

**UMAIR ZAFAR**

**SEMESTER 1**

**BALLB**

## **MUHAMMAD ALI JINNAH**

Muhammad Ali Jinnah (conceived Mahomedali Jinnahbhai; 25 December 1876 – 11 September 1948) was a barrister, legislator and the organizer of Pakistan.[2] Jinnah served as the head of the All-India Muslim League from 1913 until Pakistan's freedom on 14 August 1947, and then as Pakistan's first Governor-General until his demise. He is worshipped in Pakistan as Quaid-I-Azam ("Great Leader") and Baba-I-Qaum, ("Father of the Nation"). His birthday is a national occasion in Pakistan.

Conceived at Wazir Mansion in Karachi, Jinnah was trained as a barrister at Lincoln's Inn in London. Upon his re-visitation of British India, he enlisted at the Bombay High Court, and checked out national politics, which eventually supplanted his lawful practice. Jinnah rose to prominence in the Indian National Congress in the first two decades of the twentieth century. In these early years of his political vocation, Jinnah pushed Hindu–Muslim solidarity, assisting with shaping the 1916 Lucknow Pact between the Congress and the All-India Muslim League, in which Jinnah had also gotten unmistakable. Jinnah turned into a vital innovator in the All India Home Rule League, and proposed a fourteen-point constitutional change intend to safeguard the political rights of Muslims. In 1920, be that as it may, Jinnah resigned from the Congress when it consented to follow a mission of satyagraha, which he viewed as political disorder.

By 1940, Jinnah had come to accept that Muslims of the Indian subcontinent should have their own state to keep away from the possible marginalized status they may pick up in a Hindu-Muslim state. In that year, the Muslim League, driven by Jinnah, passed the Lahore Resolution, demanding a separate country. During the Second World War, the League picked up strength

while leaders of the Congress were imprisoned, and in the elections held shortly after the war, it won most of the seats reserved for Muslims. Ultimately, the Congress and the Muslim League couldn't arrive at a force sharing recipe for the subcontinent to be joined as a single state, driving all parties to consent to the autonomy of a predominantly Hindu India, and for a Muslim-larger part state of Pakistan.

As the first Governor-General of Pakistan, Jinnah attempted to establish the new country's administration and policies, and to help the millions of Muslim migrants who had emigrated from the new country of India to Pakistan after autonomy, personally supervising the establishment of evacuee camps. Jinnah kicked the bucket at age 71 in September 1948, just longer than a year after Pakistan picked up autonomy from the United Kingdom. He left a profound and respected heritage in Pakistan. Multitudinous streets, roads and localities on the planet are named after Jinnah. Several universities and public buildings in Pakistan bear Jinnah's name. As indicated by his biographer, Stanley Wolpert, Jinnah remains Pakistan's greatest chief.

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## Background to independence

Until the late 1930s, most Muslims of the British Raj expected, upon independence, to be part of a unitary state encompassing all of British India, as did the Hindus and other people who pushed self-government.[97] Despite this, other patriot recommendations were being made. In a discourse given at Allahabad to a League meeting in 1930, Sir Muhammad Iqbal required a state for Muslims in British India. Choudhary Rahmat Ali distributed a flyer in 1933 supporting a state "Pakistan" in the Indus Valley, with different names given to Muslim-greater part territories somewhere else in India.[98] Jinnah and Iqbal compared in 1936 and 1937; in ensuing years, Jinnah acknowledged Iqbal as his mentor, and utilized Iqbal's symbolism and manner of speaking in his addresses.

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## **THE DIFFERENCES OF JINNAH WITH THE CONGRESS:**

Mohammad Ali Jinnah differed with Gandhi on the means of achieving self-rule. The League session reassembled at Lahore under Jinnah's presidency and was attended by a number of Congressmen and leaders of the Khilafat Movement. The Quaid, despite his differences with Mahatma Gandhi and the Khilafists, still enjoyed the trust and admiration of the Muslims of Bombay which can be seen from the fact that he won the Bombay Muslim seat for the Legislative Assembly that he had resigned in protest against the Rowlett Act.

## **DELHI PROPOSALS 1927:**

Due to the deep distrust between the two communities as evidenced by the country-wide communal riots and because the Hindus failed to meet the genuine demands of the Muslims, his efforts came to naught. One such effort was the formulation of the Delhi Muslim Proposals in March, 1927. In order to bridge Hindu-Muslim differences on the constitutional plan, these proposals even waived the Muslims right to separate electorate, the most basic Muslim demand since 1906, which however recognized by the congress in the Luck now Pact, had again become a source of friction between the two communities.

## **QUAID'S FOURTEEN POINTS 1929:**

In 1928, Pundit Moti Lal Nehru presented a report which turned down all the Muslims demand. On the reply of Nehru report, Mohammad Ali Jinnah presented his famous fourteen points on March 28, 1929 to the Muslim League Council at their Session in Delhi. Since all the Muslims opposed the Nehru Report, these points were to counter the proposals made in the Nehru Report. This was the certainly the right answer to the Nehru report. The points were to recommend the reforms that would defend the rights of the Muslims of the sub-continent.

**The points are following:**

1-The form of the future constitution should be federal, with the residuary powers to be vested in the provinces.

2-A uniform measure of autonomy shall be granted to all provinces.

3-All legislatures in the country and other elected bodies shall be constituted on the definite principle of adequate and effective representation of minorities in every province without reducing the majority in any province to a minority or even equality.

4-In the Central Legislature, Muslim representation shall not be less than one third.

5-Representation of communal groups shall continue to be by separate electorates: provided that it shall be open to any community, at any time, to abandon its separate electorate in favor of joint electorate.

6-Any territorial redistribution that might at any time be necessary shall not in any way that would affect the Muslim majority in the Punjab, Bengal and the NWFP.

7-Full religious liberty i.e. liberty of belief, worship, and observance, propaganda, association, and education, shall be guaranteed to all communities.

8-No bill or resolution or any part thereof shall be passed in any legislature or any other elected body if three fourths of the members of any community in that particular body oppose such a bill, resolution or part thereof on the ground that it would be injurious to that community or in the alternative, such other method is devised as may be found feasible practicable to deal with such cases.

9-Sindh should be separated from the Bombay Presidency.

10-Reforms should be introduced in the NWFP and Baluchistan on the same footing as in other provinces.

11-Provision should be made in the Constitution giving Muslims an adequate share along with the other Indians in all the services of the State and in local self-governing bodies, having due regard to the requirements of efficiency.

12-The Constitution should embody adequate safeguards for the protection of Muslim culture and for the protection and promotion of Muslim education, language, religion and personal laws and Muslim charitable institutions and for their due share in the grants-in-aid given by the State and by local self-governing bodies.

13-No cabinet, either Central or Provincial, should be formed without there being a proportion of at least one-third Muslim ministers.

14-No change shall be made in the Constitution by the Central Legislature except with the concurrence of the States constituting the Indian Federation.

## **SECOND ROUND TABLE CONFERENCE 1931:**

The Hindu Muslim dispute should be settled before the enforcement of system or constitution. Until you don't give guarantee for the safeguard for the Muslims interests, until you enforce shall not last for even 24 hours.

## **REORGANIZATION:**

Jinnah's disillusionment at the course of politics in the subcontinent prompted him to migrate and settle down in London in the early thirties. While in England, the Quaid had been watching the events that were happening in India and was saddened to see how Muslim interests were being sacrificed by the chaotic situation within the Muslim League. The Muslim League was in the hands of rich, landlords or some middle class intellectuals with limited horizons, while the All India Congress was emerging as the leading party for Indian Independence. He was, however, to return to India in December 1933, at the pleadings of his co-religionists, and assume their leadership.

Jinnah realized that organizing the Muslims of India into one powerful and dynamic organization was badly needed. He performed two important tasks after his return from England, the first was to unite and activate the Muslim League as the sole representative body of the Muslims of India. The second was to continue the struggle for freedom of India on constitutional lines.

Undismayed by this bleak situation, Jinnah devoted himself with singleness of purpose to organizing the Muslims on one platform. He embarked upon country-wide tours. He pleaded with provincial Muslim leaders to sink their differences and make common cause with the League. He exhorted the Muslim masses to organize themselves and joined the League. He gave coherence and direction to Muslim sentiments on the Government of India Act, 1935. He also formulated a viable League manifesto for the election scheduled for early 1937. He was, it seemed, struggling against time to make Muslim India a power to be reckoned with. Despite all the manifold odds stacked against it, the Muslim League won 108 (about 22 percent) seats out of a total of 492 Muslim seats in the various legislatures. In spite of the fact that not very impressive in itself, the League's partial success assumed added significance in view of the fact that the League won the largest number of Muslims and that it was the only All-India party of the Muslims in the country. Hence, the elections represented the first milestone on the long road to putting Muslim India on the map of the subcontinent.