

MUSLIMS OF INDIAN SUBCONTINENT STRUGGLE FOR FREEDOM ON THE BASIS OF CULTURE DIFFERENCES: AN ANALYZE

Dr Nasir Ali Khan

Comsats University Islamabad, Abbottabad campus, Pakistan

Email: nasirali@cuiatd.edu.pk

Mahnoor Ambreen

*Mphil scholar, Department of Pakistan Studies, Abbottabad University of
Science and Technology, KPK, Pakistan.*

Email: su204759@gmail.com

Bushra Rasheed

*Lecturer, Department of Pakistan Studies, Abbottabad University of
Science and Technology, KPK, Pakistan.*

Email: bushrayousaf_123@yahoo.com

Abstract

Pakistan was formed as a result of numerous causes that influenced people's lives. Prior to the establishment of Pakistan or the entrance of the British in the Subcontinent, Hindus and Muslims coexisted under the Mughal Empire. Separatism was not an idea in the minds of the people at the time. When the British arrived on the Subcontinent, they used a divide-and-rule strategy that resulted in the partition. The Subcontinent was formerly a Hindu and Buddhist hotbed, but with the introduction of Muslim merchants, the population began to convert to Islam. Many dynasties arose as a result of the advent of Muslims on the Subcontinent, the most famous of which was the Mughal Dynasty, which lasted longer than any other. When the East India Company began working there in the 17th century, they won the people's imaginations and, by 1857, ruled the whole Subcontinent. Many efforts had begun to send them back, including Muslim struggles for independence from both the British and Hindus. Most people believe that Muslims' quest for independence was motivated by their religious beliefs, yet cultural considerations were more important than religious beliefs in the formation of Pakistan.

Keywords: *Culture, History, Pakistan, Sub-conscious, Factors.*

INTRODUCTION

The Indian subcontinent included Pakistan, India, and Bangladesh

before partition in 1947; currently, the three countries and states are independent. The Indian Subcontinent has a five-millennium history years and covered one and a half million square kilometers miles area . Natural and physical resources abound in the area beauty. Mountains, plains, woods, deserts, lakes, hills, and rivers are all present. Throughout the year, the climate and seasons change. This organic Beauty has a significant impact on the culture and way of life of the people of the world. the geographical area. ¹ Land has been a target of invasion from either the sea or the air. mountains or the sea, bringing fresh masses and ideas with them absorbing and modifying the people's culture. The invading forces were The Aryans, Dravidians, Parthians, Greeks, Sakas, and others Kushans, Huns, Turks, Afghans, and Mongols who all brought their own customs and the A new Indian civilization emerged as a result of the fusion. ²

From the reign of Muhammad bin Qasim to the Mughal Empire, Hindus and Muslims lived together in the subcontinent. The East India Company started riots between them. The Hindus wanted to harm the Muslims in every possible way. ³The Hindus wanted to destroy the identity of the Muslims. In 1937-1939 the Congress Ministries treated the Muslims very badly which led to a feeling of a separate homeland among the Muslims because the Muslims understood that Hindus and Muslims are two different nations whose way of life, culture, Civilization is very different from Hindus. Muslims and Hindus cannot live together. If Muslims and Hindus live together then Hindus will destroy the culture and civilization of Muslims. Finally Muslim won separate homeland on 14 August 1947.⁴

SOURCES AND METHODOLOGY

This research paper is qualitative and based on secondary sources, with analytical and descriptive, techniques. The study is an attempt to know and to Analyze the Role of Cultural factors in the creation of Pakistan. As it always has been said that culture played a vital role in the formation of Pakistan, so this research paper is explore that to what extent culture was involved in the creation of Pakistan and also about the role of the Muslim in subcontinent in the creation of Pakistan. I have no primary source regarding to this current research topic. The research is mostly based upon the secondary sources e.g.,. Journals, books, eBooks, Articles, and newspapers are used as the Secondary sources of this research.

LITERATURE REVIEW

The current research topic is “Cultural Factors in making of Pakistan: Explore, investigate and analyze the role of cultural factors in the creation of Pakistan and its impact on the Muslim of subcontinent and on the people of Pakistan, and how This cultural factors was helped the Muslims of subcontinent to get the independence. There is enough research on culture, politics factors and Pakistan or Islam Culture and

politics and creation of Pakistan, its importance, its significance but only some of the Researchers had focused on investigating or doing a critical analysis on the role of cultural factors, that how the culture was used as a tool to in the making of Pakistan. There is also lack of data on this current research topic. This current research topic is not readily available in one book, library, Article, thesis or journal etc. For that purpose, this research topic investigate the main reason behind the use of the cultural factors for independence.

Prakash, O. (2005). In his book "Cultural History of India." He discuss about the history of Indian culture, Foundations of Indian culture, The composite culture of India but very shortly this is not enough to understand the whole culture history in India and also did not focused on the cultural factors in the creation of Pakistan .

Ikram, S.M. (1992). In his book " Indian Muslims and partition of India" he discussed about the religious groups how the religious groups and religious political leaders participated in the creation of Pakistan in subcontinent and he also define the cultura of Hindu and Muslims in sub continent But he did not describe the proper and main cultural factors Which became the reason for becoming Pakistan in Sub continent But like others, he did not completely focus on the cultural dynamics in the creation of Pakistan.

Khan, Y. (2017). In her book "The Great Partition: The Making of India and Pakistan ". The turbulent years between the end of the Second World War in 1945 and the decolonization and establishment of two new Nation-States are covered in the book. This history emphasises the middle classes, urban areas, and what the concepts of Pakistan and swaraj meant to them. It is more of a people's history. The growth of the fascist parties and ethnic nationalism in India, as well as how they will play a significant role in the impending genocide, are all topics that the author primarily ignores. She instead concentrates on the breakdown of British rule, the general state of bewilderment and uncertainty, and how the split actually occurred and what it meant to the populace. It is quite well documented how the nationalist and fascist militias, as well as party propaganda, played a key role in the events and how they were at the forefront of them. Bengal receives little prominence outside of the Calcutta riots and the Noakhali tragedy since she concentrates primarily on Punjab. The social and class divide between Hindus and Muslims, as well as the significance it played, are very briefly mentioned but she did not properly describe the role of cultural factors in the making of Pakistan.

Zakaria, R. (2004a). In his book "The Man who divided India". He discuss bout the political initiation, effort at unity, preparing for separation, demand for Pakistan, surrender to partition creation of Pakistan, the struggle to survive. He describes all these elements very perfectly but he did not discuss about the cultural factors or dynamics in the creation of Pakistan in sub continent. Which cultural factors make

reason in the separation of sub continent.

Ali, Dildar. "Pakistan the product of Factors: Reasons for the partition of the British India", (July 2020) wrote in this Article about the partition of Pakistan and its Factors that involved in the creation of Pakistan. He starts from the arrival of Islam in the subcontinent That how Islam came in subcontinent and how it spread there. He then write about the arrival of Islam through herbs with the conquest of Sindh and with the change of culture and religious. He then go towards the two nation theory and the reason behind the introduction of donation theory. He considered the cultural and the religious factor as the bone of contention between the differences of both the nations of subcontinent He concluded this article by saying that the reason Of the separation after Pakistan was the attitude of Indian National Congress and the ideologies of Hindus this post result was the creation of Pakistan But he didn't focused on the major role of the religion in creation of Pakistan. This research will fix the existing gap in knowledge.

Gould, W. (2004).In his book " Hindu Nationalism and the language of Politics in Late Colonial India". The nature of Hindu nationalism as an ideology and political language is one of the most significant and divisive topics in twentieth-century history of India and indian politics, which William Gould examines. The author examines how the Hindu nationalism impacted on the nominally secularist Congress in the crucial state of Uttar Pradesh using a variety of historical sources, as opposed to focusing on the primary institutions of the Hindu Right in India as other studies have done. In this approach, the author presents a different interpretation of how these dialects and ideologies affected Congress's interactions with north Indian Muslims.However, he did not write on the cultural dynamics of Muslims, who play a crucial part in the creation of Pakistan in the subcontinent. The book makes a contribution to historical studies of the crucial last two decades before Partition between India and Pakistan and Independence in 1947. The current research is an attempt to fix The existing knowledge gap to help those who want to know the cultural factors critically.

Annemarie, S. (2004).In her book "The Empire of the Great Mughals:history, art and culture" In actuality, the Kingdom of Mughals (1526–1857) was the most powerful Islamic empire in Indian history. The politics of the Mughals , military, and economic ascent of the Mughals, the amazing expansion of the empire's power and magnificence, and the empire's slow demise at the hands of the British are all detailed by historian Annemarie Schimmel in her book The Empire of the Great Mughals. Schimmel paints a thorough picture of daily life in the empire after providing a succinct historical overview. She discusses the role of series in this strictly hierarchical society, the life of women, and the different religions, languages, and literary issues of the time but she did not criticism on the cultural dynamics in sub continent

who make the cause of creation of Pakistan.

Avari, B. *Islamic civilization in South Asia*, (New York: 2013) the author in this book described the Muslims in South Asia. According to him the Muslims have been present in South Asia for more than 14 centuries and among the people of South Asia almost 40% of the people of this land converted to religion of Islam by the impact of its preaching. According to the author the Muslim contribution to the cultural heritage of subcontinent has been Much effective in the region. As Islam came to Subcontinent by the Arabs which put an important impact on the people of that region. In this book the writer discuss the main events from 600 CE till date. He mostly focus on the impact of Muslim in South Asia. But the author did not adopt the analytical approach towards the role of religion in making of Pakistan. So this research is an attempt to analyze the role also. In the current research it is tried to fix such gapes that was not fill by these books. By analysing the role of Islam in creation of Pakistan the current gap of knowledge is tried to fix.

Ahmad, S. N. (1991). In his book "Origins of Muslim consciousness in India" . The primary focus of this volume is the argument over the roots of the conflict between Hindus and Muslims in subcontinent , which continuously to polarize India. The emergence and growth of the conflict between Muslims and the Hindus are primarily a result of social and economic forces, both global and regional, that have caused the initial differences to intensify into a cultural rift. the author challenges famous viewpoints regarding the Hindus and the Muslims conflict by asserting that, although intrinsic differences between the two cultures do exist and this schism has been somewhat fueled by the cultural conditions in colonial India but shortly he did not elaborate which cultural factors make a reason in the separation of sub continent into two countries. In this research paper fix the knowledge gap.

Mujhaid, C.F. *Islam and Pakistan's Political Culture*, (New York: 2015) writes in the book that what is the political culture of Pakistan which is related to Pakistan. This book also explores the rivalry which is based on ideological basis that is fueling the political instability in Pakistan and in Muslim politicians. This book also discussed that how political thoughts and political culture developed over the time in the mindset of the politician and the people of Pakistan. the author relates all such things with the political evolution of Pakistan it also presents the political culture and growing instability throughout the country. the writer concludes in this book that the secularist approaches and traditionalist do re counseling the modernity and tradition could not able to get success and this led towards the more instability. Although in this book the writer describes the role of Islam in Pakistan and spell specially in the political culture of Pakistan. But in this book it is not mentioned that how Islam came to Pakistan and how Pakistan was won on its name. Further there is also not done an analysis on the role of Islam in creation of Pakistan.

Qadeer, M. A. (2006). In his book "Pakistan – Social and Cultural Transformations in a Muslim Nation." He describes Pakistan in detail, looks at how family and tradition continue to contribute to long-term stability, and looks at the areas where changes are occurring extremely quickly, such as the massive population growth, urbanisation, economic development, and the makeup of civil society and the state. It provides an informed vision of Pakistan by examining the diverse ethnic groups, the rural areas, the community and religion, as well as popular culture and national identity. Finally, it discusses Pakistan's expected future social evolution, capturing the attention of scholars and students who are interested in Pakistan and diversity. but he did not discuss and criticize on the dynamics of cultural factor in creation of Pakistan. This research topic fulfill the knowledge gap.

Rumi, R. (2018). " Being Pakistani: Society, Culture and the Arts. Raza Rumi makes the case that culture in Pakistan is not particularly distinctive to the country but rather a component of the cultural identities shared by South Asians by examining many facets of Pakistan's arts, literature, and traditions. Rumi presents a kaleidoscope vision of the deeply ingrained cultural mores that bind India and Pakistan together, from the melodies of Kabeer and the ballads of Bhully Shah to the cult of the feminine in the Sindh region. Further, he explores Pakistani literary, musical, and visual features that have an impact on worldwide cultural Narratives. Finally , he gives readers a fascinating peek into current cultural creations in Pakistan by introducing them to contemporary Pakistani authors, writers and artists as well as the context in which they express their feelings about culture and express their creativity regarding Pakistani culture . Being Pakistani is a compelling description of creative traditions and their importance in modern-day Pakistan, offering a different perspective on the nation than the regular headlines that centre on political unrest and terrorism but author did not elaborate the cultural factors in his book who make the reasons behind the formation of Pakistan.

Bakhsh, R. R. (2017). In his book "Imagining Pakistan – Modernism, State, and the Politics of Islamic Revival." He elaborates on the claim made in Imagining Pakistan that Muslim modernism in the Subcontinent led to the establishment of Pakistan because it defined the struggle for identity, nationalism, and the empowerment of Muslim populations. The ideas of inclusion, equal rights, a liberal constitutional system, and a common feeling of political community among various ethnic and regional groupings were represented by this modernist movement. Although modernity was the founders of Pakistan's vision, Islamists who were fixated on reclaiming a lost Muslim glory's historical history opposed it. The military posed a serious challenge to political modernity since it desired to establish a strong and safe Pakistan through "managed" democracy. Multiple military interventions and departures

from the fundamental republican principles plunged Pakistan into a turbulent sea of power conflicts, leading to institutional deterioration and paving the way for the emergence of radical Islam. The institutional disparity between the military and civilian groups is examined in Imagining Pakistan together with the concept of the security state and Islamist social forces and movements involved in the politics of Islamic revival. It makes the case that pursuing the route of political modernity will be necessary for Pakistan's stability, security, and advancement. Although the return of parliamentary democracy and the tenacity of Pakistani society are encouraging developments, it will be necessary to strengthen democracy, find stronger leaders, and adopt a moderate and modernising view of both to address the pressing problems Pakistan has today but he did not properly explain the cultural dynamics in the creation of Pakistan in sub continent.

CULTURE

The Latin word culture, which meaning "cultus," is the root of the English word vocal tradition. Its growth is known as the cultus. The most prevalent sort of organisation that is closely related to soil agriculture is agricultura. The type of employment and what leads to it remain a mystery, despite the fact that the cultural background has come to be connected to the workplace. Romans utilised phrases like human vs. animal, city vs. hamlet, and urban vs. country to depict human practises. However, many people thought it was an unnatural proverb and that the tradition's meaning was that of Building, the creation of a challenging life on the inside..⁵ A people's way of life, including its attitudes, values, beliefs, arts, sciences, modes of perception, and routines of thought and activity, according to Oxford. Although taught, cultural characteristics of life forms are frequently too ubiquitous to be easily observed from within.

ANCIENT HISTORY OF INDIA

The Indian subcontinent is a land with a long history, rich culture, and ancient civilizations. Indus valley civilization flourished along the banks of the Indus River during the pre-Mauryan period. This civilisation is regarded as one of the world's oldest civilizations. The evidence from Harrapa and Mohanjodaru demonstrates the level of development and civilization of these people, particularly in the fields of town planning and management, arts and crafts, and so on. This civilisation was finally destroyed because it was unable to resist foreign invaders, particularly the Aryans, who conquered practically all of the Indian subcontinent's aboriginal communities.⁶ The majority of later Indians descended from these Aryans. Meanwhile, the birth of Gautama Buddha (B.C. 563-483) and the subsequent founding of Buddhism had a significant impact on the subcontinent's religious and social structures. Foreign invasions persisted, with the most notable invaders being the kings of the Persian Empire (Darius and others) and Alexander the Great, who brought with them the effects of Persian and Greek civilizations and cultures on local

society. Before Muslims, India was controlled by a succession of kings and rulers. The Mauryan Empire, a strong imperial empire under Chandragupta Maurya, was the most important. This dynasty's greatest monarch was Ashoka. This empire is significant since it brought the majority of the country under one king/uniform governance for the first time. The Mauryans were succeeded by the Kushans, Guptas, and others, but the empire quickly disintegrated into smaller republics and principalities.⁷

HARAPPAN CIVILIZATION

With this in mind, let's look at Hinduism's beginnings in ancient India. The Harappa culture, also known as the Indus River Valley Civilization, lived along the banks of the Indus River as early as 4000 BCE. The Harappas were the ancient progenitors of modern-day India, to put it another way. The Harappan civilization, also called as the Indus River Valley Civilization, developed the first perfect system of standardized weights and measures, some of which were perfect to 1.6 mm. ⁸Materials such as terracotta, metal, and stone were used to make like art, seals, ceramics, and jewellery by the Harappans. The culture of Harappa, also called as the Indus River Valley Civilization, produced the first perfect system of standardized weights and measures, some of which were accurate to 1.6 mm. Materials such as terracotta, metal, and stone were used to make art, seals, ceramics, and jewellery by the Harappans.⁹

PERIOD OF THE VEDAS

With the passage of time, the Harappa culture was subjected to outside invasion. The Harappa civilisation quickly began to adopt the characteristics of their invaders, as is common. The ancient Indian Harappa culture merged with a group of Indo-Europeans, often known as Aryans, who began to migrate into the Indian subcontinent.¹⁰

STRONGEST FACTORS IN THE CREATION OF PAKISTAN CULTURAL OR RELIGION?

Both factors play an important role in any society or state but culture has a supreme role in society because religion is part of culture but culture is not the part of religion. Religion plays a vital role in society but not important like culture. Culture is not only important but it is one that allows any state to give rights to everyone. Although the role of religion can not be denied as many states came into being on the name of religion e.g., Pakistan and Israel. These are some factors of religion and culture that differentiate each other:

- Religious allowed the people to stand up and speak for their rights and protection but the role of religion can't be more important than to the role of culture.
- In a culture of a society many people that follows many religions can live together by following the same way of life.
- Religion is followed by some people and it is the personal matter of everyone but culture is collective thing

- Religion cannot be changed while culture changed its shape from time to time which makes it more attractive and beautiful.
- Religion can not follow many religions but culture can follow many religions and beliefs.

So it can be said that culture could be more superior than to Religion¹¹. According to Merriam.

The act of consuming, or consumer behaviour, is a set of interactions between ideas, feelings, and behaviours, as well as between those activities and environmental, economical, and cultural factors. According to the Oxford Dictionary, culture refers to a person's way of life, which encompasses their attitudes, values, beliefs, arts, sciences, modes of perception, and regular thought and behaviour patterns. Cultural traits of life forms are frequently too common to be readily detected from within, despite being taught. Cambridge culture would have it. the manner of life of a certain group of people, particularly the prevalent customs and ideologies at a particular time.

CULTURAL FACTORS IN THE CREATION OF PAKISTAN

Religion plays an important role in making of Pakistan as Pakistan is an Islamic state and named on religion but the cultural aspect is more important than to the religion. In Mughal empire all the religion were lived together under the crown and there was no demand for a separate state or land by any other Religion. A country like Pakistan where followers of many religions lived together and share same culture altogether their beliefs and some festivals are different from one another. Religion also played an important role in creation of Pakistan e.g.,

- Two nation theory is based upon the Islamic concept.
- Role of mullahs in mobilizing people to demand a separate homeland.
- Quaid speech about an Islamic constitution.
- Role of Dar ul Ullum deoband.

But the cultural aspect is more important than to the religion. The formation of Pakistan was influenced by a number of reasons. A few of these are covered farther down.

TREATY OF PEACE

On 28 June 1919, At the Palace of Versailles outside Paris, France the Treaty of Versailles was signed. The treaty was one of several that officially ended 5 years of conflict called as the Greatest War – World War I. The Treaty of Versailles outlined the situation of peace among Germany and the victorious Allies, led by the United States, France, and the United Kingdom. This treaty highlighted the cultural importance that resulted the awake of cultural awareness among the people of subcontinent. After the treaty people of Subcontinent used it as a tool to promote themselves in front of British that if they can sign a treaty like that specially on the basis of culture so why not we. ¹²

DIFFERENT HISTORY

As religion is a component of culture, both groups' histories are influenced by culture. Hindus and Muslims follow two distinct

religious systems, and they also have separate social mores, literary traditions, and cultures. They do not mix or dine together, and they actually come from two different civilizations that are mostly centred on opposing ideologies and concepts.. Prophet Muhammad established the Abrahamic faith in the Middle East in the seventh century CE. On the other hand, Hinduism is a non-founder religion that developed in the Indian subcontinent during the pre-classical period (1500–500 BCE). That is the primary distinction between culture history and religion history.¹³

RELIGION CAUSES

For many years, Hindus and Muslims coexisted in harmony on the Indian subcontinent. However, after 1857, Hindus and the British began abusing Muslims horribly. Religious differences between the two nations emerged, resulting in continual strife between adherents of both faiths. Muslims were not permitted to independently practise their religion by Hindus. Muslims desired a separate nation where they could live according to Islamic beliefs because they believed they could not coexist with Hindus when the British departed India.¹⁴

HINDI URDU CONTROVERSY

India is where the Urdu language originated. In terms of its fertile land and labour force, India was seen as a golden sparrow. Because of this, numerous invaders arrived to occupy it for a variety of reasons. It so occurred that when these many individuals from various parts of the world migrated to India, they brought with them their language in addition to other things .When immigrants, such as Arabs, Persians, and Turks, interacted with the local population, they shared many words from their respective languages. As a result of this mixing, a new language known as Urdu, which translates to “language of the troops,” emerged. However, Hindus began to view Urdu as the language of the invaders after the fall of the Empire of Mughals . On the other side, the British Raj inherited the same mindset due to their disrespect for Muslims. The first attempt was done at the beginning of the nineteenth century when words from pure Arabic, Persian, and Turkish were eliminated and replaced with Sanskrit words to create a new language known as Hindi . The second half of the nineteenth century saw the beginning of the coordinated, concerted effort. In 1867 Hindus in Banaras asked their government for Urdu language to be replaced with Hindi language and its Persian script replaced with Devnagri. At that time, the Muslim leader Sir Syed Ahmed Khan said, “It would be foolish to continue living with Hindus in subcontinent when even the language of a nation is not safe at the hands of other nations in a territory .” Sir Syed Ahmed Khan started concentrating on the cause of Muslims alone after that occurrence, despite the fact that he had previously been a strong supporter of Hindu-Muslim cooperation. Another significant cultural occurrence that led to the demand for a separate homeland is

*that one.*¹⁵

EDUCATION AND LITERATURE

*At first, Muslims refused to receive Western education because they believed that this education would lead us away from our religion and make us forget our culture. There is a huge difference between the education system and literature of both Hindu and Muslims. As their origin is different from each other so the education and literature is also much different. Education is always bases upon the beliefs that a country follow or a person personal religion. So Muslim could never wanted to teach of learn the Hindi education or Hindu could also didn't wanted to learn the education od Muslims. As their history is change from each other so the literature is also much different: If a person is a hero of one Nation so it is the villain of other Their history is changed so they follow the system of their culture. Hindi is follows Sanskrit and is written in Devanagari script. Urdu is the mixture of many languages e.g., turkey, Arabic and Persian and is writing in shah Mukhi script.*¹⁶

CULTURAL BELIEFS

There are also many difference in the beliefs of both the nation's Hindus and the Muslims , mostly related to religions. Religion is also the part of culture so these differences is also came under the cultural differences between Hindus and Muslims. Hindus of the Indian and Pakistan are the people who follows the practices and beliefs of Hinduism while Muslims are those that follow the rules and teaching of Islam. Hindus believe in many gods and goddesses while Muslims believe in only one God, (Allah Almighty).

*Hindus don't eat cows meat because they consider cow as their mother while Muslims don't eat pigs because Islam has declared it forbidden.. Hindus believe in rebirth or reincarnation while Muslims believe in the separation of the soul and body after death. Muslims obseroe many religious practices like the Namaz, Roza, and Zakat. So it can be conclude that the cultural factor is more responsible than to the religion in the separation of both the nations.*¹⁷

MUSLIMS FACE CULTURAL FACTORS AT THE TIME PERIOD OF CONGRESS MINISTRIES THE PROBLEM OF LANGUAGE :

*Then there was the issue of language; most provincial governments were now projecting Hindi instead of Urdu, which irritated Muslims . Let us now turn our attention to educational policies. In the guise of Indian culture, they were enacting cultural and educational policies that encouraged Hindu culture and symbolism. In institutions and offices, they introduced the legendary anthem Banda-Mataram, an anthem from Annandmath.If we get back to the background of Bande Mataram, it has an anti-Muslim meaning, and the setting is anti-Muslim, so Muslims revolted when this anthem became a part of their system. Another issue raised by Muslim leaders was the projection of Gandhi's philosophy, which was included in the courses they were attempting to implement.*¹⁸

COW PROTECTION MOVEMENT

The protection of cow is a mostly Indian religious and political movement point at protecting cows whose killing has been widely insecure by Hindus, Buddhists, Jains, Zoroastrians, and Sikhs. While conflict against animal butcher, particularly cow butcher, has huge and historic roots in the history of India, the word relates to current movements dating back to British India's colonial era. The first examples of such activity can be found among Punjab's Namdhari (Kooka) Sikhs, who protested cow slaughter in the 1860s. The movement gained popularity in the 1880s and beyond, gaining backing from Swami Dayananda Saraswati, founder of the Arya Samaj, in the late 19th century, and Mahatma Gandhi in the early 20th century. The cow protection movement drew widespread support from Hindus and other followers of Indian religions, but it was widely opposed by Muslims. Several cow protection-related riots erupted in British India in the 1880s and 1890s. The 1893 and 1894 cow-killing riots began on the occasion of Eid-ul-Adha, a Muslim festival that includes animal sacrifices. In India, the cow protection movement and attendant violence has been a source of religious strife. According to historical sources, both Hindus and Muslims have seen "cow protection" and "cow slaughter" as religious freedoms. India is the most closely associated with the cow protection movement.¹⁹

During the Congress' administration in India, from 1937 to 1939, Muslims in India felt that the Congress and its followers were attempting to obliterate their Muslim identity. Anti-Muslim acts and inactivity on the part of the Congress government exacerbated these worries even further.

- Some of the anti-Muslim incidents include a ban on cow slaughter and harsh penalty for violators.
- With Congress taking power, Muslims saw the ban on thugs, which was dubbed kn Azaan. In the event of a transgression, they attack a Masjid.²⁰

THOUGHTS OF JINNAH ABOUT CULTURE

Muslim culture continued to be under danger, and Muslims of India, particularly the leaders of the Muslims of the United Provinces, continued to approach the problem from the aforementioned standpoint in order to defend Urdu. Protecting Muslim cultural frontiers served as the cornerstone of the Muslim University movement, which spanned 1899 to 1920 and greatly influenced the development of the subcontinent's Muslim identity.²¹ Along with other causes, the Muslim community's struggle for a distinct electorate also reflected cultural concerns. Muslims believed that they would be treated as second-class citizens in politics throughout the 1920s due to both religious prejudice and the threat to their cultural norms. Urdu was being targeted more and more frequently. The Nehru Report made things worse. In his 1930 Allahbad Address, Dr. Muhammad Iqbal (1877–1938) proposed the

creation of a distinct Muslim state in western India to protect the political and cultural borders of Muslims. Finally, the fate of Muslims in favour of a separate homeland was decided by the rule of the Congress Ministries in various provinces from 1937 to 1939, as well as by Congress policies and practises to destroy Muslim cultural values by introducing programmes like Vidya Mandar and Wardha educational schemes and their attitude toward Urdu. This supported Muslim concerns about Hindu majoritarian rule and anti-Muslim plans for cultural policy. In the Central provinces, Hindi was elevated to the status of an official language under state sponsorship in the name of Hindustani. Muslims and Urdu were purposefully ignored. Such concerns were aired at the All India Muslim Educational Conference in 1938.²² Hindu leaders such as Pandit Jawahir Lal Nehru held the view that Muslim culture did not exist in India. He wrote, "Questioning Muslim culture."

What is this Muslim culture, though? Do the great exploits of the Arabs, Persians, Turks, etc. serve as some sort of racial memory? Or dialect? The arts and music? Or traditions? I've made an effort to comprehend this "Muslim Culture," but I must admit that I've failed.²³

An instructor of the Osmania University in Hyderabad Dr, Syed Abdul Latif, developed four plans, popularly known as the "Latif Schemes," to address the cultural issues facing Indian Muslims between 1938 and 1940 in response to Nehru's argument. These plans were well received by a group of Muslim League members and several British academics.²⁴ In light of this, On 22 March 1940 the Quaid stated the following in his Presidential Address the day before the Pakistan Resolution was presented:

"Hindus and Muslims of the subcontinent belong to two separate religious ideologies, social norms, and literary traditions. Hindus and Muslims also belong to various civilizations that are founded primarily on divergent concepts and conceptions."²⁵

Gandhi's viewpoint prompted the Quaid to write a letter on September 17, 1944, in which he defined Indian Muslims as

"We are a country of 100 million people, and what is additionally, we are a country with a unique and different culture, and Language and literature, architecture, and culture naming conventions, a sense of proportion and worth, and legal laws, moral principles, traditions, the calendar, history, and we have our own customs, skills, and objectives different way of looking at things."²⁶

CONCLUSION

From the reign of Muhammad bin Qasim to the Mughal Empire, Hindus and Muslims lived together in the subcontinent. The East India Company started riots between them. The Hindus wanted to harm the Muslims in every possible way. The Hindus wanted to destroy the identity of the Muslims. In 1937-1939 the Congress Ministries treated the Muslims very badly which led to a feeling of a separate homeland

among the Muslims because the Muslims understood that Hindus and Muslims are two different nations whose way of life, culture, Civilization is very different from Hindus. Muslims and Hindus cannot live together. If Muslims and Hindus live together then Hindus will destroy the culture and civilization of Muslims. Finally Muslim won separate homeland on 14 August 1947.

Muslim and Hindus after the concept of 'divide and rule' can't be able to live together. Their history, way of living, religion, culture, language and literature was too different from each other and these differences were creating issues for both the nations. With the result of Congress miniatures one can easily learn from that if British before partition left from the subcontinent then there would be no separation only suppression of Muslim by the hand of Hindus. Making of Pakistan was the only solution of that time.



This work is licensed under a [Creative Commons Attribution 4.0 International License](https://creativecommons.org/licenses/by/4.0/).

References

-
- ¹Om Prakash, Cultural History of India, New Delhi : New Age International, 2005, pp no 4, 9
- ² Raazia Hassan Naqvi, Cultural History of Indian subcontinent; with special Reference to Arts and Music, Lahore :University of Punjab. (n.d),pp no 2
- ³ Syed Nesar Ahmed, Origins of Muslim Consciousness in India: A World-system Perspective, New York, London : Greenwood Publishing Group, 1991 pp no 21
- ⁴ Hamid Khan, Constitutional and Political History of Pakistan, : Oxford University Press, 2005
- ⁵ Ben Highmore, Culture, London : Routledge , 2016, pp no 2,5
- ⁶Om Prakash, Cultural History of India, New Delhi : New Age International, 2005, pp no 24
- ⁷ Burjor Avari, India: The Ancient Past: A History of the Indian Subcontinent from c. 7000 BCE to CE 1200, London :Routledge, 2016, Pp no 38, 170
- ⁸Om Prakash, Cultural History of India, New Dehli : New Age International, 2005, pp no 25
- ⁹Burjor Avari, India: The Ancient Past: A History of the Indian Subcontinent from c. 7000 BCE to CE 1200, London :Routledge, 2016, Pp no 40,59
- ¹⁰ Rama Shankar Tripathi , History of Ancient India, Dehli : Motilal Banarsidass, 2014, pp no 42,53

¹¹ Dildar Ali Chohan, "Pakistan a product of Factors: Reasons of the partition of British India," Pakistan studies, 2020, Pp no 2,10

¹²Browning, Oscar, "The Treaty of Commerce between England and France in 1786," Transactions of the Royal Historical Society 2 (1885): 349–64, <https://doi.org/10.2307/3677876>.

¹³ Akhilesh pillalamarri, The Origins of Hindu-Muslim Conflict in South Asia, The diplomat,2019

¹⁴ Sadia Ahmed, Hindu-Muslim Fragmentation: A Consequence Of India's Colonial Legacy, Human right Pulse, 2021

¹⁵Farman Fatihpuri, Pakistan Movement and Hindi Urdu conflict ,Lahore : Sang e meel publications, 1987, pp no 182,

¹⁶ Rahmani Begum Mohammad Ruknuddin Hassan, The Educational Movement Of Sir Syed Ahmed Khan 1858-1898, n.p :University of London,1959, pp no 24

¹⁷ Khan academy, Hindu art and culture, an introduction beliefs of Hinduism, Asian art museum

¹⁸ Fatman Fatihpuri, History of Pakistan Movement and Language Controversy, Karachi University Press, 2001, pp no 305

¹⁹Syed Mmhaj ul Hassan and Samina Yasmeen, Cow Protection Movement during the British Rule in India, Ancient Pakistan, 2009, Vol. XX. 2009, pp no 112

²⁰ Noor Akbar, impact of the Congress rule 1937-1939 Muslims of India, Content Generate, Pakistan Studies, 2020

²¹ Intikhab Muhammadan Ajukational Kanfarence, Mujawaza Muhammadan University, 1898(Agra, 1899). In this collection, the speeches made by various Muslimleaders about the nature of proposed Muslim university Aligarh have compiled.

²² Proceeding of All India Muslim Ajukational Kanfarence-1938(Aligarh,1939),pp.72-3. The Kamal Yar Jung Education Committee Report,p.129.

²³ An Autobiography, New York, 1985.pp. 470-71.

²⁴ K.K.Aziz, A History of the Idea of Pakistan,vol.2, Lahore, 17987 .p.p437-77. Syed Abdul Latif presented various schemes in which India was to be distributed culturally . See details of the schemes in the said source. (Quaid, though did not take much interest in such proposals.)

²⁵ Syed Sharifuddin p. The Pakistan Resolution and the Historic Lahore Session,Karachi,1968,p49)

²⁶ Syed Shariffuddudin Pirzada,(ed.) Quaid-e-Azam Jinnah's Correspondence, Karachi,1977,p.113.