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Critically evaluate the foundation of Allama Iqbal's concept of Muslim Separatism in the context of Indo-Pak subcontinent.

Introduction:

Allama Iqbal (1877-1938) initially supported Hindu-Muslim unity. This is reflected in his poem, "Tasama-e-Hind". However, his perspective gradually changed and he became an advocate for a separate state for Muslims. The alteration in Iqbal's perspective was due to personal ideological and spiritual development as well as the bitter social-political realities of the British India.

Foundations of Iqbal's Concept of Muslim Separatism:

1. Spiritual and Philosophical Foundations: Islamic Universalism vs Western Nationalism:

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Iqbal rejected Western nationalism which is based on geography and race. He called it divisive and narrow. Instead, he endorsed Islamic universalism and emphasised the concept of ummah, which refers to all Muslims as a single nation. He argued that Muslims are bound by their shared faith and destiny.

2- Political Foundations: From Composite Nationalism to Muslim Nationhood

While initially he supported Hindu-Muslim unity, several political events compelled him to change his ideology:

a- The Annulment of Bengal Partition (1911):

Viceroy Curzon in 1905 divided Bengal along communal lines: West Bengal for Hindus and East Bengal for Muslims. This

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Separation was aimed at easing administrative control. However, it triggered mass protests across India, including the Swadeshi Movement which boycotted British goods. The British Viceroy felt compelled and he annulled the partition in 1911. The Bengali Muslims, who expected to benefit from majority in a separate province, felt betrayed. It demonstrated to India that Muslim interests can be sacrificed for the majority's demands.

b- The Failure of Khilafat Movement (1918-1924):

The Khilafat Movement was initiated for the Ottoman Empire by Indian Muslims after WWI. It gained momentum when Gandhi aligned his Non-cooperation Movement with it. This align-

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ugment was aimed to foster Hindu-Muslim unity. However, Gandhi suspended his campaign due to communal violence in India. This weakened the Khilafat Movement and exposed the limits of Hindu-Muslim cooperation.

C- Rising Communal Tensions:

In the 1920s, massive communal tensions erupted.

The Moplah Rebellion, Kohat Riots, and Nagpur Riots ended in hundreds of deaths. This effectively highlighted the incompatibility of Hindus and Muslims with each other.

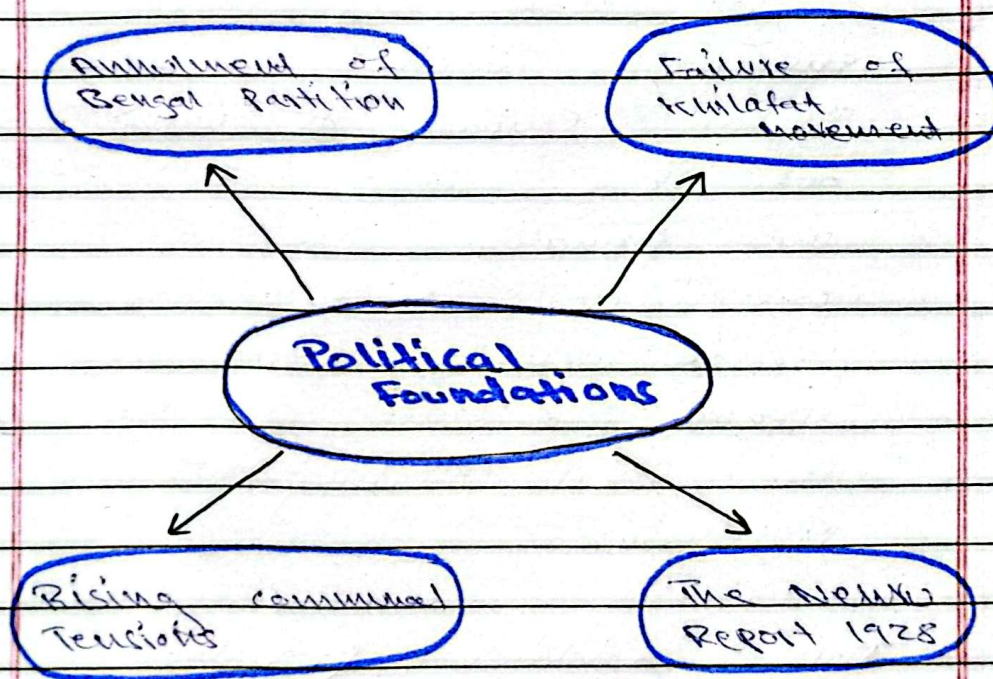
D- The Nehru Report 1928:

The Nehru Report, drafted under the leadership of Moti Lal Nehru, directly contradicted with the Muslims' demands. It called for a joint electorate and representation

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to minority proportion to their population. However, Muslims demanded separate electorates and weightage, which means more representation of minorities than their population. This conveyed to Iqbal that Muslims would always remain politically marginalized in a Hindu-dominated India.



3- The Allahabad Address (1930):

Disillusioned by the socio-political realities of

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United India, Allama Iqbal articulated the concept of a separate nation for Indian Muslims. During his Allahabad Address in 1930, he said,

"I would like to see the Punjab, the North-West Frontier Province, Sindh, and Baluchistan amalgamated into a single state. Self-government within the British Empire or without the British Empire, the formation of a consolidated North-Western Indian Muslim State appears to me to be the final destiny of Muslims."

This address provided the the foundation for the creation of Pakistan.

Conclusion:

Although Iqbal initially endorsed Hindu-Muslim unity

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his personal philosophical development and the socio-political circumstances of the colonial India forced him to shift his point of view. He became an advocate of a separate nationhood for Muslims, leading to the creation of Pakistan.