

Narratives, Power, and Identity: Revisiting Pakistani Historiography in the Shadow of Politics and Selective Memory

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Abstract

This critical review deals with some of the important issues of Pakistani historiography with opportunities for further improvement including but not limited to the following aspects: enmeshment of political power with historical accounts; crafting national identity through selective memory; negligent public engagement with academic scholarship. Alongside state-spin narratives which further marginalize an already marginalized perspective, scholars such as Ayesha Jalal, K.K. Aziz advocate intellectual integrity and nuanced inquiry. Related to this, another issue is restricted access to archival records, gender bias, and a call for interdisciplinary in historical research to make it more fruitful. This review stresses historical revisionism rejecting dominant paradigms and creating inclusion. Further recommendations include democratizing knowledge through more accessible mechanisms, co-opted ethical representation, and decolonizing narratives of the varied heritage of Pakistan. Pakistani historians, therefore, can address these issues for more objective, inclusive, and publicly engaged historiography surrounding the social-political realities of the country.

Keywords: Nationalization, political influence, public engagement, interdisciplinary collaboration, historical revisionism, post-colonialist views

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INTRODUCTION

Pakistani historiography is, on the one hand, critically important for national identity and collective memory and, on the other hand, full of problems that need rigorous critique. It describes how political power determines which histories are written: those privileged by the state are now chosen and others silenced. It looks at how national identity is constructed through selective memory that eliminates the complexity of cultural and ethnic diversity into oversimplification. It looks at barriers such as limited access to scholarly research by the public, ideological pressure against objective scholarship, and mediocre utilization of interdisciplinary approaches. In critiquing works such as Ayesha Jalal and K.K. Aziz, this critique contends the urgency of historical revisionism, ethical practices, and democratizing knowledge to constitute a more heterogeneous and multifaceted picture of that complex past called Pakistan. Bridging these gaps becomes very important in achieving historiographical integrity, as well harmony in society.

Political Influence and Historiography

The situation becomes very complex when political power is intertwined with the narratives of history within the country. The apparent patronization of certain leaders and events in Pakistan by the state while simultaneously side-lining others is one visible proof of this role of the state in manipulating historical interpretations. In doing so, it side-lines certain political ideologies and agendas, compromising the integrity of history as a subject. Khuhro and Jalal speak about the near-insurmountable hurdles to the work of the historian when negotiating political pressures, brought to bear from all quarters, with intellectual integrity. The state narratives thus shape the public perceptions and discourses in history to produce fairly slanted versions of history that operate in favour of the ruling classes. With reference to the dominant narratives developed by the state, Jalal has been at the cutting edge of opposing them and calling for a much more nuanced and critical direction for historical research. But it does give rise to questions about academic freedom and the need for historians to resist rules and standards that are constantly threatening their integrity with pressures. The other problematic area is the complexities and contradictions of history in Pakistan, thereby eliciting further needs for a more open and thorough examination of the past.

It creates real opportunities for historians to produce a clear and well-documented picture of Pakistani history and postulate the fundamental socio-political structures of this country. Unless it reconciles the link between political authority and historical discourse, true historiography will never be able to voice the diversity and plurality that Pakistan's past encapsulates in its heart. In Pakistan, one perpetual concern is the firm intertwining of political power with historical narratives. One could identify the state's glorification and side-lining in the realm of historical interpretations of its leaders or events. Contributions from scholars like Hamida Khuhro and Ayesha Jalal vividly show that historians come under pressure to steer a middle path between them and maintain the integrity of scholarship¹.

Selective Memory and National Identity

¹ Batabyal, G. S. (2021). Politics in Pakistan and the Bangladesh Liberation War, 1971. *Journal of Defence Studies*, 15(4), 35–57.

What is especially challenging for many historians in Pakistan is to create a national identity that would be able to put up with such vast cultural, ethnic, and linguistic inputs that exist within the country^{2&3}. Pakistani historians often have to construct a national identity with diverse cultural, ethnic, and linguistic backgrounds. This, in turn, may result in the so-called selective memory of historical events while creating a narrative that could underpin a specific national identity by emphasizing some episodes and downplaying others. This approach constructs an oversimplified, sometimes even inaccurate, view of the past, conditioned by contemporary political and ideological inclinations. Critics note that this selective emphasis takes away from the rich tapestry of Pakistani history, which otherwise marginalizes important aspects of multifaceted heritage. Only by engaging with the full spectrum of historical experience will historians begin to reflect the wide and varied heritage of the country within a national identity. Some critics argue that historical narratives sometimes promote a selective memory, emphasizing certain historical episodes to construct a cohesive national identity. The works of Faisal Devji and Farzana Shaikh explore the complexities of national identity formation and the challenges of reconciling diverse historical experiences⁴.

Public Engagement and Historiographical Access Ability

The limited accessibility of historical research to the general public remains a significant challenge. Historians need to bridge the gap between academic scholarship and public understanding. Initiatives promoting translating academic works into accessible languages and engaging with the media can contribute to a more informed public discourse on history. The works of academic communicators like Pervez Hoodbhoy provide insights into effective public engagement⁵. While Pakistani historians have done some commendable work, they must turn their eyes to certain areas of attention and improvement to further support their scholarship. Intellectual openness, the accommodation of wide and varied reasoning, and maintaining an unwavering stand of objective public inquiry are critical issues for making a strong and cutting-edge historiography in Pakistan. The limited access to historical research and publications is an issue of critical notice. Often, essential works are confined exclusively to the academic circle or are published in a way that excludes them from the rest of society at large⁶. Insufficient diffusion hinders the further democratization of knowledge about history and integration into general social discourse.

The popularization of historical research does not consist of publications in academic journals; it calls for readable and stimulating works for the large public. This can be achieved through popular history books, documentaries, podcasts, and online platforms that communicate historical content attractively and understandably. Additionally, historians must be involved with the public and media to share their research and perspectives. Public lectures, workshops, and other activities aimed at schools and community organizations act as a way to close the gap between academic

² Hassan, M. W., & Sultana, M. S. (2019). Role of Urdu language in Pakistan movement: A historical review. *Muslim Perspectives*, (4), 57–75.

³ Hassan, M., Saeed, R., & Khan, T. (2019). Pakistani historiography: A review. *Pakistan Journal of History and Culture*, 40(2), 1–16.

⁴ Shaikh, F. (2015). Faisal Devji, Muslim Zion: Pakistan as a political idea. *South Asia Multidisciplinary Academic Journal*, (11).

⁵ Zia, G., Hoodbhoy, P. A., & Nayyar, A. H. (1985). Rewriting the history of Pakistan: Genesis of the 'ideology of Pakistan'. *Politics*, 82–90.

⁶ Saeed, R. (2016). The state of academic freedom in Pakistan: Examining the constraints on critical scholarship. *Journal of Academic Freedom*, 7, 1–15.

research and public understanding to increase appreciation for history and drive a more knowledgeable and critical engagement with the past. Further, it would mean treating the diversification of perspectives in historical scholarship as a prime concern, which should include upholding the experiences and contributions made by members of marginalized groups into historical narratives. A more inclusive historiography will paint a complete picture of the past and spearhead a more overall fair and just society⁷. More so, interdisciplinary approaches should be employed to enrich historical research. By integrating insights from such domains as sociology, anthropology, political science, and cultural studies, among many others, historians are in a place to have a deeper and more detailed understanding of historical facts and patterns. Interdisciplinary cooperation, therefore, can breed new methods and new analyses that will be complete in scope. Historians will then derive higher quality and relevant historical scholarship.

While Pakistani historians have progressed and are remarkable, there remains much more to gain in achieving better access, inclusivity, and interdisciplinary levels. In this process, intellectual openness, receptivity to a plurality of perspectives, and commitments to objective research may help further the growth of historiography in Pakistan toward eventually attaining a more informative and subtle understanding of the country's history. While Pakistani historians have made commendable contributions, some areas require attention and improvement. Fostering a culture of intellectual openness, embracing diverse perspectives, and maintaining a commitment to unbiased historical inquiry will contribute to developing robust and insightful historiography in Pakistan⁸. Expanding on the critical review of Pakistani historians, one notable concern is the limited accessibility of historical research and publications⁹. Many valuable works are often confined to academic circles or published in a manner that makes them inaccessible to the broader public. This lack of dissemination can hinder the democratization of historical knowledge and its integration into the broader societal discourse.

Challenges in Objective Inquiry

Objective inquiry into history has to meet many significant challenges, especially in Pakistan, where political and ideological influences are hard to ignore. Historians have frequently come under pressure to bring their narratives about events closer to state-sponsored versions, thus compromising the integrity and impartiality of their research. That environment often leads to self-censorship, where scholars avoid topics that might be most provocative politically or risky for their careers. Another challenge is the element of subjectivity involved in historical interpretation. Every historian comes with their perception, background, and prejudices bound to flow into the study. Everything has a subjective dimension, from choosing sources and emphasizing a few incidents to making inferences from the gathered evidence. Besides, source availability is a major issue; some important documents and official archives may be closed to outsiders or banned, thus limiting the study and making it lopsided. Interdisciplinary approaches, through methods from at least sociology, anthropology, or political science, can perfect objective inquiry with ever-greater subtlety in understanding historical events.

⁷ Bruneau, T. C., & Trinkunas, H. A. (2000). *Civil-military relations: A comparative study*. Monterey, CA: Publisher.

⁸ Aktürk, Ş. (2022). Nationalism and religion in comparative perspective: A new typology of national-religious configurations. *Nationalities Papers*, 50(2), 205–218.

⁹ Telle, K. (2022). *UN Resolution 16/18 and the Istanbul Process* (CMI Report No. 1). Bergen, Norway: Chr. Michelsen Institute.

Eventually, the need to foster critical thinking and open debate within the academic community is a *sine qua non*. Encouraging one to question the received narratives and have a view from another perspective, reflecting biases from one's disposition, will yield robust, objective historical scholarship. Only in such an environment, where openness and peer review induce constructive criticism, is objective inquiry in history advanced. Historians face challenges in conducting objective inquiry, especially in topics related to sensitive historical events or periods. The works of K.K. Aziz highlight the need for historians to navigate these challenges and maintain intellectual honesty in their pursuit of historical truth¹⁰. Maintaining objective inquiry is challenging, particularly concerning sensitive historical events¹¹. Their works underscore the importance of intellectual honesty and impartiality in historical research. Furthermore, an interdisciplinary approach is essential for holistically understanding historical events. They advocate for collaboration with disciplines such as sociology and anthropology to enrich historical scholarship.

Interdisciplinary Collaboration

The interdisciplinary collaboration in historiography more significantly bears on the enrichment of the discipline through the combination of varied perspectives and methodologies drawn from other academic disciplines. Historians can use the insights of sociology, anthropology, political science, economics, cultural studies, and others to explain historical processes and trends. Only by this approach can one make out the complex dynamics operating in society, culture, and politics, obscured by single-discipline approaches. Another important advantage of interdisciplinary is the possibility of answering complex historical questions with much more profoundness and detail. For example, understanding the financial and trade systems that influenced the course of development would have required the help of economic historians. Sociologists focus on the concrete social structures and relations that mould human behaviour and societal change. Anthropologists, through their observation of cultural practices, beliefs, and traditions that have persisted or changed through time, would be better placed to contribute to the study. Political scientists provide input into political ideologies and state policies impacting history.

By synthesizing the different approaches, historians can thus develop more holistic narratives that appreciate the complexity of human experiences. The exposure to the other ways through which information can be collected and researched follows secondly in this collaboration. Historians may adopt quantitative methods learned from economics to realize trends in data, qualitative methods taught by sociology during interviews and fieldwork, or comparative analyses from political science that help make sense of various governance systems. Only by such cross-pollinations in methodology will one be able to eventually build more rigorous and robust historical research that uncovers patterns and relations obscured within a single disciplinary framework. In addition to this, it invites critical thinking and provokes established paradigms. The exposure to scholars from other fields exposes historians to new theories and critiques that urge them to review and modify their suppositions and interpretations. This can work both ways and lead to more complex and reflective historiographical practices. Interdisciplinary collaboration in historiography is thus very enriching. By adding various perspectives and approaches to critical engagement, interdisciplinary collaboration certainly opens the inquiry and enriches methodological approaches. Historians can

¹⁰ Ahmad, J. (2020). K. K. Aziz's historiography: A review on The Making of Pakistan in perspective of nationalist Muslims and Muslim nationalism. *Pakistan Social Sciences Review*, 4(1), 976–987.

¹¹ Aftab, F. (2017). *Challenges to nationhood in postcolonial states: The case of Pakistan*. (Unpublished doctoral dissertation). Macquarie University, Sydney, Australia.

do much more comprehensive, nuanced, and insightful analyses of the past if they use multiple disciplines' strengths, which will add to a deeper and more accurate understanding of human history.

A critical review of Pakistani historians necessitates an exploration of the complex interplay between politics, historical narratives, national identity, public engagement, gender dynamics, and the challenges inherent in objective inquiry¹². By addressing these issues, historians can contribute to a more nuanced, inclusive, and widely accessible understanding of Pakistan's history. The scholars and their works provide valuable insights into these aspects, forming the basis for further exploration and discussion within the academic community. The inaccessibility of historical research to the general public is one major factor working against democratizing knowledge. Knowledge cannot be translated into the public's understanding without a bridge from academic scholarship. It creates a more knowledgeable and participative society in doing so. Historians themselves, as Pervez Hoodbhoy (1985) comments, have to engage people through language, media, and other means. It simply means making a huge body of knowledge, which historians can do more manageable and relevant to more people through the facilitation of transmission so that the complex historical ideas are both simple and fun to read. Popular history books, documentaries, podcasts, and social media will be greatly helpful in enhancing understanding and appreciation of history among the general public.

This approach to history democratizes historical knowledge and enables a much more inclusive dialogue about the past, whereby different voices are heard and valued. When provided in such a way, an interest in history can be fanned, as well as further critical thinking and increased knowledge about contemporary issues within their historical framework. Pakistani historians contribute significantly, addressing challenges related to political influence, national identity construction, public accessibility, gender bias, maintaining objectivity, and fostering interdisciplinary collaboration is crucial. Scholars' works and others provide insights and recommendations for navigating these challenges and contributing to a more nuanced understanding of Pakistan's history. It is based on primary sources, archival material, and nuances of historical context. Rigorous scholarship like this makes such a work credible and provides a reliable platform from which one may begin constructing one's understanding of Pakistani history¹³. They can eventually introduce bias from their point of view toward the interpretation of some events or figures. From the historian's position, one needs to open up for critical scrutiny; one needs to be in a position to see how it has influenced the personal or ideological slant.

Additionally, the accessibility of their work to a broader audience could be a point of improvement. If the historian's writings are highly specialized or laden with ¹⁴academic jargon, it may limit the dissemination of their valuable insights to a broader readership. Consider the historian's engagement with interdisciplinary methodologies. Does the work draw insights from sociology, anthropology, or political science? This interdisciplinary approach can enrich historical analysis and provide a more holistic understanding of the events under scrutiny. No doubt, it is admirable the way Pakistani historians have contributed to historiography with the introduction of new

¹² Imran, M., & Wei, X. M. (2019). Faith and feminism in Pakistan: Religious agency or secular autonomy? *Asian Journal of Women's Studies*, 25(2), 313–315.

¹³ Safi, A. (2021). *Relationship between religion and nationalism in Pakistan* (Unpublished master's thesis). University Name, City, Country.

¹⁴ Zia, A. S. (2022). Feminists as cultural 'assassins' of Pakistan. *Journal of International Women's Studies*, 24(2).

approaches to the national past. Their dedication to strenuous research and covering hitherto ignored facets of history is highly laudable. Any critical review would also require that the biases and reach possible in their works be pointed out. While this scholarship undoubtedly enriches the field, such efforts nevertheless require constant critical engagement for a richer and more balanced representation of the richness of Pakistan's heritage. Historians can further develop the writing of Pakistani history by taking note of these criticisms, like biases, which are probably an outcome of their efforts and the low public accessibility of their research. It will create a more inclusive and intricate view of the country's manifold and complex history.

Historical Revisionism

Historical revisionism is central to Pakistani historiography and, thus, a sine qua non to revisit and develop the vision of the past. There are some powerful reasons why this scholarly process is fundamentally important and needed. First, revisionism can correct prejudice and distortion persisting in earlier historical records. Given how, in Pakistan, political and ideological biases have profoundly influenced the way history is read and constructed, revisionism looks to go one step ahead by contesting state-approved histories. Historians have to reassess such distortions of past events and figures of the past to ensure a more correct and balanced presentation. Revisionism makes allowance for inclusivity by bringing out experiences and contributions of underprivileged groups or incidents that traditionalist accounts overlooked or omitted, such as the blacks, women, and other minority groups. This thus leads to the integration of divergent perspectives, allowing historians to fashion a holistic, multidimensional historical record that will genuinely reflect the immense potential of Pakistan's social and cultural heritage.

It is this revisionism that takes historiography toward critical thinking and intellectual growth in the following one way: it asks historians to come out of received wisdom, come up with plausible alternative explanations, and apply stringent modes of analysis for a deeper understanding of the history of events and fomenting scholarly debate and innovation. On the other hand, revisionism enables historical interpretations to be adjusted against today's moral and intellectual preoccupations and a historian's replay of past interpretations against newly discovered evidence or change of paradigm. Further, it democratizes knowledge by opening up historical research toward people and making the discipline more appealing to the general public. The growth of Pakistani historiography now became sine qua non with historical revisionism, furthering the accuracy and integrity of history, its inclusiveness and diversity, critical thinking, relocation of narratives in contemporaneity, and democratization of knowledge about history. It furthers refinement in historiography itself and collective understanding of the multifaceted complexities borne within an ethos called Pakistan. A historian does any kind of historical revisionism in this way: through contestation, he wrecks the conventional understanding of the events. This also decides whether or not the work gives new insight into very established narratives of history or alternative perspectives that spur a rethinking of the nature of the historical event¹⁵.

Impact on Public History

The degree of public history the historian's work has achieved could be determined by whether such research has been popularized through a documentary, exhibition, educational material, or

¹⁵ Badshah, I., Ejaz, I., Faiz, F. A., & Kamran, M. (2021). Religious chauvinism and minority rights: Pakistani history textbooks and students' worldview. *Psychology and Education Journal*, 58(5), 1570–1587.

other popular media likely to have reached a wider audience and contributed to public historical literacy.

Archival Accessibility

Consider the level of accessibility to archival sources based on which the historian will work. If relevant, explore if the historian works for greater openness of historical archives or whether restricted access problems will influence the possibility of transparency and verifiability in his work.

Postcolonial Perspective

Work within the postcolonial framework of Pakistan's historical backdrop as a former British colony. This will probe how far historians can keep away from the heritage of colonialism and the decolonization of historical narratives by giving agency to marginal voices and contesting hegemonies that come along with Eurocentric interpretations.

Historical Long-term Impact

Describe how most likely to set or possibly set the agenda for future research, shape curricula, and establish a long-lasting historical paradigm in the future impact of this historian's work.

This thus leads to the integration of divergent perspectives, which will afford historians an opportunity to fashion a holistic, multi-dimensional historical record that will genuinely reflect the immense potential alive in Pakistan's social and cultural heritage. It is this revisionism that takes historiography toward critical thinking and intellectual growth in the following one way: it asks historians to come out of received wisdom, come up with plausible alternative explanations, and apply stringent modes of analysis for a deeper understanding of the history of events and fomenting scholarly debate and innovation. On the other hand, revisionism enables historical interpretations to be adjusted against today's moral and intellectual preoccupations and a historian's replay of past interpretations against newly discovered evidence or change of paradigm. Further, it democratizes knowledge by opening up historical research toward people and making the discipline more appealing to the general public. The growth of Pakistani historiography now became sine qua non with historical revisionism, furthering the accuracy and integrity of history, its inclusiveness and diversity, critical thinking, relocation of narratives in contemporaneity, and democratization of knowledge about history. It furthers refinement in historiography itself and collective understanding of the multifaceted complexities borne within an ethos called Pakistan.

A historian does any kind of historical revisionism in this way: through contestation, he wrecks the conventional understanding of the events. This also decides whether or not the work gives new insight into very established narratives of history or alternative perspectives that spur a rethinking of the nature of the historical event. The historian situates events within different temporal contexts. Does the work provide a nuanced understanding of historical change over time, acknowledging the evolving nature of societies and cultures? This consideration is vital for capturing historical processes' dynamic and evolving nature. Whether the historian leverages digital humanities tools and technologies in their research, integrating digital methods, such as text analysis, Geographical Information System (GIS) mapping, or data visualization, can offer innovative ways of presenting and interpreting historical data, enriching the scholarly contribution.

Identification of Gender Identity on Consumer Perception

In the extent to which the historian engages in collaborative research practices. Collaboration with scholars from diverse backgrounds can bring varied perspectives to the historical analysis, fostering a more inclusive and comprehensive understanding of the events.

The ethical considerations in the historian's engagement with the public. This involves assessing whether the historian navigates potential challenges such as cultural sensitivity, ethical representation of historical figures, and responsible communication of historical narratives to avoid perpetuating stereotypes or misconceptions. The impact of the historian's work on educational curricula, both at the university level and in secondary education. Understanding the impact of educational materials helps gauge the potential long-term influence on shaping the historical perspectives of future generations. Pakistan, the second-largest Muslim nation after Indonesia, was established on August 14, 1947, following the partition of British-ruled India. Spanning over seven decades (1947-2019), Pakistan's history has been marked by turbulence. Compared with other South Asian countries, surprisingly, very few academic works have dealt with all aspects of Pakistani life, from its history and religion to politics, society, and economic affairs.

Historiography concerning Pakistan stretches from traditionalists to modernist writers of repute who have come up with valuable pieces of work, not because these historians have been criticized but because comparisons of their works with an upbeat note are missing. Though the works by these historians may appear complex, thought-provoking, and shaking the very basis of realities that were established before, the need is impinged to present a comparative analysis. Their respective frameworks need to be looked at in closer detail, and then an overall comparison needs to be presented to help the general audience gauge the authenticity and reliability of their contribution to the history of Pakistan. These historians in Pakistan are, in fact, better understood as representing a wide spectrum of scholarship and approaches to the interpretation of its complicated history. The tapestry of narratives weaves indigenously hewn narratives with influences from various global historiographical traditions found in Pakistani historiography. Among the salient characteristics is the fact that there is an open debate on representation regarding pre-colonial and post-colonial times. For example, there were several historians who were bent on emphasizing continuity in cultural and social paradigms, while others raised the issue of how colonial rule had an extremely disjunctive effect on shaping contemporary Pakistan.

Delving into ideological bend-language, it also found an expression in the interpretations, which emerged and reflected, too, the contemporary political and social environment. The most controversial of all issues among historians looks at the partition of British India in 1947, alongside the birth of Pakistan, and this is one of the most highly contentious among historians, as it gets involved in radically varied analyses of its roots, consequences, and intentions that made such defining moments possible. The two most important themes pertinent in this introductory view of the contribution that religion makes to the creation of historical narrative would be the history that several historians seek to foist it on the idea of key importance in relation to the country's Islamic heritage and those that expect a little more in the way of inclusiveness and pluralism. Even in such divergent views, Pakistani historians are playing their role by providing international historiography with pearls of South Asian history, hitherto unknown to it, and by challenging the predominant Eurocentric views along the way. Taken together, however, their contributions make our understanding of Pakistan's history nuanced and rich in complexity and controversy-suitable for the interpretation and narration of such a complex multi-ethnic and multilingual nation.

Any critical survey of Pakistani historians encompasses variegated scholarships that characterize different perspectives and approaches to interpreting the rich and complex history of the nation. The Pakistani historiography intermingles indigenous narratives with those borrowed from several global historiographical traditions. One of the very important questions in this respect is the debate on the presentation of pre-colonial and post-colonial periods; some historians tend to portray continuity regarding cultural and social structures, while others put forward breaks created by colonial rule in making contemporary Pakistan. There is also an ideological underpinning to the historians' different persuasions on interpretation that claims the larger political and societal context. Indeed, historians have propounded many reasons, impacts, and intentions for the 1947 partition of British India and the subsequent birth of Pakistan. Again, ideas about how religion determined historical narratives are more repetitive. This has been accounted for by the fact that different historians have played up an Islamic heritage as a central force in the country's history.

In contrast, some others had a place for a more inclusive and pluralistic understanding. Of the divergent views, historians from Pakistan could only contribute material useful toward global historical scholarship by outlining the relatively unknown aspects of South Asian history and contesting dominant prevailing Eurocentric views in contemporary discourse. A reappraisal of this kind would henceforth be expected to give the people a nuanced and holistic understanding regarding the past of Pakistan, with all kinds of complexities and controversies intrinsic in the interpretation and narration of history in this multifaceted nation. The projection of pre-colonial and post-colonial periods has been one of the major debating points. Many historians have argued for continuity, citing that despite all colonial disruptions, Indigenous social and cultural structures persisted, while others pointed out how British rule impacted dramatically on the course of Pakistan's history. Often, such divergence of views is based on the historian's theoretical framework and ideological stance.

Most of what has gone into Pakistani historiography has revolved around the partition of British India and the birth of Pakistan in 1947. Several explanations or interpretations are advanced by different scholars about the issues such as causative factors, consequences, and motives of partition and establishing a separate homeland for Muslims of the Indian subcontinent. Some give it a religious angle and relate it to Muslimism while other approaches are more multifaceted by being political, economic, and social in their explanations. Ideology is another major influential force within which historical discourse flows in Pakistan. History historians' perceptions and interpretations of any historical episode are perceptibly influenced by an imagined or idealistic portrayal of Pakistan's identity as an Islamic state. Some scholars would thus hope to see throughout the annals of Pakistan the mark of an Islamic heritage in defining and unifying the nation, while others may entertain the vision of a more variegated tapestry, both culturally and religiously, that comprises the nation. Despite these differences, Pakistani historians have indeed made their contribution to worldwide history. Most of their work focuses on even more unexplored aspects of South Asian history but contributes towards attacking the Eurocentric paradigm, enriching the understanding of its past. The critique must thus be very critical of their work to elicit from scholars and readers finding it the needs and challenges against this interpretation, representing nuanced and holistic views from many different influences and experiences in this dynamic nation.

CONCLUSION

In his historical review of Pakistan, the author emphasizes that a discipline is at an impasse. It is caught up in political interference, selective memory, and barriers to access, leading to a state narrative that tends to overshadow other viewpoints and thus creates large lopsided accounts of history, an observation by the scholars Hamida Khuhro and Ayesha Jalal. Selected emphasis on certain events to build national identity makes for the marginalization of the ethnic and cultural pluralism of the country, while a narrow public engagement severely limits historical knowledge to academic elites. Archival restrictions and ideological pressures, among other challenges to objectivity in inquiry, underscore the need for transparency and interdisciplinary approaches, which is just what K.K. Aziz advocates. Historical revisionism then comes in as an important remedy for correcting the biases, integrating the marginalized voices, and decolonizing the narratives, thus providing a full understanding of the past of Pakistan. Historians must, therefore, move toward inclusivity and digitalization for dissemination, then integrate with other disciplines. Through intellectual openness and ethical rigor, historiography of Pakistan can go beyond its immediate narrow confines and offer a nuanced, democratic, transformative version of the nation's rich yet contested history. Such evolution will be critical in developing public discourse informed toward a society reconciled with its many-hued past.

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