

Pakistan as a Modern Islamic Society

--Study of Communitisation of Culture--

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Background and object of my research

Although Islam in Pakistan has been a subject of study since long, there is little agreement on the kind of Islam that is followed in Pakistan. In her famous book *The Sole Spokesman*, published in 1985, Ayesha Jalal proposes a new interpretation of the role of Mohammad Ali Jinnah, leader of the All-India Muslim League (AIML). She traces the evolution of the claim of an independent state for Muslims on the basis of the “two-nation” theory. This is an academic point of view in which state building is emphasized over political participation, although a wider acknowledgment is required of the fact that Pakistan inherited its entity from the Raj. Popular participation has been suppressed by Pakistani regimes working within this tradition.

In 1940, the AIML assembled the demand for independent Muslim states in South Asia. Seven years later, Pakistan was created amidst a “communal holocaust” of unprecedented proportions in north-western and north-eastern India. The AIML and its leader, Jinnah, assessed the role of religious communalism and provincialism in shaping the movement for Pakistan.

The real problem of British India was nationhood. Most Hindus claimed that India was one nation and a united country and wanted independence from British rule. On the other hand, many Muslims held that India was neither a unity nor a nation. Instead they thought that Muslims should form a separate nation to achieve freedom from Hindu domination and this was as essential as Indian liberation



from British rule.

My focus here is to consider Pakistan in the context of the Islamic world. The creation of Pakistan as a Islamic Society and Culture offers the key to an understanding of this country.



Pictures

Front Page: University of Punjab, Oriental College

Above: Urdu Bazar in Lahore

Middle: Khayaban-e Aiwan-e Iqbal Road

Left: Part ion Mall n Lahore