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IMPLEMENTATION OF DEMOCRATIZATION DURING BRITISH COLONIAL RULE AND CREATION OF PAKISTAN: AN ANALYTICAL STUDY

Dr. Muhammad Abbas Haider Khan

Assistant Professor, UCP BWP.

E-mail: drabbashaidar555@gmail.com

- **Abstract:**

The democratization procedure in British India and the following creation of Pakistan signify a complicated change from a dictatorial colonial state to a promising parliamentary democracy. This historical development was formed by legal reforms, civic dynamics, and the struggle for Muslim self-government. The conversion to democracy in British India and the creation of Pakistan concerned transference from the authoritarian Government of India Act of 1935 to the autonomous freedom of Pakistan on August 14, 1947. This process was driven by the All-India Muslim League under the leadership of great Muhammad Ali Jinnah, who supported for Muslim autonomy based on the idea that Muslims established a different nation. Democratization is the most importance tool to get ideological mechanisms actual form. It concretes outline which leads every nation towards their target, purposes and objectives. In Subcontinent, British colonial rules regulated long period. It was difficult paradigm for the Muslims of subcontinent. This research based on the analytical study of Pakistan movement incidents which happens and gave new dimension for the Muslim of subcontinent.

This research article adopts an analytical method in which help is taken from various historical books. All these historical books are mentioned in the references. This analytical research concludes that the beginning of democracy in British India was a blessing for the population here and with the passage of time, democracy is growing in this region and in any case, there is a democratic process in Pakistan which has the potential for improvement.

Key words: Democracy, religion, Mughal emperor, British colonial, Sir Syed Ahmed Khan, Quaid-e-Azam

- **Introduction:**

History of subcontinent is full of democratic incidents which became of source of creation of Pakistan. India and Pakistan democratic process is British heritage, so, after the independence both nation fellow the same procedure. Pakistan democratization process started with full passion of political structure with Islamic values in ideological ways whereas Indian leadership started democracy on the secular ideology. Pakistani great leader quaid-i-Azam desired that Pakistan should be democratic state based on democracy and Islamic principles but it did not do so. He could not get time. But Indian leadership got longer time, that's why they remained successful to put democracy in their society. Although, in Pakistan democratic process is slow but it is hoped democracy would be enhanced immediately.

- **Democratization during British Rule in Subcontinent:**



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The emergence of democracy in Pakistan was very local culture and traditional till decades. It passed through many phases in shape of “*Panchyaat*” system (jury for just). Before the advent of Islam in this region, Hinduism was prominent faith. All the localities were under the religious suppression. It became the cause of the devastation of human rights. Hindu society was divided into hundred thousand divergent caste and creed systems but the four major castes had significance in Hindu society. They were Brahmans, Kshatriya, Vishay and Shudders. The Brahman had special importance in society due to religious domination. The religious priests (Brahmans) had indulged the masses in religious superstitions, they were based on injustice, ignorance, prejudice, personal enmity, lawless and so many others social evils. They oppressed the society to prove themselves superior in matter of religion. According to Abu Rehan Alburuni, “The main and most essential point of the Hindu world of thought is that which the Brahmans think and believe, that they are specially trained for preserving and maintaining their religion”.¹ It was a despotic society, which emerged only for powerful people, and used today in term of ‘authoritarianism’.

When Aryan tribes’ first arrival was in the Pakistan area, its oldest male member led each tribe. Day to day decisions have made by the “*Sabah*” or the council of elders. Occasionally the tribe would meet in general assembly called the “*Samiti*” to discuss problems.² The reign of Raja Chandragupta Vikramsitya as claimed by the Hindus, was the golden period of their ancient history. However, with the passage of time, the Hindus society degenerated. The Brahmans started the persecution of the Buddhists and they in order to get rid of the supremacy of the Brahmans were ready to co-operate with any foreign invader. At this period of history, Muslims appeared on the political scene of the sub-continent. It had recorded by Allama Balazari that when the Muslims invaded Sindh, the land was seething with Buddhist-Brahman enmity. The helpless Buddhist extended their hands in friendship towards the Muslims.³ Islam entered in India through Sindh. That is why Sindh called gateway of Islam. Muslim ruled on India for about 1000 years. The British can in as merchants. In 1600, the British traders, after getting royal permission from the Queen of England, established East Indian Company for the purpose of trade. The Mughal emperor Jahangir facilitated the company and exempted it from the various trade taxes, which made British happy and they built many trade centres in India. When Shahjanhan became emperor, the company succeeded in getting more facilities and concessions. After the death of Aurangzeb, the later Mughal Kings were weak and lost control as central authority due to internal intrigues and weak political condition of India.

The province of Bengal during 17th century consisted of Bengal, Bihar and a part of Orissa. It was the richest province of the Mughal Empire because of its natural resources and flourishing trade. A Mughal Emperor ruled it, but its people were predominantly Hindus and its trade was mostly in the hands of Hindu merchants’ princes who had close business ties with European merchants.⁴ In December 1756 A.D. Clive, Watson and Eyre Coote reappeared with well-equipped troops and fleet of seven warships to march towards Calcutta. Clive took the initiative, captured Calcutta and declared war with the Nawab who was at that time a little disturbed by the news of the entry of Ahmed Shah Abdali into Delhi. He negotiated peace with the English through Omichand. According to the agreement, the Nawab promised to compensate the losses, restore the



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concessions granted to the emperor, and allow them to refortify Calcutta, give them the right of free trade in Bengal and accept Watts to reside in Murshidabad. Thus, the treaty of “Alinagar” was signed on February 9, 1757.⁵

The Calcutta Council had been formed in Bengal in eighteenth century, which was the starting point of western democracy in India. Although the provisions of Regulating Act 1773 (which came into force in 1774) did not go far enough to be really effective in curbing abuses, it was important as much as it was the first evidence of parliament’s new concern with administrative machinery in India, and thus its first step towards governing that country. The Governor General gave the authority to superintend and control the Governors of Bombay and Madras but it was not stated how he could enforce his wishes. He also saddled with the council of four in which he could be out-voted. In Calcutta Council, Hasting’s councillors gave him endless trouble. After his retirement in 1795, Hasting was impeached by the parliament.⁶ Although Calcutta Council was performed an administrative role in Calcutta, yet its political influence cannot be ignored; it gave stimulation to extend democratic rule in India.

The history of democracy commenced and formed a local self-government in India. British government introduced this system for tackling the problems at local level. The basic philosophy of pioneering and organizing the local government system was to enable the people to elect directly. The tradition of Muslim rule in India in the subcontinent was monarchical and non-democratic. This democratic culture was the culture of power. The state was omnipotent the democratic system of government, introduced by British, carried on the tradition of autocratic rule of the Mughal whom they had succeeded. However, it was unique mark of dividing line in the history of India, which they had done by dividing India into two autonomous states. Therefore, they suffered from low governance capability. Their immediate problem was to create an institutional balance. “So far as the Indian were concerned, it had been, at one time, with minor exceptions, under the Muslim rulers of Delhi in the fourteenth century and was once again being brought rapidly under Mughal rule during the seventeen century. Thus, European and Indians themselves got used to the idea of India being in fact or potentially a single political unite”.⁷ The East Indian Company’s Character, when renewed in 1813 stipulated that a sum of one-lace rupees should spend on the promotion of education of the people of the country. However, the controversy whether this education was to be Western and modern or oriental and classical, delayed the final step. Annexation of Sindh in 1838, of the Punjab in 1849 and of Oudh in 1856, acts symbolized British diplomacy, high-handedness; disregarded of moral scruples in fact led to the complete and absolute supremacy of the British power in the Sub-continent, which was finally, consolidated with the failure of Indians revolt. After the war of independence, 1857 posed the real problem for the Muslim. It was here that Syed Ahmed Khan got up and decided to offer his own solution to the acute problems the Muslims were facing.⁸ The creation of the council of Indian in 1858 was another important factor in the situation. In 1858, the council consisted of four members. The Indian council act of 1861 increased the number of councillors to five.⁹

In 1867, some Hindu leaders of *Banaras* thought that the use of Urdu, as an official language should be discontinued and replaced by Hindi language, written in Devanagri script. It



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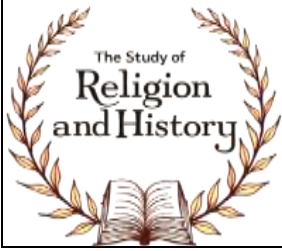
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was a Hindi-Urdu Controversy. Sir Syed quickly and shrewdly realized the Hindu designs behind this agitation and came to conclusion that Hindus and Muslims were two separate and distinct nations with their distinctive cultural identity. He therefore, used the words two nations for the Hindus and the Muslims in 1868 for the first time and this gave his famous “Two-Nation Theory” which became the basis of the Pakistan movement.¹⁰ Urdu, in the eyes of Sir Syed Ahmed Khan, was the symbol of composite culture that had evolved in India because of cooperative efforts of both Hindus and the Muslims. In anticipation of the future social and political development, he considered that the continuation of Urdu as a meeting ground for both was most essential. Urdu had been in use of court language since 1835 in the Punjab, Uttar Pradesh (UP) and Bihar and both the Hindus and the Muslims used it in their daily conversation as well as for official purposes. However, the British, following the policy of divide and rule, began to show seed of discord here too.

Syed Ahmed Khan’s life and mission was, in reality, an Islamic response to the tremendous challenge from the new civilization of the West, which threatened not only social and political institutions of the people but, what was much more important, their religious belief their culture outlook, their basic loyalties, in short, their total ideological background.¹¹ From 1858 up to about 1870, nearly British administrators, authors and politicians promptly accused the Muslims for Mutiny. However, in the 1870 a change in British view was obvious. They considered Muslim, as reliable to British government; as such, its confidence had regained on Muslims, it was possible only due to Sir Syed Ahmed Khan’s efforts.

Some of his antagonists felt that he had unnecessarily subjected the Muslims to confront the Maculian philosophy. This criticism was far from being true. He sincerely believed that “the Muslims should have in their one hand the philosophy and in the other, the modern sciences and on head, the crown of “There is no god but Allah.”¹² This readily explains that he was a progressive reformer who wanted to use the medium of education for producing in individuals who would not be alien to themselves nor to their Nation, but would turn out to be true faithful equipped with most modern knowledge.¹³ In the field of education his services will always remembered, because after being equipped education, Muslim could play their role in practical politics.

The Act of 1872 introduced the Bengal pattern seven years later.¹⁴ The oppressive measures imposed by British, such as the rejection of the Albert Bill, and the implementation of the Vernacular Press Act 1878, had evoked intense anger in the Indians. Despite all this, in 1880, the Imperial government introduced an electoral institution with quite a strong element of local self-government. The mass wanted more incentive in this respect. This regained confidence in people of India and they assumed the future of democracy in India. In pursuance of the change concept of local government in Indian as introduced by Lord Ripon, the Act passed during the period from 1883 to 1885, altered the constitution, influences and tasks of local bodies in the province. In 1883, Government of Bengal made two Bills transaction with Municipalities and Local Board correspondingly.¹⁵ Pity introduced his bill, which was passed into an act in August 1884. Pity’s India act of 1884 also removed another defect of the Regulating Act.¹⁶ Sir Syed Ahmed Khan commenced Aligarh movement, which played vital role for the achievement of



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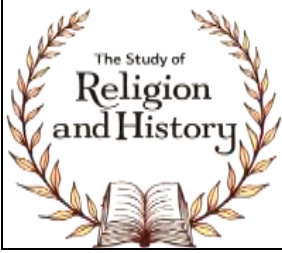
Pakistan. A.O. Hume, a retired member of Indian Civil service established the Indian National Congress in 1885AD. This organization worked for home-rule for the people of the Sub-continent and gradual transfer of political power from the British to the local population. A retired servant without the authority of the British government could not plant such an important plan. That is why Syed Ahmed Khan in spite of his loyalty to the new rulers forbade the Muslims from joining this organization.¹⁷ The Hindus bigoted policy could see in Hindus revivalist movement. The social and political movements had dominated in India during nineteenth century. These movements were Barhumoo Samaj, Arya Samaj, Theosophical society, Siddhi and Siangtan. These oppressed the Muslims society and interfered, their religion matters; they desired to setup Hindu Raj on the base of majority. It was quite right that the western democracy, which had been adopted in India, gave advantage to Hindus to overcome all authorities and the existence of Muslim remained to be subjugated issue. Muslims tried to find such platform, which gave them sense of liberty and freedom.

British government brought another constitutional change in India. The Act of 1892 increased the number of additional members in the councils.¹⁸ There were in British India 812 municipalities apart from three corporations of Bombay, Calcutta and Madras. The boards of 812 municipalities had 13,275 members of whom all but 738 had elected. There were only 6 boards which had official Chairmen on the rural side, the boards had 10,388 members of whom 7,791 (75%) were elected and only 10 boards had official Chairmen.”¹⁹

The most important development of the era was the partition of Bengal in 1905. Lord Curzon the viceroy cut the Bengal into two parts only for administrative purposes. However, Hindu community broke out riots and agitation against it. It awoke the Muslims. Hindus commenced outcry on this the issue was above understanding, it might be the result of administrative measures, which had taken by British government. R.C.Majumdar writes:

“The scheme for the partition of Bengal was at first opposed by the Muslims along with the Hindus. However, Lord Curzon has visited to East Bengal brought about a change in Muslim feelings. He spread no pains in convincing the Muslims that they would get great benefits from the partition in this was he succeeded to get the favour of Nawab Saleemullah Khan of Dacca, who was the most influential Muslim leader in East Bengal. When the province of East Bengal and Assam had created, the Muslims in general, gradually grew enthusiastic over it. They found in the new province, with a majority of Muslim population a source of strength and centre of their political activities.”²⁰

It was social, political and economic advantage for the Muslims of East Bengal but the Hindus’ attitude was openly indicated bigoted policies against Muslims, which were hidden in hypocritical way behind curtains. Now the Muslims knew that Hindus would not endure their progress in any field of life. The Hindus commenced Swedish Movement in 1906 against partition of Bengal. They commenced a boycott of English products in support of “Swedish Movement”. (Indian made cloth).Hindus criticized and agitated it anxiously. Eventually, British government had to discharge the measure of partition of Bengal on Delhi Durbar in 1911. The Delhi Durbar of 1911 prefigured an important change in Muslim politics. The Muslim community felt disappointment on this decision and decided that they would not trust British government because



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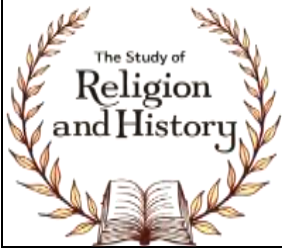
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it did not keep attention on the legitimate rights and interests of the Muslims. That was why in December 1912 to January 1913, session of Muslim League, it demanded “a form of self – government suitable to India.”

The Muslim knew well about the hidden contempt of Hindus against the Muslims. Hence, they commenced to prepare their future accomplishment. Later political growth obtained a big step towards Muslims alertness in esteem of their civil rights in India. The first step got in this respect was a Sultan Muhammad Shah Sir Agha Khan called on the viceroy Lord Minto in 1906. The deputation upheld that Muslims in India, according to current assessment numbered over sixty-two million total populations. They declared that under any system of demonstration, complete or partial a nation in itself was more copious than the total population of any first class. The Muslims demanded separate electorate, seats in legislatures and quota in government services. They also told viceroy that they had established a new political party the “Muslim League” for the preservation of the rights of the Muslims. The viceroy Lord Minto in his prepared reply to the deputation’s address accepted both the demands.²¹ Hindus made propaganda against Muslims at that occasion. They considered it a bias against Hinduism. Ayesha Jalal writes, Muslims needed their own political organization. It would not be directed against the Hindus’ but owed its origin to the necessities of the time’ and MacDonnell’s Nagri Resolution”.²²

The same years, 1906, Nawab Saleem Ullah Khan of Dacca made efforts to the leading Muslim of India gathering on one platform. Therefore, in December 1906, the “All Muslim League” formed. The central office of the Muslim League was set up at Aligarh. Nawab Mohsin-ul-Mulk and Nawab Wiqar-u- Mulk were appointed as its joint secretaries for the time being. A sixty-member committee was set up to prepare the constitution of the League within four months and to make necessary arrangement for its first session. In this way, the first All-India based political party of the Muslims came into existence.²³ At the Karachi session in December 1907, the League passed into the hands of “men of influence.” Out of 400 elected members, 70 were to be Utter Pradesh (U.P.). Agha Khan was elected as a president though he did not attend a single meeting of the league till January 1910. Provincial Muslim Leagues were founded in all major provinces but most of these provincial League did not toe the line of the central command on account of local pressures. The London Branch of All India Muslim League had founded towards the end of 1907, by Ameer Ali and formally inaugurated in May 1908. Between 1907 and 1909, the Muslim League, both in India and in London made demands for Muslim representation based on their political importance. The response of the government though favourably did not meet the full expectations of the Muslims “as price paid for their support to the government”. The Government’s dispatch of October 1, 1908, ignored the basic point of the position taken up by the Muslim League- separate electorate and political importance. ”The League was forced to light the fires of Muslim political activity during these years was “simply phenomenal”.²⁴

In 1909, Minto-Morley reforms had introduced. It was the time when demand for separate electorate accepted without any hurdle .This imposed to cut brilliant figure on the politics of subcontinent. It was a positive development of British government. After the recommendations “Bill which, after full consideration by a joint committee and discussion in parliament was passed



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as the Government Indian Act 1919”.²⁵ The Montagu Chelmsford report was unusually philosophic in style as well as unconventional in tone. Perhaps, it was more important for its general proposition than for its detailed proposal. It seemed timid by comparison. The principle of reforms were the recognition of the self-government as the goal of the British policy in India, the realization of that principle by instalments and judgment by the British, of the moment and manner of taking each step as a result of the co-operation and responsibility shown. The report was in two parts the first headed “the material and the second headed the proposal’.” The first was in fine exposition of the situation; but interest as a natural mainly settled on the second part.

In 1919, Khilafat Movement oppressed British government to take positive measures, which fulfilled the sentiments of the supporters of Khilafat Movement. For this purposes British government took extra constitutional steps but with good destiny. It was a Muslim beneficial movement but the congress participated and fully supported the “Khilafat Movement.” The congress was not active and enthusiastic like Muslims in Khilafat Movement. Therefore, Khilafat Movement could not become successful. The period between 1924 and 1927 saw a number of unity conferences, conveyed in quest of genuine solution of the vexed question of the form and structure contents and mechanics of the constitutional set up against the background of the Hindus and Muslim aspiration. However, most of these conferences founded on the rock of Hindu communal intransigence, the question of Muslim majority representation in Bengal and the Punjab remained unresolved. The central all parties of Muslims conference, which was convened at Delhi under the Agha Khan; while reaffirming the Delhi Proposal of 1927, specifically declared as long as Muslims were not satisfied that, the rights and interest were adequately safeguarded in the constitution. They would in no way consent to the establishment of joint electorate whether with or without the condition. Meanwhile both Mr. Jinnah and Mulana Mohammad Ali, who were away from the country, on their return were greatly dismayed at the Nehru Report. The however, made desperate efforts at the All Parties Conference held at Calcutta in December 1928, to seek amendment in the Nehru Report, to bring it in harmony with “Delhi Proposal” but all their pleas and arguments were unwilling. That was the end of the reconciliation efforts between Hindu and Muslim. The parting of the ways had come” Mulana Mohammad Ali branded it (Nehru Report) as “legalized tyranny of the number”.²⁶ Mr. Jinnah’s fourteen points responded gravely to the Nehru report because it was against Muslims rights. The Muslims were disappointed from it.²⁷ The rising influence of Pan-Islamism during and after the Khilafat Movement agitation effected a creation fusion of religion and politics in the Muslim community, which created new problems of accommodation within a large non-Muslim polity of British India. The Muslims felt that they were denizen of the two worlds of Islam and India, and therefore could not benefit from territorial Nationalism in terms of Pan-Indian politics. Dr. Allama Iqbal explained the Muslims position in his presidential address delivered at the annual session of All India Muslim League at Allahabad:

*The units of Indian society are not territorial as in European countries. India is a continent of Human group belonging to different races, speaking different languages and professing different religions.....The principle of European democracy cannot be applied to India without recognizing the fact of communal groups.*²⁸



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The British motivated natives for making progress in infrastructural and democratic field. They gave political awareness to natives. First, they constructed road, system of irrigation and opened school, colleges and universities. These educational institutions produced brilliant figure of different fields. As such, Indian society in which hierarchical aspects presented formally in a form of upper class liked Brahman, feudal, entrepreneurs and capitalists have given the opportunity to occupy on administrative authority with the help of British, which produced authoritarianism. The Western democracy introduced in a formed of local self-government system in India. On August 16, 1932, Prime Minister Ramsay MacDonald announced the Communal Award. As regards the separate electorates, the Prime Minister's statement said that the Government had to face facts as they were, and must maintain this exceptional form of representation. The Muslim's representation in Provinces under the Award was as shown in the table.²⁹

Table I/I
The Muslim's Representation in Provinces.

Province	Muslim Percentage of Population	Total Number of Seats	Number of Seats Reserved for Muslim
Madras	7.9	215	29
Bombay excluding Sindh, Bengal	9.2	175	30
Bengal	54.7	250	119
United Provinces	15.3	228	66
Punjab	57.0	175	86
Central Provinces	4.7	112	14
Asam	33.4	108	34
Sindh	70.7	60	34
N.W.F.P	91.8	50	36
Bihar and Orissa	10.8	175	42

Source: Khalid Bin Sayeed, *Pakistan The Formative Phase, 1957-1948*, (Karachi: Oxford University press, 2004), 78.

The All India Muslim League, under the capable leadership of Mr. M.A. Jinnah, was gradually transforming into a people's organization. It was now no more committed to protect any stake. The Muslim Indian consciously stood up to safeguard its own language, culture and whatever it had inherited from its past. There was no doubt that the assuming of the responsibility of guiding the political, economic and social destiny of the Indian Muslim was difficult, but the goal was not far to reach. The round table conference, held in London provided, the necessary momentum, while the Muslim intelligentsia was moving at as miraculously fast speed to realize the goal. As early as January 28, 1933 Chaudhary Rehmat Ali a graduate student at the University Of Cambridge (U.K.) wrote a pamphlet entitled "Now or Never". In this pamphlet, he advocated a federation of Pakistan, separate from federation of India. But unfortunately the pamphlet did not receive the necessary publicity and went unnoticed for some time. Chaudhary Rehmat Ali and his fellow students who signed that pamphlet were clear in their mind that the destiny of Muslim India lay in carving out an independent homeland. The government announced its decisions after considering the various views, forwarded to Round Table Conferences in the form of a "White Paper" in March 1933. In April, a joint Committee of both the Houses, under Lord Linlithgow as Chairman set up to considered the White Paper proposals and make recommendation regarding



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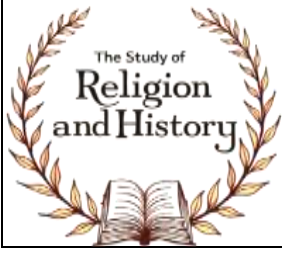
the future of India.³⁰ Eventually, Government of India Act 1935 was imposed which had a new democratic and constitutional reform. On the other hand, it gave more stimulation to party politics. As Such, the party politics mass had increased in India due to India Act 1935.³¹

The elections, 1936, and Congress ministry was miserable thing for the Muslims. The Muslim took a bull by the horns in these circumstances. The Bandee Matram, *Wardhaa* Scheme and *Vidyaa* Scheme began for eliminating the identity of Muslims. The beginning of Second World War changed the political scenario of subcontinent. The Congress gave resignation from the ministries. British government appreciated the action and accepted it without any hesitation. Sir Syed Ahmed Khan's perception of the real situation of the Muslim vis-à-vis the Hindus blazed the line for the Muslims of the later generations. Except for the brief education, when the emotional commitment for the Muslim Khlafit obsessed the minds of their leaders as well as the masses, both Iqbal and Jinnah in the course of time came round to the position, which had been enunciated by the old man through spiritual insight with which he had fortunately abundantly endowed. Unfortunately, Iqbal died on 1938, later in 1940, the Muslims of India had passed historical resolution which is known as Pakistan Resolution, was the actual demand of separate homeland.

With these words, Jinnah started his tireless struggle for Pakistan to come into being. The Muslim League went in all the cities, towns, and villages of Indian to win supporters for the partition of India and the creation of Pakistan. The Resolution was unanimously accepted by the participants who had assembled at the meeting place in a large number of unanimously accepted the resolution. British government held elections again in 1945-46. Muslim League won all the seats. Now the separation was inevitable. In the elections of 1945-46, Muslim League was successful in Punjab. Muslim League won 75 out of the 86 Muslim seats. Unionist party won 20 seats. Four out of these 20 joined Muslim League, and six moved to other benches.³² Muslim League fought the election overlooking their loyal workers, and adopting the policy of *Biraadari* politics, making use of relations with relatives and *Biraadari*. For example, Mayo tribe of Gurth Gano, Ayrans of Lyallpur, and Gujranwala and Jaat of Sialkot have given party ticket.³³ These elections were held based on separate electorate and adult franchise. The Muslim League won 434 out of 495 seats of Provincial assemblies while it won all the seats of central assembly, which were 30 in numbers. British and Hindus endeavours could not put obstacle in democratic way. Eventually, the Shimla conference and Cabinet Mission could not stop Muslim's struggle for separate homeland.³⁴

- **Conclusion:**

History is a source of inspiration for the coming generation. Pakistan movement was starting point of democracy in subcontinent. India and Pakistan had new democratic growth of post-colonialism. The edifice of British Empire started crumbling with the advent of World War II. At the end of the war, it became impossible for the British Empire to linger on with its colonies. This moment had effectively captured by the native masses by waging quite India movement and it became obvious that eventually British will withdraw from India. Now all the focus was to remap India on to the basis of religious affinity. It stirred not only a major controversy but also embittered the communal relations as well. This deterioration of the relations was one of the key factors later in the fragile development of democracy in Pakistan. It affected Pakistan in multiple ways. The leadership that led India's camp included Gandhi, Nehru, Patel and Azad



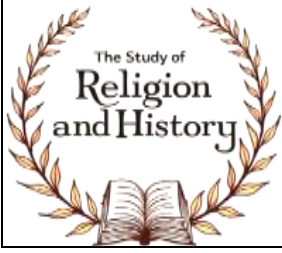
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who all belonged to Congress. It was a strong and circumspect leadership, who knew that it would have dominant hand in the case of British-exit from India. It is a common knowledge that Quaid-i-Azam's concept of Pakistan was that of multiparty, federal democratic republic, with an egalitarian economic and social system based on the principle of Islam. The Bengal Muslim League manifesto was still more radical and looked forward still more clearly to a people rule.

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