



The two Nation theory (Apropos Pakistan)

SUBMITTED BY:

SHAMEEHA TARAFDAR

ABSTRACT

This research paper delves into the *Two-Nation Theory*, a prominent political concept that emerged during the Indian independence movement and subsequently shaped the partition of British India into India and Pakistan in 1947. The study critically examines the historical context, intellectual foundations, and socio-political implications of the Two-Nation Theory, shedding light on its significance in shaping the subcontinent's history. The research paper begins by providing a comprehensive overview of the historical context that led to the emergence of the Two-Nation Theory. It explores the dynamics of the Indian independence movement, the challenges of religious diversity, and the demands for self-determination by various communities. By analysing key events and ideological influences, the paper traces the evolution of the Two-Nation Theory and its proponents, particularly focusing on the role of leaders such as Muhammad Ali Jinnah and the All India Muslim League. Furthermore, the research paper investigates the intellectual foundations of the Two-Nation Theory. It examines the works and ideas of prominent thinkers like Sir Syed Ahmad Khan and Allama Iqbal, who articulated the notion of separate Muslim identity and advocated for the creation of a separate nation-state. The paper delves into the intellectual discourse surrounding the Theory, including debates on nationalism, religious identity, and the visions of India's future. Moreover, the paper explores the socio-political implications of the Two-Nation Theory. It analyses the impact of the Theory on the partition of British India, the mass migrations, and the subsequent communal violence that accompanied the division. The study also evaluates the long-term consequences of the Theory on the political landscape, nation-building efforts, and inter-communal relations in India and Pakistan.

In conclusion, this research paper provides a comprehensive analysis of the Two-Nation Theory, highlighting its historical context mostly with respect to the idea of Pakistan and its intellectual foundations, and socio-political implications. By critically examining its significance in the partition of British India and subsequent nation-building processes, the paper contributes to a nuanced understanding of this influential political concept and its enduring impact on the subcontinent.

Keywords: *Two-Nation Theory, independence movement, partition, inter-communal relations*

INTRODUCTION

The Two-Nation Theory stands as a cornerstone of Pakistan's national identity and has played a pivotal role in shaping the country's history, politics, and societal fabric. Rooted in the belief that Hindus and Muslims in the Indian subcontinent are distinct nations with irreconcilable differences, this theory served as the ideological basis for the creation of Pakistan in 1947. This article aims to explore the Two-Nation Theory from a Pakistani perspective, examining its historical context, ideological underpinnings, and enduring significance in shaping Pakistan's identity and national narrative. The seeds of this theory can be traced back to the late 19th century when Indian Muslims began to voice concerns about their political, social, and cultural rights within a predominantly Hindu-majority India. Leaders like Sir Syed Ahmad Khan and Allama Iqbal articulated the idea that Muslims constituted a separate nation, distinct from their Hindu counterparts, and advocated for the creation

of a separate homeland where they could freely practice their faith and preserve their distinct cultural identity. With the establishment of Pakistan, the Two-Nation Theory found concrete expression. The partition of British India witnessed mass migrations, communal violence, and the displacement of millions of people. For many Pakistanis, this painful chapter of history became a testament to the validity of this theory, as it seemed to confirm the irreconcilable differences between Hindus and Muslims. In the subsequent years, the Two-Nation Theory became deeply ingrained in the national psyche of Pakistan. It provided a unifying narrative, fostering a sense of shared identity and purpose among its citizens. The Theory's emphasis on Islam as a unifying force, coupled with the notion of a homeland created explicitly for Muslims, reinforced a sense of pride and ownership among Pakistanis, shaping their collective aspirations and defining the contours of the nation-state. Additionally, the Two-Nation Theory influenced Pakistan's governance and policy-making. It informed debates on issues such as the role of religion in the state, the protection of minority rights, and the formulation of foreign relations. The Theory's ideological legacy can be seen in the constitutional provisions of Pakistan, which reflect an Islamic identity and a commitment to safeguarding the rights of religious and ethnic minorities.

THE CONCEPT OF TWO NATION THEORY ON BEHALF OF PAKISTAN

The concept of Two Nation Theory's is the occurrence that is patterned up with the arrival of Islam in the Sub-Continent. The main idea of constructing this was the difference in the ideological perspectives of the two religions. So it was thought that there should be geographic division on the basis of this. So it was on a way right that for the Muslims to have their own homeland in the areas with Muslim majority in the area of the sub-continent, hence this will lead to no overlapping or crossing of ideas and they can live their life according to their majestic teachings.

Quiad said:

"We should have a State in which we could live and breathe as free men and which we could develop according to our own lights and culture and where principles of Islamic social justice could find free play."

Which emphasised on the differences in the characters and temperament of Islam, clearly according to Islam there are only two types of religion that exists and that are Believers and Non-Believers. This history of Two-Nation Theory is as old as the Muslims in India. Although the Muslims and Hindus have been living together in the same territory for like centuries, they never progressed a working out relationship between each other. Documentation and native writing, as well as South Asians' personal memories and conceptions of their own origins and histories, contradict the concept of community peace and oneness. The division hence would be made of natural consequences with the emergence of mass political culture. The explanation for this division is that Hindus and Muslims on the subcontinent have used distinct historical points of reference to explain their socio-political aims and construct their present identities.

It would have been difficult for India's two elites — the Hindu, brahmanical combination on the one contrary, and the Perso-Turkic Muslims on the other — to agree on which aspects of India's history to sketch upon to build modern identities, no matter how much polytheistic religion and fluidity there may have been. Sectarian Muslim, Hindu, and Sikh groups shared India's towns and countryside throughout the nineteenth century and worked together to push Britain to "Quit India"; and it was only when independence became a possibility that religious enmity flared.

Few of the evident incidents that had occurred were in 1909, the British established separate electorates for different Christian communities, which resulted in the hardening of sectarian lines. By providing separate bathroom and drinking facilities for Muslims and Hindus at train stations, the colonial authority accentuated these inequalities. By the 1920s, there was a stronger feeling of religious ethnicity. During the Holi celebration, when holy cows were butchered, or when Hindu religious melody was performed in front of mosques during prayer time, riots erupted. As independence approached, the nation descended into sectarian civil conflict. Despite Gandhi's pleas for Indians to unite in constructive defiance to British rule, the Muslim League staged a "**Direct Action Day**" in Calcutta on August 16, 1946, which ended in the deaths of over 4,000 Hindus and Sikhs (Kolkata). This sparked the "**Week of the Long Knives**," a wave of sectarian bloodshed that claimed the lives of hundreds of people on both sides in cities across the country.

The battle for Pakistan was just one aspect of the independence movement, which entailed learning about colonialism and how it was enslaving people's bodies and minds. The historical events signify the establishment of that idea, Muslims and Hindus have distinctive notions, culture and traditions. So for their peaceful living they have to be separated and even the idea of being ruled by the British at first and then the Hindu party of INC, Pakistan needs its own freedom that India would feel after the end of British era. The major rationale behind the desire for Pakistan was that it was established so that Muslims would be safe from Hindu dominance. Hindu dominance referred to Hindus attempting to impose their religion, culture, and customs on Muslims while also governing over them. In 1937-1939, the "Congress Ministries" demonstrated how Hindu dominance would affect Muslims. This is a more political argument beyond what detractors of Pakistan's founding tell or dispute. The primary goal of its establishment was to foster good ties with the British rulers of the Indian subcontinent. Muslims also sought to strengthen their ties with the British and demonstrate their commitment to them. The All India Muslim League provided Muslims with a venue to unify under one banner and voice their grievances (religious, political and social).

Muhammad Ali Jinnah later joined this political party and became its head till Pakistan was established. The purpose of this organization was to defend the right of Muslims to have distinct electorates, which eventually evolved into a demand for a separate nation. The Two Nation Theory underpins the demand for a distinct homeland. This desire for a separate homeland was based on Sir Syed Ahmed Khan's and poet Allama Iqbal's beliefs believed Muslims and Hindus cannot coexist safely together in the future. As a result, the demand for a separate homeland became politically acceptable. Muhammad Ali Jinnah played a role of a spokesman for the Indian Muslims representing them at all Indian level and was the one who forwarded the demand for separate homeland which he also later achieved. Many Muslims in the subcontinent have altered their minds and perspectives since the 1937 elections. Before the elections, India's Muslims aspire to work together with Hindus, compromising on their respective interests in order to live in peace, as they have in the past. Before the 1937 elections, the Congress and the All India Muslim League formed a coalition government. When the Congress won the elections, however, they were so egoistic and prideful that they refused to negotiate with the Muslims. They were sure that it was only one path to take, which was independence from Hindu dominance and the removal of the British from the Indian subcontinent. Ishtiaq Hussain Qureshi is one of the most well-known and respected historians. The All India Muslim League defines the Two Nation Theory, according to him. His writings are mostly influenced by Islamic doctrine. He is dubbed a "Nationalist Historian" since he fully believes in the Two-Nation Theory, which he claims is the basis for Pakistan's foundation in 1947.

REFERENCES

1. Jinnah, Mohammad Ali. "Presidential Address to the All India Muslim League, Lahore." (1940).
2. Azad, Maulana Abul Kalam. "India Wins Freedom." Orient Blackswan, 1988.
3. Talbot, Ian. "Pakistan: A Modern History." Oxford University Press, 1998.
4. Jalal, Ayesha. "The Sole Spokesman: Jinnah, the Muslim League, and the Demand for Pakistan." Cambridge University Press, 1994.
5. Wolpert, Stanley. "Jinnah of Pakistan." Oxford University Press, 1984.