

## Question No.1

Explain in detail the evolution of Khilafat Movement. Also shed light on reasons of its failure.

### 1. Introduction:

The Khilafat Movement was one of the significant political movement in subcontinent in the early 20th century. It was initially aimed at preserving the Ottoman Empire, which was severely weakened after World War I. It was led by Maulana Muhammad Ali, Maulana Shaukat Ali and Ali Brothers.

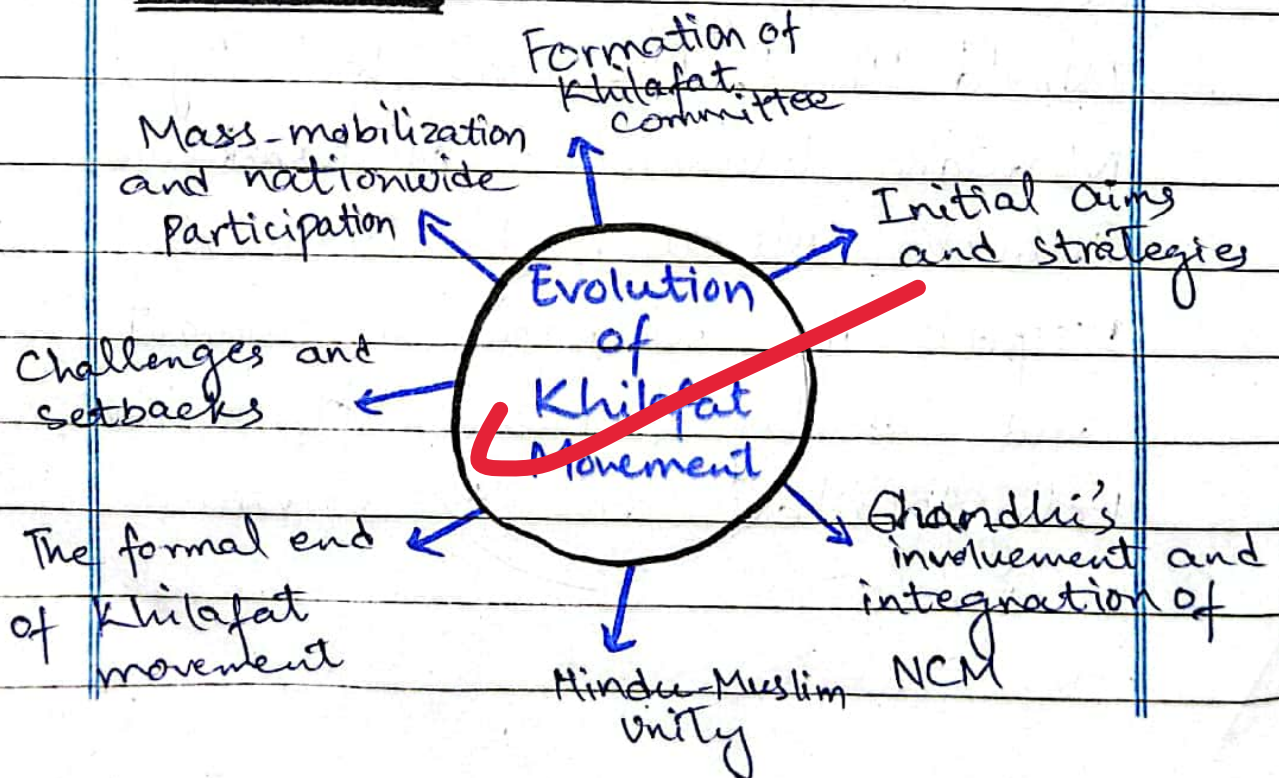
Despite its widespread support and early successes, it ultimately failed due to various reasons.

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"The Khilafat Movement was not only about religion, but also about the political mobilization of Indian Muslims who sought justice for the suffering of the Ottoman Empire and, in turn, a way to assert their political rights."

[Maulana Abdul Kalam Azad]

## 2. The Evolution of Khilafat Movement



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## (i) Formation of the Khilafat Committee and beginning of the Khilafat Movement:

In 1919, Muslim leaders in subcontinent formed Khilafat Committee, to organize protests and appeals to preserve the Caliphate. The key figures behind this movement were Maulana Muhammad Ali, Maulana Shauqat Ali, and Ali Brothers.

## (ii) Initial aims and strategies - driven by protests, boycotts and petitions:

The sole purpose behind this movement was to preserve the Caliphate and to protect the religious sites of Muslims. The movement's initial strategies

were mass protests, boycotts of British goods, and petitions to the British government.

### cii) Gandhi's involvement and the Non-Cooperation Movement: Political Collaboration:

After starting Khilafat Movement, the critical involvement of Mahatma Gandhi and Non-Cooperation Movement's integration were a significant <sup>initial</sup> success of it.

### civ) Hindu-Muslim Unity; strengthening the Pan-Indian struggle against British rule:

Khilafat Movement proved itself as a key figure behind

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fostering cooperation between Hindus and Muslims of the sub-continent. Initially, Hindus supported Muslims in Khilafat Movement which ultimately strengthened Hindu-Muslim Unity.

### (v) Mass mobilization - nationwide participation in Khilafat Movement:

Only few people were there who started this movement but after that many people across India joined this. It gained a widespread support in the subcontinent with people participating in protests and strikes against British authority.

### (vi) Challenges and setback:

## The Chauri Chaura Incident and Gandhi's withdrawal from the movement.

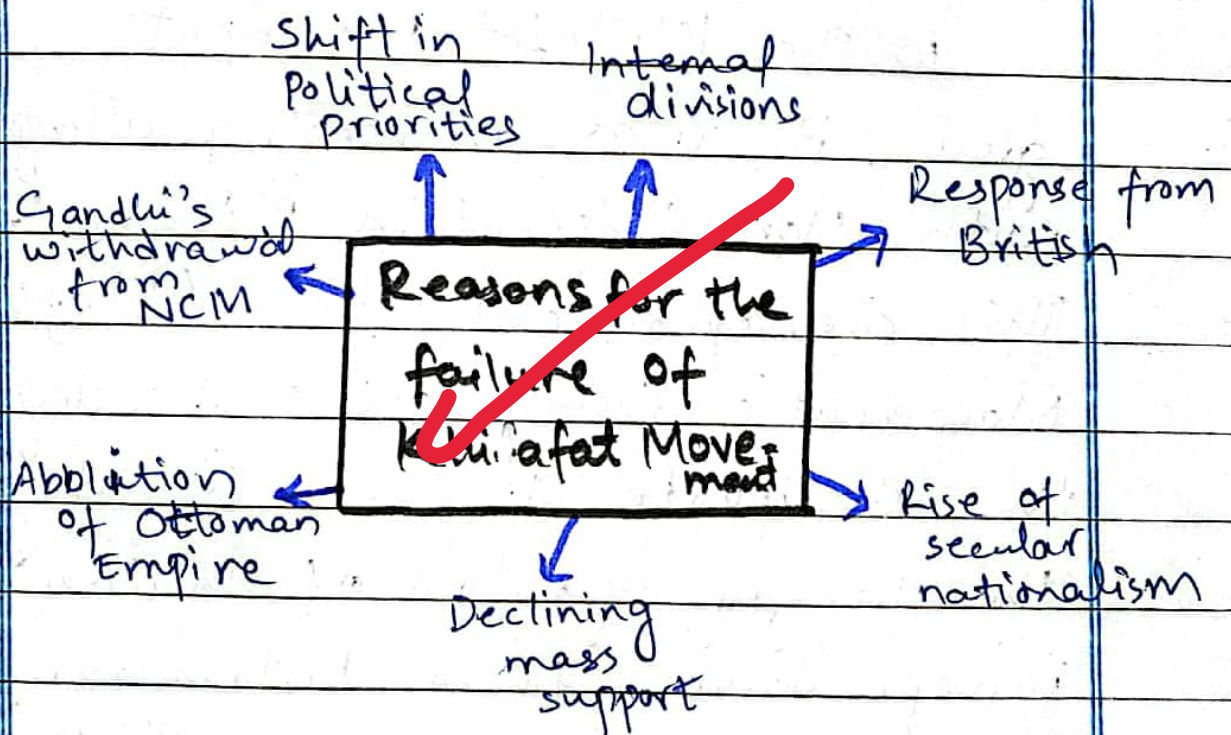
The Chauri Chaura Incident in 1922, where protesters clashed with the police and killed 22 policemen, marked a turning point in Non-Cooperation Movement. Gandhi, who was a key leader of NCM, called off the movement, in response to it. This decision led to a significant loss of momentum for the Khilafat Movement.

## (vii) The formal end (1924)- Shift toward nationalism and Secularism:

After the Caliphate's abolition, the focus shifted from

pan-Islamism unity to national independence leading to the collapse of the Khilafat Movement and the rise of secular nationalist causes.

### 3. Reasons for the Failure of the Khilafat Movement



(i) Internal divisions: Leadership disagreements and factionalism;

The leading cause behind

the failure of Khilafat movement was internal division among key leaders that caused internal conflicts and weakened the movement's unity.

ii) Shift in political priorities - the overlap with the NCM:

As the Khilafat Movement grew, it was increasingly aligned with Non-Cooperation Movement. This overlap meant that Khilafat Movement's focus on protecting the Caliphate became secondary to the larger goals of Indian independence from British rule. This shift diverted the attention of Muslims of sub-continent.

iii) Gandhi's withdrawal from NCM due to Chauri Chaura



### incident ; impacting Khilafat Movement:-

After Gandhi's withdrawal from the Non-Cooperation Movement due to the Chauri Chaura Incident made a significant blow to Khilafat Movement. It affected its momentum and ultimately it lost its ground.

### (iv) Harsh response from British due to disrupted environment in sub-continent:

British's response towards mass protests, state violence, and boycotts was very harsh which demoralized the supporters and disrupted the movement's progress.

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## (v) The abolition of the Ottoman Caliphate: Loss of central purpose:

After the abolition of the Ottoman Caliphate by Attaturk, the aftermath result of Treaty of Lausanne in 2023, resulted into the loss of interest among Muslims of India to continue the movement. It became the sole reason of the failure of Khilafat Movement.

## (vi) Declining mass support - resulting into fatigue and loss of interest:

As the movement failed to achieve its goals, public support also dwindled and people became disillusioned.

The long period of time was also the main reason behind movement's failure as people lost interest after passage of time.

(iii) The rise of secular nationalism: Shift towards independence over religious symbolism.

The growing emphasis on Indian independence, rather than religious unity and focussing on the preservation of Chaliphate, diminished the relevance of the Khilafat Movement.

#### 4. Conclusion:

To sum up, the Khilafat Movement was a religious

and political movement in sub-continent. It evolved through various phases and there were many factors behind its evolution. Despite its initially success, it fall a victim of many setbacks. There were many reasons which failed Khilafat Movement

“The Khilafat Movement was a beacon of hope for Indian Muslim at a time when colonial dominations sought to reduce them to mere subjects, but its failure showed how fragile such movements are when they lack solid ideological, political and organizational foundations.”  
[Dr Rafiq Zakaria]

Good attempt!!

Attempt and upload a single qs at a time. Work on the pointed mistakes and then attempt the next answer

Q (Question) :-

"Ideology of Pakistan is essentially the confluence of Muslim Nationalism in South Asia and Islam as code of life. Explain."

1. Introduction:

The ideology of Pakistan, which culminated in its creation in 1947, was essentially the confluence of Muslim Nationalism in South Asia and Islam as a code of life. The ideology of Pakistan was primarily based on Islamic ideology. Islamic ideology was a main cause behind the existence of Pakistan in 1947. The ideology not called for a separate homeland for Muslim but also envisioned Pakistan as a

country where Islam would guide all aspects of life - political, social, and legal.

"We are not interested in the secular state, but a state that is based on principles of Islam. Islam is not just a religion, it is a complete code of life."

[Quaid-e-Azam]

## 2. Muslim nationalism in South-Asia: A quest for a separate homeland;

### a) The rise of Muslim identity in Colonial India:

During colonial rule, Muslims started to see themselves as

an independent nation in the sub-continent. Sir Syed Ahmed was a prominent figure behind this realization. He was a first who coined "Two-Nation" for Indian Muslims.

(b) Two-Nation Theory - Serves as a ground of ideology of Pakistan:

Sir Syed Ahmed Khan coined this term "Two-Nation Theory" for the Muslims of sub-continent. Later on, many influential figures used this term. It stated that Muslims and Hindus were two distinct nation. It argued for the creation of a separate homeland for Muslims.

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### (c) Formation of All-India Muslim League:

Political leaders under the flagship of ideology of Islam created All-India Muslim League in 1906.

### 3. Islam as a Complete code of life: The Islamic ideology of Pakistan:

#### (a) Islamic principles as the foundation of governance:

Islam is not only a religion but it is a code of conduct that presents foundations for governance.

It guides in terms of jurisprudence. Muslims of sub-continent wanted a separate homeland where



they could line according to the principles and teachings of Islam

(b) Sharia as a guiding legal framework:

Islamic sharia is consisted of rule of Islamic law that would be shaping Pakistan's legal system. Efforts were made to incorporate Sharia into the nation's political and legal infrastructure.

(c) Islamic social and ethical values; influencing the ideology of Pakistan!

Core Islam values are justice, social welfare, and equality. These were the solid

grounds for the ideology of Pakistan.

#### 4. Convergence of Muslim Nationalism and Islam as a way of life

(a) The fusion of Nationalism and religious ideals - demanding for an Islamic state:

Muslim Nationalism evolved into a demand for an Islamic state. The philosophical foundations of separate homeland for Indian Muslim was not only rooted in political cause but also religious cause.

(b) Pakistan's role as a protector of Muslim identity:

The idea of Pakistan for Muslim who felt political marginalized in a Hindi-majority India served as a protection of Muslim identity and their Islamic culture.

### (c) Islamic statehood and Nationalhood, serving as a base for ideology of Pakistan:

Muslim's ambition was to create a state where Islam principles could be implied. Islam was the central principle in the country's statecraft, laws and social values.

### 5. Challenges for Muslim Nationalism and creating an Islamic

## Statehood:

There were many political struggles in balancing Islamic ideals with political governance in a newly formed state.

After the creation of Pakistan, there were tensions regarding to make Pakistan an Islamic state or a secular state.

## 6. Conclusion:

To conclude, the ideology of Pakistan blends with Muslim Nationalism and Islam as a code of life remains a central to its national identity. Pakistan was created not only as a political refuge for Muslims but also a state grounded in Islamic principles, governing all aspects of life.