

## **Abstract**

The study looks at the development of Pakistan's nationalist historiography from 1940 to 1977. It demonstrates how after the passing of Lahore resolution in 1940, the Muslim intellectual elite tried to construct a historical narrative based on the premise of Indian Muslims difference and distinctiveness from other communities particularly Hindus to justify and legitimize the Pakistan demand. This assumption of Indian Muslim separateness constitutes the basis of two-nation theory and it assumed the dominant position in writing the nationalist history of Pakistan. The study argues that nationalist historical narrative as it is being presented in scholarly works and history textbooks has been, over the years, transformed into a hegemonic narrative of history under the auspices of the state, but it had its origin in the colonial period. It, however, has gone through several changes and assumed various manifestations and versions in three decades after the creation of Pakistan. This study aimed to trace out the gradual evolution of this hegemonic narrative of Pakistani history. The study presents this argument to critique the existing scholarship, which has only looked at the Pakistani nationalist historical narrative through the prism of state sponsored curricula and Textbooks by highlighting the issues of distortion of history, communalization of history, use of history for ideological indoctrination, and factual inaccuracies. The textbook frameworks is less useful in answering the question that from where does these above mentioned ideas originated. This enquiry seeks to complicate this picture and makes an effort to understand the colonial Indian Muslim nationalist historiography and the role it played in shaping the discourse of Muslim nationalism, its transition from colonial to post-colonial period and the various changes it underwent in three decades after the creation of Pakistan.