

Challenges in the Application of Islamic Ideology to the Foreign Policy of Pakistan

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Abstract

This article analyses the challenges and prospects of applying Islamic Ideology to Pakistan's foreign policy. Historically, Pakistan is a country that advocates and defends Islamic ideology that drove the independence struggle of the Muslims of the Indian subcontinent and was outlined in the Pakistan Resolution (1940), the vision of Allama Muhammad Iqbal, and the three Pakistani constitutions. Peace, respect for human rights, protection of the right to self-determination, and support for the oppressed are the main structural elements of Pakistan's foreign policy. However, despite this ideological background, several practical challenges prevent harmonizing Pakistan's foreign policy with Islamic principles. This article provides an analysis of these challenges.

Keywords

Islamic ideology, foreign policy, Islamic state, Muslims, Pakistan.

Introduction

Islam plays a fundamental role in Pakistan's internal and external affairs. The Objectives Resolution (1949) and the constitutions of 1956, 1962, and 1973 necessitated adherence to the injunctions of Islam in private and public domains. Justice, peace, respect for humanity, adherence to international treaties, avoidance of conflicts, the protection of liberty, and the promotion of moral values and dialogue are among the guiding principles of Islam for the formulation of foreign policy. The Prophet Muhammad attached immense importance to relations with other states.

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He appointed ambassadors to other states based on knowledge, experience, and ability. He also sent delegations to other countries and signed agreements with other tribes to promote peace, dialogue, and reconciliation. Islamic principles have been ideologically recognized in Pakistan's foreign policy. However, it is not practically standardized nor does it fully follow Islamic principles.

Pakistan was created based on the two-nation theory. Its foreign policy is guided by Islamic principles. Making close ties with Muslim countries has always been a primary element in Pakistan's foreign policy.¹ After independence, the country's founder Muhammad Ali Jinnah and its first prime minister Liaquat Ali Khan advocated the principle of Islamic unity.² Islam is at the centre of Pakistan's foreign policy. However, this does not mean that Pakistan pursues policies that isolate it from non-Islamic countries. Pakistan has forged close ties with the People's Republic of China and the United States of America.³

However, defects in the state structure and internal system hinder Pakistan from properly applying Islamic ideology. Though Pakistan is a constitutionally declared Islamic state, some elements do not recognize this, calling Pakistan a secular state. There are several economic, military, and trade issues in which Pakistan heavily depends on non-Muslim countries and international financial institutions. Financial dependence makes it difficult for Pakistan to follow Islamic ideology independently. Finally, Pakistan's religious and political elites have failed to play a leading role in promoting Islamic ideology.⁴ Politicians, ambassadors, and other personnel who play an important role in international relations are not themselves committed to the Islamic way of life. Primary obstacles to devising Pakistan's foreign policy under Islamic ideology are linked to education, training, religious leadership, political thought, relations between Muslim countries, economic stability, and international agreements.⁵

¹ Mansoor Akbar Kundi, "Assessing Our Foreign Policy," *Dawn*, October 22, 2003.

² Şafdar Maḥmūd, *Pākistān: Tārīkh-o Siyāsāt* (Lahore: Jahangir Books Publications, 1992).

³ Najam us Saqib, "Challenges of Pakistan Foreign Policy," *The Nation*, September 12, 2022, <https://www.nation.com.pk/12-Sep-2022/challenges-of-pakistan-foreign-policy>.

⁴ Minhas Majeed Khan, Tasawar Baig, and Saadia Beg, "Islam and the West: The Politics of Phobia," June 29, 2018, <https://www.prdb.pk/front/islam-and-the-west-the-politics-of-phobia-4866>.

⁵ Tridivesh Singh Maini, "The Key Foreign Policy Challenges for Pakistan's New Government," *The Geopolitics*, April 16, 2022, <https://thegeopolitics.com/the-key-foreign-policy-challenges-for-pakistans-new-government/>.

The Role of Religious Ideology in Foreign Policy

Foreign policy is paramount in ensuring peaceful coexistence, development, and conflict resolution worldwide. Every state devises foreign policy to establish cordial and mutually beneficial relations with other states and nations. A state's political, social, economic, and defence needs require cooperation with other states. This cooperation is done considering the ideological principles of a state and the pursuit of its national interests. The goals and interests of each state are unique, with many historical, religious, geographical, cultural, and economic factors involved. For Joseph Frankel, "Foreign policy consists of decisions and actions which involve to some appreciable extent relation between one state and others."⁶

In modern times, the practical nature of international relations may undermine the ideological elements of foreign policy. Regardless of this practical situation, no state can completely ignore its ideology. Explaining the importance of ideological factors in Pakistan's foreign policy, Salahuddin states, "The foreign policy of a country changes under certain compulsion, but the foreign policy of an ideological state like Pakistan is always conditioned by its ideology."⁷ The state, through its agents, uses techniques to achieve the desired goals without ideological deviation. For example, ambassadors protect the interests of their state with diplomacy. Ikram Azam writes, "Diplomacy is a flexible art of making what appears to be impossible today possible tomorrow."⁸ Over time, ambassadors have become central to establishing good relations between states. For Palmer and Perkins, "Diplomacy provides the machinery and the personnel by which foreign policy is executed, one is substance, and the other is method."⁹ Central to foreign policy is national interest. It is believed that there are no permanent friends or enemies in foreign relations. Nations maintain their relations without succumbing to the dichotomy of friends and foes. This is the strategy

⁶ Joseph M. Frankel, *The Making of Foreign Policy: An Analysis of Decision-Making* (London: Oxford University Press, 1963).

⁷ Syed Salahuddin Ahmad, *Foreign Policy of Pakistan: A Critical Study* (Karachi: Comprehensive Book Service, 2005).

⁸ Ikram Azam, *Pakistan's Geopolitical and Strategic Compulsions* (Lahore: Progressive Publishers, 1980).

⁹ Palmer D. Norman and Howard C. Perkins, *International Relations: The World Community in Transition* (Boston: Houghton Mifflin, 1953), 278.

through which regional and global interests are achieved. A sovereign state must have a clear position on international matters. This is possible only if a particular ideology works in the background of its foreign policy.¹⁰

The Islamic Ideology of Foreign Policy

Islam has provided guidelines for international relations and foreign policy, which positively impact politics, society, and the economy. The establishment of an Islamic state is a useful and virtuous concept. The purpose of establishing an Islamic state is to spread the message of Islam. The Prophet Muḥammad (peace be on him) sent his delegations to other nations to convey his message. The foreign policy of an Islamic state should be based on the Qur'ān as well as the sayings and actions of the Prophet. These sources emphasize adherence to agreements, fulfilment of promises, respect for delegations, protection of the rights of non-Muslims, implementation of ceasefire agreements, elimination of all forms of terrorism, cooperation in the work of piety, and the elimination of oppression.¹¹

Islam teaches avoiding conflict for no reason. According to Islamic teachings, all humans are born of one person. The concept of human brotherhood requires that truth be spoken, justice is done, and efforts are made against oppression. That is why the Qur'ān instructs Muslims to help one another in righteousness and piety and not to cooperate in sin and oppression.¹² The Qur'ān advises that if one party is inclined towards peace, the other party should agree to make peace.¹³ Allah does not forbid treating enemies with kindness and justice.¹⁴ Justice is fundamental to the success of foreign policy. The Qur'ān clearly states that God commands justice and goodness.¹⁵ Abuse and oppression are forbidden.¹⁶ In this context, no state is allowed to commit aggression against other states and abuse them merely for its interests. The Islamic principle of protecting one's country and the nation is fundamental to

¹⁰ Adeed I. Dawisha, *Islam in Foreign Policy* (Cambridge: Cambridge University Press, 1985), 78.

¹¹ Hasan-Askari Rizvi, *Pakistan and the Geostrategic Environment: A Study of Foreign Policy* (London: Macmillan Press, 1993).

¹² Qur'ān 5:2.

¹³ Ibid., 61:8.

¹⁴ Ibid., 8:60.

¹⁵ Ibid., 90:16.

¹⁶ Ibid., 2:190.

the stability of international relations. The Prophet said that guarding the borders of the Islamic state is better than the world and the riches therein.¹⁷

After establishing an Islamic polity in Medina, the Prophet paid special attention to establishing relations with other groups. He sent letters and delegations to the heads of different states and chose ambassadors based on knowledge, wisdom, and ability. ‘Abd al-Ḥayy al-Kattānī holds that the Prophet paid great attention to the selection of ambassadors and chose people with dignified and attractive personalities. An important example is Diḥyah al-Kalbī, who was praised for his beauty and intelligence.¹⁸

Dialogue and reconciliation are two important Islamic principles of foreign policy. The promotion of the purposes of the *sharī‘ah* is central to Islamic foreign policy. These goals are the protection of religion, human life, intellect, honour, and property. Whenever an Islamic state has to take action against its opponents, it should inflict the least damage. Establishing treaties of friendship and alliances with the enemies of the enemy was also part of the same goal to achieve the goals with minimal casualties. For example, to counter his opponents in Mecca, the Prophet made treaties of friendship with tribes who had disputes with the people of Mecca. As a result of this strategy, Mecca was conquered in a short period without any considerable resistance.¹⁹

Adherence to international treaties, respect for human dignity, world peace, protection of the rights of ambassadors, and the social development of all classes are also fundamental to Islamic foreign policy. Islam also emphasizes the safety of women, children, and elders during the war.²⁰ Peace is of paramount importance in the Islamic context of foreign policy.²¹ The Prophet said shortly before the peace treaty of Ḥudaybiyyah that if his opponents demanded any plan in which they promised to respect the signs of Allah, he would accept it.²²

¹⁷ Muḥammad b. Ismā‘īl al-Bukhārī, *Ṣaḥīḥ*, kitāb al-jihād wa ‘l-siyar, bāb al-ghadwah wa ‘l-rawḥah fī sabīl Allāh wa qāb qaws aḥadikum min al-jannah.

¹⁸ ‘Abd al-Ḥayy al-Kattānī, *al-Tarātīb al-Idāriyyah* (Beirut: Dār al-Kitāb al-‘Arabī, n.d.), 1:175.

¹⁹ Maḥmūd Aḥmad Ghāzī, *Islām kā Qānūn bain al-Mumālīk* (Islamabad: Shariah Academy, International Islamic University, Islamabad, 2007), 428-35.

²⁰ Bukhārī, *Ṣaḥīḥ*, kitāb al-jihād wa ‘l-siyar, bāb al-ghadwah wa ‘l-rawḥah fī sabīl Allāh wa qāb qaws aḥadikum min al-jannah.

²¹ Aḥmad b. Ḥanbal, *al-Masnad* (Beirut: Mu’assasat al-Risālah, 2001), 1:300.

²² Muḥammad b. ‘Alī al-Shawkānī, *Nayl al-Awṭār* (Cairo: Dār al-Ḥadīth, 2001), 8:31.

The diplomatic approach is an integral part of the Islamic principles of foreign policy. After the treaty of Ḥudaybiyyah, the Prophet sent ambassadors to different rulers. These ambassadors played an important role in strengthening the Islamic state. They exchanged letters and negotiated peace agreements.²³ The protection of the interests and rights of prisoners and the exchange of information were also among the responsibilities of these ambassadors. Through ambassadors, the characteristics of the heads of different states were known, and the Islamic state was able to express its greatness and power. Gifts were also exchanged through ambassadors.

The Prophet never stopped foreign ambassadors from returning to their home states. For example, Abū Rāfi' came to Medina as the ambassador of the Quraysh in Mecca. He converted to Islam and said he no longer wanted to return to Mecca. The Prophet replied, "I cannot violate the treaty. I cannot keep the ambassador to myself. So now you go back. Come to me later if you want."²⁴ Islam has given foreign ambassadors the right to worship their religion.²⁵ In addition, no tax can be levied upon them.²⁶ Ambassadors must wear the best and most beautiful clothes according to their environment. When 'Abd Allāh b. 'Abbās went to Ḥarūriyyah as an ambassador, he wore a precious and charming dress.²⁷ Ambassadors must also be fluent in different languages. For example, Zayd b. Thābit was instructed by the Prophet to learn Syriac.²⁸

In Pakistan, the principles of Islamic polity were gradually developed into the ideology of the country. After the demise of Quaid-i-Azam Muhammad Ali Jannah, a lengthy national discussion about the differences between a Muslim and an Islamic state started. Different answers were given depending on whether the question was considered on political, legal, or religious grounds. "A Muslim state is any state that is populated and controlled by Muslims,"²⁹ said Khurshid Ahmad, a renowned Pakistani scholar. On the other hand, an Islamic state chooses to conduct its relations according to Islam's demonstrated guidance,

²³ Ghāzī, *Islām kā Qānūn bain al-Mumālīk*, 185-90.

²⁴ Abū Dāwūd Sulaymān b. al-Ash'ath, *Sunan*, kitāb al-jihād, bāb fī 'l-imām yustajann bihi 'l-'uhūd.

²⁵ Muhammad Iqbal Khan, *International Law* (Lahore: Mansoor Book House, n.d.), 68.

²⁶ Muḥammad b. Aḥmad al-Khaṭīb al-Sharbīnī, *Mughnī al-Muḥtāj ilā Ma'rifat Ma'ānī Alfāz al-Minhāj* (Cairo: Muṣṭafā al-Bābī al-Ḥalabī, 1985) 4:247.

²⁷ Abū Dāwūd, *Sunan*, kitāb al-libās, bāb libās al-ghalīz.

²⁸ Muḥammad b. Sa'd, *al-Ṭabaqāt al-Kubrā* (Beirut: Dār Ṣādir, 1968), 2:358.

²⁹ Khurshid Ahmad, "Why Muslims Want an Islamic State?" *The Muslim*, March 25, 1994.

embraces Allah's supremacy and the sovereignty of His law, and commits its power to this end.³⁰ The result of this discussion was the gradual Islamization of Pakistani policy. Prime minister Zulfikar Ali Bhutto introduced legislation prohibiting the sale and drinking of alcohol in the early 1970s. President Zia-ul-Haq introduced the Hudood Ordinance in 1979, which mandated Islamic penalties for specific offences. Finally, in 1991, prime minister Nawaz Sharif's government passed the Shari'ah Act by Parliament, stating that "the injunctions of Islam, as given down in the Holy Quran and Sunnah, shall be the supreme law of Pakistan."³¹

Challenges to the Application of Islamic Ideology in Pakistani Foreign Policy

The teachings of the Qur'an, the *sunnah* of the Prophet, and the historical practices of Muslims provide guidelines for the foreign policy of Pakistan.³² Its foreign policy is based on this historical and ideological background, and it should continue to be based on it. The principles of Pakistan's foreign policy include peace, security, respect for the sovereignty of other countries, opposition to aggression and colonialism, neutrality, peaceful resolution of issues, encouragement of dialogue, adherence to the UN charter, support for the right to self-determination, unity of the Islamic world, non-interference in the internal affairs of other states, social justice, promotion of free market economy, respect for the rights of religious minorities, democracy, and social tolerance.³³ Stakeholders should not ignore these principles while implementing Pakistan's foreign policy.

Pakistan was established in 1947 to provide a homeland in the Indian subcontinent for Muslims. Quaid-i-Azam Muhammad Ali Jinnah made guidelines for the newly established country in which a Muslim-majority population would be able to practise their religion and norms according to their traditions and culture. At the same time, minorities would have equal citizenship rights.³⁴

³⁰ Ibid.

³¹ Asma Jahangir and Hina Jilani, *The Hudood Ordinances: A Divine Sanction?* (Lahore: Rhotas Books, 1990), 137.

³² Ghulam Ali, ed., *Pakistan's Foreign Policy: Contemporary Developments and Dynamics* (London: Routledge, 2022), 53.

³³ Abdul Sattar, *Pakistan's Foreign Policy, 1947-2012: A Concise History* (Karachi: Oxford University Press, 2013), 11.

³⁴ Louis A. Delvoie, "The Islamization of Pakistan's Foreign Policy," *International Journal of World Peace* 51, no. 1 (1995): 126-47.

A survey has been conducted to obtain qualitative and quantitative data from academics, politicians, and retired military personnel on the role of Islamic ideology in shaping Pakistan's foreign policy. Manzoor Khan Afridi argues that Islamic ideology has its position, status, and role in shaping Pakistan's foreign policy. Even it influenced Pakistan's foreign policy in the post-9/11 era. However, the pre-9/11 era of Pakistan was more effectively shaped by Islamic ideology compared to the post-9/11 era.³⁵ Khalid Rehman also views that Islamic ideology continued to influence Pakistan's foreign policy after 9/11.³⁶ Eighty per cent of the respondents to closed-ended questions replied that Islamic ideology did matter a lot in the foreign policymaking process in the history of Pakistan.

Some of the challenges that Pakistan is facing in adapting its foreign policy to Islamic ideology are as follows:

1. Some sections of society refuse to acknowledge that Pakistan is an Islamic state and classify it as a secular nation-state.³⁷ Those who support this view often downplay the historical role of religion in the formation of Pakistan. Muslims and many non-Muslims both were involved in the struggle for Pakistan.³⁸ Ideological confusion is a major obstacle to determining the status of Pakistan. Due to the political debate and ideological ambiguity, Pakistan is not considered an ideal Islamic state. It is vital to remove this intellectual barrier to aligning its foreign policy with Islamic ideology.
2. Religious, linguistic, regional, and ethnic prejudices caused divisions within the Muslim world. The poor relations between some Muslim countries have led to severe conflicts. Against this backdrop, Pakistan faces difficulties in protecting the interests of the Muslim community. Maintaining a balance between relations with Saudi Arabia and Iran is a big challenge for the foreign policy of Pakistan.³⁹ In addition, Afghanistan did not establish cordial relations with Pakistan since its

³⁵ Manzoor Khan Afridi (Associate Professor, International Islamic University, Islamabad), interviewed by Rustam Khan, October 3, 2020.

³⁶ Khalid Rehman (President, Institute of Policy Studies, Islamabad), interviewed by Rustam Khan, December 23, 2020.

³⁷ Yaqoob Khan Bangash, "The Objectives Resolution and the Left," *The News International*, June 5, 2016, <https://www.thenews.com.pk/tns/detail/561088-objectives-resolution-left>.

³⁸ Francis Nadeem, *Yih Dais Hamārā hē* (Lahore: Hum Aahang Publications, 1997), 60.

³⁹ Ildus G. Ilishev, *The Iran-Saudi Arabia Conflict and Its Impact on the Organization of Islamic Cooperation* (Washington, DC: Wilson Center, 2016), <https://www.wilsoncenter.org/publication/the-iran-saudi-arabia-conflict-and-its-impact-the-organization-islamic-cooperation>.

establishment. To harmonize foreign policy with Islamic principles, Muslim countries must show unity and cooperation.

3. Pakistan's economic position is not strong enough to exercise autonomy in foreign policy. Its economy depends on many non-Muslim countries. Pakistan receives aid and loans from Western governments and international organizations. It also needs assistance from others to acquire arms and military training. Consequently, it is difficult for Pakistan to insist on applying its Islamic ideology.
4. The performance of political parties that promote the religious identity of Pakistan has been unsatisfactory. Whenever a religious party came to power, it did not play a productive role. Moreover, politicians have failed to set a good example.⁴⁰ Due to these circumstances, it is challenging to formulate foreign policy according to an Islamic ideology.
5. Modern political systems tend to separate religion from political affairs. Non-Muslim states have dominated the world for the last two centuries. In the major countries of the Western world, religion does not interfere with the state system. Therefore, implementing Islamic ideology in its foreign policy is a difficult task for Pakistan as it often has to show a secular attitude in world affairs. Another aspect of this challenge is that elites in Pakistan are prone to Westernism. Preserving an Islamic ideology is a challenging goal in this pro-Western environment.
6. The role of government employees, politicians, and foreign ministry officials is crucial in shaping and implementing foreign policy. However, little attention has been paid to the religious and moral training of these sections. The style of education and training that state officials receive is different from Islamic principles.⁴¹ As a result, Pakistan has a shortage of people capable of harmonizing foreign policy with Islamic principles.
7. After Muhammad Ali Jinnah and Liaquat Ali Khan, Pakistan had a crisis of leadership. Some rulers have ignored national interests for personal gains and compromised Islamic principles to appease Western powers. Religious leadership has also been in the hands of people without sufficient experience in international affairs.⁴² The focus of the rulers continues to be on appeasing global powers without any concern for adherence to Islamic principles. To review Pakistan's entire internal

⁴⁰ Muhammad Azhar and Muhammad Ayaz, "Electoral Performance of Religio-Political Parties in Pakistan: An Assessment," *Pakistan Journal of Islamic Research* 16 (2015): 35–50.

⁴¹ Muhammad Iqbal, "Training of Civil Servants in Pakistan: A Critical View" (PhD diss., University of Karachi, 2004), 274.

⁴² Ashfaq Rahman, Noorullah Khan, and Ashfaq Rehman, "National Character and Leadership in Pakistan: Challenges and Response," *Pakistan Journal of Criminology* 10, no. 2 (2018): 57–71.

system and foreign affairs under Islamic ideology, the political, administrative, religious, and military leadership must be fully prepared and competent to perform their duties as Muslims.⁴³

8. A crucial intellectual issue in Pakistan is the lack of knowledge and research. Intellectual confusion and a crisis of wisdom have led the nation to many misconceptions. Sometimes irresponsibility is shown in the interpretation of Islamic teachings. Extremism and terrorism are sometimes called *jihād* and presented as a religious duty. Misinterpretations prevented the process of reflection, and an atmosphere of dialogue has yet to be established. This attitude has harmed ideological unity, making it difficult to determine the actual teachings of Islam in international affairs.
9. Islam teaches adherence to treaties and makes no distinction between Muslims and non-Muslims. The Prophet Muḥammad made important agreements with non-Muslims through the Medina Charter, the Ḥudaybiyyah Peace Treaty, and the Treaty of Najran. As an Islamic state, Pakistan calls for the practical use of these agreements. In addition, Pakistan is committed to abiding by its agreements with the United Nations and other international bodies. Pakistan's leadership and people must respect the human rights offered by Islam.
10. Pakistan suffers from mismanagement, social prejudice, inequality, and hypocrisy in its domestic and foreign affairs. Most people believe in Islamic teachings but do not apply them in practice.⁴⁴ No attention is paid to strengthening institutions and training individuals. Only by correcting economic justice and administrative matters, Pakistan's foreign policy be aligned with Islamic principles.
11. Muslim countries lack the sense of protecting each other's interests. Any idea of the unity of the Muslim world exists only on the surface. The Organization of the Islamic Conference (OIC) has no dignified performance.⁴⁵ To harmonize the foreign policy of Muslim countries with Islamic principles, it is necessary to mobilize the OIC and give it the status of an institutional caliphate. This can play a global role in upholding Islamic principles.

⁴³ Fauzia Darabu and Sayeda Daud, "New Era in Pakistan's Foreign Policy: Problems and Prospects," *Pakistan Journal of International Affairs* 4, no. 1 (2021), <https://doi.org/10.52337/pjia.v4i1.38>.

⁴⁴ Farhan Hanif Siddiqi, "Framing Identity within Pakistan's Foreign Policy," *South Asian Voices*, August 29, 2022, <https://southasianvoices.org/framing-identity-within-pakistans-foreign-policy/>.

⁴⁵ Adnan H. Satti, "OIC & Challenges Confronting the Muslim Ummah in 21st Century," <https://www.muslim-institute.org/PublicationDetail?publication=81/OIC-&-Challenges-Confronting-the-Muslim-Ummah-in-21st-Century->.

Prospects of Applying Islamic Ideology to the Foreign Policy

Pakistan needs to take steps to protect the interests of the Muslim community and develop Islamic thought. Capacity and resources can be nurtured through the promotion of knowledge and research. In the Muslim world, the focus should be on transparency, justice, equality, and good governance. Efforts should also be made to eliminate the linguistic, geographical, and sectarian differences among Muslims. The heads of Muslim countries should be made aware of their responsibilities. They need to protect the Islamic ideology by working institutionally at the global level.⁴⁶

Practical steps should be taken to harmonize the bureaucracy, judiciary, legislature, and top military officials with Islamic ideology. Political parties working in the name of religion should review and improve their performance. Special attention should be paid to the mindset and moral and administrative training of the people working in the ministry of foreign affairs. Efforts should be made through religious leaders, universities, and teachers to create religious and national awareness among students and the public. Pakistan should be strengthened economically, and the culture of dependence on non-Muslim countries should be eliminated.

At the international level, the following steps should be taken: strengthening religious, linguistic, regional, and cultural ties between Muslims; promoting a culture of peace, neutrality, justice, accountability, and cooperation in internal management; demonstrating responsibility and moderation in the interpretation of religious teachings; cooperating with the United Nations to protect human rights, improve relations with neighbours, and achieve collective development; analysing the successes and failures of Islamic movements; promoting national interests over personal interests; creating an environment of tolerance at the national and international levels; applying a policy of non-interference in the internal affairs of any country; focusing on religious pluralism and protecting the rights of non-Muslims.

Conclusion

This article analysed the challenges faced in adapting Pakistan's foreign policy to Islamic Ideology. The points discussed are directly related to Islam and suggest that foreign policy is a multi-purpose tool that a state

⁴⁶ Hamid Iqbal, "Political Discourse Analysis of the Islamic Identity in Pakistan's Foreign Policy," *Pakistan Social Sciences Review* 5, no. 2 (2021): 643–54, [https://doi.org/10.35484/pssr.2021\(5-II\)50](https://doi.org/10.35484/pssr.2021(5-II)50).

uses to achieve its goals of protecting its financial and ideological interests, military stability, strengthening ties, applying its political ideology, and promoting religious ethics. Through policy, states prove their sovereignty and determine their place in the world. Thoughts and ideological identities associated with religion are paramount in foreign policymaking. Respect for humanity, peace and justice, adherence to treaties, and the protection of the rights of people of different faiths are crucial in the guidelines Islam has given for the stability of the political system.

The Prophet Muḥammad played an exemplary role in developing stable relations with various nations. He made peace agreements and sent letters to the heads of different states to pave the way for the promotion of peace. He sent his ambassadors to make international relations fruitful and robust.

Despite acknowledging the ideological presence of these Islamic elements, the current state of Pakistan's foreign policy is unsatisfactory. Among the many challenges faced by Pakistan in aligning its foreign policy with Islamic teachings, the nature of the state is of paramount importance. Other challenges include disputes among Muslim countries, reliance on non-Muslim countries and international institutions, the disappointing performance of religious parties, lack of moral training, lack of competent leadership, irresponsible interpretations of Islamic teachings, and failure to fulfil international agreements.

To address these multifaceted challenges, it is important to focus on the unity of the Muslim world, competent leadership, the promotion of knowledge and research, good governance, training, economic empowerment, stability, connectivity, and institutional reform. The role of political sovereignty, religious leaders, universities, and experts in foreign affairs is of vital importance in this process of reform and future development.

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