

2016 - Question 4;

Critically analyze the election of 1937 and the sufferings and grievances of the Muslims under the Congress rule in the provinces (1937-1939). How much did it help in popularizing the idea of a separate Muslim state in India?

Introduction:

The election of 1937 and the Congress rule that followed after that is a very significant aspect of Muslim struggle for a separate homeland. It was a glimpse of Muslims' majority under Hindu majority rule. It was a reminder and a look into the future of Muslims of sub-continent that if they did not demand a separate homeland, they will forever be in a subjugatory position, at the mercy of Hindus.

1) Election of 1937:

In 1937, elections for provincial legislature took place in sub-continent under the Government of India Act, 1935.

The results of elections were announced in which Congress was majority in eight out of total eleven provinces. Muslim League did not even win seats in Muslim majority provinces such that Muslim League could establish government in those provinces. Although seats were reserved for Muslims, people did not vote for the League and it resulted in just getting a quarter of reserved seats. This ensured that Congress ruled in provinces.

2) Why Congress Won Majority Seats?

Indians had voted for the Indian National Congress during the elections. It emphasized that public considered Congress as a legitimate authority over any other political party in India. It ensured the hegemonic position of Congress in India. People believed Congress could better represent their interests.

and demands to British government. Congress had established itself as the sole representative of India's voice and conscience. It had clear-bolted Muslim League and ensured that every Indian trusted in its legitimacy as well as authority.

2) United India: Popular Slogans;

The goals of public were clear. They wanted a United India where British were no longer dictators. The transfer of administrative powers to Indians was the key objective and public was only concerned ~~for~~ about it. There was no focus on division of power amongst Indians until then. Public was settling for bare minimum which in his case was power transfer to Indians. Political leadership just wanted to get a hold of executive and legislative authority.

3) Muslim Distrust in Muslim League;

until the Congress rule (1937-39), Muslims of British India did not consider Muslim League as a representative of Muslims in the sub-continent. The grave necessity of sole Muslim representation in the political arena was yet to be identified. Muslims trusted Congress more than they trusted Muslim League so they ~~are~~ voted Congress in the elections. Little did they know, what the Congress rule brought for them.

4) Suffering of Muslims under Congress Rule;

(a) Political & Area;

Since the Congress holds the majority seats, they had established Congress ministries and took the authoritative roles in the provinces. In the areas where there was a need of coalition government, Congress insisted on the leaders of Muslim League to leave their party and join Congress, else there would be no coalition government. Rule were properly

organized Hindu volunteers called "Seva Dal" whose sole responsibility, aim and purpose was to intimidate muslims. This meant brainwashing and constant torture to anyone who supported their ~~right~~ preferred leadership. Mass Contact Movement was organized to establish that there were only two powers in the sub-continent: British and Indian National Congress.

(b) Cultural Identities Under Threat;

Congress took an all-out approach towards the muslims being in sub-continent. Hindi was the national language of India. All the curriculum of textbooks taught in schools and colleges was changed to include and glorify Hindu mythological stories as well as side-lining any Muslim literature and heroes. Muslim newspapers were censored to ensure no Muslim culture, traditions or values are propagated ~~out~~ to the future generations, erasing their identity in totality.

(c) Attack on Religious Beliefs;

In order to establish Hinduism as the superior religion and Hindu practices as the 'new normal', several practices were introduced. Basmala Matra was the national anthem of India which talked about India being a goddess, this was against the monotheistic nature of Islam. Establishment of new mosques as well as the maintenance of the previously built mosques was prohibited. Islamic festivals such as Eid-ul-Fitr were looked down upon, slaughtering cows was banned. Milads and zaviyas were banned too on the pretext of law and order maintenance. Ganesha Puja and Tibb processions were glorified.

(d) Anti-Muslim Governance Model;

Since the executive authority was given to Congress, they used it to marginalize Muslims in the office.

ial matters. Muslims were dismissed, side-lined and transferred from key positions. Hindus were promoted and appointed. Muslim trade and agriculture were targeted to ensure that economically Muslims are never stable enough to take stand against the biased officials.

(c) Unfair Judicial Practices;

The decisions made by judiciary were biased and unfair. The police was slow to react when Muslims acquired help from them. This meant that even if complaints were registered, they were never resolved. If there was a conflict between Muslim and Hindu, Hindu was to be preferred and favoured upon despite the decision being fair or not. Actions against Muslims were taken swiftly. They were punished and jailed too often to ensure that Muslims never speak up against the injustice.

s) Lesson Learnt;

During the two year rule of Congress, Muslims got a very clear and transparent idea of their future if they were left in a united India. This meant regular attacks on religion, culture, norms, festivals, education, economy and social rights of the Muslims. If they wanted to escape, they had to support All-India Muslim League; demanding a separate homeland. They had to advocate for Muslim homeland, else they would always be a minority suffering at the hands of Hindu majority rule. Nothing would be safe. No appeal will be heard.

Conclusion;

The era of Congress Rule brought Muslims back into their senses. It gave them the clarity they wanted. It was a major turning point where they understood that heading towards Pakistan was the only way out of the misery.

It was no doubt difficult and painful but it was necessary to understand that 'Now or Never' was indeed a wake-up call.

2016 - Question 5;

Jinnah in his Presidential Address to the annual session of All India Muslim League in March 1940 said, "The problem in India is not of a inter-communal character, but manifestly of an international one, and it must be treated as such." While not a Two Nation Theory as the Lahore Resolution of March 1940 in the light of his statement.

Introduction;

Introduction;

Quaid-e-Azam Muhammad Ali Jinnah's visionary leadership gave identity to Muslims of the sub-continent. The goal was clear and now it got fuelled by Congress rule of (1937-1939). It was a terrible phase for Muslims which showed the glimpse of their future if Hindus continued to rule and Congress may be dominant political party in the sub-continent.

1) International, Not Inter-Communal;

In an address to the annual session of All India Muslim League, Jinnah established that the issue was of international nature meaning that it was between two nations who are currently living together under British rule. The rivalry is not due to conflicts between two communities of the same society, but because people who have separate ideologies were forced to co-exist. Neither their ends were same nor were the means. The goals of one nation contradicted with the goals of the other. It was inevitable that they were given separate territories to live their separate lives.

2) Nation-State System - International Approach:

European 30 year war ended with Treaty of Westphalia in 1648. The end result of this treaty was establishment of nation-states. Each nation was allowed a separate territory with a mutually agreed upon political order. Each nation had a right to self-determination according to the nation-state system model. This idea was taught at educational institutions in the West and it got propagated into Eastern world as well as in political awareness grew in the world. The basis on which a nation could claim a separate territory could be various: Religion, language, culture, history, ancestry, values or norms etc.

3) Two-Nation Theory and Right-to-Self Determination.

It had been established already that a nation could demand a separate homeland on basis of one or more factors. In case of muslims and Hindus of sub-continent, the factors were more than one. The differences between the two were far more than what united them. Neither was their religious beliefs same, nor was their language. One believed in monotheism, other considered idol-worship as their core religious value. One believed in superstitions, the other believed in exorcising them, for instance, black magic, black cat crossing path, evil eye etc. The language which is a discourse used for propagation of ideas was also different, 1867's ~~not~~ Hindi vs Urdu controversy is a example. The cow which was slaughtered by muslims on Eid-ul-Azha was sacred to Hindus. Muhammad bin Qasim who was the hero of muslims was the villain in hindu script. Festivals were different as so were the celebrations.

4) Co-existence Was a Chore:

There was little to no sense of existing together when the whole structure is based upon conflicting

ideas. Neither marriages could take place between them, nor any mutual interests were present that could keep hold of the nations together. The idea of equality was also not present as Muslims were the rulers of sub-continent and Hindus were their governors ~~and~~ as well as India officials. Now, the script had changed and Hindus were now at key positions in governance which just added to the hostile environment. The political leadership had different visions for the future of sub-continent, living together was not a good idea at all.

5) Pre-Requisite of Pakistan Resolution: (Cryer Rule (1937-39)):

The idea of separate homeland did not emerge out of thin air. It was a properly planned and executed idea. The trials of sub-continent left under Congress rule was enough for the muslims to understand that if British rule ended without any key decisions made about the future government in India, Congress will rule forever. This meant that there was no space for muslims to practice their religion openly and to live their lives in peace. The police was a propagator of injustice and suppression, the courts were biased. The officials were Hindus which gave little to no space to their muslim counterparts. They were side-lined, transferred or suspended. Anti-muslim practices were done such as curfew charges, fore shadowing muslim ideals, Pious offences frequently, muslim voters harassed by Kshatriya Hindu volunteers. Even the muslim newspapers were banned. Mobs and riots were banned as the pretext of law and order situation. Brainwashing was done to educate muslims as the insignificant minority and British as well as Hindus as the legitimate authority.

6) Ideological Shift: Minority to Nation:

After the Congress Rule (1937-39), muslims were convinced that they could not live together with Hindus. Since there was a Hindu majority in India, it was always

established that muslims were the minority. Since no self-rule ideology was picking up pace, it was a golden opportunity for political leadership to demand for a separate state too. The work of Allama Iqbal had already inspired the muslims, now the same idea was propagated by Quaid-e-Azam Muhammad Ali Jinnah and it got converted into full-fledged resolution, called "Pakistan Resolution" in 1940.

7) Separate Country: Popular Struggle:

Azadi was the main objective of Pakistan Resolution in 1940. The muslims had understood already that they could live peacefully only when they were given autonomy. The grouping of muslim-majority areas into a separate country called "Pakistan" was the main idea. It was propagated by political leaders during conferences, rallies, day-to-day conversations, campaigns etc. Awareness among the common public was increased which led to better knowledge and increased demand of Pakistan. It was essential as public demand increased so did the pressure on the British to agree to accept Muslim League as a legitimate stakeholder in India politics. Punjab, Baluchistan, NWFP, Sind, Bengal, Assam were muslim majority areas so they became the hubs of demand for Pakistan.

Conclusion:

The events aligned such that it became inevitable to create a separate homeland for muslims. There became the basis for Pakistan Movement. It was indeed a long struggle by both the common people and the muslim leaders who first established muslims as a separate nation and later demanded for a separate homeland. Without the visionary leadership of Quaid-e-Azam, it would have been impossible to create Pakistan.

2016 - Question 3;

The Aligarh Movement was a pure educational venture but it has deep impacts on India politics. Discuss.

Introduction:

Aligarh Movement was started by Sir Syed Ahmad Khan who was a strong propagator of Muslims acquiring knowledge and education. He enlightened Muslims with his efforts to learn new skills and enter the world of British government. Without his vision, it would have not been possible that Muslims reassociated with British and acquired the part of governance as any other India.

1) Education Gave Ideology:

Knowledge is power, they say. It gives that the awareness required to become an informed and valuable citizen of a society. It tells us what to think about, what to demand from the world and what is worth struggling for. The Muslims of sub-continent were being behind as they got marginalized by British and Hindus after the War of Independence, 1857. The British blamed them for the violence, revolt and disturbance as previously, it was Muslims who ruled the sub-continent. The rage of Muslims was too ~~great~~ to create a common ground for British and Muslims to sit together and work out their differences. Education gave Muslims a vision to represent themselves in the world of British.

2) Normalization of Religion:

Through Aligarh Movement, Sir Syed Ahmad Khan brought British and Muslims at the same page. Slowly slowly Western education was introduced to Muslims. The Victoria School was made in 1863 to teach English to Muslim children. Akbar-e-Baghawat-e-Hind was written

by Sir Syed Ahmad Khan to add India's ^{Muslim} perspective to the ongoing scenario. Muslims were taught that western values such as discipline, punctuality and moral values were worth adding to their lifestyle if they wanted to excel in their lives. In 1866, Scientific Society started publishing foreign research papers after translation into native language. This ensured that western's research was integrated into local learning experience. So, Muslims started getting aware of the fact that British were allies, not foes.

3) Sense of Identity to Muslims;

Aligarh Movement called that Muslims were well-equipped with all the necessary skills required for survival under the new government. Language was taught which helped Muslims in defending Urdu during Hindi-Urdu Controversy (1867). Rational thinking was encouraged. Materialism along with spiritualism was integrated in the learning process. Muslims could now express their interests more precisely and clearly which was a very impactful contribution.

4) Two-Nation Theory and Aligarh Movement;

The graduates of Aligarh were empowered and informed citizens of the society. They could tell the difference between nations living together in Indo-Pak subcontinent clearly. They understood that Muslims and Hindus were separate nations who had separate & distinct religions, language, interests, goals, ideas, traditions, norms, etc. They were living together under British rule but they could not co-exist in peace due to the conflicting nature of their belief systems. Eventually, they will have to go their own separate ways to practice their religion and live according to their own beliefs as well as cultural identities.

5) Political Awareness Among People:

The Two-Nation Theory gave a base to muslims to establish a country of its own. It elevated their rank socially. They were no longer a minority group that had to wait for the people to consider ~~themselves~~ them as human beings who needed resources to sustain themselves. Separate electorates were demanded by the people. This was manifested in the demand for separate electorate in Simla Deputation (1906). More conviction was done by magazine called 'Tehzeeb ul-Akhlaq' in which social issues were addressed through stories. Muslim Nationalism was the talk of the political leadership. Aligarh Movement gave a direction to the people and the political leadership.

6) Muslim Leadership:

Aligarh Movement trained graduates to such a great intellectual level that they later became the political leaders of muslims. They were rational individuals who continued to critically analyse the existing political scenario. They knew what to demand and how to demand. Initially, Congress did not accept All-India Muslim League as a legitimate political party but gradually they accepted them. This was seen during Lucknow Pact (1930). Aligarh gave identity to muslims. It trained one of the brightest minds of political leadership such as Nawab Ishaq Khan, Nawab Wajid-ud-Mulk, Nawab Mirdad Khan, Maulana Muhammad Ali Johar, Maulana Shaukat Ali Johar, Liaquat Ali Khan, Nizam-ud-din etc. Through them, Pakistan Movement got its popularity and eventually through constant struggle, Pakistan came into being in 1947.

7) Platform for Politics:

Before even Muslim League was formed, Aligarh ensured that there were mechanisms through which

for these individuals for the art of diplomacy, tact, conciliation, negotiation and representation. PR Wing of Aijaz Movement was established. In 1886, Muhommada Education Conferences were held where multi-disciplinary learning was ensured. People from all sorts of intellectual backgrounds, gathered together to discuss the latest technological, cultural, political and educational trends as well as innovative solutions, giving everyone an equal opportunity to debate on the scenarios of India's polity.

8) Socialization That Added Empathy:

The social aspect of individuals was not ignored at all during their training. They were not isolated from the common people. They used to engage in co-curricular activities as well. Volunteering at schools, planting trees, social work, sports activities, etc. were part of their training. It was to ensure that these individuals stay connected to the common people as well. They talked to the public, understood their issues, and discussed it with their peers to find practical solutions to their issues. These solutions were implemented so here and there Muslims took managerial positions in the government of British India.

Conclusion:

Aijaz Movement was a practical manifestation of the Muslims envisioned by philosophers like Allama Muhammad Iqbal. It was not just related to education, but it took a holistic approach towards the issues of the Muslims, encompassing them socially, spiritually, intellectually and morally. It covered all aspects of their personalities, converting them into leaders who knew what to demand and how to demand without making it a revolution that was suppressed by the British.

2018 - Question 2;

Critically evaluate the foundations of Allama Iqbal's concept of Muslim separatism in the context of Indo-Pak nationalist.

Introduction:

Allama Iqbal is called "Mujaddid-e-Millat" for he gave the Muslims the philosophical aspect of their identity. His work enlightened the hearts and souls of the Muslims, reminding them of their true mission on earth. He aligned the circumstances into the goals a Muslim Ummah should have for themselves, allowing the Muslims of sub-continent to see themselves in a different light. Through his writings, he inspired the Muslims around him to understand their social status and act like the chosen ones, they already were.

1) The Idea of Khudi and Separatism:

The base for the separate identity came from the theory of "Khudi" given by Allama Iqbal. It envisioned Muslims to a higher level of intellectualism and understanding of the religion. It gave identity to the Muslims by reminding them of their "Divine Spark" that Allah Almighty blessed them with during their creation. It talked about realizing their true worth and acting like their higher self would. Analyzing one's own behaviour and patterns that are used to live life should be done more critically. Holding oneself accountable for the actions we do and aligning our life to the ways that are taught to us by Allah Almighty is the only way Muslims will regain their lost glory as Allama Iqbal once said, "Khudi ko kar buland: itra key kar kagdeer sey pehley, Khude bandey sey khud pehley bta deni roza kuje ha."

Elevating oneself to this level of self-analysis and self-accountability was the first step towards self-discovery and identity.

2) Second Step: Creation of Millet:

Allama Iqbal viewed Muslims as a Ummah, a divine mission to establish a system in the world. He was so aware of a community without borders, all under the flag of Islamic Khilafat. The institution of Khilafat was extremely important to his philosophy as he used his work to expose and establish that Muslims should align themselves with the mission that they are given. They should be a manifestation of Allah Almighty's justice, equality and fairness. The idea of Millet was creation of a universal community based on Islamic principles, while it was a very idealistic approach, a part of this was actually realistically implementable which later became 'Pakistan'.

3) Islam and Hindu Majoritarianism:

Allama Iqbal established that Islam was a complete code of life in itself. He ~~was~~ explained that Islam was just not a religion but a complete guide to life itself. It had its own financial, social, economic and judicial systems that were based on fundamental human rights, logic, rationality, equality, transparency and brotherhood. It could not co-exist with a governance model based on Hindu Majoritarianism. In a state where Hindus were a majority and they made the rules as per their own choice and convenience, it was not possible for Muslims to live there.

4) 1930 - Allahabad Address:

While Allama Iqbal in his Allahabad Address of 1930, established that Muslims were totally different from Hindus and had separate identities, he never demanded a separate homeland for Muslims. He did acknowledge that Muslims and Hindus could not co-exist, but the exact manifested form of self-rule was yet a question too early to ask. He valued autonomy within British

India Federation. At that time, the focus of muslim leadership was to get ~~so~~ a ~~voice~~ political voice for muslims. ~~so~~ wanted to establish muslims as a legitimate authority. In the political arena, getting a separate homeland was too far of a debate. The settlement of political disputes was yet to be done. The objective was still in progress.

5) Right To Self-Determination:

The idea of existence of muslims as a separate state was in a process of implementation. The political thought was developing, the awareness was yet to be created. It was a seed planted, it needed time to grow into a tree. Initially, it was decided that getting power within the British India federation was enough. The public had to be convinced to accept Muslim League as their representative. The trust was weak, which was seen in the 1937 elections. The demand was made under the Government of India Act 1935 for provincial legislature. It was not until muslims experienced Congress rule (1937-1939) that they actually began to demand for Pakistan. The idea got backup from muslim political leadership and the common public too, after the Congress rule and eventually Pakistan's demand was made in 1940 Resolution at Minerva Park, Lahore.

6) Why A Separate Territory?

Allama Iqbal gave the reasoning for the creation of Pakistan. He established that spirit and matter could not stay apart from each other. Then he says, allow the matter to have a meaning. Without soul, matter would be a useless entity. If a whole community of people have this belief system about the harmony of spirit and matter, they should have a separate social order based on their belief system. Unlike West, where church and politics should be separate from each other, we

as muslims should have a political system based on Islamic values. This community of muslims, in fact are a nation - based lies and under Nation - State system created by Treaty of Westphalia (1648), they deserved to have their own separate state, with or without British rule.

7) Intellectual Groundwork for Islamic Movement:

The inspiration and vision needed for the muslim political leadership was given to muslims by the work of Allama Iqbal. His writings left nothing to imagination, it was clear and compact. It was perfectly planned, just as a blueprint for a building. The vision had been shown, the setting awakened the intellectual understanding propagated. The it was extremely necessary as Hindu values were revitalizing and making a comeback in the subcontinent. They were gaining governance and they were getting key positions in political arena as well. The British were already in favour of the Hindus as they were more co-operative and open towards British values as well as systems. Allama Iqbal at that time opened a new avenue of imagination where he introduced that if muslims wanted to live according to their own will and religious beliefs, they should get a separate ~~territory~~ and political order under British rule.

Conclusion:

Allama Iqbal was the one who showed light to those seeking guidance through the tunnel of darkness. In the world where muslims were taught to adapt to Western culture and norms, he taught them self-discovery. He told the muslims that the solution they were seeking from the outside world, they already possessed them. In a chaotic world where everything fell apart, all efforts were going downhill, he gave them a vision to behold a path to follow.