

Chapter = 01

Establishment of Pakistan

SHORT ANSWERS:



- Conditions of South Asia Before the Advent of Islam
- Ali Garh Movement
- Two Nation Theory
- Comparison of Muslim and Hindu Society
- Ideology of Pakistan
- Partition of Bengal
- Objectives of AIML
- Lacknow Pact
- Khilafat Movement
- Nehru Report
- Jinnah's 14 Points
- Allahabad Address
- Round Table Conference
- Pakistan Resolution
- Cripps Mission
- Lord Wavell's Plan
- Simla Conference

DESCRIPTIVE ANSWERS:

- Two Nation Theory
- Ideology of Pakistan
- Ideology of Pakistan In The Light of Quaid-E-Azam's Statements
- Formation of Muslim League
- Jinnah's 14 Points

MCQS



1. Sindh was conquered by Muhammad bin Qasim in:
 ☆ 711 ☆ 712 ☆ 713
2. Muslim League was founded in:
 ☆ 1911 ☆ 1905 ☆ 1906
3. Resolution of Lahore was presented in:
 ☆ 1946 ☆ 1940 ☆ 1930
4. Quaid-e-Azam joined Muslim League in the year:
 ☆ 1913 ☆ 1911 ☆ 1906
5. Quaid-e-Azam presented his 14 points in:
 ☆ 1928 ☆ 1929 ☆ 1930
6. Quit India movement started in:
 ☆ 1930 ☆ 1936 ☆ 1942
7. The name of Pakistan was coined by:
 ☆ Quaid-e-Azam ☆ Allama Iqbal ☆ Chaudhry Rahmat Ali
8. Chaudhry Rahmat Ali suggested word "Pakistan" in his pamphlet:
 ☆ Outlook ☆ Comrade ☆ Now or Never
9. Allama Iqbal was born in:
 ☆ Sialkot ☆ Lahore ☆ Islamabad
10. The National Anthem was broad casted first on Radio Pakistan on:
 ☆ July 3, 1950 ☆ August 13, 1947 ☆ September 7, 1949
11. Urdu Hindi dispute started in:
 ☆ 1885 ☆ 1867 ☆ 1887
12. For social reforms, Sir Syed started magazine:
 ☆ Tameer-e-Muslims ☆ Tahzeeb-ul-Akhlaq ☆ Taleem-o-Tarbiyat
13. Who is famous as Bengal Tiger?
 ☆ Allama Iqbal ☆ Liaquat Ali ☆ Fazal-ul-Haq
14. First president of Muslim League is:
 ☆ Sir Agha Khan ☆ Nazim uddin ☆ Waqar ul Malik
15. How many members were in Simla delegation?
 ☆ 35 ☆ 36 ☆ 37
16. Nehru Report was presented in:
 ☆ 1927 ☆ 1928 ☆ 1929
17. The chairman of boundary line commission was:
 ☆ Radcliff ☆ Lord Wavell ☆ Mount Batten

18. The Second World War broke out in:
 ☆ 1938 ☆ 1939 ☆ 1937
19. The Lucknow pact was signed in:
 ☆ 1915 ☆ 1917 ☆ 1916
20. The Cripps Mission came to India in:
 ☆ 1940 ☆ 1942 ☆ 1944
21. The Bengal partition was held in:
 ☆ 1911 ☆ 1905 ☆ 1906
22. The partition of Bengal was annulled in:
 ☆ 1911 ☆ 1905 ☆ 1906
23. Aligarh movement was started by:
 ☆ Sir Syed Ahmed ☆ Sir Agha Khan ☆ Allama Iqbal
24. Shah Waliullah translated the Holy Quran in:
 ☆ Urdu ☆ Hindi ☆ Persian
25. The last Mughal emperor of India was:
 ☆ Bahadur Shah Zafar ☆ Akber ☆ Babar
26. Sindh was separated from Bombay in:
 ☆ 1936 ☆ 1934 ☆ 1935
27. Maulana Muhammad Ali Johar was buried in the Holy Mosque of:
 ☆ Jerusalem ☆ Iran ☆ Madina
28. Round Table conferences were held in:
 ☆ Lahore ☆ Delhi ☆ London
29. It is known as gate way of Islam:
 ☆ Sindh ☆ Punjab ☆ Baluchistan
30. M.A.O. College was founded in the year:
 ☆ 1875 ☆ 1857 ☆ 1975
31. The Name of Hazrat Mujaddid Alif Sani was:
 ☆ Sheikh Abdal ☆ Sheikh Akber ☆ Sheikh Ahmed
32. Sir Syed Ahmed Khan was died in:
 ☆ 1900 ☆ 1880 ☆ 1898
33. The Cripps Mission came to Pakistan in:
 ☆ 1940 ☆ 1942 ☆ 1944
34. Aligarh movement was started by:
 ☆ Quaid-e-Azam ☆ Iskandar Mirza ☆ Sir Syed Ahmed
35. Khilafat movement was started by:
 ☆ Sir Syed Ahmed ☆ Maulana M. Ali Johar ☆ Nazim uddin
36. Congress was established in:
 ☆ 1900 ☆ 1880 ☆ 1885
37. The government of Turkey announced an end of the Khilafat in:
 ☆ 1940 ☆ 1924 ☆ 1944
38. Muslims ruled the sub-continent for more than:
 ☆ 1000 years ☆ 500 years ☆ 1500 years



Condition of South Asia Before the Advent of Islam

Introductory Words:

Pakistan, our dear mother land, came into existence vitally due to the advent of Islam in South Asia region. Islam came to this region through Arab traders. Regular preaching of Islam started after the invasion of Muhammad bin Qasim, who defeated Raja Dahir in 712.

Condition of South Asia before the advent of Islam:

Before the advent of Islam, South Asian society was divided into many small kingdoms that were always at daggers drawn with each other. The Hindus were in majority and they kept on torturing other minorities like Buddhist. The Hindu society was full of social injustice. The following were the discrepancies of this society:

Divided Society:

They were divided into four major castes:

- The Brahmins (the priests)
- The Kashatriyas (warrior class)
- The Vashiya (the artists)
- The Shudras (lowest worker class)

The Brahmins and Kashatriyas enjoyed power and status and the other two classes were in miserable condition.

Narrow mindedness:

Narrow mindedness had plagued Hindu Society. Specially the two lower classes Vashiya and the Shudras, and women were in miserable condition.

Status of Woman:

In the Hindu society, women were in trouble. Widows were treated very badly; mostly they were burned with husbands' dead bodies.

This tradition of burning wives with their husbands' dead bodies was called "Sutti" (سُتّی).

Aligarh Movement



Introduction:

After 1857, the Muslims emerged as a backward nation; they were illiterate and hopelessly ignorant in every walk of life. Nevertheless, they were economically, politically, socially and to be more exact religiously made the subject of ruthless punishment. In such conditions, Sir Syed Ahmad Khan came forward and tried to help the Muslims come out from such miserable conditions. He guided the Muslims towards the right path and attempted to draw out the Muslims from such helpless condition.

Objectives of Aligarh Movement:

The main focus of the Aligarh movement was:

- Loyalty to British Government.
- Modern western education for the Muslims to compete with Hindus.
- To keep away the Muslims from politics.

Scientific Society at Ghazipur:

In 1864, Sir Syed Ahmad Khan laid the foundation of a scientific society at Ghazipur. The purpose of this society was to translate the English books into Urdu language.

Mohammedan Educational Conference:

In 1886, Sir Syed set up an organization which is known as Mohammedan Educational Conference, which presented a twelve point program in western and religious education in English and other languages. Its aim was to convey the message of education to the Muslim masses.

Conclusion:

Sir Syed, although, was the first Muslim member of Central Legislative Council, but he advised the Muslims to remain apart from politics unless and until they would get education. He believed that the cure of Muslim problems is only education and unless and until Muslims get education.

TWO-NATION THEORY

Means of Two-Nation Theory:

Two Nation Theory means that Muslims of South Asia believe that Islam and Hinduism are not only two religions but also two distinct cultures with no similarities. Their habits, architecture, music and script are all different. Even the languages they speak and the dresses they wear are entirely different. That is why; Muslims of India had demanded a separate homeland where Muslims could get their religious satisfaction.

Basis of Nationhood:

The Muslims believed that the basis of their nationhood neither territorial

nor ethnic, linguistic; rather they are a nation because they belong to the same faith, Islam.

Sir Syed Ahmed Khan - The Pioneer of Two-Nation Theory:

Sir Syed Ahmed Khan is the one, who used the word “Two Nation” for Hindus and Muslims very first, after he saw hatred of Hindus and congress for the Muslims.

Two-Nation Theory in the Views of Quaid-e-Azam:

Quaid-e-Azam 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.”

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 electorate on the ground that they were different nation from Hindus.

Comparison of Muslim And Hindu Society

Preface:

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

Religious Differences:

The Hindus and Muslims belong to different religions. Islam preaches Tawheed (oneness of Allah) and believes in equality of man before law. Muslims are the believers of God, the Holy Prophet (P.B.U.H) and 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, is divided into four classes, and has a very narrow approach towards life.

Cultural Differences:

Muslim 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 worshiped it while Muslims slaughtered it. The Hindus and Muslims did not intermarry nor do they inter-dine.

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 was different and

immediately pointed to their distinctive origin.

Economics Differences:

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

Educational Differences:



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

Political Differences:

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

Language:

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, Hindus spoke the Hindi language and it was written in Sanskrit. Urdu and Hindi languages had the difference in writing, thoughts of poetry, arts, painting and words of music.

IDEOLOGY OF PAKISTAN

Ideology:

The word ideology is composed of two Greek words; “Idea” and “Logos”. The term ideology means science of idea. George Lewis says:

“Ideology is a plane or program which is based upon philosophy.”

Essentials of Ideology of Pakistan:

Ideology of Pakistan is based upon five essentials:

Islam:

Pakistan came into being based on Islam. Muslims had demand an independent state to be carved out from Hindu domination.

Two-Nation Theory:

Two-nation theory was the basis of the struggle for creation of Pakistan. It implies that Muslims of the sub-continent were a nation quite distinct and separate from Hindu's.

Territorial Land:

A piece of land was necessary for the existence and promotions of

Islamic ideology as Quaid-e-Azam said:

"We are one nation and the nation does not survive in the air. It requires an independent and to settle."

Democratic System:

All the social, economical, political and cultural affairs are operated based on Islamic democracy.

Urdu Language:

In 1867 some Hindu's started a movement in Banaras, in which they demanded replacement of Urdu with Hindi, and the Persian script with Deva Nagri (Hindi) script. The reason for opposing Urdu was that the language was written in Persian script, which was similar to the Arabic script and Arabic, was the language of Quran, the holy book of Muslims. Molvi Abdul Haque said:

"Urdu is the first brick in the foundation of Pakistan"

PARTITION OF BENGAL: 1905

Background:

United Bengal's area covered 189,000 sq. miles with 80 million populations. Muslim Separatism in India, that the partition was imperative even if Curzon had not initiated it. A Lt. Governor had problems in looking after the eastern areas. Mainly Muslim suffered because of the rotten administration by the British. Before 1905, many proposals of partition of Bengal had been under consideration but Lord Curzon decided to practice this administrative scheme. The Bengal was distributed into two distinct parts namely East Bengal and West Bengal.

❖ East Bengal:

East Bengal became incidentally a Muslim majority province having 13000000 out of 31000000.

❖ West Bengal:

West Bengal was a Hindu majority province.

Muslims' Reaction:

Muslims were very happy on the partition as this had enabled them to promote their life conditions. It was rightly an opportunity for compensation. The Muslim community supported it strongly.

Hindus' Rejection:

On the other hand, Hindus retaliated furiously saying it the division of motherland. The Congress joined the anti-partition movement. They started widespread agitation, violence and boycott of foreign goods. The main reason of Hindu protest was that they had loosened grip over the eastern parts.

Annulment of the Partition:

The British government revoked the partition to avoid trouble on 12

December 1911. The Muslims were disappointed by the government response to the violent strategy of protests adopted by the Hindus.

Aims and Objectives of All-India Muslim League



Background:

Under the active guidance of Muslim leaders, the movement for Muslim separatism created political arousing among the Muslims on communal line keeping in view the doubts roused in the minds of Muslims, the role of Congress in the partition of Bengal & Urdu-Hindi controversy.

This ideology of political collectivism in the name of religion gave birth of AIML, in the session of All-India Muhammadan educational conference held in December 27-30, 1906 in Dacca.

Aims and Objectives of AIML:

- To promote among Muslims of India the feelings of loyalty to the British government and remove any misconception.
- To protect and advanced the political rights and interests of the Muslims of India.
- To promote among Muslims of India hostility towards other communities without prejudice to the before-mentioned objects of the league.

LUCKNOW PACT

Introduction:

Lucknow Pact refers to an agreement reached between the Indian National Congress and the Muslim League at the joint session of both the parties, held in Lucknow, in the year 1916.

Muhammad Ali Jinnah:

Muhammad Ali Jinnah, then a member of the Congress as well as the League, made both the parties reaches an agreement to pressure the British government to adopt a more liberal approach to India and give Indians more authority to run their country. Jinnah himself was the mastermind and architect of this pact.

Due to the reconciliation brought about by Jinnah between the Congress and the League, the Nightingale of India, Sarojini Naidu, gave him the title of "*the Ambassador of Hindu-Muslim Unity*".

Muslim League and Congress:

As a result of the hard work of Mr. Jinnah and Mahajan from congress, both the Muslim League and the Congress met for their annual sessions at Bombay in December 1915. The principal leaders of the two political parties assembled at one place for the first time in the history of these organizations. The speeches made from the platform of the two groups were similar in tone and theme.

Confirmation of agreement:

The agreement was confirmed by the annual sessions of the Congress and the League in their annual sessions held at Lucknow on December 29 and December 31, 1916 respectively. Sarojini Naidu gave Jinnah, the chief architect of the Lucknow Pact, the title of "the Ambassador of Hindu-Muslim Unity".

Main Features:

Main features of the pact are as under:

1. There shall be self-government in India.
2. The same method should be adopted for the Executive Councils of Governors.
3. The India Council must be abolished.
4. The salaries of the Secretary of State for Indian Affairs should be paid by the British government and not from Indian funds.
5. The executive should be separated from the judiciary.
6. The number of Muslims in the provincial legislatures should be laid down province by province.
7. Muslims should be given 1/3 representation in Central Govt.
8. There should be separate electorates for all communities until they ask for joint electorate.
9. System of weight-age should be adopted.
10. Term of Legislative Council should be 5 years.

The Khilafat Movement

Introduction:

The Khilafat movement was a religio-political movement launched by the Muslims of British India for the retention of the Ottoman Caliphate and for not handing over the control of Muslim holy places to non-Muslims.

Turkey sided with Germany in World War 1. As it began to lose the war, concerns were expressed in India about the future of Turkey. It was a peak period from 1919 to 1922 casting demonstrations, boycott, and other pressure by the two major communities, the Hindus and the Muslims. Being brothers, the Indian Muslims realized their religious duty to help the Muslim country. It was the extra territorial attachments based on Islam. Another factor same to the first was that the Indian Muslims considered Ottoman Caliphate a symbol of unity of the Muslim world as Ummah.

Goals:

1. Ottoman Khilafat should be kept intact.
2. Territorial solidarity of Turkey be preserved.
3. Control of holy the places should not be given to non-Muslims.

Protests in India:

All India Khilafat Committee was formed at Bombay in July 1919. The first Khilafat Conference at Delhi in November 1919 was arranged in which the Congress leaders like Gandhi and Nehru participated. In this way, the major

political parties joined hands to assault the injustice with the Muslim community. These steps were announced:

- No participation in victory celebrations.
- Boycott of British goods
- Non Cooperation with the Government

The second Khilafat Conference (Amritsar) was held in Dec. 1919. Maulana Muhammad Ali and Shaukat Ali joined the session after being released from prison. In Jan. 1920, M. A. Ansari led a delegation to Viceroy while Maulana M. A. Jauhar to Europe. The Khilafat Committee decided to start non-cooperation in collaboration with the Congress in May 1920.



Conclusions:

- It was re-affirmation of the reality that religion is a mobilizing force and especially Islam has mobilization capacity to organize masses.
- It was the movement launched on the basis of extra-territorialism. Later, no such movement but Pan-Islamic sentiments continued.
- It resulted in the sufferings of the Muslims.
- Hindu-Muslim unity proved short-lived.

Reactivation of the Muslim League and other Muslim organizations to restart their activities as a separate nation was the great outcome.

THE NEHRU REPORT: 1928

Introduction:

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 Secretary ship of Jawaharlal Nehru.

Main points of the report:

Recommendations that threatened Muslim interests are:

1. No Separate electorate.
2. No One-third seats for Muslims in Central Assembly.
3. No reservation of seats for Muslims in Punjab and Bengal. In Hindu-majority Provinces, the Muslims may be given seats according to population.
4. Sind to be made a province if it can bear its expenses. Balochistan, NWFP were accepted to be given constitutional status on certain conditions.

Jinnah's Answer:

Quaid-i-Azam tried to get amendments in the Report in the All Parties Conference in Calcutta but did not succeed. This is the very moment when Jinnah remarked, "It is parting of the ways." He presented the 14 points as a Muslim leader.

14 POINTS OF QUAID-E-AZAM

Introduction:

In March 1929, at the annual session of All India Muslim league, Quaid-e-Azam declared his famous fourteen points.

Jinnah's Fourteen Points - 1929:

1. Federal System:

The form of the future constitution should be federal with the residuary powers rested in the provinces.

2. Separation of Sind:

Sind should be separated from Bombay Presidency.

3. Shares of Muslims in Services:

Muslims should be given adequate share along with other Indians in the services of State.

4. Protection for Muslims' culture and Language:

The constitution should embody adequate safeguard for the protection of Muslim culture, language, religion and civilization.

5. One-Third Muslim Ministries:

Form no cabinet, either central or provincial without being a proportion of at least one-third Muslim Ministers.

6. Change in Constitution:

No change shall be made in the constitution of state except with the concurrence of State constituting the Indian Federation.

Allahabad address

Prelude:

On December 30, 1930, the annual meeting of the All India Muslim League was held at Allahabad. Allama Iqbal presided over the meeting. On this occasion he delivered his famous historical address, which proved to be a milestone in the proceeding to make a demand for an independent Muslim State.

Main Points of the Address:

These are few main points of presidential address of Allama Iqbal at Allahabad in 1930:

➤ Islam is complete code of life:

Islam is complete code of life, which gives guidance for every aspect of

life. If the Muslims act according to principles of Islam, they will soon gain their lost state.

➤ **India is Country of Various Nations:**

India is not country of single nation but it is a country of different nations, which are followers of different nations.

➤ **Separate State for Muslims:**



Allama Muhammad Iqbal said:

"I would like to see the Punjab, N.W.F.P. (North West Frontier Provinces), Sindh and Baluchistan amalgamated into a single state self-government within the British Empire or without the British Empire."

➤ **India is the Largest Country of the Muslims:**

India is the Largest Country of the Muslims in the world, so if we want that Islam will live as cultural strength then we shall concentrate at a particular region and the formation of a Muslim state is better for both the Muslims and India.

Conclusive Sentences:

It is on his Allahabad address that Allama Iqbal is known as the dreamer of Pakistan. His address proved to be a milestone in the history of the Sub Continent and the creation of Pakistan.

ROUNDTABLE CONFERENCES

Introduction:

The three Round Table Conferences of 1930–32 were a series of conferences organized by the British Government to discuss constitutional reforms in India. They were conducted as per the recommendation by the report submitted by the Simon Commission in May 1930. However, there were significant disagreements between the Indian and the British political parties that the Conferences would not resolve.

First Session of the Conference: (1930)

In the first session, a number of prominent Muslims like M. A. Jinnah, Sir Shafi, Maulana M. A. Jauhar, Zafarullah Khan participated. They emphasized federalism, self government, safeguards for minorities, separate electorate, preferential representation in central legislature, and secure majorities in Punjab and Bengal.

Second Conference: (1931)

Maulana M. A. Jauhar had died after the first conference. Iqbal, Jinnah and others participated in the second conference. Gandhi represented the Congress. The key issues of the session were 'Federation' and 'Minorities.'

3rd Roundtable Conference: (1932)

The main issues had been discussed in the first two conferences and now

the rest of them were to be discussed. It was poorly attended conference. Quaid did not participate despite living in London. Gandhi did not attend as he had been detained.

The conference brought no change in party positions and widened Hindu-Muslim gulf.

PAKISTAN Resolution

Introduction:

Pakistan Resolution was the turning point in the history of Pakistan. It provides a way to the Muslims, leading to the destination of a complete independence.

The Pakistan Resolution:

In 1940, the annual session of Muslim League was held at Lahore in Minto Park (Iqbal Park) under the leadership of Quaid-e-Azam and a resolution was passed on 23 March 1940. The Resolution was moved by Bengal Chief Minister Maulvi Fazlul Haq and seconded by Chaudry Khaliq-uz-Zaman. It stated that:

"The areas, in which Muslims are numerically in majority as in the North-Western and Eastern zones of India, should be grouped to constitute independent states in which the constituent units shall be autonomous and sovereign. Effective and mandatory safeguards should be specifically provided in the constitution for minorities for the protection of their religion, cultural, economic, political, administrative and other rights."

Muslims Acceptance and Hindus Rejection:

The Muslims who had assembled the meeting plan in a large number unanimously accepted the Resolution. The Hindu readers and newspaper raise an outcry after the Resolution. They refused it and referred to the partition as "Vivisection of Motherland".

Gandhi said that:

"Dividing India was like dividing a cow."

Quaid-e-Azam warned the Hindus that:

"If the Hindus tried to get the whole of India they would lose the whole, but if they gave one-third to the Muslims they would get two-thirds."

Conclusion:

Pakistan Resolution was a demand for the protection and safeguard of the national identity of the Muslims. The Resolution infused high spirits among the Muslims who were now determined to fight to the last minute for the accomplishment of Pakistan.

Cripps Mission (1942)

pakcity.org

Introduction:

British Government sent a mission to India in 1942 under Sir Stafford Cripps, the Lord Privy Seal, in order to achieve Hindu-Muslim consensus on some constitutional arrangement and to convince the Indians to postpone their struggle till the end of the Second World War.

Cripps arrived in Delhi on March 22, 1942 and had series of meetings with the leading Indian politicians including Jawaharlal Nehru, Abul Kalam Azad, Quaid-i-Azam, Sir Sikandar Hayat Khan, A. K. Fazlul Haq, Dr. Ambedkar, V.D. Savarkar and Tej Bhadur Sappuru etc.

Proposals of Cripps Mission:

In the meetings Cripps tried to plead his case before these political leaders and tried to convince them to accept his following proposals:

1. During the course of the war, the British would retain their hold on India. Once the war finished, India would be granted dominion status with complete external and internal autonomy. It would however, be associated with the United Kingdom and other Dominions by a common allegiance to the Crown.
2. At the end of the war, a Constituent Assembly would be set up with the power to frame the future constitution of India. The members of the assembly were to be elected on the basis of proportional representation by the provincial assemblies. Princely States would also be given representation in the Constituent Assembly.
3. The provinces not agreeing to the new constitution would have the right to keep itself out of the proposed Union. Such provinces would also be entitled to create their own separate Union. The British government would also invite them to join the commonwealth.
4. During the war an interim government comprising of different parties of India would be constituted. However, defence and external affairs would be the sole responsibility of the viceroy.

Reaction of Muslim League:

Quaid-i-Azam considered these proposals as “unsatisfactory” and was of the view that the acceptance of the Cripps proposals would “take the Muslims to the gallows.”

Conclusion:

Actually Quaid-i-Azam and other Muslim League leaders were convinced that Cripps was a traditional supporter of Congress and thus could not present an objective solution to the problem. On the arrival of Cripps, Quaid-i-Azam made it clear that he was a friend of Congress and would only support the Congress' interests

Wavell Plan (1945)

Introduciton:

In October 1943 the British Government decided to replace Lord Linlithgow with Lord Wavell as the Viceroy of India. Right after assuming charge as Viceroy, Wavell's most important task was to present a formula for the solution of the Indian problem which was acceptable for both the Congress and the Muslim League. After doing his basic homework, a broadcast speech delivered by Wavell from Delhi. This plan is commonly known as Wavell Plan.

Proposals of Wavell's Plan:

Wavell's plan presented the following proposals:

1. If all the Indian political parties would help the British in the war then the British Government would introduce Constitutional Reforms in India after the war.
2. Viceroy's Executive Council would be immediately reconstituted and the number of its members would be increased.
3. In that Council there would be equal representation of high class Hindus and the Muslims.
4. Other minorities including low-caste Hindus, Shudders and Sikhs would be given representation in the Council.
5. All the members of the Council, except the Viceroy and the Commander-in-Chief would be Indians.
6. An Indian would be appointed as the member of Foreign Affairs in the Council. However, a British Commissioner would be appointed to look after the matters relating to the trade.
7. Defence of India was to be in the hands of a British authority till Power was transferred to the Indian hands
8. Viceroy would convene a meeting of the Indian politician including the leaders of Congress and the Muslim League so that they could nominate the names of the members of the new Council.
9. If this plan is approved for the Central Government then same type of popular ministries comprising of the political leaders would be formed in all the provinces.
10. None of the changes suggested will in any way prejudice or prejudge the essential form of the future permanent Constitution of India.

Simla Conference (1945)

Background:

Lord Wavell succeeded Lord Linlithgow as Viceroy of India in 1943. When he took over as Viceroy, the tide of the Second World War was turning in favour of the allies. Lord Wavell declared that British Government wanted to see India as an independent and prosperous country.

Simla Conference:

When the war ended in August 1945, Viceroy Lord Wavell decided to

hold a political conference to which he invited Muslim League and Congress representatives. The conference began in Simla on June 24, 1945 and lasted till July 14, 1945.

Representatives of Congress & AIML:

Muslim League was represented by Quaid-i-Azam, Liaquat Ali Khan, Khwaja Nazim-ud-din, Ghulam Hussain Hidayat Ullah, Sir Muhammad Asad Ullah and Hussain Imam. The Congress was represented by Maulana Abul Kalam Azad, Khizar Hayat Tiwana, Dr. Khan Sahib and some other leaders.

Point of Dispute:

There was a deadlock over the Muslim League's demand that all five Muslim members of the Executive Council should be the nominees of the Muslim League. The Viceroy was of the opinion that four members should be taken from the Muslim League while the fifth member should be a Punjabi Muslim who did not belong to the Muslim League.

Failure of Conference:



The Congress denied Muslim League's claim of being the sole representative of the Indian Muslims. Quaid-i-Azam took a strong stand on these two issues and the conference failed to achieve anything and finally ended on 14th July, 1945.



DESCRIPTIVE answers



TWO-NATION THEORY

Means of Two-Nation Theory:

Two Nation Theory means that Muslims of South Asia believe that Islam and Hinduism are not only two religions but also two distinct cultures with no similarities. Their habits, architecture, music and script are all different. Even the languages they speak and the dresses they wear are entirely different. That is why; Muslims of India had demanded a separate homeland where Muslims could get their religious satisfaction.

Basis of Nationhood:

The Muslims believed that the basis of their nationhood neither territorial nor ethnic, linguistic; rather they are a nation because they belong to the same faith, Islam. They demanded that areas where they were in majority, wherein they would be enabled to order their lives in accordance with the teaching of Holy Quran and Sunnah.

اپنی ملت پر قیاس اقوامِ مغرب سے نہ کر
خاص ہے ترکیب میں قومِ رسولِ ہاشمی

ان کی جمعیت کا ہے ملک و نسب پر انحصار
قوتِ مذہب سے مستحکم ہے جمعیت تری

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

➤ Religious Differences:

The Hindus and Muslims belong to different religions. Islam preaches Tawheed (oneness of Allah) and believes in equality of man before law. Muslims are the believers of God, the Holy Prophet (P.B.U.H) and 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, is divided into four classes, and has a very narrow approach towards life.

➤ Cultural Differences:

Muslim 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 worshiped it while

Muslims slaughtered it. The Hindus and Muslims did not intermarry nor do they inter-dine.



➤ **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 was different and immediately pointed to their distinctive origin.

➤ **Economics Differences:**

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

➤ **Educational Differences:**

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

➤ **Political Differences:**

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

➤ **Language:**

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, Hindus spoke the Hindi language and it was written in Sanskrit. Urdu and Hindi languages had the difference in writing, thoughts of poetry, arts, painting and words of music.

Sir Syed Ahmed Khan - The Pioneer of Two-Nation Theory:

Sir Syed Ahmed Khan is the one, who used the word “Two Nation” for Hindus and Muslims very first, after he saw hatred of Hindus and congress for the Muslims.

He did his best to make the Muslims realize the differences with the Hindus with regard of religion, social and cultural values. He made Muslims educated by founding Ali Garh.

Views of Allama Iqbal on Two-Nation Theory:

The dreamer of Pakistan Allama Iqbal proposed as a permanent solution to the Muslim Hindu problem that, Punjab, N.W.F.P. (North West Frontier Province), Baluchistan and Sindh should be converted into one province. He said:

"I would like to see Punjab, North West Frontier Province, Baluchistan and Sindh amalgamated into a single state."

Two-Nation Theory in the Views of Choudhry Rahmat Ali:

On 28 January 1933 Choudhry Rehmat Ali published a pamphlet *"Now or Never"* in which he wrote that the population of North West provinces is 4 crore, in which 3 crore are Muslims. That is why we need a separate state consisting of Punjab, North West Frontier Province, Baluchistan, Sindh and Kashmir called by name *"Pakistan"*.

Two-Nation Theory in the Views of Quaid-e-Azam:

The most clear and emphatic exposition is found in Jinnah's statement and speeches. He expounded the two-nation 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."*

He further said:

"Hindustan is neither one country, nor its inhabitant's one nation. This is Sub Continent which consists of many nations of which the Hindus and Muslims are two major 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 electorate on the ground that they were different nation from Hindus.

IDEOLOGY OF PAKISTAN

Ideology:

The word ideology is composed of two Greek words; *"Idea"* and *"Logos"*. The term ideology means science of idea. George Lewis says:

"Ideology is a plane or program which is based upon philosophy."

Essentials of Ideology of Pakistan:

Ideology of Pakistan is based upon five essentials:

➤ **Islam:**

Pakistan came into being based on Islam. Muslims had demand an independent state to be carved out from Hindu domination. Quaid-e-Azam said:

"We do not demand Pakistan simply to have a piece of land but we want a laboratory where we could experiment on Islamic principles."

➤ **Two-Nation Theory:**

Two-nation theory was the basis of the struggle for creation of Pakistan. It implies that Muslims of the sub-continent were a nation quite distinct and

separate from Hindu's. Quaid-e-Azam said:

"The Hindu and the Muslims belong to two different religious philosophies, social customs and literature. They neither intermarry nor interline together, and indeed they belong to two different civilizations."

➤ **Territorial Land:**

A piece of land was necessary for the existence and promotions of Islamic ideology as Quaid-e-Azam said:

"We are one nation and the nation does not survive in the air. It requires an independent land to settle."

➤ **Democratic System:**

All the social, economical, political and cultural affairs are operated based on Islamic democracy. At the time of establishment of Pakistan, referendum was held in all the Majority provinces to take their consent to be included in Pakistan.

➤ **Urdu Language:**

In 1867 some Hindu's started a movement in Banaras, in which they demanded replacement of Urdu with Hindi, and the Persian script with Deva Nagri (Hindi) script. The reason for opposing Urdu was that the language was written in Persian script, which was similar to the Arabic script and Arabic, was the language of Quran, the holy book of Muslims. Molvi Abdul Haque said:

"Urdu is the first brick in the foundation of Pakistan"

Ideology of Pakistan and Allama Iqbal:

Allama Muhammad Iqbal, the dreamer of Pakistan, said:

"I would like to see the Punjab, N.W.F.P. (North West Frontier Provinces), Sindh and Baluchistan amalgamated into a single state self-government within the British Empire or without the British Empire."

The Allahabad address of Allama Iqbal carries great importance and significance in the freedom struggle of the Muslims of India.

Ideology of Pakistan in the Views of Quaid-e-Azam:

Quaid-e-Azam Muhammad Ali Jinnah, the great leader of Muslims of sub-continent gave practical shape to the ideology given by Allama Iqbal. At the historic session of the Muslim league at Lahore, he said:

"Muslims are not a minority. They are one nation by every definition of the word 'nation'. We are a nation with our own culture and civilization, language and literature, art and architecture, sense of values, we have our own distinctive outlook on life & of life."

Conclusion:

The fundamental concept of ideology of Pakistan is that Muslims are a separate nation having their own culture, literature, religion and way of life. They cannot be merged in any other nation. They should be able to develop

their culture and religious traditions in an Islamic State and they should be able to create a true Islamic society for themselves.

Thus, the ideology of Pakistan, which developed through the period of Mohammad Bin Qasim and others and followed by political leaders like Quid-e-Azam was materialized in 1947.

Ideology of Pakistan in the Light of QUAID-E-AZAM's Sayings

Preface:

Quaid-e-Azam Mohammad Ali Jinnah, the great leader of Muslims of Sub Continent gave practical shape to the ideology given by Allama Iqbal. He had a strong believe in Hindu Muslim unity and was of the opinion that both Hindus and Muslims should launch joint efforts to get rid of British rule.

After joining Muslim league in 1913, he continued with his efforts to bring about Hindu-Muslim unity but he was greatly disappointed to see the prejudicial attitude of the Congress and Hindus towards the Muslims. Following are some extracts from the speeches and statements which he delivered from time to time for explaining the ideology of Pakistan.

Separate Constitution:

Quaid-e-Azam believed that Congress and Hindus would never recognize the rights of Muslims. He declared while representing the Muslims in the Second Round Table Conference in 1913:

"The Hindu Muslim dispute must be settled before the enforcements of any system or constitution. Until you do not give guarantee for the safeguard of the Muslim interests, until you do not win their (Muslims) co-operations, any constitution you enforce shall not pas for even 24 hours."

Two-Nation Theory:

Quaid-e-Azam was a firm advocate of two nation theory which became the ideological basis Pakistan. He considered the Muslims as a separate nation. He said:

"Pakistan was created the day the first Indian National entered the field of Islam".

He defined the two nation theory as:

"The Muslims are a nation by every right to establish their separate homeland. They can adopt any means to promote and protect their economic social, political and cultural interests."

Separate Nation:

At the historic session of the Muslim League at Lahore, he said:

"The Muslims are not a minority. They are a nation by any definition. By all canons of International law we are a nation".

In his presidential address at the annual session of Muslim League at Lahore in 1940, he said:

“India is neither a nation nor a country. It is a Sub Continent of nationalities. Hindus and Muslims are the two major nations. The Hindus and Muslims belong to two different religions, Philosophies, social customs and literature. They neither intermarry nor interdine and they belong to two different civilizations which are based mainly on conflicting ideas and conceptions. Their aspects on life and of are different. It is quite clear that Hindus and Muslims derive their inspiration from different sources of history.”



Separate ways of life:

While addressing the students of Muslim University, he said:

“Hindus and Muslims through living in the same town and villages had never been blended into one nation. They were always two separate entities.”

Millat-e-Islamia:

“What relationships knits the Muslims into one hole, which is the formidable rock on which the Muslim edifice has been erected, which is the sheet anchor providing base to the Muslim Millat, the relationship, the sheet anchor and the rock is Holy Quran.”

Quaid-e-Azam emphasized on the Islamic ideology as being the basis of the struggle for Pakistan because he believed that only Islam was the unifying force of the Muslim Millat. He said:

Islamic System:

In 1946, Quaid-e-Azam declared:

“We do not demand Pakistan simply to have a piece of land but we want a Laboratory where we could experiment on Islamic principles.”

Muslims Ideology:

In his message to the frontier Muslim student Federation, he said: *“Pakistan only means freedom and independence but Muslims Ideology, which has to be preserved which has come to us as a precious gift and treasure and which we hope, others will share with us.”*

Conclusion:

The above sayings and statements largely prove that Quaid-e-Azam wanted to establish an Islamic system as a code of life because he believed that it was the sole objective of the Pakistan Movement.

Formation of AI I -India Muslim League

Background:

Under the active guidance of Muslim leaders, the movement for Muslim separatism created political arousing among the Muslims on communal line keeping in view the doubts roused in the minds of Muslims, the role of Congress in the partition of Bengal & Urdu-Hindi controversy.

This ideology of political collectivism in the name of religion gave birth of AIML, in the session of All-India Muhammadan educational conference held in December 27-30, 1906 in Dacca.

Few reasons for establishment of AIML:

These are few reasons of establishment of AIML:

Urdu-Hindi controversy:

In 1867, some Hindu has started a movement in Banaras, in which they demanded replacement of Urdu with Hindi, and the Persian script with Deva Nagri (Hindi) script. The reason for opposing Urdu was that the language was written in Persian script, which was similar to the Arabic script and Arabic, was the language of Quran, the holy book of Muslims.

Two-Nation Theory:

Two-nation theory clearly stated that the Hindus and Muslims were two separate nations having their own distinctive national identity. The Hindus had congress but the Muslims did not have party to represent them.

Band-e-Matram:

Immediately after assumption of office the congress party, though it claimed to be a secular organization started by adopting "Band-e-Matram", a song from 'Binkam', as the national anthem. This song was introduced as a war cry against the Muslims. The Hindus of Bengal had been using it as a national anthem.

The Congress government insisted that both Hindus and Muslims should sing it in the legislative session. In Schools and colleges, singing of this song was compulsory.

Congress Attitude:

Congress attitude towards Muslims form the movement of its inception it had adopted a biased attitude towards the Muslims as it was a pure Hindu organization. Some of its demand work harm full to the Muslims interest.

Cow slaughter:

Cow slaughter was banned and the Hindu extremists provoked fights amongst the Muslims and Hindus. They even played music in front of the

mosques at the prayer time. If a Muslim had to slaughter a cow for sacrifice, hundreds of Muslims including their children and women were to be killed in retaliation.

Partition of Bengal:



Agitation and oppression at the partition of Bengal Muslims were given for the first time the chance to progress. Both Congress and other Hindu parties were against the government. The Muslims were convinced that they needed a working body which would represent them and also protect their interest.

Economics Problems:

After 1857, the Muslim economic was crushed and all trade policies were framed in such a way so as to determent 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.

Aims and Objectives of AIML:

- To promote among Muslims of India the feelings of loyalty to the British government and remove any misconception.
- To protect and advanced the political rights and interests of the Muslims of India.
- To promote among Muslims of India hostility towards other communities without prejudice to the before-mentioned objects of the league.

14 PIONTS OF QUAID-E-AZAM

Introduction:

In 1928, an All Parties Conference was convened to solve the constitutional problems of India. A committee was set up under Pandit Lal Nehru. That committee prepared a report, which is known as "Nehru Report". This report demanded "Dominion Status" for India. Separate electorates were refused and the reservation of seats for the Muslims of Bengal and Punjab was rejected. In this report, not a single demand of the Muslims was upheld.

Since Nehru Report was the last word from Hindus, therefore Mr. Jinnah was authorized to draft in concise term the basis of any future constitution that was to be devised for India. Originally, these demands were Fourteen in number and so they popularly came to be known as "Jinnah's Fourteen Points".

In March 1929, at the annual session of All India Muslim league, he declared his famous fourteen points.

Jinnah's Fourteen Points - 1929:

1. Federal System:

The form of the future constitution should be federal with the residuary

powers rested in the provinces.

2. Provincial Autonomy:

A uniform measure of autonomy shall be granted to all provinces.

3. Representation of Minorities in Legislature:

All legislative in the country and other elected bodies shall be constituted on the definite principles of adequate and effective representation of minorities in every province without reducing the majority in any province to a minority or even equality.

4. Number of Muslim Representative:

In the central legislative, Muslims representative shall be not less than one-third.

5. Separate Electorates:

Representative 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 favour of joint electorate.

6. Muslim Majority Provinces:

Any territorial re-distribution at any time that might be necessary in any way, shall not affect the Muslim majority in Punjab, Bengal and N.W.F.P.

7. Religious Liberty:

Full religious Liberty, liberty of belief, worship and observance, association and education shall be guaranteed to all the communication.

8. Three-Fourth Representation:

No bill or resolution shall be passed in any legislative or any other elected body if three-fourths of the members of any community in that particular body oppose such a bill.

9. Separation of Sind:

Sind should be separated from Bombay Presidency.

10. Reforms in N.W.F.P and Baluchistan:

Reforms should be introduced in the North-West Frontier Province and Baluchistan on the same footing as in other provinces.

11. Shares of Muslims in Services:

Muslims should be given adequate share along with other Indians in the services of State.

12. Protection for Muslims' culture and Language:

The constitution should embody adequate safeguard for the protection of

Muslim culture, language, religion and civilization.

13. One-Third Muslim Ministries:

Form no cabinet, either central or provincial without being a proportion of at least one-third Muslim Ministers.

14. Change in Constitution:

No change shall be made in the constitution of state except with the concurrence of State constituting the Indian Federation.

Importance of Jinnah's Fourteen Points:

A comparison of the Nehru Report with the Quaid-e-Azam's Fourteen Points shows that the political gap between the Muslims and the Hindus had really widened. Fourteen points of Quaid-e-Azam became principles for Muslims of India. These points made it clear to Hindus and British Government that Muslims of India. Those points made it clear to Hindus and British Government that Muslims wanted their own identity without influence by Hindus. Fourteen Points not only revived Muslim League but also directed them on a new way. These points prepared the Muslims of India for a bold step to struggle for freedom.

The importance of these points can be judged by the fact that these points were presented in the Round Table Conference of 1930.

