India (Ahmad, 1970).

The majority of the persons who initiated the foundations of All India Muslim League belonged to well to do families but the major motive was to preserve the religious, social and political rights of the Muslims of subcontinent.

“It was well-known and this has been confirmed by the Minto papers, that the persons who engineered the Muslim deputation to the viceroy were the landowning Muslim aristocrats of Bengal and the united provinces, other holding high administration ranks in the state of Hyderabad, the English principal of the Muslim college that Sir Sayyid had established at Aligarh, and the viceroy’s secretary, who had all corresponded with one another” Sayeed, 1967).

The Khilafat Movement was another turning point of the political efforts of the Muslim League that was mainly based on the religious motives. The idea of this movement was based on the ideology of Sayed Ahmad Khan to cooperate with the British Government so that in return they may get their demands regarding Turkey. This movement once again disclosed the Hindu mentality and politically taught a lesson to the Muslims political workers. Jinnah was against this movement and he did not participate in this movement as he believed that religion must be separate from politics.

Iqbal’s address is also based on the different social, religious and political dimensions of the Muslims of India. He inspired the Muslims of subcontinent to work sincerely and present the idea of a separate homeland for them. The most of the historians found that the basis of the creation of Pakistan is based on Iqbal’s address of 1930 (Ahmad & Grunebaum, 1970).

The following letter of Allama Iqbal shows the pan-Islamic importance that was written to Jinnah.

“The enforcement and development of Shariat of Islam is impossible in this country without free Muslim State or State. This has been my honest conviction for many years and I still believe this to be only way to solve the problem of bread for Muslim’s as well as to secure peaceful India” (Shafiq, 1982).

The whole of the above discussion shows that the relationship between religion and politics did not develop in Pakistan rather it had been developed centuries ago. The intensity of this relationship varied from regime to regime but it became so important at the time of partition where there were two groups of religious community; one of them supported and other opposed the idea of partition. Today in Pakistan, similar relationship of religion and politics with different mode exists where there are a number of religious personalities participating in the national and provincial legislative assemblies and works as pressure groups.

2. Islam in Pakistan

The roots of amalgamation of religion and politics can be observed since just after the emergence of Pakistan. Pakistan was the demand of the different segments of the Muslim society in which the religious community also played an important role. Soon after the

partition, an issue of Islamic legislation rose because the religious community forced that legislation should be according to the provisions of Islam. Objective Resolution (1949), the first legal constitutional draft designed the framework for future constitution of Pakistan. The inclusion of Islamic provisions legitimized the close relationship between religion and politics in Pakistan and lasted till date (Choudhury, 1969).

In the formative years of Pakistan, a tussle started between the religious and secular political entities in Pakistan. The Ulema community desired Islam based legislation and form of government but those political workers who had secular outlook somehow opposed their idea because there were other religious minorities as well in Pakistan and the pioneers of Pakistan ensured them to safeguard their social, cultural, political and religious rights. So there started a chaos between secular and religious communities that lasted till the final draft of constitution of Pakistan (Ahmad & Sajjad, 2017).

The role of religion is not to create social insecurity or to create disturbed situation in the society rather it teaches the social values and promotes social harmony. There are some groups that inspire the emotions and feelings of the masses to create social disturbance in the name of religion. Such stakeholders are the key of social distrust and must strongly tackled. In the early years of Pakistan, a great debate was initiated to involve the religious stakeholders in the political matters of Pakistan that developed the deep roots of relationship between religion and politics in Pakistan (Nasr, 1994).

After the death of Jinnah and Liaquat Ali Khan, the whole responsibility was placed on the rest of the dispersed political actors. Fatima Jinnah believed that Ayub Khan is the better option than Iskender Mirza but later she realized that he is also power hungry person. So, she supported the opposition political parties and Ayub Khan took advantage of the religious cards and obtained fatwa against her that she cannot participate in the state matters as the head of state. Hence, Ayub Khan used the religious card against Fatima Jinnah as the supreme leader of Pakistan (Akhtar, 2003).

Ayub Khan was cautious in prevalence of influence of the religion in politics. He tried to keep separate the religion and politics but soon he realized the worth of religion. He took advantage of religion to strengthen his rule. He realized the worth of religion after the constitution of 1962, when he had to add the word of "Islamic" with the name of Pakistan in constitution. This satisfied the Ulema community as their demand was accepted and provided a chance to Ayub Khan to strengthen his regime.

After Ayub Khan (1958-1969), mainly Zulfikar Ali Bhutto came into power (1971-1977). He had more secular outlook than the traditional religious integration of Ayub Khan. Firstly, Bhutto

was strongly criticized by the ulema when three major religious parties Jamiat Ulema-e-Islam (JUI), Jamiat Ulema-e-Pakistan (JUP), and Jamat-e-Islami (JI) opposed the socialist rule of Pakistan People's Party. The major task of this government was to draft a new constitution of Pakistan in which more religious provisions were added than before which showed the influence of religion in the political matters (Jalalzai, 2005). Soon Bhutto also realized the importance of religious parties to sustain his rule. The slogan of Nizam-e-Mustafa was raised during the election days. He won elections despite the Pakistan National Alliance (PNA). He

was blamed of election rigging but Z. A. Bhutto invited the opposition for settlements that lasted for months and resulted in failure.

The Zia-ul-Haq regime is considered very important regarding the Islamization in Pakistan. He strengthened military and Islam with full charm and believed that the survival of Pakistan lies in the Islamic rules and regulations. During his rule, he promoted JI as he proved himself as the soul mate of JI (Ahmad & Sajjad, 2017).

Zia-ul-Haq presented the idea that Shariah should be enforced in the country so that the Muslims of Pakistan may be united under the same poster of Islam. According to him, Islam is the major source of integration that gives equal rights to all segments of the society. He initiated Majlis-e- Shura to administer the matters of state and urged that the Ulemas should introduce the logistical approach to Muslim society to integrate them (Haqqani, 2005). Zia-ul-Haq also introduced many social and structural reforms Federal Shariat Court (1980) and Islamic Ideology Council etc. All these steps were taken to practically enforce Islamic rules in Pakistan. The policies of Zia-ul-Haq brought closer the religious stakeholders and the military. Furthermore, the Afghan war provided another opportunity to motivate the people for Jihad in the name of Islam (Talbot, 2012).

After the downfall of Zia-ul-Haq, the democratic governments continued to run the state for almost ten years that failed to manage the relations with the religious community. At last, once again Pakistan faced the military rule (1999-2008) under which Musharraf introduced new term of "Enlightened Moderation". It rejected the orthodox and violent face of Islam and introduced new liberal values of Islam. It resulted another phase of modernization in Pakistan (Khalid & Ali, 2015). Like the earlier rulers, Musharraf also had to compromise with the Ulema community. In the initial years of his regime he tried to overcome every institution. But with the passage of time,

he realized the situation in more realistic way and maintained relations with different pressure groups and the religious community for his survival. Muttahida Majlis-e-Amal (MMA) was the main supporter of Musharraf which once again enlarged the relationship of religion and politics in Pakistan.

3. Literature Review

This section presents the regional context of the relationship between Religion and Politics in South Asian States.

Scott (1994) pointed out that communal fundamentalism played a significant role to develop the identity of religion and nation. Efforts were made to control the involvement of religion in politics but it could not to do so. The role of local clergymen is very critical in developing the relationship between religion and politics.

Ejaz (2003) reported that the Indian politics is heavily influenced with the Hindutva philosophy. The superior role of Hindus is the basic ideology of Rashtriya Swayamsevak Sangh (RSS). Bharatiya Janata Party (BJP) is the current ruling party of India which largely

motivated by the religious ideology of RSS that believes in the superiority of the Hindus only in India. In this regard, the politics is directly linked with religion in India.

Sax (2000) explored that the situation of relationship between religion and politics is very complicated in India. The role of caste system is increasing day by day that is the basic reflection of the Hinduism. The caste based differences should be minimized with the modernization but the picture is totally opposite in the case of India. According to different historians and philosophers, the traces of relationship between religion and politics is deep rooted to the colonial legacy in India which further strengthened with the passage of time.

Perrett (1997) pointed out that India separated politics from religion in very early times but in reality it is not so because there is great influence of religious stakeholders which played different roles in political matters directly or indirectly. The religious belonging is considered superior to politics and those who belong to Brahmin are considered more important than the others. Hence, a strong relationship develops between religion and politics in India.

Letizia (2017) explained that Nepal has a long history of monarchy rule but recently she has adopted her ever first constitution based on democracy in 2015. The Maoist movement has been a serious issue for the political parties because it is culturally and religiously motivated organization which pursued some specific perspective to preserve their religious and ethnic rights. Like other South Asian states, there is also a mixture of religion and politics in Nepal as well.

Gautam (2012) reported that the conversion of religion is very critical issue in Nepal. There are a number of Western and American NGOs that are working to convert the Hindus into Christianity. This religious conversion further has direct impact on political matters because these supporting hands help them to get political benefits in Nepal. The funding from different sources enables the religious groups to put pressure for political gains.

Dahal (2014) asserted that there are mainly three ethnic groups in Nepal known as “Brahmin-Chetri”, “Adivasi-Janajati” and “Madhesi”. All these groups have different social, cultural and religious characteristics. The Brahmin-Chetris consider them superior to all of the rest ethnic groups due to their religion based caste superiority. The conversion of the religion especially of those who belong to the lower castes is evident in Nepal. All these factors are contributing to the mixed relationship between religion and politics in Nepal.

Tambiah (1992) investigated that in Sri Lanka there are basically two important religions i.e. Hinduism and Buddhism. Furthermore, there are two groups in Sri Lanka i.e. Sinhali and Tamil who have their different social, cultural and religious backgrounds. The tamils basically belong to India and have soft feelings regarding their religion Hinduism. On the other hand, the Sinhalis are mostly the natives of Sri Lanka and want their basic rights. Hence, the entire politics of Sri Lanka is based on the religious ideologies of Hinduism and Buddhism.

Thiruchandran (2006) explored that ethnicity, religion and politics are mixed with one another in Sri Lanka. The involvement of temple and church into the politics have given birth to further issues in Nepal, Sri Lanka and India because Buddhism and Hinduism are mainly practiced in these countries of South Asia. But in Sri Lanka religious and ethnic involvement in politics is more evident than other states. The main issue is raised when Sinhali Buddhists demanded Buddhism as state religion.

Hussain (1994) conducted a study on the topic of Islamization in Pakistan in which the special focus was laid on Z. A. Bhutto and Zia-ul-Haq eras. Both of the eras contradict each other because Z. A. Bhutto had somehow modern outlook while the policies of Zia-ul-Haq were religious oriented that followed Islamization with full pomp and show. The study concluded that both of them used religion as a tool to gain the power. Z. A. Bhutto firstly opposed the religious involvement into politics but later he had to compromise with Ulema which indicated the relationship between religion and politics in Pakistan.

Iqbal (1986) explained the picture of Islamization in detail. According to him, almost every ruling regime in subcontinent used Islam as a tool to gain the emotional feelings of the people so that they may legitimize their rule. Religion played a significant role especially for the politicians to gain the votes of masses. The local people are easily motivated in the name of Islam and they give vote blindly and do not know the hidden tactics of politicians. The era of Zia-ul-Haq is very significant in the way of Islamization in Pakistan because during this time, the process of Islamization was so powerful in the institution of military and politics.

4. Statement of the Problem

The goal of the political system in any country is to work and perform for the uplift of the public and work for the welfare of the public. However, there are multiple reasons behind the lack of the performance of the political system. In the context of Pakistan, there are enough evidences that politicization of the religion is the most important factor that hinder the performance of the political system.

Religion was the basis of creation of Pakistan as Islamic ideology has been the core striking point of the independent movement. In addition to that objective resolution was framed after the independence so that country's overall legal structure remains align with the ideology of the Pakistan. Subsequently Objective Resolution (1949) was made preamble of all three constitutions (1956, 1962 and 1973) of the Pakistan which asserts the importance of the Objective Resolution, Islamic ideology and dominance of religion amongst all social institutions.

Religion is the most important social institution in the context of Pakistan hence it should set apart from politics as the individual product to maintain social order. However, with the passage

of time, religion being the most important fragment of the society was politicized. Many factors lead the religion to be politicized and used for the purpose of personal and political gains in Pakistan. Multiple factors contributed in politicization of the religion in Pakistan. However, there is a dire need to identify those factors which caused the politicization of the religion in Pakistan. It came out from the existing literature that it's the political leadership

which paved the way and provided sources for the politicization of the religion. The current study is an attempt of find out how political leadership contributed the politicization of the religion in Pakistan and provided grounds to justify the reasons behind the amalgamation of religion and politics in Pakistan.

5. Objective of the research

This research paper is aimed at meeting the following objective.

- To examine the role of political leadership in politicization of the religion in Pakistan.

6. Significance of the research

The current study is off prime importance for the policy makers and political analysts as it intends to find out how political leadership influences the politicization of the religion in the Pakistani context. The study uses intensive approach by moving from the regional context of politicization of the religion to the local context of Pakistan. The findings of the study will help in understanding the context of the politicization of the religion in Pakistan and how it can be curtailed so that political institution can flourish to its own with regard to its performance for the public. Within the context of the Pakistan, it has been observed that political institution lacks its approach towards the better performance for the public. Hence, the findings of the current study can best be utilized to enhance the performance of the political system of the country by limiting the influence of the political leadership to use religion for the personal and political goals.

7. Methodology

This section presents the details regarding the research design being used, sampling, sample size, tool for data collection and analysis scheme of the study.

7.1 Research Design

The current study inquires the phenomenon by adopting quantitative nature of the study. This implies that the, quantitative data is being used to find out the relationship between political leadership and politicization of the religion. The nature of the topic directed the researcher to opt for the quantitative nature of inquiry (Neuman, 2015). In addition to that author has adopted explanatory research design to investigate and explain the causative relationship between political leadership and politicization of the religion.

So, in order to investigate the said social problem by using quantitative data and explanatory research design, the current study adopted survey research method. This research method allows the researcher to collect large quantity of data on a given topic. Hence, survey research is most appropriate research design in the current study as the study involves larger sample size to investigate the problem (Creswell & Clark, 2011). Hence, the current study adopts survey research method under the quantitative research framework and applying explanatory research design.

7.2 Population and Sample Size of the Study

The population for the current study is composed up of university students across Pakistan from the relevant department pertaining to the topic of the study. For this purpose, M.Phil. and PhD students were selected from departments of Religious Studies, Political Science, International Relations, Pakistan Study, History and Law.

7.3 Sample Size

The total sample size collected for the current study is comprised of 835 respondents from all the selected universities and concerned departments. The researcher was unable to obtain a valid and authentic sampling frame as no such data base was available. However, researcher utilized

available resources and obtained population from the respective departments on the website available. Hence, this was not much accurate and authentic as enrolments tend to change repeatedly.

7.4 Sampling Technique

The current study adopted multistage sampling technique to identify the respondents of the current study. Following is the detail of the different stages of the sampling technique in the current study.

- In the first stage researcher identified the universities across different provinces of the country. There are 187 universities as per HEC statistics but researcher selected only those universities offering M.Phil. and PhD.
- In the second phase of the sampling the researcher identified different discipline to be selected. Keeping in view the objectives of the study researcher selected History, International Relations, Political Science, Law, Pakistan Studies and Religious Studies. These disciplines are the most relevant to the nature and objectives of the study and respond adequately to the questions.
- In the third and last stage of the sampling researcher adopted random sampling technique to identify the respondents of the study. In this phase researcher obtained list of the students from each discipline of the selected university and applied lottery system as the random selection of the respondents.

So, overall researcher passed through these three stages to actually reach the target population of the study.

7.5 Variables Construction and Hypothesis

The current study is intended to develop the relationship between independent and dependent variable. Following is the detail of both the variables.

- Political leadership was treated as the independent variable of the current study. This implies in the study that what is the role of the political leadership and decisions taking by them with regard to the politicization of the religion.
- Politicization of the religion was treated as the dependent variable in the current study. In the current study politicization of the religion implies that how religion, religious institutions and religious leaderships have been used and exploited for the personal political gains.

The hypothesis of the current study is discussed below.

H0: There is no relationship between political leadership index and politicization of the religion index.

H1: Higher the level of the political leadership index, higher will be the value of the politicization of the religion index.

8. Analysis scheme of the Study

The quantitative data is being analyzed by using Statistical Package for Social Sciences (SPSS) software. Whereas, the study is based on explanatory research design hence it determines the causative relationship between the variables, regression analysis is applied. Before analyzing the data, it was scrutinized and relevant assumptions were met. Outliers were removed; Multicollinearity, Auto-correlation and Heteroscedasticity were also checked. Once data was cleared and all the assumptions were fulfilled, then the researcher applied linear regression model to estimate the relationship and strength of the relationship between the variables of the study. For establishing the relationship, indexes were framed for both independent and dependent variables. Indexes were framed after getting average value of the all the questions directed towards measuring the relevant variables.

9. Results

This section of the study presents the findings and results of the study. In the first place analysis of some of the socio-demographic variables is presented and in the second place inferential statistics and results are presented.

9.1 Socio-Demographic Features

The following section presents the socio-demographic features of the participants of the study. Gender, qualification, area of the study and provincial distribution of the respondents are some of the key socio-demographic features of the study.

Qualification of the respondent		Frequenc y	Percentag e
	MPhil/LLB/LLM	733	87.8%
	PhD	102	12.2%
	Total	835	100%
Gender			
	Male	451	54%
	Female	384	46%
	Total	835	100%

Area of Study			
	Political Science	141	16.9%
	History	100	12.0%
	Pakistan Studies	104	12.5%
	International Relations	128	15.3%
	Religious Studies	160	19.2%
	Law	202	24.2%
	Total	835	100.0%
Province			
	Punjab	437	52.3
	KPK/FATA	77	9.2
	Sindh	61	7.3
	Baluchistan	80	9.6
	AJK & GB	23	2.8
	ICT	157	18.8
	Total	835	100.0

The table 1 shows that there is almost gender equality regarding the participants of the study. In addition to that, table shows that most of the respondents were from Punjab i.e. 52.3% and then Islamabad Capital Territory 18.8%. Similarly, Law and religious studies account for major contribution with regard to the participants of the study 24.2% and 19.2% respectively. However, majority of the respondents i.e. 87.8% were MPhil qualified and remaining 12.2% were PhD scholar.

9.2 Regression Analysis

Following section presents the inferential statistics in an order to determine the relationship between the independent variable i.e. political leadership and dependent variable i.e. politicization of the religion. In order to determine the relationship regression analysis has been applied.

Table No. 2 Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.346 ^a	.120	.119	.38640

a. Predictors: (Constant), IVpolleader

The value of coefficient of determination indicates that 12% of the variation in politicization of religion is due to its linear relationship with political leadership. Stated differently, 12% of the total variation in the model is explained variation. Hence, political leadership in the context of the Pakistan and current study affects 12% of the variation in the politicization of the religion. This value is reasonably good keeping in view the survey nature of the data and also multiple factors affecting the politicization of the religion in Pakistan.

Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	14.766	1	14.766	98.895	.000 ^b
	Residual	108.396	726	.149		
	Total	123.162	727			
a. Dependent Variable: politicization of religion						
b. Predictors: (Constant), IVpolleader						

The test results of overall significance of the model are reported in the ANOVA table. The calculated F statistic is 98.895 with corresponding (p-value $0.000 < 0.05$). The results suggested that model is significant as whole. The existence of relationship between Politicization of Religion and Political Leadership is evident. This model is quite evident in showing the overall significance of the relationship between both the variables i.e. political leadership and politicization of the religion. In addition to that, significance of the model being used shows that this model rightly predicts the nature and strength of the relationship between the variables.

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	1.102	.085		12.942	.000
	IVpolleader	.220	.022	.346	9.945	.000
a. Dependent Variable: Politicization of Religion						

After confirmation of the overall significance of the model, co-efficient along with individual testing is present in the Table 4. The independent variable Political Leadership has co-efficient

0.220 for the dependent variable Politicization of Religion. The positive sign indicated direct relationship between dependent and independent variable. It means that average intensity of Politicization of Religion is increase by 0.220 with the one level increase in the intensity of Political Leadership.

The t-statistic for Political Leadership turns out to be 12.942 with p-value 0.000 reports that individual co-efficient is significant. The low value of standard error (.022) of Political Leadership ensures the stability of the co-efficient in repeated sampling.

The constant term (intercept term) is 1.102 which means that the average intensity of Politicization of Religion will be 1.102 when the level of Political Leadership is zero (neutral). The constant term is also significant with p-value 0.000 as well as considerably low standard error of 0.085.

As far as the standardized $\beta = 0.346$ for Political Leadership is concern, it can be interpreted that by converting both variables to data series with unit variance and zero mean, the average intensity of Politicization of Religion increased by 0.346 in standardized terms with one level standardized increase in Political Leadership. Standardized co-efficient are usually utilized for intra-coefficient comparison, but here there is only one independent variable so such comparisons are ruled out. Hence, it is not difficult to infer that political leadership is associated with the predicting the change in the politicization of the religion in Pakistan.

10. Conclusion

On the basis of the quantitative data analysis and results, it is not difficult to infer that political leadership is one of the most important determinant in politicization of the religion in Pakistan. The coefficient value of the linear regression analysis suggests that 12% variation in the politicization of the religion is accounted by political leadership which approves the alternative hypothesis of the current study that higher the level of the political leadership index, higher will be the politicization of the religion index. So, overall the analysis and findings of the study asserts to conclude that there is significant relationship between political leadership and Politicization of the Religion.

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