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A Decade Of Jinnah Political Life 1937-1947

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Abstract: *This paper explores Jinnah's political life and struggles from 1937 to 1947. At that time, Jinnah was a well-known politician in India. He achieved remarkable achievements and led the Muslims to a destination. He became the permanent president of the All-India Muslim League in 1934. He reorganized the All-India Muslim League in 1937 and brought many changes and amendments. In 1940, at the Lahore resolution, Jinnah's presidential address declared that the Muslim is a separate nation in any definition of a nation. He fought the 1945–46 elections in the name of Muslim India, and Muslims won all central seats and got 100% achievements and 95% of provincial seats and achieved remarkable achievements. This victory proves that the Muslims is a separate nation; in this way, Jinnah won the case of Muslims. The significant efforts of Jinnah brought fruit, and at last, Pakistan came into being on the map of the world in 1947 by the sincere efforts of Quaid e Azam Muhammad Ali Jinnah.*

Keywords: Jinnah, Muslim, Hindu, Indian National Congress, All India Muslim League, Independence

Introduction

Jinnah joined the All-Indian National Congress in 1906, his political career officially began. Later, in 1913, he became a member of the All-India Muslim League, guided by Molana Muhammad Ali Johar and Sayed Wazir Hassan. Following the Round Table Conference, Jinnah went into exile in England because he was deeply disillusioned by the negative views of certain Muslim leaders. However, Liaquat Ali Khan and Allama Iqbal begged him to come back to India and support the sinking boat of Muslims. (Pirzada 1970). After his return to India in 1934, Jinnah assumed leadership of the All-India Muslim League. To advance the party, Jinnah reformed it in 1937 and made several additions and changes (Jinnah, 1946).

Gandhi began the quit India movement in 1942, but Jinnah categorically denied it and made a statement that initially caused division before quitting. Chakravarti Rajagopal Acharya started a campaign to talk about India's predicament in 1943 (Beg, 1954). He also said that after getting independence collectively from the British then will be divided, but Quaid e Azam flatly rejected this notion. Gandhi and Jinnah began communicating in 1944, and they wrote back and forth about this issue to resolve the constitutional issues. Gandhi too aspired to divide India after gaining freedom, but Jinnah understood this and resigned. Because he is aware that obtaining freedom from Hindus will be not only challenging but impossible once they seize power (Jalal, 1985).

Muhammad Ali Jinnah represented Muslims in India in the 1945–1946 elections. To achieve this, he visited different parts of India to urge Muslims to unite for their protection and to cast their ballots

(Mujahid, 1945). Muslims won 92% of seats at the provincial level and all the central seats designated for them, demonstrating the success of these efforts. The outcome of the elections demonstrates that Muslims are a unique nation. Hindus, however, opposed Muslims forming a coalition government after the election, and as things deteriorated, the British government established the Cabinet Mission Plan to address India's constitutional problem (Chandra, 1943). Lord Mountbatten went to India when the Hindu-Muslim riots got out of hand and the British Viceroy was replaced. The British Prime Minister approved the plan he sent to England for the 3rd of June. Ultimately, Hindu and Muslim India were established and ratified by the 1947 Act of Independence (Salim, 1998).

In his book, Muhammad Salim discussed Muhammad Ali Jinnah's political accomplishments after joining the Indian National Congress. He goes into detail about his entire political career and the various phases he went through from 1906 until the establishment of Pakistan, showing how Jinnah established a distinct state for Muslims in a dire circumstance. Jinnah was successful in his mission because he consistently discussed constitutional issues, provided legal examples, and adhered to the law. His efforts fruitful as a result, Muslims together on a common cause, and established an independent state for India's Muslims.

Literature Review

According to Ishtiaq Ahmad, Lord Mountbatten went to India when the Hindu-Muslim riots got out of hand and the British Viceroy was replaced. He made an unsuccessful attempt to bring the two countries together on a single issue. Jinnah is adamant that obtaining a separate state for Muslims is our goal. Any other proposal that opposes Pakistan will not be accepted. In any case, we'll get it. This was the pivotal moment that persuaded the British government that India's division was the only viable solution. The British Prime Minister, Lord Attlee, approved the plan that Lord Mountbatten sent to England on 3rd June. Ultimately, it established Hindu India and Muslim India by ratifying the Act of 1947 of Independence.

Professor Sharif ul Mujahid examined Jinnah's many leadership attributes, including his courage and wordiness. He respected women and always spoke in accordance with the domain laws of discipline, unity, and faith. Jinnah consistently inspired young people to pursue their education and foster patriotism by giving them thought-provoking speeches. Despite his severe illness, Jinnah put a lot of effort into creating and establishing Pakistan while he was in Ziarat. He attended the State Bank of Pakistan's opening ceremony despite having a temperature of 105 degrees Celsius. Pakistan appeared on the global map because of his unceasing efforts.

Waheed uz Zaman contends that Jinnah was an exceptional leader, the truth is that he was taller than his peers and rarely forced his followers to submit. According to him, Jinnah was a democratic person who regularly made use of the Muslim League's freedom of speech and independent thought while also seeking input from Muslims and relevant All India Muslim League committees before making any important choices. He also describes Jinnah as a warrior possessing a supernatural gift and a strong will.

Stanly Wolpert recounted the political, social, and professional life of Jinnah. He also praised Jinnah's significant accomplishments, referring to him that Jinnah had created a nation-state for Indian Muslims, invoking his well-known adage that "Few individuals significantly affect the course of history. Fewer still alter the world's map. Quaid carried out everything; hardly anybody else can claim credit for founding a nation-state." Jinnah did this all.

Indian nationalist, Muslim communitarian, Muslim nationalist, and supreme head of state of Pakistan are the four distinct phases into which Dr. Ishtiaq Ahmad divides Jinnah's political career. Each stage serves as an example of the primary political objective he pursued, along with the associated decisions, actions, and justifications Jinnah made to achieve that objective. Regardless of how they are viewed from different angles, the numerous historians' perspectives demonstrate that Jinnah's life and struggle

bear witness to the authenticity and truthfulness of his political journey for Pakistan.

Sarojini Naidu describes Jinnah's outstanding achievements from 1912 to 1917, including the Lucknow Pact in 1916, where he attempted to unite Muslims and Hindus on a common cause. This Pact earned him the title of "Ambassador of Hindu Muslim Unity," and in her book, she described all of Jinnah's political career and efforts.

Fatima Jinnah wrote a detailed account of his brother Jinnah's life, detailing how he served the country and encountered many challenges but never disregarded the laws and regulations that prevented him from ever being imprisoned. She has divided his book into three sections: the first covers Jinnah's early years; the second covers his journey from Kathiawar to Karachi, where he was born into a business family; and the third covers his transition from business to law. Despite being an average student, Quaid, the oldest of his siblings, always had difficult work to do to succeed. His mother thought he was a prodigy's child. His father, however, was concerned about his future. Consequently, he was sent to London for higher education at the age of 16 years, but before going to London, he married with Emi Bai.

How a businessman became a barrister is the subject of the third stage of his life. He embarks on his voyage by ship to London. As soon as he reached university, he started working as an apprentice with Grahams Shipping and Trade Co. to aid his father in business. However, his destiny leads him to become a lawyer, and that same year he was given the chance to sit for the bar exam and join one of the inn courts. He then quit his apprenticeship, studied for the entrance exam, and was accepted into Lincoln's Inn, making him the youngest Indian to be admitted to the English bar.

From 1892 to 1920, Riaz Beg wrote Jinnah's Reformatory Life. He also talked about his time in school at Madras and Islam Sindhi. And in 1892, when he was sixteen, he traveled to England to pursue further education. In 1906, he joined the Indian National Congress. He stayed in 1920, the first year of his political career, but he left the Indian National Congress because of Gandhi's non-cooperation movement. The Lucknow Pact, however, was his most noteworthy accomplishment in 1916. To defend Muslim rights, he did, however, join the All-India Muslim League in 1913.

The entire tale of Jinnah's life up until his passing is told by Aziz Beg. He gives a detailed account of his life's accomplishments, from his early years to his political career. He has experienced all those things for roughly 40 years. When Nehru presented his six-point agenda and rejected Muslims' rights, Jinnah became even more incensed. At that point, he declared, "From here on, our ways are different," which led to the creation of a separate state for Muslims.

About Quaid e Azam Muhammad Ali Jinnah's tenure as Governor-General, Qayyum Nizami wrote. In his book, he details how he vigorously overcame the challenging circumstances of the recently established state. Even though most of the problems were ahead of him and it was an extremely critical time, his great sagacity overcame them. He told the populace and cabinet members that we are the nation's servants, not its rulers, and that it is our duty to put in a lot of effort. He grants every sect total freedom without making any distinctions based on religion. This demonstrates how he continues to set an example of equality for all Pakistani citizens.

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No one has fully examined Jinnah's political life and struggle between 1937 and 1947, even though the

following authors and writers have examined his life from various perspectives. The focus of this study is on Jinnah's ten years of politics life and its accomplishments, which were meant to bridge the gap and provide all the information that led Jinnah to advocate for the creation of a Muslim-only state between 1937 and 1947. This is a sincere effort to bridge the gap.

Research Method

The research methodology is based on both primary and secondary sources, such as books, articles, magazines, newspapers, journals, and the internet.

Jinnah's Political Career

Quaid e Azam Muhammad Ali Jinnah started his political career in 1906, joining Indian National Congress. But at the advice of Sayed Wazir Hassan and Molana Muhammad Ali Johar, he joined the All-India Muslim League in 1913. He stayed a member of both parties. But in 1920, during Gandhi's non-cooperation movement, he left Indian National Congress. His outstanding achievements were a joint meeting at Lucknow in 1916; he tried to unite both nations into one point, which gave him the title of "Ambassador of Hindu-Muslim Unity."

The Permanent Presidentship of All-India Muslim League

Quaid e Azam In 1906, Muhammad Ali Jinnah joined the Indian National Congress and began his political career. In 1913, however, he joined the All-India Muslim League on the recommendation of Molana Muhammad Ali Johar and Sayed Wazir Hassan. He continued to belong to both parties. However, he left the Indian National Congress in 1920 as part of Gandhi's non-cooperation movement. One of his most notable accomplishments was a joint meeting in Lucknow in 1916, where he attempted to bring both countries together under a single banner, earning him the title of "Ambassador of Hindu-Muslim Unity."

Due to the unfavorable opinions of certain Muslim leaders, Quaid e Azam Muhammad Ali Jinnah chose to go into self-exile in England following the Round Table Conferences, which took place there between 1930 and 1932. He returned to India in December 1934, however, after Allama Iqbal and Liaquat Ali Khan requested him to do so to save the sinking Muslim boat. Muhammad Ali Jinnah was elected the president of the All-India Muslim League at a council meeting in March 1934. When he arrived in India, he was greeted by the entire Muslim community. This marked the beginning of a new phase in India's independence movement.

The All-India Muslim League and Muslims were not recognized by the All-Indian Congress. Only two nations—one Hindu and the other British—live in India, according to the Congress and Hindus. But Jinnah claimed that there are also third nations living in India which, are Muslims. He also underlined that Congress did not guarantee minorities their rights and protection of interests in an independent India and that it could not prevail in the fight for freedom without the backing of all communities. Jinnah completed two crucial duties after his return from England: first, he attempted to bring the All-India Muslim League, India's sole Muslim representative party, together and promote it. Second, he began fight for freedom on Jinnah restructured the Muslim League of India. This was a very difficult task, though, and he had to deal with a lot of opposition and local politicians, propaganda from nationalist Muslims who were paid by the Congress, and open animosity from various leaders of the province's Muslim majority. However, by treating friends like enemies, he set an example of extreme honesty. He adhered to clear-cut principles, and nothing could convince him to stray from them.

However, by treating friends like enemies, he set an example of extreme honesty. Nothing could convince him to stray from the clearly defined principles as he adhered. Additionally, he operated in accordance with the Muslim League's constitution, exercised his presidential authority in accordance with democratic principles, and never overreached his bounds. To achieve this, he traveled throughout India and set up gatherings to speak to Muslim students, debate the hypocritical actions of local

authorities, and draw attention to the incorrect policies of the Congress and Hindus.

The Act of 1935

This was a direct attempt to crush the forces and leaders promoting democracy and freedom when the Act of 1935 was passed. Because of its value, the Muslims accepted the provincial portion of this Act but rejected the rest. "I think that the proposed federation means nothing but the absolute sacrifice of all that British India has stood for and developed during the last fifty years, in progress in the representative form of government," Jinnah said, focusing on the constitutional struggle within the Legislative Assembly.

According to him, no province has expressed their willingness to federate as federating units on the terms set forth by the British government, and no province-specific consent has been obtained. The fact that it is not feasible is my next criticism. Jinnah appointed and oversaw a new central parliamentary board and related provincial parliamentary committees to fortify the League, improve its negotiating position, and assist it in getting ready to run for office. These boards were to become Jinnah's authority over the whole Muslim community, just like those earlier facts by Congress.

The Elections of 1936–1937

In 1937, provincial assembly elections were conducted in accordance with the 1935 Act. Hindus won seven of the eleven provinces in these elections, while Muslims were unable to secure more seats. The Hindus established their own government. Only 109 of 496 seats were won by the Muslim League in the 1937 election. Regional non-communal parties, such as the Unionists in Punjab, secured the majority seats and formed the ministries in all Muslim provinces, while the Muslim League failed to secure a majority. Many of the League leaders were disheartened by the election results.

The fact that Congress had pathetically gained 17 Muslim seats was the only bright spot. The Congress failed because it was certain that economic-based politics would win out in India and had not attempted to reach out to the Muslim masses. However, no respectable party could agree to the degrading terms under which the Congress wished to work with the Muslim League in Uttar Pradesh. The Congress was only willing to accept them if they merged into the Hindu-dominated Congress and stopped existing as a distinct political entity. Naturally, the Muslims declined to do so to keep a few cabinet positions. All facets of politically conscious people were enlightened by Congress's treatment of other parties.

Within a year of the Congress, the Unionists and other minor parties that had previously shown a lack of interest in the Muslim League also changed their minds. Local Muslim parties were soon swayed by the Muslim public's sentiment and joined the League or at least formed alliances with it. However, the Congress resigned from office because of the British government's altered mindset following World War II. This was a fantastic opportunity for Muslims to escape Hindu domination. On December 22, 1939, Jinnah counseled the Muslim community to commemorate "Deliverance Day" in opposition to the oppression of the Hindus.

Reorganization of The All-India Muslim League

In the 1937 elections, Muslims' circumstances were severely worsened. A "Hindu Raj" has been established by the Congress, which has repressed Muslims everywhere. Jinnah and other leaders are concerned about reviving and restructuring the All-India Muslim League during this crucial period. Jinnah was particularly important in this regard; with Raja Mahmud Abad's help, he called a Muslim League session in Lucknow in October 1937, which served as a spectacular display of the Indian Muslims' determination to resist the Congress challenge.

On October 13, 1937, Jinnah arrived, having served as a genuine ambassador of Hindu-Muslim unity for the previous twenty years. A little longer than World War I, this was a glorious period of Hindu-Muslim unity. Jinnah's speech during that historic session exposed the anti-Congress ministries and

provided a forceful response to the Congress policies.

The task of reorganizing the Muslim League was extremely difficult, and he encountered additional challenges from local politicians and the opposition. Nationalist Muslim propaganda was initiated by the Congress from various Muslim-majority provinces.

However, despite these issues, Quaid also set a standard for moral and political conduct that is unmatched in India. He had clear-cut beliefs, and nothing could convince him to stray from them. He never overreached his presidential authority, acting in accordance with the Muslim League constitution and exercising his powers in accordance with democratic principles.

Jinnah accomplished two crucial things: first, he brought Muslims together and established the Muslim League as India's only representative organization; second, he carried on the fervent fight for India's constitutional independence. He told the Muslim union in Aligarh in February 1938 that the Congress's policy is to split Muslims among themselves, and I was sure you would agree. The British government is using the same old strategies. They adhered to their master's policy. Avoid getting caught in a trap. For Muslims, this is a life-or-death situation. The All-India Muslim League was committed to achieving freedom, but it should be for the weak and oppressed as well as the powerful and Jinnah convinced Sir Sikandar Hayat Khan and his Muslim colleagues to join the Muslim League during the Lucknow session; this event became known as the Jinnah-Sikandar Pact. When Jinnah changed the Muslim League and his commitment and ultimate objective, this session was an amazing and noteworthy accomplishment of his efforts. He also adopted a new way of living, donning a black Punjabi Sherwani long coat, a Saville row suit, and a stunning long cap known as the "Jinnah Cap." Following this, the cap gained international recognition as the Jinnah cap. Jinnah was given the nickname Quaid e Azam (the great leader) and gained so much popularity at this event that it nearly took the place of his real name.

He had great success on the Muslim League's organizational front because of his fruitful efforts; within three years of the Lucknow session, the Muslim League had established 170 new branches, 90 of which were in the United Provinces, and claimed to have recruited one lakh new members in the province alone.

In,1938 Patna Meeting

In 1938, the All-India Muslim League held a meeting at Patna. It was the Muslim League's 26th session. During this session, Jinnah addressed a turbulent assembly from all over India with yet another outstanding and historic speech. Jinnah also addressed a sizable crowd of people from across the nation with another outstanding and historic speech. The Muslim League had "succeeded in awakening a great national consciousness," according to Jinnah, who evaluated the goal of fostering Muslim consciousness. Additionally, he stated, "You have not yet reached the edge of developing that political, cultural, and moral consciousness." You have only arrived at the point where you need to cultivate a national identity and individuality, your political conscience has been awakened, and an awakening has occurred.

Though only on the periphery, it is a significant task. However, I sincerely hope you succeed. The British government acknowledged the Muslim League as the Muslim community's representative at the end of 1938, and the Viceroy soon began to value Jinnah's thoughts and opinions just as much as he did the leaders of the Congress.

When World War II broke out in 1939, the British government was keen to gain the support and collaboration of the main political parties. The Viceroy also promised the people that the Act of 1935 on the consultation of Indian parties would reexamine the Indians' constitutional issues following the war. Congress was in power at the time, and they committed massive atrocities against Muslims. On November 31, 1939, the Indian National Congress called on Congress ministries to step down from

their position of authority, denounced the Viceroy's policy, and claimed that the war had been declared without the Indians' consent. This showed Muslims a great deal of mercy. They now have a chance to escape Hindu oppression.

Jinnah expressed gratitude and encouraged Muslims and all other minority groups to observe December 22, 1939, as Salvation Day. Every Muslim in the nation gave thanks to God and observed "Deliverance Day."

The All-India Muslim League and Jinnah were to abandon their status as a mere "minority." Punjab's capital was selected as the venue for the announcement of the Muslim League's newfound resolve for this reason.

Lahore Resolution

On March 23, 1940, during its 27th national session in Lahore, the All-India Muslim League passed the landmark Lahore Resolution, marking the pinnacle of Muslim nationalism. Jinnah speaks to roughly 100,000 people. He asserted that, by any measure, Muslims constitute a distinct nation. Additionally, they have maintained their independence in the Subcontinent for a long time. According to Jinnah, "Muslims are a distinct nation by any definition. Muslims and Hindus are members of two distinct religious traditions, philosophical systems, cultural and customary traditions, literary and artistic traditions, and social systems; in some cases, one triumph is the defeat of others, and in other cases, one hero is the enemy of other. They were unable to get married to each other. There are differences in their epics, heroes, and episodes. Combining two of these countries under one state will inevitably lead to conflict. One is numerically in the minority and the other is in the majority under such conditions. Therefore, granting them a distinct state based on their culture, religion, and customs is the ultimate solution. An average person could easily understand the purpose of the "Lahore Resolution" after reading the Pakistan Resolution, which was published at the time, rather than the Lahore resolution. On March 23, 1940, the Lahore resolution was passed in Minto Park, which is now known as Iqbal Park. The Congress and Hindus were alarmed by this resolution. They saw the divisions and the need for Muslims in India to have their own independent state. Jinnah anticipated the Hindu response and prepared to deal with the Hindus' resistance.

In the end, Jinnah's vigorous efforts paid off, and Muslims were able to reach their destination within seven years with the assistance of the great leader Quaid e Azam Muhammad Ali Jinnah. Jinnah calmly and bravely demonstrated the Muslims' separate status through arguments and guided them toward their desired goal of freedom.

Jinnah's Role in the Cripps Mission

On March 22, 1942, the Cripps Mission, led by Sir Stafford Cripps, arrived in India. To secure Indian cooperation during World War II, the British government sought to win over both Hindu and Muslim Indians to the constitutional arrangement and persuade them to put their efforts on hold until the end of the war. Cripps met with Jinnah and other notable Indian leaders and presented his proposal, which is as follows:

1. Following the war, India will be granted both internal and external autonomy as well as dominion status, with the UK and the Crown as its partners.
2. A constitutional assembly will be established to draft India's future constitution following the conclusion of the war.
3. The new constitution would be approved by the British government if two

requirements were met:

4. The governor general's authority and the defense matter would continue to belong to the British government.

5. An interim government made up of various Indian parties would be established during the war, but the viceroy would be solely in charge of defense and foreign policy.

The province has the right to establish a distinct association if it chooses not to join the union. To influence the transfer of power and protect racial and religious minorities, the British government would negotiate treaties with the new constitution-making body.

Jinnah thought the Cripps proposal was inadequate and that accepting it would mean putting the Muslim on the gallows. He claimed that this proposal had sparked our worst fears and serious concerns, particularly the plan for a separate state of Pakistan, which is crucial for Indian Muslims. "The principle of Pakistan, which funds only veiled recognition in documents, should be conceded unequivocally," Jinnah stated clearly.

Jinnah was also hopeful that the British government had at least partially backed the Muslim League's call for the partition of India. But for the Muslim League to accept it, Jinnah wanted the British Government and Cripps' proposal to alter it. Cripps's plan failed to provide a solution to the Muslim problem, even though it had the backing of Congress. Furthermore, the Congress recognized that Cripps was their man, and Quaid e Azam was aware that the proposal supported their interests.

Jinnah also hoped that the Muslim League's demand for India's partition had received some support from the British government. Jinnah, however, wanted the British Government and Cripps' proposal to change it so that the Muslim League would accept it. Despite having the support of Congress, Cripps's plan was unable to solve the Muslim problem. In addition, Quaid e Azam knew that the plan benefited their interests, and the Congress acknowledged that Cripps was their man. Accepting the Cripps proposal meant that the Pakistan movement should be put on hold because it put Pakistan in a precarious situation. The Cripps proposal, according to Jinnah, was a plot to murder the Muslim nation in stages. Additionally, he stated that this proposal has significantly

The Quit India Movement

The "Quit India Movement" was initiated by Gandhi in 1942. This movement is also known as the "August Movement" because Mahatma Gandhi launched it on August 8, 1942, during World War II. To immediately grant them freedom, this constituted civil disobedience to the British government. In many respects, the Muslim League's case for Pakistan was strengthened by the Cripps Mission's failure; however, the Congress leadership had attempted to take advantage of the British government's problems to seize power, but it had refused to recognize the Muslim League's demand. Congress's ultimate attack on the British was intended to cause them so much trouble that they would be forced to leave India.

This movement was initiated by Mahatma Gandhi in August 1942. He urged the populace to step up and "do or die" in the final fight for independence. He moved forward with the hope that this mass movement would take a violent form, bringing all parties and sections of India together for freedom without consulting the Muslim League or any other party. In dealing with the Indian movement, he made the grave error of underestimating the British power reserves. However, Jinnah's response to the slogan "Quit India" in these dire circumstances was "Divide and Quit." Many people wanted the Muslim League to enter the war headfirst when it met Bombay in August 1942.

By avoiding the pitfalls of both the Congress and the British, Quaid e Azam prudently promoted a middle path, focusing more on strengthening the Muslim League organization and addressing some of its underlying flaws.

Jinnah and the C R Formula

In 1944, Chakravarti Rajagopalachari introduced the C R formula. To resolve the political impasse between the Congress and the Muslim League, he provided this formula. To achieve independence from

British imperialism, this formula was created to bring the Indian National Congress and the All-India Muslim League together on a single platform. Jinnah rejected and refused to accept this formula when it was put in front of him. Jinnah wanted a separate state for Muslims to reserve their rights, which is why he wanted to discuss the two-nation theory. Before the British left, he also favored Muslim independence and dominion. Jinnah understood Muslims would have a hard time escaping Hindu rule following the British. As a result, he desired India's complete division in front of the British. The Indian National Congress and the British accepted Jinnah's vision and resolve despite the C R formula's failure.

Gandhi-Jinnah Talk

Gandhi began communicating with Jinnah after the C-R formula failed, and on July 17, 1944, he wrote letters to Jinnah. To resolve the issue between Muslims and Hindus, he stated his wish to meet with Jinnah. Thus, in September 1944, Jinnah and Gandhi began their negotiations. Jinnah opposed Gandhi's plan for Muslims and Hindus to band together, free themselves from the British government, and then split India because he understood that once the Hindus were free, it would be impossible to free themselves from them. Gandhi's Jinnah talks failed and produced no results due to the facts. However, Jinnah is aware that Muslims are a distinct nation from the Hindu community.

Jinnah voiced his opinions. "By every definition of law and national test, we maintain that Muslims and Hindus are two major nations. In addition to having a population of 100 million, we also have a unique culture, civilization, language, literature, names, nomenclature, sense of proportion and value, legal and moral codes, calendar and customs, history and traditions, abilities, and aspirations. In summary, as a nation, we have a unique perspective on life that is consistent with all international legal norms." The decade that produced Pakistan: 1937-47: Business Recorder"

Gandhi Jinnah's negotiations were unsuccessful, but they were significant for two reasons. First, the Congress could no longer legitimately claim to represent all Indian communities, including Muslims, and second, the leadership had offered to have a serious conversation about the Pakistan issue.

Shimla Conference

In June 1945, the Shimla Conference took place. Conditions for Indians were extremely poor following World War II. At the Center, Viceroy Lord Wavell sought to bring Congress and the Muslim League together to form an interim coalition government. On June 25, 1945, he called a joint meeting of Indian parties for this reason. Congress was represented by Maulana Abul Kalam Azad, and the Muslim League was represented by Jinnah. This meeting went on for a few days. Lord Wavell asked the representatives of both parties to accept this proposal after outlining the purpose and objectives of the meeting. He claimed that this plan would more effectively provide a long-term solution to the Indian constitutional issue.

Additionally, Wavell proposed reorganizing the viceroy executive council, wherein the viceroy chooses representatives from both parties. In addition, other communities received fair representation on the committee; however, Muslims and Hindus were granted equal rights. Additionally, the British government declared that it would only be feasible if the leaders of India's major parties accepted the recommendations.

This proposal was opposed by Congress. Eliminating Muslims from their distinct status was their main concern. Congress, however, made the point that Muslim representation in the anticipated Executive Council would be unrealistic and that Muslim India would be forced into a position where working for Pakistan would be impossible. The Congress also noted that Lord Wavell had set up this plan to get around the Pakistan plan. The Congress's main goal was to ensure that the concept of Pakistan would eventually fade once they collaborated. Pakistan's demand will thus be fulfilled forever, but Jinnah opposed the conference from the start, telling Lord Wavell that the Muslim League did not accept any constitution that discriminated against Muslims and Pakistan.

A meeting between Congress and the Muslim League was proposed because of the unsatisfactory situation brought to the conference by the points. As a result, there were numerous disagreements between the parties, and they were unable to express their opinions. According to Jinnah and the Muslim League, the party should nominate all the Muslim representatives on the Viceroy's Executive Council since it is the only organization that represents Muslims in India. Congress should be permitted to choose representatives who are Muslim and Hindu, according to Maulana Abul Kalam Azad, the party's leader, who attempted to demonstrate that his party represented all Indian communities. In addition, Maulana Abul Kalam Azad disputes the equality of Muslims and Hindus.

The impasse between Congress and the League resulted from all the facts. These factors prevented the party from concluding that Jinnah didn't like the process. Lord Wavell understood he would never receive a list from Jinnah. On June 7, 1945, the Congress working committee convened, compiled a list, and forwarded it to the viceroy after reaching a consensus. Viceroy Lord Wavell was notified by Jinnah that the working committee had determined that Jinnah needed to be taken into confidence and that the Muslims on the council needed to be members of the Muslim League. The Viceroy set up a meeting with Jinnah and the League leaders the following day considering these facts, and he pressed them on their position regarding the appointment of Muslim members of viceroy council.

However, Lord Wavell also remained steadfast. The Muslim League suffered because of Quaid e Azam's refusal to work with the British government on the matter. According to Jinnah, the Congress is an exclusively Hindu organization. Congress would have had to acknowledge that the Muslim League was a morally Hindu organization if it had permitted it to have a monopoly on Muslims. Furthermore, the League would have assumed that the Congress represented all Indian communities if it had permitted the Congress to nominate Muslims.

In contrast, Jinnah's popularity and the League's standing were greatly enhanced. The main goal was to ensure that no constitution plan could succeed without Jinnah's consent. Soon after, a few Congress supporters and important Muslim leaders defected from the Muslim League. Despite the failure of the Shimla Conference, Muslims gained strength in the great Quaid's leadership. To determine who would represent Muslims in India, Jinnah called for a general elections.

The 1945–1946 elections

Despite the failure of the Shimla conference, Lord Wavell declared a general elections for the provinces to begin the process of drafting constitutions. With the backing of Muslim and Hindu organizations, Lord Wavell declared the creation of an executive council. Muslims were unwilling to accept any settlement smaller than a separate homeland, according to Quaid e Azam Muhammad Ali Jinnah. Since the proposal had not addressed the issue of independence, the All-India committee described it as ambiguous, insufficient, and unsatisfactory. Both parties nevertheless started their election campaigns. They were to play a crucial role in determining their position because they understood how important the election was to India's future.

To demonstrate that they were the only group representing Muslim Indians, the League sought to win over all Muslim constituencies. Throughout the entire election campaign, both parties used distinct slogans. Congress tried to win over all those parties in opposition to the Muslim League. Jinnah was an important figure in the campaign for Muslim India in this election. A limited-franchise central legislature election was held in December 1945. Congress received roughly 91.3% of the total votes and 80% of the general seats. The Muslim League won 100% of the seats in the center and all the major seats that were allocated to them.

In 1946, the provincial elections took place. In the provincial elections, Congress won every non-Muslim seat, while Muslims took home 95% of the seats. Following this triumph, the Muslims declared on January 11, 1946, that we were serious enough to demonstrate that the Muslim League, led by the great Jinnah, was the only organization representing Muslims in India. Quaid's declaration that the

representative nature of Muslims had been definitively resolved was a moment of great glory for both the government and the Indian National Congress. It provided Quaid and his Pakistan with a natural launching pad.

This election was decisive and marked the beginning of the remarkable phase that was depicted on the world map on August 14, 1947. This victory demonstrates that Muslims are a distinct nation by any measure, according to Jinnah. Jinnah claimed that it was the final factor that enabled Pakistan. Between 1940 and 1947, the Lahore Resolution was adapted, and Pakistan emerged because of the significant electoral victory in Pakistan's favor during 1945–46. By every measure, this decision was the most important one in the creation of Pakistan. The Muslim League is the official representative of the vast majority of Muslims in India, as the Congress was aware, but it neither publicly acknowledged nor contested its position.

Cabinet Mission Plan

The cabinet mission plan was put forth by Lord Cripps in 1946. Lord Cripps served as a symbol of the British government's final effort to relinquish control of India. The mission presented a three-tier federal government plan that would give the provinces considerable authority while restricting the central government's authority over defense, foreign policy, currency, and communication. This mission was organized by the British government to break the constitutional impasse between Congress and the Muslim League.

An important turning point in Indian history was the cabinet mission plan. Its failure ultimately led to the creation of Pakistan and was the final nail in the coffin of a united India. The plan was put forth to address India's constitutional issues. However, the two major parties sought to present their respective approaches to the problem's solution. Jinnah and the All-India Muslim League desired a separate Muslim homeland, while the Indian National Congress favored a free and united India. A loose federation and a confederation known as the Union of India were suggested in the cabinet mission plan. Three groups will make up the union.

Group A will include provinces with most Hindus, Group B will include provinces with most Westerners, and Group C will include provinces with most Muslims in the east. This plan would allow any province to request a constitutional review after ten years. Ultimately, the mission gave each religion the freedom to secede from the federation after a set period and divided India into areas with religious autonomy. This plan also made room for the League's and Pakistan's demands. The mission did not see any justification for the non-Muslim-majority Punjab and Bengal provinces in Pakistan. The proposed state would be too small because these regions were excluded from Pakistan in this case.

In this instance, the proposed state will be too small to maintain its independence because these areas were left out of Pakistan. However, Jinnah and the League approved the plan despite the facts. However, Jinnah accepted the constitutional scheme program for two reasons.

When the plan was first presented to the Congress, it aimed to obtain an assurance from the mission that, should the Congress approve the program while the League rejected it, authority would be transferred to the Congress. This would have allowed the Congress to deal with the Muslims in any way it pleased. The mission upheld the warranty due to Congress's immense political clout. Congress knew the League would dismiss the plan without grace because it did not meet the demand for a separate state, so the British gave it to Congress.

Ram Raj or Hindu Rule

A taste of Hindu rule, or Ram Raj as Gandhi would call it, had already been imposed by Congress provincial governments in 1936–1937. Thus, Jinnah was adamant about denying Congress another opportunity to triumph at the expense of Muslims. As a result, Jinnah decided to accept this plan. The Congress's propaganda, which asserted that Jinnah and the League were planning to implement the

British ruse of dividing India, was the second. The propaganda was wholly unfounded because the demand for Pakistan was sparked by Muslims' mounting sense of insecurity over the violation of their political, social, and economic rights.

But Jinnah's acceptance of the Cabinet Mission Plan was primarily motivated by his recognition of the seeds for Pakistan in it as a constitutional expert. Full autonomy was to be granted to the proposed units, two of which were to become provinces with most Muslims. Each region had the option to declare independence and leave the federation after ten years. Most importantly, the units were to be established because of religion, which was also the foundation for the Pakistani case.

Congress was taken aback by the League's approval of the cabinet plan. The party was certain that power would be transferred because Jinnah would not follow the project. However, Congress's plans were put on hold by Jinnah's clever move. On August 16, 1946, Jinnah made the decision to observe "Direct Action Day" across British India. This day served as a demonstration of the Muslim people's strength and willingness to give their all for the cause of Pakistan. Thus, the League entered a "new phase" of its existence following a decade of unrelenting struggle.

To accomplish its goal of Pakistan, Jinnah's strategy claimed that the League had been fully organized to reject the constitution and embrace the unconstitutional plan of direct action. When the Viceroy saw Jinnah's menacing tone, he went to the Congress circle to form the interim government without considering the League's participation.

June 3rd Plan

Congress and Lord Mountbatten made an unsuccessful attempt to maintain India's unity. He then intends to hand over authority and the nation's division to the people of India. Additionally, it was agreed that Indian parties would not display the project before it was finished. At the Governor Conference on April 17, 1947, the third June plan was finished and submitted to England for approval. When Nehru saw the plan, he rejected it while he was staying at Lord Mountbatten's house in Shimla. Following that, Mountbatten requested that V.P Menon, one of his employees, make some adjustments to the plan, which Nehru did.

After that, Mountbatten flew to London. In five minutes, Lord Attlee gave his approval to the plan. Mountbatten met seven Indian leaders, including Quaid e Azam, Kirpalani, Abdur Rab Nishtar, Liaquat Ali Khan, Baldev Singh, Nehru, and Patel, after returning from London on May 31, 1947. Additionally, on June 3, 1947, the 3rd of June plan was presented. Both of India's major parties praised the June 3rd plan.

Radcliff Commission

A commission led by Radcliff was established to draw the borders of both nations; this commission was called the "Radcliff Commission." However, the prize was skewed. It renders a decision in support of the Congress and the regions with most Muslims, like Ferozepur and Gurdaspur. India was granted Zeera, Ambala, and Jalandhar, which was the commission's biggest injustice. Jinnah was shocked and grieved by V.P Menon because of the inequity of Congress in general. Jinnah said they had been squeezed in as much as possible and expressed his complaints and resentment toward the award. However, since we have pledged to accept the award, we are obligated as a Muslim nation. Jinnah, on the other hand, was aware of the prize and dispelled any notion that it was unfair. As a result, Pakistan appeared on the global map as an independent state.

Independent Act of 1947

On August 14, 1947, the Indian Independent Act was passed. Two new nations, India and Pakistan, were established by this Act. The British Crown's title of "Emperor of India" was revoked by the Act, which also terminated all treaties with the regal states. Quaid e Azam was the first governor general of

Pakistan, and Lord Mountbatten was the first governor general of India. Lord Mountbatten had a great desire to become the Governor General of both countries, but Jinnah was not in favor of that; he knew that in the future, this policy applied for the state to have only one Governor-General would be very harmful to Muslims; therefore, he does not give any chance to Lord Mountbatten to become the Governor General- General of both the country. And in this way, Pakistan gets rid of British, Hindu, and Congress imperialism.

Conclusion

Jinnah joined the All-India Muslim League in 1913, despite having begun his political career at the Indian National Congress in 1906 at the behest of Maulana Muhammad Ali Johar and Sayed Wazir Hassan. Jinnah belonged to both parties at the time. His primary goal was to bring the two parties together and secure independence from the British government. The renowned "Lucknow Pact" in 1916 was his most notable accomplishment. Because of this and the Pact, he is known as the "Ambassador of Hindu Muslim Unity." But in 1920, Jinnah resigned from Congress because of Gandhi's non-cooperation campaign. Jinnah continued to lead the country's fight against British rule, but his wishes were dashed when the Nehru Formula was introduced, and the Muslim demand was turned down.

Jinnah continued to lead the fight to free the country from British rule, but his hopes were dashed when the Nehru Formula was introduced and the Muslim demand for an independent state was turned down. This was the turning point in Jinnah's thinking, and he broke with both Hindus and the Indian National Congress. He recommended that the British government hold a Round Table Conference to talk about India's constitutional concerns. Three Round Table Conferences were held in London between 1930 and 1932, but no decisions were made, and the conferences failed because of the unfavorable circumstances.

However, Jinnah chose to stay in England after growing disillusioned with the unfavorable views of some Muslim leaders. He receives letters from Allama Iqbal urging him to return and help the Muslim boat that is sinking. Jinnah became the All-India Muslim League's permanent president after his return to India in 1934. He put a lot of effort into getting the party reorganized. The Hindus formed the government after gaining a majority of seats in the provinces during the 1936–37 election. Muslims in every profession were singled out by Hindus who displayed their mindset. Fazlul Haq and Raja Mehdi of Mirpur presented their reports on tyranny. However, Congress turned itself in to the government during World War II. Muslims were urged by Quaid e Azam to observe "Deliverance Day" on December 22, 1939.

Jinnah gave his well-known and outstanding speech at the Lahore Resolution in 1940. "The Muslim world is a distinct nation by any definition. There are philosophical, religious, cultural, and customary differences between Muslims and Hindus, as well as differences in art and architecture, literature, and social systems. Sometimes a single victory means defeating others, and other times a single hero is the enemy. The fact that they are from two distinct civilizations that are based on conflict and divergent ideas is the main reason they are unable to marry or dine together. There are differences in their epics, heroes, and episodes. Combining two of these countries under one state will inevitably lead to conflict. One is numerically in the majority and the other is in the minority under such conditions. Giving them a separate state where they can live in accordance with their culture, religion, and custom is the ultimate solution. The average person understood the purpose of the "Lahore Resolution" after reading this resolution, which was published at the time as the Pakistan Resolution rather than the Lahore Resolution.

In 1942, Gandhi launched the Quit India Movement. He believed that the Indian people would decide to establish a government if the British left the country. However, Jinnah stated in this response to "Divide and Quit" that Quaid e Azam was aware that it would be impossible to free Hindus once they were under control.

Gandhi claimed that India is home to two nations: Hindu and British. However, Quaid asserted that there is a third nation in India that is Muslim.

To unite and secure independence from the British, Gandhi and Jinnah exchanged multiple letters beginning in 1944, but Jinnah declined. Jinnah is aware of the Hindu mindset, which holds that it will be impossible to break free from them once they have taken control. Jinnah put a lot of effort into creating a Muslim-only state. He traveled to each province to accomplish this, met with Muslims, and explained that their rights would only be protected and safeguarded in a sovereign state.

When the election of 1945–46 took place, Muslims won 95% of seats at the provincial level and 100% of the seats designated for them in the center. The great Quaid's leadership made this victory possible. This triumph demonstrated the strength and distinct nationality of Muslims. Concisely, Jinnah's efforts and struggles demonstrated to the British and Hindus that Muslims are a distinct nation and cannot be suppressed by any power on earth. Jinnah provides the British and Congress with a good example in every way. He demonstrated his abilities in every occupation and defeated the British and Congress in the battle of Muslims alone in this way, but he never followed rules or regulations, as a result, he never spent a day in prison. In the field of constitutional law, he consistently demonstrated his ideas.

As a result, his wisdom persuaded the British to embrace his idea, and he was successful in securing a Muslim state on the global map. He succeeded. As a result of his ten years of diligence and sincerity, Pakistan was officially recognized on the world map on August 14, 1947. Thus, Jinnah ended Hindu and British domination and became a miracle for Muslims in India.

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