

An Attempt to Modernize Pakistan by Ayub

Ayub Khan followed modernization instead of ^{Islamization} ~~modernization~~ to legitimize his regime. To ^{portray} the modern picture of Islam, he dropped the word Islamic from the name of Pakistan and encouraged Ijtihad. Furthermore, he introduced Muslim Family Law and Aug of Property Ordinances to regulate marriage, inheritance and land of mosques and shrines. Influenced by his education in Aligarh and British era military values, Ayub considered it injustice to men to compel him to go back centuries and prove himself a true muslim. He considered Mullahs a hungary of power. However, he could not ^{face} the resistance of Islamist group and he joined hand with prominent scholars. By the end of his era, the debate over Islam's role in Pakistani public life remains unresolved.

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Ayub did not toy with Islam as a form of legitimization as some politicians had done earlier in the decade. Modernization was to be the hallmark and justification of his regime. This involved not just economic development and an attempt, albeit half-hearted, at land reform, but modernization of Islam itself. The 1962 Constitution significantly dropped the title 'Islamic' from the Republic of Pakistan title. Another significant change was the rewording of the Repugnancy Clause. This dropped the earlier direct reference to the Quran and Sunnah and merely stated that no law should be enacted which was repugnant to Islam, thereby encouraging the modernist conception of *ijtihad*. In a further decisive move, Ayub sought to introduce 'secular' influence into the functioning of marriage and inheritance through the Muslim Family Laws Ordinance. B1

Finally, he attempted to introduce state management of the endowed properties attached to mosques and shrines, through the West Pakistan Auqaf Properties Ordinance. A variety of motives have been attributed to this attempt to resolve the ambiguities surrounding the future role of Islam in the Pakistan state, in favour of a modernist approach. Undoubtedly, Ayub imbibed not only a Pakistan nationalist outlook, but a modernist approach to Islam through his education at Aligarh. He was also, of course, part of what has been termed the 'British' generation of army officers, which was to adopt

a very different attitude to Islam than that of the 'Pakistani' generation of the Zia era. Ayub's modernist Islam was practical and based on common sense rather than any theological interpretation. It was summed up in the sentiment: "It is a great injustice to both life and religion to impose on twentieth-century man the condition that he must go back several centuries in order to prove his bona fides as a true Muslim." Personal observation confirmed him in the view that the *mullahs* were no better than the politicians he so detested, in that they were covetous of wealth and power and did not stop short of any mischief. Yet rather than emerging as a latter-day Kemal Ataturk, Ayub was soon forced to backtrack in the face of resistance from Islamist groups. Ironically, he turned to the traditionalist Islam of the Sufi shrines. He was supported by Pir Dewal Sharif and many of the prominent *sajjada nashins*. By the end of his regime, the role of Islam in Pakistan's public life was as unresolved as it had ever been. 1.0