

Book Review

Jinnah Creator of Pakistan

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Introduction:

The book Jinnah creator of Pakistan is one of the most readable and vivid sketch of the character and carrier of the “Creator of Pakistan” been written by Hector Bolitho in his familiar style.

Hector Bolitho worked as a reporter for New Zealand new papers before leaving for England where he published his first novel. He also visited America and Australia. He served as a squadron leader with RRAF. He conducted Lecture tours in USA. He wrote on historical subjects notably on Royal family. He has been a good novelist also.

In the above-mentioned book, he has collected anecdotes and assessment from the large number of Quaid-e-Azam Muhammad Ali Jinnah’s colleagues and acquaintances. He has strung them together very skillfully upon an outline of the events of Jinnah’s and of his great political carrier. It is a fascinating biography packed with incident and anecdote. The book is much more personally oriented look over the domestic events of Mr.Jinnah’s life and his political events in which he played a dominant role.

The book starts with acknowledgement by the author. Then the book is divided into eight parts followed by bibliography.

Review

Biography is a difficult task. In a good biography. The author escapes himself from fluttery and exaggeration on one hand while on the other hand he has to impartially high light all the aspects of person ally’s life and carrier.

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Hector Bolitho's *Jinnah Creator of Pakistan* is one of the most reliable and authentic biographies so far written on Jinnah. Hector Bolitho was the official biographer of Jinnah. He was invited by the Government of Pakistan to accomplish the task. He was to some extent a professional biographer. Before the assignment he had successfully completed biographies of some of the members of the Royal family of England.

Though, he was not familiar with the South-Asian political environment and could directly be dominated by Jinnah. More over he could not make access to Jinnah's own papers which were under the custody of Miss Fatima Jinnah. Since Miss Fatima Jinnah had difference with the Government upon the appointment of Bolitho as an official biographer of Mr M.A Jinnah's papers. However, Bolitho filled the deficiency through oral interviews. He stayed for six long months in Subcontinent and interviewed almost all the important personalities who had interacted with Jinnah at any stage.

Bolitho successfully comprehend all the aspects of Jinnah's life with great professional skill. He takes start from the very early age of Jinnah. He draws a sketch of Kathiawar, the native land of the Parents of M.A Jinnah, his family background and their migration to Karachi, now a day the capital of Sind a province of Pakistan.

The author gives full exposure to Jinnah's professionalism. He not only discusses the early life of Jinnah in detail but also gives a very comprehensive picture of the society in which Jinnah lived. He has expressed Jinnah's life from early Childhood to a young politician with great lucidity. Bolitho's *Jinnah* is a competent, honest professional and a hard-working personality equipped with legal proficiency and quick decision making qualities while performing as a Magistrate.

As an advocate he was equally vocal and scrupulously honest. His faith in himself was incredible while replying to the Judge who said to him, Mr. Jinnah, remember that you are not addressing a third Class magistrate Jinnah answered, "My Lord, allow me to warn you that you are not addressing a third class pleader." There was no one to touch him in legal argument.

Bolitho then turns towards the political carrier of M.A Jinnah. He has discussed in detail the early political carrier of Jinnah. In 1906, he joined Indian National Congress due to the influence of nationalism leadership like Gopal Krishna Gokhale, Dada Bhai Nauroji and W.C Bannergee. He was particular by very much impressed by the political approach of Dada Bhi Nauroji commonly known as Grand old man of India. Jinnah entered politics when he was thirty Years old, financially safe and sound and had made his carrier and fortune safe and bright. Later on he used to advise the young students in these words, don't enter politics until you have made

Congress held at Calcutta, Jinnah was a private Secretary to Dada Bhai Nauroji. In that session, Nauraji bluntly demanded self-government, or Swaraj (our raj).

In part two of the book the author offers an esthetic touch to the historical background of the region now Lahore the river Indus, Jehlum and Chanab, Mughal empire monuments and streets of Lahore, the Sikh Raj, back ground for Pakistan, reawakening of the Muslim, advent of British into Subcontinent, transfer of the government of India to the crown from East India company and war of independence 1857. Then in a briefed mille tone, he describes the family background, life history and services of Sir Syed Ahmad Khan rendered for the Muslims. Here the author also briefly discusses the early years of the free movement from 1857 down to 1905 during which Syed Ahmad reached to a conclusion that Separation of the two Chief races in India i-e. Hindus and Muslims was inevitable and that only through education the Muslim might find the way to freedom peace and reason for that purpose he succeeded in establishing Aligarh College which later on become University in 1920.

Turning again to Muhammad Ali Jinnah's political awakening which developed in England by listening to and observing and his thrill towards liberalism, the author describes Jinnah's joining of Indian National Congress in 1906, under the influence of moderate leaders such as Dada Bhai Nauroji and G.K Gokhale. In the meantime against the partition of Bengal, the education Muslim were convinced that they could be redeemed only if they created their own political force and their own leadership. Thus, all, India Muslim league was formed on 30th December 1906 at Dacca. But during this period, Jinnah reputation and fortune as an advocate ignoring both the extremists in Congress and the sectarian aims of the Muslim league. In November 1909, the Indian council Act enlarged the viceroy's executive council into the Imperial legislative Council by the addition of 35 nominated and 25 elected members. Muhammad Ali Jinnah at the age 33 became one of the members of the Council by the choice of the Muslim elected of Bombay. According to author Jinnah was not an intimidated novice: almost immediately he crossed sword with the viceroy by openly criticizing the treatment meted out to Indians in South Africa Jinnah's first speech in the council compelled the opponents and press to draw attention towards Jinnah political sagacity.

In 1912 when Muslim League proposed to amend the Constitution to demand for self-rule in India, Jinnah strongly supported the proposed change. There are record of two speeches Jinnah made in 1912, before the Council the forst, was on the subject of police administration and the second in support of Gokhale's Elementary education Bill and demanded for establishment of schools and compulsory education to be controlled and paid by the state Government. At the beginning of 1913, the viceroy proved his regard for Jinnah's talent by nominating him, for a

second term to the Imperial legislative council. He seemed to flourish immediately: with this encouragement he made a number of speeches on the Indian Extradition Bill and on the Criminal Law Amendment Bill, before that he had achieved another success with his gift for argument with the Muslim Wakf validating Bill which he had introduced in March 1911.

Jinnah the Muslim Gokhale the Hindu liked each other from the beginning. Having no conflict between their minds, they were not held apart by suspicion?]

Gokhale said of Jinnah, he has true trust in him, and that freedom from all sectarian prejudice, which will make him the best ambassador of Hindu-Muslim unity. And Jinnah said that it was his one ambition to become the Muslim Gokhale.

On his return from England in 1913, Jinnah made a surprising decision by agreeing to join the Muslim League. Before that during his stay at London he helped the Indian Student to form London Indian Association.

Jinnah, returned to India with Gokhale and in December they went to Karachi for a meeting of Congress. During his visit to London Jinnah led a delegation to lay before the Secretary of State the views of Congress on the Council of India Bill regarding which he had already prepared a resolution been adopted by the Congress during Karachi session. For the first time he had been described by Sir William Wedderburn as one of the 'gentle norm of recognized position in the public life of India'. After the death of Mr. Gokhale in February 1915, Jinnah would speak of him as, 'a great Hindu and as a tower of intellect'. Three months after his death he confessed his 'sorrow and grief' words that were usual in his cold vocabulary.

By that time, Jinnah was becoming a maker of history, and the facts of his political life from 1915 to the end were told in newspaper and many books.

In December 1915, Congress was due to hold its annual session in Bombay. Jinnah also sent a letter in writing the members of All India Muslim League to hold their annual session in the same place and at the same time. He wished only for unity, and he was supported in this by a number of moderate leaders in both communities. In support of Jinnah's appeal, the Muslim League, met in Bombay on 30th December 1915.

In April 1916, Jinnah had the satisfaction of seeing a Joint Congress and Muslim League committee to discuss the 'Irreducible minimum of reforms they should demand from the Government. He continued to grow in stature and power, in autumn

In December 1916, he succeeded once more in prevailing upon both Congress and the Muslim League, to hold their annual session in the same place at the same time. They met at Lucknow, with Jinnah presiding over the League and achieving his first great victory as the 'Ambassador of Hindu-Muslim Unity'.

The session of Congress and League closed in warm assent: both agreed to the 'Irreducible minimum' of reforms, and the decision was given credit for these harmonious decision. He had reached the first peak of his ambitions: Dadhabhai Naoroji's disciple had become a leader of united India.

By 1916, the extremists in Congress had been expelled. Gandhi had gained popularity and under him unity among the Hindus, ultimately destroyed Jinnah's larger national cause.

In 1916, Dr Annie Besant began her 'Home Rule League, which was soon able to enlist considerable force to embarrass the Government and hasten 'Swaraj'. In 1917, Jinnah joined the Bombay branch of the 'Home Rule League, and become its President.

Among Muhammad Ali Jinnah's friends was Sir Dins haw petit a proud and self confident Parsee who had a young (17 years old) beautiful daughter named Rattlebrains Jinnah used to stay with petites at their Country place in Poona. Jinnah and Ruttenbai petit were betrothed, in secret and at last on 19 April 1918, Ruttenbai (18 Years Old) got married to Jinnah.

During the second and third Years of his marriage, (1919-20) Muhammad Ali Jinnah made three reparable decision: he resigned from the Imperial Legislative Council, (March 1919) the home rule League, (Oct, 1920) and the Indian National Congress. (December 1920) for some time he was overshadow by other leaders but as his story unfolded the three decisions were proved to be honorable wise and right. During that time Jinnah had only Child Dina Jinnah (his daughter). The next eight Years (1921-28) Jinnah are not very clear in records.

As he was out of politics in those days, he enjoyed the holidays. He worked as a brilliant advocate, receiving the highest fees paid in India. He watched Mahatma Gandhi, s over whelming success in politics of India. However he opposed Gandhi when ever needed.

In 1923, he was elected to the Central legislative Assembly, imposed by the Muslim of Bombay. In May 1924, at a meeting of Muslim League in Lahore, he said ,... ' I am almost inclined to say that India will get Dominion responsible Government the day the Hindus and Muslim are united'. But these conciliatory words become lost in the widening rift between the two communities. The promises made by Congress in the Lucknow pact, in 1916, were ignored and never kept.

In Feb 1925, Jinnah was appointed to the committee which was to advise on the 'Idealization' of the army and established a Journey to Europe and England. The out come of this delegation was the establishment of the military College Dehra Dun.

In 1926, he was again elected to the central Legislative Assembly. In March 1927, at Delhi, Jinnah and other Muslim Leaders set down their proposals for representation in the various

legislatures in any future scheme of constitution'. These Muslim Leaders were willing to give the same concession that Hindus minority.

In November 1927, Sir John Simon led commission of six members of British parliament to advice on further reforms and measures of self-government. Jinnah opposed the all-White membership of the commission. Two months later, Jinnah had already sailed for Europe with her parents. During these days the relations of this great couple were not good. However Jinnah met her but their relations remained hot.

Lord Birken head, the secretary of state believed that Hindus and Muslims were irreconcilable. In 1928, he challenged the Indians to produce their own scheme of constitution. The challenge led, first to all-parties conference in Bombay. From this a committee was appointed, under pundit Motilal Nehru. The report of the committee was published in August while Jinnah was still in Paris and it was placed before the members of a 'Unity Conference' at Lucknow.

On December 28, 1928, in his speech before the All parties Conference at Calcutta, he expressed his grief over the short-sighted policy of the Nehru committee's recommendations and reported the demands of Muslims. His demands were rejected and next morning, he left Calcutta. According to Jamshed Nowsher-Wani , this is the parting of the ways.'

During the days of struggle that led to this, parting of ways' Mrs. Jinnah was dangerously ill and two months later, she died. Jinnah attended the last ceremony of her burial After that he went back to his house. He had to endure two grief's at once, his belief in Hindu Muslim unity was shattered, and his marriage had ended in tragedy.

On 30 March 1929, Jinnah convened the meeting of his League and produced a formula to replace 'Nehru Report'. It came to be known as the fourteen points of Mr Jinnah. It was not accepted by the Nationalist Muslims and Congress next year, he sailed for England to attend the Round table Conference.

Exile: 1930-1934

Jinnah wrote a letter to Mr MacDonald (British Prime Minister) on June 19.1930, and suggested him to invite the Indian representatives to sit in Conference with a view to reach a solution which might carry, willing assent of the political India'. These representation led to the first round table Conference in London, which was one of the fifty eight delegates from British India. He expressed himself in the language of a 'nationalist' on important points he agreed with noted Hindu delegates. He differed only when he was an ultra national or a spokesman of his own community. In R.T.C, Jinnah argued for a constitution 'acceptable to the people of India'. He opposed the wasted wide powers in Governor General. He demanded for the removal of the

Judicial and financial concessions to the English. He thoroughly supported the idealization of army. However, due to the absence of Congress the Conference could not conclude over disputed issues. In next P.T.C he was inactive and third was not attended by him.

When the Round Table Conference ended in failure, he became so disappointed that he decided to settle down in England. In September, he took possession of west Heath House and started his practice in Privy Council.

In July 1933, a great part of the fortunes of Pakistan were decided on the day, when Liaquat Ali Khan crossed Hampstead Heath, to talk to his exiled leader. After long discussions Liaquat Ali Khan succeeded persuaded Jinnah. Jinnah asked him to survey the situation. Liaquat returned to India. He talked to a hundred people and only when he was convinced, he wrote to Jinnah and said 'come' and thus Jinnah returned to India and proved that he was needed.

During 1934 and 1935, Jinnah was a restless traveler. In April 1934, he was back in India with a new hope of unity. He again returned to London . in Act while he was in England , the Muslims of Bombay elected him an independent members to the central legislative while he was in London the Govt of India Act 1935, get Royal Assent which remained unaltered , till the transfer of power in 1947. early in 1936, Jinnah played his role in a significant act of conciliation. Jinnah went to Lahore to cool the belligerents (of both siks and Muslims) with reasons and brought the contestants together and induced them to accept legal and constitutional methods. The Governor of Punjab recorded his official thanks to Jinnah for bringing the Muslim agitation to strictly constitutional and legal lines. This act of Jinnah brought him closer to the masses.

The election were to be hold in the first weeks of 1937. the Muslim League decided to from their own central Election Board, with Jinnah as president. While speakin to some of the members in Delhi, Jinnah persuaded them to think of the interests of their community and organize them selves to command respect and play their part.

In Elections, the league candidates recorded less than five percent of the Muslim votes that were cast. Nehru at this victory , declared, 'There are only two parties in the country Congress and the British'. Jinnah replied ' there is a third party..... the Muslims. We are not going to be dictated to by ready to work as equal partners for the welfare of India.

In the meantime, Allama Muhammad Iqbal wrote letters to Jinnah and declared him the only Muslim leaders wrote letters to Jinnah and declared him the only Muslim Leader to whome the community had the right to look up for safe guidance through the storm which was coming. Jinnah also guidance through the storm which was coming. Jinnah also in response to the letter, warned his listeners that the then Congress party policy led to class bitterness and communal war? Gandhi considered Jinnah's words carefully and wrote to him, 'As I read it, the whole of your

speech is a declaration of war'. But Jinnah denied his claim and asked him to read the speech again.

About the time when Jinnah and Ghandi were engaged in their recrimination, Pandit Jawaharlal Nehru and Jinnah were exchanging equally acrimonious letters.

At the same time Jinnah was going popularity among the young Muslim Students of the Universities.

The remarkable events of 1940, were leading to the absolute decision of the Muslim League to demand their own nation Pakistan, Jinnah reminded the British, that if democracy meant Hindu Raj in India, then it was a challenge to which Muslims would never submit.

On 22nd March 1940, Jinnah arrived in Lahore to preside over the annual session of Muslim League. Next day on March 23, the Muslim premier of Bengal, AK. Fazlul Haq, moved the resolution in which it was demanded on the part of Muslim of India that there should be Independent states of Muslim comprising the Muslim majority areas in the north eastern and north western zones of India in which the constituent units were to be autonomous and sovereign. The Indian newspapers coined the phrase, 'Pakistan Resolution' for their headlines next morning. Jinnah adopted it, and in a speech that he made later in the year he said, no power on earth can prevent Pakistan?

Jinnah's name was now the one light of hope for most of the Muslims in India :not merely the educated classes , but also the wide eyed, illiterate masses, called him Quaid-e-Azam the great leader.

Jinnah's relations with his staff were revealing he was an exacting master but the young men who worked for him were devoted, and their character was fertilized by the example of his integrity.

Jinnah's power as leader of the Muslim League was tested and proved in 1941, when the viceroy appointed the Muslim provincial premiers as members of his National Defense Council. Jinnah ' Obtained their immediate resignation because the invitations had not come through party Channels.

Biographers of great men seldom refer to the Medical reports of the doctors. A man's ailments are a powerful influence on both his Judgments and his acts: his medical history should therefore be considered Chronologically, alongside the record of his work, if one is to comprehend the Circumstances behind all that he does. This study is generally impossible with Muhammad Ali Jinnah, because of the lack of early records else's also, he seemed reelected to confide in his doctors.

By that time Jinnah was old and tired , and as was revealed later already fatly ill. But the way of his mind, and his will, suffered no deviation during the coming Years.

Jinnah had always been indifferent to the value or the pleasure, of popularity; and scorn of pressmen had loosened many crisp a needotes among the newspaper office in Bombay. The Journalists respected Quaid-e-Azam but, as one of them recalled. He never tried to Cajole us. He was the most difficult of all politicians to deal with he was fastidious and proud with us: he would summon us to his house, but he would never offer us a cup of tea or a cigarette. He was above even such trivial bribery as this?

By mid August, Mahatma Gandhi, Pandit Nehru, and the other members of the Congress 'High command' had been imprisoned as a seditious danger to the country. All Except Ghandi remained under arrest until the war was over. The Quaid-e-Azam reaped the benefits of his lawful and constitutional ways: he remind at his desk and increased the forces of the Muslim League,