

MOCK Question Pak Affairs

8. Evaluate the Role of Key Political and Social Ideologies in the Pakistan Movement (1930–1947)

How did events such as the Allahabad Address (1930), Congress Ministries (1937), and the Lahore Resolution (1940) influence the demand for a separate homeland?

Introduction

The period between 1930 and 1947 marks the most significant phase of the Pakistan Movement, when the Muslims of the subcontinent shifted from demanding constitutional safeguards to demanding a separate homeland. This transformation was not sudden; it evolved through various political experiences and ideological realizations. Events such as Allama Iqbal's Allahabad Address (1930), the experience of Congress rule (1937–39), and the Lahore Resolution (1940) shaped Muslim political consciousness and provided the foundation for the final demand for Pakistan.

The key ideologies during this period were based on the Two-Nation Theory, Muslim identity, and the belief that Muslims and Hindus had irreconcilable political, cultural, and religious differences. Under the leadership of Quaid-i-Azam Muhammad Ali Jinnah, these ideas were transformed into a mass political movement that ultimately led to the creation of Pakistan in 1947.

1. Ideological Foundations: The Two-Nation Theory

The Two-Nation Theory became the cornerstone of the Pakistan Movement. It stated that the Muslims and Hindus were two distinct nations, differing in religion, culture, language, and social customs. This idea was not merely political — it was deeply rooted in Islamic civilization and identity.

Allama Iqbal gave a philosophical foundation to this idea. In his famous Allahabad Address (1930), he declared: "I would like to see the Punjab, North-West Frontier Province, Sindh, and Balochistan amalgamated into a single state, self-governing within the British Empire." This was the first clear vision of a Muslim homeland in northwest India. Iqbal emphasized that Islam was not just a religion but a complete code of life, and Muslims could only practice it freely in their own political system.

Thus, the Allahabad Address was not just a speech — it was the intellectual and spiritual foundation of the Pakistan Movement. It converted the Muslim demand from political safeguards to a national ideology.

2. Political Experience and the Failure of Hindu–Muslim Unity

Before 1930, attempts at Hindu–Muslim unity — such as the Lucknow Pact (1916) — had failed due to Congress's changing attitude. The Nehru Report (1928) and the rejection of Jinnah's Fourteen Points (1929) made it clear that Congress wanted unitary rule, not federalism.

Muslims realized that their political future could not be safe under such a system. Jinnah's 14 Points summarized all Muslim constitutional demands and later became the framework of Pakistan's constitution-making. The Round Table Conferences (1930–32) further proved that Congress was not willing to accept Muslim autonomy. While Muslim leaders demanded separate electorates and autonomous provinces, Congress insisted on a centralized government. This deadlock convinced Muslims that constitutional negotiations could never ensure their survival.

3. The Allahabad Address (1930) – Ideological Turning Point

Allama Iqbal's Allahabad Address served as a milestone in the political awakening of Indian Muslims. He transformed Muslim political thought from the defensive demand of safeguards to the positive vision of a separate homeland.

Iqbal argued that Indian Muslims were a distinct nation, and their unity was based on Islam, not territory. He said that the preservation of Islamic culture, law, and education required political power. He also believed that a separate Muslim state in northwest India would bring peace and stability to the subcontinent. Iqbal's ideas were later developed by Muhammad Ali Jinnah, who translated Iqbal's philosophy into practical politics. Iqbal's letters to Jinnah (1936–37) encouraged him to reorganize the Muslim League and lead the Muslims toward independence.

4. The Congress Ministries (1937–1939): The Political Awakening of Muslims

The 1937 provincial elections held under the Government of India Act 1935 were a turning point in Indian politics. The Congress won majorities in most provinces, while the Muslim League performed poorly. However, once Congress came into power, it showed its true colors.

Anti-Muslim Policies under Congress Rule included:

- Promotion of Hindu symbols like "Bande Mataram" and the "Wardha Scheme of Education," which glorified Hindu culture.
- Discrimination against Muslims in government jobs and education.
- Suppression of Urdu and promotion of Hindi as the national language.
- Forcing Muslim students to participate in Hindu religious songs and rituals.

Muslims felt humiliated and alienated. Even moderate Muslims now understood that Congress's idea of Indian nationalism was, in fact, Hindu nationalism in disguise. This experience made Muslims more united under Jinnah's leadership, who described the

Congress rule as “a reign of terror for Muslims.” When World War II began in 1939, the Congress resigned in protest, but the Muslim League celebrated “Deliverance Day” on 22 December 1939, marking relief from Hindu rule. This act symbolized the complete political separation between the two communities.

5. The Lahore (Pakistan) Resolution (1940): From Idea to Demand

The Pakistan Resolution, passed on 23 March 1940 at Minto Park, Lahore, was the final step in the political transformation of the Muslims. Under the leadership of Quaid-i-Azam Muhammad Ali Jinnah, the resolution gave a clear direction to the Muslim struggle.

Main Points:

- The Indian Muslims are a distinct nation.
- Muslim-majority areas in the North-West and East should be grouped together to form independent states.
- These units should be autonomous and sovereign.

This resolution was presented by A.K. Fazlul Haq and supported by leaders from every Muslim province. It marked the formal beginning of the Pakistan Movement. Jinnah, in his speech, stated: “The Hindus and Muslims belong to two different religious philosophies, social customs, and literatures. They neither intermarry nor inter-dine, and they belong to two different civilizations.” The Lahore Resolution thus gave political shape to Iqbal’s dream, turning the Two-Nation Theory into a practical political program.

6. Role of Leadership and Organization

The success of the Pakistan Movement was not only due to ideology but also due to effective leadership and organization. Muhammad Ali Jinnah transformed the Muslim League from a small elite party into a mass movement. He united Muslims across provinces, classes, and languages, and negotiated with the British and Congress through logic, discipline, and political strategy.

Under Jinnah, Muslims developed a clear political identity, and by the 1945–46 elections, the Muslim League won all Muslim seats, proving it represented the entire Muslim community of India.

7. Social and Cultural Ideologies Supporting the Movement

The Pakistan Movement was not only political; it was also social and cultural. Muslim poets, writers, and scholars inspired unity and faith in Islamic values.

- Allama Iqbal’s poetry (e.g., “Tarana-e-Milli”) reminded Muslims of their glorious past and spiritual unity.
- The Muslim press, like Dawn and Zamindar, educated Muslims about their political rights.
- Organizations such as the Muslim Students Federation mobilized youth and spread awareness.

This social awakening gave emotional strength to the political movement.

8. Later Developments (1942–1947): Towards Realization

After 1940, the demand for Pakistan grew rapidly. During World War II, the British sought Indian cooperation but could not unite Congress and League. The Cripps Mission (1942) failed, and the Quit India Movement (1942) by Congress further exposed Hindu extremism.

Meanwhile, the Muslim League organized the Pakistan Day annually, strengthening Muslim unity. By the 1945–46 elections, Muslims had given their final verdict — only Pakistan could guarantee their freedom and future. Finally, the Cabinet Mission Plan (1946) failed due to disagreements between Congress and League. This led to the partition of India and the creation of Pakistan on 14 August 1947.

Conclusion

The period from 1930 to 1947 was the ideological and political journey of Indian Muslims from being a minority seeking rights to a nation demanding independence. The Allahabad Address (1930) gave the ideological foundation, the Congress Ministries (1937–39) provided the practical proof of Hindu domination, and the Lahore Resolution (1940) gave the political framework for Pakistan.

The Two-Nation Theory, combined with the vision of Allama Iqbal and the leadership of Quaid-i-Azam Muhammad Ali Jinnah, transformed Muslim political consciousness into a mass movement. By 1947, Pakistan was not merely a political demand — it was the expression of Muslim identity, faith, and destiny.