



**RESEARCH PAPER**

**Fatimmah Jinnah: A Political Leader**

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**ABSTRACT**

From the History, the role of women in politics remained a conventional matter. Female leadership in Pakistan has cultural, social constraint which created hurdles in the progress of country because women are almost half portion of population of Pakistan. The main focus of the study is to describe the political role of Fatima Jinnah and to elaborate her struggle to encourage the women play an important role in politics. The purposed research paper describe the efforts of Fatima Jinnah to give the awareness of their political rights as well as sense of identity to the women. This study pursues her political journey from Subcontinent to Pakistan. The prime objectives are to highlight her efforts for the democracy, challenge the dictatorship in Pakistan and to examine her constraint as a female leader. It also analyzes the services of Fatima after existence of Pakistan. The study of this paper is based on deductive approach and qualitative method to find out the reasons of biased defeat of Fatima Jinnah in presidential election and as a political leader proved herself a turning point for female leadership in Pakistan.

**KEYWORDS** Muslim League, Democracy, Dictatorship, Elections, Leadership

**Introduction**

Fatima Jinnah was one of the most striking, fascinating and gorgeous lady was born in 31, July, 1893 in Karachi. (MERCHANT, 1990) death of parents Quaid Azam took the responsibilities of home's management. Quaid Azam gave full attention on the education of his sisters. It was the time when early education for girls was restricted till home and especially co- education was considered reprehensible in Muslim society. He admitted her sister in disciplinarian school the Convent best school of "Bandra " and put a great example of female education. In 1906 Quaid e Azam admitted her sister Fatima Jinnah in "SantPatric School Khandala"(Anne, 2012) for matriculation and in 1913; passed the exams of senior Cambridge privately. Fatimah Jinnah wanted to become the dentist in the future so in 1919, she got admission in the Dr. R. Ahmad Dental College Calcutta.(Pervaiz, 2003) In 1923, she started her dental clinic in The Abdul Rahman street on the Dhobi Talao dispensary in Bombay. She was very generous and kind hearted lady, started free treatment of the needy and poor people. On her clinic she pasted a notice with these words "Miss F.B, Jinnah Dentist". Fatimah Jinnah was brought up under the patronage of her great brother so impact of his personality was clear on her practical life.

**Literature Review**

Dr Asmat Naz tributes the Fatima Jinnah in her article "Mohtrama Fatima Jinnah" as a great daughter and sister. Her early life was described in interesting way especially events of her childhood, boarding life and spending time with her brother. Fatimah Jinnah's scarification for her brother and family was discussed deeply and political activities after death of Quaid e Azam that how she faced problems in politics were highlighted. In the book "Mader e Millat: Jamhori Safar" Muneer Azhar has highlight theglimpse of Fatimah Jinnah's political struggle against dictatorship and her some speeches on the messages of democracy.

He described her constrain face by her for the revival of democracy. Mohammad Ali Chiragh in his book "Mader e Millat Fatima Jinnah: Aik Hama Jahat Shakhsiat given gripping account of the personality of Mohtrama Fatimah Jinnah, her early/academic life, political activities and collaboration with her brother. He appreciated her determination and passions in politics.

The book "Mader e Millat: Mohtrama Fatima Jinnah" of Ahsan Ali Bajwa shared golden information about Fatimah Jinnah's family, struggle for Pakistan and her political and social services. He appreciates Fatimah's efforts and audacity during presidential election, he present some aspects of her personal life, Liking/disliking and also some bitter facts about her death. Shakir Hussain Shakir in his book "Mader e Millat Fatima Jinnah: Hayat o Fikar" give some important information about Fatimah Jinnah's life. He provide us pictorial facts of presidential campaign against Fatimah and some sad memories with all facts shows the real picture of wrong allegations on mother of nation. Ahmad Salem's book "Farmudat e Fatima Jinnah" gives detail of services of Fatimah Jinnah before and after creation of Pakistan that how she addresses the processions for the political awareness of women. He appreciated her services for women in subcontinent and after creation of Pakistan her exertion for betterment of refugees, women and children. He shared best collection of her speeches, messages and addresses on different events.

Saira Hashmi acknowledge the services of Fatimah Jinnah in her book "Aik Tasur Do Shaakhsiaten" and pointed out her struggle with brother for Pakistan and after Pakistan. She worked for democracy and challenge to dictators. She fought for the rights of her nation and also gave the awareness of nationalism. She was gloomy on the sufferings of Kashmir. Zulfiqar Ahmad Rabat's book "Mader e Millat Ki Jidojuhad" significant detail of Quaid e Azam and Fatimah Jinnah's efforts, services and their thoughts on different issues of life. He elaborates events childhood to death of Fatimah Jinnah. Fatimah Jinnah's love for nation, religion, army, democracy has great importance. He also highlighted her social services, love for the East Pakistan, efforts for democracy and the policies of Ayoub Khan which caused the defeat of Fatimah Jinnah during Presidential elections in 1965. In the book "Mader e Millat Mohtrama Fatima Jinnah" Syed Asif Ali Jah Jeffery throws light on the aspect of Madar e Millat's life, her political career, and memories of last days with her brother. He demonstrate how her work for restoration of democracy in the country. He presented deep view on the immortal role of Mader-e Millat in Pakistan.

Professor Dr M.A Sofi, has written in his book "Mohtrama Fatima Jinnah: Hayat o Afkar" about the personality of Fatimah Jinnah He successfully describe the Fatimah Jinnah as best sister and companion of her brother, struggle for women's rights and services for medical department especially work against tuberculosis in the country. He also presented the details of election held in 1965, how her opponents started movement against her to lose the election the competition with Ayoub Khan. Professor Khalid Pervez in his book "Mohtrama Fatima Jinnah: Chiragh Mehar o Wafa" gives more noteworthy information about the family background of Fatimah Jinnah, her memories with her brother Quaid e Azam that how a woman contributed in the success of a great man. He showed all her bitter and sweet memories of her life and her advices for women, students and nation. Fatimah Jinnah encouraged the Muslim women in the movement of Pakistan and establishment of women wing of Muslim League.

The book " Mader e Millat: Mohtrama Fatima Jinnah" of Mrs. Aftab Mansroor Alam Khan give detail of Fatima Jinnah's personality and work for Pakistan Movement, and the Development of Pakistan. She has written that how Fatimah Jinnah spent painful gloomy last days of Quaid's life with her brother. The contribution of newspaper in the struggle of Fatimah Jinnah and compliments of political leaders on Fatimah Jinnah were highlighted in the book. Author pointed out the role of media to support the Fatimah Jinnah.

Vakeel Anjum write in her book “Shama e Jamhoriyat” on the political role of Fatimah Jinnah, struggle before and after Pakistan, her work for democracy and fight against dictatorship was written in detail. He drew a beautiful sketch of early life of Fatimah Jinnah and after creation of Pakistan who stood for the democracy. People encouraged her to come back to the politics. Fatimah Jinnah has taken the action against those powers against Pakistan. Their election campaign was started against the President Ayoub Khan. He showed final time of election how Fatimah Jinnah visited all over the country to convince the people, showed the situation how Fatimah Jinnah was threatened and bluffed to leave the part in politics. Last part is based on the last journey of life of Fatimah Jinnah. Her death was tragic story in our history.

Leonard D“ Souza and Nousheen D Souza compiled some work of Fatimah Jinnah in the book “Fatima Jinnah through the Pages” that Fatimah Jinnah earned a great place in the life before and after Pakistan. She worked for the rehabilitation of refugees and also remained the vocal for the rights of Kashmiris Published material and preserved periodicals memories were showed in the book. A great tribute was given to Fatimah Jinnah as “Mother of Nation” It is no doubt, nation rise due to struggles of great personalities like Fatimah Jinnah.

Bashir Farooque in his book “Mujahida e Millat” tribute the Fatimah Jinnah in poetic way, he has written beautiful some poems and verses on the personality and greatness of Fatimah Jinnah. In essay style he presented prominent events and memories of Ayoub Khan, which were bitter events of our history in Pakistan. Pro, Shaheen Kousar Mughal in the book “Mohtrama Fatima Jinnah: Shakhsiat o Khidmat” throws the light on the life of Fatimah Jinnah and her role model for women in every part of life. Allah has gifted her qualities of hard work, honesty, true emotions, high character and positive approach in everything. She admired her thoughts and all efforts for humanity, she saluted her struggle for Muslims. Mohammad Rafique Alam said in the book “Mader e Millat: Abroye Millat” that Fatimah Jinnah was a great woman as she faced much bitter situation in the politics in Pakistan. He explained internal situation in Pakistan after Quaid e Azam and Fatimah Jinnah struggled for restoration of democracy in the Pakistan. In two parts before and after Pakistan elaborated the all events. Fatimah Jinnah suffered a lot in the Presidential elections and also faced patiently the allegations and blames on her personality.

### **Role in All India Muslim Women’s Organization**

In the history of subcontinent, role of women remained prominent during Pakistan movement. In those days Muslim women used to veil and their activities were limited to the household work because they were not much interested in the politics. In 1915, Begum of Bhopal formed “All India Muslim Women Organization” for welfare program centers of women. After this, Amma Bi the mother of Mohammad Ali Johar and MolanaShoukat Ali gave new spirit to the participation of women in the politics. In the meeting of Central Council of Muslim League, Begum Shah Nawaz presented the proposal for the separate organization for the women.(Mehmood, 1964) After approval of Quaid e Azam, Fatimah Jinnah presided a procession of Central Committee there other prominent women also addressed to convince the women. After this procession the Muslim Women became excited and started work under the leadership of Fatimah Jinnah thousands of women joined the Muslim League.

The movement of Fatimah was called the women’s movement which caused to give the awareness to the Muslim Women. Through the movement, Fatimah Jinnah arranged training of National Guards, First Aid and female educational institutes to prepare them for Pakistan Movement.(Siddique, 1964). Quaid e Azam appreciated and encouraged their work hard such as educate the girls, collection the aids, convince the women, every women were busy in the work in the direction of Fatimah Jinnah. In February, 1947, Punjab Muslim League Lahore started the Civil Disobedience against the Unionist (Tanwar,

1999) Government than women in Lahore protested against it during the agitation women were kept in jails also, but in the result Khizar Government have to be resigned. In 1947 Muslim during partition Fatimah Jinnah provided services in treatment of injured and pregnant ladies they shifted them in safe places worked day and night. From Bihar Relief Fund to Migration to Pakistan Muslim women sacrificed everything

### **Great Supporter of Two Nation Theory**

Pakistan is based on Kalama Tayaba, our demand of Pakistan was based on oneness of Allah and Islam. In, 1916 the combined procession of Muslim League and congress was held in Lakhnow, Mohammad Ali Jinnah explained the separate identification and rejected the separate electorate for the Muslims as separate nation. In Nehru report, Hindus refused to accept Muslims as a separate nation. They called Muslims as minorities. In, 1929, Quaid-e-Azam presented fourteen points reaction of Nehru Report. (Shireen, 2003) On that crucial time Fatima supported her brother on his point to accept Muslims as a separate Nation. Fatima Jinnah Organized procession of Muslim League Women Wing to aware them about two nation theory and relation between Islam and Pakistan. Quaid-e-Azam Mohammad Ali Jinnah was the great supporter of Muslims and two nation theory,

*“Muslim and Hindus are two separate Nations, Muslims have their own traditions cultures customs and traditions from social and moral points of views and their homeland should be separated where Islamic teachings and principles would be dominant and Hindus should be separate from Muslims”*(Sireen, 2003)

In 23 March 1940, the Pakistan resolution was passed on Two-nation theory that Islam and Hinduism are two different religions and civilizations which can never be together on one point Fatima Jinnah has the clear ideology of separate nationalism and supported two nation theory presented by Muslims. Fatima Jinnah asked the Muslims to unite on the problems of Palestine, Kashmir and Indonesia. Fatima Jinnah proposed that Islamiyat and History should be compulsory part of curriculum to aware the children about the achievements of forefathers. In 1943, during the meeting of Muslim League women sub-committee she advised the women to bring up their children according the teaching of Islam (Azam, 2005) and also urged them for social welfare. On her services Nation called her as Mother of Nation.

### **Source of Encouragement to Solve Initial Problems of New State**

After the creation of Pakistan, Fatima Jinnah stood with her brother Quaid-e- Azam to solve many problems such as the rehabilitation of millions refugees, restoration of administration and reformation of civil and armed forces. (Bajwa, 1996) To encourage help the nation she visited different orphanages, camps of refugees, homes for destitute women and children and industrial centers. During the partition of subcontinent into two sovereign states India and Pakistan, near about 8 million refugees migrated from Eastern Punjab to Pakistan such a huge migration raised the problems of food shelter and medications. Eight divisions with Muslims majority such as Ludhiana, two district of West Bengal, Kapoor Thala State, Ferozepur, the state of Junagarh, states of Mangrol and Manavador were legally the part of Pakistan but handed over to India through wrong decision of Red Cliff. (Atta, 1993) Alarming problems as Kashmir situation, Formation of constitution massacre of Muslims, rape and robbery cases on Pakistani Eastern Pakistan the Linguistic issue and presence of 12.5 million Hindus in Eastern Pakistan, Evacuation of the Hindus and Sikhs from the West Pakistan effected the health of Quaid e Azam. Miss Fatimah was a regular source of help and encouragement and also looked after her brother very much.

### **Work for the Unity of Nation**

Fatimah Jinnah always worked for the unification of nation and development of new country. After existence of Pakistan, she remained with her brother in every visit to prepare

the nation for new responsibilities. She organized the teams of women to raise funds and donations them to provide medicine, clothes, shelter and food for the refugees, search out the missing children. On March 28, 1948, Fatimah Jinnah addressed the women community of East Pakistan in a radio broadcast from Dhaka Radio station

*" Please make efforts to develop East Pakistan and try get benefits from its resources and expose its natural beauty so that it become proud for you and your nation in the end of her address she appealed to women that always try to keep away from blunders and ignorance and put your share in the progress of country. Never allow anyone to object on your duties (Ahmad S. N., 1985)Pakistan Zindabad"*

### **Fatimah Jinnah's Services for Quaid's Health**

Quaid e Azam worked day and night without rest and decided to visit province NWF on decision to merge in Pakistan, Quaid attended the procession in heavy rain and fell ill. Doctors recommended him for the change of atmosphere but after two months he agreed on it and decided to stay at Quetta (zayarat) with his sister Fatimah Jinnah, where he received inaugural invitation of State Bank of Karachi in 1, July 1948, Fatimah Jinnah requested him not to travel but Quaid went there with her sister. After some days, Quaid's health was more upset Fatimah Jinnah shared her feeling that

*" I was alone with my brother although his face was looking pale but smiled and said, Fati have you see all I would have consulted the specialists much before, the fate is dumb founded. I will keep expediting my duties till the time I am able to perform you know that this is principle of my life Never accept my things with closed eyes other advice I always acted according to my wish and will and hard times taught me a lot.".(Hashmi, 1995)*

During the last days of her brother, Fatima Jinnah was alone looking after the Quaid, first time seemed disappointed from his health said to her sister that

*"No I don't want to live anymore".(Wolpert, 1984)* Soon doctors announced the death of Quaid e Azam in Pakistan with irreparable loss. Fatimah Jinnah adopted seclude corner after the death of his beloved brother Quaid e Azam Mohammad Ali Jinnah and never attend any party and public meeting in mourn of his brother till a year.

### **Service of Fatima Jinnah for Pakistan after Quaid**

After death of Quaid-e-Azam, Fatima Jinnah was silent on the matter of the successor of Pakistan although public wanted the Fatimah Jinnah would be the successor but she refused to accept any position in government. After a year Fatimah Jinnah observed that Muslim League has been losing its main aims and objectives and also captured by greedy and selfish people who indulge themselves in the lust of power and authority, war of power, dictatorship prejudice between the East and West Pakistan were on the peek. Fatimah Jinnah addressed to the nation on 27<sup>th</sup>September, 1948 from a radio broadcast expressed her grief, the death of her brother and told her nation that he could not survive more than one year after creation of Pakistan but in spite of less time he tried to make strong Pakistan.(Pirbhai M. R., 2017) Fatimah Jinnah again stood for the nation and continued the services till her last breath of life.

### **Efforts for the Restoration of Muslim League**

From 1948, Muslim league was become the center of conspiracies and internal disorder. It was divided into two groups, Nawab Mian Iftaghar Husain Mumdot group and Mumtaz Mohammad Khan Doltana group and Khawaja Nazim Uddin dissolved the Government of Punjab Chief Minister Nawab Mumdot and Provincial defunct Assembly. On the worst political situation, Nawab Mumdot left the Muslim League in October 1950, founded a new political party, Jinnah Muslim League which later on merged the political party Jinnah Awami League formed by Husain Shaheed Suharwardi.(Aziz, 1973) The

situation of Muslim League in Frontier Province was also same as Punjab and Sindh, the Muslim League was also divided into two branches.

Fatimah Jinnah was much worried about the poor political system and selfish behavior of the politicians so she again took interest in the internal politics and visited Lahore on Iqbal Day on 21<sup>st</sup> April, 1949 (Mahmood, 1973) where she memorized the message of Allama Mohammad Iqbal. Fatimah Jinnah visited Frontier Province on the invitation of Frontier Muslim League during her reception she addressed in Peshawar (Khan, 1976) and reminded the people about the Quaid's love and scarifications for nation. In 2<sup>nd</sup> May 1949 (Premi, 1987) Fatimah Jinnah visited the Parachinar advised the people to remove all the differences of creed and color among them and adopt the rules of Islam.

Fatimah Jinnah visited province Frontier and asked two groups of Muslim League names on Khan Qayum Khan and Peer of Manki Sharif to avoid the grouping of Muslim League. Fatimah Jinnah visited Sindh on August 14<sup>th</sup> 1949 (Riaz Ahmad, 2004) and addressed the function on the second anniversary of impendence arranged by Government Central College for Women Karachi that Pakistan has achieved through struggle and scarifications so nation should follow the rules of Quaid-e-Azam and continue the services for Pakistan. Fatimah Jinnah visited East Pakistan to support the Muslim League and said in public message if we wanted to save the Muslim League separate the president ship of the Muslim League from the premiership for empowering the Muslim League but the party was fell in the greed of ranks and powers so forced to dissolve the Legislative Assembly on October 24, 1954, and reached its tragic end.

Fatimah Jinnah called press conference in April, 1955 (Reza, 2017) on the political situation in Pakistan she said that uncertain political situations caused the impatience incidents happened from last few year, these things put the independence and sovereignty at risk. All Parties Anti-Joint Electorate Council also wrote a letter to Fatima Jinnah to inform the political situation

*"You are possibly aware that a strong committee has been formed the representative of all Pro- Islamic political, social cultural parties and those who contribute to similar outlook in a meeting recently under the presidency of the ex- member of the Constituent Assembly of Pakistan, Mr. Nur Ahmad M.A.B.L. to be known as' All parties Anti-Joint Electorate Council of Pakistan. The aim and objects of the council of action will be to adopt every possible measure in peaceful and constitutional ways in order to set the stage for all-out encounter against the system of Joint Electorate.(Mension, 1st March 1958)*

### **Role in The Formation of Constitution 1956**

Fatimah Jinnah criticized on the political instability and called the Governor General and his team responsible for the worst political situation, her speech on radio Pakistan was censored by beaurocracy due to her harsh tone and words against government. (Asrar, 2003) On August 16, 1955, on medical grounds, Governor Ghulam Mohammad transferred his powers to Sikandar Mirza who was the interior Minister of Bogra Cabinet and he invited the new Parliamentary Leader of the Muslim League to form a new cabinet. On March 23<sup>rd</sup> 1955, Choudhry Mohammad Ali presented the new constitution of Pakistan and Sikandar Mirza became the first President of Pakistan according to constitution. After the resignation of Ch. Mohammad Ali, Husain Shaheed Suharwardi was elected as the Prime Minister of Pakistan. Now it was the time to decide that whether election will be combine or separate basis.

Fatimah Jinnah was in favor of separate election would be the according the national ideology and country but members of assembly gave the vote in the favor of combine election against the public demand. On 1957, Prime Minister Husain Shaheed Suharwardi dismissed by President Sikandar Mirza and new person II Chandarigar was appointed as new Prime Minister. Fatimah Jinnah opposed all these decisions would be the causes of disorder and lose the democracy in Pakistan. The public was also disappointed on the worst

political situation so they demanded for general election but Sikandar Mirza refused the demand of election due to his presidency. President Sikandar Mirza dismissed the government of Prime Minister Feroze Khan Noon on the allegation of dishonesty, and mismanagement and corruption. (Khan, 1976) Sikandar Mirza declared the emergency, banned all the political parties and imposed the Martial Law by appoint General Ayoub Khan as Chief Martial Law Administrator.

### **Great Efforts for Democracy**

According to Fatimah Jinnah democracy can be only the base of new country, the assassination of Liaquat Ali Khan, dishonest politician and conspiracy of foreign

After the establishment of Pakistan, Quaid e Azam formed a constitution assembly but bureaucracy controlled over the country and dismissed the Assembly, Fatimah Jinnah called it the murder of democracy. In December 1955 she said that Pakistan Movement was the example of democratic principles and continued in democratic ways (Rahat, 2004). In 1955 she also said the nation that some people were tried to weak bases of institutions and traditions which are representative and source of public voice through corrupt politicians. (Keith, 1957)

On the death anniversary of Quaid e Azam she advised the nation to stand firmly for democracy, internal and outer hurdles on our way that's why we are passing through the trial and disappointed moments but it could not be shake our believes. Jammat-e-Islami also invited Fatimah Jinnah to work for restoration of democracy their members wrote letters to Fatima Jinnah as (A letter to Ms Fatimah Jinnah By Jamat Islami District Sialkot 10th January, 1965)

*"Every citizen of country respect you on efforts for the restoration of democracy in old age, God bless you and believe us every religious person is with you as Islamic Party passed the Resolution to support you"*

On February 1964, General Ayoub Khan took over control of the government. Fatima Jinnah called it shameful act in country which achieved through democratic adult base election, not allowed the public to use their rights of vote for choose their representatives, bureaucracy tried to prove the demerits of direct elections. In August 1964 (Saeed, 1967), she said to the nation that Pakistan movement was started through democratic emotions, democratic ways and for the democratic objectives not under stress, power and pressure.

On October 7, 1958, General Sikandar Mirza imposed the Martial Law and appointed General Ayoub Khan Chief Martial Law Administrator for fifteen days. Soon Ayoub Khan cleared that new reforms and some time is required to improve political system so after resignation Sikandar Mirza left the country. (Alam) General Ayoub Khan formed the army based team of technocrats and bureaucrats to run the government. He introduced the "Poda" Act to check transparency of the government and through new act "Abda" near about six thousands politicians were banned. He introduced the new "Basic Democratic System" (Chahryar, 2013) which was consisted on union, rural and urban councils at tehsil, district and division levels. In March 1<sup>st</sup> 1962 President Ayoub Khan introduced new constitution but still Martial Law was imposed in the country. Despite of all reforms of Ayoub Khan, dearness, smuggling, corruption, dishonesty and nepotism was on full swing. He neglected the Eastern Pakistan and 'Six Point formula' for provincial autonomy which created the prejudice between Eastern and Western Pakistan. Many new parties as Zulfiqar Ali Bhutto's Peoples Party, Sheikh Mujeebur Rahman's Awami League Asghar Ali Khan's movement (Newman, 1986) and political alliance with other parties created the alarming situation for Ayoub Khan

### **Fatima Jinnah and Presidential Election Campaign**

The situation was becoming intricate for the Ayoub Khan so he announced the national and provincial elections in 1964 and right after a year in January 2, 1965, (Baig, 2012) decided to hold presidential election and annulled the all political parties. At that time, only Fatimah Jinnah was the great leader who has the courage to stand before the dictatorship. In 1964, all party members met with Fatimah Jinnah and requested to accept the leadership of "COP" (combine opposition party) than she decided to stand against the dictatorship of Ayoub Khan. In July 2, 1964 five political parties combined as the "Combined Opposition Party" (COP) against the Ayoub. (Bahadur, 1998) When Ayoub Khan came to know that Fatimah Jinnah would be his competitor in election than in October 16, 1964 said in his speech that "I respect Miss Fatimah Jinnah very much and I admit that she is straight forward lady and wrote a letter to her. (Letter to MS Fatima Jinnah by Field Martial Ayoub Khan June, 1961) The Combined Opposition Party" (COP) (Yousaf, 1975) demanded nine points as restoration of parliamentary, removal of economic disparity among provinces and released the political prisoners.

Many religious scholars of JamiatulMashaiekh and JamiatUlemaye Islam issued a "Fatwa" that according the teachings of Islam woman cannot be the ruler of country, so Fatimah Jinnah is not suitable for the seat of president. Mufti Mahmood again called the meeting after clear the complication on Fatwa about woman as ruler announced the support of Fatimah Jinnah. She started First phase election campaign from Peshawar, Peshawar, Rawalpindi, Lahore and Haiderabad and second phase from Jaisore, Chittagong, Khulna and Dhaka of the East Pakistan. During election campaign Fatimah Jinnah pointed out that democracy remained always failure in the Pakistan so only Martial Law would be succeeded in the future. Large crowd processions and support from Eastern and Western Pakistan made Fatimah Jinnah more popular leader. Ayoub Khan banned the public processions

In April 17, 1964 Ayoub Khan announced that from 31 October to 9 November in western Pakistan and 10 November to 19 in Eastern Pakistan election would be ended. (Feldman, 1975) Election commission announced the notification of four candidates for presidential seat and in second notification announced polling would be start on January 2, Saturday from 8:00 to 3:30 and in third notification Fatima Jinnah was allocated the symbol of "Lantern" and election symbol of Ayoub Khan was "Rose" (Khan, 2001) During campaign Ayoub Khan and his ministers used very derogatory language against the COP and threat the nation that if he was defeated than nation would have to bear the "bloody revolution". A letter was written to warn the Fatima Jinnah from Presidential camp

*"Respected mam, permit me to say that vague and veiled accusations of this nature can create nothing but confusion, frustration and misguidance, it would have been natural and appropriate for me to publically dispel the wrong impression which such utterance seek to create, But I thought I should write to you once again in the hope that you would not try to misdirect the public mind by issuing statements which are neither based on facts nor on a correct appraisal of some obvious realities."* (Letter to Chairman of Muzzaffargarh by Hassan A. Shiekh on MS F atima Jinnah Election Comaign, Karachi, 4th December 1964)

The Chief Election Commissioner announced the result with majority 49,951 votes of Ayoub Khan. Fatimah Jinnah secured 28,691 votes commission declared that Fatimah Jinnah has lost the election in the tribal areas, remote village and feudal system. (Gohar, 1993) Ayoub Khan misused the government machinery, press, media and bureaucracy against Fatima Jinnah in Election. During the election campaign in Lahore she boldly called the Ayoub Khan "Drill Master" (Shakir, 2003) everyone was surprised on her courage. There were so many reasons that rigging had occurred in the election with the report of Information Secretary submitted to Governor's Conference, there were some analytical points of the report on the election period such as

- Fatimah Jinnah became popular in election campaign due to the demand for the restoration of democracy



- There were conflicts among the members of COP.
- Fatimah Jinnah in her meetings registered the protest against the policies of government.
- There was the pressure of ruling party on the people.
- It was confirm that members of Electoral College had been used in the favour of Ayoub Khan.
- The BD system was failed in participating in the state affairs and rejected from the people.
- Election Commission arranged to contorted the personality of Fatimah Jinnah.
- Some hired Ulemas endorsed the Fatwa that it was unlawful to assign the office of the head of a Islamic state.
- Fatimah Jinnah was financially weak to manage the election campaign and she has to request the public for help.
- The untimely death of Khawaja Nazim Uddin affected the election campaign.
- Fatimah Jinnah realized the BDs members that she was not satisfied with the work of BDs system and she threat them that she would abrogate the BD system on this reason BDs members have not cast the vote in her favour.
- Ayoub Khan awarded the selected the companions of Fatimah Jinnah to deviate their favors.
- Ayoub Khan took the benefits of being in government and Election Commissioner announces the election results in the favourof Ayoub Khan.
- The rival of Fatimah Jinnah remained dominant in elections due to armed with all the constitutional powers of a president. He used all the government machinery in his favor ant harass the Fatimah Jinnah.(Mujtaba, 2018)

Ayoub Khan formed the election rules without consultation of COP. The COP alleged on the government that their votes were excluded from the voter lists from every area and also arrested their agents. People criticized on unfair election and protested that it was pre planned selection not were election. After the election all the supportive political leaders met with Fatimah Jinnah there she told them that I am not disappointed but also perform my positive role in the politics of Pakistan.(Ahmad,2004)

After winning the election Ayoub Khan was surprised in the turning behavior of Muhajreen and people of inter-Sindh for support of Fatimah Jinnah, to take the revenge, Gohar Ayoub Khan the son of Ayoub Khan massacred the innocent people in the Sindh.(Leonard,2013) The victory of Fatimah Jinnah was clear possible in the election but the nation was shocked on defeated but a positive aspect of election was awareness of nation for their rights. Fatimah Jinnah took part in the election from the platform of "COP" due to some reasons first, she challenge the Ayoub Khan for direct elections of the National and Provincial Assemblies, Secondly, to make the democracy base of country and fought for democracy against dictatorship Lastly, she created public awareness through public rallies. Fatimah Jinnah's participation in election when the political system of Pakistan was being corrupt and nation was disappointed from the democracy. People were lost their political awareness and they were waiting such leader who stood with them. In those difficult times no one frightened to face the dictator but an old lady decided to stand for the nation.(Ziring,

1971) Pakistani nation did not accept the defeat of Fatimah Jinnah easily so protest started after the result of election.

### **Fatimah Jinnah and Council of Muslim League**

Before election Fatima Jinnah gave her opinion to the “COP” that all should be joined in Muslim League and only our unity can face the Ayoub Khan in Presidential Election but members of COP did not paid attention towards it. In June 1965, despite the request of convention held in Karachi to choose her President of Muslim League but she refused to accept it and also rejected the false rumor that she has left the Muslim League.(Khan,1966) During the war1965, Fatimah Jinnah advised her workers and political leaders to unite and fight against the enemy.Fatimah Jinnah grieved when Ayoub Khan signed the Tashkand Pact (Khorro, 1998)and said when the political leaders came in the government and never showed the courage In April 1967, on EidulAzha(Jayapalan, 2001) , in her last message she repeated her three demands of nation before the government, Independent parliament, Independent Judiciary and Independent Press and continued their struggle till to achieve them. The messages of Fatimah Jinnah have great importance in the national politics.

### **Conclusion**

Fatimah Jinnah was great benefactor, social worker and great lady but she proved herself as political innovator for women in Pakistan. She was turning point in female leadership in politics of Pakistan and also called the mother of nation and democracy. After the assassination of Liaqat Ali Khan, fear of Martial Law, lack of honest bureaucracy and sincere leadership instable the political system of country. Fatimah Jinnah as a political leader has broken the passivity of the nation and played a brave and bold role in the politics, she had removed the atmosphere of fear and terror over the minds of people. Unfair election created the situation of the separation of East Pakistan.The government used the Fatwa of female leadership against the Fatimah Jinnah which affected the mentality of people during the election and also faced so many allegations on her personality but she has broken the conservative approach towards female in politics. Her biased defeat in election against dictatorship revealed social and cultural constraint to female leadership in Pakistan. It is fact that if the Fatimah Jinnah would be the President of Pakistan, she would adopt the style of leadership same as like his brother. She could be the first Asian female leader who runs the country according the constitution, uplift the standard of people and would be the last day of fare-weather politicians.

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