



# Lahore Resolution 1940

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- With the introduction of political reforms in India by the British , the Muslims realized that they would become a **permanent minority in a democratic system** and it would never be possible for them to protect their fundamental rights.
- Muslims constituted **one-fourth** of the total Indian population
- they first demanded separate electorates > To protect political, social, religious rights
- then searched for some other long-term solution.
- Muhammad Iqbal (Poet-philosopher ) , in his famous Allahabad address made it clear that Islam has its own social and economic system, and a political entity was required to implement it.
- When Jinnah came back to India to reorganize Muslim League , he got the opportunity to interact with Iqbal.
- Mohammad Iqbal tried to persuade ( potano ) Jinnah through his letters that the **only solution available was a separate state for the Indian Muslims where they could spend their lives according to the teachings of the Holy Quran and Sunnah of the Prophet (SAW)**.
- Though Jinnah was convinced by the late 1930s, but he was not ready to announce the new plan until he was confident that the vast majority of the Muslims were behind him.
- Muhammad Ali Jinnah, who became the president of the Muslim League, explained his **Two Nation Theory** in his presidential address at Lahore on **March 22, 1940**.
- Muslim Community considering Jinnah as their **Quaid-i-Azam** ("Great Leader").

## Organization

Quaid-i-Azam (Jinnah ) called for the **27th annual session** of the All India Muslim League to be held from **March 22 to 24, 1940 at Lahore.**

- head of the reception committee — Sir Shah Nawaz Khan of Mamdot
- secretary of the session — Bashir Ahmad
- Prominent leaders including whom attended the session :—

1. **A.K. Fazlul Haq**
2. **Khawaja Nazimuddin**
3. **Sardar Aurangzeb Khan**
4. Chaudhry Khaliquzzaman
5. Nawab Muhammad Ismail Khan
6. Malik Barkat Ali
7. Abdullah Haroon
8. Abdul Hashim
9. Qazi Muhammad Isa
10. I.I. Chundrigar

## Quaid-i-Azam's Address

The venue of the session was **Minto Park** near **Badshahi Masjid** and **Lahore Fort**. The opening session was planned at **around 3.00 in the afternoon on March 22**. People started coming in the morning and by the afternoon the park was jam-packed. According to a rough estimate, around **100,000** attended the public meeting. At the beginning of the session, the welcome address was presented by the Nawab of Mamdot. After that , the historical speech of Quaid-i-Azam (Muhammad Ali Jinnah) was presented.

The Quaid said , “Hindus and the Muslims belong to two different religious philosophies, social customs and literature. They neither inter-marry nor inter-dine together, and, indeed, they belong to two different civilizations that are based mainly on conflicting ideas and conceptions. Their concepts on life and of life are different. It is quite clear that Hindus and Muslims have their

inspiration from different sources of history. They have different epics, different heroes and different episodes. Very often the hero of one is a foe of the other, and likewise, their victories and defeats overlap. To chain together two such nations under a single state, one as a numerical minority and the other as a majority, must lead to growing discontent and final destruction of any fabric that may be so built up for the government of such a state.”

He further claimed, “Mussalmans are a nation according to any definition of a nationhood. We wish our people to develop to the fullest spiritual, cultural, economic, social and political life our own ideals and according to the genius of our people”.

During his speech, the Quaid quoted the letter written by Lala Lajpat Rai in 1924 to C.R. Das in which he mentioned that the Hindus and the Muslims were two separate and distinct nations that could never be merged into a single nation. When Malik Barkat Ali claimed that Lala Lajpat Rai was a “Nationalist Hindu leader”, Quaid responded, “No Hindu can be a nationalist. Every Hindu is a Hindu first and last.”

## The Resolution

On 23th March, A.K. Fazul Haq, the Chief Minister of Bengal, moved the historical Lahore Resolution. The resolution declared —

- Geographically connected units are bound into regions which should be constituted, with such territorial readjustments that the areas in which the Muslims are in a majority as in the North Western and Eastern Zones of (British) India.
- It should be grouped to create ‘independent states’ which should be autonomous and sovereign
- The Muslim majority areas of India should be united so that the Indian Muslims may have an area where they could establish their independent states.
- Since the present constitution does not provide protection to the Muslims’ interests, it is not acceptable to the Indian Muslims at all.
- The Muslim leaders should be invited to extend their view about the amendments and this constitution should not be implemented before the permission of the Muslims.

- The executive committee of the Muslim League should be advised to prepare an action plan in the light of the principles mentioned above making arrangements to take over all the matters and controls in both the wings; proposed East Wing and West Wing of Pakistan.

## Controversies

- The name Pakistan was not used in the resolution and the official name of the resolution was Lahore Resolution.
- It was the Hindu newspapers including Partap, Bande Matram, Milap, Tribune, etc., who ironically coined the name Pakistan Resolution.
- The idea was appreciated by the Muslim masses and the Resolution is more known as Pakistan Resolution.
- Secondly, the Government and the people of Pakistan **wrongly celebrate March 23 as a national day in Pakistan**. The actual day when the resolution was passed was March 24.
- Lastly, the word “**states**” and not “state” was mentioned in the Resolution. It means that the authors of the Resolution were foreseeing **two separate states in the north-western and eastern zones of India**.
- A Resolution passed at the 1941 Madras session of the League stated, “Everyone should clearly understand that we are striving for one independent and sovereign Muslim State.” In all the speeches that Quaid delivered, he also used the word “**an independent homeland**” or “**an independent Muslim state**”.

## Hindu Reaction

The Hindu reaction was, of course, quick, bitter, and malicious. They called the “**Pakistan**” demand “**anti-national**.” They characterized it as “**vivisection**”. In criticizing the demand outright, they, however, missed the central fact of the Indian political situation; the astonishingly tremendous response of the Pakistan demand had elicited from the Muslim masses. They also failed to take learn the fact that a hundred million Muslims were now supremely conscious of their distinct nationhood and were prepared to bet everything to actualize their self-perceived destiny – the creation of an independent Muslim state in the sub-continent.

## British Reaction

The British were equally hostile to the Muslim demand for at least two important reasons.

Firstly, they had long considered themselves as the architects of the unity of India and an Indian nation.

Secondly, they had long regarded the super-imposed unity under tax Britannica as their greatest achievement and lasting contribution in history. And the Pakistan demand threatened to undo these presumed achievements on which the British had long prided. However, despite the Hindu denunciation and the British alarm, the course of Muslim, indeed Indian, politics was from now on firmly set towards Pakistan.

## Conclusion

The All India Muslim League Resolution of March 1940, commonly known as the Pakistan Resolution, is undoubtedly the most important event that changed the course of Indian history and left deep marks on world history. With the passage of this Resolution, the Muslims of the sub-continent **changed their demand from “Separate Electorates” to a “Separate State.”** This Resolution rejected the idea of a United India and the creation of an independent Muslim state was set as their ultimate goal. It gave new energy and courage to the Muslims of the region who gathered around Quaid-i-Azam from the platform of the Muslim League to struggle for their freedom. The dynamic leadership of the Quaid and the commitment and devotion of the followers made it possible for them to achieve an independent state within seven years of their struggle, and that too when the odds were against them.