

Chapter 1 : India and Pakistan win independence - HISTORY

The Partition of India was the division of British India in which accompanied the creation of two independent dominions, India and Pakistan. The Dominion of India is today the Republic of India, and the Dominion of Pakistan is today the Islamic Republic of Pakistan and the People's Republic of Bangladesh.

Personal use only; commercial use is strictly prohibited for details see Privacy Policy and Legal Notice. Seven years later at the moment of British decolonization in the subcontinent, Pakistan emerged on the map of the world, an anomaly in the international community of nations with its two wings separated by a thousand miles of Indian territory. Despite sharing a common identity based on religious affiliation, Indian Muslims were divided along regional, linguistic, class, sectarian, and ideological lines. More Muslims live in India and Bangladesh than in Pakistan today, highlighting the clear disjunction between religiously informed identities and territorial sovereignty. Mohammad Ali Jinnah, the leader of the All-India Muslim League, tried resolving the problem by claiming in that Indian Muslims were not a minority but a nation, entitled to the principle of self-determination. In the end Jinnah was unable to achieve his larger aims and had to settle for a Pakistan based on the Muslim-majority districts of Punjab and Bengal, something he had rejected out of hand in and then again in Commonly attributed to age-old religious animosity between Hindus, Muslims and Sikhs, the impetus for the creation of Pakistan can be largely traced to the federal problems that emerged as a byproduct of British rule. Prior to the colonial conquest of India, religion was not the primary organizational feature defining relations between regional peoples and sovereign power. Economic and social interconnections between the different regions of the subcontinent forged over the centuries had helped establish a loosely woven framework of interdependence that not only survived but also was considerably strengthened with the onset of British rule. The emergence of a sovereign Muslim nation-state of Pakistan based on the partition of the two main Muslim-majority provinces of Punjab and Bengal dramatically altered the political balance between center and region in the subcontinent, disrupting social networks as well as flows of cultural and material exchange. The political differences and mass violence that marked the transition from colonialism embittered relations between the two nation-states that replaced the British raj. Since India and Pakistan have fought two full-scale wars over the former north Indian princely state of Kashmir and another undeclared one in over control of the Kargil region that raised the unnerving possibility of a nuclear exchange between the two neighbors. This blood-stained baptism of the two nation-states that replaced the British raj has strained inter-state relations in the subcontinent to the grave detriment of its diverse people. Various explanations have been advanced for the creation of Pakistan. Nationalist historiography in India holds the British culpable, noting that imperial policies of divide and rule worked to destroy the historic unity of the country. The claims of both official nationalisms belie the historical facts. When India was partitioned in there were nearly million Muslims in the subcontinent, more than one person in five. Of these, 60 million became citizens of Pakistan, both east and west, making it the largest Muslim state in the world at the time but a state split in two by over a thousand miles of Indian territory. India remained home for nearly 40 million Muslims—the largest Muslim minority group in a non-Muslim state. Despite sharing a common identity based on religious affiliation, Muslims were divided along regional, linguistic, class, sectarian, and ideological lines. The mere fact of as many Muslims living in India and Bangladesh as in Pakistan today underscores the clear disjunction between religiously informed identities and territorial sovereignty. Even if the British divided while they ruled, it is an open question whether partitioning India made strategic and economic sense when it came to quitting. Scholarship on decolonization over the past several decades has shed new light on the complex dynamics leading up to partition and foregrounded the role of the representative system set up by the British in molding the politics of Muslim identity at the regional and all-India levels. Muslims Under British Rule British social and political engineering from the late 18th century influenced but never wholly defined Muslim identities in the different localities and regions of the subcontinent. Emotive affinities with the worldwide community of Islam, reinforced by linkages to wider networks of cultural and material exchanges with West, Central, and Southeast Asia, remained an important dimension in the Muslim sense of identity. However, religion was

never the sole motivating factor in Muslim politics; pragmatism often required making alliances with members of other religious communities. In the aftermath of the rebellion, which colonial officials blamed on Muslim antipathy to their rule, the British came to regard the Faithful as a distinctive political community. Decennial censuses privileged religion in defining majority and minority over all other signifiers of identity, transforming the salience of religion in Indian politics. Members of the Muslim elite, the ashraf plural of sharif, literally respectable made the most of this perception to curry favor with the colonial masters. Sayyid Ahmed Khan, the leading Muslim social reformer of the late 19th century, who founded the Muhammadan Anglo-Oriental College at Aligarh in 1862, sought to alter British perceptions of Muslim disloyalty. He urged his co-religionists to focus on educational advancement and shun the Indian National Congress. His ideas were promoted in communitarian narratives disseminated by a burgeoning press and publications market in the late 19th century. Mindful of the potential for Muslim disaffection, the colonial rulers were only too eager to comply. Determined to avoid the recurrence of another rebellion, the British constructed a unitary state apparatus to govern their sprawling Indian possession. Throughout the period of colonial rule, the vital attributes of sovereignty were kept firmly in British hands and even princely rulers, while allowed the ceremonial trappings of sovereignty, had only nominal autonomy in their local domains. The goal of Indian nationalist opposition in the late 19th and early 20th centuries was to force the British to grant responsible government at the center. To counter these demands, the British adopted a two-pronged policy: The Morley-Minto reforms of 1909 conceded separate electorates for Muslims and extended the links between local and provincial councils. Under separate electorates, mainly landlord politicians could secure victory in specifically Muslim constituencies. With the electoral franchise limited to educational and property qualifications, this was effectively a class privilege in the guise of a communitarian concession. Muslim Politics in the Inter-War Years Far from assisting in the construction of an all-India Muslim identity, the logical corollary to Muslims being considered a separate political community, the colonial policy of provincializing Indian politics made regional and class interests important driving factors in Muslim politics. Separate electorates had other consequences for Muslim politics. Apart from consigning them to the status of a permanent statutory minority, separate electorates aggravated internal rivalries. Mainly landlord politicians with local influence contended with fellow co-religionists within the protected walls of Muslim constituencies without needing to pay heed to the objectives of either provincial or all-India political parties. During the first three decades of the 20th century, the Congress under Mohandas Karamchand Gandhi used mass movements to lend a semblance of coherence to localized structures of politics in different parts of India. Anti-colonial nationalists like Mohammad Ali Jinnah, a Bombay-based constitutional lawyer and a member of both the Congress and the AIML, tried forging a unified front against the British by aligning the political aims of the two all-India parties. Muslims secured more representation in provinces where they were in a minority while those in the two main Muslim-majority provinces of Punjab and Bengal had to settle for less representation than warranted by their populations. The disjunction between provincial and all-India Muslim political interests was difficult to negotiate, much less overcome. The inherent contradictions in the politics of Indian Muslims were flushed out by the Montagu-Chelmsford constitutional reforms of 1919 based on the principle of diarchy or divided authority. Elected Indians were given responsibility for less significant provincial ministries while British officials controlled all the key portfolios. To partly mitigate the communitarian effects of the Morley-Minto reforms, the new provincial councils contained a substantial number of British officials who ensured against the dominance of any single community. Provincial politicians eager to work the reforms to their advantage had to forge alliances cutting across community boundaries, not only in provinces where Muslims were in a minority but also in provinces where they had bare majorities as in Punjab and Bengal. There were rare displays of Hindu-Muslim unity as Khilafat Committees banded together with the Congress at mass rallies prominently displaying the Muslim crescent alongside the Gandhian charkha or the spinning wheel. Gandhi in turn came under fire from right-wing Hindus, who slammed him for pandering to Muslims and legitimizing the role of religion in politics. With the failure of the all-India political leadership to capitalize on the moment to chalk out a broad-based agreement between the two main communities at the all-India level, Hindu-Muslim amity gave way to hostility as well as eruptions of violence in parts of India like Malabar. During the latter

half of the s, Jinnah made another attempt to reconcile the interests of Muslims in the majority and minority provinces with a view to striking a deal with the Congress at the center before discussions in London on the next round of constitutional reforms. There was to be adequate representation for provincial minorities without reducing a majority to a minority or even a position of equality, effectively guaranteeing Muslim dominance in the majority provinces of the northwest and the northeast. After Congress refused to meet his demands halfway, Jinnah left for London, where he participated in the first two roundtable conferences held to discuss the future constitutional reforms. The Punjabi construct of Muslim interests was discernible in the provisions of both the Communal Award of 1932, which laid the basis of the electoral franchise, and the Government of India Act of 1935. Separate electorates were retained and Punjabi and Bengali Muslims were allocated more seats than any other community in the new assemblies. But full autonomy placed Muslims in Hindu-majority provinces at a disadvantage as it eliminated the official British bloc that was regarded as a safeguard for minority interests. Moreover, while provincial autonomy was to go into effect immediately, responsible government at a future federal center was to come into effect only after one-half of the princely states opted to accede to the union. Wary of the discrepancy between full provincial autonomy and the principle of federation, Jinnah was encouraged by the apprehensions of politicians in the Muslim minority provinces about the new constitutional proposals. If he could bring Muslim-majority province politicians to align their interests with the AIML, Muslims in the minority provinces might conceivably redress some of their difficulties following the introduction of full provincial autonomy. But with the British showing no signs of conceding power at the all-India center based on success in the provincial elections, the Muslim-majority provinces voted overwhelmingly for regional parties. The AIML polled a paltry 4%. The fact that Congress fared poorly in both Punjab and Bengal, where general constituencies were fewer than Muslim-reserved ones, offered a potential opening. To make a serious bid for power at a center covering the whole of India, Congress would have to win over these two provinces. This would give the AIML something concrete to offer the Congress, allowing Jinnah a say in negotiations about the political arrangements at the all-India level. In October the premiers of Punjab and Bengal rescued him from political oblivion by agreeing to let him speak on behalf of their provinces at the all-India level. But overcoming the fundamental divergence in perspective between Muslims in the majority and the minority provinces was not easy. Muslim-majority province politicians merely wanted to strengthen the provincial autonomy granted by the Act, leaving the center in British hands. This ran counter to nationalist political opinion and also did not suit Muslims in provinces where they were in a minority. A powerful all-India Muslim party at a strong center alone could redress the provincial grievances of minority province Muslims. Apart from getting around the problem of numbers, which separate electorates perpetuated rather than solved, claiming national status for the Indian Muslim minority was consistent with the contemporary internationalist discourse on self-determination. Other Muslim schemes in the late 1930s tried addressing the problems posed by the lack of any correspondence between Muslim identity and territorial sovereignty. At its annual session in March 1938 held in Lahore, the AIML reiterated its claim to represent all Indian Muslims, in majority and minority provinces alike. But in a major departure, it formally renounced minority status for Indian Muslims, who were declared a nation eligible for independent states in the northwest and the northeast of India in accordance with the internationally recognized principle of self-determination. Jinnah insisted that there were at least two identifiable nations in India, Hindu and Muslim. Any transfer of power would result in the dissolution of the British unitary center. The reconstitution of a new all-India center would have to be agreed upon by the Muslim provinces as "the territorial embodiment of the Muslim nation" as well as the princely states. After 1938, while repeating the call for the grouping of provinces in the northwest and the northeast, the AIML made clear that it was demanding one Muslim state. Jinnah maintained that the principle of grouping Muslim provinces into a separate state had to be conceded before determining the future shape and powers of the all-India center. In the telling disclosure of H. Hodson, the British reforms commissioner, most Muslim Leaguers he met in 1938 considered Pakistan to be consistent with a confederation of India for common purposes with Hindus and Muslims enjoying something close to parity. However, the AIML remained organizationally weak in the Muslim-majority provinces, compelling the all-India leadership to make tactical alliances with whichever political faction had the edge. Jinnah was well

aware of the risks involved in leading a community that the colonial constitutional lexicon defined as a separate political category but one with no history of unanimity or organizational unity. He needed a demand that was specifically Muslim in order to attract mass appeal in the majority and the minority provinces alike while being unspecific in every other respect. This elicited bitter critique from pro-Congress ulema affiliated with the Jamiat-i-Ulema-i-Hind, some of whom went so far as to call him Kafir-i-Azam or the great infidel. Under pressure from the American president, the British went through the motions of making another gesture to win over nationalist political opinion. In the veteran Congress politician from Madras, C. These counsels went unheeded. The claim seemed thoroughly unreasonable to his political opponents. But the tenor of the election campaign in which all political parties deployed religious rhetoric in varying measure had left relations between the communities in tatters. With London now contemplating its exit strategy from India, they posed a formidable obstacle to a smooth transition. The British Cabinet Mission came to New Delhi in the spring of to work out the modalities of a transfer of power to Indians. As Jinnah quipped, grouping was the crux of the matter. It provided the AIML with an opportunity to rein in the Muslim provinces and deploy their combined weight at an all-India center limited to defense, foreign affairs, and communications. If the federal arrangement proved unworkable, groups of provinces could within a ten-year period opt to secede from the Indian union.

couple and their grand children sitting by the roadside on this arduous journey. The caravan has gone on," wrote Bourke-White. An old Sikh man carrying his wife. Over 10 million people were uprooted from their homeland and travelled on foot, bullock carts and trains to their promised new home. Gandhi in Bela, Bihar, after attacks on Muslims, 28 March Labour Prime Minister Clement Attlee had been deeply interested in Indian independence since the s, and for years had supported independence. He now took charge of the government position and gave the issue highest priority. Although the mutinies were rapidly suppressed, they had the effect of spurring the Attlee government to action. The objective of the mission was to arrange for an orderly transfer to independence. With the announcement of the elections the line had been drawn for Muslim voters to choose between a united Indian state or Partition. Now as the trials began, the Congress leadership, although it never supported the INA, chose to defend the accused officers. British rule had lost its legitimacy for most Hindus and conclusive proof of this came in the form of the elections with the Congress winning 91 percent of the vote among non-Muslim constituencies, thereby gaining a majority in the Central Legislature and forming governments in eight provinces, and becoming the legitimate successor to the British government for most Hindus. If the British intended to stay in India the acquiescence of politically active Indians to British rule would have been in doubt after these election results, although the views of many rural Indians were uncertain even at that point. Two of these groupings would consist of predominantly Muslim provinces, while the third grouping would be made up of the predominantly Hindu regions. The provinces would be autonomous but the center would retain control over defence, foreign affairs and communications. Though the proposals did not offer independent Pakistan, the Muslim League accepted the proposals. Even though the unity of India would have been preserved, the Congress leaders, especially Nehru, believed it would leave the Center weak. On 10 July Nehru gave a "provocative speech", rejected the idea of grouping the provinces and "effectively torpedoed" both the Cabinet mission plan and the prospect of a United India. Although India had had outbreaks of religious violence between Hindus and Muslims before, the Calcutta killings were the first to display elements of " ethnic cleansing ", in modern parlance. The communal violence spread to Bihar where Muslims were attacked by Hindus , to Noakhali in Bengal where Hindus were targeted by Muslims , to Garhmukteshwar in the United Provinces where Muslims were attacked by Hindus , and on to Rawalpindi in March in which Hindus were attacked or driven out by Muslims. Mountbatten hoped to revive the Cabinet Mission scheme for a federal arrangement for India. But despite his initial keenness for preserving the center the tense communal situation caused him to conclude that partition had become necessary for a quicker transfer of power. Communal violence in Bengal and Punjab in January and March further convinced Patel of the soundness of partition. When Lord Louis Mountbatten formally proposed the plan on 3 June , Patel gave his approval and lobbied Nehru and other Congress leaders to accept the proposal. I fully appreciate the fears of our brothers from [the Muslim-majority areas]. Nobody likes the division of India and my heart is heavy. But the choice is between one division and many divisions. We must face facts. We cannot give way to emotionalism and sentimentality. The Working Committee has not acted out of fear. But I am afraid of one thing, that all our toil and hard work of these many years might go waste or prove unfruitful. My nine months in office has completely disillusioned me regarding the supposed merits of the Cabinet Mission Plan. Except for a few honorable exceptions, Muslim officials from the top down to the chaprasis peons or servants are working for the League. Whether we like it or not, de facto Pakistan already exists in the Punjab and Bengal. Under the circumstances I would prefer a de jure Pakistan, which may make the League more responsible. We have 75 to 80 percent of India, which we can make strong with our own genius. The League can develop the rest of the country. However, neither he nor any other Indian leader had foreseen the intense violence and population transfer that would take place with partition. Late in , the Labour government in Britain , its exchequer exhausted by the recently concluded World War II, decided to end British rule of India, and in early Britain announced its intention of transferring power no later than June However, with the British army unprepared for the potential for increased violence, the new viceroy, Louis Mountbatten , advanced the date for the transfer of power, allowing less than six months for a mutually agreed plan for independence. The predominantly Hindu and Sikh areas were assigned to the new India and predominantly Muslim areas to the new nation of Pakistan; the plan included a partition of the Muslim-majority provinces of Punjab and Bengal.

The communal violence that accompanied the announcement of the Radcliffe Line , the line of partition, was even more horrific. There are numerous eyewitness accounts of the maiming and mutilation of victims. While previous communal riots had been deadly, the scale and level of brutality during the Partition massacres was unprecedented. It was designed to cleanse an existing generation and prevent its future reproduction. The following day, 15 August , India, now a smaller Union of India, became an independent country with official ceremonies taking place in New Delhi, and with Jawaharlal Nehru assuming the office of prime minister , and the viceroy, Louis Mountbatten, staying on as its first Governor General ; Gandhi, however, remained in Bengal, preferring instead to work with the new refugees from the partitioned subcontinent. Geographic partition, [edit] Mountbatten Plan[edit] Mountbatten with a countdown calendar to the Transfer of Power in the background The actual division of British India between the two new dominions was accomplished according to what has come to be known as the 3 June Plan or Mountbatten Plan. It was announced at a press conference by Mountbatten on 3 June , when the date of independence “ 15 August ” was also announced. Sikhs, Hindus and Muslims in Punjab and Bengal legislative assemblies would meet and vote for partition. If a simple majority of either group wanted partition, then these provinces would be divided. Sind and Baluchistan were to make their own decision. India would be independent by 15 August The separate independence of Bengal was ruled out. A boundary commission to be set up in case of partition. The Indian political leaders accepted the Plan on 2 June. It did not deal with the question of the princely states , but on 3 June Mountbatten advised them against remaining independent and urged them to join one of the two new dominions. Abul Kalam Azad expressed concern over the likelihood of violent riots, to which Mountbatten replied: At least on this question I shall give you complete assurance. I shall see to it that there is no bloodshed and riot. I am a soldier and not a civilian. Once partition is accepted in principle, I shall issue orders to see that there are no communal disturbances anywhere in the country. If there should be the slightest agitation, I shall adopt the sternest measures to nip the trouble in the bud. Mountbatten visited Gandhi and said he hoped that he would not oppose the partition, to which Gandhi wrote the reply: Pakistan came into being with two non-contiguous enclaves, East Pakistan today Bangladesh and West Pakistan , separated geographically by India. India was formed out of the majority Hindu regions of British India, and Pakistan from the majority Muslim areas. On 18 July , the British Parliament passed the Indian Independence Act that finalized the arrangements for partition and abandoned British suzerainty over the princely states , of which there were several hundred, leaving them free to choose whether to accede to one of the new dominions. The Government of India Act was adapted to provide a legal framework for the new dominions. Following its creation as a new country in August , Pakistan applied for membership of the United Nations and was accepted by the General Assembly on 30 September The Dominion of India continued to have the existing seat as India had been a founding member of the United Nations since

Chapter 3 : Partition of India - Wikipedia

Was the creation of Pakistan in the interests of Muslims? YES Was the killing of 1 million civilians under the pretext of partition justified? NO!!! Recommend. Virkaul.

The Pakistan Movement is similar to the spirit of Islam. The War of Independence in was an announced declaration of the Muslim strength of revolution against the oppressing power of the British government and its stooges present in the Sub continent. Frustration, dearth of direction and planning lowered the rank of Muslims after the failure of this war. It was after this war that leaders such as Sir Syed Ahmad Khan emerged who became a guiding light for Muslims in India. Muslims were in distress and he said that education is power; he used this mantra to raise their spirits. He added that Muslims could enhance their political, social and economic position only through the medium of modern, scientific education. In fact it was Sir Syed that created the concept of a separate Muslim state on the grounds of religion, culture and history. He encouraged the Muslims of the sub-continent to ask for a home nation where they could live their lives according to the Quran and the holy sunnah. After the creation of the Indian national congress in , the visionary Muslim leaders saw this move as a threat and warned Muslims of its dangers. Hence in the Muslim league was formed to challenge the Indian national congress. This is when the concept of two different states for Muslims and Hindus emerged. Many Maulanas supported this vision created initially by Sir Syed Ahmad Khan and spread its ideas all around the sub-continent. However it can be said that the most important contribution came from Dr. Mohammad Iqbal, the amazing philosopher and poet to the creation of Muslim nationalism. It was through his poetic and religious-philosophical works that the idea of Pakistan gained support. Islam in his philosophy is a form of national unity and includes all political beliefs. From , it was the founder of Pakistan Mr. Mohammad Ali Jinnah that encouraged in the Muslim community the concept of Muslims uniting into a charismatic community; this synchronized their sense of power with the sense of a united community. As time passed the Quaid became a symbol for Muslim Nationalism in Human form. He was launched as the Quaid even before the initiation of the Pakistan Movement in March, Due to the continued stubbornness of the Indian national congress, it was in that the league formed the resolution on the 23rd march. It was designed on the principal that areas in which the Muslims would be in Majority would be grouped together to create an independent state. After the difficult struggle by the Muslims, the British Parliament was forced to agree to the Indian Independence Act in , leading to the creation of Pakistan on 14th August in

Chapter 4 : Pakistan strip/4, MNH. Creation of Pakistan, 53rd anniv. Trees, / HipStamp

Creation of Pakistan 1. Pakistan Movement: The Pakistan Movement or Tehrik-e-Pakistan was a political movement in the s that aimed for and succeeded in the creation of Pakistan from the Muslim-majority areas of British India. The movement progressed within India alongside the Indian independence movement, but the Pakistan Movement sought to establish a new nation-state that protected the.

Haji Muhammed Ismail Khan. Malik Umar Hayat Khan Tiwana. Khan Bahadur Muhammed Shah Deen. Nawab Nasir Hussain Khan Bahadur. Nawab Sarfaraz Hussain Khan Bahadur. Khan Bahadur Ahmed Muhaeuddin. Ibraheem Bhai Adamjee Pirbhai. Khan Bahadur Khawaja Yousuf Shah. Khan Bahadur Mian Muhammad Shafi. Khan Bahadur Shaikh Ghulam Sadiq. Khalifa Syed Muhammed Khan Bahadur. The Muslim League leadership then began mass mobilisation and the League then became a popular party with the Muslim masses in the s, especially after the Lahore Resolution. It is quite clear that Hindus and Muslims derive their inspiration from different sources of history. They have different epics, different heroes and different episodes To yoke 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. The resolution guaranteed protection for non-Muslim religions. Talks between Jinnah and Gandhi in Bombay failed to achieve agreement. This was the last attempt to reach a single-state solution. Shortly thereafter, Viceroy Lord Linlithgow followed suit and announced that India too was at war with Germany. The Indian Congress refused to support the British unless the whole Indian subcontinent was granted independence. The general elections held in for the Constituent Assembly of British Indian Empire , the Muslim League secured and won out of seats reserved for Muslims and about The Congress which was led by Gandhi and Nehru remained adamantly opposed to dividing India. In that era, ethnolinguistic differences were subsumed under a common vision of an Islamic-inspired social and political order. Moreover, the Hindus were the allies of the British, who used them to strike a balance with the Muslims; many Hindus, a fundamentally insecure people, hated Muslims and would have oppressed them in a one-man, one-vote democratic India. Thus, the election was effectively a plebiscite where the Indian Muslims were to vote on the creation of Pakistan; a plebiscite which the Muslim League won. However, the British did not desire India to be partitioned [38] [39] and in one last effort to avoid it they arranged the Cabinet Mission plan. The Punjab had a slight Muslim majority, and local politics had been dominated by the secular Unionist Party and its longtime leader Sir Sikandar Hayat Khan. The Unionists had built a formidable power base in the Punjabi countryside through policies of patronage allowing them to retain the loyalty of landlords and pirs who exerted significant local influence. Following the death of Sir Sikander in , and bidding to overcome their dismal showing in the elections of , the Muslim League intensified campaigning throughout rural and urban Punjab. Activists were advised to join in communal prayers when visiting villages, and gain permission to hold meetings after the Friday prayers. To further their religious appeal, the Muslim League also launched efforts to entice Pirs towards their cause. Pirs dominated the religious landscape, and were individuals who claimed to inherit religious authority from Sufi Saints who had proselytised in the region since the eleventh century. To do so, the Muslim League created the Masheikh Committee, used Urs ceremonies and shrines for meetings and rallies and encouraged fatwas urging support for the Muslim League. For the Gilani Pirs of Multan the over-riding factor was local longstanding factional rivalries, whilst for many others a shrines size and relationship with the government dictated its allegiance. In it held a special Gujjar conference intending to appeal to all Muslim Gujjars, and lifted its ban on Jahanara Shahnawaz with the hope of appealing to Arain constituencies. By , less than 20 per cent of those servicemen returning home had found employment. The transformation itself had been rapid, as most landlords and pirs had not switched allegiance until after The Western Punjab was home to a small minority population of Punjabi Sikhs and Hindus up to apart from the Muslim majority. Both the Muslim landed elite, waderas, and the Hindu commercial elements, banias, collaborated in oppressing the predominantly Muslim peasantry of Sindh who were economically exploited. The Sindh Muslim League exploited the issue and agitated for the return of the mosque to Muslims.

Consequentially, a thousand members of the Muslim League were imprisoned. Eventually, due to panic the government restored the mosque to Muslims. Syed left the All India Muslim League in the mids and his relationship with Jinnah never improved, the overwhelming majority of Sindhi Muslims supported the creation of Pakistan, seeing in it their deliverance. Here the Congress and Pashtun nationalist leader Abdul Ghaffar Khan had considerable support for the cause of the united India. The secular Pashtun leadership was also of the view that if joining India was not an option then they should espouse the cause of an independent ethnic Pashtun state rather than Pakistan. The directives of the ulama in the province began to take on communal tones. Accusations of molesting Muslim women were levelled at Hindu shopkeepers in Nowshera , a town where anti-Hindu sermons were delivered by maulvis. Tensions also rose in over the abduction of a Hindu girl in Bannu. The referendum was held on 2 July while polling began on 6 July and the referendum results were made public on 20 July According to the official results, there were , registered voters out of which , During British rule Balochistan was under the rule of a Chief Commissioner and did not have the same status as other provinces of British India. The Muslim League under Muhammad Ali Jinnah in the period strived to introduce reforms in Balochistan to bring it on par with other provinces of British India. During the Pakistan Movement, public opinion in Balochistan, at least in Quetta and other small towns, was overwhelmingly in favour of Pakistan. Following the partition of Bengal , violence erupted in the region, which was mainly contained to Kolkata and Noakhali. Sittwe , capital of Arakan State , it, too demanding annexation to Pakistan. Maulana Ashraf Ali Thanvi was of the view that the Muslim League should be supported and also be advised at the same time to become religiously observant. Prior to , Bengal with 33 million Muslims had only ten representatives, less than the United Provinces of Agra and Oudh, which were home to only seven million Muslims. Thus the creation of Pakistan became inevitable and the British had no choice but to create two separate nations “ Pakistan and India ” in

Chapter 5 : Pakistan Movement - Wikipedia

Several primary materials, unpublished and published, on the processes that led to the partition of India and the creation of Pakistan are available in the United Kingdom, Pakistan, and India. The India Office Library in London is a rich repository of official and private papers.

On numerous occasions, the governments of Pakistan claimed to have reached a synthesis from this tussle through various constitutional resolutions and conclusions, none of which have stuck. Nevertheless, the evolution of the idea which all the fight is about, has seen a gradual retardation. Today, this idea may not mean what it meant when Mohammad Ali Jinnah led the creation of Pakistan in 1947. To some, the idea was not allowed to freely evolve and deliver its promise of a prosperous and progressive Muslim homeland in South Asia. To others, however, it is not retardation at all but an ideological process bearing the kind of fruit that the idea was always destined to sprout. The idea behind the momentum that gave birth to Pakistan was Muslim Nationalism. Theory and reality One section of Pakistanis considers it as an idea that was to evolve and shape Pakistan into a modern and progressive Muslim-majority society and state. Though the state and governments of Pakistan have for long attempted to find a middle-ground in this context, such a ground has increasingly shifted towards the rightist sides of the existentialist divide. This shift is lamented by those who explain it as the gradual retardation of the idea of Muslim Nationalism. Their opponents on the other hand have welcomed this swing to the right, explaining it as the natural direction Muslim Nationalism was destined to take. So what was this idea destined to achieve? The idea of nationalism as an ideology with which a man identifies with his nation on the basis of shared political and cultural commonalities and borders is largely an 18th century construct that emerged in Europe. Its development was accelerated by the eventual expansion of the politics and economics associated with the rise of European colonialism and the assertion of the mercantile and trader classes. Different narratives of Pakistan Nationalism was first introduced in South Asia by British colonialists after they strengthened their economic and political grip in the region in the aftermath of the collapse of the year-old Muslim rule in India. According to eminent Pakistani historian, Dr Mubarek Ali, when Muslim rule began to collapse in India, many prominent Muslim thinkers became alarmingly conscious of the minority status of the Muslims in the region. Dr Ali adds that it was at this point that Muslim thinkers and reformers began to overtly talk about the ummah, suggesting that they were a part of the global Muslim community. This thinking was a way to pad the reality that even though Muslims had ruled India for over years, compared to the Hindus, they were still a minority in the region. The creeping minority complex was offset by the notion that Indian Muslims were part of the large Muslim community – a universal nation of men and women who shared a common faith. Muslim Nationalism for revival of Indian Muslims This was the basis upon which men such as Syed Ahmed Khan and Syed Ameer Ali began to construct a Muslim Nationalism which would evolve into becoming the main engine behind the movement that created Pakistan. History of a grand concoction The ummah factor was adopted from the Pan-Islamism of 19th Century thinker and activist, Jalaluddin Afghani. Syed Ahmed Khan Though Ahmed and Ameer Ali often reminded the Muslims of India of their royal past as a ruling class, they paralleled this with a plea to look forward and regain this past through modern means i. Interestingly, though the movement did not succeed in saving the Ottomans, it did trigger one of the first battles among the Muslim Nationalists of the region over the essence of the ideology. For example, Mohammad Ali Jinnah who, was yet to become a prominent Muslim Nationalist, criticised the Khilafat movement of being fuelled by religious fanaticism, whereas Muslim Nationalists such as Mohammad Ali Johar and Shaukat Ali played a prominent role in it. Johar and Shaukat saw Muslim Nationalism as an ideology that was to dismantle British rule in India through the formation of an Islamic caliphate. But that aspect of the idea of Muslim Nationalism that was first set into motion by Syed Ahmed Khan and Ameer Ali had been largely successful in rehabilitating the economic and social status of some Muslims also giving birth to a Muslim bourgeoisie and petty-bourgeoisie in India. To become this it required a coherent political philosophy and narrative. This eventually came through the mind and pen of a renowned Muslim philosopher and poet, Mohammad Iqbal. But he added that they should now politically strive to carve out their own

sovereign abode. But Iqbal largely succeeded in at least inspiring the growing number of Muslim bourgeoisie to begin seeing the All India Muslim League as a stirring expression of Muslim Nationalism. The Unionist Party was largely a pragmatist political group dominated by influential Muslim feudal, spiritual and business elites of the Punjab. It was also close to the Indian National Congress. The Khudai Khidmatgar also called the Red Shirts was a left-leaning Pushtun nationalist party that was entirely opposed to Muslim Nationalism, believing it to be a construct of Punjabi and North Indian Muslim elites. The Majlis-e-Ahrar and the Khaksar were radical right-wing Islamic groups that, along with the Jamat-i-Islami, rejected the idea of Muslim Nationalism, which, to them, was a secular colonial construct and detrimental to the political and spiritual interests of the Muslims of India. It was during the legislative assembly elections of in India that the League was finally able to give a more articulate political dimension to its Muslim Nationalism. In , Jinnah asked Danial Latifi to transform the Muslim Nationalism of the League into a coherent political, social and economic programme. In , he authored and published the first complete manifesto of the All India Muslim League. The manifesto was patronised by Jinnah and floated to attract Muslim votes in the legislative assembly elections, the results of which finally turned the League into the largest Muslim party in India. The very next year it succeeded in creating Pakistan. According to Latifi, the League would promote policies that would benefit and encourage the enterprising economic spirit of the Muslim middle-classes, and at the same time protect the Muslim masses from the oppression of the Hindu, Muslim and British Colonial elites. This was strongly alluded to by Jinnah during his first major speech as the Governor General of Pakistan in August They derided it as a myopic experiment that would be detrimental to the spiritual and political wellbeing of the Muslims of India and to the Pan-Islamist ambitions of reviving the concept of a universal caliphate. Nevertheless, the later view was largely co-opted within the Muslim Nationalist tendency after the creation of Pakistan. But the co-option only managed to intensify the battle between the two poles of the ideology, leaving the nation locked in a constant battle between two sides of a single idea. That is a conflict which is yet to enjoy a widespread consensual resolution.

Chapter 6 : BBC - History - British History in depth: The Hidden Story of Partition and its Legacies

Therefore the creation of Pakistan is the result of a struggle for the recovery of a nation which lost its power. Religion was the prime motivator ultimately but not at all root cause for the need for division of United India.

There were numerous factors that led to the creation of Pakistan. Some of these are discussed below.

Religious Causes In the subcontinent, the Hindus and the Muslims had been living together for many centuries, peacefully, but after the Muslims were treated very badly by the Hindus and British. The religious differences between the two nations came to the fore and were cause of constant tension between the followers of both religions. Hindus did not allow Muslims to practice their faith independently. Hence, the Muslims were convinced that they could not live with the Hindus after the British withdrawal from India and demanded a separate homeland where they could live according to the tenets of Islam.

Urdu Hindi in the controversy: Though Urdu was spoken, written and understood throughout India, yet the Hindus did not like to adopt it as the national language, because it was written in Arabic script. They wanted to adopt Hindi written in Devanagiri script. This language controversy started in at Banaras. Sir Syed supported the cause of Urdu, but unfortunately, in , Hindi was adopted as the national language. This created a cultural gulf between the two communities. Hindus were more politically advanced and greater in number than Muslims. They were quick to politically organize under the banner of the Indian National Congress with the cooperation of the British. Hindus were single largest community of India. All high post and ministries were in their hands. Muslims feared that in a democratic system based on adult franchise Hindus would perpetually dominate them because of their numeric supremacy. To avoid this political subjugation, Muslims strived for the creation of a separate homeland in areas where they were in majority. The partition of Bengal took place in . Lord Curzon divided the province of Bengal on administrative grounds. The partition incidentally favoured the Muslims as they became majority nation in newly created province of East Bengal. This created a strong resentment in Hindus who started Anti-Muslim movements. This convinced the Muslims that Hindus cannot see prosperity of Muslims. Muslims aligned with the British to counter the influence of Hindus. However, when the partition of Bengal was finally annulled by British in it came as a shock to Muslims who were convinced that Hindu Muslim unity would no longer be possible and appeasing British would not serve their political interests.

Creation of Muslim League: Muslim League was created in at Dhaka. Initially the objectives of the League were to remove the misunderstandings between British and Muslims. Quaid-e-Azam joined the League in . After partition of Bengal Muslim League changed its objectives and started to further the political interests of Muslims. In Muslim League passed a historic resolution demanding the creation of Pakistan. The political struggle of Muslim League was the most apparent factor that led to the creation of Pakistan. Muslims were convinced that Hindus and Muslims are not only two distinct groups but rather two different nations. Sir Syed used the term nations for the Muslims after the Hindi-Urdu controversy. The idea of two nation theory was strongly opposed by Hindus who affirmed that India is a cow mother which cannot be partitioned. However, Allama Iqbal clearly elaborated the idea of two nations through his writings while Quaid-e-Azam led the practical political struggle for the creation of separate Muslim homeland on the ideology of two Nation Theory.

The Simla Deputation and Separate Electorates: Among other demands, there was a demand of separate electorate. The Muslim request for separate electorate was accepted by the British government and it was given legal recognition in the Government of India Act . In , Nehru report was published containing recommendations for the future constitution of India. The Nehru report was a lopsided report as it ignored all the Muslim demands for constitutional framework. This increased the already widened gulf between the two nations and convinced Muslims of Indian prejudice towards them.

Fourteen points of Quaid-e-Azam: In response to Nehru report, Quaid-e-Azam presented his own formula of constitutional framework. These fourteen points became the benchmark of Muslim politics and ultimately paved a way for the separate homeland for Muslims. In , Allama Iqbal, in a historic address at Allahabad presented his own constitutional formula for the division of India. In , Congress formed government in eight out of eleven provinces of India. These Congress governments established Hindu rule in their provinces. They tried to annihilate Muslim

cultural and religious identity. Band-e-Matam, which was full of anti-Muslim feelings, was adopted as the national anthem of India. The All India Muslim League in its 34th session at Lahore adopted a historic Lahore resolution calling for the creation of separate homeland for Muslims of India. Later on, the Lahore Resolution was amended and named Pakistan resolution. The demand of Pakistan was formally made for the first time in the resolution. Muslim League emerged as the largest single party of Muslims as it won by overwhelming majority on Muslim seats. This confirmed the League status as the sole representative of Muslims of India. Thus, any deliberation of future constitutional set-up of India would not be possible without involving Muslim League and Quaid-e-Azam. On 3rd June , the British government formally announced the partition of India into two separate countries of India and Pakistan. Pakistan emerged as the dream independent state of Muslims of India on 14th August

Chapter 7 : Economic Factors in the making of Pakistan

As British rule there drew to an end, many Muslims demanded, in the name of Islam, the creation of a separate Pakistan state. Its emergence in August remains one of the major political achievements of modern Muslim history.

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Reasons for partition India and Pakistan won independence in August , following a nationalist struggle lasting nearly three decades. It set a vital precedent for the negotiated winding up of European empires elsewhere. Unfortunately, it was accompanied by the largest mass migration in human history of some 10 million. As many as one million civilians died in the accompanying riots and local-level fighting, particularly in the western region of Punjab which was cut in two by the border. This explanation, however, renders the mass violence that accompanied partition difficult to explain. If Pakistan were indeed created as a homeland for Muslims, it is hard to understand why far more were left behind in India than were incorporated into the new state of Pakistan - a state created in two halves, one in the east formerly East Bengal, now Bangladesh and the other 1, kilometres away on the western side of the subcontinent [see map]. It is possible that Mohammed Ali Jinnah, leader of the Muslim League, simply wished to use the demand for a separate state as a bargaining chip to win greater power for Muslims within a loosely federated India. One explanation for the chaotic manner in which the two independent nations came into being is the hurried nature of the British withdrawal. This was announced soon after the victory of the Labour Party in the British general election of July , amid the realisation that the British state, devastated by war, could not afford to hold on to its over-extended empire. This left a great many issues and interests unresolved at the end of colonial rule. Tellingly, although Pakistan celebrated its independence on 14 August and India on 15 August , the border between the two new states was not announced until 17 August. It was hurriedly drawn up by a British lawyer, Cyril Radcliffe, who had little knowledge of Indian conditions and with the use of out-of-date maps and census materials. Communities, families and farms were cut in two, but by delaying the announcement the British managed to avoid responsibility for the worst fighting and the mass migration that had followed.

Top Tensions in India Many have wondered why the British and Indian leaders did not delay until a better deal over borders could have been agreed. One explanation is that in the months and years immediately following World War Two, leaders on all sides were losing control and were keen to strike a deal before the country descended into chaos. Immediately before World War Two, India was ravaged by the impact of the Great Depression, bringing mass unemployment. This created tremendous tensions exacerbated during the war by inflation and food grain shortages. Rationing was introduced in Indian cities and in Bengal a major famine developed in The last months of British rule were marked by a naval mutiny, wage strikes and successful demonstrations in every major city. With the cessation of hostilities, the battalions at the disposal of the government in India were rapidly diminished. At the same time, the infrastructure of the Congress Party, whose entire leadership was imprisoned due to their opposition to the war, had been dismantled. The Muslim League, which co-operated with the British, had rapidly increased its membership, yet still had very limited grassroots level organisation. The day had dissolved into random violence and civil disruption across north India, with thousands of lives lost. This was interpreted by the British as evidence of the irreconcilable differences between Hindus and Muslims. In reality, the riots were evidence as much of a simple lack of military and political control as they were of social discord. A leading role was played in both by the Communist Party of India. Elsewhere, the last months of British rule were marked by a naval mutiny, wage strikes and successful demonstrations in every major city. In all of these conflicts the British colonial government remained aloof, as it concentrated on the business of negotiating a speedy transfer of power.

Top Hopes for Pakistan Strong support for the idea of an independent Pakistan came from large Muslim landowning families in the Punjab and Sindh, who saw it as an opportunity to prosper within a captive market free from competition. Support also came from the poor peasantry of East Bengal, who saw it as an opportunity to escape from the clutches of moneylenders - often Hindu. Both were to be disappointed. The heartland of support for the Muslim League lay in Uttar Pradesh, which was not included within Pakistan. The economy of Pakistan was chiefly agricultural, and controlled by feudal elites. Once the army had been paid,

nothing was left over for the purposes of economic development. The great advantage enjoyed by the Indian National Congress was that it had worked hard for 40 years to reconcile differences and achieve some cohesion among its leaders. The heartland of support for the Muslim League, however, lay in central north India Uttar Pradesh which was not included within Pakistan. Muslims from this region had to flee westwards and compete with resident populations for access to land and employment, leading to ethnic conflict, especially in Sindh. Top Post-partition and conflict over Kashmir The death of Muhammed Ali Jinnah in , the conflict with India over the Princely State of Kashmir which both countries claimed at independence , as well as ethnic and religious differences within Pakistan itself, all combined to stymie early attempts to agree on a constitution and an effectively functioning civil administration. This failure paved the way for a military takeover of the government in and later on, a civil war in This saw the division of the country and the creation of the separate state of Bangladesh. Ever since then, military rule has been more often than not the order of the day in both countries. India has maintained remarkable cohesion since independence, especially considering it is nearly the size of Europe. At independence, in India and in Pakistan, civil unrest as well as ethnic and religious discord threatened the stability of the new country. However, the assassination of Mahatma Gandhi on 30 January by a Hindu fanatic strengthened the hand of secularists within the government. Indian politicians ratified a constitution, which led to the first democratic elections in However, major tensions have persisted among both Muslim and Sikh communities, which suffered most from the violence and land loss resulting from partition. These tensions erupted most seriously in the s in a violent campaign for the creation of a separate Sikh state which led ultimately to the assassination of Indira Gandhi. Renewed victimisation of Muslims has also occurred, notably with the destruction of the Muslim shrine at Ayodhya in and anti-Muslim riots in Gujarat in With such notable exceptions, however, India has maintained a remarkable level of cohesion since independence, especially if one considers that it is a country nearly the size of Europe. For both India and Pakistan, the most singular conflict unresolved since partition has concerned the former Princely State of Kashmir, whose fate was left undetermined at the time the British left. Lying as it did on the border, Kashmir was claimed by both countries, which have been to war over this region on numerous occasions. The conflict has wasted thousands of lives and millions of dollars, but is closer to a solution now than at any time since independence. If achieved, it might finally bring to fruition the dreams of Mohammed Ali Jinnah and Mahatma Gandhi and once more set an example for post-colonial societies elsewhere in Africa, Asia and the Middle East to imitate and follow. Find out more Books *Inventing Boundaries*: Oxford University Press, *Pakistan as a peasant utopia*: Westview, *The Sole Spokesman*: Kali for Women, *Remembering Partition*:

Chapter 8 : The idea that created Pakistan - Blogs - calendrierdelascience.com

Creation of Pakistan was a necessity, without creation of Pakistan Muslims of India. Indeed it was a divided Muslim state. State unfulfilled the need of under served which lead us where we are now?

It originally appeared in Workers Hammer No. It goes on to quote John Foster Dulles on the common bond between imperialism, religions of the East and anti-Communism. In , Dulles, soon to become secretary of state, observed: Their spiritual beliefs cannot be reconciled with Communist atheism and materialism. The British imperialists have maintained that the partition of India was aimed at creating a homeland for Muslims where they would be protected from Hindus, a claim belied by the fact that far more Muslims were left behind in India than those incorporated in the new entity of Pakistan. Besides, in the provinces that became Pakistan, the Muslims were dominant; they were neither threatened by post-independence Hindu domination nor were they interested in a separate Muslim state. In fact, the majority of Muslims were fearful of the economic and social impact of uprooting and relocation. They resented the fact that they would be confined to the two corners of the subcontinent and have to abandon the heartland of India, where Muslim rulers held sway for over years before their defeat by the British, and in which lie some of the magnificent symbols of past Muslim power and glory such as the great forts of Delhi and Agra, the Taj Mahal and others. Muslim merchants and businessmen opposed the partition out of concern for the loss of a long developed market. Through their divide-and-rule policy and using religion as a tool, the British drove a wedge between Hindus and Muslims, built close ties with Jinnah, in whom they nourished separatist aspirations, and recognised him as the sole spokesman of the Muslims of India. In his well-documented book, *The Shadow of the Great Game*: Sarila, who served as an aide-de-camp to Lord Louis Mountbatten, the last viceroy of India, was privy to the British manipulative machinations. He unearthed piles of documents pertaining to the partition: On 5 May , the same day Germany surrendered, Churchill ordered an appraisal of the long-term policy required to safeguard the interests of the British Empire in India. In his writings in the late forties and early fifties, British colonial official Olaf Caroe posed the question: The theme of his lectures, in his own words, was: Its stability can be assured only by the close accord between the States which surround this Muslim lake, an accord underwritten by the Great powers whose interests are engaged. His schemes found resonance with American imperialists who were eager to control the oil resources and to expand the boundaries of the Cold War by ringing the Soviet Union with a series of alliance systems in the region. In one of the Cold War historical moments, Khrushchev, with no small degree of pleasure, displayed the mostly intact wreckage of the supposedly invincible U-2 and its captured pilot, Francis Gary Powers. In the s Pakistan provided a base for launching attacks against the Soviets in Afghanistan. As the CIA undertook its biggest covert operation ever, Pakistan played a strategic role. The Soviet Red Army intervened on the side of a regime that sought to introduce minimal social reforms and faced a jihad holy war led by reactionary landlords, tribal chiefs and mullahs. That war, in which imperialist-backed forces threatened the southern flank of the Soviet Union, posed an acid test for revolutionaries. The Soviet intervention was progressive, underlining the Trotskyist understanding that despite its degeneration under a Stalinist bureaucratic caste, the Soviet Union remained a workers state embodying historic gains of the October Revolution of , centrally the planned economy and collectivised property. These were enormous conquests, not least for women and the Muslim peoples of Soviet Central Asia, where conditions before the Bolshevik Revolution had been as backward and benighted as in Afghanistan. For Afghanistan, which is not a nation but a patchwork of tribes and peoples, with its minuscule proletariat, progress would have to be brought in from the outside. The international Spartacist tendency, now the International Communist League, said: The SWP in Britain criminally stood foursquare with the imperialists. Pakistan is today subject to U. Pakistan, like India, is a prison house of peoples, a legacy of three centuries of British colonial divide and rule that culminated in the partition of the Indian subcontinent. Kashmir epitomises the seething complex of national and communal conflicts that extend from Afghanistan to Pakistan and India. The Indian state was founded on naked Hindu chauvinism, and brutal oppression of minorities has been the rule under the Congress Party as well as the avowedly chauvinist BJP Bharatiya Janata

Party. The task of liberating all the exploited and oppressed of the Indian subcontinent demands the forging of Leninist-Trotskyist vanguard parties dedicated to the revolutionary overthrow of the bourgeoisies in India, Pakistan and Bangladesh and the establishment of a socialist federation of South Asia.

The Partition of India was the process of dividing the subcontinent along sectarian lines, which took place in as India gained its independence from the British Raj. The northern, predominantly Muslim sections of India became the nation of Pakistan, while the southern and majority Hindu section became the Republic of India.

The tragedy that unfolded with the mass expedition of people from different areas to the newly created states of India and Pakistan has been the subject of various movies, books and poetry. Many scholars have focused on the political progression that directed to the division of India, the creation of Pakistan, and the associated violence. Numerous people have attempted to find out who was the guilty and how far mutual ideas had made inroads into secular parties and sensibilities. But the main objective of this paper is to reveal the personality of Mohammad Ali Jinnah who played an important role in drawing boundaries between India and Pakistan. Jinnah had visualized that Pakistan would be a homeland for the Muslims of India without knowing that partition would give a free lead to genocide, mass migration and untold sufferings on millions. Whatever the causes of the partition, the brute facts cannot be challenged. All available evidences show that Jinnah Original Article alone was not responsible for the creation of Pakistan. Partition was not only the result of the British divide and rule policy but also the outcome of exact political blueprint to carry the partition of the country. Oct 27, ; Accepted: Nov 07, ; Published: Nov 09, ; Paper Id.: Communal demands sharpened in this period, particularly with the rise of nationalism in the early 20th century. Indian Muslims were motivated, firstly by the British, to create a separate political and cultural identity. The Muslim League arose as a group projected to boost the different interests of the Muslims. Islam had come to India with invading Islamic forces without difficulty, struggled to rule over rich, fertile, abundant lands of Hindustan and finally acquired the identity of a Foreign Islamic outsider. Jinnah and Nehru supported directly and indirectly to promote the special status for Muslims. Actually these two great Indians of their times were competing to become the spokesman of Muslims in India. Jinnah always demanded a special status for Muslims. It is ironical that in India, everyone has equal rights but still we make distinctions on the basis of caste, colour and creed. It was only Mahatma Gandhi who spoke for a united India. Actually the partition of India did not achieve the intended purpose i. With admirable detachment the congress leaders were always blamed in India and expected to avoid the tragic partition. But in Pakistan, it was inevitable to establish a Muslim nation. In this way Jinnah was www. In reality Jinnah first imagined a Muslim community, then Muslims and nation in India. It was not only after the establishment of the Pakistan that Jinnah initiated to talk about the model and modern State but it was even before the establishment of the Pakistan that Jinnah confirmed that all the minorities along with the Muslim majority will be considered alike in the new established State of Pakistan. He was actually building a Muslim majority state but not the Islamic state. Islamic signs and spiritual pleas were advocated by the Punjab Muslim League during the campaign for Pakistan, however, all these were only the planned move suggested by Jinnah and these Islamic Symbols were not the bases of the movement. Actually Jinnah was fearful of a permanent Hindu majority but he was not anti- Hindu. Some scholars and historians have observed Jinnah as an adamant, self-centered and ambitious politician and for- sighted statesman who was always concerned with his own political triumphs s and was less concerned with the real interests and aspirations of the Muslim masses. Actually he was a man of principle, committed with democracy and strongly believed in law. Mohammad Ali Jinnah was an Indian official who lucratively fought for an independent Pakistan and became its first leader. He is known as Quaid-e-Azam. He studied law in London. After completing the degree of law, he started working with political parties along with his professional duties. But Gandhiji superseded his place due to Khilafat Movement, yet Jinnah remained a famous politician among people due to his liberal political ideas. Jinnah was in belief that Hindu-Muslim harmony was possible, but reluctantly came to know that partition was essential to preserve the rights of Indian Muslims. Jinnah was chiefly anxious with attaining freedom for a united India in his early political career. Shuddhi and Sangthan movements tried their level best to convert the Muslims to Hinduism. But in these circumstances, Jinnah continued the task of Hindu-Muslim unity and encouraged the two communities to trust each other and expected that India would get the status of a

Dominion. This was a joint effort of Jinnah and Tilak but Tilak did not like the politics of Gandhiji under Lucknow Pact who recognized Hindus and Muslims as two different entities. Even Jinnah told Gandhiji that Khilafat movement would lead to destruction. Many Muslim leaders supported Khilafat movement. Processions and riots were broken out all over the country which was exactly predicted by Jinnah. This movement disappointed Jinnah with the Congress and the British. So he tried to protect the rights of the Muslims. He was the constitutionalist by temperament and democratic by nature. In , when Jinnah called for demonstrations opposing an interim Indian Govt. The riots spread and thousands of people were killed and wounded. Jinnah insisted Partition of India. Britishers eager to divide India finally surrendered and Pakistan was born. It was obvious now that Hindu minorities in Pakistan wished to emigrate and went to their homelands of Hindustan and Muslims who wished to emigrate from Hindustan went to Pakistan. Jinnah became the first governor general of Pakistan. Jinnah was seriously ill during the last days of his life or rather to say, during the last years of his life. There was a continuous tug-of-war between his physicians and Jinnah for many years. They advised him to take more rest than work, but he did exactly the opposite, knowing well the risk he was running and died of tuberculosis on 11 September Throughout his political career he was a liberal and democratic leader. For Pakistanis he is everything-father and founder of the nation. He is beyond any criticism. One cannot even imagine of Pakistan devoid of Jinnah. Pakistan would not have come into existence without him. Jinnah was not only a staunch admirer of democracy but also in every political aspect followed democratic rule, he never took advantage from his high status or from any other contemporary. He admired Jinnah who fought for the interests of Indian Muslims. In his book he recollects the actions leading to Partition as well as the heroic voyage of Jinnah from being the representative of Hindu-Muslim unity, the liberal leader and Indian nationalist to the Quaid-e-Azam of Pakistan. This book contains ten chapters, in addition to Introduction and Retrospect at the end, and as many as seventeen appendices. Jaswant Singh depicts Jinnah as a man of principle, a constitutionalist in a literal sense, who wanted to cooperate with all those who were alike himself fair-minded, and not players of words. In his opening pages he discussed briefly Indo-Islamic History. A cultural revolution came in India with the coming of the British and with the distinctiveness of their general viable interest in Indian non-Muslim commercial classes. Those who underwent most from this revolt were Muslims, and those who benefited from the change were Hindus. The Indian National Congress fathered by A. Hume was enjoying more the legislative concessions offered to them by England in But they were over obsessed with the feeling that Muslims were abridged to a minority community, under the British socio-political system, and they could not be allowed to any concession under separate electorates, granted to them in The Hindu militancy never came into sight before against any other spiritual minority, only because they never held any political motives behind them. In fact the Quaid had the vision that only this recognition of the Congress implied the recognition of Muslims, which confirmed correct next after the Lahore Resolution. The Quaid, indeed, tested the intentions of the Indian National Congress with Delhi offers, and with some amendments to the Nehru Report but the Congress being under the pressure of the revolutionary factions, discarded all of them, leaving slight choice for Jinnah, but to think of a separate state, visualized by Allama Iqbal in The Congress and the Hindu extremists threatened the very right of the Muslims living in peace, refusing them any self-respect as Muslims, with frequent attacks upon them, their religious bodies and meeting throughout India. Jinnah was sent to England for some commercial training. But he preferred to join a professional career of practicing law after his successful completion at Bar. Jinnah had joined the All Indian Muslim League in and three years later he found the opportunity to preside the annual session of the All India Muslim League held at Lucknow, with simultaneous annual session of the All India National Congress. That was an occasion where the two great political parties could make an advance in capturing some common ground on question of self-government, as also on some issues called political and communal problems. It was a task of leadership, understanding, and putting situation before others which could prove attractive, at the same time amicable, and pleasing. Jinnah had touched the weak point of the Congress to earn for Muslims the recognition of the communal electorates, which, subsequently the Congress regretted throughout, carrying untiring efforts to undo the same. Jaswant Singh has narrated all this in an ambiguous manner, not letting anyone to obtain a clear picture. Even he also concedes the prevailing Hindu

bias and prejudice against Muslims which Jinnah failed to remove. Jinnah had explicitly portrayed all this, also showing how much painful was all that for Jinnah. It was difficult for people, even his closest, to predict about his thinking and feelings. Gandhi, a different class of politician than Jawaharlal Nehru and Vallabhbhai Patel, had once suggested to Jinnah that if the All India Muslim League declared to join the All India National Congress in her struggle for complete independence then the Congress would have no doubt to the British government shifting all the powers. Jinnah took no notice of this offer. But Gandhi was too optimistic about Congress. This was again negation of the Lahore Resolution, which Jinnah was not prepared to accept. Gandhi wanted to discuss the issue with the Executive Council of the Muslim League and if possible before its General Assembly. But that too was disallowed. Jinnah stuck to the principle agreed earlier, that the Muslims representation in the Executive Council must be represented by the All India Muslim League. Whereas Wavell under pressure from opponents of Jinnah brought a Muslim member from amongst the Unionist of the Punjab, not acceptable to Jinnah and the Conference failed. In late fresh elections to the Central and Provincial Legislatures were announced. Congress was hopeful that the precedent of may be repeated. The Muslim League declared that they would contest elections just on one issue i. The elections of the Central Legislative Assembly were held in December Muslim League won all the Muslim seats with ninety percent of polling, which proved the contention of Muslim League that it was the sole representative of the Muslims.