

Islamic Studies

CSS-2026

Q#03

In the light of Plight of Indian and Kashmiri Muslims, discuss the justification and demands of the Two-Nation theory.

(01) Introduction:

The Two-Nation Theory was based on practical experience, not emotional slogans. Muslim of the Subcontinent demanded a separate homeland after realizing that their religion, culture, Political rights, and security could not survive under Hindu majority rule. The Post-Partition condition of Indian Muslims and the continuous suffering of Kashmiri Muslims clearly prove the fears expressed by Muslim leadership before 1947. Their Plight shows that when Muslims lack Political power, they face discrimination, insecurity, and denial of basic rights, making Muslim self-determination a justified and unavoidable demand. (P.T.O)

(02)

Justification Of the
Two-nation theory in
the light Of the
Right Of Indian and
Kashmiri Muslims

(2:1)

Islam as a Complete
Way of life, Not Only
Religion

Islam regulates worship, law,
economy, morality, and social
relations.

"Allah clearly states in verse Surah Al-Maidah

verse # 109:6 " for you is your religion, and for me is my religion".

After 1947, Indian Muslims were forced to adjust to Hindu cultural dominance. As per Dr. Hamidullah in his book Introduction to Islam that Islam forms a collective civilization, which needs political space to survive.

(2.2)

Political Power Determines Muslim Safety

Political authority decides whose interests are protected. In India, Muslims lost decision-making power, while in Kashmir, a Muslim majority was ruled by force.

Allah says in (Surah An-Nahl verse # 16:90) Indeed, Allah commands justice"

Ramachandra Guha admits in India

(P.T.O)

after Gandhi met Muslims became
Politically weak after independence,
confirming muslim fears of
Permanent Subjugation.

(2.3)

Economic Backwardness As a Result Of Political Marginalization

When a community lacks power
it also loses economic
opportunity.

Allah says in Surah An Nisa verse
4:29 "Do not consume
one another's wealth unjustly"

Dr. Ishtiaq Hussain Qureshi writes
in The Muslim Community of
the Subcontinent that Muslim
economic decline directly followed
Political decline.

(2.4)

Threat to Muslims

Religious And Cultural

Identity

Language bans, mosque demolition, hijab restrictions, and curriculum bias show cultural suppression.

Allah Say in Surah Al Baqarah Verse # 2:42 "Do not mix truth with falsehood"

Wilfred Cantwell Smith states in Modern Islam in India that Muslims were expected to abandon their distinct identity to fit into Hindu nationalism.

(P.T.O)

(25)

Kashmir as the Moral Clear Practical Evidence

Kashmir taken by Muslim majority areas lack sovereignty. Despite UN resolutions, Kashmir remain oppressed.

Allah says in Surah Al-Nisa Verse # 4:75 "Why do you not stand for the oppressed?"

Alastair Lamb, in Kashmir: A Disputed legacy, calls Kashmir the strongest evidence of Muslim Political helplessness without self-rule.

(03)

Demands Of the Two Nation-Theory

(3.1)

Need for Independent Muslim Political Authority

The Two Nation Theory emphasized the necessity of an independent Muslim political authority because experience showed that Muslims could not protect their religion, culture, and interests under Hindu dominance.

Allah says in Surah Al-Maidah Verse # 5:48. "And judge between them by what Allah has revealed"

Quaid-e-Azam declared in the Lahore Resolution (1940) that Muslims were a separate Nation.

(3.2)

Assurance Of Genuine Religious freedom

P.T.O

The Two Nation Theory sought
real religious freedom, not
imposing tolerance. In India,
growing restrictions on mosque,
Islamic education, and religious
symbols based that minority
status weakens religious practice.

Allah Says in Surah Al-Baqarah
Verse # 2:256 "There is no
compulsion in religion"

If for Justice A.R Cornelius that
minority rights collapse when
state ideology reflect majority
beliefs.

(2.3)

Restoration Of Political Dignity And Self Respect

Political dignity was impossible
for Muslims as a permanent
minority.

Allah Says in Surah Ash-Shura
Verse # 42:38 "And their Affairs are
conducted by mutual consultation."

Muslims wanted a system where their voice carried weight. Stanley Wolpert writes in Jinnah of Pakistan that Muslim leadership struggled for dignity, not domination.

(2.4)

Foundation for Economic Justice and Collective Progress

Economic justice cannot exist without political control. In united India, Muslims remained economically backward, while the Indian economy stayed under external control.

Allah says in Surah Al-Hashr verse 59.7 "So that wealth does not circulate only among the rich"

As for Dr. Mahbub ul Haq that political independence is a prerequisite for economic development.

(P.T.O)

(2.5)

Justice for Fulfillment Of Kashmiri Muslims

Kashmir represents the unresolved moral responsibility arising from the Two-Nation Theory. Despite being a Muslim-majority region, Kashmiris were denied the right to determine their future.

Allah says in Surah Al-Hujurat Verse # 49:10 "The believers are but brothers"

As per S.M Burke, in Pakistan Foreign Policy, describes Kashmir as the unfinished agenda of Muslim self-determination and collective justice.

Conclusion:

The present condition of Indian and Kashmiri Muslims confirms that the Two-Nation Theory was a rational and evidence-based demand.

without Political Sovereignty, Muslim
face insecurity, identity loss, and
injustice. The theory demanded
separation to protect religious
dignity, and survival realities,
repeatedly validated by history.
