



RESEARCH PAPER

The Political Leadership of Quaid-i-Azam Muhammad Ali Jinnah: His Approach Towards the National and International Affairs of the Muslims

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PAPER INFO	ABSTRACT
<p>Received: March 21, 2022</p> <p>Accepted: June 27, 2022</p> <p>Online: June 30, 2022</p> <p>Keywords: Jinnah, His Vision, Muslim World, Issues of Muslims</p> <p>*Corresponding Author: ghulaum.shabbir@uog.edu.pk</p>	<p>The objective of this study is to critically analyse the approach of Quaid-i-Azam Muhammad Ali Jinnah toward national and international issues of Muslims. Mainly, these issues belong to the Colonial and Post-Colonial periods. Further, it helps to understand his struggle for the rights of Muslims, he raised his voice not only for the Indian Muslims but also for the whole Muslim World. In this study, primary and secondary sources have been utilised to strengthen the arguments. This paper provides comprehensive details of his efforts for the Muslim Community. He addressed the domestic issues of Muslims in India and supported international issues, like, the Palestine crisis, the decolonization of the Arabs and the Indonesian Freedom Movement. The findings of this study highlight the key features of Jinnah's approach toward the situational context of India and the Muslim World. Being a Governor-General of Pakistan, he also played a similar role in the national and international affairs of the Muslims. The methodology of this study is mainly developed under historical, descriptive and analytical methods.</p>

Introduction

Quaid-i-Azam Muhammad Ali Jinnah and his leadership left a profound impact on the course of South Asian history. While his leadership and vision continue to be the subject of interpretation and debate, there is no denying his pivotal role in shaping the destiny of millions and the establishment of Pakistan, as an independent nation. He championed the idea of a separate nation for Muslims in India, arguing that they needed a distinct homeland to safeguard their political, social and cultural interests. His leadership and negotiations for the rights of the Muslims with the British authorities and Indian political parties ultimately led to the partition of India. Jinnah was known for his negotiation skills and ability to find common ground amidst challenging circumstances. During his political career, he was not only representative of Muslims at the national level but also at the international level. He was fully aware of the basic issues of the Muslims and played a vital role to solve these issues according to the will and wishes of the Muslims.

He emerged as a prominent spokesperson for the rights and aspirations of the Muslims in India. He believed that Muslims are a separate religious and cultural community, deserving of adequate representation and protection within a democratic framework. He argued against what he perceived as the dominance of the Hindu-majority Indian National Congress and the potential marginalization of the Muslims in an independent India. He was

a trained lawyer who possessed excellent legal and constitutional knowledge. He effectively used his legal skills to advocate for the rights of Muslims and to negotiate with the British government and Indian political leaders. Jinnah played a significant role in responding to and challenging various British Acts and policies during the struggle for independence in the Indian subcontinent. In 1909, the Indian Council Act also known as the Morley-Minto Reforms, expanded the legislative council's powers, but maintained a limited franchise (Z. Ahmad, 2000). Jinnah at that time was a member of the Indian National Congress and saw the act as a step forward, although, he also recognize its limitations and call for more substantial reforms (Beg, 1986).

The Government of India Act 1909, also known as the Montagu-Chelmsford Reforms, provided for some limited devolution of power to Indians through elected legislative councils. He as a member of the Indian National Congress, supported the act but expressed dissatisfaction with its provisions for communal representation (Hayat, 2015). Throughout his political career, Jinnah was known for his steadfast opposition to British colonial rule and his unwavering commitment to the cause of independence. He worked tirelessly to secure the rights and interests of the Muslim community and played a crucial role in shaping the trajectory of the freedom movement in the Indian subcontinent (Javed, 2009).

The Rowlatt Act 1919, authorized the British government to detain individuals without trial and curtailed civil liberties. He strongly opposed this act and actively participated in the all-Indian National Congress protest against it. In the protest against this black act, he decided to resign from the legislative council, to record his protest (Jinnah, Jafar, Rehman, & Jafar, 2016).

The Government of India Act 1935, introduced limited reforms, including the establishment of provincial autonomy and limited representation to the institutions. He criticized that as insufficient and rejected it, advocating for a strong role of Muslims in the political process. He argued for separate electorates and greater safeguards for minority rights (Kailash, 1986). The Indian Independence Act of 1947, was the legislation that partitioned British India into the separate nations of India and Pakistan. Jinnah played a pivotal role in the negotiations leading up to the act and subsequent creation of Pakistan. He fought for the rights and aspirations of Muslims, emphasizing the need for a separate homeland (Metz & Long, 2010).

Literature Review

There is plethora of primary and secondary sources available on the political leadership of Jinnah. The most important work on this specific topic was *The Charismatic Leader: Quaid-i-Azam Mohammad Ali Jinnah and the Creation of Pakistan* (2008). In this work Prof. Sikander Hayat elaborates the prominent traits of his personality. He applied the theory of charisma on the leadership of Jinnah and proved that it was his charismatic leadership which achieved the goal of Pakistan. The role of Jinnah as a Governor-General of Pakistan was discussed in *Jinnah's Pakistan: Formation and Challenges of a State* (2014) by Farooq Ahmad Dar. He argued that the charismatic leadership of Jinnah paved the way of Independence from the Colonial rule and he accepted to lead the newly independent state which was full of challenges. In this short period of time, he tried to set a direction of Pakistan towards the sovereignty and progress. In a more comprehensive way his leadership coined with different pattern in *Quaid-i-Azam Jinnah: Studies in interpretation* (1981) by Sharif al Mujahid. He also acknowledge him as a charismatic leader and argued that it was his aura of leadership which resulted in Pakistan. He tried to prove him as the true leader of the Muslims. Who had the ability to raise his voice in the favour of Indian Muslims and for the Muslim Ummah. The primary sources in the form of *Jinnah Papers* (1993-

2005) on his life collected by the Z. H. Zaidi. Which provides the comprehensive detail to the reader to understand the different aspects of his life. Zaidi wrote the introduction of each volume and maintained the claim that it was his charismatic leadership which guided the Muslim into the right direction. In these papers, he collected his speeches, letters, statements which highlight his efforts for the national and international interests of the Muslims (Zaidi, 1993-2005).

Jinnah and British Policies

He actively engaged with and responded to various British policies during his political career. His stance on British policies evolved over time as he fought for the rights and aspirations of the Muslims. The British implied a policy of “divide and rule” in India, exploiting religious and ethnic division to maintain their control (Shabbir, Jawad, & Ullah, 2021). He initially a member of the Indian National Congress, became disillusioned with the Congress’s policies and its failure to adequately address the Muslim concerns. He argued that the British policy of divide and rule necessitated separate representation and the rights of Muslims (Shabbir & Chawla, 2020). He advocated for separate electorates and communal representation to protect the interest of the Muslims. He believed that the Muslim community required separate political platforms to ensure their fair participation in the political process and to safeguard their rights in a predominantly Hindu-majority India (Shabbir, 2021a). He demanded a separate electorate for the Muslims to secure their political representation in the Indian Legislative Assemblies. This was the basic motive behind his remarkable Lucknow Pact, 1916. The new report 1928, was a constitutional proposal drafted by Indian National Congress, which largely neglected Muslim concerns. He was a prominent leader and ex-Congressman who criticized the report for failing to adequately address the rights and safeguards for Muslims (Shabbir, 2018). This disagreement ultimately led to the deepening rift between Jinnah and Congress leadership which later on resulted in the partition of India.

The Quit India Movement 1942, was a massive civil disobedience campaign launched by the Indian National Congress against British rule. Jinnah and the All India Muslim League initially did not actively participate in the movement due to concern about the potential repercussions on Muslim interests. However, Jinnah later supported the cause for independence and the transfer of power to Indian hands (I. Ahmed, 2008).

Jinnah’s approach to British policies was driven by his commitment to protecting the rights and interests of the Muslim community and his firm belief in the necessity of a separate homeland for Muslims, which eventually led to the creation of Pakistan (al-Mujahid, 1981). He engaged in political negotiations, constitutional discussions, and advocacy to ensure that Muslim concerns were addressed in the face of British rule and the evolving political landscapes in India.

Jinnah and Kashmir Issue

He played a significant role in the Kashmir issue. The Kashmir issue refers to the territorial dispute between India and Pakistan, over the region of Kashmir, which has been a source of tension between the two countries since their independence from British rule in 1947 (Jalal, 1985). During the freedom movement for Pakistan and the newly formed Pakistan, he became the leader of the masses. However, the issue of Kashmir remained unresolved during the partition process. At the time of partition, Kashmir was a princely state ruled by Maharaja Hari Singh, the majority of its population was Muslim, but the ruler was non-Muslim. Both India and Pakistan claimed Kashmir based on its religious composition and geographic location (Shabbir, 2023). In October 1947, armed tribesmen from Pakistan invaded Kashmir, promoting the Maharaja to seek military assistance from

India. The Maharaja signed the instrument of accession, exceeding Kashmir to India. However, Pakistan disputed the legality of the accession, leading to the Indo-Pak War of 1947-1948.

Jinnah as a leader of Pakistan supported the cause of Kashmir and sought to bring the region under Pakistani control. He argued that Kashmir's Muslim-majority population should determine its future through a plebiscite. Jinnah accused India of forcibly occupying Kashmir and suppressing the rights of its people (Jinnah, 2013).

Unfortunately, Jinnah passed away in September 1948, while the Kashmir dispute was still unresolved. This issue has remained a major point of contention between India and Pakistan ever since. The two countries have fought multiple wars and engaged in numerous conflicts over Kashmir. The Line of Control (LOC) now divides the region between Indian-administrated Kashmir and Pakistan-administrated Kashmir (A. Ahmed, 2012). His stance on Kashmir has continued to influence Pakistan's policy towards the region. Pakistan has consistently raised the issue of self-determination of Kashmiri Muslims and called for international intervention to resolve the dispute. India, on the other hand, maintains that Kashmir is an integral part of its territory and it rejects any external interference (Singh, 2010).

It is important to note that the Kashmir issue is complex and has political, historical and social dimensions that go beyond the role of any single individual, including Jinnah. The dispute remains unresolved and efforts for a peaceful resolution continue to be made by various stakeholders, including India, Pakistan and the international community.

Jinnah and the Palestine Issue

He expressed his views on the Palestine issue during his lifetime. He was a prominent leader of all the Indian Muslims and played a significant role in the creation of Pakistan. His stance on the Palestine issue was based on his support for the rights of Muslims and his belief in self-determination (Jinnah, 2013). He considered the Palestine question an important and sensitive matter for the Muslim world. In his capacity as the leader of the Muslim League and later as a Governor-General of Pakistan, he expressed solidarity with the Palestinian people and their aspirations for statehood (Kazimi, 2005). He believed that the Palestinian Arabs should have the right to determine their own political destiny and establish their own independent state.

During the early years of Pakistan's existence, he and his government supported the cause of Palestine at international forums. Pakistan was among the countries that voted in favour of the United Nations General Assembly resolution 181 in 1947, which called for the partition of Palestine and the creation of separate Jewish and Arab states (Chakrabarty, 2020). His position on the Palestine issue was influenced by his broader principles of justice, self-determination and the rights of minority communities. He believed that all people, regardless of their religious or ethnic background, should have the right to live in peace and security in their own homeland (Khan & Long, 2004).

It is worth noting that his turns on the Palestine issue and Pakistan's official position may not necessarily reflect the views and policies of the subsequent governments of Pakistan. The dynamics of International relations and the complexities of the Middle East conflict have evolved over time and different leaders and administrations in Pakistan have taken varying positions on the Palestine issue based on their own priorities and diplomatic considerations (Ali, 2007).

Jinnah and Indonesian Freedom Movement

He expressed his support for the freedom movement in Indonesia during their freedom fight. He was a strong advocate for the rights of self-determination and independence for colonized nations around the world. He believed that all people should have the right to govern themselves and determine their own political future (Ali, 2007). This belief extended to the Indonesian freedom movement. During the 1940s, Indonesia was under Dutch control as its colony. The Indonesian nationalist movement, led by figures like Sukarno and Mohammad Hatta, sought to gain independence from Dutch colonial domination. He expressed his support for the Indonesian freedom movement and voiced solidarity with the Indonesian people in their struggle for independence (Sultana, 2016). His support for the Indonesian freedom movement was in line with his broader vision of decolonization and the right to self-determination. He believed that the people of Indonesia, like the people of India and other colonized nations, should be free to determine their own political destiny and establish an independent state (Noorani, 1990). While he and his party primarily focused on the Indian subcontinent, they were vocal supporters of anti-colonial movements worldwide. His support for the Indonesian freedom movement demonstrated his commitment to the principles of national self-determination and freedom from colonial rule (Casca, 1998).

Nevertheless, his public statements and expressions of solidarity played a role in highlighting the cause of Indonesian independence on the international stage and garnering support for the movement.

Jinnah and Egypt

He had diplomatic relations with Egypt and express his views on the country during and after his visit to Egypt. He had a favourable view of Egypt and its struggle for independence from colonial rule (Shabbir, 2020). He admired the nationalist movements in Egypt, led by figures like Saad Zaghloul, who fought for Egypt's sovereignty and the right of its people. During his tenure as a leader of Pakistan, he maintained diplomatic relations with Egypt and established cordial ties. Pakistan recognized Egypt's sovereignty and actively supported its membership in the United Nations. Jinnah also extended invitations to Egyptian leaders to visit Pakistan, fostering bilateral relations between the two countries (Ali, 2007). His support for Egypt's independence and sovereignty was in line with his broader principle of self-determination and anti-colonialism. He believed that nations should be free to govern themselves without external interference, and he saw Egypt's struggle for independence as a part of the large global movement against colonialism (Gaborieau, 1985).

It is worth noting that Jinnah's board for Egypt was primarily diplomatic and political. The extent of his involvement in Egypt's international affairs over the specifics of his views on Egyptian domestic policies or not extensively documented (Gilmartin, 1998). However, his positive stance towards Egypt and his emphasize on the importance of self-determination and independence for all nations align with his broader political philosophy. After his death, Pakistan and Egypt continued to maintain diplomatic relations and the two countries have cooperated on various regional and international issues over the years (Ali, 2007). The bond between Pakistan and Egypt has been shaped by shared historical experiences, political considerations and cultural ties within the Muslim world.

Jinnah and Ottoman Empire

Jinnah emerged as a prominent leader in the Indian subcontinent during the early 20th century, which coincided with the decline and dissolution of the Ottoman Empire. The

Ottoman Empire, a vast and multi-ethnic state centered in present-day Turkey, experienced a series of challenges and territorial losses during the late 19th and 20th centuries (Shabbir, 2018). By the time he rose to prominence, the empire had already gone through significant transformations and was on the verge of dissolution. His political activism was primarily focused on the Indian subcontinent, where he played a leading role in the All-India Muslim League and championed the cause of an independent Muslim state (Shabbir, 2021b). His efforts focussed on addressing the concerns and aspirations of the Muslim community rather than engaging directly with the Ottoman Empire. However, he held a sense of solidarity with the broader Muslim world. He recognized the historical and cultural ties that connected Muslims across different regions and expressed support for the rights and aspirations of Muslims (M. Ahmad, 1994). During the Khilafat Movement, demonstrated his concern for the rights and aspirations of the Muslims beyond the borders of the Indian subcontinent. However, it is worth noting that the movement itself did not succeed in achieving its objectives, as the caliphate was abolished in 1924 and the Ottoman Empire was replaced by the Republic of Turkey (Z. Ahmad, 2000).

Overall, while Jinnah's interactions with the Ottoman Empire were limited, his broader vision of Muslim unity and his support for the rights and aspirations of Muslims worldwide reflected his sense of solidarity with the Muslim Ummah, including the historical legacy of the Ottoman Empire.

Jinnah and the Arab world

He had significant interactions and relations with the Arab world during his lifespan. He had a positive view of the Arab world and expressed solidarity with the Arab causes, particularly in the context of their struggle against colonialism and self-determination (Ali, 2007). He believed in the unity and cooperation of the Muslim nations and emphasized the importance of pan-Islamism.

During his time as a leader of Pakistan, he actively sought to strengthen ties with Arab nations. Pakistan established diplomatic relations with several Arab countries and he himself engaged in diplomatic affairs to foster close ties between Pakistan and the Arab world. His support for the Arab world was evident in his speeches and statements (Jinnah, 2013). Jinnah spoke in support of the Palestine crisis, expressing solidarity with the Palestinian people and their struggle for self-determination and independence. He also advocated for the rights of the Arab nations to govern themselves free from external interference (Kazimi, 2005). Moreover, he emphasized the importance of unity among the Muslim nations and called for collective action to address common challenges faced by the Muslim world. He believed that Muslim countries should support one another to work together for the betterment of their respective nations and the broader Muslim community (Singh, 2010).

Jinnah and His Relations with the British

Jinnah had a complex relationship with the British during his political career. He initially pursued a career in law and rose to prominence as a successful barrister in British India. Nonetheless, as he became involved in politics and the struggle for independence, his relationship with the British evolved (Shabbir, Alam, & Chawla, 2020). In his early years, Jinnah maintained cordial and professional relationships with the British colonial authorities. He practiced law within the British legal system and often represented Indian clients in cases against the British administration. His legal expertise and reputation earned him recognition and respect from British officials (Shabbir, 2020).

Jinnah became more politically active, he increasingly challenged British policies and sought greater autonomy for the Indian people. He criticized the discriminatory practices of the British government and advocated for the rights of the colonial population. His confrontation with the British became more pronounced during the later stage of his political career (Hoodbhoy, 2007). He actively opposed various British acts and policies, such as the Rowlatt and the Government of India Acts of 1935, which he believed fell short of addressing the aspiration of the Indian people, particularly the Muslims. Despite his opposition to British rule, Jinnah maintained a pragmatic approach and engaged in negotiations with the British in pursuit of the rights and interests of the Indian Muslim community (Noorani, 1990). He participated in constitutional discussions and worked towards achieving a political solution that would ensure Muslim representation and safeguard their rights in a postcolonial India.

Conclusion

During the partition of India and the creation of Pakistan, Jinnah played a key role in negotiating with the British government and securing the independence of Pakistan. He led the All-India Muslim League's demand for a separate Muslim homeland and worked closely with British officials to navigate the complex process of partition. His relationship with the British was characterized by a mix of cooperation, confrontation and negotiation. While he initially worked within the British legal system and enjoyed professional success, his political career saw him challenging British policy and advocating for the rights of the Indians, particularly Muslims. Ultimately, his vision and leadership were instrumental in achieving the goal of independence and the creation of Pakistan.

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