

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

Q#1

1. Ideology of Pakistan

The ideology of Pakistan is a confluence of Muslim nationalism in South Asia and the Islamic code of life. It has its roots in the historical, cultural and political developments of the subcontinent combined with an Islamic principles to run the code of life. The Muslim nationalist movement in South Asia was primarily a reaction to British colonial rule and the socio-political marginalization of Muslims.

Muslim leaders like Sir Syed Ahmed Khan provided awareness to the Muslims in British India. He advocated for unity and education of the Muslims to protect their identity and to counter Hindu nationalism. Later Muhammad Ali Jinnah became the chief proponent of Muslim nationalism.

The idea of an Islamic state and the laboratory where the principles of Islam can be

practiced freely also played a pivotal role in Muslim nationalism. Allama Muhammad Iqbal emphasized the need for a state that not only serves the political interests of Muslims but also upholds Islamic values. He saw the creation of Pakistan necessary to reinstate the Islamic way of life that has been eroded due to colonialism and Western influence.

2. The Role of Muslim Nationalism and Islamic Principles in the Ideology of Pakistan

- Evolution of Two-nation Theory:

The evolution of two-nation theory that emphasized the fact that Muslims and Hindus are like parallel lines that can never meet even after living together for centuries.

They have distinct, religious, cultural and social identities.

Their way of life are fundamentally different.

Chaudhry Rehmat Ali is considered as the father of two-nation theory. He and other reformist thinkers like Sir Syed Ahmed Khan advocated for Muslims' rights and protection of their political and cultural identity in the subcontinent. Thus, two nation theory greatly shaped the demand for Pakistan.

- Allama Muhammad Iqbal's Allahabad Address, 1930
Allama Muhammad Iqbal provided the philosophical and intellectual base for Pakistan movement. His famous address at the All-India Muslim League in 1930, gave a territorial shape to the creation of a separate entity. He emphasized that as a distinct religious and cultural entity, Muslims should have their autonomous state. His vision for a separate homeland played a

significant role in shaping the idea of Pakistan.

- Role of All-India Muslim League and other intellectual platforms:

The All-India Muslim League, under the leadership of Muhammad Ali Jinnah, greatly mobilized the Muslims of subcontinent. They with great strategy and efforts pulled the demoralized Muslims on one platform united platform. Similarly, the Madarases in Deoband and Mohammeden Educational Conference provided awareness to the Muslims as a distinct religious group. This led to the emergence of the pan-Indian Muslim consciousness movement.

- Islamic Principles in the Constitutions of Pakistan

Islamic principles are reflected in the policies and constitutional framework of the state. Since after creation, the

Islamic principles of justice, equality and welfare are envisioned to run the code of life in Pakistan. The 1956 constitution declared that head of state should be Muslim. Similarly, the preamble of 1973 constitution explicitly declares that the sovereignty belongs to Allah and the constitution is meant to ensure that the laws of the state are in conformity with Islamic principles.

- Islamization of policies under President Zia-ul-Haq: Pakistan was founded on Islamic ideology but the country ~~years~~ witnessed significant move to implement Islamic laws under Zia-ul-Haq regime. He reinstalled the old institutions of Islam and enforced Hudood Ordinances, Nizam-e-Salat, and Zakat and Usher Ordinances in 1980s. His tenure played a major role

to incorporate the Islamic code of life into the legal system.

3. Conclusion

The ideology of Pakistan is deeply rooted in the Muslim nationalism in South Asia and combined with the aspirations of implementation of religious values and laws. Religion plays an important as a primordial identity in politics. Similarly, with the case of Pakistan, religion combined with other factors played a pivotal role in the movement of Pakistan.

On the other hand, the political and religious marginalization of Muslims led to the at the hands of British and Hindus, led to the emergence of Muslim nationalism in the sub-continent.

The visionary leadership of Sir Syed Ahmed Khan and Quaid-e-Azam Muhammad Ali Jinnah successfully moved the

disoriented Muslims towards their goals. However, since the inception of Pakistan, the incorporation of Muslim laws into legal framework and later the islamization of policies under Zia's regime reflected the amalgamation of Islamic code of life into Pakistan's ideology.

Q#2 Evolution of Khilafat Movement and its failure

1. Introduction:

Khilafat Movement was initiated to protect the caliphate amid Turkish war of independence. Caliphate, due to its religious links, held immense importance to the Muslims all over the world. However, during the war of independence, European powers due to conflicting interests and were reluctant to protect the ottoman empire. Mohammad Ali and his brother Moulana Shaukat Ali formed All India Khilafat Committee.

The organization was based in Lucknow, India and it aimed to build political unity among Muslims and use their influence to protect the caliphate.

2. Evolution of Khilafat Movement:

The Khilafat Movement was a political protest campaign launched by Muslims of British India. Muhammad Ali along with other notable leaders initiated the movement and aimed at preserving the caliphate by garnering support from Muslims and persuading European British into extending support to Turkey.

The institution of the Caliphate was sacred for Muslims. Being the caliph, the Ottoman Sultan was nominally the supreme religious and political leader of all Sunni Muslims across the world.

Keeping in view the attachment of Muslims, Ottoman Sultan Abdul Hamid II launched his pan-Islamist program to protect the empire from

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Western attack and dismemberment and to crush the democratic opposition at home. He sent an emissary, Jamal ud Din Afghani, to India in the late 19th century. It evoked religious passion and sympathy among Indian Muslims.

Moreover, after the end of the WWI, hundreds of thousands of soldiers came back. They brought new ideas of freedom and equality from their experience serving in different war theatres. They wanted to see India as an independent country. Similarly Russian revolution 1917 and revolt in China led by Dr. Sun Yat Sen served as an inspiration for the nationalists in India. These incidents created feelings of mass empowerment across India.

Then there emerged a strong middle class that was eager to compete with the British merchants. They also majorly contributed to this movement.

In 1920, All India Khilafat Committee

published the Khilafat Manifesto which called upon the British to protect the Caliphate. It also called upon Indian Muslims to hold the British accountable for this purpose. They wanted to keep places considered holy by Muslims in the hands of Muslims.

However, Gandhi saw this as the opportunity to forge a united Hindu-Muslim stand against the British, and, in combination with a peaceful non-cooperation movement, force the British to concede India's political demands.

In 1920, an alliance was made between Khilafat leaders and the Indian National Congress, whereby both parties promised to work together.

A nation-wide campaign of mass peaceful civil disobedience was led by Khilafat activists to increase pressure on the colonial government. Some also engaged in protest emigration from the North-West Frontier Province to Afghanistan under Amanullah Khan.

The non-cooperation movement was initially successful. It involved boycott of legislative councils, government schools, colleges and surrender of titles and distinctions. However, the movement failed to achieve its objectives due to multiple factors.

3. Causes of Failure of Khilafat Movement

The Khilafat Movement although did not succeed to achieve its objectives, but it had a far reaching implications for Indian sub-continent. From the evolution of pan-islamism to consolidation of two-nation theory, it significantly impacted the future course of events.

However, it failed to achieve the very objectives it laid out. The failure was a result of complex and intricate factors such as:

- **Unrealistic Objectives.**

The objectives laid out by the Khilafat Committee were unrealistic to begin with. Given the situation in Europe and meticulous

and calculated approach of British and other European powers towards nationalist movements and uprisings made it difficult for Indian Muslims to take a response from Britain. Therefore, their hopes did not materialize in any solid action from British.

- Ill-organized.

The Khilafat Movement was not said to be an organized movement to mobilize large number of people. It could not gain momentum due to the half-hearted attempts made by the leaders.

- Disunity among Muslims:

Khilafat Movement was significantly weakened by the division within Muslim community. They were divided between working for the Congress, the Khilafat Cause and the Muslim League. Dr Ansari and Maulana Abul Kalam aligned

with the Indian National Congress and the Ali brothers joined the Muslim League. Therefore, the fragmentation of Khilafat leadership significantly weakened the movement and it failed to produce the desired outcome.

- Lack of coordination between Muslims and Congress
The leadership of Movement had little cooperation and were divided between different factions. The priorities of Gandhi and Muslim leaders were different and led to the lack of coordination. The Ali brothers were primarily concerned with the restoration of the Caliphate, while Gandhi focused on the broader issue of Indian independence from British colonial rule.

- British Resistance and Inflexibility to the Cause:
The British government showed resistance and did not give in

to any demands of Khilafat leaders. The broader geo-political considerations led the British to ignore the calls for the protection of the Caliphate despite wide-spread protests and non-cooperation campaign.

4- Conclusion:

Khilafat Movement, though, failed to achieve the immediate objectives, but had the far-reaching consequences for Indian politics. Its collapse marked the end of a pan-Islamic politics in India but it shifted towards the broader Indian independence. It not only consolidated the two-nation theory but also later led to the partition of Indian sub-continent.