

EXPLORING JINNAH'S VISION OF PAKISTAN: A COMPARATIVE ANALYSIS OF HIS RELIGIOUS AND SECULAR OUTLOOK

Waleed¹, Qazi Muhammad Faheem², Muhammad Ayaz³, Dr. Muhammad Adil^{*4}

^{1,2,3}M.Phil. Scholar in the Department of Pakistan Studies, Abbottabad University of Science and Technology, Abbottabad

^{*4}Assistant Professor, Department of Pakistan Studies, Abbottabad University of Science and Technology

¹chwaleedahmed397@gmail.com, ²qazipst12@gmail.com, ³muhammadayyaz.147@gmail.com, ^{*4}adilsalar@yahoo.com

Corresponding Author: *

Dr. Muhammad Adil

DOI: <https://doi.org/10.5281/zenodo.18464971>

Received	Accepted	Published
30 November 2025	17 January 2026	31 January 2026

ABSTRACT

This research article seeks to analyze the Muhammad Ali Jinnah's vision of Pakistan, by analyzing the both religious and secular elements within his ideology. As the founder of Pakistan Jinnah's views on the role of religion in the state affairs has been the subject of extensive scholarly debate. While some people argued that he wanted a secular Pakistan, backed on his speeches advocating for religious freedom and a separation between religion and state, others argued that Jinnah's emphasis on Islamic values indicates a Pakistan rooted in Islamic principles. The research helps to enhance the broader understanding of Jinnah's influence on Pakistan's national identity and provides some understanding on the complicated link between religion and politics in South Asia.

Keywords: Muhammad Ali Jinnah, Vision of Pakistan, Secularism, Islamic state, Pakistan's ideology, Theocracy.

INTRODUCTION

Muhammad Ali Jinnah, the father of Pakistan, remains a widely debated personality regarding the ideological foundations of country. His vision for Pakistan has been a subject of continuous debate, especially about the role of religion in the government. Some scholars argue that Jinnah convinced an Islamic state for Pakistan in which Islamic principles would guide legislation and social order (Mahmood, 2002). Other contends that he advocated for a secular state, whose foundation rests on equal rights for all citizens regardless of their religious affiliation. This duality in interpretations has led contradictory narratives about Jinnah's true vision. Jinnah's speeches and political actions define his conception about

religion and state relationships. His famous address to the Constituent Assembly of Pakistan on 11 August, 1947 is often cited as evidence of his secular outlook, where he purportedly stated that religion would have no role in the affairs of government (Ahmer, 2012). At the same time, he frequently referenced Islamic principles in his speeches and suggesting that Pakistan would be state where Islamic teachings would shape the state affairs (Haqqani, 2016). This transparent contradiction raises the questions that did Jinnah wanted a secular or religious state?

The aims of this research paper to critically analyze the Jinnah's vision of Pakistan by examining his speeches, political philosophy, letters and

historical actions. This research investigates how his views evolved over time from his early political careers in the Indian National Congress to his leadership of the All Indian Muslim League. An exposition of both religious and secular aspects of his thought to provide a nuanced understanding of Jinnah's aspirations for Pakistan. In addition, this paper assesses how his vision has been interpreted and implemented in Pakistan's post-independence trajectory. Ultimately, this analysis will contribute to the ongoing debate about the ideological identity of Pakistan and the significance of Jinnah's vision in contemporary political and social contexts.

Objectives of the study

The main objective of this study is to analyze Muhammad Ali Jinnah's vision of Pakistan by examining both its religious and secular dimensions. To examine the evolution of Jinnah's thoughts and speeches to understand his views on secularism and religion and also investigate scholarly debates on whether Jinnah's Pakistan was meant to be secular or Islamic.

Research Questions

- What were the core principles of M.Ali Jinnah vision for Pakistan?
- Did Jinnah want Pakistan as secular or religious state?
- How did Jinnah use Islamic identity while also supporting secular governances?

Significance of the study

The study is significant as it provides valuable insights into Jinnah's vision of Pakistan, highlighting the balance between religious and secular principles in governance. In this manner this research shows the importance of the religious with the secularization of governance. It invites people to think about Jinnah's ideas on minority rights, democracy, and the role of Islam in the state that remain with us today and continue to inform contemporary debates.

Moreover, the study contributes to scholarly engagement by reading historical and scholarly views on the ideology of Jinnah, which serve scholars, motion, and political analysts in

academia and policymakers in teaching. The study thus provides new avenues for debates about the ideological foundations and future trajectories of the state.

Source and methodology

The study titled "Jinnah's vision of Pakistan: An analysis of his religious and secular perspectives" is qualitative in nature. I have applied analytical and descriptive approaches to drive its findings. Data is collected from both primary and secondary sources.

Jinnah's speeches, statements, letters and official records are included in primary sources and secondary sources consist of books, research papers, journal articles, and newspaper publications analyzing Jinnah's ideology.

Review of literature

Ayesha jalal in her book *The Sole Spokesman: Jinnah, The Muslim league and the demand for Pakistan* (1985) provides a comprehensive detail regarding the political movement of Jinnah during the Pakistan Movement. According to Jalal, Jinnah's strategy essentially aimed at political power for Muslims in a single India, and the demand for Pakistan had not been an end but rather a negotiating weapon. Her work highlights Jinnah's secular approach, especially his emphasis on minority rights and democratic governance.

Stanley Wolpert's *Jinnah of Pakistan* (1984) this is a comprehensive biography of Jinnah, highlighting his transformation from a secular nationalist to the leader of the Pakistan Movement. Wolpert portrays Jinnah as a pragmatic leader who used Islamic symbolism to unite Muslims but remained committed to a modern, secular state.

Making sense of Pakistan (2009) by Farzana Sheikh investigates the conflict between religion and government in the history of Pakistan. Shaikh contends that Jinnah's vision was by nature unclear since he called Islamic identity to rally support but did not sharply set down the part of religion in the new state. Her research reveals how this uncertainty has shaped Pakistan's identity crisis.

Ishtiaq Ahmed's *The Pakistan Military in Politics: Origins, Evolution, Consequences* (2013) examines

how the military molds the political path of Pakistan Ahmed says the military and religious elite series undermined Jinnah's secular vision and pushed Pakistan towards an Islamic identity. His work brings to light the disconnect between Jinnah's vision and their execution.

Jinnah and Pakistan (2016) by K.K Aziz offers an analytic appraisal of Jinnah's writings and lectures. Given Jinnah's focus on constitutionalism and minority rights, Aziz contends that his vision was mostly secular. He also emphasized that Jinnah used religious rhetoric to achieve political goals.

An article in the Daily Times titled *Jinnah and Pir of Manki Sharif* argues that there was uncertainty over this letter and postulates that Jinnah's reassurances were generic, pointing out that a Muslim majority state would, by nature, create a constitution based on Islamic principles.

Yasmin Khan's *The Great Partition: The Making of India and Pakistan* (2007)

Provides more comprehensive historical background for Jinnah's vision. Khan points out the disorder and brutality of Partition and claims that Jinnah's secular aspirations were subdued by the sectarian conflicts of his day. Her research gives valuable perspectives on the difficulties of realizing Jinnah's dream.

Existing studies on Jinnah's vision sometimes give too little attention to his balance of secularism and religion and focus rather narrowly on only one of these ideas. Little study has also been done on his vision's post-independence application and long-range effects. Moreover, almost no research relates his ideas to current discussions on Pakistan's identity, and many neglect personal notes, mostly depending on public addresses. These gaps draw attention to the need for a more thorough and even knowledge of Jinnah's heritage.

The Historical Foundations of Jinnah's vision for Pakistan

Muhammad Ali Jinnah's vision for Pakistan is one of the most debated topics of his political career and cannot be comprehended without understanding the socio-political and historical context that framed his ideological position (Khan, 2012). The path from Jinnah's early days as a member of the Indian National Congress to

becoming the leader of the All-India Muslim League and finally, the founder of Pakistan reflects the greater political evolution of the Indian subcontinent in the early 20th century (Ahmed, 2023). His vision was shaped by the politics, social relations, and religious factors of colonial India, and his leadership was formed in the crucible of Hindu-Muslim tension, shifting allegiances in the independence struggle, and failures of constitutional accommodation within a united India (Ibrahim et al., 2018).

Jinnah began his political career as a member of the Indian National Congress (INC), India's primary political party that sought independence from British colonial rule. His early days in politics were marked with a desire for unity between Hindus and Muslims. Jinnah, at this time, believed in the possible strength of a united India and constantly collaborated with the Congress to achieve stronger political rights and autonomy for Indians in general (Yousaf, 2008). He was strongly for constitutional amendments, negotiation approaches, and in these early stages, he came to be reckoned as one of the profounder for moderate and prudent politics. For this period of his life, Jinnah had a more secular approach and supported the freedom and democratic principles of India within which all the communities would thrive (Gaffar, 2015).

However, with the changing political atmosphere in India at the beginning of the 20th century, Jinnah's opinions started to change gradually and eventually move away from his previous ideal of a united India for Hindus and Muslims. Hindu nationalism, personified by the Indian National Congress through leaders like Jawaharlal Nehru and Mohandas Gandhi, began to make Jinnah feel that Muslim interests were being sidelined. This feeling came out very distinctly during the discussions on constitutional reforms in the 1930s, when Jinnah perceived that Muslim opinion was increasingly getting relegated to the background in India's struggle to decide its destiny. Alienation within Congress now became more prominent with the Congress failure to come to terms over Muslim concerns in particular during the 1937 provincial elections that saw the Congress ruling most of India and Muslim representation dwindling to the minimal. He soon

became disillusioned with Congress and increasingly turned toward the All-India Muslim League, which had been established in 1906 to represent the political interests of Muslims in India (Niaz, 2016).

Jinnah's vision through the Lahore Resolution was not limited to a mere religious state; instead, he was envisioning a political apparatus wherein Muslims might freely live according to their traditions and practice the religion of Islam and protect cultural identity. Such was the impetus of the idea of a separate homeland for Muslims, because Jinnah genuinely believed that Muslims and Hindus could never coexist as one united India due to their different religion, culture, and way of life. It is during this period, however, particularly during the 1940s, that Jinnah became really convinced that an independent Muslim-majority state was the only thing through which the socio-political rights of Muslims would be protected (Awan, 2019). This development in Jinnah's ideology heralded the launch of the Pakistan movement that he presented as a political alternative to the dilemmas Muslims faced in an India independent of British rule.

Jinnah's secular aspiration for Pakistan

The founder of Pakistan, Mohammad Ali Jinnah, is sometimes viewed as a person whose vision for the new nation depended on the fragile equilibrium between religious identity and secularism. Though the more visible religious symbolism employed during the Pakistan Movement often eclipsed his secular vision, it was a core part of his political philosophy and the vision he set forward for Pakistan (Murtaza, 2002).

Secularism and Equality

Jinnah's secularism was based on his dedication to democracy and equality, two fundamental values he consistently stressed in his speeches and writings. Jinnah's idea of Pakistan was one where religion was to be kept distinct from government, therefore guaranteeing the protection of personal rights and liberties no matter of religion, unlike some of his peers who saw the new state as a theocracy (Waseem, 2001). His opinion of secularism was not a rejection of Islam but a foundation for guaranteeing the inclusion and

defense of every citizen, regardless of religion or sect.

Jinnah's well-known speech to the Constituent Assembly of Pakistan on August 11, 1947, is one of the most noticeable expressions of his secular vision. Jinnah spelled out in this address the notion of a Pakistan where religion would be a personal matter only rather of a foundation for state policy or administration. His remark that you are free to go to your mosques, your temples, or any other place of worship in this Pakistan village is yours. One of the most straightforward statements of his secular opinions is, "You may be of any religion, caste or creed not connected with the affairs of the state." This address showcased his dedication to a pluralistic world where individuals of every religion could cohabit harmoniously without threat of marginalization or repression (Qazi et al., 2021).

Secularism assuredly also helped Jinnah to protect minority rights. Given the multiethnic nature of British India, where Muslims, Hindus, Sikhs, and other communities coexisted, Jinnah was particularly aware of the requirement for a system that would shield minorities from the power of the majority. His secularism did not specifically reject religion but was a technique to guarantee no religion would control the state government. He saw that Pakistan's existence as a nation hinged on the preservation of many religious groups, especially its non-Muslims, which formed a large minority at the time of the country's birth. Jinnah's pragmatic reaction to the difficulty of forming a country that could meet the needs of its many people, irrespective of their religion, was therefore his dedication to secularism (Shakil, 2012).

Jinnah's choosing of Jogendar Nath Mandal, a Hindu, as Pakistan's first Law Minister clearly shows his secular outlook. Had Jinnah wished for a theocratic or religious state, it would have made sense for him to name a religious leader, a Molvi say, to this important post. The choice of Mandal, a Hindu, as the Law Minister emphasizes Jinnah's dedication to a secular, all-encompassing state where administration rested on ability and merit rather than religious background. Jinnah thought that the future of Pakistan depended on building a state where all citizens, irrespective of their religion, could play a crucial part in the

governance and growth of the nation (Hoodbhoy et al., 1985)

Secularism and Democratic Governance

Jinnah's idea of democracy also matched his secular nature. He saw a democratic Pakistan, one in which elected representatives would determine the direction of the country and not religious leaders or political elites demanding divine right. As he saw that true democracy needed the separation of religious power from the civil governing bodies, his support for democracy was a logical follower of his devotion to secularism. Rather than rule by law, which would guarantee equal rights for every citizen, Jinnah regularly opposed theocracy and autocracy.

Emphasizing the rule of law was among the most important things in Jinnah's secular vision. Jinnah contended that above everything religion included the state should operate fairly guaranteeing every right of every citizen. His secular vision was largely defined by, for example, his advocacy of a democratic constitution guaranteeing individual freedoms. Jinnah's support for universal suffrage and his strong demand that women and minorities be included in the political process shows his desire to establish not only a democratic but also an inclusionary political system (Brohi, 2016).

Jinnah's dedication to national unity was an additional expression of his secularism, attained by means of the legalization of equal rights and a social justice framework. Jinnah's Pakistan was intended to be a nation-state where people were defined not by their religion but by their common dedication to the democratic values of the country, in contrast to certain nationalistic movements aimed to emphasize one religious identity over others.

Secularism as a Platform for Social Justice

In Jinnah's view of social justice, his secularism was essentially connected. He felt that justice was the core support for a strong, unified society. From his perspective, secular rule would offer a structure for ensuring that laws were grounded on reason and universal principles of equality rather than religious dogma, therefore delivering justice to all citizens irrespective of their faith. His early support

for underrepresented peoples and his speeches showed this vision.

Jinnah's view of secularism rested on the idea that only by keeping religion from governmental policy could social and economic justice be accomplished. Considering the multi-religious and multi-ethnic nature of South Asia, where the defense of minority groups was essential for national unity, this position was especially significant. Jinnah did not imagine a society in which religion was unimportant in daily life but one where religion did not obstruct the rule of law or the running of the government. Proposing a secular basis, Jinnah aimed to establish a society in which all people had equal opportunities, rights, and resources, thereby guaranteeing that religious identity would not block full engagement in the social, economic, and political life circles (Syed, 2008).

Jinnah's Religious Perspective

Although Jinnah is sometimes seen as the designer of a secular Pakistan, his religious viewpoint was not entirely free of reference from his contemporary political discourse. Jinnah's religious opinions were complex; they were shaped by his interpretation of Islam and its part in defining South Asian Muslims' identity. His faith was instead an instrument for organization and cohesion rather than a rule for government (Mohyuddin et al., 2016). Though Jinnah didn't want a theocracy; he based his views of the state on Islam. His religious view was not about a theocratic government or the imposition of religious law but about using Islam as a cultural and ethical force to bring together the Muslim society in British India and then in Pakistan.

Islam as a Unifying Force

Circumstances of the Muslims in British India had dominated Jinnah's religious viewpoint. As a minority, they faced political, social, and cultural challenges amidst the multi-religious landscape of the subcontinent. Jinnah realized that Islam could unify the various disparate Muslim communities in the subcontinent and give them a collective identity and a political cause.

Appeal to Islam was both a practical and a strategic move by him. In his early political life, Jinnah

rarely relied upon religious issues. Instead he took up the cause of equal rights to all citizens without any distinction of Muslims. Only when he became more close and involved in the movement for a separate state of Muslims was Islam used as a rallying cry. For Jinnah, the point of Islam was not an imposition of a theocratic system but an articulation of rights and identity among Muslims as being besieged in a country of Hindu majoritarianism.

Islam and Islamic imagery frequently pepper Jinnah's speeches. In so doing, however, Jinnah also distinguished himself carefully from making religion tantamount to a theocracy. He applied religion strategically because he knew well that Islam was something that would inspire and unify the Muslims of the subcontinent but also let in a modern, democratic, and secular state. This complex approach to religion enabled Jinnah to court religious sentiments without succumbing to religious extremism or letting religion capture the political scene (Niaz, 2016).

Islamic Values and Governance

Jinnah's religious view was very much shaped by the state of Muslims in British India. Muslims, as a minority, had political, social, and cultural difficulties living in the multi-religious scene of the subcontinent. Islam might serve as a unifying force among the various Muslim groups, thereby offering them a common identity and a political cause, Jinnah came to realize.

Practically and strategically, he appealed to Islam. Jinnah campaigned more for equal rights for everyone including Muslims than he did on religious questions in his first political career. Still, as he got more embroiled in the battle for a distinct Muslim state, Islam became a significant rallying point. Islam, according to Jinnah, was more about defending the rights and identity of Muslims in the presence of a large Hindu majority than about imposing theocratic rule.

Using Islamic images and rhetoric in his speeches, Jinnah tried to relate with the Muslim people. Still, he was cautious not to link Islam with theocratic government. His strategic use of religion reflected his awareness that Islam had the potential to motivate and bring together the subcontinent's Muslims as well as to give space for

a modern, democratic, secular state (Al-Mujahid, 1981). By means of this sensitive view of religion, Jinnah could connect with religious emotions without succumbing to religious fanaticism or letting religion take over the political realm.

Jinnah's letter to pir of Manki Sharif

The letter assigned to Muhammad Ali Jinnah to the Pir of Manki Sharif is frequently referred to as proof of a spiritual view for Pakistan, especially given its emphasis on Islamic values as the underpinning of the need for a separate Muslim nation. Jinnah presents Pakistan as a vehicle to protect the political, cultural, and religious rights of Muslims and sees it as a stage where Islamic customs and values might thrive in the supposed letter. This is in line with views that Jinnah wanted to attract Muslim masses and religious leaders by references to Islamic identity even as he also promoted a modern, democratic state. Still, the letter's veracity is under debate; academics observe the lack of primary-source corroboration and depend on secondary accounts like Maulana Shabbir Ahmad Usmani's posthumous references. Critics contend that its unverifiable material, including claims about the application of Shariah law, cannot be definitively linked to Jinnah's ideology unless his confirmed speeches or publications back it up (Zerrin, 2013). Though the letter might show a tactical use of religious rhetoric to rally support, Jinnah's more general public front stressed in his 1947 Constituent Assembly speech emphasized democracy, equality, and freedom of worship. Therefore, while the Manki Sharif letter emphasizes the intricate connection of religion and politics in the Pakistan Movement, it should be studied carefully alongside Jinnah's confirmed statements to prevent reducing his vision of synthesis of Islamic cultural identity with ambitions for a progressive, pluralistic nation.

Islam and the Pakistan Movement

Particularly during the growing power of Hindu leaders in the Indian National Congress, Jinnah's religious rhetoric came more front stage in the 1920s and 1930s. During this time, Jinnah started to use a more Muslim-centered political language, underlining the concept of two people with separate religious, cultural, and political needs—

Muslims and Hindus—distinctions. This was a tactical change in mindset, therefore different from his earlier promotion of a united India and his leadership in the Indian National Congress (Brohi, 2016).

The realization that Muslims in British India needed to protect their rights, identity, and culture against Hindu majoritarianism propelled Jinnah's shift toward more religiously based politics. His backing of the Muslim League and his promotion of the Two-Nation Theory, which posited that Muslims and Hindus were distinct peoples with different religions, customs, and social structures, made this clear. Although his use of Islam always served political and society goals rather than religious dogma, his religious appeal was fundamental to galvanizing Muslims in support of a separate state (Ghani, 2019).

Islam as a Moral Guide, Not a Political Tool

Jinnah saw that Islam was key in moulding the social fabric of Pakistan, but he would not permit religion to determine the political or legal plan of the nation. His religious view was in line with his opinion that Pakistan had to be a modern, progressive nation where the function of religion was to direct individual ethics rather than to control official matters. He repeatedly noted that Pakistan would be a nation where all people, irrespective of their religion, would be treated equally with freedom for religions. Especially his well-known statement that "In the course of our history, we have made a great mistake by mixing politics and religion," his policies and speeches reflected this idea. In his later years, as Pakistan grappled with the tasks of defining a national identity, Jinnah's religious viewpoint was sometimes used as a sign of acceptance. His insistence on preserving minority rights, his dedication to secular governance, and his cautious use of Islam for political mobilization all pointed to his sophisticated grasp of the place of religion in the recently founded state of Pakistan (Faridoon, 2018).

Though Jinnah's political technique was based on his religious views, it was not a demand for theocracy or religious rule. Rather, it was a request to preserve a democracy, secularity, and justice rooted in Islam while also protecting and

empowering Muslims. He used Islam as guiding principles for the state, but not to establish a theocratic system, ensuring a balanced, progressive future for Pakistan (Abbasi, 2002).

Scholarly debates on Jinnah's vision of Pakistan

An important chapter in academic discourse has been scholarly debates over Muhammad Ali Jinnah's vision of Pakistan since the country came into being. Whether Jinnah imagined Pakistan as a secular state or one based on Islamic values has been the central theme of most of these debates. Different scholars, historians, and political analysts have come up with contrasting views, giving birth to a rich and complex narrative of Jinnah's ideological stance (Murtaza, 2012).

The Secular Pakistan Argument

Many scholars argued that Jinnah's vision was fundamentally secular, stressing an obvious distinction between religion and country. Mostly inspired by Jinnah's well-known address on August 11, 1947, to the Constituent Assembly of Pakistan, where he declared:

"You are free; you are free to go to your temples, you are free to go to your mosques, or to any other place of worship in this state of Pakistan, belonging to any religion, caste, or creed that has nothing to do with the business of the state (Ahmed, 2011).

Many historians, including Ayesha Jalal and Stanley Wolpert, have used this remark to support the idea of a pluralistic and accepting Pakistan where religion would not determine state policies or legislation, as had been Jinnah's vision. Jinnah's vision, under this reading, was to build a country where Islam could be freely followed and religious minorities would have equal rights even though it meant free practice for all Muslims. Jinnah's emphasis on democracy, rule of law, and human rights, which he regarded as universal values not restricted to any particular religious philosophy, helps to further buttress the secular case. Jinnah is seen by academics including Jamil Khan and Shafqat Mahmood as a leader who tried to design Pakistan on democratic values but also steer clear of religion's involvement in government affairs (Ghaffar, 2011).

The Islamic state argument

On the contrary, a massive body of literature asserts that Jinnah's vision was deeply rooted in Islam and that Pakistan was to be an Islamic state. Hafeez Malik and M. R. Kazimi are some such scholars who believed that Jinnah was in favor of an Islamic state not in the manner of a theocracy but an Islamic state whose ethical and moral values would provide guidance to its governance. It aspires to this view, by stating that this protection of the Muslim interests with the necessity for a separate homeland for Muslims depicts a need to have a state that practices public life in consonance with Islam, although not an imposition in terms of religious aspects (Raja, 2015).

While speaking on more than one occasion, Jinnah made it a point to mention Islamic principles in his orations. His statements had clearly indicated that the country would take the ethical dictates of Islam. For example, in his speeches and writings, Jinnah often referred to the Islamic ideals of justice, equality, and welfare. At the same time, he underlined the function of Islam in safeguarding citizens' rights, particularly those of the underprivileged, like women and the minorities. These elements, according to the proponents of the Islamic state interpretation, reveal that Jinnah saw Islam as a guiding force in shaping the moral and ethical framework of Pakistan. In his speeches, Jinnah also often emphasized the role of Islam in creating a harmonious and just society, underscoring its influence on Pakistan's social and cultural development (Zia et al., 2016)

The Contradictory Vision Debate

Scholars maintain that Jinnah's vision is neither purely secular nor purely religious, but a complex synthesis of both. The point here is that Jinnah's speeches and actions reflect both Islamic values and democratic principles which congealed into a vision of Pakistan not reducible to either a secular or religious status. For instance, Jinnah's speech of August 11, 1947, called for a secular state, and his many references to Islamic values placed him squarely in the contradictory position of showing a dual approach to the role of religion in the state. In this view, Jinnah's aim would be to get the government of the day out of the state's business

but at the same time ensure the ethical values present in Islam be the basis and guide for state governance. One such scholar writing on this vision is K.K. Aziz and Ahmed Rashid argues that Jinnah had envisioned a country which was of moderation and saw Islam as a moral foundation for the country but was not a basis for formal governance (Touseef, 2019). The scholars note that Jinnah attempted at achieving a balance between making religious freedom for Pakistan's citizens as a guarantee for the citizen, while still keeping the morality and ethics of Islamic matters guiding affairs within the nation.

Conclusion

Jinnah's vision of Pakistan Deeply grounded in ideas of democracy, inclusiveness, and secularism. His speeches and deeds clearly indicate his dedication to building a contemporary state where governance is not predicated on religious identity but rather on the rights and liberties of every citizen, irrespective of his beliefs. Jinnah saw a Pakistan where religious minorities were respected rather than merely accepted and where religion had a personal rather than a political presence in daily life. His August 11, 1947 address to the Constituent Assembly, when he announced that religion had no place in the events of the state, epitomizes his secular view of Pakistan's future. Still, Jinnah's secular ideas have not always matched the course of Pakistan's political and social development. Particularly with the rise of political Islam under dictator such as General Zia-ul-Haq, the state's ideological underpinning has lately been more and more molded by religious influences over the decades. The mix of religion and politics has caused a slow movement away from the secular state Jinnah imagined, therefore pitting secular and religious ideas. The role of Islamic groups in the political system and the increasing influence of religious fanaticism have only served to complicate this split even more. Notwithstanding these obstacles, Jinnah's secular vision remains a vital reference in discussions regarding the future of Pakistan and its identity. Pakistan's development depends significantly on the conflicts between non-religious and religious beliefs, and the balance between these two forces

still defines much of the political debate in the country.

At base, Jinnah's dream for a democratic, all-encompassing, and secular Pakistan remains an aspirational idea, one that still produces discourse and introspection. Pakistan must face the contradictions between Jinnah's initial vision and the current political landscape as it negotiates its complex identity. A return to Jinnah's ideals of democracy and secularism could provide a path ahead, but this will need a fine line between honoring Pakistan's Islamic identity and supporting the encompassing, diverse society that Jinnah fought for. The current pertinence of Jinnah's vision reminds us of the continuous effort to integrate the past ideals with the present realities.

REFERENCES

- Jalal, Ayesha. "The Sole Spokesman: Jinnah, the muslim league, and the demand for pakista". Cambridge university press, 1985.
- Jilani, hamid. "Jinnah's Pakistan" Secular or Islamic. *South Asian review* 25, no.3(2004).
- Mahmood, Safdar. "Jinnah's vision of Pakistan." *Pakistani Journal of History and Culture* 23, no. 1 (2002): 39-56.
- Ahmar, Moonis. "Vision for a Secular Pakistan?." *Strategic Analysis* 36, no. 2 (2012): 217-228.
- Zarrin, Afifa. "Jinnah's Vision of Pakistan as a Modern Islamic State." *Ma 'arif Research Journal* 6 (2013): 12-12.
- Khan, Shafique. "Iqbal and Jinnah (A comparative study of their views on Islamic state, polity and economy)." *Journal of the Pakistan Historical Society* 39, no. 4 (1991): 315-341.
- Brohi, Abdul Fareed. "The Religious Minorities of Pakistan, Jinnah's Vision and Islamization." *Ma 'arif Research Journal* 12 (2016): 16-16.
- Husain, Zakir. "The Prototypical Muslim Pragmatist and Unconventional Islamic Revivalist: A Case Study of Muhammad Ali Jinnah (1875-1949)." *Journal of the Pakistan Historical Society* 36, no. 4 (1988): 325-335.
- Syed, Jawad. "Pakistani model of diversity management: rediscovering Jinnah's vision." *International Journal of Sociology and Social Policy* 28, no. 3/4 (2008): 100-113.
- Whaites, Alan. "Political cohesion in Pakistan: Jinnah and the ideological state." *Contemporary South Asia* 7, no. 2 (1998): 181-192.
- Murtaza, Niaz. "SECULAR OR ISLAMIST?." *Pakistan Historical Society. Journal of the Pakistan Historical Society* 60, no. 1 (2012): 118.
- al-Mujahid, Sharif. "Quaid-I-Azam Jinnah And World Muslim Unity: An Interpretation." *Pakistan Horizon* 34, no. 1 (1981): 16-28.
- Hoodbhoy, Pervez Amirali, and Abdul Hameed Nayyar. "Rewriting the history of Pakistan." *Islam, politics and the state: The Pakistan experience* (1985): 164-177.
- Ahmed, Ishtiaq. "Pakistan, democracy, Islam and secularism: a phantasmagoria of conflicting Muslim aspirations." *Oriente moderno* 23, no. 1 (2004): 13-28.
- Niaz, Ilhan. "Jinnah on governance: The unheeded advice of Pakistan's Quaid-i-Azam." *Asian Affairs* 47, no. 3 (2016): 406-427.
- Awan, Sajid Mahmood. "Quaid's Vision of State: Perspective and Prospects for Pakistan." *Pakistan Journal of Social Sciences* 39, no. 2 (2019): 483-490.
- Brohi, Abdul Fareed. "The Religious Minorities of Pakistan, Jinnah's Vision and Islamization." *Ma 'arif Research Journal* 12 (2016): 16-16.
- Mohyuddin, Zafar, Amjad Abbas Khan, and Kaleem Ullah Bareach. "WAS JINNAH SECULAR, NATIONALIST OR ISLAMIST? AN ASSESSMENT." *Grassroots (17260396)* 50, no. 1 (2016).
- Gaffar, Abdul. "Rethinking the Religion/secularism binary in global politics." *Religion in Motion: Rethinking Religion, Knowledge and Discourse in a Globalizing World* (2020): 239-255.

- Ibrahim, Sajila, and Shagufta Jabeen. "Jinnah's Vision of Pakistan: Ideological or Secular State?." *International Journal of Scientific & Engineering Research* 9, no. 10 (2018): 1177-1184.
- Yousaf, Nadeem. "Salient features of Jinnah's politics." *International Journal of Public Leadership* 11, no. 1 (2015): 46-64.
- Ispahani, Farahnaz. "Constitutional issues and the treatment of Pakistan's religious minorities." In *Ghosts From the Past?*, pp. 26-41. Routledge, 2021.
- Syed, Jawad. "Pakistani model of diversity management: rediscovering Jinnah's vision." *International Journal of Sociology and Social Policy* 28, no. 3/4 (2008): 100-113.

