

Q1.

Ideology of Pakistan

Explain

start with the summary of the answer as introduction

Ideology of Pakistan:

Pakistan is the only state found on the basis of strong ideology. Since its establishment it has demanded to accomplish its basic aim. The ideology of Pakistan was the consciousness of the Muslims in the historical perspective of the South Asian subcontinent that they were a separate nation on the basis of Islamic ideology. Islamic ideology forms the basis of the ideology but Muslim nationalism on top is what made the force existed for the establishment of our homeland Pakistan.

"Islam has taught us this and I think, you will agree with me, for whatever else you maybe, and whatever you are, you are a Muslim. You belong to a nation now, you carved out a territory, vast territory, it is all yours; it does not belong to a Punjabi, or a Sindhi, or a Pathan, or a Bengali; it is yours."
— Quaid-i-Azam

Importance of

Influence of Muslim Nationalism in South Asia on ideology of Pakistan:

After war of independence 1857, Muslims of the subcontinent were greatly pressed by the British who ruled them aggressively and the Hindus who sided ^{the} British ^{rule} and saw Muslims as a threat to the Western rule. In all these circumstances, the social, political and economic conditions of the Muslims were totally challenged which united Muslims and became a key component for the establishment of a separate state.

① Social and Political Development of Muslims

Muslims under British rule faced severe discrimination in the social and political lives. They were ~~always~~ not allowed for five and four ~~parts~~ seats in the British rule. They struggled to get a separate electorate of Muslims which was always a threat to Hindus. Muslims were not given employment opportunities against which Sir Syed asked

merit-based employment opportunities. They were not given social liberties. Therefore, they preferred to have a separate homeland to practice their beliefs along with fair opportunities.

relate the headings and arguments to the qs statement.

② Protection of Muslim language

Hindus did their best to replace Urdu by Hindi. Urdu-Hindi Controversy played its major role in the Two-Nation Theory provided by Sir Syed Ahmed Khan which strengthened Muslim nationalism. If South Asia had got freedom without partition, Hindi would have easily been declared as the official language by the Hindu majority leading to the wiping of Muslim culture. Muslims had no choice then except for the demand for a separate homeland.

③ Protection of Two Nation Theory

Muslims claimed for a separate homeland as they were determined to maintain a separate entity for the times to come. They believed in separate religion, beliefs, practices, traditions and culture which made their demand true. It was their right to keep their separate identity alive and enjoy all human rights which would have not been possible in undivided India.

④ Dream of Muslims to get freedom

Muslims wanted freedom from British and Hindus after their ill-treatments. They were snatched of their political rights, jobs, property and social status. Muslims wanted their own government and so they demanded separate homeland, Pakistan.

⑤ National Identity of Muslims

In the history of subcontinent, Quaid-e-Azam argued that Muslims were never a ~~very~~ minority. They are a perfect nation and have their right to establish an independent state in those areas where they are in majority.

According to him the demand of Muslims for separate homeland was to preserve their identity.

⑥ Separate status of Muslims

In an address at Lahore Mr. Jinnah clearly mentioned;

"No act of law would be acceptable which deny the separate status of the Muslims."

Muslims of the subcontinent were totally different from Hindus and their status had to be preserved for which they demanded a separate homeland.

⑦ National Solidarity

Muslims are a separate, united nation, which can be seen from Quaid's quote after creation of Pakistan.

"There is no power in the world who can undo Pakistan. The roots of Pakistan are very deep and strong."

Influence of Islam as a separate code of life on Pakistan's ideology:

Muslim nationalism for the ideology of Pakistan has a base i.e. Islam, a complete code of life which was the ultimate driving force for a separate homeland establishment. Hindus when tortured Muslims during their prayers, fastings, sacrifices, this led to the unity of Muslims of the subcontinent.

⑧ Pakistan and Holy Quran

In a meeting while clarifying the relation of Pakistan and Holy Quran, Quaid said,

"What is that relation which has made Muslim a single body? What is that rock on which the structure of Muslim nation is rested? What is that base which has secured the safety of the boat of this Muslim nation? That relation, rock and base is the

Holy Quran."

② Islam as a complete code of life

To practice Islam, which guides us in social, political, economic, all aspects of life, the demand of Pakistan was made.

Quaid told about it to the students when he said,

“Our guide is Islam and this is the complete code of life. We neither need any red or yellow flag nor do we need any Socialism, Communism, Nationalism or any other -ism.”

③ Source of Power

Islam gave the concept of Two Nation Theory and secured separate recognition of Muslims in sub-continent. Two Nation Theory protected Muslims in the hour of need especially under British rule. That is why ideology is the power in subcontinent on which base the Muslims struggle hard for the attainment of Pakistan. Finally, they succeed to achieve it.

④ Unity of Islamic world

Ideology of Pakistan is laid down on Islam. There is no any discrimination on the base of colour, cast, creed, state or country in Islam and Pakistan is based on this ideology. So, the unity of Islamic world is the key factor of the foreign policy of Pakistan and Pakistan tried its best to create harmony of the Muslim world. Iqbal gave the message of unity in his poetry

ایک ہوں مسلم حرم کی یاسبانی کے لیے
پیل کے ساحل سے لے کر تاناک کاشغر

⑤ Separate Muslim state free of Western democratic concept

Allama Iqbal gave the idea of separate homeland of Muslims and was strongly against the concept of Western democracy. He was of the view that social and economic problems can only be solved through Islamic system. He said,

add more arguments.

"Western democracy is devoid of depth, it has merely an attractive outlook."

Conclusion:

Muslim nationalism along with Islam made the basis of Pakistan's ideology as these two beliefs help Muslims stand firm against British and Hindus to stop their subjugation and enjoy their basic human rights in a separate homeland which has an Islamic base.

Q.3

Khilafat Movement ?

Khilafat Movement - Significant chapter in history of Indian subcontinent.

Khilafat Movement which started in 1919 and ended in 1924 was an event showcasing Muslim unity for the emotional and spiritual attachment to Caliphate in Turkey. The Sultan of Turkey considered the Ameer-ul-Momineen, represented Caliphate. Muslims from all over the subcontinent stood united for the religious and spiritual beliefs and did protests to stop the disintegration of the Ottoman Empire.

"The Khilafat is the pivot round which the whole of Muslim India revolves."

-Shaukat Ali.

Evolution of Khilafat Movement:

Following geopolitical upheavals of World War I which brought the Ottoman Empire of the world to the brink of collapse, certain events led to the birth of this movement.

① **Treaty of Sevres (1920)**

The treaty dismantled the Ottoman Empire, reducing the Sultan to a mere vassal prince who now had no political authority. This development alarmed Indians Muslims, who viewed it as a direct threat to Muslim unity and sanctity.

② **Establishment of Majlis-e-Khilafat**

The Majlis-e-Khilafat established in Bombay had the first Khilafat Conference

in Delhi in November, 1919 marking formal beginning of this movement.

③ Peak Period (1919-1920)

Movement gained widespread momentum with widespread protests, demonstrations and boycotts. It garnered support from both Muslims and Hindus, uniting them against the colonial government.

④ Non-cooperation Movement

It was led by Mahatma Gandhi and provided a powerful synergy, as Gandhi aligned with Khilafat cause. This marked a period of unprecedented Hindu-Muslim collaboration. People pressurized govt. by protests, by refraining from paying taxes and by presenting themselves for arrest.

⑤ Hijrat Movement (1920)

Jamiat Ulema-i-Hind issued a fatwa, stating that Muslims should migrate if their land was no longer safe for Islam. This step led to hundreds of Muslim families selling their properties and migrating to Afghanistan, which unfortunately, denied them entry leaving them all displaced to regions like USSR.

⑥ Moplah Uprising (1921)

It was armed uprising against the government and landlords which led to 400 deaths and thousands of injuries in Kerala. Moplah Train Tragedy, which led to 66 prisoners' death due to overcrowding also highlighted the inhumane treatment of the British colonial regime.

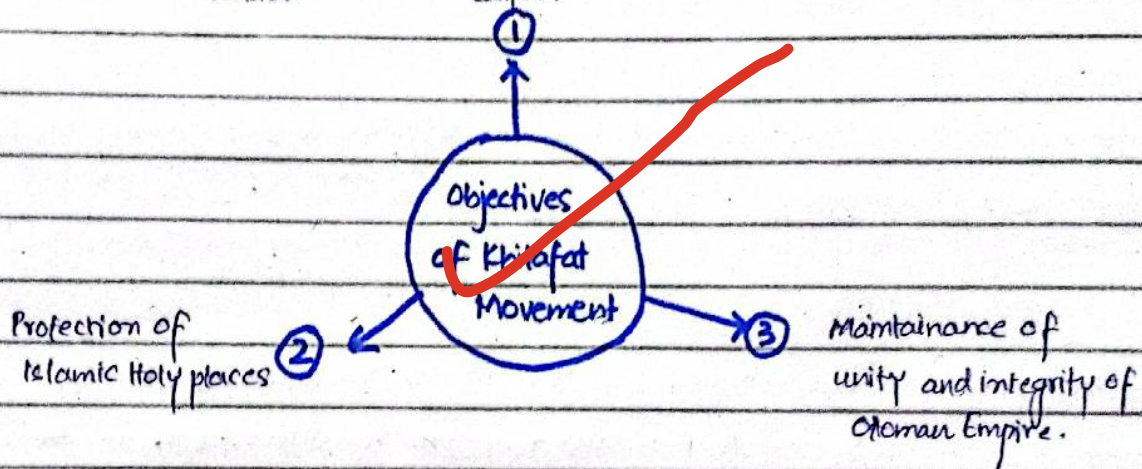
⑦ Hindu-Muslim Riots:

Initially, Hindu-Muslim unity was fostered through this movement. However, tensions between communities led to communal riots in Multan and Beugar, which weakened the cooperation and created divisions.

⑧ Chaura - Chauri Incident

Volunteers of non-cooperation movement clashed with police. Enraged by the police brutality, the protestors set the local police station on fire leading to the death of 21 policemen. This violent act contradicted Gandhi's Non-cooperation movement, leading him to call off this movement.

⑨ End of Khilafat Movement: Turks made a new govt. putting an end to Khilafat with Mustafa Kamal as a leader.



Leadership:

- i. Maulana M. Ali Jauhar
- ii. Maulana Shaukat Ali
- iii. Hakim Ajmal Khan
- iv. Maulana Abul Kalam Azad

Reasons for Failure:

① Disunity and ~~Conflicting~~ Conflicting Agendas

While movement began with Hindu Muslim unity, communal tensions soon surfaced. The divergent priorities of Khilafat leaders and Gandhi's broader non-cooperation movement diluted its focus.

② Lack of Practical Gains

The movement relied heavily on emotional appeals, which failed to

produce tangible political outcomes. The Muslims, in particular, gained no political benefit.

⑤ End of Caliphate

In 1924, Mustafa Kamal Atatürk with his Turkish National Movement, abolished the caliphate signalling the final blow. Atatürk's modernist policies and the establishment of a Turkish Republic rendered the movement obsolete.

⑥ Economic and Social Hardship

Initiatives like Hijrat Movement caused immense suffering among ordinary Muslims, leading to disillusionment.

minimum description under a heading should be 5 lines.

⑦ Suppression by British Government

The British Government in response to Non-Cooperation movement led by Gandhi responded with arrests, ban and repressive measures, weakening the movement's organizational capacity.

⑧ Gandhi's Withdrawal

Gandhi's withdrawal after Chauri Chauri incident demoralized the masses and severed the Hindu-Muslim unity that had initially strengthened the movement.

K.K. Aziz: The Making of Pakistan

"The Khilafat Movement had no economic program, no social program, no educational program, no political program, except the restoration of the Sultanate's sovereignty. It was not a movement of the masses but the Movement of Muslim elite. It was not a political movement in any sense of word but a religious movement, aiming at the defense of Ottoman Caliphate as the spiritual centre of the Islamic world."

Conclusion:

Khilafat movement remains a powerful reminder of the intersection of religion and politics in the Media's struggle for independence. It highlighted the potential and limitations of inter-communal cooperation, leaving an indelible mark on the subcontinent's history.

“Our Khilafat is not a political movement but a religious and spiritual movement.” — Maulana M. Ali Tahir