

HUM 117 PAKISTAN STUDIES

Lecture 02
Nationalism and Two Nation Theory

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Nationalism [3/5]



Emotional basis

- Common group feelings
- Love for the fellow nationals
- Common hostility to other similar groups



Political and Social Apparatus

- Common territory possessed
- The existence of common sovereign government or the desire for it
- The existence of common moral, social or economic institutions or ideas

Nationalism [4/5]



Spiritual Equipment

- Possession of some common cultural characteristics i.e., language, customs, manners, literature, art, music and folk-lore
- Common religion
- Common history or common origin
- Common character shared by the national group

Nationalism [5/5]



Three levels (past, present and future)

- Common pride in national achievements and common sorrow in national tragedies.
- Simple devotion to the nation such as “**My country, right or wrong**”.
- Hope that the nation will one day become a great nation.
- Or if already a great nation, then hope for it to be the greatest in the world.

Religion and Nationalism [1/2]

“The politician in me has never dominated a single decision of mine, and if I seem to take part in politics, it is only because politics encircle us today like the coil of a snake from which one cannot get out, no matter how much one tries. In order to wrestle with the snake....., I have been experimenting with myself and my friends by introducing religion into politics.”

~ Mahatma Gandhi

Religion and Nationalism [2/2]



“One lesson I have learnt from the history of Muslims. At critical moments in their history, it is Islam that has saved Muslims and not vice versa.”

~ Allama Iqbal

Two-Nation Theory



Evolution of the Concept

- During the struggle for political independence in India, the Two-Nation Theory emerged, which meant that two nations - Hindus and Muslims - inhabited the subcontinent.
- There were sharp discrepancies in culture, language, religious practices of both communities.
- Jinnah was not the first to call the Muslims of India a nation.
- Sir Syed Ahmed Khan, addressed them as '**QAUM**'.
- The Agha Khan, Amir Ali and others referred to their community as '**nation**'.
- Allama Iqbal provided the philosophical explanation.
- However, Jinnah was the first to conclude that Hindus and Muslims are two distinct nations, which could not live together.

Two-Nation Theory



Materialization of Theory

- Initiated by Sir Syed, supported by the philosophy of Iqbal, the idea was finally materialized by Jinnah and his colleagues.
- Constituent Assembly of Pakistan, by passing Objectives Resolution in March 1949, gave it legal sanction.

Jinnah in Lahore Resolution

- *“Notwithstanding [a] thousand years of close contact, nationalities which are as divergent today as ever, cannot at any time be expected to transform themselves into one nation merely by means of subjecting them to a democratic constitution and holding them forcibly together by unnatural and artificial methods of British Parliamentary statutes.”*
- *“Muslims are Nation according to any definition of a nation and they must have their homeland, their territory and their state.”*

External Evidence



- *“India is a land of nations.”*

~ B.K. Krishna, 1939

- *“The reality is that Muslim population in India - some 90 millions, with its own system of law and social organization, its own distinct language, its own historical traditions proves to be a separate nation.”*

~ Economist, 1946

Mandate of the Two-Nation Theory



Separate Electorate (S.E.)

- The demand for S.E. was a manifestation of Muslim feelings of separateness.
- Six years before his death, Sir Syed for the first time demanded separate electorate in 1892.
- Because of the minority status in British India, it was difficult for Muslim candidates to be elected in general elections.
- If the two communities were not kept apart at polls, every election would result in riots.
- Wherever S.E. had been introduced, it secured peace.

Congress Attitude Towards S.E.



Separate Electorate (S.E.)

- Congress attitude towards S.E. was irritating.
- It could, by no means, compromise with this formula.
- Congress attitude further pushed the Muslims towards Separatism.

Factors Responsible for the Creation of Muslim Nationhood



- Historical
- Political
- Religious
- Cultural
- Education
- Literature
- Philosophy
- Art
- Psychological
- National Consciousness