

Lecture 1.

Ideology of Pakistan

Pakistan is the only state that came into being on the bases of strong ideology. Since its establishment it has been demanded to accomplish its basic aim. Following are the bases of its ideology.

Ideology:

The social or political Programme of any movement that becomes a collective objective of any nation is called Ideology. OR

Ideology means such an aim according to which human beings planned about their future.

The Ideology of Pakistan

The Ideology of Pakistan was the consciousness of the Muslims in the historical perspective of the south Asian sub-continent that they were a separate nation on the basis of the Islamic ideology. No doubt Islamic ideology is the base of ideology of Pakistan so the basic fundamentals of Islam are also the bases of the Ideology of Pakistan.

IMPORTANCE OF IDEOLOGY OF PAKISTAN

Importance of Ideology of Pakistan is as under:-

1. Right of Self Determination

In the decent civilizations of the world, right of self-determination has got the place of basic human right. The Muslim of sub-continent work hard for the attainment of right of self-determination, on the base of this right the Muslim demanded separate electorate in 1906 and this right was awarded to the Muslim in 1909's Minto Morley reforms.

2. Protection of the Muslims of Sub-Continent

Ideology of Pakistan saved the Muslim of the Sub-Continent. Because of the ideology of Pakistan, the Muslims of India who had become a minority due to the western democracy became a great nation.

3. Cause of Independence of Muslims

Ideology of Pakistan is the cause of independence of Muslims. Because of the ideology of Pakistan the Muslims of India got freedom and they got social betterment. In addition to that other nations like Sikhs, Hindus and Christians had other benefits out of that.

4. Ending of Hindu-Muslim Tension

After the creation of Pakistan, Hindu-Muslim tension which had been a part of Daily life ended. Along with that tension the events of terrorism also ended. They both got peaceful atmosphere which is necessary for the development of any society.

5. Symbol of Security of the Muslims

The ideology of Pakistan is very important for the Muslim of the Sub-Continent after the start of this theory the Muslims feel better and secured in the Subcontinent. The people who believe the ideology of Pakistan although belong to different races and different areas, are united. Because of this natural unity, they can defeat foreign conspiracies and enemies of Pakistan.

6. Character Building

Ideology of Pakistan is a source of Character Building of the Muslims. Ideology of Pakistan is based on Islamic ideology and exemplary principles of Islam. So due to the ideology of Pakistan we are able to establish the Islamic society in Pakistan and we create the courage, honesty, tolerance, bravery, equality, fraternity & character building in Pakistan.

7. Unity of Islamic World

Ideology of Pakistan is laid down on the Islam. There is no any discrimination on the base of colour cast, creed, state or a country in Islam and Pakistan is obtained on the base of Ideology of Pakistan. So the unity of the Islamic world is the key factor of the foreign policy of Pakistan and Pakistan tried his best to create the harmony and unity of the Muslim World.

8. Source of Power

Islam gave the concept of two nation theory in sub -continent and secured the separate recognition of the Muslims in sub-continent. Two nation theory protected the Muslims in the hour of need especially in British rule, that's why ideology of Pakistan is the source of power in the sub-continent on which base the Muslims struggle hard for the attainment of Pakistan. Finally they succeed to achieve Pakistan.

9. Formation of Exemplary Society

The Muslims wanted to establish the exemplary society in the sub-continent but this dream couldn't be fulfill in the united India. Muslims of India had a brilliant chance to build and exemplary society in Pakistan after the creation of Pakistan. According to the constitution of Pakistan, government is responsible for the security of basic human rights. This thing is necessary for an exemplary society.

10. Freedom from Hindu-British Society

After the death of Aurangzeb Allamgir the decline of the Muslim of the Subcontinent was started. In 1857 The British took-over the whole sub-continent and Muslim became their ruled. In the 18th and 19th century The British increased their efforts to spread Christianity and Hindus started to spread Hinduism. Under these conditions the ideology of Pakistan saved them from such spreading.

11. Protection of Muslim Civilization & Culture

Right from the reign of Jalal-ud-Din Muhammad Akbar, Hindus through their “Bhagti Movement”, had been trying to deprive the Muslims of India from their identity as a separate nation. After the war of Independence in 1857 Hindus & The British’s tried their best to demolish the Muslim Civilization and Culture and the Muslims wanted to protect with their culture. The protection of Muslim Culture and Civilization is only possible the ideology of Pakistan.

12. Symbol of Beneficence of the Society

The progress of the Muslims of the sub-continent was hidden in the aim of getting Pakistan which was lightened by the creation of Pakistan. Besides, ideology of Pakistan is ideology of Islam so it is in a way a source of beneficence on the Day of Judgment.

13. Reason of Human Dignity

The basic aim of creation of Pakistan was the formation of such state where Muslims can live their individual and collective lives according to the principles of Islam. In addition to that there they can make such a society where courageous and morally high people dominate. This heightens the human dignity. Creation of Pakistan up to a high extent fulfilled this aim.

14. Source of Economic Development of the Muslims

Ideology of Pakistan is source of economic development of the Muslims, because after the creation of Pakistan, Muslims got the freedom from The British, and Hindu landlords. The Muslims have full control on trade, services & agriculture. Exploitation of Muslims of the sub-continent came to an end. And they became strong economically.

15. Industrial and Mineral Development

After the creation of Pakistan, Muslims used their capabilities in finding and using the minerals blessed by God and made progress in the field of industry and minerals.

16. Establishment of Welfare State

On the basis of ideology of Pakistan separate state for the Muslims was to be established. In which they introduced democratic values, social system based on Islam, justice & economic prosperity of the people which would lead to the Pakistan towards the welfare state.

17. Success for the Muslims

Ideology of Pakistan is the source of success for the Muslims in the world. Due to the separate state, the Muslims became prosperous and they adopted Islamic ways of life. They obey the Islamic principles and follow Islam and start to spend of their lives according to Islam and introduced Islamic ethical system which led to the success of the Muslims both in this world and the life after the death.

Lecture 2

Two Nation Theory.

Meaning of Two Nation Theory

The Two Nation Theory in its simplest way means the cultural, political, religious, economic and social dissimilarities between the two major communities, Hindus and Muslims of the Sub Continent. These differences of outlook, in fact, were greatly instrumental in giving rise to two distinct political ideologies that were responsible for the partition of India into two independent states.

The Basis of the Creation of Pakistan

The Two Nation Theory was the basis of the struggle for the creation of Pakistan which held that Hindus and Muslims are two separate nations. They in spite of living together for centuries could not forget their individual cultures and civilization. Al-Beruni recorded his ideas in 1001 A.D in his famous book "Kitab-ul-Hind" as

Hindu society maintained this peculiar character over the centuries. The two societies, Hindus and Muslims, like two streams have sometimes touched but never merged, each following its separate course.

There are a few factors that split the inhabitants of the Sub Continent into two nations. Let us examine each of them separately.

1. Religious Difference .The Hindus and Muslims belong to different religions. Islam preaches Tauheed (oneness of Allah) and believes in equality of man before law. Muslims are the believers of God, the Holy Prophet (P.B.U.H), the Holy book Quran and hold a cohesive approach towards life. Hinduism, on the other hand is based on the concept of multiple gods. Their society follows a caste system and is divided into four classes and has a very narrow approach to life.

2. Hindu Nationalism .A number of Hindu nationalist movement, which emerged from time to time in the Indian history, added fuel to the fire by playing up the tension and antagonism which already existed between the two communities. The Hindu nationalist leaders totally ignored the great contribution made by the Muslims in the Indian society by way of promoting education and other social activities. Their writings and ideas flared up the communal discord between Hindus and Muslims to further pollute conditions.

3. Cultural Differences .Muslims followed the Islamic culture while Hindus inherited a self-build culture. The Hindus burnt their dead bodies while Muslims buried them. Hindus considered the “Mother Cow” as a sacred animal and worshipped it while Muslims slaughtered it. They performed “Sati” while Muslims abhorred this tradition. The Hindus and Muslims do not intermarry nor inter-dine.

4. Social Differences .The two communities of the Sub Continent differ in their social life as well. The clothes, the foods, the household utensils, the layout of homes, the words of salutation, the gestures and everything about them were different and immediately pointed to their distinctive origin.

5. Economic Differences.After 1857, the Muslim economic was crushed and all trade policies were framed in such a way so as to detriment the Muslim condition. They were thrown out of Government services and their estates and properties were confiscated while the Hindus were provided with ample opportunities to progress economically.

6. Educational Differences .the Hindus had advanced in the educational field because they quickly and readily took to the English education while Muslims did not receive modern education which heavily affected their economic conditions.

7. Political Differences The political differences between the Hindus and Muslims have played an important role in the development and evolution of the Two Nation Theory.

(i). Hindi Urdu Controversy. In 1867, Hindus demanded that Urdu should be written in Hindi Script instead of Persian Script. This created another gap between Hindus and Muslims.

(ii). Congress Attitude. The Indian National Congress was founded in 1885. It claimed to represent all communities of India but oppressed all Muslim ideas and supported the Hindus.

(iii). Partition of Bengal In 1905, the partition of Bengal ensured a number of political benefits for the Muslims, but the Hindus launched an agitation against the partition and partition was annulled in 1911.

8. Language. The Muslim and Hindus wrote and spoke two different languages. The language of the former was Urdu and it was written in Arabic Script. On the other hand, the Hindi language was spoken by Hindus and it was written in Sanskrit. Urdu and Hindi language had the difference in writing, thoughts of poetry, arts, painting, and words of music. Even this small difference led to a stirring conflict between the two nations.

Sir Syed Ahmed – The Pioneer of Two Nation Theory, The entire freedom movement revolved around the two-nation theory which was introduced by Sir Syed Ahmed Khan. He considered all those lived in India as one nation and was a great advocate of Hindu-Muslim unity. Speaking at the meeting of nation and was a great advocate of Hindu-Muslim unity. Speaking at the meeting of Indian Association he said: “I look to both Hindus and Muslims with the same eyes and consider them as my own eyes. By the word ‘Nation’ I mean only Hindus and Muslims and nothing else. We Hindus and Muslims live together on the same soil under the same government. Our interests and problems are common, and therefore, I consider the two factions as one nation.”

Two Nation Theory in the View of **Allama Iqbal** Allama Iqbal was the first important figure who propounded the idea of separate homeland on the basis of two-nation theory. In the annual session of Muslim League at Allahabad in 1930, he said: “India is a continent of human beings belonging to different languages and professing different religions ... I, therefore, demand the formation of consolidated Muslim state in the best interests of the Muslims of India and Islam.”

Quaid-e-Azam’s Statement on Two Nation Theory He expounded the two nation’s theory in such detail that most Muslims and even some Hindus came to believe in its truth. He declared: “Muslims are not a minority; they are one nation by every definition of the word nation. By all canons of international law we are a nation.” Quaid-e-Azam reiterated that Hindus and Muslims could ever evolve a common nationality was an idle dream. In 1973, he said: “Hindustan is neither one country, nor its inhabitant’s one nation. This is subcontinent which consists of many nations of which the Hindus and Muslims are two major nations.” Conclusion Two nation theory is the basis of the creation of Pakistan because without it Pakistan would not come into being on 14th August 1947.

Lecture 3

Educational, political, religious and social services of Aligarh Movement (Sir Syed Ahmed Khan)

Sir Syed Ahmed Khan was born in 1817 in Delhi. After early education he joined East India Company in 1835 as a sub clerk in the Court of law. In 1846 he promoted to Chief Judge. During the war of independence (1857) he was in Bajnora where he saved British women and children putting himself into the risk. Owing to this service Sir Syed was asked to work as a Governor but he refused because he wanted to serve the Muslims.

Back ground:

After the war of independence the Muslims were the target of the revengeful activities of the British Govt. And the Hindus got an opportunity to make the British believe that the Muslims were a threat to the British rule. As a result national recognition of the Muslims was in

sever danger. At that crucial time Sir Syed Ahmed Khan was the first leader to come forward and tried to rescue the national pride of the Muslims, He started Aligarh Movement.

Objectives of Aligarh Movement:

Aligarh Movement was established to fulfill the following targets:

1. To build confidence between the government and the Muslims.
2. To persuade the Muslims to acquire Modern knowledge and English language.
3. To hold back the Muslim from the politics. Educational Services:

Educational Services of Aligarh Movement:

Sir Syed Ahmed Khan wanted the Muslim nation to be educated to keep pace with the modern advancement. He was of the opinion that honor of the nation could be achieved only by education. He advised the Muslims to get the most modern western education. He established educational institutions for the Muslim youth and guided them both theoretically and practically.

1. School in Muradabad

Sir Syed Ahmed Khan established the educational institution in Muradabad 1859. That was a Persian school.

2. School in Ghazi Pur

Sir Syed Ahmed Khan established a school in Ghazi Pur in 1862.

3. Scientific Society:

Sir Syed established a unique institution Scientific Society in Ghazi pur in 1863. The Headquarters of this society were shifted to Aligarh in 1876. The purpose of its establishment was to acquire the books in other languages, and translate them in Urdu. Sir Syed stressed upon the need for education in English language so that the Muslim generation could learn the Western are modern knowledge as soon as possible.

4. Establishment of M.A.O. School Aligarh

Sir Syed Ahmed Khan set up M.A.O. School in Aligarh in 1875; later on (in 1877) it was upgraded to college. This institution became Muslim University Aligarh in 1920.

5. Muhammad an Educational Conference:

Sir Syed established another organization in 1886 to provide funds to fulfill the requirements of Aligarh movement. This organization served the Muslim community in all the fields (social, political and religious). The main aim was to inspire the Muslims to work in the

field of education. It was this movement that laid the foundations of All India Muslim League in Dhaka in 1906 in its annual meeting.

Syllabi:

“Philosophy will be in our right hand, natural science in our left hand and the crown of Islamic ideology will be on our head” were the thoughts of Sir Syed Ahmed Khan when deciding the syllabi of the institutions. He put every effort to make the syllabus a good blend of Western, Eastern and Islamic education.

Social And Economic Services of Aligarh Movement:

Sir Syed took many steps to regain the lost social and economic status of the Muslims. The suppressed and ruined community became dynamic.

1. Lost Glory

Sir Syed Ahmed guided the Muslims on every level to regain their lost glory.

2. Risala-e-Asbabe-Baghawat-e-Hind

After the war of independence 1857, he wrote Risala-e-Asbabe-Baghawat-eHind in which he described the actual reasons behind this war.

3. Loyal Muhammadans of India

Sir Syed wrote this book to make the British aware of the services of the Muslims. Through this book he got sensible behaviour of the British for the Muslims of India.

4. Government Jobs for the Muslims

As a result of Sir Syed’s campaign, the Muslims of India got remarkable jobs in Govt. sector on a large scale.

5. Orphanages

He established orphanages for Muslim children so that they may not become Hindu or Christian. It was really a great service of him. In this way he tried to construct a bridge between the British and the Muslims. He succeeded in getting attitude finally changed and the Muslims, once again, joined the main stream.

Political Services of Aligarh Movement

Sir Syed advised the Muslims to remain away from politics and he himself took important steps to educate the Muslims for their socio-economic restoration so that they might acquire the

status equivalent to that of Hindus. He was of the view that education is the only weapon to keep pace with model advancement.

1. Two Nation Theory

He was no doubt in the favor of Hindu Muslim unity in the beginning but after Urdu-Hindi Controversy he came to know the nature of the Hindu nation. Then for the first time in the History he used the word “Nation” for the Muslim in 1867. So we can say he was the founder of two-nation theory in sub-continent. On the basis of Two Nation Theory, Sir Syed asked for special safeguards for the Muslims in different fields. Special seats for the Muslims in the local councils

2. Quota in services

Started a movement against the open competitive examinations for superior Services Rejected the government of the majorities because that could lead to the monopoly of the Hindus

3. Advice to avoid politics

After the war of 1857, he advised the Muslims to remain away from politics until they would become strong in education.

4. Urdu Hindi Controversy

After Urdu Hindi Controversy in Bin eras Sir Syed understood the mentality of the Hindus and he pressurized the British to avoid replacing Urdu with Hindi.

5. Behavior towards Indian National Congress

Sir Syed forbade the Muslims to join the Indian National Congress founded by A.O. Hume in 1885, as he could understand the objectives of this party.

5. Political Reforms

He restrained the Muslims from joining congress and struggle for special seat of the Muslims in loc council. He also started a movement against the open competitive exams to avoid the monopoly of the Hindus.

Lecture 4

Indian Councils Act, 1892

Background

Indian National Congress was formed in 1885 on the initiative of the retired British Civil Servant Sir Allan Octavian Hume. The Indian National Congress, which grew in time to be the most powerful and vocal political organization of India, was originally intended to provide a platform

for the safeguard of the interests of all communities in India irrespective of their religion or political tendencies. But with the time it turned into a pure Hindu body working for the safeguard of the Hindu interests. The Indian National Congress expressed its dissatisfaction over the inadequate representation which the Legislative Councils Act of 1861 gave to the Indian people. It demanded more representation for the Indian people in the Legislative and administrative bodies of the Government. The Congress demanded that the nomination to the Central and Provincial Legislative Councils should be through general elections instead of by nomination. It also demanded the appointment to the Government service through competitive examination.

Sir Syed Ahmed Khan vehemently criticized these demands by the Congress and advised the Muslims to keep away from the Congress politics. He said that the system of elections, on the pattern of Western Democracy, could not be introduced in India as it would impose the Hindu majority rule over the Muslim minority. He, therefore, advocated the system of nomination introduced in the Act of 1861. He also opposed the appointment to the Government service by competitive examinations which meant the expulsion of the Muslims from Government service because the Muslims could not compete with the Hindus who were well advanced in modern education.

Indian Council Act of 1892

In 1892 the Government introduced another Act known as the Indian Councils Act of 1892. The salient provisions of this Act were as follow

1. The number of non-official members, in the Central and Provincial Legislative Councils was increased. However, the official members were still in majority.
 2. The members of the Legislative Councils were given the right to put questions. They were also authorized to discuss the annual budget.
 3. The local bodies were given right to send their elected members to the Legislative Councils.
- The Act of 1892 could not ensure the maximum safeguards to the Muslims. The Muslim leaders now rightly felt for a separate electorate to protect the Muslim interest.

Lecture 5

Partition of the Bengal

Background

Bengal was the biggest province with a population of 78 million. It had a vast area and was an unwieldy administrative unit. The whole province was under one Lieutenant Governor who could not look after the administrative requirements of such a vast area alone. It was not possible for the Lt. Governor to go around the province whenever there was a dire need for such tours. Consequently a major portion of the province remained neglected due to its

unwieldiness. In view of its size and enormous population it was felt that the province of Bengal should be divided into two parts in order to facilitate the administrative requirement of the vast area.

Partition

Lord Curzon became the viceroy of India in 1899. He was an able and efficient administrator. He undertook an extensive tour of the province of Bengal and felt that the province was too big to be administered effectively. The provincial Governors had already complained about the administrative difficulties faced by them in the large province. They had recommended the partition of the province in view of its size and big population.

A number of partition proposals were viewed and discussed which, however, could not materialize. Lord Curzon decided to divide the province into two provinces. He prepared a comprehensive plan of the partition of Bengal in 1905 and sent it to England for approval. The British Crown gave approval to the partition plan and the province of Bengal was divided into two parts on 16th October 1905 named Western Bengal and Eastern Bengal. The new province of Eastern Bengal consisted of Dacca as capital, Memansingh, Chittagong, Assam, Rajshahi, Khulna, Rangpur and Bogra as the constituted districts.

The reaction of Muslims Toward Partition

In the combined province of Bengal, the Muslims were a suppressed and dominated class of society. The Hindus had monopolized trade and Government services which aggravated the economic condition of the Muslims. The new province of Eastern Bengal brought happier prospects of political and economic life for the Muslims. The Muslims overnight turned into majority by the creation of the new province. The Muslims were 18 million out of the total population of 31 million in the new province. The partition of Bengal provided chances of great progress to the Muslims who formed the majority group in the new set up. The partition of Bengal provided them with a chance to rehabilitate their social position. They hoped that their social status would get a tremendous boost in the new province. The Muslims, therefore, expressed their utmost happiness over the partition of Bengal. They offered their gratification in a loyal way to the Government for taking a step for their social, economic and political uplift.

The reaction of Hindus Toward Partition

The Hindus reacted toward the partition of Bengal in a hostile and violent manner. The Hindus could never support a move which was to bring prosperity and happiness to the Muslims.

Reasons for opposing partition

The reasons for Hindu opposition to the partition were as follows:

1. The Hindus believed that they would come under the domination of the Muslim majority in the new province and their superior position would be downgraded to the inferior status.
2. As the provincial High Court and other judicial bodies were to be shifted to Dacca, the Hindus lawyers feared that their legal practice would be affected.
3. Since Dacca was to become the center of journalistic and other academic activities, the Hindu press and media believed that from now onward the Muslim point of view would be projected in the newspapers and magazines. They also feared that their income would seriously be lessened.
4. The Hindu landlords, capitalists and traders did not like the partition as it was to put an end to their exploitation of the poor Muslims.
5. Before the partition of Bengal, the Hindus enjoyed dominant position in the political sphere of the province over the Muslims. The new set up was to put an end to their superior political position and their political dominance over the Muslims will end.

Reaction

The Hindus launched an intensive movement against the partition of Bengal. They termed the partition as degrading and an insult to the national character of the Hindu population. The religious color was given to the agitation and the partition was termed as the dissection of the Sacred Cow Mother, in order to arouse deep opposition by the Hindu masses. They considered the partition as an attempt to sow the seeds of hatred and discontentment among the Indian people to weaken the national movements for independence.

The day of partition was declared as a national tragedy. Strikes were held throughout the country. The Indian National Congress also jumped in to support the agitation against the partition. The Hindu students put up a violent demonstration against the partition. The Congress severely criticized the partition in its annual session of 1906.

The Hindus agitation soon turned into a violent reaction. The people disobeyed Government orders by refusing to pay taxes and rentals. Communal clashes erupted at a number of places which aggravated the law and order situation in the country. Bombs were thrown and attacks were made on the lives of the British people. Swadeshi Movement was organized by which the foreign goods were boycotted. The train carrying the Governor of the Eastern Bengal was derailed and an attempt was made on Viceroy's life which failed.

Annulment of the Partition

The vigorous Hindu agitation rocked the Government which could not withstand the extreme

pressure of the movement. The Hindus threatened the Government to boycott the forthcoming tour of India of King George. The threat proved successful and the British Government succumbed to the Hindus agitation. The partition of Bengal was ultimately annulled on 12th December 1911 at a Royal meeting known as Delhi Darbar where King George announced the decision of annulment to the extreme dismay of the Muslims of Bengal.

Lecture 7

Simla Deputation

Background

The political scene of India was affected by the vigorous political activities of the Congress which had no rival in the political arena. The Muslims believed that only an organized endeavor would lead them to success.

Political Scene of India in that arena was as follow

1. Ever since its establishment in 1885 as a political organization, All India Congress had been actively striving for the Hindu cause. It had ignored the aims and objectives which said that the Congress would work for the protection of interests of all communities of India irrespective of their religion and nationality. It, however, could not pursue this lofty principle of looking after the interests of all communities of India and very soon indulged in purely pro-Hindu activities. It became clear, by Congress's designs, that it was a forum meant to project the Hindu demands only.
2. The Hindu opposition to Urdu and partition of Bengal revealed it to the Muslims that the Hindus and Congress would never allow them a respectable place in the Indian society. The Hindu and Congress agitation intensified these feelings and aroused Muslim suspicions about Hindu designs.
3. The rise of Hindu Nationalism awakened Muslim's feelings of separate identity.
4. The movement launched by Swami Dayanand and B.G. Tilak raised Muslim eye-brows who seriously pondered over their future plans to safeguard their interests.

Simla Deputation

The Simla Deputation of 1906 was the first systematic attempt on the part of the Muslims to present their demands, to the British government and to seek their acceptance.

The Simla deputation comprised 35 Muslims from all over India. It was a galaxy of Muslims leaders from all the provinces, from one end of India to the other and it had Muslims of all backgrounds. Therefore, when in 1906, this deputation called on the Viceroy, it was the most

representative Muslim delegation. This delegation was led by Sir Agha Khan and Nawab Mohsin ul Malik served as a secretary and this delegation met the Viceroy in Simla that was why it was called Simla Deputation.

The memorandum which they presented was a kind of demands which were the uppermost in the minds of the Muslims at that time. The delegation emphasized that the Muslims should not be viewed simply in numerical terms but they should take into account their historical importance and the kind of contribution the Muslims had made to British India and keeping in view that importance they should work towards accommodating their demands.

The delegation emphasized that democratic principles should be introduced keeping in view the peculiar conditions and circumstances of India. The diversity, the fact that there different kinds of people living in India and the fact that the Muslims consider themselves to be a separate entity, all these things had to be taken into account because India was not a homogenous amalgamated or monolithic political identity. It was a political identity comprising diversity, divergence in view, divergence in outlook and when you introduce some kind of system then these realities had to be accommodated.

Demands of Simla Deputation

Muslim leaders presented following demands:

Representation more than their population because of their importance.

Separate electorate

Reservations of Muslims seats in government jobs.

Special share in Municipal or district boards University senates and syndicates

Muslim representation in Viceroy Executive Council.

Muslim University at Aligarh.

The Viceroy was sympathetic towards the demands. It encouraged the Muslims to launch struggle for their rights parallel to the Indian National Congress but it required an organized platform.

Conclusion

it was a great achievement of the Simla Deputation to have convinced the Viceroy about the genuineness of the Muslim's demands. The Muslims were now convinced that organized efforts were essential to press for the acceptance of the demands. The most important demand for separate electorates was accepted by the Government and included in the Minto-Morley Reforms of 1909. At this time the Muslims had left the Congress and had no political platform to project their demands. They badly needed a forum for the protection and safeguard of their interests to counter the false propaganda of the Congress. This led to the formation of All India Muslim League.

Lecture 8

Muslim League

After the war of independence 1857, Sir Syed Ahmad Khan advised the Muslims not to join the Congress and also tried to keep them away from the politics. Till his death in 1898 he worked for the Muslim Political Interest itself but after the death of Sir Syed Ahmad Khan the Muslims felt that there will be a separate political party of the Muslims which worked for the Muslim interest only.

Establishment of Muslim League:

To meet the political needs of the Muslims of India it was decided in the annual meeting of the Muhammadan Education Conference in Dhaka in 1906, that a political party of the Muslims should be established.

1. Founders of the Muslims League:

Nawab Saleem Ullah Khan, Maulana Zafar Ali Khan, Hakeem Ajmal Khan, Nawab Waqar ul Mulk, Sir Agha Khan and Maulana Muhammad Ali Jauhar were the founders of the All India Muslim League.

2. First President of Muslim League:

On 30th December, 1906 Muslim League was established. Sir Agha Khan was the first President of the Party. Syed Ameer Ali was made the President of London Branch.

3. Head Office:

The Head Office was decided in Aligarh

4. First Annual Session of Muslim League:

First Annual Session of Muslim League was established in Karachi in 1907 in which it was decided that the membership will be given to the Muslims of the subcontinent. Causes of the Establishment of Muslim League: All India Muslim League was founded keeping in mind the following factors:

1. Establishment of Indian National Congress:

Indian National Congress was hijacked by the Hindus and the Muslims were compelled to form their own party to guard their rights and to face the challenges of Indian National Congress.

2. Communalism

After the war of independence (1857) the Hindus got an opportunity and the communal riots started. The Hindus proved prejudiced against the Muslims. The extremist organizations like

Sanghtan, Shudhi, Aryc Sdrnaj and Hindu Mahasaba endangered the life of Muslims. The Muslims were scared of all their activities and they decided to form All India Muslim League.

3. Partition of Bengal:

The partition of Bengal (1905) on administrative grounds was in the favour of the Muslims, created new situation in politics. The partition proved a blessing for the Muslims.

Therefore, Hindus strongly opposed the partition and asked for its annulment. This opposition also became the cause of the establishment of political party of Muslims.

4. Urdu Hindi Controversy:

Urdu Hindi Controversy (1867) made it clear that the Hindus were prejudiced and the culture of the Muslims is in danger. Defense of Urdu and Muslim culture was the need of time. So All India Muslim League was founded to meet the challenges.

5. Political Reforms:

In the start of the 20 century, The Liberal Party won the elections in England and announced the implementation of certain political reforms. The chances of the reformation of political institutions provided an opportunity for the Muslims to form a political party to protect their representation.

6. Simla Deputation:

A deputation of Muslim leaders called on Lord Minto, the Viceroy. on 1st October, 1906 at Simla. Sir Agha Khan, the Head of the Deputation, presented a memorandum and requested for basic political, economic, cultural and other rights for the Muslims. One of the important demands was to introduce a system of separate electorate for the Muslims. The response of Viceroy was encouraging. On the way back the members of Deputation seriously felt the need of a Muslim political party. So all India Muslim League emerged on the scene.

7. The British attitude:

Another important thing in this regard was the fact that the British snatched power from the Muslims and joined hands with the Hindus to persecute them. The Muslims were economically deprived and some of them turned against the British and the Hindus because of their mode of thinking. According to the Act of 1892, the British gained more powers and they gave the Hindus a share in the government. This further became the cause of frustration for the Muslims.

8. Deprivation of the Muslims:

After the war of independence of 1857, the British and the Hindus jointly victimized the Muslims politically, socially and economically. After the war of independence the status of the Muslims as a nation was changed and they became minority in the same country. Doors

of new jobs for the Muslims were closed. The Hindus started music before mosques and started a movement against slaughter of cow. And a lot of political and economic pressure was raised after the war of independence on the Muslims.

9. Ignoring the Political Life

According to the Act of 1892, the British gained more powers and gave the Hindus a share in the government and neglected the Muslims. The Muslims were the second big nation of the sub-continent but no political rights were given to the Muslims. The Hindus and the British did not accept the separate identity of the Muslims as a nation and no share was given to the Muslims in the government. In spite of that a large political pressure was raised on the Muslims by the Hindus and the British. Due to this pressure the Muslims of the sub-continent started thinking about their own league.

10. Negative Role of Hindu Sectarian Parties and Movements:

The Slogan of the Hindu Sectarian parties formed in the eighteenth century was:

India is only for Hindus all other are foreigners. There are only
two choices for them that they should either accept Hinduism or
leave India.

To give effective answer to the Hindu organizations a political platform was necessary for Muslims.

11. Problem of Slaughtering Cow:

The Hindu sectarian organization Arya Samaj formed Gao Raksha Sabah for the protection of cows in 1883 whose goal was to stop Muslims from sacrificing cows. Under these circumstances unity of Muslims was unavoidable to stop the intrusion of Hindus in religious affairs and for that formation of an organized party was necessary.

Objectives of All India Muslim League:

1. To create an understanding between the government and the Indian Muslims, and to promote the feelings of loyalty among them.
2. To co-ordinate with other nations and political parties for general welfare of the people.
3. To protect the rights of the Muslim nations, and to interact with the government and other agencies for this purpose. In 1913 two amendments were made in the preliminary objectives of the Muslim League
4. Achievements of the self-government suitable to the circumstances of the sub-continent.

5. Social welfare through Hindu-Muslim Unity.

Achievements of Muslim League:

After the establishment of the Muslim League it worked for the Muslim interests and raised the pressure on the British Government:

1. The first achievement of Muslim League was the attainment of right of separate electorate for the Muslims in 1909.
2. Muslim League answers to the Congress and the British Government on their Propagandas against the Muslims.
3. In the leadership of Sir Agha Khan the Muslims League signed an agreement with Congress in 1916 at Lucknow.
4. In 1920 Muslim League was successful to become first Muslim Aligarh University.
5. In a very short period time Muslim League became the single representative party of the Muslims of the sub-continent.
6. It also worked for the Muslim interests only.
7. In 1930 Allama Iqbal gave the concept of separate states for the Muslims in Allahabad's address while addressing the 21st annual session of the Muslim League.
8. In 1940 in the leadership of Quaid-e-Azam it also demanded Pakistan.
9. Finally we can say All India Muslim League created Pakistan on 14th August, 1947.

Conclusion:

All India Muslim League met with early success the; government accepted the demand of separate electorate in 1909. In 1916 Muslim League signed a Pact with Indian National Congress and got significant concessions for the Muslims, Muslim League under the leadership of Agha Khan, Wiqar-ul-Mulk and Quaid-e-Azam worked very hard. Muslim League in its annual Session at Lahore passed an historic resolution in 1940 demanding a separate homeland for Muslims. It was in 1947 that Muslim League succeeded in getting Pakistan for Muslims after a struggle of seven years.

Lecture 9

Khilafat Movement

Khilafat movement was a milestone in the struggle for freedom:

Background:

The World War I broke out in 1914. UK, USA, France, Russia and Italy went into an alliance against Germany, Austria and Turkey. Turkey was the center of Islamic world in those days, and the Khalifah of Turkey was owned as Khalifah of the whole Islamic world. The center of Muslim world was in serious danger. Hijaz-e-Muqqadas was in Turkish domain. In case of defeat of Turkey both sacred cities, Makkah and Madina, could go into the possession of Christian allied forces. Keeping all the apprehensions in view, the Indian Muslims organized a big movement called the Khilafat Movement.

Leaders of the Movement:

Maulana Muhammad Ali Jauhar, Maulana Shaukat Ali, Maulana Zafar Ali Khan, Hakim Ajmal Khan, Dr. Ansari, Maulana Hasrat Mohani, Syed Salman Nadvi and Maulana Abul Kalam Azad were the main leaders. Gandhi, Moti Lal Nehru and Madan Mohan Malviya also joined this movement as a result of the Lucknow Pact.

Objectives of the Movement:

The movement was a multi-purpose one. It organized and assembled the Muslims of the sub-continent on one platform. The Muslims, for the time being, kept all India Muslim League aside and came under the banner of Khilafat Committee.

Following were the objectives of the Movement.

To keep the institution of Khilafat institution and Khalifah to carry out the business of government usual.

Restoration of Turkey's status as it possessed before and during World War-1 and no change to occur in the boundaries of Turkey. The sanctity of Makkah and Madina should be maintained and non-Muslim forces should not be allowed to enter in these two sacred cities.

Activities of Movement:

Khilafat Movement took following steps to make their demands known to the entire world:

Delegations:

Delegations were sent to U.K. and other European countries to convey the feelings of the Muslims to the governments.

Medical Aid:

Doctors, nurses and medicines were dispatched to Turkey for the treatment of wounded Turkish soldiers.

Financial Aid:

A large amount of money, gold and silver was collected in the general meetings to give financial aid to Turkey.

Processions:

Large processions were arranged, protest meetings were held and strikes were observed in all big and small cities in the sub-continent. The Muslim volunteers presented themselves to the police for arrests. All leaders were sent behind the bars but the momentum of movement could not be diminished.

Role of Press:

The role of Muslim journalism was tremendous. Zarnindar of Zafar AU Khan, al-Hilal of Azad and Comrade and Hamdard of Jaunpur played vital roles in the movement.

They inculcated a sense of sacrifice among the Muslims.

Role of Gandhi:

Gandhi got a golden chance to exploit the Muslim power for his own purposes. He supported the Khilafat Movement and participated in the meetings of the Muslims. Indian National Congress also expressed solidarity with Khilafat Movement. It was again as per Gandhian policies, Indian National Congress itself tried to bring the British government to its knees before his own movements like, Civil Disobedience Movement, Non-Co-operation Movement and Swadeshi Movement. By supporting the Khilafat Movement he secured cooperation of the emotional Muslims for his own purpose. Gandhi advised Muslims to Surrender the titles awarded by the government.

Resign from the government jobs

Come on the streets against the government by getting the educational activities

Present themselves for arrests

Refrain from paying the taxes

Refuse to receive financial grants from the governments

Migrate to Iran, Afghanistan and other Muslim countries

The Muslims leaders could not comprehend the conspiracy of Gandhi and followed his guidelines. It affected the economy, education and social conditions of the Muslims very badly. Millions of Muslim families migrated to Afghanistan after selling their properties to the Hindu Afghan government refused entry to them, On their return poverty, helplessness, shortage of food and humiliation troubled them. Now they fully realized the real face of Gandhi, but it was of little use as they were already ruined.

The End of Movement:

In 1924 Gf3azi Mustafa Kamal Pasha became a force. He signed a pact with the Allied forces at Laus. The sovereign position of Turkey survived. The Hijaz -eMuqqadas was handed over the Sharif Hussain of Makkah and the control of Turkey on the Middle east, North Africa and Eastern Europe was lost. However, all the objectives of the Khilafat Movement were achieved.

Conclusion:

Though Khilafat Movement was a complete failure yet it affected the struggle a lot. The Muslims came to know the actual mentality of the Hindus and the British. They also understood the real way of agitation. That is why Khilafat Movement is called a milestone in the Struggle for Independence.

Lecture 10

Government of India Act, 1909 (Minto-Morley Reforms)

Background

By 1909 the political turmoil and unrest prevailed in India. The Extremists Hindu and Congress activities had forced the Muslims to give serious thought to their future line of action in order to protect and safeguard their interests as a nation. By now the Muslims had come to realize with a firmness that they were a separate nation. The demand for the separate electorate by the Simla Deputation and later by the Muslim League was the first step taken into the direction to protect and maintain the separate image of the Muslims.

Minto-Morley Reforms

The British Government had realized the importance of Muslim's anxiety about their future and was convinced that the present constitutional provisions were inadequate to provide safeguards to the Muslims. The Government, therefore, decided to introduce new constitutional reforms to dispel Muslim suspicions. The Government made it clear that it was in favor of giving more rights to the Indian people. The Viceroy Lord Minto in accordance with the policy of the Government set to the task of preparing a draft Bill, in collaboration with Lord Morley, the Secretary of State for India, for the introduction of constitutional reforms. The Bill was prepared and presented in the Parliament for approval. The Bill, after approval by the Parliament and Royal Assent, was enforced in 1909 and came to be known as Minto-Morley Reforms of 1909.

Salient Features, Government of India Act 1909

The Act contained the following provisions:

- Separate Electorate was accepted for minorities.
- The preparation of separate electoral rolls was ordered.
- The Legislative Councils were expanded.
- The authority of the Council was enhanced. The members were given more liberties. Members were allowed to present Resolutions, discuss Budget and put up questions.
- The Viceroy's Council's membership was fixed at sixty members.
- The membership of the provinces of Bengal, U.P., Bihar, Bombay, Madras, and Orissa was fixed at 50 members whereas the membership of the provinces of Punjab, Burma, and Assam was fixed at 30 members.
- The Indian was included in the Executive Council of the Viceroy and in the provincial Executive Councils.
- The local bodies, trade unions, and universities were allowed to elect their members.
- Lt. Governors were appointed in Bengal, Bombay, and Madras. These provinces were given the right to form their own Councils.

Defects of Minto-Morley Reforms

There were some defects in Minto-Morley Reforms due to which the Minto-Morley Scheme could not last very long. These reforms had the following defects:

- The Minto-Morley Reforms did not provide for the mode of electing the representatives.
- The system failed to develop a sense of accountability among the representatives.
- The voting rights were squeezed which made the electorate too narrow and restricted.
- The legislative bodies lacked effective control on the Government agencies.
- The Central Government exercised vast authority in the financial sphere. Provincial expenditures were controlled by the Central Government which could cut the provincial expenditures at will.

Significance of Minto-Morley Reforms

Following is the importance of Minto-Morley Reforms:

- The Minto-Morley Reforms gave impetus to the constitutional development in India.
- These reforms introduced the system of elections for the first time which created a great deal of political awareness among the Indian people.

- The acceptance of a separate electorate for the Muslims enhanced their political importance and significance.

Lecture 11

Lucknow Pact 1916

In 1913, Quaid-e-Azam's inclusion in the Muslim League was a historic event that gave new dimensions to Muslim League's struggle. He was a great advocate of Hindu-Muslim unity and was widely respected in Muslim League and Congress. He succeeded in persuading both the Congress and the Muslim League parties to hold their annual sessions in Bombay in 1915. Both the parties set up Reform Committees for making a scheme for constitutional changes in consultation with other political parties.

The atmosphere of Lucknow in 1916, where the Muslim League and the Congress, for the first time in the history of India, held their joint sessions, was even more cordial. The scheme for constitutional reforms prepared by the Reform Committees of Congress and Muslim League, in which the Quaid-e-Azam played a major role, was placed before the joint session for approval. Finally the scheme was approved and an agreement on the scheme of constitutional reforms was reached between Congress and the Muslim League is known as Lucknow Pact. It was decided that both Congress and Muslim League would submit the jointly approved scheme to the Government for its introduction after the war in order to introduce self-Government in India.

Main Recommendations

The following were the main recommendations of the pact:

1. One-Third seats for Muslims in the Imperial Legislative Council.
2. Separate Electorate
3. Half members of the Executive Council should be Indian to be elected by the Imperial Legislative Council.
4. Commissioned ranks of the army for Indians.
5. Expansion of Provincial Legislative Councils.
6. Half members of the Governor's Executive Council should be Indians to be elected by the elected members of the Legislative Council.
7. Weightage to minorities in provinces.
8. Unofficial bill, if opposed by three-fourth members of a community, it will not be

passed.

Role of the Quaid-e-Azam

Jinnah was the principal architect of the Lucknow Pact and was hailed as an ambassador of Hindu-Muslim unity. He presided over the League session at Lucknow in December 1916. Jinnah said,

“To the Hindus our attitude should be of good-will and brotherly feelings. Co-operation in the cause of our motherland should be our guiding principle. India’s real progress can only be achieved by a true understanding and harmonious relations between the two great sister communities. With regard to our own affairs, we can depend upon nobody but ourselves”

Gains from Muslim Point-of-view

1. Separate Electorate
2. One Third Muslim seats in Central Legislature.
3. Unofficial bill, if opposed by three-fourth members of a community, it will not be passed.

Achievements of Lucknow Pact.

On August 20, 1917, the Secretary of State Montague promised for

1. Greater association of Indians in all branches of government.
2. Responsible government
3. Induction of Indians in the commissioned ranks.

Importance of Lucknow Pact

The Lucknow Pact was a bright chapter in the dark and gloomy environs of the Indian political history marred with communal strife and narrow-mindedness. It was a political agreement which set in a new path leading towards a happy and prosperous future. The Lucknow pact created political homogeneity between the two separate political entities, Hindus and Muslims, who frankly and fairly admitted each other's interests with sincerity. The credit for creating this harmonious situation undoubtedly went to the unflinching and untiring efforts of the Quaid-e-Azam who was conferred with a proud title of **Ambassador of Hindu-Muslim Unity** by the famous poet politician Mrs. Sarojni Naidu.

The historical struggle of the Muslims confirmed their identity. They organized their political party to address the demands. They also got recognition by the Hindus as a separate nation. The British accepted their role in the political domain.

The reaction of the Hindus and the Muslims

The Hindus of the United Provinces expressed their resentment because it granted separate electorates to the Muslims of India. All India Hindu Mahasabha also did the

same. Muslims belonging to the “Sir Syed School of Thought” in the Punjab and United Provinces went against the Lucknow Pact. Sir Muhammad Shafi led this group. In retaliation, Sir Muhammad Shafi’s Punjab Muslim League was disaffiliated from the Central Muslim League and the Muslim League under Sir Fazal Hussain was recognized. The Bengali Muslims also disapproved the Lucknow Pact because their majority was changed into minority in the Provincial Legislative Council. Newspaper of Aligarh i.e., “Al-Bashir”, “Al-Mizan”, “Zulqurnain”, “Mashriq” and “Aligarh Institute Gazette” were against the Lucknow Pact.

Lecture 12

Nehru Report 1928

Background

The Nehru Report was an answer to the challenge thrown to Indians by Lord Birkenhead that the composition of the Simon Commission had to be purely British because Indians were incapable of arriving at an agreed solution as regards the constitutional problem of India. The main objective was to constitute proposals for the Indian Constitution. The Congress called All Parties Conference that appointed a 10-member committee in May 1928 under the Chairmanship of Motilal Nehru and Secretaryship of Jawaharlal Nehru. It included spokesmen of the various communal points of view like those of the Muslims, the Hind Mahasabha, non-Brahmins, Sikhs and also those representing the Liberal viewpoint and the interests of labor.

The Report referred to what is considered the illogical fear of Muslims of being dominated by the Hindu majority. But what was significant was the way Muslims were thinking of tackling this problem. They had made a novel suggestion that ‘they should at least dominate in some parts of India. Hindus on the other hand, in spite of enjoying all-India majority, were fearful of Muslim majorities in Bengal, Punjab, Sindh, Balochistan and North-West Frontier Province. But the Report ended on an optimistic note saying that once alien authority and intervention were withdrawn from India, people would start thinking in terms of the larger economic and political problems. In such a climate, political parties based mainly on economic grounds were a natural outcome.

Features

The summary of the contents of the Nehru Report is as follows:

- India should be given the status of a Dominion on unity basis with a parliamentary form of Government.
- Residuary powers should be vested in the center.

- There should be no separate electorates or weightage for minorities. It should be substituted by adult and universal franchise.
- The reservation of seats for Punjab and Bengal as suggested by Quaid-e-Azam under Delhi proposals was ruled out. However, reservation of Muslim seats could be possible in the provinces where Muslim population was at least ten percent, but it was to be in strict proportion to the size of the community. The report contained: "A minority must remain minority whether any seats are reserved for it or not.:
- Muslims could enjoy one-fourth representation in the Central Legislature.
- It agreed to the Muslim demands for the separation of Sindh from Bombay and the raising of the North-West Frontier Province to the status of other provinces.
- It suggested the creation of a new Canarese-speaking province in South India.
- It tried to show by detailed examination of the distribution of the Muslim population in the various districts of Punjab and Bengal that Muslims without reservation of seats could certainly expect to have elected majorities at least in proportion to their numbers in their provinces.
- Hindi should be the official language of India.
- The Central Government would comprise a Prime Minister along with other six Ministers appointed by the Governor-General.

The Nehru Report, published in August 1928, made the Hindu-Muslim rift final and irrevocable. It recommended a fully responsive system of Government in which the majority would be sovereign. Muslim electorates were to be immediately abolished.

As the Report was totally against the Muslim interests, it became the charter of the Hindu intelligentsia and was supported by Jawaharlal Nehru, Subhas Chandra Bose, and all other Hindu leaders. Gandhi took it as a great achievement accomplished by the All-Parties Committee and warmly congratulated Motilal Nehru.

A Convention of all parties known as the All Parties National Convention met in Calcutta in the last week of December 1928, to consider the Nehru Report. Jinnah proposed three amendments to the Nehru Report and put forward before the open session of the Convention on 28 December 1928. Those amendments were:

1. One-third of the elected representatives of both the houses of the Central Legislature should be Muslims.
2. That the residuary powers should be vested in the provinces and not in the Centre.
3. That Muslims in Punjab and Bengal should be represented on the basis of population for ten years subject to subsequent revision of this principle.

All these amendments, proposed by the Quaid-e-Azam when putting to vote, were rejected by the Hindu majority. The result was that the refusal to accept any amendments to the Nehru Report on the part of the Congress and Hindu leaders at the All Parties National Convention united the different factions of Muslims in the All-India Muslim Conference held in Delhi under the Chairmanship of Sir Aga Khan on 1 January 1929. Some of the noteworthy features of the Resolution passed in this Conference were:

1. The only form of Government suitable to Indian conditions was a federal system with complete autonomy and residuary powers vested in the provinces.
2. Muslims should not be deprived of the right to elect their representatives through separate electorates without their consent.
3. Muslims should continue to have weight in the Hindu majority Provinces and they were willing to accord the same privilege to non-Muslim minorities in Sindh, the N.W.F.P. and the Balochistan.
4. Muslims should have their due share in the Central and Provincial cabinets.
5. One-third seats should be given to the Muslims in the Central Legislature.
6. There must be safeguards for the protection and promotion of Muslim education, language, religion, personal laws, and Muslim charitable institutions.

Conclusion

The Quaid-e-Azam declared:

“The Nehru Committee has adopted a narrow-minded policy to ruin the political future of the Muslims. I regret to declare that the report is extremely ambiguous and does not deserve to be implemented.”

Muslims were shocked into unity. Members of the Central and Provincial Assemblies found it impossible to agree with the report. The Aga Khan doubted if any serious-minded person could imagine the Muslims accepting such *degrading proposals*. The united provinces, all Parties Muslim Conference repudiated the Muslim members of the committee. In March 1929 the two groups into which the Muslim League had been split came together in opposition to the Report. When on March 12, 1929, the Report was debated in the Indian Legislative Assembly all the Muslim members, including Jinnah, who had sided with the Congress in boycotting the Simon Commission, rejected it.

On the other side the Congress made the rift irrevocable by not only adopting the Report in the entirety and congratulating the committee on “their patriotism and their far-sightedness” but also by giving notice that if the British Government did not accept it by December 1929, the Congress would launch a non-cooperation movement.

There is a little doubt that the Nehru Report conferred the real power upon the Hindu majority and envisaged a Hindu Raj. At least that was the impression if conveyed to the Muslim mind.

The Lucknow Pact had been forgotten. The good old days of the Khilafat were fled, never to return. The unity of the Congress-League Scheme was buried deep under the debris of communal riots. Gandhi's emphasis on Hindu-Muslim unity sounded unreal in juxtaposition to his ultimatum to Britain that the non-implementation of the report would lead to chaos. The fundamental Muslim demand for separate representation conceded in 1909 by the British and in 1916 by the Hindus was rejected by the Report and by the Congress in unqualified terms. The Muslims were completely disillusioned and from 1928 onwards the Congress became fall but in name a Hindu body. The Muslims would henceforth look upon it as the arch-enemy of their claims and interests.

Prof. Dr. Shafique Ali Khan writes in his famous book 'Two Nation Theory':

"Thus the Nehru Report, instead of bridging the gulf further widened it, which rather increased with the passage of time. The obvious reasons for the failure of Report lie in the uncompromising attitude of the Congress and the threats of the Mahasabha leaders."

In retrospect it is now apparent that the Nehru Report was a blessing in disguise to Muslim nationalism. It united the Muslims as nothing else could have done at that time. All political differences and personal rivalries were hushed from this moment onwards there was nothing that could be called "Indian Nationalism" a separate Muslim National feeling had by now grown almost to maturity, though it was not given a name for another ten years.

Lecture 13

Fourteen Points of Quaid-e-Azam

Quaid-e-Azam learned a bitter lesson from the All Parties National Convention of 1928. He had played the role of a compromiser and negotiator successfully in composing Hindu-Muslim differences at Lucknow in 1916. He thought in 1928 he could play the same role in negotiating a compromise. But he was bluntly reminded that he had no right to speak on behalf of the Muslims because he did not represent them. There he learned the lesson that political leadership did not rest merely on one's forensic ability to plead a political case. It also depended on political strength, that is, the actual support that one had among the masses of people. It was only when Jinnah acquired a large political following among Muslims and with his political astuteness (like Gandhi) succeeded in uniting different factions and interests of Muslims that he became a leader who was respected and feared by his opponents because he could veto any proposal that was not acceptable to the Muslim League.

The Quaid-e-Azam decided to give his own formula for the constitutional reforms in reply to Nehru Report. He convened the meeting of the Muslim League in 1929 in Delhi and gave his famous Fourteen Points Formula. While delivering his Presidential Address, the Quaid-e-Azam declared that no constitution shall be accepted by the Muslims of India without the Fourteen

Points which were as Follow:-

1. The form of the future constitution should be federal with the residuary powers vested in the provinces.
2. A uniform measure of autonomy shall be granted to all the provinces.
3. All legislatures in the country and other elected bodies shall be constituted on the definite principle of adequate and effective representation of minorities in every province without reducing the majority in any province to a minority or even equality.
4. In the Central Legislature, Muslim representation shall not be less than one-third.
5. Representation of communal groups shall continue to be by means of separate electorates as at present, provided it shall be open to any community at any time to abandon its separate electorate in favor of a joint electorate.
6. Any territorial distribution that might at any time be necessary shall not in any way affect the Muslim majority in the Punjab, Bengal and the North-West Frontier Province.
7. Full religious liberty, i.e. liberty of belief, worship, and observance, propaganda, association, and education, shall be guaranteed to all communities.
8. No bill or any resolution or any part thereof shall be passed in any legislature or any other elected body if three-fourths of the members of any community in that particular body oppose such a bill, resolution or part thereof on the ground that it would be injurious to the interests of that community or in the alternative, such other method is devised as may be found feasible and practicable to deal with such cases.
9. Sindh should be separated from the Bombay Presidency.
10. Reforms should be made in the North-West Frontier Province and Balochistan on the same footing as in the other provinces.
11. Provisions should be made in the constitution giving Muslims an adequate share, along with the other Indians, in all the services of the state and in local self-governing bodies having due regard to the requirements of efficiency.
12. The constitution should embody adequate safeguards for the protection of Muslim culture and for the protection and promotion of Muslim education, language, religion, personal laws, and Muslim charitable institutions and for their due share in the grants-in-aid given by the state and by local self-governing bodies.
13. No cabinet, either Central or Provincial, should be formed without there being a proportion of at least one-third Muslim Ministers.
14. No change shall be made in the constitution by the Central Legislature except with the concurrence of the State's contribution of the Indian Federation.

Importance of Fourteen Points

These points were not given any importance in the Congress circle as well as by the Government authorities. As a result of it, the political attitude of the Muslims of India was constituted on the basis of these Points after 1930. As these points also contain the germs of

the idea of Pakistan, they postulate the Muslims as a separate national identity. On the basis of these points, it was suggested that the political power and opportunities for development were to be equally divided among Hindus and Muslims.

With the rejection of Fourteen Points by the Congress and other Hindu leaders, the Nehru Report was also doomed. The Nehru Report created great deal of suspicion in the Muslims who were now seriously thinking for the attainment of a separate homeland for themselves.

These Points attained historic importance. No future constitution could be evolved unless it was within the framework provided by these Points. Even Allama Iqbal seems to have drawn his concept of a separate Muslim state in South Asia from these Points of Jinnah.

Lecture 14

Allama Iqbal's Presidential Address December 1930

- Dr. Allama Muhammad Iqbal ranks amongst the Muslim intellectuals who left a deep impact on history. He inspired Muslims of the Sub-Continent and beyond. He infused a moving spirit and identity in the Indian Muslims. He presented a framework of their political future and talked how that would help to achieve the goal of Ummah. He presented a vision and dream in his Allahabad Address.

Background

The Hindu-Muslim question had great importance and stood crucial to British Indian history after 1857, especially in the 20th century. To Muslims, the key issue remained 'separate identity.' They tried their level best to make the rival nations understand that the Muslims are a separate nation having different cultures and civilizations, interests and rights. The Two Nations theory could not fascinate the Hindus and the British peoples because they believed in 'territorial nationalism.' The Hindus desired to absorb them in their majority but they could not face the arguments of the Muslim intellectuals. By 1930, Muslims had developed a sense of identity and political demands. Iqbal delivered his Presidential address in this background.

Iqbal's stay in Europe, 1905-08, helped to crystallize his thoughts. He returned to India in 1908 and started work on the roots of Muslim decline and the mechanism to uplift the Muslims. He reminded them to follow the teachings of the Holy Prophet (PBUH) practically as the ideal leader. He emphasized the ideals, teachings, and principles of Islam. He sought salvation through Islam. He was awarded many prominent social positions:

Title of Sir was conferred in 1922

Member Punjab Legislative Council (1927-1930)

He delivered lectures on Islam in Aligarh, Hyderabad, and Madras (1928-29).

At Allahabad, he presided over the meeting and delivered his famous address.

The Address, December 1930

Iqbal presented a review of the political and social situation of India and solution of the ills befalling India. He evaluated the importance of role of Islam in the lives of Muslims of British India. He said that the European view of duality of religion and state does not apply here in the Indian society. Rejecting the secularism he said, religion is not a totally personal affair.

He explained that Islam offers an ethical order, socio-political structure, legal framework, code of life, culture and civilization. It is a living, dynamic force that has a profound impact on the lives of Indian Muslims. With the force of Islam the scattered and disoriented people have been turned into an organized force.

Muslims are not willing to submerge their religious individuality. They have lack of trust, fear of domination from Hindus. If the British want any sort of internal harmony it would be impossible unless the communal question is settled. It's historical reality that India is a continent inhabited by diverse people. No political arrangement may be acceptable without recognizing this reality.

If the Muslims have an opportunity to develop in accordance with their Islamic civilization and tradition, they would be willing to sacrifice their lives for India.

Federalism cannot succeed without recognizing the national identity of the Muslims. Territorial redistribution of British India on the basis of religion has become a need of time.

Punjab, NWFP, Sindh, and Balochistan be amalgamated into a state, self-government within the British empire or without it. The formation of such a consolidated North Western Muslim state appears to be the final destiny of the Muslims, at least of northwest India. To India, it will offer peace and security due to internal balance of power.

Islam is a people building force in India that has given moral consciousness and political identity to the people.

Importance

Iqbal's address is a forceful and logical presentation of the Muslim case in India. Why

should they be treated as a political entity rather than a minority?

- Territorial adjustments will enable Muslims to develop themselves in accordance with their ideas and serve the cause of Ummah.
- Redistribution of territory developed later on concept of Muslim homeland.
- He further expressed these ideas in LETTERS TO JINNAH from May 1936 to November 1937. He talked of a separate federation of Muslim provinces. North Western India and Bengal can be considered as entitled to self-determination like other nations in India and outside. Shariah's development is impossible without a free Muslim state or states. He advised the Muslims to be above self-interest and devote themselves to Islam.
- In difficult times, Islam has saved the Muslims.
- Faith, culture and historical traditions are more important than patriotism.

Lecture 15

Cripps Mission

The government of Great Britain took an important step to solve the problems in India in 1942.

Background

In the 2 World War, The Japanese forces were heading towards South Asia. The war seemed to be going in Japanese favour. The preliminary successes of Japanese encouraged the Indian National Congress. The movements against the government by Congress were troublesome for the Britishers. Congress was confident that Japanese would hand over the power to the Indians after Britain's defeat. The Muslims had already been demanding a separate state of their own and had passed the resolution of 1940. To cope with this situation the government of Great Britain sent Sir Stafford Cripps to find a suitable solution for the circumstances in the sub-continent.

The Cripps Mission arrived but could not get any support from the Congress.

Cripps brought a few proposals for discussions with the major political forces in the sub-continent.

Cripps Proposal:

Cripps announced his proposal on 29 March 1942 following are its main points:

Status of Domain

The sub-continent will be given the status of a dominion after the war.

Independence of The Indians In All Departments All government departments will be handed over to the Indian Ministers including Defense, Foreign Affairs and Communications.

Central Constitutional Assembly

A central constituent Assembly will be formed to formulate a constitution. The Constituent Assembly will be elected by the members of the Provincial Assemblies.

Rights of Minorities

Special steps will be taken to provide safeguards to the minorities.

Provincial Autonomy

After the formulation of the constitution by the Constituent Assembly, it will be sent to the provinces. The provinces who do not endorse the constitution will be empowered to create a separate and free status for themselves.

Reaction of Political Parties:

Muslim League

The Quaid-e-Azam and All India Muslim League expressed thanks to Cripps and the Government of Great Britain for the promise to the Muslim majority provinces free and independent status. The hint was a clear indication of the creation of Pakistan. All India Muslim League expressed thanks for the proposed steps for the protection of the rights of minorities. All India Muslim League discussed the proposals in the meeting and after long discussions; it decided not to approve the Cripps proposals as the demand for Pakistan was not accepted in clear cut terms.

Congress

Gandhi and his political party, Indian national Congress, absolutely rejected the Cripps proposals. They ridiculed the proposals: A post dated cheque of a bank that is going to be bankrupt. The Congress criticized the right of veto, given to the provinces. It opposed the idea of partition. It expressed its displeasure for providing protection to the minorities.

Conclusion:

The British government under American pressure prepared the Cripps proposals. The government was not willing to agree to the demands of Indian national Congress. On the other hand Congress could not support the proposals when the Japanese were looking to be in strong position. The effort proved futile but from Muslim point of view, it was a step towards partition.

Cripps Mission

A mission was sent to the sub-continent in 1942 by the Government of Great Britain under the leadership of Sir Stafford Cripps. The Indian Muslims, through the Pakistan Resolution, had already demanded the creation of Pakistan. The Japanese forces were heading towards South Asia. The war seemed to be going in Japanese favor. The preliminary successes of Japanese encouraged the Indian National Congress. The movements against the government by Congress were trouble-some for the Britishers. Congress sites were confident that Japanese would hand over the power to the Indians after Britain's defeat. The Cripps Mission arrived but could not get any support from the

Congress. Cripps brought a few proposals for discussions with the major political forces in the sub-continent.

Cripps Proposals

1. The sub-continent will be given the status of a dominion after the war.
2. All government departments will be handed over to the Indian Ministers including Defense, Foreign Affairs and Communications.
3. A Central Constituent Assembly will be formed to formulate a constitution. The Constituent Assembly will be elected by the members of the Provincial Assemblies.
4. Special steps will be taken to provide safeguards to the minorities.
5. After the formulation of the constitution by the Constituent Assembly, it will be sent to the provinces. The provinces who do not endorse the Constitution will be empowered to create a separate and free status for themselves.

REACTION OF POLITICAL PARTIES

- The Quaid-e-Azam and expressed thanks to Cripps and the Government of Great Britain for the promise to the Muslim majority provinces free and independent status. The hint was a clear indication of the creation of Pakistan. All India Muslim League expressed thanks for the proposed steps for the protection of the rights of minorities.
- All India Muslim League discussed the proposals in the meeting and after long discussions, it decided not to approve the Cripps proposals as the demand for Pakistan was not accepted in clear cut terms.
- Gandhi and his political party, Indian National Congress, absolutely rejected the Cripps proposals. They ridiculed the proposals: A post dated cheque of a bank that is going to be bankrupt. The Congress criticized the right of veto, given to the provinces. It opposed the idea of partition. It expressed its displeasure for providing protection to the minorities. The Cripps proposals were prepared by the British government under American pressure. The government was not willing to agree to the demands of Indian National Congress. On the other hand Congress could not support the proposals when the Japanese were looking to be in strong position. The effort proved futile but from Muslim point of view, it was a step toward partition.

SIMLA CONFERENCE

Simla Conference was convened by the Viceroy, Lord Wavell, to have a dialogue with the major political parties in 1945. The following politicians were invited to participate in the Conference at Simla, a summer resort, and capital of the Federal government in the summer season.

Congress: Pundit Nehru, Baldev Singh and Azad

Muslim League: Quaid-e-Azam, Liaquat Ali Khan and Abdur Rub Nishtar

Background

The Indian National Congress kept on pressurizing the British government to quit India. The failure of Cripps Mission encouraged the Congress leaders. Gandhi was not prepared to tolerate British raj anymore. His „Quit India Movement“ gained momentum. Gandhi wanted immediate transfer of power to the majority party. He tried to blackmail the government, and gave the boycott call to the workers. Civil Disobedience Movement, Quit India Movement, Swadeshi Movement and other methods were used to force the Britishers to quit India. Processions and protest meetings were arranged in all the cities. Gandhi and his party were expecting the defeat of the Allied Forces at the hands of the Japanese, therefore, the Hindus continuously built up the pressure against the government. In all such activities the All India Muslim League was ignored.

The expectations of Gandhi were not fulfilled. The Allied Forces gained the ground. The desperate Gandhi changed his tactics and turned toward the Muslim League. Gandhi Jinnah dialogues were arranged. The former wanted to entrap the latter. Gandhi was now ready to give some concessions to the Muslims in order to start a joint struggle of the two parties. The Quaid very well understood his mind. He did not agree to enhance the strength of the Gandhian movements. The Quaid did not budge an inch from his demand for Pakistan. The situation demanded some sort of government initiative. So the Viceroy gave his plan in the Simla Conference. Wavell Plan

The Viceroy of India, Lord Wavell chalked out a plan to settle the political issues with the political parties to introduce a framework order, under which the elections to federal and provincial legislative assemblies could be conducted for the formation of future government. The Plan was as under:-

1. The future constitution will be framed with the consent of all major political parties.

2. An Executive Council will be made and representatives of all major political parties will be included in the Council. The Council will consist of six Hindus, five Muslims and one British.

3. The Viceroy will preside over the meetings of the Executive Council.

4. The Commander-in-Chief will be an ex-officio member of the Executive Council.

5. All the members of the Council will be nominated by the Viceroy.

6. Provincial Executive Councils will also be organized. Governor of the province will be the Chief of the Council, in each province.

Failure of the Conference

The conference had to decide the political infrastructure, the formation of assemblies and governments at central as well as provincial level. The move was

encouraging for Congress. What so ever was the situation, the Congress was going to form the government on the basis of its majority. Congress joined the conference proceedings with high hopes. It had also declared before holding a conference that it would not accept partition in any case.

The meeting started to discuss the first point on agenda. The point related to the nomination of five Muslim ministers of the Viceroy's Executive Council. The Quaid Azam vehemently argued that all the five would be nominated on the recommendations of All India Muslim League. No other party had a right to send even a single member. The Viceroy and Indian National Congress wished to nominate Maulana Azad as, Muslim minister. The Quaid did not agree to this proposal. Now Viceroy asked the Quaid to accept Malik Khizar Hayat Tiwana, the leader of Unionist party. The Quaid-e-Azam rejected this name as well and insisted that all the five ministries should be given to All India Muslim League. The very first point created a fuss and further discussion was futile, therefore, the Simla Conference failed in getting any objective.

Responsibility for Failure

The Indian National Congress held the Quaid-e-Azam responsible for the failure. Lord Wavell also criticized the inflexible attitude of the Quaid -a-Azam. He refuted the blame and disclosed the trap prepared by Lord Wavell and Gandhi to entrap the Muslims. It was their joint venture. Had Muslim league accepted the plan, it would never had a separate state in the shape of Pakistan. The new elections were held in 1945-46 and the Muslim League won all the Muslim seats of the Federal Assembly. These elections further strengthened the Quaid's position. The Muslim masses gave their clear cut verdict in favour of the Muslim League, and it came out victorious as the only Muslim political party

Lecture 16

Cabinet Mission Plan 1946

The World War-II was over. In the general elections war hero of the conservative party, Mr. Churchill was defeated and Mr. Attlee succeeded him as Prime Minister. The victorious Labour Party had made a commitment, in its manifesto, to settle the future of the sub-continent. He sent a high powered Mission to India to bring round all the political parties to an amicable formula for the freedom.

Members of the Cabinet Missions

The Mission consists of.

1. Sir Stafford Cripps

2. E.V. Elaxander

3. Sir Pathick Lawrence

Dialogue With Parties

The members of the Mission had separate meetings with the major leaders of the political parties. They also tried to know the points of view of the Governors and Chief Ministers of different provinces. Governor General was also taken into confidence. Both the major political parties were very much clear about their opinions. The Muslim League was emphasizing that partition and creation of Pakistan was the only solution of all political problems. The Indian National Congress vehemently opposed it. It could never accept a formula based on the division of the sub-continent into two or more than two independent states. Congress out-rightly rejected the demand for Pakistan and the two Nation Theory on which the Muslims' stand was based upon. Tension arose during the discussions. The Prime Minister, before sending the Mission, declared in the Parliament that no minority would be given veto power; and the hindering of the political process by any party would not be tolerated. The Quaid e-Azam vehemently criticized the statement but Congress expressed its pleasure.

The Quaid categorically stated that the Muslim League was performing the duty of protecting the rights of the Muslims. He further explained that Muslim League was trying to resolve the problems on the basis of Two Nation Theory. During his meeting with the members of the Mission, the Quaid made it clear that the sub-continent was neither a country nor inhabited by one nation. The Muslims have a separate identity and, they have every right to determine their future course as a separate nation.

Cabinet Mission Proposals

Cabinet Mission presented the following proposals before the political parties:

i. Indian Union

The sub-continent will be given the status of a union. The union will consist of many provinces and princely states. The system will be federal. The centre will deal with Defence, Foreign Affairs and Communications. All other departments will be handed over to the provinces. All taxes will be levied by the centre.

ii. Groups of Provinces

The provinces will be grouped as under:

Group „A“ Bombay, Madras, U.P. Orissa and C.P, Bihar

Group „B“ Punjab, Sindh and NWFP

Group „C“ Bengal and Assam

Nature of the federation was unique in which three tiers were to exist, center, group of provinces and province. Three different organizations at all these three levels would be formed. One point was quite strange that the powers of central and provincial organizations were specifically mentioned in the Cabinet Mission Plan but the powers of „Group of Provinces” were not defined. This matter was left to the provincial and group organizations to solve them.

The provinces will get representation in the Federal Assembly and Federal Cabinet as per their respective population.

iii. Constituent Assembly

The members of all provincial assemblies will be the Constituent Assembly. The Constituent Assembly will formulate a constitution for the whole sub-continent. After that three provincial groups will frame their respective constitutions.

iv. Interim Government

The Interim government will immediately be installed and it will run the system of government till the formation of the constitution. The representatives of major political parties will be included in the interim government. No Britisher will be the minister. The cabinet will be powerful in administrative matters.

v. Separation from the Group

If a province likes, it will be authorized to quit the group to which it is being attached. Such a province would be free to join any other group of choice.

vi. Separation from Indian Union

One or two groups of provinces will be authorized to quit the Indian Union after ten years. It means that group „B” or „C” or both will be able to maintain their sovereignty. The two groups were of Muslim majority provinces. Possibility of the creation of Pakistan was just N) years away, and this was the demand of Pakistan.

vii. Veto Power

The option to reject the Cabinet Mission Plan was given to every political party but that party would not be able to join the interim government. The right to join the interim government was given only to the parties who supported the plan. Congress was pleased to see, this condition as the Muslim League „was not allowed to veto the Plan. In case it vetoes, it would be kept away from the government.

REACTION OF POLITICAL PARTIES

Indian national congress

The immediate reaction of Indian National Congress was extremely positive. The party leaders welcomed it. The Hindu journalists expressed their satisfaction and congratulated one another. „The plan was a defeat of the Muslim League.

All Indian Muslim League

The party workers were totally disappointed from the Cabinet Mission Plan. They considered the plan a victory of the Opponents of Pakistan. They felt that the „idea of Pakistan was totally ignored and the demand of the Muslim League was rejected. The Quaid-e said, “I am sorry to see that the demand for Pakistan has been ignored by the Mission Plan. We still believe and say with full confidence that the solution of political problems lies in the creation of two Independent sovereign states.”

Gandhi

Gandhi in his press statement talked about the supremacy of the Parliament and expressed his opinion that Parliament would be empowered to bring changes in the system, introduced by the government on the basis of the Cabinet Mission Plan.

It means that Hindu majority in the Parliament would dictate its terms. The safeguard provided by the Cabinet Mission to the Muslims could be withdrawn by the Hindu majority Parliament. The statement of Gandhi further aggravated the frustration of the Muslim nation.

Final Decision

The first reaction of the two political parties was totally different. It looked clear that Congress was going to give its consent and the decision of the Muslim League would be contrary to it. The matter was widely discussed in the general councils of both the parties. The council of Muslim League gave full mandate to the Quaid-eAzam to declare the policy. He, contrary to the expectation of all the political circles, declared to accept the plan and Congress was put to an embarrassing situation. The Quaid declared the he accepted the plan with the idea that the demand for the creation of Pakistan would be in a position to establish their own independent sovereign state comprising of Assam, Britishers were about to leave the sub-continent, and could play havoc with the Muslim nation.

The Quaid-e-Azam exchanged views with his party leaders and then discussed the forthcoming problems of the Muslims with the Viceroy. On his repeated requests, the Quaid-e-Azam honoured his invitation and joined the government. Pundit Nehru had also appealed to the Muslim League but the Quaid-eAzam gave the whole credit to the Viceroy. The Muslim League withdrew its call for the Direct Action. The five members of the Muslim League who took the oath of office as Minister.

Lecture 17

Initial Difficulties at the Establishment of Pakistan

PREFACE

The emergence of Pakistan, after a long and arduous freedom movement, was, in fact, a great victory of the democratic idea of life. The Indian Muslims happily and valiantly laid down their lives and properties to achieve a destination in which they saw the fulfillment of their dreams of living an independent life free from Hindu or British dominance. Quaid-e-Azam on 15th August 1947 said:

"My thoughts are with those valiant fighters in our cause who readily sacrificed all they had, including their lives, to make Pakistan possible."

INITIAL DIFFICULTIES OF PAKISTAN

From its very inception, Pakistan faced a large number of problems. Some of the initial difficulties were:

1.Choice of Capital and Establishment of Government

The first problem that Pakistan had to face was to choose a capital to form a Government and to establish a secretariat, Karachi was chosen as the capital of Pakistan. Quaid-e-Azam took the office of the Governor-General, Liaquat Ali Khan was appointed as Prime Minister and a Cabinet of experienced persons was selected. Arrangements were to be made to bring the officials who had opted for Pakistan from Delhi to Karachi.

2.Unfair Boundary Distribution

A boundary commission was set up under a British Chairman, Sir Cyril Redcliff. He misused his powers and handed over Muslim majority areas like Gurdaspur, Ferozpur, Jullander to India hence providing them a gateway to Kashmir. Quaid-e-Azam called it:

" An unjust, incomprehensible and even perverse award."

3.The Massacre of Muslim Refugees in India

On the birth of Pakistan, Hindus and Sikhs became more furious. In a planned move, Muslim properties were set on fire and they were compelled to leave Bharat for Pakistan with nothing but their lives. Millions of refugees were killed before they reached Pakistan. Many migrants were looted and had to be provided boarding immediately as they reached Pakistan.

4.Division of Military and Financial Assets

In order to embarrass Pakistan financially, India did a lot of dishonesty in the matters of Pakistan which were concerned with its benefits. Pakistan was promised to get Rs.750 million but the Bharat Government refused to give. Pakistan received only 200 million. Pakistan also did not receive the due share of the military assets. This dishonest attitude put Pakistan into great difficulties.

5.Canal Water Dispute

Most of the rivers flowing in Pakistan have their origin in India. In 1948, India stopped water supply to Pakistani canals to damage Pakistani agriculture. However on 9th September 1960 an agreement called the "Indus Basin Treaty" was signed between the two countries.

6.Kashmir Dispute

Kashmir dispute is the most important and unsolved problem. Kashmir is the natural part of Pakistan because at the time of partition 85% of the Kashmir's total population was Muslim. The Hindu Dogra rule, who was secret with the Government of India declared Kashmir as a part of India. Pakistan has continuously insisted that Kashmir must get their right of self-determination but due to the non-cooperation of India, Kashmir issue still remains unsolved.

7.Constitutional Problem

The constituent assembly failed to frame a constitution even in eight years. Lack of a permanent constitution created, chances of unscrupulous interference in the democratic progress of Pakistan.

8.Electricity Problem

Due to transfer of Muslim majority areas to Bharat and unfair demarcation, electricity system of West Punjab was disrupted, because all power stations were at Mundi, a predominantly Muslim majority area, gifted to Bharat but Quaid-e-Azam said:

"If we are to exist as a nation, we will have to face the problems with determination and force."

CONCLUSION

Pakistan came into being as a free Muslim state in quite unfavorable circumstances. It had no resources, it had no resources, it had to build up its administrative machinery from a scratch. But Supreme efforts were made by the Quaid-e-Azam and his colleagues to grapple with the situation. His golden principles "Unity " "Faith" and "Discipline" gave way to Pakistan for a bright future of a strong and well-developed country. In his last message to the nation on 14th August 1948, he told the nation:

"The foundation of your state have been laid and it is now for you to build and build as quickly and as you can."

Lecture 18

Factors leading to Muslim Separatism:

There are a few factors that spit the inhabitants of the subcontinent into two nations.

RELIGIOUS DIFFERENCE

Muslims and Hindus have different religious. Islam preaches Tauheed and believes in equality of man before law. Muslims are believed of ALLAH, Holy Prophet (P.B.U.H). The Holy Book holds a cohesive approach to life. While the Hindus follow the religion which is based on the concept of multiple gods. They follow a caste system and the society is divided into four classes.

HINDU NATIONALISM

A number of Hindus nationalism movement which springs up from time to time addict fuel to the fire by playing up the tension which already existed between the two communities. The nationalist leaders totally ignored the great contribution made by Muslims by way of promoting education and other social activities. They fanned up the criminal discord to further politicise the political conditions.

CULTURE DIFFERENCE

Muslims follow an Islamic culture while Hindus follow the self built culture. Muslims bury their dead ones while Hindus burn them. Both Hindus and Muslims have totally opposite cultures.

SOCIAL DIFFERENCE

There exist a number of social differences between the Hindus and Muslims. The food, their clothing, words, and salutations, the gestures are totally different.

ECONOMIC DIFFERENCE

After 1857, Muslims economy was crushed and all the trade policies were formed in such a way so as to destroy the Muslim's ambition. They were thrown out of Government services and their estate and properties were confiscated. However the Hindus were provided ample opportunities to make programs.

Freedom

In the subcontinent the Muslim leaders were foreseeing the future of Muslims that when British government will leave subcontinent Hindus will try their best to get charge all over subcontinent and at that time they will openly remove Muslim community by killing them so they put the demand of a separate homeland where they can lead their life according the teachings of Islam and also with the great freedom.

Self-respect and dignity

Hindus always hated Muslims and they never want Muslims to get success in any field of life. British government played a vital role in keeping Muslims backward by eliminating all job vacancies in subcontinent. Hindus tried to rape Muslim women and tried to kill them so the self-respect of Muslims was badly damaged in subcontinent. It was necessary for them to demand a separate homeland where they have complete free atmosphere to live a perfect religious life with perfect self-respect and dignity.

EDUCATIONAL DIFFERENCE

The Hindus had advanced in the educational field because they readily acquired English education. The Muslims were not able to acquire modern knowledge so they lacked behind in education.

POLITICAL DIFFERENCE

There were many political differences that gave both to the partition of India.

Political Differences

The political differences between the Hindus and Muslims have played an important role in the development and evolution of the Two-Nation Theory.

(i) Hindi Urdu Controversy

In 1867, Hindus demand that Urdu should be written in Hindi Script instead of Persian script. This created another gap between Hindus and Muslims.

(ii) Congress Attitude

The Indian National Congress was founded in 1885. It claimed to represent all communities of India but oppressed all Muslim ideas and supported the Hindus.

(iii) Partition of Bengal

In 1905, the partition of Bengal ensured a number of political benefits for the Muslims, but the Hindus launched an agitation against the partition and partition was annulled in 1911.

Language

Hindus and Muslims have different languages. The Muslims and Hindus wrote and spoke two different languages. The language of the former was Urdu and it was written in Arabic Script. On the other hand, the Hindi language was spoken by Hindus and it was written in Sanskrit. Urdu and Hindi language had a difference in writing, thoughts of poetry, arts, painting, and words of music. Even this small difference leads to a stirring conflict between the two nations.

CONCLUSION

The Muslims apprehended that they would lose their identity if they remained a part of Hindu society. They also came to realize the above-mentioned differences between them and the Hindus and hence demanded separate electorates on the ground that they were different nations from Hindus.

Hence it is right to say that this theory i.e two-nation theory is the basis of the creation of Pakistan because without this as a base, Pakistan would not come into being on 14th August 1947, and we would not be breathing freely in this open-air of Pakistan.