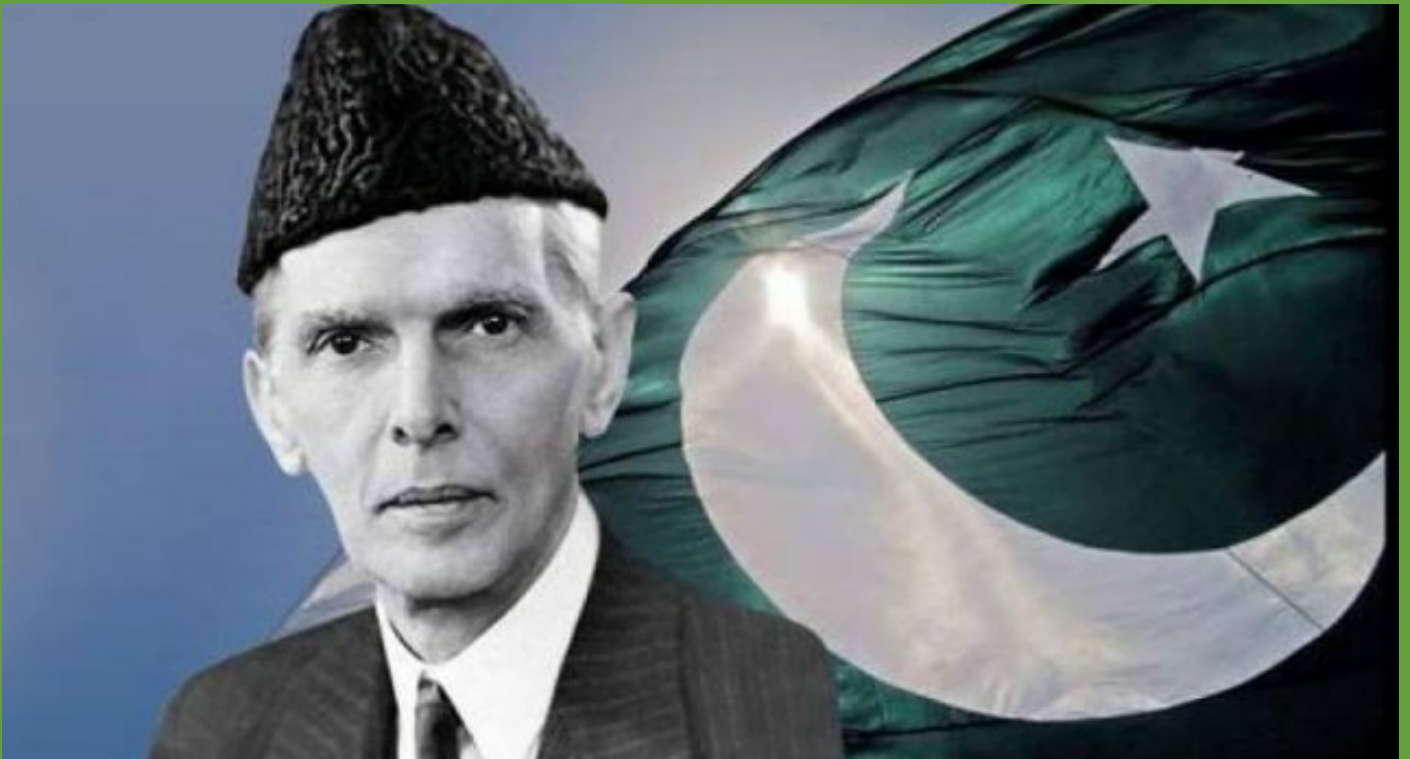


# STORY OF JINNAH



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Sani H. Panhwar

# STORY OF JINNAH

ANWAR ENAYETULLAH

QUAID-I-AZAM MOHAMMED ALI JINNAH,  
FOUNDER OF PAKISTAN

REPRODUCED BY  
SANI H. PANHWAR



## INTRODUCTION

On a hillock, in the heart of Karachi, a magnificent mausoleum has recently come up. It is the last resting place of Mahomed Ali Jinnah.

Every year, thousands of people visit this national shrine on the 25th of December, for that is the day he was born. From early morning till late in the night, men, women and children from all parts of this great city go there. They lay wreaths on the grave, recite verses from the Holy Quran and pray for the soul of their beloved Quaid-i-Azam – the great leader – who was the founder of our mother land, Pakistan.

Long ago, on a cool summer night, the sky was clear and the air soft as silk. People all around were fast asleep. From a distance, an old-fashioned building in the heart of this sleepy town looked dark and silent. But in one of its small rooms, there was a dim light. The dull pale light was coming from an oil lamp. It was not bright because there was a sheet of cardboard around it. A thin young boy of eight was going through his lessons. He loved his books and liked to study hard till late in the night when other children of his age slept and the roads and lanes all around became silent and peaceful.

He was still lost in his lesson when he suddenly heard a whisper. It was Fatima Bai, the young wife of his cousin, Ganji.

"For Allah's sake, go to sleep Ali; you would be ill from such hard work."

The boy looked at her for a moment and then replied:

"I love to study Bai; there is such a joy in learning."

He smiled and was again lost in his lesson.

Yes, studies came first for this lad of eight. Like all good boys he wanted to shine. He felt he had a spark in him which promised a bright future.

Even during the day, unlike the street urchins, he liked to play uncommon games. One day, when he was about fourteen, he was returning home from the Sindh Madrasah High School. He saw children playing marbles in the street. Among them was young Nanji Jaffar. This was nothing unusual because even in those days, street urchins loved playing marbles. But at that time, Karachi was a small town and its streets and lanes were narrow and not tarred as these are today. With summer clouds floating leisurely on the clear blue sky and with no rains, the roads of Karachi were very dusty, as dust

storms from the desert of Sindh were much more frequent than they are today. And so that day, the children playing marbles looked very dirty. When the lean and tall boy came nearer, he immediately recognized Nanji Jaffar. He came straight to him and said:

"Don't play marbles in the dust Nanu. It spoils your clothes and your hands become dirty. We must stand up and play cricket."

In those good old days, cricket was not as popular as it is today. The "Royal Game", as it was popularly called, always attracted this boy and when still young, he had decided to reject all those games that most of the children of his age played in the dusty lanes and streets of Karachi. He started playing cricket, a game which is played with a clean bat and a shining ball in open grassy fields with plenty of fresh air and sunshine all around. As long as he lived, his love of cleanliness remained an important part of his life and he could never tolerate dirty and clumsy people.

His cousin Ganji Valji's wife, Fatima Bai, and the young boy, Nanji Jaffar, who had learnt cricket from him, lived to a ripe old age. They used to narrate many simple but significant stories about the boy who became famous as a brilliant lawyer when still young, and later on became dear to thousands of men for his sincere leadership, ultimately leading to the founding of a great Muslim state. The movement for a free state of Pakistan which he launched within a few years, lighted the torch of freedom in the heart of every Muslim; he successfully fought many political battles and at last won freedom for millions of people in this part of the world.

The story of his birth in modest surroundings in Karachi, his rise to great fame and his death at the height of his glory is fascinating like a fairy tale. It tells children how the perseverance, courage and determination of a man can change the face of his tory. The salvation of humanity depends on the achievements of great men like Jinnah who become a legend in their life-time.

## EARLY LIFE

At a distance of a few minutes' walk from the Boulton Market there is Kharadar, a crowded locality in old Karachi. Here most of the buildings are old, with rows of shops and business centres on the ground floor and low-roofed residential flats on the top. The roads are narrow and the traffic is heavy. Here you can come across fast running donkey carts and leisurely moving camel carts loaded heavily with all types of incoming and outgoing goods from the great port of Karachi. You can also see motor cars of latest models and noisy old trucks speeding through these narrow roads. In most of the buildings in this crowded area, even today, live Gujrati and Sindhhi-speaking businessmen. Nearby, there is a narrow street known as Newnham Road. On it, there is Vazir Mansion, an old-fashioned three storeyed building with balconies. Long ago, this building did not have balconies but even in those days many families lived in it.

About a century ago, a Muslim family migrated to the small port town of Karachi from the Kathia war peninsula in India and settled down in Vazir Mansion. Earlier this family had gone to Kathiawar from Multan in search of livelihood. In Kathiawar it had started business on a small scale. One of the members of this family was Jinnah Poonja, a hide merchant.

On Sunday, December 25, 1876, when Christians throughout the world were celebrating Christmas, a bonny boy was born to Jinnah Poonja in his two-roomed flat in Vazir Mansion. He was his first child and was named Mahomed Ali.

Young Mahomed Ali grew up to be a fair-complexioned boy, rather quiet and studious. There are a few white-haired people here in Karachi who are old and have wrinkles on their faces. They still remember dreamily this tall boy with a straight nose, bright intelligent eyes, high cheek bones and beautiful slim hands. He was very fond of his books and rarely mixed freely with other boys of his age. When asked about him, these old people close their eyes for a few moments as if to recollect their past. Then they talk softly about him as if he was still here somewhere in Karachi; he was always seen in a hurry as if he knew he had to achieve much in a short span of life. He was regularly seen walking briskly going to his school in a long yellow coat with books under his arm.

From his young days, he first showed great will power in whatever he thought or did. He was bold in his actions, and never shy. Unlike other small children, he was not talkative and whenever he opened his mouth, he always spoke the truth. So, his teachers and elders of the family liked him much and his younger's respected him.

In those days, Sindh was a part of the Indian Province of Bombay. Compared to Karachi, Bombay was a large city with many good schools. So when Mahomed Ali was ten years old, he was sent to Bombay where he studied in a school for one year. His visit to Bombay was his first trip outside Karachi and he was very much thrilled by his travel on a ship. The slow moving ship battling through the rough waves of the blue waters of the Arabian Sea, the strange faces of fellow travelers all around and the thrill of going to a large strange city made him a little nervous. But soon he got rid of his nervousness by his will-power and his love for higher studies.

Although there were other children in the family and Jinnah Poonja had other sons and daughters, he missed his eldest son much. He now longed to have him near him. So, at the age of eleven, Mahomed Ali Jinnah was brought back to Karachi. Here he studied in the Sindh Madrasah High School. It was here that he learnt the Holy Quran. It was also here that for the first time, he was introduced to true Islam, the great religion of peace. This school still exists on the Frere Road in the heart of Karachi and you can still see these words carved in the stone on the arch of the gate: Enter to Learn, Go Forth to Serve. Unknowingly, this motto must have influenced the young mind of Jinnah. He entered this school with a keen desire to learn and four years later, he came out determined to work hard for a great cause and serve the Muslim nation devotedly.

In 1891, when he was fifteen years old, he went to the Christian Missionary Society High School, Karachi, from where he passed his Matriculation. In those days all schools in Sindh were under the Bombay University. After passing Matriculation, people could study law in England.

For unknown reasons, lawyers in their black coats always attracted young Jinnah. It is said that one day fate took him to a law court. His father was then with him. It was then that he saw a lawyer from close quarters. His long black gown and the way he pleaded the case fascinated him so much that he told his father:

"I want to be a barrister."

His father could never dream of seeing his son in the gown of a lawyer. He wanted Jinnah to assist him in his business which was now fairly large. He also knew the will-power of his son. So he just kept quiet and allowed his favorite son to dream of a career, which, in the later years brought him great fame.

One of the few people who helped Jinnah to go abroad and study law was an Englishman, Fredrick Leigh Croft. He used to work as a broker and through a common friend, he used to meet Jinnah Poonja often. This young Englishman did not like children. But somehow, when he met Jinnah for the first time and talked to him for a while, he was impressed by him. Unlike most of the boys of that age, this young boy had great ambitions and had no interest in the business of his father. He wanted to visit

England, study law and achieve something in life. For the Englishman, this was rather unusual from the son of a businessman. Moreover, there was something about the handsome face and the bright intelligent eyes of this Muslim lad that appealed to Croft and he promised to help him in achieving his heart's desire.

Later, it was on the advice of Mr. Croft that Jinnah Poonja agreed to send his son to England to study law.

So, it happened that in 1892, Mahomed Ali Jinnah sailed to England. He was then only sixteen years old.

In London, he stayed in a modest room at 35, Russell Road, Kensington. Even today, you can see here a metal plaque reminding visitors to London that Quaid-i-Azam Mahomed Ali Jinnah once lived there. There, Jinnah joined the Lincoln's Inn to qualify as a barrister. His interest in Islam and his love and respect for the Holy Prophet is evident from His following speech. In 1947, addressing the Karachi Bar Association, he gave the reasons why he selected Lincoln Inn for studies. He said:

"On the main entrance there, I found the name of Holy Prophet Muhammad (Peace be on him) in the list of great law-givers of the world. In my wanderings, I had visited many places. But at the Lincoln's Inn when I went through the list and found the name of the Holy Prophet in it, I knew I had found my institution. That settled it and I immediately decided to enroll."

Compared to Karachi or even Bombay, London was a very great city. Jinnah's dream of studying law there had at last come true. He was there in that city and a whole new world lay before him.

Here too he did not mix freely with other students. He had a quiet life and kept himself busy with his studies. In his spare moments, he regularly visited the well-known British Museum which had tens and thousands of rare books. During warm and pleasant summer evenings and cold and foggy winter holidays, while other young people went to parties and theatre halls picnics and outings, young Mahomed Ali Jinnah either stayed home to study hard or walked alone thoughtfully gazing on something afar.

Those were the days when the Muslims had lost their great empire and the British were the rulers of the Indo-Pakistan sub-continent. They had started ruling India with the help of an officer called the Viceroy. The Viceroy of India was first appointed by Queen Victoria and later by other British Kings. Mahomed Ali Jinnah was aware of the unfortunate fact that he belonged to a country that had no free dom. He also knew how the British rulers had treated Indians in general and Muslims in particular. Essentially Mr. Jinnah was, from the very beginning, a man of peace. He hated bloodshed and violence.



He knew that the British were powerful rulers. A fight with them on the battlefield would lead to unnecessary bloodshed as it had happened during the War of Independence in 1857. Therefore, the best way to fight for independence was not with the sword but with the pen.

In his spare time, he first started visiting the British Parliament regularly. There, with a receptive mind he listened attentively to political debates in which many great British parliamentarians of that age participated. Some of them were the famous Prime Minister, William Gladstone, James Balfour, and the well-known statesman and writer, Lord Morley, who later paved the way for a type of government for the sub-continent in which more Indians could serve their country. It was during this period of his life that he decided to enter into politics, but only after establishing himself as a successful lawyer. That was the only way to fight for the freedom of the Indo-Pakistan sub-continent from foreign domination.

While his interest in politics increased steadily, his determination to complete his studies in time also grew. Those who knew him in London say that as a law student he was brilliant. He rarely missed his lectures. His deep study and hard work soon crowned him with success and he passed his examinations in just two years. He stayed for two more years in London. In 1896, when he came back to his home town, Karachi, he was a full-fledged barrister at the age of only twenty, the youngest Indian student ever to attain this distinction. Within twenty years after returning to Karachi, he became one of the best known barristers of India. Within forty years he became a great freedom-fighter and within the next ten years, after creating a separate homeland for the Muslims of the sub-continent, he became its first Governor-General. Thus through his efforts, Pakistan, the largest Muslim State of the world, came into being.



*Wazir Mansion, Kharadar, Karachi, where the Quaid-i-Azam was born. This building is now being taken care as a National Monument.*



*Some rare pieces of furniture used by the Quaid-i-Azam during his life time.*

## CLIMB TO GLORY

On a cold foggy morning when there was mist all around the port, Mahomed Ali Jinnah returned to Karachi full of dreams and hopes. He was received by his father, brothers, sisters and other close relatives. His father found a stranger standing before him. The thin tall boy in that funny yellow long coat had disappeared and in his place stood a smart young man in a nicely stitched suit. He had grown taller and had put on some weight. There was warmth in his intelligent eyes and the smile on his lips was full of charm. It was evident that all the magic of youth and joy of life was there and it looked as if he was really happy to return home. As Jinnah looked at the group of his relatives, he suddenly discovered that his mother was not there. While he was in England, she had died quietly in Karachi. No one knows what his reaction was. None could ever go deep into his thoughts. But that day, he looked sad.

When he reached home, other shocks awaited him. During his absence abroad, his father had lost much in business. All the luxuries of life had now disappeared. It was clear that from now on, he had to stand on his own feet and work hard to earn a living. There was not enough money, even to set up an office. So he started looking for a job. In those days, most of the well-known lawyers in Karachi were non-Muslims. They refused to allow Jinnah, an inexperienced barrister, to practice with them. It was impossible for a young unknown lawyer to work all alone, even without a proper office. Slowly, like the hands of a clock, time dragged on. Days became weeks, and weeks months, and yet Jinnah could not establish himself as a successful lawyer. Under such adverse circumstances, any other young man would have lost faith in himself, but not Mahomed Ali Jinnah. He remained a picture of calm confidence and decided to start his legal practice in Bombay where there was a High Court.

So in 1897, he sailed for Bombay. With him he had only courage, vigor and perseverance. His firm belief in his own capabilities was also there. He knew that life would not be easy in a strange city. But he also knew that by sincere hard work, all difficulties could be overcome.

In later years, he gave a motto to his people. It was "UNITY, FAITH AND DISCIPLINE"; Unity among their ranks because in unity lies the strength of a nation; Faith in the nation's own capabilities, and Discipline to avoid confusion in their struggle for independence. While giving this famous motto to the Muslim nation, he must have based it on his own experiences on the road to success.

In Bombay, while Jinnah was still struggling against odds, an old friend of his family introduced him to Mr. MacPherson, who was then the acting Advocate General of

Bombay. He was so much impressed by the enthusiasm of this young lawyer from Karachi that he invited him to visit his office regularly.

A rising advocate is often required to consult many law books by eminent authorities. So, for lawyers, good libraries are considered a necessity. Jinnah had arrived in Bombay with little money. He found it difficult to set up his own library. Mr. John MacPherson had one of the best reference libraries in Bombay. He came to Jinnah's rescue and allowed him to use his library freely. This came as a surprise to Jinnah, because in those days none could imagine a European barrister opening the doors of his library to an Indian lawyer.

One day, as he was sitting lost in his thoughts gazing out of his window, someone came and asked him to see immediately Sir Charles Ollivant, who was a senior British Officer in charge of the judicial Department. He had an attractive offer for the young lawyer. It could end his difficult days. Jinnah immediately went and saw him. What happened during this meeting stirred the judicial world of Bombay. Even today, there are people who, with flames in their misty eyes, remember the whole incident. The kind Sir Charles offered him a permanent post in the Government of India, on a salary of Rs. 1,500 per month. That was a great sum of money. Jinnah listened to him silently. Then he confidently refused the offer point-blank. He declared that he expected to make that sum every day!

It was a bold answer from so young a lawyer who was not earning enough money to lead a comfortable life. Subsequent years proved how correct he was in not accepting the attractive offer. Had he done so, he would have retired as a Chief Justice of some High Court in India. But by sheer dint of merit and hard work, he acquired a name for himself as one of the foremost lawyers of India and did start earning much more than Rs. 1,500 a day!

By 1900, Mr. Jinnah's monthly income increased considerably. He then shifted to a better house in a good locality. He also purchased a carriage and settled down to a comfortable life.

That huge Victorian building is still there in Bombay where Jinnah began his career as an advocate about sixty years ago. Many Hindus, Parsis and Christian lawyers, even people who were once clerks, peons and policemen are still alive who remember the handsome young Muslim barrister. Most of them describe clearly dozens of interesting stories about his force of eloquence, witty retorts and remarkable way of arguing in the court room. While in England, he had toured with a drama group that staged Shakespearian plays. In his later life, he utilized well his stage experience. He could influence judges by the force of his arguments. These were presented dramatically in a voice that was soft but very effective. The choice of words also played an important

part. With the minimum of words, he could convey the maximum of meaning. The arguments were always supported by cold logic.

Soon his fame as an excellent speaker spread. With it the esteem of the people went high. On the days he argued a case, it became impossible to get a good seat in the court room.

From the beginning, he had great faith in himself. He always valued self-respect. So no judge, however great could ever be rude to him and get away with it.

Once, Jinnah was arguing a case before a British Judge who was famous for his bad temper and ill manners. During the hearing, the Judge suddenly lost his temper and said:

"You must remember Mr. Jinnah, you are not addressing a third-class magistrate of a lower court".

Like a flash, Jinnah hurled back the reply:

"Allow me my Lord to remind you that you are not addressing a third-class pleader either!"

Then there is the story of another ill-mannered judge who was notorious for his bitter remarks. Once, during a hearing, he ironically said:

"Mr. Jinnah, you should at least respect me for my grey hairs."

Out came the reply:

"Allow me to say my lord. I have not been taught to respect grey hairs, if there is no wisdom behind them!"

Many people in Bombay still remember stories that speak volumes of Jinnah's courage and out spookiness.

Once, when he had just started his practice, an important case was being tried in the High Court. Two well-known barristers were conducting the case. So there was great enthusiasm among the people. That day, tens and hundreds of them started pouring into the court room. Within minutes, all the seats were jam-packed. In those days, the Chairman of Bombay Municipal Corporation was a Scotsman, James MacDonald by name. It so happened that he arrived a bit late and found all the seats occupied. There was a seat vacant, but that was in the enclosure reserved for lawyers. As a white man, no one could stop him from going anywhere or doing anything.

So he quietly went forward and occupied that vacant seat. A few minutes later, Mahomed Ali Jinnah walked in. He found MacDonald occupying a lawyer's seat. This annoyed him greatly. So he went straight to the Clerk of the Court and asked him to remove MacDonald. The Clerk looked miserable, because it was not easy to do so. He looked hesitant, as it needed a lot of courage. Jinnah noted this. He then himself went to the Scotsman and politely reminded him that the chair was reserved for lawyers. What happened later must have surprised even Jinnah. Mr. MacDonald immediately apologized and vacated his seat.

The next day, Jinnah received a letter. It was an offer from the Chairman, who had hired him to look after the legal problems of the Municipal Corporation for a very high fee!

This remained his attitude throughout the rest of his life. Never surrender your rights. Always be bold. If your cause is just and if you fight for it sincerely, you are bound to succeed. By creating Pakistan almost single-handed, this is what he taught to millions of his followers.

Mahomed Ali Jinnah had learnt many things from Britishers. He admired some of their qualities. He was even grateful to many Englishmen who had helped him in achieving his heart's desire. But compared to all this, his people and the future of his country were more important to him than his personal likes and dislikes. The fact remained that the sub-continent as a whole belonged to the people who lived here. The British had no right to be here and keep millions of people enslaved. So, the battle for independence had to be fought and he fought it through peaceful means.

At the age of thirty, he decided to enter politics.

By that time, he had started earning enough to purchase a beautiful bungalow on the picturesque Malabar Hill. This is a locality in Bombay where even today, the city's top people live. Till 7th August, 1947, this bungalow on Mount Pleasant Road acted like a 'lighthouse' for the Muslims of the sub-continent. In those stormy years when the Muslims stood united behind Mahomed Ali Jinnah and faced bravely the hostile attitude of both the British and the Hindus, it attracted wide attention and remained a shrine for millions of people who looked to the Quaid-i-Azam to lead them to complete independence.

Those were the days of great political activity. Jinnah at the age of only thirty-four had already been elected to the Imperial Legislative Council and he used to be called "the Honourable Mr. Jinnah".

The Council used to make laws. It also helped the British Viceroy to conduct the affairs of the State. Jinnah remained an active member of this Council for over thirty years. It was during this period that he successfully fought for the rights of the Muslims of the

sub-continent and it was here that he first made a name for himself as an excellent debater, a powerful speaker and a champion for the cause of his country's independence.

Within years, he became famous; but the greatest and the finest phase of his life had yet to come. It really came, when the achievement of independence for India, became the ruling passion of his life. He thus became wholly dedicated to a cause and he lived entirely for it.

## A DREAM COMES TRUE

In order to fully understand Quaid-i-Azam Jinnah's role in the struggle of our independence, we have to go back about two hundred and fifty years. Let us refer briefly to our history.

At the time of the great Mughal Emperor, Aurangzeb, the Muslim Empire covered a very large area of India. Aurangzeb died in 1707. Unfortunately, his sons and grandsons proved too weak to rule this vast Empire. There was also no unity among the nobles. Most of them secretly dreamed of ruling India. Then there were other non-Muslims like the Marathas who wanted to revive Hindu Empire. To add to the misery of the Muslims, the British had already arrived as traders. They were also planning to take full advantage of the disunity among the Muslims.

History always teaches certain lessons. The most important lesson it has often taught is that as long as the people of a country remain united, no outside power dares even to look at them with evil intentions. But the moment, these people start quarrelling among themselves, outside powers always take advantage and destroy their freedom. In the case of the Muslims of the sub-continent also, this thing happened.

When the Muslims started quarrelling, their rulers became very weak. Their enemies also started creating trouble for them by helping and encouraging all those petty Rajas and Nawabs who foolishly wanted to become rulers of India. So there were many revolts. As a result, the Mughal Empire suffered heavily.

Slowly the British gained power and within a period of about one hundred and fifty years after the death of Emperor Aurangzeb, they became rulers of India.

From the beginning, the new rulers started treating the Muslims badly. There was a good reason for it. The Muslims were a world power and they had ruled India for over 800 years. So, the love for freedom was still there in their hearts. The British argued, if India was to be ruled successfully, this flame of freedom must be extinguished. The best way to do that was to suppress Muslims and encourage Hindus. The Hindus immediately supported this policy, because they were also secretly dreaming of a Hindu Empire in India. So it happened that while the Hindus started cooperating with the British, the Muslims refused even to accept the fact that they had lost their empire.

It was at that early stage that the first battle for independence was fought. In 1857, Indian troops revolted against the British. This attempt failed because it was not organized properly and also because there was no great leader to guide the freedom



fighters. What happened after the war of Independence of 1857 is too grim to be told in detail here. Muslims were mercilessly killed in large number. The last Mughal Emperor, Bahadur Shah Zafar, was taken prisoner and sent to far-off Rangoon in Burma. He died there in the British prison writing pathetic poetry. Thus ended the glorious Mughal period which had begun magnificently with the great victory of the first of the Mughal Emperors, Zaheeruddin Babar, at the battle of Panipat.

After crushing the revolt completely, the British started a planned campaign against the Muslims of the Indo-Pakistan sub-continent. They were treated as outcasts. The doors of employment were closed on them. So far, Persian was the state language. Now the British introduced English as the official language. This made conditions still worse for the Muslims who now felt lost in gloom and despair.

Among them was a great man who had anxiously watched the sad condition of his brother Muslims. He was Sir Syed Ahmad Khan, who is called the father of Muslim awakening in India, because it was he who roused them from deep slumber and showed them the path to a bright future. Sir Syed had also watched the attitude of the Hindus who were now learning the English language fast and the British were appointing them on all important government posts. Seeing all this, Sir Syed thought the British could not rule India for ever. One day, they would have to leave. Then, what would happen to Muslims? By that time, Hindus would be the real masters and without modern education Muslims would be reduced to the position of beggars, peons or clerks. The only way to avoid such a situation was to cooperate with the British, learn the English language, study modern subjects and then when time comes, fight both the British and the Hindus for their rights. As you see, Sir Syed actually prepared the ground for the Quaid-i-Azam by encouraging the Muslims to study hard, acquire knowledge and get ready for the forthcoming struggle for independence.

In 1877, when Mahomad Ali Jinnah was less than a year old, Sir Syed founded a college in Aligarh, which later become famous as the Aligarh Muslim University and which produced many free dom fighters. Here students were taught Islamiat along with English and other modern scientific subjects.

Sir Syed was undoubtedly the first Muslim leader who believed that India had two nations: Hindus and Muslims. They had nothing in common. They followed different religions and their way of life was also different. About sixty-five years later, the All India Muslim League also reached the same decision and demanded a separate homeland for the Muslims of the sub-continent.

Coming back to the life of Quaid-i-Azam Mahomed Ali Jinnah, it is to be noted here that in the early years of his political career, he sincerely believed that independence for India could be won only by the combined efforts of the Hindus and the Muslims. That

is why he joined a party called the Indian National Congress whose 98 percent members were non-Muslims, mostly Hindus.

The Muslims had already set up a separate political party to safeguard their rights and interests. It was called the All India Muslim League. Its first session was held at Dacca in 1906. In the beginning, Jinnah did not join it and preferred to work for the rights of the Muslims from the platform of the Congress. It was in those early days that Jinnah earned the title of "the Ambassador of Hindu Muslim Unity". It was also in those days that he was seen in conflict with the police. This is something very unusual because the Quaid-i-Azam never believed in such unruly behavior. He always fought for just causes peacefully and through constitutional means.

It so happened that in December 1918, the people of Bombay decided to give a farewell party to the then Governor, Lord Wellington, who was going back to England. This Englishman had become very unpopular by criticizing the activities of some Indian leaders, including Jinnah. Britain was fighting the first world war and she wanted help and support from all Indians. Leaders like Jinnah wanted that the British should first give some sort of a clear-cut promise that after the war India would be granted independence. Lord Wellington did not like this attitude and doubted the sincerity of the Indian leaders. So, many leaders decided that no farewell should be given to the man who had insulted them.

That day, before the function began, Mahomed Ali Jinnah led a procession right upto the doors of the Town Hall. The police had to use force to disperse it. There was absolute confusion both inside and outside the Hall and the function proved a miserable failure. That day Jinnah also addressed thousands of people, Hindus and Muslims, who had followed him and faced the police bravely. In a highly sentimental voice, he said:

"December 11th, will always be remembered in the history of Bombay because you have won a great victory for democracy. Gentlemen, go and rejoice over the day that has secured us the triumph of democracy".

As he ended his address, there was a thunderous applause. Rose petals were showered on him and thousands of men and women shouted "Mahomed Ali Jinnah *Zindabad*", "Long live the Unity of the people of Bombay", and "Long live Jinnah". Over night, he became a great hero, loved and respected by Hindus and Muslims alike.

That day many parties were held and the people of Bombay collected over thirty thousand rupees and built a Hall in his honor known as *Jinnah Memorial Hall*. Although the sub-continent was partitioned in 1947 and Mahomed Ali left Bombay forever, becoming the Governor General of another country, Pakistan, that hall is still called *Jinnah Hall*. There are people even now in Bombay who remember that great day when

Jinnah had led that huge procession and spoken so spiritedly about the strength of democracy. Even today, you can see the marble plaque which brings back to memory the historic victory of the people of Bombay "under the brave and brilliant leadership of Mahomed Ali Jinnah".

In December, 1913, Jinnah joined for the All India Muslim League. It was the party which 34 years later created Pakistan under Jinnah's dynamic leadership. After becoming a member of the Muslim League, he declared that in the larger interest of the country, he would not resign from the Congress. His intention was to remain both in the Congress and the Muslim League to bring the Hindus and Muslims closer so that the final battle for independence could be fought effectively. Unfortunately, this did not happen and Jinnah was greatly disillusioned. Later Sofa Set and the Carpet used by the Quaid-i-Azam now preserved in the Wazir Mansion events proved that from the beginning, Hindus were not at all sincere. While Muslims were keen to co-operate with them and struggle for independence as equal partners, Hindus were planning to snatch freedom only for themselves. That is why, whenever Muslim leaders asked about their future and their place in free India, the answers given were always very vague. With the passage of time, it became clear that these vague answers were actually a smoke screen to hide their real intentions. In the name of democracy, the Hindus slowly started demanding that everything should be decided strictly in proportion to population. This meant that on all posts more Hindus were to be appointed than Muslims. Similarly, in the future Parliament or even in the then Central Legislature, Hindus were to be given many more seats than Muslims. This also meant that as Hindus were in large majority, they could do anything with the life and property of the Muslims, and the followers of Islam could do nothing to stop them.

In 1928, Jinnah received the first great shock of his political career from his fellow Hindu leaders of the Congress Party. While the Indians were demanding greater share in the administration of the country, the British put up a proposal. They asked all the political parties of India to jointly submit a clear scheme for the future constitution of India. A committee was set up by these parties. Its Chairman was also selected.

He was Moti Lai Nehru, the father of Jawahar Lai Nehru, who later on became the first Prime Minister of India. The report submitted by this Committee is known as the Nehru Report. It was this report which shocked Jinnah greatly, because in spite of his strong opposition, it was presented to the British Government. It was also done ignoring deliberately the wishes of millions of Muslims. The Nehru Report provided absolutely no safeguards for the Muslims and, as before, demanded seats and jobs in the future Parliament and the free Government of India strictly in proportion to population. This clearly exposed the Hindu mind.

Jinnah's second shock came two years later in the first Round Table Conference held in 1930. This Conference had been called in London by the British to help India gain

independence in various stages. Jinnah attended it as a delegate. It was during the discussions in London that he was convinced that the Hindus were determined to take undue advantage of their majority. The future of the Muslims meant nothing to them and they were trying to gain everything for themselves. It looked to Jinnah as if Muslims had no future in a free India of the type the Congress leaders were trying to build. He found all his hopes of seeing the unity of Hindus and Muslims disappearing fast. He felt very depressed because he found the work of a life-time being destroyed by the selfish attitude and the lust for power of the Hindus.

Many many years later, addressing the students of the Aligarh Muslim University, he described his feelings. He said:

"In those days, I had great faith in the Congress Party. But during the Round Table Conference, I received the shock of my life when I heard some of my Hindu friends. I found the position most unfortunate. The Mussalmans were like dwellers in No Man's land. I began to feel that neither could I help India nor change the Hindu mind; nor could I make the Mussalmans realize this sad position. I felt so disappointed and depressed that I decided to settle down in London. Not that I did not love my motherland, but I felt so utterly helpless". Mahomed Ali Jinnah stayed in London for four years. He had come back to the great city where he had first dreamed of becoming a great lawyer and of leaving a name for himself in the history of his country. It was also here that he had planned to go back and fight for the independence of India. This was London where British politicians were supporting the idea of independent India on the lines suggested by Hindus. The Muslims were being ignored and their future looked dark. What could Jinnah do? That was the question which haunted him, day in and day out.

It was during his 'four-year-exile' in London that Jinnah thought of Allama Iqbal, the great poet-philosopher, who had suggested a separate homeland for the Indian Muslims. This was the poet's solution of the problem. Was he right? After all these years of hard and sincere work by Jinnah the Hindus and the Muslims were drifting apart. At times he thought of Mustafa Kamal, the great Turkish leader, who had done miracles for his nation. Turkey, called the "Sick man of Europe" had not only fought successfully great powers like Britain, France and others under Mustafa Kamal's leadership but had also driven their forces out of Turkey. Mustafa Kamal was able to do so because his nation stood united behind him. Why Muslims of India could not do the same under some one's leadership?

While he lived in England, the political condition of the Muslims of India became still worse. They were like a crowd, disorganized and leaderless. Then one day in 1933 an unexpected visitor came to England. He was Liaquat Ali Khan, who later became Jinnah's trusted lieutenant and much later, the first Prime Minister of Pakistan. Like many other Muslim leaders of those days Liaquat firmly believed that the Muslims of

India needed a great sincere leader like Jinnah to guide their destiny, someone who was unpurchasable. Yes, as long as he lived, everybody, even his worst political enemies, could never doubt his sincerity and honesty. Only such a leader could command the respect of the Muslim masses.

One night Jinnah invited Liaquat and Begum Liaquat Ali Khan to dinner. After the dinner, they exchanged views on politics. It was then that Liaquat appealed to him to come back to India, because the Muslims needed him urgently. At first Jinnah declined but later on agreed.

And thus Jinnah returned to India in 1934. Within a few months, the house on Mount Pleasant Road once again became a centre of political activity. This time, Jinnah assumed the leadership of the All India Muslim League and began a campaign which, within ten years, made him the undisputed leader of one hundred million Muslims of the sub-continent. In order to explain his political views and his plan to safeguard the rights of the Muslims, he toured all parts of India extensively. He impressed upon the people that only the Muslim League Party could look after their interests in a country where both the British and the Congress Party were out to destroy them.

As his popularity among the Muslims increased, the attitude of the Hindu leaders of the Congress became more and more hostile. They started considering him a real threat to their dream of a Hindu empire in India.

By that time, some Hindu leaders became very sectarian. Soon their activities too became violently hostile to Muslims. They set up an organization, the Hindu Mahasabha, which claimed the whole of India for the Hindus and made it clear that if the Muslims wanted to live in India they should live as secondary citizens and accept whatever was offered to them.

So far, what Jinnah had demanded from the British rulers was equal rights for the Muslims in the administration of the country. Even this demand annoyed the Hindus. In order to force the Muslims to change their mind and accept their domination, they resorted to threats and anti-Muslim riots. Wherever Muslims were in a minority they were attacked by Hindus. As a result, their life and property suffered greatly. Added to this was the unfriendly attitude of the British rulers. They were following their well known policy of 'divide and rule' so that the Hindu and Muslim should continue fighting among themselves and always remain weak. Jinnah understood all this. That is why, from the very beginning, he tried to convince the Congress leaders that the demands of the Muslims were just. The Hindus should promise to give them safeguards and one hundred million Muslims would fight with them side by side for the independence of India. The Hindus refused to accept this demand and started a campaign of hatred against the Muslims. Soon conditions for them became so grave that they started thinking in terms of a separate homeland for themselves in the sub-

continent. At this stage, both they and their undisputed leader Jinnah remembered Dr. Mohammad Iqbal, the great poet-philosopher, who, many years later, became the national poet of Pakistan. As far back as 1930 he had suggested that all those areas where Muslims were in greater number than the Hindus should be grouped and made a separate homeland for the Muslims of the Indian sub-continent.

In March 1940 the historic session of the All India Muslim League was held in Lahore, which had once witnessed the great glory of the Mughal Empire. The Quaid-i-Azam presided. In this meeting, the Muslim leaders from all parts of India discussed the serious political situation arising out of the hostile attitude of both the Hindus and the British. After due consideration, they put forward a resolution which became famous in history as the Lahore Resolution. It was moved by another great freedom fighter Maulvi Fazlul Haq known as Sher-e-Bengal or Lion of Bengal.

The Muslims declared that there were two major nations in India, Hindus and Muslims. From all points of view and all standards, the Indian Muslims were a nation. They had their own distinct culture and civilization, language and literature, art and architecture, history and tradition. They now demanded a separate homeland for themselves where they could live as they wanted, freely and honourably.

For the first time on 23rd March, 1940 the 100 million Muslims under the leadership of Mahomed Ali Jinnah presented a clear-cut demand for themselves. Through the Lahore Resolution, also called Pakistan Resolution, they declared clearly that they would not accept any constitutional plan for free India which did not include this basic demand. They explained it further. All those areas that were geographically contiguous and had more Muslims than all other religious groups, should become a new country. After this resolution was passed, hundreds and thousands of people gave the Quaid-i-Azam a thunderous applause. After years of suffering, the Muslim nation had expressed its determination to fight its own battle for complete independence. Now, they were neither disorganized nor leaderless. They had the Quaid-i-Azam, the great leader, to guide their destiny. They also had a distinct goal to achieve—Pakistan.

Thus began a struggle in which the Quaid-i-Azam had to fight on two fronts: one against the Congress which had leaders like Mr. Gandhi, Pandit Jawahar Lai Nehru and Sardar Patel; and the other against the British.

During the next five to six years, many attempts were made to mislead the Muslim nation. The Congress put up a few Nationalist Muslims and tried to convince the British and the rest of India that Jinnah represented nobody and that it was the Congress which really represented the Muslims, and that the Muslims did not really want Pakistan. All sorts of attacks were made on Jinnah, including some on his character. Witnessing the quick rise to power of the Quaid-i-Azam, Congress Leaders completely lost their head and forgot that they were doubting the sincerity of a man who was considered honest

and unpurchasable by not one but dozens of Hindu, Parsi and British leaders and thinkers. On his birthday in 1940, the best tribute came from a well-known scheduled caste leader, Rao Bahadur Rajah. He wrote:

"All religions hold the belief that God sends suitable men into the world to follow-up His plans. I consider Mr. Jinnah as the man who has been sent to this world to correct the wrong that has been done to the people of India by leaders like Mr. Gandhi.

"The conditions in India are such that a man was needed to stand up to Congress and tell its leaders that their organization, however powerful, does not represent the whole of India.

"I admire Mr. Jinnah and feel grateful to him, because in advocating the cause of the Muslims, he is also championing the claims of all classes, who face the danger of being crushed under the steam roller of the high caste Hindu majority".

His political opponents even tried to get rid of him. A man was hired to kill him. Fortunately his attempt did not succeed. Allah saved him, and millions of Muslims throughout the length and breadth of India offered thanksgiving prayers, because they loved him as they had never loved and admired any other Muslim leader before him.

While Jinnah's popularity among the Muslims was becoming greater and greater, the world was passing through a terrible crisis. The Second World War had already begun and the British were once again facing a life and death struggle against Nazi Germany which had conquered nearly the whole of Europe, except Soviet Russia. Britain needed all the resources of her colonies to fight back the Nazi monster. She once again tried to win over Indian leaders by promises of independence after the war. The British Government sent Sir Stafford Cripps to have talks. His mission failed because of the attitude of Congress leaders like Gandhi and Nehru who refused to see the Muslim point of view, and the British hesitated to transfer power to the Hindus only. Then in 1946, a Cabinet Mission came to India. It had detailed discussions with both Congress and Muslim League leaders. By that time, elections had already been held throughout India and the Muslim League had captured cent percent seats. This magnificent success had proved beyond any shadow of doubt that the All India Muslim League was the only political party which truly represented the Muslims of undivided India. This also proved clearly that the Muslims were solidly behind Mahomed Ali Jinnah and that with one voice they demanded Pakistan. Some of the Nationalist Muslims who had fought these elections with the Congress backing, influence and huge financial resources were all defeated by the Muslim League candidates. Even after this success, the Cabinet Mission did not accept the Muslim League demand for a separate homeland.

In the meantime, a great change had already come among all those Muslim Leaders who were, so far, against Quaid-i-Azam. Some important ones in the Congress and

some holding senior appointments in the Government of India had realized that the future of the Muslims lay in the establishment of Pakistan and that Jinnah was the only leader who could fight for their rights successfully. He was undoubtedly recognized as the only leader of Muslim India who could negotiate terms with the British on an equal level. Some of them had already watched him closely while he had talks with Sir Stafford Cripps, the Viceroy, Lord Wavell, the members of the Cabinet Mission and even with highly placed Congress leaders like Mr. Gandhi and Pandit Nehru. They now felt convinced of his sincerity, greatness and political power. So they started resigning from the Congress Party. They all joined the Muslim League. It greatly strengthened Quaid-i-Azam's hands who could then act with much greater authority.

In February 1947, the British Prime Minister announced that Lord Wavell, the then Viceroy of India was being recalled and in his place Lord Mountbatten was being sent as Viceroy of India with full powers to once again try to solve the problem of India's independence.

On taking up his appointment Lord Mountbatten held talks with the leaders of major political parties in India. Eventually he came to realize that if the British transferred power only to the Congress Party, ignoring the demands of 100 million Muslims, they would be doing the greatest mistake of their life. After detailed talks with Quaid-i-Azam Jinnah he understood the gravity of the situation because it was evident that the Muslims were determined to achieve Pakistan at all costs. So in June 1947, Britain agreed to partition the Indo-Pakistan sub-continent into two sovereign independent states: namely Pakistan and India. The news was received with jubilation throughout the Muslim world, because a new Muslim state was appearing on the map of the world. In India too, June 3rd became a great day of rejoicing for the Muslims. On that day, the Viceroy announced the Plan for the creation of the two sovereign states in the sub-continent. On that day after listening to their beloved Quaid-i-Azam on the network of All India Radio the Muslims once again realized the fact that when people get united for a just cause, under a great selfless leader, no power on earth can keep them away from their cherished goal.

On August 7, 1947, Quaid-i-Azam Mahomed Ali Jinnah arrived in Karachi in an aeroplane. When his plane landed, he was greeted by a sea of men, women and children, most of whom had walked miles and miles to have a glimpse of the great leader who had brought freedom to them and glory to their country. As the tall, graceful leader came out of the plane smiling and waving, thousands of people raised thunderous slogans; "Quaid-i-Azam Zindabad ", "Pakistan Paindabad".—Long live the Great Leader; may Pakistan live eternally!

Yes the great leader had become immortal along with the country he had created. The tall, thin, unknown boy of Karachi had achieved greatness within fifty years, and today he was a world figure.



Now his city of birth was witnessing a brilliant scene in which the unknown boy of Newnham Road had come back as the first Governor-General of the new country, Pakistan.

Thus Allama Iqbal's dream of Muslim India, within the sub-continent, became a reality.

## THE END

On August 14, 1947, as Quaid-i-Azam Mahomed Ali Jinnah stood before the microphone, tall, erect and dignified, in a white Sherwani and a Jinnah cap, and read his inaugural speech as the first Governor-General of Pakistan, no one could then believe that he was not well and that hard work had affected his health seriously. Those were very difficult days for the young country. There were many people outside Pakistan who believed that the new State would not last for more than a few months. The leaders of the Indian National Congress also hoped so. But later events proved how wrong their estimate was.

Even before the dawn of independence, attempts were made to mislead the Muslims into believing that economically Pakistan was not viable and that it was positively going to be a failure. In 1945, a British journalist had even asked Jinnah:

"Are the Muslims likely to be poorer or richer in Pakistan?"

The Quaid-i-Azam had replied at once:

"I will ask you a question, just for a change. Supposing you were asked which would you prefer a rich England under Germany or a poor England free? What would your answer be, pray tell me?"

This is what he had all along believed. It was better to be poor in an independent country than to be rich in an enslaved state.

In the early months of its existence as a free country, like other countries of Asia and Africa, Pakistan too had to face many gigantic problems, some natural and others created deliberately by India to destroy the new state. But with zeal and determination, the people of Pakistan tackled these problems boldly and realistically under the guidance of Quaid-i-Azam Mahomed Ali Jinnah. The country soon celebrated its first anniversary of Independence on August 14, 1948 with greater hopes of a brighter future. Now there were signs that the nation had crossed the most difficult period in its short history.

At the time of Independence in 1947, Mahomed Ali Jinnah was 71 years old. Within the last twelve months, he had worked very hard. He now looked completely exhausted and his doctors advised him complete rest. He refused to listen to them and continued working hard, day in and day out. How could he rest when the affairs of the State needed his guidance so much? Even when he was a small boy, he had to work hard to achieve greatness. And now, when he had devotedly worked hard for a cause and

created a new independent country, he had to work still harder to make that country strong. The torch of freedom which was lighted in millions of hearts by his selfless service had to be kept eternally burning. All this needed work and more work for the greater glory of his people.

Within one year, his strength began to leave him and he became so ill that he had to proceed to Ziarat in Baluchistan for complete rest. And then began the last of his battles. This time the enemy was death. At last in September 1948, it became evident that his work on the earth was nearing its end. He, who had fought so magnificently both the British and some of the greatest Hindu leaders and had defeated them, was now facing death boldly. When he looked extremely weak, the doctors decided to bring him back to Karachi, for he loved to go back to his home town which had now become a great city.

On September 11, 1948, the great leader, Muslim India's greatest benefactor, passed away peacefully. Thus ended a glorious life.

The news of his death plunged the whole nation into grief. The news spread like wild fire throughout the world and tributes started pouring in from all parts of the globe.

At the time of his burial in the heart of Karachi, Maulana Shabbir Ahmad Usmani called him, the greatest Muslim leader after Emperor Aurangzeb. The late Agha Khan spoke of him as the most remarkable of all the great statesmen that he had known. How true was Lord Pethick Lawrence, the last British Secretary of State for India, when he said.

"Gandhi died by the hands of an assassin, Jinnah died by his devotion to Pakistan".

Such was the Father of the Nation, Quaid-i-Azam Mahomed Ali Jinnah, the founder and architect of the biggest Muslim state of the world, who lived and died serving the nation, so that Pakistan may live and prosper forever.