



**THE PAKISTAN MOVEMENT**

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## NEED FOR A SEPARATE HOMELAND

Hindus and Muslims had lived peacefully together in India for centuries, but after the British invasion in South Asia and their undue support to Hindus, life became very difficult for Indian Muslims. In fact, the Muslims were a separate nation who always adhered to their religious identity. The British and the Hindus in spite of their great efforts could not put a wedge into the Muslim unity and their love for the national character. The creation of Pakistan owes much to this feeling of adherence to their national image and religious identity.

**The Muslims of Indo Pak Sub Continent demanded a separate homeland on the following grounds.**

### 1. Desire to establish an Islamic State

Islam is a complete code of life for the Muslims and they are eager to implement it in their personal and collective life. Islamic code of Life or Islamic Ideology cannot be implemented until a pure Islamic Society free from all other unIslamic influences is established. The desire to establish an Islamic State was also one of the factors to demand a separate homeland.

### 2. Two Nation Theory

The Two Nation Theory played an important role for demanding a separate homeland according to which Hindus and Muslims are the two nations and therefore they cannot live together. Quaid-e-Azam once said,

Hindus and Muslims though living in the same towns and villages had never been blended into one nation. They were always two separate entities.

So the Muslims should have a separate State where they could lead their individual and collective life in accordance with the Islamic principles.

### 3. Historical Collusion

Hindu and Muslim historical collusion started when Muhammad Bin Qasim, defeating Raja Dahir, founded Islamic government in the subcontinent. Many battles were fought between Hindus and Muslims under Muslim Rule. The historical collusion continued also during the British Regime. Hindus, cooperating with British, tried to diminish Muslim

culture and their way of life but they remained futile. The future of Muslims was obvious in such condition; therefore they decided to demand for the separate homeland.

#### **4. Hindus and British**

Since the British snatched power from Muslims, they were doubtful about the faithfulness of Muslims. So, Hindus and British joined hands to destroy the Muslims morally, socially, economically and politically. They reserved all higher civil, judicial and military appointments for British only while Muslims were debarred from all official positions. The Islamic educational system was replaced by British one. Then Muslims were forced to change their religion to Christianity and were compelled to send their children to co educational institutes and abandon purdha. This was the reason that Muslims became fed up with both British and Hindus and decided to have a separate homeland.

#### **5. British Parliamentary System**

Indian National Congress demanded the British Parliamentary system of government in India which meant majority rule. The implementation of this simply meant the Hindu slavery of Muslims since they were in majority. This was the reason that Muslims stressed on separate electorates and got it accepted. Separate electorate was the first brick in the foundation of demand for separate homeland.

#### **6. Shuddhi and Sangathan Movement**

Hindu Muslim Unity evaporated in the year after the Khilafat Movement and Hindu Muslim Riots began. The poison of differences between the two nations aggravated with the passage of time. The differences reached to the peak when Shuddhi and Sangathan movements began. The Shuddhi Movement aimed at the mass conversion of certain backward groups of Muslims into Hindus by force whereas the Sangathan Programme sought to organize the Hindus into a Militant force to fight with the Muslims.

#### **7. Activities of Maha Sabha**

Maha Sabha was established in 1900. It was a non political party until the Shuddhi and Sangathan Movement started. These movements motivated Maha Sabha to be involved in politics. It proved to be the worst enemy of Muslims. The party declared Muslims as

outsiders and said that Muslims have no relation with India. If they want to leave it then they could leave it happily but if they want to live in India, they will have to accept Hindu Mut. So it was impossible for Hindus and Muslims to live in a country together.

## **8. Protection of Urdu Language**

Urdu was considered to be the language of Muslims in the subcontinent. In 1867, the Hindu-Urdu controversy began with some outstanding Hindus of Banaras demanding replacements of Urdu by Hindi as the court language. The supporters of Hindi claimed for it a national status whereas the Muslims hotly denied it. As the controversy spread, the two languages became more and more exclusive. Muslims got very disappointed when in April 1900 UP Governor Sir Antony Mac Donnell gave Hindi the status of National language with Urdu. That's why Muslims felt the need to set a political party. Then after a detailed discussion at last All India Muslim League was established in 1906. Maulvi Abdul Haque (1870-1961) has rightly said, Urdu Language placed the first brick in the foundation of Pakistan. It is a reality that it was one of the major reasons for demanding a separate country.

## **9. Protection of Muslim Culture**

Hindus, with the consent of British during the Congress Ministries, burnt and looted the properties and houses of Muslims, Moreover, the signs of Muslims, past glory were damaged. Educational Syllabus was changed. Urdu was replaced by Hindi and the Muslim students were forced to worship statues of Gandhi in their schools. The Muslims of India, therefore, decided that the Muslim culture could be protected in a free and separate Muslim State.

## **10. Narrow mindedness of Hindus**

Hindu is a narrow-minded nation who does not believe the philosophy of equality. They considers themselves superior and used to call Muslims 'Maleech' (impure). There was no concept of eating and drinding together. Furthermore Muslims were not allowed to touch the food items of Hindus. There was only way out for the Muslims to demand a separate homeland.

## **11. Economic Hardships**

During the period of British Government, Hindus practically threw out Muslims from the

fields of trade and industry. All the business, industrial, and services opportunities were occupied by Hindus and some degraded jobs were left for the Muslims. Muslims of India became the political slave of British and economic slave of Hindus. To come out from this vicious circle, at last, Muslims decided to demand for a separate homeland.

## **12. Congress Ministries**

During the period of Congress Ministries (1937-1939). Hindus did worst possible injustice with Muslims. The Hindu-Muslim riots were usual during the Congress rule. Band-e-Mataram, three coloured flag and statue of Gandhi were introduced at national level. Urdu was replaced by Hindi and slaughtering cow was banned. Muslim leaders showed their resentment before Gandhi and Jawahar Lal Nehru. Gandhi showed his helpless while Nehru plainly and openly said that there were only two nations in India, Congress and British and the rest should follow them. After this statement, nothing was left for Muslims but to present Pakistan Resolution in 1940.

## **Conclusion**

On the basis of above mentioned factors and bitter attitude of British and Congress the Muslims apprehended that they would lose their identity if they remained a part of Hindu society. Therefore they quitted Congress and demanded separate land on the ground that they were different nation from Hindus. According to Quaid-e-Azam

The Muslims demanded Pakistan were they can rule in accordance with their own system of life, their cultural development, their traditions and Islamic law.

## **SERVICES OF ALLAMA IQBAL IN PAKISTAN MOVEMENT**

Allama Muhammad Iqbal was born on 9th November 1877 in Sialkot. After seeking early education, he was admitted to the Government College Lahore, where he obtained the degree of MA in the subject of philosophy. He left for England for higher studies in 1905. He obtained the degree of philosophy of ethics in 1907; he obtained the degree of doctorate (Ph.D.) from Munich University.

## **Services of Iqbal in Pakistan Movement / Iqbal and Pakistan Movement**

Although his main interests were scholarly, Iqbal was not unconcerned with the political situation of the country and the political fortunes of the Muslim community of India. Already in 1908, while in England, he had been chosen as a member of the executive council of the newly-established British branch of the Indian Muslim League. In 1931 and 1932 he represented the Muslims of India in Round Table Conference held in England to discuss the issue of the political future of India. And in a 1930 lecture Iqbal suggested the creation of a separate homeland for the Muslims of India. Iqbal died (1938) before the creation of Pakistan (1947), but it was his teaching that spiritually ... has been the chief force behind the creation of Pakistan.

### **Iqbal's Idea about Nationhood**

Allama Iqbal is the greatest philosopher and poet of the present era. Along with this, he possessed the view about political affairs. He awakened the feeling of Muslim nationhood among the Muslims of India through his poetry and told them about the propaganda of West about the Muslim nationhood.

When the Hindu philosophers presented this philosophy that a nation is born throughout the country and when Maulana Hussain Ahmed Madni seconded it, then Iqbal reacted strongly towards it. His thinking and poetry reflect the Two Nation Theory and his poetry awakened the feeling of Islamic Nationality among the Muslims of India. This feeling was a milestone in the created of Pakistan.

### **Iqbal's Political Life**

Allama Iqbal made his debut in politics then he was elected as the member of Punjab's Legislative Assembly in 1926. During the elections of 1937, when Quaid-e-Azam started re constructioning of the Muslim League, Allama Iqbal was along with him. He always supported Quaid-e-Azam and the Muslim League. He always respected Quaid-e-Azam's point of view.

### **Iqbal and Two Nation Theory**

Allama Iqbal firmly believe that the Muslims of India have a separate identity and to protect his identity, the establishment of a separate homeland for the Muslims of India was necessary. On 28th March, 1909, he excusing the invitation from the secular party "Minsva Lodge" said

I have been a keen supporter of this theory that religious differences in the country should end and even now I practise the principle. But, now I think that separate national identity for the Muslims and the Hindus is necessary for their survival.

At his Presidential address in 1930, on the occasion of the annual session of Muslim League at Allahbad, Iqbal said

India is a continent of human groups belonging to different races, speaking different languages and professing different religions. Their behaviour is not at all determined by a common race consciousness. I therefore, demand the formation of consolidated Muslim state in the best interest of India and Islam

### **Pakistan's Sketch**

Allama Iqbal's Presidential Address at Allahbad in 1930 determined the political path of the Muslims of sub-continent. In his address, he in clear words said

I would like to see the Punjab, North-West Frontier Province, Sindh and Balochistan be amalgamated into a single state.

He further stated that

The formation of a consolidated North-West Indian Muslim State appears to be the final destiny of the Muslims, at least of North-West India.

Thus, Iqbal demanded a sovereign independent Muslim state even before the Muslim League demanded it in Pakistan's Resolution.

### **Round Table Conference**

During 1930-1932 three sessions of Round Table Conference were held. Iqbal attended Second and Third Round Table Conference. Having attended the Second Round Table Conference in September, 1931 in London, he was keenly aware of the deep-seated Hindu and Sikh prejudice and unaccommodating attitude. He had observed the mind of the British Government. Hence he reiterated his apprehensions and suggested safeguards in respect of the Indian Muslims

In so far then as the fundamentals of our policy are concerned, I have got nothing fresh to offer. Regarding these I have already expressed my views in my address to the All India Muslim League. In the present address I propose, among other things, to help you, in the first place, in arriving at a correct view of the situation as it emerged from a rather hesitating behavior of our delegation the final stages of the Round Table Conference. In

the second place, I shall try, according to my lights to show how far it is desirable to construct a fresh policy now that the Premier's announcement at the last London Conference has again necessitated a careful survey of the whole situation.

I must be kept in mind that since Maulana Muhammad Ali had died in January 1931 and Quaid-e-Azam had stayed behind in London, the responsibility of providing a proper lead to the India Muslim had fallen on him alone. He had to assume the role of a jealous guardian of his nation till Quaid-e-Azam returned to the sub-continent in 1935.

During the Third Round Table Conference, Iqbal was invited by the London National League where he addressed an audience which included among others, foreign diplomats, members of the House of Commons, Members of the House of Lords and Muslim members of R.T.C delegation. In that gathering he dilated upon the situation of the Indian Muslims. He explained why he wanted the communal settlement first and then the constitutional reforms. He stressed the need for provincial autonomy because autonomy gave the Muslim majority provinces some power to safeguard their rights, cultural traditions and religion. Under the central Government the Muslims were bound to lose their cultural and religious entity at the hands of the overwhelming Hindu majority. He referred to what he had said at Allahabad in 1930 and reiterated his belief that before long people were bound to come round to his viewpoint based on cogent reason.

### **Iqbal's letter to Quaid-e-Azam**

The seed sown, the idea began to evolve and take root. It soon assumed the shape of Muslim state or states in the western and eastern Muslim majority zones as is obvious from the following lines of Iqbal's letter, of June 21, 1937, to the Quaid-e-Azam, only ten months before the former's death

A separate federation of Muslim Provinces, reformed on the lines I have suggested above, is the only course by which we can secure a peaceful India and save Muslims from the domination of Non-Muslims. Why not the Muslims of North-West India and Bengal should be considered as nations entitled to self-determination just as other nations in India and outside India are.

### **Ideology of Pakistan and Iqbal**

Iqbal was strictly against nationalism. He considered all the Muslims to be a part of One Umma. For him, a Muslim whether he belonged to any part of the world was the part of brotherly relation. He considered nationalism to be a coffin for the Muslim Umma. Thus, opposing the limitations and disadvantages of nationalism, Iqbal gave the philosophy of a "Millat-e-Islamia" and this philosophy is the basis of Pakistan ideology.



## Conclusion

In short, personality of Allama Iqbal has left indelible marks in history. He tried to awaken the Muslims of India through his philosophy, poetry and politics and he brought the ideas of independence among the Muslims of India. Iqbal died on 21st April, 1938. He was buried in front of the "Badshahi Mosque" in "Huzori Bagh".

