

THE THEORY OF "TWO NATIONS"

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Abstract: *The article analyzes the importance of Islam as a national idea that unites the people in Pakistan's struggle for independence. Also, the role of Sayyid Ahmad Khan, Chaudhry Rahmat Ali, Muhammad Iqbal and Muhammad Ali Jinnah in the acceptance of Islam as a national idea in Pakistan's independence movement is revealed.*

Keywords: *Pakistan, identity, Islam, Sayyid Ahmad Khan, Chaudhry Rahmat Ali, Muhammad Iqbal, Muhammad Ali Jinnah, regional security.*

INTRODUCTION

In creating unity among representatives of different cultural, ethnic, social, economic and linguistic groups, there is a need to create a national identity in the Islamic Republic of Pakistan that unites all into one nation, in which Islam is accepted as the basis of the national identity of the state. However, this identity was formed not after the country gained independence, but before the country gained independence. It was the idea of Islam, the concept of an Islamic state in the region - the idea of Indian Muslims living separately from Indian Hindus - that led to the creation of the idea of the state of Pakistan.

This idea itself is based on the Two-Nation Theory, which is based on the assumption that the Muslims of India are different from the Hindus of India in terms of religious, cultural, social and daily life, and that they should establish an independent Islamic state where the Muslims of the region can live freely with their personal beliefs. The origin of this theory goes back to the time when the Babur Empire fell and the British took power in India. Saeed Ahmad Khan and the Aligarh movement he organized are seen as the main architect of the two-nation theory. Syed Ahmad Khan was the first to theorize the idea of Two Nations and encouraged Muslims to



support it. The two nation theory was developed by Muhammad Iqbal and Chaudhry Rahmat Ali and further they made suggestions about the boundaries to be established and the name of the Muslim state based on the two nation theory. Muhammad Ali Jinnah completed the missing aspects of the two-nation theory and these actions served as the basis for the establishment of the state of Pakistan. As a result of rigorous theoretical and practical efforts based on the theory of two nations, on August 14, 1947, the state of Pakistan was established as a new powerful power in South Asia.

Pakistan's ideology of independence is based on the assumption that Indian Muslims should live in an independent Islamic state based on the belief that they have a different culture, customs, lifestyle, language and most importantly - a different religion - civilization from Indian Hindus. The distinctive feature of this ideology, which differs from the ideological structures of other world states that fought for independence, is that the concept of religious belief is the basis of most of the above-mentioned differences, and the state ideology is based on specific elements arising from this concept. Dr. Rupesh Chaturvedi states that there is no independence movement similar to the ideological founding stage of the Islamic state of Pakistan among the countries of the world.

Main part: "The Indo-Pakistani freedom movement in the subcontinent can be properly understood in its historical context. The Muslims entered India from the western and north-western frontiers as bold invaders and conquerors. Muhammad Bin Qasim marched under the crescent banner of Islam in 712 and established Muslim rule up to Molton. It can be said that the establishment of Muslim rule in this area by Muhammad Bin Qasim was the foundation stone of the statehood of Pakistan formed in the 20th century.

The theory of two nations as the main political theory of Indian Muslims and its leading figures was formed when the British established the political and economic administration of the Indian subcontinent in 1600, the East India Company, which was established to engage in commercial activities. During the rule of this monopolistic trade organization of India, the British, who tried to establish close relations not with the Muslims but with the Indians



and other ethnic groups, after easily suppressing the Sipohi revolt, which began in 1857 and was organized mostly by Muslims, for a time, had economic, political and economic relations with the Muslim community. they minimized their educational contacts. This situation condemned the Muslims to very poor living conditions, the Muslims who dominated the region for centuries were excluded from public duties, prevented from conducting economic activities and limited their right to education. These harsh and aggressive practices against Muslims served as an impetus for the unity of this community. These changes fueled Muslim nationalism.

Professor Nazir Ahmed Tishna classifies the goals and ideological principles of the Two Nation Theory, which is the foundation of Pakistan's ideology, as follows:

- actions aimed at dividing the Muslim nation;
- pursuing a life dominated by Islamic order;
- the desire to establish a Republican state formed in accordance with the rules of Islam;
- preparation for the formation of an Islamic government;
- the desire to create a social structure based on a policy of respect and tolerance for religious and national minorities;
- the hope of freedom;
- the desire to create a single Islamic nation;
- desire to build a social order dominated by Islamic culture and traditions.

It was Sayyid Ahmad Khan who presented the theory of two nations on the basis of ideology. According to the conclusions drawn from the Urdu-Hindi debates that began in the mid-19th century, Sayyid Ahmad Khan had a unique vision for the coexistence of Hindus and Muslims. According to Sayyid Ahmad Khan, new political factions began to form with British entry into the region, and various concessions were made to the local Indian nobility as a result of British policy of conciliation following the Sipohi revolt. At the same time, he told the British that Muslims had been one of the most important actors in the region for centuries and should therefore be treated as a nation with its own culture, beliefs and history, just like the Hindus. Determined to work for the upliftment of Muslims, Syed Ahmed Khan showed zeal in opening



several schools and colleges, published scientific journals and held educational conferences. In particular, in 1859, he founded a modern madrasa in Murodabad, and it was one of the first religious schools to provide scientific education. He also established the Scientific Society at Ghazipur to promote the idea of educational reforms throughout the country. After shifting to Aligarh in 1864, the Scientific Society was renamed as the famous Aligarh Scientific Society.

Conclusion: The importance of Muhammad Iqbal and Chaudhry Rahmat Ali, who described the philosophical application of the theory, is that these names took a step forward from the proposal of an independent state and presented decisions and hypotheses about the regions that would be part of this state. Muhammad Ali Jinnah made the Muslims to accept no offer other than complete independence based on the Two-Nation Theory. The entire strategy of Muhammad Ali Jinnah and Indian Muslims in the post-Lahore Resolution was based on rejecting any proposal other than an independent Muslim state of the Two-Nation Theory. As the theory developed, the British began to perceive Hindus and Muslims as two separate nations. They gave both nations the opportunity to establish an independent state in the Indian subcontinent. Thus, Pakistan was established on August 14, 1947 as the first country in the world based on the religious nation-state theory.

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