

South Asia

Muslim Politics

Gary R. Bunt
2022 Version – Part 1

1

Demographics

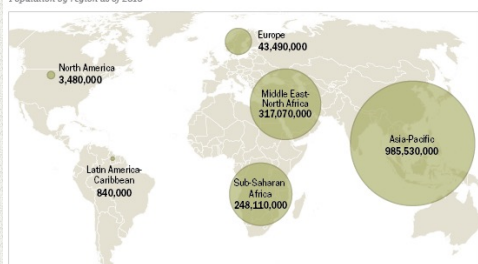
Pakistan

Muslim Politics

2

Regional Distribution of Muslims

Population by region as of 2010



Percentage of world Muslim population in each region as of 2010



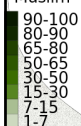
Population estimates are rounded to the ten thousands. Percentages are calculated from unrounded numbers. Percentages may not add to 100 due to rounding.

Pew Research Center's Forum on Religion & Public Life • Global Religious Landscape, December 2012

<http://www.pewforum.org/2012/12/18/global-religious-landscape-muslim/>

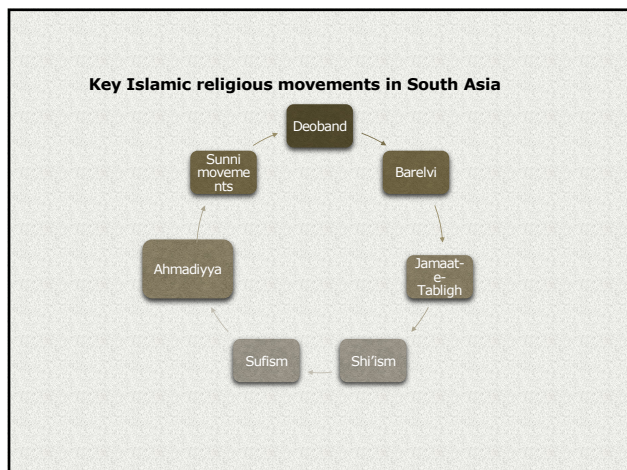
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% of population Muslim



World Muslim population by percentage (Pew Research Center, 2014).

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5



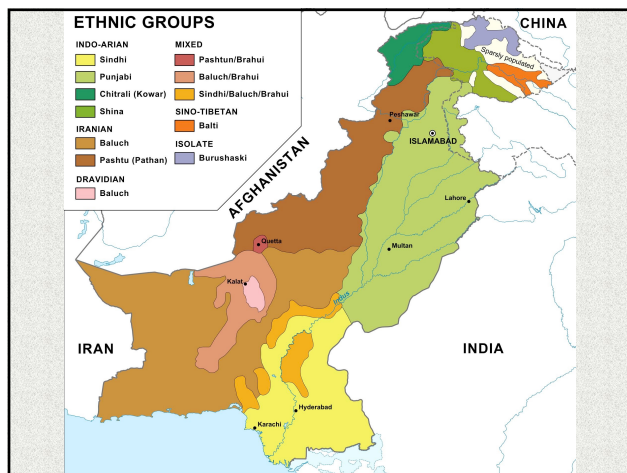
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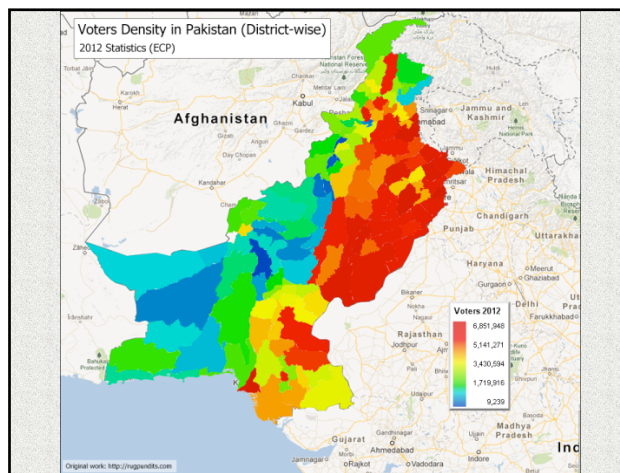
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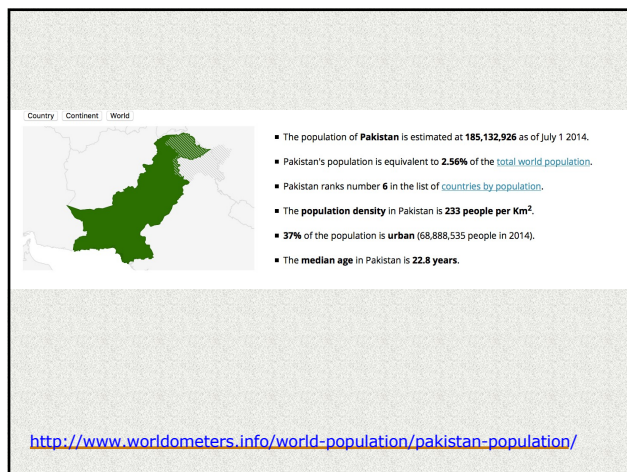
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9



10



11

Population of Pakistan (2015 and historical)

Year	Population	Yearly % Change	Yearly Change	Migrants (net)	Median Age	Fertility Rate	Density (P/Km ²)	Urban Pop %	Urban Population	Country's Share of World Pop	World Population	Global Rank
2015	188,144,040	1.67%	2,998,947	-326,884	23.2	3.22	236	38%	70,648,087	2.57%	7,324,782,225	6
2014	185,132,926	1.64%	2,990,332	-334,980	22.8	3.30	233	37%	68,888,535	2.56%	7,243,794,121	6
2010	173,149,306	1.85%	3,035,578	-369,421	21.6	3.65	217	36%	62,129,434	2.50%	6,916,183,482	6
2005	157,871,415	1.89%	2,827,880	-350,841	20.1	4.00	198	34%	54,470,124	2.43%	6,514,094,605	6
2000	143,832,014	2.57%	3,428,487	-37,466	18.9	5.00	181	33%	47,663,053	2.35%	6,127,700,428	7
1995	126,688,577	2.66%	3,119,740	-280,000	18.3	5.67	159	32%	40,332,894	2.21%	5,741,822,412	7
1990	111,090,879	3.23%	3,261,483	27,958	18.2	6.30	140	31%	33,967,147	2.09%	5,320,816,667	8
1985	94,783,463	3.45%	2,959,833	269,047	18.4	6.44	119	29%	27,813,259	1.95%	4,863,601,517	8
1980	79,984,297	3.25%	2,365,809	140,000	18.3	6.60	100	28%	22,448,393	1.80%	4,449,048,798	9
1975	68,155,252	2.86%	1,780,208	-27,621	18.3	6.60	86	26%	17,962,775	1.67%	4,071,020,434	10
1970	59,204,212	2.73%	1,491,508	-41,996	18.8	6.60	74	25%	14,692,709	1.60%	3,691,172,616	10
1965	51,746,670	2.59%	1,241,215	-18,654	19.5	6.60	65	24%	12,166,160	1.55%	3,329,122,479	11
1960	45,540,594	2.24%	955,233	-3,340	19.8	6.60	57	22%	10,066,293	1.50%	3,026,002,942	13
1955	40,764,427	1.66%	644,409	-1,651	20.0	6.60	51	20%	8,035,484	1.48%	2,761,650,981	14

Source: Worldometers (www.worldometers.info)

Elaboration of data by United Nations, Department of Economic and Social Affairs, Population Division. *World Population Prospects, The 2012 Revision*. Medium-fertility variants.

12

Pakistan Population Forecast

Year	Population	Yearly % Change	Yearly Change	Migrants (net)	Median Age	Fertility Rate	Density (#/km²)	Urban Pop %	Urban Population	Country's Share of World Pop	World Population	Global Rank
2020	203,351,202	1.57%	3,041,432	-225,460	24.7	2.89	255	40%	80,378,630	2.64%	7,716,749,042	7
2025	218,123,796	1.41%	2,954,519	-158,726	26.4	2.65	274	42%	91,228,096	2.70%	8,083,412,739	6
2030	231,743,898	1.22%	2,724,020	-142,366	27.9	2.46	291	44%	103,000,893	2.75%	8,424,937,474	6
2035	244,611,909	1.04%	2,453,602	-131,019	29.4	2.30	307	47%	115,471,316	2.79%	8,743,446,952	6
2040	254,769,136	0.87%	2,151,445	-118,053	31.0	2.18	320	50%	127,962,894	2.82%	9,038,687,151	6
2045	263,823,273	0.70%	1,810,827	-125,621	32.6	2.07	331	53%	140,171,943	2.83%	9,308,438,178	6
2050	271,081,825	0.54%	1,451,710	-131,327	34.1	1.99	341	56%	151,841,063	2.84%	9,550,944,881	6

Source: Worldometers (www.worldometers.info)
Elaboration of data by United Nations, Department of Economic and Social Affairs, Population Division, *World Population Prospects: The 2012 Revision*, Medium-fertility variant.
[back to top 1](#)

<http://www.worldometers.info/world-population/pakistan/>

13

10 Countries with the Largest Number of Muslims

	ESTIMATED 2010 MUSLIM POPULATION	PERCENTAGE OF POPULATION THAT IS MUSLIM	PERCENTAGE OF WORLD MUSLIM POPULATION
Indonesia	209,120,000	87.2 %	13.1 %
India	176,190,000	14.4	11.0
Pakistan	167,410,000	96.4	10.5
Bangladesh	133,540,000	89.8	8.4
Nigeria	77,300,000	48.8	4.8
Egypt	76,990,000	94.9	4.8
Iran	73,570,000	99.5	4.6
Turkey	71,330,000	98.0	4.5
Algeria	34,730,000	97.9	2.2
Morocco	31,940,000	99.9	2.0
Subtotal for the 10 Countries	1,052,120,000	47.0	65.8
Subtotal for Rest of World	546,400,000	11.7	34.2
World Total	1,598,510,000	23.2	100.0

Population estimates are rounded to the ten thousands. Percentages are calculated from unrounded numbers. Figures may not add exactly due to rounding.
Pew Research Center's Forum on Religion & Public Life • Global Religious Landscape, December 2012

<http://www.pewforum.org/2012/12/18/global-religious-landscape-muslim/>

14

Countries with More Than 100,000 Shia Muslims

	Estimated 2009 Shia Population	Approximate Percentage of Muslim Population that is Shia	Approximate Percentage of World Shia Population
Iran	66 – 70 million	90 – 95%	37 – 40%
Pakistan	17 – 26 million	10 – 15	10 – 15
India	16 – 24 million	10 – 15	9 – 14
Iraq	19 – 22 million	65 – 70	11 – 12
Turkey	7 – 11 million	10 – 15	4 – 6
Yemen	8 – 10 million	35 – 40	– 5
Azerbaijan	5 – 7 million	65 – 75	3 – 4
Afghanistan	3 – 4 million	10 – 15	– 2
Syria	3 – 4 million	15 – 20	– 2
Saudi Arabia	2 – 4 million	10 – 15	1 – 2
Nigeria	<4 million	<5	<2
Lebanon	1 – 2 million	45 – 55	<1
Tanzania	<2 million	<10	<1
Kuwait	500,000 – 700,000	20 – 25	<1
Germany	400,000 – 600,000	10 – 15	<1
Bahrain	400,000 – 500,000	65 – 75	<1
Tajikistan	~400,000	~7	<1
United Arab Emirates	300,000 – 400,000	~10	<1
United States	200,000 – 400,000	10 – 15	<1
Oman	100,000 – 300,000	5 – 10	<1
United Kingdom	100,000 – 300,000	10 – 15	<1
Bulgaria	~100,000	10 – 15	<1
Qatar	~100,000	~10	<1
World Total	154 – 200 million	10 – 13	100

<http://www.pewforum.org/2009/10/07/mapping-the-global-muslim-population/>

15

10 Countries With the Largest Hindu Populations, 2010 and 2050

	2010 HINDU POPULATION	% OF WORLD'S HINDU POPULATION IN 2010		2050 HINDU POPULATION	% OF WORLD'S HINDU POPULATION IN 2050
1 India	973,750,000	94.3%	1 India	1,297,960,000	93.8%
2 Nepal	24,170,000	2.3	2 Nepal	38,120,000	2.8
3 Bangladesh	12,680,000	1.2	3 Bangladesh	14,470,000	1.0
4 Indonesia	4,050,000	0.4	4 Pakistan	5,630,000	0.4
5 Pakistan	3,330,000	0.3	5 United States	4,780,000	0.3
6 Sri Lanka	2,830,000	0.3	6 Indonesia	4,150,000	0.3
7 United States	1,790,000	0.2	7 Sri Lanka	3,430,000	0.2
8 Malaysia	1,720,000	0.2	8 Malaysia	2,270,000	0.2
9 United Kingdom	890,000	< 0.1	9 United Kingdom	1,370,000	< 0.1
10 Burma (Myanmar)	820,000	< 0.1	10 Canada	1,070,000	< 0.1
Subtotal	1,026,030,000	99.4	Subtotal	1,373,230,000	99.2
Subtotal for Rest of World	6,190,000	0.6	Subtotal for Rest of World	11,120,000	0.8
World Total	1,032,210,000	100.0	World Total	1,384,360,000	100.0

Source: The Future of World Religions: Population Growth Projections, 2010-2050. Population estimates are rounded to the nearest 10,000. Percentages are calculated from unrounded numbers.
PEW RESEARCH CENTER

16

Christianity in Pakistan

- Christians - the largest religious minority in Pakistan.
- 2005: 2.5 million (estimate) (1.6% of the population).
- Approximately half are Roman Catholic and half Protestant.

Source: [Library of Congress Country Studies](#) on Pakistan.
[Library of Congress](#). February 2005

17

Qadyanis/Ahmadiyya

"The Ahmadiyya Muslim Community was founded in 1889 by **Mirza Ghulam Ahmad**, who claimed to be the promised mahdi or messiah who would come in the end times to guide Islam back to its true path. This is highly offensive to traditional Muslims who believe that Muhammad was the final prophet of Islam—so offensive, in fact, that most traditional Muslims believe it disqualifies Ahmadis from being considered true Muslims.

"Pakistan is home to the largest population of Ahmadis in the world, between two and four million. Beginning in 1974, Pakistan adopted a series of laws declaring Ahmadis to be non-Muslims and forbidding them to 'pose as Muslims.' Ahmadis are not allowed to call their houses of worship mosques, and they may not attend the annual pilgrimages to Mecca, the hajj."



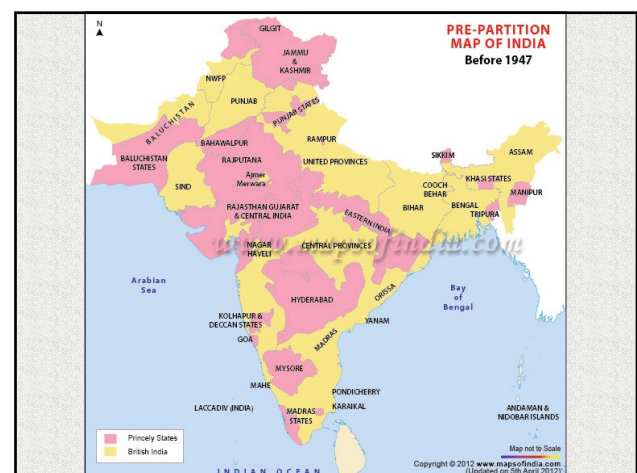
Estimated: 2-5 million (dependent on sources)

Source: <http://www.pbs.org/wnet/religionandethics/blog/can-pakistan-declare-ahmadis-non-muslim/>

18

Historical Development

19



20

Contemporary Muslim expression in Pakistan can be traced to diverse cultural, political, social and religious influences, both from within the Indian subcontinent, and from the wider Islamic world.

These include approaches towards so-called Muslim 'reform' and 'revivalism', and reactions to interpretative approaches towards Islam, such as the development of religious movements and expansion of Sufi orders.

The synthesis of forms of Islam with Indian religious and cultural practices has led to the creation of unique forms of Muslim religious thought, conceptual frameworks and scholarship in the Indian subcontinent.

21

In conjunction with these came the assertion (in some quarters) of Muslim political identity and self-awareness, particularly in the nineteenth century. In 1885, the Indian National Congress was formed, seeking constitutional power in India, and the removal of the British administration.

22

In 1906, the emergence of the All-India Muslim League sought to correct what it saw as a pro-Hindu imbalance in the National Congress.

Anti-British feeling during World War One led to more Muslims joining the Congress, including **Muhammad Ali Jinnah (1876-1948)**.

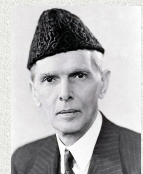
Jinnah was a Khoja Shia from a wealthy Karachi family, who qualified for the bar in 1896.



23

In **1916**, the League and the Congress negotiated an agreement, exchanging support for tacit agreement for a separate Muslim territorial administration, although in 1920 Jinnah - perceiving a lack of Congress sympathy for Muslim aspirations - resigned the focus on his presidency of the Muslim League.

The League's role was itself declining, in the face of opposition from advocates of a return to the historical ideals of the Caliphate.



24

There was a deepening Muslim awareness in religious, cultural, and linguistic issues during the 1930s, and proposals evolved under the influence of the poet and philosopher **Muhammad Iqbal (1873-1938)**, and his assertions for a separate Muslim homeland.

Iqbal suggested that there were four main factors influencing problems associated with Islam.

Iqbal believed that there had been a 'decline' in Islam, linked to Baghdad's destruction in 1258 and the abandonment of 'Islamic law' for a monarchical system.



25

Iqbal was concerned that:

- Muslims were servile to Europe, and that Muslim thought had been permeated with concepts that he felt had no basis in the Qur'an, including aspects of Sufism.
- He also felt that Islam had 'stagnated', through a paralysis in decision-making and lack of ijtihad.



26

Iqbal was keen to restore ijtihad to a place of importance in Islam, where it might perform a 'renovating' function. He underlined three degrees of ijtihad:

"(1) complete authority in legislation which is practically confined to the founders of the schools.

"(2) relative authority which is to be exercised within the limits of a particular school, and

"(3) special authority which relates to the determining of the law applicable to a particular case left undetermined by the founders."

Source: Muhammad Iqbal, The Principle of Movement in the Structure of Islam, Lectures on the Reconstruction of Religious Thought in Islam (Lahore, 1930).



27

Influences on Iqbal

- Ibn Taymiyyah
- Shah Wali Allah

Iqbal applauded the combination of philosophical ideas and ijtihad, although he was primarily influenced by the Qur'an



28

In his own context, Iqbal saw interpretation of Islam as successful within (post-Ottoman) Turkey, and noted the use in Turkey of *ijtihad* as a decision-making mechanism, influencing the introduction of the Turkish language in prayer, and the changing role of women:

"Turkey's *ijtihad* is that according to the spirit of Islam the Caliphate or Imamate can be vested in a body of persons, or an elected assembly."

Source: Muhammad Iqbal, 220-4



29

Iqbal's analysis can be seen in the light of developments in early twentieth century India.

He provides an edge of realism in analysing the situation of the global Muslim community (*ummah*), suggesting that the diversity within Islam is part of its character, and implying that the definition of unity in the *ummah* requires re-evaluation:

"It seems to me that God is slowly bringing home to us the truth that Islam is neither Nationalism nor Imperialism but a League of Nations which recognizes artificial boundaries and racial distinctions for facility of reference only, and not for restricting the social horizon of its members."

Source: Muhammad Iqbal, 223



30

In contrast to such religious speculation, **Jinnah** initially sought an independent India, which he conceived as a single administrative entity with separate but parallel Muslim and Hindu political systems and autonomous regions. Jinnah applied Islamic rhetoric, influenced by aspects of Indian reform movements, during his campaign for a Muslim homeland. However, he was not seen as a deeply religious man:

"He was a nationalist who seemed at times to be more English than Indian; he was a Muslim who made few references to God or the Prophet or the Qur'an. He was not a deeply religious man. To him the Muslim heritage was a civilization, a culture and a national identity."

Source: [Encyclopedia of Islam](#), K. Callard, 'Djinaa'



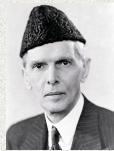
31

In 1935, provincial governments were elected, and in 1940 the League demanded a separate Muslim state.

This demand intensified after World War Two, with Britain in financial debt to India, and conflicts between representational bodies and regional identities emerging

32

Jinnah believed that federal union of India could only be based on equal partnership between 'Hindustan' and 'Pakistan' - a word coined from an acronym of Punjab, Afghan, Kashmir, and Sindh, together with -stan or land (Pakistan also means 'Land of the Pure').



33

Muslims in India did not interpret the concept of Pakistan as being necessarily advantageous for Islam or Muslims, especially given the potential arguments regarding borders and territory.

Some sought a Muslim Pakistan as part of a Federal India, especially when the Muslim League won seats in the Congress of India in 1946.

However, rioting in 1946 - particularly in Calcutta - and the potential for civil war, led to the British viceroy Lord Mountbatten declaring Indian independence.

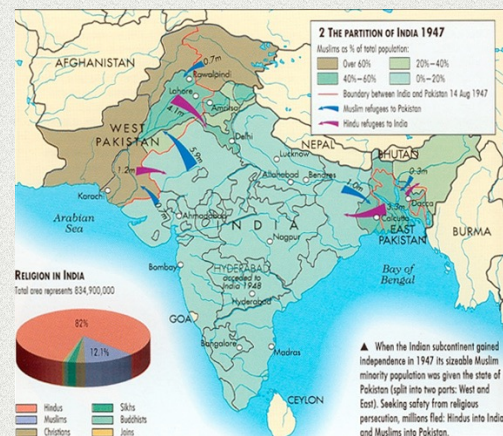
This was initially for June 1948, but the date was subsequently shifted to August 14 1947.

34



Jawaharlal Nehru, Mountbatten and Jinnah

35



36



37

Partition

The boundary commission prior to independence created a Hindu core state of India, and East and West Pakistan.

There was a mass migration and disruption of peoples from either side of the proposed borders, with perhaps one million dying in migration and attendance rioting and disruption.

Over five and a half million people moved in either direction across the western Pakistan and Indian border, with one and a quarter million moving from East Pakistan to Bengal.

At least sixty million Muslims stayed in the 'new' India, rather than move to Pakistan.

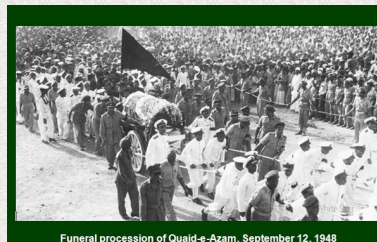
Source: Judith M. Brown, *Modern India : the origins of Asian democracy*, Oxford, England ; New York : Oxford University Press, 1994, 293-337.

38

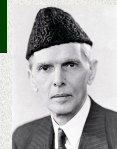


39

Jinnah became Pakistan's first governor, but died in September 1948 after just one year in office.



Quad-e-Azam = "great leader"



40