Jinnah, Allama Iqbal and Rahmat Ali

The contributions of Quaid-e-Azam Muhammad Ali Jinnah, Allama Muhammad Iqbal and Chaudhry Rahmat Ali to the Pakistan Movement, and how their ideas differed.

Jinnah, Allama Iqbal and Rahmat Ali

Muhammad Ali Jinnah (1876–1948)

Early life. Born in **Karachi** on **25 December 1876**. He studied in **London** and qualified as a **barrister** (called to the bar in 1896). He built a successful legal career in **Bombay**.

Jinnah as an advocate of Hindu–Muslim unity

Date	Role
1906	worked with the **Congress** (he was Dadabhai Naoroji's secretary)
1910	elected to the **Imperial Legislative Council**; spoke for the rights of Indians
1913	joined the **Muslim League**, without leaving Congress, in order to bring the two together
1916	the **architect of the Lucknow Pact**; earned the title "**ambassador of Hindu–Muslim unity**"
1920	**left Congress** over **Gandhi's** non-cooperation methods and the mixing of religion and politics
1927–29	the **Delhi Proposals**, response to the **Nehru Report**, the **14 Points**
1930–34	in **England** (attended the Round Table Conferences, practised law)
1934	**returned** to India and **reorganised the Muslim League**, as its president
1937–40	rebuilt the League into a **mass party** after the 1937 election; the **Lahore Resolution** (1940)
1940–47	led the demand for **Pakistan**; negotiated with the British (**Cripps**, **Wavell**, **Cabinet Mission**, **Mountbatten**)
1947	first **Governor-General** of Pakistan

Note Academy

His relations with Gandhi, Nehru and Congress

- **Gandhi:** Jinnah disliked the religious style of Gandhi's politics and his **mass movements** (the "**Gandhian methods**"). After 1920 they were opponents. In the **1944 talks** at Bombay, they could not agree. Jinnah called Gandhi a Hindu leader who could not speak for Muslims.
- **Nehru:** the **Nehru Report** (1928) and Nehru's claim in **1937** that there were "only two parties in India, the Congress and the British" (Jinnah replied that there was a **third party, the Muslims**) led Jinnah to reject Congress as a partner. He later said that Congress was **Hindu**.
- **Congress:** after 1937 he argued that Congress had shown, in power, that Muslims could not expect fair treatment.

Qualities. Honest, determined, a **constitutional** politician who worked through law and negotiation, a skilled **negotiator** and speaker. Muslims called him **Quaid-e-Azam** ("the Great Leader"), and later **Baba-e-Qaum** (Father of the Nation). **Importance:** he turned the League into a mass party, achieved the League's success in 1945–46, and led the negotiations that ended in the creation of Pakistan.

Allama Muhammad Iqbal (1877–1938)

Early life. Born at **Sialkot** in **1877**; studied in **Lahore**, **Cambridge** and **Munich** (PhD). He was a **poet**, **philosopher** and **lawyer**, and knighted in **1922**. He wrote in **Urdu** and **Persian** (for example *Bang-e-Dara*, *Asrar-e-Khudi*) and the lectures **"The Reconstruction of Religious Thought in Islam"** (1930).

His views on the Hindu–Muslim future.

- He believed that **Islam** was a complete way of life (**religion, culture and politics**) and that Muslims were a **separate nation**, not just a minority.
- At first (in his early poetry) he was a **nationalist**, but he became convinced after about **1905** (during his studies in Europe) that Muslims needed their **own identity**.
- He felt that in a united India with a **Hindu majority** Muslims would lose their religious and cultural identity.
- He wrote in **1930** and later that Muslims needed their own **homeland**, within the subcontinent.

The Allahabad Address (1930). As **President** of the Muslim League at **Allahabad** (**29 December 1930**), he stated that Islam was not just a private faith but a **social order**, and proposed that the **Punjab, NWFP, Sindh and Balochistan** be united in **one state** — "the final destiny of the Muslims, at least of North-West India". He saw this as **within the Indian federation** (or the British Empire).

His later role. In **1936–37** Iqbal wrote letters to **Jinnah** (who was then in England) persuading him to **return** and lead the Muslims and to take up the idea of a separate state. He **died in April 1938** before Pakistan was demanded officially. He is known as **Mufakkir-e-Pakistan** (Thinker of Pakistan) and the **Poet of the East**.

Note Academy

Chaudhry Rahmat Ali (1897–1951)

Who he was. Born in **Hoshiarpur** in the Punjab; studied at Lahore and **Cambridge** (where he was a student when he wrote his pamphlet).

His views on a separate Muslim homeland.

- He wanted a **completely separate and independent** Muslim nation, **outside** an Indian federation.
- In **"Now or Never: Are We to Live or Perish for Ever?"** (**28 January 1933**), signed by himself and **three** other Cambridge students, he asked British and Indian Muslim leaders to recognise the **five northern units** (**P**unjab, **A**fghania, **K**ashmir, **S**indh and **Balochistan**) as the nation of "**PAKSTAN**" — **Pakistan**. He also proposed other Muslim homelands (**Bang-i-Islam** in Bengal and **Osmanistan** in Hyderabad).
- He founded the **Pakistan National Movement** (1933), but he had **little support** in India at first.

Differences between his views and Iqbal's.

Allama Iqbal	Rahmat Ali
a **single Muslim state** in the North-West, within an Indian federation	a **fully independent** state, with **no link** to India
the state to include **four** provinces	the state to include **five** units (including Kashmir) and other Muslim states elsewhere
worked **inside** the League and by **ideas** and poetry	formed his own movement, **outside** the League, and lived in **England**
had **influence** with the Muslim leaders and with Jinnah	**ignored** in India at first, and he disagreed with the **Lahore Resolution** and with Jinnah's plan for Pakistan

After 1947. He was disappointed with the Pakistan that was created (he thought it was too small, a "**truncated**" Pakistan). He returned to England and died in **1951**.

Assessment of their contributions

Person	Main contribution
Iqbal	gave the **idea**: the philosopher who described the **destiny** of the Muslims and proposed a homeland
Rahmat Ali	gave the **name**: the first to put forward a separate nation called Pakistan
Jinnah	gave the **leadership and organisation**: turned the idea into a political reality

Note Academy

TRY IT

How important were Jinnah, Allama Iqbal and Rahmat Ali to the Pakistan Movement?

Outline. *Iqbal:* the Allahabad Address (1930) and his letters to Jinnah. *Rahmat Ali:* the name and the first plan (1933), but little influence. *Jinnah:* leader who reorganised the League, led negotiations and gained the support of Muslims in 1945–46. **Judgement:** all three were important, but **Jinnah was the most important**, because without leadership the **idea** would not have become a state.

Note Academy